

Paulist Associates Formation Guide

PAULIST ASSOCIATES NATIONAL DIRECTOR

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**PAULIST
FATHERS**

Thanks

When I began this task, I never imagined that it would become more than a simple re-write and update to the format of the original 8-page Paulist Associates Formation Booklet. The material has grown to over 80 pages! I would not have been able to complete my work compiling, editing, and writing materials for this Guide without the assistance of the following individuals:

First is our thanks to Fr. Frank DeSiano, CSP for his original formation booklet for Paulist Associates. He is owed a debt of gratitude for all the work in outlining, soliciting and producing the Paulist Associates formation talks on the Paulist Associates' page of the Paulist website. We are also grateful to the Paulists who prepared and recorded those talks.

We applaud the Associates in Tampa, the late Cathy Hoekstra in Grand Rapids, Barbara Lapinskas and Mary Lesko in Boston, as well as Mary Ann Keough, Katherine Murphy Mertzluft and Joan Nienkirchen in Columbus for the many hours it took to transcribe the talks. It was truly a labor of love — listening multiple times to the recordings, typing and proofreading — and we appreciate their dedication to this time-consuming task.

Fr. Frank Desiderio, CSP helped me to reshape and rewrite the sections on the Paulist Mission Direction Statement and the Paulist Constitution, and we are grateful.

I am grateful to the other Board members — Angie Barbieri, Fr. Frank Desiderio, CSP, the late Cathy Hoekstra, Fr. Mike Kallock, CSP, Katherine Murphy Mertzluft, and Fr. Joe Scott, CSP — for their support throughout this process.

I also wish to recognize Andy Metzger, the webmaster for the Paulists, for his assistance in making the materials available on the Paulist Associates page of the web site.

I hope that this guide will be the basis of a solid and fulfilling formation process for all those discerning the call to become a Paulist Associate.

— *In gratitude,*
Paula Cuozzo, Paulist Associate in Boston

Introduction

Those individuals who are interested in becoming a Paulist Associate participate in a formation process consisting of prayer, study, conversation and discernment.

Key to the Associates formation is listening to six recorded lectures (in streaming audio) found at the Paulist Associates page on the Paulist web site:

<http://www.paulist.org/associate-talks/>. These sessions help to orient people to the basic qualities of the Paulist community, mission, and ministries.

These talks have been transcribed and are included in this Guide. In addition, there are other resources available, such as a recent biography of Fr. Isaac Hecker (founder of the Paulist Fathers) written by Fr. John Behnke, CSP (Vice President of the Paulists for 2018-2022) and a film on Hecker by Fr. Tom Gibbons, CSP.

This Guide is designed to accompany these talks, as well as other materials, and provides discussion questions to help organize formation sessions in the local groups of Paulist Associates.

All interested in becoming Paulist Associates should follow this process with the local Paulist Associate group. Local groups may also supplement this Guide with additional materials.

[Note: this booklet is formatted to print on both sides or on one side of 8½ x 11 paper.]

IN MEMORIAM



This Paulist Associates Formation Guide is dedicated to the memory of Cathy Hoekstra.

Cathy was part of the original formation group at the Cathedral of Saint Andrew/Paulist Information Center in Grand Rapids, Michigan.

An active Associate within the Grands Rapid group, as well as a frequent contributor to national and regional retreats for Associates, Cathy was elected to the National Board in September 2015 where she served until her death in December 2018. She was a wonderful friend to many Associates and Paulists.

Cathy will be greatly missed.

May she share forever in the Heavenly Banquet.

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Session One:

Father Isaac Hecker

Prepared and read by Robert O'Donnell, CSP

Fr. Bob O'Donnell was ordained in 1974. He has served in a variety of Paulist ministries, from campus ministry to Paulist formation work. He holds a Ph.D. from The Catholic University of America for his sociological study of conversion. He has long had a deep interest in history and the American Catholic intellectual scene.

In addition, individuals may wish to add or substitute the following: (i) reading Fr. John Behnke's book, *Isaac Thomas Hecker: Spiritual Pilgrim*, published by Paulist Press in 2017 or (ii) watching Fr. Tom Gibbons' documentary film, *Isaac Hecker and the Journey of Catholic America* (available on Amazon).

<http://www.paulist.org/associate-talks/>

I'm Bob O'Donnell, a Paulist, and it's my privilege to share with you some reflections on Father Isaac Thomas Hecker, the Paulist founder.

Father Hecker does have a relevance that goes beyond the ordained members of the Paulist Fathers to others who share our mission, to Paulist Associates and to countless Catholics and others in the USA and beyond, who've been inspired by his spirit and his mission.

He was the founder of the Paulists, though was associated with great colleagues, like Fathers Hewitt, Bichon, Baker and, temporarily, Fr. Walworth.

When the Church gives its approval to a religious community like the Paulists (the first Catholic community of men in the United States), it's saying something more than this community or its mission or spirit is useful to the Church. It's saying that the charisma, the gift of the Holy Spirit in its founder – in this case Fr. Hecker – is a special gift to the Church, to that religious order yes, but to a wider movement of people who can be inspired by that spirituality and that mission - in this case, that of Fr. Hecker.

Isaac Hecker was a work of God's grace, but also a product of his times and background. He was born in 1819 of German immigrant stock in New York City. This was an era of great religious revival and liveliness: the second Great Awakening, the Methodists, the Baptists, Frontier Missionaries, the Mormons, and also of reform movements, social and political; the change from the early republic dominated by elites to a democracy with increasing voice and rights and votes for labor and farmers; others pushing for reform movements like temperance and abolition.

Hecker from his youth was involved in the family business, which was a flour milling and baking enterprise, where his brothers George and John were the dominant figures. His piety was heavily influenced by that of his mother, a Methodist German Pietist. Hecker,

though baptized, never claimed to have joined the Methodist Church, but certainly was influenced by her prayerful spirit and faith.

Very early on, Isaac Hecker manifested a sense and experience of God's presence. Once, when he was stricken with smallpox, his mother tearfully informed him that he might die and he answered, "No, Mother, I shall not die now; God has a work for me to do in the world and I shall live to do it." And later in his youth, he had some kind of mystical vision of a beautiful angelic being, a heavenly pure joy and light – very much what Catholic mystics would describe – and, from that, a sense of utter calling to union with God -- even a sense that he was called to celibacy: strong Catholic, mystical themes – even before he became a Catholic.

In his youth, he felt strongly called to social reform, very much a man of his times: "Redeem society!". He and his brothers supported the reform Jacksonian Democrats – the Loco-Focos, as they were called in New York – but eventually Isaac Hecker became disillusioned with politics. It wasn't going to be the wellspring for renovating society. Politicians themselves were subject to corruption and division.

An influential figure, Orestes Brownson, pushed Hecker to look towards spiritual renovation as the key to influencing society, renovating human nature and the human community. Brownson, it may be noted, eventually went to the Catholic Church, kind of a forerunner of Hecker in the same journey.

Brownson urged Hecker to take time away from work to explore these spiritual possibilities. So, Hecker went from New York to Massachusetts, first to Brook Farm (located on the outskirts of Boston), and later briefly to an experimental community in Harvard, Massachusetts called Fruitlands. At Brook Farm, he was exposed to exciting intellectual and spiritual cross-currents and ideas: Bronson Alcott, Henry David Thoreau, the influence of Emerson and Transcendentalism with its focus on the individual and the individual spirit.

Through all this, however, Hecker sharpened his spiritual search, looking at various branches of Christianity and finally seeing the Catholic Church as the calling, the goal of his life. "The Catholic Church is my star," he wrote, "which will lead me to my life, my destiny, and my purpose." Hecker became a Catholic in 1844, at the age of 24, and returned to New York, but his restless sense of calling was still with him, though now guided by a Catholic context. He felt called to religious life and soon focused on the Redemptorist Community founded by St. Alphonsus Liguori.

Members of a German branch of the Redemptorist community were active as missionaries in the United States, especially among immigrants. He quickly joined them. He went to Europe for his training, to a novitiate focused on spirituality and then theological studies. He showed signs of struggles that would later emerge within his spirit, a certain paralysis when faced with studies, deep mystical and prayerful yearnings. He was guided by some wise superiors to work through these and to bring his gifts to fruition. I might note, I sometimes wonder myself, whether, along with deep mysticism, he was not prone to debilitating depression at times.

Ordained a priest, he returned to the United States and joined in the Redemptorist missions to parishes, reviving life among Catholics, calling them back to the Church. But, during this time, he, along with other convert colleagues – men who had been raised Protestant and joined the Catholic Church and the Redemptorists – felt called increasingly to reach out to their fellow Americans with the gift and challenge of the Catholic faith.

Hecker in particular saw Catholicism and America – his United States – as compatible with one another: Catholicism as providing – with its doctrine of grace and moral power, with the sacraments, with its structure – a context for the exercise of true human freedom, and the United States – with its liberal constitution and protection of religious freedom – the perfect venue for a Catholic Church reinvigorated, living by its own power, not that of the state. Hecker quickly concluded, "I believe Providence calls me to America, to convert a certain class of persons amongst whom I found myself before my conversion."

To test this, he wrote two books addressed to those outside the Church: Questions of the Soul and Aspirations of Nature, and the success of these volumes convinced him that he was on the right course. Eventually, along with his work as a Redemptorist missionary, he and his English-speaking colleagues proposed to do primarily English missions – not simply work with German immigrants – with a further outreach to convert those in the United States who had not yet heard the Catholic message in its fullness. In 1857, he sought a separate English-speaking Redemptorist house to further that mission. In conflict with American Redemptorist authorities, he appealed to Rome, where the conflict further sharpened. Pope Pius IX wisely decided to separate Hecker and his colleagues from the Redemptorists to form a new religious society, the Paulists.

Upon his return from Rome, Hecker and his colleagues drew up a program of rule to guide the life of their community. They were to undertake missions among Catholics, work for the conversion of non-Catholics in the United States, and have the flexibility to meet the needs of the Church as they arose.

The Civil War immediately followed and put a damper on the traveling missionaries. It's sometimes said that it's strange that Hecker had little to say about the Civil War, but he really did. He said that the United States was suffering from a lack of a unifying religion and faith, torn between the extremes of slaveholders and violent, radical abolitionists on the other hand. But, as for slavery, Hecker himself had already written: "How can a man love his neighbors as himself and then accumulate wealth by their toil? How can those who believe that all men were created in the image of God and redeemed by the blood of Christ and therefore equal before God, treat them as drudges, servants and slaves?" Hecker may have moved on in his quest towards Catholicism and spiritual renovation, but he never entirely lost the spark of social reform.

After the Civil War, Paulists, with some increase in numbers, undertook once again their missions to Catholic parishes. Hecker himself went on the Lyceum speaking circuit, a lecture circuit addressed to a wider audience than Catholics, a kind of substitute for missions to non-Catholics under his aegis.

In 1865, he reached out further with the publication The Catholic World, providing a Catholic perspective on issues of the day, bringing some of the richness of European Catholic thought to America and upholding the rights of Catholics within the context of the American States.

In 1866, he started the Catholic Publication Society to provide low-cost religious literature for the masses. It was the forerunner of the modern-day Paulist Press.

At the first Vatican Council in 1870, Fr. Hecker served as a theologian to the American Bishop John Spalding. It gave him further contact with the wider Church and made his own views known – his views promoting a reconciliation of Catholicism and the modern age, at least in the form of democracy and human freedom.

Throughout these years, Hecker had unfolded a spirit and spirituality that uniquely married Catholicism and American life. He once wrote, "The character and spirit of our people and their institutions, i.e., of America, must find themselves at home in our Church in the way those of other nations have done, and it is on this basis alone that the Catholic religion can make progress in our country." He saw providentially that Catholicism would bring a strength and blessing to America – of the strong core of the true faith – and that America, with its freedom, would provide a context in which Catholicism could truly blossom, with the final result being a worldwide blossoming of Christianity, as Christianity and modern freedom were wed together.

So, it's no surprise that, in his spirituality, Fr. Hecker put an emphasis on guidance by the Holy Spirit, not particular forms or devotions or structures, but that inner guidance and, as a spiritual director, he treated himself as something of a midwife, not dictating to his directees but urging them to look within for guidance by that divine Spirit.

Hecker, however, did see the Catholic Church, with its strong external structures, as a necessary context for this freedom in the Spirit. Tradition, authority, and teaching that was well defined – all could provide a structure within which the individual could confidently, and with a great deal of trust, move ahead and seek the guidance of the Spirit.

Of the Paulists, he said, individuality is an integral and conspicuous element in the life of the Paulist, and this must be felt. He applied that same spirit to those whom he was guiding and directing, and for the entire Catholic Church in the United States. One of the natural signs of the true Paulist, he said, is that "he would prefer to suffer from the excesses of liberty than from the arbitrary actions of tyranny".

At the same time, Hecker noted that the guidance of the external Church – its authority, its structures, its teaching – was certainly a key factor in living a true Christian life. We must never forget, he said, that the immediate means of Christian perfection is the interior direction of the Holy Spirit, but neither must we forget that the test of our being directed by the Holy Spirit, and not by fancies and prejudices, is our filial obedience to the external authority of the Church.

In a similar way, Father Hecker brought a liveliness to the call of the laity within the Church working with him, in the Catholic Publication Society, bringing the message of Catholicism and Christian life to the American scene. In particular, Fr. Hecker emphasized holiness in daily life, in what would otherwise be called the secular vocations of the world. In his famous St. Joseph's Day homily, he preached: "Our age lives in its busy markets, its counting rooms, its workshops, in homes, and in the varied relations that form human society, and it is into these that sanctity is to be introduced."

He further said, "This then is the field of conquest for the heroic Christian of our day. Out of the cares, toils, duties, inflictions, and responsibilities of daily life are to be built the pillars of sanctity of our age. This is the coming form of triumph of Christian virtue."

After the Vatican Council, in the early 1870's, Fr. Hecker found his health failing. He returned to Europe for rest and recuperation. He took a trip up the Nile, in which he was prompted to further reflections on world religions, on new opportunities and a beginning of a global scene for the Christian message to spread throughout the world. And, in his book, The Church and the Age, published later, about the fruit of his thinking of these years, he strongly emphasized that Catholicism could co-exist, and even thrive, under democratic governments and among free peoples.

Fr. Hecker at this point also had concerns about his own Paulist Community and about its focus, or lack thereof, on a mission to convert the United States. He wrote a rather sorrowful letter expressing these concerns and urging that the Community (up to this time simply based at a parish in New York (St. Paul the Apostle) and reaching out from there to the rest of the U.S. and Canada), was becoming too focused on ordinary devotions and parish life and should reorient itself, not only to missions in parishes and outreach to non-Catholics, but also to offering lecture series that invited inquirers at the parish to look into Catholic faith and life. Fr. Hewitt, effectively in charge of the Paulist community, requested that Fr. Hecker return to New York. He was the soul of the Paulists for all the rest of them, even when he couldn't be fully active.

Throughout the rest of the 1870's and 1880's until his death, Fr. Hecker was fairly limited in his work. A beloved presence in the Paulist Community – again I wonder whether he might have been suffering from episodes or bouts of depression. If it were some other illness, it remains inexplicable that, throughout the 1870's and 80's, periodically, sporadically, he suddenly would have a great energy of writing, putting rather fantastic articles into The Catholic World. At the same time, this burden of illness – whether exhaustion or some physical or spiritual or mental infirmity – pushed Fr. Hecker all the more into that total sense of mystical union with God, with which he had begun his life.

He told a friend, "I cannot write sitting up. My brain begins to fail, and I cannot lie idly here in bed, for while life lasts and power is left to me to proclaim the glory of God and to work for the salvation of souls, and so long as my mind endures, I shall proclaim His goodness. I live, I breathe, I think, I work, only for God."

And so, though Fr. Hecker could no longer actively direct the affairs of the Paulist Community, he remained, at its heart, its inspiration, its guiding light. In fact, during these

later years of seeming incapacity, some of Hecker's own jotted reflections and published articles show us the amazing depth of insight that was always his.

He wrote again about social justice. Even though he got beyond political reform as the focus of his life, he never left behind that yearning for the renovation of society. He wrote at this time in the 1880's, "It is a sad, sad time for religion, when the prelates and priests of the Church appear to sympathize more with the oppressors than with the oppressed and are more concerned with enforcing the duties of the people than in enlightening them in regard to their rights. The work of the Church is, quoting Isaiah, 'to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke'."

In his own private writings during these years as well, Hecker reflected favorably upon at least the scientific aspects of Darwinism, maintaining that, if open to the reality of the spiritual and the divine creation of the human soul, Darwinism as a biological mechanism could well be accepted by Christians.

His intellectual ferment further led him to a deepening conviction that some form of ecumenism, and not simply individual conversion of Americans to Catholicism, might be in order. Possibly this was because Protestantism through the course of the 19th century was strengthened once again, instead of collapsing, as Fr. Hecker saw or believed earlier in his life. It came back to be a dominant force, so Hecker wrote, "Perhaps the time has come" (and this is in the last year of his life) when men will consider impartially the causes which have brought about the deplorable religious dissensions and divisions existing among Christians and that a movement is about to set in on all sides towards unity, and the prayer of Christ -- that all who believe in Him might be made perfect in unity -- will find its fulfillment. This is our hope; to contribute to this result, we labor."

Fr. Hecker died in 1888, leaving a rich legacy to the Paulists, to the Church in America, and to the wider Church. He did muse, and very often write, in the vein that something of his spirit -- of reconciling freedom, democracy, Catholicism, and the guidance of the Spirit -- could bring about a revival of the Church in Europe, as well as in the United States.

On a personal side, I think Fr. Hecker could be looked upon as a patron for those who have gone through some of his own life experiences: sick children, seekers and converts, those on a religious journey, maybe even persons afflicted with depression. We often turn to saints -- patrons -- precisely because something of their life matches ours. Of course, he's also an inspiration and perhaps a patron for those who evangelize and are missionaries (especially in America), for lecturers, writers, preachers, and publishers; that was his great and rich legacy.

Overall, Fr. Hecker's legacy was one of great confidence, not a human-based optimism, but confidence in the Holy Spirit, that the Holy Spirit was working in the Church to bring it to its fullness, make it truly catholic, worldwide for the first time, that the same Spirit was somehow mysteriously at work in the world, that steps towards human freedom and progress were not irrelevant to the progress of God's Kingdom, even if they were distinct.

He had great confidence that the Holy Spirit could guide individuals who are open to the gift of that guidance through the teaching of the Church, through the signs of the times, through reliance on spiritual directors and other guides, but also through the direct interior promptings of the Holy Spirit.

We might say that Fr. Hecker's journey was one of conversion: of himself to God and seeking God in mystical union with the Catholic Church, of calling the Catholic Church to a conversion, to let go of its old dependence on autocratic European governments and embrace the best of modern democracy and freedom as exemplified in the United States, a call to all – to America, to Europe, to the world – to be converted to Christ and His Gospel.

An early biography of Fr. Hecker was entitled The Yankee Paul and, in a special way, Fr. Hecker represents one of the greatest efforts to enculturate – make at home – the Gospel and the Catholic faith in the United States. Fr. Hecker saw that as a 2-way street: he could enrich American life with the virtues and strengths of Catholic truth and faith and, at the same time, enrich Catholicism with the best of American ideals and ways. "In the union of Catholic faith and American civilization," he wrote, "a future for both brighter than any past."

Even after his death in 1888, Fr. Hecker's influence, especially on American Catholicism, remained strong on leaders like Cardinal Gibbons, Bishop Keene and Bishop Ireland, who were inspired by his vision of Catholicism, at home in, and contributing to, America. Later on, at Vatican II, many of Fr. Hecker's ideas, which seemed so strong and strange in their own time – the role of the laity, ecumenical outreach, being attuned to the signs of the times, enculturating the faith in each and every nation and culture – suddenly found themselves at the forefront of the Church and inspiring its wider mission.

Fr. Hecker himself – perhaps not a saint in an official Catholic sense, but certainly saintly in an inspiring personal sense – once described the true Paulist as "a religious man entirely dependent on God for his spiritual life, living in a community and laboring above all to supply the pressing needs of his day." Those words could certainly apply to Fr. Hecker himself.

James Cardinal Gibbons wrote, "Few men have done more than Fr. Isaac Hecker to present the Church in a true and favorable light before his country," and that, at heart, was the aim Fr. Hecker had in his external mission and ministry.

Fr. Hecker had another journey to make, and it was that of mystical union. It's very strange that, after his death, and as part of a European controversy, he was somewhat tarred with the label of "Americanism" – supposedly an emphasis on "active virtues" as opposed to interior or traditionally labeled "Catholic passive virtues." Fr. Hecker was, if anyone was, a man of mystical interiority, and it was from that mystical union, sought with God, that all of his external zeal – all of his external thirst for mission and ministry for converting his fellow Americans to Catholicism – from that interior union with the Holy Spirit, all of this sprung.

Fr. Hecker was indeed a man of his times, but he was also a man, a leader, a Paulist, and priest, uniquely guided and inspired by the Holy Spirit.



FATHER ISAAC THOMAS HECKER
1819-1888
Founder of the Paulist Fathers
(*The Missionary Society of St. Paul the Apostle*)

QUESTIONS FOR CONSIDERATION

1. What struck you about the religious environment of America in the early 18th century? How would you appreciate Isaac Hecker's place within it, particularly looking at his awareness of social conditions and his involvement with the New England Transcendentalist movement? (Write your reflections below.)
2. What are some of the striking religious, even mystical, moments in Fr. Hecker's life? What do you make of these experiences? (Write your reflections below.)

- Paulist Associates Formation Guide**
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Session Two:

Saint Paul the Apostle

Frank DeSiano, CSP

Fr. Frank DeSiano was ordained in 1972 and has served in a variety of pastoral and administrative positions in the Paulists. He was the President of the Paulists from 1994 to 2002. He studied evangelization and received a Doctor of Ministry degree from Boston University. His writings focus on explaining faith, sharing faith and a renewed spirituality for modern Catholics. Fr. Frank is currently President of the Paulist Evangelization Ministries (PEM) and Director of Formation.

<http://www.paulist.org/associate-talks/>

Transcript: Formation Talk #2 — St. Paul

I am Father Frank DeSiano of the Paulist Fathers.

I would like to talk to you today a little about the patron of the Paulist Fathers, St Paul the Apostle. He was chosen as the model for us by Father Isaac Hecker, our founder, and therefore he is one to influence our thinking and the thinking of all of our Associates and also our co-workers.

