Education, dialogue urged in sex abuse crisis

By Julie Bourbon

For eight years, since founding the Christian Institute for the Study of Human Sexuality, Fr. Jim Gill (CFN) has been urging the Church to come to terms with its own sexuality. That is, to recognize that as humans are inherently sexual beings, so too are priests and religious, and they should be educated as such.

The institute, housed at The Catholic Theological Union in Chicago, is internationally known. Men and women, Catholic and not, religious and lay, educators and students, come to participate in the month-long program, with access to thousands of volumes—books, journals, films—related to human sexuality and the study thereof. They role-play, they discuss specific cases, they have a tutor to guide them. They take seminars on psychological and social development, morality, spirituality, pathology and biology. Twenty students each month come from around the world to study. Except from the United States.

"The disappointment to me has been that more Jesuits and more Americans [have not taken part]," said Gill. "They don't know how much there is to learn about sexual matters."

But as the American Church enters the second half of a year in which it remains gripped by crisis and scandal, it is learning that fact the hard way. Within the Society of Jesus, Gill and his peers are conducting research and educational efforts aimed not only at responding to instances of sex abuse but at addressing underlying cultural issues.

"Many of these problems I think could have been head-\-off with a little bit of good help in seminaries," said Gill, who moved his program from Harvard to St. Luke Institute in Maryland to Chicago. No Jesuit college or university had the space or the expert faculty to house it on its campus, and students were wary of studying on the grounds of the Maryland psychiatric facility. Gill was previously a senior psychiatrist at the Institute of Living in Hartford, Conn.

In his years spent working as a psychiatrist, Gill has encountered many priests—both offenders and non-offenders—who admit to having had questions about their sexuality while in the seminary. But many were reluctant to address their concerns with superiors because "they were afraid of being tossed out and they had doubts about whether the faculty had the ability to communicate about sexual issues," he said. "The people working in formation programs need a special preparation for their work. Good will and talent aren't enough."

In conversations with several Jesuits working in psychology, psychiatry and pastoral counseling, a consensus emerges that the realities of the United States' sexually-charged culture must be factored into the Society's assessment and formation process, and into Catholic seminaries generally, if the Church is to proactively deal with the phenomenon of sex offender priests.

"Regardless of where we stand on the theological meaning of sexuality, if we can't have dialogue, we have no chance of combating this problem," said Fr. Gerard McGlone (MAR), a clinical and research fellow at John Hopkins University, School of Medicine, Department of Psychiatry and Behavioral Sciences.

McGlone has conducted extensive doctoral research on sexually offending and non-offending Catholic priests and is presently working on a 15-year recidivism study of sex sexually offending priests. What he found in his doctoral research was quite surprising.

"Priests do look different psychologically in some ways," he said, differences that are in some part due to their training in philosophy and theology. "They see things differently. In the standard scoring system, they look quite sick and pathological, but they're not."

The problem, according to McGlone and Fr. Jeff Baerwald (MAR), assistant professor of psychology at Loyola College in Baltimore, is that standard psychological assessment tests are geared to evaluate the norm. The Rorschach Inkblot Method, the Millon Multiaxial Personality Inventory (MCMI-II or MCMI-III) and other tests are adminis- tered to evaluate the test-taker's cognitive functioning (IQ), their aptitude (scholastic ability) and their psychological state (personality functioning). Results are interpreted by psychologists, who produce a profile of the individual. All Jesuits are required to go through this testing.

"If you think of pathology as that which violates the norm, then religious life violates the norm, the statistical norm," said Baerwald. For example, altruism. "People drawn to religious life tend to be highly idealistic, individuals who are not 'me first.' They're looking for the good of the other. Seminarians have a certain amount of flexibility. They'll look at things other ways. They see reality differently, more flexibly."

While aberrations from the norm can be a red flag indicator that an individual is troubled, the system is flawed in its application to those in religious life.

"We might be seeing pathology that isn't there and missing pathology that is there," said McGlone, who advocates for continued research and the development of a new interpretive norm. "We in the priesthood need to be doing research that nobody else is willing to do."

Both Baerwald and McGlone, who are collaborating on a proposed multi-disciplinary assessment center at Loyola College for men and women in religious life, have frustrations about how the bishops have greeted their efforts to collect data about men in religious life.

"The bishops have been reluctant to allow psychologists to collect data to create a database," Baerwald said. "And nobody is collecting data on what does a normal priest look like? The only time any other assessment is
Sex abuse crisis

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done is when an individual is in crisis, be it pedophilia or depression. We have to talk about the palliative nature of (psychological) testing. I would like to see a standardized battery of tests being given" within the Society, he said.

To that end, the Society has fared better in their estimation than have the American dioceses.

The profound difference is the way in which the Society has supported research. They've put their money where their mouth is, and supplied men and resources to be scientists and clinicians, McGline said. "It's incredibly frustrating. The Catholic cardinals and bishops have abandoned the Catholic tradition of reason. They're being reactive not proactive. We would not be in this predicament if the current hierarchy reacted not proactive. We would not be in this predicament if the current hierarchy had listened to their peers."

In 1985, the late Fr. Michael Peterson, former president of SLU, Luke Institute, Fr. Thomas Doyle, a canon lawyer at the staff of the Papal Nuncio, and Raymond Mouton, a lawyer involved in the watershed Gaulex same sex abuse case in the Lafayette Diocese of Louisiana, drafted a resource paper called "The Problem of Sexual Molestation by Roman Catholic Clergy: Meeting the Problem in a Comprehensive and Responsible Manner." The report proposed a strategic response to the emerging crisis. It was submitted to diocesan bishops nationwide. At the same time, the National Conference of Catholic Bishops met in executive session and recommended that individual dioceses develop their own plans for dealing with sexual abuse charges. Certainly in hindsight we may easily conclude that many of the bishops had in 1985 made a gross underestimation of the seriousness and pervasiveness of the problem of clerical sexual abuse and often were not prepared to address the complaints of the victims," said Fr. Kevin Gillespie (MAR), a professor of pastoral counseling at Loyola College. "This lack of a concerted and comprehensive plan, as seen in the cases that occurred in the Archdiocese of Boston and elsewhere, has in hindsight led to the impression that the Church leaders engaged in cover up or at best systematic naiveté and incompetence."

Gillespie and others point to evolving social science as a factor in the Church's varied responses to sex abuse by priests. It is now generally understood that pedophilia, or sexual attraction to pre-pubescent children, is a pathology that can be controlled but cannot be cured. Ephebophilia, or sexual attraction to adolescents, accounts for the majority of clerical sex abuse cases and is treatable.

"Twenty years ago, psychologists thought childhood pure pedophilia, then 15 years ago they changed their minds," Gillespie said. "Between 1985 and 1992, they [the bishops] were warned."

They were also given a heads up in the late 1980s, when the Canadian Catholic Church experienced its own crucible. Fr. Allan Loftus (MAR), the former executive director of Southdown, one of the largest psychiatric treatment centers in the world in Ontario, Canada, was a consultant to the Canadian Conference of Catholic Bishops and a member of the working group that produced the 1992 statement "From Pain to Hope." The document has become a model of proactive response.

"They [the bishops] took it seriously and responded very quickly," said Loftus. Tapes and booklets for dealing with sexual abuse were sent to parishes throughout Canada, and panels were formed to evaluate allegations as they occurred. In addition to a more organized, proactive, episcopal response, Loftus believes a more organized, proac- tive episcopal response. Loftus believes a cultural shift is necessary to help the U.S. Church deal with the problem of sexual abuse. "They moved very quickly from puritanism to pornography. There is very little reflection. Our whole culture is still frightened of sexuality," he said. "Added to that, the Church has been conscious in its inability to talk about meaningful sexuality in people's lives. We talk about prohibitions -- no contraception, no homosexuality. I think people are shocked that priests are even involved in sexuality at all."

"In most courses of seminary education, it's just appalling. Nothing is said about sexual education. It's taught in week-end workshops," said Loftus. "We're still frightened of psychosexual growth and maturity."

While administering a carefully

Points to Consider

Father Charlie Shelton (MIS), professor of psychology at Regis University, suggests that Jesuits reflect on the following questions during this difficult time.

Take some time and reflect on why I "relish" being a Jesuit. How do I get my needs met in healthy ways? Would I describe my needs as healthy ones?

What "hope" can I find in this negative coverage of the Church and priesthood? Human beings are meaning makers and an attribute of this quality is to find good even in horrible situations. Witness the emergence of firemen as heroes after the September 11th tragedy.

Rediscover Jesuit friendship. What does it mean to be a Jesuit friend? To support one another as Jesuit friends? There must be a "moral flavor" to Jesuit friendship that is conscious and intentional. Examine your Jesuit friendships to see if this is true. Friendship that does not sensitize both friends' consciences is a friendship in need of something.

Take some selected passages from Corinthians or Hebrews that have as their theme "weakness." How do I relate weakness to my priesthood, "for when I am weak, then I am strong." Am I weak enough to admit my faults and enter into the sufferings of others?

Can I take the anger, disappointment, hurt, fear, etc. that I experience from this current scandal, hold them in my mind and offer them to the Lord? Can I tolerate so many negative experiences? How does the Lord lead and help me when I am discouraged and I trust in his love?

How does this crisis make you feel and experience your priesthood or being a Jesuit in a way that is more "human?"

Are you comfortable with combining the words "humility" and "role model" so that you live life as, simply, a humble role model? What does this mean "practical- ly speaking" for you in your ministry?

How do you view and still love the Church, even in the face of the current crisis?

It is most likely that you can pray for the victims, but can you pray also for the priests who abuse as well as those who take advantage of the situation and exces- sively take joy in or sully the priesthood or the Church?

We like to create or make our own crosses rather than be given a cross the Lord sends our way. What has this cross of this crisis or scandal done for me spiritually? emotionally? Intellectually? How has it been a positive experience for me?

What can I do personally or what can we do communally to "reform" this scandal?

The word "Father" captures themes of protection, guidance, safety, help, trust, etc. What does this current crisis do to these notions of being viewed by the Catholic populace as "Father?"

Can I identify and feel such empathy for the victims of abusing priests that it widens my perspective to have empathy for other victims, e.g., the poor, the those unjustly treated, those persecuted?

How does this scandal open me (us) to ponder further the call that the Church is the "People of God?"

How does this crisis enable me to embrace more wholly the truth that the people I minister to do more for me than I could ever do for them?

How can I, in a humble act of grace, pray to realize and gain insight into the gratitude this crisis might lead to?"
The Missouri Province has filed suit against the St. Stanislaus Historical Museum Society, Inc. over ownership of the Museum of the Western Jesuit Missions collection, housed in the Rock Building in Hazelwood. The province had been planning to move the collection from its longtime home to the new Saint Louis University Museum in O’Donnell Hall, where it would occupy the entire third floor of the building.

Graves from the oldest portion of the cemetery would also be moved to the Jesuit plot at Calvary Cemetery in St. Louis. Other graves have already been moved; the museum society also objects to any further change to the cemetery grounds. The suit is pending.

“The Society of Jesus has filed suit to assert ownership of the collection,” said Fr. Frank Reale (MIS), provincial.

“The Society has never given up ownership.”

The museum society was established in the late 1970s, Reale said, to support museum programs. Since that time, group members have assumed responsibility for giving tours and for some care of the collection. The Missouri Province has paid all utilities for the building, as well as insurance for the building and the collection.

The collection contains historical pieces of art and Jesuit memorabilia. The oldest piece in the collection is a Flemish woodcarving of Mary and two angels, which dates from circa 1690. Other pieces include gold and silver church vessels, antique American furniture, Navajo rugs and paintings, and Fr. Peter De Smet’s cassock and jacket. The building itself is historically significant, built in 1840 of three-foot limestone blocks carved from the cliffs of the Missouri River.

Reale said that the move to SLU would provide climate control for fragile museum pieces, as well as improved security and greater public access. The estimate for bringing the Rock Building up to modern standards is about $2 million.

