

**New England Jesuit
Oral History Program**



**Fr. Paul T. Lucey, S.J.
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THE IMPORTANCE OF ORAL HISTORY

Oral histories are the taped recordings of interviews with interesting and often important persons. They are not folklore, gossip, hearsay, or rumor. They are the voice of the person interviewed. These oral records are, in many instances, transcribed into printed documentary form. Though only so much can be done, of course, in an hour or some times two, they are an important historical record whose value increases with the inevitable march of time.

For whatever reason, New England Jesuits, among others around the world, have not made any significant number of oral histories of their members. Given the range of their achievements and their impact on the Church and society, this seems to many to be an important opportunity missed. They have all worked as best they could for the greater glory of God. Some have done extraordinary things. Some have done important things. All have made valuable contributions to spirituality, education, art, science, discovery, and many other fields. But living memories quickly fade. Valuable and inspiring stories slip away.

This need not be. Their stories can be retold, their achievements can be remembered, their adventures saved. Their inspiration can provide future generations with attractive models. That is what Jesuit oral history is all about.

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May 2008

Interview with Fr. Paul T. Lucey, S.J.
By Fr. Richard W. Rousseau, S.J.
February 14, 2008

EARLY YEARS

RICHARD ROUSSEAU: Good morning. Welcome to our interview.

PAUL LUCEY: Thank you.

RR: We are going to proceed chronologically, as we said earlier. So the first thing I want to ask you is when you were born and something about your father and your mother.

PL: I was born in Worcester, Massachusetts, on April 4, 1916. It was, in a sense, a somewhat traumatic birth. In her birthing, my mother experienced a deep, deep hole, a cold hole, a dark hole. And she kept dropping and dropping. Finally, she heard a voice calling her, "Mrs. Lucey, come back, come back." That was an incentive for her to fight to come back, and she did. And the birth was successful. As a result of that, I think over the years, I have always been led to tears anytime I remember my mother or my mother's birthing of me. And it's still true after 92 years.

My father was born in Ireland in a rural area. His family was very poor. He had three sisters and two

brothers. He went through the ordinary school program to the age of fifteen, the time required by the law. After that he came to the United States. He traveled in the hold of a ship, seasick and crying all the way over.

When he finally docked, he was walking down the street and saw a table with some red objects on it. He was hungry and, somehow, had a little money, so he bought one and bit into it. It turned out to be a tomato. He had never tasted a tomato, so he spat it out, and after that never had much taste for tomatoes.

He settled in Lynn, because his sisters had already settled there. One of his first jobs was in a machine shop. He lost the tip of his index finger, and at once realized that this was not the kind of work he should be doing.

He had the Irish gift of gab and was a very handsome man. After a little bit of pushing and shoving, he finally became an agent with the Metropolitan Life Insurance Company in Lynn. He eventually advanced in the company to district manager in several different localities. Eventually he ended up in Worcester, where I was born and our family grew up.

BROTHERS AND SISTERS

RR: What about brothers and sisters?

PL: There were six of us—four brothers, one sister, and myself. The oldest was John, then Ed, Frank, Bill, and Mary, the youngest, born right after me. Ed and Bill, very, very early after birth, incurred epilepsy, which was with them all through their lives. Obviously, since it is a brain disease, they were handicapped.

John, Frank, and I went through public grammar school, high school, and Holy Cross. They graduated from Holy Cross, while Ed and Bill managed to get through grammar school.

HIS MOTHER

RR: Before we get into schooling, tell us about your mother.

PL: My mother was born in Gloucester, Massachusetts. I actually saw the record of her birth there. She had three or four siblings; I am not sure what the breakdown was. Her father was a trans-Atlantic fisherman born in England. He eventually settled in Gloucester and married my grandmother. My four brothers were born in Lynn; my sister and I were born in Worcester.

RR: How did your mother manage things at home?

PL: She stayed home and took care of the family. She was a saint, a woman of very deep faith. She was also very jovial, very happy—a good mother. She was the kind of mother I would have walked through fire to help her if she needed it.

I'll just fast forward a little here. The day that I entered the Jesuits, she came with my father, brothers, and sister to Shadowbrook to deliver me there. My mother left me at the front door of Shadowbrook. That was the last time I ever saw her alive.

RR: That must have been a sad surprise?

