Two of many
Jesuit responses
to U.S. tragedies

T wo 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 Fr. John Quinn (CFN),
managing editor of the National Jesuit News, both moved
by the destruction in their respective cities, speeded to the
sites the day after to see what they could do to help.

Fr. Martin visited St. Vincent Hospital in lower Man-
hattan counseling families on Wednesday. On Thursday
he was at the Chelsea Pier at West 23rd Street in Man-
hattan 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 tem-
porary morgue where their friends had died.

Fr. Quinn spent Wednesday at the Pentagon volun-
teering 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 work-
ing 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.

Fr. Quinn talks of the day he managed to get to the Pen-
tagon. “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 writ-
ing ‘Body of Christ.’ They had misspelled ‘Christ.’ Someone
made us feel safe and secure amidst the over-

Continued on page 18
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 Society of Jesus. “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.

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- www.jesuit.ie/prayer/
- www.creighton.edu/CollaborativeMinistry/daily.html
- www.nwjesuits.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

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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 a 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 the urge through human history to extend our natural heat-storing capacities and create comfortable or just bearable personal environments.

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 human kind. “We’ve got to go ahead and use our intellect and determine the best course 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 ultimately answers (the email address is wtc@gusun.georgetown.edu).

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.)

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

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." Singing 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? How do we profess our faith or proclaim 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 September 11th. Some 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 waxed a lack of 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 charism?

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 international outreach. Young Jesuits challenge us to meet the world as we find it. They want to be good 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 mentors?

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Love has everything to do with it.
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 parish. But just as Harry's own mental state in those last months, I find my thoughts befuddled, foggy, and refusing to sustain a logical string of thoughts.

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 where 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 that ceremony. He said, "You know, I'm just so tired now. I just wish Jesus would walk right in to 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 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 the tombs. 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 1B.)

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Arrupe Experience (2001) — (L to R: Front Row) Daniel Concha (CNE), Jeremiah Lynch (CHG), Jeff McDougall (ORE), John Armstrong (Secretary for Formation, Jesuit Conference), Mark Thibodeaux (CFN), Jimmy Marshall (NOR), James Keli (MAR), (Row 2) Miron Terenius (BRS), Anthony Egan (GAF), Ramon Calzaeda (WIS), Roger de la Rosa (CNE), Jim McDermott (WIS), Matt Cramm (CFN), (Row 3) Michael Bellafonte (NEN), Jack Sierbinski (NEN), Dan Mai (ORE), Bernie McCan (CHG), Rysys Gurkayin (ULT), Geron Becerra, da Costa (BRS), Ron Gonzales (NOR), Rear: Christopher Lockard (NOR), Thomas Hoyda (BRS), Carlos Asdour (CHL), Fred Kabwe (SABN), Chris Wiman (WIS), Jim Morgan (MAR), Greg Lynch (WIS), John Thede (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 Arupe 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 (CHI), 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 sometime-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 Maryland.

Regent Zachary Dziedzic (MAR) guided the pilgrims to their first stop: the venerable Saint Ignatius Church of poverty, chastity, and obedience as well as our promise to enter the Society of Jesus, to God on that sacred spot.

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. Clement’s 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 of Maryland’s first capital and the fourth permanent settlement in British North America 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. Clement’s 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.

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(Predmore [NEN] is doing his regency at Cheverus High School, Portland, ME.)
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 McNannif (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 work 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 theme is the current urgency 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.

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 peoples perception of the world.

He and the other guests encouraged us to write about one’s 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 introduce people who come to our novitiate how faithful to a form of religious life most 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 you discuss religious life as it is now, as it was, 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.

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.

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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 believer 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 setted on the "Ignatian leaders" 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 responsibility 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 Cara 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"; "Different Option for the Poor and Homeless; "Leadership and Staff Development; "Curriculum and Learning; and "Student and Alumni/ae Formation" composed 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 Philosophs 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,
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 high schoolers, giving the "Call of the Kingdom for Ignatian Leaders;" and Gail Harrison, provincial vice-president JSEA; Father Tom Smolich (CFN), provincial, California Province; and O'Connell.

