



BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MA 02167

DEC 16 1982

STUDIES

in the Spirituality of Jesuits



Veteran Witnesses:
Their Experience of Jesuit Life
edited by
Thomas H. Clancy, S.J.

Published by the American Assistancy Seminar on Jesuit Spirituality,
especially for American Jesuits working out their *aggiornamento*
in the spirit of Vatican Council II

THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States.

The Purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

THE MEMBERS OF THE SEMINAR ARE:

- Thomas H. Clancy, S.J., Loyola University, 6363 St. Charles Avenue, New Orleans, Louisiana 70118. 504-865-2752
- Francis X. Cleary, S.J., Fusz Memorial, 3700 West Pine Blvd., St. Louis, Missouri 63108. 314-652-3700
- Joseph F. Conwell, S.J., Leo Martin House, E. 525 Sinto, Spokane, Washington 99202. 509-489-8293
- Philip C. Fischer, S.J., Secretary of the Assistancy Seminar, Fusz Memorial, 3700 West Pine Blvd., St. Louis, Missouri 63108. 314-652-3700
- George E. Ganss, S.J., Chairman of the Assistancy Seminar and Editor of its *Studies*. His address is: The Institute of Jesuit Sources, Fusz Memorial, 3700 West Pine Blvd., St. Louis, Missouri 63108. 314-652-5737
- Peter J. Henriot, S.J., Center of Concern, 3700 13th St. N.E., Washington, D.C. 20017. 202-635-2757
- J. Leo Klein, S.J., Jesuit Provincial Residence, 509 North Oak Park Avenue, Oak Park, Illinois 60302. 312-626-7934
- Dominic Maruca, S.J., Jesuit Provincial Residence, 5704 Roland Avenue, Baltimore, Maryland 21210. 301-435-1833
- Edwin J. McDermott, S.J., University of San Francisco, Golden Gate at Parker Avenue, San Francisco, California 94117. 415-666-0600
- Paul V. Robb, S.J., Institute for Spiritual Leadership, 4909 South Greenwood Avenue, Chicago, Illinois 60615. 312-373-7953

Copyright, 1979, by the American Assistancy Seminar on Jesuit Spirituality
Fusz Memorial, St. Louis University
3700 West Pine Boulevard
St. Louis, Missouri 63108

STUDIES

in the Spirituality of Jesuits



Veteran Witnesses:
Their Experience of Jesuit Life
edited by
Thomas H. Clancy, S.J.

Published by the American Assistancy Seminar on Jesuit Spirituality,
especially for American Jesuits working out their *aggiornamento*
in the spirit of Vatican Council II

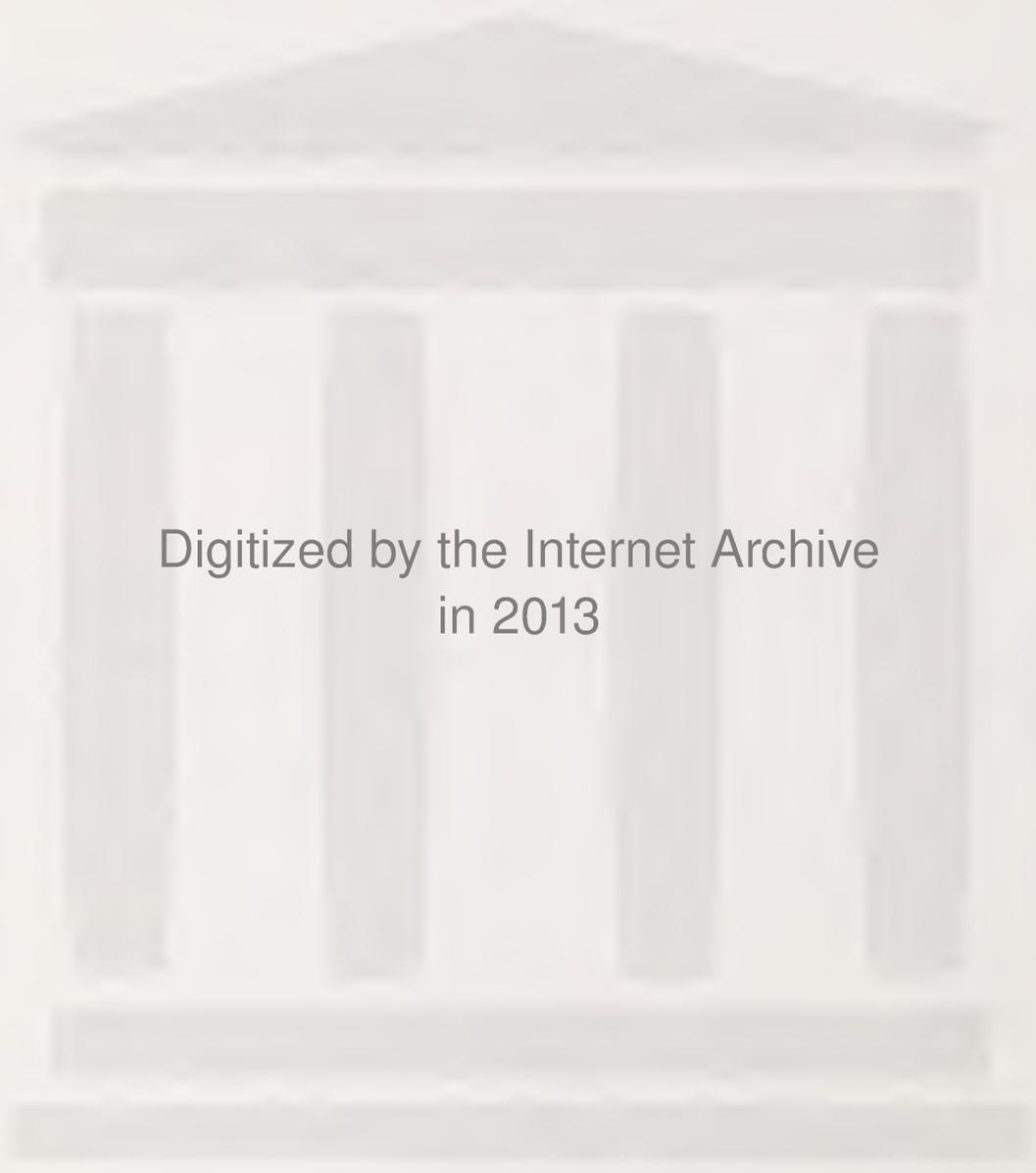
Vol. XII

January, 1980

No. 1

82³¹ 402BN2 13⁰¹⁵ XL

3456



Digitized by the Internet Archive
in 2013

<http://archive.org/details/veteranwitnesses121stlo>

VETERAN WITNESSES: THEIR EXPERIENCE OF JESUIT LIFE

EDITOR'S INTRODUCTION

by

Thomas H. Clancy, S.J.
Loyola University
6363 St. Charles Avenue
New Orleans, Louisiana 70118

It was a little more than a year ago that the suggestion was made to the Assistancy Seminar that Jesuits throughout the Assistancy would like to hear from their older brethren about what they have found sustaining in their Jesuit life. At the same consultation others suggested that each year at least one issue of *Studies in the Spirituality of Jesuits* should be devoted to a symposium of several contributions which could be dipped into briefly rather than the usual longer and more closely reasoned essays that form the bulk of our issues.

Because these ideas seemed reasonable and because the Seminar had not devoted much attention to older Jesuits it was decided to try to assemble such an issue. My offer to edit it was accepted and the members of the Assistancy Seminar furnished me with the names of two dozen American Jesuits over sixty years of age whose lives gave evidence of a great love of the Society and of the Church.

I wrote to each of them last spring asking for an essay of eight hundred words or less touching one or all of the following points:

- What have you found satisfying and sustaining in your Jesuit life?
- Has there been a turning point in your spiritual life?
- How has your prayer life or your apostolate changed in your middle years?

The fifteen replies received are printed below. There was no substantive editing and only a few stylistic changes were made. Two of the contributions were too long, but the shortened versions were approved by the

authors.

We tried to get the widest possible spread among the different provinces and apostolates. The average age of the contributors is seventy-one. The median age is sixty-nine. Eight of the ten American provinces are represented and most of the apostolates.

Some members of the Assistancy Seminar thought that there was not enough self-revelation in these essays. They would have preferred something more personal, the kind of material that a skillful interviewer could have brought out with probing questions. But that is a different genre. Brad Reynolds did something like that with happy results in a series of interviews published in the Oregon Province *Exchange*. The phenomenon of intimate sharing is a relatively recent one among American Jesuits, and many of us in our forties or fifties still find it difficult to do with grace. I think our contributors give a splendid testimony of religious devotion, zeal, and love for the Society.

Thomas H. Clancy, S.J.

Feast of the Immaculate Conception, 1979.

