



TRAPPIST ABBEY

OUR LADY OF GUADALUPE

Business Office Phone
503-852-0103
Fax 852-7748

Sept 3, 1992

Dear

Walter & Lois

Life is full of unexpected corners; this letter is to announce one in mine.

Recently my religious superior and good friend, Abbot Bernard, told me he was very concerned because I was showing increasing signs of exhaustion and tension. He had consulted others who know me well and they also were concerned. I was not able myself to notice the full impact of my weariness, but it was obvious to others. Abbot Bernard insisted that I take long break.

The last two years have been unusually stressful for me and when I summoned up the energy reserves that were there at age 37 I found that somehow they were no longer there at 67! I am sure I am not the only aging businessman who has had that experience.

By good fortune my long time friend, Br. Fred Collins of Gethsemani Abbey in Kentucky, agreed to come to Oregon and fill in for me. Br. Fred has many years of experience as business manager at his own community. So until mid-December he will take my place as business manager of Guadalupe Abbey and hopefully also become somewhat involved in my outreach to charity.

Fred's input should be especially helpful since I have been in the job (or related roles) the last 38 years. There is just a wee chance I might be in a rut! His outside review might show me ways to carry on with less strain.

Please excuse this general letter. There are many people to inform, I am busy getting things in order for the change, and Fr. Bernard and my friends were right, I am indeed very tired.

Please keep me in your prayers. This will be my first break in 38 years, so it is a new experience. I plan on being back in contact around Christmas.

Sincerely

Paschal

Paschal Phillips

Please give Fred & Walter my best!

Thanks for thinking of me by sending an invitation to Lisa wedding. May she have as great a marriage as her parents have been blessed with. Keep me in your prayers - 90 days in a novena - I might turn into a monk!

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Trappist Abbey

P.O. BOX 97
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503-852-7174

May 2, 1983

Dear Walter and Lois:

I know I promised to send you a couple of outlines which would require some thought. This is not in that ball park.

I just wanted to thank you for your generous hospitality and assure you I had a good time. The last day of my trip was a day business seminar supposedly on time management. It turned out the gal who taught it was the sharpest I have ever seen. But she was mostly a psychologist. Her theme was that everybody knows how to manage their time. The only answer is to check out why psychologically we don't do it. Anyhow, some of the fun was some little pop psychology tests at the beginning of the day which were supposed to give you three readings: 1) on what you think your job demands of you, 2) on what you think your own personality looks like, and 3) on what you think other people expect you to be. The closer the three profiles came together the more comfortable you were supposed to be. Mine were right on top of each other! Anyhow, in all three cases I came out into a classification she calls "persuaders" and the little preprinted profile was so close on I had to chuckle. It might even resemble somebody else I know. So, for your information, I am enclosing a copy.

To be honest, the reason I am writing this letter is to bounce one deathless thought off you that I had on my list and forgot during our luncheon. It happened that at Valyermo I gave a talk on why the young monks should be understanding of problems faced by the older generation in monastic life, those who were trained before Vatican II. The position I took was that they had heavily invested in a certain myth, a myth which cost them a great deal to sustain and then after they had made this tremendous sacrifice, the social support system which created that myth and supported them in it through applause, reward systems, et cetera, suddenly turned around and started laughing and saying that the whole thing was nonsense. This was a much deeper, destructive, and more searching kind of uprooting than any other.

I came to this line of thought trying to help the young monks cross the gap at Valyermo to the seniors who had come from Belgium and China. Those from Belgium were uprooted once when they entered the artificial and strained atmosphere of the pre-Vatican II religious life, the second time when they moved from Belgium to China, the third time when they were torn up by the roots and driven out of China by the Communists, a fourth time when they had to re-establish in the United States. All of those they could take in stride. It was only when they were torn up from the church they had served so heroically by the apparent betrayal of their support system that the real psychological problems began.

On the way up to Santa Barbara it struck me with all your books and articles on the problems of the Viet Nam war veterans, that there has been very little notice that the problems in the Viet Nam veterans are caused by the same mechanisms which caused the terrible pain and reactions in the Catholic Church, especially among its professionals who had really sacrificed. I suspect that a very little

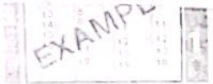
research would uncover a lot of close parallels between the ultimate outcomes psychologically. Since you are one of the few people in close contact with both worlds I thought I would bounce the idea off you. Don't just stand there, rush out and write a book!

