Calling the first international meeting of Jesuits in liturgy “a defining moment for the Society of Jesus,” theologian Doris Donnelly discovered “a unanimous recommitment to the liturgy as the center of nourishment and growth in relationship with Christ, each other, and ... with the people of God.”

Donnelly, director of the Cardinal Suenens Program in Theology and Church Life at John Carroll University, was one of several non-Jesuit responders who spoke at the end of the weeklong gathering. It brought together 122 Jesuits from 44 countries to Rome June 17-22.

Donnelly’s response described 10 dreams flowing from this vision of liturgy. The first dream is “the absolute necessity of community prayer as constitutive of Christian life and ... of Jesuits.”

The second is “the need to respond to the inadequate early formation of Jesuits regarding the liturgy.”

The third is “the need to respond to the on-going formation of Jesuits as both presiders and preachers at Eucharistic liturgies.”

Donnelly also expressed dreams for “a responsive and responsible Congregation for Divine Worship,” for “an appropriate and necessary place” for Jesuits “to be learners on both intellectual and experiential levels,” for Jesuits to be attracted to liturgical spirituality, and for a link between justice and liturgy.

This gathering was the dream child of Fr. Keith Pecklers (NYK), professor of liturgy at the Pontifical Gregorian University and adjunct professor of liturgical history at the Pontifical Liturgical Institute of Sant’Anselmo in Rome. Pecklers said the meeting came about in part because “Jesuit liturgists from around the world had never met, so that alone would be sufficient reason for the venture.”

He wondered what the common elements and differences are “in how Jesuits approach, teach, and do liturgy around the world.” A meeting would also provide the possibility for a certain exchange of ideas and mutual education.

Having lived abroad and having visited many Jesuit communities throughout Europe and Asia, Pecklers noted that liturgical issues important for U.S. Jesuits are not issues in other parts of the world, e.g., the way in which Jesuits gather together for non-eucharistic common prayer, concelebration, and sensitivity to women’s issues.

“Just about every house in Europe has daily non-Eucharistic common prayer,” he said, “and most Jesuits participate. Most Jesuits in western Europe concelebrate the community liturgy and are vested. This is not for ideological reasons but simply because that is what they do.”

In addition, Donnelly recognized the need for formation personnel to be in touch with the best contemporary Catholic theology of liturgy and the priesthood, and the need for preaching to be effective and affective in leading to a conversion of the minds and hearts of the faithful.

She also encouraged “a willingness to meet the complex issues of inculturation,” an issue that was repeated during the sessions.

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At the same time, he said, the training and critiquing of young Jesuits in presiding and preaching is a real strength of the Society in North America but sorely lacking elsewhere. “At the Gesu in Rome, for example, Jesuit students are ordained without having been given the slightest amount of
Higher ed workshop engages young Jesuits as educators for the future

By Thomas M. Landy and Charles L. Currie SJ

The University of San Francisco was the setting for a successful Transitions 2002 workshop for Jesuits in formation and studies.

Forty-nine Jesuits gathered May 30 to June 2 for a series of presentations on “The Jesuit Vocation in Higher Education” and the opportunities and challenges available there. The days were structured to explore the possibilities and purpose of the apostolate, ways for Jesuits to discern where individual Jesuits might serve best, and practical advice on preparing for studies, hiring, and influencing institutions as colleagues and leaders in a shared enterprise.

A distinguished group of Jesuit and lay faculty and administrators from 10 colleges and universities served as the “mentors” and “presenters” for the workshop. Dr. Thomas Landy (Holy Cross), originator of the first Transitions workshop in 1994, and Fr. Charles Currie (MAR), president of the Association of Jesuit Colleges and Universities (AJCU), served as co-directors.

Keynoter and noted Berkeley sociologist Robert Bellah offered powerful affirmation for this Jesuit work. While other American higher educational institutions succeed at the liberal arts and professional needs of the schools. Dr. Thomas Landy (Holy Cross), originator of the first Transitions workshop in 1994, and Fr. Charles Currie (MAR), president of the Association of Jesuit Colleges and Universities (AJCU), served as co-directors.

Keynoter and noted Berkeley sociologist Robert Bellah offered powerful affirmation for this Jesuit work. While other American higher educational institutions succeed at the liberal arts and professional needs of the schools, Jesuit colleges and universities have the capacity to see justice as one of the main purposes of education, not simply an add on. Compared to other institutions, Jesuit colleges can and should be places where formation of students is once again taken as an imperative, and the liberal arts are valued in part for their formative capacity.