FATHER JOHN G. AUER was born in 1911 and entered the Society in 1929. He went to Creighton Prep as a Spanish teacher in 1944 and has been teaching there ever since. He spends most of his summers working among the Indians at St. Francis Mission on the Rosebud Reservation in South Dakota.

When I entered the Society in 1929, all the Jesuits that I had known at Campion were high school teachers. It was almost universally accepted that no Jesuit institution, no high school, college, or university, could have any permanent future without a solid core of Jesuit priests as a permanent faculty and board of advisers. Life seemed so simple to all of us then. No individual Jesuit ever envisioned achieving a career for himself. His major achievement was always self-contained within the collective achievement of the institution as a whole. Happiness and personal fulfillment could be achieved only in the certain knowledge that a man was needed and wanted in whatever function he would be asked to perform within the institution. Though outdated now, these were the elements which have actually sustained my entire Jesuit life.

During my regency at Creighton Prep, from 1936 to 1939, Father Henry Sullivan convinced me that the school could not continue to exist unless more young priests chose it as a permanent apostolate. A year later, during my first year of theology, he again told me that he both wanted and needed me. I had an M.A. degree in the classical languages, but he asked me to make the methods of teaching modern languages my future field of specialized competency and to return to Prep after ordination as a Spanish teacher. Now, forty years later, I still experience the same sense of "vocation" which I experienced then, a more or less ever present conscious knowledge that this was the life which God had chosen for me and had intended me to lead. Somewhere in that combination of "needed" and "wanted" and "called by God" I have found the satisfying and sustaining elements of whatever work I have been able to do in and for the Society. Every teacher's life is always more long-suffering than glamorous. It has often been extremely difficult. I would really not want to live any of it over again. And yet I have habitually experienced that feeling of exultation so manifest in the writings of St. Paul, that the grace of God has not been vain in me and that Christ has

never really called me to anything which I have left undone.

All this is directly related to prayer and my personal spiritual life. Before I went to Prep, in the fall of 1935 when I began the study of cosmology, astrophysical cosmologists and field psychologists had already ceased to speak of this universe as a universe of individual "parts" or "things" and were beginning to discuss more spiritual "fields of force" and the one single indivisible "universal continuum of three absolute correlatives, space, energy, and motion." In all my prayerful reflections at that time, I began to think of space as the scientific analogue of God the Father, a philosophic principle of being as eternal, infinite, unknown, and unknowable as the Father himself. In this same prayerful reflection, I began to consider energy as the scientific analogue of God the Son, as eternal, infinite (if we include the obvious attributes of divine energy), and unknowable as space. This Second Person trinitarian concept of energy leads inevitably to a Pauline mystical body concept of the physical universe absolutely infinite in physical content, a physical "body" which is present wherever physical energy is present, from the least of all microcosmic particles or rays to the universal presence of the divine Christ who is the head. Equally fruitful is the concept of universal motion as the scientific analogue of the Holy Spirit. Physical motion or change is the only attribute of Nature which can affect the human senses. Far from remaining forever as "the unknown God," the Holy Spirit Christ promised and sent becomes the divine movement which we know best, present whenever and wherever any motion or change has been perceived or has taken place.

Any physical motion, atomic for example, or that of light, fascinates me. But when this is combined with living evolutionary motion, whether this be within the bud or root of a plant or within the life organism of an animal or child, it has the power to stir the depths of my soul. This motion stirs at every second, everywhere in the universe, from the beginning until the end of time, the eternal "send forth thy spirit and they shall be created and thou shall renew the face of the earth." "The Spirit himself gives witness with our spirit that we are children of God" (Rom. 8:16). This trinitarian prayer has been a continuous growth since my second year of phi-

losophy, deepening faith, strengthening hope, a conscious realization that God is present as unmistakably as the space and energy within which we live and move and have our being and as perceptible as the least stir of the motion or change which we perceive at every moment of our conscious lives.

This is the foundation of my own personal life of prayer. But every Jesuit needs something similar, equally personal to him. With something such as this as a foundation, almost every word of Scripture becomes pregnant with meaning and the words of Christ become transformed into the way and the truth and the life. This is the year of my Golden Jubilee. The only wisdom which I have amassed and could give as advice to younger Jesuits would be this: Make your prayer trinitarian from your earliest years. Combine this with whatever scientific knowledge you possess, and pray always. I know from personal experience that this is not only possible but relatively easy. And I know that it is richly rewarding. Through all the recent waves that have rocked the Church, it has brought me deep spiritual joy and peace.

-- John G. Auer, S.J.

FATHER JAMES C. BABB was born in 1914 and grew up in Everett, Massachusetts. In 1933 he entered the New Orleans Province. After his ordination in 1946 and tertianship he served as mission procurator. He was the rector of Grand Coteau House of Probation, the Spring Hill House of Studies, and Jesuit High in New Orleans. From 1973 to 1977 he served as vice-provincial for pastoral activities. He now serves as director of Montserrat Retreat House in Lake Dallas, Texas.

I have experienced great satisfaction in every assignment I have been given and they include a wide range of things: mission procurator for Ceylon (now Sri Lanka), ten years; superior in four places, sixteen years; retreat work, six years. All during these years and during my formation I have been sustained by gratitude to the Society and to the New Orleans Province for accepting me in the first place and for the encouragement and love

received from my brother Jesuits.

Almost half of my apostolate has been spent as superior. I admit to being pleased at the confidence shown in me by the Society, although the problems of being "boss" have never been attractive. As the years passed I was less and less "vigorous" as superior. The feeling grew that our men need encouragement more than correction. They need someone who listens rather than someone who talks. It is a great privilege to deal, as I have done most of my life, with people whose one goal has been the *magis*, the greater glory of God. It gives me great comfort to know that, despite my clumsiness, I have helped some of my brethren. Personally I have been lifted up by their enthusiasm and zeal.

There were two turning points in my life which helped me to develop a more tolerant attitude towards myself and others. The first was my experience as rector of the house of studies in Mobile during the mid-sixties. During my tenure the revolution in formation occurred. The old lock-step was broken forever and the system underwent radical revision. I not only had to change some long-held assumptions of my own, but I had to guide the philosophers (as they were called then), the faculty, and the staff through these turbulent years. This whole experience led me back to the basics of Jesuit life.

The second change occurred in the seventies when I was fifty-nine. I made a thirty-day directed retreat with Larry Gillick as my director. This experience introduced me to the dynamics of praying with Scripture and did much to root out Pelagianism in my prayer. I finished the retreat on Calvary. Looking back I think Larry would not let me "finish" the Exercises lest I think of them as a trophy tied in a neat package.

Through the years I have developed the habit of replying to salutations such as "How are you doing, Jim?" with the expression "Things are looking up." Sometimes these words conveyed my own sense of irony at some apparently hopeless situation in which I was involved. But most of the time they were meant sincerely. I'm only a few years now from my golden jubilee and things are still looking up.

--James C. Babb, S.J.

BROTHER LLOYD A. BARRY was born in Alexandria, Louisiana, in 1913. He graduated from Louisiana State University in engineering in 1941 and entered the Society later that year. He has served at Grand Coteau, Spring Hill College, and Dallas Jesuit most of his religious life. From 1969 to 1973 he was a missionary in Campinas, Brazil. Today he serves as minister in Dallas.

Since I was a mechanical engineer with a B.S. degree, it was natural that I was directed into maintenance, repair, and construction work when I entered the brotherhood of the Society of Jesus in the New Orleans Province in 1941.

Shortly after the usual novitiate training, which was minimal in those days for the brother novices (I can still remember being given "points" by the scholastic novices and having them read to us for spiritual reading), I was sent to Spring Hill College, where I spent twelve years as a Mr. Fix-it, a Jack-of-all-trades, a mechanic, a builder, and a professional engineer.

Teaching held no particular attraction for me--in fact that attitude may have been one of the main reasons I felt drawn to the brotherhood. In 1957, however, I was called back to the novitiate at Grand Coteau to take charge of the Brothers' Technical Training Program which had been initiated by Brother Martial Lapeyre and Brother Frank Riedinger.

The program was the beginning of organized technical training for the brothers of the province. The director's work consisted of reviewing with the junior brothers--another innovation of the fifties, which was a two-year period vaguely analagous to the juniorate for the scholastics--their basic skills in English and mathematics, then directing them into further technical training in the field of their choice, under the guidance of and in consultation with the brother director.

The program was quite successful and produced infirmarians, librarians, engineer's aides, welders, mechanics, accountants, and so forth, but most of all it produced brothers who had the satisfaction of knowing that they had been prepared for the work they would be expected to do later on.

It has been encouraging to me that in recent years brothers are being given a more active role in the administration of the Society by their inclusion in province assemblies, congregations, and committees. Some are

now ministers and consultors of rectors and provincials. At the same time, however, it is puzzling that there seems to be a greater dearth of brother vocations than of those to the priesthood. Perhaps God is again telling us that our ways are not always his ways. It may also be that he is telling us to look harder for the real reason that vocations are so few.

