

Two of many Jesuit responses to U.S. tragedies

Two U.S. Jesuits reacted quickly to the tragedies at the World Trade Center in New York and the Pentagon in Washington last month. Father Jim Martin (NEN), associate editor of *America*, and Father John Quinn (CFN), managing editor of the *National Jesuit News*, both moved by the destruction in their respective cities, sped to the sites the day after to see what they could do to help.

Fr. Martin visited St. Vincent Hospital in lower Manhattan counseling families on Wednesday. On Thursday he was at the Chelsea Pier at West 23rd Street in Manhattan where the rescue efforts were headquartered. He asked a policeman he saw if he thought they needed a priest in the disaster area. The policeman stopped a police car and within 10 minutes Fr. Martin found himself in the middle of the disaster area.

"It was overwhelming," he said. What he found were firefighters and rescue workers sitting outside the temporary morgue where their friends had died.

Fr. Quinn spent Wednesday at the Pentagon volunteering as a chaplain. "I was numb all day Tuesday," he said, "and just couldn't believe what had happened — or how close we were to at least part of it! In addition to spending three combat tours in Vietnam as an Airborne Ranger Infantry officer, my father spent three years working in the Pentagon during the Vietnam War, and it has always been an important symbol to my own years in the U.S. Marine Corps. Although more directly connected with the National Security Agency at Fort Meade, Md., while I served in the USMC, the Pentagon was always considered the symbol of the heart and soul of America's fighting men and women around the globe. I used to go to the Pentagon with my dad on Saturday mornings when he needed to work on the weekend. I never thought I would live to see the day it was so badly damaged, with so much loss of life."

Fr. Martin's experience was similar. "For a time it was chaotic and you wondered who was doing what," he said. But he felt urged on thinking about what the greatest need was and that the Church needed to be there. He didn't see any other Catholic priest in the area at that time, he said.

At the Pentagon Fr. Quinn talked to Red Cross workers, EMTs, "and lots of firefighters. In order to get to the courtyard in the center of the Pentagon, we had to pass through some incredible carnage — no bodies, but wreckage beyond my comprehension. They were still trying to quench the flames nearly 21 hours after the plane-bomb devastated the outer ring and severely damaged the next two rings. The Roman collar worked well — since most of the people on the innermost courtyard were non-military. I was distributing communion and hearing confessions before I



With deep gratitude, we also commend the many ways in which individual Jesuits, Jesuit communities & provinces, and Jesuit institutions have pitched in with the relief efforts following the devastation of September 11, 2001. We join our prayers with the Society of Jesus around the world for the victims, their families & friends, and the countless thousands who are serving as volunteers, rescue workers, firefighters, military personnel and law enforcement officers.

even knew what I was doing, and the camaraderie with the Chaplain Corps was instantaneous."

Fr. Martin found the Roman collar to be extremely helpful in getting to the center of the disaster in New York as well. As the days drew on, he said, the rescue effort began to get more organized and it became more difficult to get in and out of the area. On Sunday he went to the area to offer Mass but had to wait two and a half hours because of delays and restrictions. But he set up a makeshift altar about 200 feet from the site of the disaster in the plaza area and with a mini-congregation, he offered liturgy for whoever was there.

"I stood with my ciborium and spent time giving out communion. I heard numerous confessions," he said. "The place is littered with plywood board signs with words like 'Food,' 'Morgue,' 'Danger' in orange paint. Someone had made a makeshift sign to advertise my presence by writing 'Body of Crist.' They had misspelled 'Christ.' Someone asked me who 'Crist' is."

Fr. Quinn recalls standing in the gaping hole in the Pentagon, offering some prayers for the dead, and also some for their families who still weren't certain who had perished in the blast. "The way I got to get so close was a

USMC officer working for the Red Cross who escorted a Marine corporal and myself to a sight on the fourth floor, just to the left of the gaping hole, visible only from right up at the building, looking inward. The Marine Corps colors were still flying in an office which was only three feet from the point of impact."

"I've spent a lot of time walking around just talking to people and listening to them," Fr. Martin said. "There were more chaplains arriving as the week went on. I've seen terrible things in Africa, in hospitals, and here at home, but I never fully felt the presence of the Holy Spirit as I did here. The dedication, the faith, the hope, the charity of people working in this is just remarkable. No one is showing any impatience."

Fr. Quinn saw "an incredible outpouring of generosity and human kindness on the part of the Red Cross and Salvation Army volunteers who prepared meals for everyone in sight. I saw the super professionalism of the FBI, NTSB, ATF, City, County and State police as they made sure that everything moved smoothly and everyone was 'on the same page.' They made us feel safe and secure amidst the over-

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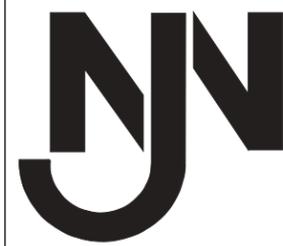
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Novitiates welcome 44; stability claimed

This fall 44 men entered the seven novitiates that serve the 10 U.S. provinces and Upper Canada, exactly the same number as entered last year. Once again, this number includes two novices from the Upper Canada province. One of these men entered as a brother and three as indifferents.

"The fact that the numbers held steady this year is a good sign," says John Armstrong (NOR), secretary for formation for the U.S. Jesuit Conference. "We hope that this represents a stabilization after a drop-off in 1999."

With an average age of 31.5, the entering class for 2001 has a slightly higher average age than the class of 2000, which included three men under the age of 20 and had an average age of 28.3. This year's group ranges in age from 22 to 52, with 23 of the men in their 20's, 13 in their 30's, six in their 40's and two in their 50's. The class of 2000 was, as a group, unusually young. It had three men under 20 and the oldest were two men who were 40. The class of 2001 has a much greater range in age, and is more typical of what we have been seeing in recent years.

"We are continuing to see men come to the Society from diverse backgrounds," says Armstrong. "This group has a large number of men who did not attend any Jesuit

educational institution, but who might have encountered the Society in another setting. Some of the men entered after working in Jesuit apostolates."

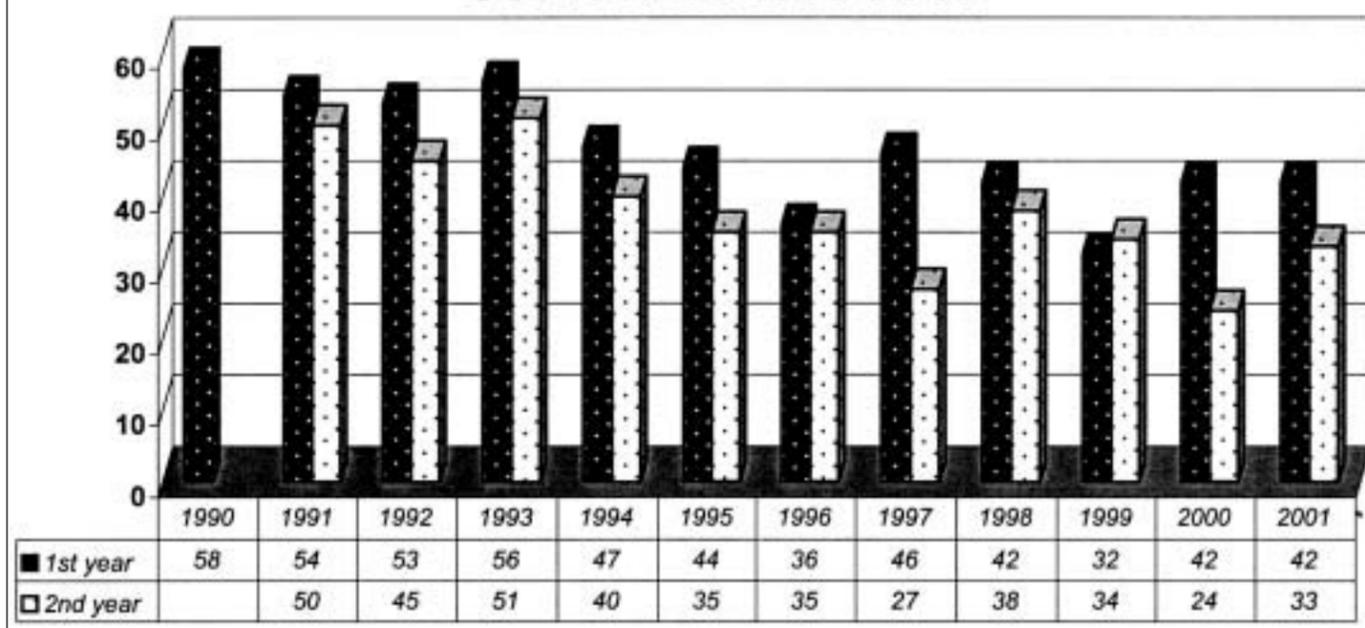
Armstrong sees no change in the number of novitiates. Currently the New England province continues its conversations

with the New York/Maryland Province novitiate. However, at this point, nothing definite has been decided. There are no plans for changes in any of the existing novitiate configurations. "It is important to remember that a novitiate is a province-based program," Armstrong says. "Thus, any

initiative for change must begin with the province itself."

This summer for the first time all of the seven USA novitiates gathered at Regis University in Denver for the bi-annual course in Jesuit history. They were joined by novices from Haiti, Jamaica, and England.

US Novices 1990-2001



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If you know someone interested in knowing more about the Society of Jesus, you can go to www.jesuit.org and click on the link to "Vocations." At the same site you can find out more about other ministries and works of the Jesuits in the U.S. and even

around the world. You can link to sites of Jesuit colleges, universities, high schools, parishes, retreat houses, and even some individual Jesuits. You will find links to America Magazine and the radio program "CONTACT." Begin at www.jesuit.org

There are also a good number of Internet weblinks which allow you or the people you work with to 'go online' for information regarding Jesuit spirituality:

- www.jesuit.ie/prayer/
- www.creighton.edu/CollaborativeMinistry/daily.html
- www.nwjessuits.org/dailyw/index.htm
- www.sentex.net/~jveltri
- www.jesuits.ca/guelph/
- www.vocati.com/od/welcome/welcome2.htm
- www.jesuit.org/resources/spirituality.html

Looking for online shopping re: Jesuitica? Check out the Institute for Jesuit Sources: www.jesuitsources.com/index.htm



Results of the survey conducted by the *National Jesuit News* over the summer will be published in the November issue.

A total of 5,040 surveys were mailed to *NJN* readers in the U.S. At our September deadline, a total of 1,114 surveys had been returned. That represents a 22.1% return.

Results of the survey will be presented to the provincials during their meeting in October.



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Energy, the Economy, and the Environment: Search for Questions, Searching for Context

By William Bole

In forsaking the global accords on climate change last spring, President Bush declared, "It is what is in the interest of our country first and foremost that will determine American policy. We will not do anything that harms our economy, because first things first are the people who live in America."

It seems that without realizing it, the president revealed the human and moral breadth of that issue and energy policy overall.

Perhaps at bottom, Bush was lending

human beings have been captive to technology ever since our biblical beginning in the Garden of Eden, an environment made perfect by God. "After the fall, Adam and Eve and their descendants had to shift for themselves," says Green. They discovered fire and animal skins for warmth and lived in caves for shelter, later progressing to tents and then houses made of wood, brick, stone, and concrete.

Since the introduction of central heating about 150 years ago, advanced energy technologies have increasingly satisfied these human needs. At the same time, mod-

ural order of things," the second aims through human reason to "circumvent and outdo" that order.

Has Jacobs put her finger on two false foundational choices in the energy-nature debate? Do they keep us from recognizing, as she writes in "The Nature of Economies," that human beings "exist wholly within nature as part of natural order in every respect"? Do they make it harder to reflect upon the experience of unity through Christ with God's creation? Can these assumptions warp our policy judgments?

Through the Woodstock Theological Center at Georgetown University, Green is studying the feasibility of a project to broaden reflection on these and related questions. Woodstock initiated the dialogue with an April 25 public forum titled, "Energy, the Economy, and the Environment: Putting them all in Context."

While answers are far off, Father James L. Connor (MAR), Woodstock's director, said theological reflection of this kind "is something every Christian is supposed to engage in. As Pedro Arrupe taught, it's about getting down to the ultimate roots, to where God lives, to the encounter with Christ as the dynamic mover and shaker in the world."

As a scientist and person of faith, Green speaks of our "God-given responsibilities" to exercise judgment about the use of natural resources, for the good of humankind. "We've got to go ahead and use our intellect to determine the best courses of action. I don't think we're doing that well."

Under Green's leadership, the Woodstock Center is assembling a team that might take on that task. Father Connor is inviting Jesuits versed in these issues to join in a further search for questions and ulti-

ern energy systems have bumped up against natural limits and human dilemmas requiring deliberation and inevitable tradeoffs.

For example, oil and gas reserves will last no more than a century, and in the foreseeable future demand will sorely outstrip supply, Green relates.

"There is enough coal in the ground to last a few hundred years, but that, like other fossil fuels, triggers global warming. Nuclear reactors are safer than many realize, but managing and processing the waste is another matter."

Renewable sources, including solar, wind and geothermal energy, show great promise as a piece of the solution, says Green, who played a key role in developing these energy programs for the federal government during the 1970s. But without stepped-up public investment, they will land far short of that promise, he argues.

What mix of policies are needed? How can we make coal "cleaner" and nuclear waste more manageable? How far should we go toward decentralizing energy systems through renewable sources? What is the federal role in supporting and coordinating energy strategies?

On a foundational level, are there some ideological obstacles to a discernment that highlights the "constant interplay of experience, reflection, decision and action," in the Ignatian way?

To suggest one, social critic Jane Jacobs points to an ecological temptation and a political-economic one. The first sees the human species as "an interloper in the nat-



Father James Connor SJ, Robert Watson, Father Drew Christiansen SJ, and Kathleen McGinty, speakers at the recent Woodstock forum.

political voice to a basic human urge to harness our sources of energy and warmth. In modern society, these are above all fossil fuels, namely oil, gas, and coal. They fuel economy and myriad forms of human interaction.

However, mounting scientific evidence suggests they are also warming the earth's atmosphere through emissions of heat-trapping gases. It is the scheme to reduce these greenhouse emissions, as enshrined in the 1977 Kyoto treaty on global warming, that Bush has turned aside. In so doing, he promised to seek alternative approaches.

One human-technological irony is that the advanced energy systems that have furnished optimal temperatures for human dwelling might now conceivably threaten to upend the global climate system.

Undoubtedly there is a sense of human need that lies somewhere behind Bush's Kyoto stance, or the quest for further fossil fuels in pristine places like Alaska's Arctic National Wildlife Refuge. In August, the House of Representatives voted to open the refuge to oil and gas exploration.

Some might see that particular quest as misguided. Even so, it might also mirror the urge through human history to extend our natural heat-storing capacities and create comfortable or just bearable personal environments.

Richard J. Green is a scientist who spent 25 years with the National Science Foundation, dealing with complex research issues involving energy and the environment. He suggests a narrative in which



Richard J. Green is a scientist who spent 25 years with the National Science Foundation.

mately answers (the email address is wtc@gusun.georgetown.edu).

Finally, consider again the Bush-Kyoto question. Does the utter assertion of U.S. self-interests rise to the challenge of global solidarity?

Does it conflict with the need for nations to transcend their own perceptions and interests? Or are the national interests of a benevolent superpower necessarily compatible with universal wellbeing?

Perhaps Pope John Paul II gave an answer in his 1987 encyclical letter, "Sollicitudo Rei Socialis." He stated: "[A] leadership role among nations can only be justified by the possibility and willingness to contribute widely and generously to the common good."

In that spirit, how should the United States proceed? How does it get from here to there, from disputes over Kyoto and wild life to a stance of genuine leadership?

(Bole is an associate fellow of the Woodstock Theological Center.)



Father James Connor SJ wants Christians to engage in theological reflection.

What's love got to do with it? Love is everything

By Thomas C. Widner SJ

A character in the film "Moulin Rouge" writes that "the greatest thing you'll ever learn is just to love and be loved in return." Sung in the well-known Nat King Cole song "Nature Boy," the line popularizes the Christian ideal. Given the sense of terror and shock that struck the U.S. on September 11, however, we are tempted to ask, what's love got to do with it?

Love has everything to do with it.

The event is extraordinary, the kind that brands dates on our memories. As Jesuits, how do we respond to such an event? Is our way of professing our faith or proclaiming hope or exhibiting charity any different because of this event? Our capacities for these virtues are indeed challenged. We may be tempted to forego them in favor of anger, revenge, and despair. But are we not called more radically to proclaim the Gospel message because of what has happened?

Historians tell us the Society changed following the Suppression. Some might suggest it lost its confidence in a desire to become more acceptable in the Church. Some living Jesuits think Vatican Two changed us again. Some critics today suggest we lack a commitment to the Church. Others suggest we have lost our eagerness for challenging society. Do the criticisms claim we have stopped being men of faith, hope, and charity? Does a disaster like the terrorist attack on the U.S. suggest we discard our charisma?

At a personal level, each of us has been called to examine our Ignatian charism, understand it in the face of the challenge of the modern world, integrate it into our lives, and step forward to boldly meet the future. How does September's event change all that? What does love have to do with it?

To some it appears that the Society in the U.S. has become fixated on our diminishment. Yet we have moved energetically in creating new commitments, particularly in education – Verbum Dei High School in California and Cristo Rey High School in Chicago come to mind. New ministries have also been established in some

provinces to address the needs of new immigrants and traditional ethnic groups. Provinces seem to be struggling to re-examine themselves in this respect. Still some wonder if we are deepening our comfortability in older commitments as opposed to immersing ourselves where the Church needs us the most.

Are we victimized by our own competitiveness? Or are we selflessly preaching the Gospel? Not every issue brings provinces together. Do the older institutional boundaries keep us from recognizing the newer ministerial challenges? Do we spend more time protecting our turf than we do engaged in real ministry? And what happens when a disaster strikes as happened in New York and Washington? Do we wait to be asked to respond? Or do we rush immediately to meet the greater need?