"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 Metz (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 Randall 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 gymnasia, 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. Ignatian 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.

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

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.
Father Patrick Malone was one of 23 Jesuits ordained as priests in the U.S. Assistancy 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

Before joining the Jesuits, I lived in hungry village sub-Saharan Africa, filmly 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.

In both of these 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 felt 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 but boldly, that the presence of Christ seemed close, certain, and calming.

Chances of hypocrisy and nihilism. We all need people in our lives to illuminate just how earthly, 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 disenfranchised — 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 inexhaustible. 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 blinds 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 needed, 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 magics of things. I have never been more convinced of the enormity, 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.

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“The Heart Benevolent and Kind most Resembles God.”

Church language can be beautiful, but too often 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 enunciates a flame lit. The fire-keepers sustain the ember while the group travels.

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

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Wa k i n g  u p  t o  t h at intimacy is what can trigger a pas s ion that dwells w i t h i n all, w a i t i n g to b u r s t o u t and s h a r e with the e a r t h ’ s w e a r y i n h a b i t a n t s. I f w e a r e o n e of the l u c k y o n e s w h o get t o c h o o s e t h e ir p a s s i o n s a n d j o b s , then the least we can do is r e m e m b e r h o w f o r u n t i f e we a r e. F r o m t h e r e i t b e c o m e s e a s i e r t o s e e t h a t o u r v o c a t i o n s do n o t b e l o n g t o u s. T h e y b e l o n g t o G o d , a n d o u r t a s k i s s i m p l y t o r e l a x a n d l e t G o d t a k e o v e r.

T h e J e s u i t K a r l R a h n e r s a i d : “T h e p r i e s t i s a b l e t o p e r s e v e r e p a t i e n t l y w i t h G o d a n d a c c e p t f r o m H i m h i s v o c a t i o n t o f o l l o w C h r i s t w i t h o u t d a m a n d i n g t h e s a m e f r o m e v e r y o n e e l s e. T h e h o l y p r i e s t k n o w s h o w t o g i v e t h i n g s u p , p u r e a n d s i m p l e , w i t h o u t t a m s h i n g h i s r e l a t i o n s h i p t o t h e w o r l d . ”

F o r u s l e s s h o l y o n e s , w e w i l l n e e d t h e c o n s t a n t p r a y e r s a n d l e n i e n c y f r o m t h e p e o p l e o f G o d . F o r a l l t h e c o n f u s i o n o v e r t h e i d e n t i t y , r e v e l e n c e , a n d v i b i l i t y o f t h e p r i e s t h o o d , i t i s a w o n d e r f u l t i m e t o b e o r d a n a t e d. I t r e m a i n s a c h a n n e l t o d i s c o v e r t h e w o r l d ’ s s a c r e d n e s s , t o h e l p k e e p h e a r t s a n d e m b e r s o n f i r e , a n d t o i n v i t e t h e I n c a r n a t i o n b e b o r n a g a i n a n d a g a i n .

E x c e r p t f r o m t h e h o m i l y g i v e n a t F a t h e r P a t M a l o n e ’ s M a s s o f T h a n k s g i v i n g o n t h e F e a s t o f C o r p u s C h r i s t i a t I m m a c u l a t e H e a r t C h u r c h , S t. P a u l , M i n n e s o t a , J u n e 1 6 :

“J e s u s t o o k i t , b l e s s e d i t , b r o k e i t , a n d g a v e i t t o t h o s e h e l o v e d . ”

T h a t i s a p h r a s e t h a t s o e a s i l y g e t s r e d u c e d t o a f o r m u l a , o r m a g i c , o r a r i t u a l t h a t s t a y s d i s t a n t o r i r r e v e l a n t . A l l J e s u s w a n t e d t o s a y i s t h a t t h i s i s a G o d w h o c a n ’ t k e e p h i s h a n d s o f f u s . I t i s a G o d w h o h o l d s , b l e s s e s , b r e a k s , a n d t h e n r e l e a s e s t h e s m a l l e s t c r u m b s o f c r e a t i o n .