If I were asked which of my assignments had been the most satisfying, I guess I would have to say that it was the three-year period I spent with our group in Brazil, 1969-1973. The people there are most lovable, the work we did was needed, and I derived much consolation, both spiritual and emotional or physical, from the help I was able to offer. On the other hand, I found it rather difficult to adjust to living in a small community of Jesuits. I suppose this was partly due to the fact that, until that time, I had always lived in large communities. The whole mission experience was, however, a real period of growth for which I shall always be grateful.

During all my years in the Society up through 1973, I was rather faithful to the traditional one hour of "meditation," but more often than not this was, as far as I could tell, little more than spending the hour or fraction thereof alone and in silence. After repeated efforts and resolutions to get back to some form of private prayer other than daily Mass and the usual five or ten minutes on my knees in the morning and evening, I finally made a resolve during my 1978 retreat which seems to have taken some root. Since then I have been spending a half hour each morning speaking with God vocally, thanking him for His gifts of the past and asking for his continued help in the future.

I have made six or eight privately directed retreats in recent years, including one of thirty days. Much consolation was derived from some of these, but others, I felt, were rather dull. In general I have been able to accept most of the changes in the Church and the Society during the past fifteen years, but I still feel more comfortable with the traditional group retreat.

My work, in general, has been along technical and mechanical lines, and has had little in common with most of my Jesuit companions who for the most part have been engaged in teaching. In a house of teachers, the conversation usually concerns the school, the students, the administration, and so

on, and I often feel left out. I do, however, derive a great deal of satisfaction from their companionship and the realization that we are all working toward the same goal, A.M.D.G.

--Lloyd A. Barry, S.J.

FATHER THOMAS A. BURKE was born in New York City in 1906 and entered the New York Province in 1925. He served as a student counselor at Regis High in New York from 1940 to 1954. Since then he has been engaged in retreat work mostly from his base in Jersey City. His publications in the Program to Adapt the Spiritual Exercises, which he founded in 1964, had a major influence in the American renewal of the retreat apostolate.

Ten years ago my friend Mannie sat with me one afternoon. He was nineteen, Puerto Rican, a street boy. I had known him since he was in the seventh grade--a good mind, likeable. "Father, do you know what I am? I'm a zero, a nothing, a s--t." Ten years later: Our friendship has endured and matured. He is now married, has completed college, and is eager to do things for his Puerto Rican people.

For me this seems to answer the first question: What have I found satisfying and sustaining in my Jesuit life? The answer: the people of God. At ordination the bishop spoke the words *ordinatus ad populum* (ordained for the people). My life has been filled with people whom I hope I helped toward God. There were the early days in high school counseling, fourteen years, then more than twenty years in directing people in the Spiritual Exercises. All this has filled me with a deep appreciation of this great instrument to help souls.

A turning point in my spiritual life? Yes, definitely. This occurred as I began to give directed retreats seeing the intimate and direct way the Spirit dealt with souls. Group retreats gave me some insight into this but nothing like what I saw in directing people in the full Spiritual Exercises or for shorter periods. Here was the mystery of the Spirit "inflaming the

soul with love and praise" (*SpEx*, [15]).

Initiating this turning point in my spiritual life was my own first experience of the personally directed retreat which occurred at Guelph under the direction of the master of novices. I had been in the Society almost forty years at the time, but there for the first time I saw the richness of the gift which Ignatius gave us in the Spiritual Exercises.

Has my prayer life changed in my middle years? Yes, it has and apparently without too much understanding on my part. My prayer has become so simple it almost seems to have disappeared. I love the words of St. Anthony of the Desert, "Those who say, 'I know how to pray,' don't pray; those who say, 'I do not know how to pray,' pray." Prayer is such a mystery. I am convinced that many Jesuits are praying without being conscious of it. Something of what I am trying to say comes through in the final prayer of the Fourth Week, "to see and seek God in all things."

My apostolate changing in these latter years? It has always been people, His people. Now living in downtown Jersey City, in the inner core, I am surrounded by the poor and needy. Here I have come into direct contact with them. Their struggles, joys, and sorrows are shared with me. I am experiencing Matthew 25 more than ever before.

--Thomas A. Burke, S.J.

FATHER CHARLES S. CASASSA was born in San Francisco in 1910. He entered the California Province in 1928. He started out to be a philosopher, taking his doctorate in philosophy at Toronto. After some years at Santa Clara as a teacher and then dean he went to Loyola in Los Angeles as president in 1949. He has been there ever since, serving as chancellor since 1969. Father Casassa has been especially honored for his work in group relations especially with the Jewish and black communities.

The challenge to write this essay called to my mind the book *What Makes Sammy Run*, although any similarity between that book and these few remarks is purely coincidental.

My training as a Jesuit was the usual one of another era, with graduate studies after tertianship. Within the limited scope of this essay I mention a few things that stand out today as having satisfied and sustained me in my years as a Jesuit: the annual retreat, daily Mass, the companionship of my fellow Jesuits.

Not every annual retreat was a spiritual "touchdown," but most of them have provided some renewal. As the years go on I am learning more and more about the Spiritual Exercises and about Ignatius. Hugo Rahner's writings have been a profound help to me during many a retreat. Some of the works in the past twenty years about sixteenth- and seventeenth-century English Jesuits have turned me on during some retreats. I happen to have a personal fondness for these men and their spirituality and their style.

In the midst of the busy life of a college administrator I have found daily Mass a source of strength and consolation. No gift of tears is involved, but the Mass does remind me of what I am about as a Jesuit priest.

I can't say enough about the companionship of my fellow Jesuits. Of course there have been disagreements and occasional frictions, yet the bottom line is definitely in the black. I like to think that over the years I have grown in my understanding and appreciation of my Jesuit colleagues. Would that I had been as understanding and appreciative in my earlier years. What a resource we have here for sustaining us in our Jesuit life!

It is difficult, if not impossible, for me to single out a turning point in my spiritual life. I can't recall being knocked off my horse after the manner of St. Paul. What took place in me, as I see my life, was a long and slow period of maturation. It was a matter of years before I could live comfortably with both my academic responsibilities and my spiritual life. I don't particularly care for the expression "the hyphenated priest," but the expression may well describe my earlier years as a Jesuit academic administrator.

My apostolate hasn't changed much externally in my middle years (such a kind expression). What has changed is my own appreciation of it. The maturing process explains part of the change; even more the change is due to Vatican II and all the work that has come out concerning renewal and a

fresh look at our sources and our way of life. I would like to be able to say that my prayer life has changed as much as my appreciation of my apostolate. Really I have never been too good at daily mental prayer; perhaps that's why I depend so much on the annual retreat. The new Liturgy of the Hours has been a rich source for me. One reason, of course, is the vernacular. I find the Psalms a delight they never were before. I can say the same thing about the current Second Readings as compared to those awful old Second Nocturns.

For more than thirty-five years my work has been in the field of education. I still look upon education as a remarkable apostolate if one has the patience to take the long view. In his recent essay for *Studies in the Spirituality of Jesuits* (March, 1979, page 34), Dominic Maruca has a very perceptive passage: "As Jesuits we must recognize that education is one way, if not *the* most effective way, to empower persons. For better or for worse, we Jesuit educators are in the power business. We and the alumni of our schools have been endowed with power. . . ." I find myself realizing more and more how much influence we do have through education--not only with colleagues, students, and alumni--but also in the larger community as well. Education may not provide the instant relief of DiGel; it can and does provide long-term power for transforming the world. Lest I think that is my doing I recall other words of Father Maruca (*ibid.*, p.32): "The broad education given me by the Society of Jesus and the reflected glory I enjoy simply by being a member of that illustrious fraternity are assets of incalculable measure."

--Charles S. Casassa, S.J.

BROTHER BRUTUS J. CLAY was born in 1917 and entered the Chicago Province in 1949. Most of his apostolate has been in administration, in Rome from 1956 to 1969 and then at Oak Park for another five years. He writes from Xavier University in Cincinnati, where he has served the community since 1974.

*. . . for my thoughts are not your thoughts,
My ways not your ways--it is Yahweh who speaks.
Yes, the heavens are as high above the earth
as my ways are above your ways,
my thoughts above your thoughts (Isa. 55:8-9).*

There is no pretense that the impressions in this essay would be carbon copies of those experienced by other Jesuit brothers. From what I have seen and heard, God deals in an uncountable number of different ways with those he calls to religious life.