The Rock Building at St. Stanislaus Seminary in Florissant was the heart of the longest-running Jesuit novitiate in the United States (1823-1971). In 1972, the province sold the 1,000-acre grounds to the United Pentecostal Church, keeping a five-acre portion that included the three-story limestone building and the oldest part of the Jesuit cemetery with the understanding that it would remain within the Society as long as it was used as an historical site or cemetery.

When, and if, the collection and cemetery are moved, the entire grounds, including the Rock Building, would become the property of the Pentecostal Church, which currently uses the site as the Gateway College of Evangelism.
Some ex-Jesuits have never left the Society

By Raymond A. Schröth SJ

Two recent books — Peter McDonough and Eugene Bianchi's "Passionate Uncertainty" and Robert Kaiser's "Clerical Error" — seem to have some of Ours on edge. Two tentative "Passionate Uncertainty" in NJN; on "Clerical Error" I’d like to add another perspective.

Some Catholic media commentators have been asked to give some reporters 10-minute crash courses in Catholicism. Such shoddy research is likely to yield little understanding and much that is false. Catholics seem angrier with bishops, however, for their secrecy and their cover-up, not for practicing confidentiality. Some priests are criminals and it is hard for us to accept this. But it is even harder to imagine that Church leadership would not first consider victims, especially children.

It is evident that some Church leaders have regretted their responsibilities to lawyers and to public relations experts. While the advice of counsel is important, the failure to make decisions for the Church based on moral and Christian values has moved the U.S. Church to near disaster. Reactions seem to be self-protective. That makes even less sense to a faithful who are taught the other-centeredness of Christ.

Many accusations are just. The current climate, however, opens the door to anyone with a gripe against this or that priest. There is no defense against accusations. Only careful investigation on the part of competent religious and civil authorities can determine their truth or falsehood. An accusation is not a judgment of guilt or should not be.

What this crisis has uncovered is the weakness in our understanding of the Church itself. Archbishop Harry Flynn wrote in America (4/22), "It is clear that the church is facing an opportunity to renew its relationship with its people, to restore trust and to strengthen its commitment to the faithful." Toward the end of his article, he writes, "We are all one in the body of Christ."

Archbishop Flynn's words are moving and helpful for the most part. But they also reveal part of the problem. The language is wrong.

The first statement describes the true nature of the relationship of bishops, priests, and faithful. But when he writes of the church strengthening "its commitment to the faithful," of whom is he speaking? If "the faithful" are only the laity, if the archbishop does not regard "the church" as including the laity, then nothing will change. All of us — bishops, priests, laity — require a renewal of our relationships with one another, require the restoration of trust, and require a strengthening of our commitment to one another.

I don’t believe Archbishop Flynn is trying to be condescending, but the words can be misread. Does he mean that bishops must renew their relationship with the laity, restore the trust of the laity in bishops, and strengthen the commitment of bishops to the faithful? If so, then the divisions that are deepening in the Church will continue to widen.

Each of us fulfills a distinct role in the Church, but we are all one in the body of Christ. When Archbishop Flynn says the Church has the opportunity to renew relationships, to restore trust and to strengthen commitment, he must mean to all its members. If members of the hierarchy regard themselves as above that membership or different from other members, if the laity regard themselves as needing to be led by the hierarchy, renewal, trust and commitment — those things making the most sense — will never come to be.

In the Synoptic Gospels, Jesus amazes the crowds who recognize the authority with which he speaks (Mt 7:28: "Lo, I have a name and a face."). When he speaks, he makes sense to those who listen. Only by addressing the reality of people's lives can a leader have the kind of influence that Jesus does.

It seems as though the authority of the hierarchy of the U.S. Catholic Church is not making much sense to the Church's faithful these days. That some members of the hierarchy protected and shielded around clergy who committed crimes and sins angers the faithful. That bishops would protect these clergy and remain seemingly indifferent to victims makes little sense.

But a media that covers these matters yet remains ignorant of the workings of faith — not to mention Church structure — also makes anger. This media often makes little sense to people. It refuses to understand or learn about the faith of people. Reporting is often inaccurate as a result.

Some Catholic media commentators have been asked to give some reporters 10-minute crash courses in Catholicism. Such shoddy research is likely to yield little understanding and much that is false. Catholics seem angrier with bishops, however, for their secrecy and their cover-up, not for practicing confidentiality. Some priests are criminals and it is hard for us to accept this. But it is even harder to imagine that Church leadership would not first consider victims.
Coming to a New Awareness of Grace in the World

By Fr. Tim Lankenau SJ

Let me tell you a story. It is about searching for God. The main character is a hummingbird.

My story begins on an early spring hike in the Berkeley Hills. Generally every Saturday I escape "Holy Hill" to explore the open space preserves and wildlife refuges of the East Bay. The solitude provides an opportunity to bird watch or hike at my own pace. Yet, I am never really alone. I have my thoughts and the outdoors to keep me company. Removed from the duties and distractions of daily life, I entertain whatever comes to mind — theology studies, natural history, events of the day.

A male Anna's hummingbird was perched atop a small oak just 25 feet away. Though quite common in the Bay Area, most sightings are fleeting and frustrating. Those I observed this morning were at a distance, in poor light, or vegetation had obstructed the best view.

But now the most wonderful marriage of sunlight and position captured his bejeweled head and throat against the gray-green backdrop. Dipped by the creator in crimson glint, it radiated a fiery luminosity so sparkling, so alluring, that the bees were ablate or the hive guard it would not have mated. I was held in the throne of wonder and did not want it to let me free.

However, brief our encounter, it somehow changes me. I feel enriched and enlightened, permeated with a kind of youthful innocence that unconsciously sees the natural world not as a placid thing but as a promise of adventure and delight. The hillides erupt in explosions of colors and textures, voices and articulations, relationships and interconections. All of creation groans, the living and the inanimate. Give us treasured, plucked like the best present under the Christmas tree, to be explored, smelled, assuaged, plucked like the best present under the Christmas tree, to be explored, smelled, assuaged, for we are in our deepest awareness of grace at work in the world.

As I come down the mountain my attention returns to the Christmas tree, to be explored, smelled, assuaged, plucked like the best present under the Christmas tree, to be explored, smelled, assuaged, for we are in our deepest awareness of grace at work in the world.
As he nears the end of his first year as Secretary for Pastoral Ministries at the Jesuit Conference, Fr. David Haschka (WIS) sees his tenure as an opportunity to focus on mission, values and planning. Haschka plans to travel and ask questions so as to come to a greater understanding of the role of Jesuits in dioceses and the role of retreat ministries within the Society. One of the primary questions, he said, will be: “How do we apply our stated apostolic goals and ministries to these ministries - parishes and the Spiritual Exercises?”

The 34th General Congregation Document 19 on Parish Ministry Today, with its commitment to pastoral ministry, will be a model for Haschka in examining and promoting the Jesuit contribution to parish life. “What are we doing and how can we do that better?” he asked. He plans to work closely with provincial assistants to develop a common vision.

“What I want to do is become as familiar as I can with those ministries and the interface between our ministries and others,” he said. “What are the issues for parishes in dioceses? What are the issues so we can prepare ourselves as best we can to serve.”

The Spiritual Exercises will be an area of special emphasis, and Haschka envisions visiting retreat centers throughout the Asstancy to learn more about Jesuit missions. “Retreats are one of the staples, one that has the greatest effect on the most people,” he said, remarking that often times women whose husbands are leaving for retreat “I promise I'll send them back to you better than I got them. Men on retreat tell you things they never tell anyone.”

He enjoys giving weekend retreats and plans to continue doing so as often as his schedule allows. “You get to meditate a little grace in there,” Haschka said of the retreat experience, noting that silent and lay retreats continue to be popular among Catholics, even younger ones. “It’s interesting, over all the years, the model that keeps hanging in there is the traditional one. I’m amazed that younger people come to the traditional devotions,” he said. “I’m interested in supporting and paying attention to those ministries.”

Another important area of consideration, Haschka said, is the future of the Society in parish ministry and the role of lay people. “President of Jesuits leading Jesuit parishes is a likely scenario,” Haschka said.

“The incorporation of lay people more intimately into parish ministries already happened on college and university campuses a decade ago.”

The mission of working for justice is one that Haschka sees playing out in parishes through church-based community action groups. “Community action is a passion of mine. At the community level, it’s a way people can exercise their faith,” he said. He would also like to see parishes involved in more interreligious dialogue with Jews, Muslims and other Christians.

“There are three levels of dialogue,” he said. “Official dialogue between leaders, dialogue on the scholarly level and the dialogue of life. People can talk to each other about their experiences in the faith, talk about how faith interacts in their lives.” Haschka acknowledges that, as lay men and women become more involved in parish life and church leadership, the Society is facing the aging of its own members.

“This implies two things,” Haschka said. “There will be fewer men who are able to be pastors for the future, and there will be quite a few retired men who can still contribute to a corporate mission, living in community.”

Haschka was the Wisconsin provincial assistant for pastoral and retreat ministry for two years (1999-2001) prior to becoming Secretary for Pastoral Ministries. Before that, he was the pastor at St. Luke’s Church in St. Paul (1994-99), where he enjoyed the direct contact with congregations that parish life provided him. From 1991-94, Haschka was engaged in campus ministry on non-Catholic campuses in Wisconsin. He was at Marquette University from 1979-91, where he was the director of Campus Ministry from 1983-88 and the Vice President for Religious Affairs from 1988-91. His younger brother Jonathan, also of the Wisconsin Province, works as a missionary in East Africa, in Mwanza, Tanzania.

Haschka hopes to return to pastoring a parish after his stint at the Jesuit Conference, “Parish life really stretches you in every way,” he said. “It can involve a whole lot of different skills. It’s like running a small corporation, a large volunteer organization and a parish community. It’s engaging and exhausting.”

JC board bids adieu to four provincials, approves budgets

By Thomas C. Widner SJ

A very tired group of provincials concluded their spring meeting in St. Louis bidding farewell to four of their number. They worked four days in an atmosphere clouded by the issues of clergy sexual abuse of minors reaving dioceses and religious communities. They wrestled with budgets for several works dependent on the Jesuit Conference board while facing the reality of decreased resources. One provincial - Fr. Richard Baumann (CHG) - was not present for the meeting due to the sudden death of his brother.

Four provincials bade farewell to the board. Fathers James Bradley (NOR), Kenneth Gavin (NYK), Robert Grimm (ORE), and James Stormes (MAR) will be replaced at the fall 2002 meeting. In addition, Father David Naar (CSJ), who attends the board meetings as a guest, also marked his final appearance.

The provincials spent considerable time in executive session discussing issues surrounding clergy sexual abuse of minors. They also spent one morning in a dialogue with Dr. Paul Midden, director of the St. Louis Consultation Center, about the psychological aspects of the crisis.

Much of the business of the spring meeting is given over to financial matters. The provincials approved a clarified policy for distributing international Jesuit scholarships. In approving budgets for the theological center communities, the board also established an ad hoc committee to examine and make a recommendation on a number of issues regarding the budgets. These included community surpluses and contributed services, pension and benefits of Jesuit faculty and staff, reserve fund, deferred maintenance of community properties, ownership of community buildings, an operational review of community business and personnel practices, and retirement arrangements for Jesuits in those communities. Members of the committee will include two provincials, two representatives from the province treasurers and their assistants, and one province formation assistant.

In other business, Father General has approved the board’s acceptance of Fr. Brad Schaeffer (CHG), Jesuit Conference president, as major superior for Jesuit School of Theology at Berkeley. In addition, Father General also approved the board’s request from its winter meeting that a three-year experiment in which Fr. Schaeffer becomes major superior for Weston School of Theology begin this fall.

At the request of the province vocation directors, the board approved setting November 5, the Feast of All Saints and Blessed of the Society, as a National Jesuit Vocation Promotion Day. A letter will be sent to all Jesuits through each province office early in the fall. Fr. Jim Grummer (WIS) received the board’s approval to replace Fr. John Marchand (NOR) on the board executive committee. Ms. Cecilia DeLury also received the board’s approval as a member of the board of directors for JSTB.