Paul is, of course, a very complex figure and one can spend one's whole life reading Paul's letters and not have Paul figured out. I think one place to begin to try to understand Paul is to grasp just how bi-cultural Paul was. Raised in Tarsus, which is now part of Turkey, he lived in a world that was equally pagan and equally Jewish. Very Greek, because Paul writes in Greek. Very Roman, because Paul claimed to be a Roman citizen. But also Paul was obviously part of obviously a very tight Jewish community -- a community in which he was led to excel, a community in which he wanted to be not just a Jew, but to be a separate Jew, a perfect Jew, a Pharisee Jew, because Pharisees (to which Paul belonged) was a movement of tremendous piety and devotion among Jews at that time.

The whole world of Judaism was "in between" -- there was the Jewish universe (that we know of from reading the Gospels) in Galilee and in Jerusalem and there was the Temple that was the center of that Jewish life, with the injunction that all Jewish males should visit the Temple at least once a year in order to show worship to God. Above and beyond that, there were many more Jews living outside of Jerusalem, outside of Palestine, outside of Galilee. They were in Alexandria, they were Antioch, they were Rome, they were all around the Mediterranean basin and so they had the question raised for them — what does it mean to be a Jew in a foreign land -- where things Jewish are not recognized, where Hebrew is not spoken, and where they were exposed to tremendous elements of Gentile culture -- and therefore a tremendous desire to figure out how Jewish life and Gentile life work together. So, they were caught -- on the one hand, there was a strong desire for Jewish identity and, on the other hand, there was an openness to Gentile life and to the new ideas that were

coming from Gentile life, particularly from Greek philosophy, Plutonic philosophy and Stoic philosophy.

Paul, being raised in both Jewish and Gentile settings, was uniquely equipped for the world immediately following the time of Jesus Christ. He was both Jewish and Gentile. He could argue like a rabbi and argue like a philosopher. We only need to look at Paul's letters to see that, whenever he mentions the Body of Christ, he is using a secular image used by the Stoic philosophers of that time to understand what it meant to be in a universal community. But he could also argue like a rabbi and we only have to go to the Letter to the Galatians and to see in that letter the places where Paul can pull Scripture apart and use it in a very alliterative way, pulling images out of the Scripture and so making his arguments in ways that seem strange to us but were perfectly compelling for a Jew raised in a rabbinical tradition.

So, Paul was uniquely placed at a time when Judaism was about ready to explode beyond itself into the Gentile universe and Paul's genius was to understand that Christianity was exactly the perfect key to mediate between Judaism and pagan reality.

That Christianity enabled Judaism to be modified and accommodated in such a way that it could become a universal faith -- that it could be a faith open to everyone -- that it could keep the central Jewish values that made so much sense - from the prophets and the Torah -- but it could put these Jewish values into a context of Gentile understanding -- into a much greater sense of inclusion -- into a much greater openness to ideas that were not particularly Jewish but were also Gentile and, to the Jews, foreign.

Where did this come from in Paul's life? I think it came from his experience of Jesus Christ. We have several places in Paul's writings where he talks about his experience of Jesus Christ and one of them is in the 15th chapter of the First Letter to the Corinthians, when Paul talks about his experience of having encountered the risen Christ. He puts himself at the end of a long list of people who had experienced Christ after his resurrection, beginning with Peter and the other disciples -- beginning with the 500 -- beginning with other appearances and then Paul says... "last, as if someone born out of due course, he appeared to me".

And this appearance of Jesus to St. Paul is very, very prominent in the Acts of the Apostles. In fact, when Luke sketches the Acts of the Apostles, he uses three times the narration of Paul's conversion on the way to Damascus. Three times he tells that story, as if to emphasize again and again how crucial it was for the dynamic of early Christianity's going beyond Jerusalem, going beyond Jewish experience, into Gentile experience.

Paul is on the way to Damascus. He is not riding a horse, although he is frequently depicted as riding a horse. He is going to persecute Christians who he probably already knew from earlier persecutions -- Christians whose faith he already had been exposed to and vehemently opposed -- Christians who he was going to persecute, to harass, to arrest, to do whatever he could to disrupt what was called a new Way, the Way of following Christ. And on the road to Damascus, he experiences this blinding light and there, in this light, he sees this figure and this figure calls to him by his Jewish name "Saul, Saul" --just the way God called to so many earlier prophets -- calling their name twice, as though once was not enough.

And Paul looks at this figure and he says "Who are you sir?" and the word used for "Sir" "Curriea" could also be translated as "Lord" but, as yet, Paul had not yet encountered Christ as Lord. "Who are you sir?" And Jesus says a phrase that is still remarkable to us this day. Jesus says "I am Jesus whom you are persecuting."

And, in one moment, Jesus revealed the connection between himself and his followers. Jesus revealed himself no longer as a historical being locked between the years of zero and 35 A.D. but as a transcendent being, one who now could relate, one who could now be united with a whole range of people, connected to Him through the Holy Spirit.

What could this now have meant?

This now meant that, from Paul's point of view, any human being could now experience unity with God through Jesus Christ. The flesh, which is all human flesh, the flesh that God took upon in Jesus Christ was now raised from the dead and, being raised from the dead, now stood as a promise to all human flesh -- you too can experience resurrection. -- you too can experience unity with God -- you too can have access to God through this risen Christ -- through all who are joined to the flesh of Jesus.

And so, it became a massive insight for Paul, because Paul now could say there are no longer two of us, Jew and Gentile but, in the one flesh of Jesus Christ, the wall between us has been destroyed because Christ himself has been raised from the dead.

So, this bicultural person -- so conversant with Judaism and so conversant with paganism --, this man who could think in Hebrew and think in Greek -- this man who had a tremendous talent for talking and engaging with other human beings -- had now been engaged himself by Jesus Christ. And, in Jesus Christ, he understands there is now a key to universality, a key beyond the categories that kept Judaism confined to a national religion. There was now a transcendent idea that would allow the values of Judaism to transform into a Christian vision, one that would be open to every human being.

I think this explains Paul the missionary. Paul, who was so restless, who traveled up and down roads that would be frightening to us, who put himself at risk in so many ways. As he explains in his Second Letter to the Corinthians, -- at risk from animals, at risk from the cold, at risk from robbers and thieves, at risk from people who were persecuting him. Why?

Because he could not keep this message to himself. God had shown him something new in Jesus. This something new was transforming all of human existence. This something new had an impact on every single human being who could live. And so, he has to communicate the Gospel. -- first in the synagogue and then beyond the synagogue -- then in Asia Minor (the area that we now call Turkey) -- then in Europe -- to Greece -- and then on to Rome.

And why Rome? Because Rome is the center of everything. If all roads lead to Rome, all roads also lead from Rome. And Paul, now preaching a universal gospel, wants to go to those cities where the message can be most universally dispersed. He wants to go to Athens. He wants to go to Rome and he even wants to go beyond Rome, to Spain. We are

identified with Christ. Anyone can be identified with Christ. Anyone, in faith in Christ, has access to the Father.

Now there are three ways in which Paul explains this identification with Jesus Christ. The first is a way that is probably a little strange to us, especially in our thinking as Catholics, and that is the image of justification. Why is this strange? Because it is a legal metaphor and we don't usually think of religion in legal terms. And Paul is saying that, if you think of life as a court and if you think of yourselves as people in this court, we would not be the prosecutors. We would be the defendants because we are all marked by sin, we are all marked by failing. But God, having mercy on us in our sins and our failings, decides to cancel whatever penalty is against us because of the love that is shown in Jesus Christ.

And so that love that is shown in Jesus Christ, which breaks through to God, is God's love which is given to us because of the love of Jesus Christ. God's love, verified in the resurrection, is now is given to us. In this love, we are justified through the grace, through the gift that is the love shown in Jesus Christ.

This kind of forensic metaphor is one that caused a lot of jockeying within Christian history but I think we Catholics should not be totally afraid of it. It is an authentically Pauline image and, in that image, Paul is trying to explain the great grace that God has done for us and giving us the sense of liberation – giving us the sense that we are now freed – that we are acquitted – that we are no longer imprisoned --that we are no longer trapped.

Now the second image that Paul uses very frequently in his Letters is the image of sacrament. If we are identified with Christ, through justification by faith, because we have contact with those sacred signs and symbols by which union with Christ and the life of Christ is both symbolized and actualized in our own lives... [recording tape failed.].

In the sixth chapter of his letter to the Romans, Paul talks about Baptism. This is the passage that we read every Easter Vigil right before our brothers and sisters who have gone through the Catechumenate are baptized. "Don't you know" says Paul "that we who have been baptized have been baptized into his death and, being baptized into his death, we are made one with his death. So that, being united with his death, we might also be united with his resurrection. And if we are united with his resurrection, then surely we are united with the possibility of eternal life and we show that by the way that we live our everyday lives, no longer slaves of sin but now freed to life in Christ".

Another famous passage is the 15th chapter of the First Letter to the Corinthians where Paul talks about the Eucharist and, in that letter, Paul gives us the earliest memory, the earliest account, of the Last Supper. How Jesus took bread and blessed it and said "This is my body which is broken for you". How Jesus took wine at the end of the meal and blessed the Father once again and said "This is the cup of my blood, shed for you and for all. Do this in memory of me." And he said, when we partake of the bread, we partake of Christ himself and, if we drink that cup, what is it but a participation in the life and the death and resurrection of Jesus, so that we, through these sacraments, identify with Christ so powerfully that Christ comes to live in us and that Christ actions are as if they are our own actions.

And, of course, the third way in which Paul shows identification with Jesus is by his wonderful language of the Holy Spirit, probably revealed with no greater power than in the eighth chapter of Paul's letter to the Romans. How are we connected with Christ? And what is the result of our connection? Paul would say "in Christ" over and over again, as if shorthand for the Christian life. Paul would say that to live in Christ is to receive the Holy Spirit of Christ. Christ's own Spirit is given to us and that Spirit, which unites us to Jesus Christ, makes us come alive with power of Christ inside of us.

Paul speaks about the gifts of the Holy Spirit but the basic argument that Paul makes in his preaching and in his writing is that, now, given the gift of the Holy Spirit, we become the body of Christ, we become Christ living in the world -- Christ continuing on in time.

Then there is this powerful phrase that Paul uses in the second chapter of Galatians: "I have been crucified with Christ and it is no longer I who live but it is Christ who lives in me. The life I live now, in the flesh, I live in the Son of God, who loved me and who gave Himself for me".

So Paul will switch in these three modes when talking about Jesus. He will talk, especially in the letters to the Galatians and in the letters to the Romans, about justification. He will talk in other various letters about the bread and the cup that we share in the Eucharist and the power of Baptism. He talks about sacraments and, throughout his letters, he talks about the new status we have in Jesus Christ, the new status that we have as members of Jesus Christ's body because we live in the Spirit of Christ.

Now this had direct implications for Paul. The first implication that it had for Paul was in moral life. If we are identified with Jesus Christ -- if now we have access to God because we have union with God by our union in the Spirit with Jesus Christ - then our lives have to be different. We have to live as Christ lived.

We have to live a moral life because we show our faith by the way we live -- in our integrity toward God and in our integrity towards others and so, for Paul, there was no split between spiritual life and moral life. For Paul, you could not claim that you had love for God if somehow you were not showing that love to your brother and sister. This is a powerful argument that Paul makes in the 13th chapter of the First Letter to the Corinthians, which we call the "Hymn to Love". It is also a love that Paul makes very explicit -- from the 12th to the 14th chapter in the Letter to the Romans -- How we ought to treat one another because Christ now lives in us. Beyond moral life, we also live in hope and Paul said that the resurrection of Jesus and our union with Jesus Christ in faith now means that we live with a new view towards those final days when the Kingdom will be revealed. In some sense, we are already part of that time. We were already part of those times. Now for Paul, and many of the other early Christians, the final times did not look very friendly or happy. Paul uses the word Greek "falipsis" which we could translate as "tribulation" or as "ongoing crisis" and Paul and the early Christians thought that this world that we live in now was a world in crisis and a world where the crisis was going to continue until God reveals God's love in Jesus Christ and all world is brought to its perfection when "God is all in all".

And so, he called Christians to express that hope and the hope in the end of times by living now with the optimism and joy -- by living now with the hope that this Spirit, this Kingdom, this life that God has given us -- has already begun. It has already started. We are seeing the down payment. We are seeing the initial signs and this hope should characterize our Christian life.

And the third way in which Paul saw the implications of the risen Christ is our union with him through community life and how the Church is now the Eucharistic community and how people relate to each other as brother and sisters in that Christian community. This was so key to Paul and so key to his understanding of what Gospel life met. It is so easy for people to be into themselves and to think that faith is all about us and ourselves but Paul says "Faith is not about us or ourselves. It is about our relation to God and, in particular, in relation to our brothers and our sisters with whom we have special union because we hear the same words, because we say we share the same cup, because we have the same life."

Let me close this simple reflection on Paul by talking about some of the ways in which Paul spoke that might be hard for us to hear today. There is a kind of dissonance because Paul talks about sin and death almost as if they are physical beings. He talks with the kind of urgency about this world passing away, about living in the end times, in a way that to us seems a little exaggerated. We don't feel the sense of urgency -- we don't see death looming as an object over us -- we don't see sin as almost a persona of evil. We don't think of Satan as the kind of force that can grip our entire life.

And yet, what Paul is pointing out to us may be something that we need to rediscover. We may rediscover it in a different language or different imagery. But it is a delusion for us to think that our present life is our whole life. It is a delusion for us to think that we have it all here and now. It is a delusion for us to think that sin does not cause tremendously grave consequences in our lives and the lives of others and in the structure of the world and that sin is not responsible for the way death reigns now in our world, especially with the violence, greed, anger and murder that rages in modern life.

The second way in which there might be a little bit of dissonance, something that seems different to us, is Paul's sense of mission. Paul wanted to let everybody know what God had done. And we have a relatively inclusive view that gives us the feeling that, well, you know, everybody is going to be saved, everybody is in love with this God. God kind of smiles on everyone and God certainly isn't going to punish us and God certainly isn't going to pick on us. God does not want to hurt us. All of which is undoubtedly true. But that does not exempt us from bringing the message of God to others. That does not exempt us from helping others see how they are graced, how they are privileged or how powerfully and intimately God has loved them.

John Paul II said in his encyclical In the Mission of the Redeemer "Everyone has the right to know how much God loves them".

And so, Paul would look at us and say "Gee, you certainly have become couch potatoes. Don't you think this is a great message you have received? And, if this is the best news you have received in your life, namely that your life is not meaningless, that you already have a

place with God because of your connection with Jesus, that you already have a taste of the life to come, if you think this is the greatest news you have ever heard, then why are you keeping it to yourself?"

The third aspect that we might reflect on Paul is to reflect on our own sense of culture and our own interface with culture. Paul was a genius in that he could see how Christianity could work in pagan life. He could see Christianity spoken in the categories of Greek and Roman thinking and social life.

Do we see our faith expressed in the categories of North American life? This society we have United States and Canada, driven so much by the convictions of capitalism, driven by its conviction of having to make a lot of money and buy a lot of things, so that we can throw them out and buy even more things?

Valuing ourselves -- about how we dress, what kind of car we drive -- is there something deeper in our culture, and why is that something deeper hidden? -- namely the optimism that we have - a sense of openness and sense of welcome -- that sense of hope that runs through so much of American and Canadian life.

Why can't we tie into these things and help them become the categories by which we express our faith? This, of course, is exactly what Isaac Hecker was about and undoubtedly why Isaac Hecker wanted Paul as our patron. He had had enough with dichotomy -- the institutional church and then the inner church. He had had enough with the European church and then the American Church. He had had enough with the exterior life and the interior life.

Hecker wanted to bring these things together and he looked at American culture and said Catholicism can fit perfectly here. He looked at Catholic culture and said the values of America can fit here as well. The other legacy of Paul that comes to Isaac Hecker is the legacy of trust. The legacy of hope. Isaac Hecker believed in God's providence in so many ways. Hecker's life was a series of crises and, in every one of those crises, Hecker had no alternative but to rely on the guidance of the Holy Spirit -- to place his life, through the Spirit, into the hands of God as Jesus was showing him.

That sense of hope, that sense of trust is a huge part of Paul's spirituality and a huge part of Isaac Hecker's spirituality. And that may be the challenge to us. Because we keep thinking that we have to secure our own life. We keep thinking that we have to guarantee that life is this way or life is that way and I have to have enough money and I have to have enough time and I have to have the doctors that I'm going to go to and I have to have this month planned out and this year planned out.

We keep trying to secure our own life in spite of the overwhelming evidence that we cannot secure our own lives. None of us knows when the next moment of our life is going to be the last moment of our life and so we should strive to live with that sense of hope that Paul had - "I consider the sufferings of the present time to be as nothing compared to the glory that is going to be revealed in us."

This is the eighth chapter of Romans. “for creation waits with eager longing so that it can reveal the glory of the children of God.”

“Creation” he said” is going through its labor pains. It is groaning and we are part of that groaning. Christ became part of that groaning. We have the first fruits, we have the down payment, we have the Holy Spirit, who groans within us. As we await the fullness of our adoption, the redemption of our bodies, in hope, we are saved”” says Paul “who hopes for what he already has, what he already sees? We hope for what we do not see, we wait for it in patience but waiting for it in patience does not mean we have not already touched it, that God has not already come wonderfully close to us, that God has not already offered himself to us in Jesus Christ and that God has not already united us in the spirit to this risen Christ.”

This is part of the majesty of the mind of Paul -- part of his penetrating vision -- part of the way Paul’s mind was transformed by his experience of Jesus and his mind and his heart and his life being transformed. Paul then began to transform human history. By bringing the message of Jesus Christ beyond the Jewish universe to the ends of the earth -- to become teachers of nations, teachers of all those who have the ability to have union with God in the risen Christ. God bless you.



QUESTIONS FOR CONSIDERATION

1. What is your impression of the world from which St. Paul came — the Jewish and Greek world of the first century? How do you think this shaped Paul's mind and mission?
2. How do you see Paul's ministry in terms of his experience of the Risen Christ?
3. What are the implications of Paul's experience of "life in Christ" in terms of our personal and communal lives as Catholics and believers?
4. In what ways do you find Paul relevant to the religious situation of modern people in North America?

Session Three:

Paulist Spirituality

James W. Moran, CSP

Fr. James Moran was ordained in 1964. He had devoted most of his ministry to serving on large secular campuses, one of the main mission works of the Paulists. He served at the University of Connecticut, the University of California at San Diego and the University of California at Los Angeles. He also served at the Paulist mission in Rome. Soon after serving as Vice President of the Paulist from 2006 – 2010, he died on August 7, 2010.

<http://www.paulist.org/associate-talks/>

Transcript: Formation Talk #3 — Paulist Spirituality

I am Fr. Frank DeSiano. I am with Fr. Jim Moran and we are going to talk about Paulist Spirituality.

Father Jim, will you tell us a little bit about yourself?

Fr. JIM: I was born and raised in New York City in a Paulist parish on the upper west side of Manhattan. I was exposed to other kinds of priests in high school and I thought about priesthood as a possibility for my life. The only group of priests that attracted me and seemed like people that I wanted to associate with were Paulists. I didn't know any of them very well because it was a large parish. We had a large staff and I got a sense of Paulists as being very approachable people, intelligent people, and articulate people, sensitive and funny. That was my overall impression of them when I was younger and I thought, if I'm going to go and follow the promptings of my heart and grace and what I felt I would like to do with my life, well, I'll see if these people will have me. So, I applied and was accepted and went through the Paulist education seminary program and was ordained in 1964. I have had a range of Paulist assignments since then. I spent a number of years in campus ministry, some time as a pastor, and some time doing seminary work. I've worked and lived in various places on the West Coast and East Coast and even at our Paulist parish in Rome, Santa Susanna. Each of the assignments were different and each one special because of the differences. I am grateful for these years in Paulist ministry and service.

FR. FRANK: *So Jim, there was something about the Paulists that drew you. That is our topic for tonight, Paulist Spirituality. We hear a lot of talk about spirituality today - that I want to be a spiritual person, not religious or things of that sort. What is your sense of what spirituality is?*

FR. JIM: I think that, when I was growing up 50 years ago, religion and spirituality were seen as the same thing. Not many people talked about their spirituality. If they did, they would say, well, it's the same as - I'm a Catholic or I'm Jewish. You know...spirituality and religion would be the same thing. I think that has changed a lot in the last 25 years, especially in the Catholic community since Vatican II.



I would say, in my own experience, that when we talk about our spiritual lives, our inner lives, it has to do with one's experience of God. It has to do with one's understanding of that experience. And spirituality is also an expression of that experience: of God the holy, the greater one, the transcendent. There are so many words we can get tangled up with in spirituality. But, spirituality is my life with the mystery of my life...my life within that mystery. How do I receive the gift of God into my life? How do I live it? How do I express it? How do I help it to grow? I think that's what people generally mean by spirituality today. It may or may not be connected to one's life as a particular kind of Christian or Jew or Muslim. It may be closely tied into one's religious life, one's religious practice or one's religious identity and loyalty but, for a lot of people, those two things are different because a lot of people are reacting to the shortcomings of religious churches or religious communities. Whether it is the shortcomings of ministers, shortcomings they think are in their creed systems or their inner workings, people may drift away from a particular kind of religion or religious expression. Yet, they want to maintain something of their own connection to God and, through God, their connection with other people. So, there is a growing distinction between spirituality and religious experience.

FR. FRANK: *There is a focus on the inner, the experiential side that might or might not be connected to the outer ritual or traditional expression in particular kinds of religious forms, particular religious practices today.*

FR. JIM: Yes, (for example), many Hollywood celebrities talk about their spirituality, although you would probably not see them at a religious ceremony weekly or monthly or even yearly. And they do not identify with any particular religion. So there's quite a wide range. I think it's important that people, Paulist Associates in particular, have a sense of: "where am I in terms of my identity as a believer?". Let's just start there...as someone created by God, graced by God, living with or apart from God or within God or God within oneself.

FR. FRANK: Where am I with that and how does my life as a Catholic or my life in relationship to the Paulists reflect that? How do these things come together? Do they? Do they diverge? Where? Why? How?

Before we talk about the particulars of this Paulist spirituality...when we look at 2,000 years of tradition such as the Catholic Church, there are very many types of spiritual expressions that have evolved. Maybe we could just touch on a few of those and talk about what makes them distinctive, particularly in terms of people's acceptance or practice of them.

FR. JIM: Well, if you've done any reading or had any classes on Church History that would be the easiest group to talk about. You realize that, from the very beginning of the New Testament, after Jesus' formation program of the apostles and the disciples...the spirituality (if you want to call it that), the sense of who they were and what they were about, was in terms of forming community, preaching their experience of Jesus, who had died, risen from the dead and gifted them with the Spirit. Their spirituality was in preaching, in sharing that good news, in expressing it in ritual (mostly in Eucharist) and in initiating people into a community of belief in Jesus and the gift of Jesus in Baptism and Confirmation. I would say

that the spirituality of the time (which was not too long after Jesus' death and resurrection) was a kind of apostolic spirituality.

