

WOODSTOCK

LETTERS

FALL 1965

VOLUME 94 NUMBER 4

INTRODUCTION

We dedicate a major part of this issue, and other issues to follow this year, to reporting on the work accomplished and the problems still facing the 31st General Congregation. We are particularly grateful to the delegates to the Congregation who have contributed our first two essays analyzing the Congregation's progress. **George E. Ganss, S.J.**, is Director of the Institute of Jesuit Sources in Chicago and Chairman of the Commission on Religious Life for the Congregation. **Edward J. Sponga, S.J.**, Provincial of the Maryland Province, is on the Subcommittee for Community Life and Discipline. In the Winter issue we will publish a longer report of the first session, along with texts of the decrees.

Anthony Ruhan, S.J., an Australian attached to the Province of Ranchi, is now doing doctoral work at the University of Chicago. His historical study of St. Ignatius' concept of the tertianship is in the tradition of last Spring's study on Ignatian prayer by **Robert E. McNally, S.J.**

Joseph F. Roccasalvo, S.J. is a regent at Brooklyn Prep, and "Harlem Diary" is based on his summer experiences.

H. J. Fagot, S.J. teaches Psychology at the Jesuit House of Studies in Mobile, Alabama; and **John C. Schwarz, S.J.** is pastor of the Gesu Church in Detroit.

Among the other articles now in preparation for future issues are a study of contemporary Jesuit painters by **C. J. McNaspy, S.J.** and an analysis of our apostolate in Puerto Rico by **Bishop Antulio Parrilla-Bonilla, S.J.** Before the end of this year we also hope to bring you reports from the missions and a symposium on our expanding role in communications.

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FOR CONTRIBUTORS

WOODSTOCK LETTERS solicits manuscripts from all Jesuits on all topics of particular interest to fellow Jesuits: Ignatian Spirituality, the activities of our various apostolates, problems facing the modern Society, and the history of the Society, particularly in the United States and its missions. In general it is our policy to publish major obituary articles on men whose work would be of interest to the whole assistancy.

Letters of comment and criticism will be welcomed for the Readers' Forum.

Manuscripts should be typed, double-space with an ample margin, preferably the original copy.

STAFF

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A LETTER OF VERY REVEREND FATHER GENERAL
TO THE WHOLE SOCIETY

ON THE 31ST GENERAL CONGREGATION

REVEREND FATHERS AND DEAR BROTHERS IN CHRIST: PAX CHRISTI!

You know very well, Reverend Fathers and dear Brothers, with what eagerness I have been longing to address all of you ever since I became General. Now that I am going to promulgate three decrees of the General Congregation after its first session, an excellent opportunity has come my way for fulfilling this cherished desire.

Above everything else I should like to express my sincere gratitude for the abundance of graces which God has showered on our Society when the labors of the first session were in progress. Your prayers and your hopes have not been in vain: the work already accomplished by the Congregation is certainly great; the work which the Congregation has prepared for its second session is perhaps even greater. For your cooperation in this work I thank you with the utmost sincerity.

From the Information Office of the Congregation you have been receiving news about the deliberations in the Congregation hall. It might be useful briefly to recall them on this occasion.

It should be noted at the outset that there are certain decrees which have been already approved, but not yet promulgated because, according to the practice of previous congregations, it seemed more prudent to put off their promulgation to the end of the entire Congregation. Thus it will be possible to complete the text of every decree and to arrange and formulate it more accurately so as to form an organic whole with what will be decided in other decrees. Therefore only those decrees have been promulgated which either concern the constitutional law of the Society or seem to call for immediate implementation.

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Even in its present stage the Congregation has decided many important matters. The foremost among them are the complex questions connected with the government of the Society. Thus the very structure of our government at its highest level has been thoroughly discussed and adapted to the changed conditions of our times. Nor are you unaware of the great sincerity with which the Congregation at its very outset undertook to discuss the delicate question concerning the duration of the General's term of office. The decree which is now being communicated to you is the fruit of prolonged, dispassionate, accurate and supernaturally enlightened discussion during which opposing arguments were balanced in a spirit of religious freedom and honesty.

Regarding questions of poverty which were discussed in previous general congregations and later on studied by various commissions, our Congregation was able to pass some very important decrees. The nature and spirit of poverty according to our Institute have not only been clearly summarized and explained in the light of the Conciliar doctrine on the Church, but also adapted to the spiritual needs of our time. So also principles have been laid down by which to regulate for modern conditions our practice of poverty, which should be honest and at the same time adapted to our apostolic life. The Congregation by its own authority, without, however, excluding the proper recourse to the Apostolic See, has also solved many intricate and long-disputed questions concerning common life, income from work, the gratuitous character of ministries, foundations, and the vow not to relax our poverty. And finally *definitores* have been appointed who will examine our present legislation and introduce into it the necessary adaptations within the limits of competence assigned to them by the Congregation and according to the norms sanctioned by its decrees.

We hope that the Decree On The Formation of Scholastics Especially in Studies will even now be of benefit to our scholastics because it is adapted to the needs of our time and flexible enough to meet regional requirements, remaining at the same time faithful to the mind of the Church as manifested in the conciliar decree on priestly training.

The decrees on our apostolic ministries have this in common, that they are clearly directed to an accommodation to the mentality of

today and are meant to be a generous response on the part of the Society to the needs of the Church and of all men. The concern of the fathers who worked in the Commission on our Ministries was to discover what the Society's service of the Church requires of us amidst the various forms of the apostolate that exist today and which are part of the universal mission of the Church.

The Congregation had also to speak of Pope Paul's mandate to oppose atheism. Even though the Supreme Pontiff himself indicated that we should have to wait until the end of the Council to learn fully what his mind is on the subject and the nature of the mandate, the Society now accepted this important mission with humility and as soon as possible communicated the fact of this acceptance to all by means of a formal decree, to make clear her readiness to act according to the desires of the Vicar of Christ.

These are the main headings under which can be listed the accomplishments of the Congregation. Other matters of great importance, e.g., dealing with grades in the Society, were treated at length in the *aula* but have not yet been definitively approved by the Congregation. In addition, further study will be given to the Decree on the Coadjutor Brothers, which the Congregation has on the whole approved and which it desired Father General to explain briefly in a letter. The Congregation considered that it is according to the mind of St. Ignatius that the coadjutor brothers can undertake every work of the apostolic vocation which, in keeping with their grade and talents, contributes to the end of the Society. Therefore the brothers are to be formed as fittingly as possible both spiritually and technically, scientifically and culturally; this is necessary not only for their traditional offices, which the Congregation makes much of, but especially for the competent undertaking of new duties today. A family spirit and mutual union are to be more and more fostered among all of Ours, in order that all may cooperate with fraternal charity in what concerns common life. A commission of experts is continuing its work between the sessions to prepare a more perfect description of the religious vocation of the coadjutor brothers and in the light of this description to reorganize their entire formation.

Concerning the institution of perpetual deacons among the Orientals in the Society, the Congregation suspended Decree 15,

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No. 2, of the 29th General Congregation from the line "Diaconorum vero . . .," giving Father General freedom to act in this matter.

Finally I should like to recall the most important discussion, one which touches on our personal religious life and apostolic vocation, I mean, the spiritual life in the Society.

The Congregation strove with great effort to discover the inner meaning of the movement of renovation of the Church, and it took care to consult the genuine sources for our specific renovation in union with God to make us fit instruments for the greater glory of God. The Congregation kept before its eyes the documents of the Council, above all the recent Constitutions on the Church and on the Sacred Liturgy, in order that the true spirit of the Church may penetrate our understanding of our vocation and give it life. The discussion on the spiritual life is not finished. The matter is to be studied in depth, and we look for the discussion to be further enriched by the work of the Council and by various experiments of our own. The second session's key concern will be the further study and examination of the spiritual life in the Society.

Such is a brief description of the labors of the first session of the Congregation.

The gravity and the nature of the matters to be treated, their newness and complexity, could hardly avoid creating anxiety in the minds of the fathers. To be discussed were subjects pertaining to the very substantials of the Institute and which previous congregations had refrained from discussing. If the Congregation were to undertake this work, new forms of discussion had to be sought. The Congregation did not hesitate to do what was necessary. It modified previous decrees to permit a thorough discussion of questions connected with the substantials of the Institute.

To this problem must be added the fact that the very number of the *postulata* precluded their equal distribution according to the competencies of the various commissions and made it difficult to discover an efficient method of operation.

But the inevitable difficulties were satisfactorily overcome by sincere cooperation, by mutual understanding, and, most of all, by charity. One might say that resources of all kinds, coming from men of different countries, backgrounds, and ages, were directed in their several ways solely to the purpose of the Congregation.

As the weeks went by, it was a great joy to others and to me to observe the gradual change that was taking place: in the early days there was a certain feeling (I would not call it fear, but rather disquiet and doubt) that perhaps no genuine benefits were to result from the Congregation; but as time passed with all the careful studies, frank discussions, free exchanges of opinion, and important decisions reached, notably that of holding a second session, then all doubt and anxiety gave way to a renewed trust that under God's providence this Congregation would certainly be able to achieve its purpose. I pray that a like spirit of trust will encourage all of Ours to view with renewed confidence the Society's future in the Church.

For the first time in the history of our general congregations a second session has been called, an innovation made necessary by causes already known to you. We must have a period for further study and reflection if we want the Congregation to be a success, a trial period to ensure that conclusions already reached or still to be reached will have all possible consideration.

That will be the work during the period of adjournment, and the machinery necessary for it is ready in Rome and elsewhere. The Congregation is neither concluded nor suspended but continues its work in a different way.

Pope Paul gave a special audience to the Assistants and to me on July 17, and before ending this letter I must tell you what His Holiness had to say to the whole Society which we represented.

The Pope asked some questions about the work of the Congregation; he already knew how thorough it had been. He then expressed his gratitude to the Society, in particular for all that it is doing for the Church, saying that he was constantly aware that the Society and its work all over the world were esteemed both by Catholics and non-Catholics. The period assigned for our audience was by now ended, but the Pope wanted to stay on a little longer with us to make three special recommendations.

The first was that we should continue to be faithful to ourselves, our Institute, our laws and constitutions. The Holy Father quoted the famous dictum about the Jesuits: "aut sint ut sunt, aut non sint," "either let them be as they are, or let them cease to be," and added that *aggiornamento*, however necessary, should in no way detract

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from the spirit or fundamental laws of our Institute. The Church would not be happy to find Jesuits different from what they had always been, and he was unhappy when he heard that some Jesuit was not speaking or acting as was expected of him. He said that on that very morning he had heard with sorrow a certain opinion attributed to one of the Society. So he strongly urged us to be true to our Institute, our tradition and laws, adding that we must have complete trust in our laws and constitutions.

The Pope's second recommendation concerned the way in which this faithfulness to our Institute should be combined with the adaptation necessary for modern apostolic work, since the Society must live and do its work in the world. There is a great problem here, one that affects other religious institutes as well, and for that matter anyone who is doing apostolic work. The Holy Father would not venture to give a definite line of solution, but advised great care in the search for that solution, since he was convinced that very many were looking to the Society and would adopt its decisions and decrees for themselves. If the Society takes too broad a view, many will interpret that even more broadly and become easygoing, with all the dangers that this implies. On the other hand, if the Society takes too strict a line, pressure will be exerted on the Church to become self-enclosed, a stranger to the world. So this decision, a bold one, demands the utmost care and responsibility from the Society.

Lastly, the Holy Father exhorted us to be true to the Church and the Holy See. The Society has a special vow that sets a mark on its service to the Church which the Society has a special duty to protect. The Pope has a high esteem for our assistance and intends to use it; how could a Pope fail to use such help? He will ask the Society for help, counsel, cooperation and sacrifice. This is what he said: "Obedience will be expected of you, even when the reason for the command is not given, for your obedience is 'like that of a dead body'. But remember that Our esteem for you and Our trust are no less for that: the Pope values the Society and wants to see it safeguarded and defended. It is precisely because he esteems and trusts the Society so much that he will give these orders and ask these sacrifices. The Pope will not decide on this course without lengthy consideration and prayer."

FATHER GENERAL

Returning now to what I was saying about the period of adjournment, I want this time to be as much your chief concern as it is mine. I ask all of you to devote persevering prayer and, if need be, personal collaboration to this task, common to the whole Society, of making the Congregation a success. As you love your vocation, I ask you to make your religious life and your apostolate an inspiration to the Congregation and a sign that it can rely on your enthusiastic cooperation.

In this way I pray that we may go forward together, humbly yet fearlessly, to give readily what God, the Church and the Society ask of us.

I send you all my blessing, and ask you to remember me in your Masses and prayers.

Your servant in Christ,

PETER ARRUPÉ

General of the Society of Jesus

Rome, July 31, 1965

Feast of St. Ignatius Loyola

IMPRESSIONS OF THE 31ST GENERAL CONGREGATION

The Society, faithful to its founder's spirit, is achieving aggiornamento.

GEORGE E. GANSS, S.J.

UP TO THE PRESENT, THE 31ST GENERAL CONGREGATION can be described as a miniature replica of Vatican Council II. The number of delegates in the Council fluctuated between 2,100 and 2,300, those in the Congregation between 217 and 224. Just as the Church's bishops and experts assembled from all over the world, so the Society's officials and elected delegates came from nearly every nation to pool their knowledge and experience in the Congregation. The presence of numerous *periti* gave the Council a touch of democracy, at least in its thinking. The Congregation, too, had a democratic character because over two-thirds of its members had been elected in provincial congregations. It was indeed inspiring to see these many Jesuits of great competence and experience so thoroughly dedicated to their work.

The Holy Spirit customarily works in His own slow way through human instruments who must employ human means. Hence in the Council there have been alternating periods of visible progress and traffic snarls, of some discussions which brought a document to the vote and others which sent a schema back for further revision, of temporary failures and eventual successes, of elevations and depressions of morale; but when the score was added up at the end of a session, the gains usually seemed to exceed the losses. As was to be expected, similar alternations came to the 31st General Congregation. When its first session closed, its members were very fatigued

from strenuous work six days a week from May 6 to July 15 but their morale and good fellowship were high. They had fared just about as well as the first session of the Council, or perhaps even a little better. For in addition to learning their procedures, they had enacted well over ten decrees and brought other documents to an advanced stage of preparation.

Since his return from Rome the present writer has been asked many questions by fellow Jesuits who would like to have still more information than they found in the *Newsletter* of the General Congregation, much as they appreciated that publication. Their queries reveal their desire to view this Congregation in historical perspective, with some interpretation of its workings and some analysis of its meaning as a bridge between the Society's past and future. To do all this with depth and accuracy is manifestly impossible at this early date, especially now when not all the requisite documents are at hand. All this writer can do now is to present some personal impressions which in time may contribute to such a comprehensive view; and that he willingly attempts. Other delegates, of course, may well have different opinions. He hopes that they will correct or supplement his own.

By way of procedure, he will give in Part I an interpretative account of what happened in the Congregation, as briefly as possible and in chronological order. This will enable the readers to live through somewhat the same experiences as the delegates themselves, such as many cases of initial puzzlement and later comprehension, early misgivings and subsequent satisfaction. This procedure will automatically answer most of the questions; and although it may entail some repetition of matters already treated more technically elsewhere, it has a balancing compensation. It will put writer and readers in position for Part II, where the remaining questions can be directly put and answered.

I

From several points of view, the 31st General Congregation seems to have been unique in the history of the Society. First, the Congregation was summoned in the midst of Vatican Council II and the spirit of free discussion about *aggiornamento* which this momentous

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assembly has induced. This freedom of speech is in contrast to the situation which existed in the 30th General Congregation in 1957, when various factors, including doubts about the liceity of discussing the "substantials of the Institute" as listed in *Epitome* No. 22, caused difficulty to many delegates.

Second, unusually extensive preparation of materials and previous instruction of the delegates smoothed the way for the 31st General Congregation. In 1957 achievement had been much impeded within the Congregation because many delegates found themselves suddenly confronted with highly complicated problems on which they were insufficiently prepared. The questions connected with the legislation on poverty are a case in point. Our late and highly esteemed Father General Janssens, made wiser no doubt by such unfortunate experiences which he bore with edifying courage, determined to forestall similar difficulties in the next general congregation, which he intended to convoke shortly after the close of the Council. In the summer of 1963 he assembled in Rome several experts in the Society's history and law. Their task was to compose studies about problems which were sure to be treated. These experts expected to work perhaps two years longer when Fr. Janssens' untimely death in October, 1964, brought the date of the congregation forward to May 6, 1965. Even so, these *periti* had already made good headway. As a result, before each delegate departed for Rome he received over 300 pages of preparatory studies, typed in single-spaced Latin. According to one provincial whose curiosity took a humorous turn, these pages weighed four pounds. Sample subjects were the preservation and adaptation of the institute, the authority and function of a general congregation, the government of the Society, provincial congregations, poverty and its treatment in the 27th (1923) through the 30th (1957) General Congregations, obedience, the formation of the Society's young members, and what the Society expects from the 31st General Congregation. Usually each study expounded a problem, suggested several possible solutions, and left the delegates free to choose one of them or devise something better.

Over and over again these studies cited some portion of the following passage from Pope Paul VI's address of May 23, 1964, to religious and their major superiors: "The most important work to which General Chapters should apply their chief efforts is the as-

siduous adaptation of the laws of their Institute to the changed circumstances of modern times . . . Each religious family has its own proper function and it is altogether necessary to remain faithful to this . . . [If you proceed in this proper manner], the letter of your rules will indeed change, but not the spirit, which will remain intact." (AAS, LVI, 569) Throughout the Congregation, too, perhaps no one other text was more frequently referred to or quoted than this one. Thus it truly became the guiding spirit of the Congregation's work.

A third unique feature was found in the truly vast number of proposals which came from the rank and file of the Society's members. During the Counter-Reformation, which after all began in the era of absolute monarchies, the Church's government was characterized by more movement of thought or decrees from the top downward than vice versa. In the more democratic atmosphere of Vatican II, however, the channels of communication have become two-way streets with heavier traffic in both directions. Within the Society, this has held encouragingly true of the preparation for the 31st General Congregation. In contrast with former practice, many provincials encouraged Jesuits to hold discussions in their communities with a view to formulating *postulata* for the provincial congregations while guarding against the formation of pressure groups. The resultant devoted labor was by no means wasted. Upon his arrival at the Jesuit Curia each delegate received mimeographed volumes of these *postulata* which were still coming in. They numbered over 1,200 on May 6 and 1,950 by July 15. This provided abundant material to work upon. But many a delegate scratched out a few hairs and asked his neighbor in consternation: "How in the world shall we handle all this?" One suggested that the Jesuits at home were trying to solve the Society's problems by keeping the provincials and electors in Rome for the rest of their lives.

The first meetings

Virtually all the delegates found themselves together for the first time on Thursday, May 6, at the evening meal in the large refectory of the Curia. A small overflow dined in the adjoining Domus Sancti Petri Canisii. Most of the newly-arrived felt a little like bewildered freshmen. They knew very few of their fellow delegates and pos-

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sessed only an academic knowledge of what goes on in a general congregation. Throughout that first meal the reading at table was in Italian and few Americans understood it. Already the next day, however, it was changed to Latin; and after a week or so conversation was granted daily during the latter part of the noon meal. This brought a welcome opportunity for better mutual acquaintance but also something of a din in the crowded refectory. The whole package was gratefully accepted in good humor. There was some warm conversation where a common language existed and elsewhere some stammering baby talk in mixed languages. Here below *nihil est ex omni parte beatum*. The electors now knew in the concrete what the language problem was—just about the same as that in the Council. Many had had little or no practice for ten to thirty years in speaking Latin or any language other than their own vernacular. Yet two or three weeks of understanding charity and practice brought back enough of former skills for the delegates to communicate at least satisfactorily in Latin. The language problem will receive further comment later.

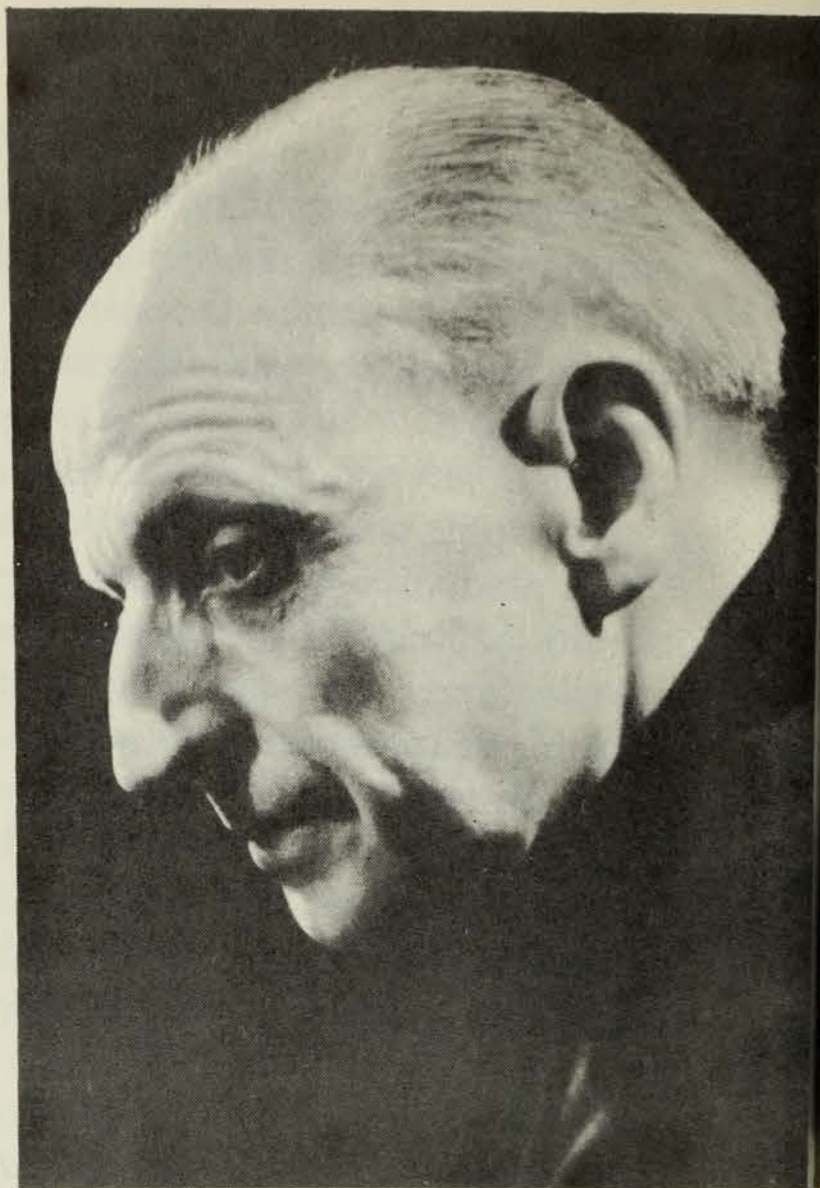
As the delegates filed in groups of two or three to the Vatican Palace for the audience with the Holy Father on Saturday morning, May 8, they had happy expectations. Some, however, had apprehensions also. Either before or after arrival in Rome they had heard rumors that he would make remarks which would impede free discussion in the Congregation. At the appointed hour the Holy Father was ushered in, sat upon his throne, received the pages handed to him which contained his address, read it, and gave his blessing. Then he advanced, shook hands with a few of those in the front row, exchanged a few words with them, and made his exit. His allocution has been printed elsewhere and there is no need to repeat its contents here. As most of the delegates departed, they were pleasantly content that the audience had been everything that could reasonably have been expected. Many expressed joy over the fact that he had confined himself to ideas already known from his previous writings and stated nothing which would restrict freedom of discussion. Few if any noticed the militarism or sternness which writers of the press found and rather unfortunately disseminated. Such misinterpretations can easily be read into the terminology which is found in the early Jesuit documents, such as *Regimini*

militantis Ecclesiae, and the Holy Father (or whoever helped in composing his address) had copiously quoted that terminology. Inside the Congregation the slanted reports caused amusement and mild regrets at the unfortunate publicity rather than any serious concern.