Following responses by Dr. Elizabeth Linehan, R.S.M. of Saint Joseph’s University, Fr. Joseph Appleyard (NEN), of Boston College, and Fr. Joseph Palacios (CFN) of George Washington University, Bellah further challenged participants to live up to the challenges they face. “If you don’t like conflict, don’t be a Jesuit,” and “We need to show we are as good as anyone else, and then do more.”

The panels covered a wide range of topics of concern to younger Jesuits in a changing Society. Fr. Ray Bucko (NYK) of Creighton University, Fr. Paul Locatelli (CFN), president of Santa Clara University, and Fr. Mark Ravizza (CFN) of Santa Clara University discussed “Why is higher education a Jesuit vocation? Where does it fit in our mission today?”

Fr. Currie presented an overview of the variety of institutions, mission priorities, and constituencies in the 28 Jesuit colleges and universities, after which Dr. Mary Ann Donnelly of LeMoyne College, Bucko, and Appleyard commented on their experience at three different types of institutions. Dr. Thomas Reynolds of Regis University discussed opportunities for Jesuits in Student Life. Participants and mentors in small groups discussed how they might discern the magis among the intellectual, pastoral, and administrative needs of the schools.

Two lively and very practical sessions on “Preparing for Graduate Studies” and “The Assignment Process: Campus and Jesuit Perspectives” were offered by Fr. Joseph McShane, (NYK), president of the University of Scranton and Landy, and by Currie and Dr. Paul Murphy of the University of San Francisco.

Collegiality, collaboration and shared responsibility were a major theme in the discussions. Offering the perspectives of a president, a faculty member, and an administrator, McShane, Donnelly, and Reynolds helped participants to understand more about faculty governance and administration. Reflecting on their own experience, Locatelli and Santa Clara Academic Vice President Dr. Denise Carmody discussed the importance of trust, respect, openness, and good listening.

Other topics addressed community life and the sustenance of a life of prayer. Dr. Wendy Wright of Creighton University and Fr. James Miracky (NYK) of the College of the Holy Cross, offered the perspectives of two very busy faculty members on “nurturing and sustaining a spiritual life in higher education.” Bucko, Kevin O’Brien (MAR) of Saint Joseph’s University and Fr. Robert Caro (CFN) of Loyola Marymount University shared realistic reflections on “Community life at the institutions: what to expect, and how to make it better,” agreeing that community life is a “work in progress” and “what we make of it.”

An enthusiastic but weary group gathered for the final session, “Looking to the Future: Challenges and Hopes.” Three participants -- Mark McGregor (ORE), David Nantais (DET), and David McCallum (NYK) -- described what gave them hope and what they heard that challenged them. The three indicated that they had found help and hope in Bellah’s call to mission; in the recognition of the many ways that the Jesuit university can continue to be a place of influence; in the the presence of so many interested peers; in seeing collegiality alive and well in the mentors and presenters; in the Society helping its young members; in the interest in finding new ways and new programs; in our willingness to engage in tensions of all kinds; and in the Exercises becoming more a part of our work.

Among the challenges heard were: identifying the strengths and weaknesses of the Society’s formation process for this apostolate; avoiding “careerism”; asking “What do I love enough to take it on?” and making the “we” truly inclusive on Jesuit campuses.

The workshop was supported and funded by the Jesuit Conference board, higher education rectors, province formation directors, and presidents. The University of San Francisco, under the leadership of Fr. Stephen Privett (CFN), president, and Fr. Jack Trecy, rector, served as very gracious hosts.
The diocese received authorization March 2 from the Vatican solid foundation for the cause and that no obstacles exist. "The cause is opportune" and were "convinced of the knowledge of miracles or "favors granted" after praying to the Spanish Jesuit martyrs. Bishop Sullivan said in a statement that he had consulted other bishops who had "indicated that the cause is opportune" and were "convinced of the solid foundation for the cause and that no obstacles exist." The diocese received authorization March 2 from the Vatican's Congregation for Saints' Causes to proceed.

**Lo Biondo appointed director of Woodstock Theological Center**

Fr. Gasper F. Lo Biondo (MAR) was named director of the Woodstock Theological Center at Georgetown University in September. He will succeed longtime director Fr. James L. Connor (MAR), who was appointed to that position in 1987.