A bequest given to the Jesuit Conference for “education of the disadvantaged” was discussed. The board voted to invest this bequest in the JC portfolio with the Maryland province and allow it to grow. At some point in the future, the fund will be used to support a position in minority education efforts.

The provincials also approved two documents relating to higher education. “The Role of the Society of Jesus in the Selection of a President for a U.S. Jesuit College or University” was written jointly with a committee of the A Jesuit College or University” was written jointly with a committee of the AJCU and the JC. “The Characteristics of Jesuit Higher Education” was likewise approved with some minor changes recommended.

The provincials received a report from Fr. John Armstrong (NOR), Secretary for Formation and Secondary Education, regarding Jesuit sponsorship of Nazareth and Cristo Rey styled schools. The well-received report, prepared by Patrick McGrath (CHG), second year novice on long experiment at the JC, will be distributed by each provincial.

The board approved the Jesuit Conference budget, two Social Pastoral Research grants, Eastern Christian fund grants, a subsidy request for America Magazine and a number of other international requests for funds. Other reports were given by the other Secretaries of the Jesuit Conference – Communications, Pastoral Ministries, and Social and International Ministries, including Jesuit Refugee Service.

Later in the week the board convened as members of the board of Jesuit Missions, Inc. This board includes membership by the provincials of the Upper Canada Province and the French Canada Province. They approved a disbursement of funds and moved the election of its officers to the October meeting.

The next Jesuit Conference board meeting will be held in Chicago in October. Father General will attend this meeting.

As part of this year’s budget, the board also made two disbursements. The board approved the Jesuit Conference budget, two Social Pastoral Research grants, Eastern Christian fund grants, a subsidy request for America Magazine and a number of other international requests for funds. Other reports were given by the other Secretaries of the Jesuit Conference – Communications, Pastoral Ministries, and Social and International Ministries, including Jesuit Refugee Service.

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Immigration lawyer serves poor, justice

By Julie Bourbon

It's a busy morning for the staff at Immigration Legal Services in Baltimore. A man needs help bringing a friend from Jamaica. A deaf mother and daughter wish to remain in the U.S., where educational opportunities are better for the teenage girl than back in Eastern Europe. A brother and sister, hard workers, don't want to return to El Salvador, where there is little work to be found.

The office has not held its twice-weekly walk-in clinics for two weeks, in order to catch up with the backlog of work. As the doors reopen this morning, they are busier than ever and the list is cut off at nearly 20 names. Those turned away will come again, probably tomorrow. The waiting area hums with the sounds of foreign accents and small children.

With a staff of three attorneys, three paralegals and an office manager, Immigration Legal Services (ILS) is tucked into the offices of Catholic Charities' Hispanic Apostolate in Baltimore's Upper Fells Point neighborhood. It is one of the most culturally and racially diverse areas in the city. That makeup is reflected in the clients who seek out legal counsel on any given day. Most are Spanish speakers, mainly Salvadorans, but there are also East and West Africans, and some from the Caribbean and South Asia. The staff all speak Spanish and conduct many of their client consultations in that language.

In the heart of this mix works a Jesuit immigration lawyer who came to the Society at age 35, two months after graduating from law school, one month after taking the bar exam. Formerly a city planner, Fr. Mark Horak (MAR), founder of Immigration Legal Services, said this clinic in 1994 and will leave it this summer to work for a year bar exam. Formerly a city planner, Fr. Mark Horak (MAR) will leave it this summer to work for a year. Horak's office is able to win asylum for many clients, most of them will not be able to get residency or a work permit, the very things they most need.

"Immigration to the U.S. doesn't depend on need or desire, it depends on connections, literally, to family members already here or employers who will sponsor you," said Horak. "The sad thing is, and I see this over and over again, people can't understand why the law treats them so unfairly. They just can't understand why the law doesn't protect them. It's a real shock when they experience the disconnect between what's fair and what's legal."

While praising the compassion of Baltimore's immigration judges, Horak is a realist about the system in which they all find themselves. It is largely punitive. He doesn't want to discourage clients, but he resists not to give false hope, either. It's a fine line, and Horak walks it with a calm, respectful demeanor.

If nothing else, clients leave knowing their stories were genuinely heard, that somebody cares.

"I thought it would be really hard and painful," said Patricia Chiriboga-Roby, a part-time attorney who is herself an immigrant from Ecuador. "But it even when we can't help people, they appreciate that you really tried.

To the deaf mother here illegally from Eastern Europe, Horak says, through a sign language translator, that she could consider marrying an American citizen or leaving the country and applying to come back legally. He doesn't tell her that the latter is rarely permitted, at least not without a 10-year moratorium on re-entry. Horak doesn't talk of any of his clients that - it is unlikely that they will attempt that route, anyway. As desperate as their circumstances are here, their circumstances at home are often even more bleak. He knows if they'd had money back home, they might not have come illegally in the first place.

"It is certainly true that the U.S. immigration system favors the educated and wealthy and powerful. They're quite blatant about rejecting the poor and unhealthy and illiterate, and the law makes no apologies about that. The whole point of the law is to punish people for immigration violations," said Horak. "So we try to do the best we can within the limits of the law. My expectations of the system are much lower than they used to be. We just have to work within the reality that's there."

The reality for many of his clients is that, in addition to their immigration woes, they can't read and often don't speak English or Spanish. They may not even know where to go for social services.

So pairing the law clinic with the Hispanic Apostolate has been a fortunate coupling. In the main part of the office, families come for English classes, employment training, pastoral ministry and other services.

The two offices will be officially combined this July. Catholic Charities is hoping to move to a bigger space then, perhaps as much as tripling the 5,000 square feet they've already got, providing services to more people in the community.

The law clinic has already been expanding, recently adding a part-time paralegal on the Eastern Shore who works with clients in detention centers.

"There is a lot of collaboration in terms of the people we see," said Hector Torres, director of the Hispanic Apostolate/Immigration Law Services. "This place seems to be a place where people feel very comfortable. You come here and you don't feel the cultural barriers. It's a welcoming feeling."

Torres has been in his position since January, long enough to see the ebbs and flows between the offices. He worries about Horak's departure at the end of June and what it will mean for the office. "I'm trying to make sure that the transition goes smoothly. Mark has assured me he's only a phone call away," Torres said, laughing.

After eight years, Horak is ready to try his hand at other tasks. Lately he has been feeling the pull to do more pastoral work, which is what he will be doing in Charlotte. But since immigration laws are federal, he can practice in any state. If he so chooses.

"The great thing about this job is we're in contact with the poorest of the poor and we're in a position to help them. That's a great gift," said Horak. "Still, it's time to move on and leave the program with those who can do it just as well."

Horak will also be leaving the new Alberto Hurtado community, formed just this year as part of an effort to increase the Jesuit presence in Baltimore. And although they might be at a loss for Horak, the staff, which gathers every day to share lunch and to talk about what has transpired each morning, will not be at a loss for work.

"We always have more work than we can take," said Zachary Dziedzic (MAR), a second-year regent. Dziedzic is accredited to practice in immigration court, although he is not an attorney. Part of his discernment process will be to determine whether law school is where he is called to be. He has no doubt, though, that the Maryland Province, and the Society in general, benefit from having Jesus involved in immigration law work, be they veteran attorneys like Horak or relative newcomers like himself.

"You might be here in Fells Point, Baltimore, but you're accompanying people all over the world because of the people we come through our door. We witness and accompany people on their journey," said Dziedzic. "My main job is to tell people's story well. If someone comes here seeking asylum, they may have suffered, but regardless of whether they win asylum, someone took the time to witness their journey. What we do here is really about continuing to practice the Gospel. They know their suffering has been witnessed."

"It's an important place to be as a young Jesuit."
IJD sets agenda for international development

By Julie Bourgon

The International Jesuit Network for Development (IJND), formerly Jesuits for Debt Relief and Development (JDRAD), held its executive committee meeting at the Center of Concern in Washington, D.C.

“The problem is not only economic, but social, political, cultural, ethical and religious,” said Eduardo Valencia Vasquez of the Pontifical Catholic University in Quito, Ecuador. Vasquez heads IJND's trade and financial reform working group. “It might take decades to find new models” that can successfully be applied to developing countries.

Finding these new models, as well as the cancellation of debt for highly indebted poor countries (HIPC) is a main concern for IJND, as it should be for the Society, said Fr. Peter Henriot (ZAM) of the Jesuit Centre for Theological Reflection in Lusaka, Zambia. “The number one priority we have to have is cancellation of debt. This network should be communicating that message worldwide,” said Henriot. “I'd like to see the Jesuits take a leading role in this, not just in Latin America, but worldwide, ‘conscientiousize’ Jesuits as a whole on these global issues.”

At the end of the meeting IJND set an agenda for international development which it will pursue during the May 3-5 board meeting at the Center of Concern in Washington, D.C. The agenda includes:

- Follow up activities are being planned.
- The resolution reads in part that Abbott Laboratories should “… request the Board of Directors to develop and implement a policy to provide pharmaceuticals for the prevention and treatment of HIV/AIDS, TB and Malaria in ways that the majority of infected persons in African nations can afford.” Abbott currently provides the drugs at the “no-profit” price of approximately $0.50 per person per year. In contrast, Bristol Meyers Squibb, Merck and Pfizer are working with governments and NGOs in one or more of the seven countries in sub-Saharan Africa with the highest infection rates on the continent and are donating their drugs or are providing them at or below cost.

The resolution continues: “Effective prevention, care and treatment strategies will require increased availability of, and non-discriminatory access to, vaccines, sterile injection equipment, drugs, including anti-retroviral therapy, diagnostics and related technologies, as well as increased research and development.”

Fr. Sáamus O’Gorman (HIB), of the Jesuit Centre for Faith and Justice in Dublin, is head of IJND's debt working group. He said they are working on several issues in particular, including gauging post-Jubilee success. “Where are debt campaigns now? Has the problem been solved?” he asked. “Jubilee had a lot of publicity, as if the problem had been solved. It’s a hard message to deliver, that so little has been done.”

O’Gorman also talked about the HIPC initiative, which has been the major policy stance of the United States and the European Union since 1996. “It has delivered very little,” he said, in the way of debt relief.

The governance group is focusing on three main issues: the nature of citizenship, how to empower groups in society to work together to demand good governance, and global governance. “There is an interconnectedness between international financing and debt, and a close interface between debt and bad governance,” said Fr. Prakash Louis (IDA), director of the Indian Social Institute in New Delhi and head of the governance working group.

JDRAD was initially formed in 1998, after the Naples Congress of Social Apostolate in 1997. It operated out of Dublin until last year, when its communications center was moved to D.C. to the Center of Concern. The name change was sparked, in part, by a desire to be more inclusive of the laity, said Fr. Jim Hug (WIS), director of the CoC.

“Anyone who accepts the Jesuit charism is more than welcome and we’re eager to have them join,” said Hug, who also encouraged increased Jesuit involvement in the group. “It’s got new energy and new vision. It’s got something for Jesuits who are concerned about social justice. We’re definitely a network that treasures its Jesuit foundation but embraces colleagues and institutions in the overall mission to serve faith and promote justice.”

The board will meet again in D.C. in December.

“We encourage the Society to be more aware of these global challenges,” said IJND President Fr. Bernard Lesti-
BOSTON COLLEGE
126th Commencement
Honorary degree recipients: Fr. Robert Bowers, Boston College alumnus, pastor of St. Catherine of Siena parish in Charleston and president of the Chernobyl Children’s Project USA; R. Nicholas Burns, U.S. Ambassador to NATO; Sara Lawrence-Lightfoot, Harvard University professor and chairman of the board for the John D. and Catherine T. MacArthur Foundation; Sister Marie Santry, SND, principal of the nation’s oldest African-American parochial school; theologian and author Fr. John O’Malley, SJ, of the Weston Jesuit School of Theology; and alumna Elizabeth Zwei, executive director of Catholic Charities of Boston.
Speaker: R. Nicholas Burns.