Sixteen years of "yes and no" thinking preceded my entrance to the novitiate at the age of thirty-one years. I deliberately chose to pursue three quite different activities after graduation from Holy Cross College in 1941, and the final results in each case were weariness and complete lack of peace of soul. My first job was selling insurance in Cincinnati, and the painful lesson was that it takes more than a diploma to pocket the premium payments from visited prospects. Pearl Harbor with its following wave of patriotism offered a perfect escape from the solicitor job by means of an enlistment in the Army Air Corps. Nineteen weeks of army airplane mechanics school with the succeeding thrill of working on the "big ones" faded away into weariness and disgust with military life after almost two years overseas duty passed by me at the edge of the Assam, India, jungle. The war was drawing to a completion and our repeated tasks in the summer of 1945 were to fly supplies over "The Hump" into China. When our cargo plane would climb to 18,000 feet and settle into cruising speed, there was ample time for prayer and reflection and, it seemed to me, I was making the definitive judgment of God not calling me to religious life. Instead I would make money and generously contribute to charity! I ambitiously returned to Paris, Kentucky, in October, 1945, leased the home farm and boarded race horses and traded in livestock. This activity lasted for three years under the best business conditions in those good times, but the end result was

that the fight it took to make the money and gain the esteem of the world suddenly did not seem worthwhile. Two retreats convinced me that God had no intention of coming down and tapping me on the shoulder. I became a Jesuit postulant brother at Milford, Ohio, February 5, 1949.

Thanks be to God for his patience! He had waited a long time for me and still his patience continued. I entered with just about as impure motives as could be. I was going to save my soul the easy way. It has been said that a postulant brother is a Jesuit guest; fortunately this report did not reach me until long afterwards because if it had been known at this time I would certainly have used a guest's prerogative of refusing some of the directions given me. God strengthened my perseverance when he focused my eyes on another alongside of me doing what seemed so foolish. If he could obey, why not I also? Another God-given grace was the repeated realization that if I had been content outside of the Society of Jesus, then I would never have entered. Gradually the distastefulness in the assignments which I did not choose disappeared and peace and satisfaction and happiness came to me. Certainly I should dialogue and make known to the superior my talents, my strong points, and my weaknesses and defects, but when he makes the decision I am being *missioned* in an Ignatian way; it is God speaking to me and God then makes it his business to sustain me in the job. This has been my experience now for about thirty years.

If a frisky colt kicks up his heels once in a while it may be judged that he will be a good runner, but if he rattles the stall walls with both hind feet every time he sees you then it should be judged that he is a killer. There have been times when my aim was to give both hind feet to a neighbor or to one of the brethren who irritated me. Daily prayer and especially the strength from the daily Sacred Liturgy have been absolutely necessary for my perseverance. God has responded in his mercy and given me growth in seeing that you cannot love him if you do not give his love and service in your person to your neighbor. Your nearest neighbors, of course, are the members of your community.

Finally, let me thank God that Jesus has given his Blessed Virgin Mother to all religious to intercede with him for their needs. I find it

such a consolation that I can take my difficulties and problems to her in my prayers and seek her maternal protection. She was so open to whatever God willed for her and she knows so well what he wills for us. If I will be true to the heritage of St. Ignatius I must keep open to the *magis*. The job which was given to me by my superior is today to the greater glory of God. I must keep myself aware that six months from now this same job may only be to the glory of God and something else may be to the greater glory of God. A beautiful balance is needed to give your all to the place and assignment of the present and at the same time not to sink such deep roots that your superior cannot begin to think of moving you without the use of dynamite. May the beautiful Mother of Jesus keep us ready for any move and then lead all of us, her children, to Jesus in the final move. There will be no veil then because we shall see him as he is.

--Brutus J. Clay, S.J.

FATHER HARRY T. CORCORAN was born in San Francisco in 1909. He entered the California Province in 1931. After theology at Alma he did a biennium in theology and was engaged in teaching theology to Ours from 1947 to 1971. Since then he has served as rector of Los Gatos and director of continuing education at Berkeley.

As I try to analyze myself and to single out what has been sustaining in my Jesuit life, I would emphasize that for me (1) the *daily Eucharist* has been the most consoling and strengthening source of a happy Jesuit life. On the day after my ordination as I was walking to vest for Mass the greatest consolation I experienced was, "I will be able to do this for the rest of my life." All my other activities find their center in the Eucharist. (2) What I would next emphasize is the consolation and strength I receive from being a member of the Society of Jesus as it serves God and the Church, united together as "Companions of Jesus." Recently this came home to me when I read again the Formula of Renunciation made prior to Last Vows:

"All the above provisions I wish to be understood according to the spirit of the Constitutions of the *Society of Jesus which I have embraced as a mother and will cherish as a mother all the rest of my days.*" I feel great affection and love for the Society. I feel that the greatest thing that has happened to me other than the gift of life and of faith is my vocation to the Society. As I grow older the celebration of Last Vows of other Jesuits becomes more important to me as I witness their renewed commitment to God; and to me and to others in the Society, the celebration of jubilees is important; in fact, all celebrations in the Society I find a joyful, satisfying, and sustaining source of my Jesuit life.

I don't know that there has been much change in daily prayer life in middle years. For years in annual retreats, which for many years now have been individually directed retreats in common, there has been much more emphasis on Scripture, and this greater emphasis has also probably been the case with daily prayer. Also in recent years the Contemplation for Obtaining Love finds its way often into my daily prayer. The Eucharist in recent years is whenever possible a concelebration.

In more recent years occasional shared prayer has been a part of my prayer life. In December, 1975, Fr. José Esquivel from the Cuban Province conducted a shared prayer weekend for our Jesuit School of Theology at Berkeley faculty that I found an extraordinary experience in which the positive aspects of individuals were emphasized and where I realized more than before the importance of taking the initiative in telling others the good that they do. In the past year these shared prayers have been more frequent since I now belong to a small community of seven faculty where shared prayer is of frequent occurrence, where community concelebrated liturgy is a weekly occurrence, and where brief daily religious experiences are gathered together in prayer to God at meal time at the end of the day. I find this sharing of religious experiences and the manifestation of mutual affection that accompanies the sharing a great support--and all of this is a change from the past.

My apostolic life has been almost entirely on the faculty of a school of theology, the first half in teaching, the second half in administration.

What has changed is my attitude in this apostolate. In general, I have changed with the changes in the Church, and the fact that I have been in a school of theology and in contact with younger members of the Society has, I think, kept me adaptable to the changes.

In particular, for some fifteen years I have had close personal relations with members of the Graduate Theological Union, which includes three Roman Catholic and six Protestant schools, and the Center for Judaic Studies. For the past ten years, JSTB has lived in close physical proximity to these persons and institutions. This ecumenical environment has influenced my life, especially in relation to persons of other denominations. I find concerning theological differences there is no substitute for personal relationships with persons of other denominations, experiencing their dedication and spiritual commitment and having the opportunity of communicating my own commitment. This has been a great change in my apostolate from former days.

In this connection I add as a final point that there is a plurality in the Society itself that is a change from the past, and that in my judgment this plurality will last for years and perhaps forever. I pray that we have a mutual trust and respect and affection for one another as we pursue our common goal, while acknowledging our differences, relying on "the interior law of charity and love which the Holy Ghost writes and engraves upon our hearts" to bring about our unity midst our diversity. Our unity can help us live with our diversity in this Society which we love.

--Harry T. Corcoran, S.J.

FATHER JAMES F. MAGUIRE was born in 1904 and entered the Society in 1922. After his ordination in 1935 he worked at the University of Detroit High School. After terms as rector of St. Xavier's High and then of the scholasticate at West Baden, Indiana, he became rector-president of Xavier University (1949-1955) and then of Loyola University in Chicago (1955-1970). He is now chancellor emeritus of Loyola.

On being invited to contribute to this project, I was reminded of the surgeon who came out of an operating room gasping to a colleague: "Just one-tenth of an inch more and I would have been out of my specialty!" Like most Jesuits, I feel totally out of my field and somewhat traumatized in putting innermost spiritual experiences into print.

To the question about what I find sustaining and satisfying in my life, I might answer: life with my brother Jesuits and my work with its close contacts with university alumni and friends.

But the more basic explanation of my contentment and happiness in the Jesuit way of life is spiritual. Slowly--ever so slowly--over the fifty-seven years of my life as a Jesuit, I have been coming to experience in a most modest yet gradually deepening way the companionship of Christ.

Of course, that was the enticing ideal of our first long retreat as novices at Florissant, Missouri, in 1922. The full realization of the ideal, we were told, was Paul's "Life to me is Christ." The ideal of that memorable retreat in my case, however, has been coming to but partial realization and only at a slow and uneven pace.

It is at Mass especially that Christ's presence has been becoming real for me. In my early years as a priest and before that as a scholastic, there were occasional moments of realization that the Christ of Gethsemane, of Calvary, and of that first Easter morning was actually on the altar before us. Slowly--distressingly slowly--this awareness has gradually become more pronounced, especially in the moments following the consecration.