As soon as I get my little feet on the ground I will be writing you an updated outline on the Center for Contemplative Studies. I still have hopes for that project. In fact, I am determined that sooner or later I am going to wear the Lord down and He's going to let me do my thing in that regard.

Sincerely - and thanks again,

A handwritten signature in blue ink, appearing to read "Paschal", written in a cursive style.

Paschal



Segment No. 3266
Pattern: Perfectionist

fears antagonism
would increase effectiveness with more job clarification; independence; confidence in self

son wants!" Acceptance of sincere reinforcement for who they are can increase their self-confidence.

persuader pattern



Segment No. 4632
Pattern: Persuader

emotions trusts others; enthusiastic
goal authority and prestige; a variety of status symbols
judges others by ability to verbalize; flexibility
influences others by friendly manner; openness
value to the organization seller, closer; delegates responsibility; poised, confident
overuses enthusiasm, oversells, optimism
under pressure becomes soft and persuadable; organized when desires to look good
fears a fixed environment
would increase effectiveness with more challenging assignments; variety of activities; analytical data; emotional control

Persuaders work with and through people. That is, they strive to do business in a friendly way while pushing forward to win their own objectives. Possessing an outgoing interest in people, Persuaders have the ability to gain the respect and confidence of various types of individuals. This ability is particularly helpful to Persuaders in winning positions of authority. In addition, they seek work assignments which provide opportunities to make them look good. Work with people, challenging assignments, variety of work, and activities which require mobility provide the most favorable environment for Persuaders. However, they may be too optimistic about the results of projects and the potential of people. Persuaders also tend to overestimate their ability to change the behavior of others. While Persuaders seek freedom from routine and regimentation, they do need to be supplied with analytical data on a systematic basis. When they are alerted to the importance of "little things," adequate information helps them to control impulsiveness.

Sounds like someone we know!

Q

OUR LADY OF GUADALUPE
TRAPPIST ABBEY
P.O. Box 97
Lafayette, Oregon 97127

FILE: Reschal

PHONE: CARLTON, OREGON
AREA 503-852-7174

June 9, 1980

Walter Capps
Santa Barbara

Dear Walter,

Enclosed is the correspondence concerning Bednar that I promised you. Not terribly important but useful background.

All news from Dallas is encouraging. Emery seems happy as a clam and Sommerfeldt the same. In fact, he is vacationing in Colorado at the moment.

Your packet of Center Magazines arrived Saturday and I have only looked them over briefly but I do thank you for them. I never end admiring your ability to take care of details! So far, my only impression (besides overall good work) is that the issue devoted to a single subject was more impressive to me than the others. I think it gives the magazine more of an image as different and thoughtful. Of course, that is just one man's vote.

Your prayers must be working, my little ship seems to be getting back on an even keel John Paul the 2nd or no John Paul. In fact, I am even coming to see that the Church needs a time of rest, consolodation, and re-affirming before going on. Historically such times can be tough on the liberals but there is no doubt that Pius IX and Pius X both left the Church far stronger as a religious organization even though both were outrageous reactionaries, and that, J.P # 2 is not. Maybe the hand of the Lord is yet working, anyway, he seems to be working again in me. All of which reminds me of how much I owe to some other hands that were there to reach out to at the right times and the right moments...

Peace and joy, until we meet again.

Reschal

P.S. Project for the Center...Universities! Do they work well? or at all? are they fulfilling their social mandate? do they even have a mandate? are they cost effective? How come they can't practice what they teach (good management, effective communitations etc)? Should we have fewer of them? etc....

Don't let me on the panel, I might vote to solve the world food problem by turning them all into turkey farms.



Center on
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& Society

44 Brattle Street

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(617) 491-1112

Fr. Paschal Phillips
Our Lady of Guadalupe
P.O. Box 97
Layfayette, OR 97127

Feb. 20th, 80

Dear Fr. Paschal:

I have been going into New York and meeting with John J. Neeham at the Grace Foundation. During our last meeting reference was made to the Contemplative Studies Center which I think is worth passing on to you.