As Christianity grew, it became both favored and very unpopular at the same time. As a society (as it was known around the Mediterranean world), it was a secular society, an un-churched society (that) became more corrupt militarily, financially, and politically. You had believing people withdrawing from society. You had this movement of believers expressing their beliefs through what they called "leaving the world", going into the desert or living as hermits or living in small communities. They were trying to live for God, alone and apart from the world that they judged to be un-reformable. So, you had the emergence of apostolic life, hermit life and desert communities. Eventually, people tried to live a life dedicated to God, but *within* society or on the fringes of it, and thus you have the growth of some of the monastic societies and communities: Benedictines, Franciscans and Dominicans. At all times, you had a growth of understanding of the ministers of the church; the deacons, priests, bishops of the Church. As ministers, they were living a spirituality of service to the Church and, through the Church, to the world. As we come closer to the time when the Paulists were founded in the 19th century, you had reactions to the Reformation experience. There were religious communities beginning and finding the spirituality of teaching, serving the poor and serving the immigrant communities, as did the Redemptorist community in the United States in the mid-19th century.

The origins of the Paulists were in the Redemptorists. These are mainly priests that came from Europe, primarily Germany, who came to serve the immigrant community. All of these had a different emphasis on how one lives the Gospel. They became various expressions of how one lives spiritually. We talk then about monastic spirituality. We talk about a spirituality of the religious community. We talk about lay spirituality. We talk about the spirituality of the monk, as a person who separates himself or herself from society. All of these are various ways of trying to express one's relationship to God in the circumstances of one's own time.

FR. FRANK: *And so we have come to Father Hecker: this man uniquely coming to Catholicism in the beginning and middle years of the 1800s. As you look at his life, what do you see as the main points of Hecker's spirituality? And what of this was bequeathed to us as Paulists, as part of our spirituality?*

FR. JIM: That's a great question and it's easy to respond to and also difficult.

Hecker grew up on the Lower East Side of Manhattan. He was born into a family of German background. We don't know if his father was a practicing Christian or not. His mother was a very devout person and experienced religious formation and education through the Methodist Church. Isaac picked up some of that as a young person. I don't know if he had any formal catechism. On the other hand, he was very much a seeker. He was very interested in large questions: political questions, philosophical questions, ultimately theological and spiritual questions. Who was he in relationship to God? If God was calling him to something special (and he felt he was being called), what was it? And how would he live that out? All of his questions eventually brought him, through his various experiences, to the Catholic Church. He asked for admission to the Church as a young adult. Not too

long after that, through his connections with the German Catholic community on the East Side of Manhattan, he joined the Redemptorist Order, which was German in its orientation. He went to Europe to become a Redemptorist and to prepare himself to become a priest.

He was very much a seeker, I think, all his life. If anything defines the spirituality of Father Hecker, it would be a nickname. He was called, *The Seeker*, even before he converted to Catholicism, by people with whom he shared his questions, particularly by a group in New England called the Transcendentalists. He would visit with them and stay with them at times and in places like Fruitlands and Brook Farm which were located in Massachusetts. He got to know people like Ralph Waldo Emerson. He was familiar with Thoreau and people like this; their writings, their religious questions and their responses to those religious questions. Hecker was very curious about them and was trying to learn all the time: How does what they teach fit my experience? How does what they have to say shape ways that I can shape my life? You might say that his spirituality was born very much of American Protestantism. He was called, at times and in those places, a very earnest seeking person. I think that stayed with him after he became Catholic...even after he was ordained, and even after the Paulists came to be. He was very much a seeker!

FR. FRANK: *There was a restlessness in his life. How did he tie that restlessness to his sense of the presence of God and sense of the Holy Spirit?*

FR. JIM: I think that has a lot to do with the first Paulists' leaving the Redemptorists because the Redemptorists were committed to the mission and service of German communities speaking the German language. The original Paulists were all converts to the Church. They were WASPS (as we would call them today): white, Anglo-Saxon, Protestant men. They were very much interested in trying to serve the communities they came from, whether those were religious communities other than Catholic or of no faith at all. They questioned: How can we reach out to native Americans, to English-speaking Americans? How can we begin to bridge this gap - between what looks like a very oppressive, ignorant, immigrant church, on one hand, and a kind of growing sophisticated American democracy, on the other hand? How can we bridge the great divide that seems to be here? So again, seeking a way to get together various diverse elements in American society.

The Redemptorists were not very encouraging of them, so they formed their own community with, and through, the support of the Archbishop of New York. They dedicated themselves to trying to bridge people between Catholicism (which, on the one hand, was very much looked down upon as an ignorant, authority-ridden church) and what they knew of the Catholic tradition (which was much richer than that), on the one hand, and the American experience of democracy, on the other: the value of the individual, the value of the human person, the power of the person being able to vote for candidates for political office, for leadership in the country, things like that. These things were also regarded suspiciously by the Church at the time...a Church which was very authoritarian in its structure and which had come through the very difficult times of the French Revolution, where traditional hierarchical forms of society and government were not only criticized, but torn down.

It was quite a job for the Paulists, trying to bridge the various parts of American society and the Church and also trying to help people seeking the truth for their lives. It was very difficult during this time of competing religions, competing philosophies or no philosophy at all.

FR. FRANK: *As you talked about the importance of Hecker's experience as a seeker, there was a part of Hecker (as much as he tremendously valued the structure of the church, even the exterior structure), that also saw the entrée into his fellow Americans as being connected with their experience of the Holy Spirit. How do you see Hecker's life as a kind of unfolding experience to the dwelling of the Holy Spirit inside him through his various experiences?*

FR. JIM: I think it is very much related to the fact that, when these original Paulists began to exercise a ministry in New York City, they chose St. Paul, the Apostle, as their patron; their ideal, someone whose own experience of ministry and grace and spirituality was something with which they could identify –particularly, I think, Hecker could. St. Paul was a Jew who became a Christian. He was a convert and yet he never lost his Jewish identity and the value of that identity to him. He grew up on the eastern side of the Mediterranean and, yet, proudly claimed Roman citizenship. He was a highly educated man. He was a very articulate man. At the same time, if we read him, especially his epistles to Romans, 1st and 2nd Corinthians, Colossians, Ephesians, Galatians... those letters reveal a person not only of very high intelligence but also of deep, deep passion. He was a man of great feeling. He is often thought of as a kind of walking egghead but, if you really read those letters, he was involved in controversies, in deep relationships and in friendships with people. I think Hecker and the early Paulists saw in St. Paul's experience something of the idealization of their own experience. Maybe Paul was a way for them to understand their own experience, their own spirituality, of being American and being Catholic at the same time...being people who felt they had a gift for the world, as did Paul. Paul did not want to simply serve potential converts among the Jewish church, among Jewish communities of his own world. He said "I feel called by God to go elsewhere, to go beyond, to bring the riches of God -- God's revelation in Christ and the Holy Spirit -- to other people beyond the Jewish community". So, Paul becomes the Apostle to the Gentiles. I think the early Paulists, especially Hecker, felt a kinship with that kind of spirit and spirituality of Paul.

FR. FRANK: *Hecker would write, at points in his life that the whole purpose of the Church, the scriptures, the sacraments, the hierarchy, the parish (and all of that) was basically to help us become more attentive and more obedient to the Holy Spirit inside of us. There was a way in which he balanced his own sense of being an American and his own sense of being Catholic, even though they might seem somewhat contradictory. He balanced his own internal Spirit-driven life with the exterior realities of the Church and its various sacraments, its hierarchical structure and its parish life.*

FR. JIM: I think so. In Hecker's day, even in our own time down to around 1950 or so, the Church was seen as a kind of very formal, external-authority-driven institution. As you were saying, without denying or wiping out the institutional character of the Church, what Hecker was trying to discover and bring people in touch with, was the inner life of the Church. Thus, the importance of the work of Hecker and the Paulists: of preaching, of the sacraments, of the importance of the individual. He was always speaking about the individual and

spirituality and the need to cultivate the unique gifts from God in individual life. It's only in that cultivation that we can find the energy which will enable us to work together in mission. He was always trying to bridge institution and charism, institution and individual, group and individual, inner life and outer life. He came under a lot of criticism for this. Some people thought, when they heard and read him, that he did not care about the external Church...not true! He realized that the community, the Church as a community of faithful, as a community that had leadership, that had a tradition, that has an enormously rich intellectual, spiritual tradition...that all those gifts were there to be used by every individual to their fullest capacity. He said, yes, we are Catholics...we are Catholics who believe that every individual is led by the Spirit of God and is touched by God's Spirit. Every Catholic has got to enter into the experience of the Spirit in his or her life and in the circumstances of his or her life and to find, in those circumstances, what meaning his or her life has...for himself, for herself, for other people and for the Church.

FR. FRANK: *That explains why we have such a perception of the great diversity of individuals in the Paulist community and, we presume, within the Paulist Associates. The Holy Spirit leading and guiding each one with the particular and distinct gifts that each person has, will in fact, bring forth something different and unique each time.*

FR. JIM: Exactly! ...and this isn't easy. Hecker himself said that the individuality of the believer, the individuality of a Catholic Christian person, of a Paulist, cannot be stressed too strongly if and when that person is led by the Spirit of God. There is a great sense of trust in the Spirit. Also, it is a tremendous job; the work of attention to one's life, attention to one's relationships with other people, attention to the tradition in which one is living. How is the Spirit expressing the Spirit's own impulses in my life through all these various ways? It is not just doing what you feel like doing. It is the individuality of a person coming alive in dialogue with authority, with tradition, with possibilities, with politics, with philosophy, with art, with one's tragedies as well as one's successes in life. All this has to come together because all of this is fostering bringing the individual into community to work that out. Each one of us has an enormous task trying to work that out. The difficulty for some Paulists and maybe some Associates, is that you try to work it out in your own head by yourself and that is probably just a *part* the discernment process that goes on. We really need to be able to share these kinds of questions with one another. I see that as part of the spirituality of Paulist association...trying to articulate my own experience of what I think God is calling me to and asking people to reflect on that with me and to guide me in the sense of: you know me to some extent. What do you think God is asking of me at this point in time?

This whole thing is about being attentive to the inner Spirit. Jesus said, "The kingdom of God is within you." We also know that the Kingdom of God is beyond us. It is within and greater than us. How do we get those aspects of the Spirit and the Spirit's presence and the Spirit's action? How do we get that together in our lives? That really is the question our spirituality is trying to answer.

FR. FRANK: *As we get to the end of this dialogue ... the last Paulist assembly voted to move forward the Cause for Sainthood for Isaac Hecker and this vote was affirmed by Cardinal Egan in January, 2008 when he formally opened the Cause for Hecker at St. Paul the Apostle Church in New York where Father Hecker is buried. This gives us at least the*

imagination, the fantasy, if you will, of thinking of Father Hecker as a saint. What would his sense of sainthood have to say to any of us living today with the struggles, the questions, the issues that we face here in this decade of the 21st century?

FR. JIM: Wow, I think he is a saint! I really do because, in all the circumstances of his life, he never lost the sense that he was a friend of God and that he was being enlivened, energized by God and God's Spirit to do God's work in the world. He did that even when, as a seminarian preparing for priesthood, he couldn't study. His seminary career from the outside looked like a total failure. Yet, he impressed people with his own sincerity and with his ability to live integrally and to live for other people in a healthy way. He impressed them enough that he was accepted into the Redemptorist community and was ordained.

When the Redemptorists didn't feel that they wanted him to continue, that they didn't want him to go beyond German language and ministry, he kept working at what he thought was God's call to a wider sense of ministry and service. He kept that up all his life, even when some of the Paulist Fathers didn't believe what he was all about. He did that, not just because he was stuck on his own ideas, but he did that because he felt deep down (and he got a lot of confirmation from a lot of people) that what he was about was God's work, God's life, God's grace and God's love in the world.

FR. FRANK: *That has something to say to us today as we try to figure out what it means to be a Catholic, to be a Catholic American and to be a Catholic American in a Church that seems to be undergoing transition and tension and in an American society that has its degrees of pushes and pulls in different directions.*

FR. JIM: Absolutely...the circumstances of life are different, 150 years now, after Hecker and the other four began the Paulist Fathers but, in many ways, the tensions remain, the conflicts are there, and we continue to try to find our way.

How is it possible for us, as American's and Catholics, to be so gifted and yet at times to take our gifts for granted? If we don't take them for granted, if we take them as the gifts they truly are, how can we make them of service to other people? That is a question for the Church, that is a question for our society and that is a question for our place in the world. I think Hecker is very relevant. His experience is still very relevant and can be a kind of template against which we see our own journeys with the same kinds of questions today.

FR. FRANK: *Hecker's own sense of following the Spirit, which is a genesis of his holiness, can also be a guide for us who follow in his footsteps ...whether we are Paulist Fathers, Paulist Associates, co-workers or participants in Paulist congregations. In the letter to the Romans, Paul says that "the initial energy of creation and the renewed energy of redemption are all at work and the Spirit is still leading us into a future that will look more like God and God's love". How do we do that? We answer that in the depths of our own individual hearts and lives. We answer that in community with others and we answer that as the world. Yes, the Spirit is alive and well! Can I be alive and well in that Spirit?*

QUESTIONS FOR CONSIDERATION

1. What is your understanding of spirituality? Do you think modern people are searching for spirituality today? What do you think is at the heart of their search?
2. What are the main elements of Christian Spirituality that resonate with your personal life?
3. What elements of Paulist spirituality do you find most appealing? How does Paulist spirituality differ from other main types of spirituality in the Church? What is your sense of being “led by the Holy Spirit” and the diversity of religious development?
4. In what ways would you see Fr. Isaac Hecker as a saint? How might the declaration of his sainthood affect your life?

Session Four:

The Paulist Mission

Since the time that the formation talks were first published, the Paulist Fathers have reflected on, and updated, materials about their mission. The following resources are the materials that the Board feels would be best used in the formation process.

The information on the formation talk follows.

Mission from the Paulist Fathers' website: <http://www.paulist.org/our-mission/>

The Missionary Society of St. Paul the Apostle ("The Paulist Fathers") is a community of Catholic priests who share the Gospel of Jesus Christ through mission preaching, media, campus ministries, parishes, downtown centers, the arts and more.

Led by the Holy Spirit, we focus on **evangelization** (reaching out), **reconciliation** (bringing peace) and **ecumenical and interfaith relations** (seeking unity).

Every day, across the Internet and airwaves, in bookstores and campus centers and in communities and churches, we navigate between the spiritual and the secular to meet every person at any point on their journey of faith.

Some have called us "America's friendliest priests." With due respect to all of our brother priests, that's a compliment we gladly accept!

Mission Direction Statement

In the new millennium, the Paulist Fathers and their lay colleagues continue to draw upon the legacy of our founder, Isaac Thomas Hecker. Attentive to the movement of the Holy Spirit in our midst, and faithful to the example of St. Paul, we recommit ourselves to evangelization in all its forms as our central mission. This apostolic vision must recognize the multicultural reality of our society, the diversity of North American religious experience, and the value of Paulists and laity working together as partners in the transformative work of Spirit-driven ministry.

Evangelization extends to the whole human experience, transforms cultures by Gospel values, promotes justice and originates and culminates in the preaching of the Good News. Within our Paulist history and tradition, our charism lies in awakening seekers to the love of Jesus Christ. In service to the wider Church and in a spirit of collaboration, we call and form disciplines in mission who invite others through proclamation and witness to share in the rich Catholic tradition.

Living the Gospel calls us to work for **Christian Unity**, the goal of giving a more visible expression to our deep communion in the one Body of Christ. Ecumenism opens us to the spiritual riches and Gospel traditions of other Christian churches and communities. The one Spirit of Christ, poured into all hearts, urges us to work with our brothers and sisters for union in faith, life, worship and mission towards the unity God wills for the one church of Christ.

Promoting justice and healing, **Reconciliation** makes tangible the compassionate, forgiving embrace that is the Church. Paulists enter into God's action of seeking out the lost, the alienated, the hurt, and the broken. We minister especially in welcoming people back to the Church. In broader terms, the Spirit impels us to find common ground, working for cross-cultural understanding, peace, justice and human liberation. We recognize that action on behalf of justice is constitutive of the preaching of the Gospel.

Attuned to the whole human experience, **Interreligious Relations** open us to our unique spiritual kinship with the Jewish people and to the movement of the Holy Spirit in Islam and in other world religions. This work engages us in a dialogue of life, action, spiritual experience and theological exchange. These forms of dialogue, good in and of themselves, deepen our understanding of one another and cultivate respect for diverse religious heritages as we journey together in and toward truth.

The Paulist community affirms the central mission of evangelization and its related ministries of Christian unity, reconciliation and interreligious relations. Therefore, we dedicate ourselves, with our lay and religious associates, to advance these missionary endeavors.

From the 2014 General Assembly

Mission: A Pilgrim Journey: A Reflection for the Paulist Fathers

The General Assembly of 2014 affirms and builds upon the work of the 1989 ***Constitution of the Missionary Society of Saint Paul the Apostle***, especially paragraphs C2-C7, the 2002 ***Mission Direction Statement*** and the 2010 document, ***Mission in an Era of Dramatic Changes***.

Conscious of the breadth and depth of these documents given to direct the Community's mission, we urge a deepening awareness of that mission in our daily Paulist life. In four short years, significant changes in our culture and our Church have occurred. We are particularly conscious of the deepening phenomenon in the United States in which people declare they have no religion and need none. Materialism seems to satisfy the longings of many hearts, which, St. Augustine declared, only God can satisfy. The call in America for evangelization could hardly be stronger. Our patron St. Paul reminds us: "Woe to me if I do not proclaim the Gospel" (*1 Corinthians* 9:16).

The essence of our Paulist mission comes from our founder, Servant of God Isaac Thomas Hecker. Propelled by his own conversion, Hecker believed and acted on what he saw as a natural and appropriate object of his missionary efforts: "Protestant America." His hope was to "make America Catholic." The Second Vatican Council is the prism through which we re-interpret Hecker's missionary approach.

In light of the Council's call in the ***Decree on Ecumenism***, we are deeply aware that the Council named Protestants and Orthodox Christians "our separated brethren." Furthermore, the Council urged Catholics everywhere to re-evaluate their relationship with those outside

the Christian faith, with a view toward charity and understanding. Hecker's missionary approach has been re-energized and expressed anew through our current mission articulation. Pope Francis reaffirms this expanded sense of evangelization in *Evangelii Gaudium*: "We must never forget that we are pilgrims journeying alongside one another."

Led by the Holy Spirit, the Paulists are a missionary community that forms Catholics for mission, giving particular attention to those beyond the Catholic community.

The **qualities** with which we embody this mission are freedom, joy, respect and understanding, and invitation and welcome, so we may display the love of Christ and his Church to the people we encounter.

The **vehicles** in which we build these important relationships include expertise in media, skillful use of technology, excellence in preaching, and missionary parishes, campus ministries, and foundations.

The **avenues** through which we actualize the mission are evangelization, reconciliation, ecumenism and interfaith dialogue.

As Paulists, we are called to witness to life in Christ and to advocate for service, justice and peacemaking. In this way, we share in God's mission of love to the world. We are joy-filled because we are privileged, as Church and a religious society, to be a part of that mission.

Resolution: We recommend *Mission: A Pilgrim Journey* to the members, novices, Associates and Paulist coworkers in a media form that will induce discussion.

MISSION IN AN ERA OF DRAMATIC CHANGES

PROLOGUE

The Paulists are a community attentive to the Holy Spirit in the service of God's mission on earth. St. Mark's gospel tells us, "Jesus came into Galilee preaching the good news of the kingdom of God" (Mark 1:14). At times throughout our history, we spoke of "making America Catholic," "zeal for souls," and being "missionaries to Main Street." We believe that the Holy Spirit calls us to a radical missionary identity and imagination. This demands a change of heart as a community and individually. We invoke the Spirit to continue to convert our lives and our ministry. This will require new initiatives. It may entail letting go of some ministries. Either way, the Spirit calls us to refocus our time and energy.

Gathered in General Assembly in May 2010, we see before us a crisis in mission. Yet, this crisis for us is more blessing and opportunity, than simply challenge. Our founder, Isaac Hecker, once said that "the trials and sufferings of the faithful are the first steps toward a better state of things...so many preparatory steps to a Pentecostal effusion of the Holy Spirit on the Church, an effusion, if not equal in intensity to that of apostolic days, at least greater than it in universality."

One challenge before us is that the Holy Spirit is calling us to accomplish our mission more efficiently and creatively in a world of diminished resources. We are fewer in number and older than we once were. A similar challenge is faced by the local churches with whom we partner. There is even a lack of Sunday Eucharist in some places. We, along with dioceses, also experience reduced financial resources after repeated economic difficulties. Can we rise to the occasion and preach the Gospel with limitations we did not imagine in years past? Empowered by the Spirit, we believe we will. As our patron, St. Paul, reminds us, "I can do all things through him who strengthens me" (Philippians 4:13).

In this era of change, how shall we celebrate the mission and ministry that make us distinctive, so that others grasp our vision and join in this great Paulist adventure?

Thrust into these more challenging, but opportune, times, we commit ourselves to a deepening of our missionary spirituality and identity. This is not so much about programs or projects but about *who we are and how we embody what we do*. It is bound up in the way we live and pray when we are at our best -- discussing the state of the Church and society when we gather, reading and talking about new books, the arts and media, hearing the stories of people from outside our faith tradition, welcoming people often to our foundations and homes, and praying for our mission together.

Having been blessed by this crisis in mission, we continue to examine and reset our priorities, both personally and as a Community, making the following recommendations:

Short-Term Directions

Deepening Mission Identity

Paulists are, in essence, missionaries. We constantly need to renew fervor for outreach. As the Apostle Paul wrote: "So we do not lose heart... Our inner nature is being renewed day by day" (2 Cor 4:16). Such conversion of our own hearts, which this Assembly identifies as a fundamental need at this time in our history, will give more power and authenticity to our mission and call as Paulists. As a result, a renewed sense of mission will inevitably influence others, particularly those with whom we minister, Associates, collaborators, and those interested in joining us in volunteer work or in pursuing a Paulist priestly vocation. We continually renew our missionary passion inspired by the Mission Direction Statement of 1986, and revised in 2002.

This Assembly proposes short-term directions that Paulists need to hold up as ideals, with a view to embodying more clearly, for us and others, the passion of the Gospel. This Assembly articulates these directions with the hope that, individually and collectively, they can engender a more powerful vision, and a sharper Paulist identity, as missionaries. We present these as invitation and challenge to our brother Paulists, whether in our individual or communal lives.