Lay people want to assist us in our Jesuit mission. Do they understand this means tearing down barriers rather than defending them? Do they fully understand our Jesuit identity and its consequences? Are members

Love is shown more in deeds than in words.

St. Ignatius of Loyola



of the boards of trustees of our institutions, for example, willing to work together to assist us in pursuing a faith that does justice rather than entrenching themselves in the institutional privileges that encourage competitiveness? Have our lay collaborators learned love from us? Or have we taught them to build higher the barriers and hold one's possessions close to oneself?

Young Jesuits challenge us to meet the world as we find it. They want to be good Jesuits, to learn from older Jesuits, to be challenged by them. They want honesty and integrity in the Jesuits who teach them, who hold authority over them, who make decisions about them, who befriend them. Are they finding love in their Jesuit men-

tors? Or are we Jesuits so theologically and politically entrenched that we cannot see beyond our own ideologies?

What's love got to do with it? What grabs us in our local communities and ministries has been knocked to the floor by the reality of an evil such as occurred on September 11. In the world that seems to have changed radically in the past month, love has everything to do with it. But have Jesuits become too mainstream to express that love and too polarized to respond to the challenge? Can we challenge our fellow citizens to live in the love taught by the Gospel and not become consumed by the hatred found in a sinful world?

What about those alumni who want to stay connected?

By Charles L. Currie SJ

When privileged to be with the men and women who have graduated from our Jesuit schools, I am consistently struck by the impressive energy and potential in the room. Alums themselves today sense that they not only share something very special from their *Alma Mater*, but that they are also part of a broader network with a common heritage of Jesuit ideals and values.

What are we doing to develop this great resource, this great potential for the Church, the Society and society at large? In the May issue of *NJN*, my good friend, Fr. George Wilson, raised that same question. While I think we agree on basic goals, I would respectfully disagree with some of his reporting and some of his prescriptions. I do so in fairness to the men and women who direct the alumni programs on our 28 campuses, and the presidents who stand behind them.

Reports from our different campuses chronicle and honor the achievements of our 1.4 million living alumni. Alumni

staffers work hard and strategically to serve the interests and needs of these men and women, and not just to raise money from them. They keep in touch through impressive magazines, websites, listservs and personal visits. They criss-cross the country to visit and support alumni chapters. Members of these chapters meet socially, engage in networking, attend lectures, participate in retreats and days of recollection, organize community service projects, and even international outreach.

There is an increasing interest in joint gatherings by alumni from different schools. In response, the Association of Jesuit Colleges and Universities (AJCU) has set up a committee to work with groups trying to organize in different cities. Phoenix-based alumni have had such a group for years. Since 1997, alumni from about 16 AJCU schools have been meeting twice a year in Pittsburgh. Similar groups have gathered in North Carolina and in West Virginia. Young alumni are planning a joint event in New York City this fall and there is the possibility of a gathering in Washing-

ton, DC. We have had to work through some problems, but we have made progress. I would stress that there is no organized opposition by presidents or anyone else to these joint initiatives.

Alumni staffs met recently to strategize on how to do all of this more effectively. Understandably, they want to maintain the strongest possible ties with their own graduates, but they also want to collaborate with one another on joint programs.

These staffers know better than anyone that the logistics for joint events can be complex. Mailing lists have to be appropriately protected for the sake of alumni who expect such protection. Leadership and responsibility at the local level is essential, because alumni staffs are already stretched for time and resources. There is concern for maintaining the quality of each event, so that attendees will be more likely to come back the next time.

Can we do more and better? Of course. We can always use more ideas (and resources). For example, some Jesuit provinces are considering the possibility of

collaborative programs for Jesuit alumni. We could take better advantage of the impressive Alpha Sigma Nu alumni network. Another very promising initiative is the Jesuit Distance Education Network (JesuitNET) that will be able to reach our alumni around the globe with educational, spiritual and cultural programs.

It is very exciting to think of mobilizing our alumni world wide, but we are not there yet. Up until now, U.S. schools have not been significantly involved in the World Union of Jesuit Alumni, or even in the U.S. component of that organization, because there is already so much going on and the agenda for the Union has not been very clearly defined.

In any case, as we continue working with our alumni, we start from a strong base of good will and solid programs that have brought us this far. With imagination, vision and cooperation from various quarters, we can anticipate many unique and promising opportunities for the future.

(Currie [MAR] is president of AJCU.)

How to be a priest in the face of death: *One Last Lesson*

By Mark Thibodeaux SJ

On April 5th of this year, a few short months before my priestly ordination, Father Harry Tompson died of prostate cancer. In the summer before he died, I spent some time working under his tutelage. I visited him a couple of times during the following fall and spring. But I was not there when he died, and I could not attend the funeral.

Harry was one of the most important mentors in my life. Over the years, and especially in this last year, he taught me a great deal about what it means to be a priest. But perhaps the most important thing he taught me was how to be a priest in the face of death.

And he taught me in the same way that he taught me to preach, to preside at liturgy, to console people, or to run a thriving church parish: he made me go through the experience myself. By allowing me — not six months from my ordination — to play the role of priest at the side of his own deathbed, Harry gave me one last lesson.

I wanted to write a cogent systematic essay about how Harry's death prepared me for priesthood. But like Harry's own mental state in those last months, I find my thoughts befuddled, foggy, and refusing to be placed into well-ordered boxes.

All I have are snapshots — little flashes of memories that came to mind as I prayed about my upcoming ordination. These stories were there with me as I prostrated myself in front of the altar just before being anointed by the bishop. I have a suspicion that they will always be a part of how I define priesthood for myself.

The Breviary

The heavy medication had Harry feeling agitated and unable to sit still. He kept trying to focus on one thing or another, but could not sustain a logical string of thoughts.

He began, "Mark you've got to fix the ... the ..." and he lay there moving his index finger backward and forward as though gently trying to jump start his mind again. Trying to be helpful I said, "the car, Harry?"

"Yes," he said, "... you've got to take my car and ... [a long pause while Harry shut his eyes tight in concentration] ... take the keys that are there in my ... in my ..." and so on.

All the while, he tried to stand and then lay back down again. Then he switched positions in the bed. Then he tried to stand again, and so on. Finally, he looked at me and repeated something he'd said many times that week, "Don't die, Mark. It's no picnic." Then he turned his head away.

After a minute or two, I said, "Harry, how about you lay back quietly while I read the breviary aloud to you." Like a drowning man grasping for rope, his eyes grew wide and he said, "OK." Then he lay down, closed his eyes and listened as I read the words:

*"I remember the days that are past:
I ponder all your works.*

*"I muse on what your hand has wrought
And to you I stretch out my hands.
Like a parched land my soul thirsts for you."*

Reading the lines, my voice grew more and more shaky. Though I was sick with grief, there was something that felt so right about that moment. I remember thinking to myself, "This is what it's supposed to be like: the young deacon reciting the words of the Office for his dying pastor and mentor. This is the kind of life and death I've wanted for myself. It's what I prayed for as a novice."

I kept trying to turn off my emotions as I read. I knew that Harry needed me to be strong just then, so I kept choking back the tears and read on:

*"Lord, make haste and answer;
For my spirit fails within me.
Do not hide your face
Lest I become like those in the grave."*

My efforts failed. I had to stop reading because my crying was taking over. I was angry with myself for ruining this important moment for Harry, but then I looked back at him and noticed that he had fallen into a peaceful sleep. This gave me the freedom I needed to cry quietly as I finished the words of the psalmist.

The Goodbye

The time finally came when I had to leave. I was fairly certain that I would not be coming back before my ordination in June and that he would be long gone by then. So this was it. This goodbye was the last goodbye.

He was bald now, physically uncomfortable all of the time, and usually mentally befuddled at best. My heart was filled with dread at the thought of saying goodbye to him in this state. On this day, he was in a particularly sour mood. Most of the morning he was spitting nails, and those of us who were caring for him were dodging the friendly fire, wondering who was going to get it next.

Fortunately, as the time drew near for me to leave, he was able to snap out of his dark mood and to grasp fully what this moment meant for the two of us. In the last hour or so before I left, we kept a little distance from each other and would not make eye contact, both of us too sad to talk.

Finally, the time came when I couldn't procrastinate any further. Harry kissed me on the cheek and hugged me tight. As he held me he whispered in my ear, "Just be a good priest, Mark. That's all that matters."

We stood there holding each other for a long time, both of us crying hard now. Eventually, I was able to quiet myself down enough to put my lips very close to his ear and whisper to him what I had wanted to say for a long time.

"Harry, your priesthood won't die. It will live in me. Every time I say Mass, it will be you saying Mass. Every time I baptize a baby, it will be you baptizing. Every time I marry a couple, it'll be you who's doing the marrying. Your priesthood will live in me."

Then I kissed him on the cheek and walked away.

The Dream

Sometime during those next weeks, I had a dream about Harry. The rectory where Harry lived and died is a four-story building; the Jesuits live on the top three floors. In my dream, Harry and I were riding up the elevator to the top floor where Harry lived. But instead of stopping, the elevator popped right out of the roof and went flying through the air.

When it started to come down again, the two of us grew frightened about the inevitable crash landing. Harry nervously began looking out of the window for a place that we might land. But I grabbed him and held him and told him that the only thing we could do to soften the blow was hug each other tightly.

The Petition

I called him every now and then. As the weeks went on, he grew more confused and unable to hold a conversation. During what was probably the last lucid conversation I had with him, he told me that even now, people were demanding that he say this Mass or go to that ceremony. He said, "You know, I'm just so tired now. I just wish Jesus would walk right into my room here, take my hand, and say, 'OK, Harry. Let's go.' And then we could just walk right out again."

From that point forward this is the grace that I prayed for. I asked Jesus to come quickly and take his hand and walk him home.

On April 5, 2001 at 1:13 a.m., Jesus did just that.

The Tombs

Less than a month after he died, in the midst of the Easter season, I prayed over the Resurrection appearances in the Gospels.

One day in prayer, I went out to see Jesus in the tombs. But when I got there, it was not Jesus I found but Harry.

He was dressed to the nines in pure white clerics. (I knew that he was an angel and I had to chuckle at the thought of this rather large man taking flight.) He had a broad smile on his face and was humming as I walked into the tomb. He turned and looked at me and laughed as he said in his thick New Orleans accent, "What are you doing here, Boy? Why are you looking for the living among the dead? Go! Grab the flag and run up the hill!"

By this time he had risen to his feet and was flailing his arms around like John the Baptist. I ran out of there if for no other reason than to avoid getting hit by his cane.

Grab the flag and run up the hill. This was one of Harry's favorite battle cries. So in my prayer time, this is what I did. And as I was running up the hill laughing again at the image of Harry taking flight, it dawned on me that he was not coming up the hill with me. He had stayed in the tombs. I realized that when Harry sent me forth, he was also sending me away from him.

I wasn't sad about that for long, though, because I knew that Harry was doing what he always did. He was chasing people out of the graveyard and up the hill to a place of new life.

I can't imagine a better job description for the priesthood, and I can't imagine a better way to remember Harry.

(Thibodeaux is a campus minister and teacher of theology at Strake Jesuit High School in Houston. An obituary of Harry Tompson appears in this issue on page 18.)



Arrupe Experience (2001) — (L to R: Front Row) Daniel Concha (CHL), Jeremiah Lynch (CHG), Jeff McDougall (ORE), John Armstrong (Secretary for Formation, Jesuit Conference), Manh Tran (CFN), Jimmy Marshall (NOR), Jamie Kelly (MAR); (Row 2) Milton Teixeira (BRS), Anthony Egan (SAF), Ramón Calzada (WIS), Roger de la Rosa (CFN), Jim McDermott (WIS), Matt Carnes (CFN); (Row 3) Michael Bellaflore (NEN), Jack Siberski (NEN), Dan Mai (ORE), Bernie McAniff (CHG), Rytys Gurksnys (LIT), Genion Bezerra da Costa (BRS), Ron Gonzales (NOR); Rear: Christopher Lockard (NOR), Thomas Hidya Tjaya (IDO), Carlos Aedo (CHL), Fred Kabwe (ZAM), Chris Manahan (WIS), Jim Morgan (MAR), Greg Lynch (WIS), John Thiede (WIS), Mike Guzik (NYK), Boom Martinez (CFN).

Regents reflect, recreate and retreat by river

By John Predmore SJ

Loyola Retreat Center in Faulkner, Md., was the host site of the first annual gathering of Jesuit regents called by the Assistancy. Modeled after the Arrupe Experience for theologians, Regency 2001 was designed to help first year regents from across the Assistancy reflect upon the experience of the mission given to them in this stage of formation. Regency 2001 was a combination of colloquia, recreation, and the annual eight-day retreat.

Brian McDermott (MAR), rector of Georgetown University and director of the Maryland-New York tertian program, masterfully conducted the initial dialogue with the 27 regents. The colloquia focused on three main areas: the experience of the apostolate, life within an apostolic community, and the regent's prayer and spiritual growth.

For the most part, the regents enjoy the many challenges of a demanding apostolate. Most of the men were missioned to high school work, and there were abundant, light-hearted stories about the joys and complexities of classroom management. Fortunately, there were a variety of community living experiences, ranging from living as the only young Jesuit in an isolated community, to houses serving the marginalized in social-pastoral field, to vibrant mid-size communities of 20 men in wide-ranging works.

Finally, the apostolates and community life provided much fodder for one's daily prayer. The richness of the experiences and the spiritual attentiveness to the needs of all whom the regents served helped develop and inform the prayer responses of these men. Prayer serves as the cornerstone of a regent's life.

Following the colloquia, the regents entered into the monastic silence of the eight-day retreat. The gracious host of Loyola Retreat Center, Tim Stephens (MAR), director, and five vocation directors from the Assistancy [Bill Creed (CHG), Jim Flaherty (WIS), Jim Hayes (NEN), Steve Lantry (ORE), and Frank McAloon (MAR)], guided the regents on the retreat. John Armstrong (NOR), Jesuit Conference Secretary for Formation, meticulously organized the conference and tended to the laborious details of hospitality and scheduling.

The retreat began on a very solemn and sobering note as news was received that our Jesuit brother from Jamaica, Fr. Martin Royackers (CSU), was killed for his social justice work in the troubled island nation. The work and life



of Fr. Martin punctuated our prayers and liturgies as his death reminded us of the serious nature of our vocations to work unceasingly in the sometimes-bloody fields of the Kingdom of God.

A major thrust of this regency gathering was developing friendships and strengthening the bonds of the men who are dispersed throughout the provinces. In the first few days of the gathering, the regents took advantage of the many historical Catholic sites in St. Mary's county, the first Catholic sites in the U.S.

Regent Zachary Dzedzic (MAR) guided the pilgrims to their first stop: the venerable Saint Ignatius Church founded in 1641 at St. Thomas Manor. Tim Stephens exhibited two major artifacts of the founding Jesuits – an original clandestine chalice, which could quickly be dismantled

and reshaped into a ringing bell to hide its true purpose during the age of religious persecution, and a large relic of the True Cross that founder Fr. Andrew White brought to America in 1634.

The tour then turned southward to gaze upon St. Clements Island where the *Ark* and the *Dove* first arrived in 1634 bringing its first Catholic settlers who were seeking religious toleration. Fr. Andrew White celebrated the first Catholic Mass in Maryland on the island. Not far from St. Clements is the living history museum of St. Mary's City, the site of Maryland's first capital and the fourth permanent settlement in British North America.

St. Mary's was instrumental in shaping our nation's heritage of freedom and opportunity, and it is the birthplace of the first Catholic Church in the English colonies. This archeological site and museum is quickly being restored and developed into a living reminder of the city's significant contributions to the religious toleration in the New World. An authentic recreation of the *Maryland Dove*, a 17th Century square-rigged ship, is on display, and frequently sails to other ports-of-call around the Chesapeake Bay to tell the story of Maryland's first century.

What would a trip to Maryland be like without partaking in a traditional crab fest? So that's what we did. We plentifully ordered bushel after bushel of the famous Maryland blue crab with its aromatic Chesapeake Bay seasoning, washing it down with slim to moderate sips of ice-cold liquid refreshments. Modesty went out the window as we indulged into those tasty crustaceans.

A high point of the conference was the closing day of the retreat when the retreatants gathered at St. Ignatius Church for the concluding liturgy. Father Sal Jordan (MAR), pastor, greeted us and prepared a barbecued feast on those hallowed grounds. St. Ignatius Church is known as the site where three Jesuits, after the restoration of the Society of Jesus in 1805, renewed their vows and became the first Jesuits of the new United States. It was only fitting that at our retreat's end, we 27 young Jesuits, renewed our vows of poverty, chastity, and obedience as well as our promise to enter the Society of Jesus, to God on that sacred spot.

(Predmore [NEN] is doing his regency at Cheverus High School, Portland, ME.)



LOCATION OF NOVICE GATHERING — During the History of the Society of Jesus class, novice Brian Gagnon (MAR) (left) responds to a point made by Father Tom Lucas (CFN), USF Fine Arts Department Chair (front, center).

Best kept secret can now be told to everyone

By James A. Gillon SJ

Pat Lee, novice director for the Oregon Province, has been heard to say on more than one occasion, "This job is the best kept secret in the Society of Jesus." He's right. It is.

The job of novice director in the Society of Jesus is a wonderful job. And I suspect that many Jesuits do not know what the job entails these days, or how it feels, or what a joy it can be.

This summer I completed 10 years as novice director in the New England Province, handing the job over to Paul Harman. *NJN* asked me to share some reflections on what the job has been like for me, now that it is done.

In this job you get to teach prayer, monitor prayer, lead prayer, and discern prayer. Here you get to meet and get to know intimately some of the most generous and talented men of our time. Here you can, nay must, be yourself.

Here you teach the Constitutions and General Congregations.