I told Mr. Neeham how I felt about the Contemplative Studies idea. I said that its original conception as a bridge between the monastic and secular worlds was both possible and urgently needed. I have seen monastic communities all over this country drying up, losing people right and left, for lack of this connection. I told Mr. Neeham, quite frankly, that your Contemplative Studies Project, which you put your heart and your time into, had been coopted by academic interests. Instead of relating the vitality of monastic life to people in the world who need to know about it, it has become yet another excuse for accumulating footnotes, for advancing academic reputations, for calling together learned men who have nothing to do with the life and death issues of the ordinary human person. Suspecting this, I took your advice and wrote to your associate in Texas. I was not surprised that two months later I have yet to hear from him.

Mr. Neeham listened to me without disagreement. He then had a suggestion which I think has merit. He suggested that the Contemplative Studies Center be used for the purposes for which it was originally intended. He said that it already had a corporate structure, a board of directors, and financial resources flowing through it. Why not use these things to advance the goals of the Monastic Council? Why not focus its energies in the direction of the explicit and continued attempt to relate monastic principles to the concerns of everyday life in our society? Enough academic footnotes, I say. Instead of widening the gap between the conceptual and the experiential, let us work together to lessen it.

I asked Mr. Neeham--does this mean we must move to Texas when the significant dialogue is going on in New York? He said no, that the resources of your project could come to us, rather than we going to it. I had serious doubts that such a thing could be implemented. But I respect Mr. Neeham enough to pass the idea on to you.

With all best regards,

Yours sincerely,

Edward Joseph Bednar

Fostering Diversity for Development and Integrating Disparate Human Concerns

February 29, 1980

Mr. Edward J. Bednar
Center on Technology and Society
44 Brattle Street
Cambridge, Massachusetts 02138

Dear Mr. Bednar:

I have received from Paschal Phillips a copy of your letter to him, dated Feb. 20th, 1980. I presume your observations concerning the Center for Contemplative Studies are based on some information you have concerning our current activities, and I think they merit some response.

First, allow me to correct a misconception shared by you and Mr. Neeham. The Center may have "financial resources flowing through it", but these all come from the University of Dallas, the sole supporter of the Center. The fact is that the Center, as operated in the previous two years, was not able to attract funds to sustain it. In the future, any outside funds that we seek will be acquired through the Development Office at the University of Dallas. I might add that the nominal activities of the Board of Directors (who certainly cannot dictate policies for the University) have been payed for by the University. The idea that the "resources of our project could come to you" is absurd, unless you plan to establish a new Center, which you are perfectly free to do. The notion that you can manipulate the Center's resources to your own advantage is cynical, more Machiavellian than "spiritual".

Second, the faculty and staff of the University of Dallas would not be interested in funding the Center unless its activities related directly to the teaching and spiritual life of the University. Mr. Kienzle, a good man, none the less failed to achieve this. We have succeeded where he did not.

Third, I am the only paid personnel at the Center; thus, I must rely on the willing co-operation of members of the faculty and monastic community here, who are enthusiastic. Necessarily, then, our beginnings are modest, certainly not on the scale of world societies or a United Nations of monks. The Gospel gives precedent for the ultimate growth of a well planted seed. It would be deceitful on our part to announce to the world dreamy paper conceptions that have no basis in reality or possibility of fulfillment. The world is full of typewriter organizations.

Fourth, whereas I applaud your interest in comparative monasticism, the purpose of the Center has ever been, according to its charter, to recover the western, Christian tradition of contemplation. My work with

DILIGITE
UNIVERSITAS DALLASENSIS
VERITATEM + JUSTITIAM
M CMLV



Benedictine nuns this year has shown me, that despite all the talk, this has not been done. Thus, it will not be our purpose to assimilate western monasticism to Hindu and Buddhist psychological techniques. This may shock you, but we judge the Christian tradition of spiritual life to be inherently superior to any other form, and we think that western Christians should master their own tradition before immersing themselves in others that are not always sure guides. Such mastery requires knowledge.

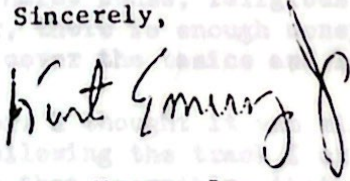
Fifth, your statements to Paschal reveal a strong anti-intellectual bias. Any competent student of western spirituality knows that such an attitude is part of the problem, not part of the solution.