PL: It was a terrible surprise. She died in October on the tenth day of our long retreat. That was two-and-a-half months after I entered. I went home, of course, for the funeral, and was there for about a week. That meant that I missed the long retreat.

RR: That was certainly an important matter.

PL: And it was important to me.

EDUCATION

RR: Of course. You began to say something about where you all went to school. Where did you go to grammar school?

PL: I went to Woodland Street Grammar School in Worcester. In seventh grade, I went to Cedar Street Prep, which was a bit more advanced than grammar school.

I began studying French and Latin there. It was a public school. All of our schooling was public except my sister's.

I then went to Classical High School in Worcester. It was an excellent school. We had a lot of mature teachers; many of them were Catholic. From that point of view, I might as well have gone to a parochial school. I had a good education there as well. When I graduated, I went to Holy Cross for two years. John and Frank had graduated from there ahead of me.

HOLY CROSS

RR: How did you like being at Holy Cross?

PL: I was a day student and very happy there. Most of the students were boarders. On the first day of school, I was very nervous. I saw an empty seat and took it. The man next to me introduced himself as Joe LeBran [later a Jesuit] from Lynn. Since I had a Lynn background, we struck up a friendship which lasted until Joe died.

Those first two years went along very calmly, very smoothly. Then one day in January of my second year, Joe took me aside and asked me to come up to his room. He said, "I have something to tell you." Well, I thought it was about a package of chocolate cookies that his mother sent him from time to time.

Anyway, I went up, and he said, "I am making application to the Society. Why don't you come along?" I had not given two minutes thought about entering the Jesuits. I knew I was going to be a priest, but I had not gone any further than that. So I immediately said, "Absolutely not." I can remember leaving his room and walking across the campus, practically swearing to myself that it would never happen. That was about mid-winter of my sophomore year, but on July 30, 1936, Joe and I both reported to Shadowbrook.

RR: So over those few months you had a change of heart.

PL: I had a change of heart with a little help from Fr. Cox, who was the Dean of Freshmen at Holy Cross. He had distributed among us sophomores a questionnaire in which we were supposed to indicate what we would choose for our junior year electives. And, since I had started thinking of going to Shadowbrook, I knocked on his door one day and began what seemed to me a half-mile-long walk to his desk!

He was sitting there with his head down. I think he was doodling, and just pretended to be working on something important. Without looking up, he finally said, "Well?" I said, "Father, I don't think I will be filling out this form." Again, without looking up and with a deadpan expression, he said, "Why not?" I said, "I am making application to the Jesuits." He said, "Isn't that lovely?"

He then completely destroyed me by saying, "Have you spoken to your parents about this?" I said, "No, Father." So he added, "Have you spoken to your parish priest?" I said, "No, Father." He said, "Go and talk to them and come back to me." I crawled out to the door. But eventually, I did what he asked me to do. And I ended up entering Shadowbrook on July 30, 1936.

NOVITIATE AT SHADOWBROOK

PL: I had two wonderful years in the novitiate, except for my mother's funeral. It was a normal kind of novitiate. Fr. Jack Smith was our master of novices. I respected and loved him.

RR: Did you have many of your Worcester classmates with you there?

PL: No, there was only Joe. We had the long retreat, of course, though mine was interrupted by my mother's funeral. Therefore I had to make it over again the next year. So I have made three long retreats in my life.

Finally, at the end of the second year, I took vows and went into the juniorate.

JUNIORATE

RR: Did you find that you had to repeat many of the classes you had already taken at Holy Cross?

PL: Toward the end of the first year of juniorate, the rector, Fr. McEleney, called me into his office and told me that he was thinking of sending me to Weston. He added that he was going to Boston to see the provincial to persuade him to send me to Weston for the next year. And he did persuade him that I should go to Weston.

Both Joe and I went there at the same time. The reason for the advance for both of us was our two years at Holy Cross. I enjoyed the years of philosophy at Weston. Though they were good, I don't remember anything extraordinary about them.

RR: Who were the main professors there at the time?

PL: Bill Drummond is the only one that comes to mind.

REGENCY

PL: At the end of my third year we went to Keyser Island for a summer vacation. At the train station I was told that the status [the annual list of assignments] had been posted. I was assigned to Holy Cross to teach mathematics and assist in the physics labs.

That shocked me profoundly, because I had no background at all in mathematics. So I spent that whole summer trying to talk my way out of it. However, that didn't work. Joe, myself, and a couple of others worked on our math books preparing for the coming year. It also turned out to be one of those very hot Worcester summers.