Here you deal with the Autobiography and the Letters of Saint Ignatius.

"But above all I would like you to be uplifted by the pure love of Jesus Christ, together with the desire for His honor and for the salvation of the souls that He has redeemed." (St. Ignatius, Letter to scholastics at Coimbra, 7 May 1547)

Here you discuss religious life as it is now, as it was then, and as it may be coming to be.

Here you cook and clean and do all those "low and humble tasks" you've always wanted to do.

Here you find — and introduce novices to — ministries you might never have dared to look at in other circumstances, e.g., public hospital for the poor elderly ill and demented, prisons for men and prisons for women, work on the streets with the homeless and addicted, AIDS hospices.

As novice director you come to see a side of the Society of Jesus you would not see from any other angle. You mission novices to places in the Third World where

our brothers are laboring sometimes with great success and enthusiasm, sometimes with little of either but with the conviction that the Lord, for whatever reasons, wants them to be there, so they stay; and sometimes these places are dangerous. It's your job to visit them and learn first hand how hard some of our Jesuit companions labor in the Lord's service.

You send novices to our high schools and colleges for the Long Experiment. Here the novices learn, and you do too, just how much time and effort goes into keeping our works viable and Catholic and Jesuit. And how faithful to a form of religious life most of the Jesuits really are. It is most edifying; more edifying still is the interest and care with which most of our veteran Jesuits welcome the novices.

When I first became novice director in 1991, Bill Barry, who was provincial at that time, asked me, "Do you worry that the new novices are happy or unhappy? After all, they have given up a lot and faced plenty of opposition to come to stay at our novitiate."

Yes, indeed I do worry. But the program at the novitiate focuses attention on Jesus with whom we have companionship in the Eucharist and in prayer and in ministry and in community. This program continually tells the novice to keep his eyes fixed on God and on our institute which is, as St. Ignatius says, a kind of pathway to God. The very thing the men who come to our novitiate are looking for — God, Jesus, service in the Church. As they begin to find these things they find joy as well.

As I accompanied novices through the novitiate these past 10 years the joy of novices became my joy as well. I find myself very happy and grateful for the last 10 years at Arrupe House, Boston. Pat Lee's "best kept secret" should be let out into the light of day.

Sit down and write your provincial. Tell him you feel called to serve the Society at entry level, ask for a job at the novitiate. Then the joy of novices will be yours as well.

Why should Paul Harman have all the fun?

Learning to write better ... and for better reasons

By Peter Nguyen SJ

When Ed Schmidt (CHG) opened the Young Jesuit Writers' Conference with the remark that he often thought of running it like a retreat, I realized that this was not your typical writing seminar. I signed up for the writers' conference with the intention of writing better. I left the writers' conference with the intention of writing for evangelization.

The rhythm of the seven-day conference that took place in Chicago the last week in May provided the privileged opportunity both to reflect on and to write about my own search for God, my attempts to make meaning.

Yet Ed did not have me write for my own sake; he asked me to convey my work to others. I found myself speaking my written words and listening to the writings of my Jesuit brothers attending the conference: Jim Ackerman (CHG), Jim Bopp (MIS), Glen Chun (CHI), Jim Duffy (MAR), Bernie McAniff (CHG), Mark Mossa (NOR), and John Tran (MIS).

The times sharing and listening were not unstructured. John Breslin (NYK) and Jim Torrens (CFN), two veterans of the writing world, graciously came to critique our writing. Their constructive criticism throughout the week made our works more relevant to a wider audience but maintained the distinctiveness of our particular voices.

During the week Ed Schmidt brought in other guests: writers, journalists, editors, and publishers to provide invaluable insights in the writing world. It was made clear by these experts from the writing world that there is a need for quality spiritual writing. They affirmed the Church's impulse that there is a renewed hunger in our contemporary culture for spirituality, and consequently a yearning for spiritual writing.

The problem is the current ambiguity concerning the definition of the genre of spiritual writing. Our post-modern world has exponentially diffused the understanding of spirituality. A newspaper journalist told us that spiritual writing now ranges anywhere from articles about exercise, healthy eating, new age meditation to Augustine's *Confessions*.

This diffusion of the meaning of spirituality made us question how we go about writing for a wider audience. There appeared to be a gap separating the public and the

Jesuits attending the conference. All of the Jesuits, including myself, were in studies, whether it be philosophy, theology, or science. For the past year(s) we have been accumulating a daunting amount of knowledge.

How do we translate the language of supposedly academic "ivory tower" into language that is relevant and digestible to the wider public without betraying the intellectual investment that the Society has made in us and that we have made in ourselves? More importantly we wondered whether we could write from a specifically Catholic tradition in a culture that accepts plurality, relativity, and hybridizations of viewpoints.

Yet during the conference, Rabbi Lawrence Kushner showed us that we could write for a wider secular audience, while at the same time honor an intellectual tradition and be rooted within a specific religious tradition.



In his session he read passages from his own writings that included biblical exegesis and Judaic theology that captivated our attention. He made us realize that in a secular and postmodern society the thoughtful writings of a religious tradition possess the power to transform people's perception of the world.

He and the other guests encouraged us to write about our religious experience drawn from the subjective feelings and objective concepts reflected and integrated from our ministry and studies.

The rewards for manifesting ourselves as Catholics searching for meaning are high, because people who are raised in a postmodern culture love to read about other people's concrete method of finding and making meaning.

Our ability to integrate the contemplative nature of life with that of ministry falls into the very real and serious topic of work-life balance. People do want to discover where faith comes into the workplace and how one sets aside time to be a contemplative in a fast-paced society. Thanks to Rabbi Kushner, we came to an understanding that a specifically Catholic piece of writing can be a gift to this current culture that is searching for concrete meaning.

The high point of the week-long conference was an evening reflection given by Dan Flaherty (CHG) on his work editing Walter Cizek's writings and our reading of the work we had completed throughout the week.

I was astounded at the spectrum of spiritual imagination and interests that belong to this small group of Jesuits. The plurality and commonality of thoughts and passion among my peers and the constructive guidance of the experts served to deliver consolation. I was stirred to creativity and commitment because other people shared their religious experience in an articulate manner.

Prior to the conference, a Jesuit friend of mine told me that he was not going to attend the conference because he assumed that it would be solely a seminar for improving one's academic writing ability.

After the conference I told him that it was just more than an exercise for writing better papers. It was made clear throughout the seminar that there is a great demand for good spiritual writing today in the world. The week-long seminar provided the time for anyone who ever wanted to publish his own writings to help people pray better, whether it is in the form of an academic journal, a book, newspaper article, or a Church magazine.

The conference pushed me to realize that my spiritual yearning for God, my questions, and my questions of my own questions should be shared with others in order to catalyze or assist their own search for God.

(Nguyen [CHG] is a second year collegian at Loyola University Chicago. The Young Jesuit Writers' Conference is sponsored by *Company Magazine*. For more information contact Ed Schmidt: eschmi1@luc.edu)

Taking charge of 'growing leaders' for the Church

Jesuit Secondary Education Association (JSEA) LMU Summer Colloquium 2001 addresses students and teachers

By Carolyn Lausch

The Jesuit Secondary Education Association (JSEA) celebrated its third triennial colloquium with the theme "www.ignatianleaders.org" June 19-24, at Loyola Marymount University in Los Angeles.

Colloquium 2001 gathered 450 Ignatian educational leaders from Jesuit high schools in the U.S., Canada and Belize plus representatives of Jesuit secondary education from as far away as Southeast Asia, Micronesia and Ireland.

Joe O'Connell (MAR), president of JSEA, reminded participants during the keynote that the website for the past academic year, www.ignatianleaders.org, helps Ignatian educators to view the 'www' as three worlds: that of the teenager in an "MTV fashioned world subculture uniquely that of the developing adolescent mind, heart, body and soul in this 21st Century..."; that of a world in which we "envision for the future as men and women committed to the apostolate of Jesuit secondary education, a world in which justice and peace abound, a justice and peace that we sincerely hope will be brought about by the very graduates we have seen leave our schools..."; and that world "in which we serve as Ignatian leaders and teachers, a culture that we are responsible for creating and animating, the work-a-day world called 'school'...."

JSEA settled on the 'ignatianleaders' dimension two years ago convinced that we in Jesuit schools need to be about the task both of "growing leaders" and of "growing as leaders" in, through and for Jesuit secondary education. O'Connell reminded participants that the Jesuit Conference's monograph published in August 2000, "What Makes a Jesuit High School Jesuit," accentuates the task of forming leaders for Church and society: "The Jesuit school, therefore, will help students to develop the qualities of mind and heart that will enable them...to work with others for the good of all in the service of the Kingdom of God..."

Colloquium 2001 also focused on the fact that not only do we have a responsibil-

ity for forming students into future leaders for the church, world and society, but also to be 'growing' future teacher-leaders for the ministry of teaching in Jesuit schools.

"Unless we take charge of 'growing leaders' for the Church and its ministry of education seriously we may well be facing an even larger crisis of dwindling vocations to the lay ministry of teaching and leadership in Jesuit schools as well as other institutions of Catholic education," O'Connell said.

Administrators and teachers had the opportunity to attend five of 145 sessions of the Ignatian Educators' Fair. "Diversity Challenges for Jesuit Schools in the Next Decade"; "Teaching English on our Heads"; "Connecting the Community to the Classroom"; "Putting *Cura Personalis* to the Test"; "Wouldn't Ignatius Just Love This?"; "Ignatian Imagination and the Teaching of Literature"; "Letting Go and Letting God"; "Ignatius Knew Math"; and "Are my Hands Clean? A Workshop for Environmental Science, Social Justice and Consumer Economics" — these were just a few of the possible titles to entice participants to the interactive sessions.

Thursday morning's activity "2020 Vision: An Ignatian Examen of Jesuit Secondary Education for the 21st Century" invited Colloquium participants to consider and examine various threads or topics that surfaced during Phase Two of the Think Tank held in August 2000 in Baltimore.

Ten core members of the steering committee presented highlights to examine transcendental values or goals for shaping the future of Jesuit secondary education. After O'Connell's overview on the Think Tank, participants attended one of eight sessions to consider a pair of topics and report back on their major impact for the 21st Century to their table groups.

"Catholic & Jesuit Identity," "Diversity and Coeducation," "Technology & Community Building," "Assessment and Teaching," "Preferential Option for the Poor and Admissions," "Leadership and Staff Development," "Curriculum and Learning," and "Student and Alumni/ae Formation" com-



LMU's University Hall — covers so much area that JSEA Symposium members met each other coming and going as they discussed the "ups and downs" of the future of secondary education.

Photos by John Quinn, S.J.

prised the topics. Each of the 53 table groups composed a quote that synthesized all eight reports.

One of the catchy quotes, "Don't forget to get our Ignatian eyes checked regularly," became a theme as participants donned the sunglasses with "2020 vision" blazoned on them they had discovered in their "www.ignatianleaders.org" tote bags at registration. Presidents and trustees joined Colloquium 2001 Thursday afternoon to meet in their own sessions that evening and Friday. They considered such topics as "Training Future Leaders in Jesuit School," "Board Formation," "Trustee Ignatian Leadership," "Business vs. Education Philosophies on Jesuit High School Boards: Are they Compatible or Conflicting?" "President and Board Evaluation," and "What Makes a Jesuit High School Jesuit?"

O'Connell reminded them in a keynote: "What qualities do we need to have in order to be truly Ignatian leaders? ... I will mention three that I think are keenly Ignatian in

character. They are the qualities of Determination, Derring-Do and Discernment ...

"Ignatius was ... also a man of patience, willing to deal with exhaustive organizational detail and to endure the trivial idiosyncrasies of human behavior ...

"Ignatius was a risk-taker ... (who) thrust the pulpit of the Church, and therefore the preaching of the Gospel, center stage where people could see and hear who Jesus is and how their lives have been changed by Him ...

"Ignatius had a derring-do as a leader that declared his bold belief that actions speak louder than words ... Discernment was Ignatius' normal way of proceeding ... 'to clarify his internal motivation, the reasons behind his judgments, to probe the causes and implications of what he experienced, to weigh possible options and evaluate them in the light of their like consequences ... to be a free person who seeks, finds, and carries out the will of God in each situation ...'" (*Ignatian Pedagogy*,



Jesuit High School, Sacramento faculty members — Tim Warren (left) and Paul Lebeouf (right) help Vice President Dave Novak figure out the JSEA Colloquium schedule.



JSEA President Father Joe O'Connell a.k.a "Joe Cool" — opens the morning session in front of the specially designed "Growing Ignatian Leaders" banner (above left). (above) Group enjoys the inside/outside feeling of LMU's University Hall — the recently acquired 75-story skyscraper on its side (900 feet long and over a million square feet of office/classroom/multi-purpose space).

#47)

Robert J. (Jerry) Starratt, Professor of Educational Administration in the Lynch School of Education at Boston College, became the fifth honoree to receive the Ignatian Educator Award. Inaugurated on occasion of the bicentennial celebration of Jesuit Secondary Education in the United States June 9, 1989, the award is presented "For Outstanding Service to the JSEA and Distinguished Leadership on behalf of the Jesuit Mission and Ignatian Vision of Jesuit Secondary Education."

Starratt received a standing ovation before and after his acceptance message wherein he highlighted several of his experiences in writing seminal works for higher education and, particularly, for the Jesuit Secondary Education Association: "Apostolic Consciousness: Key to Jesuit Education" (1973) and "Sowing Seeds of Faith and Justice" (1980).

"In Sowing Seeds of Faith and Justice," Starratt reminds Ignatian educators: "... Educating youth for justice means living inside of the truth about ourselves: that before God we own nothing and yet are

given everything ... Education for justice means helping youth to enter into that basic experience of sharing their lives with others, helping them discover the joy of sharing their possessions and their talents with each other. It means helping them to understand and experience that other people are their most priceless gifts ... it means helping them discover the satisfaction of learning, not because they get grades for it, but because of the intrinsic mystery involved when our spirit is touched by a revealing God who shows us something of His created universe through a microscope, a poem, a mathematical function, or a song."

Colloquium 2001 www.ignatianleaders.org included four Eucharistic liturgies celebrated by Father Robert Lawton (MAR), president LMU; Father Ralph Metts (MAR), vice-president JSEA; Father Tom Smolich (CFN), provincial, California Province; and O'Connell.

Two of the general sessions began with guided meditations: Father Brad Schaeffer (CHG), president of the Jesuit Conference, gave the "Call of the Kingdom for Ignatian Leaders"; and Gail Harrison, provincial

assistant for secondary education, California Province, "Apostolic Leadership." Smolich gave a guided meditation on Jesus as companion, mentor, teacher, and leader during Friday's Eucharist.

While presidents and trustees were meeting in their sessions on Friday and Saturday, the other Ignatian educators were attending subject-area and administrative sessions to consider questions that Symposium 2000 participants had written Monday evening celebrating the Symposium 2000 theme: "Active Reflection Leading to Reflective Action."

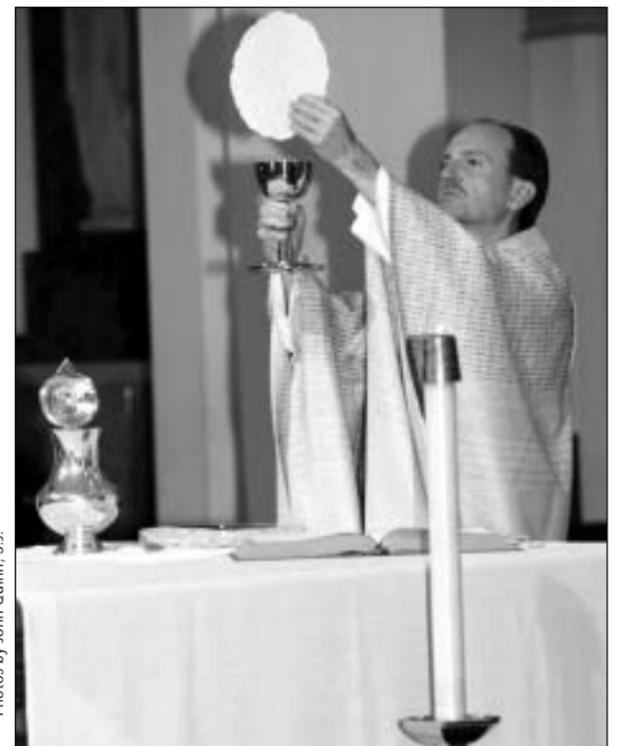
Later at school team meetings and province-wide sessions, moderators prepared questions that challenged administrators and teachers to consider for personal reflection at table discussions: 1. "From our time here and all that I've seen and heard, what would I like us to be able to add to our school's inventory for growing Ignatian leaders?" And 2., "From our discussion, what seem to be the emerging Ignatian leadership questions for us?"

Bernie Bouillette, vice-president JSEA, planned and chaired the event. Father

Robert Walsh (CFN), president, and Bill Thomason, principal of Loyola High School of Los Angeles, hosted Colloquium 2001 participants as well as their entire faculty at a gala Friday evening at the school.

This writer can attest that the roof of the gymnasium, which had been converted into a festive southwestern environment encouraging all to enjoy food, colloquy and dancing, raised a good two feet from its walls. Ignatius would most certainly have approved of the number of attendees (including many Jesuits) who danced to "YMCA" substituting "JSEA." This event as well as all of Colloquium 2001 accentuated a much-quoted line from "Go Forth and Teach: The Characteristics of Jesuit Education" — "... Jesuit education tries to instill a joy in learning and a desire to learn that will remain beyond the days in school." Ignatian educators appreciate its meaning in the day-to-day teacher-student relationship, but they also know how to celebrate it whenever they gather.

(Lausch is Director of Research in Ignatian Pedagogy for JSEA.)



Photos by John Quinn, S.J.

Eucharist central to symposium schedule — Father Provincial Tom Smolich (CFN) (far right) presides over one of the morning Liturgies which began each day of the JSEA conference at LMU.