Sixth, your remarks about those who seek only to "advance academic reputations" (which I presume applies to me) and "learned men who have nothing to do with the life and death issues of the ordinary human person" are morally culpable. You do not even know the people of whom you speak so loosely. I find it astounding that you judge those who use their God-given intellects to study the teachings of spiritual masters somehow less than "human persons".

Finally, I suggest you contact the Benedictine sisters here, and other students, in order to find out if the work of the Center is spiritually fruitful.

Ultimately, our aim is the same as yours: to close "the gap between the conceptual and the experiential". One may never accomplish this if he slights the role of truth, apprehended by the intellect, in the spiritual life. All things are not the same, as one might learn from our spiritual masters.

Sincerely,



Kent Emery, Jr.
Director of Contemplative Studies

KE:vg

3 March 1980

Ed Bednar
44 Brattle Street
Cambridge
Massachusetts 02138

Dear Ed:

Thanks for your letter of February 20th. It is refreshing to have people ask challenging questions, especially at a time when a combination of weary resignation and abbatial pressure have caused me to sort of back off from the whole concept.

It is true that the Center as I conceived it has never come to life. However, it is not true, as you suppose, that it has become "another excuse for accumulating footnotes, advancing academic reputations, and calling together learned men." In a sense I wish it had, at least something would have happened!

In fact the Center has been pretty much inert. Just why this had to be is a bit of a mystery. I admit that the wrong people in the right places was part of the problem: there was also the interference of the Order (or certain abbots of the Order) which forced me to stop fundraising just at the critical moment, and the failure of Western Michigan University to do its share of the bargain.

Just how curable all this is remains to be seen. At this moment the Center is coming to new life under the direction of Kent Emery who appears to me to have exactly the right combination of horse sense, religious zeal, and academic background to make it go: further, there is enough money guaranteed by the University of Dallas to at least cover the basics and leave him time to work.

I might say the Center is now where I thought it was six months after it was founded: it also appears to be following the track I expected at that time. I do not buy your implied premise that everything that works through a university must, of necessity, be divorced from real life and become stuffy and inward looking. My experience with universities over the last three years has certainly demonstrated that most things they touch go exactly into that pattern but there are exceptions, and I think under Kent's direction the Center might become just such an exception. It will take a couple of years to find out.

Recall that the Center was originally conceived as being, at least in part, an administrative center to assist and cooperate with ventures such as yours. Future joint ventures and the like are therefore built right into the basic structure and I see every possibility that once your efforts get rolling the Dallas Center might well become heavily involved with you in mutually helpful efforts: at the same time I see the possibility that what you fear might come to pass and it ends as just a few doggy little courses offered as an appendage to the theology department in an obscure little school.

If the worst happens please feel free to steal any or all of my idea and make it work as best you can. There is room for many in the vineyard of the Lord! On the other hand, I think you too are discovering that the world moves more slowly than we would hope: so don't give up on your project and don't give up on the Center yet!

Sorry Kent did not answer your letter. I know he mentioned to me that it involved reading a lot of material and he has been busy. Besides, you will find that almost 90% of the academics you deal with are far more lax about correspondence than businessmen. They talk much about writing skills but rarely use them. If you expect letters from academics you will end up largely disappointed.

I have become persuaded by Kent Emery and John Sommerfeldt that the Center must first establish a base for itself at the University, and this means an academic base. So be it, the test will come when the academic base has been established. From there the road may lead deeper and deeper into rarified academia or out into the real world, only time will tell.

Meanwhile, my prayers are with you, and give my best to John Meehan!

In the Lord,



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28 March 1980

Kent Emery, Jr.
Director of Contemplative Studies
University of Dallas
Irving Texas 75061

Dear Mr. Emery,

Your letter of Feb. 29th had a sting to it that stirs me up every time I think of it. But, better that than luke warm.

It is perfectly clear that you and I have different purposes. You want to tell people about the riches of the Christian monastic tradition. Whereas, being a member of the AIM North American Board for East-West dialogue, I see my work as helping Catholic contemplatives to participate in the spirituality of world culture. Both I think are legitimate, and even complementary purposes.