CANISIUS COLLEGE
136th Commencement
Honorary degree recipients: Sue Ling Gin, president of New Management Ltd.; Lilian M. Lewy, Canisius alumna and former university vice president; the Hon. Nancy A. Naples, Erie County comptroller; John W. Rowe, alumnuus, president/CEO of Aetna, Inc.; and Peter and Mary Lou Vogt, Greater Buffalo Press.
Speakers: Sue Ling Gin (graduate) and John W. Rowe (undergraduate).

COLLEGE OF THE HOLY CROSS
156th Commencement
Honorary degree recipients: Dennis Budri, retired chief of the Worcester, MA, Fire Department; Billy Collins, the U.S. Poet Laureate and Holy Cross alumnus; Dr. Pumila Gobodo-Madikizela, clinical psychologist and former member of the Human Rights Violations Committee of the Truth and Reconciliation Commission in South Africa; and the Most Rev. Rembert G. Weakland, OSD, Archbishop of Milwaukee.
Speaker: Billy Collins.

CREIGHTON UNIVERSITY
111th Commencement
No honorary degrees given.
Speaker: Fr. John P. Schlegel, SJ, university president.

FAIRFIELD UNIVERSITY
52nd Commencement
Honorary degree recipients: Fr. George W. Bur, SJ, president of the Gesu School in Philadelphia; Loretta Brennan Glucksman, chairman of The American Ireland Fund; Douglas C. Peritz, Fairmont businessman and Founder of Pierre Toussaint School and Outreach Program for Street Children in Haiti; and John P. Sachs, Ph.D., former trustee of Fairfield University and former president and CEO of Great Lakes Carbon Corporation.
Speaker: Douglas C. Peritz.

FORDHAM UNIVERSITY
157th Commencement
Honorary degree recipient: Gerald M. Levin, AOLT/Time Warner CEO.
Speaker: Gerald M. Levin.

GEORGETOWN UNIVERSITY
203rd Commencement
Honorary degree recipients: Dorothy M. Brown, Georgetown University Provost and professor of history and Associate Dean of Students; and Bethany Marlowe, Director of Residence Life.
Speaker: Patricia A. McGlinn, professor, Trinity College, Washington, DC.

GONZAGA UNIVERSITY
115th Commencement
Honorary degree recipients: Fr. Greg Boyle, SJ; Gonzaga alumna and founder-director of Jobs for a Future and Homeboy Industries; Ernest Sernagor, chairman of the Council of Aliens Tribe of Indians and president of the Affiliated Tribes of the Northwest Indians.
Speaker: Fr. Greg Boyle, SJ.

JOHNN ST. THOMAS UNIVERSITY
153rd Commencement
Honorary degree recipient: William J. Richardson, SJ, professor of philosophy.

LOYOLA UNIVERSITY CHICAGO
132nd Commencement
Honorary degree recipient: Judith A. Mobery Mayotte, former sister of Charity of the Blessed Virgin Mary and board member of the International Rescue Com-
mittee and the Women's Commission for Refugee Women and Children.
Speaker: Eugene Zechmeister, Ph.D., Loyola undergrad psych. program director.

LOYOLA UNIVERSITY, NEW ORLEANS
91st Commencement
No honorary degrees given.
Speaker: Fr. Bernard F. Knoth, SJ, university president.

MARQUETTE UNIVERSITY
121st Commencement
Honorary degree recipients: Faith Received the bestseller Seven Habits of Highly Successful People; Dr. John Eisch, Marquette alumna and professor of chemis-
try at the State University of New York-Binghamton; Marvin and Janet Fishman, supporters of the Hagerty Museum of Art; Margaret O'Brien Steinfels, editor of Com-
monweal Magazine; and Dr. Paul Wehaw, composer of the Naval R.O.T.C. anthem.
Speaker: Stephen Covey.

REGIS UNIVERSITY
134th Commencement
No honorary degrees given.
Speaker: Fr. Michael J. Sheenan, SJ, university president.

ROCKHURST UNIVERSITY
82nd Commencement
No honorary degrees given.

SAINT JOSEPH’S UNIVERSITY
131st Commencement
Honorary degree recipients: Fr. John W. Rowe (undergraduate).

SAINT LOUIS UNIVERSITY
184th Commencement
Honorary degree recipients: Michael W. Duffey, chief executive of Bord Bia, the Irish Food Board; and Dr. Seong Jin Kim, chair-
manship of the Science and Technology of Higher Education’s Educational Opportunity Fund (EOF) Board.
Speaker: Dr. Nicholas R. Rashford, SJ, university president.

SAINT LOUIS UNIVERSITY
184th Commencement
Honorary degree recipients: The Most Reverend Joseph Lee Han-Taeik, SJ, auxiliary bishop of Seoul, Korea; Dr. Alice B. Hayes, president of the University of San Diego and former SLU provost; and Michael F. Shannon, chairman of the board and CEO for Engineered Support Systems, Inc.
Speaker: Dr. Alice B. Hayes.

SAINT PETER’S COLLEGE
111th Commencement
Honorary degree recipients: Dr. Kenneth T. Jackson, the Jacques Barzun Pro-
fessor of History and the Social Sciences at Columbia University; John Murray, St. Peter’s alumnus and former Chair of the Board of Trustees, the Board of Regents and the Capital Campaign Steering Committee; and Sr. Barbara Nesbital, SC, principal of Saint Bridget’s Convent Catholic School.
Speaker: Dr. Kenneth T. Jackson.

SANTA CLARA UNIVERSITY
151th Commencement
Honorary degree recipients: Fr. John W. Donohue, SJ, associate editor of America; Anna Halprin, modern dance innovator; Fr. Thomas J. Reese, SJ, editor of America; and Barbara Zahner, community activist.
Speaker: Morris Dees, co-founder and chief trial counsel of the Southern Poverty Law Center.

SEATTLE UNIVERSITY
84th Commencement
Honorary degree recipients: Dr. Leland H. Hartwell, 2001 recipient of the Nobel Prize in physiology or medicine.
Speaker: Dr. Leland H. Hartwell.

SPRING HILL COLLEGE
172nd Commencement
Honorary degree recipients: Mr.s. Nan Altmayer, Mobile community leader and philanthropist; the Most Reverend William R. Houck, bishop for the diocese of Jackson, M.S.; and Dr. Judy Mayotte, professor and Women’s Chair in Humanistic Studies at Marquette University.
Speaker: Dr. Judy Mayotte.

UNIVERSITY OF DETROIT MERCY
119th Commencement
No honorary degrees given.
Speaker: The Hon. Maura Corrigan, chief justice of the Michi-
gan Supreme Court; Warren L. Lorranger, alumnus, philanthropist and artist; Fr. Ham-
ner J. Muller, SJ, PhD, professor emeritus and historian at the University of Detroit Mercy; and Mary Justine Sabourin, RSM, PhD, educator, scholar, historian and found-
sister of Mercy College of Detroit.
Speaker: The Hon. Maura Corrigan.

UNIVERSITY OF SAN FRANCISCO
143rd Commencement
Honorary degree recipients: Fr. Greg Boyle, SJ, founder-director of Jobs for a Future and Homeboy Industries; Pedro A. Noguera, a champion of social justice and multiculturalism and teacher at Harvard University and UC Berkeley; and Dr. Deb-
orah Tannen, Ph.D., professor of linguistics at Georgetown University.
Speakers: Fr. Greg Boyle, SJ; Pedro A. Noguera; and Dr. Deborah Tannen, Ph.D.

UNIVERSITY OF SCRANTON
114th Commencement
Honorary degree recipients: Avery Cardinal Dulles, SJ; and Lisa Myers, chief con-
gressional correspondent for NBC news.
Speakers: Avery Cardinal Dulles, SJ (graduate); and Lisa Myers (undergradu-
ate).

WHELEN JESUIT UNIVERSITY
48th Commencement
Honorary degree recipients: Bob Wise, governor of West Virginia.
Speaker: Bob Wise.

XAVIER UNIVERSITY
16th Commencement
Honorary degree recipient: Dr. and Mrs. John and Barbara Wilkie, founders of Cincinnati Right to Life.
Speakers: Dr. Harry Winkler, former president of the University of Cincinnati (undergraduate); and Scott Simon, host of National Public Radio’s Weekend Edition Saturday (graduate).

National Jesuit News • June 2002
Fr. Michael Gilson SJ
36, from Walnut Creek, CA, has a BS in biology from Santa Clara University. He taught at St. Ignatius College Prep in San Francisco, where he coached cross country and assisted with the theater program. He has been working in youth ministry and spiritual direction at an Oakland parish and is a big fan of the San Francisco Giants. He returns to teaching high school next fall.

Fr. Paul Mariani SJ,
37, from Montague, MA, has a BS in biology from Harvard and an interest in Chinese history. He taught algebra and Asian studies and coached cross country at Bellarmine Prep in San Jose. He facilitated a Bible study group for students at the Cal Berkeley Newman Center. He has visited China and hopes to do advanced studies in Chinese history and work in China in the future.

Fr. Duc Vu SJ
44 from Vietnam, came to the United States in 1981 and received a bachelor degree in computer science from the University of California Irvine. He taught math at Jesuit High in Sacramento and spent three summers giving Kai retreats to high school students. In his free time, he enjoys jogging, weight lifting, reading, and writing. As a priest, he is interested in serving as a spiritual director for fellow religious.

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Fr. Gilbert Sunghara SJ
40, from Huntington Beach, CA, has a BA in social ecology from the UCI and an MA in architecture from the University of Wisconsin Milwaukee. At Loma High in L.A. he directed a community service program, worked in campus ministry, and taught theology. He designed and coordinated the interior renovation of a church in Oakland and is involved with Jesuit building projects.

Fr. Michael Turnacliff SJ
38, from Sacramento, CA, has a BA in business from the University of Southern California, a BA in Spanish from Gonzaga University, and an MA in counseling from Santa Clara University. He taught Spanish and coached golf at St. Ignatius College Prep in San Francisco and worked in campus ministry at Santa Clara. He loves to play golf and is an avid baseball fan; he is currently working on getting his counseling license.

Fr. Thomas O'Brien SJ
33, from Waverly, NY, with a BA in English from the University of Wisconsin in Madison, is a communications assistant at Jesuit High in Cleveland, OH. He was music director at St. Francis de Sales Parish in Ohio. He will be ordained this summer with his nephew William O'Brien (CHG) and then start working as associate pastor at Holy Rosary/St. John’s in Columbus, Ohio.

Fr. William O’Brien SJ
32, from Hudson, OH, has degrees in English and philosophy from Miami University in Ohio. He studied Spanish in Peru and taught the subject at Brebeuf Prep in Indianapolis. He also did parish ministry in El Paso, TX, and directed retreats in Los Altos, CA. After ordination, he will continue studies at JSTB. He is an avid backpacker, and he took up the saxophone during regency.

Fr. Patrick Rogers SJ
36, from Millersville, MD, with a BA music performance from Towson University, was a teacher of history and communications and assistant tennis coach at Scranton Prep. He was a pastoral counselor for AIDS patients in Florida and was a worker at a leprosy hospital in India. He traveled to China, where he studied the culture and history. Teaching, music, and sports are his passions.
Retreat House on Staten Island. ordination will serve at Mt. Manresa Ignatius Retreat House in NYC and after in India and Ireland. He worked at St. Fordham and has done volunteer work NYC. He founded a tutoring program at history and economics at Regis High in education from St. Joseph's U., taught

38, from Audubon, NJ, with a BA in physics from Texas A&M University and taught physics and physical science at Jesuit High in New Orleans. His other ministry experiences include teaching catechism in parishes, working in nurt-
ing homes, directing family retreats, and giving spiritual direction. His hobbies include astronomy and classical lan-
guages. He is continuing to work towards his graduate degree in physics.