Keeping alive the fury and spark of the paschal mystery

Father Patrick Malone was one of 23 Jesuits ordained as priests in the U.S. Assistency in June. A member of the Wisconsin province, Pat was ordained in Milwaukee on June 5. An accomplished writer, he will serve in campus ministry at Macalester College in St. Paul, Minnesota. To honor all 23 newly ordained Jesuits, the NJN offers the following reflections on priesthood authored by Malone. It represents reflections he has previously published in Jesuit Journeys, development publication of the Wisconsin province, as well as material taken from his Masses of Thanksgiving.

By Patrick Malone SJ

Before joining the Jesuits, I lived in hungry villages of sub-Saharan Africa, flimsy slums of Guatemala, and cramped, smelly inner city homeless shelters. Most of the people knew that at the end of my service, or at the end of the day, I would leave their world for one with prettier views, better plumbing, and closer stores.

None of those irritating differences mattered. What seemed important to them was whether I was rested, whether I could take a joke, and whether we could look each other in the eye when we spoke.

In these obscure places, under these desolate circumstances, and among the poorest class, it became clear that this world is oozing with holiness. Working and living with these uncelebrated casualties of human indifference, it became apparent of the rare gift in even imagining the idea of a vocation. The circumstances of their lives did the only calling for them. In the journeys with their joy and hopes, their grief and anguish, it became tough to hang onto any pretense of the tidiness and fairness of life.

It was also easy to understand the idea of Incarnation in very human terms: against a backdrop of violence and hunger, a mighty and embracing spirit refuses to die.

It lives when people insist on planting their crops even when last year's drought wiped out all savings.

It is born again when parents of children who are slaughtered in civil wars move from grieving, to forgiveness of the killers.

It is an explosive spirit when tired folk insist on celebrating Christmas, even when there is no family, no presents, no tender memories.

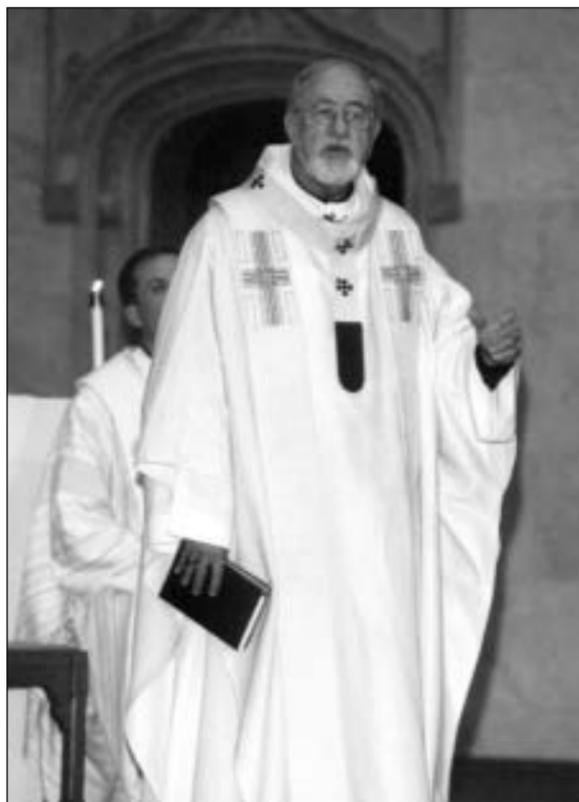
It is through these sacred encounters that I fell stubbornly in love with this self-giving spirit. It was there that I was awakened to the desire to serve as a Jesuit priest.

Since joining, I continue to discover an incarnate God in unlikely spots: the fears in rebellious and withdrawn adolescents, in the hopes of tired and fed-up parishioners, in the deadening outlook of many people in western culture.

It also became real in struggling with Jesuit brothers to grow in this consecrated life with integrity. It is in plugging through these sacred moments, usually not gracefully or boldly, that the presence of Christ seemed close, certain, and calming.

The blaze serves as a locus for celebrations, deliberations, and sustenance. The charge of the fire-keepers is to keep before the people what is sacred, enduring, and life giving. Their task is to keep the spark — sometimes taken from dying ashes — burning, and in doing so draw the community together through its warmth, light and beauty. The fire-keepers' role, along with that of storytellers and elders, is to keep alive the tradition in ways that are meaningful and vibrant to the community.

In Church language, I hope to keep alive the fury and the spark of the paschal mystery (life-through-dying) with a mix of festivity, glory, and gratitude. To be a priest in a post-modern, post-predictable age is to be a public, insistent, and uncompromising advocate of the "real Presence" of God, and carry that closeness in a world weary



Photos by John Quinn, S.J.

of hypocrisy and nihilism. We all need people in our lives to illuminate just how earthy, life giving, and explosive faith can be.

Weaved through all of this, I would hope priesthood regularly and consciously calls others to depth, prayer, and interior journey — and others shoot these calls back to the priest. I hope priesthood invites people, including the minister, to be transparent in their deep love of a fallible, pilgrim, and expectant Church. Priesthood can take people to places of the heart, and lead them to take steps to a mature faith and a restful life, which is trust in a generous God. I want to commit myself to bringing others — the poor, the powerful, the confused, the arrogant, the weeping, the disenchanting — to an awareness of this love that binds all, carries all.

Priesthood, at its best, can pass on the abiding richness and realism of the Catholic faith, which is that the goodness of God is inescapable. I hope to make this claim obvious, because it is the only truth that has

kept me alive in tough times, and because I have come to see how easily and destructively people dismiss this truth. It is to strip away all the addictive junk that blurs and buries the truth that we are made in a divine image.

Like Ignatius, I hope to do so in ways that pierce hearts, quicken minds, and ultimately lead to mission. I have come to believe there is no more basic, more need-

ed, charism of Jesuit priesthood than to consistently and gratefully extend radical hospitality. This for me is the core of Ignatian spirituality. It is what defines the act from Creator to creature, and it is one that takes on new life when extended to the alienated, the frightened, the slow, the annoying, the jaded.

It doesn't take a priest to bless the world, but sacraments remind us of how delightful and overlooked this nearness to God is. It happens in the sobering ritual of reconciliation, in the proclamation of much needed good news, and in gathering broken, searching and incomplete images of the divine in breaking bread.

I am ready to try all these ministries as a Jesuit priest not because I have succeeded flawlessly in the past. I have failed at too many projects and acted with too many mixed motives to move forward with anything other than humility and hope in the tender mercy from on high.

What motivates me to serve as a Jesuit priest is a hope to enkindle in others the idea that they may consecrate this world, and that they can point to the magis of things. I have never been more convinced of the enormous, perhaps unlimited, capacity of people to be generous, forgiving, and hopeful. What traps most people in a state of rage, anxiety, and self-absorption, is what has too often trapped me: doubt in God's constant embrace.

I have learned, often reluctantly and awkwardly, of the peace that comes in turning one's will over to God. It occurred when moving beyond an overload of grief from the loss of friends to AIDS. It happened when transformed by surviving, against all odds, leukemia 11 years ago, and it shook me most recently with the current prognosis of again beating this life-threatening disease. I survived all these experiences, though in ways that defy rational or medical explanation. What has been clear is how much God strives for deep and unbreakable communion. *(continued on next page)*



Archbishop Rembert G. Weakland OSB — preaches the Good News (*above left*) and imposes hands (*above*) on the newly ordained priest, Pat Malone (WIS)

“The Heart Benevolent and Kind most Resembles God.”

Church language can be beautiful, but too often it is pedantic and flat. The time spent in Mali, Africa, as a Peace Corps volunteer gives a sharper image of what I hope priesthood is about. The nomadic tribes there always have some member of the community who ensures a flame stays lit. The 'fire-keepers' sustain the ember while the group travels.

Holiness never lets go of creation

Excerpt from the homily given at Father Pat Malone's Mass of Thanksgiving on the Feast of Corpus Christi at Immaculate Heart Church, St. Paul, Minnesota, June 16:

"Jesus took it, blessed it, broke it, and gave it to those he loved."

That is a phrase that so easily gets reduced to a formula, or magic, or a ritual that stays distant or irrelevant. All Jesus wanted to say is that this is a God who can't keep his hands off us. It is a God who holds, blesses, breaks, and then releases the smallest crumbs of creation.

All of this happens not because it is comforting, or because we are ready for it. It happens so we wake up to the holy in our simple, raw lives.

It is as if Jesus wanted to say to his friends, "We have a God who takes you, sometimes aggressively, who blesses you, often in ways you choose not to be, a God who breaks you, usually against great resistance, and finally gives you to this world, a world charged with violence and grace."

That message, one most of us still find hard to believe, is the reason for which he lived and died. It is not magic. There is no spectacle to point to, because it has never stopped. It is to say that this force that stirred the first spark of life, that hovered over this dark and cold cosmos, is the same force that is very real, very present, in the smallest fragment.

Yet this fragment, if we allow it, if we take it in, fills us with unimaginable joy, because it tells us we are meant to be here. That is all Jesus wanted to say. How frustrating it must have been for him that this miracle seems too incredible, too obscure.

The Catholic writer Annie Dillard says this: "Does anyone have the foggiest idea what sort of power we so blithely invoke in church? We should all be wearing crash helmets. Ushers should issue life preservers and signal flares; they should lash us to our pews."

When we do awaken to this power we invoke, we then see the basic truth of our lives and our faith, which is that we are surrounded by holiness that has never let go of creation. When this truth pierces us, when it makes us weep, when it stuns us into basing our whole lives on gratitude, then we truly become Corpus Christi, the Body of Christ. We may then wonder why we complicate our faith and our lives with distractions.

The central truth we need to absorb is proclaimed in these simple words of consecration, which is that we, like the rest of a stumbling and unfolding creation, are preciously held, blessed, and broken to be shared.

That is not a command or a mission. It is an invite to relax. When we do that, we see that the other miracles, like multiplying loaves, just point us back to this one. We will see that the rest of Christ's life, and our faith journey, point us back to this consecration.

As I move deeper into this journey of priesthood, I will fail at times. I will wonder what possible good I can do. But if there is any lasting lesson from living with leukemia, it is that these poetic words of consecration do not belong to me, or to one group within the church. They are a vow of love between the creator, and all who want to believe that this creator has a Real Presence in this world.



Concelebrated Mass of Thanksgiving — Father Pat Malone (above, center) is flanked by Fathers Tom Stegman (left) and Mike Zeps (right). (Below) Pat addresses the congregation during his first Mass of Thanksgiving at Marquette High School in Milwaukee.

(continued from previous page)

Waking up to that intimacy is what can trigger a passion that dwells within all, waiting to burst out and share with the earth's weary inhabitants. If we are one of the lucky ones who get to choose their passions and jobs, then the least we can do is remember how fortunate we are. From there it becomes easier to see that our vocations do not belong to us. They belong to God, and our task is simply to relax and let God take over.

The Jesuit Karl Rahner said: "The priest is able to persevere patiently with God and accept from Him his vocation to follow Christ without demanding the same from everyone else. The holy priest knows how to give things up, pure and simple, without tarnishing his relationship to the world."

For us less holy ones, we will need the constant prayers and leniency from the people of God. For all the confusion over the identity, relevance, and viability of the priesthood, it is a wonderful time to be ordained. It remains a channel to discover the world's sacredness, to help keep hearts and embers on fire, and to invite the Incarnation be born again and again.



Photos by John Quinn, S.J.



Father Pat Malone (WIS) was surrounded by family — at the conclusion of his first Mass of Thanksgiving at Marquette High School in Milwaukee on June 9, 2001.

OREGON

■ **Bob Grimm, Steve Dillard, Natch Ohno, Chuck Schmitz, Scott Coble, Bill Watson, and Mike Tyrrell** joined **Luis Calero** (CFN) and **Bill O'Neill** (CFN) for travels to Colombia in July. Professors from Santa Clara, Seattle University, the University of San Francisco and Oregon Province lay staff also joined the delegation. The Colombia and Oregon Provinces are twinned. Staff spent time exploring areas of potential mutual cooperation while visiting universities, traveling in the countryside, and learning how the country's history leads to its political, economic, and, some say, spiritual crisis.

■ **Greg Boyle** (CFN) and **Peter Byrne** were among the headliners at The Ignatian Institute 2001 held at Seattle University in July. Some 110 Jesuits and lay people gathered to explore the meaning of the Two Standards in North American culture, and workshops were held on methods of presenting the meditation on the Two Standards.

■ The province was blessed with seven Jesuits pronouncing first vows in August – an especially appreciated gift considering how “unchurched” the Northwest is. They include: **Joseph Carver**, 30, **Christopher Hadley**, 31, **David Henry**, 31, **Kevin Tomlin**, 25, **Dat Tran**, 33, **Quan Tran**, 33, and **Dennis Wetzler**, 28. The men will continue their studies this fall – Carver and Hadley at Fordham, Henry and Tomlin at Loyola Chicago, Dat Tran and Wetzler at St. Louis U. and Quan Tran will attend the University of Washington.

■ Six scholastics began theology this fall. **Tom Lankenau, Viet Tran** and **Jack Bentz** are at JSTB, **Bryan Pham** is at Regis, and **James Nolte** and **Craig Hightower** are at Weston.

■ **Brad Reynolds** lost at least 10 pounds, but found a relaxed smile and lots of photo opportunities during his six-week stint on a western Alaskan island. In a novel twist, Brad plans to mysteriously disappear and write with his Jesuit friend Mark Townsend.

■ Jesuits in Alaska are eagerly awaiting **Rene Astruc's** return. Rene is recovering from kidney surgery but is expected back in plenty of time to ride his snow machine this winter.

— Donna Wiench

CALIFORNIA

■ The novitiate welcomed eight first-year novices: **Roy Brooks, Ramir Hernandez, Radmar Jao, Dorian Llywelyn, Matthew Motyka, Elias Puentes, Roman Rocha, and Robert Skinner**. In addition, **Joseph Spieler** replaced **Jim Reites** as Socius. Reites returned to his first love of teaching theology at Santa Clara University.

■ The Verbum Dei High School community welcomed **Carlton Whitten** and **Edgar Ortega**, and said farewell to **Mark Zangrando** and **Karl Burke**. Zangrando moved to LMU and will work in the campus ministry office. Burke will start his first studies at Fordham. Whitten will teach theology, and Ortega will teach Spanish.

■ The Provincial complex in Los Gatos was dedicated and blessed on the Feast of St. Ignatius. **Br. Charles Onorato's** delightful paintings were on display. On the next day, **Fr. Provincial Thomas Smolich** held a farewell party for Ms. Dorothy Lindsey, the executive assistant for formation. Lindsey was named multiple-term provincial for her 16-year stint with the province. **Tom Powers** and **Mick McCarthy** did an entertaining duet throughout the celebration. A former provincial, **Paul Belcher**, and two former formation assistants, **Tom McCormick** and **Sonny Manuel**, also gave encomia to the retiree.

■ The Jesuit School of Theology at Berkeley had a going-away party for **Fr. John Donahue** (MAR) and **Br. Joseph Ritzman** (MAR). Donahue spent 21 years at JSTB teaching the New Testament. With teary eyes, Donahue said he would never again have a group of students of such high caliber. Donahue will be the Raymond E. Brown Distinguished Professor at St. Mary's Seminary and University in Baltimore. Ritzman, the minister, with his constant companion, Magis the dog, received a standing ovation for his contributions to the community life at JSTB.

■ **Fr. Sam Bellino** journeyed to Tacomato to work for Bishop Carlos Sevilla in the diocesan development office. **Fr. Jim Rude** has begun his ministry in Honolulu. **Fr. Tom Piquado** replaced **Fr. Randy Roach** as the superior of the Jesuits in Hawaii.

— Duc Vu SJ

WISCONSIN

■ **Jim Grummer**, former socius, became provincial during Province Days in June. **John Paul** left the St. Paul novitiate as novice director to start as socius and replace **Phil Rossi** (NYK) as superior of the Arrupe House Jesuit Community in Milwaukee.

■ **John Fitzgibbons** left his teaching position at Creighton U. to replace John Paul as Wisconsin Province novice director.

■ **Dick Hauser** began as rector of the Creighton University Jesuit Community replacing **Tom Shanahan** who is the new vice-president of the Creighton Foundation.

■ **David Haschka** started with the Jesuit Conference as secretary for pastoral ministries.

■ **Jose Moreno** (MEX) started as pastor of St. Patrick (Latino) parish on the south side of Milwaukee replacing **Joe Spieler** (CFN) who returned to province to become socius to the novice director.

■ **Rick Abert** took on the additional duties as assistant provincial for pastoral and retreat ministries over and above his previous duties as assistant provincial for formation and multi-cultural ministries.

■ **Jim Flaherty** is going back to work on his doctoral dissertation in the philosophy of science after generously serving the province as acting socius for six months. Jim also served as acting superior of the Arrupe House Jesuit Community over the summer. He can stop acting and get back to work on his dissertation!

■ **Mike Morrison** took over as director of our Oshkosh Jesuit Retreat House replacing **Dick McCaslin** who took over as superior of the Creighton Prep Jesuit Community in Omaha.

■ **Mike Kolb** is the new superior of the P re Marquette Jesuit Community in Milwaukee replacing **Ed Witt** who moved to do pastoral work at St. Francis Mission on the Rosebud Indian Reservation in South Dakota.

■ **Ed Mathie**, former provincial, has been named director of university ministry at Marquette starting in the spring quarter after a brief sabbatical.