As your letter suggests, I need to know more about your project. When you say "we judge the Christian tradition of spiritual life to be inherently superior to any other form," who do you mean by "we"? Are you speaking for the Contemplative Studies office? For the University of Dallas? I do not have a statement of your purpose, your program, or any of your projects. It would be very helpful to see your materials. There has been some discussion about a monastic studies project here on the east coast. Since your own emphasis is Christianity whereas ours would be inter-religious, I don't see any conflict. Do you? In fact, a good program for Christian contemplative studies would be a most welcome addition to our more general framework for inter-monastic collaboration. I could see all sorts of possibilities, if you are interested.

I appreciate your efforts in contemplative studies as part of a large movement in the Church towards recapturing self identity. I concur with the affirmation of traditional values and much needed discipline. Perhaps having these things in common, and also a personal faith which could be an even deeper basis for cooperation, maybe we might work together? Dr. Ewert Cousins is a friend who speaks well of the thrust of your professional commitments. Father Paschal also has hopes for your appointment in Dallas. Having expressed my reservations, I invite further dialogue. Anything you might send to me would be read with great interest.

With all best regards,

Edward J. Bednar
Project Coordinator

Interview over the telephone with Father Paschal:

I told him about his reception here ---
(new idea: bring him here for a couple of weeks each
year, regardless of whether students go off to monastery)

He was pleased....

I asked him if he had any words of advice, counsel, etc., for
the class -- he said, No, he would never try to counsel....

Then he paused....

I said: What can students do...? (I told him about the interest
in the subject....monastic impulse vs. institutional monas-
ticism....)

His response: Be faithful to your own vocation!

You can't be faithful to somebody else's call

I said: what about visiting monasteries periodically....?

He said: "it probably won't work..."

May be exciting for a time, but they won't get much
out of it....

I said: "What's the alternative...?"

He said, Each one must be faithful to his own call....

I said, "Say a little more..."

He said that the avenue to the contemplative life is to
allow one's INTUITIVE SIDE to grow....

Then he talked about the differences between intuitive
and analytical modes.. (I could see him dividing
the water with his hand...)

MORE ADVICE: experiment with letting it grow.....
whether that be while you are playing the piano...
taking a walk along the beach....
enjoying some time playing with little children...

He said that PROVIDENCE directs one to allow one's
intuitive side to grow.....

I SAID: How important is the group...?

He responded, maybe important, but not absolutely
necessary....

The kind of group he would seek out: " a group that one can
get quiet with..."

NEW SUBJECT: Tell me a little more about how you understand who God is...?

He started out by saying that God is revealed only through material things....

I said, "Material like...." (waiting for more information and clarification...)

He said: "material like individual human beings...like history like historical events...."

Then he gave me his interpretation of differences between eastern and western monasticism:

western spirituality believes in the fulfillment of one's distinctive personality...

eastern spiritual approaches the personality...as a disaster...and ultimate truth requires the dissolution of the personality...

ALSO, in the west, God works through individuals... not through abstractions....

BE more specific, I said....

In the west we take MATTER to be real and important..

East sees MATTER as being unimportant....

WEST says MATTER is bearer of ultimate truth... God reveals himself in history....

I said, "but you come close to God in meditation....which appears to me to be a spiritual discipline...."

What is material about meditation....contemplation?

He answered: The way into it is MATERIAL...

How so? I asked....

Well, because we start with words....

as with the words of a text....

or as with words that we speak to our heart....

like FATHER....like ABBA....like COME UNTO

ME ALL YE WHO LABOR....

or one starts by reflecting on the life of Christ..

and I thought of what I do....when I'm cornered...

I think about a particular individual whom I trust and who inspires me....

He said this is the way it begins....

God is present in material things....

I said, "Yes, but, God is also defined as WHOLLY OTHER..."

He said, "Oh yes, that is what you discover...that God is WHOLLY OTHER...but you arrive at that point through material things...."

He added, "There's only one door...."

I said, "only one door...."

"Yes," he said, "but it's a great big door..."

"A great big door?" I questioned....

"Yes, it's God's activity in history...in
the world around us....
it's the life of Christ....
it's the perception of the mystery of
God in a child...."

"How important is Christ to you?" I asked.

He said, "very important..."

I countered, "but aren't you being exclusive...?"

"Not at all," he responded.