H o l i n e s s n e v e r l e t s g o o f c r e a t i o n

N a t i o n a l J e s u i t N e w s ▪ O c t o b e r 2 0 0 1 1 1

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.

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W a k i n g u p t o t h a t i n t i m a c y i s w h a t c a n t r i g g e r a p a s s i o n t h a t d w e l l s w i t h i n a l l , w a i t i n g t o b u r s t o u t a n d s h a r e w i t h t h e e a r t h ’ s w e a r y i n h a b i t a n t s. I f w e a r e o n e of t h e l u c k y o n e s w h o g e t t o c h o o s e t h e i r p a s s i o n s a n d j o b s , t h e n t h e l e a s t w e c a n d o i s r e m e m b e r h o w f o r u n t i f e w e a r e. F r o m t h e r e i t b e c o m e s e a s i e r t o s e e t h a t o u r v o c a t i o n s do n o t b e l o n g t o u s. T h e y b e l o n g t o G o d , a n d o u r t a s k i s s i m p l y t o r e l a x a n d l e t G o d t a k e o v e r.

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F o r u s l e s s h o l y o n e s , w e w i l l n e e d t h e c o n s t a n t p r a y e r s a n d l e n i e n c y f r o m t h e p e o p l e o f G o d . F o r a l l t h e c o n f u s i o n o v e r t h e i d e n t i t y , r e v e l e n c e , a n d v i b i l i t y o f t h e p r i e s t h o o d , i t i s a w o n d e r f u l t i m e t o b e o r d a n a t e d. I t r e m a i n s a c h a n n e l t o d i s c o v e r t h e w o r l d ’ s s a c r e d n e s s , t o h e l p k e e p h e a r t s a n d e m b e r s o n f i r e , a n d t o i n v i t e t h e I n c a r n a t i o n b e b o r n a g a i n a n d a g a i n .
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 lives 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 superiors 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, enduring being captured and led to Auburn, N.Y. 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.

Jogues’ narrative 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 M. Moir. 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 first witness to the world. With the first testament of both written and spoken word, a community may develop that has ‘sense’ and the freeing from subjection to another’s authority. Goupil’s life. On an errand in captivity to the Albany area, he escaped his captors, reached New Amsterdam, and sailed for France.

While the Martyrs bequeath us a troubling legacy, they also leave us their pioneering missiology. The Church has become a Christian feast for the souls of the departed. The ordaining prelate pronounced his blessing and presided at the Mass of the Lord’s Supper in St. Mark’s cathedral in front of Murray Wieck, superior of the province in St. Paul. 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 Auburn.

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

In his light, Jogues’ narrative is the saga of the justified exile. 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 outlines the fact that the land around the lakes belonged to the native peoples.

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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 Mattix and Cy Whitaker, who pronounced first vows in Detroit on August 15. On August 25 the new first year novices were welcomed warmly at Loyola House in Berkley, MI.

More than 50 men and women have requested information about the Ignatian Lay Volunteer Corps (ILVC) for the Chicago area 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 9. He is working with a community action group established by the Mayor of Cincinnati to improve race relations.

Michael Garanzini (M1S), 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 31. 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 mission and ministry in Peru on August 23 in Cincinnati. Other Jesuits visiting from their mission territories were Kevin Flaherty, John Chathanatt (DEL) and Pablo Morla (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

**PROVINCE BRIEFS**

**CHICAGO**

**DETOUR**

**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 Jesuit 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 presence — and to bring the city's first Catholic university to its present location.

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 the 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 36. It was significant (as Father Patrick J. Holloran, his successor, noted) that the board of trustees, then made up of 12 men and one woman, unanimously agreed with him. He had a capacity for arousing enthusiasm and loyalty, both internally and with benefactors and friends. He was an uncanny ability to sense the 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 seri- ous 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 extracurricular 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 anxious to get involved in 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,” coun-terparts of the University of Detroit, Mercy, and Fr. Robert J. O’Hare, president of the University of Detroit, 1979-1990. In antiphonal style, they summarized the story of the height of the Fordham Prep 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 of Chicago for articles in Catholic publications on issues in the developing world. His prize-win-ning report, “Hurricane Mitch’s Silver Lining” (America 12/10) was described CRS’s response to the Oct. 1998 hurricane in Nicaragua. The award includes a $5,000 traveled trip to East Timor next spring to see the CRS projects.