— Warren Sazama SJ

NEWS Briefs

Larry Huck to head National Brothers' Committee

Forty-four brothers of the U.S. Assistancy participated in the National Jesuit Brothers' Conference June 9-14 at Rockhurst University. With the theme "New Horizons: Theology of Service," the brothers heard presentations by Fathers Larry Gillick (WIS), John Staudenmaier (WIS), J.J. Mueller (MIS), John Kavanaugh (MIS), Ed Fernandez (NOR), and Dick Rice (WIS). Brother Larry Huck (NOR) replaced Brother Mike Nusbaum (DET) as chairman of the group for the next two years. Father Gillick addressed the group with reflections on why some Jesuit brothers stayed while others left the Society. Father Staudenmaier spoke about prayer and the interior life in a world of fast moving information. Father Mueller surveyed theology in two sessions. In the first he spoke about its historic dimensions at the beginning of the 21st Century, how it came to be what it is and where it might be going. In the second session he talked about a practical discipleship in its Christological and spiritual aspects. Father Kavanaugh addressed the brothers on advertising, the culture, and their personal lives. Father Fernandez spoke about the relationship of faith, justice, culture, and spirituality. Father Rice talked about the Spiritual Exercises and 12-Step programs. In addition, the brothers heard a panel discussion from Brothers Dick Hittle (DET), Ed Sheehy (NYK), and George Williams (NEN) regarding their own experiences of their lives and ministry as a theology of service.

New president appointed to Canisius High School

Father James P. Higgins (NYK), 46, has been appointed President of Canisius High School, Buffalo, N.Y., effective this past July. Higgins has been serving as acting president of the school due to the resignation of Father James J. Fox (NYK) because of illness. Father Higgins was most recently rector of the Jesuit community in Buffalo and served as a faculty member at Canisius. A member of the school's class of 1972, he has held a variety of teaching and administrative positions at both secondary and college educational institutions.

Historic 'Old St. Joe's' Church closed for repairs

Emergency roof repairs are underway at St. Joseph's Church in Philadelphia. The historic church, which dates to 1839, is correcting the weaknesses in the massive timbers that hold up the plaster ceiling and slate roof. According to Father Leo Murray (MAR), parish administrator, they are so rotted they could collapse if not repaired. In order to make the repairs, which began just after Labor Day, the church has had to close as a functioning church for four to six months. Over time moisture has been seeping into the timbers that allowed a fungus to grow in the wood. The problem is not uncommon in older Philadelphia buildings. The parish dates from 1733.

JVI seeking program director

Jesuit Volunteers International has an opening in its Washington office for program director. The director is responsible for integrating Ignatian spirituality, critical reflection, and social analysis throughout the formation program of JVI, for the training and formation of current and new volunteers, for revising and editing formation materials, for overseeing the screening and placement process of volunteers, and for supervising the program team among other duties. The job requires an M.A. in theology, ministry, or spirituality, or an M.S.W. The candidate must have demonstrated experience in cross-cultural work, in ministry, education or reflection work with young adults, and a familiarity with and passion for Ignatian spirituality, methodology, and process. Candidates should send their resume and a one-page personal statement to: Thomas Drexler, Jesuit Volunteers International, P.O. Box 3756, Washington, D.C. 20007-0256.

Jesuit martyrs — a troubling legacy, a pioneering missiology

By Bernie McAniff SJ

Of the North American Martyrs, I continue to be intrigued by Jean de Brébeuf and Isaac Jogues.

Brébeuf's valor under torture and Jogues' perseverance after injury are compelling. As martyrs, they served as great witnesses for the gospel. But a question lingers. How were their life stories received by their fellow countrymen? Von Balthasar cautions that martyr accounts beg scrutiny as to whether or not they serve some intramundane goals rather than testify to the transcendent.

The Martyrs' well-documented *vitae* owe to the French Jesuits' correspondence with their superior in Quebec and their provincials in France. René Goupil's *vita* is drawn in large part from Jogues' letters. Jogues witnessed Goupil's exile from Ste. Marie among the Hurons, his travel in captivity to Mohawk territory, and his martyr's death in present-day New York State.

Jogues, too, endured being captured and led to Auriesville. He survived the furor that claimed Goupil's life. On an errand in captivity to the Albany area, he escaped his captors, reached New Amsterdam, and sailed for France.



On arrival in France, Jogues received the plaudits of his confreres. He turned down celebrity, seeking only papal approval to say Mass without a thumb and index finger. Once he gained the dispensation, Jogues returned to North America. Traveling with Lalande, he was killed by Mohawks near Auriesville.

These hagiographic facts seem straightforward. But they also stake a cultural claim to sovereignty. In a *vita* taken as a founding myth, Jogues' itinerary is crucial. He begins his journey along the shores of Ontario, is forced to flee, and returns. This circuit fits a narrative pattern of exile, yearning, and return.

Seen in this light, Jogues' narrative is the saga of the justified exilic returnee. Return from exile carries high wattage: the hero's desire to return lends credibility to the desire for land. The hero's epic yearning works to blind the yearning reader to the legitimacy of an other subject's country. Jogues' *vita* obscures the fact that the land around the lakes belonged to the native peoples.

While the Martyrs bequeath us a troubling legacy, they also leave us their pioneering missiology.

Brébeuf's *vita* suggests paths that contemporary church workers and people of faith may follow in work of cultural and religious "repatriation."

Brébeuf excelled as a linguist. He spoke the Hurons' language better than some of them did. Perhaps his missiology was not new, but as old as Augustine. Augustine held that speech is *the* condition of rational association. Without speech, parties would remain otherwise blocked to one another.

Augustine and Brébeuf might applaud the work of CBC announcer Brian Maracle. He now devotes his life to preserving the Mohawk language, one of three surviving Iroquois languages spoken today. Three other Iroquois languages — Oneida, Seneca, and Tuscarora — are now silent.

Christians, of course, belong as well to a secondary linguistic community. This interpretative community springs from early Christianity's wrestling with the first testament. The decipherment of signs and the freeing from subjection to some signs are hallmarks of this linguistic community. Brébeuf, ranked as a superior ethnologist in his time, studied the magical nature of the indigenous peoples' traditions. Often he found their ways wanting, but not always.

How Christianity creatively encounters a pre-existing culture can be teased from Brébeuf's entries about the native peoples' ceremonies of the dead. Both the Hurons and the Iroquois shared a type of ceremony of the dead. The ceremonies involved a transferal of bones from one site to a more centralized grave, where the bones would be buried along with grave goods. While Brébeuf's comments register scant approval for this type of festival, they reveal the noteworthy time when he permitted the transferal of 15 or 20 Christians' remains to a new grave.

Brébeuf's fellow Jesuits chanted the *De profundis* over the pit. Brébeuf and his fellow missionaries took part by being present and by allowing the translation of the Christians' remains. He made an entry in which he stated his hope that the ceremony would cease, or, in a new guise, become a Christian feast for the souls of the departed Indian converts.

Twentieth century anthropology has aided Catholic missiology. In 1997, when I attended my friend Daryold Winkler's ordination as a Basilian priest, the liturgy said it all. Daryold's Ojibwe heritage and his pastoral experience with the Native Catholic parish in Toronto were reflected in the Mass. The penitential rite included "smudging": sweet grass was burned at four locations in St. Basil's — the earth's four corners. The Church has come to realize that Native American culture and Catholicism share a concern with symbolic boundaries and the belief that, in the words of Mary Douglas, "specific symbolic acts can be efficacious to change events."

Brébeuf and Jogues remind me that Christianity's relationship with North America's indigenous peoples is fraught with sites of dissipation, but includes prospects of reconciliation too. No better space for reconciliation can be found than the Eucharist. It is Christ the reconciler who reorders mightily here. Our discomfort with the Martyrs may be salutary.

(McAniff [CHG] is a second year theologian at West-
on Jesuit School of Theology.)

MISSOURI

■ A significant representation of the province gathered in St. Louis in early June to celebrate the ordination of **Bart Geger, Steve Schoenig, and Dan White**. The ordaining prelate was Raymond L. Burke, Bishop of LaCrosse and a personal friend of the White family.

■ With approval of Fr. General, the province and **Regis Jesuit High School** in Aurora, Colo., announced a \$25 million campaign to expand the campus. The project will include a new all-girls division. The school will maintain a single board and president (currently **Wally Sidney**), with separate principals and faculties for each division.

■ Early this summer 41 Jesuits and lay colleagues from all of the Denver-area apostolates gathered at Sacred Heart Retreat in Sedalia for a five-day retreat planned and sponsored by area superiors. **Vince Hovley** delivered two well-received talks each day — ample food for individual prayer during the day and "Ignatian conversation" sessions in the evening.

■ **Kevin Dyer** pronounced his first vows in the Society. As Dyer prepared to begin his philosophy studies in St. Louis, two new Missouri novices arrived at the novitiate in St. Paul.

■ At the convention of the National Pastoral Musicians in Washington, DC, **John Foley** served as executive producer (and bit player) for a performance of his Advent work before several thousand people. "Like Winter Waiting" portrays in dialog and song many types of waiting for Christ's birth into human hearts.

■ On the feast of St. Ignatius, the Loyola Academy of St. Louis began its third year of operation (and second year as a Jesuit middle school) with a liturgy dedicating a three-foot tall statue of Ignatius. A gift of the province, the statue had been commissioned by **Vern Heinsz** in Zimbababwe.

■ **Fr. Jim Goeke** recently joined the "Bicycling Billikens," a group of faculty and staff members of Saint Louis University, for a two-day, 150-mile charity ride for Multiple Sclerosis research. Cold rain impelled many to an early van ride home — but not Goeke!
— Philip G. Steele SJ

NEW ORLEANS

■ **Fr. Provincial Jim Bradley** presided at the annual jubilarians' Mass at Immaculate Conception Church in downtown New Orleans. The Mass honored 33 jubilarians. **Donald Hawkins**, newly appointed province archivist, 25 years a priest, delivered the homily.

■ Fr. Bradley also presided at the celebration of the Assumption at St. Charles College in Grand Coteau. **Derrick J. Weingertner** and **Anthony J. Wieck** pronounced their vows. The day before, seven candidates entered the novitiate.

■ At the end of August, Fr. Bradley presided at the Mass of the Holy Spirit at Strake Jesuit Preparatory in Houston. There he installed **Fr. Dan Lahart** (MAR) as the school's president.

■ Five former province members, of the 43 originally sent, remain in Sri Lanka: **Claude Daly, Alphonso del Marmol, Fred Cooley, Lloyd Lorio, and Harry Miller**.

■ Jesuits of the New Orleans area celebrated together at the annual Labor Day picnic, held, as usual, at Ignatius Residence. Superior **John Edwards**, former novice master, provincial, and pastor in El Paso and Miami, played the role of host. **Warren Martin**, senior Jesuit in the province and a member of the community at Ignatius Residence, will celebrate his 100th birthday in November.

■ Mayor Michael Dow of Mobile declared the last weekend in August "Fr. Gregory Lucey SJ Weekend." **Lucey** (WIS), president of Spring Hill College, celebrated his Golden Jubilee with a banquet and a special Mass at St. Joseph's Chapel. On the Solemnity of the Assumption, Fr. Lucey broke ground for a new residence hall in front of Murray Hall, once known as Assumption Hall to many Jesuits who did their philosophical studies there.

■ On the 144th anniversary of the first Mass in the Church of the Immaculate Conception, Archbishop Francis B. Schulte installed **Fr. James Carter** as pastor, and then dedicated Good Shepherd School, a Nativity school planned by the former pastor, **Fr. Harry Tompson**. The student body has 15 kindergartners and 15 first graders.

— Donald A. Hawkins SJ

CHICAGO

■ “The Jesuits: A Millennium Perspective,” a province video, received national recognition with a 2001 Telly Award. This documentary highlights the archives in Rome, visits to India and Nepal with **Fr. Provincial Richard Baumann** and Holy Week in Peru. The province is most grateful to Richard Klarchek, chairman of the Development Executive Board, for his inspiration and leadership on this video project.

■ Congratulations to **Michael Christiana**, **Mark Luedtke**, **Richard Mattox** and **Cy Whitaker**, who pronounced first vows in Detroit on August 15. On August 25 the new first year novices were warmly welcomed at Loyola House in Berkley, MI.

■ More than 50 men and women have requested information about the Ignatian Lay Volunteer Corps (ILVC) for the Chicagoland program. George Sullivan, regional director for the province, has been working with **William Creed** identifying likely agency sites for volunteers and meeting with prospective spiritual reflectors.

■ Inaugural events celebrating **Michael Graham's** new assignment as president of Xavier University began with a Mass at St. Xavier Church, followed by a reception and dinner on September 8. He is working with a community action group established by the Mayor of Cincinnati to improve race relations.

■ **Michael Garanzini** (MIS), **Jack O'Callaghan**, and the Loyola University Community, showed hospitality at their home on Chicago's lakeshore at a Liturgy celebrating the Feast of St. Ignatius on July 29. Over 30 Jesuits enjoyed this beautiful day with over 400 Jesuit family and friends at the Liturgy and picnic.

■ **Robert Beckman** and **Kevin Gallagher** shared their ministries and mission in Peru on August 23 in Cincinnati. Other Jesuits visiting from their mission territories were **Kevin Flaherty**, **John Chathanatt** (DEL) and **Pablo Mora** (PER).

■ The province web site (www.jesuits-chi.org) has a What's New section with updated news concerning the province and the Society worldwide.

— Kathleen Collins Smolinski

DETROIT

■ **John Staudenmaier** (WIS) has been named interim dean of the College of Liberal Arts at the University of Detroit Mercy.

■ UDM has sponsored many events this year to help celebrate Detroit 300 — the tricentennial of the founding of the city of Detroit. On Sept. 13, at the annual Celebrate Spirit event, the chalice of Father Marquette was used first in a dramatization of its recovery and then in the Mass of the Holy Spirit.

■ Although chairman of the Theology and Religious Studies Program at Wheeling Jesuit University, **Mike Steltenkamp** pursued research into American history this summer when he interviewed the only surviving child of any participant (Indian or cavalry) of the battle of Little Big Horn (Custer's Last Stand). Honored as such this past June at the battle's 125th anniversary, 95 year-old Minnie Carey told of her life with a dad who won the Congressional Medal of Honor. Mike also visited and interviewed the 101-year-old grandson of Dr. Samuel Mudd, the physician who set the broken leg of John Wilkes Booth.

■ The Jesuit community at **Manresa Retreat House** has moved into its new residence. This builds up the number of rooms for retreatants to 72 in the main facility plus an additional 6 in surrounding cottages. **Br. Joe Shubitowski** did most of the work on the construction of the new residence.

■ **Jim Serrick** has completed the building of a nine-rank pipe organ for the new chapel of a nearby Lutheran monastery called St. Augustine's House. The organ project took four years to complete and the dedication took place in August.

■ **Paul Wolf** is completing 18 years of service at Gesu parish in Toledo. Paul came to his hometown when he left John Carroll's political science department when he turned 70. Paul founded the political science departments at Loyola, Chicago and John Carroll. The much-loved hospital and nursing home visitor completed 70 years as a Jesuit this summer. It is probably a little redundant to wish him *ad multos annos*.

— John Moriconi SJ

Paul Reinert dies; known as university innovator

ST. LOUIS — Father Paul Clare Reinert, 90, whose 25-year tenure as president of St. Louis University eclipsed the longest previous record by 17 years, died suddenly July 22, 2001 at St. Mary's Hospital here following a short illness. He was a Jesuit for 73 years and a priest for 60 years.

On many fronts he pioneered the opening up of Saint Louis University, guiding it beyond its niche as a small, insular, commuter college to its status as a world-class Jesuit Catholic university. Lay faculty and administrators assumed positions previously held only by Jesuits, ushering in an era of increasing professionalism and diversity. Major financial and legal battles were fought in order to secure the expansion of the campus east of Grand Boulevard — thus solidifying SLU's commitment to remain in midtown St. Louis at the very time when “white flight” was at its peak.

He led the school into a new awareness of the surrounding community, forming partnerships with business, civic, and educational leaders and fostering efforts to attract and keep a student body that would reflect the ethnic and cultural mix of its city. His was the first Catholic university to reorganize its board to include lay trustees — a story whose implications are still unfolding and will not be fully understood for many years to come.

He served on the staffs of Creighton Prep School in Omaha, Neb., and St. Mary's College in St. Mary's, Kan., before coming to St. Louis University as dean of the College of Arts and Sciences in 1944.

He was named vice president in 1948 and president of the university in 1949, at the age of 39, succeeding Jesuit Father Patrick J. Holloran.

He then became the first chancellor and in 1990 was named chancellor emeritus, continuing to work full time. He was especially busy as a fund-raiser for the school and remained a dedicated volunteer and civic leader in the St. Louis community.

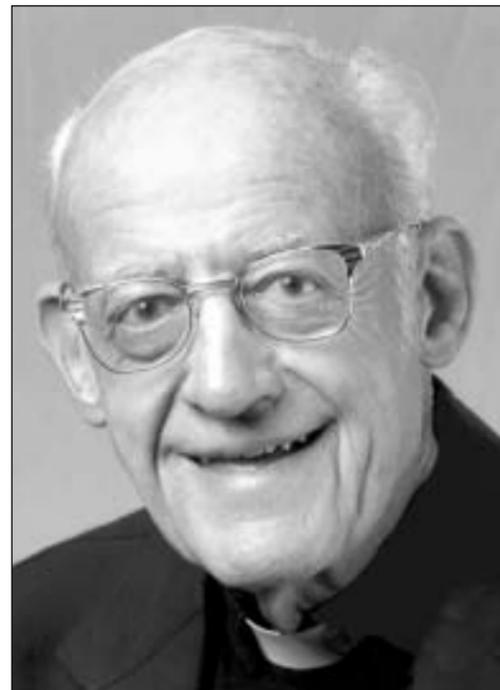
He once said a university is a service institution. “We prepare students for the real world and give them a sense of obligation to not avoid problems, but to find solutions for them. Not only competence, but conscience,” he said.

Father Reinert's ability was recognized nationwide. He was appointed to presidential commissions by Presidents Eisenhower, Kennedy and Johnson. He was president of numerous organizations, including the Association of Urban Universities and the National Council of Independent Colleges and Universities.

Father Reinert's work led to unprecedented cooperation between St. Louis University and the St. Louis business community. He worked closely with a select group of business leaders who guided the region's development, and he served on a number of civic boards.