Along with this growing awareness of the living and loving Christ in the Mass, there is experienced a growing closeness to him in and out of prayer outside the Holy Sacrifice. Under these circumstances prayer ceases to be simply a duty to be discharged. One feels drawn to prayer--or rather to Christ who may be found in it.

As the sense of Christ's closeness becomes more continuous, one experiences deep personal fulfillment; but also an ever increasing amazement. Faith calmly accepts, but it is a cause of endless wonder to mind and heart that Christ continually seeks us out in such a personal and intimate fashion. Gradually--again with maddening slowness--one senses a lessening of disquiet over the inevitable frustrations, disappointments, and trials of our human condition.

The ideal of the novitiate then is not entirely beyond realization. In time, we Jesuits do approach in some measurable degree the Society's ideal and become gratefully conscious of Christ's continuing companionship.

As my years multiply, the thought of death occurs with frequency, but with little if any disquiet of soul. One is increasingly sustained by and finds deep satisfaction in the guarantee of our Catholic faith that the growing sense of Christ's presence that we now experience is but the merest suggestion of the eternal intimacy with Christ that is awaiting us.

--James F. Maguire, S.J.

FATHER JULIAN L. MALINE was born in 1897 and entered the Society in 1913. After tertianship he was until 1940 a professor and then dean at the juniorate, sandwiching in a doctorate in education from Ohio State. While at Milford he supervised the high schools and from 1940 to 1961 he was province prefect of studies. Since his sixty-fourth birthday he has been involved in secondary education, first as rector-president in Detroit and then as a teacher in Toledo.

I do not remember what I said to my novice master during my first conference with him; I have never forgotten what he said to me with a kindly smile on his lips and a slight tone of pity in his voice. "Carissime," he said, "you will never amount to anything until you learn to get another's point of view." After long pondering his challenge I finally accepted its validity. On my own I even went beyond the obvious intent of his admoni-

tion, to include God's point of view in his proposition. In time I translated the principle into behavioral terms and taught myself to say "Thank you, Lord" after every project that went well and "Thank you, Lord" just as readily after every enterprise that turned out badly. Dag Hammarskjöld, I later learned, had put it much better with his succinct: "For all that has been, Thanks. For all that will be, Yes!" Indeed, I adopted his wording on the souvenir card that I distributed on the occasion of my diamond jubilee in the Society. I do believe that with God's grace it was my persistent attempt to comprehend the viewpoint of my brothers and my God that has made my sixty-six years as a Jesuit remarkably happy years.

For one fresh from five years in a very strict Jesuit boarding school the rigors of the novitiate at Florissant were not hard to take; nor was the juniorate, because of my penchant for language studies. Somewhat apprehensively I went to the Oregon Province for my philosophy, wondering what life in that new Jesuit climate would be like. Happily I found that it was invigorating, that it extended my narrow vision, and that it brought me a host of new Jesuit friends. Regency at St. Louis University High School was a welcome opportunity to teach classical languages and English to willing learners, among them a lad who is now the editor of *Studies in the Spirituality of Jesuits*. I did not exactly relish the prospect of doing my last three years of theology in Naples, where the regime was far more rigorous than it had been in the novitiate at Florissant. Accepting God's viewpoint, however, I soon came to love Naples and my Neapolitan confreres. Even failure in the *ad grad* examination did not disturb me more than five minutes, for I felt that I had done my best and so could say with equanimity, "Thank you, Lord," without a trace of rancor.

My provincial had approved my making tertianship under a celebrated tertian master in France, but God's viewpoint, it seemed, was that it would be better for me to make it at St. Andrä in Lavantthal in Austria, with an amazing group of Jesuits from ten different nations. Divergent viewpoints there were aplenty, but always tempered by a marvelously friendly atmosphere of brotherly harmony.

Back in the States, I relished the idea of teaching classical languages

to the juniors at Milford; what I liked less was the course in education that it fell to my lot to teach them. It began to look as though God's viewpoint in my regard was shifting. Sure enough, after another year at Milford, my provincial asked me what I thought about studying for a doctor's degree in educational administration at Ohio State University. Although I tried to explain to him that my talents did not seem to include an aptitude for administration, his viewpoint did not change. Accordingly I accepted his decision as being the Lord's and did my best through a long succession of generally dismal courses. It was during these two years of exile that I came to realize as never before how very dependent I was on my Jesuit colleagues for encouragement and support, so that, as often as I could, I would slip back to the novitiate for a weekend of rejuvenation.

The degree earned, it was not long before, to my dismay, I was appointed province prefect of studies, a position that I was to hold for twenty-seven years. It took a little longer this time to accept God's viewpoint regarding my fitness for administration. After those long years as a province official I thought that my years in administration were at an end. But no, I was then made rector of the University of Detroit High School for my last spell in administration--I who way back had been in training to be a teacher of classical languages in the juniorate.

At the end of that six-year period I finally returned to language teaching, first Latin, then English, and later French here at St. John's High School in Toledo, in a community where mutual understanding and support have prevailed beautifully to make unbelievably satisfying the declining years of my Jesuit apostolate. In conclusion, let me quote a few lines from a poem written by a charming Jesuit gentleman and poet who taught me Latin, Greek, and English in my freshman year at Campion College and probably influenced me more deeply than any other Jesuit in my life--Father James J. Daly.

My life has been a wild surprise
Of kindnesses unsought,
Taking from gracious hands and eyes
Much better than it brought.

--Julian L. Maline, S.J.

FATHER JAMES B. MCGOLDRICK was born in Ireland and entered the Society there for the California Province in 1918. He writes from Seattle University, where he has spent almost all his priestly life as dean and professor of psychology.

I was born in Ireland, the fourth of twelve children. My father died when I was fifteen, and I had to work on the family farm to help my mother raise her family. I was twenty-three before I could pursue the dream born when I was twelve years old of becoming a priest and teacher. I entered the California Province in 1918 and made the regular course of studies.

On completing theology at Weston in 1931 I was assigned to Seattle College. Initially opened in 1908 this institution had a struggling and precarious existence. It closed in 1918 and reopened in 1922. Five of us were assigned in 1931 to reopen it again. There were thirty-five in the total student body. I taught twenty-five hours a week and went on supply on Sundays. At the same time I was assigned to work toward a Ph.D. at the University of Washington.

As regards the first question: What have you found satisfying and sustaining in your Jesuit Life? I would answer:

(1) I received on the whole a solid spiritual training. Morning prayer, meditation, spiritual reading, examination of conscience, annual retreats, and days of recollection were taken for granted and appreciated. Such items became part of my personal life and I have attempted to continue them during the past sixty years.

(2) I am extremely grateful for a good course in philosophy at Mount St. Michael in Spokane and theology in Weston. Both these places will always be especially dear to me. Despite my lack of preparation I got on splendidly at the University of Washington. I found the staff and students most receptive to both myself and my scholastic background. Because of my training I was always able to resolve the issues that cost others their priesthood. It was my privilege to instruct many students and several professors in the faith. One of the latter, Dr. Corey, wrote an account of his conversion, entitled *The Emancipation of a Free Thinker*.

(3) I thank the Society for the advantages of a lifestyle that included wearing the Roman collar and clerical attire. At the University of Washing-

ton I was the only cleric on campus so attired. At first I was looked upon as though I had come from Mars. But before long social barriers crumbled and I was well received by all elements.

Has there been a turning point in your spiritual life? Yes, that occurred during my doctorate studies. At the University of Washington I met the finest type of men and women. They were talented, kind, and cooperative. But they lacked a sound philosophy and theology of life. The supernatural element was missing. I was not surprised to find, even in young people, grave symptoms of fears, worries, anxieties, depression, loneliness, and a lack of ultimate goals. Then and there I determined that if superiors approved I would dedicate my life to the Christian education of such people.

How has your prayer life changed in your middle years? All through my life I have viewed prayer as *the* potent factor in developing both myself and others. Theresa of Avila and John of the Cross have been my favorites since my high school days.

I thank the Society for a sense of permanent commitment that has always enveloped my life. Nothing to my mind could be no more pernicious than the atmosphere that permits a man to retire from the active priesthood when he feels like it. The centrality of the priesthood which the Society has maintained has always been a source of strength and joy in my life. All my other activities, my teaching and writing, seem to me to be little more than avocations when compared to the priesthood. The fifth chapter to the Letter to the Hebrews gives a good indication of what the life of a priest should be.

Finally, I have been helped very much by the diversity of apostolates in the Society. Each one is good. Each one is different. Personally I would put in the place of honor the apostolate of teaching.

To sum up, these are the elements in the Jesuit life that I have found most satisfying:

(1) A spiritual and intellectual formation enabling us to deal with the problems we encounter.

(2) Work in a corporate apostolate (Catholic education) that is worthwhile and looks to long-range permanent results rather than quick transitory

ones.

