Reports heard, budgets and audits approved at fall meeting

Two new provincials got their feet wet at the fall meeting of the Jesuit Conference board held in Washington, D.C., October 7-11. Fathers Bob Scullin (DET) and Jim Grummer (WIS) were warmly welcomed by their fellow provincials to an agenda that was full of reports but short on major decisions.

Invited guest Father Frank Clooney (NEN) gave a presentation on the current efforts of the JC Committee and other Jesuits involved in inter-religious dialogue. He noted that there is a heightened awareness and interest in inter-religious dialogue and understanding after the events of September 11, 2001. Fr. Clooney said that it is a time consuming and slow process to initiate and nurture these efforts. He believes that efforts he has begun with university campuses may be sustainable. He is focusing some attention on working with Jesuits involved in inter-religious dialogue.

The provincials encouraged Fr. Clooney to focus some attention on working with Jesuits in formation to pursue inter-religious work. The provincials commended Fr. Clooney for his fine work, expressing gratitude for his dedication and effort.

Fathers John Podsiadlo (NYK) of the Nativity Network, John Foley (CHG) of Cristo Rey High School, Mrs. Rosemary Croghan of the Cristo Rey Board, and Mr. Jeff Thielman of the Cassin Foundation gave a presentation about new educational ventures that have arisen in recent years. There are now 14 Nativity Schools across the U.S. in existence or close to opening that are directly sponsored by Jesuit provinces. In addition there are 22 similar schools sponsored by other religious congregations or independent corporations based on the Nativity model. The Cassin Foundation works with groups interested in establishing faith-based college preparatory middle and high schools in economically challenged communities throughout the country.

Father Myles Sheehan (NEN) offered a presentation on the role of health care of those in formation, apostolates for care of elderly Jesuits to more comprehensive health care issues. He talked about issues of depression among Jesuits, health care of those in formation, apostolates for Jesuits in retirement, and the subject of death and our unwillingness to talk about it among ourselves.

The provincials met privately for an hour with Cardinal Theodore McCarrick, Archbishop of Washington, continuing a custom they began in hosting informal meetings with the local Ordinary during their meetings. They also hosted the Apostolic Nuncio, Archbishop Gabriel Montalvo, for an informal barbecue dinner one evening.

They met for an informal discussion with Mr. Gerald Powers, Director of International Justice and Peace, from the USCCB Office on International Policy.

During the meeting, the provincials met as the board of Jesuit Refugee Service and elected Wisconsin provincial Father Jim Grummer as president. Jesuit Conference president Father Brad Schaffer (CHG) was elected vice-president and California provincial Father Tom Smichl treasurer. The board approved a proposed budget for fiscal year 2002 as well as the audit for the fiscal year ending June 30, 2001.

Meeting as the Board of Directors of Jesuit Missions, Inc. (JMI, Inc.), the provincials agreed to initiate an endowment for JRS/USA. The money, once authorized by the board, will be released as the first stage of a public capital development campaign for JRS. In addition, the Board received and approved the audit for JMI for fiscal year 2001.

In other business, the provincials approved the appointment of Mr. William J. Barkett to the board of directors of STB. They also approved the appointments of Father Brian Linnane (NEN), Dr. Elizabeth Morelli, and Dr. James McMerritt as new members of the National Seminar on Higher Education.

The financial audit for the Jesuit Conference fiscal year ending June 30, 2001 was also received and approved. In addition regular reports were received from the Jesuit Conference area heads.

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Lilly Endowment seeks grant applications from colleges to study vocation

Dallas Jesuit Prep juniors express condolences to their New York brothers

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NATIONAL JESUITS NEWS READER SURVEY/June 2001

A. The NJN was founded in 1971 and funded by the Jesuit Conference to do three things:
• To inform Jesuits about Jesuit news of national and international interest and importance.
• To present non-Jesuit news that influences Jesuit life and works.
• To provide a forum for discussion and dialogue about auxiliary issues for U.S. Jesuits.

How well does it do this today? (430 responses)

Very well (801) OK (245) Not well (213)

B. How often do you read the NJN?

Regularly (924) Occasionally (131) Seldom (18) Never (1)

C. How often do you read each of the following sections of the NJN?

News stories:
Regularly (865) Occasionally (219) Seldom (21) Never (2)

Feature stories:
Regularly (682) Occasionally (361) Seldom (40) Never (3)

Commentary (opinions):
Regularly (545) Occasionally (403) Seldom (115) Never (11)

Your province column:
Regularly (821) Occasionally (115) Seldom (30) Never (4)

Other province columns:
Regularly (471) Occasionally (448) Seldom (21) Never (21)

Oblituaries:
Regularly (622) Occasionally (315) Seldom (121) Never (18)

Book notices:
Regularly (396) Occasionally (410) Seldom (217) Never (50)

Job notices:
Regularly (190) Occasionally (263) Seldom (382) Never (225)

Jesuit Relations:
Regularly (423) Occasionally (400) Seldom (120) Never (39)

In All Things:
Regularly (426) Occasionally (379) Seldom (128) Never (44)

D. It is published seven times a year.

Is this often enough? (291) about right? (685) not enough? (56)

E. NJN is distributed to the 3,600 Jesuits in the U.S. and at foreign addresses and to a number of Jesuits from other provinces as well.

The articles published here reflect the opinions of the author or the individual authors. They are not meant to represent any official position of the Society of Jesus. When sending in address changes include your full address and home province.

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NATIONAL JESUITS NEWS

EDITOR: Thomas C. Widmer SJ
MANAGING EDITOR: John T. Quinn SJ

The survey results and to make recommendations to the Jesuit Conference board.

survey of 500 randomly selected readers to refine the survey results and to make recommendations to the Jesuit Conference board.

Total distribution of the NJN is 6,400 copies.

Of this number, 1,538 are non-Jesuits who receive individual copies. Another 655 non-Jesuits receive the newspaper through bulk mailings to province development offices and vocation offices. Foreign addresses count for 435 copies mostly to Jesuits.

The mail was sorted to those living at U.S. addresses. Though no self-addressed, stamped envelope was included with it, 1,113 readers returned the survey by a September 7 deadline. Surveys continued to be received after that date.

A total of 877 Jesuits (78.7%) and 236 non-Jesuits (21.2%) returned the survey. Of the 236 non-Jesuits, 37 (16%) are priests and/or brothers of another religious order, and 22 are women religious. Non-Jesuits represent about 34% of the newspaper’s readership. Non-Jesuits represented 19% of respondents to the survey.

The average age of Jesuits responding to the survey is 63.6 years. The average age of Jesuits in the U.S. is about 64 years. Jesuits who filled out the survey have been Jesuits for an average of 44 years.

The largest number of surveys came from the following states: California (159), New York (120), Massachusetts (102), Ohio (70), Michigan (54), Pennsylvania (52), Maryland (51), Missouri (44), Wisconsin (44), Illinois (43), Washington (38), Louisiana (37).

The above chart breaks down each survey item in raw numbers.

Significant at this time is the breakdown between Jesuit and non-Jesuit readers and by age groups among Jesuits. For example, the responses indicate that our readership believes we can best present Jesuit news to our readers. But 193 (82.1%) of the 236 non-Jesuit readers say the NJN informs Jesuits about Jesuit news Very Well while 643 (73.3%) Jesuit readers answer Very Well.

When asked how they get their Jesuit news, 326 gave a first ranking to “word of mouth,” 396 to the NJN, 333 to province newsletters, and 253 to official Society communications. When broken down by age group, Jesuits above age 50 rely more on the NJN and province newsletters while Jesuits below age 50 rely more on “word of mouth” and province newsletters.

A large number of respondents wrote comments on the survey. These are still being analyzed.
Vocation is the focus of significant new grants

By Joseph A. Appleyard SJ

The sophomore student said, “I’m a double major—economics and theology. The economics is for my parents; the theology is for me.”

A young alumnus said, “I love my salary and the perks but I hate my job.”

These three young adults share a common problem: how to balance competing values as they figure out what they want to do with their lives. The Lilly Endowment, established by the family that created Eli Lilly, the pharmaceutical company, is currently directing close to $150 million to programs that help undergraduates engage in reflection about their life choices from a faith perspective.

An unexpected discovery of developing one of these programs at Boston College is how closely Lilly’s goal corresponds to the university’s purpose: the Ignatian worldview that animates Jesuit education.

In the summer of 1999 the Lilly Endowment invited some 40 church-related colleges and universities to submit proposals for planning grants. Ultimately, 20 institutions—including two Jesuit universities, Boston College and Loyola University Chicago—received grants of approximately $2 million each for five-year programs. Four Jesuit institutions—Fairfield, Holy Cross, Marquette, and St. Louis—are among those invited to submit proposals for a second round of grants, the winners to be announced in December. The Lilly Endowment has already received more than 500 invitations to all church-related institutions in the U.S.—for proposals due in January 2002.

From a faith perspective

What does Lilly have in mind?

The Endowment has long been a supporter of ministry formation programs and more recently has expanded its scope to include a number of initiatives that link religion and education. A good example is the Lilly Fellows network, which brings together faculty and administrators from some 60 Protestant and Catholic institutions for meetings that explore institutional religious identity and also provides post-doctoral fellowships for young scholars who want to work at church-related colleges and universities.

Lilly’s newest program is entitled “The Theological Exploration of Vocation” and the invitational letter began by noting that students in liberal-arts colleges and universities are typically challenged in a variety of ways to make use of the two years ahead. There will be follow-up activities (retreats, discussion groups, individual mentorship) for these students throughout their junior and senior years.

Another program is a series of church-ministry internships—some in direct pastoral ministry, some in local and national church organizations—during the academic year and summers. We are also developing an interactive web site that will offer students from freshman to senior year resources that draw them more deeply into vocational discernment.

The program I have learned the most from is the seminar for BC faculty and administrative staff that we are offering three times a year. In 10 sessions of 3-4 hours each 20 partipants explore the faculty and staff role in undergraduate vocational discernment, focusing on topics such as the meaning of vocation, the university as a mentoring community, the psychological development of students, decision-making, diversity as a resource, a profile of BC students, interpersonal relationships, professional identities, and the university as a cluster of belief communities.

The decisive circumstance, however, is that when Father Howard Gray (DET) developed the prototype of this seminar he incorporated into every session a segment of reflection on the issues under discussion from the perspective of the principal themes of Ignatian spirituality. These themes, then, became the framework within which most of the discussion unfolded.

The result was that participants gradually learned a language and a set of concepts for thinking about the university, their work, and their personal lives that was rooted in the principles underlying Jesuit education and the Ignatian worldview that animates it.

Loyola University Chicago calls their program EVOKE (which stands for Elliciting Vocation through Knowledge and Engagement). The primary aim of EVOKE is twofold:

1. To enhance the specifically theological understanding of vocation and its relevance to the validity and vitality of vocation in the culture of the university.
2. To develop a program of graduate and undergraduate study in the vocation and life design course.

Students do not need new programs so much as they need programs that will help them integrate the experiences they are already having. At BC, we realized students already engage in a variety of academic courses, service programs, retreats, internships, and campus activities that challenge them, sometimes deeply, to think about values and life choices. They frequently come away from these experiences saying, “This changed how I think about my life.”

But a year later, it often seems, the dramatic effect has worn off or has become compartmentalized away from other competing influences. We need ways of helping them connect their experiences and see the emerging direction in them.

Are there any lessons here for thinking about the problem of vocations to Jesuit life? It is probably too soon to say. Though the number of young men expressing interest in the Society and priesthood was increasing at BC before we began these programs, the issue seems too complex to imagine that a new campus program will make a significant difference.

But, even if it doesn’t, encouraging students to connect their passions, their talents, and their determination to make a difference in the world opens up the whole topic of vocation in ways that are bound to draw some to think seriously about church ministry as a way of life.

The outcomes of this initiative are inevitably unpredictable. But, so far, they certainly seem worth the time and energy they require and worth the money Lilly is spending to make them happen. Ignatian universitites that aren’t already involved might want to think seriously about applying for the third round of grants.

(Fr. Appleyard is Vice President for University Mission and Ministry at Boston College.)
Does the nation’s mood suggest it’s the wrong time to protest?

By Thomas C. Widner SJ

For several years a number of Jesuit universities and colleges have sponsored groups of students who take part in the annual protests held at the former School of the Americas (now the Western Hemisphere Institute for Security Cooperation [WHISC]) at Fort Benning, Georgia. This year, however, some Jesuit college administrators have indicated their schools will not officially participate. With the sense that the events of September 11 have affected the country’s mood, they argue that students’ lives could be at risk, that the intentions of the protests might be misread, or that the protests will seem blatantly unpatriotic at a time when the nation is involved in a military conflict.

Some question such arguments. They say protesting the crimes of a political policy generated from the School of the Americas in former years is not in the least related to the crimes of a political policy generated from the School of the Americas. Berenson claims “I am not a terrorist; I condemn terrorism…”

By William J. Bichsel SJ

On June 20th, 2001, I was part of a religious delegation consisting of Bill Nottingham of the Disciples of Christ, Steve Jacobs, a rabbi from Los Angeles, and Jim Lawson of the United Methodist Church in Los Angeles. We were present at the second trial of Lori Berenson in Lima, Peru. We were in the courtroom to be a support for Lori and her parents.

In the prison courtroom, three judges and two prosecutors sat behind a table on which lay a crucifix. Lori, of Jewish ancestry, stood before them to make her statement after a lengthy reading by a lector of the charges against her.

In her first trial in 1996, she had been charged and convicted of terrorism and belonging to a terrorist organization on hearsay evidence and circumstantial evidence. The Supreme Military Council of Peru admitted it lacked evidence to support the charges against her and nullified her conviction. She was remanded to this Civilian Terrorism Court to be retried. Lori’s statement before the verdict and sentencing phase of the trial was made with dignity.