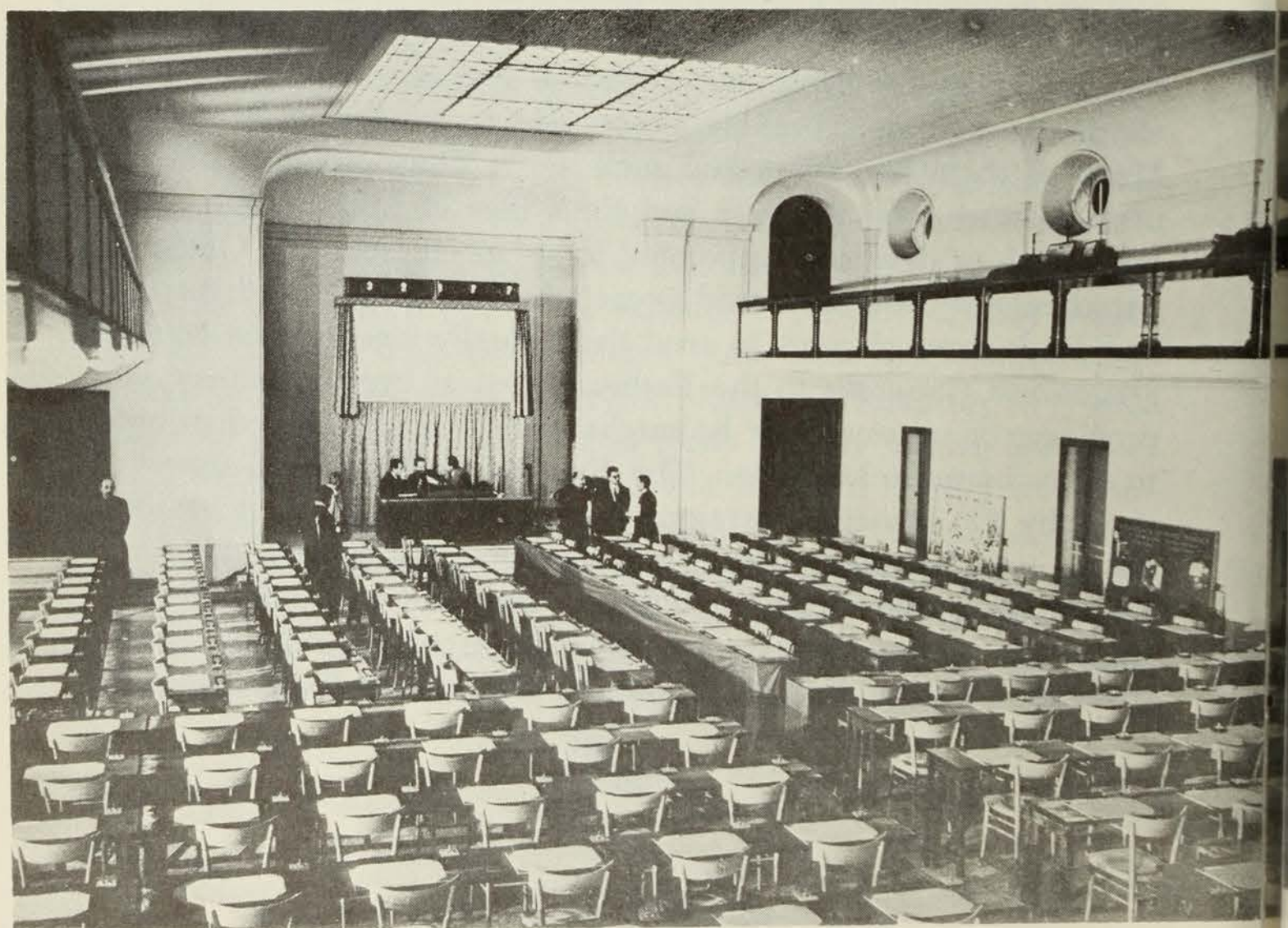
Beyond any doubt, the Congregation desired to preserve the genuine spirit of St. Ignatius. But, many delegates wondered, would it look predominantly backward or forward? That is, would it seek its solutions chiefly or merely from written documents and legal precedents of the past or from study of the concrete and existential modern circumstances with a view to adapting the ancient ideals to them? An indication of the Congregation's mentality came already in its first general session, held that same Saturday from 4:00 to 7:30 P.M. The question was raised: Should periodic information be given to the press and the Jesuits back home? Not only past precedent stood in the way but also the centuries-old law reaffirmed by the 27th General Congregation in 1923 in the *Formula Congregationis Generalis*, No. 25: "Acta in Congregatione nemo cum aliis extra Congregationem communicet."

Some speakers thought that this law of secrecy should be maintained lest pressure from outside interfere with freedom of discussion or action within. Others argued that communication of news to the press would be beneficial and forestall conjectural inventions as a substitute for news, and above all that it would be an act of charity as well as something almost due to the Jesuits back home. Many of them had requested such news. The opinion in favor of news releases won the vote and the Office of Information was set up, with four delegates appointed to act as censors. The Office prepared releases for the world press when occasion called for them and made arrangements to send the virtually weekly *Nuntius Congregationis Generalis* to the Father Socius of every province, vice-province, or mission, that he might have it copied and distributed to every house in his region. The *Nuntius* was composed almost entirely by Fr. Ignacio Iparraguirre, who deserves deepest gratitude for his untiring labors far beyond the demands of duty. After various delaying difficulties inevitable in new and still unfamiliar surroundings, arrangements were also completed to send an English translation for similar distribution by the *socii* in English-speaking

Thirty-First
General
Congregation



Very Reverend Pedro Arrupe, S.J.
28th General of the Society of Jesus





Above) The Fathers of the Congregation crossing St. Peter's Square after their audience with the Holy Father. Left and below) The Congregation Hall, showing seating arrangements and the electric vote tabulator. Right) Father General's first photo after the election.



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regions. The special thanks here are due to Frs. William Cogan, Calvert Alexander, Mark Calegari, John Hughes, Bro. Brutus Clay, and others who voluntarily added this work of translation to their other pressing duties in the Curia. Some Jesuits have complained that the Congregation gave information to the press less frequently than the Council. Admittedly, some opportunities were missed in this hitherto uncharted work. But it must also be remembered that the internal affairs of one religious order do not interest the general public to the same extent as the daily developments in Vatican II. The fact is that the world press received considerably more news than it printed.

No general meetings were held from May 9 through 12 when the commission called *Deputatio de detrimentis* was seeking opinions from the delegates about the state of the Society, in order to help them in turn in their choice of the new general. It was only natural that many group meetings spontaneously formed—chiefly (but by no means only) in assistancy meetings where all had a common language and common problems. Yet now and throughout the Congregation the delegates made a manifest effort to avoid the formation of national blocs or pressure groups. Although representing their respective provinces, they strove above all to promote the welfare of the Society as a whole. Each group discussed problems which were expected to come up soon or about which the *deputati* desired opinions. In every group and on almost every question, opinions were found to be split in two or more directions. The duration of the general's term of office was one question frequently treated amid divergent and often wavering opinions.

These group meetings were far from exclusive. Each group began to feel courteous to members of other nations and also curious about how opinion was taking shape in groups with a different language. Consequently each group tended more and more to invite linguistically able fathers from other gatherings to sit in and exchange information. The whole procedure enabled the delegates to become better acquainted with one another and to foster mutual esteem, understanding, and cooperation. Occasionally sharp differences of opinion or even of mentality became evident, as was only natural; but both now and until the end of the session charity and respect for the persons and ideas of others remained amazingly present.

Everyone became more acutely aware of the difficulties of governing and inspiring a world-wide organization such as the Society or the Church. A measure which works well in one region may so easily cause dismay in another.

The discussion of the general's term of office

The general sessions which were resumed on May 13 tackled the subject on everybody's mind: Should the new general be elected for life or for a definite period, such as ten, twelve, or fifteen years? How could one vote intelligently if he did not know how long the person elected was likely to govern? And yet the 27th General Congregation in 1923 had listed the lifelong tenure of the general as one of the *Substantialia secundi ordinis* (*Epitome*, No. 22). Further still, the *Formula Congregationis Generalis*, No. 118, stated, "De mutandis substantialibus Instituti Congregationi agere fas non est." Hence the first question to be settled was: may the Congregation even discuss the matter? Various speakers gave myriad reasons for and against. There were frequent citations of the words of Pope Paul VI given above, and reminders that acts of one general congregation can be abrogated by a later one—unless papal approval has intervened. And had it? At length it became evident that the majority thought it possessed the right to discuss the matter. Thereupon Father Vicar General Swain, the chairman, gave information which he had prudently withheld previously lest he might appear to inhibit freedom of discussion. Before the Congregation assembled, he had visited the Holy Father who was interested in the general content of the multitudinous *postulata* pouring in. After revealing these contents and speaking of the fear of some delegates to speak about poverty lest they violate their vow not to make innovations in this regard, Father Vicar asked whether they should have freedom to discuss this subject. The Holy Father replied, in a manner which clearly referred to all the *postulata* and not merely to the vow, "Yes, in discussions let them be free." This information put everyone's mind at rest and did much to set the tone of perfectly free and frank discussion of all problems which characterized all the rest of the Congregation.

During five three-hour sessions some fifty-four interventions were made on the general's term of office, in addition to the three length-

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ier papers which endeavored to present synthetically the chief arguments for lifelong tenure, the principal reasons against it, and some connected problems of canon or Jesuit law. It is difficult to think that any consideration of moment was missed.

All the delegates had great reverence for St. Ignatius' *Constitutions*, and specifically for the passage in which he both prescribed the lifelong tenure and gave his reasons for it [719-722]. Some thought these *Constitutions* possessed something of the character of divine inspiration and ought to be followed despite great inconveniences, which after all might turn out to be only temporary. Others pointed out that in those same *Constitutions* St. Ignatius stresses the need of adaptation to new circumstances. They maintained that the very fact that he had listed the reasons for his decision indicated his prevision of a possible time when new circumstances would make a lifelong term undesirable. They further thought that his reasons had in fact ceased to hold true today. Civil rulers held office for life in the sixteenth century, but they do not in this age of democracy. Many dioceses or parishes have suffered because the bishop or pastor was too aged or sick, and an age limit has even been suggested in the Council. True, much time is necessary for a new general to learn the whole Society and the details of his responsible, complicated office; but even so, once a general has occupied it for ten, twelve, or fifteen years, probably he will have given it all the ideas and energy he has; and it may be wise in a rapidly changing world to make way for a younger man with fresh ideas. Most modern corporations set an age of obligatory retirement for their executives. An aging general may not be able to function efficiently; and since modern medicine has so greatly prolonged the average span of life, there might be too many instances of government by too aged a man.

However, there were weighty arguments for the other side too; and many delegates who had arrived with minds pretty firmly made up because of arguments like those above found themselves unsettled by information they acquired in Rome. Probably on no other topic did electors more often change and rechange their minds. Beyond any doubt, the Jesuit general has usually possessed extraordinary prestige in the eternal city, being consulted much by other generals of religious institutes and officials of the Church's Curia;

and this prestige seemed in large part to be the result of confidence in his long experience coupled with the knowledge that he would not soon lay down his office. His irremovability also gave him time to establish more numerous acquaintances with important persons. The danger of occasional government by a man of failing strength arose chiefly from the fact that the current law (expressed in *Epitome* Nos. 785 and 786, especially in 785, 5°) made active or passive resignation of a general virtually impossible without some implication of negligence or moral fault. An increasing grasp of this last argument slowly produced the solution which seemed to contain the chief advantages of the other two positions. That solution was to elect the general for life while providing safeguards (*cautelae*) for an honorable active or passive renunciation of office when a sufficiently weighty reason exists, such as his failing strength. As is well known, this is the solution which the Congregation voted in by a large majority.

Problems of procedure

Early in these discussions, the language problem had evoked an interlude in the other business. Some delegates thought that in general sessions use of one of the more widely known vernaculars might prove more satisfactory to all concerned than the more cumbersome Latin. They laudably proposed experimentation. It was found that of the 217 present, 156 (72%) could understand spoken French, 131 (60%) English, 114 (53%) Italian, 89 (41%) Spanish, 66 (30%) German, and 42 (19%) Portuguese. Forty-four understood three languages, French, English, and Spanish. The proposal was made that an elector should be permitted to speak in French, English, Italian, or Spanish if he would precede his remarks by a brief summary in Latin. Many opposed, thinking that their rights to understand issues might be infringed; but the proposal won the vote by a fairly close margin. There was a curious result. One who used a modern language might antagonize a great part of his audience. Hence for nearly two weeks the new privilege went unused, until some of its proponents did employ a vernacular, chiefly—and laudably—to hold the franchise. After that there were sporadic employments of the vernacular and they worked fairly well. These

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experiments have a value for future congregations when the language problem will probably be still more acute.

These discussions also resulted in a procedural rule of restricting even the Latin interventions in the general sessions to seven minutes. This new rule turned out to be most fortunate. Speakers found that they could compress their message into seven minutes if they carefully planned it in advance. Most of them wrote their interventions in Latin and read them into the microphones. Thus many truly pointed opinions were delivered in each session. Without this rule, the more subtle and controversial the issues, the longer would the speeches have grown, and also, in many instances, the greater the irritation of the hearers.

As a matter of fact, the use of Latin in the general sessions worked quite efficiently. The use of simultaneous translation had been recommended and carefully studied before the Congregation began, but the decision had been negative. Installation of the equipment would not have been excessively expensive, but the cost of obtaining capable translators would have been virtually prohibitive. It was even doubtful if suitable translators could be found at all, since so much of the material to be discussed consisted of technical terms. Furthermore, the most important work of the Congregation is really done in the private conversations and in the discussions within the subcommissions or commissions. Here the treatises are first written, discussed, and revised two or three times after criticism; and this work is merely brought to its final completion and perfection through the public debates in the *aula*. Simultaneous translation might solve the problem in the general sessions; but to install some twenty-five sets of equipment for the various subcommissions was unthinkable. Consequently the Congregation voted late in Session I not to install simultaneous translation even in its own second session.

The election of the new general

It is already well known that after the four days of gathering oral *informationes* (May 18-21), Fr. Peter Arrupe, the Provincial of Japan, was elected General on Saturday, May 22. The confidence which his electors had reposed in him was immediately repaid by the confident energy, devotion, and enthusiasm with which he

threw himself into his new and responsible task. Suddenly projected into the delicate and complicated task of directing a general congregation, he could hardly have been expected to take on much work of public relations right away. But with courageous initiative, that is just what he did. Already on Sunday, May 23, and again on Monday, he held interviews with representatives of the press and television which won their good will. Fr. Robert Felice, S.J., the Director of the Roman branch of Loyola University of Chicago, had arranged a reception for the American delegates at a beautiful Roman hotel for Monday evening, May 24. Virtually all other American Jesuits in the city were also invited. Someone happily thought of inviting the new General and he graciously came. He moved among the guests with great affability and friendliness, and allowed the roving photographer to take his picture with various groups. During the party all the delegates had the opportunity to witness, with satisfaction and pride, the full fifteen minutes of the new General's animated interview on television which won the hearts of so many in Italy. In the subsequent weeks he paid visits to other Jesuit houses, ecclesiastical offices, and other religious. On May 31 he was granted a private audience with the Holy Father and returned manifestly pleased, even inspired, by the cordial reception which Pope Paul gave him.*

Meanwhile, as General he carried on his work in the Congregation, giving the positive guidance and inspiration which the *Newsletters* have already reported. In no way checking but rather encouraging the freedom of discussion, he habitually allowed all the speakers to express their opinions before he indicated his own. On the rare occasions when he intervened himself late in the debate on a controverted issue—for example, on the baffling problems about the Assistants or about interprovincial cooperation—most of those in the *aula* were desirous of having his view and perspective. Moreover, he spoke familiarly and cordially to delegates whom he met in the corridors or elsewhere and they in turn felt free to express themselves to him. He asked their opinions about various problems. He attended meetings of the various committees to listen to their deliberations. He called meetings of the provincials and sometimes of all the delegates of the various assistancies and en-

* See *Newsletter* 8 [June 11] p. 2.

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couraged those present to express their opinions freely on local problems. All this generated a continually growing feeling of gratitude for his human understanding and his openness to the opinions of others, and also a confidence that to the extent of human ability his government will be marked by personal contacts rather than by the less satisfying though generally necessary communications by letter. Many delegates wondered how he could possibly keep up the pace he was setting. But they simultaneously prayed that God will somehow enable him to continue just as he has begun.

The Congregation's handling of business

The next step in the procedure was that of organizing the Congregation for the handling of business. This was the task of the committee named *Deputatio ad secernenda postulata*, made up of one elected member from each assistancy and of members *ex officio* in about equal number, under the presidency of the new General. Their ordinary procedure in previous congregations has been to examine the *postulata* one by one, approve some and reject others, and send those approved to proper committees to be treated singly. It soon became apparent, however, that the huge quantity of *postulata*, now numbering 1575, required the invention of a new procedure. The committee decided to divide the 224 members of the Congregation into six large Commissions: I, on Government; II, on the Ministries; III, on the Formation of Ours, Especially in Studies; IV, on Religious Life; V, on the Conservation and Adaptation of the Institute; and VI, on the Mission of the Society in the Modern World. It appointed a president and three helpers of each committee who were to organize it further and distribute the members into appropriate subcommissions. Twenty-four subcommissions resulted. As far as possible, the delegated were assigned to commissions and subcommissions according to their previously stated preferences. The *postulata* were divided into large groups according to subject matter and distributed to the proper subcommission.

It now became evident that the procedures for handling *postulata* which former congregations had devised would no longer work. Hence the commissions too had to feel their way toward devising new procedures. Instead of imposing regulations from the top, the *Deputatio ad secernenda postulata* conceded to the commissions an

"*illuminata autonomia*" to devise their own methods. For a while there was experimentation, lack of uniformity, and difference of opinions. But gradually the following rather uniform procedure emerged and was found reasonably efficient.

A subcommission of perhaps three to seven members would study the *postulata* pertaining to its subject, try to discern the problem which lay beneath them, discuss it, write an appropriate treatise or decree, and bring it to perfection sufficient to win a majority vote in the subcommission. Then the multiplied copy was distributed to the thirty or forty members of the whole commission. They sent their written criticisms to the subcommission which made a new revision, submitted it for approval to the presidents of the subcommissions within the commission, and then distributed it to the whole Congregation. The 224 members in turn had three or four days to submit their written *animadversiones* to the subcommission, which then composed its *iudicium definitivum*. This was brought into the general assembly for discussion. Anyone who wished could make an address about the matter by indicating his desire either before the session or within the session after the other speakers had finished. Frequently, valid criticisms arose and the subcommission did further retouching. After a few days which gave the electors time to reflect, the final draft was submitted to the vote.

All this work of study, discussion, writing, criticizing, and revising again several times over obviously took considerable time. After the distribution of the *postulata*, several weeks usually had to pass before a given final draft was ready for submission in a general session. All deliberative bodies have their alternating periods of accomplishment and retarded movement, of high and low morale; and it was now the turn of the 31st General Congregation to go down into the trough of low spirits. Many, especially those who were attending a general congregation for the first time, perceived little or no progress during these weeks. They thought longingly of home where they might be accomplishing something in their ordinary work. The fact was, however, that much hard work of excellent quality was being done in private rooms, small groups, and libraries. Some subcommissions with good luck received simple problems which could be solved quickly. Others happened upon questions of great complexity entailing sharply divided opinions, with the result

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that preparation of a satisfactory document might require weeks or even years. The Congregation's governing board of presidents decided to give first treatment in the general sessions to topics of greater importance, while permitting easier subjects to be introduced occasionally, provided they could be sandwiched in among those truly comprehensive. The reason for this policy was a desire to forestall a misfortune experienced in earlier congregations, when some isolated and apparently easy topics were introduced early because it was thought that they would be speedily settled. The opposite occurred. They resulted in debate so lengthy that more important problems received only crammed and skimpy treatment from fatigued delegates near the time of adjournment.

Society government discussed

Accordingly, the various offices of the Society's government were assigned as the first general subject to be discussed. The general three-hour sessions began again. Yet on many a day it was found impractical to summon a session, simply because no treatise of importance was truly ready and it was thought better not to impede the work in the subcommissions by summoning their members to general sessions. There was a natural result. Members of subcommissions which had little to do felt that they were wasting their time. Some pessimism began to spread. The Congregation had been in session for nearly a month and had not yet truly settled any issue of importance. Would it really settle anything or turn out to be another spring planting without a subsequent harvest?

Little by little, however, schemata (*relationes*) were completed, introduced for discussion in the *aula*, and settled according to the chronology already given in the *Newsletter* and requiring no repetition here. Gradually, too, the delegates realized more and more that significant results had already been achieved, and morale revived. By July 1, the system of Assistants had been reorganized in such a way as to give to Father General four General Assistants who were to be his chief counselors for matters affecting the whole Society, along with Regional Assistants in the same numbers as before and other expert advisors whom he may summon. This arrangement, it is hoped, will enable him to devote more attention to policy-making and study of important matters, and consequently

to government and inspiration rather than to routine administration. The decree of June 9 had removed the doubt about discussing the "substantials of the Institute" which had been so troublesome in the early session. It so reworded No. 118 of the *Formula Congregationis Generalis* as to make it clear that such a congregation may discuss any matters pertaining to the Society's law, though changes in papal laws within the Institute obviously cannot take effect without permission from the Holy See. By July 1, too, the delegates further realized that good headway had been made on other important questions even though they were not yet ready for voting. One *relatio* had been introduced which proposed a reorganization of the provincial congregations so that better representation will be given to the various age-groups and ministries within a province. Another schema recommended that more extensive faculties be granted to the provincials. A tendency toward the decentralization requested by so many *postulata* was becoming increasingly apparent. Many other important documents, such as the decrees on studies and on poverty, were in advanced stages of preparation.

Another consideration now claimed attention. Although the morale and hopefulness of the delegates were obviously growing, so was their fatigue. They had been engaged six days a week for nearly two months since May 6 in writing, revising, and sitting in long general sessions. In May the weather had been delightful, but June brought spells of unexpectedly intense heat. There was even danger that some of the more elderly or sickly delegates might suffer heart attacks or similar ills. Hence after the new General Assistants had been elected on June 29, remarks multiplied to the effect that the most urgent work was done or nearly done and that some sort of cessation ought soon to be decided upon. The remaining agenda approximately equalled the issues settled. If the delegates were to push doggedly forward through July and August, they would be treating complicated topics with fatigued minds. The voting on July 6 brought the decision to recess on July 15 rather than to adjourn, and to reassemble as the same Congregation with the same persons holding the same functions in September, 1966. This would enable the Congregation to profit from the final decisions of Vatican Council II and to make deeper study of its own more complicated problems.

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The nine days following this vote were crammed with remarkable labor and achievement, all carried on at a rather breath-taking pace. With more and more subcommissions completing their work, the flood of mimeographed *relationes* went far beyond what anyone could read and criticize adequately. Attention had to be given to the more urgent work of reading the *iudicia definitiva* which were ready for voting. July 7 saw the approval of the forward-looking decree on studies which keeps the universal legislation general and leaves room for local authorities to devise more detailed programs truly adapted to the needs of their own regions. The decree on atheism was approved on July 6, the legislation on the general's office on July 8, and the decree on poverty on July 10. This last decree has brought our legislation on poverty up to date with our practice and with what is possible in the modern world. It has truly preserved St. Ignatius' spirit of evangelical poverty while it changed details of his prescriptions which can no longer be observed when taken literally. Thus it will terminate the need of living by dispensations, the practice which has been necessary since 1824. On July 13 the decree on the tertianship was approved. Although it may seem on first reading to say little, when viewed against its historical background it is seen to do much. It establishes uniformity and agreement on the ends of this institution—those contained in the *Constitutions* of St. Ignatius rather than many contained in later ordinations of generals—and it leaves to regional authorities liberty to experiment, under the approval of the General, with new means and programs to attain those ends more satisfactorily in modern circumstances. Thus it gives true hope of making this institution one which young Jesuits will esteem as an opportunity for prayerful synthesis of all they have learned and for a final preparation for apostolic life—truly a formation of the affections (*schola affectus*) based as in Ignatius' day on involvement, that is, on learning apostolic work more by doing it than by listening to lectures about it. For the doing of such work, as Blessed Pierre Favre has pointed out, improves one's prayer and the prayer in turn the work.

Many more *relationes*, after a brief discussion in a general session which oriented everyone to the problem, were remanded to the respective subcommissions for further study and presentation in the second session. An example in point is the important set of problems

connected with the practice of the spiritual life in the Society amid the new circumstances which modern times have brought. To foster a renewal of spiritual life, not merely in written decrees but in the very souls of the members, can well be called the central objective of the Congregation. The work of the Commissions on Government, Formation, and Conservation and Adaptation of the Institute are aimed toward such a renewal; and the renewal itself, if accomplished well, will heighten the effectiveness of our ministries and mission treated by Commissions II and VI. Another example is the forward-looking decree on the brothers. Despite valiant efforts of its hard-working subcommission, it still contained minor imperfections in details and it was deemed wiser to postpone the voting.

A few days before the end of the session a press release listing the accomplishments of Session I was prepared for distribution on the closing day, July 15. But several American and British journals, eager to jump the gun, heard or invented and then printed a rumor that the Congregation was adjourning in deadlock. To those inside the Congregation this story was more laughable than disconcerting.

Near the end of the session, too, Father General went with his General and Regional Assistants to a private audience with the Holy Father. Pope Paul spoke more familiarly to this small group than was possible to the whole Congregation at its beginning. He told them that as Pontiff he was learning anew how many persons of every sort look toward the Society with admiration and hope of example. Hence he was glad that in its work toward *aggiornamento* the Congregation had made such good progress without being too radical. When Father General and his Assistants reported in casual conversations their impressions of the audience, it became immediately evident that it had brought them heartwarming satisfaction and inspiration.

Contentment in the final days

The end result of it all was high morale among the delegates which more than compensated for their fatigue. On the night before the session ended in the late morning of July 15, a skit was organized in which just about every assistancy played some role. There was as much fun and clowning as in any similar performance within a scholasticate. *Patres graviores* who had made serious interventions

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in general sessions were mimicked amid laughter which showed that by now all the delegates were thoroughly at home with one another. They had developed a genuine community spirit. All had been hard at work in a common task of great importance. Now they showed their awareness that such work can often be carried on best if it is spiced with good fellowship and humor. Dignified pieces too interspersed the entertainment. Father General himself sang two tenor solos, one in Basque and one in Japanese. He seemed perfectly at home before his spectators and they with him. Most of them did not previously know that he has such a beautiful voice.

Between the two sessions of the Congregation, the subcommissions which have not yet finished their work are expected to carry it on by mail and to have their schemata ready when the Congregation reassembles in September, 1966. There is now good hope that business will flow even better in the second session than it did in the first. The delegates now know one another as friends, they have solved the language problem at least adequately, and they know the procedures which are now working quite well—though probably they will be still further improved before the second session opens.

II

The foregoing account contains implicit answers to many of the questions which American Jesuits have asked. But a few others remain. We are now in position to handle them by direct answers. These answers too are the personal opinions of this one delegate.

What use was or will be made of experts on the problems facing the Congregation?—Rome abounds in experts. From the earliest days when the Congregation was still feeling its way toward loosening the legislation about secrecy, delegates requested and obtained permission to consult Jesuit and non-Jesuit experts as the first session proceeded. During the period between the two sessions, delegates may and surely will seek help from experts elsewhere as well as in Rome. The writing of the *relationes*, however, is the duty and responsibility of the respective commissions themselves and should be done by delegates.

What are the prospects for genuine interprovincial cooperation and standardization during the coming year?—Humorously, the

prospects are about as good as those for interdiocesan cooperation among the bishops. But seriously, this issue turned out to be one of the most difficult and tangled problems which the Congregation encountered. The subcommission which worked on it made a good start; but after some fourteen interventions in the general session, so many new complexities had appeared that the *relatio* was sent back for rewriting and new discussion in the second session. A provincial must develop his own province and do long-range planning for it, and he must do this according to the economic system and manpower of his own region. If other needs or provinces cut too suddenly or deeply into his resources, they may cripple the province from which the help is expected, with sad consequences in the long run for all. There are requests for more interprovincial cooperation and simultaneously for more decentralization in favor of local government. How shall we get both together? So far, unfortunately, solution of one facet of this puzzle has usually turned up two or more bigger problems. Yet all have a strong missionary spirit and seriously desire more interprovincial cooperation. All hope to find a way somehow. Moreover, with all the existing difficulties, there has been far more of such cooperation than most of us are aware.