Lo Biondo has led the Global Economy and Cultures project at Woodstock for the past four years. The project coordinates a process of grassroots research, communication and analysis among more than 40 Jesuit social research centers around the world, with the aim of more deeply understanding how global economic processes affect local cultures, especially the poor. He has conducted international research seminars in Latin America, India, the Philippines and Africa. His publications include several articles on ethical aspects of micro enterprise development and papers delivered at annual Latin American Jesuit philosophers' seminars.

Prior to joining Woodstock in 1991, he was the social-pastoral ministries assistant to the Maryland Jesuit Provincial, and was previously director of the National Office of Jesuit Social Ministries of the Jesuit Conference in Washington, D.C. He has taught at Jesuit high schools in Philadelphia and in Chile, was associate pastor in the inner city Jesuit parish in Santiago, and did informal adult education in a farming district in Chile. Lo Biondo received his bachelor's and master's degrees in philosophy from Boston College and a doctorate in economics from American University in Washington, D.C.

"I am delighted to implement Woodstock's mission of fostering the Jesuit approach to theological reflection on today's burning human problems," said Lo Biondo. "I will energetically enhance Woodstock's working relationship with Georgetown University, and with other centers of Jesuit higher education and social research, in the United States and around the world. Woodstock is uniquely suited to work in close collaboration with Georgetown University, the United States Conference of Catholic Bishops, and key people at other institutions located here in our nation's capital and elsewhere."

**Richmond Diocese promotes cause of sainthood for 8 Jesuit martyrs**

RICHMOND, Va. (CNS) -- Bishop Walter F. Sullivan of Richmond has opened a diocesan tribunal for the sainthood cause of the eight Spanish Jesuits who were put to death in 1571 defending their Catholic faith near what is now Yorktown and Williamsburg. The bishop appointed Father Russell Smith as postulator of the cause. The first tribunal meeting to begin gathering information supporting the cause of canonization was held June 26. "The cause of canonization for martyrs does not require proof of miracles," Father Smith told The Catholic Virginian, Richmond's diocesan newspaper. All that must be proved is that they died for the faith. Nevertheless, Father Smith said he wants to hear from anyone with knowledge of miracles or "favors granted" after praying to the Spanish Jesuit martyrs. Bishop Sullivan said in a statement that he had consulted other bishops who had "indicated that the cause is opportune" and were "convinced of the solid foundation for the cause and that no obstacles exist." The diocese received authorization March 2 from the Vatican's Congregation for Saints' Causes to proceed.

**Novice numbers nudging up**

This fall 56 men entered the seven novitiates that serve the 10 U.S. Provinces and Upper Canada, 12 more than entered last year. One of these men is a priest; seven entered as indifferent, and two as brothers. Of the 56, six are novices for the Upper Canada Province.

"The rise in numbers for this year is certainly good news, particularly in the light of the publicity surrounding the priesthood and religious life this past year," says Fr. John Armstrong (NOR), secretary for formation for the U.S. Jesuit Conference.

"Our vocation directors feel that the crisis has actually had a positive effect. It has stirred some candidates to action, since the publicity has shown them the need for good priests and religious and it has also convinced some that they can’t simply assume that they can rely on others to fill the needs of the Church."

Armstrong says that vocation directors mention two other factors that certainly contributed to the increase in vocations this year. There was the impulse of generosity that many felt as a result of the events of September 11; this moved people to act by causing them to reevaluate their priorities. Another factor has been the buildup to World Youth Day, which touched many young people deeply.

"With all of these factors, it is clear that this year has been an unusual and extraordinary one. We will, of course, have to see whether this year’s increase turns into a trend," Armstrong said.

This year’s group ranges in age from 18 to 50, with 29 men in their 20s, 20 in their 30s, four in their 40s and two men who are 50. The age spread is fairly typical of recent years. Twenty-four of the men attended Jesuit sponsored educational institutions, and another seven are members of Jesuit parishes.
Pope's Commandos or His Loyal Opposition?

By David Fitch SJ

Not so long ago a leading Jesuit scholar, addressing one of our communities on the state of the Society, observed, "Whereas in former times we Jesuits were known as 'the pope's men,' now we have assumed the role of liberal leadership in the Church." This he said with evident pride. I would have to agree - not with pride - but with sadness and some distress if I properly understand what he meant by "liberal leadership in the Church." This phrase seems to convey a position similar to the minority party in the British parliament, i.e., "her Majesty's loyal opposition."