She affirmed: “I am innocent of all charges against me. Neither of my trials in the civilian or military court has proved me guilty of any crime. The charges against me are still based upon the hearsay of a fellow prisoner who is trying to be freed at my expense. I am not a terrorist; I condemn terrorism: I always have. In this inquisitional setting, she withstood the pressure to recant and confess her refusal to deny her faith in speaking out and acting for justice on the part of an oppressed people.”

Prior to the verdict, a lector read documents refuting her claims of innocence and drew a portrait of Lori as a terrorist by describing her involvement with the struggles for justice in El Salvador and Nicaragua as subversive activity.

Lori was in these countries and Peru because these people were being terrorized. They disappeared and were executed by military regimes and contra forces that were trained, financed and supported by the U.S. government through justice in these countries as well as Peru.

As a journalist, she walked among the poor, among those who were resisting the military establishment, as well as among members of the Peruvian Congress and hoped to bring the plight of the Peruvian people to light. When violence is being unleashed on the defenseless, being sympathetic does not of itself endorse the return of violence for violence done on the part of those resisting.

Lori was found guilty of collaborating with terrorism and was given a 20-year sentence. As the sentence was read, I thought of the four churchwomen in El Salvador who had been branded subservices and communists and had been found guilty of collaborating with the enemy and were raped and summarily executed by the military.

I thought of Oscar Romero and the six Jesuits and their housekeeper and daughter who were branded subservices by the government and were executed by the army. They had worked hard for an end to the violence and hoped for reconciliation between the opposing forces. They stood for non-violence. Their sympathy for the poor and those forced into resistance was judged to be collaboration. The international press was able to be present at her trial. This was a marked improvement over her first trial when she was given a life sentence by a hooded judge. But she has been branded “terrorist” for so long that there is little sympathy for her among the Peruvian people who have suffered so much. I do believe that justice has been denied to Lori and it is necessary for us in this country to advocate on her behalf.

It is necessary for her freedom for us to be there for her and to contact members of the House and Senate as well as the President and Secretary of State to intervene on her behalf. For further information contact: Committee to Free Lori Berenson, 110 Maryland Ave. N.E., #112, Washington, D.C. 20002, Phone: 202-546-8480, Fax 202-544-9613, Email: gtaylor@freelori.org

(Rev. Bichsel [ORE] is pastoral minister to the Catholic Worker community in Tacoma, WA)
Inevitable Terrorism: Reflections on September 11, 2001 USA

By John J. Mawhinney SJ

In “Inevitable Revolutions” (1983) Walter LaFeber, Marie Underhill Professor of History at Cornell University, argued that 20th century U.S. policy in Central America made revolutions inevitable. For similar reasons, might terrorism against our country also be inevitable?

In 1945, in a State Department white paper, George F. Kennan, a former ambassador to the Soviet Union and renowned foreign policy expert, noted that though our nation then had only 6.3 percent of the world’s population, it had about 50 percent of its wealth. He also observed that, in such a situation, our nation “cannot fail to be the object of envy and resentment.” What, then, should be our government’s task?

According to Kennan, it is to “devise a pattern of relationships which will permit us to maintain this position of disparity.” To do so, he stressed: “we will have to dispense with all sentimentality and daydreaming (and not deceive ourselves that we can afford today the luxury of altruism and world benefaction)”… We should cease to talk about vague and — for the Far East — unreal objectives such as human rights, the raising of living standards, and democratization. The day is not far off when we are going to have to deal in straight power concepts. The less we are then hampered by idealistic slogans, the better.” (Quoted by Noam Chomsky, “Turning the Tide” (1985), p. 8)

Both before and after 1948, Kennan’s advice has been one of the major pillars of our nation’s foreign policy — and this foreign policy, as Kennan predicted, has created widespread and deep resentment toward our nation. Though we constantly proclaim that we promote freedom, human rights, and democracy in the world, in practice our government often deals in concepts of raw power. It is rarely hampered by idealistic slogans and all too often does not pursue those “vague” and “unreal” ideals of “human rights, the raising of living standards” and “democratization” that are so essential for world peace.

In fact, the day of the terrorist attack, September 11, was also the 20th anniversary of Chilean General Augusto Pinochet’s overthrow of his own country’s democratically elected government. Our State Department and CIA actively encouraged this coup. During the coup, over 3,000 persons — in a country with a population of less than 15 million — were killed. The bloody and repressive dictator, General Pinochet, went on to rule Chile, with strong U.S. support, for 17 years.

Our nation has also supported, at one time or another, other violent dictatorships, like those of the Shah of Iran and of the Somozas in Nicaragua.

In 1954 the CIA overthrew a democratically elected president of Guatemala. The outcome was 40 years of civil war, many vicious, military-dominated regimes, and the slaughter of over 200,000 of its citizens.

In El Salvador, our nation spent billions of dollars to sustain corrupt, murderous, military-controlled regimes during an 11-year civil war and went along with a negotiated peace treaty only when we had no other choice.

Employing economic as well as military violence, we have opposed governments in Cuba and Nicaragua that needed a social argument, an argument that freedoms serve the common good. For a decade, we wreaked unbelievable destruction on Vietnam, Laos and Cambodia and killed over a million of their citizens. We, as well as our news media, rarely ask why so many people, even non-violent, non-liberal nations feel threatened. In our present world, cultural-ly, economically, politically, and, to some extent, even militarily. We are often quite egotistical and jingoistic in assuming that all the world agrees with, and, wants, the same cultural, political, and material values as we have.

Another problem is our unilateralism. We speak of building a coalition against terrorism since it threatens the whole world. But decision-making for the coalition is done almost exclusively by the United States. Other nations in the coalition are junior partners at best.

We are quite correct in our efforts to block out the financial resources of terrorists and to pursue criminal investigation to seek out the perpetrators of terrorist attacks. If terrorists are a worldwide threat (as they are), then we ought to pursue their criminal prosecution and punishment by extending the jurisdiction of the recently formed International Criminal Court.

The military attack on the Taliban is especially ill-advised. As Harvard political scientist, Stanley Hoffmann (http://www.nybooks.com, Nov. 1, 2001, for publication in print edition) points out, Afghanistan is a country comprised of many tribes, factions and aninomities. The Northern Alliance has little support, and the Taliban itself grew partly out of programs supported by the CIA and the American-supported Pakistanis.

Many Middle Eastern nations in the coalition we are building (e.g., Pakistan, Egypt and Saudi Arabia) have small, yet politically significant minorities who are not terrorists, but are, nonetheless, religiously, culturally, and politically sympathetic with the Taliban. Bombing the Taliban could weaken for a long time to come the regimes of these nations. This is especially true when our bombs erroneously hit civilian centers or cause “collateral” civilian damage. The strong support we have given Israel for over a half-century, has not won us friends among much of the civilian population in the Middle East.

The monstrous and appalling terrorist attacks of September 11 were violent, inhuman and inexcusable. We should pursue vigorously the criminal prosecution of those responsible, but we should do so in shared decision-making with other nations, with the United Nations, and with international institutions, such as the International Criminal Court.

If we continue to follow the raw power advice of George F. Kennan and others, terrorism will become ever more inevitable and intractable.

(Fl. Mawhinney [MAR] taught social analysis and justice at Jesuit scholastics in the 1980s. For nine years, he did economic development work in El Salvador. E-mail: jjm_jus-tice@hotmail.com)

Daring to be civil – an exercise in more than tolerance

By J. Leon Hooper SJ

To judge from the political language of President George W. Bush, “civility” is now the code word for how we Americans are to pursue the common good. Small world. It was also a key term for the Jesuit theologian John Courtney Murray (1904-67), before and during the presidential election of 1960.

Murray borrowed the notion from the pundit-philosopher Walter Lippmann and other intellectuals who sought to rebuild America’s political processes on something other than simple survival or hatred. That was easier said than done after the Great Depression, Second World War and McCarthy anti-Communist crusades.

Civility is sometimes taken to mean mere toleration — a willingness to coexist publicly with people we disagree with and to treat them kindly, much as our mother might demand we be “civil” at Thanksgiving dinner with an especially obnoxious uncle.

Murray, who played a pivotal role in crafting modern Catholic conceptions of religious freedom and civilizational equality, was quite capable of “civility” in this sense (though some uncles might demur on the point). A Republican himself and a friend of Henry Luce (of Time magazine fame) and his wife, Clare Booth Luce, he didn’t much like the Kennedys. But he was “civil” to them, particularly in September of 1960 (the year Luce put Murray on Time’s cover).

It was during the presidential campaign and John Kennedy was a few days away from delivering his statement on church-state relations to the wary Protestant Houston Ministerial Association. Ted Sorensen, the main drafter of Kennedy’s address, had read to Murray portions of it. Years later Murray acknowledged the conversation but claimed no credit for its content. In fact, Kennedy’s declaration of independence from Rome would not rest well with Murray. That was not because Kennedy, as a Catholic in a Protestant nation, was seeking to distance himself from the Vatican. Rather, it was because Kennedy could find nothing broader for his support of religious freedom than individual rights and personal tolerance. This is the best he could supply to Baptist clergy who based their own claims for religious freedom on God’s sovereignty over the individual soul.

Murray had a different view of religious freedom and civility. For him, there was more to have to do with the social good, less with the private goods and virtues of individuals. In support of a social freedom, one argument that freedoms serve the common good.

To an extent, Kennedy, like many today, was reducing civility to tolerance. For Murray, civility was much more than that. It had to do with more with ongoing public transparency and intellectual clarity. It required that we work out exactly how and where we differ from, and are similar to, others. Civil-ity as transparency requires public integrity, but also public humility, not easy virtues in our in-your-face cultures.

In Murray’s theology, civility cuts close to the bone: we have to talk about even the commitments we hold most dear. In the late 1950s, the teaching of religiously based truths in public schools was not a hot topic. The public school system had been pretty much left alone. Sometimes, with the help of Catholics who objected to public school religious classes that presented the Roman Pontiff as the Whore of Babylon and portrayed Catholics as ready to suppress other people’s religious freedom.

Murray’s thinking on the issue was a couple decades ahead of his own time — and of ours: Let America’s religions be taught in public schools by believers in those religions. The point would not be to proselytize, but to teach. Children, as adults would soon need to practice civility, should be exposed to the public presentation of what people hold most dear — religion. That could not only enrich the public discussion but also give us all a better idea of how committed people are to public peace — and to civility itself. Murray, civil conversation is the basis of public trust and an absolute requirement for democratic living.

How would Murray now the calls for civility in our day? Would he see it as a devi-ous way of short-cutting robust debate on public policy issues such as perhaps in our current argument over a tax cut? Or would he see public conversation as doomed because we lack the necessary virtues or energy?

As I think, would he prod us even more firmly toward taking the risks such a difficult conversation entails, and maybe suggest that this is where we might find our God? (Father Hooper is a senior fellow of the Woodstock Theological Center at Georgetown University. He is currently finishing a book on Dorothy Day and John Courtney Murray.)
What does Jesuit mean by ‘Our Mission and Culture’?

By Thomas J. Bunnell SJ

In our era of global movement and communication, an increasing number of us encounter people who live, think, feel, organize, share, and celebrate life in ways different from our own. Not only are there many faces in God’s house, but also they may not be the same shape or color as our own. Frequently this encounter is our first conscious awareness of culture that we have a particular culture, and that some other people have a different one. With these encounters we back into a definition of culture: the way in which a group of people live, think, feel, organize themselves, celebrate, and share life. [GC 34, D 4, n.1]

Culture is a growing focus in the Catholic Church. John XXIII’s opening words of Vatican II, Vatican II documents, Paul VI’s encyclical “On Evangelization in the Modern World,” John Paul II’s speeches in each country to the dominant and minority cultures on cultural rights and development, and his 2001 “Dialogue Between Cultures for a Civilization of Love and Peace,” all emphasize the importance of culture. In 1982 John Paul II founded the Pontifical Council for Culture. “Welcoming the Stranger Among Us: Unity in Diversity” (Nov. 15, 2000) is a recent example from our own U.S. Bishops’ Conference.

In the Jesuits’ 34th General Congregation, culture is a key component of “Our Mission and Culture” and “Savants of Christ’s Mission.” Long Beach, Calif., is home to more Cambodians than Phnom Penh. Los Angeles ranks just behind Mexico City and Guadalajara in the number of residents of Mexican origin. Chicago at times has had more persons of Polish extraction than Warsaw. (“Welcoming the Stranger Among Us: Unity in Diversity”)

Today’s immigrant is frequently connected to the homeland in ways that include television, radio, telephone, e-mail, television, the Internet. Ethnic groups want to preserve or even rediscover their linguistic and cultural heritage, not simply be absorbed.

These factors frequently leave us with parallel church communities. An increasing number of parishes have independent worship, festivals, programs, and administration for each cultural group.

“They Should Learn the Language”

We hear this statement often enough. Immigrants and their children should also maintain their own language. When people leave a language, they are not simply changing systems of decoding, that is, changing from one word processor like WordPerfect to another like Microsoft Word. Language is the artery system, the blood vessels that connect and nourish the value system, the meanings, the visions of the world, the literature and poetry, the songs, and the collective wisdom of many people from many eras.

These should not be blocked or cut.

When we ask people to leave behind their language, we disconnect them from their value systems and meanings. We immediately see the effects in high rates of family breakdown and cultures left at the fringes—the marginals of our societies: whether they be churches, neighborhoods, schools, the workplace, or social events.