RR: Given that background, how did things work out?

PL: Our superior had told us that we should wear garters,

so I bought a pair. However, I had no idea how to put them on, and didn't put them on tightly enough, as I soon found out. Just before my first class, one of the garters fell down. Students were pouring around me on all sides; I had to bend over and pull my garter as they all passed by!

Then I went on to my classroom for my first class. I knelt down to say a prayer, and I heard a whisper from the back of the room: "Gee, he's just a kid." As you can imagine, this didn't help. But anyway, I got through that first year and then the next two years. Over those three years, I finally learned enough math to give them their math properly.

1942-1945 were my regency years and, of course, Pearl Harbor had happened on December 7, 1941. And the word went out that the country would be needing a lot of math teachers and scientists. That was why I was assigned to teach mathematics, even though I had no background in it. Under the circumstances, this was quite common in all colleges, including Harvard. Liberal arts teachers had to switch to teaching math.

RR: I had to switch myself from taking a liberal arts course at Holy Cross to a math course.

PL: Those were three wonderful years for me, even though we worked our hearts out. I had long, long hours. In addition to being teachers, we all had to be corridor prefects in the dorms. There were about ten regents there at the time. This means that the last check-up was just before 11:00 PM. So I was up every night until about 12:30 AM or so. Then Fr. Maxwell, the rector, insisted that we be down for a visit in the chapel at 6:00 AM.

After that we had to serve two Masses. We had the same arrangement of the altars as we have here at Weston with altars on both sides of the chapel. I got through the first Mass all right, but during the second

Mass, I would just sway back and forth, praying that I wouldn't fall asleep and hit the floor. That never happened to me, but the possibility increased the tension.

THEOLOGY YEARS

RR: What about your theology years at Weston?

PL: Theology went along routinely until ordination. I was ordained June 19, 1948 by Archbishop Cushing. My first Mass was at our home parish, Blessed Sacrament, in Worcester, with my brother, Fr. John, a diocesan priest in Springfield, as the assistant priest. I had my first solemn high Mass on the Feast of the Holy Trinity. And since then, the Trinity has always been a very strong devotion for me. Then my last year of theology was pretty much routine, except for the calls we went on.

RR: Did you find those calls interesting?

PL: I did. I remember my first confession. Fortunately, it was in a very small summer parish. I don't remember whether it was a man or a woman. The person made the confession and I gave a penance. Then the person began the Act of Contrition, and I panicked because I couldn't think of the formula for absolution. I finally reverted to the short form. I managed to get that out before the person left. Then I had about ten minutes before the next confession, and that gave me a chance to review my formula for absolution.

RR: I'm sure it was just first-time jitters. I understand you taught philosophy right after you finished theology.

PL: Yes, in fourth year theology, I was told that I was to teach first year philosophy the next year. I was also told that I could go wherever I wanted to prepare that course. So I went to St. Louis and spent the first semester of that year preparing the course. I came back with the textbook they had been using there, namely, Dezza's *Metaphysica Generalis*. So that's what I taught

that first year, and it went very well, both for myself, and, I hope, for those who took the course. And right after that, I went to tertianship followed by Rome.

RR: Tell us a bit about your tertianship at Pomfret.

TERTIANSHIP

PL: That's about all it deserves. It was very dull, and we had three different directors. The tertian director, Fr. Raymond McInnis, gave us the thirty-day retreat, and that was about all, since he was sick and dying. Jimmy Coleran came in to give us the section on spirituality. Then Jimmy Risk spoke to us about the laws of the Church and the Society.

GREGORIAN UNIVERSITY IN ROME

RR: From there you went to the Greg. Is that right?

PL: Yes, that's right. That was for a two-year program. Of course, I loved Rome. Toward the end of the first semester of my second year I had a call from Maurice Walsh at Weston. He said they were desperate to have a first-year philosophy teacher. So he asked me if I could speak to my chairman about leaving the Greg quickly. That meant that I left the Greg in January. My thesis was done. I had a final exam, and I received my PhD. However, I never felt very proud about that particular degree, given the circumstances. So that's why I never advertised it very much. The degree was on paper and that was that.

PHILOSOPHY FACULTY

RR: Then you taught philosophy at Weston for several years?