35, from New Orleans, LA, received a BS in physics from St. Joseph's U., taught history and economics at Regis High in NYC. He founded a tutoring program at Fordham and has done volunteer work in India and Ireland. He worked at St. Ignatius Retreat House in NYC and after ordination will serve at Mt. Manresa Retreat House on Staten Island.

33, from Norwood, PA, has a BA in Russian from Boston College and taught clas-
sics and religion at Loyola Blakefield. He was a hospital minister and youth group leader in the Bronx and a prison minis-
ter in Boston. The eldest of eight, he enjoys reading Christian novels and lis-
tening to classical and folk music. He is active in respect-life ministry and will begin studies in Rome this fall.

36, from Santiago, Chile, received a bache-
lor's in mechanical engineering from Catholic University and a master's in the subject from MIT. He taught philosophy at Fairfield U. and was a translator for the Jesuit Dictionary Project. He worked as a support person for JVC in Bridge-
port, CT, and was a catechist at St. Ignatius Church in Brooklyn. He has lived extensively throughout Latin America and would like to teach at a seminary.

47, from Lautoka, Fiji Islands, has a bachelor's in education from the University of South Pacific and his master's in education administration from Gonzaga U. He helped Catholic schools in Micronesia become accredited; he also served as a support person for JVC in Bridgeport, CT, and was a catechist at St. Ignatius Church in Brooklyn. He has lived extensively throughout Latin America and would like to teach at a seminary.

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**OREGON**

- Frs. Paul Cochran and Steve Hess pronounced their final vows this spring — Paul in St. Mary's Alaska, and Steve at Seattle University. Paul serves Yup'ik communities on the west coast of Alaska, and Steve will begin a doctoral program in educational administration at Boston College this fall.

- In March, Fr. Norm Pepin, who ministers to the native people of the Lower Kootenai, attended the Pittsburg Church Chorale performance of his musical drama Hadassah, which recounts the Biblical story of Esther. Now Norm is working on a requiem, commissioned by a choral director from Delta Junction, Alaska.

- Fr. Joseph Retzel, pastor on the Belknap Reservation in central Montana, was thrilled recently to see and hear spring's first robin and meadowlark! Joe says: “Come take a look for yourselves! Good location to consider as a retreat place. Guest room, quiet, lots of room for walking. All with no commitments expected.”

- Fr. Pat Twowy was recently invited to a gathering of the Coast Salish Peoples about environmental issues that affect their lives and their lands. The Coast Salish live all the way up the east side of Puget Sound into the Georgia Basin in Canada. Pat said: “There is a growing sense of an identity of these Peoples that knows no national boundaries.”

- Fr. Dan Powers, who ministers to the native peoples of Northern Montana, was thrilled with a return visit to a retreat at Heart Butte, on the Blackfoot Reservation, in June from Fairbanks to Gonzaga. Fr. Powers spent more years in Fairbanks than any other priest or Jesuit. “I am very optimistic that Native American youth will choose our Church and our communities in the future,” he said.

- Our Lady of Guadalupe Parish hosted a public lecture on “The Cultural Heritage of African Americans and the Catholic Faith.”

- **CALIFORNIA**

- Fr. Paul Bernardiouc conducted a retreat for 20 faculty of Loyola Marymount University, using de Mello’s meditational technique. Fr. Luis Proencia (POR) has received a tenure-track appointment from the University’s Film Department. Br. Ray Upton, an ardent advocate of garlic, was spotted driving two hours to Santa Barbara for a garlic burger.

- Fr. John Coleman led a workshop on spirituality and social justice at Loyola Institute for Spirituality. Coleman was also interviewed by the LA radio station KCRW about priests and pedophilia.

- At El Retiro, Fr. Joe Fice gave a retreat to the Self-Restoration Fellowship. In a healing service, the first woman he anointed fainted blissfully. Fice assured others that this kind of spirit-inspired swoon was quite rare. Judges and lawyers attended an annual legal profession retreat directed by Fr. Joe Daoust (DEJ). Fr. Bernie Bush guided a retreat for the deacon candidates of St. Patrick’s Seminary.

- At STB, Fr. Paul Mariani hosted the annual Jesuit High School Alumni BBQ with 80 students from UC. These students were from Bellarmine Prep, Loyola Marymount University, Loyola High, St. Ignatius College Prep, Jesuit High. Matt Carnes, William Ferguson and Robert Pham ran a Karios retreat for the West Oakland Deanery’s teenagers.

- Our Lady of Guadalupe Parish hosted a public lecture on “The Cultural Heritage of African Americans and the Catholic Faith.”

- **WISCONSIN**

- A committee appointed by Fr. Tom Krettek voted unanimous-ly to name St. Peter Canisius patron of the Marquette Univer-sity Jesuit Community.

- Fr. Rolan Tseke has been appointed to hold the Donald Schuenke endowed Chair in Philosophy. Fr. Tom Stegman accompanied Fr. Jim Grummer and three Jesuits to the Kohima Region of India, in preparation for the Marquette University Province with them. On the unannounced recommendation of the English Department, Fr. Ron Bieganowski was promoted to Adjunct Assoc. Prof. Fr. John Laurance was elected to a three-year term on the all-university Committee on Faculty.

- Fr. Greg O’Meara will teach in the Law School after his June ordination and live at M ignol House. Fr. Grant Gariner will teach in the College of Com-munications and the College of Business.

- Fr. Bob Wild (CHG), president, announced that an anonymous benefactor would donate $2.5 million if it could be matched by the date of the challenge. The challenge was matched, and the $5.5 million was raised. A ceremonial groundbreaking was held March 1. The center will be built across from Gesu Church.

- Fr. Pat Donnelly introduced, translated and edited, in the Marquette University Press, Gas-pardo Contini: The Office of a Bishop, dedicating the work to Fr. John R. Sheets.

- Fr. John Laurance delivered an address entitled, “The Litur-gical Year: A Cycle of Feast,” to the Eucumenical Music and Wor-ship Congress, held at the Arch-bishop Cousins Center in January. In April, he conducted a faculty seminar on his article, “The Eucharist and Eucharistic Adoration,” soon to be published in Louvain Studies. He will attend an international meeting of Jesuit Liturgical scholars to be held in Rome this June.

**PROVINCE BRIEFS**

- Dona Winch - Duc Vu SJ - Patrick Dorsey SJ

**SEX ABUSE CRISIS**

Continued from page 2

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“Priests are already one of the most carefully screened popula-tions,” Lofts said. “The problem is, at this point, these things are very difficult to tease out, even with testing.”

Screening alone is inadequate, says Fr. Charles Shetton (MIS), professor of psychology at Regis University in Denver and a clini-cal psychologist who works primarily with priests, religious and seminarians in individual counseling.

“There’s no psychological test that we can weed out a pedophile, or tell if someone’s gay. There is no one personality profile of a pedophile. There is no personality profile of a person who’s been abused,” he said. “The best thing you can do is to do a thorough sexual history interview, having an open and frank discussion with the candidate.”

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- Fr. Bob Wild (CHG), president, announced that an anonymous benefactor would donate $2.5 million if it could be matched by the date of the challenge. The challenge was matched, and the $5.5 million was raised. A ceremonial groundbreaking was held March 1. The center will be built across from Gesu Church.

- Fr. Pat Donnelly introduced, translated and edited, in the Marquette University Press, Gas-pardo Contini: The Office of a Bishop, dedicating the work to Fr. John R. Sheets.

- Fr. John Laurance delivered an address entitled, “The Litur-gical Year: A Cycle of Feast,” to the Eucumenical Music and Wor-ship Congress, held at the Arch-bishop Cousins Center in January. In April, he conducted a faculty seminar on his article, “The Eucharist and Eucharistic Adoration,” soon to be published in Louvain Studies. He will attend an international meeting of Jesuit Liturgical scholars to be held in Rome this June.
Pope says mission means to proclaim God’s love, mercy, forgiveness

VATICAN CITY (CNS) — To evangelize means to proclaim the love, mercy and forgiveness of God, Pope John Paul II said in his message for World Mission Sunday 2002. The missionary task, he said, is to let people know that “God loves us and wants all people united in his loving mercy and asks us to forgive others even for the greatest offenses.” World Mission Sunday will be celebrated Oct. 20 in most dioceses. The papal message was released May 18 at the Vatican. The theme of the 2002 celebration is “Mission is the Proclamation of Forgiveness.” Pope John Paul said preaching God’s love and forgiveness is the most effective way to respond to the thirst of the poor for consolation and hope and to respond to the world’s yearning for peace: “Only God’s love, able to make brothers and sisters of people of all races and cultures, can heal the painful divisions, ideological conflict, economic imbalance and violence which still oppress humanity,” the pope wrote.

Latin patriarch calls for Palestinian state, end to occupation

JERUSALEM (CNS) — Latin Patriarch Michel Sabbah of Jerusalem called for the establishment of a Palestinian state and an end to the Israeli occupation of Palestinian territories. Patriarch Sabbah also called on Palestinians and Israelis to “reject violence” and “collective retaliatory actions.” The patriarch said in his Pentecost message May 18, “We have shared a tragic past until this very moment. We call on all people today, both in this still Holy Land, and throughout the world, to build with us a shared future with absolute and unconditional respect for the sanctity of every life.” Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, sent prayers for peace to Patriarch Sabbah. “We lament the intense suffering of our brothers and sisters in the Holy Land, especially those who have endured the long siege in Bethlehem. With them, we long for peace, an end to occupation and the realization of their legitimate national aspirations,” Bishop Gregory said in a May 20 letter.

Korean church concerned over plans for five-day work week

SEOUL, South Korea (CNS) — Korean church leaders have discussed pastoral approaches to address concerns that the five-day workweek in South Korea would negatively affect the life of the church. On May 13, labor, management and government representatives resumed their talks on the introduction of a five-day workweek, reducing the legal working hours to 40 hours per week from the present 44 hours. For many, this would end a half-day of work on Saturdays, reported UCA News, an Asian church news agency based in Thailand. In March, the Korean bishops’ conference expressed fears that a two-day weekend might encourage Catholics to travel more, reducing the number of people who attend Sunday Mass. It called on Catholics to come up with measures to address the “urgent” issue. Responding to the call, on April 10 the priests of the Diocese of Wonju, an area known for its tourist resorts, drafted a plan to renovate 11 mission stations near the resorts and build new ones.

Meeting of religious orders to tackle economic, vocational issues

ROMEO (CNS) — The shift of religious vocations from the First World to the Third World has weakened the economic health of some orders and raised new questions about the use of their financial assets. Officials of the Union of Superiors General said that’s just one of the issues the heads of male religious orders will tackle when they meet in Rome May 22-25 to address the topic, “Economics and Mission in Consacrated Life Today.” The meeting aims to examine the changing nature of religious orders and worldliness goods. At one time, monks held cash and precious objects in hidden strongboxes; today, most major religious orders have their assets in investment portfolios.

MISSOURI

Fr. Frank Case (ORE), USA

Assistant, recently spent the better part of a week visiting the province. In between being host for golf in Colorado Springs by Fr. Bob Sullivan and in St. Louis by Fr. Jim Goike, Frank was briefed about new developments since his last visit, e.g., the plan for a new community in Colorado Springs, the discussions surrounding the possibility of a Croby Rey-type station in St. Louis and the success of Loyola Academy of St. Louis, the Jesuit middle school which celebrated its first graduation in May.

Fr. Jim Guyer, newly appointed rector of Regis University, delivered a homily on Holy Thursday that had such impact it was reported in the Denver Catholic Register. At times choked with emotion, Guyer talked about the congregation the Jesuit celebrants that evening represented over a millennium of faithful service to the Church. Students responded with a warm show of support, including a large “thank you” poster delivered to the community on Easter.

The number of native bishops has done a live broadcast.

Fr. John Maher

Fr. Tony Vega

The number of native bishops has done a live broadcast.

Hill College from June 5 to 13.

Brian Daley

About 30 members of the province will be making the pre-sabbatical retreat, given by Fr. Brian Daley (NYK) at Spring Hill College from June 5 to 13. On June 15, Archbishop Oscar H. Lipscomb of Mobile will ordain David Brown, Jim Caime, and Ron Schmidt to the priesthood at St. Joseph’s Chapel on the college campus.