- I. Father Hecker remains the model of mission-driven prayer. We strongly call upon Paulists to regularly set aside time, in creative but distinct ways (e.g.: a weekly holy hour), to pray for seekers, for unity among Christians, for understanding and respect among adherents of all world religions, and for reconciliation in all its forms. Father Hecker's words, conveying his spirit, should be readily in the minds of Paulists, Paulist

Associates and all those connected with us. We need to make spiritual reading of Fr. Hecker, other Paulists, and those who have a vision for contemporary mission a central place in our discipleship.

- II. This Assembly desires that the spirit of mission permeate our Paulist houses and foundations. Beyond prayer, issues of mission need to have a prominent place in our common gatherings. Paulist discussions in our houses and on the internet should percolate with books, articles, personal sharing and animated conversation about how our mission is unfolding today. Sunday assemblies are opportunities for mission-focused prayer, preaching, and witness. All of this should help reinforce our Paulist mission toward those we are primarily called to serve: those without faith or without a consistent place of worship, those with fragile or minimal identity with the Church (particularly young adults), other Christians, and believers of other faiths.
- III. Outreach holds a special focus in Paulist Mission, particularly to those who are seeking and the growing numbers of people who do not identify with any religious group. Fostering movements to help draw people to inquiry about Christ and to the catechumenate, within and beyond the communities we serve, makes a forceful claim on Paulist attention. A “new apologetic,” rooted in Fr. Hecker’s style of affirming the place of the Spirit in culture, and responding to the needs of the human heart and questions about human meaning, needs to become a central theme in Paulist preaching, publishing, internet and media efforts, evangelization programs, and all forms of ministry.
- IV. From our earliest parish missions to today’s offices and programs, reconciliation springs from the roots of Paulist identity. As people committed to bridge-building, Paulists ought to be in the forefront of reconciliation ministry, both to those disposed to return to active practice in the Church and to those whose depths of alienation pose real challenges. New programs and approaches to reconciliation must be developed that are aware of the careful and humble listening that is part of this ministry. Paulists are called to serve the wider Church by imagining ways reconciliation can happen among people, social groups, organizations and institutions.
- V. Unity is *for* mission. Paulists need to seize every opportunity to make more visible our unity in Christ and our deep communion in the Trinitarian life through baptism with other ecclesial communities of Christians. Our parishes and the neighboring congregations should be powerful examples of Christian communities growing together in response to the call of Christ, in service of the world, and, in whatever way possible, in prayer and discipleship. Paulists can never be content to just be among “their own.”
- VI. Paulist mission also unfolds into inter-religious dialogue. Although distinct from proclamation, this dimension of mission brings about witness and sharing, joint efforts for peace and social needs, and a direct example of how God calls diverse people to be and work together.

To further deepen our passion for mission, we now address areas pertaining to ongoing formation.

Education for Mission Formation

In order to recapture a missionary spirit in ourselves, our students, novices, and collaborators in a multi-cultural context, we recommend that:

- I. The General Council:
 - A. Lift up elements of missionary identity and spirituality and give them the highest priority in our ongoing education and development, such as:
 - 1. Being sent to bring the Gospel.
 - 2. Spirituality led by the promptings of the Holy Spirit.
 - 3. Operating at the intersection of faith and culture.
 - 4. Primary concern with those outside the Roman Catholic Church.
 - 5. Attention to the words and teachings of Isaac Hecker.
 - B. Invest in higher education to ensure ongoing leadership in Paulist mission directions.
 - C. Foster the training of Paulists and collaborators in listening skills to engage in the various levels of reconciliation ministry.
 - D. Commission our national offices to work together to produce an instrument to support our local foundations in pastoral planning for Paulist mission.
 - E. Expand the usage of St Paul's College for workshops for Paulists, collaborators and Associates related to Paulist mission.
- II. The Formation Team
 - A. Lift up elements of missionary identity and spirituality and give them the highest priority in the education and formation of our students and novices.
 - B. Encourage structured Paulist mission-specific apostolates and cultural immersion experiences for students.
- III. Paulist Pastors and Directors
 - A. Draw upon the expertise of Paulists and others toward engaging in Paulist mission in a multi-cultural church.
 - B. Give particular attention to the multicultural context of our mission and ministry, particularly the emerging Hispanic population.

Allocation of Resources: The Way Forward

Given the limitations of resources at the present time and the probable need to withdraw and expand foundations in the short term in order to reach a level of Paulist commitment sustainable in terms of adaptability for mission;

Given that we have recently experienced withdrawals and expansions, and that we can, and should, reflect on the lessons from those experiences;

Given that the commitment to Mission Direction Statement in a particular foundation is often not a matter of geography or local circumstances but a product of Paulist and lay leadership and commitment over time;

Given that all specific commitments in Paulist life are mission-bound and transient;

We offer the following resolutions:

- I. We mandate that all entrances into, and withdrawals from, local foundations be prayerfully ritualized according to appropriate local circumstances and custom with attention to the human, spiritual and emotional experience of new beginnings as well as separation for the sake of both the local foundations involved and the Paulists who serve them.
- II. We recommend that the General Assembly, General Council, and the Presidential Board take into account the practical and historical implementation of the Mission Direction Statement when making decisions about the opening and withdrawal from foundations, as well as other criteria, including:
 - A. The Paulist mission identity and spirituality present in the foundation;
 - B. The commitment of the local foundation to the Paulist community measured through participation in Paulist programs, events, national ministries, vocational efforts, lay leadership, and financial support;
 - C. The size of the Paulist house (or potential house) involved and how it might provide for the needs of members of the Society, including members in Senior Ministry Status;
 - D. How the foundation does, or does not, contribute to Paulist commitment to young adult and campus ministry;
 - E. How the foundation does, or does not, contribute to Paulist service of the multi-cultural Church in North America, as it is currently comprised demographically.

Toward Long-Term Growth

In the next five years, we recommend:

- I. Generating the resources necessary for the ongoing work of our mission.
 - A. Financial Resources
 1. Increased collaboration with our Office for Financial Development, including 100% participation in the Paulist Annual Appeal, Planned Giving programs, and solicitation of major donors and foundation grants;
 2. Rebuilding the Paulist investment portfolios sufficiently to support 25% of the Society's annual operating budget nationally. This will require fiscal discipline in the current expending of our investments and in the projected income from current and future contracts to alienate land; and
 3. Provide training and continuing education for Paulists in the areas of development, fundraising, management and budgeting.

B. Personnel Resources

1. Reduce our institutional commitments to a level that will allow us to pursue our primary mission objectives, as well as allow for the higher education, sabbaticals, and exploration that will advance those objectives in the long term. Such reductions, to be planned by the General Council in consultation with the Paulist membership, should (a) make possible the appointment of pastors sufficiently competent and physically able; and (b) make possible for Paulists on staff to have some freedom to reach beyond the institutional commitment;
 2. Instill in our Paulist corporate culture an explicit commitment to wellness and mutual accountability;
 3. Make additional resources available to our Vocations department, recognizing that recruitment is the single most important factor in resolving our crises of personnel, finances and mission; and
 4. Form and train our missionaries to function in a multicultural church, using the most appropriate tools and structures to advance our mission objectives in a rapidly changing cultural context.
- II. Working with experts in the fields of marketing, communications, and media relations, to develop a consistent public image designed to represent positively the Paulists to the primary audiences of our mission objectives (seekers, young adults, the unchurched, other Christians, dialogue partners of other faiths and alienated Catholics, as well as potential vocations candidates, benefactors, and other funding sources).
- III. After a period of consolidation and refocusing intended to protect a sustainable core of resources for our mission, we will begin a process of planned expansion of our mission presence.
1. This growth will primarily allow us to engage more specifically those we are called to serve (seekers, young adults, those on the edges of involvement in faith);
 2. One of the prime areas of growth should be in our commitment to new media, following the successful model of *Busted Halo*, focused on the other underserved audiences of our mission objectives;
 3. As we experience growth in vocations and others in alliance with us, we should amplify our geographical presence, with a view to those areas of North America which allow us to concentrate on our specific mission and provide the greatest access to those whom we are called to serve. We envision greater Paulist presence in the Hispanic community;
 4. Such expansion should be done to form houses characterized by sufficient resources for ministry to support a solid core of Paulists (and collaborators) and able to sustain itself through a variety of circumstances. It should also be done in a way that potentially expands the base of those who are able to support Paulist mission and ministry locally and nationally; and

5. Our growth and expansion will be accomplished in ways that will best serve the multicultural needs of the Church and society.

EPILOGUE

We are privileged to carry on the mission of Servant of God Isaac Thomas Hecker in our lives and in our ministry. With this renewed missionary spirit, we approach the challenges of our times with confidence and the power of the Gospel. We seek “to share the reasons for our hope” (1 Pt 3:15) with our collaborators and Associates and invite them to journey with us.

We mandate that the Presidential Board and the General Council offer this document to all Paulists for ongoing reflection and for discernment of appropriate implementation.

“Our power will be in presenting the same old truths in new forms, fresh new tone and air and spirit” (Isaac Hecker).

Additional Resource

You may wish to consult the Associates’ talks on the website (Paulist.org) for Fr. Steve Bossi’s presentation on the Mission of the Paulists.

Fr. Stephen Bossi, ordained in 1986, served at the United States Catholic Conference before being drawn to the Paulist Fathers. In his varied Paulist career, he has served at college campuses and also as the pastor of St. Philip Neri parish in Portland, Oregon, and Associate in Toronto, Ontario, Canada, as well as in Rome, Italy. He is also a past Director of Formation.

<http://www.paulist.org/associate-talks/>



QUESTIONS FOR CONSIDERATION

1. How do you think that the Paulist Mission Statement resonates with the needs of the North American people today?
2. What is your sense of the word “evangelization”? How do you see this aspect of Paulist mission in your own life experience?
3. What changes do you think came about in the Paulists as a result of the Second Vatican Council?
4. In 1986, the Paulists described their mission as “Evangelization, Ecumenism, and Reconciliation.” What plusses and/or minuses do you see in this formulation of the Paulist mission?

5. How do you see the importance of ecumenism and interreligious dialogue in today's Catholic life? How are these related to evangelization?
6. What do you think makes it hard for some Catholics to connect with their Church today? What kinds of approaches might draw such people back to the practice of their faith?

Session Five:

Paulist History

Paul Robichaud, CSP

Fr. Paul Robichaud was ordained in 1975. He has served in campus ministry as well as a reserve chaplain in the United States Navy. He received his Ph.D. in history at UCLA, following which he served as Archivist and Historian of the Paulists. Having served as the Paulist Procurator General in Rome and Rector of Santa Susanna parish, he was appointed postulator of the Cause for Fr. Hecker's canonization. He now continues to work on Hecker's canonization and a book on the history of the Paulist Fathers.

<http://www.paulist.org/associate-talks/>

Transcript: Formation Talk #5 — Paulist History

Part 1

In the year 2008, the Paulist Fathers celebrated the 150th anniversary of their founding. The following is a short history of their mission and I am Father Paul Robichaud. The Paulist Fathers are in many ways a reflection of the North American Church. When they were founded in New York City in 1858, the modern American Catholic Church was very much in the process of development. Today, many things that modern Catholics take for granted, such as parish organizations, religious education programs, music at liturgy, the use of media to disseminate information, were all new and, in fact, developing ideas and programs. Even preaching at Mass happened infrequently and oftentimes not very well. Today, Catholics represent almost one quarter of the American population. In 1858, they represented less than 10% of the population. They were often immigrants and many did not speak English but rather German or Gaelic or other European languages. The influx of new Catholics outstripped the resources needed to minister to them in the 19th century. New parishes, schools and convents, hospitals and colleges were all very badly needed and many priests and religious were recruited from Europe in order to staff them. For the Paulists, the pressing needs of the developing Church created conflicts for their work.

The early Paulists were excellent pastors but their primary work was missionary preaching and they wanted to preach not only to Catholics but non-Catholics as well. This was difficult to do when there was such a great need to simply take care of the basic pastoral needs of so many immigrant Catholics. Another element that characterizes the early Paulists was the fact that they were themselves converts to Roman Catholicism. By the end of the nineteenth century, this would change as the Paulists began ordaining the sons of Irish immigrants and, in time, German, Italian, and Polish second-generation Americans would also become Paulists. The Paulists were unique in that conversion primarily characterized their work and that so many of the early Paulists were themselves converts.

The Work of the Paulist Fathers – Their Antebellum Beginnings

The first Paulists, like the first diocese in America, grew up in the early period of American history. When Isaac Hecker was born, James Monroe was the President of the United States. Thomas Jefferson and James Madison, the respected authors of the Declaration of Independence and the Constitution, now venerable former Presidents, were still alive and active. Some ten years after Isaac Hecker's birth, Andrew Jackson became President and brought about an entirely new stage in American history.

The age of Jackson was a chaotic era of great energy, opportunity and diversity. America was an adolescent with a quite uncertain identity. The founders of America were now dead but what they left was an age characterized by immigration, mobility, economic expansion and a growing sectionalism in American society that would take a Civil War to resolve.

During the formative years of Hecker and the first Paulists, these forces produced a search for a uniquely American identity that answered the chaos and ambiguity of their time. After all, it was an age of many things, of many "isms", of Revivalism, Abolitionism, Unitarianism, Mormonism, Transcendentalism and great social experiments such as Brook Farm, Amana, Oneida and New Harmony. John Farina, in his book on Hecker, gives us a good description of how these influences played out in Hecker's life. Isaac Hecker struggled with what it meant to be an American and he found that answer in the Catholic Church. Being a good evangelical, he was convinced that the nation could replicate his conversion in like fashion. The bishops of young America like Hughes, England, Purcell and Spaulding wanted immigrant Catholics to become American. Hecker wanted Protestant Americans to become Catholic. From these two visions would come the Paulist Fathers whose ministry took up both tasks.

Who were the first Paulists and what was it that they set out about doing? Isaac Hecker, Augustine Hewitt, George Deshon, Francis Baker and Clarence Walworth met in the spring of 1858 at George Hecker's home in the Lower East Side of New York to decide upon a new rule and to establish a mission for the Paulists. What had begun a year earlier as a way of protecting their English speaking Redemptorist mission band from being dissolved had now become an opportunity to create a completely new institute, with Rome giving them their freedom through dispensation. All five were, or had been, Redemptorist missionaries but they were unique Redemptorists. The five were converts and, with the exception of Isaac Hecker, they derived an education and circumstances from fashionable and well-heeled American Protestant families. Clarence Walworth considered himself a step above the rest. His family mansion in northern New York had entertained such figures as Andrew Jackson, Martin Van Buren, James Fennimore Cooper and Stephen Douglas. Walworth, the best preacher of the group, had been an attorney before he entered the ministry and had a national reputation as a speaker. George Deshon abandoned a promising career in the American military. Had he kept to his initial career, Deshon may have emerged from the Civil War as an American hero or a politician like his West Point classmates, Ulysses S. Grant, Abner Doubleday or William Rosecrans. His military connections enhanced his later reputation in a Victorian age that romanticized the Civil War. Augustine Hewitt and his friend, Francis Baker left promising careers in the Episcopal Church to become Catholic

priests, classic examples of the Oxford movement in America begun by John Henry Newman. Hewitt was a graduate of Amherst, Baker of Princeton. These were not your ordinary Redemptorists. What would shape the work of the Paulists, however, was the vision of Isaac Thomas Hecker and his belief that Catholicism was the perfect answer to the spiritual longings of a young America. What happened to Hecker and to Walworth, Hewitt, Baker and Deshon could happen to every Protestant American if he or she had the opportunity to be introduced to the Catholic faith, free from bias and polemic. And not only did Hecker believe in the perfect compatibility of America and Catholicism but that a future Catholic America would renew the entire world with energy and hope.

The Paulists began in a debate over Hecker's vision, which Clarence Walworth disagreed with, at George Hecker's house on the lower East Side of New York. Walworth hoped that, despite the formal separation from the Redemptorists, this new order, the Paulists, would continue the primary work they had been doing, which was preaching parish missions to Catholics. Hecker wanted to create a new community, an institute free to reach out to Protestant America and free from the religious rule that he had found so repressive as a young Redemptorist, replacing it with a simple promise that the Paulists would bind themselves together to live out poverty, chastity and obedience. Walworth wanted to keep the Redemptorist rule as it stood but to do so as Paulists. Walworth also wanted the new community to take a parish as a base of operation, preferably in the diocese of Newark. Hecker would compromise but not sufficiently for Walworth who eventually left the group. Hecker, while a visionary, was also an American pragmatist. The American bishops would not support a new order that wanted to work primarily with Protestants when there was this great need to take care of the immigrant Catholics, most especially Archbishop John Hughes of New York who did not particularly like Protestants, let alone want to devote valuable priests and resources towards them. And Hecker wanted the Paulists to begin in Hughes' diocese of New York, America's busiest and most dynamic city. The Paulists did take a parish as a base in New York, the parish of St. Paul the Apostle, which also celebrated its 150th birthday in 2008. And Hecker also accepted the work of giving missions to Catholics as a way of financially supporting his work among Protestants.

The parish mission began after the Reformation as a way of bringing Catholics back into the Roman Catholic Church. But let's stop and speak about the parish missions over which Hecker and Walworth debated during the founding meetings of the Paulists. Parish mission preaching began after the Reformation as a way of stopping Catholics from becoming Protestants, which was its original purpose. But, in time, parish mission preaching developed into a means to strengthen and reinvigorate parish life. The missions were normally one or two weeks in length. Sessions were held in the early morning and in the evening to wrap around people's work schedules. Sometimes, day events might occur for children. Mission themes followed two tracks. The first was catechetical, teaching people basic catechism – one God, the Virgin Mary, the Church and the sacraments but the second track of the mission was emotive, preaching the death and resurrection of Jesus, reminding the listener of the burden of sin and the agony of hell and calling them to confession, communion and back into the good practice of the Church. In this sense, the mission resembled Protestant revivals, also popular during this period of American history. Non-Catholics attended these missions. Sometimes they came because they were married to Catholics who dragged them along. Sometimes they came because they were interested or

curious to learn something about the Catholic Church. Sometimes they came because the parish mission was the only event going on in town that week.

The Jesuits and the Redemptorists conducted parish missions to encourage religious practice. Brought to America, these missions were adapted to different needs. In rural areas, where Catholics were often scattered, the visit of a priest triggered a Catholic roundup to encourage people in the practice of their faith and thus a mission was greatly appreciated. In large cities populated with an influx of Catholic immigrants, the mission served to reinforce Catholic identity and ward off the proselytizing by Protestants. In the latter part of the 19th century, the Catholic missions conducted by the Paulists, the Jesuits and the Redemptorists were a time when Catholics from all walks of life could come together and find something. Devotions, processions, blessings of the sick, sermons on sin and drunkenness, massive lines for Confession, First Communions, Baptisms, Confirmations, the renewal of baptismal vows, the taking of the Temperance Pledge -- these were all parts of the parish mission in the 19th century. The great prize was the occasional Protestant who would convert and be baptized by the mission's end, oftentimes considered the criterion for the mission's success. With so much potential variance in the shape of the Catholic mission, religious orders, and mission teams within religious orders, specialized in certain styles of missions. For example, Passionist missions always included the blessing of the sick with a number of reported healings and Paulist missions, as they evolved, came to include the Temperance Pledge and made some accommodation for non-Catholic attendance with special programs for them following the mission. Despite its various forms and its wide audience, the parish mission was primarily directed to working-class Catholic immigrants. The immigrant who was poorly educated in the faith and rarely attended Church was the particular target of the Catholic mission. A "hickory" Catholic, as they were known, became a common phrase for the Catholic whose confession or communion happened only from one mission to the next. Even with the rather temporary success of the Catholic missions, it was a tremendous opportunity for the popular education of large numbers of Catholics. The Paulist missionary was a specialist. One's oratorical ability decided your place on the Paulist mission team and certain types of sermons within the mission, crafted after years of experience and practice, became the high point of the mission and established your personal reputation as a Paulist mission preacher. The introduction of the 5-minute sermon at the 59th Street parish was not only a tremendous pastoral innovation in the 19th century Church (for early morning and daily Masses rarely had preaching) but created an opportunity for budding Paulist preachers to practice their craft in the hope of eventually being on the parish mission band.

Isaac Hecker wanted more than Protestant attendance at Catholic missions. He wanted to devise a program for Protestants. From 1858 to 1871, when his health declined, Hecker experimented with two different programs to reach out to Protestant America. Hecker attempted to add an additional mission week for Protestants at the end of a parish mission for Catholics. Local Catholic pastors, overwhelmed with the needs of their Catholic parishioners, had little interest in supporting such an effort. But the early Paulists, at their own expense, would stay and ask the pastor to at least provide the church space. Far more successful was Hecker on the Lyceum circuit. In the middle of the 19th century, American culture developed around oratory with lectures, speeches and talks given by politicians, explorers, authors and other experts. Most mid-sized towns in America built Lyceums as a

way of showing their maturity as a town and Lyceum programs grew in number, oftentimes bringing the town out for a Wednesday, Thursday, Friday or Saturday night program. While often these programs of lectures were subsidized by plays, musical programs and other forms of entertainment, the Lyceum circuit grew dramatically after the Civil War and lasted well into the 20th century. Hecker went on the Lyceum circuit from 1866 to 1870, giving a series of talks on "Why I became a Catholic" and "The perfect Compatibility of Catholicity with the American Republic". Hecker drew Protestants and discouraged Catholics from attending these evening programs. As his popularity grew, he also raised some significant funds to keep the young order alive, but, as his health weakened after 1871, he withdrew from the work.

The difficulty of the non-Catholic mission led Hecker in a different direction. To paraphrase Paulist Joseph McSorley, Hecker moved from the platform to the press. With the collaboration of his close friend and vicar, Augustine Hewitt, and the financial backing of his brother George, Hecker launched The Catholic World in 1865 and the Catholic Publications Society in 1866. The Catholic World was a name that suggested both Isaac Hecker's universal vision of the Church and his hope that the world would eventually become Catholic. Hecker had written three books on the compelling truth of the Catholic Church and, after a year's run, the journal began the publication of Hecker's work, The Problems of the Age. The Catholic World served several purposes. It created a forum for American Catholic thinkers, it disseminated European Catholic thought and it offered a Catholic alternative to Protestant journals like the Methodist Quarterly Review. The Catholic World became the most influential Catholic publication of the 19th century. The foundation of the Catholic Publication Society in 1866 was a direct assault on Protestant America. The first Catholic tract house in America, the Society published more than 70 tracts for non-Catholics, all free of charge. It became a conventional publishing house after 1874. Finances were shaky and, despite Hecker's eloquent plea for funds at the Second Plenary Council of Baltimore, continuing a free press proved very difficult. Hecker's other great dream in 1871, the publication of a national Catholic newspaper, never moved beyond the planning stage. As Hecker's health declined and his European travels continued, many of these projects came under the administration of his friend and vicar, Augustine Hewitt.