PL: When I came from the Greg on demand, I taught at Weston for nine years. At the beginning of that time, I was told I would be dean of the philosophy faculty. Of course that, too, was a shock. But things worked

out well. So at the end of my nine years, I assumed I would be continuing my teaching, but I was informed that I was going to be the rector of Weston College.

RR: Before we get to that, could you give us an overview of how these years of teaching went for you?

PL: I introduced a brand-new thrust to the philosophy I was teaching. It came from what I had picked up at St. Louis. It led me to change what we had been given as students at Weston. I made these changes in my own program. But when I became dean, I made changes to the overall program. There were practically no organized records available of the previous years of courses there.

Therefore, I managed to persuade Jim Woods to become registrar, even while he was still involved in philosophy. Jim worked on those records for two or three years, and did a wonderful job in straightening the records out. So I claim some credit in starting him on his extraordinary career at BC.

During the same nine years, we began to send scholastics to BC for their elective courses, and some teachers came out to Weston for some courses. And that program began to really flourish. The province had bought a yellow school bus to go back and forth to BC. All this meant much more mobility and many more connections between Weston philosophers and Boston College.

RECTOR IN A TIME OF GREAT CHANGE

RR: So you became rector at a time of change and uncertainty. Tell us about that time from your own perspective.

PL: During my six years as rector, there was a lot of change going on. In many ways this was due to the changes in the Church brought about by the Vatican Council. And all this strongly influenced Weston.

I became rector on the Feast of the Sacred Heart in June 1962. Going to bed that night, I said to myself, "The buck stops here." I also made a pact with myself that I would work toward moving both the school of philosophy and the school of theology out of the current location in Weston, Mass.

RR: What was your most important change?

PL: A first step was to ask each of the deans to set up faculty self-study meetings. As for the philosophy faculty, things went very smoothly. They had a young dean, Reggie O'Neil, who discussed things with his colleagues at these faculty meetings. His meetings went very well, and, within a year, they voted for a request to transfer philosophy out of Weston.

The theology faculty, however, were not as used to talking about their work in the same way. I attended a couple of those theology faculty meetings and found them to be deadly. They were afraid of one another. Whoever was running the meeting did all the talking, so the group never got very far.

RR: So what happened the following year?

PL: At the beginning of the next school year, I went to the provincial and asked him to come to a theology faculty meeting and tell them that it was his desire and intention that they work seriously at this self-study. And he made it clear that it was something that he supported himself. He was John V. O'Connor, and they respected his request, because he had himself been a member of that faculty. So, with a bit of Irish finagling, they started over. Also, I put George MacRae in charge of the self-study this time. George, of course, was not going to let them just sit there. Nor would he honor their delaying tactics. So by the end of seven or eight months, they voted, though not unanimously, to move the theologate out of Weston College.

So I asked the provincial to pass on our recommen-

dations to Fr. General Arrupe, who approved them. So, there I was, with permission to move both faculties, but with no idea where to move or how to get there!

BOSTON THEOLOGICAL INSTITUTE

RR: Did you then get some support and suggestions from other academic sources?

PL: Yes. Fr. Frank Shea, SJ of the BC faculty and Dean John Coburn of the Episcopal Divinity School were on the same flight back to Boston, when they got talking about the theological resources in the area. As an outcome of their conversation, John Coburn used his good graces to initiate a feasibility study among the ten theology schools in the area.

The first step was to get together to see what kind of unification was possible. So a group of representatives of each divinity school started meeting once a month for a year to see how it would work. We came up with an agreement and a name for the new enterprise. It was called the Boston Theological Institute, or BTI. All this was done under the wonderful chairmanship of Dean Muelder from Boston University School of Theology. It was just about finished when I completed my term at Weston. I feel it was a great achievement.

RR: It was, for all of us. Could you say something about the attitude of the Jesuit students about all this?

PL: They were in no way quiet, but quite vocal about the changes. Bill Callahan and several others, especially a couple of men from the Maryland Province, were on my back almost every day about one thing or another. Most of the time, I was able to agree with them, but, occasionally, I would have to say, "No, we are not going in that direction." They were very intent in suggesting that the school be relocated.

But we made an awful lot of other changes at Weston during those six years. We dealt with both academic and liturgical changes. Even though it may have been a bit premature, we introduced the altar facing the people, which, of course, is now the standard. And I started saying Mass there facing the congregation every morning. And one of the theologians set up a system of three cars available for the theologians. They had to pay whenever they used them. Those cars made it possible for them to engage in a lot of good activities outside Weston, and helped the whole process of moving Weston.