Following a long-standing tradition of Jesuit High School students and their families along the “nine churches” route on Good Friday. Many of the Jesuit community members have likewise been on the move since the school has taken over the fourth floor of the residence. The Jesuits living there have moved up one floor. A one-time six-floor residence now consists of two floors.

MISSOURI

Thomas More Press will publish The Paths of Life: Reflections on the Readings for the Weekdays of Lent and Easter, the work of Fr. Ernie Ferlito of Loyola University. Ernie spent his recent sabbatical involved with this creative project. As “award-winning playwright, director and Loyola University professor,” he will also receive a Lifetime Achievement Award as one of the Big Easy Entertainment Awards.

A part of Loyola’s history came alive on March 21 with the dedication of a plaque, “MARQUETTE HALL Site of first radio broadcast [by Loyola President Fr. Edward A. Cummings] in the Deep South and founding of WWL-AM, March 31, 1922 10:52 a.m. Dedicated to members of the Society of Jesus and faculty of Loyola University New Orleans, pioneers in radio broadcasting in the lower Mississippi River Valley On the 80th anniversary 2002.”

Fr. Lloyd Lorio, originally from the New Orleans Province, writes from Sri Lanka: “We have a cessation of fighting [in the civil war] that is holding and we all pray for it to become a true peace. The country is suffering very much with shortage of electricity, of water and of jobs … Some students are having exams as a sign of protest and are demanding 30,000 jobs within three months. Impossible.”

Missouri Jesuit News June 2002

- Philip G. Steel SJ
- Donald Hawkins SJ

New Orleans

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DETROIT

Fr. Richard Mackowski
Fr. Michael Sparough
Fr. Casey Spittler
Fr. Michael Poljansek

On May 1, Fr. Paul Woelfelt celebrated his 89th birthday in fine style. For some time he had been saying that he ought to drive a Hummer as he made his daily rounds to the hospitals and nursing homes in the Toledo area. One of the secretaries contacted the local Hummer dealer and a $100,000 tank-like car was brought to Gesu for Paul to take for a ride. A local TV reporter covered the scene. All 450 Gesu students and teachers gathered to sing happy birthday to our surprised and happy birthday celebrant.

Fr. Herm Muller was honored at the May 11 UDM Commencement by the conferment of an honorary degree. Fr. John O’Malley received an honorary doctorate from Boston College at their May commencement. Fr. Casey Bukala received the Alumni Medallia at John Carroll’s commencement. This is the highest honor the (CU Alumni Association bestows on alums.

Fr. Joe Mulligan went to El Salvador for the 25th anniversary of the martyrdom of Fr. Rutilio Grande on March 12. His article about Fr. Grande and the events can be found on The Witness website at http://www.thewitness.org/aw/mulligan.050802.html

On April 17, Fr. Ernie Spittler spoke to about 30 members of the Young Members of Cleveland City Club on the two questions: Can one believe in God? Can science and religion be reconciled? Dr. Lawrence Krauss, chairman of the Physics Department at Case Western Reserve University, was the opposing speaker. Ernie treated his presentation as a witness and not as a debate.

Fr. Richard Mackowski, Professor Emeritus at the Pontifical Oriental Institute in Rome, has successfully completed his 327th Study-Tour-Pilgrimage. “With God in Russia,” Highlights of the tour were a two-hour guided visit of the Bolshoi in Moscow, followed later by seeing the “seven better” Mariinsky Theatre perform “M adame Butterfly” in St. Petersburg. The group of approximately 30 celebrated Mass daily and visited numerous cathedrals and churches in Moscow, Klin, Novgorod and St. Petersburg.

In Dallas, bishops also vote to update of Hispanic ministry
WASHINGTON (CNS) — In addition to considering a national policy on clergy sex abuse, the U.S. bishops at their June meeting in Dallas also will vote on a draft document for updating Hispanic ministry which recommends training Hispanics for leadership roles in the church. The proposed document notes that Hispanic ministry is at “a crossroads at the beginning of a new century” and requires a refocusing in light of the rapid growth of Hispanics that is expected to make them the majority within the U.S. church during the first half of the 21st century. The draft document, “Encounter and Mission: A Call to Pastoral Leadership,” is scheduled for a vote at the June 13-15 meeting in Dallas of the U.S. Conference of Catholic Bishops. It is being proposed as an addendum to the bishops’ 1987 national plan for Hispanic ministry. Long before a policy on sex abuse was added to the bishops’ Dallas agenda, the proposed Hispanic ministry statement was scheduled to be considered. The agenda also includes votes on whether to split one of the bishops’ 13 regions into two and allow national collections to accept online donations by credit card.

Trappist well known for centering prayer steps down as Georgia abbot
CONYERS, Ga. (CNS) — Trappist Abbot R. Basil Pennington, the monk known worldwide for his books and ministry on centering prayer, has resigned as head of Our Lady of Holy Spirit Abbey in Conyers. He was elected to the position in August 2000, becoming an abbot for the first time in his 40 years of religious life. Abbot Pennington, 70, who was chosen from outside the Conyers community, said in a statement that he has helped the abbey during a transitional period and believes that it is time for the monks to choose an abbot from within their community. The resignation was effective May 22. His successor will be elected by the Conyers community in the next three months or a superior can be appointed. Father Anthony Delisi, the prior, is acting as the temporary superior.

World Youth Day registration, payment due June 15
WASHINGTON (CNS) — June 15 is the deadline to register and pay all fees for participation in World Youth Day, which is taking place in Toronto July 22-28. Registration can be completed online at www.wyd2002.org. All U.S. groups, once they have registered and determined their total fee, are asked to send payment to the World Youth Day Office at the U.S. Conference of Catholic Bishops in Washington. Information about fees and payment is available when a U.S. group enters “billing code 100” in the online registration process. Though not required by law, passports are strongly recommended for U.S. citizens, according to consular officials in Toronto. Passports will ensure a smoother entry and exit process in Canada, particularly when people are traveling in a group.

Private schools have much to offer, say authors of voucher study
WASHINGTON (CNS) — Voucher participation has climbed in the past 10 years, and those who benefit the most are African-American students who attend Catholic schools, according to a recent study. The study, “The Education Gap: Vouchers and Urban Schools,” published by the Brookings Institution, noted that most students who use vouchers have chosen to attend religious schools. It also showed that test scores for African-Americans who use vouchers jumped 3 percent in first grade and doubled that gain the following year. The study also showed that, although Catholic schools account for half of private schools, they make up more than that proportion of schools selected by voucher students. More than two-thirds of New York City students using vouchers choose Catholic schools. In Dayton, Ohio, more than half the students choose Catholic schools, and in Washington nearly half do.

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Local Briefs

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New ‘compromise’ cloning bill called worst yet

WASHINGTON (CNS) — A new bill regarded by some as a compromise in the congressional cloning debate “seems worse than past proposals on cloning,” said Gail Quinn, executive director of the U.S. bishops' Secretariat for Pro-Life Activities. In a May 20 letter to senators expressing her opposition to the bill, Quinn said the measure “defines a subclass of humanity as nothing more than research material, to be produced solely in order to be destroyed.” She added, “This issue transcends the usual boundaries of our perennial national debate on abortion.” The bill, Quinn said, “would mark the first time,” the measure “defines a subclass of humanity as nothing more than research material, to be produced solely in order to be destroyed.”

“The bill, S. 2439, does not promise in the congressional cloning debate ‘seems worse than past proposals on cloning,’ said Gail Quinn, executive director of the U.S. bishops’ Secretariat for Pro-Life Activities. In a May 20 letter to senators expressing her opposition to the bill, Quinn said the measure “defines a subclass of humanity as nothing more than research material, to be produced solely in order to be destroyed.” She added, “This issue transcends the usual boundaries of our perennial national debate on abortion.” The bill, Quinn said, “would mark the first time,” the measure “defines a subclass of humanity as nothing more than research material, to be produced solely in order to be destroyed.”

The European Union urged to counter world conflicts

OXFORD, England (CNS) — French and German bishops urged the European Union to do more to counter world conflicts. In a joint chairmanship, that regularly exchange information and views European justice and peace commissions, currently under Austrian Reinhard Marx of Trier, Germany, are part of a network of 26 European bishops, chaired by Archbishop Lucien Daloz of Besancon, France, and Bishop Charles M. Whelan of the Archdiocese of Washington.

Mr. Michael Woods was named Outstanding Faculty member of the Chemistry department at St. Anselm College, for which he is the visiting editor of the New York Times on the education page of the National Jesuit News.

In April, Wheeling Jesuit University held its first annual, student-organized Ignatian Awareness Week. The week began with Jesuit night at the Rafterkab, the campus bar. Twelve Jesuits attended the event and socialized with the students. There was a Jesuit/Student basketball game on Tuesday; more than 50 players participated. On Wednesday, Jesuits were invited to attend lunch in the cafeteria to spend time outside of the classroom with the students. That night, Mass focused on Jesuit tradition and values. On Thursday, seven members of the Jesuit Community addressed a student forum on the topic, “Why I Became a Jesuit.” Participants included Frs. John Coll, Louis Bonacci, Walter Buckius, Joseph Hacala, Daniel Joyce, George Lundy (NOR) and Mr. Michael Woods. They shared with students their calling to the Society and their experiences as members. Finally, Friday was Black and White Day. Students, faculty and administration were encouraged to wear black and white. Several faculty members wore nametags, in addition to wearing black and white, of the four women Jesuits: Juana of Austria (code name of Mateo Sanchez); Isabel Roser; Rosaria de Acuna; and Maria Larraga.

After participating in commencement at Franciscan University in Steubenville, OH, Cardinal Avery Dulles joined the community in Wheeling Jesuit University for lunch on Friday, Saturday, May 11th.

Br. Jim Horan recently attended his second Religious Brothers Conference (formerly MARB) retreat. He is happy to report that 22 of the Province’s brothers are listed as new members of the RBC.

On Feb. 24, Jake Donahue received an honorary "Doctor of Humane Letters Degree," from Xavier University, and addressed the new members of the Alpha Sigma Nu, on "After the Honor: Partners in an Apostolic Vision."

Rick Malloy was named Professor of the Year by the Greek Societies at Saint Joseph's University. Fr. Al Jenemann was named Outstanding Faculty Advisor.

MARYLAND

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Richard Clifford, Professor of Biblical Studies at WJST, Cambridge, MA, has been elected President of the Regional Society of Biblical Literature.

Thomas Massaro, who received a $25,000 Lilly grant for work on Matthew's Gospel of the 1996 welfare law, will write it at Neale House in Washington.

Fr. John Siberski will be on the Georgetown Medical Center geriatric psychiatry staff. He is the first new program of psychiatric outreach to elderly poor in high-rises. He will also join the Georgetown Medical School faculty as assistant professor of psychiatry. By mid-September, he will have accumulated almost 25,000 frequent flyer miles, the number the Commercial trip that will take him to Santa Clara to discuss the Jesuit Health Care Manual with the new superiors, to Taiwan for almost three months, and then to DC.

During his visit to his home province, Fr. Provincials Robert Levins, accompanied by the Regional Superior, Fr. James Webb (CSJ), Fr. Michael Woods and William Russell, visited the grave site in Annotto Bay where Fr. Martin Royackers is buried. Martin, who was murdered last year, had chosen the location himself (on a hill just above the May River primary school) and specified that his body be placed there so he might look up at the statue of Mary and hear the laughter of the children in the playground below. On the day of his burial, eight young pallbearers lifted the casket from the back of Martin’s pick-up – no hearse for Martin: his truck had brought him to this spot many times and he asked that it take him on his final journey - and ran up the steep slope to the tomb, believing that with the momentum built up, Martin’s soul would continue its journey home when they stopped to lower him into the tomb!

