

**New England Jesuit
Oral History Program**



**Bro. Calvin A. Clarke, 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 oral history is all about.

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May 2007

Interview with Bro. Calvin A. Clarke, S.J.
by Fr. Paul C. Kenney, S.J.
March 17, 2006

THE EARLY YEARS

PAUL KENNEY: Good morning, Cal. Welcome.

CALVIN CLARKE: Good morning. Glad to be here.

PK: Could you tell us about your younger years?

CC: I was born on October 24, 1934. My parents were Roland and Helen Clarke. I was the fifth of seven children; there were four girls and three boys. I grew up in the quiet little town of Highgate in Jamaica, West Indies. I went to elementary, basic, and high school in Highgate until I was about fifteen. In this early schooling, I was taught by the Allegheny Franciscan Sisters. I remember having a very happy childhood. I remember especially how we very much enjoyed mealtimes together. There were nine of us when we were all at home on weekends for three meals including dinner. There was always a lot of bantering, laughter, reprimands, and fun. I learned a lot there at that table.

PK: OK.

CC: At the end of high school in Highgate, we had to take the Cambridge University Overseas School

Exam. It was a junior school exam, which I did in December 1949. From there I entered Kingston Technical High School. I was boarded in Kingston with a friend of my mother. I did three years there. At the end of three years, I took the London University General Certificate of Education. At the time, a pass was needed in five subjects, including English and math to enable one to get a reasonably good job in Jamaica, which was then under British rule. The town of Highgate had little or no jobs available. I remember my mom suggesting that I enter the civil service, which I did. I worked for two years in the Resident Magistrate's Court Office; I enjoyed working there.

THE GROWTH OF A VOCATION

CC: My brother, Pat, was two years ahead of me at Kingston Technical School, so during my first year at school there, we attended daily Mass at the cathedral. One morning before Mass started, he pointed out to me someone who I thought was a Father. He said, "That's Brother Le Bel." I didn't quite understand, so I said, "Brother? What does he do?" He told me, "He's sacristan of the cathedral." Often after that, I'd see him working around the sanctuary of the cathedral, and he really piqued my interest. So I kept watching him over the months, and gradually I began seriously thinking that was what I wanted to do with my life. I never actually spoke to Brother Le Bel, but only greeted him in passing. I can remember the prayer I used to say almost daily: "Lord, help me to become a Brother." I never mentioned it to anyone.

PK: I see.

CC: So, as I remember, it was during my first year in the job at the court office that I saw an advertisement in the *Sacred Heart Messenger* that said, "If you want to

be a Jesuit Brother, contact this address.” I think the contact’s name was Aloysius, Bro. Nehr, at Milford Novitiate in Milford, Ohio. So I wrote a letter intended just to find out more details about a Jesuit Brother’s life. However, he must have taken it to mean that I wished to enter the novitiate right then and there. He wrote back to say they didn’t handle applications outside the United States, and that I should get in touch with the Jesuit superior in Jamaica. Of course, I just kept quiet about it after that. I had not intended to go so far so soon.

PK: Things started moving too fast for you.

CC: Yes. Later on, Fr. Harry Ball, S.J. was giving a Novena of Grace in our church, and I attended. I clearly remember him relating how St. Ignatius continually reminded St. Francis Xavier of the following: “What does it profit a man to gain the whole world if he loses his immortal soul?” It struck me so sharply that I said to myself, “This is it.” I had come to a decision: “This is what I want to do; I want to live a religious life.” Despite that, I still said nothing to anyone. I thought about how I had just started working and the fact that my parents weren’t well-to-do.

PK: How did you resolve this situation?

CC: I thought of my brother, Edgerton, who then was in the process of leaving Jamaica for St. John’s Seminary in Brighton, Massachusetts. I had the feeling that, if I told my mom, then she might have thought we were all running off on her. So I kept quiet a while longer. Then, one evening, while I was waiting for transportation to get home from work, Fr. Frank Jackmauh offered me a ride home. He had been our pastor for many years. As we were nearing my house, he said to me, “Do you think your sister, Greta, would be interested in the convent?” She’s my next younger sister. I don’t how exactly how it hap-

pened—maybe it was the work of the Holy Spirit—but I just blurted out the following without forethought: “I don’t know about Greta, but I know I want to become a Jesuit Brother.” This took place in July 1954, and, with the pastor’s help, I soon found myself at St. Andrew’s in New York.