On July 6-9, 2000, in Los Angeles, where Mass is celebrated in 50 languages, three U.S. cardinals, 80 bishops, and 5,000 people from 150 U.S. dioceses and 157 different ethnic and cultural groups, as well as bishops and faithful from other countries, came to celebrate and reflect in the Fifth Encuentro (encounter) since 1974. The theme of Encuentro 2000 was “Many Faces in God’s House.” Sustained language translations in Spanish, Korean, and Vietnamese, were available to everyone through small radio receivers.

Bishop Joseph Fiorenza, President of the U.S. Catholic Conference, observed at a press conference, “No other organization, except perhaps Coca Cola and McDonald’s has such a widespread visibility and identification with so many cultural groups.”

Participants at Encuentro 2000 tried to envision what a multicultural Church could look like without splintering along cultural lines. Major addresses and follow-up materials for multicultural parishes are available at http://www.nccbuscc.org/encuentro2000.

Some Reflections for U.S. Jesuits

“We need to include more minorities.”

This is a common statement in American institutions, including Jesuit ones. The statement betrays its own ethnic bias. Who is the “we” that needs to include? And does “include” really mean to “absorb” or accept the ones “that fit in well”? And do we “need to maintain a clear majority”? I suggest “we” link “our” community and leaders with “their” community and leaders and begin collaboration on that level to form a new “we.”

The statement can also apply within the Jesuits. There may even be occasional cultural and ethnic presentations to the entire Jesuit group, but long-term dialogue and planning stays within each culture and the dominant culture does not experience much reshaping or building of a new “we” within the Jesuits.

The model for most of our Jesuit institutions, and for much of the American Church, is the American boardroom. This model has some strong cultural presuppositions like problem solving, free and open discussion, and governing power comes from the group. This model can work well for people rooted in the mainstream culture of the United States and much of Europe.

In many cultures, problems are not solvable, or they can be threatening, be a sign of weakness, indicate that the person in charge is not competent or not in control. Even when a person can move beyond these fears, problem-solving skills may simply have not been developed and a person may not be comfortable in an American boardroom context which presupposes that they have these skills.

In most cultures there are rules for participation. Free and open discussion is not the rule. It can lead to job loss, harassment, blacklisting, disappearance, imprisonment, death. Communication may be very indirect. There may be very strict rules that say when and how to speak.

A further presupposition of the boardroom is that individual groups together to solve problems and plan the common good or welfare. In some other cultures, each person is in the boardroom because each is a chattel, prince, or king, and no one is thinking of sacrificing that essential autonomy for a common good or common welfare that no individual will own or control. Group-held power is too amorphous or frightening.

The American boardroom model frequently disempowers and marginalizes people. I am frequently at meetings where those who are not native to the dominant culture speak little or not at all. Check this out for yourself at your meetings.

Language differences and limitations — if present — disempower and marginalize even more.

Our Offices Should Reflect Our Church and Our Apostolates

The cultural faces of our institutions and provincial offices need to reflect the growing ethnic diversity of our Church. We cannot suddenly produce Jesuits in similar numbers and percentage as ethnic groups growing in the Church. We can hire people from these groups for our institutional and provincial offices. This is important to make people feel welcome. Even more important, office staffs form our thinking and processes.

The heart of another culture, its underlying system of values, meanings, and visions of the world, is expressed outwardly in language, gestures, symbols, rituals, and ways of thinking and feeling.

Jesuits should learn and maintain a language. Most U.S. Jesuits “do a summer or two of a” language, e.g., French, Spanish, German, English. But language capability quickly fades in the absence of practice. Maintaining frequent and ongoing relationships with members of a language group is the way to maintain the language, develop it, as well as to grow in the other culture. These relationships will bring the blessings of wonderful beauty, wisdom, and friendships.

Just what will a Church and other U.S. societies with many cultures look like? That is the question before us. And what will we do to make this Church happen?

To participate in this development, we will need to have a confidence and pride in our own culture. We will need to help people of other cultures develop their own confidence and pride as well. We have to have an understanding that we and our culture will be changed by interaction with other cultures. As in a good marriage, healthy persons are not threatened by the differences they encounter in other persons. They find them attractive, interesting, enriching.

“Individuals come to maturity through receptive openness to others and through generous self-giving to them; so too do cultures.” (“Dialogue between Cultures for a Civilization of Love and Peace” [BSO])

At the time of Jesus there was no English word “universal.” There was a Greek word with the same meaning: Catholic. “To be Catholic is to be universal in loving. To be less than that is to give unclear witness of who we are as Church.” (Cardinal Roger Mahony, Los Angeles, July 5, 2000)

We need to be Pentecostals (Acts 2:1-5) like the apostles when they preached the gospel to places they had never been, in languages they did not speak, and to cultures they did not understand.

[Father Bunnell JRE is president/principal of Tri-Cities Preparatory School in Pasco, Wash.]

Apuzetla, Spain (Loyola) — Birthplace of Ignatius the main entrance to the Basilica of St. Ignatius of Loyola marks the location from where Jesuit culture and mission began. Photos by John Quinn, S.J.
Most JVC and JVI members recruited from non-Jesuit schools

Jesuit Volunteer Corps and Jesuit Volunteers International reported this month that 48% of their members are alumni of Jesuit schools. There are 501 Jesuit Volunteers serving the poor domestically and internationally. Of this number, 242 (48%) are graduates of Jesuit colleges and universities. All have made at least a one-year commitment, which began in August 2001.

Boston College has a total of 43 graduates serving as Jesuit Volunteers this year, while Saint Joseph’s University has 26. Other schools with more than 10 graduates serving as Jesuit Volunteers are College of the Holy Cross (26), Santa Clara University (18), Georgetown University (11), Marquette University (11), and Seattle University (11). Of the 28 Jesuit colleges and universities, 26 are represented in the JVC and JVI programs this year through alumni involvement. The Jesuit Volunteer Corps is in five regions throughout the United States. Volunteers serve in cities like Chicago, Philadelphia, Denver, Seattle, and Los Angeles and in rural settings such as Alaska and Native American reservations.

They put their faith into action by working for social justice in various ministries, including care for people with AIDS, working in homeless shelters and soup kitchens, teaching grade school and high school, organizing in low-income communities, resettling refugees, and serving as parish youth ministers. This year 132 volunteers will serve with the JVC: Northeast, 116 in the JVC: Southwest, 84 in the JVC: East, 54 in the JVC: South, and 46 in the JVC: Midwest.

The Jesuit Volunteers International serves in nine countries including Belize, Haiti, Nicaragua, Peru, Chile, Nepal, Micronesia, the Marshall Islands, South Africa, and Tanzania. The volunteers work in schools, with youth, and in parishes. There are 75 volunteers serving a two-year commitment in the JVC this year. For more information about the two agencies, contact Erin O'Brien, 410-244-1744.

In religious practices, he said:

Other pollsters such as Gallup break out responses of participants according to religion, and various organizations occasionally poll Catholics for a specific purpose. But Barnett said this will be the first ongoing poll specifically questioning Catholics and tracking their responses over years.

Each of the surveys will include about 80 questions, drawn up in collaboration among several LeMoyne departments and Zogby pollsters. The telephone surveys will be made from Zogby International headquarters in Utica, N.Y.

LeMoyne College begins polling collaboration with Zogby

WASHINGTON (CNS) — LeMoyne College and polling firm Zogby International are teaming up to track the beliefs, practices and attitudes of Catholics.

The joint project, called Contemporary Catholic Trends, will be a venture of the college and the polling firm founded by LeMoyne graduate John Zogby. Catholics nationwide will be polled at least twice a year on topics such as the meaning of marriage, divorce and family life; attitudes toward foreign policy; voting behavior; portrayals of Catholics in mass media; and Catholic attitudes on ecology and the environment, race relations, philanthropy and community service.

The first polling was conducted in early October, with results likely to be released in mid-November, according to William R. Barnett, of the school's department of religious studies. He is coordinating the college's participation.

At a September press conference in Washington announcing the collaboration, Father Charlie Beirne (NYK), LeMoyne's president, said one goal for the school will be interdisciplinary participation in shaping the poll. The data will then be integrated into academics in various departments, he said.

Barnett said that the 60 million Catholics in the United States make a good-sized community for ongoing studies based on regular polling.

The polls will identify demographic trends and follow changes in religious practices, he said.

The upcoming seventh bi-annual Conference on the Thought of Pope John Paul II, the conference's theme is centered on "Eucharist, Priesthood, Liturgy."

Cardinal Dulles will treat "Primacy and Ecclesiology" and Bishop Murry will focus on "John Paul II and the Liturgy." The other major presentations will be given by Father Brian Daley (NYK) on "The Jesuit Vocation and John Paul II’s Understanding of the Priesthood" and by Father Stephen Fields (MAR) on "John Paul II’s Understanding of the Eucharist."

The Jesuit Community of Boston College is sponsoring the conference June 21-23, 2002. The conference is reserved to Jesuits to encourage greater openness and brotherhood in the service of the Church, but its main purpose is to promote a greater knowledge and appreciation of the pope's thought. Besides the main presentations there will be a round-table discussion on Dominican Cenae and Dies Domini, which will be thrown open to all participants. Small group discussions on a major papal encyclical will also be offered. Participants are asked to have read one of the following encyclicals as a preparation for the small group discussions: Redemptor Hominis, Redemptoris Missio, Mater et Dominum et Vivificantem.

All those interested in attending the conference should write for more information and registration forms to John M. McDermott, S.J., Pontifical College Josephinum, 7625 North High St., Columbus, OH 43235-3498 (tel.: 614-985-2281, e-mail: jmcdermott@pcj.edu).

The proceedings of the first two conferences have been published as "The Thought of Pope John Paul II,” ed. J. McDermott, (Rome: Gregorian University Press, 1993); and are also available from Loyola University Press, Chicago. The proceedings of the third and fourth conferences have appeared as "Prophecy and Diploma-
From the Pine Ridge Indian Reservation to El Salvador and to India, Creighton University Fine Arts Professor Father Don Doll (WIS) and former National Jesuit News Editor Elizabeth O’Keefe, have created a DVD on the Society of Jesus at the turn of the second millennium.

Included in the DVD, which can be navigated like a CD-ROM, are Jesuit stories done in the U.S. on the Pine Ridge Indian Reservation, El Salvador and India. There is also a short biography of Ignatius narrated by Father Tom Lucas (CFN), an art historian at the University of San Francisco. Also featured are interviews with Father Vincent O’Keefe (NYK), former vicar general of the Society in Rome, Father Jon Sobrino (CAM), theologian in El Salvador and Father General Peter Hans Kolvenbach. These men reflect on Liberation Theology, the killing of the Jesuits in El Salvador, Archbishop Romero and the Church after the 1968 Medellin conference. Other Jesuits from the U.S., India and El Salvador talk about why they became and remain Jesuits.

“The Jesuit Journeys DVD is an excellent tool for presenting social justice, especially in our Jesuit high schools and universities. It may even help attract young men to join the Jesuits,” said Fr. Doll. A well-known photographer, he was awarded the prestigious Kodak Crystal Eagle Award in photojournalism for his work with Native Americans. His photographs have appeared in many publications, including National Geographic.

Fr. Doll, O’Keefe and editor Rolf Behrens worked on the project. The trio’s program on the Jesuits in El Salvador, “Finding Ernesto,” ran on ABC’s Nightline with Ted Koppel. O’Keefe also worked with Fr. Doll in Sri Lanka, reporting on the conditions of the refugees for the Jesuit Refugee Service.

O’Keefe was the publications coordinator at the U.S. Jesuit Conference for eight years, and created and produced JRS Online for JRS. She also produced the documents of the 34th General Congregation in seven languages and was awarded first place for best article three years in a row from the Catholic Press Association.

Behrens is a documentary filmmaker with more than 18 years of international experience. He started his career in South Africa directing documentaries and dramas for local television. He worked as a cameraman and editor at Britain’s ITN and Channel 4 TV networks to cover the political and military dramas in South Africa.

Creighton University is distributing the DVD through their web site. Single copies cost $30 plus $3 shipping. Multiple copies cost $22 plus $5 shipping. To order a copy, go to: http://magis.creighton.edu

Loyola Productions, the California-based non-profit film and video production ministry, announced the hiring of Patricia S. Kurtz as development director. Father Ed Siebert (DET), professor of communication arts at Loyola Marymount University, founded the company.

Kurtz is responsible for the public relations, marketing, publications, grant writing and fundraising aspects of the company. She is based in the Cleveland, Ohio, area.

A member of the Board of the Southern Area Catholic Education Council of the Diocese of Cleveland, she is the director of a campaign promoting Catholic education in the Diocese of Cleveland.

Kurtz is in the process of raising $5 million to cover projects Loyola Productions has lined up. “Fund raising is a multi-tiered responsibility,” she said. “It involves identifying a target market and garnering the appropriate funds. All funds will be in the nature of a donation, which makes the job so challenging.” Loyola Productions offers investors a limited partnership in specific film and video projects. These partnerships are a separate legal entity.

In addition, the company has begun marketing its Jesuit series of videos through Loyola Press of Chicago. The first video titled “Liturgy and Life: The Catholic Mass” features Father J-Glenn Murray (MAR) in a 30-minute presentation on Catholic liturgy. This is one of a series of 18 videos in the series that features individual Jesuits discussing specific topics.

Loyola Productions has additional projects in the works including “Strange Bedfellows,” a 90-minute documentary exploring the relationship between the Catholic Church and the Hollywood studio system. Another project is “The Witness,” a 90-minute documentary about Jesuits in El Salvador. Others include a feature-length film by Brother Michael Breault (CFN) on Miguel Pro.
A basic guide to elements of Islam

By Patricia Zapor

WASHINGTON (CNS) — With an estimated 1 billion followers, Islam is the second largest religion in the world. Islamic organizations say there are about 7 million Muslims in the United States, of those, 85 percent are U.S.-born.