Liberal leaders in the Church today would, I think, identify themselves as being on the cutting edge of ecclesial progress - the loyal opposition to the pope - endeavoring to move the Church gradually into the 21st century.

There is abundant evidence for this, beginning with the vocal Jesuit opposition to Humanae Vitae in 1968.

Another example - following the 1979 papal visit to the U.S., during which the Holy Father called dissent from the magisterium a "grave error that challenges the teaching office of the bishops of the United States and elsewhere," one Jesuit university president wrote, "in order to protect the intellectual vitality of the Church's understanding of itself, responsible dissent is not only allowed, it is required."

Such examples of Jesuit dissent from the Church's magisterium could easily be multiplied. Is this stance valid for us today? Is this the new and authentic charism of the Society of Jesus - loyal opposition to the Holy See? If so, it is clearly a reversal of our former charism stemming from Ignatius and the early Jesuits.

Though Ignatius had his disagreements with the papacy in his day, his differences with the pope, if I am correct, were not doctrinal but rather disciplinary, i.e., the pope's desire that Jesuits recite the Divine Office in choir. Ignatius' emphasis on obedience to superiors and to the pope in particular, was proverbial. He wrote this into the Society's Constitutions and developed it at length in his letter on obedience.

"All should keep their resolution firm to observe obedience and to distinguish themselves in it... even though nothing else is perceived except the indication of the superior's will without an expressed command. Hence all of us should exert ourselves by applying all our energies with very special care to the virtue of obedience shown first to the sovereign Pontiff (italics mine) and then to the superiors of the Society."

What Jesuit has not thrilled to read of the incredible work of Ignatius, Canisius, Lainez, and Bellarmine as they led the Counter-Reformation in the Church of the 16th and 17th centuries and defended the authority of the Holy See? Is this charism of Ignatius, this passionate loyalty to the papacy, now to be transformed into "liberal leadership"?

Pope John Paul II complained of dissent within the Society when he addressed a meeting of Jesuit superiors in Rome September 21, 1979. He said, "Certainly I am not unaware... and I point this out from not a few other reports... that the crisis which in these recent times has troubled and troubled religious life, has not spared your Society, causing confusion among Christian people and anxieties to the Church, to the hierarchy, and also personally to the Pope who speaks to you... I will limit myself to recalling some recommendations of my immediate predecessors, Paul VI and John Paul I, which were matters of great concern to them... be ever faithful to your institute... this is especially true with regard to... (other points mentioned) doctrinal orthodoxy in full fidelity to the supreme magisterium of the Roman Pontiff, strongly wished by St. Ignatius, as you are all aware." (National Jesuit News, Nov. 1979)

These are strong words coming from the present pope as well as the two preceding popes. If three successive popes have the same complaint against the Society, it must be taken very seriously. "Vatican II's decree on religious life... "Perfector Caritatis"... called for renewal in religious life. "The up to date renewal of religious life comprises a constant return... to the primitive inspiration of the institute... it is for the good of the Church that institutions have their own proper character and functions. Therefore the spirit and aim of each founder should be faithfully accepted and retained."

As we move into the next century, should not our original Ignatian charism be renewed and deepened?

Further, public dissent from authentic Church doctrine causes serious divisions within the Society itself and for this reason, I am convinced, it is largely responsible for our present lack of vocations. The Society of Jesus during the last 30 years has lost much of its original charism, its spirit de corps, and now presents a confused identity to prospective candidates.

A former superior of ours, who had wide experience in dealing with candidates for the Society, said, "If we would be what we are supposed to be, we would have no problem attracting vocations." We are no longer perceived as the pope's commandos but as some of the leading dissenters in the Church.

People are often surprised and incredulous to learn that our original charism was intense loyalty and obedience to the Holy See and that this spirit continued in our Society up to very recent times. So it seems to me that a return to our original charism, as called for by Vatican II and our own Constitutions, is of the greatest moment; that a continued widespread dissent from authentic Church doctrine within our ranks can only continue to divide the Society at a very fundamental level.

The present situation calls for urgent and continuous prayer for the Society to which we have dedicated our lives and which has made such an extraordinary contribution to the Church since its foundation by Ignatius in 1534. Let us also pray continually for the pope and our superiors at all levels that they may provide wise and inspiring leadership, so much needed to renew our spirit and unite our ranks "that they may be one."