(3) A community life and lifestyle that fosters the religious and supernatural values that are the necessary foundation of social and human values.

(4) A sense of solidarity with the Church and with a religious order having close ties with the Vicar of Christ.

--James B. McGoldrick, S.J.

FATHER ANTHONY C. O'FLYNN was born in Washington, D.C., in 1915. He entered the New Orleans Province a few years after his graduation from Gonzaga High. Most of his priestly ministry was at Loyola University of New Orleans as a teacher and administrator with the exception of three years at Jesuit High in Dallas from 1956 to 1959. He got his doctorate in theology from the Angelicum in Rome in 1969 and has been working at the Regional Seminary in Salisbury, Zimbabwe-Rhodesia, since 1971.

What have you found satisfying and sustaining in your Jesuit life?

First, of course, the spiritual gifts: the Mass, Holy Communion, the sacrament of penance, devotion to our Blessed Mother. But all of these are to be found in every religious community. Franciscans, Carmelites, and Viatorians as well as Jesuits share them. What then is distinctively Jesuit?

(a) The Society itself, its prestige, numbers, universality, history, great names, missions. I am *still* thrilled when someone introduces me and says, "Father is a Jesuit."

(b) Companions. The Society's entrance requirements, the long course of studies, the discipline sift men. Those who survive are "the cream." Their education, diversity of interests, spirituality, and wit provide easy friendship and support and pleasant recreations.

(c) Superiors. I've found Jesuit superiors reasonable and helpful. I feel secure in going to them with a need or problem. I include ministers, spiritual fathers, house confessors, prefects of studies, as well as local and major superiors. Before I entered the Society I heard a Viatorian

scholastic refer to Jesuit superiors in these words: "They must be reasonable or they wouldn't be a success and they are a success." I have found this to be true.

Has there been a turning point in your spiritual life? I find it difficult to distinguish between spiritual life and Jesuit life itself. In the latter there was definitely a turning point. It came when I was transferred from Loyola University, New Orleans, to Jesuit High of Dallas in 1956. Up until then I had been content to drift along taking things as they came and reluctant to speak to superiors about problems, hoping things would get better by themselves. I knew some change was possible, but the actual transfer was a shock. Since that time I have realized that one must accept responsibility for one's own life, must not depend on superiors to be mind readers, must state the case clearly if a difficult case arises, must ask for and even suggest a remedy. Since then, while remembering that superiors have the final word and decision, I feel that my sense of personal responsibility has increased. This has brought about a more fruitful apostolate and a more satisfying Jesuit life.

Has your prayer life or your apostolate changed in your middle years? My prayer life, such as it is, has changed slightly and I think for the better. Now I pray more calmly with less emotion and in a way more closely in touch with reality. I appreciate some of the group prayer sessions held in the area. I also like community Masses with shared prayer.

My apostolate has been exercised in various places but it has not changed that much. As a scholastic I was a teacher and assistant principal in Tampa. After tertianship I was stationed at Loyola in New Orleans, Jesuit High of Dallas, Gregorian University, and now at the Regional Major Seminary here in Zimbabwe-Rhodesia. In each of these assignments I was either teaching or helping in administration or both.

I'm not a natural teacher, but manage to get by adequately. My best success has been with adult education in City College at Loyola and with the major seminarians here in Africa. Both groups have strong motivation to learn and are a joy to teach. Up to now I have never been assigned to a parish, retreat house, or chaplaincy. Perhaps one of these lies in the fu-

ture.

In sum, my life in the Society has been a happy one. I feel that I have been given much more than I ever gave, that (as someone once told me) I am ahead of the game.

--Anthony C. O'Flynn, S.J.

FATHER GEORGE H. RAYWOOD was born in Cincinnati in 1914. He grew up in Miami and entered the New Orleans Province in 1932. He was on the missions in Ceylon from 1948 to 1960. Since his return to the United States he has served in parishes and retreat houses in New Orleans, Dallas, and Grand Coteau. These days he gives directed retreats at the Jesuit Spirituality Center in Grand Coteau.

Thirty years ago, when I knew all the answers, I could have answered those three questions immediately--with conviction, persuasion, and with great unction. What I thought sustained me then, and what I know now did in fact sustain me, are two different things.

At all times I was glad I was a Jesuit, but thought it was a mistake. They had the wrong man. I didn't belong in this "greatest organization of men in the world." One day they would find me out. Meantime, I had to keep out of sight, try, perform, live up to expectations, do the job. Show the work; nobody will notice the man. I identified myself that way. I didn't belong here, but here I was and proud of it.

Right after tertianship I received a mandate, bearing the great seal of the Society and a red ribbon--a call directly from Christ the King--to go and save Ceylon for Him, for the Father. My brothers were getting doctorates, writing books, building buildings. Here was my chance to prove that I belonged with them--another Xavier.

Back in the province in 1960, age forty-six, I saw that my brothers are all doctors, have published, raised the money, built the buildings, have tenure. I failed to save Ceylon for Jesus. I drank through three or four

different careers, and the more I drank, the more I denied that I was contracting that dread disease.

At Southdown, at age fifty-nine, an alcoholic, I learned about God and me and other people. I learned that God loves me--warts and all. I stopped hiding and running and let Him catch me. This was much more than a turning point, though; this was death and new life, and fifty-nine has to be some time past middle years. In Alcoholics Anonymous I learned to let go and let God love me. From Michael Buckley I learned the unique question for priests, for Jesuits, "Is this man weak enough?" From Joseph Whelan, "It is a sin to tackle mystery as a problem." The Paschal Mystery has literally happened to me. I have peace, serenity, and yet another career--at least my fifth--directing retreats. In my old age I have come alive.

And Father Buckley is right, because he knows about Ignatius, who knew about Jesus, who knows about weakness, failure, brokenness, death, and new life--about being human. And Father Whelan is right: This is not a problem to be solved, but deepest mystery to be explored, celebrated.

What I know now is that God loves me--always has. What sustained me through the years? He did, and I'm glad--to be--to be a Jesuit.

--George H. Raywood, S.J.

FATHER PAUL C. REINERT was born in Boulder, Colorado, in 1910. In 1927 he became the first of three brothers to enter the Missouri Province. Most of his priestly life has been spent at St. Louis University in administration. He was president there for twenty-five years beginning in 1949. Since 1974 he has been chancellor of the University.

My Jesuit life has been almost totally filled with administrative duties, as rector of a Jesuit community for eight years and dean, academic vice-president, president and chancellor of a university for a total of thirty-five years. More than one young Jesuit has asked me: Have you as a Jesuit really found your work satisfying and sustaining, and if so, why?

Here are my four honest answers.

I have found my Jesuit apostolate most satisfying and sustaining because:

(1) It all began with a clear mandate of obedience. In December of 1948 I was told by Father Zuercher, my provincial, that I might become president of Saint Louis University. Since this was an assignment I neither sought nor felt qualified to fill, Father Provincial allowed me to write a strong letter to Father General Janssens pointing out that I had been prepared for academic work and that I did not have the temperament or talent to assume a leadership role that would involve such duties as public relations and fund raising. Father General chose to ignore the letter and sustained his original decision.

(2) I am convinced that I have been privileged to participate in an apostolate which has radiated faith and promoted justice in accord with the mandate of the 32nd General Congregation (Jesuits Today, no. 26). My position and duties brought me into close continuing contact with men and women of all types and persuasions, many of whom had no other dealings with a priest or minister. Often, through God's grace, I was able to confront them with the fundamental questions of life and influence their personal, business, and professional decisions, all of which would have been impossible if I had been functioning in a more explicit "priestly" role. The opportunities to go in their door and come out on the side of faith and justice have been many. Possibly the only way some men will be saved will be by initially responding to an appeal for money. In sharing their wealth for the first time, they sense they are getting out of themselves; they grow in self-respect; they find a joy in giving; and often they move on to find love for the God who loves a cheerful giver.

(3) I have experienced the power and the promise of a corporate apostolate, of playing a part in the building up of the total body of Christ. As an administrator I could provide some of the means, circumstances, necessary conditions, even in some cases the inspiration for others to play a more direct role in witnessing, teaching, and preaching the good news. But with St. Paul, I am convinced that the arm and the foot do God's work as well as

the head. Also, I believe that often only a corporate approach can achieve those deep lasting apostolic results which require time to be realized. Some must sow the seed if others later on are to reap. Some apostolic efforts must be immediate and hands-on even if we are only band-aiding, but surely other efforts must be aimed at long-range results many of which we of today will not live to see.

(4) I have tried to avoid the danger of being a man of one book, a person totally dedicated to one apostolate and one only. It is unhealthy, humanly and religiously, to be *only* a teacher, preacher, researcher, writer, or administrator. I have looked for and found other apostolic roles I could play in spite of the demands of my principal apostolate. In recent years, for example, I have set aside time to give directed retreats to priests and sisters, and out of this has grown a rather time-consuming apostolate in the spiritual direction of a variety of people including the bishop of the Episcopal Diocese of Missouri. And all of this individual spiritual work with others has undoubtedly been a most powerful stimulus for growth in my own prayer life.