Were the Americans as a group more or less prepared than other national groups? Were they active in discussions?—Every group of delegates from any one assistancy or nation, it seems to me, came well prepared and actually took its part in the Congregation's work efficiently, courteously, charitably, and with esteem from the other groups. The Americans were one of these groups and these remarks hold true of them as of the rest. On the floor of the *aula* the American delegates made addresses proportionate to their numbers. They were equally active in subcommissions, in serving table along with other provincials or simple priests, in spreading good humor, organizing recreational facilities for proper occasions, in mingling with delegates of other nationalities, and in other similar activities. On the whole, they made themselves part of the crowd and also strove like all the rest to prevent any excessive or odious nationalism from arising. The geographical position of their country hinders the Americans (with a few exceptions) from learning languages well, or from retaining language skills in the instances where that had

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been once acquired. But even in solving the language problem, as a group the American delegates did fairly well.

Another question reads: As far as we can judge from the news releases on the mass media of communications and the social apostolate, these documents seem as abstract and out of contact with concrete situations as the decree of Vatican II on mass communications. Are we going to have still another case of strong words with no resultant actions?—At first sight, this criticism may seem true. And yet, the decrees of the Congregation have highly recommended these respective apostolates. Thus the decrees establish agreement about the end and leave to local authorities the task of finding means truly apt in the local situation. It is difficult for this writer to see what more a general congregation—or council—can wisely do in such areas. Effective and ingenious implementation, it seems, can come only from various local superiors in accordance with their own local circumstances. In a general congregation, too, delegates from the United States or Europe might vote unwisely if they should attempt to prescribe details for a provincial of Taiwan, Poland, Ranchi, or the Congo, and vice versa.

Further still, the Society is caught in much the same bind as the Church. Existing stable institutions must be maintained and new apostolates ought to be opened up also, but manpower and money are not available for the old and the new at once. Here and there a provincial or a bishop may solve this dilemma, if he is encouraged from above and receives from his subjects tactful and practical suggestions applicable to the local scene. But a command from a general congregation to all superiors about specific details might, at least in many a region, do more harm than good. All this is stated with deference to better judgment.

III

The impressions recounted above seem to lead to this conclusion. Through the favor of God for which so many have devoutly prayed and for which we are profoundly grateful, the 31st General Congregation seems to be making its way in the midst of much the same hopefulness and difficulties as Vatican Council II, and also to be making approximately equal progress. Moreover, the 31st General

Congregation is preparing the way for the next general congregation to handle well the tasks which must be left somewhat incomplete at present. The Society, remaining faithful to the spirit of its founder, is achieving *aggiornamento* about as fast as the Church. This seems to be precisely what ought to be. The Society is a part of the Church. Being the servant of the Church, she ought not to anticipate the Church but to be among the first to follow the Church's lead. What has happened so far in Session I of the 31st General Congregation gives us reason to look forward to Session II with sober optimism. But a generous dose of that sweet wine, hopeful enthusiasm, has somewhat reduced the sobriety of this writer's outlook.

THE GENERAL CONGREGATION: ITS ATMOSPHERE AND HOPES

growth in unity

EDWARD J. SPONGA, S.J.

IT HAS BEEN SAID THAT THE 31ST GENERAL CONGREGATION is the most important congregation in the four hundred years of the Society's history. While it may be difficult to verify this totally, there are certain evident signs that lend credence to this statement. Certainly no previous congregation received the amount of postulata that this Congregation received. This is true even if we put the number of postulata in proportion to the number of Jesuits in the Society at the time of any given general congregation. This volume of postulata and the range of topics that they cover indicate without doubt the unusual interest and involvement of the members of the Society of Jesus in the action of the 31st General Congregation.

Furthermore, it was not just Jesuits who manifested special interest in this Congregation. There were many articles, predictions and projections in newspapers and periodicals which attempted to assess the problems that the Congregation would have to face and to venture some kind of guess as to the ability of the Congregation to meet those problems. While some of these statements were at times somewhat jejune or far-fetched, by and large they did assess fairly accurately the basic problems that the Congregation had to meet. The basic areas usually noted pertained to the organizational

structure of the Society in its highest level, and this particularly regarded the possibility of a change of the life term of the general. Also frequently noted were the problems relative to the whole course of training. Problems concerning our types of ministries were stressed, and finally, the broader and deeper basic questions of the religious life, of obedience and of poverty were spoken of as important challenges to the Congregation. These problems are, of course, not peculiar to the Society of Jesus but affect in some degree all religious institutions today and, indeed, in its full sense affect the total Church. However, because of the size of the Society of Jesus, there was particular interest in how the Society would face up to these problems.

Another peculiarity of the 31st General Congregation was the fact that it operated very much in the atmosphere created by the Second Vatican Council. It shared in the new freedom to discuss all things, and in the sense of urgency which the Council itself both experienced and projected. It shared with the Council, perhaps, in some of the fears that too much was being questioned too quickly. Because of all these reasons, perhaps, no congregation of the Society was ever so intimately connected with the current life and atmosphere of the Church as this 31st General Congregation was.

There were other similarities between the 31st General Congregation and the Vatican Council II. There were similarities in the way in which both made their initial contact with the problems to be met and in the way in which the problems were gradually actually resolved. The first session of the Vatican Council left many with the feeling that very little was done. The only item of any apparent importance was the work that was done on the liturgy. At the time this seemed to be rather secondary. But I am sure that the fathers of the Vatican Council, as well as the members of the 31st General Congregation of the Society, went through a somewhat unique type of experience. It was the experience of a period of intense concern and effort with seemingly rather sparse results. This initial phase was one in which many minds and many hearts, coming with their diverse outlooks and experiences, bringing their own types of problems from their own specific areas, gradually began to move into some kind of a unified body. The special virtue needed at such a time is patience. But such a patience could not

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truly be had unless one had a deep and abiding conviction of the importance, seriousness, necessity of what was being done. Communications can only be developed in such a situation over a period of time. Language is a barrier; but more importantly there are cultural, personal and psychological barriers. As one realizes this and thinks more deeply about it, one must necessarily conclude that this cannot be otherwise. One gradually embraces the fact that as long as men are to be respected in their freedom and given the opportunity to express their own ideas freely and openly, there must be something of this initial phase of groping, of frustration, of being unable to see where one is going and consequently of a certain sense of failing to accomplish as much as one would like.

The pace of the General Congregation could and had to be somewhat faster than that of the Vatican Council. It could be somewhat faster because, while, as congregations go, it was certainly a large one and the largest in the Society, it was still quite small as compared to the size of the Vatican Council. The General Congregation had to move through this developmental state more quickly than the Ecumenical Council because, at least as it appeared, the General Congregation had much less time in which to do its work. In fact, even the conception of a second session, although it had been suggested by a number before the Congregation, did not seriously develop until rather late in what we now know as the first session. And so there was a sense of a quick passage of time with little time remaining and almost hopelessly complex, difficult and confusing problems to face.

The general's term

The question of the liturgy, which, compared to the other questions of the Vatican Council, was in a sense a more concrete type of question, became the key to the opening up of the forces of the Council, or the bond that gradually molded the Council into some kind of effective unity. With the General Congregation this same function was served by a discussion on the question of the limitation of the life term of the superior general. It was a concrete question, a very defined and specific question. The possibilities of solutions were relatively small. But nonetheless the question had a deeper importance than what appeared on the surface. It had a symbolic

meaning. To many, both in the Congregation and out, it was a symbol as to whether the Society, through its General Congregation, was able seriously to face real problems and to make effective changes. I think as it has turned out, that even though the Congregation did not decree to change the life term (although it did reduce some of the reasons initially proposed for that change by making it possible for the Father General voluntarily to resign with a certain ease), the discussion and debate on that question nonetheless served an important and positive function. The function it served was to witness to all who were there that there was a willingness to discuss and a desire that all be free to express their opinions. For this reason the first steps of the Congregation were to open the doors of discussion to real communication. And so rules of secrecy and of limitation of matters for discussion were set aside to a significant degree. This, as we look back now, is, perhaps, one of the most valuable things that was done. For once such a thing is done and freedom is given to discuss and to question, then inevitably a freshness of approach, a penetration into real issues and at least some key changes will follow.

What the 31st General Congregation has done in its first session is now a matter of record. It has made some important changes in the governmental structure of the order; it has taken steps towards the delegation of more authority to local areas; and, most importantly, it has initiated a wide-ranging re-organization within the course of training in the Society, leaving room for adaptation to local needs and to the demands for specialized study in the sciences and arts. It removed a deadlock of many years regarding the spirit and practise of religious poverty in the Society.

These are some of the basics that were asked of the Congregation. It did a number of other things in the area of the social apostolate and communications. It has taken preliminary steps in other matters of organizational change. It opened the difficult question of the spiritual life within the Society. We might say then that the first session of the Congregation, like the earlier sessions of the Ecumenical Council, took care of the more concrete and somewhat technical, more mechanical, aspects of change. In its first session the Congregation handled some basic questions pertaining to the governmental structure of the Society in regard to the general, in

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regard to the Assistants, and questions that had to do with time and functions, and inter-relationships of authority and responsibility. The first session dealt with the training of Ours and therefore again questions of disposition of time, functions, purposes to be achieved in going through a process. Even the matter pertaining to poverty was more strictly a matter of the legal aspects of poverty.

Questions of structure and function

As we think about it, such a procedure is certainly the natural way that man has of seeking to alleviate the basic and fundamental problems of his life, particularly when he functions in a group. He deals first with that which can be more directly controlled and structured, for he knows that, while final answers will not come from these changes or from the structure no matter how wisely fashioned, nonetheless the opening of the doors, the beginning steps of deeper solution, can only be found after the structural element is properly ordered, or at least so set up that it can be made sufficiently flexible to be adapted to the needs of time and place. Certainly in dealing with these questions of structure and function the constant effort to discover the mind or vision or spirit of St. Ignatius was made by all, even by those who came, at times, to opposing conclusions. For the mind and vision of St. Ignatius was certainly necessarily expressed in an administrative governmental structure and the definition of functions whereby he sought to incarnate his own ideas as inspired by the Holy Spirit. So there was much room for struggle even in the matter of determining governmental and structural changes, for it is never easy to determine just how essential to the articulation of a vision a given structural and governmental pattern is.

Between the extremes of a severe adherence to the letter of a law on the one hand and the reducing of all law to a passing phenomenon on the other, there are many varieties of opinions and positions. Nonetheless, even though the matter of what is essentially Ignatian was, at least by implication, present even in the efforts to deal with the governmental structure of the Society, this question of what constitutes the Ignatian vision, or the real identity of the Society of Jesus, is more directly involved when we move into

questions which are less concrete and mechanical or technical but in the final analysis more basic and important. These are more specifically the types of questions with which the second session of the 31st General Congregation will necessarily be more concerned. There have been many questions and requests made dealing with the need for a greater understanding, implementation, and love of our vows of poverty, chastity and obedience and of our community life. The whole fundamental question of religious discipline, the place of laws and rules in the religious life and in the Society is very much in the minds of the Jesuits throughout the Society, and consequently it is very much a part of what the 31st General Congregation must face. Even more basic are questions pertaining to the prayer of the Jesuit, its nature, its purpose, whether and to what extent it should be controlled by regulations concerning time and place, and other concrete details of methodology.

The difficult question of training in the spiritual life must also be considered. Thus far the Congregation has considered almost exclusively the question of academic training, which, indeed, is itself difficult enough, but not as difficult as the question of structuring to effect a type of training that is aimed at that which is more intimate to a man, namely, his total spiritual life, his communal life with others, his prayer life, his life of self-offering in his vows. It is hard even at this point to have a very clear idea as to just what form of expression about these matters in the spiritual life is the most effective. Matters such as these which pertain so deeply to the individual's own personal relationship to God or to his fellow religious can and must be expressed in the form of clear and concrete laws and regulations. But at the same time there is a realization that clarity of regulations is not of itself sufficient.

There is a sense of need of a deeper understanding of the meaning of prayer, the vows and community life, in the context of today's life, in the context of the Jesuit's apostolic patience, in the context of the aftermath of Vatican II, in the context of a world that has become so intimately inter-related in all its elements that new and profoundly complex questions, such as were not previously met, have come to the fore. What is poverty in an affluent society? How can one imitate the poor Christ so that the specific spiritual power and dimension of evangelical poverty can truly be experienced and wit-

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nessed to by the Jesuit today? Can we find a form of poverty that is at once truly Ignatian and at the same time is honestly livable in the world of today? What is the positive meaning of our vow of chastity? How does it, by the very sacrifice that it entails, enable us to be more truly human beings? Are we less obedient today than Jesuits were in the past? Is there a real crisis in religious obedience? Is there an undermining of religious authority? Is there some kind of pressure for a democratization of religious life? Is there a loss of a sense of individual responsibility? Is there a loss of ability to be one's self without undue need of others? In what way and to what extent does the superior express the will of God? Is the superior to find the will of God which he is to express to his subjects in his subjects themselves? How much is to be allowed to the subjects in terms of freedom to determine their own order of the day and other details of their lives? With what pace is the progressive throwing of responsibility upon the individual to move? How much are such things to be determined in specific, clear, regulations? How much are such things rather to be expressed in broader terms, in terms which embrace and express the scriptural dimensions of the counsels in ways which are meaningful and hence suasive to the mind of the religious today? Can we even think in terms of the religious of today as if he were some one type of mind or being with one general type of need and capability? Is not the individual of today himself such a rapidly changing entity that it is almost hopelessly impossible to couch directives to him in terms that are precise enough and yet open enough to motivate a responsible human being? What is religious life, religious community life today? How can it be structured to meet the needs and to release potentialities of the young Jesuit, the middle aged Jesuit, or the older Jesuit? How can the community life be related to our apostolate? Is community life to be determined solely by the apostolic goals of our Institute, or is there something within community life even for us, though we are not monks, that is perennial, and basic and meaningful in itself as a point of contact with God? What is the meaning of discipline and sacrifice in our religious life today? Can these things be legislated about at all? Evidently a good number of men in the Society think so, for they request significant statements from the Congregation relative to these topics. What about prayer for a Jesuit? Is it, too, fundamen-

tally determined as to its type, its duration and its meaning solely in terms of the apostolic goal; or does it also have within itself some value that is not solely dependent upon its ability to be related to apostolic actions? How does one couch answers to all these deep questions, questions hitting at the core of religious life, of a Jesuit life? How does one couch answers to these questions in terms that are at once specific enough to be helpful in plotting and guiding one's life and at the same time open enough to allow the individual to bring his own free cooperation into play and to embrace freely his own responsibility in these matters?

Clues from Vatican II

The clue to some of these questions and to the approach in effecting legislation about them will no doubt be intimated to us by the last session of the Vatican Council. Already in its Constitution on the Church in Chapter Six we have given us by the Vatican Council the broad and basic lines of definition of who we are as religious. We are situated in the Church by that Constitution, distinguished from the function of the hierarchy, from the priesthood as such, from the laity. We are given a meaning that is unique. It is indicated to us that as religious we are called by God to a type of life that, in some true and very valid sense, is a life of peculiar unity and oneness and love with Him. There are countless expressions in the Constitution on the Church indicating this. For instance, it is said that by the bond of the counsels a person is totally dedicated to God. In this way the person is referred to the honor and service of God under a new and special title, in order that he may be capable of deriving more abundant fruit from his baptismal grace and of freeing himself from those obstacles which might draw him away from the fervor of charity and the perfection of divine worship. The religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goodness already possessed here below. The religious state foretells the future resurrection and the glory of the heavenly kingdom. It clearly manifests that the kingdom of God and its needs in a very special way are raised above all earthly considerations. It clearly shows to all men both the unsurpassed breadth of the strength of Christ the King and the infinite power of the Holy Spirit marvelously

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working in the Church. The evangelical counsels foster the perfection of the love of God and the love of neighbor in an outstanding manner. The evangelical counsels, though entailing the renunciation of certain values that are to be undoubtedly esteemed, do not detract from a genuine development of the human person but rather by their very nature are most beneficial to that development. The counsels contribute a great deal to the purification of heart and to spiritual liberty. And even though it sometimes happens that the religious do not mingle with their contemporaries, yet in a more profound sense these same religious are united with them in the heart of Christ and spiritually cooperate with them.

Statements such as these express very clearly for us the paradox of religious life, the paradox of being necessarily totally and uniquely involved, by virtue of our religious consecration, in the life of the Church in the world, and yet at the same time constituted by these same counsels witnesses of the unique love of God that is at once purifying and freeing even as it, by that very fact, gives us the power to do God's word and will totally, willingly and joyfully.

With these basic ideas from Chapter Six of the Constitution on the Church as the fundamental cornerstone upon which all else is to be erected in regard to the details of religious life and organization, we can indeed look forward in a special way to the further definition of the specifics of religious life and development that the fourth session of Council promises us. Of course we are aware that the effort to express these sublime truths and paradoxes in broader scriptural and psychological terms, and much more the effort to put them into determined and defined norms and regulations, will be extremely difficult. Perhaps we look forward with a certain expectation, heightened by our own preliminary efforts to deal with these problems, to the operation of the Holy Spirit as He guides the Ecumenical Council itself as it faces the same problems before we will in the Congregation. For the Council also has the difficulty of expressing in some defined way that which is in its inner core to some extent inexpressible. It must set norms for that which in some way is not capable of being effected by laws alone. For even those who seem at times to give the appearance of not wanting any laws in the religious life are most frequently actually in great need of such definition and without it will feel confused and at a loss. We are

becoming aware more and more, I am sure, that criticism, endless questioning and pressures do not always mean what they seem on the surface to mean. We are becoming more aware that such actions most frequently are the expression of a cry for help, an urgent request for guidance, a demand for assurance that all human efforts are being made, an implicit petition for faith that God is, in fact, guiding most closely where, at least for a time, there seems to be most uncertainty and worry.

The second session

In some ways the first session of the Congregation may be considered to have been the most difficult one; for, as I said, it entailed the sometimes painful but essentially necessary process of the growth of a group of individual human beings, Jesuits, into a unified body that was capable of rising to a unity of vision, a unity of love in Christ. In other ways, perhaps, this second session will be the more difficult. The reasons will be different. We feel that we have now achieved a certain unity which will, perhaps, dull a bit during the intervening year, but which will, nonetheless, be sustained and quickly revive as we convene for the second session. And so we feel we will be better organized, we will have our goals more clearly sighted, we will know the more expeditious ways of functioning as a legislative body. But on the other hand, as I have also indicated, the problems to be faced are more fundamental, less open to direct human engineering, more urgent in terms of the preservation, expansion and development of religious life.

I think we approach the second session with greater humility, greater faith, greater hope and greater love. Greater humility, for we know now more clearly by direct experience the slow but necessary process entailed in human beings freely pursuing spiritual values in their expressions in human terms. More faith, because I think we have experienced already something of the action of God in the first session, particularly in the latter days of that session. We have experienced also the leadership He has given us in the men we have elected. All of these experiences make us know in a deeper way than ever that the action of God is there with us. With more hope, because knowing what God has done with us and through us, little though it may be, we have the certainty of Christian hope that he

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will guide us, even though the problems be more difficult and the need of love of Him more important than ever before. But finally with more love and charity, because we have experienced, despite our many differences of culture, of outlook, of inclination, of hopes and fears, that there is oneness in us—because of what we pursue, because of the strength that we have in us, as the Society living and acting. For these reasons it seemed that a second session was imperative, that a second session was indicated to us by God as a necessary prolongation of the time required for the operation of His Wisdom and strength in us.

Finally, I think we will go back to the second session with an even deeper realization than ever before of the unity that we the members of the General Congregation have with the rest of the Society. We have experienced it before in terms of the many requests that were made, in a sense of urgency that the members of the Society communicated to those who were to be members of the Congregation. We have experienced it since then in terms of the reactions of our fellow Jesuits to what the first session of the Congregation has done. We have seen their interest in the various phases of the Congregation. All this has increased our awareness of the need of the continued prayers and sacrifices of all members of the Society, if we are to complete the work of the 31st General Congregation, and give to the Society a renewed sense of power, the power of the Holy Spirit within it, and a renewed sense of Christian self-confidence and joy that no amount of problems can remove.

The loss of confidence of many Jesuits in the Society, in religious life and even in some cases in the priesthood, had to be met and had to be reversed. We think that the first session has begun this meeting and begun to take the steps towards a reversal of this lack of confidence. We are more convinced now than ever that the second session can and must and will be able, because it will be supported by all the prayers of the Society, to renew the Society in its spiritual life, in its love of the vows, in its love of community, in its love of prayer, and in its selfless service of Christ in His Church.

THE ORIGINS OF THE JESUIT TERTIANSHIP

*meaning, interpretation,
development*

ANTONY RUHAN, S.J.

IN THIS ARTICLE AN EXPLANATION IS SOUGHT of the statements found in the *Constitutions* of the Society of Jesus concerning the last year of probation, or tertianship, as it is often called. The aim, then, is exegetic. The question of meaning, however, leads to the problem of interpretation, and this, in its turn, poses almost inevitably the problem of development. As is the case with every body of legislation, the statements embodied in the *Constitutions* of the Society can be traced to various strata, each of which had its origin in different historical situations, but which were all united by the legislator into a series of terse legal phrases.

As it is only by discovering the historical situations which gave rise to the different questions and their corresponding answers that we can understand the answers themselves, so it is only by viewing the way in which these questions and answers follow one another in time and are related to one another that we can understand fully the meaning of the *Constitutions*. In other fields the importance of the idea of development has been shown, and, if it has been re-

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garded as essential to an understanding of Christian doctrine, whether in the matter of the Trinity or in that of the sacraments, it should prove to be no less useful when applied to the interpretation of the *Constitutions* of the Society.

The *Constitutions* and the *Examen Generale* call the tertianship a year of probation: they mention it as a time in which the candidate for final vows is tested and examined with a view to determining once for all his suitability for Jesuit life.¹ Besides the testing of the candidate for religious profession, however, there is mentioned, almost in parenthesis, another reason which it is possible to pass over without further reflection as being merely an amplification of the idea of probation, but which, on second thoughts, is not so easily reduced to it. This is the statement that, after completing his studies (which were concerned with the cultivation of the intellect), the scholastic should apply himself to the *schola affectus* (which deals with matters of the heart), by turning now to "spiritual and corporal" works, which will help him to make progress in humility and in the denial of selfishness and self-will or self-opinionatedness.² These qualities will fit a man better to work in the apostolate.

Here we see two themes laid down quite clearly by the *Constitutions*, and it seems that they are obviously closely united. Within the legal context of determining a candidate's suitability for admission to final religious profession, the idea of probation appears primary. However, in the background there lies the pedagogic purpose of the tertianship: if the qualities desired are lacking in the candidate, the probation has as its purpose to produce them in him, and it may even be prolonged for this reason. But both of the purposes derive their meaning from the necessity of having religious with the type of character mentioned. These characteristics are obviously valuable in themselves, and they can only be understood in this context when we grasp why the men who wrote the *Constitutions* thought they were necessary—for the *Constitutions*, although put finally into words by one man, were certainly the work of a community.³

¹ *Constitutiones*, Pars V, C. 2, n. 1. *Examen Generale*, C. 1, n. 12; C. 4, n. 16.

² *Const.*, P. V, C. 2, n. 1.

³ *Monumenta Ignatiana Constitutiones* I: *Monumenta Praevia*.

PART I: THE MEANING OF THE CONSTITUTIONS

Saint Ignatius and his early companions

The early companions of St. Ignatius who mention the last probation place its origin in the religious experience which they all had together during the time which elapsed between their departure from Paris on December 15, 1536, and their final arrival in Rome in 1538. As Aicardo suggests, that this is true is first of all rendered probable by the saint's habitual way of acting.⁴ For he ordered the book of the *Exercises* according to his own experiences and that of the others who made them; the steps in the spiritual life described in the *Examen* are those which he himself had passed through and which he made his followers go through and practise; the successes and failures of his student days in Alcalá and Paris provided the guide for the method of study and life in the colleges of the Society; the procedure for the congregations he took from that of the first reunions which the early fathers had had among themselves; and, finally, the traits and method of government of the general he based on his own traits and manner of ruling. Hence, it was natural that here, too, in the matter of the last probation of the Society, he should have had recourse to the same experiences which had guided him in other considerations. As we shall see, all of the first generation of Jesuits regarded the experiences, or experiments, as they came to be called, as of primary importance. This was especially true for those of the last probation. In order to understand their attitude, we must try to reconstruct for ourselves briefly the life of St. Ignatius and his companions from the time of their departure from Paris to their arrival in Rome in 1538.

After the completion of his studies in Paris, St. Ignatius rode to Azpeitia, where he lived in a hospice for the poor and supported himself by begging. There he carried on three months of apostolic activity in the seignorial domain of his brother, Don Martin. He held classes in catechism for the children each day; he preached

⁴ J. M. Aicardo, *Commentario a las Constituciones de la Compañía de Jesús* (Madrid: Blass, 1930), V, pp. 667 ff. *Fontes Narrativi de Sancto Ignatio Mon. Ign.* II, p. 9, n. 22. Exhortation of Nadal.

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and worked in every way to convert those whose lives needed emendation. He also organized relief for the poor. In July, 1535, he began a journey on behalf of his companions, whom he had left in Paris. On foot he crossed a great part of Spain, from Pamplona through Toledo to Valencia, visiting the families of Francis Xavier, of Laynez and Salmerón and some of his former friends. From Valencia he took ship for Genoa, despite warnings as to the dangers of pirates, and passed through storms before reaching that city. On foot from Genoa to Bologna he endured great trials and dangers by road and not a little inconvenience in begging for food and lodging. Sickness, which had hindered his studies in theology at Paris, recurred and prevented him from doing them there at the university. Hence he set out for Venice, where he arrived in the last days of 1535, and began giving the *Exercises* and helping others by his conversation. Here he was able to continue his studies, in addition to performing his apostolic work. Here also he endured misunderstanding and persecution.