"It is the same basic process of INTUITION INTO
THE SILENT MYSTERY OF GOD...THAT OCCURS
EVERYWHERE...AND IS THE GIFT OF GOD
WHEREVER IT OCCURS..."

He added, "For the Christian Christ is a reliable
guide into the mystery of God..."

I remember him of the episode in the Portland airport...

"He was excited about the afterlife...."

I said, "Paschal, were you thinking of heaven, then?"

He said, "Sure..."

I said, "But are you really excited about heaven...."

He laughed, and said, "No one has been able to design
a heaven that isn't utterly and thoroughly boring.."

I said, "Then why are you excited about that...."

"Because," he said, "that isn't what heaven is..."

"We don't know what it is..... It has never entered the
heart of man what God has designed for those who
love him... I was getting excited because I was
going to probe further into the mystery...."

I SAID: "You sound pretty cheery..." He said, "Yah, I just got
a lot of people fired at the Children's Home Society in
Oregon today...."

I said, "it sounds pretty monastic...."

He said, "Yes, but now that this is over, I'm going to
stay in the monastery, give myself to prayer, and
live the life of the monk..."

I said, "Paschal, do you really mean it?"

He said, "Yes, unless you can think of something else...."

Then he said, "THINK HARD, MY FRIEND."

Jacob Needleman:

read from SACRED TRADITION AND PRESENT NEED.....

the desire to learn.....
th

"There is in man a force that draws him toward Truth. This force is neither the thinking function nor the emotional function as they are common understood. The word "faith" may be introduced here, but this word simply cannot be equated with "belief."... This internal force or impulse is "opposed" to the whole of the ordinary mind, including both reason and belief as they are conventionally defined. A FAR REACHING ERROR THUS SEEMS TO HAVE CREPT INTO THE UNDERSTANDING OF CHRISTIANITY WHEN ONE PART OF THE ORDINARY, OR 'FALLEN' MIND, THE THINKING FUNCTION, WAS DISTINGUISHED FROM ANOTHER PART OF THE ORDINARY MIND, THE EMOTIONAL FUNCTION, AND WHEN THIS DISTINCTION WAS PRESENTED AS BEING EXHAUSTIVE AND CENTRAL TO THE HUMAN CONDITION. MAN WAS ASKED TO CHOOSE BETWEEN BELIEF AND REASON. BUT, FROM THE PRESENT POINT OF VIEW, THE ENEMY OF FAITH IS NEITHER BELIEF NOR REASON AS SUCH. THE REAL ENEMY IS MAN'S TENDENCY TO GIVE HIS TRUST TO WHAT IS ONLY A PART OF THE MIND OR SELF, TO TAKE THE PART FOR THE WHOLE, TO TAKE A SUBSIDIARY ELEMENT OF HUMAN NATURE AS THE BRINGER OF UNITY OR WHOLENESS OF BEING.

The alternative to REASON VS BELIEF = an entirely new faculty of attention/ AN ENTIRELY NEW FACULTY OF ATTENTION....

Clue: the Fathers observed what happened to them when they were in a state of prayer....

There is a seeing level beyond the debate between reason and belief....

He refers to it as "a specific state of consciousness..."

Rightly ordered, both the emotions and reason are there "to guide one's search for relationship with the Higher..."

And the real truths of the religion "can only be known in a specific inner state...."

another way of describing it: self inquiry that is directed toward transformation....

He calls it "the attention of the heart..." and he says that this is "that which watches and waits in the night.."

WHAT IS IT? what the ancients referred to as SOUL....
And what is the chief end of human life? SOUL-MAKING...
Needleman says, "the soul begins to radiate..."
BECAUSE IT IS IN CONTACT WITH A HIGHER FORCE: THE SPIRIT....

The discovery of SOUL leads to the integration of the personality....

Finally, cultural function of monasticism....
counter-culture....
cross-cultural agent.... (unity in spiritual terms first)
relationship with creativity -- Colin Wilson, THE OUTSIDER

My experience: always looking from the outside in....
then seeing monasticism as being peripheral....marginal to our life....
Here is the norm: that is appositional.....

THE OTHER WAY AROUND: What if that really sustains the rest....?

What if the monastic way of life is what sustains non-monastic life...?

See 174 -
ment - but in his
it could be