So, in summary, I thank God for a Jesuit life that has been more than satisfying, actually thrilling, because it has grown out of obedience, has yielded a supernatural harvest through many an unpromising natural approach, has demonstrated the effectiveness and hope of corporate apostolic efforts, and has enabled me to grow towards incorporation in Christ through helping others to do the same. Two years ago, on reaching the milestone of fifty years as a Jesuit, I felt honest in saying with Paul: "All I want is to know Christ" (Phil. 3:10).

--Paul C. Reinert, S.J.

FATHER FRANK A. ROULEAU was born in Campbell, Minnesota, in 1900. He entered the California Province in 1923 and departed for China six years later. He remained in China until 1952 doing pastoral work and teaching at Zikawei. Since then he has taught in the Philippines and done research work in Rome and since 1963 at Los Gatos, where he began his Jesuit life. His special field of scholarly interest is the history in China.

Looking back, the pattern of my experience in the Society may be summed up in this overall formula: Fifty-six memorable years, all of them challenging in one way or another, some by the frustration of long-cherished objectives or the handicaps of erratic health, many more though by the dynamic of purposeful achievement, however unpretentious or hidden to others; and through it all, whether in "consolation or desolation" (St. Ignatius), not even once the shadow of a doubt that this life commitment *sub vexilla Crucis Christi* is the one God willed for me in the service of the Kingdom.

When on occasion of spiritual dialogue I happen to mention this mystery of God's predilection, interested young Jesuits sometimes want me to specify the significant factors that influenced the ongoing evolution of my religious life and made for that unequivocal appreciation emphasized in my summary. It is first taken for granted, of course, that the power of God's grace operating through our basic charism, the Spiritual Exercises, is the source and energizing focus of everything else. To spell out the question posed: How is this action polarized in my case?

Given a background history of so many years, the complex determinants activating the course of one's personal vocation are obviously multiple and often enough so intricately rooted in the past or so commonplace throughout that an intelligible explanation does not always come offhand. Of those, however, that stand out sharply in mind I have selected three--not necessarily the most important--that, as I reflect on them, confirm and heighten in a notable way my original discernment of being "sent," of mission, and which I propose as relevant to our present theme. To serve as possible guidelines I am giving them in sequence after a heading expressive of the core of the text: *The sense of communal unity and purpose in the universal body of the Society.*

(1) To understand the importance this principle has for me, it needs

saying that as a scholastic straight out of philosophy studies I left the homogeneous culture and close relationships I grew up in and thenceforth spent the major part of my Jesuit life, thirty-five years all told, in a cosmopolitan community of "foreign" brethren. Like myself from the States, they came, still scholastics for the most part, as Jesuit volunteers for our widespread China missions; every year brought a new quota from the various provinces of Europe and the Americas. This continuous flow of personnel from abroad, together with a sizable number of their Chinese peers on the spot, projected a successive and graphic spectrum of racial differences, backgrounds, culture, education, temperament, social attitudes, and so forth. In a word, a cross-section of the one universal Society envisaged by our Founder.

(2) Illustrating Ignatius' idealism and goal of action, these men, gathered together from far countries on a mission of evangelization, shared a single-minded solidarity that transcended international rivalries (such as the World War II tragedies in the homeland) and personal human deficiencies. It was my long-time association with young men (and older ones, too) of this dedicated stature that inspired in me the profoundest insight into the Society as the body of Christ vitally active in the world.

(3) Taken as a whole, that was the concept these fellow Jesuits cherished of their vocation, and by intimate personal communion, year after year and with successive groups, my own faith broadened and grew apace with theirs. In their evident fidelity many, I am sure, were governed by the same inspiration that Teilhard de Chardin, when urged by friends to cut loose from the Society that was putting up obstacles to his intellectual freedom, expressed in his resounding "No!" to their "rationalism" (his term): "For me the Society of Jesus is the body of Christ: I would no more think of deserting this Leader of mine than I would of denying God!"

Every time I recall this stirring profession of loyalty I cannot help but think of the "foreign" Jesuits with whom my life was involved for so many years. Their example remains as a galvanizing force.

--Frank A. Rouleau, S.J.

FATHER WILLIAM T. WOOD was born in New York City in 1916 and entered the New York Province at Poughkeepsie in 1936. He was the director of the Jesuit Seminary and Mission Bureau from 1950 to 1960, and since then he has served as superior at various houses. He has been very active in the Jesuit Secondary Education Association since its inception. He writes from Murray-Weigel Hall at Fordham University, Bronx, New York.

In 1973 when I was celebrating the twenty-fifth anniversary of my ordination, a friend presented to me a framed piece of needlepoint which reads: "The truest joy of a Christian is to know that his life serves." The gift was appreciated because it was a personal gift, but perhaps more so because it reechoed the Exercises, Ignatius, and what I have always prayed that I could do--serve others.

Beginning with my first assignment as a Jesuit, regency, when I was sent to the only school I prayed not to be sent to, I have never been other than "missioned." Finishing theology, I had hoped to attend a workshop on counseling; instead I was assigned to be "subminister" at a villa and summer school. After tertianship, plans were made for studies in counseling on a graduate level; the status assigned me to fund raising and public relations for the missions and scholastics. Each successive assignment fenced me in with administrative tasks and incessant fund raising, and in each instance I was "missioned." Looking back, I can say with complete candor that I am grateful to God and the Society for I have always been assigned to work which called for the service of others.

Possibly if I had had my "druthers" I might have been more superficially satisfied. But I have to admit that there is a joy and peace in having been asked and assigned to serve others. Such, in recent years, seems to be affirmed in reflection during retreat.

Probably the greatest personal blessing to me in these latter years has been the redevelopment of the directed retreat. After many years of private retreats, I asked a master to direct me. Now I could not make a retreat without a director. The Exercises are not just fuel for the year, but a continued stimulus to prayer without which "service to others" could so easily become routine humdrum administration. Gratefully it continues to be a joy.

--William T. Wood, S.J.

The Institute of Jesuit Sources

Fusz Memorial, St. Louis University
3700 West Pine Blvd.
St. Louis, Missouri 63108

BOOKS COMING
IN 1980

Schütte, Josef Franz, S.J.

VALIGNANO'S MISSION PRINCIPLES FOR JAPAN. Vol. I. From His Appointment as Visitor until His First Departure from Japan (1573-1582). Part I. The Problem (1573-1580).

552 pages.

(Part II, The Solution [1580-1582] is expected in 1981.)

Translated by John J. Coyne, S.J.

Edouard Pousset, S.J.

LIFE IN FAITH AND FREEDOM. An Essay Presenting Gaston Fessard's Analysis of the Dialectic of the Spiritual Exercises of St. Ignatius.
Translated by Eugene L. Donahue, S.J.

About 300 pages.

Jules J. Toner, S.J.