ASSISTANT TO THE PROVINCIAL

RR: When you finished at Weston, weren't you then *socius* [assistant] to the provincial?

PL: Yes. When I finished my term as rector, I went to Round Hills for a break. One day while I was there, I got a desperate call from Bill Guindon, who had become provincial not long before. Bill said that he very much needed somebody on his staff who had some acquaintance with the young men of the province. So he said, "Will you be my socius?" And I said, "I will be your socius for three years."

And it was an exhilarating experience to be working with Bill. He had built up a wonderful staff. We were very active and outspoken. Every time we had a staff meeting, there were raucous goings-on. They were wonderful meetings. Once, the Minister, Jerry Landry, was standing outside the door, and he heard Bill Callahan and Joe Devlin screaming back and forth. He later asked, "What was that fighting all about?" And we said, "It wasn't fighting, it was just a discussion." Those three years with Bill were wonderful.

At the beginning of the fourth year, I went to Bill and reminded him that I had completed my three cal-

endar years. So at midnight on December 31, 1973, I closed my office as socius.

CENTER FOR RELIGIOUS DEVELOPMENT

RR: And you then did some retreat work?

PL: Yes, I did retreat work during the rest of my active years until recently. I was six years at the Center for Religious Development in a program for training spiritual directors.

RR: Did you like that?

PL: Very much. It was a very precious opportunity for me to get more experience in spiritual direction, and then help others do the same. The founders of CRD were Bill Connolly, Bill Barry, and Bob Doherty. And I got a call one day in their second year asking me if I wanted to join them, and I did.

Spiritual direction was catching on everywhere. Actually, it was the way St. Ignatius intended the original retreats to be. It is really going back to the sources. Its approach was becoming more and more well-known and valuable. Directed retreats had become very rare even in religious houses. And it was the same with nuns, parish priests, and others who were making retreats. But as time went on, directed retreats became more and more the norm.

DELEGATE TO 32ND GENERAL CONGREGATION

RR: You were then at LaFarge House for a while. What was that about?

PL: I was made the superior at LaFarge House. I was there only for a little while when the 32nd General Congregation was called. By the grace of God and who knows what else, I was elected a delegate to that congregation. It turned out to be the supreme experience of my whole life. It was wonderful.

There were about 250 delegates from all around

the world. It was not a congregation to elect a general, because Pedro Arrupe was already General. But we did have a long list of topics to consider. The congregation lasted about four months. We had Easter Sunday and one other afternoon off. Otherwise we worked all day every day of the week for those four months. It was a really intense experience. You got to know many Jesuits. It was a transforming experience of meeting Jesuits from all over the world.

RR: How did you deal with the language problem?

PL: There was no language problem, because we had translators. The hall that we were using was set up for multiple translations.

RR: What happened when you got back home?

PL: After we got back, Bill Guindon, Maurice Walsh, and myself went around the communities of the province to report on the congregation. And we were well received and things went smoothly.

RR: What about some of the new proposals made?

PL: The most emphasized proposal of the congregation was the insistence on working for justice. This was in part due to Pedro Arrupe's very strong focus on it.

GIVING RETREATS

RR: Didn't you then do some hospital work?

PL: I asked for the opportunity to have a little hospital experience. That's how I became chaplain of the Veterans Administration hospital in Jamaica Plain. I was there for six years. That was also an eye-opening experience that made me realize what these veterans had experienced and how much they had suffered. We did our best to give them some help and encouragement.

RR: Weren't you at Newbury Street for a while?

PL: Yes. I was at doing retreat work there. I also gave at least four preached retreats to the Brothers of Christian Instruction in Rome. Those were wonderful years.

I gave a thirty-day retreat at a retreat house in Dublin. Then I gave five retreats to the Sisters of St. Martha, in Antigonish, Nova Scotia, and several other retreats.

RR: In your estimation is the Jesuit retreat movement doing well?

PL: It is flourishing. And they are now preparing laymen and women to get into retreat work. More and more of them are now giving retreats. They are becoming excellent retreat directors.

CONCLUSION

RR: Is there anything of importance that I didn't bring up that you would like to add? Maybe a retrospective overview?