Islam draws its name from the Arabic terms for peace and loving submission to God's will. Its followers consider it to be both a religion and guidelines for a complete way of life.

Historic records of Islam date from the time of the prophet Muhammad, who was born in Mecca, in what is now Saudi Arabia, in 570. Beginning at age 40, he began receiving revelations from Allah, the Arabic word for God, through the angel Gabriel. These revelations received over the course of 23 years were compiled during Muhammad's lifetime in a book known as the Koran, or the Quran, the spelling preferred by many Muslims.

Muslims believe the Koran contains the exact words of God, conveyed in Arabic. Muslim scholars around the world study its text in Arabic, because translations are not considered to be 100 percent accurate.

Islam's origins are generally the same as those of Christianity and Judaism. They share many of the same prophet-ic revelations — for instance, Abraham's message that there is but one God. Muslims believe Islam was founded by Allah and is a revelation of events known to Jews through the Torah and to Christians in the Bible through the time of Jesus.

They recognize a chain of many prophets — a great number of them familiar to Christians and Jews. The Koran refers to 25 prophets, and treats Noah, Abraham, Moses, Jesus and Mohammed as the most significant.

The Koran considers Jesus one of God's greatest messengers to humankind, acknowledging his virgin birth and the miracles he performed.

Islam does not recognize Jesus as the son of God. However, it regards his mother, Mary, as the purest woman in all creation. In fact, the Koran contains more passages about Mary than does the New Testament.

Followers of Islam emphasize its laws over theology and religious practice over belief. These laws — known as “shariah” — are based on the Koran as well as tradition. These traditions are derived from Mohammed's words and deeds, known as the Sunna.

The Sunna includes reports from Mohammed's companions about his life. Different groups of Muslims place varying importance on these reports. For instance, Sunni Muslims, who make up between 85 percent and 95 percent of the Islamic population, give it different merit than do Shiites Muslims; the next largest group.

Common to all Muslims, however, are five fundamental obligations, known as the Five Pillars of Islam. They are:

1) Profession of the faith. Simply, “there is no God but God, and Mohammed is his messenger.”
2) Worship. Specifically, five-times-a-day prayers known as “salat.” These prayers may be said at a mosque or wherever else is convenient, but preferably in community with other Muslims.
3) Almsgiving, known as “zakat,” which means purification and growth. Each Muslim calculates his own “zakat” based on certain principles.
4) Fasting. Muslims are obligated to abstain from food, drink and sex from first light until sundown during the Islamic calendar's month of Ramadan.
5) Pilgrimage. A pilgrimage, or “hajj,” to Mecca, Islam's holiest city, at least once in a lifetime is considered obligatory for those who are physically and financially able to make the trip.

Like Christians, Muslims believe God forgives sins. The Koran contains many passages about the mercy of God Muslims also believe in a judgment day, resurrection, heaven and hell and angels.

Unlike Catholicism and other Christian denominations, Islam has no central authority structure. Religious scholars and others educated in the Koran provide guidance and may issue legal opinions, known as “fatwas,” about specific issues, but all individuals are not under any religious obligation to follow them. In some countries, civic law is derived from political leaders' interpretation of Islamic law and therefore is broadly enforced.

Among the elements of Islam that may seem confusing or exotic to contemporary Christians is its rules about diet and dress and its approach to marriage.

Dietary rules include a prohibition on eating pork, animals that were not killed in the proper way and products made with any animal's blood. Alcoholic beverages also are forbidden.

As for wardrobes, men and women are expected to dress in a modest and dignified way. In many places, this is defined for women as meaning their hair should be covered and their clothes should cover them from the neck to the knees.

In some Islamic cultures, women are required to wear a full-length robe called a “chador” and a face-covering veil. In others, Muslim women may choose to dress no differently than their non-Muslim contemporaries. Likewise, Muslim men sometimes are required to wear beards and head coverings, depending upon the local culture.

Muslim marriages consist of a legal agreement in which either partner is allowed to include conditions. Divorce is not common, but in some countries there are different rules for men and women about how to divorce a spouse. Even very early Islamic laws specifically protected the wife financially in case of divorce.

Islam permits men to take more than one wife under certain circumstances, including that the first wife must agree and local law allows it.

Another Islamic term that has been widely used but little explained is “jihad.” The word “jihad” means struggle and can apply to any kind of daily effort to please God. Muslims believe among the highest levels of “jihad” are the internal struggle against wrongdoing and bearing witness to the faith. In some uses of the word, “jihad” and spiritual discipline are similar in meaning.

Islamic scholars say the type of “jihad” in which arms are taken up in defense of Islam or a Muslim country can only be declared by the religious leadership or a Muslim head of state who is guided by the Koran and the Sunna.

There is great debate within Islam about whether anyone is qualified to invoke this kind of “jihad” today.
Difficulties are things that show who men are. These words, spoken by the Stoic moralist Epictetus while addressing the young men under his tutelage in first century Rome, endure for our own times. These difficulties are never so poignant, at least for my generation, as they are today.

We live, today, in a country where the suffering of others unveils the quiet strength and heroic constitutions of men and women risking their lives for the sake of an unknown other.

We live, today, in a country where boys and girls leave behind their daily concerns and troubles in order to offer signs of support, concern and love for other boys and girls who are secondary yet very real victims of the tragic terrorist attack.

On September 11, New York City was attacked by an extremist terrorist organization, destroying the twin towers of the World Trade Center. Several emergency units responded, losing their lives attempting to save the lives of those buried under the twisted steel and mountainous rubble of the two demolished skyscrapers. In the wake of that disaster, hundreds of students of Jesuit high schools in New York, particularly Xavier High School and Fordham Prep, lost a parent, son, daughter, brother, sister, or close friend in the attack or in the rescue effort.

On September 16, Dallas Jesuit College Preparatory School, in Dallas, Texas, responded by sending money to the Jesuit high schools affected by the attack, with later donations of blood through an American Red Cross Blood Drive. These students, however, desired to do more — something that would allow them to individually express their frustrations, concerns and support for their Jesuit student-brothers living over 1,500 miles away.

On September 25, a group of theology classes mailed almost 200 letters of support, individually written for individual students who lost a loved one in the horrific devastation of 9/11. The students at Dallas Jesuit, an all boys Catholic high school, wrote personal letters of concern, support and love to their student-brothers at Xavier and Fordham Prep.

Below is a sampling of those letters. The letters reveal a depth of emotion, sympathy, love, and support that is typically kept hidden in their daily interactions with their peers, teachers, parents, and possibly from their usual understanding of themselves. And yet, in the wake of our national tragedy, their immediate, unedited responses reveal uninhibited and heartfelt compassion for the anonymous brother to whom their letters are addressed.

If Anon is right, and adversity does indeed introduce a man to himself, then these students are not only exhibiting, but also discovering that they are reaching the hallmark of Jesuit high school education — being men for others. If this is the case, their excellent academic instruction, their national merit scholarship awards, and even their 99% first choice university acceptance rate pale in the light of becoming the men that Ignatius of Loyola envisioned over 450 years ago and we strive to achieve today in all of our high schools around the country.

However, don’t take my word for it. Let the letters testify for themselves.

(Mr. Martinez [NOR] teaches theology at Jesuit Prep, Dallas.)

Dear Jesuit brother,

My thoughts and prayers go out to you and all those suffering from the vicious attack inflicted on our country. This attack affected us all. I am your brother and as your brother I would like to encourage you to stay strong. I am sincerely sorry for what happened and will continue to pray for you and all those suffering.

Before I end this letter I would like to leave you with a quote from one of my favorite rap artists Tupac.

"If I don't cry, you gotta keep your head up, even when the road is hard never give up."  

Luis Medina

Dear Jesuit brother,

My dad’s a police officer with the DPD, and we have taken the police and firemen deaths hard. We wish we could do more than write letters and donate to charity and support kids in New York and giving our condolences in person. We just want to let you know we think and care about you and the rest of our Jesuit brothers.

Jeff Soggins

Dear Jesuit brother,

I cannot begin to imagine the hell you must be going through, nor would I wish a similar situation upon anyone on this earth. I cannot feel what you do, but I am guessing that you are searching for meaning in this, trying to sort out your emotions and feelings, separate hate and anger from sadness and despair. I regret that I cannot come offer you something in person, or make any of this go away, however I can offer my condolences to you and try to help you keep faith and courage during such a tumultuous time in your life.

I shall leave you with a verse that might help you to get through this, because consolation from man means little compared to the compassion of the Lord your God.

Do not fear, for I am with you; Do not anxiously look about you, for I am your God. I will strengthen you surely I will help you, surely I will uphold you with my righteous right hand. Behold all those who are angered at you will be ashamed and dishonored; Those who contend with you will be as nothing and will perish. You will seek those who quarrel with you, but with will not find them. Those who war with you will be as nothing, and non-existent. For I am the Lord your God who upholds your right hand, Who says to you, Do not fear, do not be dismayed, because I am the Lord your God who will strengthen you and help you, and uphold you with my right hand.

Isaiah 41:10-13

Andrew Hansen

Dear Jesuit brother,

I am very sorry for what happened in New York and Washington. I know that coming from a Texan that doesn’t mean much, but it is all I can offer. I know that the pain you are going through now is something that I will never know or experience. I hope you personally, and we as a community and a nation can come together as full state and solve the root problems that cause violence like this to happen.

The time is now, my brother, the time is now.

Your and your family are in my prayers,

Sam Adkess

Dear Jesuit brother

I, and everyone else in the world, grieve with you on your loss. I cannot express my sorrow for you because I have never lost anyone dear to me. I am sorry for you and will pray for you. Everyone is praying for you right now at this moment and will always be. Whoever did this terrible act of violence will be brought to justice and we can only hope that it will never happen again. Remember that your lost loved ones are in heaven with God and are happier than anyone on earth. It is you who must take up life. Tomorrow is a new day with new opportunities. Tomorrow is a new chance for you to get back on your feet and live life to its fullest. Live well and be strong.

Ryan Lanius

Dear Jesuit brother,

Right, this is going to be really hard for me to express my personal feelings to you, but I am going to give it a shot. First of all I want to say that I am so deeply sorry for you and your family. You are going through hell right now and I know no one knows how you are feeling. You must be terribly right now... God that I wish I knew how to help you. I wish I knew that jake had no damn business even being there but sadly he was. To make a long story short, jake and his friend were eventually caught and were faced with capital murder (the worst degree of murder you can get) and sentenced to 40 years in prison.

When I found out about this I was so angry and sad that I didn’t eat or sleep. I just kept wondering why me? What did I do wrong? Why is God punishing my family like this? All I could do is ask why? What do you want to know is that I am praying for you and own family. I know this is hell right now, but keep on praying and God will get you through this horrible time in your life.

Tommy Munoz

Dear Jesuit brother,

I am a Catholic and became distraught to hear what had happened September 11. I couldn’t focus at all and everything was just off track. I couldn’t concentrate on my homework or make good shots when I played hockey. All I could do was think about those people that were trapped and still are. I watched the news every night for more information and prayed that everything will be okay. I’ve been praying for you all the most. I’m sure you guys are having a tough time with this situation.

Even though I can’t feel what you guys are feeling right now. I’m still grieving with you all. I pray and share my feelings with friends of mine to help me cope with this situation and slowly things are coming back.

Pray to God and he will help you through this tragic situation. I wish you all hope. Don’t give up, your futures are still bright and shining. My prayers are with you all.

Chris Luz

Dear Jesuit brothers,

The attacks on your city and Washington were without a doubt unfair. And I am aware there is nothing I can say that will make this easier to bear or less painful for you. However, it is important for you to...
Dear fellow Jesuit Student:

To say the least, I feel terrible about the attack that happened last Tuesday. When I think about what you guys are going through it makes me shudder. When I see how strong you New Yorkers are responding to this, I can only admire your courage.

If you ever need someone to talk to, just someone to listen to, then go ahead and call me. If you’re worried about the long distance, call collect and I’ll pick up the tab. Remember that we are all in this together and you’ll always have someone to fall back on. If you ever want to get something off your chest, just go ahead and call me. There is no harm in it.

Danny O’Connor

Dear brother,

I am saddened deeply to find it necessary to write you under these circumstances. I sympathize with you now not only as a fellow United States citizen but also as your Jesuit brother. I want you to know that within the hour of the incident we were already aware of the situation and were already praying for you. We continue to keep you in our thoughts each day and pray that you may be given the strength to pull through these trying times. We are overjoyed that you yourself remain physically unharmed as we wish that were the case for the others. Please stay strong. We are always thinking of you. God bless you.

Brian Campbell

Dear fellow Jesuit brother,

I was devastated by this tragedy, but my feelings cannot even scrape the surface of what you are going through now. I’ve had similar experiences in the past, and I remember that more than anything I just wished I had someone to talk to. It is the loneliest feeling in the world when you are in agony and you can’t express it to anyone.

I am a musician, and I released my agony through songs, but they were too depressing and too personal to play for anyone. I just wanted to talk openly and tell someone everything. If you ever need someone to talk to, you can tell me anything and I will do anything I can to help you. I would really like to be your friend. Friends are what you need more than anything at this time in your life. It is all I can do besides hope for the very best for you and your future.

Nick Wilson

Dear Jesuit brother:

I was at a morning football workout when news of the attack came in. Suddenly all the things that seemed like problems, school or losing our first two games, seemed insignificant. I know that I cannot understand the tragedy that is happening up there. Still I have felt loved ones before. It is hard now but eventually life goes on. We will do anything we can from here. Just know that if nothing else, we will pray for you.