His nine companions, after obtaining their master's degrees in Paris, left that city despite the threat of war between France and Spain, and came by foot, in the middle of winter, through Lorraine, part of Germany and Switzerland, begging their way and carrying only a few books and their breviaries in satchels on their backs. On the way they engaged in occasional debates with the Lutherans, insisted that the priests among them say Mass every day, and arrived to meet Ignatius in Venice in early January, 1536. Since no ships were leaving for Palestine, they decided to occupy themselves in the interim by working in the hospitals of the city. The type of work was back-breaking and unremitting service of the most heroic kind.⁵ Granted the conditions in the hospitals of the day, what the early Jesuits were doing was rendering service of the most elementary kind to those who were often almost abandoned. Of these activities Pedro de Ribadeneyra says that "our fathers there laid the foundations of the probation which the Society would

⁵ *Mon. Broet*, p. 475. *Mon. Ign. Font. Narr.* I, p. 110: letter of Laynez concerning St. Ignatius. Tacchi Venturi, *La Prova dell' Indifferenza e del Servizio negli Ospedali nel Tirocinio Ignaziano*, *Archivum Historicum Societatis Jesu* 1932, I, pp. 14-23.

afterwards have to undergo.”⁶ After a further journey to Rome, during which they once more walked their twenty to thirty miles a day, begging their way, the nine companions returned to Venice and Ignatius with the blessing of the pope on their pilgrimage to Jerusalem. Back in Venice they renewed their work in the hospitals, and those of them who were not priests received orders. Then followed a diaspora, the company breaking up into groups of three or four and going to Vicenza, Padua or Monselice, Bassano, Verona and Treviso. In these cities they sought out solitude and made the *Exercises* for forty days, in the meanwhile living in great poverty. Then began their effective, if unusual, evangelizing of the cities, shouting to attract attention in the market-places, preaching and hearing confessions in a language which they had imperfectly learnt. In the autumn they reassembled in Vicenza and continued their activity. The abandonment of their hopes of going to the Holy Land led them to resolve to offer their services to the pope, and from this point onwards the foundation of the Society proceeded apace.

This, it would seem, was the seminal period for the final probation of the Society. Hence, it will be necessary to make an evaluation of it in terms of the men who lived and experienced it. Certainly, here there was no talk of probation. As yet there was no explicit talk of any corporate endeavor, and hence no question of associating others with themselves. If there is a key to the understanding of this period in the life of the Society, it lies not in the word probation, in any proper sense of the word, but rather that it was a school to develop and foster the affective life of those concerned. Let us try briefly to delineate the features of this phase in the development of the ten companions.

Their association had begun in Paris under the influence and guiding hand of St. Ignatius. At first, the common feature of the members of the group was that each had undergone a religious conversion. In turning to God they drew nearer to one another, and the logic of the gospel led them soon to the idea of service—at the beginning, of a whole-hearted, if somewhat vague, service. It was a time when the Turks were menacing Christendom, and the spirit

⁶ P. Ribadeneira, *Vita di San Ignazio di Loiola* (Roma: Coi Tipi della Civiltà Cattolica, 1863), pp. 112-13.

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of the crusades was in the air. That spirit had already led Ignatius once to the Holy Land, and it was to spread its infection through his followers. Acting under this impulse they set out in their groups, as already described, for Rome, but met with obstacles.

At the same time they were academics, or at least educated men, with their minds set to some extent upon an ecclesiastical career. Ignatius himself had perceived dimly that, in order to be of service to God, he would have to become an educated man, and it was this perception which had directed him to Paris. Yet the connection between learning and the spreading of the kingdom of God was in many ways a formal one. The ecclesiastical studies of the late fifteenth century were languishing in the long decline which began at the end of the golden age of scholasticism. Theology was infected with nominalism, and positive studies were neglected. The revival of theology, which had just begun, was a long time in making its influence felt, and the cultivated classes were at pains to keep clear of scholasticism.

The studies, then, that had just been occupying the first companions of Ignatius might well have been called desiccating. The famed "order and method of Paris," so beloved by the saint, with its endless cycle of preparation for the lecture, attendance at the class and repetition of the matter heard, when not supplemented by more widening reading, would have suppressed the emotional life of the students. Of course, the students in general had their own means of entertainment, but earnest young men, trying at the same time to lead a devout life, would have found life by and large a grind. And it was from this life that they turned to the journey to Venice and the work in the hospitals and to the evangelizing of the surrounding countryside. Within two months they had begun to care for the poor and abandoned, washing and feeding the sick, digging the graves and burying the dead, and this experience could only have been profoundly moving. In the *Memoriale* of Gonçalves da Cámara we read St. Ignatius' own account: "I had many spiritual visions and more consolations than ordinary, contrary to the period in Paris. Especially when I commenced to prepare for the priesthood in Venice and to say Mass I had more consolations than at Manresa."⁷ Of the period of study in Paris, Laynez writes that

⁷ *Font. Narr.* I, pp. 494-95.

Ignatius had then many difficulties in prayer.⁸ Then, their apostolic activity of preaching, hearing confessions and teaching children the catechism would have provided one more affective release to the erstwhile students. Here was the first use of the tools of learning which they had so laboriously acquired in Paris. And both the spiritual and corporal works had the effect of focusing in their minds the initial, admittedly vague desire of winning back the Holy Land in order to save the honor of the King who had once ruled there. Yet, in another sense that they had not at first perceived, the kingdom of God was lying in ravages all around them in Italy, and in the Germany and Switzerland through which they had passed. These perceptions at first lay fallow in the fertile soil of their hearts, but it did not need more than the shrewd remark of Paul III to bring them to fruition: "Italy is a good and true Jerusalem, if you wish to produce fruit in the Church of God!"⁹ The main lines of the Society's structure were laid down during this year or more of labor after the companions' studies. The relation between the religious idea (grasped by Ignatius in his experiences in Manresa and communicated to his companions through the *Exercises*) and studies in the service of the Church was also established here, and received practical application within the next few months when first Favre and Laynez, and then Broet, received special missions from the pope.

To summarize, then, the results of our analysis of this period, we can say that the first community of Jesuits-to-be was dominated by the idea of service in the Church, i.e., to rescue the kingdom of God from its enemy, where it had fallen under his control, or spread that kingdom and increase the honor of the King. Their spirit may fairly be described as a crusading one. What had remained during their course of studies an abstract idea now became, under the pressure of circumstances and through contact with reality, a living one, although not yet so clear as to admit of its being exactly and fully formulated in writing.

Probation for the new entrants into the Society

Scarcely had the companions arrived in Rome to seek the blessing of the Supreme Pontiff than the latter had commissioned Favre,

⁸ *Ibid.*, pp. 99-100.

⁹ *Mon. Bobad.*, Autobiographia, p. 616.

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Layne and Broet for special work on his behalf; and the demands for their services multiplied immediately and beyond the possibility of their answering them. Since it was evident that the first intention of St. Ignatius—to receive only priests—would restrict the scope of the nascent Society's effectiveness too much, he early decided to accept young students, with a view not only to educating them, but also to giving them a religious training which would make them in time fellow workers with the first companions. This determination was expressed already in 1539, in the summary of the Society's Institute and later appears as the theme of the deliberations *De Fundandis Collegiis* of 1541 and 1544.¹⁰

From the beginning the existence of a class of students in or connected with the Society posed many problems. Their exact status was also problematical. After an initial period of trial, they first took a vow or promise to enter the Society after the completion of their studies, with the condition that the vow or promise should become effective only after the first year of their studies. If they were not then satisfied, they could sever their connection with the Society.¹¹ Later, vows of poverty and chastity, and, in some circumstances, of obedience, were pronounced. The vows were merely vows of devotion, and there was great variety in the formula for pronouncing them.¹² However, the details of the history of the canonical status of the scholastics need not detain us here. It is enough to know that the idea of a scholastic was at this period of history somewhat anomalous, and that their connection with the Society was initially a loose one. Later, with the increase in number of the colleges run by the Society, the life of these students normalized itself, and was, to some extent and on some occasions, lived with the Society itself.¹³

What was characteristic of the training of the scholastics was that they were required to undergo certain experiences or "experi-

¹⁰ *Mon. Ign. Const.*, pp. 19, 48 ff. See *ibid.*, *Prima Soc. Iesu Instituti Summa*, p. 19.

¹¹ *Mon. Ign. Const.* I, pp. 53-55, n. 6-9 of 1541; and p. 56, n. 5 of 1544.

¹² Vow formula for 1549, *Mon. Ign.* II, p. 202. Cf. formula of Ribadeneyra, *Rib. Epist.* II, p. 297. See also unpublished manuscript of Rev. I. Miller of Innsbruck, *Das Eintrittsgeluebde*.

¹³ See letter of St. Ignatius to Araoz, *Mon. Ign. Epist. et Instruct.* V, pp. 5-9.

ments," as they were called. These experiences were precisely of the kind which the first companions had themselves undergone in the period after their studies in Paris. Thus, in the first deliberations concerning the Institute in 1541, we read that, "first of all, he who is to study in such a college must pass through three experiences: the first being that the Society or someone ordered to do so on its behalf must talk with the prospective student during the period of one month, more or less, while he makes the *Spiritual Exercises* or something equivalent, in order that some judgment may be made as to his nature and constancy, his ability, inclinations and vocation. For another month he must serve the poor in a hospital doing every kind of menial work which shall be required, so that, by overcoming himself, any sense of shame may depart or be lost in this victory. For the space of another month he should go on a pilgrimage on foot and without money, so that he may place his every expectation in his Creator and Lord, and grow accustomed to sleeping and eating poorly, since anyone who does not know how to live or go one day eating and sleeping poorly would not appear likely to persevere in our Society . . ." ¹⁴ In the application of these methods of training to the individual, however, great flexibility was recommended. After, or even during the period of studies, according to the demands of circumstances, another three months of similar experiences were required; and at the completion of the whole period a complete year in making the *Exercises* and in similar activities, although with the addition of apostolic ministries, was laid down as necessary.

The purpose which St. Ignatius and the first companions always give for making the students undergo these experiences was as follows. Other religious orders live in a cloister and have a protected life, whereas men of the Society must renounce this solitude in order to live in the world. Consequently, they will have in the normal course of events many more temptations to sin. A man with sinful habits who enters a monastery will have the opportunity of amending his life without exterior stress, whereas the Jesuit must mix with men and women, with the virtuous and with those of evil life, and hence must be tried to begin with. The only way to be-

¹⁴ P. Tacchi Venturi, *AHSJ* 1932, I, pp. 14-23. See also Ribadeneira, *Vita*, p. 112, and *Mon. Broet.*, pp. 474-78; Polanco, *Chronicon* I, p. 57.

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come seasoned is to plunge into life and experience its pushes and pulls. There was no mollycoddling in the early Society. The hospital experiment, as we have seen, was no formality. Tacchi Venturi has given a graphic description of this experience as it was practised in the time of St. Ignatius, and he notes that some did not come through it successfully: there were those who died or became ill through catching infections or from overwork; there were those who simply fled the Society because they could not endure its rigors; and there were those who fell into sin and sinful habits and were lost to the Society in this way.

However, the aim was not merely the negative one of finding out weaknesses. The theory behind the subjection of the young Jesuits-to-be to these experiences was a sound one, well known to modern psychology: it was simply that human beings come to maturity by living contact with other human beings in rather intensely emotional circumstances—the psychologists call it “involvement”! The particular nuance which the early Jesuits thought so valuable for the purposes of the Society was to have these circumstances dominated by the idea of service. Performing the most elementary services for the helpless wrings one inside out, just as preaching the gospel or explaining the truth to the ignorant can also be a moving experience.

The reason why the early Jesuits saw this time of raw contact with life to be necessary may also be sought partly in the nature of the studies. The case of Frusius and Polanco will serve to illustrate both this wearing and wearying effect of the studies and also the way in which the first students of the Society were put to study. Polanco and Frusius were sent to study in Padua, presumably after some time spent in experiencing life in the hospitals and in similar activities, Polanco to repeat the course and Frusius to begin it. They lived together in a room near the university, attending lectures and working at home. Polanco remarks that the lectures were rather mixed in quality, and that it was sometimes more profitable for them both to stay at home and work together. He says that he himself repeated some courses quickly; omitted others which did not seem useful; worked at scholastic theology, both old and modern; studied Scripture; but, then, “a number of other authors, who appear to help the practical ministry of preaching to our

neighbors, hearing confessions and interviewing.”¹⁵ It is good to see that exasperation with the lack of utility of parts of the course of theology was no modern malady! Indeed, as we have seen, the students of those days had probably more grounds to complain than those of today. But the change to three months of experience of the type mentioned above would have been both necessary and welcome: it would have been in every sense a *schola affectus*, orientating the personality of the student once more towards the ideal of apostolic service in a very concrete and salutary way.

But there was obviously in the minds of the early companions of St. Ignatius another facet of the problem of studies with which we have not yet explicitly dealt. For many in those days studies were the necessary first step on the path towards ecclesiastical preferment. The case of Erasmus was the classical one, but it was by no means rare. It is a commonplace of the history of the Reformation that service in the Church was used by many in order to achieve positions of comfort, honor and wealth. This was merely one feature in the general decline of religious life at this time. Once a young man had been launched into ecclesiastical studies, even though his original intention had been one of apostolic service, there was always the temptation to think more of himself than of the needs of the kingdom of God, and so to lose the ideal of the Society.¹⁶ For this reason the early Jesuits insisted upon just that kind of whole-hearted service for three months after the completion of the studies, and then, in addition, of another year, more or less as a complete repetition of the year which the ten first companions had spent in the territory of Venice in 1537-1538. The case of Polanco was in every way typical. Ferronius, writing from Rome in March, 1547, to Turrianus says: “Since Master Juan de Polanco has been six years in association with the Society and he has finished his studies in Padua, he has begun to do the customary year of probation. . . . He has produced great fruit for souls by his four months of preaching in Bologna and Pistoia, as well as by hearing confessions and giving lectures, sermons and interviewing people, moving on to the city of Florence about six months after leaving

¹⁵ *Polanci Compl.* I, pp. 50-51. See also pp. 3-4.

¹⁶ Nadal in 1554 speaks of the danger of a *spiritus debilitas* and *spiritus distractiones*, *Mon. Nad.* V, pp. 64, 306.

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Padua in order to perform the same ministries there.”¹⁷ The subsequent history of Polanco’s doings in Florence need not detain us here. It is sufficient to know that the course of the year’s probation followed that of the first ten companions more or less exactly: the religious experience of making the *Exercises* and serving the poor and the ignorant with the utmost generosity. If the erstwhile student was not content to do this, he should leave the Society.¹⁸ It is interesting that Polanco himself states, in the period from 1547 to 1549, that the time of this last probation can even be extended so as to achieve its aim, thus taking up the words of the *Examen Generale* (C. 1, n.12).

By way of conclusion to this section we may note that the experience of working in the kitchen and doing other menial work around the house had not the overtone of artificiality in the early Society. One of the practical effects of the shortage of numbers in the Society was that its members had to do housework themselves, simply because there was no one else to do it. We have the charming story of the visit paid by Araoz to Ignatius in Rome. He found Francis Xavier in the porter’s lodge. Francis called out: “Ignatius, here is Araoz to talk with you!”¹⁹ Yet we need not imagine that it was more than necessity which compelled Francis or any of the early Jesuits to do this. As Paul III so courteously expressed it, their intentions were just the opposite,²⁰ and in this they were merely following the example of the Apostles (Acts 6:1-6). But the tradition of healthy, practical realism remained, and no one could regard himself as too good to do the ordinary housework if it proved necessary.

From 1548 onwards it was agreed that St. Ignatius should begin the drafting of the *Constitutions* of the new order. Into this book were incorporated the religious experiences and the acquired wisdom of the first companions. As Karl Rahner has suggested in his essay on the inspiration of Scripture, the New Testament was the book of the primitive Church, and hence the model for the

¹⁷ *Mon. Ign. Epist. et Instruct.* I, p. 467.

¹⁸ Polanco, letter of Oct. 31, 1547, to Araoz, *Mon. Ign. Epist. et Instruct.* I, p. 615.

¹⁹ *Font. Narr.* I, p. 613.

²⁰ See *Litterae Apostolicae Pauli III*, *Mon. Ign. Const.* I, pp. 170-73.

Church of all time. In it was expressed the unique experience which the men of the apostolic age had had in their fellowship with the Lord Jesus Christ; it was the literary crystallization of the experience of the first Christian community. In an analogous way the *Constitutions* were the literary expression of the authentic religious experience of the first and founding Jesuit community, which had grouped itself around Ignatius Loyola under the inspiration of the Spirit of Christ. Their unique desire for a completely free and utterly dedicated service of Christ the King by reconquering the Holy Land was gradually transformed in their minds by the logic of the experiences which they had had following the years after leaving Paris. The trials and errors which resulted from their novel conception of the religious life had gradually come, after the protracted discussions over the nature of the Institute of the new order, to final expression in the document which their leader presented for their final consideration and further experimentation in 1551.

In the light of this apostolic aim to serve where the need was greatest in the Church we can now understand the meaning of the words of the *Constitutions* that the last year of probation, or the third, as it now was in law, was the final proof to the Society and to the man himself that the candidate for final admission to the order did indeed possess the spirit of the Society. His studies had been made not with a view to his own advancement in the Church or merely as an academic exercise, but were merely tools for the service of the poor, and, in order that this noble profession might not remain merely a verbal one, he now turned to just this service in its most radical form, to the corporal and spiritual help of the most abandoned. In this way he would be able to make the final discernment of spirits which is necessary for every man who will give his life a direction under the guidance of God. In this sense the tertianship was the school for men after Ignatius' heart.

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PART II: THE INTERPRETATION OF THE *CONSTITUTIONS*

The tertianship during the generalates of Laynez and Borgia

As Aicardo remarks, there is not a great deal in the sources of the early Society's literature about the tertianship apart from what we have already examined.²¹ The *Constitutions* were experimentally promulgated in 1552, and Nadal travelled about Europe explaining their meaning. They became the Society's law in 1558. There is no reason to doubt that the last probation was practised as it had been during the previous period. Until the time of St. Francis Borgia's government of the Society we have no explicit reference to it, but it was at this time that there begins in all probability a tendency to interpret the *Constitutions*, which we have mentioned as the correlative problem to that of grasping their original meaning. For the purpose of appreciating this particular interpretation, which perhaps did not make itself felt until the reign of Claudius Aquaviva, it will be necessary to sketch the character of St. Francis, or at least its distinctive traits insofar as it determined his manner of governing the Society, as well as the influences he underwent. Even during the time of St. Ignatius, as is well known, there existed in the Society two ascetical tendencies. There were those who favored a contemplative manner of living, much devoted to bodily penance and long prayers. Of these the Jesuits Oviedo and Onfroï, together with his former court chaplain, the Franciscan Tejada, exerted a marked influence upon St. Francis.²² Others maintained that the Ignatian spirit demanded a more moderate practice of prayer and penance. During the period when St. Francis was General-Commissar for the Society in Spain, i.e., from 1544 onwards, he was friendly with and trusted Fr. Bartholomew Bustamante. Bustamante's character and his deeds can be discovered by a perusal of

²¹ Aicardo, *op. cit.*, p. 674. Aicardo states that Nadal has nothing in his instructions upon the subject of the tertianship. We do, however, possess some of his remarks made in letters and exhortations. See, e.g., *Font. Narr.* II, p. 9, n. 22, and *Mon. Nad.* V, pp. 64, 806.

²² J. de Guibert, *La Spiritualité de la Compagnie de Jésus* (Roma: PU Gregoriana, 1953), pp. 179-80. H. Rahner, *Ignatius von Loyola: Geistliche Briefe* (Einsiedeln: Benziger, 1956), pp. 160-61, 177-78.

the volumes of the *Momumenta* of Borgia and Nadal. Here it is enough to cite a brief estimate of his character, which does not depart from that of other historians. "Bustamante, an able and ascetic man who fancied himself as an architect, was provincial of his brethren in Andalusia and had nearly driven them to revolt by his high-handed methods of government. Believing strongly in the good old medieval ways of doing things, he had introduced into the houses under his obedience prisons, stocks and even stripes for offenders against rule. He imposed a new style of recreation also, requiring the brethren to sit around in silence until each in turn was called upon to analyse some virtue or vice propounded by the superior."²³

Doubtless due to the influence of St. Francis, Bustamante was appointed master of novices in 1554–1555 in Simancas. Here he was able to give free reign to the tendencies which he later tried to impose upon the Province of Andalusia. His attraction for the monastic life showed itself then by his introduction of such practices as monastic forms of greeting, extreme outward regularity in observing the discipline of the house, calling the private rooms cells, saying *Deo Gratias* and using other monastic expressions, and many other such practices. In addition he was severe and unapproachable in his manner and in his dealing with others. His letter to St. Ignatius describing the life of the novices is instructive: "Here young men seem old. . . . Anyone who converses with them would believe that he was in the midst of the Scythian or Egyptian monks. I can say without exaggeration: whoever looks on this house during the hours of recreation, might imagine that he was seeing one of the Collations of Cassian."²⁴ His ideal seemed to be the training of young monks, and his departures from the Jesuit Institute brought more than one check from authority.

It is interesting to see, then, that the same Bustamante was appointed by St. Francis Borgia, on his accession to the post of General of the Society, as Provincial of Andalusia (from which post he was removed by Nadal in his function of visitor), then as director of a

²³ J. Brodrick, *The Progress of the Jesuits* (London: Longmans, 1946), pp. 127–28. See the fuller and severer judgment of A. Astrain, *Historia de la Compañía de Jesús en la Asistencia de España II* (Madrid: 1905), pp. 267 ff.

²⁴ *Mon. Ign. Epist. Mixt.* V, pp. 118–20. See also p. 48 ff.

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college in Seville, and then to a college in Trigueros. Never a man who brooked opposition to his own authority, he did not submit so easily to that of others, and he had difficult relations with his superiors. It is all the more surprising to find Bustamante appointed about the middle of 1566 and in 1567 as visitor to the Provinces of Andalusia and Toledo. (His exercise of these offices was likewise in the end discontinued.) It is here that we find traces of his influence in the formation of the tertianship. A letter of Borgia of March 11, 1567, reprimands him for excessive rigor and for innovations, of which he notes the main ones: "In the course of your visitation, you hold the confessors incarcerated in the *Spiritual Exercises*, as has happened twice before in Placentia, from which one gathers that they remain shut up, not living outside the house or hearing confessions in the church. In the same manner, you make the students work on the building . . . in the heat of the summer sun. You sent them on a pilgrimage in summer to Guadalupe, to the poor village of Loarte, so that they returned sick and exhausted. Similarly, after the studies you shut the fathers up in seclusion in such a way that you allow them neither to preach nor to hear confessions, and make the probation as strict as the first (i.e., the novitiate), and, finally, there is lack of sweetness and show of charity which one ought to find in superiors."²⁵

If St. Francis Borgia was moved to such strictures, the regime in the tertianship must have been strict indeed! In the novitiates begun under the saint, which agree as far as their running is concerned in almost every legal detail with the Society's present ones, the practice of meditation, spiritual exercises and separated periods of work did harm to the health of the novices. The Neapolitan Provincial complained of this in 1571 and added that "almost everyone, to the last man, who is in this novitiate or comes here from Rome, suffers from headaches or chest-pains or in some other way."²⁶ From Belgium, the Provincial, Fr. Coster, had already in 1568 obtained a modification.²⁷ This was in marked contrast to the novitiates of St. Ignatius' time, as is shown by a perusal of Polanco's letter of

²⁵ *Mon. Borg.* IV, p. 428.

²⁶ Quoted by O. Karrer, *Der Heilige Franz Borgia* (Freiburg: Herder, 1921), p. 231.

²⁷ *Ibid.*

October, 1547, to Rodriguez, which advises the setting up of separate houses for training novices,²⁸ and by the gloss of Gonçalves da Câmara on the margin of his diary for March 2, 1555, where he notes that "in this (Roman professed) house the novices are trained. Each one shows his own particular traits. . . ." In 1573 a similar remark follows: "At that time the novices were allowed to exhibit their temperament. We were able to know them, and therefore distinguish among them, for they lived in greater freedom—that is, without so many regulations and external ceremonies, with which today one can veil his personality."²⁹

One can conjecture what must have been the order which Bustamante had imposed upon his unfortunate tertians in Andalusia! The reactions of the General were healthy, but one cannot help wondering what he himself would have regarded as desirable. Further, one wonders whether it is possible to discern here the beginnings of a tendency to stress something else in the probations, and particularly in the one immediately before final vows, which was quite different from the accent and orientation in those of the early Society.

The generalate of Mercurian

There is little of interest as regards the development of the idea of the tertianship during the reign of Mercurian.³⁰ From Sicily Juan Polanco wrote on March 20, 1576, to the General that, of the six candidates for final profession proposed to him for approval, most are sound in the main, but require a little more self-command in some respects. It is intended that they now do the third year's probation, so that they may be helped to improve in these matters, and so that they can be professed straightway. The reason for delaying their tertianship had been to ensure the legal number of attendants at the provincial congregation, and these grounds were no longer valid. Some grounds were advanced for having a house for tertians separate from the noviceship.³¹

²⁸ *Epist. et Instruct.* I, pp. 603-06.

²⁹ *Font. Narr.* I, p. 678.

³⁰ See De Guibert, *La Généralat d'Aquaviva de l'Histoire de la Spiritualité*, AHSJ 1940, 9, p. 65 (text and n. 15).

³¹ *Polanci Compl.* II, pp. 301, 431, 495.