The Victorian Paulists

For nearly the first fifty years of the community's history, the Paulists had only one parish, St. Paul the Apostle in New York. The expansion of the Paulists to San Francisco in 1894 and Chicago in 1903 were attempts to reproduce this Victorian pastoral construct in other regional bases in the American church. These three foundations became the Paulist flagship ministries. St. Paul the Apostle parish underwent a tremendous transition from its shantytown beginnings to the dedication of the church in 1885. The parish was founded on the edge of New York City known for its squatter population of manual laborers. Isaac Hecker was the first pastor and, as Joe Scott CSP noted in his history of the parish, having accepted the parish, he wanted to make it a missionary model for the larger Church. As a Redemptorist, Hecker was familiar with the work of St. Clement Mary Hofbauer who brought the Redemptorists to Austria in 1813. Clement Mary Hofbauer established in Vienna the Church of the Perpetual Mission and, from this example, devised a model of a parish that would continually be involved with a change of heart and spiritual renewal for the entire city.

This was the idea that Hecker had for his first Paulist parish, St. Paul the Apostle. Fifty-Ninth Street was on the cutting edge of the City -- dirty, violent, transient and filled with saloons and temporary housing that gradually gave way to tenements. The neighborhood of the parish seemed strangely inappropriate for so ambitious a piece of Church construction, but St. Paul the Apostle was built for the larger city and, in point of fact, it was built for the larger American Church.

George Searle, Walter Elliott, Alexander P. Doyle and Alfred Young were a second generation of Paulists who helped shape a new stage in the history of Paulist work. This generation of Victorian Paulists combined the different tasks of "Making America Catholic" and "Making Catholics American" by shaping a middle point, the creation of a middle-class Victorian Catholic America that would draw these two disparate groups together. A growing Catholic middle class existed prior to the Civil War and continued to increase throughout the 1870s and 1880s. Catholic lawyers, doctors, store owners, editors and military officers expanded to include Congressmen, judges, Civil War heroes, businessmen and an increasing number of middle-class converts like the first five Paulists themselves. Their organization characterized the Victorian period and Victorian Paulists became leaders in this movement. The work of the Victorian Paulists centered around four things: the 59th street parish, the Catholic Mission created at 59th Street and exported to the larger church, The Catholic World and the creation of The Catholic University of America. St Paul the Apostle parish was a Paulist laboratory. Here, Paulists experimented with the acculturation of the immigrant and the creation of an urban middle-class culture for Catholics. Victorianism was the culture of modernization that the majority of middle-class Americans imposed over an emerging, industrial and mass society. Fervently national, practical, didactic and cosmopolitan, the creation of a Victorian Catholicism appeared the logical result of Fr. Hecker's vision of a Catholic America. The increase in population transformed the neighborhoods from shanties to tenements. An increasing number of lace-curtain, second generation Irish now populated the parish. The number of saloons, however, remained the highest in the city of New York. Temperance, social reform, and education in middle class American values were as much a part of the parish outreach as teaching catechism. Paulist reading circles, Temperance Societies and young peoples' clubs were created to instill American middle-class Catholic values. By 1886, with 1,500 children enrolled in a religious education program and 150 lay teachers, the Paulist elementary school opened. Paulist missions continued and, in fact, when the mission was offered at St. Paul the Apostle Church on a regular basis, it was a chance to experiment and innovate with the mission format.

What underlay the Victorian approach was a marketable vision of a middle-class America, a superbly appointed Church, tasteful and correct liturgy, the rich music of Paulist Alfred Young and his Paulist choir, with an emphasis on congregational singing. A pulpit installed in the center of the Church so that everyone could hear, and the Ninth Avenue L which allowed cross-towners to reach St. Paul, made the Paulist Church the talk of Catholic New York. St. Paul's became the Victorian symbol of a new direction in Paulist work that appropriated Hecker and restructured his passion for outreach. Hecker wanted to evangelize Protestant America by going to them. Victorian Catholics whose concern was the immigrant preferred to create structures that would bring Protestant America into their Catholic backyard. The Victorian Paulists were not content to educate Catholics in

American culture. They were active participants in the creation of an American Catholicism. What Paulist Alfred Young did for American Catholic music, Paulist Augustine Hewitt, Walter Elliott and Alexander P. Doyle did for American Catholic literature, primarily through the *Catholic World*. Now this literature sits on a spectrum from the scholarship of John Gilmary Shea and the poetry of Louise Imogen Guiney to various contributions in American Catholic writing such as Maurice Francis Egan or George Lathrop and finally to a group of rather dismal short stories by aspiring young Catholic writers. In any case, Hecker was their spiritual mentor and Hewitt, Elliott and Doyle became the agents for their publication. The Victorian Paulist Thomas McMillan was a principal organizer and trustee of the Catholic Summer School movement, a Catholic version of Chautauqua. The Catholic Summer School in Plattsburgh, New York educated thousands of aspiring middle-class Catholics in literature, art and history. Shea, Egan, Lathrop, as well as Paulists Elliott, Doyle and Hewitt, were all regular lecturers in Plattsburgh.

The founding of The Catholic University in 1889, idealized as a future Catholic Harvard, brought Augustine Hewitt and George Mary Searle to the first faculty. The University's first rector, Bishop Keane, attributed much of the momentum for the University's creation to Father Hecker's support in The Catholic World. The University was to be at the center of the creation of an American Catholic culture and to create a highly educated Catholic middle class that would provide America's future leadership. Beginning with the theology faculty, the American Catholic Church would now have a theological center. The Paulists arrived in Washington in 1889 as the first religious community to participate in the creation of The Catholic University. Paulist students were housed in the old Middleton Mansion on the grounds of the campus next to McMann Hall and a 25-year lease of free usage was given by Bishop Keane in 1891. Paulist students trained separately at St. Thomas Hall with the University faculty providing lectures. After a term at the new Paulist house of studies, students completed advanced degrees at The Catholic University. Following the Paulist lead, the Marists, the Dominicans and the Holy Cross Fathers all came to The Catholic University. Despite a brief hiatus in the 1920s, Paulists were a continual presence at The Catholic University, as either students or faculty, throughout the history of this institution.

The speaker circuit of Victorian Paulists, unlike Hecker's time, was now directed primarily to aspiring middle-class Catholics. Doyle, Hewitt and Elliott became speakers of national prominence. Like Bishop Keane or Cardinal Gibbons or Archbishop Ireland, with whom they shared many a platform, they articulated a vision of a middle-class Catholicism in a prosperous Catholic America. This Victorian synthesis created an America for Catholic immigrants and, secondarily, a Catholicism for American Protestants. The American Catholicism which the Victorian Paulists helped shape was an alternative filled with many of the values that were part of Protestant America. Protestant America was now a source of competition, rather than a target for evangelization. Outreach to Protestant America did not disappear; rather, it took a backseat to other Paulist work.

Walter Elliott was, in his generation, the Paulist most concerned to continue Hecker's outreach to American Protestants. Elliott became Hecker's principal disciple, an author, lecturer, Temperance advocate and nationally popular Victorian retreat master. Elliott's first love were the missions. He thought of himself primarily as a missionary. It was Walter Elliott who reestablished the missions to non-Catholics in 1894. Where funding for the non-

Catholic missions was difficult, Elliott expanded Protestant attendance to a Protestant week at the end of the Catholic mission. Elliott collaborated with Alexander Doyle who became the editor of The Catholic World in 1892. Doyle established a Catholic book exchange for the dissemination of religious literature and kept Paulist missionaries stocked with cheap books and pamphlets. In 1896, with Elliott's assistance, Doyle published The Missionary, a magazine on convert-making for Paulist and diocesan missionaries. In 1902, Elliott and Doyle opened the Apostolic Mission House at The Catholic University to train diocesan priests in the techniques of missions and convert-making. Isaac Hecker died in 1888 and Elliott set about writing his biography which was completed in 1891. The thrust of the book was a reemphasis on Hecker's vision to convert America, a subtle reminder to his Paulist brothers, whose work drifted now in the direction of Catholics. Hecker, however, had become a hero of the developed middle-class Catholicism and the book only served to drag Father Hecker into the condemnation of Americanism in 1899.

The Victorian Paulists saw their work as a single vision with two different thrusts. In the Gilded Age of American Catholic culture, the Paulists used their right hand to uplift the Catholic immigrant and their left to convert their Protestant neighbor. All were welcomed into a democratic, enthusiastic, sentimental and purely nationalistic expression of Catholic America. Elaborate ritual, rich music, didactic novels, tracts in catechisms, national organizations for temperance, uplifting and good citizenship, as well as two new regional bases, one in San Francisco and the other in Chicago, flowed out of the initial experiment of St. Paul the Apostle Parish at 59th Street. The Paulists were nationally prominent and at the forefront of contemporary ministry. What they created derived directly from Hecker. They were meeting the needs of the Church in the Age. Yet, the trajectory of the Community's work was set now at an angle not of Hecker's direction. Paulist parishes, missions, press and university involvement placed Paulists in their work now with other Catholics. Paulists were known for their work with non-Catholics but it had now become their reputation, rather than the primary thrust of their work.

[THE END OF PART 1]

<http://www.paulist.org/associate-talks/>

Transcript: Formation Talk #5 — Paulist History

Part 2 — The continuation of the Paulist story by Fr. Paul Robichaud, CSP

<http://www.paulist.org/associate-talks/>

From the death of Isaac Hecker in 1888 to the Paulist Anniversary year in 1908: the first years of expansion, growth and the great crisis of Americanism.

When Fr. Isaac Thomas Hecker, the Paulist founder, died in December, 1888, his small Paulist community, just 30 years old, numbered some 22 members. With a growing number of students preparing for ordination, the Paulists were based in just one foundation, the

residence attached to the Parish of St. Paul the Apostle in midtown New York City. There were three principle ministries that were part of early Paulist life.

First, was parish mission preaching, for which the Paulists had garnered a significant reputation by the 1880s. Second, was the innovative parish ministry at the Church of St. Paul the Apostle, which had become a model for Catholic New York. And finally, there was The Catholic World, Isaac Hecker's monthly magazine that had a national circulation of several thousand readers, largely clergy and educated lay Catholics.

The first Paulists, while still Redemptorists, had preached parish missions. And the Paulist community was founded in part in 1858 in response to perceived concerns that their mission preaching might be restricted or even ended. But, when the Paulists were founded in 1858, Isaac Hecker had wanted Paulist preaching specifically directed to Protestant America. Hecker, a convert, like St. Paul the Apostle his patron, wanted his conversion to serve as a model for other American Protestants. Paulist preaching, Paulist teaching and, in fact, every other form of communication possible was to be directed towards making America Catholic. If Protestant Americans could only hear about the truths of the Catholic faith through Paulist missionary efforts, then they, like himself, would become Catholic. And in time America would become a great Catholic nation.

From its origins, this idea of Paulist mission preaching was difficult to execute. Ministry required funding and, for a variety of reasons, funding was not readily available to preach to Protestant America. The results of Hecker's own fundraising efforts went into the building of the Church of St. Paul the Apostle in New York City, when they were not spent sustaining a small community. Preaching missions in Catholic parishes, traditionally a 2-week program - the first week for men, the second week for women - paid the bills and, when possible, Paulist missionaries would ask the pastor to remain for a third week, often at their own expense, in order to preach to local Protestants. But this was the most that Paulist preachers could do. The resources were just not present.

Hecker, beginning in 1866, went on the Lyceum, or public-lecture circuit, speaking about "Why he became a Catholic" and drawing mixed audiences of Protestants and Catholics. Hecker earned a decent wage doing this work, which allowed him to support himself. But this work came to an end in 1870 when Hecker left for the First Vatican Council in Rome. By the 1880s and 1890s, Paulist preaching was almost completely directed to Catholics. But what marked Paulist missions, however, was the sensitivity to the presence of Protestants, usually the non-Catholic spouse who came along to please their Catholic partner or the Protestant neighbor who received an invitation to attend from a friend. This Paulist sensitivity to Protestants characterized their 19th century missions, together with a temperance pledge. Paulist missions when possible always included a night of preaching on the abstinence from alcohol and included some encouragement to take the Pledge, a promise not to drink alcohol for one year, which, of course, was renewable. The Paulist commitment to what was called Total Abstinence came in part from their experience of working among the Irish immigrants of their parish. Preaching temperance to Catholic immigrants was a form of social reform, especially as the early Paulists had come to understand that poverty and family violence were often based in the problem of alcoholism found with immigrant family life.

The second ministry that the Paulists were engaged in during the 1880's was the work of the Parish of St. Paul the Apostle in what is today midtown Manhattan. Hecker had initially been hesitant to take a parish in 1858; rather he wanted to have a residence house, a house of prayer that would serve as a base of operation for his Community's missionary preaching. But Archbishop John Hughes of New York was insistent that the first Paulists take a parish in Manhattan. As Hecker had predicted, the development and care of this parish would place increasing demands on the early Paulists and diverted resources away from their preaching. Now I am not suggesting that the parish suffered in any way, for the same pastoral imagination of Hecker and his colleagues went into the creation of the Parish of St. Paul the Apostle. The early Paulists were to create a model for all Catholic Manhattan.

As the city grew north, the area comprising the Parish of St. Paul developed quickly. In the northern end of the parish were Irish immigrants living in tenements, together with railroad yards, gas-storage tanks, docks and a slaughterhouse. In the center of the parish, were taverns and other theaters, oftentimes diversions that lead people into sin. And in the southern end of the parish, near the new Central Park, were housed lace-curtain or second-generation Irish, such as the Thomas Burke family. Tom Burke was a successful blacksmith and stablekeeper whose two sons, Tom and John, would one day become famous Paulists, ordained around the turn of the century. The parish kept changing in demographics and became an interesting mixture of middle-class Catholic families living next to poor working-class families, a laboratory for Paulist pastoral ministry.

The Paulists sought to make St. Paul's the center of cultural life for Catholic New York. From its beginnings, Hecker wanted to uplift and educate the Catholic immigrants who populated his parish. If Hecker wanted to make Protestant American Catholic, so he also sought to turn Catholic immigrants into true Americans. This new church was dedicated in 1885. It was, in fact, the third church building on the site since 1858. It was a stone church, large, glorious and imposing. Designed on a 13th century Gothic pattern, it had one major difference: it had a wide center aisle, something most Gothic churches did not have. The aisle was some 64 feet wide, according to the wish of Father Hecker, so that, no matter where you sat in the church, you could easily see the priest and the sanctuary. In 1885, Hecker invited the great artists and architects John LaFarge, Stanford White, and Augustus Saint-Gaudens, to consult on the interior design of the church and, in the process, created one of the most interesting new churches in the city in its time.

Music was an important part of parish life and, under the directorship of Father Alfred Young, a great choir was built. Father Young both wrote music, giving us the Paulist anthem "Lead Us Great Teacher Paul" and also introduced Gregorian chant to America, then a new and exciting innovation. Liturgy and the arts were celebrated together, with educational organizations, a new phenomenon in Catholic parish life in America.

Most Catholic parishes in the late 19th-century had two parish organizations, one for men and one for women. The men's sodality often provided a simple form of work insurance. You paid weekly dues to the men's club and, if you were out of work or had an accident on the job, the men's club supported your family. It was that simple and it encouraged young workingmen to come out once a week to parish meetings. This simple form of work

insurance would later develop into a fraternal organization and become one of the largest insurance companies in America, the Knights of Columbus, under the leadership of Father McGivney. Often, pastors encouraged men's sodalities, as they were called, and used these meetings where all the men were present to organize parish projects.

The women's club served to assist the parish as well and often helped out with church decorations. For the early Paulists, though, such simple goals were not sufficient for parish organizations. Organizing adults, oftentimes young adult men and women in the parish, had to be for the purpose of education and social uplift. Parish societies were to be educational societies in the Paulist parish, not simply social gatherings or to provide volunteers for parish projects.

Isaac Hecker founded the first parish library in America at St. Paul the Apostle, providing books and a reading curriculum for young adults in order to better themselves. Parish reading circles developed out of the parish library. The early Paulists also began building a young men's club, providing wholesome activities and, of course, encouraging temperance. As the number of street gangs developed in the parish, young Father Martin Casserly began a ministry, a street-based ministry of outreach and education. His work among street gangs became so successful that the new police commissioner of New York, Theodore Roosevelt, came to know the Paulists through his association with Father Casserly and oftentimes accompanied Father Casserly, or brought journalists or other political friends, on evening walks with Father Casserly in order to talk to gang members on the Upper West Side.

Finally, there was The Catholic World, the last of the great works of the Paulists in the 1880s. Hecker hoped that his eclectic magazine of faith and culture would not only educate Catholic Americans but provide a point of interest for Protestant Americans to learn more about the developing Catholic Church. While Hecker founded the magazine and often contributed towards it, its actual managing editor was Paulist Father Augustine Hewitt. Hewitt was a highly educated Yankee convert who was committed to education and literacy, and The Catholic World became a tremendous outlet for his scholarly energy.

When Father Hecker died in 1888, the Paulists operated out of one foundation, St. Paul the Apostle in New York. Over the next 30 years, from 1888 to 1908, the Paulists would dramatically grow and expand into Chicago, San Francisco, Winchester, Tennessee, Washington DC, Austin, Texas, and Berkeley, California.

But as the Paulists grew, they also faced one of the greatest challenges of their survival, the condemnation of Americanism by Pope Leo XIII in January, 1899.

Americanism is a complicated subject, especially for the purposes of this talk, but I will try to say a few things about it. The great historian of Americanism, Father Thomas McAvoy, who taught at Notre Dame, calls Americanism a "phantom heresy" because, in point of fact, no one was ever identified as actually holding the theological positions that were condemned by Pope Leo XIII. In his encyclical *Testem Benevolentiae*, Leo said simply that the Church should not adapt its teachings to the modern age as a sign of sympathy with new modern theories because these new modern theories were, in fact, wrong. The Pope, however,

never clarifies which specific modern theories he had in mind. He does go on to speak about four specific teachings he condemned.

The first is that external spiritual directions are no longer necessary because of the internal presence of the Holy Spirit in the individual. The second and third concerns of the Pope had to do with Catholic teaching about virtue. Now St. Thomas Aquinas had made a distinction between natural and supernatural virtues. Natural virtues were acquired through learning, discipline and habit. Supernatural virtues were a gift of God and the infusion of God's presence. The Pope said that the modern era found natural virtues more important than supernatural and this was wrong.

Now, today, no one particularly disagrees with this but today, instead of separating these two types of virtues, we would see a partnership between them. Natural virtues are good things and supernatural virtues are even better. And, because the latter are a gift from God, they can, like faith, only be an action of God and not an action of man. They cannot be earned. Today, in a modern understanding of theology, we would probably explain that both types of virtues worked together, as all virtues do, because all virtues work towards the good and all virtues work towards unity with God. And where there is love, which of course comes from God, this infuses and transforms natural habits and disciplines into supernatural gifts of supernatural virtues. So that, in point of fact in today's terms, this separation is not a model we would talk about. We would talk about a partnership and one type of virtue building upon another.

The second distinction that St. Thomas makes about virtue is his distinction between active and passive virtues. Modern Catholics believe that the practice of virtue can be both active, as when we act out a virtue, and as passive, as when we accept something. Now both are equal and this was, in point of fact, the position of ***Testem Benevolentiae***. But the Pope suggested that modern theorists preferred active virtue to passive virtue, that active virtues were more important. Once again, active and passive virtues are considered quite equal to each other.

Last of all, ***Testem Benevolentiae*** condemns any new type of evangelization that waters down Catholic teaching to make it more acceptable to Protestants. Again, no one is specifically accused of doing that. Some may want to say that Isaac Hecker or the Paulists or other American Catholics do this, but, in point of fact, they do not. Isaac Hecker never espoused the natural over the supernatural virtues, as this went against his theology of the Holy Spirit. Hecker never espoused active over passive virtues. Hecker never adapted the doctrines of the Church to modern theories. Nor did he ever adapt church teaching to make it more attractive to Protestants. Hecker believed that, if he presented or explained the teachings of the Church quite clearly and with American examples, it would be understandable to Americans, and to Protestant Americans in particular. But Hecker never altered Church teaching and, in fact, he was extremely orthodox by the standards of the Roman Catholic Church.

So, why an encyclical that goes after the teachings and methods of apologetics that no one specifically was accused of holding? The reason has to do with Church politics and conflicts between churchmen in France and in the United States. And this is why speaking about

Americanism is so complicated -- it is not just a theological argument; it's a historical, political and social argument as well.

Father Hecker loved all things modern. He believed in change and saw innovation as the work of the Holy Spirit in the age, while, in the late 19th century, churchmen were terrified of the modern age. And so, while he never held any of the specific propositions of ***Testem Benevolentiae***, it was suggested that those people who idolized Hecker -- and Hecker's disciples -- held him up as a symbol of modern Catholicism and they may very well be the very people who preferred active to passive the virtues, natural to supernatural virtue and watered-down apologetics to make it more acceptable to Protestants. And so it was that, in France and, to some degree in the United States, Hecker became a lightning rod.

When Hecker died in 1888, his secretary, Father Walter Elliott, collected his papers, which today form the beginning of the Paulist archive, and he used them to write a biography of Father Hecker. Elliot's biography, A Life of Father Isaac Hecker, became a bestseller, particularly among liberals in the American church who saw the growing number of immigrant Catholics streaming into America and wanted to Americanize them. Liberals, like Archbishop John Ireland, wanted to create a vibrant American Catholicism and that meant Americanizing Catholic immigrants. For conservatives of the time, especially for many of the German American bishops, this movement to Americanize Catholic immigrants was at too fast a pace and it failed to respect to the traditions of the immigrants which were oftentimes identified as very Catholic traditions. When liberal Catholics adopted Hecker as their hero, for not only had he sought to make Protestants Catholic but make immigrant Catholics American, conservative bishops identified Hecker as a symbol of what they opposed.

Now, in France, the situation is a little different. Here, the questions centered around whether France was a Catholic country, a country where the Catholic Church had a special role and special rights or whether France was now a secular nation that had once been Catholic and, in order to remain a vibrant secular democracy, needed to limit the role of the Church. The same would also be true of Italy and, of course, this is why Italians were so sensitive to the French criticisms. Because of the *Risorgimento* (the reorganization that led to the merger of regional Italy into a single nation), the Church and its special role were restricted, the Papal States were ended and the role of the Pope in Italian life was restricted.