Matt Meyer

Dear Xavier brother, I’m 16 years old and was faced with a life changing experience this summer. My mom had three aneurysms, which are bleeds in the brain. For 30 days I didn’t know if I was going to wake up one day and only have a father because she was in ICU. But regardless I know she was going to be okay because she was a fighter and loved life and because I turned to prayer. After 73 days in a hospital, my family went home. This may not do anything for you, but I just want you to know that miracles do happen, my mom is living proof. Don’t give up hope. And regardless of the outcome, God will be there for you.

Freddy García

First the big picture; then the nitty gritty details — Scholastic: T.J. Martinez (NOR) prepares members of his junior theology class to reach out to their grief stricken brothers in New York. Photos by Liz Conrad Goedecke, Dallas Jesuit College Prep
PROVINCE BRIEFS

OREGON

Steve Dillard tells us that the design development stage of the Loyola Jesuit Project is nearing completion. The Alternative Land Use Hearings in mid-September went well, and the examiner rendered a favorable judgment. We will soon begin the permitting period, and construction is expected to start in March, with a summer 2003 occupancy anticipated.

The people in Cheifornak and Newtok welcomed Paul Cochrane back from Africa. He is also doing the weekly radio program on KNOM that Chuck Peterson started many years ago.

Jim Laudwein joined the Novitiate community from the Columbrian community across town. He serves as the new minister while he continues to work in state ministry and with the Native American Kateri Circle in Portland.

John McBride joined the U.S. 7th Cavalry Association in observing the 125th anniversary of the Battle of the Little Big Horn near Hardin, Mont., this summer. The Association made a significant contribution to the memorial fund being sponsored by the Native American tribes that will honor the passage of both the native warriors and the cavalry troopers. Fr. McBride served as a platoon lieutenant with the 7th Cavalry in the Korean War.

Joseph Conyard, who for years has been one of the leaders in ecumenical and interfaith dialogue in the Seattle area, moved to Spokane this summer to recuperate from some long-term health problems. Joe left Seattle with his pack, planning to continue his broad correspondence and web-design work.

CALIFORNIA

Under the supervision of Bob Mathewson, the Jesuit residence of Bellarmine College Prep was completed. Ed Harris, the new minister, helped people settle in their new rooms. The domestic chapel, under Bill Muller’s charge, was also renovated to provide a more prayerful place. The community welcomed two new regents, Luis Gamba and Peter Hansen. Their presence reduces the average age of the community quite a bit.

The Jesuits at Casa Luis Espinal said farewell to Elias Puentes. His leaving was both sad and joyful occasion, for he left the Casa to become a novice. The community welcomed back Bill Ameche, who spent the past 30 years in the Mexican Province in parish ministry. He replaced Ted Gabrielli, who now works in the province office for international ministries. Together with Robert Dolan and Mark Torres, Ameche adds to the creative talent at Dolores Mission.

The Loyola Marymount University Jesuit community celebrated four jubilarians: Don Merrifield and Bill Wood, 50 years; Ted McCarroll, 45 years; and Clint Albertson, 65 years. After a marathon of presentation, defibrillator installation, exotic South Pacific yacht cruise, talk in Sweden, and visit to France and Italy, Merrifield ticked off his defibrillator and was rushed to the Centenial Hospital. On the same day, Fred Heney returned from the same hospital with the same kind of defibrillator installed. Floyd Jenkins, after spending a great deal of time with fossil brains, was very happy to conclude that they are either smooth or wrinkled.

The Loyola High School Jesuit community saluted its jubilarians: Phil Connelly, 70 years; John Brady and Jack Gielzeg, 65 years; and Bob Leonard, 55 years. Highly ecologically conscious Jesuits, Jim Schuckwitz continued to use non-chemical snail killers to maintain the beauty of the community garden. John Galvan (PRI) took over the minister job vacated by Kevin Leidich, who went to Sacramento to be the interim superior at Jesuit High School. Jerry Helrich joined the community and will work in juvenile detention ministry in Whittier.

WISCONSIN

Tim Lannon, currently VP for University Advancement at Marquette, was inducted into the Creighton Prep Hall of Fame on Sept. 20.

At the same dinner, Peter Marchetti, who has worked for many years for land ownership reform for the people of Central America, was recently named Alumnus of the year.

Frank Majka, newly appointed as provincial representative for secondary education, recently attended a meeting with other Jesuit high schools in Pine Ridge, S.D.

Andy Hickle traveled with a group of students to the U.S./Mexican border to work with and learn from immigrants. The program, called La Frontera, was met with tremendous success and enthusiasm.

Casey Beaumier and Mark Carr organized an eight-day, 70-mile canoe retreat based on the Spiritual Exercises for Marquette University High School and Creighton Prep students. The Quelo widerness Retreat, which took place on the Canadian side of the International Boundary Waters, included common prayer, silent meditation, various spiritual exercises and faith sharing, along with fishing, swimming and hiking.

Jim Strzok recently left Creighton Prep where he was a chemistry teacher in order to return to East Africa. When he arrives he will be busy preparing the many computers he was able to obtain and reprogram with Prep students and two Ignatian Associates for the school’s Computer for Africa program. He also visited many of the Jesuit retirement centers in the United States in order to help the East African Province develop a similar center for the Jesuits there.

The Province was well represented at Greg O’Meara’s dedication ceremony in Cambridge, Mass., Oct. 6. In addition to family, Rick Abert, Jim Holub, Kevin FitzGerald, Patrick Dorsey, Greg Lynch, John Thiede, Ramon Calzada, Jim McDermott and Neal Wilkins attended. During the celebration at Pedro Arrupe house, Greg Lynch won the prize for giving the newly ordained Jesuit the most memorable gift.

Jim Strzok, another new house consultant, will also become a house consultant; the other new house consultant is Tom Murphy.

Steve Dillard tells us that the design development stage of the Loyola Jesuit Project is nearing completion. The Alternative Land Use Hearings in mid-September went well, and the examiner rendered a favorable judgment. We will soon begin the permitting period, and construction is expected to start in March, with a summer 2003 occupancy anticipated.

The people in Cheifornak and Newtok welcomed Paul Cochrane back from Africa. He is also doing the weekly radio program on KNOM that Chuck Peterson started many years ago.

Jim Laudwein joined the Novitiate community from the Columbrian community across town. He serves as the new minister while he continues to work in state ministry and with the Native American Kateri Circle in Portland.

John McBride joined the U.S. 7th Cavalry Association in observing the 125th anniversary of the Battle of the Little Big Horn near Hardin, Mont., this summer. The Association made a significant contribution to the memorial fund being sponsored by the Native American tribes that will honor the passage of both the native warriors and the cavalry troopers. Fr. McBride served as a platoon lieutenant with the 7th Cavalry in the Korean War.

Joseph Conyard, who for years has been one of the leaders in ecumenical and interfaith dialogue in the Seattle area, moved to Spokane this summer to recuperate from some long-term health problems. Joe left Seattle with his pack, planning to continue his broad correspondence and web-design work.

New Catholic school enrolls boys from poor San Jose neighborhoods

By Roberta Ward and Julie Treanor

San Jose, Calif. (CNS) — Father Peter Pabst (CFN) greets the boys each day, one at a time, as they gather for morning assembly and prayer at a San Jose Catholic school.

He shakes each boy’s hand and says, “I can see your soul and your soul looks beautiful today.”

Father Pabst is president of Sacred Heart Nativity School, a joint project of Sacred Heart Parish in San Jose, the Diocese of San Jose and the California province.

Modeled on other Jesuit Nativity schools across the United States, it is dedicated to providing quality, low-cost private education to boys from disadvantaged families. The San Jose school is the 32nd Nativity school; the first opened on Manhattan’s Lower East Side in 1971.

Father Pabst’s students are pioneers. The 20 sixth-graders are the first class at Sacred Heart Nativity, which opened its doors with one grade this year in a renovated 50-year-old school building at Sacred Heart Parish.

Next year, they will be the school’s first seventh-grade class; the year after that, its first graduates.

Most of the students come from the impoverished area around Sacred Heart. They are all 11 or 12 years old. Most read at second- or third-grade levels. To qualify to attend the school, their test scores in math and reading had to be at or below the 50th percentile, and they had to come from low-income families and qualify for the federal nutrition program.

Their families are asked to pay $40 a month, a mere fraction of the $12,000 per year actual cost of each child’s education. Some of the boy’s families have difficulty paying even the $40 fee.

Most of the school funding comes from an endowment that Father Pabst is building with donations from the community. Sacred Heart Nativity also has received a substantial grant from a foundation called Stars Helping Kids, plus two anonymous million-dollar donations.

Nativity schools have a low student-teacher ratio: a maximum of 10 students per classroom. They also offer an extended program, so a typical day begins at 7:30 a.m.

In addition to classes, the schedule includes daily breakfast and lunch, and after school there are other programs as well as home work, recreation and any tutoring needed. The school day finally wraps up at 6 p.m.

“We seek to impart to our students the discipline, skills, character and intellectual development that will prepare them to continue their education in the finest secondary schools, colleges and universities,” Father Pabst told The Valley Catholic, San Jose’s diocesan newspaper. “It is hoped that these students will assume leadership within their communities and families.”

“In the Jesuit tradition,” Father Pabst added, “we school promote the development of the whole character — academic, social, emotional and spiritual.”

The first-year faculty consists of Father Pabst, David McDonough, who will serve as principal, and another teacher. Volunteer tutors and activity directors will come from Santa Clara Universi ty, Bellarmine College Preparatory, Archbishop Mitty High School, Sacred Heart Parish and Jesuit volunteers.

“I want to become a teacher,” said Adam Offenberg, 16, a junior at Bellarmine. “And I thought becoming a tutor and volunteering with youth would be good experience as well as service.”

“They are going to learn a lot at Sacred Heart,” Offenberg said of the students, “but right now they especially have to get caught up. They are really amazing kids. They are so positive even though they face these circumstances.”

The volunteers from Bellarmine, Father Pabst said, “have in many ways adopted 20 little brothers.”

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Le Moyne Jesuit community adopts geothermal energy plan

By Howie Manfield

SYRACUSE, N.Y. (CNS) — The Jesuit community at Le Moyne College has taken initial steps that it anticipates will lead to lower energy costs and a safer environment. Le Moyne’s Loyola Jesuit Residence plans to use geothermal energy as its primary heating and cooling source beginning in 2002.

Father Michael Siconolfi (NYK), administrator of the Loyola Jesuit Residence, said geothermal energy became an option after a feasibility study was done. “We have a problem with the present heating system. We had a number of options and geothermal energy was one of them,” Father Siconolfi said. “We wanted to see if it was feasible to do this in central New York and we were told it was.” The residence is home to 20 Jesuits.

The New York State Energy Research and Development Authority awarded the Jesuit community a grant to defray some of the cost. Father Siconolfi said the Jesuit community is seeking more grants to cover the remainder. Total cost of the project is not known yet as the community is still looking at bids for parts of the project, Father Siconolfi said.

The first phase began on July 12 and involved drilling 24 holes 450 feet deep outside the residence. “The pipes are the beginning of a closed loop system that will provide maximum heating and cooling performance. The second phase, to begin in the summer of 2002, will link the pipes outside the residence to the inside of the residence.

During the winter, the natural heat given off by the earth is absorbed into the pipes and carried into the building. The warm water is turned into heat energy through heat pumps and is then diffused into the air. In the summer, return vents remove hot air from rooms and send it back through the loop system to the earth, cooling the building.

David Preston, president of Worldwide Energy and Communications Inc., said geothermal energy is more effective in heating and cooling.

All buildings have energy to give,” said Preston, who is working on the project. “What we are doing with geothermal energy is harvesting BTU’s (British thermal units) and regulating them. There is so much wasted energy.”

Preston said that, before any drilling was done, an energy performance evaluation was completed. “We make sure that the building is the most efficient it can be before we draw up the plans for the geothermal energy,” Preston said. “The idea is to have a good building with the most efficient heating and cooling system. It doesn’t make sense to put an inefficient system into an inefficient building.”

Central New York, Preston said, is a good climate for geothermal energy because of its distinct seasons.

Father Siconolfi said he is pleased with the progress. “It has gone better than I thought. I thought it would be messier. I’m pleased with the drilling. It’s on the timetable we set. It’s not ugly either,” Father Siconolfi said. “It will look close to what it did before we started drilling.”

He added, “I’m looking forward to no gas. The only electric usage will be to run the heat pumps.”

Another advantage to geothermal energy is the monetary savings. Father Siconolfi said geothermal energy will pay for itself in four years, and the savings each subsequent year will better allow the Jesuit community to provide services to students at Le Moyne. “We welcome the opportunity to be environmentally sensitive, but also to redirect savings toward student needs,” he said.

Jesuit Father Charles Belrine, president of Le Moyne College, said there is potential for more geothermal energy projects. “Although it is a Jesuit community project, rather than a college one, we are cooperating in the hope that the results will produce more knowledge of such techniques that might be replicated in other situations in the wider community,” Father Belrne said.

“Right now, it looks like an archeological dig, but I’m optimistic that results will be positive,” he said. “If funding should become available, the college would be willing to explore possibilities for other buildings.”

More information about geothermal energy is available on the Internet at: http://www.lemoyne.edu or www.gesexchange.org

Hurricane Iris made a brief but devastating visit to Belize. Belize City itself was spared major damage, but the central and southern parts of the country were hit hard. Lee Weber, pastor of St. Peter Claver Parish in Punta Gorda, reported that the housing was almost completely destroyed in 18 of the Toledo District villages served by the parish, leaving nearly 8,000 homeless. There was major damage to numerous schools and churches as well. The Belize Government’s National Emergency Management Organization (NEMO) decided to turn the hall into a storage facility and giant kitchen. Food is prepared there (rice and beans, bread, tortillas) and shipped by truck and helicopter (British Army) to the villages. The Missouri Province Development Office will channel contributions directly to the Jesuits of Belize.