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The organization of the tertianship during the generalate of Aquaviva

Speaking of the houses of probation in the Society, De Guibert writes: "However, while the institution of novitiates became general under Borgia and while, under Mercurian, there existed already the Rules for the Master of Novices, it is only under Aquaviva that the tertianship took a regular form, that under which it has been so justly admired and so largely imitated, that which it has even today without notable change: grouping of the tertians under the direction of an instructor, Spiritual Exercises made again throughout an entire month, retired life given to prayer, penance and interior and pastoral formation, to the exclusion of all study properly so called and of every sort of showy or absorbing ministry."³²

The impression which one gains from reading the third chapter of the *Ordinationum Generalium* concerning the tertianship, which had Aquaviva for its author, is strikingly different from the impressions one has of the last probation in the time of the early Jesuits.³³ If one were to describe briefly this difference, one would say that the picture of the tertianship as it emerges from this document of Aquaviva is that of a very rigorously controlled life, controlled down to the last distribution of the hours of the day, secluded, with a strict monastic silence, dictation of what books the tertians shall read (and these from a narrow range of spiritual writers), and even of the way in which they shall read them (i.e., what they shall look for in their reading). Without doubt, the main preoccupation which pervades this document is precisely with that external religious observance and with the psychological conditions pertaining to it, which we found (to an exaggerated degree, admittedly) in the probation directed by Bustamante. Let us take an example from the treatment which this document of Aquaviva gives to seclusion and silence. In the thirty-odd paragraphs which the chapter contains, nine deal with separation from normal intercourse with one's fellow men. The way in which the experiences or experiments are mentioned is remarkable in comparison with the attention given to spiritual reading and to the kind of instructions obligatory, and to what dispositions of soul must be

³² De Guibert, *op. cit.*, p. 65.

³³ *Institut. Soc. Iesu*, Ord. Gen. C. 3, pp. 210-15.

fostered. The experiences received four mentions, reading ten, and disposition of soul nineteen. The whole tone of the document is negative and preoccupied with the individual; the experiences are viewed merely as a means of exciting affective states of soul in the individual. Coupled with the absence of any normal community life, for such would be impossible under the conditions laid down restricting spontaneous fraternal communication, the routine envisaged in this instruction is chillingly individualistic and lacking in apostolic spirit. The tertianship is viewed in a legal framework; it is regarded merely as one more step in a system of training. It is not looked at primarily in relation to the apostolic aim of the Society, the contact with one's fellow men and with the harrowing exigencies of life as the early companions in the Society delighted to experience them.³⁴

Whatever were the sources which led to this document and to the practices which it was influential in inculcating, it is certainly possible to discern in it the beginning of a process in which the individual person is faced with a code of conduct, i.e., with a body of law, whose meaning he can understand only indirectly. When reading, prayer, silence, seclusion and states of mind appear in a document on the same footing as, and more frequently than, apostolic work and converse with one's fellow men and with God, then the person interpreting the document is in danger of mistaking the wood for the trees! This process is a general and well-known one in the history of religion. When the will of God ceases to speak to us directly in our individual lives through the needs of our fellow men, as it always will to the man of faith who contemplates and wishes to assist in the salvation of the world, then the law which expresses this divine imperative is in danger of being separated from the period and circumstances which gave rise to it and elevated into

³⁴ In his brief exposé of the spiritual doctrine of Aquaviva, De Guibert says that the main care of the General was to procure regular observance and effective execution of what was commanded the subjects. The formal prayer of the individual was held by Aquaviva to be the condition of all the rest, and the recurring theme of his letters and teaching to the Society was the need for a constant spiritual renewal, which occurred in this prayer and in the special periods of reflection set aside from other activity. It was the formation of the young religious in this spirit which seemed to Aquaviva to be the secret for the success of the Society. See De Guibert, *op. cit.*, pp. 67-68.

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an absolute magnitude, and its observance will begin to be the cultivation of an interior attitude alone. As Asting writes: "The stage which we call legalism is reached in the first instance, when the need which produced the legal prescription is no longer fully living. Then the prescriptions are no longer an expression for requirements which the liturgical community finds by force of circumstances from life, but they stand opposed to life, strange and self-sufficient; the life which has produced them fills them no longer, and hence they stand in stiff authority, and become commands which are fulfilled precisely because they are commands made by authority. What came into being as a natural growth from the interior life, now becomes something which comes to man from outside, and this fact influences powerfully the liturgical community as something new and leads it into quite different paths."³⁵ As Von Rad himself remarks: "By this means the revelation of the divine commandments becomes something different from what it was. It is no longer the saving and ordering will of the God who leads His people through history, but it begins to be now a law in the theological sense of the word."³⁶ While it is merely the existence of a tendency which we wish to suggest here, the truth of this suggestion is reinforced by the admission of De Guibert that the institution of the tertianship has remained unchanged since the days of Aquaviva. A theology which developed from a living contact with life and derived its force from the vivid perception of the urgent needs of men around one has come to be a self-sufficient theology, capable of providing food for thought in its own right, and of absorbing attention which was once held by experiences which lay at its origin.

³⁵ Quoted in G. von Rad, *Die Theologie des Alten Testaments* (Muenchen: Kaiser, 1961), I, pp. 98-99, n. 47. Asting speaks here of cultic laws, but his remarks apply quite generally.

³⁶ *Ibid.*

HARLEM DIARY

*stunned by what
Harlem has shown me*

JOSEPH F. ROCCASALVO, S.J.

June 1

WE LEFT SHRUB OAK THIS EVENING at 7:20 P.M. to begin the Harlem project. A large crowd of scholastics and fathers saw us off at the front door. Many of the fellows will be gone by the time I return on June thirteenth, and I shall miss them all. During these opening seven years of my life in the Society, I have come to realize that my roots in religious life go as deep as the individuals I have known and loved. Separation will always be difficult, but such is the price of apostolic mobility.

I was very impressed by the warm concern of all that this project go well. The ten of us are definitely on exhibition. Father Rector remarked this afternoon that the repetition of this work next summer will largely depend on our competence during the week and a half. We are beginning tomorrow at 9:00 A.M.; in the evening Fr. Dan Berrigan will come up to All Saints Church in Harlem to celebrate the liturgy for us. It is most appropriate that Dan initiate the program, for we need his mission spirit to give our own high-powered interest in this project the sensitive focusing that it requires.

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At the present moment I think that we are all fundamentally at peace, knowing that a phase in our religious lives is completed, and that something new is awakening. I, for one, look to this period of twelve days as an "adventure in grace," where somehow the life of study, prayer, and preparation of seven years must harmonize with the appeal of the poor and socially deprived. All these aspects must speak through us in unison. To borrow the title of Fr. Phil Berrigan's book, we religious must be "no more strangers" to the beckoning of the poor. To begin achieving this goal in a brief week and a half, we must readily permit the grim reality of Harlem to become creative and grace us with an insight into the suffering of Christ's members and, therefore, into our own human poverty.

June 2

I am writing this entry in a state of weariness and fatigue, having been stunned by what Harlem has shown me in one short day. Nevertheless, I will do my best to reconstruct today's events.

I got up this morning at 6:00 A.M. and made meditation on the Fordham grounds. None of us attended the liturgy on campus, since Dan intended to say Mass for us in Harlem. We had an excellent breakfast in the Faber Hall dining room and ate our \$1.25 full, somehow suspecting that the day would bring its heavy tolls on our stamina.

We left for Harlem by the 3rd Avenue El and sat with the indifferent crowds of morning commuters who now and again looked up to stare at us with curious eyes. After taking the Lexington Avenue Express, we got off at 125th Street and started to walk up to 130th. Don Millus and I talked of what the day might bring. One Negro man called out to the ten of us, as we swept passed: "Y'all gona ma'ch on Washin'ton?" We answered: "Not today!" and walked up the remaining four blocks. I noticed that the bar and grills were alive with customers; the families of ragged children, pregnant mothers, and recuperating alcoholics had already begun to collect themselves on the stoops outside the tenements, probably to spend their day staring idly into the garbaged streets.

We arrived at the Addie Mae Collins Community Agency, which is on the corner of 130th Street and Madison Avenue, at about 9:15 A.M. We rang the bell at the Center, and a Sister of Charity, Sr.

Angelus, let us into a small office-room to the left. The two curates from the parish, Fr. Sugrue and Fr. Curry, Sr. Martha, a Dominican of the Sick Poor, and Sisters Mercedes and Bernard, Franciscan Handmaids of Mary, were all waiting to greet us. Soon a lively discussion began concerning what procedure we should use in our opening day's work. Five of us decided to do follow-ups on the previous contacts made by Sr. Angelus and the two curates, and also to complete all the apartments in the same tenements. The other five decided to strike out and make new contacts, and Fr. Sugrue outlined the boundaries of the parish, indicating those streets which were not yet fully canvassed. We were all given registration cards as well as cards carrying the name of the agency in order to identify ourselves. Our main purpose was to discover medical needs, food and income problems, welfare, etc., and to record these cases on our file cards. We also had a list of agencies to which we could refer these various cases.

Before we left to begin the canvassing, Sr. Mercedes gave us a few pointers on how to deal with the people, and what to expect. Sister herself is a Negro and, since she was born and raised in Harlem, she is quite able to describe the personal physiognomy of the people there. She spoke of the suspicion and fear that lay on the other side of the tenement door, which only our Christian compassion and concern would begin to unlock. After her words of advice, we left to initiate the day's work.

As I walked out into the Harlem streets, I realized that the day had grown uncomfortably muggy, and the black rabat which I wore only increased the sense of discomfort. Later I was to discover that this was a small price to pay for the sincerity and confidence of the people which our clerical garb secured.

I began my day's assignment in a tenement located on 11 East 131st Street, about two blocks from the center. I knocked on my first door and Mrs. G, a Negro woman about sixty-five years old, opened to me, first a few inches, and then after seeing the collar, all the way. I told her why I had come, handing her the agency's card as a reminder for the future months. As I stepped into the apartment I was introduced to both the teen-age grand-daughter, Glinda, and the six-year old grand-son, Poppie; I noticed the boy had a withered hand and was anxious to hide it from my view.

As Mrs. G showed me around the three-room apartment, she complained of rats and berated the superintendent for not clearing the garbage which littered the alley. The stench was quite conspicuous. One small bedroom with a bunk-bed in it was occupied by six of the children, while the grandmother used the kitchen as a combination dining-room, bedroom, and recreational area for the little boy. The backroom had been emptied of all sorts of trash in order to make sleeping quarters for the oldest boy, whose sense of shame in front of his younger sisters had caused him to seek the privacy of the back room. It was still unfurnished. The bathroom was appalling, with large pieces of plaster hanging from the walls, and the toilet conditions cannot be described with discretion. The whole family was on welfare with a pittance of extra salary being provided by the oldest boy.

Glinda shuffled around the room listlessly, only looking up once to answer my few questions. I left Mrs. G after promising that I would do my best to search for a new apartment; I also mentioned that I would call the Board of Health to provide pressure on the landlord to have the rat-holes stuffed and the garbage removed from the alley. I later discovered that apartments are as rare as white men in that area, and there are hundreds waiting for rooms in the latest projects. Most of the people who could really profit from the projects are disqualified by the twenty-two categories which exclude all families that have traces of illegitimacy or dope addiction.

I next visited the apartment of Mrs. A, and I was stunned by the living quarters which I found. As I entered the living-room, I was hit by the stench of dirt and excrement which filled the air. Seven children, ranging from the ages of two to sixteen, were dressed in rags, and mostly barefooted. The mother looked no more than twenty-five. A small TV set had been placed in a corner and was blaring out some ancient war film. There was a four-foot pile of dirty laundry in another corner, which made it difficult to walk in and out of the room. The adjoining bedroom that I saw out of the corner of my eye was in shambles, and the sheets on the bed were blackened through overuse. The woman spoke slowly and with embarrassment, as if she were dazed. Gradually she began to piece together her own private tragedy: she was not on welfare since

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checks from her estranged husband were supposed to take care of her expenses. But she had not received a forty-dollar check in two weeks and was borrowing from neighbors in order to survive. She told me that she had very little food in the house, so I promised that I would return with a package, after doing some shopping with A&P coupons.

Shortly after I left the tenement I returned to the center. Sr. Bernard brought in a tray of sandwiches, and I hungrily downed two or three of them with a coke, before returning to Mrs. A's house. I quickly left the center and walked to 11 131st Street, where Mrs. A was waiting on the front steps. She wearily climbed the four flights of stairs as I followed behind her. I told her that I would go shopping with the oldest boy, Ernest, if she would give me a list of groceries. She went through the staples, slurring her syllables: rice, flour, bread, cereal, etc. The children began to clap their hands, when I asked them whether they would like some cakes and cookies. I kept watching the youngest child out of the corner of my eye, as she dug her fingers into a dirty dish of rice, spilling it all over the floor.

Ernest put on a pair of unripped pants, and we both left the building. He was taciturn, answering me only with monosyllables, and he seemed resentful of my presence. We got to the A&P, and went up and down the aisles, selecting food. I let Ernest do most of the choosing. Both our arms were filled with packages when we arrived back at the tenement, and as we entered the apartment on the fourth floor, the children began to applaud in unison. The mother smiled weakly at me. My mind translated: how long would the food last, for two days, perhaps three; and then back to the same uncertainty, the same insecurity, the familiar ache of empty bellies. I left that family with a curious feeling, compounded of elation and despair.

I left the center about a quarter to four, and arrived back at Saint John's Hall on Fordham campus utterly exhausted; a quick shower helped to revive me before dinner at Faber Hall. The food was excellent, carefully cooked and selected, but all I could think of during the meal was Mrs. A and her starving brood of children. Why this stark contrast between my abundance and their penury?

After dinner I went back to Saint John's to lie down for a half-

hour before leaving for the evening Mass at Harlem with Father Dan. We all took the train back to 125th Street and arrived at the center about 7:15 P.M. In a brief homily during Mass, Fr. Berrigan emphasized the need for unity among ourselves in order to accomplish the work of the two weeks. He reminded us that we needed the challenge of the poor to tell us of our own spiritual poverty, and that it was among the desperate and discarded of humanity that we could truly become Christian.

After liturgy, we went up to Fr. Sugrue's room, and entertained each other with freedom songs from the Peter, Paul, and Mary repertoire. We stayed till about 9:30 P.M., said good-bye to Dan (who promised to visit us on campus during our stay), and then proceeded to the various subway stations, where we regaled the commuters with more folk-songs, much to their delight and bewilderment. I arrived home at 10:30 P.M., but didn't get to sleep till quite late.

June 3

We got up at 6:30 A.M. and had Mass with Fr. Mooney at Dealy Hall. He said the votive mass of the Ascension, which we accompanied with hymns and guitar. After breakfast, I took advantage of the train ride to write this diary out in long-hand. I arrived at the center at 9:05 A.M. and quickly made out a list of the names of the various welfare agencies. I had to hurry, because I had an appointment with Mrs. Roark, the Guidance Counsellor at P.S. 133. I had a very nice chat there with two Negro teachers at the school, the Reverend Roberts and Mr. Jackson. The Reverend Roberts invited me back to see him some time this week, and I shall certainly take advantage of the invitation, to find out the type of rehabilitation work he is doing in the area.

On my way back to the center, Glinda G stopped me, but didn't know what to say when I paused to speak with her. Evidently, she remembered me clearly from my brief visit the other day . . . as I looked into that bewildered face, I kept thinking: another dazed victim of the jungle!

I also stopped to talk with Mrs. Blanche Tucker, a convert to Catholicism. She rhapsodized about her new-found faith, even inviting me to come to her baptism in three weeks. I told her that it

wouldn't be possible (I'll be in Philadelphia, studying) but that I would come around to see her on Monday.

I arrived back at Saint John's around 4:15 P.M. and at about 9:15 P.M. we had a group-discussion in the lounge downstairs in Saint John's Hall. Fr. Phil Hurley, Dick Kane, and one other father asked to sit in on the meeting. I thought the whole discussion deeply moving. There is a reinforcement of commitment in such discussions, as was clear this evening. In general, I think we all felt rather overwhelmed, almost in a state of shock from the little that Harlem disclosed of itself. It is very difficult to think the passion and *resurrection* together in Harlem, especially when one sees Calvary everywhere, and when it seems that no one can rise out of the tombs of those filthy tenements.

I went to bed at about 11:15 P.M. very tired. I hope our stamina keeps up.

June 4

We got up at 6:30 A.M. this morning. It's getting increasingly more difficult to rise early each day. We had Mass once again with Fr. Mooney at Dealy Hall, and then breakfast at Faber. We took the usual two trains to get to the center, and there were the same crowds of Negro and Puerto Rican workers on their way to work, showing the same curiosity at seeing "priests" riding with them at such an early hour.

We arrived at the center at 9:05 and had coffee with Sr. Angelus. She began to talk about her previous assignment as a Sister of Charity. She was working formerly as a nurse in Nassau and the Bahamas, where she opened up two pre-natal clinics. When she came back to the States, she found life here a little too comfortable, a little too snug, so she asked to be transferred to Harlem, where she felt she could be of use to the people. She is a most dedicated and self-effacing woman!

Sister suggested that we wait until ten o'clock before we start knocking on doors. Many of the women sleep till mid-morning, because they have been out on the stoops late to avoid the infernal heat of the tenements. It's rather distressing to get them out of bed in the morning; they are not exactly anxious to speak with anyone, even with a Roman collar.

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I went to 54-56 East 129th Street and managed to contact about five families. I visited with Mr. and Mrs. F who are both great grand-parents, not much older than sixty years. The Harlem residents have their children early, most of them born out of wedlock. They are very unassuming about this, and I don't think that the word "illegitimate" is found in their vocabulary. Mr. and Mrs. F needed food and clothing, so I promised I would return in the afternoon, as I handed the great grand-mother the card of the agency. I have usually left one at each house where I've stopped.

Since I had promised to buy clothes for Mrs. F, I went shopping with Mike Duffy at the Salvation Army Shop, located on 125th Street and Madison. I bought two pairs of pants, some shirts, and a few other assorted articles, all of which cost me a dollar; the woman behind the counter, noticing my collar, assured me that she would ask for no more since it was for charity.

Mike and I returned to the center, passing as we walked the shop where the kids buy dope and goof-balls, the house where the prostitutes display their wares on the stoops, where the men casually walk past, eying them up and down. I stopped in at Mr. and Mrs. F's apartment on 129th Street and brought the food and clothing which I had promised that morning. I also left a large stuffed doll for the little great grand-child, Lynette. The girl was overjoyed, as were her great grand-parents.

I came back to the center and had a cup of coffee with Sr. Angelus; it really hit the spot. Since I had completed most of my assignments early, Jim Heff and I decided to leave early. As the two of us walked down the street, the children waved and their parents came up and greeted us. All the suspicion which had been the atmosphere of our first arrival in Harlem now dispersed into a general aura of friendliness and gratitude. Even the old men and women greeted us as we walked to the train-trestle.

There has been the possibility of some publicity for the group of us, probably in the *Daily News* or *The Tablet*. However, Fr. Sugrue has been adamant in not allowing such coverage, and I heartily agree with him. Why assuage the consciences of so many indifferent Catholics by giving them the impression that "we are in the field." Our numbers are a proverbial drop in the bucket.

I returned to Fordham and for my first time in the past couple of tedious days I slept early and soundly.

June 6

I spent a quiet day here on the Fordham campus; I just wanted to rest, to be by myself, mostly to distance the whole Harlem experience of the past week. After breakfast, I made my meditation on the people I had met in Harlem, the remarks of Fr. Sugrue and Sr. Angelus. I came back to the hall about 9:30 A.M. and did some typing in this diary, but found I couldn't get very far. So I lay down and read a section from Fr. Phil Berrigan's book, *No More Strangers*.

I kept my attention on the chapter for an hour or so, and then dozed off to sleep. I awoke in about an hour, and Jim Heffernen came in to talk about the project and our own reactions to it. The Mass of the morning came up in the course of conversation. The Pentecost liturgy had moved us all. For one thing the Mass was at 10:15 A.M. so that we were all fully awake and deeply intent on getting as much out of the liturgy as possible. The singing, too, was superb, as Raoul and Dick alternated on the guitar for parts of the Rivers' Mass. Each of us included special remembrances of Harlem residents at the Memento of the living and dead. Fr. Frank Winters' homily was also a high point during the mass. He compared our being present together in Harlem, helping to renew the image of the Church there, to the apostles in the upper room; having been touched by the Spirit of Love that warmed their minds and hearts, they flung open the doors and rushed out, restless to communicate the "good news."

I have learned one lesson thus far from the people of Harlem: tragedy wears the same humanly distorted face. Pain and desperation are redundant in those tenements, defeatism the atmosphere, where nothing is expected, and what is given in charity is received with no hope of repetition.

The dinner at Faber Hall was replete with three different kinds of wine and numerous entrées. I had to laugh at the contrast between this feast and the beggar's supper of nothing-at-all, which I had witnessed in Harlem. In spite of myself I felt awkward and ashamed, as the champagne sparkled in my glass. I don't write this

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to reproach our manner of eating on big occasions. After all, one can legitimately exteriorize certain feasts, like the birthday of the Church, with special celebration. But it is hard to enjoy the festivities, when so many, whom you have come to love, are excluded: the poor, the destitute, the homeless. The wedding-garments have been distributed without equity.

June 7

I spent the morning working with one family on East 129th Street. I use the word "family" in a very broad sense, for only Miss G was living at home; her husband had abandoned her, leaving her with one son, Michael. Miss G impressed me as a very courageous woman, and she insisted that I address her as Winnie. She told me that her son Michael was a premature baby, and developed early a case of bronchitis and hernia. She is also raising her sister's two children, for, as Winnie suggested, either they stay with her, or they go out on the street.

When I had entered her apartment and asked her about finances, Winnie told me that she only had seven dollars to care for herself and the three children for a period of two weeks. She receives sixty-six dollars every two weeks from Welfare, and fifty-nine dollars go for paying the rent.

I gave her five dollars to tide her over and promised to come back with food and clothing. Her awareness of the center just two short blocks away was rather vague; she preferred, she said, to be independent for as long as she was able, and let the poorer people profit from the center's resources.

I went shopping at the A&P to get her some meat and then came back to the center to make her up a box of canned goods. I also packed some blouses and dresses for her niece and herself, as well as some baby-clothes for her son Michael. When I delivered the food and clothing, she was simply overjoyed, and as she unpacked the bags and box, she announced each article out loud, like some contestant who had won a jack-pot on a quiz-show.

I asked Winnie whether the children were still attending religious instructions at All Saints Church and discovered that two of them were not even baptized. Without apologizing, she explained that the half-day jobs of sewing and washing left her little time to bring

the children over for baptism, and so she never bothered to make an appointment. I talked to her about the sacrament, assuring her that God would remain with her children by making them his own, and that he would help them to achieve a moral strength of which she would someday be proud. Winnie listened intently, her big eyes fastened on my face, and I think my little homily moved her. She immediately responded by asking that I make an appointment with Fr. Sugrue for their christening.

I went back to the center and had lunch till 1:15 P.M. When I went up to the office afterwards, there was a man about twenty-seven years old, waiting to see me. His name was Jonathan W. He told me that he had been in a serious fire-accident earlier in the year and had suffered third-degree burns which made it impossible for him to hold a job. His wife had left him and taken the children with her, so that he was now completely alone. Sr. Angelus had been most kind to him by her visits at the hospital where he was recuperating, but as she later suggested to me in private, he was becoming too dependent on her and on the center's resources.

Jonathan asked me for some food and clothing. I told him that I would go shopping and meet him on 129th Street where I would deliver the goods. After shopping at the A&P, I packed everything in a box and then walked down to 129th Street in the blazing heat. I waited a half-hour for Jonathan, but he never came. I walked back to the center, with cans slipping out from a ripped corner of the box, and nearly stopped the traffic on 129th Street and Fifth Avenue. I just about made it back to the center, my arms crippled with the weight of the canned goods, but I didn't notice because I was too busy being angry at the tardiness of Mr. Jonathan. I was exhausted when I got back to the center; it must have been close to ninety-five degrees in Harlem that day. "A modern inferno," I kept musing, "with the people on the outer circle and the landlords in the middle."

As I sat there mopping my brow, a woman with her young daughter, Jerrie, came in for some food and clothing, so I gave her the box of goods which I had packed for Jonathan. Who should walk in about ten minutes after, but Jonathan, with ready apologies falling from his mouth? I packed another box of the groceries that

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remained and told him I would shop for clothes the next day at the Salvation Army Shop.

After dinner I sat and talked with Ty about what we were aiming for in this whole project. I think he hit it when he suggested, at one point, that we were trying to leave in Harlem a little "fundamental hope," without the rashness of thinking that we could achieve a full-scale victory. I thought later: even Christ predicted that the poor we will have always with us, a by-product, no doubt, of man's greed and misuse of freedom. It is good for the Church to show its face in these tenements through the medium of our own faces . . . to leave there some fundamental hope!

June 8

I got down to the center this morning about 9:50 A.M. and immediately went to the Salvation Army Family Center at 125th Street to get some clothing for Jonathan. The Negro women there were most kind and helped me to find a pair of pants and some shirts for him. I kept thinking of Jonathan as I walked back to the center. His case, involving that fire accident, won't come up for another year and a half; how will he get along during that period without any compensation?

The streets were very hot and muggy with that thick haziness which acts as a magnifying glass, intensifying the unpleasantness. All Harlem needs, I thought, is some rain to clear the air—rain and grace. By the time I reached the center, my rabat and tee shirt were soaked again, so I removed my jacket to cool off.

I then called Family Court to find out whether Mrs. A, the woman I had met earlier in the week, had received her check for forty dollars. Much to my satisfaction (and I bet, to hers) the check had been sent out, showing that a little clerical pressure, even by telephone, produces results.

Sr. Angelus wasn't at the center today, because she had gone for X-rays on her leg. Typical of her devotion, it has been bothering her for days, but she has said nothing. I sat with Sr. Martha and Sr. Bernard and we discussed the problems of the area: dope addiction, prostitution, and all the other muck, singly or in combination, that dirties Harlem. Later, Fr. Sugrue joined us and made it a point to mention again that he did not want any newspaper publicity for

the center, unless the *complete* story was printed. He did not want the ten of us to be thought of as clerical "white daddies" who are part of the patronizing programme of black Harlem. During that afternoon, I learned more than I ever have about the politics, housing, and Catholic indifference that dates back to 1945 in that area.