PK: What happened?

CC: The pastor didn’t waste any time. He set up a meeting with Fr. Denis Tobin, who was coming out to visit him the following weekend. From that point on, all went through very smoothly and quickly. When I told my parents, there was no opposition at all. I remember my mom saying only, “Just be sure you know what you want to do. Be sure that’s what you want.” My dad said, “Well, I was hoping I’d be able to live to see you become a judge.” So that’s my life until the time I joined the Jesuits.

AN ARCHBISHOP IN THE FAMILY

PK: Can you say a bit about your family, especially your brother, Edgie?

CC: Edgie is the second child in the family after my eldest sister. I gather from what he told me that he had wanted to become a Jesuit himself. But at the very time he spoke about it to his pastor and the pastor spoke about it to Archbishop McEleney, the Archbishop was in the process of opening a minor seminary in Jamaica to start a local diocesan clergy. So he must have asked Edgie if he would consider the diocesan clergy. I’m not positive, but I think that’s how he became a diocesan priest.

PK: Later on Edgie himself became a bishop?

CC: Yes, the first bishop of Montego Bay in 1967. Later on, he became the Archbishop of Kingston.

PK: Now retired?

CC: I believe he retired in February 2004.

- PK: Was there anything that stands out in your relationship with your brother, Edgie?
- CC: No, nothing I can think of. I should explain that he was about six years older, and, in our large family, there was a natural division between the four older and the three younger ones. By the time I started elementary school in Highgate, he had already started high school in Kingston. We would see him on holidays, of course. But by the time I started school in Kingston, he had entered the seminary. He did visit me, however, at St. Andrew's from St. John's Seminary a couple of times.

A RELIGIOUS FAMILY

- PK: So it seems fair to say that your family had a religious atmosphere.
- CC: I suppose so, because my sister, Greta—the one Fr. Jackmauh asked about—also entered the Franciscan Sisters a year after I entered the novitiate. When the first five children were growing up, my mother, who was a teacher, was an Anglican. She had moved several times before settling in Highgate. My dad was a policeman; he was transferred from Cambridge in St. James Parish [county] to Annotto Bay in St. Mary Parish, and then to Highgate in St. Mary Parish. He was also an Anglican, but a non-practicing one. After my sister, Greta, was born, my mother became a Catholic. I remember asking her in later years why she decided to become a Catholic. She told me that it was something she had been thinking about for a long time. She said it was her reading about the history of the church that made her realize that the Catholic Church was the true church. Those of us who were born before she became a Catholic were, as it was done in those days, re-baptized in the Catholic Church. So we grew up attending Mass on Sun-

day and whenever we had daily Mass at Highgate. Later on, after my brother, Edgie, joined the seminary, he had us saying the rosary every night.

PK: How about your other brother and sisters?

CC: My three sisters and my brother, Patrick, all married and had families.

PK: How are they?

CC: Cecilé, who died January 2006, was a postmistress in Jamaica before moving to Toronto; she has two sons. Next comes Edgie. Irma has three girls and one boy; she worked in accounting and lives in Gainesville, Florida. Patrick works for the phone company, lives in Ellentown, Florida, and has two girls and two boys. Next comes me. Greta is at the Immaculate Conception Convent in Kingston; she was principal at various prep schools in Jamaica. Catherine has two sons, lives in Toronto, and has retired from working as a secretary to the bank manager at what had been Barclay's Bank.

LIFE IN HIGHGATE

PK: How about your parish life in Highgate? Were there church activities that you took part in?