A COMMENTARY ON SAINT IGNATIUS' RULES FOR THE DISCERNMENT OF SPIRITS. A

Guide to the Principles and Practice

- Vol. I, no. 1 (Sept., 1969). J.R. Sheets, S.J. A Profile of the Contemporary Jesuit: His Challenges and Opportunities.
- Vol. I, no. 2 (Nov., 1969). G.E. Ganss, S.J. The Authentic Spiritual Exercises of St. Ignatius: Facts of History and Terminology.
- Vol. II, no. 1 (Feb., 1970). W.C. Burke, S.J. Institution and Person.
- Vol. II, no. 2 (April, 1970). J.C. Futrell, S.J. Ignatian Discernment.
- Vol. II, no. 3 (Sept., 1970). B.J.F. Lonergan, S.J. The Response of the Jesuit, as Priest and Apostle.
- Vol. III, no. 1 (Feb., 1971). J.H. Wright, S.J. Grace of Our Founder and the Grace of Our Vocation.
- Vol. III, no. 2 (April, 1971). V.J. O'Flaherty, S.J. Reflections on Jesuit Commitment.
- Vol. III, no. 3 (June, 1971). T.E. Clarke, S.J. Jesuit Commitment, Fraternal Covenant? J.C. Haughey, S.J. New Perspective on Religious Commitment.
- Vol. III, no. 4 (Sept., 1971). J.J. Toner, S.J. A Method for Communal Discernment of God's Will.
- Vol. III, no. 5 (Nov., 1971). J.R. Sheets, S.J. Toward a Theology of the Religious Life, A Sketch.
- Vol. IV, no. 1 (Jan., 1972). D.B. Knight, S.J. St. Ignatius' Ideal of Poverty.
- Vol. IV, no. 2 (March, 1972). Two Discussions: (1) Spiritual Direction. (2) Leadership and Authority.
- Vol. IV, no. 3 (June, 1972). L. Orsy, S.J. Questions about Purpose and Scope of the General Congregation.
- Vol. IV, no. 4 (Oct., 1972). On Continuity and Change. A Symposium by Frs. Ganss, Wright, O'Malley, O'Donovan, and Dulles.
- Vol. IV, no. 5 (Nov., 1972). J.C. Futrell, S.J. Communal Discernment: Reflections on Experience.
- Vol. V, nos. 1 & 2 (Jan. & March, 1973). V.J. O'Flaherty, S.J. Renewal: Call and Response. [\$1.00]
- Vol. V, no. 3 (April, 1973). Place of Art in Jesuit Life. V.R. Pedro Arrupe, S.J. and C.J. McNaspy, S.J.
- Vol. V, no. 4 (June, 1973). J.C. Haughey, S.J. Pentecostal Thing and Jesuits.
- Vol. V, no. 5 (Oct., 1973). L. Orsy, S.J. Toward a Theological Evaluation of Communal Discernment.
- Vol. VI, nos. 1 & 2 (Jan. & March, 1974). J.W. Padberg, S.J. General Congregations of the Society of Jesus: A Brief Survey of their History. [\$1.00]
- Vol. VI, no. 3 (April, 1974). D.B. Knight, S.J. Joy and Judgment in Religious Obedience.
- Vol. VI, no. 4 (June, 1974). J.J. Toner, S.J. Deliberation That Started the Jesuits. A Commentary on *Deliberatio primorum Patrum*.
- Vol. VI, no. 5 (Oct., 1974). R.L. Schmitt, S.J. The Christ-Experience and Relationship Fostered in the Spiritual Exercises of Ignatius.
- Vol. VII, no. 1 (Jan., 1975). J.H. Wright, S.J., G.E. Ganss, S.J., L. Orsy, S.J. On Thinking with the Church Today.
- Vol. VII, no. 2 (March, 1975). (1) G. Ganss, S.J. The Sodalities of Our Lady and Christian Life Communities. (2) Specimen copy of *Communication 2* (by Miss José Gsell) and 3 (by Sr. Françoise Vandermeersch, HHS).
- Vol. VII, no. 3 (June, 1975). W.J. Connolly, S.J. Contemporary Spiritual Direction: Scope and Principles.
- Vol. VII, no. 4 (Sept., 1975). T.E. Clarke, S.J. Ignatian Spirituality and Societal Consciousness. L. Orsy, S.J. Faith and Justice: Some Reflections.
- Vol. VII, no. 5 (Nov., 1975). M.J. Buckley, S.J. Confirmation of Promise: A Letter to George Ganss. J.W. Padberg, S.J. Continuity and Change in General Congregation XXXII.
- Vol. VIII, no. 1 (Jan., 1976). Charles E. O'Neill, S.J. *Acatamiento*: Ignatian Reverence in History and in Contemporary Culture.
- Vol. VIII, no. 2 & 3 (March & May, 1976). On Becoming Poor: A Symposium on Evangelical Poverty. Papers by H. de la Costa & E.F. Sheridan. Discussions by M.J. Buckley, W.J. Connolly, D.L. Fleming, G.E. Ganss, R.F. Harvanek, D.F.X. Meenan, C.E.O'Neill, L. Orsy. [\$1.00]
- Vol. VIII, no. 4 (Oct., 1976). R.L. Faricy, S.J. Jesuit Community: Community of Prayer.
- Vol. VIII, no. 5 (Dec., 1976). Michael J. Buckley, S.J. Jesuit Priesthood: Its Meaning and Commitments.
- Vol. IX, nos. 1 & 2 (Jan. & March, 1977). Changes in U.S. Jesuit Membership, 1958-1975: A Symposium. J.E. Becker, S.J. Discussions: L. Orsy, R.F. Harvanek, J.J. Gill, D.L. Fleming, W.J. Connolly, W.A. Barry. [\$1.00]

(continued on next page)

(continued)

- Vol. IX, no. 3 (May, 1977). R.F. Harvanek, S.J. The Reluctance to Admit Sin.
- Vol. IX, no. 4 (Sept., 1977). W.J. Connolly, S.J. & P. Land, S.J. Jesuit Spiritualities and the Struggle for Social Justice.
- Vol. IX, no. 5 (Nov., 1977). J.J. Gill, S.J. A Jesuit's Account of Conscience, For Personal and Organizational Effectiveness.
- Vol. X, no. 1 (Jan., 1978). A.C. Kammer, S.J. "Burn-Out"--Contemporary Dilemma for the Jesuit Social Activist.
- Vol. X, nos. 2 & 3 (March & May, 1978). Affectivity and Sexuality: Their Relationship to the Spiritual and Apostolic Life of Jesuits. Comments on Three Experiences, by W.A. Barry, S.J., Madeline Birmingham, R.C., W.J. Connolly, S.J., Robert J. Fahey, Virginia Sullivan Finn, and J.J. Gill, S.J. (\$1.00)
- Vol. X, no. 4 (Sept., 1978). Robert F. Harvanek, S.J. The Status of Obedience in the Society of Jesus. Philip S. Land, S.J. Reactions to the Connolly-Land Letters on Faith and Justice. A Digest.
- Vol. X, no. 5 (Nov., 1978). John W. Padberg, S.J. Personal Experience and the *Spiritual Exercises*. The example of St. Ignatius.
- Vol. XI, no. 1 (Jan., 1979). Thomas H. Clancy, S.J. Feeling Bad about Feeling Good.
- Vol. XI, no. 2 (March, 1979). Dominic Maruca, S.J. Our Personal Witness as a Power toward Evangelizing Our Culture.
- Vol. XI, no. 3 (May 1979). J. Leo Klein, S.J. American Jesuits and the Liturgy.
- Vol. XI, no. 4 (Sept., 1979). Michael J. Buckley, S.J. Mission in Companionship: of Jesuit Community and Communion.
- Vol. XI, no. 5 (Nov., 1979). Joseph F. Conwell, S.J. The Kamikaze Factor: Choosing Jesuit Ministries.
- Vol. XII, no. 1 (Jan., 1980). Thomas H. Clancy, S.J., editor. Veteran Witnesses: Their Experience of Jesuit Life.



THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

ST. LOUIS UNIVERSITY, FUSZ MEMORIAL
3700 WEST PINE BLVD.

ST. LOUIS, MISSOURI 63108
Assistancy Seminar: (314) 652-5737
Fusz Memorial: (314) 652-3700

EXPLANATION I: to U. S. Jesuits

Copies of these *Studies* are mailed to you as members of the American Assistancy, in the U. S. or abroad, by means of labels prepared by the National Jesuit News, St. Joseph's College, Philadelphia, Pennsylvania 19131.

Correspondence pertaining to CHANGES OF ADDRESS and the like should be sent *there*. Your former address as well as your new is necessary.

* * * * *

EXPLANATION II: to Persons OTHER THAN U. S. Jesuits

These *Studies in the Spirituality of Jesuits*, as the masthead inside the front cover explains in greater detail, is published by this Seminar. From the nature of the case these are focused on Jesuit problems and interests. But others who find these essays interesting or helpful are cordially welcome to read them.

THE PRICES

Per SINGLE COPY, 50 cents--unless marked otherwise.

SUBSCRIPTIONS

DOMESTIC

\$3.00 for 1 year
\$6.00 for 2 years

OUTSIDE THE U S A

\$4 for 1 year; \$8 for 2 years

FOREIGN AIR MAIL SUBSCRIPTION RATES

Checks using foreign money (e.g, francs) must add \$1 for bank fees and exchange.

\$6 for 1 year in Central America; \$12 for 2 years
\$7 in Europe, South America, Mediterranean Africa;
\$14 for 2 years
\$8 in Asia, Africa, Pacific regions; \$16 for 2 years

ALL REQUESTS FOR SUBSCRIPTIONS, RENEWALS, AND CHANGES OF ADDRESS

should be mailed to:

Studies in the Spirituality of Jesuits
from THE AMERICAN ASSISTANCY SEMINAR
Circulation Department
Post Office Box 6148
Duluth, Minnesota 55806

Payment should accompany all requests for subscriptions or renewals.

REQUESTS for SINGLE COPIES or PAST ISSUES should be mailed to:

The American Assistancy Seminar
Fusz Memorial
3700 West Pine Boulevard
St. Louis, Missouri 63108

ALL PAST ISSUES are available. For A LIST OF THE TITLES, see the page opposite this one, at the left.

The American Assistancy Seminar
Fusz Memorial, St. Louis University
3700 West Pine Blvd.
St. Louis, Missouri 63108

Non-Profit
Organization
U.S. POSTAGE
PAID
St. Louis, Missouri
Permit No. 2541

DOES NOT CIRCULATE