He also was on a mayoral committee calling for employers and labor unions to promote equal employment opportunities. In the early 1990s he led a St. Louis task force on racism. He received dozens of awards and honorary degrees.

Born in Boulder, Colo., he entered the Society at St. Stanislaus Seminary in Florissant, Mo., in 1927 after graduation from Regis High School in Denver. After philosophy at Saint Louis Uni-



versity, reGENCY at Creighton Prep in Omaha, and theology at St. Mary's, he was ordained in 1940. After doctoral studies in education at the University of Chicago, he spent the remainder of his priestly life in higher education administration at the university.

A man of tremendous energy, he was known for workweeks of 72 or 80 hours or more. Yet despite his indefatigable pace, he came across as steady, calm, and relaxed — resolute but never frenetic or driven. He usually wrote his own speeches, did much of his own typing, and penned countless personal notes. It would not be unusual for him to answer the phone himself. He had a tremendous gift for remembering names and faces.

His legendary punctuality was tempered with a warm sense of humor. He could say challenging things with friendly frankness, thus maintaining good relationships even with those who disagreed with him. He had a capacity for arousing enthusiasm and loyalty, both internally and with benefactors and friends. He had an uncanny ability to sense the best desires of a person and to find just the right words to elicit a flood of generosity and good will.

The respect he earned as an educational leader was firmly grounded in an enduring awareness of his commitment as a Jesuit and a priest. He always cleared his calendar for province events, and won respect and affection as a retreat and spiritual director. His daily Mass in the community chapel and his walks with his breviary were visible evidence of his lively prayer life.

As Gerry Sheahan wrote on the occasion of Paul's 60th jubilee, “Your constant fidelity to serious reflection and prayerful union with God even in the midst of very busy days and nights: it is this quality in you that I most admire. And it is the example of this quality in you that I believe will do the most long-lasting and universal good.”

(Contributed by Philip G. Steele SJ and Catholic News Service)

All-Jesuit quiz bowl engages energetic youth

By Kenneth Meehan SJ

The labor of love that characterizes the teacher in a Jesuit high school often extends beyond daily interaction with students in the classroom. Most teachers are also required to coach or moderate an extra-curricular activity, or to supervise a social-service program. Participation in various sports programs engages three-quarters of a student enrollment throughout the year.

Other extracurricular opportunities do exist in abundance, however, for athletes and non-athletes alike. Every year both faculty and students may create new ones as well.

Most attractive, perhaps, are extracurriculars that satisfy students who are eager to expend intellectual energy publicly and express themselves vocally. In recent years academic "Quiz Bowl" teams compete in tournaments sponsored by local high schools and by universities far and wide. Some areas also have a weekly television show for high-school teams.

In mid-June, eight teams from Jesuit high schools across the country participated in an all-Jesuit quiz team competition held at Loyola Academy in Wilmette, Ill. "Initial response was good," David Riley, coach of Loyola's team, would later say, "but I wish I had notified everybody earlier. The approaching end of the school year prevented some schools from securing commitments from good players who would be graduating. There was also the deterrent of having to raise money within a short time for travel and lodging."

As a result, the field was finalized with eight teams, each to play the other seven in a round-robin format. Competing schools were Fordham Prep of New York, St. Joseph's Prep of Philadelphia, Gonzaga of D.C., and Belen Jesuit of Miami, Fla., while Loyola of Wilmette and St. Ignatius of Chicago entered two teams each.

Matches were played in a standard college-bowl style. To gain access to a multiple-part "bonus question," a team had to answer a "toss-up" that featured obscure-to-increasingly easier clues. If an incorrect response was given, the question would be "bounced" to the opposing team. Questions, which had been written by Loyola faculty, came from academic areas that included history, science, literature, religion, and too much math.

St. Ignatius Prep went undefeated to win the tournament, with Gonzaga and St. Joseph's the runners-up. Victorious St. Ignatius College Prep has been participating in Scholastic Bowl competitions in the Chicago area since 1993.

"Contrary to many schools where students are anxious to get away for the weekend, we practice after school every Friday, when most members are available," said St. Ignatius varsity coach Richard Blackwell. "For special tournaments, where certain categories will be emphasized, I assign topical research which sends students online or scurrying to faculty experts or the library. The kids are a mutually supportive group that has fun learning together."

Teachers benefit, too, from having many students who belong to math or science or foreign-language teams in other school-sanctioned competitions. Perhaps the most enjoyable reward of quiz bowl tournaments is the opportunity to visit some prestigious university campuses, and the pleasure of developing relationships with students in local high schools.

Gonzaga, for example, is invited to "scrimmage" with several local schools as a way of staying sharp against a routine of weekly practices at school with the same faces.

(Meehan teaches Latin in the Classical Languages Department and Film Study in the Fine Arts Department at Gonzaga College High School, Washington, D.C.)

MARYLAND

■ Many Jesuits are enrolled in Loyola College's Pastoral Counseling program. In the Ph.D. program: **Keith Brehob** (CFN), **Ted Gonzales** (PHI), **Johan Lee** (KOR), **Dudley Mendonca** (BOM), **Joachim Nthawie** (ZAM) and **Lester Shields** (JCA). In the Masters program: **Tim Calvey**, **Contrand Decoste** (GLC), **Jerry D'Souza** (BOM), **Jose Embile** (PHI), **Brendan Hurley**, **Cesar Marin** (PHI), **Nathan Miti** (AOR), **Andreas Toto-Subagyo** (IDO), **Rigobert Nsibu Tona** (ACE), and **Dionysius Vaz** (KAR).

■ From July 3 to 12, **Jim Redington** took part in the Congress of Jesuit Ecumenists, at the Jesuit Retreat House in Maryut, near Alexandria that included 35 worldwide Jesuits.

■ A "small planet" (20 km in diameter) has been named after **Br. Guy Consolmagno** of the Vatican Observatory. The International Union of Astronomy catalogued the asteroid "4597 Consolmagno" in recognition of his scientific contributions to astronomy. There are 35 lunar craters named after Jesuits: 10 Italians, six Germans, five French, three Hungarians, two Swiss, two Austrians, two Belgians, and one each from Spain, Scotland, Holland, Croatia, and the U.S.

■ Steve Callahan led a delegation from various ministries including Gonzaga College High School, Saint Joseph's University and Holy Trinity Parish, to Bolivia in August to plan for future cooperation.

■ **George Quickley** had angioplasty for blockages in his heart over the summer. He and **Frank O'Connor** are now back at the novitiate in Benin City.

■ **Dave Allen** is teaching English and Religion at Brno in the Czech Republic at the Bishop's School, which is under the care of the Society. Dave learned Czech while in the Army.

■ **Fran Gillespie** went the Pontifical Biblical Institute in Jerusalem, with Jesuits from around the world who came to learn about "Christians in the Holy Land." He will be promoting ways toward a just peace to the Palestinian-Israeli conflict, and is working with **Drew Christiansen** of Woodstock.

— Michael Westman

NEW YORK

■ The June 8th Province Day at **Fordham Prep** was attended by 190 Jesuits and 142 of their lay colleagues. The day's theme, "Partnership in Ministry with the Laity," was introduced by the keynote speakers, Sr. Maureen A. Fay, O.P., president of the University of Detroit Mercy, and **Fr. Robert A. Mitchell**, president of the University of Detroit, 1979-1990. In antiphonal style, they summarized the story of the 1990 merger of the U of D and Mercy College in Detroit.

■ **Fr. Dennis M. Linehan** (MAR), associate editor of America, received one of this year's Eileen Egan Journalism Awards given by Catholic Relief Services for articles in Catholic publications on issues in the developing world. His prize-winning report, "Hurricane Mitch's Silver Lining" (America 12/2/00) described CRS's response to the Oct. 1998 hurricane in Nicaragua. The award includes a CRS-sponsored trip that Fr. Linehan will make to East Timor next spring to see the CRS projects.

■ **Fr. Joseph B. Schuyler's** 80th birthday was the cover story of the May-June issue of the Nigeria/Ghana newsletter. He was one of the first New Yorkers to go to Nigeria and from 1962 to 1994 he taught sociology to thousands of students at the university of Lagos. He also served as the university's Catholic chaplain and the library at the Catholic Center is named in his honor. He is now a resident of Murray-Weigel Hall but the newsletter reports that he is warmly remembered by his former students.

■ **Fr. Vincent J. Duminuco** spent July in Falencia, Poland, at the Polish Jesuits' new center for Culture and Communication. He worked with a team preparing 23 laymen and women from seven former Soviet-controlled countries for leadership roles in Jesuit education.

■ **Fr. Joseph A. O'Hare**, president of New York City's Campaign Finance board, made news when the board on Aug. 6 voted to withhold millions of dollars in matching funds from the mayoral campaign of Alan G. Hevesi because of the irregular status of his chief consultant. The Times reported with relish that when the consultant complained, Fr. O'Hare "sternly" replied: "So sue me – go ahead."

— John W. Donohue SJ

NEW ENGLAND

■ Three-fourths of the province – one of its largest gatherings ever – met at Boston College, July 28-31, for the Third Plenary Session of its Province Apostolic Renewal Process and the celebration of the 75th anniversary of the province. The session gave insight into the apostolic, communal, and personal challenges ahead, and strengthened the participants to meet them.

■ **Thomas F. McDermott** became the oldest Jesuit in the history of the province on June 18, at 96 years, 204 days old. The province's previous longest lived Jesuit was **William J. Duffy**, who died on July 23, 1998, at 96 years, 203 days.

■ **Fairfield University** welcomed its first golden jubilee class (1951) to its class reunions last June. Two current Jesuit provincials, both Fairfield graduates, attended their class reunions, **Tony Saulitis** (LIT) '61, and **Robert Levens** '66. Quite a rarity for one Jesuit university to boast of two graduates who are Jesuit provincials.

■ **Paul Harman**, novice director, welcomed four novices to Arrupe House, in Boston, as his counterpart in Jamaica, **Joseph F. McHugh**, welcomed three novices from Guyana.

■ **Michael Linden** was named Provincial Assistant for Ministry.

■ **John Brooks** and **William Reiser** of the College of the Holy Cross visited Bolivia for a week in July to see the Society's work. Their goal was some collaboration between the Bolivian Province and the business community in Boston. They visited two educational projects, several parishes, clinics, Radio Fides, one of the reductions. They were briefed by people well informed as to the economic, social, cultural, and religious issues facing the Church.

■ **John Surette**, fresh from being superior at Patrick House in Jamaica, re-entered the U.S. by a 30-day driving retreat from east to west, "nurturing his contemplative side, especially allowing the fierce landscape of the high and low deserts to roar through his soul." On sabbatical in D.C., he joins his successor as Province Christian Life Community promoter, **Paul Kenney**.

— Paul Kenney SJ

Edward J. Banks SJ

(New England) Fr. Edward J. Banks, 82, died at St. Mary's rectory, Dedham, Mass. on May 18, 2001. Born in Norwood, Mass., he did a long and complicated commute to attend Boston College High School for one year, and then finished high school in Norwood in 1937.

After novitiate and juniorate at Shadowbrook he did philosophy at Weston and taught mathematics at Fairfield Prep in Connecticut from 1944 to 1947. Theology and ordination in 1950 were at Weston, followed by tertianship at Auriesville, N.Y. In 1952 he went to Iraq to teach math, English, and religion at Baghdad College while also doing studies in Chaldean and Arabic.

When a new government expelled all Americans including Jesuits, in the aftermath of the 1967 Arab-Israeli war, Ed moved to St. Joseph University in Beirut, Lebanon, to assist in compiling an Arabic-French-English dictionary. During this time he also served for a year or more as secretary to the Latin bishop of Islamabad in Pakistan. For the next seven years he taught English at a school for Armenian Catholics and served as assistant editor of Beirut's Catholic newspaper while continuing academic work in the Oriental Biblical Institute.

In 1975 he returned to the United States and served for three years as assistant pastor at St. Mary's parish in Dedham, Mass. In 1978 he traveled to Cairo, Egypt, to teach English at Holy Family College.

In 1979 he returned to the U.S. and to St. Mary's in Dedham to begin 22 years of devoted service to the people of that parish. He baptized, married, and celebrated funeral services for large numbers of parishioners there and earned the love and affection of all. His closeness to the people and priests of St. Mary's is seen in the fact that his wake and funeral were held at the parish, instead of the Jesuits' Campion Center. He was a dedicated, versatile, very loving and hard-working Jesuit priest.

— Paul McCarty SJ

John L. Blanchard SJ

(Detroit) Father John L. Blanchard, 85, died April 20, 2001, at Colombiere Center, Clarkston, Mich. He was a Jesuit for 66 years and a priest for 53 years. The cause of death was due to "Lou Gehrig's" disease.

John was born in Toledo, Ohio, on November 30, 1916. He had four siblings, three brothers and a sister. His elementary education (1922-30) was at Good Shepherd School. He followed with his high school education (1930-34) at Central Catholic High School. John entered Milford Novitiate in Milford, Ohio, on August 15, 1934, where he completed his first four years of Jesuit life and pronounced his first vows. Proceeding on to West Baden College, West Baden Springs, Ind., in 1938, he made his philosophy (1938-41). He returned to West Baden



for theology (1945-1949) and was ordained in June, 1948, by Archbishop Paul C. Schulte.

John's regency (1942-45) was at St. Ignatius High School, Cleveland, Ohio. He made his tertianship in 1951 in Hazararibagh, India, and pronounced his final vows at Bettiah, India, in September, 1953. He began his years as a missionary in the Patna Province serving as a member of the Patna Mission Band from 1952 to 1954. The next 13 years he taught English in Kathmandu, Nepal (1954-67).

Returning to the United States in the late 60s, John began a second career as an associate pastor from 1972-82. What made this interesting was his pastoral work took him around the world. This period began with a year (1968) at Gesu Parish, Toledo, Ohio, and ended with three years in Fenton, Mich. (1979-82). In between were assignments in California and Adelaide and Melbourne, Australia.

Not one to remain idle or slow down, John then



I AM THE RESURRECTION

focused his life and energy in working with refugees. For 10 years he worked with them in Ban Vinai' Refugee Camp in Thailand (1982-92). He returned to Miami, Fla., and worked with the Haitian refugees for a year.

As his health began to fail, he became the chaplain at the St. Joseph Home in Detroit for two years. By 1995 the Lou Gehrig's disease was such that he went to Colombiere Health Center, Clarkston, Mich. It was here he began his third career, praying for the Church and Society. Bedridden and unable to speak, Father communicated with his eyes and a smile. It was a way to thank people for their visit. John was a very gregarious person. Fellow Jesuits at his wake service remembered him for his sense of humor, his zest for life and his beautiful bass voice. He loved to sing. If you lived with him, you could hear that voice throughout the house.

Recently, a fellow Patna Jesuit friend made this remark about John, "And who could forget the totally unpredictable Father Blanchard."

— Dick Conroy SJ

Edward D. DeRussy SJ

(New Orleans) Father Ed DeRussy, 74, died at New Orleans on June 2, 2001, less than one week after arriving from Texas where for the past two years he had been a chaplain at St. John's Hospital in Nassau Bay.

The following Jesuits have died since the NJN last published and prior to our September 7 deadline. Their obituaries will appear as space and information become available.

Barrett, John J. (PAT, app. NYK)	June 7
Brooks, Edwin J. (NYK)	August 2
Cunnion, Theodore J. (NYK)	June 29
Daly, James A. (NYK)	June 15
Drohan, James J. (NEN)	July 11
Evoy, John J. (ORE)	July 29
Fahey, John K. (NYK)	June 5
Hale, George R. (MIS)	July 16
Holland, Joseph I. (NEN)	July 9
Jacobsmeier, Gregory H. (MIS)	May 5
McGlinchy, Edward H. (NYK)	July 1
Morrison, John A. (PAT/NYK)	Sept. 6
Mulligan, Robert W. (CHG)	June 14
Roy, Gregory R. (NEN)	July 16
Scallon, Joseph (WIS)	Sept. 1
Sharp, Edward A. (WIS)	May 19
Small, Joseph F. (CHG)	June 27

A New Orleans native and Jesuit High graduate, Ed entered the Society at Grand Coteau in 1944 after one year of study at Loyola University. Always an obedient and humble man, and devoted to his tasks, Ed went from his course of studies at Spring Hill and St. Mary's to a variety of teaching assignments and pastoral ministries in the province. He was ordained to the priesthood at Spring Hill in 1957 and went to St. Stanislaus, Cleveland, the following year for tertianship.



Ed taught for seven years at Jesuit High School, El Paso, where he was also assistant principal. He taught for 10 years at Jesuit, New Orleans; and for 5 years at Strake Jesuit Prep, Houston. For seven years Ed was a member of the theology faculty at Spring Hill (1978-85).

In 1990, at age 64, Ed began an eight-year stretch of pastoral ministry in and around Tampa, Fla., serving mostly retirees in parishes at Zephyrhills and Crystal River. A worsening case of emphysema forced his retirement to Ignatius Residence in 1998, but Ed's determination to get back to work led to his final two-year assignment as hospital chaplain in Nassau Bay.

Jesuits who gathered at Loyola for his wake service on June 4 noted that Ed died on the vigil of Pentecost and that shortly before he drew his last breath he professed that he was ready. Upon learning that Ed had died, members of St. John's hospital staff said to Father Doug Hypolite, Ed's Jesuit superior in Houston, "He was always ready to do whatever was asked ... We will miss him."

— Louis A. Poché SJ

James J. Finley SJ

(New York) Father James J. Finley, 81, died on April 13, 2001, at St. Barnabas Hospital, the Bronx. He had been a Jesuit for 62 years and a priest for 49 years.