CC: Well, we didn't have much of what you'd call a parish life, because we didn't have lights in the church. So we couldn't have any services there at night, except during Lent, when we had the Stations of the Cross by candlelight. Electricity hadn't yet come to Highgate, but the movie house and businesses on the main street were lit by a large generator, which belonged to the owner of the movie house. Despite the limitations from lack of electricity, our parish, during the daylight hours, had Sunday Masses, novenas, benediction, adult instruction, May processions, and Stations of the Cross. If anything went on in the church, we were there.

- PK: How did you consider yourself, while you were growing up? As a pious or an ordinary parishioner?
- CC: Just an ordinary parishioner. My parents, thank God, allowed us much freedom. We all had our house chores to attend to, but otherwise we were free, especially during school holidays. All of us boys would meet with other neighboring boys. We had a river near the house. That's where I learned how to swim. We'd go there and spend a morning or an afternoon splashing around in the water.

LOVE OF DRAWING AND CRAFTS

- PK: How about hobbies? I know that now you do some wonderful paintings and hand crafts, such as the ornate green antependium that we use on the Campion main altar during ordinary time. Did these interests and skills show up early in your life?
- CC: I remember one of my sisters gave me a watercolor set. I must have been around eleven or twelve at the time. She was already working, so she could afford to buy things like that for us. I tried out the set, but didn't actually spend much time with it. But I loved to draw. In school we had drawing classes. The Sisters would just say, "Draw this," or, "Draw that," and we did. So I enjoyed drawing, but it wasn't until some time after I joined the Jesuits that I bought myself a set of oil paints. But even then, I didn't have much time for them. It wasn't until I arrived here at Campion that I got seriously into painting.
- PK: What about your needle work?
- CC: I did the antependium, only because during my last few years in Jamaica I was a bit stressed; someone suggested, "Why don't you do needlework? Why do you think women sit and sew quietly?" So I tried it and gradually got into it. I made several pieces for our house chapels.

POSTULANCY AT ST. ANDREW'S

- PK: All right. Let's go on to your early experiences in the Society: your six months postulancy at the Jesuit novitiate of St. Andrew-on-Hudson, and then your two-year novitiate there.
- CC: I enjoyed those years very much, perhaps because the lifestyle was completely new and different for me. I arrived there in the late evening of the 31st of October, 1954. After supper I was told we were going to have a candy *haustus*, and found out that it meant a feast of chocolates, which occurred—as you, of course, know—on feast days during the novitiate. That day is the feast day of St. Alphonsus Rodriguez, Patron of Brothers.
- PK: How did things go when you got into the house routine?
- CC: I got into the routine quite easily. I had an “angel” to show me what to do, how to meditate, and so on. During our six months of postulancy we had regular duties and chores, like preparing items for the refectory tables, slicing bread, and putting out cider and various drinks on the table. We were assigned to work with one of the older novice brothers. I started off in the kitchen working in the salad department. Later on, I worked in just about all of the various jobs around the house, except tailoring and the infirmary. I was involved with the sacristy, the print shop, the parlors, cleaning the hallways and kitchen, as well as a stint on the chicken farm. So I touched all the bases.
- PK: I'm interested in what differences in your training you saw between your postulancy and your novitiate?”
- CC: As a postulant, you were more or less under the control of the novice brothers, who assigned us, told us where to go and what to do, and set up specific time periods for work and prayer. At regular intervals,

- the ones chosen to lead us would be changed.
- PK: Was it your experience that postulancy was a time of discovering yourself more deeply, a time for finding your own strengths and weaknesses?
- CC: I think so. It enabled us to see more clearly what needed to be changed in our lives. It also allowed one to gradually adapt to the new lifestyle and discover whether it was truly the life one wanted to live. It was usually during postulancy that those people left who decided they didn't want to stay.
- PK: So they gave you samples of the different kinds of things you might be assigned later.
- CC: Yes. It made clearer what was expected of us, so there would not be any surprises later on.