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Fr. William Ibach will continue directing retreats along the East Coast throughout the summer. For someone without a driver’s license, he is very hard to track down.
Thomas J. Gibbons SJ

(Torina, Ron (DET) March 19)

Masterson, Frank D. (ORE) April 26

Grace, Michael J. (CHG) May 5

Dolan, James F. (NYK) March 15

Betowski, E. Paul (MAR) March 11

Byme, Alexius W. (ORE) March 28

Calderone, Philip J. (NYK/KHI) April 13

Curtin, Gregory F. (NOR) April 10

Davis, Royden B. (MAR) April 2

Dolan, James F. (NYK) March 15

Doyne, Robert A. (MIS) May 1

Freeman, Joseph M. (WIS/M/S) March 18

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M. Fadden, Edward J. (ORE) May 3

Sweeney, Francis W. (NEN) April 26

Thro, Linus J. (MIS) April 13

Tornia, Ron (DET) March 19

The following Jesuits have died since the
NJN last published and prior to our May 10
deadline. Their obituaries will appear as
space and information become available.

Barry, Lloyd A. (NOR) March 31

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Fordham University, entered the Jesuits a year after Char-
die. Of his friend for more than 50 years, Fr. O’Halley said,“His passion was the New Testament. He especially loved Saint Paul, whose writings he not only knew thoroughly but whose teaching he took as his own rule of life. He tried to impress upon his students that study of the New Testament was imperfect unless it included taking to heart its message. In his last months he knew how sick he was, but, after quoting to me a few lines from Paul about our “life with Christ,” he said he had never been happier.”

— George Kearney

John L. Hein SJ

(ORE) Father John L. “Larry” Hein, 80, died peacefully December 22, 2001 with his friends reading and praying with him. He died at Our Lady of Wisdom Health Care Center where he had resided and ministered as chaplain since its opening in 1998. He had been a Jesuit since 1938, the year he entered the Society at Grand Coteau.

A native of New Orleans and a 1938 graduate of Jesuit High School, Larry was admitted to the Society only after successfully overcoming a severe speech impediment. No one who heard him preach in later years could have suspected that he stuttered in his youth.

Larry did his philosophy studies at Spring Hill Col-
lege, regency in Shrewsbury, theology at St. Mary’s and tertianship at Xavier Hall, Pass Christian, Miss. He was ordained at St. Mary’s in 1951.

Larry was minister and procurator at Jesuit High School, Dallas (1953-57), and associate professor and ac-
culotion Church, Albuquerque (1957-59). After two years at Amoresa Retreat House, in Convent, La., where he directed retreats, Larry moved to the newly founded retreat facility in Atlanta, Ignatius House, and served there for 16 years as superior and director (1961-
77).

He returned to parish ministry, serving for two years as associate pastor at St. Ignatius Church, Mobile (1977-
79), and four years at the Church of St. Charles, Grand Coteau (1979-83), where he concentrated on the com-
munity of black Catholics at Christ the King Mission in Bellevue. To accent the aspects of joy and celebration in their lives and worship, Larry would occasionally arrive at the Bellevue festivals painted and dressed as a clown, often spending the entire day in costume. He was the first priest to preside over a Grand Coteau liturgy in circus ve-
ments. Larry also baked and shared “friends’ bread.” And he always seemed to speak with the hint of a

— Louis A. Poche SJ

Peter D. Hickey SJ

(New England) Father Peter D. Hickey, 63, died sudden-
ly and unexpectedly at Boston College High School on
February 25, 2002.

He was born in Great Barrington, Mass., not far from
the novitiate, which was then in Lenox, Mass. He attend-
ed local schools, and then came to Boston College, graduating in
1960. He spent the following year as a lay missionary teaching at St. George’s College in Jamaica.

When that year was finished he entered the Society at Shadow-
brook.

After the novitiate and a year of juniorate studies, he came to
Weston College for philosophy in

MEMORIALS

I am the Resurrection

Colombie College in Clarkston, Mich., and at Milford
Novitiate before joining the faculty of Fordham Univer-
sity in 1967. In the spring of 1974 he served as a visiting
professor at Ecole Biblique et Archeologique Francaise in
Jerusalem.

Fr. Giblin published numerous scholarly articles in such journals as Catholic Biblical Quarterly and Analecta
Biblica. In 1967 he published “The Threat to Faith: An
Exegetical and Theological Re-examination of 2 Thes-
salonians 2” (PBI Press, Rome). In 1991, he published “The Book of Revelation: the Open Book of Prophecy” (Liturgical Press, Collegeville, MN), which was subse-
quently translated into Russian.

Father John W. O’Malley (DET), visiting professor at

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1964, when the rumbles and the quakings of the 60’s were being heard in seminars and theologates as well as classrooms.

Peter weathered two years of philosophy studies and then went out to teach English at Fairfield Prep for two more years. In 1966 he returned to Weston College for theology and in the process he weathered something else — the relocation of the School of Theology to Cambridge, which entailed a type of social reorientation (small communities, etc.) as well as a geographical one.

He interrupted theology studies in 1971-72 to teach English at Fairfield Prep, and then returned to Weston-in-Cambridge to earn his Div. in 1973. He was at Boston College High School for the next 13 years, teaching English, classics, and religion and regularly celebrating Sunday Mass at a nearby parish. After a sabbatical year at Boston College in 1983-84, he returned to BC, taught English at Fordham University, received his doctorate in 1970. He did tertianship at St. Beuno’s in Wales, and then started graduate studies at Harvard, from which he received his doctorate in 1970.

He began his teaching at Fairfield University in 1966 and continued to teach in the Graduate School for the remaining 35 years until his recent illness. During that time he also served as a Jesuit priest in one of the student dormitories as well as a member of the Fairfield Town Hall Forum Committee, and a Director of Operation Hope in Fairfield.

Frank had decided early on that he wanted to be the best Jesuit educator he could be, and he worked toward that goal. His professional colleagues and his students had in Frank someone for whom teaching was not a job, but his life. He found colleagues and students not a distraction to his research, but the inspiration for his teaching mission. In and outside the classroom, Frank was always part of life’s broad conversation, and in particular he enjoyed the dinner-table conversation in Jesuit community.

“When should I want to go out to eat?” he said, “when I can enjoy meals with people I really like, witty, bright, and engaging conversationalists.”

In the last few weeks of his life, Frank’s immune system was so low that he had to sit alone at dinner — something especially difficult for him. We can believe that Frank is now seated at a dinner table even better than the one at Cana in Galilee, where the fare — and the conversation — keeps getting better and better.

— Paul T. McCarty SJ

Edmund J. Montville SJ


“Monty,” a native of Cicero, Ill., graduated from St. Ignatius College Prep in Chicago, then entered the Society of Jesus at Milwaukee, Wis., in 1933. He earned an A.B. in English at Loyola University Chicago in 1937 and an M.A. also in English, in 1941 from University of Detroit. He was also granted a licentiate in philosophy from the West Baden College in 1939, and a licentiate in sacred theology from that same institution in 1945. He was ordained a priest on June 13, 1945, at West Baden, Ind.

“Monty” was assigned to the University of Detroit as an assistant professor of English and philosophy until 1958. He next served as an assistant professor of English and ethics at Loyola University Chicago until 1965. During his years at Loyola, “Monty” was also master of campus dormitories and an assistant pastor at St. Ignatius Parish.

In 1965 he was assigned to teach journalism and English at Sophia University in Japan. After returning to the States, he worked at De Nolli College in Indiana, where he taught part time and served as an associate pastor at Damnien Social Welfare Centre, a leper colony. He returned to the United States in 1978 and became an associate pastor at St. Xavier Church in Cincinnati until 1983. From 1984 to 1996, “Monty” was guestmaster at the Woodlawn Jesuit community in Chicago and worked in a number of pastoral opportunities around the city. He retired to Colomberie Center in Clarkston, Mich. in 1996.

— George Kearney

Robert J. Willmes SJ


Bob was born in Cincinnati in 1939, and attended St. Xavier High School and Xavier University before entering the Jesuit novitate at Milford, Ohio, in 1957. After studying philosophy at the Gregorian University in Rome from 1963 to 1965, he completed an MA in classics at St. Louis University in 1964. He was ordained a priest in 1965 at St. Louis, Mo. He taught Latin, Greek, English, and religion at St. Xavier High School and, before his studies in theology at West Baden. After ordination, he served as assistant principal at Loyola Academy in Wilmette, Ill., from 1942-43, and was then assigned to Loyola University Press, where he served as assistant director from 1943 to 1945.

In 1945 Bob was appointed regent of the dental school at Loyola University, where he also served as a counselor in the dental and medical schools until 1949. During his years as Regent, he visited every alumnus of the dental school to solicit funds for the school.

From 1949-1955, he served as rector of the Jesuit community at Loyola University. Then, after a brief stint as director of the Men of Milford Retreat house in Milford, he was named tertian director of national missions, a post he held until his retirement in 1993.

In 1996 he moved to Colomberie Center. He was co-author of “Wings of Eagles,” a collection of stories of Jesuit saints and mystics. He served from 1945 to 1955 as a member of the board of directors of the Cana Conference of Chicago.

— George Kearney
Postmodern Worship and the Arts
Edited by Doug Adams and Michael E. Moynahan SJ
Resource Publications, San Jose, Calif., 2002
184 pp., $49.95, paper
ISBN: 0-89390-546-7

Increasing diversity marks the church of the 21st century. This book makes the point that the arts—which communicate to all of the senses rather than one—can communicate across all the languages and cultures that make up this people. This anthology was assembled to honor James L. (Jake) Empereur, SJ, the first editor of Modern Liturgy (now Ministry & Liturgy). Ranging through visual art, drama, movement, humor, music, and words, this book seeks to answer questions that need to be answered, such as: Why are so many of our celebrations starring in the midst of plenty? Why does the Advent wreath have no chance against Santa Claus? Can we have a conversation between faith and culture? Has the modern liturgical movement lost its energy? Adams is professor of Christianity and the Arts at the Pacific School of Religion in Berkeley, Calif. Moynahan was a student of Emanuel Levinas at the Hebrew Union College, and is currently teaching in Florence, Italy.

Prisms For a Christ-Life
By David L. Fleming SJ
Review for Religious, St. Louis, Mo., 2002
176 pp., $12, paper
ISBN: 0-89641-10-X

A collection of reflections printed originally as introductions to issues of Review for Religious, the book provides perspectives that allow the reader to see our following of Christ in different ways. Christians are truly blessed in having Jesus as a prism for our privileged understanding of God and God's dealings with our world. These brief reflections are like a prism for understanding the world. They reflect Christian experiences and insights for others to reflect on in order to see the world in different ways. Fleming is editor of Modern Liturgy and a CBET. Fleming is professor of liturgy at Duquesne University in Pittsburgh.

Choosing To Be Catholic, For the First Time or Once Again
By William J. O'Malley SJ
Thomas More Books, Allen, Tex., 2002
235 pp., $12.95, paper

A book for those who are seeking to learn more about the Catholic faith through the Rite of Christian Initiation of Adults and for those who may have become disenchanted with the Church or perhaps even with God over the years. It opens a dimension to their lives that can only come from discovering what it means to feel 'at home' in a church, a dimension of faithful living that reading the believing heart to receive the abundant life God offers. O'Malley has taught theology to high school students, college freshmen and adults for the last 30 years.

Creating a Culture of Life
By Kenneth R. Oberberg SJ
Thomas More Books, Allen, Tex., 2002
128 pp., $10, 2002
ISBN: 0-88347-476-4

A consistent ethic of life encourages us to hold together a variety of issues with a consistent focus on the value of life. It challenges us to reflect on our basic values and convictions, which guide our decision to live. It leads us to express our commitment to life in civil debate and public policy. The author addresses the social, political, and ethical issues of our day and challenges readers to live as faithful disciples of Jesus and involved citizens. Oberberg is professor of theology at Xavier University in Cincinnati.