Born in Brooklyn, he graduated from Brooklyn Prep in 1939 and entered the Jesuits in Poughkeepsie the same year. He did his novitiate and collegiate studies in Poughkeepsie at St. Andrew-on-Hudson, and then studied philosophy at Woodstock College, Md., before teaching high school in the Philippines at a Jesuit high school in Manila. He returned to the states for theological studies at Woodstock College and was ordained there by Bishop Keogh in 1952.

He spent 12 years teaching in the Philippines, working as a spiritual director at the diocesan San Jose Seminary, and teaching religion and English at the Jesuit Ateneo de Manila, among others. He returned to the states in 1966 and worked in the metropolitan New York area ever since. He worked in parishes — St. Ignatius, Manhattan, and St. Ignatius, Brooklyn, and St. Gabriel's in the Bronx — as well as the chaplain for the cloistered Dominican sisters at Corpus Christi Monastery in the Bronx, from 1979-91.

Since 1991 he has been in residence at Murray-Weigel Hall, the Jesuit Infirmary at Fordham University.

— Matt Roche SJ

Thomas F. Hussey SJ

(New England) Father Thomas F. Hussey, 91, died at Campion Health Center, Weston, Mass., on April 30, 2001.

He entered the Society at St. Andrew-on-Hudson in 1931, after graduating from the College of the Holy Cross, Worcester, Mass. He did juniorate at Shadowbrook in Lenox, Mass., and philosophy at Weston College in Weston, Mass. For regency he went to our secondary school in Baghdad where he did Arabic language studies and taught English and history. Both in Baghdad and later in Boston's rough and ready South End he earned the respect and lasting affection of many hundreds of young students. When time for theology came in 1940 he was unable to return to the States because of wartime restrictions and went instead to our St. Mary's College in

Kurseong, India.

Ordained in 1943, he returned to Baghdad the following year to teach English and religion, then in 1946 came back to the States for tertianship at Pomfret, Conn. He then returned to Baghdad and resumed work there, serving successively as classroom teacher, assistant principal, prefect of discipline, rector of the community and finally as superior of the Iraq Mission.

Ours under his charge there have said that he was a straight-down-the-middle administrator — even a bit on the strict side — but always fair and always gentle and kind. One such man said recently, “He always let you down easy.” This gentle and kind manner of his was evident to all, right up to his final days at Campion Health Center.

He returned to Boston in 1958 and took up a very successful effort to raise funds for our newly founded Al Hikma University in Baghdad. From 1959 to '65 he served in Boston as assistant treasurer for the province and director of the Jesuit Missions Office, then worked two years in Beirut, Lebanon, as assistant secretary of the Pontifical Mission to Palestine.



After a year in New England for consultation and treatment for medical problems he went back to teach at Baghdad College. A new government took power in Iraq in 1968 and soon began expelling foreigners, so Tom was expelled in 1969, along with the rest of the American Jesuits. Back in the States, he matriculated at Boston University and in one year earned a degree in library science which he then put to good use, serving as librarian at the Jesuit Urban Center and working also in a tutorial program in the city's hardscrabble South End. He continued these ministries for 20 more years and at the same time served as librarian and religion teacher at the nearby Cathedral School and province coordinator for ministry to African Americans.

Tom was a dedicated, alert, and hard-working Jesuit who could always find and take up work to serve God and man. He has earned peace.

— Paul T. McCarty SJ

Julio Martin Lingad, nSJ

(California) Novice Brother Julio M. Lingad, 46, died July 5, 2001, at Regis University, Denver. He was a second year novice and was scheduled to pronounce his first vows in the Society on August 11. Cause of death was determined to be heart-related following autopsy results.

Julio was born on July 10, 1954, in Pampanga, Philippines, the youngest of 13 children. After high school, he attended Guagua National College, Pampanga, where he received a B.S. in chemical engineering in 1979. He immigrated to the United States in that year and settled in Southern California. He received a second B.S., in biochemistry, from Columbia State University in Metairie, La. and worked as a quality control chemist for a southern California firm.



Julio came from a deeply religious family and credited his family for fostering the spirituality that ultimately brought him to the Society. While in college, he became aware of the social injustices present in Philippine society and was attracted to the various social movements of the time, participating in student rallies and demonstrations. After coming to the United States, he volunteered as a counselor at Juvenile Hall, where his down-to-earth manner and conscientious work in providing a role model of moral character earned him the respect of his peers and supervisors.

Drawn by the witness of Jesuits in the Philippines, El Salvador and elsewhere, Julio asked to enter the Society as a Brother. He entered the Society at Ignatius House Novitiate, Culver City, Calif., on August 22, 1999. “Becoming a Jesuit Brother is the most important decision I ever made,” he wrote.

Julio and the other California novices joined those of the other provinces for a summer course in Jesuit history and spirituality at Regis University. It was there that his untimely passing occurred. He was the eleventh novice to die in the history of the California Province since 1857, the first since 1923.

— Dan Peterson SJ

Paul A. Nash SJ

(New England) Father Paul A. Nash, 82, died at the New England Province retreat-and-villa house in Cohasset, Mass., on May 29, 2001. He was a letterman in three sports at Somerville High School, from which he graduated in 1936 and he attended Boston College for three years before entering the Society at Shadowbrook in 1939.

After philosophy at Weston College he went in 1946 to Iraq to teach English and math at Baghdad College, where he earned a reputation as a very steady man and a hard worker, with a ready sense of humor. His fellow scholastics had a sense of humor too, and kidded him about his middle name by dubbing him “Alvin the Arab.”

He returned to Weston College in 1949 for theology. Ordained in 1952, he did tertianship at Pomfret, Conn., in 1953-54. In the latter year he went again to Baghdad to pursue Arabic studies and serve as superior at St. Joseph Jesuit Residence there. In 1956 he returned to Baghdad College to teach English, math, and religion until 1962, when he was assigned to our university in Baghdad, Al Hikma, where he taught philosophy, English, and theology, and served as director of admissions.



When in 1968 the American Jesuits were expelled from Iraq by a new government in the aftermath of the 1967 Arab-Israeli War, he went to our mission in Brazil and served in pastoral ministry there for a year. He spent the following year teaching religion at St. George's College in Jamaica, W.I.

In 1970 he returned to the U.S. to serve until 1984 as assistant to the academic vice-president at Boston College and as prefect of studies. His international background suited him to direct the college's Junior Year Abroad program as well as its graduate fellowships.

From 1984 until his death, apart from some months at Campion Health Center, he served as assistant treasurer for the Jesuit community at Boston College. His fellow scholastics in the early days at Baghdad College had found him to be a man of steady and equable temperament and a hard worker, and he carried through with those qualities right up to the end.

— Paul T. McCarty SJ

William H. Nichols SJ

(Detroit) Father William H. Nichols, 73, died May 2, 2001, at Colomiere Center, Clarkston, Mich. He was a Jesuit for 55 years and a priest for 41 years. The cause of death was due to bone marrow cancer. He also had Parkinson's disease.

Born in Cleveland, Ohio, March 3, 1928, Bill's elementary education began with six years at Caledonia Grade School (1933-39) and two years (1939-41) at Christ the King School. He attended St. Ignatius High School, Cleveland, (1941-45). Bill entered Milford Novitiate in Milford, Ohio, on August 8, 1945. He did his philosophy (1949-52) at West Baden College, West Baden Springs, Ind. He did one year of Regency (1952-53) at Loyola Academy when the school was still located on the university campus in Chicago.

Bill spent the next eight years in the Boston area where he attended the Massachusetts Institute of Technology (1953-58) studying for his Bachelor of Science and doctorate in physics. He also attended Weston Jesuit School of Theology in Cambridge (1957-61). On June 18, 1960, he was ordained by Richard Cardinal Cushing of Boston. Bill did his tertianship in Munster, Germany (1961-62), and professed the four vows in Vienna, Austria, on Feb. 2, 1963, while he was a research associate in physics at the University of Vienna.



Returning to the Detroit Province in 1963, he taught physics at the University of Detroit (1963-67). The next 32 years were spent at John Carroll University (1967-99) teaching physics. He was the rector of the Jesuit community on two occasions (1971-77 and 1985-86). He served as Province Coordinator for Higher Education from 1980 to 1984.

With all his responsibilities, Bill kept in touch with his students outside of the classroom. You would find him helping the students organize committees, meetings, discussion groups and doing student retreats on the weekend. He loved being totally involved with his students both academically and spiritually. It gave them an opportunity to see Bill, not only as a professor in the classroom, but also his spiritual side and his personal faith sharing. Bill loved to tinker with anything electrical. He found time to be the house librarian, keeping the library orderly and updated with books, magazines and material that would be of interest to his fellow Jesuits. With his friendliness, cheerfulness and sense of humor he made his presence felt with his fellow Jesuits and the lay professors with whom he worked in the university. One of the Jesuits who taught Bill in his early formation made this comment, “Bill was one of the few students who appreciated being corrected in his work. He found it a means of self-improvement and something positive.”

In 1999 he went to Colomiere Center due to his failing health. His suffering during this time was his way of praying for the Church and Society.

— Dick Conroy SJ

Salvatore J. San Marco SJ

(New Orleans) Father Sal San Marco, 81, died on July 23, 2001, at Ignatius Residence, New Orleans, after a brief illness. He had been a member of the Society for 62 years and a priest for 48 years.

A 1937 graduate of Warren Easton High School, New Orleans, and winner of an academic scholarship to Loyola University, Sal aspired to become a lawyer, but he discovered his Jesuit vocation during his third year on the Loyola campus and entered the Society at Grand Coteau in 1940. Sal made philosophy studies at Spring Hill and theology at St. Mary's, Kan. He was ordained to the priesthood in Mobile in 1953.

After tertianship, which he made at Pass Christian, Miss. (1954-55), Sal began a long career in the classroom and as a pastoral minister. He was a teacher and athletic director at the Jesuit high schools in Dallas and El Paso and he taught and coached in Louisiana and Puerto Rico. But it was at Sacred Heart Church in Tampa, and in the parishes in south Florida, that he did most of his ministry as a priest. He was stationed for eight years at St. Ann's, West Palm Beach, and for 11 years at the Gesu, Miami, his last pastoral assignment.

Small in stature and endowed with an exceptionally gentle nature, Sal had a lifelong devotion to the Sacred Heart of Jesus. And he was a devoted fisherman and golfer.

— Louis A. Poché SJ

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William Volkmar Thom SJ

(California) Father William V. Thom died April 23, 2001 at O'Connor Hospital, San Jose, California. He was 73 years old, a Jesuit for 55 years and a priest for 42 years. Cause of death was a stroke.

Bill was born in Los Angeles and attended Loyola High School. In 1945 he entered the novitiate at Los Gatos. Regency was spent at St. Ignatius High School, San Francisco, where he taught mathematics (1952-55). Theology studies were made at Alma College and he was ordained to the priesthood in Hollywood on June 18, 1958. Following tertianship at Pomfret, Conn., Bill got a master's degree in secondary education and science at Fordham University (1959-61).



Bill was assigned to Brophy College Preparatory, Phoenix, in 1961 and served there until 1978, first as teacher of physics (1961-68), sub-minister (1963-71), director of development (1968-71), minister (1971-74) and finally as president (1974-78). In 1978 Bill moved to Jesuit High School, Sacramento, where he taught mathematics and also served as superior (1979-80). From 1980-82 he was minister at the novitiate in Montecito and helped move the formation program from the countryside to the urban setting of Los Angeles. In 1982 he was named superior and pastor of Blessed Sacrament Church, Hollywood.

Bill returned to the classroom in 1988 as teacher of physics and general science at Bellarmine College Preparatory, San Jose. In 1991 he was appointed rector of St.

Ignatius College Preparatory, San Francisco, where he also taught physics. Returning to Bellarmine in 1995, he again taught physics until 1997, when he was appointed assistant to the president of Loyola High School, Los Angeles. He became minister at Sacred Heart Jesuit Center, Los Gatos, in 1999, overseeing the daily needs of the large retirement community with a hearty and warm presence and great mechanical expertise.

Bill was a man of many talents and of great generosity. Whether as teacher, administrator, villa director, or superior, he was at the service of the apostolate and the community and always worked with enthusiasm. On the occasion of Bill's golden jubilee as a Jesuit in 1995, Father General Kolvenbach noted: "your warmth and humor, and your obvious enjoyment of people gathered together have endeared you to your fellow Jesuits and laity in all your assignments. You believe very much in serving others and making their lives more enjoyable and rewarding." It is this eminently charitable, cheerful, generous man that we remember with fondness.

— Dan Peterson SJ

Harry W. Tompson SJ

(New Orleans) Father Harry Tompson, termed "a legendary priest" by New Orleans Archbishop Francis Schulte, died of metastatic prostate cancer on April 5, 2001. Lovingly attended to in his last days by devoted parishioners and friends, Harry expired in his room at the Baronne Street rectory in New Orleans. He was 64.

A native New Orleanian, Harry entered the Society at Grand Coteau in 1954, pursued philosophy studies at Spring Hill and theology at St. Mary's, Kansas, and was ordained in New Orleans in 1967. He made his tertianship in the province in the summer months of 1971 and 1972.

In 1974, after six years of teaching theology and Latin

in Dallas and Houston, Harry was named principal of Jesuit High School, New Orleans. Five years later, in 1979, he became its president. As an educator Harry focused on the development of self-esteem in the students, an objective which reflected his own high school experience at Jesuit in the 1950s. With the understanding and help of his teachers and the discipline of religious life, the socially backward, shy, and stuttering son of an alcoholic father grew in self-esteem and made progress. As a priest he would have many occasions to encourage recovering alcoholics.

After one year of sabbatical leave at Weston (1987) and another as province director of the seminary and mission bureau (1988), Harry was named director of Manresa Retreat House in Convent, La., but it was 50 miles downriver from Manresa, in New Orleans, that demand for him to perform the weddings and funerals of former students and retreatants grew. He was a forceful speaker and an immensely popular and visible presence throughout all strata of the city. For effect Harry would often end his homilies and sermons in mid-speech, a device that was as puzzling to some hearers as it was effective for others.

In 1994 Harry, already dealing with prostate cancer, became pastor of Immaculate Conception, the historic Jesuit church in downtown New Orleans. Under his leadership parish life began to flourish again and in 1997, for six months, he oversaw in detail the massive restoration of the great church, an architectural wonder. Harry's enduring legacy, however, will be Good Shepherd Nativity Mission School, a school for needy inner-city children which he founded and for which he had raised more than \$3 million by the time of his death. The school opened in the summer of 2001.

— Louis A. Poché SJ

Responses to tragedies *continued from page 1*

whelming physical evidence to the contrary."

The same was true, he explained, of the construction workers, heavy equipment operators, and engineers as well as "I saw up close and personal the eyes of the firefighters who volunteered to come to the Pentagon from all over Virginia, Maryland, and the District of Columbia. Their faces were worn and haggard, but their eyes, their bright shining eyes said, 'We're here and we're not leavin' til the job gets done!'"

Working shoulder to shoulder with the firefighters were the world renowned, world class Fairfax County Search & Rescue Team members. On the radio I heard, "They've gone around the world to help others; today they only had to go around the corner to help neighbors, friends and family right here at home." Their faces told the story of pure grit and determination, speaking through actions more than words that they would be the "first in — last out."

On Sunday for the Mass at the World Trade Center site, Fr. Martin took two scholastics from Cizek Hall with him. He told them he wanted them to experience the whole thing. They wore gas masks, their Roman collars, and hard hats. As they left the area, the crowd of rescue workers cheered them. One of the scholastics asked Jim who they were cheering. "They're cheering you!" he emphasized.

For Fr. Martin the experience was a very Jesuit one. "When I first got there," he said, "the institutional Church hadn't yet arrived. And that's where we are supposed to be."

Fr. Quinn, who is also a professional

photographer, made a conscious decision not to bring a camera to the Pentagon. "I didn't want any confusion as to why I was there. I went as a Jesuit priest, and not as a photojournalist. I would have at least lost my film, and probably been kicked out if I had tried to take any photos! There were big bruisers with guns and dogs making sure that no unauthorized pictures were taken. I saw them rip the film out of a firefighter's camera and storm off with the unwound film blowing in the breeze."

"I spent the afternoon 'hanging out' with the Army chaplains," he said, "and walking through the various work areas. It was really gratifying to have rescue workers, volunteers, EMTs, and firefighters come up to me and tell me how much they appreciated me being there for them. Some asked for blessings, the chance to go to confession, and when I told them I brought communion with me, they were very grateful."

Among the groups present at the Pentagon, two grabbed Fr. Quinn's attention. The first was the Army HAZMAT (Hazardous Materials) team — "standing tall and proud, knowing full well that the very next sights they would witness would sicken them and bring them to their knees," he said. "They knew they couldn't handle seeing dead bodies and mutilated body parts, but they suited up like something out of a sci-fi movie and marched into harm's way just the same. In them, I witnessed pride and courage unparalleled.

"In addition, I saw the Old Guard, the Army's Honor Guard unit at Arlington National Cemetery. In sharp contrast to

their normal dress blues, they wore field utilities, and were doing the backbreaking work of filling sandbags and digging ditches. Up to their knees in mud, drenched in sweat, and laboring in the heat of the day, I still recognized them because of their eyes and their faces. They swung a shovel with as much pride and military bearing as they used folding the funeral flag or giving a 21-gun salute.

"The millions of gallons of water pumped at the still burning Pentagon cascaded down the buildings' walls, threatening to flood the perimeter and hamper the traffic flow of incoming cranes and heavy equipment. The young men of the Old Guard turned the most menial labor into a full-scale military operation. They made it possible for the rescue attempts to move forward, and their faces told the story better than any words could describe. They marched back to their tents just as tall and proud as the replacement platoon they passed along the way. Many collapsed in exhaustion, but they would be ready once again in a matter of hours.