NOVITIATE YEARS

- PK: Then you went to the novitiate?
- CC: Yes. It gave you a further chance to develop some talent in whatever area they asked you to work.
- PK: So you may be asked to do various things, even though you may be especially strong in some more than others?
- CC: That's right.
- PK: When did the long retreat take place?
- CC: I made the long retreat in October 1955. I had received my habit on the first of May, 1955, six months after I entered. As a novice we were given more responsibilities, and some of us were put in charge of the sacristy and chapel when the Brother who was the sacristan was assigned to the newly opened Shrub Oak philosophate.
- PK: Did you have time for some study and reading?
- CC: Yes, we had time for reading the Scriptures, the life of Christ, the lives of the saints, and ascetical subjects. But, in those days, the Brothers were not supposed to do a lot of study without special permis-

sion. So we spent most of our day working and praying. After lunch, we all had *manualia* [heavy manual work, such as gardening, mowing lawns, etc.] outside in good weather. Then we'd come back in for afternoon prayers and start working on our individual jobs. After dinner and recreation, which consisted of walking in bands of three, we had time to read, whether from Rodriguez, the life of a saint, or some other spiritual book. Also, usually before lunch, we would have a lecture or conference from the master of novices; we were required to see him on a regular basis.

PK: So that was an important period of your life. At that time, the various groups of people in the building were separated from one another by what was called "grades." I assume that this meant that you talked mostly with the other Brothers?

CC: That's right, except maybe twice a year when we'd have what they called a "fusion," that allowed us to talk with the novice scholastics in their big hall—an *aula*—while enjoying ice cream and snacks.

PK: So in general, what were your feelings about that period of your life?

CC: I enjoyed it very much. I thought it was great, a kind of grand vacation! [Laughter]

OFF TO BOSTON TO STUDY STENOGRAPHY

PK: Then you were sent to Boston to study secretarial skills?

CC: Yes, that was a surprise. Three months after taking vows on May 1, 1957, the annual status came out. I didn't even know that one was out until one of the juniors, mind you, came and told me, "Do you know that you're going to Boston to the provincial's residence?" I said, "For what?" And he said, "They're sending you to school." The status included a date

that one was supposed to arrive at his new assignment. I was soon on a train to the North Station in Boston, though I didn't know north from south in Boston. Since I didn't know my way around, I took a cab from the North Station to 297 Commonwealth Avenue. After a few days there, the *socius* [assistant] to the provincial took me down to the Bryant & Stratton School.

PK: It wasn't far away?

CC: No, just a block or two away. He had enrolled me only for a stenographic course, which would normally be for a year. I was told that this was for the purpose of becoming the secretary to the headmaster at St. George's College in Jamaica. Someone else told me—I think it was George Nolan—that the superior in Jamaica reportedly later decided I would take only the stenography course, since they already had Bro. [Louis] Latibeaudiere doing the accounting at St. George's. So that's why they had me do stenography only.

A LIFETIME OF ACCOUNTING IN JAMAICA

PK: I see you are smiling. Would it be because in fact you did do a lot of accounting?

CC: As a matter of fact, I did accounting all the rest of my life as a Jesuit.

PK: But you never did have an accounting course?

CC: That's right, I never did have the course. [Chuckles]

PK: To return to the Bryant & Stratton course, what was it like?

CC: It was a good course; I enjoyed it. It offered shorthand, typing, business English, penmanship, and office practices. I finished it long before the year was over. This system was called individualized education, and one could move as fast as one was able.

PK: What happened when you finished?

CC: I finished at Bryant & Stratton in April 1958; I graduated in June. After that, as a kind of apprentice, I did some secretarial work for Fr. Peter McKone, who was the *socius* of the Provincial, Fr. Coleran. After Bryan & Stratton until I went back to Jamaica in August 1958, I typed letters for him every weekday and helped out in the kitchen on weekends. A few weeks before I left for Jamaica, Bro. Latibeaudiere had mentioned to me that he was on his first vacation ever and hoped that I would have returned in time to fill in for him as bursar at St. George's College. When I informed him that I had no knowledge of accounting, he was surprised, but didn't pursue the matter. Soon I returned to Jamaica and was immediately put to work in his office. When Bro. "Latty" returned, he was very surprised and upset at the mess I had made of his books. In those days, one did what one was told. So began my training in accounting and bookkeeping.