Fr. Joseph B. Schuyler’s 80th birthday was the cover story of the May 1-June issue of the Nige-ria 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 Univer-sity’s Catholic chaplain and the library at the Catholic Center is named in his honor. He is now a resident of Murray-Wegell Hall and 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 countries for leadership roles in Jesuit education.

Fr. Joseph A. O’Hare, presi-den of New York City’s Campaign Finance board, made news when the board on Aug. 6 voted to withdraw 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.”

— Paul Kenney SJ

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Edward J. Banks SJ

Edward J. Banks, SJ, died at St. Martin's tertinary in 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 Shadysidebrook 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 Ismadabad 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 to teach math 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

John L. Blanchard, SJ (Detroit) Father John L. Blanchard, 85, died April 20, 2001, at Colomberie Center, Clarkston, Mich. He was a Jesuit for 66 years and a priest for 53 years. The cause of death was complications due to这就是。In 1931 he entered the Society at St. Andrew-on-Hudson in West Baden, Ind., where he was born, and he completed his first year of Jesuit life and professed his first vows. Proceeding on to West Baden College, West Baden Springs, Ind., in 1938, he took up his study of theology at St. Mary’s College in Winona Lake, Ind. Finally, in 1941, 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 was a missionary in 1951 in Hazarabagh, India, and pronounced his final vows at Baghdad, 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 60's, 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 focused his life and energy in working with refugees. For 10 years he worked with them in San Vinaí Refugee Camp in Thail Mand (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. In 1990 the Lou Gehrig's disease was such that he went to Comolbriere Health Center, Clarkson, 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 Connery SJ

Edward DeRussey SJ

Edward DeRussey, SJ (New Orleans) Father Ed DeRussey, 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.

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. It 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 Drake 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 keep going led to a 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 superior in Houston, "He was always ready to do whatever was asked... We will miss him." — Louis A. Poché SJ

James J. Finley 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 residing in the Province of New York since 1949. 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-Wegel Hall, the Jesuit Infirmary at Fordham University. — Matt Roche SJ

Thomas F. Hussey SJ

Thomas F. Hussey, SJ (New England) Father Thomas F. Hussey, 91, died at Campion Center, Weston, Mass., on April 30, 2001. He entered the Society at St. Andrew-on-Hudson in 1932, after graduating from the College of the Holy Cross, Worcester, Mass. He did his philosophy at Shadysidebrook 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 religion. Both in England and Washington in Boston's rough and ready South End he earned the respect and lasting affection of many young students. When tried for theology came in 1940 he was unable to return to the States because of war-time restrictions and went instead to our St. Mary's College in
Kurseong, India.

Ordained in 1942, 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 class teacher, assistant principal, prefect of discipline, rector of the community and finally as superior of the Iraq Mission.

Ours under his charge 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 Baghdad 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 handsomely 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 county 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, SJ

(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 compassionate 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 until then passive occurring. 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 Waset, 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 the United States 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 College. For two years (1951-53) at West Baden College, West Baden Springs, Ind. He did the 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 a priest at Cardinal Cushinging of Boston. Bill did his tertianship in Munster, Germany (1961-62), and proctored the four years 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 1985-88). He served as Province Coordinator for Higher Education from 1980 to 1984.

With all his responsibilities, Bill kept in touch with his dentists outside of the classroom. You would find him helping the students and committees, meetings, discussions groups and doing student retreats on the weekend. He loved being totally involved with his students both academically and spiritually. He offered them an opportunity to see Bill, not only as a professor in the classroom, but also his spiritual side and personal faith sharing. Bill loved to tinker with anything electrical. He was an expert in 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 friendships, 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 Colombiere Center due to his failing health. In 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 Salvone, 80, 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 1943.