"(Fitch CFN) Lives at Sacred Heart) Jesuit Center in Los Gatos, Calif.)

Charism or characteristic: God's word must be preached

By Fr. Thomas C. Widner SJ

Our Institute reminds us that "whoever wishes to serve as a soldier of God beneath the banner of the cross in our Society" is a member of a community founded chiefly "to strive especially for the progress of souls in Christian life and doctrine and for the propagation of the faith by religious exercise and works of charity, and specifically by the education of children and unlettered persons in Christianity."

Pope Paul III approved this in 1540. Pope Julius III confirmed and nuanced it in 1550. A Jesuit community is founded "to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other declaration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments."

David Fitch writes on this page with sadness and distress at some Jesuits today to consider "loyal opposition to the Holy See" as the "authentic charism of the Society of Jesus" today. He laments the loss of "passionate loyalty to the papacy," saying we have lost our charism. He says "our original charism was intense loyalty and obedience to the Holy See. But is this our 'charism' or 'characteristic'?

It is characteristic of the Society to be passionately loyal to the Holy See. But it is our charism to preach the Word of God in order to increase faith and save souls. We are in fidelity to the Church of which the Holy Father is its visible head.

Fitch reminds us of our Jesuit identity. Pope John Paul II encouraged not only Jesuits, but also all religious, to "be ever faithful to your institute." In "Perfector Caritatis" he called for an "up-to-date renewal of religious life" that means "a constant return to the primitive inspiration of the institute."

That does not mean we are called to be Jesuits of the 16th century. Our Constitutions mandate that professed Jesuits take an "explicit vow to the present or future superior pontiff as the vicar of Christ our Lord... to go anywhere His Holiness will order... for the sake of matters pertaining to the worship of God and the good of the Christian religion."

Given the crisis in authority and leadership in today's Church, where does that lead Jesuits today? Was Cardinal Avery Dulles, for example, disloyal to Church authority when he opposed the U.S. bishops in June? He told them that their document "puts a very adversarial relationship between the bishop and the priest. The priest can no longer go to his bishop in confidence with a problem that he has." Was Cardinal Dubuis being disloyal?

Our Jesuit charism is surely characterized by loyalty to Church authority. That loyalty is expressed by our honesty and truthfulness for the good of souls and the propagation of the faith.
Miss Waldron's monkey will never be seen again

By Tom Lankenau SJ

In October 2000, the world recorded a major biological event. Miss Waldron's red colobus monkey was officially removed as a passenger on the world's ark. Yet no press conference, no symposia marked the occasion. Biologists were not even sure of the exact day its evolutionary odyssey was completed. No monkeys had been observed for 20 years.

Only classified in 1933, Procolobus badius waldrioni's tragic encounter with Homo sapiens occurred in forests of Ghana and the Ivory Coast. Its habitat of living in large and noisy social groups made the 20-pound mammal an easy target for the shoot.

Why is the extinction of Miss Waldron's red colobus so noteworthy?

Stanford biologist Paul Ehrlich's blunt yet haunting metaphor offers some insight. If the earth were an airplane, the myriads of species are its structural rivets. Because of considerable redundancy, the removal of a few rivets by malevolent extinction does not affect its aerodynamics. However, if enough are loosened the plane will most certainly break up one day.

Though the point of collapse is unknown, who would want to be a passenger on that airline? Yet, humanity is already mid-flight on a course that will undoubtedly test the planet's structural integrity.

Miss Waldron's red colobus was the first primate 'rivet' to pop in 200 years. Yet this bursting portends an extinction spasm of inestimable proportions that will soon ripple throughout every continent and category of life.

Of the world's 606 primate species, more than 50 are critically endangered. Another 3,500 vertebrates and 34,000 plant species share the same fate. A National Academy of Science report projects that 2,500 species will become extinct in the United States in the next 10 years. Without a massive worldwide conservation effort, by 2030 at least 20% of all plants and animals planet wide will be gone or committed to extinction.

As a group, biologists are not known for being theoretical, nor easily terrified. This makes their predictions all the more alarming. Yet, in a twisted paradox of fate, the extent of damage will not be

known until after the destruction has already occurred. Like ripping out the pages of an unread book, humanity is destroying key clues to the mystery of life itself, rewriting a billion year-old text while keeping few of its early editions.