The Missouri Province recently lost one of the seven people who have been named its Founders: Mrs. Robert C. (Virginia) Greenlease of Kansas City. At her funeral Ed Kinerk, Rockhurst University president, and Ted Price (MAR), president of Rockhurst High, expressed the gratitude of the Society and of our Kansas City apostolates for the generosity of Mrs. Greenlease. The Greenleases made national news in 1953 when their son, Robert, was tragically kidnapped and killed.

Mark McKenzie recently assumed the title of pastor of St. Matthew Parish in north St. Louis. He replaces Matt Ruhl, who pronounced his final vows and said goodbye to his beloved parishioners at the same liturgy. Ruhl left behind an enlarged, enlivened, and enthusiastic parish membership, an almost-finished parish center — and nearly 800,000 pennies. McKenzie organized the youth group, who poured the pennies into bank bags and then carried them to a local armory, especially engaged for the occasion.

The 200th anniversary of the birth of Peter John De Smet, pioneer Missouri Province missionary among the Native Americans of the Pacific Northwest, was commemorated at Gonzaga University with the unveiling of a larger than life-size bronze bust of Father De Smet by Spokane artist Vincent De Felice. — Philip G. Steele SJ
Detroit

Mr. Andrew Waurzyn, in the First Studies program at Fordham U., was one of several Jesuits who offered pastoral counseling to the emergency service workers in the days after the Sept. 11th attacks on the World Trade Center. In Chicago, Frs. Robert Ytson, Steven Hurd, Lawrence Joseph and Kenneth Velo celebrated a memorial Mass for Loyola Academy alums, Michael Lunden (’22), killed in the attack.

Fr. James Stoeger, Secondary Education Assistant, led a very successful Ignatian Pilgrimage to Spain for Friends and benefactors of the Society in September. Jim had led a group of teachers from high schools earlier this summer visiting Ignatian sites in both Spain and Rome.

Fr. Theodore Munz, Loyola Academy president, along with other Team LA Cyclists for Others participated in bike rides since May raising funds for the American Cancer Society, for Heartland AIDS, and a renovation project at Loyola Academy.

Elaine Mueller (Eng. teacher) and Fr. Joseph Brennan, faculty chaplains at St. Ignatius College Prep, are directing orientation programs for new faculty and staff. The program extends over the first four years of employment. A noteworthy aspect of the program is the second year component in which employees are asked to make a type of retreat—daily-life.

Fr. Walter Dye began his work as president of St. Xavier High School at the end of the summer. He succeeds Fr. William Verbrype, who will begin his new assignment as novice director for the Chicago-Detroit novitiate next summer.

The Small Things: A Day in the Life of Brother James E. Small,” recently published by Xlibris, walks with Br. Jim Small through a day of work—painting, visiting the sick, and praying. It is a heartwarming story that shows how one loving man can significantly impact the world around him. The author, George Kearney, currently working at the development office in Chicago, is a 1995 grad of Loyola Academy and a 1999 grad of Georgetown University. Copies are available at www.Xlibris.com.

PROVINCE BRIEFS

Chicago

John O’Malley was awarded the Roland H. Baighton Prize for History and Theology for his book “Trent and All That” by the Sixteenth Century Studies Conference. John is the Visiting Loyola Professor in the History Department at Fordham University this year.

Scott Opperman and Dave Nantas have an article in the latest issue of Visions magazine.

Gregory Konz, a professor of business at John Carroll University, was named to the Board of Regents of St. Ignatius High School in Cleveland.

Ernie Spittler gave Marriage Encounter weekends in Erie, Fla/Ann Arbor and Grand Rapids in September and October. He has four more coming up in the late fall, bringing his total to 14 for the year 2001. He still has a long way to go to beat Tom Shields’s number of 250. Two hundred or more couples were reached in these 14 weekends.

Jim Farrell went to Richmond, Va., to walk through the annual Civil War bus tour he leads each May.

Tom Bain is working with a literacy program at a couple of Cleveland parishes, tutoring individuals who are trying to get their GED.

Jim Gideon was written up in the Cleveland Plain Dealer for his work in pottery since his retirement.

Bob Dietrich continues to stay in touch with the Sudanese refugees that the diocese is trying to settle down in Cleveland. Jim Lewis is in charge of the St. Ignatius Spiritual Program for Adults (SPA). The program has 28 parents of students doing the Spiritual Exercises in the 19th Annotation form and 39 parents doing a more abbreviated eight-week version. The program has eight directors (lay and Jesuit) for the 32-week retreat. Jack White is leading the short-term retreat in a group format, with seven lay teachers or parents helping him to facilitate the small groups. The format for the eight-week retreat is Eucharist, large group instruction, and small group sharing of their prayer experience.

— Kathleen Collins Smolinski
— John Moriconi SJ

N W S Briefs

Jesuit says Afghan neighbors must be helped in refugee crisis

ROME (CNS) — Aid agencies must be able to deliver food and supplies to starving Afghan civilians and the international community must help neighboring nations care for the thousands of fleeing refugees, said the director of Jesuit Refugee Service. “These people already have faced 22 years of civil war, oppression and poverty. They are now facing closed borders as they seek refuge from bombardment,” Jesuit Father Luis Magrina, the director, said in an Oct. 21 statement. Jesuit Refugee Service, based in Rome, assists refugees and displaced people in more than 50 countries. Father Magrina said Pakistan and Iran, two countries to which Afghan refugees are trying to flee, already host huge numbers of refugees, “so their apprehension is understandable.”

Italian cardinal says synod marks high point in church unity

VATICAN CITY (CNS) — Despite some disagreement over the relationship between the local and universal church, the October Synod of Bishops marked a high point in church unity, said Cardinal Carlo Maria Martini of Milan, Italy. “Probably in the history of the church there’s never been a moment like this, in which the church — although spread out across the world, in many languages and cultures — felt so united and gave such an example of communion,” Cardinal Martini told reporters Oct. 22. The cardinal said the consensus of the synod, which discussed the ministry of bishops, was that the tools of collegiality should be perfected, in a way that increases mutual understanding and the possibility of variety in unity.

Catholic hospital, university damaged in Holy Land violence

BETHLEHEM, West Bank (CNS) — Holy Family Maternity Hospital and its adjacent orphanage were among buildings hit during fighting between Israeli and Palestinian forces in Bethlehem. The Christian Brothers’ residence at Bethlehem University was hit by 107 bullets in two days, said Christian Brother Vincent Malham, university rector. He said all university activities were suspended. “We were terrified. The past few days we are living under terror,” he said. “Unless something changes there will be extensive loss of life. We are confounded as to the way out of this, but I think if the Israeli tanks would back off, the Palestinian Tanzeen (militia) would also back off. I am very sad and very worried,” he said.

Iraqi patriarch says U.S. attack would strengthen fundamentalists

VATICAN CITY (CNS) — A leading Iraqi churchman said he feared the United States would soon attack Iraq as part of its war on terrorism, a move he said would only strengthen Islamic fundamentalists in the country. Chaldean Patriarch Raphael I Badiwasaid said Iraqis were worried because “we see all the signals that America is preparing a strike” and “is challenging Iraq daily and trying to involve it in this war.” The patriarch, in Rome for a month long Synod of Bishops, made the comments to the Italian news agency ANSA Oct. 22. Some U.S. authorities have suggested possible Iraqi links to terrorist hijackings Sept. 11 and to the anthrax attacks in recent weeks.

South African church official welcomes release of AIDS data

CAPE TOWN, South Africa (CNS) — South African church officials welcomed the release of the country’s AIDS figures, which they said were horrifying but needed to be made public. The state-appointed Medical Research Council’s report, initially blocked by President Thabo Mbeki’s Cabinet, said that without government intervention or a change in sexual behavior, AIDS will account for 66 percent of all deaths in South Africa by 2010. The report predicted the death toll from the disease will rise to up to 7 million people. “The public is entitled to that type of information. It’s crazy to sit on it and deny what’s happening,” said Dominican Sister Alison Munro, who heads the AIDS office of the Southern African Catholic Bishops’ Conference in Pretoria.

World Youth Day organizers announce enhanced security for event

TORONTO (CNS) — Participants in World Youth Day 2001 in Toronto can expect an increase in security at the biennial international event in the wake of the Sept. 11 terrorist attacks on the United States, organizers said. Basilian Father Tom Rosica, World Youth Day national director, told Catholic News Service that the governments of Ontario and Toronto have increased security and intelligence staff assigned to World Youth Day, scheduled for July 23-28. “We have been given every assurance that all levels of security will be at their highest for this worldwide event of peace and harmony,” Father Rosica said. World Youth Day is expected to attract at least 750,000 people, ages 16-35, to Toronto.
Fr. Jim French (NYK) has begun to serve as the new Provincial Assistant for Formation. In addition to his previous service in the same position in the New York Province, Jim will coordinate the formation process in both provinces.

Right after Nolan Ryan got a painting commemorating the 20th anniversary of his fifth no-hitter, Fr. Dan Lahart stepped out into the street as everyone in Enron Stadium (43,167 sold out attendance) stood for the invocation. Quiet came over the stadium as Lahart called for a moment of silence in memory of those who had died, as well as those who mourn their loss. The moment of silence was followed by a prayer, which highlighted St. Ignatius’ important theme of finding God in all things.

Afterward Lahart is reported to have said, “Watching the game from the front row behind the plate, next to the owner Drayton McLane, was the second best experience I had that night. And, of course, the good guys won!”

In August, newly ordained Fr. Philip Florio served on a retreat team for former Jesuit Volunteers and their families at Blue Ridge Summit. He led several prayer and reflection sessions as well as presided over the celebration of the Eucharist.

Br. Jim Horan attended Call to Action’s first ever East Coast National Convention on the theme of Peace and Justice in Philadelphia Sept. 14-16. Jim’s ministry in Baltimore is part of Apostleship of the Sea, a 100-year-old hospitality service that ministers to seafarers during their stay in port.

Fr. Jerry Finnegan, (NEN), professor of theology at St. Joe’s University, spent three weeks this summer as chaplain for the Family Retreat Program at Blue Ridge Summit. The 18-year old program is an attempt to offer inner city families a way to come together for rest, relaxation and reflection within a Christian context. Jerry comments that “even an older Jesuit can find hope in being part of this program. Maybe a little bit of the Paraguayan reductions and the Jesuit schools of the 17th century translated to july in rural Pa. might be good for you!”

— Jackie Antkowiak

John Donovan SJ

Throughout the Province prayers and special Masses were offered at many Province parishes for the victims of Sept.11th.

Last July on the first long retreat break day at Gonzaga in Gloucester, a woman lost her purse while on a whale watch. In the spirit of the retreat she prayed for its return. A week later, a Gloucester policeman found the purse still aloof as he fished, and returned the purse. Frank Belcher said, “We run a full service operation here.”

The summer 2001 issue of Ward Rounds, the magazine of Northwestern University Medical School, featured an article by James Bresnahan, President of James Bresnahan for his part in the medical ethics program that grew from just an elective to being an integral part of the curriculum. The program has become a model for other US medical schools.

William Campbell, at the Boston Archdiocese’s “Theology on Tap” series last spring, spoke on “Tapping into the Church’s Tradition of Social Justice.” The series, held at the Kilts in Boston, has been attended by over 75 young Catholics. President of Nativity Prep, Bill is also raising money for its capital campaign for their new facility.

Edward Boyle, Chaplain of the Boston Archdiocesan Labor Guild, oversaw the Guild’s 98th consecutive term of its night school. Ed is teaching “Learning History of Labor,” about labor policy and union institutions.

Robert Doherty collaborated with a minister for the Louisville Conference of the United Methodist Church to present a program to train pastors in spiritual direction.

James Skehan directed a five-day intensive retreat at Campion Center on “Praying with Teilhard de Chardin,” based on his book of the same title. An integral element of such retreats dealing with Teilhard’s mysticism of discovery was a one-day geological excursion to Walden Pond.

Fr. John Brennan, prefect of St. Mary’s Chapel (BC Jesuit community) has organized “Experiencing God VII” a continuing series of conversations. Among this year’s topics: “The Questions of God.”

Fr. Provincial Robert Levens. — Paul Kenney SJ
Albert P. Bartlett SJ

New York) Father Albert P. Bartlett, 84, died on September 30 in the Bronx. He had been a Jesuit 59 years and a priest for 47 years.

Born in Dublin, Al was brought to New York as an infant. When Al was five, his mother died giving birth to his sister Kathleen. Al and his siblings returned to Ireland to be raised by his mother’s family. When Al was 10 he and his brother came to America to live with a sick father they hardly knew.

After high school, Al went to work for a manufacturer of dental goods, intending to save money for tuition to attend Columbia School of Journalism. Asked to speak at the funeral of a former high school teacher, Al’s eloquence impressed another teacher who heard him. He explained his plans to attend Columbia. The teacher told him, “I let make a few calls. You belong here.” Al was accepted on a full scholarship to the Fordham class of 1942. He was the tall, dark major who led the band onto the field at the old Polo Grounds for football games.

Al heard of the attack on Pearl Harbor while studying for exams. He was called up for the draft, but was rejected due to poor hearing. Distracted by the rejection, he spoke to his adviser who assured him he had many ways to be of service. He suggested Al join the Jesuits. And so he did on Sept. 7, 1942.