PL: I'd like to mention first my own personal frailties regarding alcohol. Gradually over several years, I became especially proficient in drinking Scotch. I liked Scotch. I was convinced that I never became an alcoholic.

I did get two or three communications from Guest House about their program. That indicated to me that I had been reported to Guest House. But I never took it seriously, because I knew I neither needed nor would profit from that program. So over the course of several years, I managed to have a drink of Scotch before dinner almost every day. That was about the extent of my involvement. Still, that was too much.

I remember the exact spot where one day I said to myself, "Lucey, you've had your last drink. No more." And I just stopped. This was clearly the grace of God at work. And ever since, I have never had any desire for, need of, or temptations for liquor.

RR: That's quite an accomplishment.

PL: I wouldn't call it an accomplishment, because I had nothing to do with it. It was God's grace. God is the one who worked that miracle in my life. I'm very grateful for that. He was helping me and pushing me to get

out of that particular addiction, or whatever it can be called. He freed me. Now I never think about or need a drink.

RR: God works in mysterious ways.

PL: The second thing I want to mention is that every superior makes some enemies and creates some misunderstandings. Such problems are impossible to avoid. And I have made some of my own. So, I'd like to take the opportunity provided by this retrospective to request pardon from anyone I have injured or offended.

I have another request that I would like to make. If I have disedified anyone by my alcohol problem, I ask, once again, for your forgiveness.

Let me conclude by saying that I am grateful to God for my seventy-two years as a Jesuit. I would not have had it any other way!

RR: A beautiful ending. We want to thank you for the opportunity to hear about your life as a Jesuit under God's providential oversight.

Glory be to the Father,
And to His Son,
And to the Holy Spirit,
As it was in the beginning,
Is now,
And will be forever.

Amen.

Fr. Paul T. Lucey, S.J.

Born: April 4, 1916, Worcester, Massachusetts

Entered: July 30, 1936, Lenox, Massachusetts, St.
Stanislaus Novitiate/ Shadowbrook

Ordained: June 19, 1948, Weston, Massachusetts,
Weston College

Final Vows: August 15, 1953, Weston, Massachusetts,
Weston College

1930 Worcester, Massachusetts: Classical High School -
Student

1934 Worcester, Massachusetts: Holy Cross College -
Student

1936 Lenox, Massachusetts: St. Stanislaus Novitiate/
Shadowbrook - Novitiate, juniorate

1939 Weston, Massachusetts: Weston College - Studied
philosophy

1942 Worcester, Massachusetts: College of the Holy
Cross - Taught mathematics, assisted in physics
lab [to March 1945]

1945 Fairfield, Connecticut: Fairfield College
Preparatory School - Taught Mathematics
[March 1945 to June 1945]

- 1945 Weston, Massachusetts: Weston College - Studied theology
- 1949 Weston, Massachusetts: Weston College - Taught philosophy
- 1950 Pomfret, Connecticut: St. Robert Hall - Tertianship
- 1951 Rome, Italy: Collegio Bellarmino - Studied philosophy at Gregorian University [to February 1953]
- 1953 Weston, Massachusetts: Weston College -
 1953-1962 Taught philosophy
 Dean of philosophy faculty
 1962-1968 Rector
- 1968 Boston, Massachusetts: Loyola House - New England Provincial office, socius to provincial
- 1972 Berkeley, California: Sabbatical
- 1973 Boston, Massachusetts: St. Andrew House - Staff member at Center for Religious Development
- 1974 Cambridge, Massachusetts: LaFarge House - Superior, staff member at Center for Religious Development
- 1977 Boston, Massachusetts: Campbell House
 1977-1978 Staff member at Center for Religious Development
 1978-1982 Retreat and spiritual direction ministry

- 1983 Boston, Massachusetts: Loyola House -
1983-1989 Chaplain at Veterans Administration
Hospital, Jamaica Plain,
Massachusetts
1989-1993 Retreat ministry
1993-2001 Spiritual direction ministry
- 2001- Weston, Massachusetts: Campion Health Center -
Praying for the Church and the Society

Degrees

- 1941 Bachelor of Arts, Philosophy, Weston College-
Boston College
- 1942 Master of Arts, Philosophy, Weston College-
Boston College
- 1948 Bachelor of Sacred Theology, Weston
College
- 1949 Licentiate in Sacred Theology, Weston
College
- 1953 Doctor of Philosophy, Philosophy, Gregorian
University, Rome, Italy

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