Now, in France, you have three groups of Catholics or three groups that were all fighting among themselves over the role of the Catholic Church.

On the right, were the Catholic traditionalists, who wanted the glory of the Church reestablished in the modern state and wanted the Catholic monarchy reestablished with all of its rights and privileges as well: a Catholic king surrounded by a strong Catholic Church, a Catholic nation that controlled all the social elements of society, the schools, the hospitals and the orphanages, all this creating a Catholic culture. This is what they supported. They opposed democracy, believing that it had come from the French Revolution (which was a bad thing) and believing, instead, in the goodness of the monarchy. Their position was a strong one -- it was very vocally articulated by the Catholic traditionalists and had a lot of support in Rome.

In the middle, of course, were modern French Catholics, who accepted the reality that France was now a secular state and accepted a more limited role for the Church. They wanted the Church, as in the American experience, to exist as a vital part of a democracy where people, not elites, ruled. And so it was that they looked to America and they looked to things American as a model for developing a new France.

Finally, on the left, were the radicals who were in power in France in the 1890's. They wanted the Church to have no role in the life of modern French society. Now this was a problem because there was no secular school system and there were very few secular social agencies. All of these things were run by the Church. So, while the Government had to work with the social agencies of the Church, they did everything they could to punish and restrict the Church, believing that the Church was a leftover of the old France that the French Revolution had done away with.

So, you can see that France, struggling with its own future and struggling with the role of the Church and the future of France, was in conflict. Into this conflict, stepped American bishops, oftentimes a bit naïve, like John Ireland and John Keene, speaking about the importance of American democracy, the great value of the separation of church and state, and the importance of America as a model for a new and future French Catholicism, in fact and new and future European Catholicism. In this paradigm, they were lauded by the centrists who saw a democratic France with a vibrant Church as part of the democracy in their future. But they were absolutely hated by the old traditionalists.

And so, it was here that Elliott's Life of Hecker was translated into French with a new French preface by a young French theologian, Abbe Felix Klein, and the book quickly went through four printings. Now it was here, in point of fact, and, of course, there is an argument as to what degree conservative theologians read into Klein's preface or what Klein actually said, that conservative bishops and French Jesuits (who had been reestablished in the early part of the 19th-century but reestablished as a very conservative order), attacked Elliott's Life of Hecker and Klein's preface. And it was this work, and what conservative theologians imagine that they found in this work as theological errors, such as preferring the natural over the supernatural, the active over the passive, the watering down of Catholic teaching in apologetics to make it more acceptable to Protestants, and it was these criticisms taken to Rome that launched the condemnation of Americanism. Things American, including Father Hecker, were misunderstood and considered very threatening to European Catholics in an age of revolution and nationalism. European Catholics in particular missed the old Catholic pre-revolutionary Europe.

The condemnation of Americanism was also a victory for the more conservative bishops in America who felt that, under the leadership of Cardinal Gibbons of Baltimore, the Irish American hierarchy was trying too hard to Americanize immigrants and so one of the consequences of Americanism was the slowing down of the process of Americanizing Catholic immigrants and the acceptance of Catholic immigrant traditions. An interesting irony because today, as that we fight over the question of immigrants and the role of immigrants in our society, the liberals would be conservatives and the conservatives would be liberals. Now this helps explain the context of how you can have a heresy condemned even though no one held this heresy - as Thomas McAvoy would call it, a "phantom heresy."

The impact of Americanism on the Paulist Fathers is very difficult to ascertain, in part, because, while it had an impact on the role Hecker and Hecker's thought would play in the life of the Paulists, in point of fact, the Paulists continued to grow and develop. While Father Hecker was not condemned, he was somehow associated with the whole thing because his biography is the only actual reference to a person or event mentioned in the encyclical ***Testem Benevolentiae***. Yet, at the same time, the Paulists had become such a significant part of American Catholic life that, while it put a shadow over the role and influence of Father Hecker, and probably silenced a few "Americanizers" in regard to Catholic immigration, it had little effect actually on the growth and development of the Paulist Fathers, except perhaps to create greater separation between the developing Order, on the one hand, and the role, the legacy and the teaching of Father Hecker, on the other. After Americanism, the Paulists would develop, in a certain sense, without Father Hecker.

In 1889 (the year after Father Hecker died), The Catholic University of America ("Catholic University") opened in Washington DC. While there were Catholic colleges, Catholic University was to be the first national university for the American Church. Heralded oftentimes by Catholic journalists as the new "Catholic Harvard", Hecker had argued for its creation at the Third Council of Baltimore, and the Bishops of the United States (who sat as Trustees) had actually met on the occasion of Father Hecker's funeral in December, 1888 in order to give their final approval to the University. So it made sense that, among the first groups to be part of the new University, were the Paulist Fathers.

The new Paulist Superior General, Father Augustine Hewitt, one of Hecker's closest collaborators and the editor of The Catholic World, had succeeded Hecker as Superior of the community. Hewitt had been in fact administering the Paulist Fathers for the last ten years during Father Hecker's final illness. Hewitt arrived in Washington DC as the first Professor of Church History on the new faculty and he brought with him the Paulist student community from New York.

For 1889 until 1914, the Paulists lived on the grounds of the new university campus, residing in the farmhouse that remained from the original deed of land for Catholic University. In 1903, the Paulists would open a second building on the campus. This was the Apostolic Mission House, a 7-month long school for diocesan priests where they would learn how to preach missions like the Paulists in order to create parish mission teams in each diocese in the United States. The famous Paulist Mission team of Fathers Walter Elliot and Alexander P. Doyle (who succeeded Hewitt as editor of The Catholic World), helped to found the Catholic Missionary Union (the "Missionary Union"), and Doyle also founded a new magazine for evangelization in 1896 called The Missionary. The Missionary Union hosted early conferences on evangelization, creating strategies for different types of preaching based on various geographic settings – regional, vs. rural vs. urban. And in 1903, the Missionary Union, under the leadership of Fathers Doyle and Elliot, opened the Apostolic Mission House on the campus of Catholic University in order to offer quality training in the theology of evangelization or "missiology", as it was then called. Doyle moved in as the first rector of the Apostolic Mission House while retaining his role as the editor of The Catholic World.

The Paulists also opened new foundations in San Francisco (1894), Winchester, Tennessee (1900) and Chicago, Illinois (1903). They created a national network of Paulist foundations in order to preach missions in the various areas of the country. San Francisco and Chicago were downtown parishes, both named St. Mary's (oftentimes called Old St. Mary's), and they were in fact quite old and settled churches. St. Mary's in San Francisco had been founded as the first Catholic cathedral for all of California when it was built in 1854 and St. Mary's in Chicago had been founded as the first Catholic parish in the city in 1833.

These Paulist ministries combined some of the best of Paulist parish ministry, borrowing from the model of St. Paul the Apostle in New York, together with Paulist preaching teams that were in residence. In the case of San Francisco, the parish bordered Chinatown, a 10-block long and 8-block-wide area, literally a ghetto, to which the Chinese were restricted and where they built their own vibrant culture. Because one could literally walk out the back door of Old St. Mary's into Chinatown, a young Paulist priest, Father Henry Stark, would begin outreach to the Chinese in 1903.

The third foundation was a Mission House in Winchester, Tennessee in 1900. It was the first Paulist foundation to actually resemble what Father Hecker had wanted for his community. Here, under the leadership of Paulist Father Elias Younan, a very seasoned mission preacher, the first Southern preaching band was housed on an old Tennessee plantation. It was in Winchester, especially after the Winchester Mission Conference of 1903, that the Paulists would sponsor a Southern strategy for evangelization here in the South where there were few Catholics. The idea of preaching the basics of Catholic teaching to Protestant audiences replaced preaching sacramental confession and the return to receiving communion for primarily Catholic audiences.

Now what followed very quickly, in 1907 and 1908, was a new and very important Paulist ministry, an outreach to state university campuses. In 1907, at the invitation of the archbishop of San Francisco, the Paulists were invited to open a chapel at the University of California at their young campus in Berkeley. In 1908, the Paulists opened a parish in Austin, Texas directly across the street from the growing young campus of the University of Texas. This was a completely new venture for the Paulists and it was quite controversial in its time.

A Catholic chapel or ministry meant that it was now possible for young Catholics to attend a state university and that the church actually sanctioned their presence there. Until Berkeley and Austin, it was generally forbidden for Catholic students to attend a school that was not Catholic for fear that these young students might lose their faith. Some bishops, and the Jesuits in particular who ran Catholic colleges, were very opposed to this new ministry to secular campuses. But the Paulists saw an opportunity to interact with American culture and to interact with one of the agencies that would shape American culture, the university, particularly the state university in a new way -- it was bold. The Paulists had doubled their number of priests and had dramatically expanded from one single foundation in New York to a network of Paulist houses that spanned America, offering publishing, education in formats, together with parish missions and regional mission bands.

Isaac Hecker and the Paulists had experienced a setback with the condemnation of Americanism in 1899 and Elliot's Life of Hecker was withdrawn from publication. In a sense, Elliot sought to enlarge the number of people who would know Hecker and admire the Paulist founder and, in the process, ***Testem Benevolentiae*** had succeeded in putting Father Hecker and his teaching very far away from all of this, literally reversing what Elliot hoped to do in the original publication of his biography. The Paulists would lose about seven priests over Americanism and modernism, a similar condemnation that followed in 1906. Nonetheless, Paulist ministry expanded in these years creating a new stage of Paulist history. By 1908, when the Paulists celebrated their 50th anniversary, Hecker was largely not promoted or taught because of the condemnation of Americanism. And the Paulists themselves, as a community doing ministry, continued to grow very dramatically. The loss of Father Hecker and his teaching would lead the Paulist Fathers to look and act like diocesan priests and dramatically expand parish ministry as a fundamental part of Paulist ministerial life. But that is for the next chapter and this brings to a close our talk today.

This is Father Paul Robichaud for the Paulist Fathers.

[THE END OF PART 2]

Transcript:: Formation Talk #5 — Paulist History

Part 3 – Paulists in the 20th Century

By the end of the first decade of the 20th century, the Paulist Fathers celebrated 50 years as an order of North American priests. There were some 40 Paulists who staffed 6 locations: the Parish of St. Paul the Apostle in downtown Manhattan (which served as headquarters) plus San Francisco, Chicago, Washington, DC, Winchester, Tennessee and Austin, Texas, all of which served as a base location for multiple ministries. In the 20 years since the death of Isaac Hecker in 1888, the Community had grown into a network of regional locations that spanned America.

Paulists Edward Brady and Henry Weiman arrived at Old St. Mary's parish in San Francisco in 1894, some six years after Father Hecker's death, responding to an invitation from Archbishop Reardon. These two Paulist missionaries were completing a year's tour of parish mission preaching in California when they received word from Paulist Superior Augustine Hewett to receive this second parish into the Paulist Community. The parish, originally California's first cathedral, had been replaced by a new St. Mary's Cathedral one mile away, giving the original church the name Old St. Mary's. The former cathedral parish sat at an intersection of San Francisco between the retail district, a burgeoning Chinatown, and the rowdy coast of gambling dens, brothels, and saloons. A mixed and unsavory neighborhood, it offered these Paulist missionaries a real challenge in terms of urban pastoral ministry. To complicate matters, Fr. Edward Brady, the great missionary to the West, died in 1895, a year after becoming pastor.

By 1910, the parish of Old St. Mary's, which barely survived the earthquake and fire of 1906, was rebuilt by Paulist pastor Henry Weiman. Archbishop Reardon was not originally supportive of rebuilding Old St. Mary's after the earthquake of 1906. He offered Weiman his choice of a new parish in an area of the city untouched by the fire. When Weiman selected the richest parish in the Archdiocese, Reardon agreed to the rebuilding of Old St. Mary's. Newly ordained Paulist Henry Stark opened a mission to Chinatown. Following the earthquake and fire, the only residents left in the parish were the Chinese whose district abutted the back of the church building. The first Chinese missions began in the basement of the church in 1904 with an English school for children which in time moved to its own building a block away. The school was amazingly successful despite the fact that there were few families among the Chinese immigrants. Father Stark then began a night school to teach English to young adults. Paulist Oliver Welch began a ministry to the city jail in 1905 and continued to serve as its chaplain for the next 25 years while also helping with the Chinese mission. The Paulists were to spread across the Bay. In 1907, Paulist scholar Thomas Vernor Moore, the father of modern pastoral counseling -- Catholic pastoral counseling --, became the first campus minister across San Francisco Bay at the University of California in Berkeley. The campus ministry at Berkeley became a special project of Archbishop Reardon. The Paulist presence in the American West continued to grow. Not only had the Paulists established a foothold in Northern California but, by 1912, they would open a second parish, St. Phillip Neri in Portland, Oregon, increasing their regional presence in the American Northwest.

In the Midwest, the Paulists arrived at the old Cathedral in Chicago in 1903, opening the third Paulist parish. Like its namesake in San Francisco, St. Mary's was a pre-existing parish in the center city that, until the Chicago fire of 1871, had served as the cathedral parish. Paulists Elias Younan, Walter Hopper, and Peter J. O'Callahan formed the first parish staff and newly ordained Paulist William Finn arrived in 1906 to begin a boys' choir. After the fire of 1871, the parish was called Old St. Mary's, although no one seems to know why, as the new cathedral was named Holy Name.

Paulists on both parish staffs, both in San Francisco and Chicago, gave missions in their respective regions when possible. Chicago's first pastor, Elias Younan, was away so often on the missions that his associate, Peter O'Callahan who succeeded Younan in 1904, was later recognized as the founding Paulist pastor. O'Callahan would replicate in Chicago many of the structures of lay associations begun in the 59th Street parish in New York and, in the process, created a vibrant city parish for Chicago. Nonetheless, the Paulists preached missions, despite their parish commitments. Out of the San Francisco parish, the Paulists preached missions up and down the West Coast giving 21 missions in 1895 and 32 missions in 1896. Mission preaching varied depending on the availability of the resident Paulists. During the Superiorship of George Murray Searle from 1904 to 1909, the Paulists added campus ministry to their work. Searle had sent the Paulist scholar Thomas Vernor Moore to Berkeley in 1907 and, in December of that year, Searle purchased property on Guadalupe Street in Austin on the southwest corner of the campus of the University of Texas. He did this with the approval of Bishop Gallagher of Galveston. At the time, Austin, Texas had a population of 19,000 that included the state capital as well as the University. On September 8, 1908, Paulist Michael Paul Smith arrived in Austin to begin the parish of St. Austin composed originally of some 200 people.

Who St. Austin is named for remains an unanswered question. The first Paulists argued about whether it was St. Augustine of Canterbury or St. Augustine of Hippo. But the name is a fortunate coincidence, as the city is named for Texas founder Stephen A. Austin. The Texas church had two different constituencies, being both a geographical parish that bordered the new campus of the University of Texas, as well as building a residence for students that provided room and board. With slightly different models, these first two organized attempts at campus ministry in Berkeley and Austin were a radical departure in not only offering a Catholic presence on a secular university in America but in allowing Catholic students the possibility of attending state universities. This was in its time a major pastoral concession as bishops preferred Catholic students to attend Catholic colleges even though most students could not afford to do so.

New York City housed the Paulist mother church, St. Paul the Apostle, a huge parish surrounded by tenements that featured an extensive library, a very active young adult ministry, a distinguished choir and music program. New York was the home to the central Paulist mission band founded by Father Hecker as well as Paulist Press, then called Columbus Press, which produced pamphlets, tracts, and catechisms that were made available in the racks in the back of the churches. The Paulists would write books as well, but pamphlets were the principle work of the press as well as The Catholic World.

The Washington Paulists had three different works, all originally located on the campus of The Catholic University of America. The Paulists were the first community to arrive on the new campus in 1889 and opened a house of studies under the leadership of Father Augustine Hewlett, the new Superior General, following the death of Father Hecker. The Paulists came to Washington where Hewlett also taught on the first faculty. Paulists after Hewlett would continue a longstanding tradition of teaching on the university faculty at The Catholic University of America.

By the first decade of the 20th century, there were some 20 seminarians in Washington, leading the Paulists to begin a search for new property, since they had twice renovated the small farmhouse the University had originally supplied them. Over the first 20 years, they added wings, and even a new floor, to the original farmhouse building only to find this jumble of a building far too small for their needs.

In 1914, the Paulists would open their new seminary, St. Paul's College, a large fieldstone building a few streets from the campus. But the Paulists were also at work at another location on the campus of The Catholic University of America, opening the Apostolic Mission House in 1903, a 4-story building to train diocesan priests in the art of mission preaching under the supervision of a Paulist faculty. Veteran Paulist missionaries Walter Elliot and Alexander P. Doyle had founded the Apostolic Missionary Union to create national interest in mission preaching and Doyle had begun to publish a quarterly magazine entitled, The Missionary, to increase interest in the evangelization of non-Catholic America. The success of the Apostolic Missionary Union brought episcopal support, leading to the building of the Apostolic Mission House on the campus of Catholic University in 1903. Doyle was enticed to leave his post as editor of The Catholic World in order to serve as the first Director of the Apostolic Mission House, leaving Hecker's journal in the very capable hands of the young John J. Burke. Doyle had a personal relationship with President Theodore Roosevelt which went back to Roosevelt's early career as the police commissioner of the city of New York. Cardinal James Gibbons of Baltimore, then the titular head of the American hierarchy, asked Doyle to serve as his agent with President Roosevelt in order to seek officer commissions for priests to serve as military chaplains. Beginning in 1905 and until his death in 1912, Doyle met regularly at the White House to deliver recommendations for Catholic chaplains to Cardinal Gibbons, creating what would be known as the Army-Navy Chaplain's Bureau run out of Doyle's office at the Apostolic Mission House. He would be succeeded by Paulist Lewis O'Hern who served as Director of the Army-Navy Chaplain Bureau until the end of the Great War when the bureau would be reorganized into the military ordinariate.

Finally, in the South, the Paulists opened a mission house in Winchester, Tennessee. This was a unique departure for a religious order which was primarily urban. A rather large and imposing plantation near Chattanooga had been owned by the family of the newly ordained Paulist, John Marks Handley. Hundred Oaks, as it became known, was a castle with 37 rooms. Paulist Superior George Deshon came down to inspect the property before the purchase. This mission house, something that Father Hecker had originally wanted for the Order, was possible largely because of the few number of Catholics in the area. The Paulists were building a center in an area where Catholics were rarely seen. The house library was converted into a chapel and named for Paulist patron St. Francis de Sales. In time, the Paulists would build a local parish and a school. The first staff included the great

missionary Elias Younan and two aspiring young preachers William Laurence Sullivan and John Marks Handley. It would be here that the first strategic planning began to devise a strategy to convert Protestants. Paulist missionaries identified a circuit of some 20 locations where they would travel, often using public spaces that were considered neutral in character, such as a rented store, a courthouse or a school, where they would preach and teach. It would be in Winchester in 1911 where the Catholic Missionary Union sponsored a national conference to discuss regional approaches to evangelization. In their first 50 years, the Paulist Fathers had developed a series of approaches to evangelization founded by Isaac Hecker to convert Protestant America. The early Paulists realized that their strength lay in preaching missions in Catholic parishes which met a growing need in the American church. How to find ways to preach to Protestants while preaching to Catholics became the question for developing Paulist outreach. Hecker had wanted the Paulists to reside in a separate mission house, whereas the bishops needed priests to staff the growing number of parishes in America. Hecker compromised. He took a city parish in New York but developed it as a base of operation for multiple ministries.

When Hecker died in 1888, the Paulists had only one foundation with some 18 Paulists running multiple ministries. Twenty-six years later the Paulists had doubled to 40 members and they had expanded to six locations which followed the New York model. Where New York had been the national headquarters of the Paulists in 1858, by 1908 the Paulists were now a network, a chain of regional locations which spanned continental America. Preaching reconciliation to Catholics and presenting the fundamentals of the faith to Protestants was the original work of the Paulist community. They made their living by preaching missions as followers of Hecker. Their passion, or zeal for souls, was found in bringing the Catholic faith to Protestant America. This was a balancing act and Isaac Hecker was amazingly inventive. When the missions were suspended after the Civil War because of a lack of manpower, Hecker founded a magazine and personally went on the lecture circuit speaking about why he became a Catholic. He wanted to use every opportunity to evangelize his fellow Americans.

The Community had increased from 18 to 40 members in just 20 years. In the next 20 until the great war in Europe, it would grow to 60 members. Again the Paulists would expand, opening new foundations in Toronto, Minneapolis and Portland, Oregon. At the insistence of Cardinal Hayes of New York, the Paulists opened a second parish in the northern part of Manhattan called Good Shepherd. The new foundations in Toronto and Minneapolis would also include campus ministry at the state universities in those cities.

The Paulists had not only expanded their network of locations by 1920 but they had expanded their work as well. Evangelization and publishing had expanded into campus ministry at the Universities of California, Texas, Minnesota, and Toronto, as well McGill in Montreal and Columbia University in New York. The Paulists had entered into ministry to immigrants -- Irish immigrants on the east coast in New York, Chinese and Italian immigrants on the west coast in San Francisco and Portland. It was in their initial work with the Italian community of St. Phillip Neri that the Paulists met and briefly collaborated with Mother Cabrini. All of this was in some way a platform for Paulist preaching, which was at the very core of Paulist ministry from Isaac Hecker to Walter Elliot to Elias Younan and the missionaries of his generation. They now preached regularly from coast to coast.

Regionalization was entering into their work. They now had regional centers that were quite different from each other. They were also adapting their work to local circumstances. Southerners needed neutral places to meet in order to be comfortable enough to give the Paulists a hearing. The mild weather of the west coast extended the mission year and regional bishops had different pastoral concerns from diocese to diocese.

Another new element of the missions was how often missionaries worked alone or in pairs. The days of mission bands composed of three, four or five Paulists were now long gone. Paulist preachers grouped in these numbers only to preach the 4-week mission at the mother church in New York during the month of January each year.

Some things did not change. Personal conversion was at the heart of what the Paulists preached, whether it was to active or inactive Catholics in their local parishes or to non-Catholics in special preaching programs that Paulists added to their schedules when possible. Paulist missionaries preached abstinence from alcohol, passing out pledge cards, and often gave an evening entitled, "Why I am a Catholic". This talk was a variation that Walter Elliot had adapted from Isaac Hecker's, *Why I Became a Catholic*, and was directed to Protestants, although most members of the congregation when this sermon was preached were in fact Roman Catholic.