His novicariate studies at Poughkeepsie were followed by studies in philosophy at St. Louis and regency at Xavier High School, Ordained at Fordham, Al spent his life divided between teaching and administration.

Hetaught English at Canisius High School and Canisius College, while studying English on the graduate level at S.U.N.Y., Buffalo. Then he went on to serve as rector-president of McQuaid High School in Rochester, “saving the school from impending disaster” in the words of one Jesuit. After serving the New York Province as Vice-Provincial for Formation, he served at the Jesuit Seminary and Mission Bureau as fund-raiser and guestmaster for many years and for 17 years served as the associate director of the Catholic Medical Mission Board sending out tons of medical supplies and medicine to Third World countries.

In 1999 his health weakened and he was assigned to Murray-Weigel.

— Matt Roche SJ

Edwin J. Brooks SJ

(New York) Father Edwin J. Brooks, 92, a former associate director of the Catholic Medical Mission Board in New York City, died August 2, 2001, in the infirmary at Murray-Weigel Hall at Fordham University. He had been a Jesuit for 62 years and a priest for 75 years.

A little Jesuit with a cheerful disposition and a cigarette holder hanging out of the side of his mouth, Eddie was the guestmaster at 83rd Street (St. Ignatius Residency) for about 10 years and exuded a combination of sophistication, wry charm and no-nonsense, don’t-fool-me realism.

Born in New York, he graduated from Regis High School in 1926 and entered the Society at Poughkeepsie the same year. He did colleague and philosophical studies at Woodstock. He taught regency at St. Joels Prep in Philadelphia (before the New York and Maryland Provinces separated).

After ordination in 1939 he returned to Regis to teach during the World War II years. He spent a year as min-

ister at St. Andrew-on-Hudson and another two in the same job at Le Moyne College during its beginning years, but he was really a “city” boy and returned to New York City.

He returned to 83rd St. in 1956 and left only to go to Murray-Weigel in 1999. While at 83rd St. he taught at Regis for 12 years, worked as minister and sub-minister and guestmaster for many years and for 17 years served as the associate director of the Catholic Medical Mission Board sending out tons of medical supplies and medicines to Third World countries.

In 1999 his health weakened and he was assigned to Murray-Weigel.

— Matt Roche SJ

James J. Drohan SJ

(New England) Father James J. (”Jeff”) Drohan, 88, died suddenly at Campion Health Center on July 11, 2001. He is survived by a brother who is a diocesan priest.

After graduating from South High School in Worces-
ter, Mass., in 1930, he entered the College of the Holy Cross for a year, and then entered the Society at St. Andrew-on-Hudson. He did the juniorate at Shadowbrook in Lenox, Mass., and the philosophy at Weston College (1935-38). He taught third-year students at Boston College High School (1938-40), then did theology, again at Weston (1940-44).

Tertianship at Pomfret, Conn., followed, then four years of teaching classics at the Province’s residential Cranwell School (now closed). From 1949 to 1966 he taught philosophy at Holy Cross during which time he authored a metaphysics text and served also as director of student social activities and member of the College Premedical and Pre-dental Board.

— Jeff Drohan

The following Jesuits have died since the NJN last pub-
lished and prior to our Oct. 12 deadline. Their obituar-
ies will appear as space and information become
published and prior to our Oct. 12 deadline. Their obituar-
ies will appear as space and information become
available.

Andrews, Stephen J. (NYK) Oct. 11
Banks, Robert F. (NEK) Oct. 3
Beker, Joseph M. (CHG) Oct. 10
Comey, John M. (NAR) Oct. 3
Feely, James S. (NYK) Sept. 9
Hennelly, Alfred T. (NYK) Oct. 5
Hennelly, James J. (NYK) Sept. 27
McCormack, Bernard J. (NAR) Sept. 18
Toohig, Timothy E. (VEN) Sept. 25

An interesting sidelight of these and some subsequent years is the fact that Jeff honed his already substantial golfing skills and started to win a lot of golf tournaments in the Worcester area. So much so that — as legend has it — his rector asked him to do his competing under an assumed name; it didn’t seem right that a Holy Cross Jesuit should be out on the golf course so much, and winning so much. Newspaper clippings of the time show him competing under his own first name and his moth-

— Paul T. McCarty SJ

John J. Evoy SJ


He was a Jesuit two days short of 71 years and a priest for 57 years. Cause of death was a combination of seri-

ous health problems aggravated by a fall resulting in an inoperable broken hip.

Brother of the late Father Gerard Evoy, Jack was born in Seattle in 1911 to Ireland-born Martin and May (Harpu) Evoy. He was educated at St. Joseph School, Seattle; Biola Institute, Hollywood, Calif.; Seattle Preparatory School; and Vancouver College, B.C. Jack entered the Jesuit novitiate at Los Gatos, Calif., in 1930, and was in one of the first group of novices to go to Sheldon, Ore., when the Oregon Province was established. In the course of his training he taught both at Gonzaga University and Gon-

zaga Preparatory School.

He returned to college teaching in 1973 and was a professor of theology at Anna Maria College in Paxton, Mass., for the next 10 years. Each summer during these years he attended — for credit — an institute or pro-

A lithe Jesuit with a cheerful disposition and a ciga-

rette holder hanging out of the side of his mouth. Eddie was the guestmaster at 83rd Street (St. Ignatius Residen-

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After ordination in 1939 he returned to Regis to teach...
George Robert Hale SJ

Born in St. Louis, he entered the Society at St. Stanislaus Seminary in Florissant, Mo., in 1940 after graduation from St. Louis University High School in 1939. He pronounced his final vows as a brother in 1951. His assignments included sacristan at St. Stanislaus (1941-45) and the GED Parish in Milwaukee (1945-46); refectorian at the Saint Louis Jesuit Community (1946-54); subminister (1954-77) and minister (1974-77) at Fusz Memorial in St. Louis; and finally as minister and guestmaster at the White House Retreat (1977-2001).

For a generation of jesuits and ex- jesuits, to remember Brother George Hale. His legendary refusal to provide chunky peanut butter on the dining room tables (“If you buy it they’ll just eat it”) came to epitomize for many the experience of living in the St. Louis philosophate community. George’s cigar-chomping, comically Napoleonic style insured his place in Missouri Province lore sooner rather than later. Yet despite the occasional frustration with him, no one could seriously doubt George’s heartfelt dedication to his work and his loyalty to the young Jesuits he served for over 20 years. George had always had a fascination for the work of firemen and policeman, often scrounging out in the middle of the night to follow their sirens. When he arrived at White House to begin his work as minister and guestmaster, his credentials as a licensed private policeman were embraced enthusiastically. But when he began scrounging around the syvan grounds of the retreat house with a large gun strapped to his hip, a line had to be drawn. Yet even without his gun George found ways to make his authority felt. He could be officious and abrupt at times, never hesitant to let a retreatant know if it had been too long since his last reading at table, because he was fluent in French and resulted in many an unofficial ice-cream social with classmates. George was a Jesuit priest that everyone appreciated — almost revered — by people in Bangor, Maine. For 10 more years and later sprays and picks the apples. He tills the soil, plants and prunes and plants a vegetable garden, weeds, waters, and harvests. He does acres of mowing, trimming the trees, and does minor road repairs with his own “cooked road mix.”

She added that Fr. Roy “is probably the only man in a New York State who drives a tractor garbed in shirt, necktie, and hat.” It was as a result of an accident on a tractor that Greg died.

— Paul T. McCarty SJ

Gregory Roy SJ

Gregory Roy, 86, died in Albany, N.Y., on July 16, 2001. He was born in Newton, Mass., on June 16, 1959 and received an S.T.L. from Saint Louis University in 1961. Following tertianship in Decatur, Ill., Joe was sent to Creighton University for a year to teach English. He pursued graduate studies at the University of Kansas in Lawrence and at Exeter College in England. He received a Ph.D. in English from the University of Kansas and was a member of the Creighton faculty for 26 years (1966-1992). One winter, late in his career at Creighton, Joe fell on the ice and sustained a blow to his head that later affected his memory and balance. He re-assorted body over mind and became a marathon jogger. Problems with his balance, however, eventually forced him to retire from both teaching and running.

In 1992 Joe became pastor of Holy Cross Parish on Beaver Island, situated on northern Lake Michigan between the upper peninsula and the mainland. He loved the location and the people and stayed there until 1996 when health problems forced him to move to the Jesuit Community at St. Camillus. He spent the last years of his life there exploring the solitude some encounter while awaiting death.

— Charlie Baumann SJ

Edward A. Sharp SJ

Edward A. Sharp, SJ (Wisconsin), a kind and gentle man with a very dry sense of humor, Father Edward A. Sharp, 80, died May 19, 2001, of heart failure in his room at the Jesuit community at Creighton University. Born in Milwaukee on Oct. 16, 1920 Ed was a Jesuit for 52 years and a priest for 47 years. Ed graduated from Marquette University High School in Milwaukee in 1938 and immediately entered the Society of Jesus at Florissant, Mo. In 1943 he received his A.B. Continued on Page 18

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in Latin, Greek, and Philosophy from St. Louis University.

With that degree and a strong desire to teach Latin, Ed was sent as a regent to teach mathematics, first at Campion Jesuit High School for three years, then at Regis High School in Denver for one year, and at St. Louis University High School for one year.

Following regency Ed studied theology at St. Mary’s, Kan., was ordained on June 17, 1955, and completed tertianship in Decatur, Ill.

The Society didn’t forget this potential math teacher. He was sent back to St. Louis University to obtain an M.S. in math (1955-56). With that degree Ed taught math at Marquette University High School for one year and then joined the faculty of Creighton University.

At Creighton Ed taught mathematics from 1957 to 1991. In addition, in 1972 he started a computer center to operate mainframe computers for the campus. He served as the first director of the center (1972-82) and taught computer science courses (1982-1990) along with some math. By 1990 a new generation of computers arrived on the scene, and Ed, suffering with a medical condition akin to narcolepsy, decided that it was time to leave the classroom.

From 1991 until his death Ed kept busy in a variety of ways. He offered the daily 6:30 a.m. Mass and counted the Sunday collection at St. John’s Church. He distributed the mail at the Jesuit residence and shopped for candy, fresh fruit and vegetables for the kitchen. He tutored students in math, found time for fishing, and filled in slack periods by photocopying crossword puzzles and articles for a variety of recipients.

A man who never wanted any fuss or fanfare Ed received an award the evening before his death. He was honored for 40 years of participation in the Creighton University bowling league.

— Charlie Baumann SJ

Bishop of world’s most difficult mission dies

Bishop Robert L. Whelan, 89, Bishop Emeritus of Fairbanks, died peacefully on September 15, 2001, at the North Central Care Center in Spokane. He was 70 years a Jesuit and 57 years a priest. Cause of death was a combination of advanced age and Alzheimer’s disease.

Bishop Whelan was born in Wallace, Idaho, in 1912. He began his education at Our Lady of Lourdes Academy in Wallace and finished at Gonzaga Preparatory School in Spokane, from which he entered the Jesuit novitiate at Sheridan, Ore., in 1931. Following studies at Sheridan and Mount St. Michael’s in Spokane, he taught chemistry at Gonzaga Preparatory School in Spokane and at Bellarmine Preparatory School in Tacoma (1938-41). For 19 years he was stationed at the Cathedral of the Nativity in Juneau, Alaska. He was also director of the Newman Apostolate at Alaska Methodist University, chaplain for the Alaska Psychiatric Institute and director of Catholic Charities for the Archdiocese of Anchorage.

In 1957, he began an eleven-year stand as pastor of St. Anthony Parish in Anchorage. Just as his plans for a new church were on the point of completion he was named Coadjutor with the Right of Succession to aging Bishop Francis Gleeson SJ, of Fairbanks on Nov. 29, 1967. What commended him to this honor was his long and dedicated pastoral experience compounded with a notable gentleness, kindness and humility born of a deep spirituality. He was ordained to the episcopacy on Feb. 22, 1968, and became bishop of Fairbanks on Nov. 30 of that year.

“Bishop Whelan was a great missionary bishop and served the diocese which advertises itself as one of the most difficult in the world because of the Arctic conditions with great dedication," said Msgr. John Steiner, vicar general of the Spokane diocese.

This soft-spoken bishop’s loving disposition garnered a wide following of friends. He loved people, ministering to them, serving their spiritual needs, helping them in countless ways. He enjoyed time spent with the priests and people in native villages. His concern for education resulted in the creation of an annual fund-raising activity for the Catholic schools in Fairbanks.

Bishop Whelan scored a notable coup when, at his invitation, Pope John Paul II visited Fairbanks in 1984. This turned out to be a visit by the Pope and President Ronald Reagan at the same time, one day after Michael Kaniecki SJ, was ordained as coadjutor to Whelan. The pope had been scheduled to make a brief stopover in Anchorage in May 1984 on his way from Rome to South Korea, as he did in 1983 after a trip to the Far East.

“The decision to change was a combination of a lesson in geography and the Holy Father’s eagerness to visit as many different cities as possible,” said Archbishop Francis T. Hurley, who has since retired as archbishop of Anchorage.

When Bishop Whelan had invited the pope, “the pope’s staff did not realize at the time that a polar flight is only a few minutes different by way of Fairbanks,” Archbishop Hurley said in a 1984 interview. “I do not know who pointed out the fact, but the lesson in geography was learned quickly.”

The next year Bishop Whelan retired, leaving care of the diocese to Kaniecki.

The diocese Bishop Whelan headed was the largest U.S. diocese in terms of square miles, covering roughly two-thirds of the state. It stretches from the Canadian border on the east to Russian waters on the west and up to Barrow, the northernmost city in the United States. Pope Pius XI once called it the world’s most difficult mission.