Why should the Society of Jesus partake in the discussion on biodiversity?

In 1990 the Union of Concerned Scientists wrote an "Open Letter to the Religious Community," urgently appealing to it to "commit in word and deed ... to preserve the environment of the earth." Rapid-fire extinction was specifically listed among the "self-inflicted, swiftly moving, environmental alterations" threatening the well being of the planet. The letter affirmed the influence that religious "teaching, example, and leadership" had in changing behavior and commitment.

Though contributions by individual Jesuits remain largely unreported, GC 34 saw the seeds of our corporate commitment. Decree 20 recommended to Father General that a study be made on issues of ecology. The resulting reflection "We Live in A Broken World," published in 1999, weaves Jesuit involvement in environmental issues squarely within the fabric of our spiritual, communal and apostolic lives.

While the document identifies scientific research as a "constant and indispensable starting point," no other area of Jesuit identity can affect the personal and structural change called for by the scientists than Ignatian spirituality. At its core is a worldview inspired by the Genesis narratives, of seeing all creation as the revealed handiwork of the creator. It is good because God declares it to be good. Humans, flora and fauna, even fungus and bacteria participate in this goodness and share in a mutual interdependence on God for their existence. Our being-in-the-world not only grounds our search for God, but we also come to know, love and serve God in and through all of the things in the cosmos.

Continually laboring through the process of specification, as both the giver and gift, God pours forth promise of hope in and through imaginative and inventive life forms of nearly every shape and size and pattern imaginable. Surviving an evolutionary journey against incredible odds, plants and animals inherit the nooks and crannies of every landscape. Caterpillars that mimic bird droppings, egg-laying mammals, carnivorous plants, and petroleum consuming bacteria give us insight into the genius of God and testify to enduring quality of life.

Within this incredible diversity one species stands alone. Endowed by the creator, with the gift of dominion over creation, only Homo sapiens can co-create, to willfully shape the self-generative genesis of entire categories of life.

Last summer I vacationed in Yellowstone with some nieces and nephews. We spotted grizzly bears and gray wolves. When the Endangered Species Act was passed in 1973, wolves had been extirpated from the park for 60 years and the grizzly population was in jeopardy of crashing beyond recovery. This year 3,000,000 Yellowstone visitors have the opportunity of seeing both animals in the wild.

While recovery programs have been locally successful, the tragic reality is that for every charismatic carnivore saved a thousand Miss Waldron's red colobus will be lost. No pledge of resources, personal sacrifice or international support will likely save such members of the hundred-beat club as the Chinese river dolphin or Molokai thrush.

Is there a resolution to the crisis of biodiversity? Competent individuals and organizations have embarked crusade-like fashion to save what can be saved.

In "The Future of Life," Harvard biologist E. O. Wilson argues for designating half the planet as reserves. The Nature Conservancy is raising $1 billion to help save the world's last great places. Using Wilson's own estimate that a one-time, $30 billion investment would save the tropical wilderness and key hotspots, this amount seems inconsequential.

Yet, when the stakes are raised, when the charismatic stars of the natural world, the pandas and mountain gorillas and tigers, are leaving the stage, I wonder how much of the discussion about the future will be spent remembering why we did not do something previously when there was still a chance.

The Society has a place at the discussion table, as 'Broken World' demonstrates. As men of faith, educated in philosophy and theology, history and the sciences, what might we contribute? Can we move beyond the polemics and shriill rhetoric that would reduce the question over the future of the planet to one of choosing between petroleum or polar bears, comfort or condors?

Embracing a vision of humanity intimately connected to a world created by and loved by God, Ignatian spirituality offers a foundation for preserving biodiversity. All life shares a common bond as bits of brilliance, collective reflections of the divine artist. Though this radiance flickers faintly in thousands of species, even at the moment of their last glimmer they illuminate a self-emptying, infinitely giving God.

This October when the anniversary of Miss Waldron's red colobus' extinction quietly passes, and we are absorbed in our studies and apostolic work, some 35,000 children will die each day of starvation and preventable diseases. Another 900 million people will go to bed every night undernourished.

Extinction and human suffering reveal a world ensnared in the tentacles of self-inflicted misery. Severely damaged by the ravages of warfare and poverty, neglect and greed, all creation groans under the weight of its brokenness, crying out to be healed. Where is God amidst such despair? I sometimes wonder.