ACCOUNTING HELP FROM FRIENDS

PK: You were just assigned to do a job?

CC: Yes. Fortunately, Fr. Alwyn Harry's brother, Caswell, who was an accountant and a partner in the auditing firm which did the annual audit for St. George's College, used to come to the office regularly and check the books. So he helped me get through the three months until Bro. Latibeaudiere returned without making more of a mess of the books than I did.

AIDE TO FR. BARRY, THE REGIONAL SUPERIOR

CC: At that time, Fr. Jim Barry had just become the regional superior; he stopped by and said, "At the end of the year, I want you to move up to my house to be my secretary."

- PK: How did that work out for you?
- CC: Just fine. It was a pleasure to work with him and for him.
- PK: What else were you doing?
- CC: Besides secretary, I acted as minister for a very small community of four, as two other priests lived there. I bought the groceries, saw to the needs of the four employees, kept the financial records, did the banking, and ran errands as needed. I also grew a flower garden.
- PK: Jamaica must have been a great place to grow just about anything.
- CC: Yes. I grew gladioli, roses, various flowering trees, and palm trees.

TERTIANSHIP IN CLEVELAND

- PK: Next you went to tertianship?
- CC: Yes, in 1964, I went to Cleveland, Ohio, for tertianship. There were programs for both priests and Brothers, but separately and with different directions. The one I attended was strictly for Brothers.
- PK: How was that experience?
- CC: It was my first break since returning to Jamaica in 1958, and I enjoyed a month's vacation before beginning tertianship.
- PK: What awaited you after tertianship?

DEVELOPING SKILL IN ACCOUNTING

- CC: On my return I continued on as secretary to the regional superior as I was doing prior to tertianship. However, between 1962 and 1963, I was assigned as bursar at St. George's, while Bro. Latibeaudiere went to the new Campion College, which opened in January 1963, to set up their books and get them started correctly. As soon as Bro. Latibeaudiere had completed his work at Campion, we exchanged places.

After a few months at Campion College, Fr. Barry recalled me to Loyola House to continue as his secretary, but with the additional task of assisting Campion with their bookkeeping. Brother “Latty” died within a year after returning to St. George’s College. Fr. Barry completed his term as regional superior in June of 1964, and Fr. Bill Connolly was appointed to the position.

PK: Did that mean a change for you as well?

CC: Not immediately. I continued to work with him as I did with Fr. Barry. By 1967 things began to change in the Society of Jesus; Brothers were allowed to hold certain positions of responsibility. In June of that year, I was moved to Campion to become minister of the Jesuit house and administrator in the school. Fr. Barry had very little work that needed dictation. He just wrote his own letters or used the phone. In 1968, at the request of Fr. Joe Crowley, I was moved to Campion to become administrator at Campion College and treasurer in the community.

THE WORK OF AN ADMINISTRATOR

PK: Why did they call it administrator and not minister?

CC: I guess because the job involved more than just being a minister. I had to look after a whole lot of things, because I was also made school bursar. Also, the title of minister wasn’t used in school officialdom, but administrator was used, I guess, because the job involved more than just being a minister. So, besides being minister for the community, I was also school bursar, which in itself was a full-time job.

PK: So is a bursar a kind of treasurer, the Society’s term?

CC: Yes. The job of bursar took in just about everything—accountant, bookkeeper, banking. He is an ex-officio member of the school board and prepares the minutes of the meetings. He also prepares financial re-

ports for meetings. The ancillary staff in the school were also my responsibility. Finally, I had to submit monthly financial reports to the Ministry of Education. I should add that, when I first went to Campion, it was not yet a government-aided school, but it did become one by 1976.

THE CHANGE FROM A PRIVATE BOYS SCHOOL

PK: What was your reaction to these responsibilities?

CC: Life in the beginning was hectic. I should have mentioned earlier that we also took in boarders. In the beginning I seemed to be coping with things. I suppose, when one is young, one doesn't think too much about the hardship involved. But, when we became a government-aided school and started admitting girls, it did become burdensome. Although I had the help of a retired accountant in the bursar's office, it was just too much for one person to manage.