New Books

New York, New York
Cristo Rey New York High School will open in the fall of 2003 in the Notn Haven community of the South Bronx, is searching for a president. The school will be modeled on Cristo Rey Jesuit High School of Chicago with a program in which students share entry-level clerical positions in order to finance their education. This coed school will have an innovative curriculum that is responsive to the needs of inner-city students. Governed by a board of trustees, the New York school is endorsed by three religious congregations: the Sisters of the Holy Child, the NY Province of the Society of Jesus and the Long Island-New England Province of the De La Salle Christian Brothers. As the chief executive officer, the president guides the vision of the school as set forth in the mission statement and other related documents. The president's role is one of leadership, service and unity, with special concern for the Catholic nature of the school, as well as its fundraising efforts and financial management. The president appoints the principal, development director, corporate work-study program director and other persons for key leadership positions and works closely with individuals to ensure the school's success. To learn more about the Cristo Rey Network of schools, please see www.cristorey.net. Interested candidates must send resume and cover letter of inquiry to Nora Cronin, PBVM, NY Provincial Assistant for Secondary Education, via fax 212-774-5310, email cronin@nysj.org, or by mail c/o Provincial Office, 39 East 83rd Street, New York, NY 10028. The position requires a Master's Degree in Administration and/or Education and experience in education administration.

Saint Joseph's University President
The Board of Trustees of Saint Joseph's University invites inquiries, nominations and applications for the position of president. Located on the western boundary of Philadelphia, Saint Joseph's University is a nationally recognized, private, comprehensive university founded by the Jesuits in 1851. The University is distinguished by its mission and identity as a Catholic and Jesuit university; strong liberal arts core curriculum; respected faculty committed to teaching, research and service; individualized attention to students; and its highly successful students and alumni. Saint Joseph's emphasizes high intellectual achievement, moral discernment reflecting Christian values, and a transforming commitment to social justice.

The new president will be succeeding Rev. Nicholas S. Raishford, S.J., who is retiring after a highly successful 16-year presidency. The Committee is actively encouraging all lay and Jesuit candidates, with a preference for the selection of a Jesuit. Faithfulness to the mission of Saint Joseph's and its identity as a Catholic, Jesuit university will be an essential element in the selection of the best candidate for the position.

Candidates should provide a letter describing their interest in and qualifications for the position as it is described above, a curriculum vitae, and the names, titles and phone numbers of at least five references. Submission of materials as a Microsoft Word attachment is strongly encouraged; candidates will be notified if they also need to send a printed copy. All inquiries will be held in strictest confidence; references will not be contacted until candidates have been notified. Review of candidates will begin on June 20 and will continue until the position is filled. The term of the new president begins in June 2003.

Requests for information, nominations and applications should be directed to the University's search consultant, Dr. Jean Dowdall, Vice President, A.T. Kearney Executive Search. She can be contacted at jean.dowdall@atkearney.com or at (703) 799-4763, or through her associate, Rob Carney, at rob.carney@atkearney.com or at (703) 799-4635. Materials that cannot be sent by email can be mailed to A.T. Kearney Executive Search at 313 John Carlyle Street, Alexandria, VA 22314.

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Book Review

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AJCU promotes distance learning program

The Jesuit Distance Education Network, or JesuitNET, may be the future face of education. A consortium of 25 of the nation’s 28 Jesuit colleges and universities, under the auspices of the Association of Jesuit Colleges and Universities (AJCU), JesuitNET will be a test of whether the Society’s traditional educational style—of teaching for understanding, thus designing the course that is actually delivered—will be successful.

The network, which is designed to make it easier for students to take courses from Jesuit schools other than those offering the courses directly, will allow students to register on a space-available basis and with the necessary credit transfer and tuition transfer policies in place.

In addition, an intensive 12-week, 60-hour class in online course design will be offered to interested faculty at any Jesuit institution in the fall and spring. The class, naturally, will be conducted on the internet, and will be capped at 15 participants each semester. Interested faculty must have the school’s agreement to produce and deliver the course that is actually designed.

“The hope is to branch out and have more things available for alumni,” said Vigilante, including an annual speakers program and an intensive 12-week, 60-hour class in online course design. The event was the first local alumni event sponsored by Ignatian Partners, whose mission is to promote networking of lay groups and members of the Society. More events are planned, said director Kevin O’Brien, including a three-day program for lay colleagues in Jesuit Ministries and a three-day program for lay colleagues in Jesuit Ministries.

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Vigilante said. “It’s a time factor versus a distance factor that motivates students,” said Richard Vigilante, executive director of JesuitNET. The new curriculum model will allow teachers to focus on teaching for understanding, thus designating the course that is actually designed.

“It will change the way they approach course design,” said Richard Vigilante, executive director of JesuitNET. The new curriculum model will allow teachers to focus on teaching for understanding, thus designating the course that is actually designed.

Eventually, the goal is to offer whole courses online, as well as the resource and library support necessary. “You need to let people know you’re going to learn this but differently,” Vigilante said.

Funding for the program comes from a startup donation of $35,000 from each of the institutions participating in JesuitNET, plus two federal grants, totaling about $2.2 million, to create a center for competency-based distance learning and to develop a model for competency-based distance assessment (Learning Anytime, Anywhere Partnerships or LAAP). Both grants extend through 2003.

(For more information on JesuitNET, call AJCU at 202-862-9893 or visit their website at www.ajcunet.edu or email Richard Vigilante at r.vigilante@verizon.net or vigilante@ajcunet.edu.)
Ignatian spirituality does indeed address liturgical piety

By Tom Splain SJ

A 1913 article published in French characterized Ignatian spirituality as individualistic and incompatible with an authentic liturgical piety. Another European scholar referred to Ignatius as the "last and the greatest of the "liberian Cave Men," and Romano Guardini said, "The liturgy has no place in the Spiritual Exercises.

Jesuits came to their founder's defense, but their rebuttals were often exaggerated.

During the 1940s and 50s, a new set of Jesuit scholars — including Gerald Ellard, John Schumacher, David Stanley and Joseph Gelineau — wrote more accurately about Ignatian liturgical practices. In many instances Ignatius expressed a profound love for the liturgy. He told Ribadenera that if he followed his own inclination, he would have choir and chant as part of the Society's structure. In the end, he did not include choir because such practices could inhibit his readings for service. Before the reforms of Pius V in 1568, the office and conventual Mass could easily run over three hours!

What allowed Jesuit writers to draw a better picture of Ignatius and the liturgy? It was a more thorough reading of texts and the use of several academic disciplines. These allowed us to interpret the cultures and practices of the past more accurately.

A Jesuit today has the resources for a more comprehensive view of Ignatius' times and context than any Jesuit had in 1620. A Christian today can get a clearer picture of the spirituality of the early church than a Christian of the 8th century. Some "traditional" Catholics might pine for the old Latin Mass but the Tridentine Mass is a product of the 9th century. The liturgical reforms of Vatican II gave us a shape for the liturgy that more closely resembles the 4th century. The current Mass is more traditional!

"Spirituality" stands at a midpoint between theology and actual practice. It is a less abstract word than theology and more holistic than a list of concrete details. If we step back from what Ignatius actually did and look at Ignatian spirituality as an integrated whole, we can see a striking similarity between the two spiritualities.

Ignatian spirituality pivots between his two visions. At the Eardorrion, he had an overwhelming sense of God's presence in all of creation. It was a sacramental experience, a vision expressed in poetry by Gerard Manley Hopkins and by Tardieu de Chardin in his efforts to bring evolution and an Ignatian worldview into harmony.

In his second vision, Ignatius had an image of our vocation as a labor with Christ carrying the cross for the salvation of the world. Making the Spiritual Exercises is the process wherein we encounter the two visions. We put ourselves in position to experience the love of the Lord and His personal call to us. The Examen could be seen as the way we daily fine-tune our core experiences of the Exercises. The conversion process is ongoing.

The heart of liturgical spirituality is expressed in the story of Emmaus. In the breaking of the bread, the two disciples experience the presence of the Risen Lord and change the direction of their journey. They become witnesses to the Good News.

As a devout Jew, Jesus always said grace at meals. These blessings, called berakahs, were a process of calling to mind God's blessings and deeds in their history, of thanking God for His bounty and asking for needed graces. The Last Supper was filled with these berakahs.

In the context of remembering, he asked us to remember Him during our blessing and breaking of bread. "Do this (give thanks) in memory of me." It is primarily when we gather together to give thanks that we experience the presence and power of the resurrected Christ. The Greek word for berakah is "Eucharist" — essentially a verb.

Emmaus and the Last Supper link to the story of the multiplication of the loaves. On the mountainside, Jesus says the berakah and feeds the crowd. Eucharist intrinsically links to our response to the hungers of the world. In the early church, there was a dynamic movement out from the celebration of the Eucharist to the needs of the city.

Through the centuries, the church lost a large chunk of its liturgical spirituality. The extreme objectivity of neo-Scholastic categories, the concentration on subjectivity and individuality, the rationalism of the Renaissance and the anti-ritual and anti-sacramental stance of the Reformation distorted the purpose of our gathering. The bread became reified and the words of institution became the magic moment when Jesus was consecrated. Much of the dynamics of our original liturgical spirituality was lost.

The purpose of the Eucharistic Prayer is not to have Christ lying on the altar but to unite and transform the assembly. Vatican II tells us that when we are gathered for Eucharist, Christ is present to us in four sacramental forms — in the assemblage gathered as Christ's Mystical Body, in the Scripture proclaimed and heard, in the bread and wine after the Eucharistic Prayer, and in the ministry of the presbyter.

The purpose of the liturgy is identically with the purpose of Jesus' death and resurrection; "to gather into one the scattered children of God." (John 11:52) In the Exercises, as in the liturgy, the salvation of the individual can be achieved only by an entry into the total "economy" of Redemption and into the history of the people of God.

The emphasis in the liturgy is not to "make" Christ present but to enter the mystery of His abiding presence. It is a contemplation of the incarnation in its fullest manifestation. The liturgy engages our senses and aligns our desires with the desires of Christ. Through the Exercises, the liturgy calls us to surrender to the mystery of what Christ is doing in me and in us. During a retreat, the Mass is not a supplemental meditation, but the act by which the retreatant's personal journey becomes one with the Church's pilgrimage.

In the liturgy, we supremely fulfill the injunction of the First Principle and Foundation to praise, reverence and serve God. Ignatius grounded everything in profound gratitude and reverence. "Eucharist" means "to give thanks." It should be a principal moment when we experience what the two disciples experienced at Emmaus and what Ignatius experienced in his two visions.

It is also a moment to hear Christ addressing us in the Liturgy of the Word. Here we are truly "placed with the Son" and can see our work as a response to His call. The Spiritual Exercises follow the same pattern as the Liturgical Year. They employ the theo-dynamics as the catechumenate, the RCIA.

In the Exercises, we are urged to think with the Church. The liturgy is the prayer of the Church. Finally, we are called to build the Kingdom of God. In the liturgical moment, we constitute the Kingdom. We can clearly see who we are, where we are going and what we need to do.

Many Jesuits work in parishes, schools, and other settings where the liturgy is a major component of their work. We usually rise to the occasion. Our "in house" liturgies, however, can be more problematic. Many in our communities do other kinds of work and approach liturgy from different perspectives.

I propose that we ask ourselves and discuss in common three questions:

1. The Theological Question — What theologies, models and spiritualities are operating when we gather for Eucharist. What acceptable common denominators can we find?

2. The Aesthetic Question — How well do we do what we are doing? What is the quality of the lecturing and homily? Are our albs well-tailored and ironed or recycled bed sheets? Is the table strewed with eyeglass cases and homily notes? Do we do what we are doing? What is operating when we gather for Eucharist.

3. The Community Question — Liturgy is faith sharing at its ultimate but there are limits to the extent that liturgy can "create" community. Liturgy should be more an expression of the community's faith. If our life together is little more than gossip, sports and politics, we need to do some work before we come to the table. Every Jesuit community is a faith community, and it is in the Eucharist that those who believe in Christ come together to celebrate their common faith." (GC 32, Union of Hearts and Minds 12)

(Splain [CFN] is on the faculty of the Gregorian University in Rome.)