June 9

I left the center about 10:15 A.M. to visit P.S. 133. While I was at the school, I decided to have an informal conversation with one of the teachers there at the school, Reverend Roberts. I had met him earlier in the week, and he had invited me back for a chat to discuss his work at the Liberal Catholic Church and his activities within the Harlem area. I rang for him and he came down to the reception desk rather quickly. We both decided to use one of the adjoining classrooms for our conversation. He was in a particularly good frame of mind, because a group of the fellows from the school had won a swimming meet and the coveted trophy that went along with the victory. I asked him why he had chosen to teach in a grade school, especially when his pastoral duties were a sufficient responsibility. He answered that his main reason and purpose was to provide the young Negro boys of the school with a male image with which they could identify. Many of them, he continued, have either no father, or too many. He was certainly loved and admired by the youngsters. Throughout the conversation, many would enter the classroom and ask whether they could do something for him.

The Reverend Roberts went on to discuss the problems of housing and education which he feels are the two main areas for renewal in Harlem. He talked of the rent-strikes, the newest weapon of the poor to force landlords to improve a dilapidated tenement building. I asked him whether he worked with any of the local churches in the area, and he replied that there is a tremendous spirit of ecumenism developing, particularly in central Harlem. He himself has been most active in achieving rapport with the various denominations in the immediate area.

I went back to the center after thanking Reverend Roberts for his time and enlightening comments. During lunch with the other scholastics, Fr. Sugrue stopped in to suggest that we visit some of

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the other parishes adjoining All Saints and thus get a broader picture of what the various curates are accomplishing.

I called up Fr. Meehan at Resurrection parish and made arrangements to come over and speak with him. Heff and I took the train to 151st Street. Fr. Meehan talked with us for about an hour and then suggested that we take a walk around the parish area. We saw many of the low-priced projects which are being raised in the vicinity; the slums we saw are certainly as poor, if not poorer, than those in All Saints, but I think there is a larger proportion of middle class in Resurrection parish. At around 3:30 P.M. we saw our last project in housing development, located on 153rd Street and Eighth Avenue.

Jim and I took the D train to Fordham and walked down the hill to the campus. The area around 151st Street was still flashing in my mind: the alcoholics in the street, the prostitutes sitting on cars soliciting, some of them badly scarred by knives or razors, the heat of the tenements forcing swarms of families out on the stoops . . . the same redundant portrait of the poor.

After dinner we met. Fr. John McCarthy was present and, since he is head of the Social Service School in downtown Fordham, we asked him to direct the discussion. From the comments made by each of us, we were agreed on the complexity and, often, the insolubility of each case we discovered. We also discussed the problem of "manipulation," how difficult it was to obtain the complete history in any one case, so dense were the defense mechanisms which the people unconsciously set up. Fr. McCarthy went on to comment that, technically, we had done very little to relieve the suffering and misery within the radius of the few blocks which we covered. But what we had left in Harlem was a deep love for its people, something so subtle, so qualitatively transforming that it could not be measured. I thought to myself: we are the links in the chain of Christ's victory, forged by each minor contribution of love. In this time and place we must let Him be; difficult though it is in the face of the vast indifference to the poor, yet *we* religious cannot be oblivious to His words: what you do to the least, you do to Me. Otherwise, we have squandered his death and his rising. Fr. Berrigan was also at the meeting and had occasion to comment on an article that was published in *Atlantic Monthly* about the over-

whelming shock of the Peace Corps workers, who witness the cheapness of human life in the teeming suburbs of India; how thousands die in the street each day; how death becomes the constant companion of the young. In Harlem, it is dying rather than the final repose of death which confronts its victims, the dazed eyes of the helpless. Here is Calvary, as it were, without resurrection. It is only the vision of faith that would dare compel us to look further.

June 10

All of us got up late this morning (7:30 A.M.); we thought it would be good to have a late sleep, since we have been racing around without thought to expenditure of energy. I was beat from yesterday's activity, including the evening discussion, which was quite draining, despite its richness: just to relive a whole day in Harlem, even in reflection, is to challenge one's resources.

We had to go to Mass at Loyola Hall, in a basement that is partitioned by curtains in order to make available space for all the visiting fathers. Consequently, the Masses are said silently (mutely would be a better word) with back to server. After the engaging liturgies which I have been accustomed to, the whole Mass, said in the old manner, struck me as a meaningless pantomime, a kind of "closet drama" with no participation except inert presence. I began to wonder how the people, for so many years, were able to accept this taciturn liturgy, cut off from its interior richness. Thank God for the liturgical changes, which so readily admit the people into the mystery of Christ's sacrifice. There have been days in Harlem when, only because I was able to retrieve the offering of the morning Mass, was I capable then of continuing my work with the people.

As I walked over to Faber Hall for breakfast, I watched the *ordinandi* moving rhythmically in double line with Cardinal Spellman following behind. The Mass of Ordination was soon to begin. The procession itself was moving: so many years of preparation, of waiting, were now coming to term in this one ceremony.

I thought I would go to another parish church in Harlem during the afternoon, to see what other activities the local curates are engaged in. I called up Fr. Lucas, one of the few Negro Catholic

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priests in the United States; he is presently stationed at Saint Charles Borromeo. He answered the telephone, and when I asked whether he would be in that afternoon, he said that he wouldn't be back to the rectory till late. He suggested that I come over anyhow and speak with a Mr. John Grady, a young layman working with pre-school Negro children. Having recently secured a Drew Foundation grant, he has managed to enroll thirty-one Negro children in Montessori schools. John wasn't there when I telephoned, but I spoke with his secretary, Miss Thornberry, who invited me to visit some free afternoon.

June 11

Today was the last day of the project. Since I had completed all my canvassing, I thought I would leave Saint John's later than usual. So after breakfast and Mass I went back to sleep—the past week has taken its toll in energy. After an hour's nap I began work on this journal, which I have been trying to bring up to date by typing out each day's notes. I wrote for an hour and then left for the center with Jim and John. We arrived at about 10:45 A.M. and waited for Sr. Angelus to come. When she finally walked in, she insisted that we have an early lunch with her down in the cafeteria. The hot pizza and orangeade served their purpose, quieting those stomach gurgles which were due to an early and scanty breakfast.

After lunch I went over to say good-bye to Rose, Lilo and Madeleine. I am especially fond of Madeleine, our two-hundred-pound Negro cook, and while I clasped her hands, she announced: "You has been so easy ta tawk wit, Jozeph; dat's how ah knows you is goina be a pries'."

I decided to leave the center in order to have time to bring this chronicle up to date. The hardest hour of the two weeks lay just ahead: saying good-bye to Sr. Angelus and Fathers Sugrue and Curry. Sister is a real soldier, strong yet so uncompromisingly gentle in her devotion to the poor. The courage of Fr. Sugrue, and Fr. Curry's patience, their combined and unyielding Irish fight, are qualities I shall miss immeasurably. How easily, I thought, does the heart attach itself to what is truly good. Yet it seems so unfair that these three should be battling in Harlem relatively alone with so few Christians in the field with them.

When I got into the Harlem streets, a feeling of nostalgia welled up. This would probably be the last time that I would be in Harlem for a long while. Some of us, however, do intend to drop in and see Fr. Sugrue toward the end of the summer. We are thinking of buying him a liturgical medal and chain with the following inscription on the back: "Beatus spiritu pauper. June 1965. The Scholastics."

June 12

We all got up around 8:30 A.M. and, shortly after, had breakfast at Faber Hall. Frank Winters decided to have a late liturgy and we readily complied. The Mass and participation this morning were particularly gratifying. There was somehow that unison of mind and heart in our worship, which I would point to more as an atmosphere than a describable sentiment. John Cunningham gave a homily that was quite beautiful in its thought and articulation. For his text he used a remark which Fr. Horace McKenna made during one conversation we had with him at haustus. Father has labored in the Negro missions for over forty years, yet, even in his seventies, he has maintained an infectious vivacity that is most attractive. When humorously asked how he had remained a "new breeder" despite his "old" age, he remarked: "I've never had much chance to grow old, because I've spent my life with the poor." John developed Father's statement in terms of that Christian love which keeps one perennially young: it was Fr. McKenna's compassion and love for the poor that had left his heart and mind vibrant.

Well, the project has come to a close with this Mass, and there is a certain sense in which we can all be justly proud: first, of one another, that we closely cooperated with God to dispose us to a challenging task; secondly, that our "community within a community" (Frank's phrase) remained one in mutual support of our goal. There was union of suffering for the plight of Harlem's people as well as union of joy for all the times we laughed together and managed to boost each other's morale during the difficult hours. Perhaps what is more amazing is how delicate nuances of personality, lost to our eyes at Shrub Oak because of its vastness, came to presence in the morning light of close companionship.

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The Epistle of the morning's Mass was the grace I have been awaiting, one which helps me to understand a little better how Christ's death and resurrection are inextricably present in Harlem. The words are from Saint Paul's letter to the Romans: ". . . we rejoice in our sufferings also, knowing that suffering produces endurance, endurance produces virtue, and virtue produces hope. *And hope does not disappoint*, because God's love is poured forth in our hearts by the Holy Spirit who dwells in us." This text came as an answer to a question that is a subtle threat to faith, for all apparent absence of God amid pain, whether in Harlem or Vietnam, challenges one's faith. But now I see that in Harlem we were being asked to become messengers of His hope, "and hope does not disappoint." Because we loved Harlem's people, we therefore brought God where He had been obscured, leaving His light to shine a little less dimly than before.

My prayer now is one of continual gratitude for these two weeks; during this season of the Spirit, this experience, too, was pentecostal.

READERS' FORUM

Ignatian Prayer: a Reply

In the Spring issue of the WOOD-STOCK LETTERS I published a study of one aspect of "Ignatian Prayer"—its place in the spiritual doctrine and rule of St. Ignatius, its transformation in the generalate of St. Francis Borgia and his immediate successors, and the reaction of the fathers of the early Society to this innovation. My work, built on the pertinent sources and literature, was intended as a contribution to our knowledge of the history of the origins and development of the prayer life of the early Society, especially of the practise of the hour of morning meditation which has come to be regarded as peculiarly Ignatian and which has greatly influenced the religious life of the Western World. The thesis, which I sustained in my article, brings out perhaps more than any other aspect of the Saint's work the originality of his spiritual doctrine. It also offers a distinct (and well founded) point of view for discussing and understanding the character of the Jesuit vocation.

As a master of the spiritual life, St.

Ignatius stands on the side of freedom rather than restraint. Law is uniform, the individual diverse. Each person, as a distinct individual, is defined and distinguished by age, talent, health, work, character, and especially "by the measure of God's grace imparted to him." In consequence of this wide diversity of human personality, the members of the Society in Ignatius' method cannot be treated as a homogeneous unit. The prayer life of each Jesuit must be shaped to meet personal needs and abilities. It must, therefore, be tailored qualitatively and quantitatively according to a personal pattern; it must neither be distinguished from work nor opposed to it. For "God must be sought and found in all things"—in work, therefore, as well as in prayer. When the former is inspired and sustained by charity, obedience and selflessness, God can be found as much there as in the latter. In this magnanimous concept of the spiritual life there could be no question of legislating one universal pattern for all members of the Order

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regardless of their individual differences. The *Constitutions* clearly testify to Ignatius' refusal to subsume his entire Society under one monolithic prayer pattern.

That this generous freedom of the human spirit was characteristic of St. Ignatius' approach to the spiritual life seemed to me to be clear in the sources which I had studied over a period of years. Within the context of religious history Ignatius' concern for the diversity (qualitatively and quantitatively) of prayer modes which an individual might freely employ in his quest of God seemed striking. A comparison of the prescriptions of the *Constitutions* of St. Ignatius with those of the *Epitome* of the Society suggested that this original insight had been lost in the course of historical development. For the Society, like every human institution, is subject to the ebb and flow of the times from which it both suffers and benefits. St. Francis Borgia and Fr. Claudius Aquaviva proved to be the decisive personalities who transformed "the old spirit" of the holy founder. Their generalates witnessed the official prescription of an hour of mental prayer for each and every member of the Society. The records show that more than one province bitterly regretted this new legislation and its sharp divergence from the past. All this is a matter of history; it is well founded in the sources and has been studied more than once. No one, so far as I know, has successfully contradicted these conclusions.

In the *Readers' Forum* of the summer issue of this publication Fr. Arthur A. Weiss has taken exception, at least indirectly, to what I have written. "In

order," he writes, "that non-Jesuit readers of the WOODSTOCK LETTERS may receive a complete picture and a well balanced one as regards 'Ignatian Prayer,' the most recent official declarations on the subject should be given." Then two statements of the then Vicar General of the Society, the Very Reverend John L. Swain, are cited. Naturally both documents—questions posed apropos of the obligation of prayer—insist on the obligation of the hour of morning prayer (and the examen of conscience), since that is prescribed by the common law of the Society and apart from those who are dispensed by Superiors is to be observed by all. By way of clarification I should like to add here that no one has ever seriously maintained that St. Ignatius was opposed to prayer or to mental prayer, or that he outlawed prayer in the Society. The point seems to be outside the question that I have raised and tried to answer. The issue is whether St. Ignatius intended on principle that the whole Society (including both diamond jubilarians and *primi* novices) be obligated by law to one universal prayer pattern, for example to one hour of mental prayer.

Ordinarily a communication such as Father Weiss' should require no extended discussion. There has always been room for different ideas in the Society; and that there should be disagreement at times, even on essential points, is not a symptom of internal sickness. What moves me to consider the issue of "Ignatian Prayer" further is the method fundamental to Father Weiss' position: that is, "that a complete picture and a well balanced one as regards 'Ignatian Prayer'" can be

gained by citing "the most recent official declarations on the subject." Obviously "official declarations" of the twentieth century do not add of themselves anything to complete the picture of "Ignatian Prayer" as conceived in the sixteenth century. Basic to my study is the contention that official declarations of the generalates of St. Francis Borgia and Fr. Claudius Aquaviva distorted rather than completed the picture of "Ignatian Prayer." The central issue here is to be resolved on historical, not legal, grounds. My concern is with a series of concrete, dynamic events—the formation and structure of Ignatian spirituality and its subsequent development within the framework of the Society. How *de facto* did St. Ignatius conceive the prayer life of the Society? What spiritual program did he *de facto* prescribe for its members? These questions must be answered by the Ignatian documents of *then* rather than by the official declarations of *now*.

Further, the delicate question can be posed whether the declarations, which are cited, witness to "Jesuit Prayer" or to "Ignatian Prayer." Do they express the thinking of the primitive text of the *Constitutions* of St. Ignatius or the later development of the *Epitome* of the Society? This is a question whose answer is to be found in the ancient historical sources of our Order which the twenty-fourth General Congregation (1892) decreed should be edited and published precisely to shed light on our historical past. Like all organizations the Society has developed over the centuries; this progressive development is a sign of its life. It is also a sign of its growth

which cannot be controlled by an unbalanced antiquarianism or legalism. The primitive meaning of ancient institutions cannot be discovered in contemporary legislation. Rules and regulations—including "official declarations"—cannot make (nor remake) past history nor can they interpret it. The mind of St. Ignatius must be discovered in his voice speaking to us from the pages of the past.

If the original significance of Ignatian spirituality is not to be determined from current law, neither is its life to be restricted by ancient traditions, by the forms of yesterday. My preoccupation, therefore, with "the Ignatian" in contrast to "the Jesuit" is not born of an artificial antiquarianism. It is motivated rather by the consideration that in the course of history brilliant and original insights are often lost under the pressure of momentary need or the weight of tradition. St. Ignatius' concept of Jesuit spiritual life—at least in what touches on the hour of morning prayer—is one of those lost insights whose intrinsic value merits further study in the light of our contemporary needs. There is no question here of forsaking a tradition, but rather of rediscovering the original inspiration of our holy founder.

The late Pierre Teilhard de Chardin in his relevant work, *The Future of Man*, wrote these apposite words: "Everything is the sum of the past . . . nothing is comprehensible except through its history." This is especially true of religious orders, their founders and their spiritual doctrine. The fact that those in whose hands the ascetical formation of the members of the Society reposes too often neglect the

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historical dimensions of our Ignatian heritage compels us in more than one respect to repeat and to relive the mistakes of our forefathers. These words are said not to censure devoted men of the best of good will; but rather to affirm the significant role that historical understanding should play in ascetical doctrine. Neither the Society nor its spirituality grew in an abstract way from a series of propositions; both were born in singular, concrete, historical circumstances, and neither can be fully appreciated apart from the conditions under which they first began to stir with life, and grew into maturity. No amount of contemporary official documents can lead us back in a meaningful way to the birth hour of the important ideas which underlie our creation.

It is quite understandable that those who are involved in ascetical forma-

tion are reticent about the historical approach. For history invariably demonstrates that everything is *totaliter aliter*. I exaggerate here deliberately in order to underline the disturbing quality, inherent in historical scholarship, of upsetting precious presuppositions and creating new points of view. If our quest in history is the discovery of the authentic Ignatian insight, then let the cards fall where they may. Neither distracted nor misled by extraneous elements, the honest researcher will find sufficient reward for his toil in the rich vein of gold resplendent in the debris of history. The most acute challenge inevitably arises from the confrontation of the truth of the past with the poetry of the present.

ROBERT E. McNALLY, S.J.
WOODSTOCK, MD.

"ENTRAPMENT IN THE ABSOLUTES"

Images of Hope: Imagination as Healer of the Hopeless. *By William F. Lynch, S.J.,* Baltimore: Helicon Press Inc., 1965. Pp. 342. \$5.95.

WHAT IS OF MOST CONCERN TO THOSE WHO REFLECT on the climate of hopelessness in the modern world is not the imminence of an openly experienced despair—not a brutal refusal to hope nor a tragic denial of the grounds of hope—but rather what Gabriel Marcel has called “unhope,” the failure of man to look beyond today for the promise of the future.

The man of this century does not reject an authentic hope that he has understood and found to be inadequate. He has misconceived hope and its meaning in life. It is, indeed, precisely because modern man has grasped at false hopes and found them vacuous that we can characterize his state as “unhope” rather than true despair.

The fact remains that man has perhaps never found himself so empty of hope as in this century in which he is most full of blatant presumption. This is the paradox of hope in the modern world.

Side by side with this paradox we find another that is equally enigmatic. This century has been the century in which man is most keenly aware of his isolation even in the midst of perhaps the greatest emphasis in recent history on the sense of community.

The awareness of being alone has struck contemporary man with such poignancy that a theologian of the stature of Paul Tillich could go so far as to claim that man is alone precisely because he is man and that it is part of man's destiny as man to be alone and to know that he is alone. This experience of the human predicament is borne home to Tillich so forcefully that he insists that even God cannot exempt man from the

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fateful state of being alone. He offers the meager consolation that, while being alone can mean the burden of loneliness, it can mean also the glory of solitude which is the basis of human freedom and human greatness.

It has been said that paradox is the search for synthesis, the provisional expression of a point of view that is incomplete but ever aimed at completion. The task which Father Lynch has set himself in his remarkable *Images of Hope* is nothing less than the outline of a synthesis in which these two paradoxes of the modern world find their completion.

The many admirers of Father Lynch will approach his latest book with the anticipation of penetrating and fresh insights into the hope and "unhope" of man in his embodied situation. They will expect a richly imaginative treatment which clings to the concrete even when expressing the most complex situations. They will not be disappointed.

The author begins with a phenomenological analysis of hope and hopelessness as concrete human experiences. This analysis is characterized most by compassion. One is almost tempted to call it tender but for the fear that this term might be taken to imply a lack of the strength and boldness that are inherent in the basic insights revealed there.

From the first realization that hope is not purely individualistic but an essentially communal and social affair, the reader is led to a consideration of the striking because obvious fact that not all things can be hoped for, and that consequently hopelessness is real and has a real basis.

The experience of hopelessness as entrapment and confusion is the basis for the conclusion that the most basic root of hopelessness is the rigidity and inflexibility in thought, feeling, and action that stems from "the absolutizing instinct."

But the author does not stop with a merely descriptive analysis of hope. The description was no more than the prelude to the remainder of the volume which attempts to sketch a psychology and even a metaphysics of hope.

The psychology of hope takes as its starting point the act of wishing as central to hope. This leads, naturally enough, to the contrast between two views of the world: the world as hostile and the world seen as implying the human relationships of friendship and mutuality. It is only in this last view that persons can depend upon each other and find hope in the true sense of the term. Finally, the notion of waiting is introduced and with it the distinction between hopeless waiting and the positive and creative waiting that is indispensable to authentic hope.

The metaphysics of hope presents the thesis that the true foundation for hope lies in the fact that reality is not conflictual but justifies hope

because it bears the seeds of peace and harmony. Ultimately the antidote to the absolutizing tendency in man is a realistic imagination which can bring to rise the positive view of the world that leads to genuine hope.

This brief sketch can give only a hint of the wealth contained in this work, despite the author's modesty in claiming to have sketched only the barest outline of the subject he treats. This is so true that one hesitates to criticize where there is so much that is truly excellent that it appears invidious to carp at small imperfections. But this book is an introduction to further work and as such makes it mandatory for the reviewer to indicate where further progress might be possible.

This reviewer would have wished that the author had shown some acquaintance with the lively and brilliant theological analyses of Regis Bernard, S.J., in his valuable little book *L'Espérance* (Paris: Mappus, 1957), the more so as these two fundamentally different works have some strikingly similar insights.

It seems regrettable, too, that the author accepts (apparently without questioning) the thesis that the neurotic is ill. That certainly is a respectable opinion, but one that many competent psychologists would seriously question. How much more hope could the neurotic not find in realizing that he is not only human but healthy even though he may not handle his anxieties in a constructive and creative way?

Finally, the choice of the term "absolutizing instinct" has a distinctive flavor of the psychology of an era that has happily gone out of fashion. The meaning of the author is clear but his term "instinct" will mislead and perhaps even alienate many readers among contemporary psychologists who look upon "Instinct Theories" with considerable distrust. It will perhaps help some readers to profit more fully from the insights offered in this book to warn them that the author is not using the term either as an empty word concealing ignorance of origins nor as an explanatory hypothesis. Rather he wishes to call attention to the fact that many men tend very readily to absolutize and overindividualize both hope and hopelessness. If the term is not taken in the usual sense in which most psychologists are accustomed to hear it, and if the reader knows this, he should be able to grasp the author's apparent intentions more clearly.

From the point of view of psychology, too, it might have helped considerably to know whether or not the author had considered the possibility that there might be an *emotion* of hope or expectation in addition to the attitude of hope which seems to be the author's primary concern.

H. J. FAGOT, S.J.

THE CHALLENGE OF THE PARISH

The Modern Parish Community. By Alex Blochlinger. Translated by Geoffrey Stevens. New York: P. J. Kenedy & Sons, 1965.
Pp. 263. \$4.95.

THERE IS A REDISCOVERY IN OUR TIMES of the concept of community. Arising from various sources—renewed liturgy, scripture studies, new ecclesiological insights underscored by Vatican II—one hears increasingly of the role of community in both religious and secular concerns. Individualism is under assault from many sources. The parish is one of the more obvious areas within which community concepts apply, in one way or another. There is therefore special interest and timeliness in a study bearing the title which this Swiss scholar has given to his work. The author himself is only identified as holder of a doctorate in theology and spiritual advisor to students in Bern. His scholarly work in this volume is characterized by obvious competence and thoroughness.

The author divides his work into two principal sections, adding a brief final section on "Conclusions of Pastoral Theology." He first undertakes an extended historical survey of the notion of the parish and then the parish itself. The second section surveys in turn community concepts applied to the modern parish as found in canon law, theology, liturgy and sociology. It is principally in the latter two discussions, liturgy and sociology, that the average clerical reader will find the most fruitful and provocative material.

This reviewer approaches Blocklinger's parish study from the highly particularized stance of a pastor in a large, middle-class urban parish. The priest in parish work is perforce interested in realistic discussion of the practical situation which the Church in his particular culture encounters. Unfortunately he will find only limited sections of this volume satisfactory according to that admittedly demanding norm. The priest who in fact works in the modern parish community will find the historical survey in this book of only slight pertinence to the actual parish apostolate, and not always of clear relevance for the central topic of the book itself. A study of the history of the parish, however interesting or scholarly, does not impress this reader as closely pertinent to modern-day considerations of the parish viewed as a community. If there is a close connection, one would expect it might be delineated more sharply and perhaps more briefly. There is therefore some suspicion that the author, especially in this historical treatment, has been somewhat deficient in editing his material. In short, a tighter book might have been a better book. One feels that perhaps it is the professorial, scholarly preoccupation

with "background" that once again has produced a deficiency or obscurity of foreground. In parish apostolates one is compelled to live in sustained contact with foreground. And it is here the modern parish is too often found wanting.

This is not to say that the book is without real values, present in some abundance. Much of the book has academic interest, but the second section contains the discussions of more practical value—notably the chapters on "community and liturgy" and "parish and sociology." Blocklinger's carefully wrought discussions here help the reader to clarify in just what sense the parish of today can hope to be a community. He helps us moreover to realize that we cannot expect the liturgy, however reformed, to create genuine community in the sociological sense in our large urban parishes—in the absence of other, non-liturgical factors normally indispensable for establishing such community. The author can help us to stop expecting the impossible and more accurately focus on the possible. Every student of psychology recognizes therein a sound formula for the reduction of tension!

The author in no sense seeks to deemphasize liturgy or diminish its unique role. Rather he points out that the multiple dynamics within modern society do produce various communal groupings within society at large. These exist within and cut across our parishes, communal groupings along lines of professional interest and association, educational and socio-economic and even recreational groupings. The sociologist discovers that religion in fact ranks rather low among factors tending to produce community, when other causative factors are absent.

The modern parish moreover as a territorially delineated organization is really quite arbitrary. Rarely do its boundaries coincide today with natural sociological circumstances. The average parish today in the United States is not coterminous with a neighborhood; more commonly it is apt to cover several neighborhoods. Efforts to weld these naturally disparate social groups into a community are likely to win only limited success. Yet some such efforts must be made, it seems.

The liturgy of the Church, of course, has a function considerably beyond the production and expression of some alleged neighborhood good fellowship. It does aim to (a) promote and (b) express the spiritual oneness of life flowing through God's people from Christ Who is the vine. "The liturgy," says Blocklinger, "is not the manifestation of the local community. It is the assembly of a local congregation, and as a liturgical assembly it is a manifestation of the Church as such and not simply of a local community."