PK: I see.

CC: The number of students in the school almost doubled overnight when the neighboring girls' school run by the Servite Sisters became part of Campion. As a private boys' school, we had about 600 to 700 students; after the girls joined, it quickly became 1000.

PK: How did you manage?

CC: I remember going to the rector/principal, and informing him that I couldn't continue being both minister and bursar. So I asked him to decide which one he wanted me to do. He asked me to continue as bursar, while Fr. Leo Guay was appointed minister of the community. Actually, I still kept some of the minister's job, because it took a while for Leo to get into the job. So I ended up keeping some jobs of the minister until 1990. So, as Campion College grew, in 1973 I was relieved of being minister and gave all my time to being bursar. Once the school became

government-aided, it took up all my time, seven days a week and on weekdays often well into the night.

SCHOOL CHANGES

PK: Did you have days off and vacations? How did all this affect your health?

CC: My health held up well enough, and for most of those years, we were allowed a month off every two years. As time went by and I was able to organize my schedule to satisfy all the demands of the Ministry of Education—monthly reports, annual budget, audit, etc., I became more comfortable in the position. I clearly recall going with the principal to meet with the permanent secretary in the Ministry of Education about the school's budget. One of the first questions he asked was, "Where do you do your night work?" A time-consuming annoyance of the job was the frequent changes to the salary scales of the entire staff—teachers, administrators, and ancillary workers. The bursar was also responsible for the ancillary staff, and, as an ex-officio member of the school board, it was his duty to prepare the minutes of the meetings and, of course, any required financial information.

MORE HELPING HANDS

PK: All this, I assume, without help from computers and programs that calculate in a nanosecond.

CC: Yes, until I left Campion in 1990, everything, including salaries, had to be done manually. When the enrollment at the school got close to 1500 students with a staff of about 85, I was able to get an assistant bursar and a clerk.

PK: How did that help you?

CC: It was of enormous help to me and made life a lot less stressful. One of the young women took care of our community accounts that I had been doing. The

assistant bursar managed the salaries together with a lot of the day-to-day business. In fact, even though the work continued to be a seven-day-a-week job, I began to find it quite pleasant. The arrangement worked out very well, in that we were always able to have both the school and the community accounts audited at the same time.

PK: How did the audits go?

CC: Smoothly. The finest reward for the work I put into the job came from one of the partners of the auditing firm, who had two children in the school. I overheard him tell the Home/School Association general meeting, as he addressed the parents about the financial state of the school, that Campion College had the best kept set of books that he had seen since he left England.

PK: That's pretty good for never having gone to an accounting school!

CC: In fairness, I should add that I was considerably helped in the early years by a woman who came in one day a week to help me by posting the books to the ledger. Then, when she had to leave, she explained the entire process to me. She had been working for another auditing firm.

PK: What does "posting the books" mean?

CC: At the end of each month, when the final entries have been made, the totals from the various books—cash transactions, bank transactions, receipts, and the journal entries—are all transferred to the corresponding accounts or categories in the ledger. Thus one can obtain a comprehensive view of the financial situation of the institution just from the ledger.

PK: Not being much of an accounting person, I take my hat off to you. Now let's turn to your sabbatical in 1990. Where did you go?

SABBATICAL YEAR

CC: I didn't feel the need, nor did I have the desire, to go off on a sabbatical. But, when the regional superior approached me in 1989 and told me that he felt I should have one, and, when I offered resistance, he told me that I must go. When the provincial visited, I tried to get out of it, but he told me that I should go, since he expected to get another ten good years out of me. He suggested places I might visit.

PK: What did you end up doing?

CC: I first spent two months at Loyola House on Newbury Street in Boston; then I did a three-month renewal program at the Franciscan Monastery in Santa Barbara. After that I lived with the Loyola High School community in Los Angeles for two months.

PK: Did you get abroad at all?

CC: I had two months at the Bellarmino in Rome, where I met up with Bro. Gus [Austin] Burns, as he was also on sabbatical and doing an Ignatian Spirituality program at the Curia. This gave me a chance to meet Fr. General Kolvenbach. I also had the opportunity to attend the funeral of the former Father General, Pedro Arrupe, who died while I was in Rome.