After tertianship, which he made at pass Christian, Miss. (1952-54), 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 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. Poche SJ

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Responses to tragedies

continued from page 17

William Volkmor Thom SJ

(California) Father William V. Thom died April 23, 2001, at O’Connor Hospital, San Jose, California. He was 73 years old, 52 years a priest and a 42-year apologist. 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 College Preparatory, Phoenix, in 1961 and served there until 1978, first as a teacher of physics (1961-68), sub-minister (1963-71), director of development (1969-78), and finally as president (1974-78). In 1978 Bill moved to Jesuit High School, Sacramento, where he taught mathematics and also served as superior (1979-88). From 1989-92 he served as the minister in Monettoc, Arkansas, and helped move the formation program from the countryside to the urban setting of Los Angeles. In 1992 he was named superior and pastor of Blessed Sacrament Church, San Francisco.

Bill returned to the classroom in 1998 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 retiree 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 said: “your warmth and humor, and your obvious enjoyment of people gathered together have endeared you to your fellow Jesuits and laity in all your assignees. It never seems to be making their lives more enjoyable and rewarding.” It is this eminently charitable, generous man that we remember with fondness.

— Dan Peterson SJ

Harry W. Tompson SJ

(1926-76) Father Harry Tompson, termed “a legendary priest” by his fellow Jesuits, was born in Manresa, in New Orleans, that demand for him continued from page 17.

Harry was named principal of Loyola High School, Los Angeles. 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, will, be Good Shepherd Nativiy Mission School, a school for needy inner-city children which he founded and for which he raised more than $3 million by the time of his death. The school opened in the summer of 2001.

— Louis A. Poch SJ

| MEMORIALS |

| MEMORIALS |

| MEMORIALS |
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 Coiuldig’s “scriptural imagination.” Fr. Barth is the James P. McIntyre Professor of English at Boston College.

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 readinhs and the homily can lead to fuller participation in the Eucharistic ritual. Fr. Cioffi is Director of the Institute for Pastoral Renewal in Washnongton, 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

NEW BOOKS

Together For Mission: A Spiritual Reading of the Constitutions of the Society of Jesus André de la Jarr Institute of Jesuit Sources, St. Louis, 2001 200 pp., $11.95 paper ISBN 1-8808-10-41-7
Fr. de la Jarr 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 la Jarr serves as master of novices and directed a tertianship program in Belgium. He lectures and writes on topics in spirituality throughout the world.

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. Donovan is the Raymond E. Brown Distinguished Professor at St. Mary’s Seminary and University in Baltimore.

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.

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.

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 who love is life’s foundation. Van Bremen is retreat director and spiritual director in Aachen, Germany.

The book chronicles the social impact of gaming on society, and the economic and politi cal 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 513-745-7777; Fax 513-745-2384; E-mail kelleyc@xu.edu Fr. Traub is professor of theology and Director of Ignatian Programs at Xavier University.

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 19120.

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, 6633 X Avenue, New Orleans, LA 70118. Applications accepted until Dec. 1, 2001, or until position is filled. Position available Summer 2002. LU is an AA/EEO employer. Women and minorities encouraged to apply. Please visit website at www.loyou.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, 26 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/EEO 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 scholar, 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, 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.

Positions/JOBS

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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 were 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 Congressman 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 accused of 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 it 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 "Congresista Moakley" who sang songs and laughed with them, but most important, 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.

(® photo from Reuters)

Moakley embodies courage, integrity, and a commitment to people

By James Torrens SJ

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(® 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 thrusty 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 a 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 unidentified people 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 the 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 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 Indígena) of Uruguay and the national Peace Commission. Dr. Jorge Batties, President of Uruguay, named Pérez Aguirre to this Commission 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 me. And I told him I forgive him.” (The New Yorker, April 10, 1989)

In his funeral homily for Perico, the Jesuit provin- cial of Uruguay, Fr. Armando Raffo, basing himself on a passage from the Viet- namese film, commenting on the Viet- nam war (May 6), provided a codetta: “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.)