Paulist missionary Bertrand Conway had also developed the question box. Early Paulists had used the question box during morning instructions on the missions. Often these boxes were 'salted' with the questions the missionaries hoped would be asked. In the 1890's, Bertrand Conway began putting the question box in the foyer of the church during the evening service and, as part of the warm-up or first part of the evening's service, would answer questions posed. Fr. Conway began collecting questions and answers as a part of his ministry and in 1903 he published his first book, *The Question Box*. The book was a great success for Paulist Press which largely published catechisms. It soon replaced George Murray Searle's, *Plain Facts for Fair Minds*, and would sell three million copies, and be published in six languages.

The First World War and the Paulists.

When war was declared by the United States on April 6, 1917, Paulists responded to support the war effort in several different ways. Paulists Louis O'Hern and John J. Burke would work on the national level as liaisons to the federal government to support Catholic chaplains and five Paulist priests would don the uniform of the United States to serve as military chaplains for the very first time. Fr. O'Hern had been appointed by the bishops in 1916 to administer the Catholic Army-Navy Chaplains Bureau. Until the war, O'Hern had run the Bureau by himself out of a small office in Washington, D.C. Acting primarily as a liaison between the Board of Archbishops and the newly commissioned priests, O'Hern had overseen the appointment of some 28 chaplains to the U.S. armed services. The demand placed on the Bureau by the United States declaration of war would, however, dramatically alter his responsibilities. Issues such as chaplain recruitment and training, fair regimental distribution of chaplains and their supplies and financing now had to be addressed. Recognizing that he would be unable to handle these new responsibilities without additional financial and administrative support, as well as radical restructuring of the Bureau's

organization, O'Hern turned for help to fellow Paulist John J. Burke. It was John J. Burke who first recognized the urgency. While trying to organize the community – the Catholic community for the war – Burke realized that the appointment of chaplains represented just one of many problems Catholics would be confronted with. The solution to their difficulties, Burke was convinced, rested in the founding of a national organization to coordinate the Catholic Church and the more than 14,000 lay and religious organizations that composed it. If American Catholics were ever to provide a united front in support of the war, together with a successful war effort, the founding of a national organization was critical. Father Burke in fact had envisioned coordinating a central organization to the American church for a number of years. The war proved to be the impetus to initiate these efforts. Burke approached James Cardinal Gibbons of Baltimore with his idea shortly after the U.S. entered the war. With Cardinal Gibbons blessing, Burke set out to enlist the support of Catholic America.

In August 1917, on the campus of Catholic University, Burke convened a meeting to discuss organizing a national agency to coordinate the war effort for the American Catholic Church. One hundred and fifteen delegates from 68 dioceses, together with members of the Catholic press and representatives from 27 national Catholic organizations, attended this first meeting. From it was born the National Catholic War Council, the forerunner of the National Catholic Welfare Conference which today is the United States Conference of Catholic Bishops.

To address the issue surrounding the appointment of military chaplains, the National Catholic War Council created the Committee on Special War Activities and named John J. Burke its first chair. One of Father Burke's first acts as chair was to call for a national census among community parishes in order to determine the actual number of Catholics serving in the military. An accurate count would not only serve to identify what percentage of the armed services were made up of Catholics and thus answer critics who charged that Catholics were unsupportive of the war effort, but would also give the Committee an official number when requesting fair regimental distribution of chaplains in the armed services. Before the war, it was widely believed that Catholics made up 35% of the armed services, yet they were assigned only 23% of the chaplains by the Secretary of War. The results of the national census confirmed the Community's beliefs showing that Catholics made up 39% of the armed forces during war time. With this information in hand, the Committee was able to persuade the Secretary of War to increase the number of chaplains accordingly.

The issue of supplying chaplains with materials necessary to carry out their ministerial duties was another concern. Father Burke had already initiated efforts to supply chaplains with much needed materials in April, 1917 when he founded the Chaplains Aid Association. This organization grew out of an effort to supply chaplains with altar breads. In a small room in the basement of the Cenacle chapel in New York, Father Burke, with the assistance of five women volunteers, made and shipped altar breads to Catholic chaplains serving in the military. Shortly after its founding, Father Burke wrote to John Cardinal Farley of New York to inform him of this new Association, as well as to ask him to become its president. The Cardinal accepted and immediately appointed Fr. Burke to chair the Association.

The New York office became the first established chapter of the Chaplains Aid Association. Dioceses all over the country soon formed their own chapters and, within a few months, 55

chapters had organized nationally. In the Spring of 1918, the Association was brought under the direction of the National Catholic War Council where it received additional funding and administrative support. The Association provided every Catholic chaplain with a complete outfit for celebrating Mass. Father Burke supervised the design of the first Catholic Mass kit, which included, among other things, altar linens, a chalice, a ciborium, altar breads, vessels, a crucifix, and altar wine. By the war's end, the Chaplains Aid Association had supplied 1,800 Mass kits to the 1,525 Catholic chaplains who served in the military, both in the United States and abroad. Concern over the moral environment of the military camps led the Association to supply religious articles and books to the soldiers. Over the course of the war, the Association distributed, free of charge to the soldiers, over five million items that included New Testaments, prayer books, rosaries, scapulars, medals, religious books and pamphlets. Paulist Press would distinguish itself by becoming the largest supplier of Catholic prayer books and New Testament books during the First World War. In addition to religious items, the Association also provided soldiers with magazines, books, blankets, games and puzzles. This effort was undertaken by the Catholic community to support the war effort and to attend to the spiritual needs of over 1 million Catholic men and women who served in the military during the First World War. The contributions of the National Catholic War Council to the life of the American Catholic community were recognized when the hierarchy decided to retain the Council in peacetime.

From the National Catholic War Council, came the National Catholic Welfare Council in peacetime, an agency of the American bishops, to organize, unify and coordinate Catholic activities for the general welfare of the Church. After the Armistice of 1918, there was a question of what would happen to this organization. It was answered by Pope Benedict the XV who, in a letter to the American bishops in February, 1919, asked the bishops to join in the work of peace and social justice. The bishops responded by agreeing to meet annually and by keeping the structures of organization created during the war.

Paulist John J. Burke, then editor of The Catholic World and general secretary of the National Catholic War Council, became the first general secretary of the National Catholic Welfare Conference, resigning his editorship of The Catholic World and turning over the journal to his assistant, Paulist Father James Martin Gillis. Father (later Monsignor) Burke, the only Paulist monsignor, would serve as leader of the Conference until his death from a heart attack in 1936.

The great war began a 75-year history of the Paulists' serving as chaplains in the armed forces. Archbishop John Hughes had tried to convince Isaac Hecker to send George Deshon, a West Point graduate, to be chaplain of the New York 69th Regiment during the Civil War. Hecker politely declined his request. Father Hecker would receive requests from several other dioceses but declined to release any of the Fathers for fear of imperiling the interests of the missions. On April 16, 1898, following the U.S. declaration of war on Spain, Alexander P. Doyle wrote to then Assistant Secretary of the Navy, Theodore Roosevelt (who was himself about to resign from office to join the Rough Riders), about the appointment of a Paulist as an Army chaplain. He never received a response from Roosevelt.

Shortly after the United States declared war on Germany on April 6, 1917, Paulist Superior General John J. Hughes sent a letter to President Woodrow Wilson via Father Louis O'Hern

in which he offered the services of the entire Paulist order. Hughes apparently had second thoughts for only five Paulists would serve as Army chaplains during World War I: Thomas Vernor Moore, Peter Huey, James Morris, W. Benjamin Pitt, and Joseph McSorley.

Thomas Vernor Moore entered the Paulist novitiate in 1896 at the age of 19. He was ordained a Paulist in 1901 at the age of 24 and, in 1903, received his doctorate in psychology from Catholic University working under Edward Bayes. After graduation, he traveled to Germany to continue his training under Wilhelm Wundt at the University of Leipzig. Moore would return to Washington and, by 1910, had accepted a teaching position in the psychology department of Catholic University. This was following Moore's brief experience as chaplain at the University of California at Berkley. Moore concurrently decided to pursue his doctorate in medicine and received his degree from the Johns Hopkins University in 1913. By the time of the war, Moore was conducting a clinic for nervous and mental diseases at nearby Providence Hospital. His pioneering work in this field would distinguish him from his fellow psychologists, making him one of only a handful in this country to have such an experience. It was Moore's expertise in nervous and mental diseases that would lead to his service in the US Army. Unlike his other fellow Paulists who served as chaplains, Moore did not volunteer to enlist in the armed services. Involved in his research at the clinic and the university, Moore was reluctant to interrupt his work to serve as a military chaplain.

By the midsummer of 1917, it was becoming increasingly apparent to Moore that he would be unable to avoid some form of service in the military. He was first contacted by the Army in July 1917 to serve as an Army physician. He initially declined the request but a quick second request seemed to weaken his resolve. Torn by a sense of duty to his country and a commitment to his own work, Moore anguished over his decision but again declined the request based on the Army's inability to guarantee him an opportunity to be a chaplain (officially or unofficially) in addition to being a doctor. The Army would have the last say and, in June, 1918, they approached the rector of Catholic University to have Moore released from his teaching duties and accept an Army commission. The rector of Catholic University had offered the services of the Catholic University to the government upon the United States declaring war. So, he was quick to grant his approval. This time, Moore acquiesced and accepted the Army's offer to be commissioned as a captain in the Army Medical Corps.

It would be six months before Moore was able to join the staff of the hospital to which he had been assigned to near the front lines in France. Taking ill on board ship during the passage over, Moore was sent to a hospital upon reaching France, to recover. In his letter to Paulist Father Robert Skinner, Moore reported that he finally reached his assigned post, despite reports of his untimely death and the loss of all of his luggage, and he was not only allowed to work in the areas of mental and nervous diseases that he had initiated at the university but he had also been given permission to minister to Catholics sent to him at the hospital. The experiences of the four other Paulist who served during the First World War would differ dramatically from that of Thomas Vernor Moore. Answering the call to serve the spiritual needs of the Catholic men and women of the armed services, Paulist Fathers Peter Huey, James Morris, W. Benjamin Pitt, and Joseph McSorley all volunteered to serve as military chaplains. Despite the initial enthusiasm of Paulist General Superior John J.

Hughes, these four Paulists were released only after much reluctance on Hughes' part. His concern rested primarily with the perceived shortages in covering Paulist positions.

When the 1920's ended, the Paulists had reached a pinnacle of development. There were new foundations, a minor seminary in Baltimore, and a novitiate in Connecticut. The Paulists had taken a parish in Los Angeles, first, St. Francis in Center City in 1925 which would house the southern branch of the new University of California, newly founded in Los Angeles, and, when the campus moved some four years later in 1929 to the western end of the city, the Paulists moved to Westwood, where they founded a new parish, St. Paul the Apostle, quietly purchasing a part of the Harold Lloyd studio via third party, since Lloyd would not sell to Catholics. There was also the parish in Rome, Santa Susanna, which would provide a Roman connection to the growing North American order. In addition, the Paulists had begun in New York a new form of communications ministry by beginning the radio station WLWL in the basement of the 59th Street church. By 1929, the Paulists had grown to some 90 priests, scattered now in 15 locations and encompassing a diverse collection of ministries that included evangelization, ministry to immigrants, press and radio, campus ministry, parish ministry, formation and education, and national church organization.

[THE END OF PART 3]

The Paulist in the 20th Century – Part 2

In the first half of the 20th Century, the Paulist Fathers developed a model of evangelization in rural missions and in the urban information centers, in outreach to state university campuses and then they moved from radio to television ministry. All of this happened in a 50-year period between 1907 and 1960.

If the 1920s were the decade when the Paulists developed campus ministries under the leadership of Paulist Superior, Joseph McSorley, then the 1930s were the decade when the Paulists expanded their missionary commitments under Paulist Superior, John Harney. In 1907 – 1908, the Paulists opened Catholic campus ministries at the University of California at Berkeley and the University of Texas at Austin. By the end of Joseph McSorley's term as Paulist Superior General in 1929, that commitment had grown into a network of university campus ministries that now included the University of Minnesota, the University of Toronto, McGill University in Montreal, Columbia University in New York, and the University of California in Los Angeles (as well as Austin and Berkeley). Campus ministry had become, by 1929, a significant part of the ministries of the Paulist Fathers. They began campus ministry at the at the beginning of the century as pioneers in a brand new field of work – the field that we know of today as the Newman Movement.

Now the 1930s was the decade of Father John Harney, who served as Superior General of the Paulists from June, 1929 thru June, 1940. This was a period of consolidation of the Paulist ministry, rather than expansion. If the previous 20 years had marked a rapid period of growth in the Newman ministries, then the 1930s were a period of "settling in". This phase of settling occurred during a period of rapid growth of the Community. During the 1930s, Paulist membership jumped from 100 to 130 Paulists. John Harney was a missionary and this was a period when the number of missionaries increased and new missionary projects were begun. During the 1920's, Paulist leadership was divided between two Paulist Superiors General: for the first half, with Thomas Burke, an imposing fatherly figure and the older brother of the famous John J Burke, the General Secretary of the National Catholic Welfare Conference and, for the rest of the 1920's, the Paulist Superiorship passed to the brilliant Joseph McSorley, a renaissance man of multiple talents. Burke and McSorley were bright, artistic, trained in the older traditions of Paulist fellowship that went back to Augustin Hewitt and George Mary Searle. The Paulists were the new Jesuits – highly educated, articulate and, even though they were trained as apologists in the style of Isaac Hecker, which made them capable of talking to even the simplest of people, they were by nature bent toward research and fellowship in the style of Augustine Hewitt.

The Paulists were gentlemen, capable of great refinement, and they were mostly teetotalers. Not only did they advocate abstinence from alcohol for the working class, but for themselves as well.

Now John Harney was none of these things. Innately bright, he was a plain-speaking visionary in the style of George Deshon. His life was governed by common sense and basic simplified principles of action. Before entering Paulist administration, Harney lived on the

road as a missionary. Here his sermons were not innovative, but basic catechetics and, unlike many of the early Paulists, Harney was known to take an occasional nip of alcohol – which took the bite off of things. A big man, he cast a long shadow and did so over the Community in the years before and after his Superiorship, when he served as a Paulist Consultor. During his tenure as Superior General, John Harney opened new Paulist foundations in Vernal Utah, Lubbock Texas, and Clemson, South Carolina, expanding the Paulist commitment to evangelize rural America. Harney also opened the second mission house, this time in Detroit, Michigan, acquiring the home of Mark Twain's daughter. It was during this period of time that the Paulists took a major step in the development of rural evangelization. It was in the mid-30s through the early 40s that the first "trailer missions" began. A silver Airstream trailer, packed with chairs and books, opened in the back to display an altar for Mass which provided a focus for worship. The trailer could be placed almost anywhere. This provided the missionaries options for continuing the Southern strategy (started in Winchester, Tennessee) of finding a neutral place to gather. The missionaries, if necessary, could sleep inside the trailer. This rarely occurred, as the Paulists were primarily city boys and sleeping in a field at night was an uncomfortable experience, with the sound of stray animals and the problems of mosquitoes that managed to get into the trailer. Paulists often preferred to pack the trailer up at night and sleep somewhere else when possible.

Perhaps the most interesting element in the trailer missions was the showing, in episodes each night, of the silent movie, *King of Kings*. The rural missions were catechetically organized, teaching the basic truths of the Catholic faith and at times clarifying Catholic teachings from the wrong interpretations of Protestant pastors. In the countryside, they needed something to draw the crowd each night and showing the movie provided a successful strategy. By showing the film *King of Kings* in segments, you could also do some preaching as a part of the ongoing commentary that you conducted during the movie.

The trailer missions continued in some form until the 1950s. In addition to Winchester, they were introduced in Clemson, Utah and Texas.

Under John Harney, the Paulists also went to South Africa in September, 1938. For the next 30 years, beginning with Henry Fisher, Claude Collins, and Tom Holleran, some 23 Paulists would serve in southeast Africa, staffing Blessed Sacrament parish in Melbourne, outside the city of Johannesburg near the diamond mines, and later Holy Trinity parish in Bloemfontein in the heart of the city of Johannesburg, an area that served the students and faculty of the University of Bloemfontein.

Paulists in South Africa did what Paulists did in North America. The parish served as the base for Paulist missionaries to preach parish missions. What made this work so difficult was the policy of apartheid that separated people of color and it was imposed by the state over Catholic churches. What made this work so interesting was the opportunity, as a missionary, to travel throughout the regions of southern and eastern Africa, where the Paulists would often offer retreats to missionary religious communities, as well as provide parish missions. What John Harney did in the 1930s was to consolidate the work of preaching, the central work of the Paulists. If his predecessors had expanded the Paulists both regionally and with an urban thrust into the center of the American city and on to the

college campus, so Harney directed his attention to rural evangelization in taking the Paulists out of the Americas and into Africa.

When Harney left office in 1940, some 43 Paulists, out of a total of 130, or 1/3 of the Community, identified themselves exclusively as missionary preachers. Harney had reinforced the mission bands in various Paulist houses: St Paul's in New York had 8 missionaries, Winchester - 6, Detroit – 5, Chicago and San Francisco – 4, Portland, Los Angeles, Minneapolis and South Africa – 2 and an additional 8 Paulists were assigned to the missions in Texas and Utah.

The mission movement had changed in the late 1920s. If the Paulists were to be effective missionaries after the Great Depression, it would not be in the cities, but in the countryside. In a dramatic departure from the urban bias that characterized the Paulists, Harney took Paulist missions to rural America, something that had not occurred in the society since the founding of the Winchester House in 1900. Trailer missions and rural parishes in Texas and Utah characterized the growth of the community in the 1930s.

While Paulist mission work went through a strong reinforcement of personnel under Harney, campus ministry, on the other hand, suffered. Harney had little appreciation or understanding for campus ministry which had expanded very rapidly under his predecessor, Joseph McSorley, who was also a scholar. Under Harney, Newman Halls of Columbia, McGill in Montreal, Toronto and Minneapolis ended, and UCLA was almost lost. Also during Harney's tenure, John J Burke died of a heart attack in 1936. It was completely unexpected and it ended, for a time, Paulist influence at the level of the national church. No Paulist would have the personal influence that John Burke had in the development of the structure of the American church. The 1940's brought the Second World War to America and a completely new ministry, the Downtown Information Center.

When the United States entered the Second World War, the new superior, Henry Stark, approved some 22 Paulists to enter the U.S. Armed Forces as chaplains. Paulists such as Walter Sullivan, Phil O'Hearn, Don Forester, Ed Mead, Dick Malloy, Maurice Fitzgerald, and Ed Gleason served as Army chaplains. Frank Manion, Jim Cunningham, John Stanley, Hal Masterson, Jim Joyce and Lou Jerrick served as Navy chaplains. Basil Kenney and Bob Ramsey served in the Canadian Army, and Jack McGarrity became the chief of chaplains in South Africa, seeing action in North Africa.

Most Paulists were affected in various ways by the Second World War, with family members and friends serving overseas. Paulist Superior General, Henry Stark had nephews in the Marine Corps who regularly wrote to him from the Philippines and Iwo Jima. Several Chinese families who Stark knew from his days with the Chinese missions, had sons in the service who sent him letters and cards. As the war dragged on in the Pacific, correspondence kept up morale and reminded Americans that the hardships they faced were to advance freedom. When Henry Stark finished his 6-year term in 1946, he would have been easily re-elected at the upcoming chapter but he declined a second term for health reasons. Stark died 3 months later, after leaving office.

The 1940s, beyond the war, were the age of the Paulist Information Center. John T. McGinn had outlined this idea for a new approach to urban evangelization. Protestants and other seekers were uncomfortable with ringing the rectory doorbell and may not have wanted friends and neighbors to see him or her at the local Catholic Church. But a storefront and a library in a downtown area provided a different reality. The Information Center was a walk-in library, chapel, and classroom -- a safe intermediate site in the center of the city that might attract the browsing non-Catholic inquirer. Paulist Frank Stone first experimented with the idea in the basement of St. Peter's Church in Toronto in 1938. The first actual storefront center was built by Paulist Vincent Holden in 1943 as an extension of St. Paul the Apostle Parish in New York. These information centers spread widely after the war. Soon Grand Rapids, Chicago, Baltimore, Boston and San Francisco had Information Centers. Inquiry classes were at the heart of these operations and the Paulists advertised regionally among pastors to send their inquirers to the Information Centers. Pre-marriage classes offered at the Information Centers also became a place to find inquirers, especially if a non-Catholic were marrying a Catholic. Some instruction was required and this instruction often blossomed into a full program and their reception into the Church before the wedding. Centers also provided other adult education classes as well as Mass and discussions for business people working downtown and shoppers coming into the city's center. The Information Center was an important form of urban evangelization that grew after the Second World War and functioned very effectively until the Second Vatican Council. With the coming of the Rite of Christian Initiation of Adults, known as the RCIA, which returned the catechumens and the instruction of inquirers to the local church, the Information Center then lost its principal work.

. The Paulists had a 50,000 watt radio station, WLWL, which they lost in 1937. They had also been regulars on the *Catholic Hour*, a nationally broadcast radio show in the 1930's and 40's, featuring Paulist James Martin Gillis and a young professor of Philosophy from Catholic University, named Fulton Sheen.

Television became a new medium in the 1950s and the Paulists initially made some forays into this new work. By 1960, Paulist Elwood Keiser who had been teaching classes in the Paulist parish in Los Angeles, St Paul the Apostle, began to organize many people from the television and movie industry who were parishioners. Keiser had two ideas: first, to organize this extraordinary lay talent for the service of the Church and second, to teach through telling stories. Thus was born *Insight*, a television show of about 25 minutes of air time that, in story form, taught the Gospel. Keiser used young actors, writers, and directors from the parish to produce his stories. His efforts led to the creation of Paulist Productions in 1968. By the 1960s, the Paulists had become a network of base parishes, mission bands, Campus Ministries, and Information Centers. Paulist Press had developed and so had Paulist Media, moving from radio to television.

From Vatican II to the Mission Direction Statement

On January 25th (the feast of the Conversion of St Paul) in 1959, the recently elected Pope John XXIII, announced before a group of cardinals at the Basilica of St Paul's Outside the Walls, that he would hold an Ecumenical Council for the universal Church. The first session

of what would be called the Second Vatican Council was convened on October 11, 1962. It would last until its final session on December 8, 1965.

The Paulists received the news of the Council with great excitement. By 1960, the community had grown to 230 members and, in 1967, would reach its largest membership level of 267 priests. By 1960, they had grown into a network of 16 parishes (14 in the United States, 1 in Toronto, and 1 in South Africa). This network of 16 parishes supported some 9 Newman Centers and Newman Clubs, 13 mission bands, and 6 Information Centers. In addition, there were independent university parishes at Berkeley, Columbus, and Morgantown and independent Information Centers in Boston, Baltimore, and Grand Rapids. There was also Paulist Press, which included the monthly Catholic World (which went back to Isaac Hecker) as well as other magazines, such as Information, and Paulist Fathers' News as well as Techniques for Convert Makers (a missionary magazine). There was also some recent movement in television with Elwood Keiser's beginning *Insight* in Los Angeles and Jim Boyd's quarterly interview show, *Inquiry* on WNBC in New York City.