PK: How about seeing the pope?

CC: Yes, I was also able to see Pope John Paul II at one of his general audiences. After Rome, I stayed for the next two months with a small Jesuit community in London. I soon mastered their subway system and was able to visit most of the places of interest there. It was while I was in London that I heard comments from a visiting Jesuit who had been in Jamaica that I was to be assigned as bursar at St. George's on my return. I found this quite upsetting—not the fact that I would be transferred, but the manner in which it was being done: in my absence and with no consultation.

PK: Right.

CC: So I wrote a letter to check on the veracity of what I had heard, express my feelings, and ask advice. Within a few days I received a letter by FedEx apologizing for not having been in touch and informing me about important changes that were about to take place in Jamaica, including a new regional superior, who intended to move me from Campion College to be regional treasurer.

PK: How did your sabbatical conclude?

CC: I spent my final month at Boston College High. I met with the new regional superior in Boston, and returned to Jamaica in August 1991.

NOW THE REGIONAL TREASURER

PK: What did you say to the superior?

CC: He told me of the changes planned for the Society of Jesus in Jamaica. One of them was that, since the Jesuits were withdrawing their presence from Campion College, arrangements were being made for that change with the Ministry of Education. I was to become the regional treasurer and work from his office at St. George's College. I explained to him that, although I might have been successful at looking after the school's accounts, I was reluctant to take on the region's financial affairs, as they would involve areas like investments, which were beyond my competence. He insisted, and within two weeks after my return to Jamaica I was beginning a new phase in my life.

PK: How did that go?

CC: Things were in a sorry mess when I arrived at the office. I had barely scratched the surface, when the new superior began asking me for fiscal reports, so that he could call a meeting of his council. It took me many months to organize the bookkeeping procedures before I was able to call in an auditor.

PK: How did all this affect you?

CC: After more than a year and a half at this chore, with additional tasks being added to my schedule, I began to experience the symptoms of “burnout.” I would get home in the evenings wanting to just curl up in bed and not talk to anyone.

MINISTER FOR ELDERLY JESUITS

PK: How was this resolved?

CC: I first spoke with my local superior, and with his keen perception of the problem and his advice, I asked to be released from the job. The regional superior finally did reassign me. So I spent a couple months teaching a young woman who had been a bank employee, guiding her into the position. At the same time, I was assigned to be minister and treasurer at Patrick House, the residence that served as home for those Jesuits who taught at Campion College. It was quickly becoming a sort of retirement and semi-retirement home for the aging men on the mission.

THE IMPORTANCE OF PRAYER

PK: How did those ten years as minister work out for you?

CC: They were good years. I could relax a bit, as I didn’t usually have deadlines to meet. For the first time in many years, I was able to pay serious attention to my spiritual life, which, because of the volume of work, I felt I had neglected for so long. I had never come to believe, as some say, that “work is prayer”—no way! When I started in as minister for the second time, I made a promise to myself that after dinner in the evenings, the remaining time until bedtime was mine. I spent a good portion of that time in our small chapel reading and praying. This helped me immensely in carrying out my daily tasks. There were times when

we had to provide full-time nursing care for seriously ill priests. On several occasions during the night I would have to get an ambulance and go with the nurse and patient to the hospital for emergency treatment. The superior of the house was most supportive, and managed to provide the funds necessary to convert the house from a rather untidy teaching community residence to one that was clean, bright, and contained the necessary amenities for retirees.

ASSISTING ELDERLY JESUITS

PK: Could we now take a look at your transition from caring for the sick in Jamaica to working here at Campion Center in Massachusetts?

CC: The Jamaica Region wasn't able to raise the funds necessary to convert Patrick House to a full-scale nursing home. So, as I understood it, it was decided that the Region would take care of the men who wanted to remain there as long as possible. Those who opted to come to the Health Center here at Campion would be allowed to do so. Just as soon as anyone moved out of Patrick House and up to Campion Center, the room was taken. As I entered my late sixties, I began to feel the stress and anxieties of too many responsibilities. When I had to dismiss three employees within a year—something that hurt my very soul—I felt that I needed some help.