"Finally, I saw the Chaplain Corps at its best. Deployed in a three-pronged effort to meet the spiritual needs of the military personnel on duty, the civilian rescue workers/volunteers, and the families of the wounded/missing/dead, they geared up for the long haul. They had been assembled from up and down the East coast, many called in from leave, or were reservists put on active duty. They were men and women who had the look of having 'been there and done that' — chaplains from World War II, Korea, Vietnam, and the Gulf War. They were men and women who knew firsthand the trauma to the psyche and soul caused

by battle, war, and accompanying loss of human life. Many had gained experience in Oklahoma City and the first bombing of the World Trade Center. Sunburned and deeply wrinkled faces also contained compassionate eyes and a ready smile for all with whom they came in contact.

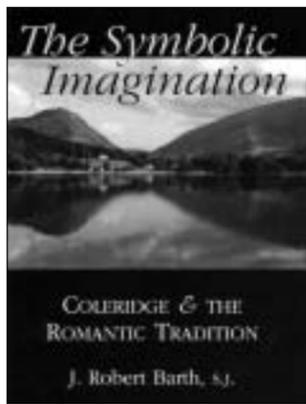
"Most of the families of the missing were across the highway in the Sheraton Hotel where Family Services attempted to bring comfort and consolation. One woman, the Command Sergeant Major at Fort Belvoir, Va., chose to wait in the chaplains' tent — as she waited to hear the unbearable news that her Command Sergeant Major husband perished in the blast. Somehow, she knew that being in the chapel-tent with the Chaplain Corps was the place to be.

"The big hoopla during the day was when the alarm sounded, and everyone was hurried off the roof, and everyone was rushed across the street and up the little hill across from the Pentagon. An identified plane was heading right for the Pentagon, flying very low! It turned out to be the Federal Emergency Management Administration (FEMA) taking pictures of the scene."

"I pretty much hit the wall about 4:00 p.m., said my good-byes, told them I'd be back if I could, and headed home. The adrenalin was gone, and it was a long hot ride home. Only then did it hit me how much smoke I had inhaled during the course of the day. My lungs were burning, and my clothes smelled terrible.

"It was, however, so worth it! I couldn't do much in the grand scheme of things, but I did what I could. That's all I could hope for in the middle of this incredible and still unbelievable tragedy."

NEW BOOKS



**The Symbolic Imagination:
Coleridge and the Romantic Tradition**

J. Robert Barth SJ

Fordham University Press, New York, 2001
176 pp., \$35 cloth, \$20 paper
ISBN 0-8232-2112-1 (cloth) 0-8232-2113-x (paper)

Barth's revised work reviews the important scholarship of the past 20 years on symbol and imagination and extends the author's argument to embrace what he calls Coleridge's "scriptural imagination." Fr. Barth is the James P. McIntyre Professor of English at Boston College.

**Gospel Spirituality and Catholic Worship:
Integrating Your Personal Prayer Life and
the Liturgical Experience**

Paul L. Cioffi SJ and William P. Sampson SJ
Paulist Press, Mahwah NJ, 2001

160 pp., \$11.95 paper
ISBN 0-8091-4010-1

The authors explore how the principles of spirituality derived from the Gospels can help us to understand the role of the liturgy of the Word in the Mass, and how the readings and the homily can lead to fuller participation in the Eucharistic ritual. Fr. Cioffi is Director of the Institute for Pastoral Renewal in Washington, D.C. Fr. Sampson was a spiritual director in Washington, D.C.

More descriptions of these books can
be found on the Web: www.jesuit.org

**Together For Mission: A Spiritual Reading
of the Constitutions of the Society of Jesus**

André de Jaer SJ

Institute of Jesuit Sources, St. Louis, 2001
200 pp., \$17.95 paper
ISBN 1-8808-10-41-7

Fr. de Jaer makes clear that the Constitutions propose and describe that way of proceeding which is uniquely the way of the members of the Society of Jesus — something that the Spiritual Exercises, intended as they are for a wider audience than simply Jesuits, do not. Fr. de Jaer served as master of novices and directed a tertianship program in Belgium. He lectures and writes on topics in spirituality throughout the world.

**What Does the Lord Require? A Biblio-
graphical Essay on the Bible & Social Justice**

John R. Donahue SJ

Institute of Jesuit Sources, St. Louis, 2001
77 pp., \$6 paper
ISBN 1-880810-39-5

The author surveys and summarizes some of the major issues involved in the challenge to Christians to experience a conversion of heart, to relate their service of faith with the promotion of justice, and to embrace the intellectual task of finding resources for this in the Bible. Fr. Donahue is the Raymond E. Brown Distinguished Professor at St. Mary's Seminary and University in Baltimore.

**Acts Amid Precepts: The Aristotelian
Logical Structure of Thomas
Aquinas's Moral Theory**

Kevin L. Flannery SJ

Catholic University Press, Washington, 2001
327 pp., \$54.95 cloth, \$34.95 paper
ISBN 0-8132-0987-0 cloth, 0-8132-0988-9

The author argues that in order to understand and determine the morality (or immorality) of a human action, it must be considered in relation to the organized system of human practices within which it is performed. Fr. Flannery is dean of the faculty of philosophy and professor of the history of ancient philosophy at the Gregorian University.



**Let the Scriptures Speak: Reflections
on the Sunday Readings (Year A)**

Dennis Hamm SJ

Liturgical Press, Collegeville, Minn., 2001
122 pp., \$11.95 paper
ISBN 0-8146-2556-8

These commentaries on the biblical readings from the Sunday liturgy attempt to bridge a focus on exegesis with a focus on application. They appeared in America Magazine (1998-1999). Fr. Hamm is professor of the New Testament at Creighton University.

**Who Count As Persons? Human Identity
and the Ethics of Killing**

John F. Kavanaugh SJ

Georgetown Univ. Press, Washington, 2001
240 pp., \$24.95 paper
ISBN 0-87840-837-1

Fr. Kavanaugh argues that neither excluding certain humans from our definition of personhood or by invoking a greater good or more pressing value is acceptable. He proposes ways to recover a personal ethical stance in a global society that increasingly devalues the individual. Fr. Kavanaugh is professor of philosophy at St. Louis University.

The Road From La Storta

Peter-Hans Kolvenbach SJ

Institute of Jesuit Sources, St. Louis, 2000
300 pp., \$28.95 paper
ISBN 1-880810-40-9

In this collection of 20 essays, Fr. Kolvenbach proposes ways of understanding the Jesuit viewpoint — that the vision of La Storta is the light in which the Jesuit regards the whole

world — from spiritual, analytical, and socio-pastoral perspectives. Fr. Kolvenbach is the Superior General of the Society of Jesus.

The God Who Won't Let Go

Peter van Breemen SJ

Ave Maria Press, Notre Dame, Ind., 2001
160 pp., \$10.95 paper
ISBN 0-87793-746-X

Inspired by the author's series of retreats in Bingen, Germany, celebrating St. Hildegard, the book is an invitation to experience for oneself the God whose love is life's foundation. Van Breemen is retreat director and spiritual director in Aachen, Germany.

**Government & the Transformation
of the Gaming Industry**

Richard McGowan SJ

Edward Elgar Publishing, Northampton, Mass., 2001

144 pp., \$65 cloth
ISBN 1-84064-315-3

The book chronicles the social impact of gaming on society, and the economic and political forces that shape the 21st century gaming industry in a competitive environment. Fr. McGowan is associate professor in the Operations and Strategic Management Department of Boston College's School of Management.

**Do You Speak Ignatian? A Glossary of
Terms Used in Ignatian and Jesuit Circles**

George W. Traub SJ

Xavier University, Cincinnati, 6th ed., 2001
14 pp., \$1 (2-199 copies), sample copy free

This edition has added significant excerpts from Fr. Peter-Hans Kolvenbach's address at Santa Clara University in 2000 as well as other new entries. To order, contact Ignatian Programs/Spiritual Development, Xavier University, 3800 Victory Pkwy., Cincinnati, OH 45207-2421, Telephone 513-745-3777; Fax 513-745-2834; E-mail kelleyc@xu.edu Fr. Traub is professor of theology and Director of Ignatian Programs at Xavier University.

POSITIONS/JOB

President

**St. Joseph's Prep
Philadelphia, Pennsylvania**

St. Joseph's Prep is seeking qualified candidates to assume the office of President beginning in summer of 2002. Candidates should be experienced in Jesuit education and capable of overall direction of a highly competitive urban educational institution. Preference will be given to a qualified Jesuit candidate. Letters of interest and curriculum vitae should be sent to: Mr. Richard Geschke, Search Committee Chair, St. Joseph's Prep, 1733 Girard Ave., Philadelphia, PA 19130.

**Director, Institute for Ministry
Loyola University
New Orleans, Louisiana**

Applications invited. Qualifications include a terminal degree in theology, religion, education, religious education or field appropriate for practical theology; a record of successful administrative experience and collaborative

leadership; teaching experience and scholarship, preferably in ministry; a member of the Roman Catholic community, familiar with contemporary Roman Catholic theology. Primary responsibilities: administrative and financial management and academic oversight of all programs. The Institute offers Masters degrees in Pastoral Studies and Religious Education. Application letter, resume, three reference letters, and an official transcript of highest degree should be addressed to: Chair, LIM director Search Committee; Loyola University, Box 16, 6363 St. Charles Ave., New Orleans, LA 70118. Applications accepted until Dec. 1, 2001, or until position is filled. Position available Summer 2002. LU is an AA/EO employer. Women and minorities encouraged to apply. Please visit website at www.loyno.edu/lim

Painter

**College of the Holy Cross
Worcester, Massachusetts**

Tenure track, Assistant Professor position available beginning August 2002. Teach undergrads all levels of painting and studio fundamentals. Qualifications: MFA required, Strong exhibition record required, and college/university teaching experience. Commitment to teaching studio art within the context of the liberal arts. Deadline: December 1, 2001. Send cover letter, CV, three letters of reference, transcripts, 20 slides of own work and 20 slides of student work. Label slides — name, date, medium, size and top or bottom. Send to: Susan Schmidt, Chair, Search Committee, Visual Arts Department, College of the Holy Cross, One College Street, Worcester, MA 01610. The college is an AA/EO employer that has a strong commitment to racial, cultural and gender identity.

**Post Graduate Studies
Lucy Irene Zegers Trust
New York, New York**

The Lucy Irene Zegers Trust is seeking a Jesuit priest or scholastic, preferably from the New York Province but not limited thereto, who is interested in pursuing post graduate studies in the psychophysics and physiological processes involved in human vision or, secondarily, other sensory, perceptual and cognitive processes of the human being. In default of a candidate in those areas of inquiry, studies in philosophical psychology may qualify a candidate. The purpose of the trust is to carry on the work of the late Rev. Richard T. Zegers SJ, who was a cousin of the late Lucy Irene Zegers. The selected candidate will be reimbursed for tuition, books and associated academic fees limited only by the income of the trust. Interested parties should contact Peter J. Costigan, Esq., attorney for the trust, at 310 Hallock Ave., Port Jefferson Station, NY 11776; Telephone 631-473-2000, Fax 631-928-8578.

Heroes we still have...

Moakley embodies courage, integrity, and a commitment to people

By Charles L. Currie SJ

Two groups of people will never miss a chance to praise Joe Moakley: the people of El Salvador and Jesuits.

Salvadorans and the Salvadoran solidarity community knew him as the one, who more than anyone else, helped bring peace to El Salvador. Jesuits know him as the one who literally risked his life to find out who killed the Jesuits and their co-workers at the University of Central America (UCA) in November 1989.

In 1980, the violent death of Archbishop Romero and the four American churchwomen shocked the world, but we continued to support those behind those killings. Finally, in 1989, the far right and the military went too far in killing the six Jesuits and two co-workers.

The people of the United States and around the world said "Enough!" and wanted action. House Speaker Tom Foley knew just who could lead that action. He appointed Joe Moakley to chair a special task force. Congressman Moakley always minimized his qualifications for such a responsibility, but he brought the most important qualities to the task: integrity, courage, persistence, and a genuine concern for the people of El Salvador — qualities unfortunately absent in most of our dealings with that country.

Of course, he also had the wisdom to appoint his then aide, now Congressman Jim McGovern, who matched those same qualities. The two of them made the first of many trips to El Salvador, relentlessly seeking the truth of who had killed the Jesuits and more importantly, who had

given the orders.

In ferreting out this information, they literally risked their lives many times, going where Congressmen had never gone and asking hard questions that others were afraid to ask, and getting behind lies and doubletalk in typical Moakley fashion.

On the home front, Moakley and McGovern led the Congressional effort to cut off military aid to El Salvador, an essential step to stop the war. The Moakley/Murtha Bill finally ended that aid, and the Moakley Commission Report revealed the truth that would be confirmed by the subsequent United Nations Truth Commission Report.

It was my privilege to work closely

with Congressmen Moakley and McGovern. There is much talk about cynicism in politics today. One can't be cynical when working with these two men. Listen to this candor in Congressman Moakley's report to the House:

"I believe that the high command of the Salvadoran armed forces is engaged in a conspiracy to obstruct justice in the Jesuits' case. Salvadoran military officers have withheld evidence, destroyed evidence, falsified and repeatedly perjured themselves in testimony before the judge."

Joe Moakley was not one to mince words, even to military officers accustomed to intimidation and absolute impunity. I vividly remember his stirring address on a hot July evening at the UCA

in El Salvador.

He openly challenged the military's alibi that only "a few bad apples were responsible," with the haunting refrain, "General Ponce, you have an institutional problem!" We expected soldiers and helicopters to descend on the auditorium at any moment, but that didn't bother Joe Moakley. He would speak the truth.

Henry Adams once wrote, rather cynically, "A friend in power is a friend lost." Salvadorans and Jesuits know that was never true of Joe Moakley. He committed himself to the cause of the people of El Salvador long ago, and kept that commitment to the day he died.

His last trip to El Salvador was on the 10th anniversary of the Jesuit murders. How moving it was to witness the genuine affection and admiration for him and McGovern. He was the beloved "Congressista Moakley" who sang songs and laughed with them, but most importantly, he was the courageous man who brought peace to their country and who would not let them down.

He remained ever a loyal, true friend, and the people of El Salvador, the Jesuits at the UCA, and Jesuits throughout the United States appreciate his enduring concern for these very special people. They, and I, deeply appreciate his courage, his integrity, and his lasting commitment to real people — to anyone in need.

(This tribute to Congressman Moakley, who died May 28, 2001, is adapted from remarks made by Fr. Currie (MAR), president of the Association of Jesuit Colleges and Universities, in Statuary Hall in the U.S. Capitol on June 13, 2001.)



REP. JOSEPH MOAKLEY OF MASSACHUSETTS — the Democrat who died May 28 of leukemia, is acknowledged by Rep. Charles B. Rangel, right, and others during a joint session of Congress in this file photo from Feb. 27. Cardinal Bernard F. Law of Boston celebrated Moakley's funeral Mass June 1. (CNS photo from Reuters)

Heroes we still have...

Love that is self-forgetful, ready to serve, and faithful to Jesus

By James Torrens SJ

You don't have to read Jeremiah or Ezekiel to know that prophets are not comfortable folks. They never let you stay settled. They make thorny friends. Of course they can in reality be the most kindly and tranquil of people, that is, until some injustice riles or galvanizes them.

Such, on the testimony of fellow Jesuits, was Luis Pérez Aguirre of Uruguay. On January 25, at age 59, Father Pérez Aguirre died in an accident while riding his bicycle near the seaside on summer vacation. He lay unidentified for 12 hours in the local morgue. Nonetheless two days later at his funeral, a cross-section of Uruguay packed into the Jesuit church in Montevideo and afterwards lined up for blocks to follow the cortege to the cemetery.

Luis Pérez Aguirre — or Perico, "Parakeet," as his fellow Jesuits called him — founded the Montevideo Branch of SERPAJ (Servicio Paz y Justicia) during the military dictatorship from 1973 to 1984. The crackdown that started as a campaign against urban guerrillas, the Tupamaros, turned into a round-up and psychological torture of the remotest suspects. The reign of terror did not spare its Jesuit critic and defender of citizen rights,

Pérez Aguirre, but left him with cigarette burns up and down his arm as a memento of interrogation.

In 1989, while I was lecturing in Montevideo at the Jesuit University, Dámaso Antonio Larrañaga, someone took me to meet Perico at la Huella ("The Footprint"), a farm and orphanage where he lived for 21 years. (President Mitterand of France, when honoring him for his defense of human rights, had asked if he could help him with anything, to which Pérez Aguirre answered, "Yes, a machine to refrigerate our milk until we can deliver it.")

Short and quietly smiling, he talked to me with a little girl in his arms and an eye out to the others gathering for lunch. He showed me into the room where he did his reading and wrote 15 books of essays on teaching, theology and, above all, human rights.

There was hardly a human rights organization in Uruguay or the world that Pérez Aguirre did not belong to, from the U. N. High Commission on Human Rights and the International Federation of Christians for the Abolition of Torture (FIACAT), to the Association of Native Peoples (Asociación Indigenista) of Uruguay and the national Peace Commission. Dr. Jorge Battle, President of Uruguay, named Pérez Aguirre to this Comisión

de Paz in July of 2000. Its purpose was, and still is, to investigate the fate of all who were made to disappear in the dictatorship.

One incident gives the real measure of Luis Pérez Aguirre. Twice, on the streets of Montevideo, he met the man who had tortured him. As he told it later to Lawrence Weschler, he called the man over and asked how he was. "I showed him in a practical way that I was not angry. I told him if he needed anything to come to see me. And I told him I forgave him." (*The New Yorker*, April 10, 1989)

In his funeral homily for Perico, the Jesuit provincial of Uruguay, Fr. Armando Raffo, basing himself on a gospel passage from St. John, emphasized the kind of love that is self-forgetful, ready to serve and faithful in its following of Jesus. That's how Pérez Aguirre lived. Andy Rooney of *60 Minutes*, commenting on the Vietnam war (May 6), provided a coda: "A hero is someone who risks his life for someone else."

(Torrens [CFN] is professor of English at Universidad Iberoamericana Noreste in San Ysidro, Calif.)