The Paulists had developed an extensive network across North America in evangelization, campus ministry, Information Centers and media. Three building projects were underway. A new novitiate building was being constructed in Oak Ridge New Jersey; a new Newman Center was being built in Berkeley California, and a new Information Center in the Loop area of Chicago. The Paulists were bustling. Over all of this was Superior General William Michelle, who had recently presided over the 100th anniversary celebration of the Paulist Fathers in 1958. The Paulists seemed perfectly poised to welcome the Second Vatican Council. Michelle was in his second 6-year term as Paulist Superior, presiding over the greatest expansion of the society in its history.

The 1960s were an age of revolution. Not only would some Catholics see the Second Vatican Council as a revolution, introducing Ecumenism, the Mass in English, the revision of how the sacraments were celebrated, and a great commitment to peace and social justice, but American society was undergoing a social revolution at the same time. The Civil Rights movement captured the imagination of many young people on college campuses, touching their idealism. The progression of the war in Vietnam was followed in the late 1960s by the anti-war movement and clergy, including the Paulists, were involved.

The Catholic World editor John Basil Sheerin was an outspoken advocate of the Ecumenical Movement and a founder of Clergy and Laity Concerned about the War in Vietnam. Race, peace, drugs, family, and sex were issues the Paulists confronted on the campus. At Tufts University, George Fitzgerald often negotiated between student radicals and administration officials during protests and sit-ins on the campus. Boston Newman chaplains moved their residence in 1970 from St Ann's in the Back Bay neighborhood, which served Northeastern University, to the Paulist Center at Park Street and, in the process, brought with them a passion for social change and radical protest. Newman Chaplain, Michael Hunt arranged sanctuary in 1971 for Paul Cumming at the Paulist Center at Park Street. Cumming, one of The Boston Eight, had participated in the destruction of civil service records in several Boston locations and was arrested when Federal Marshalls entered the Paulist Center in February, 1971. In August of the same year, Boston University Chaplain, Jim Carroll, was arrested on the anniversary of Hiroshima, together with the members of the Boston Peace

Fellowship, for blocking the entrance to Hanscom Field, a military airfield outside of Boston. The Vatican Council, the Civil Rights and the Anti-War Movement inspired a younger generation of Paulist priests to seek change within the Paulist community. Religious orders were invited by the Vatican, in the spirit of Vatican II, to renew themselves along the charisms of their founders. From the ongoing renewal chapter, that spanned two years (1967-68), came the experimental Constitution that forms today the basis of the Paulist government.

A committee of the whole, called The Board of Pastoral Works & Missions, remained in office throughout the transition until the first Paulist Assembly under the new Constitution in 1970. The Paulists discussed their mission, or “nature and purposes” as they called it; their way of life and their form of government for almost three years from 1967 to 1970. The middle to late 1960s were a difficult period for the Paulists. John Fitzgerald had been elected Superior General in 1964. He had a clear vision as to how he wanted to see the Paulists expand. Under his administration, the Paulists grew throughout the American west, opening foundations in Vancouver, Santa Barbara, Irvine, and San Diego – something that would be continued by his successor Tom Stransky, the first Paulist President under the new Constitution. Under Stransky, the Paulists would continue to open foundations in the west; in Denver and Greeley, Colorado, Tucson, Arizona, and Fairbanks, Alaska. Fitzgerald, who had spent several years as pastor at the Paulist parish in Los Angeles, St Paul the Apostle, and with the phenomenal growth of numbers in the early 60s, envisioned a separate western province for the Paulists, together with a western base House of Formation.

What Fitzgerald would face after taking office, was an erosion in membership, as younger Paulists began leaving the priesthood as a consequence of the new freedom created by the Second Vatican Council. John Fitzgerald had taken office in 1964 expecting a possible 2-term tenure of 12 years where the community would continue to grow. By 1970, after completing one term under the old Constitution, Fitzgerald was ready to retire at the young age of 62. The consequences of Vatican II for the Paulist Fathers would be varied. There was a general belief at the time that, in its renewal, the universal Church was catching up to the vision of Father Isaac Hecker and this gave the Community great energy. Tony Wilhelm wrote his catechism for adults, *Christ Among Us*. Kevin Lynch of Paulist Press introduced a new catechetical program called “*Come to the Father*” and published the Concilium Series of the new theology that was coming from Vatican II. Theologians like Schillebeeckx, Rahner, Kuhn, and Joseph Ratzinger, now Benedict XVI, were featured.

Vatican II did a great deal to reinvigorate Paulist Press, making it a major influence in disseminating the Council and in its rule throughout English-speaking North America. For a community of apologists who presented the faith to others, Vatican II was a great wave to ride in to the future church. The Paulists also began to develop Ecumenism as a Paulist mission. Paulist editor, John Basil Sheerin at *Catholic World* had worked ecumenically for years and found in the Civil Rights and Anti-War movements a great opportunity for ecumenical cooperation. Paulist Tom Stransky, who had been a principal author and facilitator of *Nostra Aetate*, a council document on the Jews and other non-Christians, also brought with him a deeply held commitment to ecumenical dialogue when he moved from his position in the newly founded Secretary of Christian Unity at the Vatican and took office

as the new Paulist President in 1970. Paulists in campus ministry also began closer ecumenical dialogue and activity with their Protestant counterparts on the campus. Ecumenism was becoming a Paulist mission.

Vatican II provided a push for the Paulists to re-articulate and re-organize their mission which led to the 1968 renewal chapter and its “mission and purpose” statement. This provided a very broad mandate for Paulists to begin outreach to the culture in an age of renewal. Paulists began ministries to those outside the faith and to those on the edge of the Church – divorced and separated Catholics, the recovery movement, gay and lesbians. Whoever was a seeker in American culture became an appropriate audience for Paulist evangelization. The 1968 Mission and Purpose statement was a tract too broad in scope and, by 1986, in its Paulist assembly, it was clarified by a re-articulation of the Paulist Mission, which is called the Paulist Mission Direction Statement (“MDS”), which began with the presidency of Joseph Gallagher whose administration would begin the implementation of the MDS, trimming back other worthwhile, but not Paulist-identified, ministries.

In the MDS, the Paulists articulated Evangelization of the un-churched, reconciliation of alienated Catholics and Ecumenical dialogue as the three thrusts of the Paulist mission. MDS continues in the 21st century to be the basic document that outlines Paulist work today.

And so we come to the end of these tapes.

We’ve seen the Paulists pioneer a variety of ministries, beginning with the first parish missions as the Redemptorists in the United States, Hecker’s idea of the conversion of America and the various ways in which he attempted that beyond the missions, to the Lyceum circuit, to missions to non-Catholics, and The Catholic World. We’ve looked at the development of the Paulists in terms of creating urban-based parishes beginning with St Paul the Apostle parish in New York and the way in which they helped develop an American Catholic culture: a culture that could speak to the larger society and help insert influential Catholic values into the life of American culture as a whole. We’ve also seen the Paulists begin to work with immigrants, first in their parish in New York, later among the Chinese, and later among the Spanish communities in America and their commitment to help these immigrants not only preserve their own traditions and integrate them into a broader, pluralistic, American Catholic Church, but also to help them experience American values in the dialogue that takes place between society and the immigrant.

We’ve seen the Paulists develop evangelization in a variety of contexts. We’ve seen them move from the urban inner city and the mission church approach, to the trailer missions, and rural evangelization in America, the whole notion of creating Southern and Western strategies for creating the Paulist missions for bringing the Good News and for the creation of the Apostolic Mission House to train diocesan priests. We’ve seen the Paulists move into areas such as Texas and Utah, and develop and expand trailer missions into an idea of rural evangelization in the age of John Harney. We’ve seen the Paulists go to influential campuses like Columbia and Berkeley, for example. And yet at the same time, provide an opportunity at the state universities for young American Catholics to have the opportunity for an education and a successful future way of life. We’ve seen the Paulists move into

Information Centers, creating once again in the 1940s and 50s an urban thrust as the essential new American city develops. And we've seen the Paulists move into radio and television and the development of the Paulist Press - particularly after Vatican II, from a tract and pamphlet producer to a book house.

So, we've seen a lot of elements of Paulist life. At the heart of the Paulists is the Mission Direction Statement: Evangelization, the whole notion of bringing the Gospel and the Catholic understanding of the Gospel and the Catholic way of life out into North American culture. And we've seen the Paulists also from the first days of the Redemptorist missions when people who had stopped their practices of the faith would come out to hear mission preachers. From these earliest days, we've seen Paulists work at Reconciliation of the alienated Catholics back to the Church – a rich, rich, long history. We've actually seen along the way, particularly after Vatican II, the development of Ecumenism in the Paulists. Even though it may have earlier roots, it really goes back to Vatican II. And we've also seen the impact of Vatican II in broadening the Paulist approach where the Paulists now began to work towards those on the edge of their culture, not only beyond and outside their church, but on the edge of their culture, redefining what it means to be alienated in America and in terms of fringe and broken and alienated groups within the society itself.

So, the Paulists have had an incredible evangelical thrust. What I would say in closing, is, at the heart of all of this is conversion: a conversion of the self, conversion of the community, conversion of the culture – the ongoing sense of conversion, which as Hecker would say, begins with the self and extends out to others. If you have not experienced change of heart, you cannot be an agent of helping others to experience a change of heart. And this notion that derives from Hecker's own conversion to the Roman Catholic Church, is his fundamental belief that Catholic Christianity is the best way of life to live out the Christian life. Today, the Paulists struggle with understanding their identity, to some degree, and struggle with clarifying their mission in a post-modern age. If our history has taught us anything, it is that our strength lies in conversion – in the conversion of self towards the conversion of others and the conversion of society as a whole. So as we continue from these tapes, let's celebrate in our 150th year, the richness of the Paulist ministry, the richness of the legacy of 150 years of ministry that has been given to us by generations of Paulists, and let us as Paulists, Paulist Associates, Paulist collaborators, Paulist lay leaders, move towards the future with an understanding of conversion, with an understanding of Evangelization, with a passion for Reconciliation, and with an openness to dialogue, to help others come towards us as we move towards them – and this is the good news that we celebrate about Paulist history today. Thank you for listening /reading.

[THE END OF PART 4]

QUESTIONS FOR CONSIDERATION

1. What sense do you have of the first Paulists and their mission and organization? What were the key elements that excited them?
2. As you read through the movements of Paulist history, what were the chief opportunities and challenges they faced? How easy or hard has it been for Paulists to continue the focus of Fr. Hecker?
3. Of the various developments in the twentieth century, which ones seemed most productive in view of the mission of the Paulists? (Think of their geographic expansion, expansion into campus ministry, developments in Paulist Press, various media initiatives, opening of national offices, etc.).
4. Looking at our past, what do you think are the most important dynamics from Paulist history for our Paulist future?

Session Six:

The Paulist Constitution

John E. Lynch, CSP (read by John Duffy, CSP)

Fr. John E. Lynch was ordained in 1951. Although attracted to preaching, his priestly career has been given in service of higher studies and education. He received his Ph.D. from the University of Toronto, specializing in the philosophy of the Middle Ages. He had a long teaching career in the areas of history and canon law. He also served as Archivist of the Paulists.

Fr. John Duffy was ordained in 1975. He has been a bilingual mission preacher and guide for seminarians. He was President of the Paulists from 2002 to 2010. He currently resides at the Paulist residence in Austin, Texas.

Transcript: Formation Talk #6 — The Paulist Constitution

<http://www.paulist.org/associate-talks/>

The quality of the sound for this talk on the website is not the best and it is too difficult to transcribe. We are providing the preface and the first two parts of the Constitution here.



The Constitution of the Missionary Society of Saint Paul the Apostle

Contents (included here)

Preface (Decree)

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Part Eight: Obligations to the Constitution (C95 – C96)

CONGRERATIO PRO INSTITUS VITAE CONSECREATAE
ET SOCIETATIBUS VITAE APOSTOLICASE

DECREE

The Congregation of the Institute of Consecrated Life and for Societies of Apostolic Life, by virtue of its authority to erect, guide, and promote societies of apostolic life, after careful consideration of the constitution presented by the Missionary Society of St. Paul the Apostle, acceding to the request of the Presider and other members of the Presidential Board, herewith approves, within the limits of canon law, these same constitutions are amended according to the observations of the this Congregation. May the generous living of these constitutions encourage all the members of the Society to an ever deeper commitment to the life they have undertaken in acceptance with the spirit of their founder, Isaac Thomas Hecker, and under the protection and inspiration of St. Paul the Apostle.

Given at Rome, March 6, 1989

Anniversary of the decree Nuper Nonnull, which began the Society

Jerome Cardinal Hamer, OP

THE CONSTITUTION OF THE MISSIONARY SOCIETY OF SAINT PAUL THE APOSTLE

PART ONE NATURE AND PURPOSE

C1. The Paulists find their identity and specific purpose within the community of the church. As a pilgrim, the Church of Christ moves through time. It is a prophetic church which always ponders God's saving activity and probes each age's deepest needs in order to bring all people to the reign of God; a missionary church which communicates God's word and life to the world; a unifying church, inviting everyone to share one Lord, one faith, one baptism. It is led by one Spirit, who distributes His many gifts to achieve one charity, and who guides it through a universal shepherd and the other bishops in communion with Him.

It is an open church, which, since God speaks to men and women in their experiences, learns as well as teaches, listens as well as speaks; a concerned church because pastors and people must find in its resources a strength for the troubles of the times; a church always in need of purification, striving for a renewed undertaking of its mission in order to be the more effective sign to the nations God wills it to be.

C2. Founded by Isaac Thomas Hecker as a religious society within the church, the Paulists seek to be a dwelling place for the Holy Spirit and a prophetic instrument for His sanctifying action. They are called to share in the life and mission of Christ's church as community, servant, and witness.

The Paulists are a community, sharing different tasks and gifts in the love of Christ, guided by a unified and participatory government. They are a servant, ministering with word, sacrament, and zealous care to the needs not only of "the household of the faith" but also the vast community of God in the world. They are a witness, bringing the good news of Christ not only to believers but particularly to nonbelievers, and exhibiting those unique qualities of freedom and joy which a reflective experience teaches them that Christ and his church to be the people they serve.

C3. The Paulists, a canonically approved clerical society of apostolic life of pontifical right in the Roman Catholic Church, are clergy and laymen who promise to work together in community in order to help each other grow in grace and to collaborate in their common tasks.

As members, they dedicate themselves to an intensive following and manifestation of Jesus Christ for fidelity to a life of gospel simplicity, chastity, and obedience.

Finding in St. Paul the model and inspiration of their life and mission, they bear the title *The Missionary Society of St. Paul the Apostle*, and are popularly known as *The Paulist Fathers*, or *The Paulists*.

They welcome as affiliates men and women who are not members of the Society but wish to share in the Society's ideals and work.

C4. The Paulists aim to live their Christian life and experience its growth in service of the whole church and humankind. In the spirit of their founder, who sought to interpret the church to the modern world and the modern world to the church, they strive for openness and discernment as they labor to extend the reign of God.

The mission of the Paulists is to persons, individually and in all social groups in which they live, with a special concern for people of North America. These missionaries help men and women to discover Christ wherever He is acting; all that they do should converge upon the single purpose of assisting Christ to build up His reign on earth.

C5. Sensitive to the Holy Spirit and true to the insights of Father Hecker, the Paulists seek to carry out their mission in different ways among different peoples. Particular activities for their current aptness in realizing Paulist objectives:

To those without religious commitment or church affiliation and to nominal Christians, the Paulists try to communicate, with all available means, the good news of salvation.

Ecumenism is a permanent element in the total life and work of the Paulists. Every member should be responsive to the unifying action of the Holy Spirit in other Christians and in their Christian churches, and wherever possible they should pray and work with them in the one mission of Christ.

At the same time, the Paulists are committed to prepare and receive those persons who, following their conscience, wish full communion with the Roman Catholic Church through the local church.

Regarding the Jewish people, the Paulists recognize our common spiritual patrimony and the continuing action of God in their life and aspirations. The community strives to build mutual Catholic-Jewish understanding and respect through study, dialogue, and cooperative action in matters of common concern.

In the case of Roman Catholics, Paulists labor for their renewal and progress in faith and Christian living, so that the church may be a clearer sign to all people. The Paulists strive to make the faithful aware of their own missionary vocation and solidarity with all men and women.

Every Paulist should have a gospel identity with, and concern for, the poor and less privileged, and seek to serve them with Christian generosity.

The social, civil, and humanitarian struggle to humanize the world is a sign of God's action in history. Paulists joyfully meet this challenge to serve our neighbor, and thus reflect the love of God in Christ. They should undertake to work with all people of good will to help build a better world consonant with human dignity and the needs of the age.

C6. The Paulists follow their vocation in a constantly renewing church. The particular works of the community, its foundations, and forms of mission are means to the end of disclosing Christ to every person. Therefore, these works are undertaken, insofar as they are judged, to minister to the needs of those whom the community serves, and the continuance of these works is always subject to that judgment.

Paulists try not only to be attuned to the needs of the present but also to form a vision of tomorrow's world and to anticipate the needs of the church in the coming age.

C7. Besides individual gifts, the Paulists try to bring to their chosen work qualities of faithfulness to the inspirations of the Holy Spirit, zeal, interest in people, intelligent labor, love of liberty, a strong sense of co-responsibility, personal and collective initiative, leadership, flexibility, and creative and constructive imagination to devise experiments within the framework of ecclesial and community cooperation.

C8. In keeping with the ideals of their founder, the Paulists work not only in North America, but also in other countries where their capabilities and particular vocation make them useful. From the experience of the universal church, and from the North American experience, both of which have enriched their spirit and enterprise, they have reaped benefits which they want to share with the world that Christ came to save.

PART TWO LIFE IN COMMUNITY

C9. As a society of apostolic life, the Paulists derive their power from their traditional Pauline Spirit. According to Father Hecker, a great and large freedom of action should be the spirit of our community" as it lives out those three qualities which endure —faith, hope, and love (1 Corinthians 13:13). The Paulist's faith is that knowledge of the glad tidings which is gained by a giving of his whole person to God and humankind. His hope is a confidence that the Spirit supports his labors; his love is the foundation of his relationship to God and people. Gospel simplicity, chastity, obedience, and common prayer are expressions of this faith, hope, and love.

C10. Paulists promise to follow Jesus Christ, who, by His self-giving, has shown men and women how to live in love. This way of life grows in Paulists through shared experience in a variety of works. "All these are the work of one and the same Spirit, who distributes gifts to different people as He chooses." (1Corinthians 12:11). The Spirit is given to the people, not independently of each other, but to renew the whole servant church. The Spirit brings individuals together by uniting and forming them into an apostolic family with the life of God in all its members. Paulist together give testimony to their faith, proclaim hope, and, most of all, witness to the love they share in Jesus Christ.

C11. Paulists witness to gospel simplicity in that, as a community and as individuals, they seek to emulate that way of generous service which Jesus lived. His example draws them with compassion towards the materially poor and underprivileged and towards every person in any need. The community itself provides for the needs of its members, so that, without undue solicitude, they may be freed for the service of people.

C12. Paulists will endeavor to live without an abundance of personal possessions but, from its beginning, the society has left to personal judgment the manner of this generous detachment.

- A. The goods and money acquired by a member through his personal labor, or other gifts made to a member in favor of the society, belong to the society.

- B. Before making first temporary promise, he shall sign a document by which he promises to work for the society without salary or remuneration.
- C. Each Paulist has the right to retain the ownership, administration, and the use of whatever he possessed before making his first temporary promise, and also of whatever he receives afterward which is of a strictly personal character. He shall always exercise his right in selfless consideration of community life and the needs of others.
- D. Each Paulist, including one who is about to make first temporary promise, shall freely dispose, by last will and testament valid in civil law, of all property he actually possesses or may subsequently acquire. Paulists are encouraged to include the society as a principal beneficiary in a will.

C13. Paulists promise chastity in celibacy. Embraced for the sake of the reign of God, it is a sign of the world to come. By freely choosing to forego marriage for love of the Lord, Paulists are led to a wholehearted service to men and women. Chastity is fostered by prayer, self-discipline, and good community life.

C14. Paulists strive to obey the will of the Father, after the example of the Son through the promptings of the Holy Spirit. Sensitive to the action of the Spirit in the church, in the community, and in the individual, Paulists acknowledge Father Hecker's insistence that "the individuality of a person cannot be too strong, or one's liberty too great, when one is guided by the Spirit of God." The society thus needs to preserve a balance between individual freedom and communal collaboration in the fulfillment of the society's purposes.

Paulists recognize the exercise of authority and obedience as mutual service for the good of the church and of the society. They readily obey and generously cooperate with those brother Paulists to whom has been entrusted the common good of the society and the fulfillment of its pastoral mission. And, by reason of office and divine grace, these Paulists exercise their authority in humble and loving service by their leadership, personal example, and decisions.

C15. The primary prayer of the Paulists is the celebration of the Sacred Liturgy by which they unite themselves to the prayer of Jesus. Paulists draw from the liturgy a love of God's word as found in scripture, and from the Eucharist the vitality for their life together.

In all the foundations of the society, religious observances will be maintained. While respecting a Paulist's unique response in prayer to God, the members of the local foundations freely devise forms of common prayer.

Therefore, members are earnestly invited daily to participate in the Liturgy of the Eucharist, to pray the Liturgy of the Hours, and frequently to approach the Sacrament of Reconciliation.

C16. In accordance with the example of Father Hecker, the Paulists cultivate a personal and community devotion to the Holy Spirit. They share the devotion of the church to the Virgin Mary, the Blessed Mother of God, and commend themselves to her intercession and that of St. Paul and other designated saints.

C17. On learning of the death of a Paulist, all members of each local foundation, together if possible, will offer the Eucharist for their deceased brother. In November, they will join in offering the Eucharist for all deceased Paulists.

C18. Life in community should assure that each member throughout his life be provided, as much as possible, with every reasonable means to further his personal, spiritual, theological, and professional development.

C19. Paulists are committed to life in community, normally in houses legitimately established. For good reasons, however, the president, with the collegial vote of the vice president and the first consultor, may permit a member to live outside a local foundation.

C20. In the case of unresolved or prolonged conflict and dispute between an individual and a local community or general administration, each member has a right to a fair hearing, due process and mediation, by procedural means established by the society.

1. What is your impression of the spirit of the first Paulists in developing their common rule?

2. How would you describe some Paulist issues as an American congregation in tension with ideas from Rome?

The End.