MOVE TO CAMPION CENTER

PK: It was becoming too much for you?

CC: When I asked for help on several occasions and nothing was forthcoming, I brought the matter up to the provincial when he visited us, and spoke later with his assistant for international ministries. In early 2003, perhaps in February, I wrote for a reassignment to work somewhere in the Province. When a

sabbatical year for me at Weston Jesuit School of Theology didn't work out, the rector then welcomed me here. I worked in the library here for almost three years and then was asked to help out in . . . THE TREASURER'S OFFICE!!!

PROVIDENTIAL SUPPORT

PK: And so, as we conclude our conversation, would you perhaps like to tell us something about the ways that you've seen God's providential care working in your life?

CC: Certainly. I am not a pessimist, but I never expected things to work out as well and as smoothly as they did. Throughout my life, as I look back, I feel that I have been positively pampered by my loving Father. I sincerely hope and pray that whatever choices I have made and whatever good I have done in my life have been in accord with His will.

PK: Thank you so much.

CC: It's my pleasure.

PK: Would you like to close with your favorite prayer?

CC: It would be the "Anima Christi."

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the wicked foe defend me.
At the hour of my death call me,
And bid me come to Thee,
That with Thy saints I may praise Thee
For ever and ever. Amen.

Bro. Calvin A. Clarke, S.J.

- Born:** October 24, 1934, Highgate, Jamaica,
West Indies
- Entered:** May 1, 1955, Poughkeepsie, New York,
St. Andrew-on-Hudson
- Final Vows:** August 15, 1965, St. Richard Church,
Kingston, Jamaica, West Indies
- 1950 Kingston, Jamaica: Kingston Technical School -
Student
- 1952 Highgate, Jamaica: Resident Magistrate's Court -
Civil servant
- 1954 Poughkeepsie, New York, St. Andrew-on-Hudson -
Postulancy [Oct. 31, 1954-May 1, 1955],
Novitiate [May 1, 1955 - May 1, 1957; First Vows]
- 1957 Boston, Massachusetts: Loyola House - Studied
stenography at Bryant & Stratton Business School
- 1958 Kingston, Jamaica: St. George's College - Bursar of
community and St. George's College [Aug. - Dec.]
- 1959 Kingston, Jamaica: Campion House - Secretary to
the Superior of the Jamaica Region
- 1960 Kingston, Jamaica: Loyola House - Secretary to the
Superior of the Jamaica Region
- 1961 Kingston, Jamaica: St. George's College - Bursar of
Jesuit community and St. George's College
- 1962 Kingston, Jamaica: Loyola House - Secretary to the
Superior of the Jamaica Region

- 1964 Cleveland, Ohio: St. Stanislaus Novitiate -
Tertiaship [September - December]
- 1965 Kingston, Jamaica: Loyola House - Secretary to the
Superior of the Jamaica Region
- 1967 Kingston, Jamaica: Campion College - Administra-
tor of Campion College, minister, bursar at Cam-
pion College and Jesuit community
- 1974 Kingston, Jamaica: Campion College - Bursar for
Jesuit community and Campion College
- 1990 Sabbatical: Boston, Massachusetts: Loyola House
Santa Barbara, California: Franciscan Monastery -
Renewal program
Los Angeles, California: Loyola High School
Rome, Italy: Collegio S. Roberto Bellarmino
London, England: Jesuit Community
Boston, Mass.: Boston College High School
- 1991 Kingston, Jamaica: Campion College - Treasurer
for Jamaica Region
- 1993 Kingston, Jamaica: St. Patrick House [Jesuit com-
munity at Campion College] - Minister, treasurer,
gardener
- 2003 Weston, Massachusetts: Campion Center - Librar-
ian [2003 - 2006], assistant treasurer [2006 -]

Degree

- 1958 Diploma with honors, Bryant & Stratton, Boston,
Massachusetts [Also a medal for penmanship and a
medal for the overall course]