Bishop Whelan’s retirement was filled with activity: involvement with the community and managing a House of Prayer with programs of retreats, meetings, and workshops. The final six years of his life were a slow, sad descent into the darkness of Alzheimer’s disease. He was taken to the Regis Community in Spokane, finally to the North Central Care Center, where death claimed him. After a Mass, in Jesuit House at Gonzaga his remains were taken to his beloved Fairbanks for a fitting funeral and burial.

(Obituary combines material from Fr. Neil R. Meany SJ and Catholic News Service)

November Annual Meeting of AAR/SBL in Denver. The inability to attend the convention will not harm a person’s candidacy for this position. Candidates should send a letter of application, curriculum vitae, transcripts and three letters of recommendation to the chair of the search committee David Stagaman, SJ, Chair, Search Committee, Jesuit School of Theology at Berkeley, 1735 LeRoy Avenue, Berkeley, CA 94709-1193, Tel: 510-549-5030; FAX: 510-841-8536; mailto:dstagama@jstb.edu Other members of the search committee include Sandra Schneiders, I.H.M., and James Bretzke, S.J.

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MEMORIALS

Jesuit High School

Mamers, I.H.M. and James Bretzke, S.J.

POSITIONS/JOBS

New Testament Studies
Jesuit School of Theology
Berkeley, California

JSTB <http://www.jstb.edu> invites applications for a tenure track position in New Testament Studies (open rank) beginning in the fall semester of 2002. Candidates should have completed a doctoral degree in New Testament; expertise in the syntopic gospels and the Pauline corpus would be especially valued. The demonstration of secondary, interdisciplinary interests in either spirituality or the social sciences is desirable. The position includes teaching at the Masters (M.Div., M.A., M.T.S.), Advanced Masters (Th.M., S.T.L.) and Doctoral levels (Ph.D., Th.D. and S.T.D.) in the Graduate Theological Union, an ecumenical consortium (<http://www.gtu.edu>), and at JSTB. The candidate should be theologically trained and interested in the pastoral implications of his or her work in preparing Roman Catholic ministry students; hence, candidates should be Roman Catholic. Women, minority candidates, and those with interests in multi-cultural issues are encouraged to apply. The deadline for the application is December 10, 2001. Preliminary interviews will take place at the
Organizing is putting the Good News into practice

By Joseph E. Mulligan SJ

For many Christians in the U.S., organizing in one form or another has been a practical way to proclaim and do the Good News. When people reclaim a sense of their own dignity and an awareness of their rights, and then see that together they can work for change, hope dawns.

“Don’t mourn, organize” has been an important slogan not only in labor organizing but in bringing together other groups as well. “Si se puede” or “yes, it can be done,” has inspired farm workers to organize unions. “We shall overcome” is sung often among the poor of Latin America.

What is needed at the inception of this process is that one person or a group must encourage and enable others to feel their own dignity and their rights, to chant “I am somebody” in Rev. Jesse Jackson’s words. Pastoral ministers have discovered that they can be very effective in initiating this process.

Father Jack Egan of Chicago was a striking example of this kind of ministry. A woman “lured to Young Christian Students by seminar in Jack Egan” said, “He was an artist at listening.” He had the knack of “focusing on the person in front of him as, at that moment, the most important person in the world” (An Alley in Chicago: The Ministry of a City Priest by Margey Frisbie (Kansas City, Mo., Sheed & Ward, 1991), p. 30). He said that priests should “put ourselves at the disposal of lay people.”

At the University of Chicago Egan learned non-directive counseling from Carl Rogers, based on the concept that “people change from within, at their own pace, when they are fully respected, not when they are ordered or advised, however kindly, to change.”

This psychological principle fit with Jack’s guiding theological principle: the equal dignity and importance of all the members of the Body of Christ. Rogers said, “He had a flattering trust in the personal dignity and rights of all who came to him for counseling and a readiness to accept anyone who felt like an outcast as an outflanker, outdistancer, outshiner, outsmarted. Each person listened to his pitch felt it beamend directly at him or her. Aware that they were that Jack’s contacts and zealots ranged from the Atlantic to the Pacific, each of them construed his or her intimate personal relationship with Jack Egan as unique” (Ibid., p. 238).

Egan encouraged the poor as well as the middle class to live up to their dignity. “The dignity of every human person, which Dr. Martin Luther King spoke about, is in the Gospel. Every single solitary individual is of infinite worth,” Jack insisted (Ibid., p. 47).

Egan developed a very close personal and working relationship with organizer Saul Alinsky. When Egan asked Alinsky how he got into community organizing, he answered: “Jack, I hate to see people pushed around.” Egan brought “his spiritual conviction of every person’s worth to Alinek’s skill at creating a setting in which victimized people could experience and express their self with power and dignity” (Ibid., p. 78).

In the early ’60s, as head of the archdiocesan Office of Urban Affairs, Jack helped many people get involved in community organizing. In a discussion with other women newly involved, one young sister said with joy: “It has really been something I have gone from a community where our motto is, ‘Oh my Jesus, all for thee’ to this community where the motto is, ‘We don’t take no shit from no one.’

“Somehow that remark captured the reality of the city,” says author Frisbie. “So long as that Sister, and hundreds like her, quietly plied flash cards before first graders, they were no threat to the status quo. Once they confronted the trauma their first-graders faced on the streets, the Sisters menaced the city’s tranquility as surely as Martin Luther King, Jr., disturbed the peace of the racists in the South. For what those Sisters were trying to do was empower the powerless of the city” (Ibid., p. 137).

(Father Mulligan [DET] works in Nicaragua with Christian base communities and the disabled.)

New Books

Have You Heard the Good News? Reflections on the Sunday Gospels, Cycle A

Edward T. Dowling SJ

Alba House, Staten Island, NY, 2001

180 pp., $12.95 paper
ISBN 0-8189-0899-8

A collection of homilies to aid in better Scripture preparation. Fr. Dowling is professor of economics at Fordham University. He has spent the past 30 years preaching each weekend in parishes in the New York archdiocese and Rockville Centre diocese.

Psychology and American Catholicism: From Confession to Therapy?

C. Kevin Gillespie SJ


214 pp., $24.95 cloth

Fr. Gillespie surveys the relationship between American Catholicism and the study of psychology during the 20th century. He is assistant professor of pastoral counseling at Loyola College in Maryland.

A Guide to Jesuit Archives

Thomas M. McCooq SJ

Institute of Jesuit Sources, St. Louis, 2001

179 pp., $18.95 paper

A list of the location, historical background, conditions of use, acquisitions policies, and a description of the nature and extent of archival material in Jesuit archives around the world. Fr. McCooq is archival for the British province and director of the Biblioteca Series for the Jesuit Historical Institute in Rome.

Positions/JOBS

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Principal

Nativity Preparatory School

Boston, MA

Nativity Prep seeks a principal. Sponsored by the Jesuits of New England, Nativity Prep (grades 5-8) provides a quality tuition-free education to 65 boys of all faiths from low-income families. Now in its 12th year, NP is the second oldest of the Nativity-model schools. Its graduates attend private and independent secondary schools throughout New England. The Principal reports to the Executive Director. Together, they collaborate in the administration of the school. The Principal is responsible for the school’s academic program, its faculty and students. A job description is available at http://www.nativityboston.org. Duties to be assumed in July 2002. Candidates should possess appropriate teaching/administrative experience. Submit a detailed resume with contact information for references, salary requirements and a personal statement of interest by December 1, 2001 to: Rev. William Campbell, S.J., Nativity Prep, 30 Raynor Circle, Roxbury, MA 02120.

Publications Associate

U.S. Jesuit Conference

Washington, DC

U.S. Jesuit Conference has a position open for Publications and Communications Associate. The associate collaborates in the editorial process of print and web publications for all departments of the Jesuit Conference including the publication of the National Jesuit News (six annual 20 pp. tabloid size). Reporting skills, some knowledge of the printing business, Macintosh computers, QuarkXPress, and HTML are necessary. Send resume to, or for more information contact, Fr. Tom Widner SJ, U.S. Jesuit Conference, 1616 P St. N.W., Suite 300, Washington, D.C. 20006, 262-462- 0400, e-mail: twidner@jesuit.org
Sharing the shelling on a holy feast of faith and light

By Donald J. Moore SJ

On Sunday May 6, I passed through the Bethlehem checkpoint with relative ease on my way to the suburb of Al Khader to celebrate the annual Orthodox feast of Al Khader (St. George). The feast usually attracts large crowds of Palestinians, both Christian and Muslim. This would be my first experience of it.

I had received an invitation for the celebration many weeks earlier from friends in Beit Jala, and I was looking forward to it.

I arrived first at Bethlehem University to sounds of heavy automatic gunfire. Fierce gun battles had erupted from the area of Beit Jala. It was clear that the festivities for Al Khader would have to be cancelled.

There was the added sound of heavy shelling as Israeli tanks moved into action. What was their target? These are all residential areas, one of the last few strong-holds of Christian Palestinians in the Holy Land. Everything seemed so surreal. Before leaving the campus I called the Mukarker family to ask their advice about coming. I was relieved they said to come.

The gatekeeper at the university campus warned against going to Beit Jala. The hospital was already “full of wounded,” and the fighting was especially heavy. Despite the warning, I drove over to Beit Jala without any incident, but when I arrived, it was obvious from Faten Mukarker’s greeting that something was wrong.

Her cousin’s youngest child, a boy of five who was looked upon as “God’s gift” after seven older sisters, had been severely wounded in his arm. He was out walking with his mother when he was struck by shrapnel. The family awaited further news.

We went to the services at St. Nicholas Orthodox Church in Beit Jala. Faten was informed erroneously that the youngster’s arm was almost severed. Now she had to inform her mother who was in the church — not an easy task, since the boy was her favorite. [The arm has since been amputated.]

After Mass we visited the church basement, St. Nicholas had reputedly lived in an ancient cell there. The remains of an ancient altar dedicated to him also exists. We joined a few parishioners for coffee in the social hall across from the church. Most had gone directly home because of the shelling. But it did not halt this simple gesture of Palestinian hospitality.

After coffee we walked back home. The firing grew heavier (and louder) at times. Monica, the Mukarkers, 10-year old daughter, was visibly frightened. She jumped at the explosive sounds. My heart went out to her; life was not far in her regard. She showed us her drawings, all based on the recent violence. She then drew a special one for me, also based on the fighting, which showed the sun weeping, and a body being carried for burial, and Monica’s face at the window of their home, and she too was weeping.

This clearly dominates her thinking and that of so many youngsters in Palestinian villages. How to help them? As the shelling grew more intense, we linked our hands in quiet prayer. Then we moved the dinner table a bit further away from the windows lest we or the food get splattered with glass shards, should a shell come too close. (All of this was done in good humor, or at least with as much humor as the tragic situation would allow.) Theologically I would argue that humor is a corollary to our faith in the risen Christ, and it was in that spirit that we shared a meal together.

After lunch we watched more of the TV news, which showed Beit Jala “live.” We could hear the shelling coming from outside as well as from the TV. I felt so badly for those targeted by these shells.

Faten pointed to several houses severely damaged or burning from the shelling, one a home finished just five months ago, representing the life-savings of a family. There were gruesome news photos also from the hospital in Beit Jala — one corpse with half his head blown away, and a young girl, still in her school uniform who lost her right eye to shrapnel (the number of eye injuries among the Palestinians during this Intifada is enormous). Then there was a gap when the Mukarkers recognized on TV another relative being wheeled into the hospital among the wounded.

I looked at all of this and listened to the shelling and knew that it is Israel that says: “Stop the violence!” as though the Palestinians were the major perpetrators of violence in this tragedy. And the world seems to agree with Israel. If the “world” could only spend such a day in Beit Jala.

Yes, the violence should be stopped. Yes, the Palestinians can do much more to stop it. And if they would, their cause would be immeasurably improved.

Yes, it is hard for both sides of the conflict to resist the urge to retaliate. But if the Palestinians could stop the violence and replace it with non-violent protests against the injustices of the occupation, and with the support of a strong contingent of internationals and whatever Israeli activists who could join them, their cause would be greatly enhanced.

And if concerned Israelis could broaden their non-violent protests against their government’s abuses of military power in responding to Palestinian actions of a violent nature, perhaps there could be a gradual amalgamation of the forces of non-violence. Is that too much to hope for? There are enough lost lives, and arms, and eyes.

Palestinians want to prove to the world the righteousness of their cause. I am convinced that the best way to do this is by non-violent strategies — not by passively accepting the abuses of the occupation, but by actively demonstrating against them. And Israel wants and deserves security. But security in the Middle East is not going to come through shellings, snipers, rockets and tanks.

The Sunday celebration coincided with our Latin rite’s Sunday of the Good Shepherd. As I celebrated the liturgy back at the Pontifical Biblical Institute that same evening, I realized once again how apt the readings were for the events of the day, addressing us in the situation in which we found ourselves.

“Though your people walk in the valley of darkness, no evil should they fear, for they follow in faith the call of the shepherd.”

There are many valleys of deep darkness through which we must all walk (especially the Christians of this Holy Land). But let us do it fearlessly, for the Lord, our shepherd, is with us, calling us to witness God’s love and care and compassion in our world here and now. “I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.” We are called to bring God’s healing and wholeness to our world, to this Holy Land, and that implies working for peace and reconciliation. And finally the readings remind us that the Lamb “will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes.”

Let this be our hope as we continue to walk through the valleys of darkness.

(Fr. Moore is professor of theology at Fordham University. During the second semester he is director of interfaith relations at the Pontifical Biblical Institute in Jerusalem.)