Nevertheless, *as much as possible*, it is an aim of the apostolic parish

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today as perhaps never before that "the supernatural community of worship passes over into the natural community." Realizing wisely the sociological impediments, the parish will now stress not so much the traditional parish organizations, but will seek to develop a sound, careful multiplication of small communities to which interested parishioners actually can associate themselves. In fact, "the neglect of informal small groupings . . . constitutes one of the greatest social wastes in the apostolic potential of the parish." Thus we behold the great modern significance of C.F.M. units (Christian Family Movement), study clubs, small charitable-action groups devoted to actual local needs, parental groups devoted to school services, etc. The author unfortunately does not enter satisfactorily into these more concrete applications of his topics. He devotes, moreover, very limited space to the community-witness value of the sisters in today's parish, a fact increasingly under discussion. The book seems more European in its focus, and less conversant with American realities.

The *aggiornamento* applies to all areas of Catholic life, but nowhere more pointedly and forcefully than to the modern parish. The newly realized role of the layman, the nun, the liturgy, evolutions of Catholic education, ecumenical gropings, growing awareness of the Catholic role in the secular milieu (a very real super-parochial community factor not touched by Blocklinger), renewal in catechesis, the apostolate to the Negro—these are only some of the great challenges to the Church fully encountered today in the modern parish. Some parishes rise to the challenge. Others slumber on. Books such as *The Modern Parish Community* will contribute much to an increased awakening.

JOHN C. SCHWARZ, S.J.

SELECTED READINGS IN HIGHER EDUCATION

(Listing prepared and annotated by Mr. Michael P. Sheridan, S.J., who has a Ph.D. in higher education from the University of Chicago. He is presently studying theology at Woodstock.)

Reflections on the Role of Liberal Education. *Association of American Colleges.* American Council on Education. Pp. 107. \$1.75.

This special issue of the Association's periodical *Liberal Education* (May, 1964) contains seven especially well-prepared essays on the subject indicated by the title. More than a simple re-hashing of an already overly argued controversy, these essays attempt to evaluate the worth of liberal

education in the contemporary milieu, taking into account such factors as the technological revolution. In the words of one essayist, "man's new condition" is given consideration.

Higher Education: Some Newer Developments. *Edited by Samuel Blaskin.* McGraw-Hill. Pp. 342. \$5.95.

The Association for Higher Education has prepared this collection of essays dealing with some of the newer and more practical problems facing colleges and universities. The book is not intended to present food for thought on the broader issues of liberal education, but rather to indicate what concrete measures are being taken to improve the quality of higher education in different problem areas. Chapters, for instance, on the college calendar, inter-institutional cooperation, and the curriculum provide not only a good deal of factual information but also a record of some newer approaches. Each chapter also contains a selected and up-to-date bibliography.

Bases for Policy in Higher Education. *By John S. Brubacher.* McGraw-Hill. Pp. 144. \$5.50.

For considerations on a more theoretical level, this recent work by one of the most eminent scholars of higher education is of importance to Jesuit educators. His treatment of the perennially vexatious questions of who should be taught and what should be taught, along with considerations of the philosophical and ethical factors which enter into such decisions is noteworthy for its frankness and for its scholarly style. The extensive notes indicate that the considerations have not been made in a vacuum but rely upon knowledge of the present situation of the colleges.

Report of the Commission on the Humanities. *By the Commission.* American Council of Learned Societies. Pp. 222. Free upon request.

The fact that the Commission's recommendation for a National Council on Arts and Humanities—a National Humanities Foundation—has been realized does not constitute the principal reason for citing this book. Rather, its importance for Jesuit educators is found in the thoughts proposed by the various scholarly organizations on the role of the humanities today. Implied in all this is the possibility of greater curricular integration. At the same time, newer approaches to the teaching of the standard disciplines are suggested. Although the suggestions are made with an eye toward governmental financial support, they are worthy of consideration in their own right.

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The Contemporary University: U.S.A., *Daedalus*, XCIII, No. 4 (Fall, 1964). Pp. 279. \$1.50.

This issue of the journal of the American Academy of Arts and Sciences contains an exceptionally good selection of essays on higher education today. Clark Kerr, Peter Rossi, Julius Stratton, and Paul Weiss are among the contributors; subjects range from science in the university to continuing education. While the issue lacks a definite point of view, the individual selections are each worth reading and reflecting upon.

Toward Better Preparation of College and University Administrators.
Edited by Raymond F. Howes. Association for Higher Education.
Pp. 37. \$1.00.

Specific training of college administrators is, in the eyes of many, a desideratum. Whether this is true for Jesuit administrators is a question worth asking; ideas proposed in this symposium may help to clarify some of the issues. The question of the type of training which should be given to school administrators on all levels is controverted (theoretical vs. practical), and this ambivalence is discernible in the pamphlet. Yet, the pertinence of the basic question still demands consideration of the *whether* and *how* of training college administrators.

Accreditation in Teacher Education: Its Influence on Higher Education.
By John R. Mayor. National Commission on Accrediting. Pp. 311.
\$3.00.

Jesuit educators, like all other educators, have been concerned with teacher preparation and the demands made upon the teacher training program by the accrediting associations. Often this controversy has been cast in an overly simplified fashion, especially with the emergence of NCATE, the National Commission for the Accreditation of Teacher Education. The Mayor Report serves to put all these problems in perspective with a great deal of documentation and a series of conclusions and recommendations. This report is probably "must" reading for all concerned with the preparation of younger Jesuit teachers on the secondary level.

Eight Hundred Colleges Face the Future. *By Manning M. Pattillo, Jr., and Donald M. Mackenzie.* Danforth Commission on Church Colleges and Universities. Pp. 74. Free upon request.

This preliminary report on the role and status of America's church-related colleges and universities has a great deal of evaluative information to offer. While frankly acknowledging the serious defects which have regularly plagued this segment of American higher education, the report

stresses the peculiar advantages possessed by church-related colleges. With fifteen areas in which specific recommendations are made, the Commission's report is worthy of serious study.

Of Time and the Doctorate. *By Kenneth M. Wilson.* Southern Regional Education Board. Pp. 212.

Another of the valuable SREB research monographs (with which all interested in higher education should now be familiar), this lengthy study tackles the problem anew. That too many doctoral students never finish is a painful reality; Wilson examines the various factors which contribute to the situation. Pressure has been building for a reevaluation of the doctoral degree, and Wilson's study contributes by his presentation of this factual material. Of importance not only for Jesuit graduate schools, but for all Jesuit administrators concerned with their faculty's degree work.

Emerging Patterns in Higher Education. *Edited by Logan Wilson.* American Council on Education. Pp. 292. \$4.00.

This collection of essays is probably the best of its type to appear recently. Covering both theoretical and practical problems (e.g., institutional attitudes and behavior), the collection includes offerings from such names as David Riesman, T. R. McConnell, Louis T. Benezet, and John W. Gardner. While all subjects covered may not be of equal pertinence to Jesuit higher education, no essay is without significance since our own policies are shaped by directions taken in all segments of higher education.

SELECTED READINGS IN SECONDARY EDUCATION

(Selected by Fr. Roman A. Bernert, S.J. Fr. Bernert, now chairman of the Department of Education at Marquette University, holds a degree in secondary administration from the University of Wisconsin and has been principal of several high schools.)

The Coming Crisis in the Selection of Students for College Entrance. *Edited by K. E. Anderson.* American Educational Research Association. Pp. 39. \$1.00.

An NEA-sponsored symposium with statements by leading educational figures which should be of interest to Jesuits in college preparatory education. Factors such as achievement testing and non-intellectual criteria are examined.

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Shaping Educational Policy. *By James Bryant Conant.* McGraw-Hill. Pp. 139. \$1.95.

This latest in the series of "Conant Reports" is of concern to Jesuit educators insofar as it advocates the formation of a national educational policy—or, as he terms it, a nation-wide policy. How much autonomy Jesuit education could maintain in such an event is an open question.

Comparative Guide to American Colleges. *By James Cass and Max Birnbaum.* Harper & Row. Pp. 557. \$3.95.

This first attempt at a qualitative evaluation of American colleges is as controversial as it is useful. Much information not ordinarily contained in such guides, such as ratings of colleges' academic environment, admissions policies, student body, and campus life.

The Secular City. *By Harvey Cox.* Macmillan. Pp. 276. \$1.45.

Properly a theological work, its interest to the Jesuit secondary school educator is found in its evaluation of the modern city—the milieu in which our schools operate and from which its students are drawn. Of primary importance if policy decisions are to be made.

The American High School Student. *By John C. Flanagan et al.* Project Talent Office, University of Pittsburgh School of Education. Pp. 736. \$8.50.

A survey of the American high school student, this study is most comprehensive. Sample includes 440,000 students in 1353 high schools, and provides much data for potential secondary school teachers.

Coming of Age in America. *By E. Z. Friedenberg.* Random House. Pp. 595.

The best and most recent study of the American adolescent, with emphasis on the factors peculiar to the American cultural milieu. For Jesuit educators who may not have a grasp of the modern American boy, an essential book.

The Social Effects of Catholic Education. *By Andrew M. Greeley, Peter H. Rossi, and Leonard J. Pinto.* National Opinion Research Center, University of Chicago. Pp. 141. \$2.00.

A report of great importance to Catholic secondary education, containing data both flattering and damning. Although a more comprehensive report is scheduled to follow, there is sufficient food for thought in these findings to make it worthy of close scrutiny. It is part of a larger survey currently being financed by the Carnegie Corporation at the University of Notre Dame.

New Curricula. *Edited by Robert W. Heath.* Harper & Row. Pp. 292. \$2.95.

An extensive and informative collection of essays explaining the content and methodology of some of the new curricular patterns. Educators not familiar with such programs as the School Mathematics Study Group, Chem Study, Project English and the like would do well to study this volume. Jesuit educators especially should be interested as Jesuit secondary schools slowly begin to take heed of these developments.

Learning and Teaching in the Secondary School. *By Kenneth H. Hoover.* Allyn and Bacon. Pp. 543. \$7.50.

One of the best "methods and techniques" books in the field. An invaluable aid to current as well as future secondary school teachers, especially perhaps those whose teaching methods have become frozen over the years. The author approaches the teaching and learning process from a conceptual point of view, emphasizing the thinking processes.

Proceedings of the August 1964 Santa Clara High School Administrators' Institute. Jesuit Educational Association. Pp. 342. \$5.00.

Typically, proceedings such as these contain a fund of information for all members of the high school faculty and are seldom used by other than the administrators. To be an effective teacher, one should be aware of the breadth of problems within secondary education; these proceedings will present the reader with much worthwhile information.

Catholic Education in America: A Documentary History. *Edited by Neil G. McCluskey, S.J.* Teachers College, Columbia University. Pp. 205. \$1.50.

At a time when many Jesuits are questioning various facets of our educational apostolate on all levels, it is good to stand back and see how we got where we are. Such a documentary history demands a good deal of interpretative reading, but only in this way can an adequate appraisal be made. Father McCluskey's informative introduction contains, by implication, many suggestions for the future of Catholic secondary education.

Schools for the Sixties. NEA Project on Instruction. McGraw-Hill. Pp. 146. \$2.45.

The recommendations made by this important NEA report will have ramifications for Jesuit education. There are thirty-three such recommendations, and almost all of them have pertinence to our own schools. This volume is really an overview volume; the official Project report consists of four volumes and three auxiliary publications.

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Phi Delta Kappan, XLVI, No. 7 (March, 1965).

This issue of the respected educational journal features a symposium on problems and issues in college admissions—a question of obvious interest and importance to Jesuit educators.

SELECTED READINGS IN COLLEGE COUNSELING

(*Listing prepared and annotated by Fr. Robert K. Judge, S.J. who is now engaged in studies aimed at preparation for the counseling of the college student.*)

Faith and the Adolescent. By *Pierre Babin*. New York: Herder and Herder. Pp. 128. \$2.95.

The author of *Crisis of Faith* here expands his treatment of the growth of a religious sense in the adolescent, speculating more deeply about the fusion of the adolescent psyche with the world of salvation history. Should be helpful to the Jesuit counselor for elucidation of the major characteristics of adolescent faith, its evolution, particularly in terms of psycho-sexual development.

Psychiatry and Religious Faith. By *Robert G. Gassert and Bernard H. Hall*. New York: Viking. Pp. 171. \$3.95.

The book has a three-fold purpose: to explain mental illness, to describe psychiatric diagnosis and treatment, and to relate the whole to the religious life of the individual. Particularly helpful for the Jesuit engaged in college counseling, as to when referrals should be made, and to whom.

“Symposium on the Image of Woman in Modern Society,” **Catholic Psychological Record**, II, No. 2 (Fall, 1964) 87-121.

Four Catholic educators discuss today's woman in her search for herself in a social context, in education, in the role of married woman, and in the general image of woman in society. Important reading for Jesuits situated on our increasingly expanding co-ed campuses.

“Existentialism and its Implications for Counseling,” by *Mother M. Emmanuel Fontes*, **Insight**, III, No. 4 (Spring, 1965) 5-15.

A review of the origins of existentialism and of the two distinct approaches to existential psychotherapy, Rollo May's and Victor Frankl's, leads to seven general principles for integrating existential insights into counseling. Valuable for the Jesuit faculty member engaged in part-time counseling.

"Motivation of Underachievers," by *Paul J. Centi*, **Catholic Educational Review**, LXIII, No. 2 (Feb., 1965) 95-100.

Practical norms in understanding underachievers' problems and in helping them to adjust to the academic setting. Particularly good for those counseling freshmen in college.

"A Symposium on Clinical Appraisal in Vocational Counseling," **Personnel and Guidance Journal**, XLIII, No. 9 (May, 1965) 867-885.

Papers presented at the annual meeting of the American Psychological Association, 1963. Intended as a discussion of some of the issues which require resolution prior to a successful rapprochement between clinical and counseling approaches. Of value to the Jesuit counselor in making referrals.

The Student and His Studies. By *E. Raushenbush*. Middletown, Conn.: Wesleyan University Press. Pp. 185. \$5.00.

A study of four college students in depth, sketching their intellectual growth from freshman year to graduation. Concerned only mildly with social and emotional problems, it attempts to penetrate the minds of students as they seek to understand themselves. Good for Jesuit faculty counselors and administrators.

College and Character. Edited by *Nevitt Sanford*. New York: Wiley. Pp. 308. \$4.95.

An abbreviated form of *The American College*, this volume emphasizes the need for further research into the nature and function of our colleges as social institutions. It offers something to everyone in higher education, viewing education as individual development. Especially valuable for freshman counselors and administrators.

Christian Wisdom and Christian Formation. Edited by *J. Barry McGannon, S.J., Bernard J. Cooke, S.J., and George P. Klubertanz, S.J.* New York: Sheed and Ward. Pp. 306. \$6.00.

Collected papers of the Jesuit Educational Association 1962 workshop are addressed to the problem of how American colleges and universities may best serve to form not only the minds, but also the hearts and wills of their students. Four sections: the college and formation, theology, philosophy, and religious formation—afford insight into the problems of the present-day Jesuit college.

Insight and Responsibility. By *Erik H. Erikson*. New York: Norton. Pp. 256. \$5.50.

Six lectures of the author center around the theme of the complexities of man's development within a society, emphasizing the individual as a

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functioning member of society. Argues for the responsibility that educated man has to apply his knowledge now for the edification of posterity. Of value for any Jesuit involved in campus problems.

SELECTED READINGS IN HIGH SCHOOL COUNSELING

(Listing prepared and annotated by Mr. Paul J. Carty, S.J. who is studying at Boston College to acquire his Masters in Counseling Education and Counseling Psychology. He is also studying theology at Weston College.)

Crisis of Faith. *By Pierre Babin.* Translated by E. Fleischner. New York: Herder and Herder, 1963. Pp. 251. \$4.50.

Written for catechists, this work represents a unique understanding of the religious psychology of adolescence. Giving a synthesis of his careful study of adolescent growth, the author has presented the psychic orientation of the adolescent in his gropings to find God, the process of faith crisis in the adolescent mind and basic approaches to the teaching of the Catholic faith. This book presents a fine appreciation of the adolescent personality and exceptional insight into his religious frame of mind. This has particular pertinence to the many Catholic educators who are confronted daily with the faith crises in youth.

The Anarchy of Feeling. *By Alexander A. Schneiders.* New York: Sheed and Ward, 1963. Pp. 204. \$3.95.

Although this book deals with matter applicable to any age level, counselors of youth will find many insights into the workings of uncontrolled emotions and displacement of feelings and the consequent harm inflicted upon the personality. With an ease of style and concrete examples, the author has presented a good sampling of common failings such as inferiority, fear, and anxiety and shows how the loss of rational control can lead to disaster. This would be very helpful to filling in the counselor's understanding of himself and his clients.

Workshop on Teenage Problems in American Culture. *Edited by Alexander A. Schneiders.* Mount Saint Agnes College, Baltimore, Md.: 1964. Pp. 185. \$2.00.

This collection of papers delivered at this workshop by leading psychologists and educators in the field of youth treats of such topics as mass media and its affects on teenagers, discipline, and adolescent choices. Of particular value is a paper on the significant literature for

counselors of adolescents by Edward V. Daubner of Loyola College, Baltimore, Md. referring to basic reading matter in the field. The impact of pornography, TV, and movies on the adolescent is timely and in general, this little volume would have wide spread appeal to teachers and counselors.

"Crises in Normal Personality Development," by Gordon W. Allport, *Teacher's College Record*, LXVI (December, 1964) 235-241.

There is contained in this article significant findings on the nature of crisis in personality development drawn from the autobiographical writings of Dr. Allport's undergraduates. He found the normal youth busy with his realistic perceptions, gradual learning, coping with success and failures, and developing a unique style of life. Every person concerned with guidance, or for that matter teaching, needs as background some general theory of the nature of human personality. Though his material has particular relevance for the early years in college, the crises often begin in the latter years of high school and this article would give insights to those who deal with the upper levels of teaching.

The Universal Experience of Adolescence. By Norman Kiell. New York: International Universities Press, 1964. Pp. 942. \$12.50.

This lengthy but scholarly tome treats of the great internal turmoil and change of adolescents, which the author considers universal and only moderately determined and affected by cultural determinants. He takes a Freudian viewpoint and includes personal documents, letters, and diaries. The reader will find treated here the common core of psychological problems, the sexual enlightenment of adolescents, conflict of generations and peer culture. For the student of adolescent psychology, this book provides a wealth of background material on topics common to the field. Though the cost may be prohibitive for most counselors, certainly a high school faculty library could afford to have it on hand for its members.

"As a Psychiatrist Sees Pressures on Middle-Class Teenagers," by Sidney Berman, M.D., *N.E.A. Journal*, LIV, No. 2 (Feb. 1965) 17 ff.

No more crucial situation is at hand today in our schools than the pressures of middle class living and the resulting effects in education. The first area for discussion is the continual problem: overloading homework assignments. In his mind, Dr. Berman thinks the problem is not so much that of overwork as it is of the inevitable clash of values in an affluent society. What should come first when there are so many conflicting demands on the student's time and interest? The second area concerns the

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unrealistic demands of parents' too unrealistic expectations, e.g., choice of college. The third concerns pushing youngsters into sophisticated experiences for which they are not ready. Pressures on young people may arise in relationship to the expectations of the school, family or develop out of the internal disorganization of the youngster during the upheaval of adolescence. This problem is so common today that this article will stimulate further thought for teachers and counselors alike.

"Existentialism in Counseling: The Religious View," *by Richard P. Vaughn, S.J., Personnel and Guidance Journal*, XLIII, No. 6 (Feb., 1965) 553-557.

In the light of existential philosophy and thought, this article throws light upon the contribution existential thought has to make to counseling and religious experience. The existential approach aims at grasping the total phenomenological world of the client, including the world of religious experience. Key concepts in the client's religious world are freedom, personal encounter with God, and his discovery of meaning in life. One of the goals of counseling is to promote that freedom which will permit the client on his own to participate in a true encounter with God and fellow man and discover himself a meaning of life. Thus the author develops these ideas in lucid terms and has particular merit for any religious counselor in search for a philosophy of counseling and personality development. Since there is wide spread acceptance of the existential approach in counseling, many will find this development satisfying and enriching. In sum, the existential approach calls for a pervading attitude or mental set which concerns itself with an effort to understand the individual and his experience.

"The Priest and Teen Age Sexuality," *by Richard A. McCormick, S.J., The Homiletic and Pastoral Review*, LXV, No. 5 (Feb., 1965) 379-387 and LXV, No. 6 (March, 1965) 473-480.

In the light of modern psychology and personality theory, the author presents a sound and perceptive approach to teen age sexuality and its problems. For those who deal frequently with youth in the counseling situation or retreat work, Father McCormick outlines proper pastoral approaches, treating defective attitudes and reactions on the part of the priest, where the adolescent is going, the priest's aid in the growth process and practical applications. Sex problems are problems of personality growth or regression and the proper acceptance of the adolescent as a person is a cardinal attitude in treating of problems of chastity. Old methods which are harmful or useless are carefully and convincingly pointed out with deep insight drawn from the author's theological and

psychological background. The positive approach outlined is refreshingly sound and valuable. To sum up: "adolescent chastity is a gradual growth process toward a God-given good and that the priest's contribution is a patient unfolding of values for one whom he deeply respects."

"Authority, Freedom and the Teenager," by Rev. Joseph L. Lennon, O.P., *Catholic School Journal*, April, 1965, pp. 34-46.

In this brief but timely address, the author touches upon the problem of authority, discipline and high school students. Pointing out the differences between pseudo-rebellion and legitimate striving for independence, he considers that much of the opposition to authority is more often than not a disguise for conformity and false freedom. The school in its abuse of authority also fails to inculcate a proper understanding and appreciation of what authority is. "Authority is a power, regulating conduct," and the adolescent must see the right and necessity on which authority is based.

The Personnel and Guidance Journal. The American Personnel and Guidance Association, Washington, D.C. Published monthly, Sept. through June.

This is a standard periodical for all counselors, college and high school and perhaps the most widely read, since this organization has widespread membership. Covering theory and practice, this journal is considered a standard journal for all counselors.

REPRINTS—A NEW POLICY

With the present easy access to Xerox and Verifax and other copying devices, it no longer seems necessary that WOODSTOCK LETTERS offer reprints. If, however, someone—for example in a mission territory—should wish an article copied and not be able to have it done, we will, upon request, do the copying at cost.

As previously, any article on the *Spiritual Exercises* which appears in WOODSTOCK LETTERS may be purchased from Fr. Thomas A. Burke, S.J., director of

Program to Promote the Spiritual Exercises
144 Grand Street
Jersey City, New Jersey 07302

FATHER BERNARD R. HUBBARD (1888-1962)

REVEREND BERNARD ROSECRANS HUBBARD, S.J., BORN IN SAN FRANCISCO at 2130 Bush Street near Fillmore, November 24, 1888, was the son of George Mellon Hubbard and Catherine Cornelia Wilder. His father was of French and New England stock from Northern Maine and the St. Lawrence River area of Canada. Bernard's father became a graduate of the Episcopalian Trinity College of Hartford, Connecticut. He later taught classics there and studied to become an Episcopalian clergyman.

Both parents became Catholics, sometime before Bernard's birth. Mr. Hubbard joined the faculty of St. Ignatius College, the present University of San Francisco. He was also on the staff of the Hibernia bank. Bernard's brother, John D. Hubbard, became a successful mining and civil engineer of Chico, California. His sister Mary (Mrs. E. J. Stanley), after years in the Orient, lived in Santa Clara. Father Hubbard's middle name "Rosecrans" was given out of his parents' regard for their friends, General and Mrs. W. S. Rosecrans of Civil War fame. Through his mother Bernard was related to the Washington Irving and the Roosevelt families.

Father Hubbard recalled that "my mother had been warned that she could not have another child without grave danger and that there undoubtedly would be a miscarriage. But my parents were fervent converts to Catholicism and their trust in God was complete. Little Bernie when born at full term weighed three and one-half pounds." He added:

About every ailment in our neighborhood was sure to find me a victim. For good measure I also stepped on a rusty nail when quite young. At the ripe age of six, I was quite active. We had moved to Santa Cruz. We went barefoot, and unpaved streets made the most wonderful dust to sift through our toes. The only drawbacks were the

wooden sidewalks which added their quota of splinters even to our toughened little soles. And the nearby ocean with all its wonders! My older sister, Mary, used to bring me and my companions to the beach.

There is a strange but somehow primordial instinct, perhaps, that sometimes induces a child to run away from home. One day with six year old Davy Lindsay, who lived next door, I started down Walnut Avenue towards the railroad tracks. We had no definite destination in mind. We came to the railroad tracks which we were forbidden to cross. There we had a battle with our conscience and our consciences lost. Across the tracks we hurried, real explorers into the unknown. Eventually we were stopped at a toll gate. The gateman and his wife asked us where we were going. "To Ben Lomond mountain," I said. That gave it away. We were just lost children. Ben Lomond was over twenty miles away. Soon a cloud of dust in the distance and Dr. Bailey, one of the revered medical men of Santa Cruz, arrived and took us home.

My childhood days in Santa Cruz were happy ones. We even went to the "country" for a month's vacation each year. This meant *Pescadero*, about 35 miles north along the Coast. In those early 90's we went by stagecoach in a cloud of dust along a one-rut dirt road.

It was a Calistoga stage just like the westerns in the movies. Jim Harvey was the driver and there were six horses. Jim carried a pistol in a belt and was the hero of all us small boys. He called us all by our first name and we called him "Jim." "Come on up here, Bernie," he would say, "and help with the driving." No monarch on his throne was prouder than I up in the sky beside Jim. Before we arrived at *Pescadero* there were a few steep hills. The horses strained and sweated going up and then there was the wild ride down with Jim pressing on the brakes and holding tight rein on the lead horses. We always made a grand entrance into *Pescadero*, thundering past Levy Brothers' store and stopping right in front of the Pixley House, where we stayed.

When Bernard was ten years old his father bought two hundred acres of property in the Big Basin Redwood area now called Ben Lomond, about fifty miles south of San Francisco. There, with dog, gun and camera, Bernard spent his week-ends and vacations exploring woods and mountains, climbing the ocean cliffs near Davenport and developing the habit of acute observation which was to become second nature to him. In this way he acquired a robust constitution and a taste for life in the open.

By 1908, at the age of twenty, Bernard Rosecrans Hubbard had completed his high school years at St. Ignatius, San Francisco, with two years of college at Santa Clara. During this time he became familiar with the

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geological formations of the Bay area and its earthquake faults. He went as far as the Yosemite Valley and the Grand Canyon of the Colorado, all of which he photographed. A trip at that time to visit relatives in New York, New England and Eastern Canada offered further opportunities for observation.

Bernard entered the Jesuit Order on September 7, 1908. His two years Novitiate and Juniorate were spent at Los Gatos, California. In 1913-18 Bernard Hubbard was stationed at the then recently opened Jesuit Los Angeles College in the Garvanza-Highland Park section of East Los Angeles. There he taught Latin, English, mathematics, and ancient history. He also directed the acolytes. In 1914-15 he added a class in Greek for freshman college students, and had also a class of elementary Spanish in 1915-16. Besides his class work he directed the school athletics program in baseball and football. On week-ends and holidays he took groups of students on day-long hikes to the slopes of Mt. San Antonio (Old Baldy), or to the scenic attractions of Mt. Lowe. Visits were made also to the great observatory on Mt. Wilson. Many expeditions to the beaches were part of his activities with students. It was from these student groups, through his influence and that of his fellow teaching scholastic, Alexander J. Cody, S.J., that many present and deceased members of the California Province, such as the late Father Provincial John F. Connolly, Fathers John O'Neill, David Daze, Howard Donahue, Tom Saunders, James J. Kelly, and others were attracted to the Jesuit Order.

The years 1918-19 found him at Mount St. Michael's House of Philosophy, Spokane, Washington. During the three years spent there he was able to observe at first-hand sections of the 200,000 square mile field of lava beds. A careful scientist, Fr. Paul Galtes, S.J., took Bernard with him on field expeditions to explore and examine the Columbia River Basin in Eastern Washington, areas of Idaho, Montana, Glacier Park, and Wyoming's remarkable Yellowstone formations.

Bernard Hubbard went from philosophy courses to theological studies for the priesthood at Ignatius College at Innsbruck in the Austrian Tyrol. Thus, in 1921-22 he found himself in the heart of the Alps. Persistently, he used his holidays and summer vacations to explore alpine peaks and glaciers. His guides gave him the name of "Gletcherpfarrer," a good equivalent of his later title of "Glacier Priest."

Father Hubbard's first year at Innsbruck coincided with the terrible poverty and famine which followed the Versailles Treaty of World War I and its destruction of the Austrian empire. The Oberammergau Passion players with so many others were facing actual starvation. The Jesuit scholastics contacted their home friends and secured in all some \$200,000

worth of food and clothing for the suffering people. Father Hubbard received visits from their grandchildren many years afterwards at Santa Clara University in the closing months of his life. Bernard Hubbard was in the Theology "long course" one year after his ordination, which took place by the "War Privilege" in July, 1923. His examinations in June of 1924 may have been harmed by his interest in mountains and glaciers, or by his teachers' impressions that this was so. He was placed in the "short course" for the final year 1924-25. Even in his 70th year he remembered this with some feeling of bitterness and said to this writer, "Since they did not want me to be a scholar in theology, I made up my mind to become a scholar in God's outdoors."

In 1925-26 Father Hubbard was assigned to Tertianship at St. Andrew-on-Hudson. The following summer of 1926 Father Hubbard returned to Santa Clara to teach Greek, German and geology at the University. He soon added lectures on mineralogy and courses in religion. It was the summer of 1928 when he made his first expedition to the Alaskan volcanoes and glaciers. So important were the results that from 1930 on he was freed from teaching to devote full time to lecturing, writing and further exploration in his field of Alaskan studies. His companions for the summer expedition of 1929 were the College students, Kenneth and "Red" Chisholm, Charles Bartlett and Frank Clatt. A knee accident necessitated an operation for Father Hubbard but he soon recovered to act as guide to the U. S. Coast and Geodetic Survey party that was erecting triangulation stations in the Taku River area. The still and motion pictures taken that summer became the nucleus of Father Hubbard's career that brought him in ensuing years before hundreds of thousands of people in lecture audiences. During this time he published two books, *Mush you Malemutes*, and *Cradle of the Storms*, and many articles. He was given magazine and newspaper interviews and began to compile one of the largest collections of motion picture and still film made up to that time in Alaska. On his Alaskan trips, together with photographic equipment, food and other necessary articles, he always took his Mass kit which made a heavy burden of nearly one hundred pounds. It was his Jesuit friend and earlier Santa Clara companion, Fr. Joseph McElmeel, who taught him the art of "mushing" and how to handle and love the cheery Malemute sled dogs. These field trips soon made the volcanic-ash-covered glaciers of Mr. Katma, the Alice-in-Wonderland vistas of the Valley of 10,000 Smokes, the steam pouring from icy fissures and the fumaroles of fire burning on the sides of snow capped peaks household subjects to his nationwide lecture audiences.

The Eskimos of King Island carved for Father Hubbard from walrus

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tusk tips two statues of Christ the King. These were taken by Father Hubbard with affectionate Eskimo greetings to Pope Pius XII. The Eskimos took Father Hubbard on a 2000 mile open water trip in their uncovered "oomiak" boat into the Arctic circle where they demonstrated to him by their language contacts the basic unity of the Eskimo dialects. His glacier research brought him also among the inland Indians of Alaska who received him cordially and later presented him with beaded reindeer suede jackets, soft tanned and smoked in the manner of their ancestors.

The officers of the U. S. Air Force and of the Coast Guard ships likewise made Father Hubbard welcome and cooperated to bring him and his supplies into the Alaskan wildernesses. A U. S. Air Force plane crew, under Colonel Bordelon, enabled him to circle down the length of the Aleutian chain of active volcanoes. The plane frequently tilted its wings to let him catch on motion picture film the dangerous craters of the volcano peaks. Some were seething with steam or red-hot lava, and others were magnificent in ice and snow.

In 1934 Father Hubbard served as Chaplain to the Seabees on Attu Island. Following this trip he obtained the help of friends to fulfill a desire of the veteran King Island Missionary, Fr. Bellarmine LaFortune, S.J. This was to erect a heroic bronze statue of Christ the King on the peak of King Island between Siberia and Alaska as an invitation to Christian Peace between the two hemispheres.

While lecturing to armed forces in Europe, Father Hubbard became well acquainted with General George S. Patton, Jr., whom he wholeheartedly praised despite the Press. He was with General Patton when the U. S. troops entered Vienna and the General saved for the West the famous Lippzaner horses. A letter later from General Patton, September, 1945, from Headquarters of the 3rd U. S. Army, declared Father Hubbard's talks to the soldiers had been more popular than any other form of entertainment they had received and were more instructive.

While in Austria with General Patton, Father Hubbard said Mass at a Benedictine Monastery which had been occupied by the dread Nazi Schutzstaffel Corps, for whose membership (he was told) it was necessary to have murdered a priest. So quick had been their flight before the incoming Americans that their official daggers still lay on the large table around which they had been accustomed to make their reports and plans. The Benedictine Abbot gave one of the daggers as a souvenir to Father Hubbard.

During a conversation with Father Hubbard in 1961, he recalled his meeting with General Douglas MacArthur while the latter was Military

Governor of Japan at Tokyo. The topic of Christ and Christianity came up, and the General remarked upon his personal difficulty in his estimate of Christ, that Christ on earth was a failure. "No great man," the General thought, "should be a failure even in Christ's circumstances. His crucifixion is a stumbling block to me." Father Hubbard observed, "General, at some time in every life there is a crucifixion, a seeming failure. I will pray that some day you will understand Christ's failure as success." Several years later Father Hubbard met General MacArthur at New York. In the conversation that ensued, General MacArthur said, "Father Hubbard, I remember our conversation in Toyko. I think I understand better now."

A man's stature is often known from the friends who appreciate him. Father Hubbard was honored and appreciated by men and women of many nations. His devoted friends, included Cardinal Cushing, Ex-Empress Zita of Austria, and Generals Patton, Wedemeyer, Dean and Robert E. Wood. Others were William Jonas, president of Johnson Outboard Motors, Frank M. Folsom, Walt Disney, and Hershel Brown of the Lockheed Corporation, G. Allen Hancock and E. Y. Reckberger of the Ansco Corporation, all leaders in church or business and the nation's services. Outdoor men, such as Rod and Ken Chisholm and the late Supervisor of Santa Clara County, Edward Levin, remained lifelong friends and visited Father Hubbard in his last illness. Father Hubbard remained front page news to the newspaper world until his death.

After World War II, Father General Janssens commissioned Father Hubbard to tour the world filming the Jesuit schools, missions and centers of apostolate. His photographs and reports of destroyed Jesuit colleges and churches in Germany and Austria aided in raising \$2,000,000 to help rebuild them. Upon completion of this task he was asked to serve the Alaskan Air Command and the U. S. Coast Guard as Arctic Consultant to Colonel Bernt Balchen's 10th Rescue Squad.

In 1927 Marquette University conferred on Father Hubbard an honorary degree. Even more gratifying, perhaps, to him was the invitation of the Episcopalian Trinity College of Hartford, Connecticut, to deliver its 115th commencement address on Sunday, June 15, 1941. His own father had been valedictorian of the class of 1875. The Jesuit brother Joseph Ramspacher, S.J., paid one of the truest tributes to Father Hubbard when he said, "While he was perhaps the highest paid Jesuit lecturer in the world, . . . he was always so humble."

The outstanding phase of Father Hubbard's religious life was his constant high valuation of his daily Mass. His appreciation of the meaning and worth of the Eucharistic Sacrifice led him to offer it even in the volcanoes of Alaska, and when severe strokes later seriously handicapped

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him, he still struggled to the altar in the infirmary at the University of Santa Clara to offer Mass. He was still recovering from a severe stroke that had afflicted him in early October of 1961, when the following Christmas eve arrived. He had been saying Mass for only a week or more, but he told the sacristan "I will say my three Christmas Masses tomorrow morning." He did so and this writer met him returning to his room exhausted in perspiration. Perhaps it was imprudent, but Father Hubbard was always a man without fear. Once the National Geographic Society had scheduled him to lecture in New York. Their representative came to him ten minutes before the curtain was to open before an audience of 5000 people. He said to Father Hubbard: "We have omitted the scene of the religious service (the Mass) in the volcano. We trust this will be agreeable to you because of sentiments of so many in your audience." Father Hubbard immediately replied, "Put that Mass scene back in or there will be no lecture here tonight." It was so done.

In 1955 Father Hubbard was on his way to lecture at the Bushnell Memorial Auditorium Series in Hartford, Connecticut, on December sixteenth. He stopped enroute for a physical checkup by Dr. Samuel G. Pllice and Associates at Loretto Hospital, Chicago, and was pronounced in good condition. He took the train to Newark, N.J., where he had friends and could conveniently offer Mass. "Daily Mass and breviary meant everything to me all my life, and in all my traveling the schedules had to be made out so that neither the privilege nor the obligation would be endangered." It was at Newark getting out of a taxicab to the Sisters' school that his left leg seemed asleep. He was not alarmed but when he reached the sacristy the numbness increased. His head began to buzz while he was vesting. "I reached for the chasuble to put it over my head and my left arm didn't work properly." Soon the full force of the stroke was on him and he asked for a priest and a doctor. This was the tenth of December, 1955. Father Holleran was over in a matter of minutes, heard Father Hubbard's confession and anointed him; then Dr. James V. Palmeri arrived. Father's blood pressure was over three hundred. He had heard the doctor say: "He won't be here in the morning." Summoning all his strength, Father Hubbard muttered, "Yes, I will Doc." For two months Father Hubbard was paralyzed and helpless but an indomitable will with the best of therapy helped. Prayers, pills and patience did the rest.

By 1958 Father Hubbard had so recovered as to become practically normal with only a slight drag of his right foot and incomplete use of his right hand. Again he went to Alaska, got in and out of boats, held his motion picture camera with his limp right hand and manipulated it with his left. The winter of 1957-58 passed as usual at Santa Clara and

preparations were made for the celebration of his Golden Jubilee. On that day two old friends, Albert De Quevedo and Bert Muldown, served his Mass which he was able to offer in a normal way. In the spring of 1960 his friend, Herschel Brown, Vice-President of the Lockheed Corporation, prepared an unusual ceremony for him on April twenty eighth. The Lockheed Missile Tracking Station had been built on Ben Lomond mountain and the headquarters surrounded the old Hubbard family homestead site. When Father Hubbard arrived he found that he had been invited to the dedication of a monument to his own memory placed in the hearth of the cobblestone chimney which he had himself built for the old home before becoming a Jesuit.

Two days after his three Christmas Masses of December 25, 1961, he suffered another severe stroke, but the old campaigner was not done yet. With therapy and determination he was able to resume daily Mass in May of 1962. Within weeks he was again accepting lecture engagements but felt it necessary to refuse an invitation to go as far as Boston to address Cardinal Cushing's Sodality on World Sodality day. However, he did ask permission for the summer trip to Alaska where quiet and the tranquil beauty of the cabins at Taku Harbor would, he felt, benefit him. His Father Provincial, John F. Connolly, S.J., had grave fears as to granting the permission but Dr. Edward Amaral counseled that if Father Hubbard could get there alive, it would be better therapy than the disappointment of realizing that he was permanently "on the shelf." It was not to be.

On the morning of May 28, in the Kate Donohoe Infirmary, Father Hubbard was being assisted by his nurse, Mrs. Mae Sparks, preparatory to offering Mass. Suddenly he said: "I can't make it—I will have to lie down." The nurse recognized his condition and summoned Fr. Anthony Frugoli to bring the holy oils. Meanwhile she found Fr. William Gianera making his thanksgiving in the infirmary chapel. Father Gianera brought Viaticum to Father Hubbard. With the nurse's help he managed to slip the host between Father's teeth and gave enough water for him to swallow it. Father Frugoli arrived and anointed the dying priest. Within fifteen minutes from the time the nurse had summoned the priest, Father Hubbard died. He loved his faith; he loved the Mass; he loved the sacraments. His one great fear during months in the infirmary had been that because there was only one Catholic nurse on the staff, he might somehow die without the last sacraments. But he died as he wished.

A. D. SPEARMAN, S.J.

UNIVERSITY OF SANTA CLARA

FATHER JOSEPH C. GLOSE (1888-1964)

ON APRIL 19TH, 1964, AT ST. JOSEPH'S HOSPITAL, SYRACUSE, N.Y., death following upon a short illness brought to a close twenty-one years of active and distinguished service to the Jesuit Educational Association on the part of Fr. Joseph Charles Glose, age 75, Province Prefect of Colleges and Universities of the Buffalo Province. Starting his work in this field as Province Prefect of High Schools of the Maryland Province in 1943, he held this position until 1950. In 1950 he assumed the office of Province Prefect of Colleges and Universities of the New York Province, in which post he continued until July, 1963, exercising the same function for the newly formed Buffalo Province when it was founded in 1960. In July of 1963, he relinquished his duties in regard to the New York Province, moved to LeMoyne College in Syracuse and restricted his work to the Buffalo Province.

Lest we think of Father Glose merely in such supervisory capacities, it is to be noted that he taught philosophical psychology and natural theology at Canisius College from 1927-31. In this latter year, he was summoned to teach philosophical psychology at Woodstock College, supposedly to fill in until another priest, then studying in Rome, would come to Woodstock to take over that chair. But Providence brought it about that Father Glose held the chair for eighteen years, during at least six of which he was also Dean of the Philosophate along with the duties mentioned above from 1943-50 as Province Prefect of High Schools of the Maryland Province. It is not surprising that, burdened with so many

responsibilities, Father Glose was, in January, 1946, forced to recuperate his lost physical strength and to spend some months in the salubrious climate of Santa Clara, and later, in the school year 1949-50, to retire from active teaching. He spent that period in private study of psychology at Weston College.

What manner of man was this? How did his close associates regard him? Truly, even the curtailed list of cited activities speaks for itself. But it would be unfair to the memory of so zealous a Jesuit were we to fail to "tune in" here at least some of the voices of the chorus of praise occasioned by the death of Father Glose.

One who labored for sixteen years with Father Glose on the Executive Committee of the Jesuit Educational Association writes: "What struck me most about him personally . . . was his sustained drive, his total professional dedication and his unfailing cheerfulness." Again and again, former students, Jesuit and lay, Jesuit and non-Jesuit members of the faculties of colleges and universities which he visited, superiors and equals echo these same words. To know Father Glose was to know an enthusiast, a man extraordinarily devoted to the work of education, to the preservation, acquisition and propagation of truth. Ever alert to most recent developments in his field, his bookshelves were stocked with the latest works and the fruit of his reading he attempted to communicate to his students. One of his former pupils at Canisius College remarked that when he lectured on behaviorism back in the 20's, when that particular "ism" was in its heyday, he appeared to be almost in tears at the thought of the havoc such a viewpoint could wreak on the dignity of man. Always a most vital teacher, his enthusiasm at times seemed to get in the way of his words—or perhaps it was a sly sense of humor—as when, wishing to summarize a certain thesis, he would say: "Watch the blackboard, while I run through it." Could it not have been this same enthusiasm which led to the facetious remark on the part of a Woodstock wit: "When the nose glows, Glose knows"?

One of Father's many admirers among his former pupils at Woodstock sums up the estimate common among a large number of Jesuits in these words: "I had the privilege of sitting under Father Glose in the last year of his teaching career. We had heard many horrendous stories of how hard he could be on the class, documented by tales of broken heads strewn hither and yon over the lawns of Woodstock. But those stories were of other years—and probably apocryphal at that! Father Glose was recovering from an illness, and though the doctor permitted him to teach, he demanded that Father refrain from any great excitement. Our beadle had a card on which he had printed something like: 'Take it easy.' When-

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ever Father Glose would start to get carried away with some point or other, the beadle would flash the card from the rear of the room and peace would be restored. As a teacher I admired him because he was honest and confusing and challenging. He would get me so mad for one or another of these reasons that I would go back to my desk and work the problem out for hours on end 'so that the truth might appear.' I think he was the first teacher I ever had who taught me how to think for myself—by forcing me to do it. In later years I met Father again and again, and the same qualities that I had admired before still shone. To be asked my opinion of an educational problem by an expert in the field was indeed most striking—especially since he really wanted to know what I thought! He had that kind of honest humility."

The same driving spirit animated Father in his work as Province Prefect of Studies. At Canisius College, where the writer had opportunity to observe him over a period of at least thirteen years during his annual visits to the college, he astounded both lay and Jesuit faculty members by the energy he manifested up until well past the age of three score and ten. Since he could not visit all teachers every year, he made it a point to visit the classes of newcomers on the faculty, having obtained from the dean's office a complete schedule of classes. Shortly after nine in the morning, and sometimes even before that, he could be seen heading for the classroom building to begin his work of visiting classes and holding interviews with administrators, department chairmen, and teachers whose classes he had visited, as well as any other members of the faculty who might care to come to see him. He invariably impressed both faculty and students by his willingness to listen and the cheerful welcome he accorded them. At about one o'clock in the afternoon he would come over for lunch, returning to the school again in the afternoon and evening, if those were the only times he could reach certain classes, or carry on interviews. His observations on teachers' performances were keen, concentrating not merely on deficiencies but also on assets of teachers, and at times, as might be expected, waxing enthusiastic over an enthusiastic teacher.

During the summer of 1957, when he was teaching "The Humane Psychology of Education" to the regents at the Port Kent summer school, an incident occurred which brought out many of Father's characteristics. He had gone out on Lake Champlain on a picnic with the priests and scholastics from Xavier. A severe storm came up, the lake became very rough, the boat foundered and barely made an island in the lake, from which the men had to be rescued by a good samaritan in a powerboat. The rough water made the transfer from one boat to another precarious, but Father Glose managed it without the help which was offered him. To

reach home the men had to be transported about three quarters of the way around the lake by truck. They arrived at the Villa at 2 A.M. At breakfast the next morning, Fr. Lorenzo Reed, at that time Province Prefect of Studies for High Schools in the New York Province, was seated next to Father. Thinking that he must be exhausted after the ordeal of the day and night before, Father Reed offered to take his class that morning so that he could get caught up on his sleep. He said, "Oh no, I'm all right." Gazing around the refectory, Father Reed noted that Father Glose was the only one of the whole party who was in to breakfast on time. He taught his class as usual!

It is a commonplace that attendance at convention meetings can be a gruelling experience, physically because of the travel involved and both physically and mentally from the viewpoint of meetings and lengthy discussions. But Father Glose never shunned such meetings—in fact they seemed to whet his interest. Although, as one of his admirers among province prefects wrote, he appeared to be somewhat nervous, and, in later years, hampered by a certain degree of deafness in group meetings, he exercised a special influence in personal interrelationships. This latter observation is abundantly corroborated by the glowing tribute paid to him so unanimously in letters from province prefects throughout the whole United States on the occasion of his death.

But Father's influence was by no means limited to the Society. He won the gratitude of officials of a number of Catholic institutions of higher learning, especially those of sisters and brothers, by his generous readiness to advise and assist them in preparing them for Middle States evaluations and in other relations with the Middle States Association. In recognition of his services both Iona College, New Rochelle, N.Y., and Gannon College, Erie, Pa., awarded him honorary degrees.

Just as Father's influence extended beyond the confines of the Society to other Catholic colleges and universities, so did it permeate beyond the circle of Catholic institutions to non-Catholic individuals and non-sectarian groups. He was highly respected by officials of the New York State Education Department responsible for higher education, served as a consultant to the Commission on Higher Education of the Middle States Association of Colleges and Secondary Schools and was frequently a member of its evaluating committees. One prominent secular educator expressed his thoughts on Father Glose thus: "There is a good deal of talk of 'excellence' these days, but long before there was, Father Joe was one of the few who not only held views about excellence, but defined it. He had very high standards, indeed, and started me off in my career in higher education at a level of expectations which would have been

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impossible without him. I shall mourn the loss of a good friend, but I have a gladness in my heart that the world is a better one because he was among us."

On a par with, if not even surpassing, Father's driving enthusiasm and professional dedication was his characteristic of loyalty, manifested particularly in reference to the Society, although also strongly evident in the many friendships which he maintained through his lifetime. Four different provincials, under whom Father Glose had worked, independently testified in what amounted to almost the same words to his obedience in accepting decisions contrary to those which he had proposed. To quote one such source: "He ever planned with imagination and pressed his plans vigorously. However, although he was tenacious up to a point, once his suggestions were rejected, he did not brood over this, but usually came up with an alternate proposition." Another ex-provincial, who had neither read nor heard these words, not only repeated the same idea in almost verbatim fashion, but went on to say: "He would not be discouraged from presenting other ideas at a later date because of previous failure to have his ideas accepted. In proposing these later ideas, he would not be attempting to bring in the same ideas, previously rejected, in a different guise, or, as it were, by a side door."

To the writer it appeared a continuous wonder that Father Glose, often stymied in his suggestions concerning procedures and personnel, was able to carry on so cheerfully in his work for so long a time. He was wont to remark that superiors' manpower resources were limited and that, much as they might wish to effect certain changes, they were unable to do so. It would be an error of omission not to mention his loyalty to the Society in another way, that of devotion to the standards of excellence proclaimed in the *Ratio Studiorum* and traditionally professed by the Society. Although criticized at times by some as being too precipitate in suggesting certain ideas which appeared to them to be merely the latest gusts of wind rustling the leaves in the groves of academe, he was not one to abandon the good of the old in seeking to keep au courant. Rather might he be compared to the scribe instructed in the kingdom of heaven who, like the householder, brings forth from his storeroom things old and new.

The ability of Father Glose to maintain friendships over many years is another proof of that constant loyalty that highlighted his career. Visiting various cities, he would make it a point to contact friends, paying a call upon the sick and others who would especially appreciate his coming. Boys whom he knew as a scholastic at Georgetown Prep were loyal to him throughout life. In the year before his death, he was in-

vited by one of his students of the class of 1931 at Canisius College to address a special communion breakfast group. Members of this same class and others whom he had taught at Canisius arranged for, and attended in good numbers, a special Mass offered at the college for the repose of his soul. A prominent non-Catholic educator sent offerings for Masses for his soul to be offered at Auriesville, a place which he had always connected in thought with Father Glose. Still another non-Catholic wrote: "Father Joe and I started our own ecumenical movement long before the advent of Vatican Council II."

The loyalty and devotion of former students outside the Society is perhaps all the more noteworthy in that he had the reputation of being rather a strict taskmaster, exacting in his demands. However, he was always supremely fair. One of his former students at Canisius, for some time now a practising physician, told the writer the following incident on the occasion of the memorial Mass mentioned above. Father Glose had corrected his final examination paper and had assigned it a failing mark. However, he did not stop there. He called in the student, read over the paper to him, asked for an interpretation of what he had written. Then, satisfied that the student knew the matter, he passed him.

A facet of Father's character, perhaps not fully appreciated by many, was the zealous charity he exercised in the hidden ministry of confessor and director of souls. One of his contemporaries in the Society remarks that "because of his knowledge of psychology and psychiatry and his keen appreciation of the vagaries and fears that beset the human soul and fortified by a mastery of St. Ignatius' Rules for the Discernment of Spirits, he became a confessor and director of souls much sought after. His genial welcome invited confidence; his kindly humor dispelled doubts; his solid common sense gave assurance. . . . Unswerving child-like confidence in the permissive and salvific will of God the Father and the undying love of Christ for every soul was the theme of his message and the guarantee of peace, progress and final success." From a cursory examination of some retreat conferences found among his notes, the writer has arrived at the same estimate of Father Glose's fundamental message to souls, especially those beset with doubts or despair.

Perhaps the words of one closely associated with him for many years both as fellow teacher and religious superior epitomize his life best: "Father Glose was an excellent religious and a fine gentleman, deserving of the encomium of St. Paul: 'a workman that need not be ashamed of his work.' May God reward his apostolic zeal!"

J. CLAYTON MURRAY, S.J.

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