From my room I hear the plaintive cooing of a mourning dove. It is not a lament, but a promise of hope. [Lankenau [ORE] is a second year theologian at JTB. A longer version of this article is found at www.jesuit.org/Pages/jccomm.html]
Writers and editors of Jesuit publications nationwide gathered this past July in San Francisco to learn about publishing trends and tricks of the trade from their peers and other professionals. About 35 people braved the notoriously chilly summer weather for the Association of Editors of Jesuit Publications conference (AEJP), hosted by Company Magazine at the University of San Francisco. This is the sixth year that Company has sponsored the event.

Participants came from a cross section of Jesuit high schools, universities and other organizations, including Jesuit Volunteer Corps East (JVC), the Association of Jesuit Colleges and Universities (AJCU), and the Maryknoll Province Ignatian Apostolic Partnerships Office and several province offices. The conference agenda covered a range of topics: digital photography, changes in the printing industry, fundamentals of good design, website strategies and dealing with the press. Featured speakers included San Francisco Chronicle staff writer Michael Robertson and columnist Ken Garcia.

Those in attendance were a mix of veterans and newcomers to the conference. “Historically, ever since the second conference, we have attracted about two-thirds old people and one-third new people,” said Martin McHugh, editor of Company Magazine and the conference organizer. “This year it was closer to 50-50. Every year that makes me feel very good, that we are not just preaching to the choir.”

On the first day, Fr. Greg Goethals (CFN), co-director of adult spirituality at St. Ignatius College Prep, spoke on how to define and disseminate the Jesuit mission and vision. He encouraged those gathered to “Let people know that there is something different about Jesuit mission and charism and that it comes from St. Ignatius’s genius in putting together this manual of spiritual development that can have a profound impact on your relationship with God and on our way of proceeding in the world.”

“Be subversive in promoting the experience of the Exercises and its impact on our work.”

In addition to the various sessions, participants spent some time sharing their recent successes and the challenges of working with often cash-strapped budgets and small staffs.

“Participants in the case of high schools and province offices come from offices where they work by themselves putting together publications,” said McHugh. “At the conference, they meet people who are in their exact shoes. I think they have fun exchanging war stories.”

Michael Amable, coordinator of Former Jesuit Volunteers (FJV) Relations for JVC East, was attending for the first time. His office puts out a short newsletter, Journeys, for former volunteers.

“The conference reinforced how vital publications are in terms of staying in touch with your constituency,” said Amable, for whom print and online communications is just one part of his job. “It [print] is a powerful medium still, regardless of how the internet is growing.”

Amable thought the group’s small size lent to the conference’s overall success. “It was a good testimony to the fruitfulness of a small gathering, where people can more intimately share their successes, their failures, have sounding boards and observe best practices,” he said.

Another participant, attending for the third time, also appreciated the group’s numbers, but lamented that more Jesuit schools don’t participate.

“The fact that we’re such a small group affords you such a venue to talk to people on one on one,” said Liz Conrad Goedecke, communications director at Jesuit College Prep School of Dallas. “But I wish more schools would come.”

Another participant, attending for the third time, also appreciated the group’s numbers, but lamented that more Jesuit schools don’t participate.

“The conference reinforced how vital publications are in terms of staying in touch with your constituency,” said Amable, for whom print and online communications is just one part of his job. “It [print] is a powerful medium still, regardless of how the internet is growing.”

Amable thought the group’s small size lent to the conference’s overall success. “It was a good testimony to the fruitfulness of a small gathering, where people can more intimately share their successes, their failures, have sounding boards and observe best practices,” he said.

Another participant, attending for the third time, also appreciated the group’s numbers, but lamented that more Jesuit schools don’t participate.

“The fact that we’re such a small group affords you such a venue to talk to people on one on one,” said Liz Conrad Goedecke, communications director at Jesuit College Prep School of Dallas. “But I wish more schools would come.”

The Jesuits at Loyola House hosted the group for Sunday morning Mass at their chapel on the beautiful Lone Mountain Campus, and then again for cocktails and hors d’oeuvres. The spectacular view of the Golden Gate Bridge from the back garden was the subject of much discussion. From there it was on to St. Ignatius Prep High School for a tour of the facility and a talk by Fr. Tom Lucas (CFN).

In addition to their conference activities, participants got to see much of San Francisco, including Ft. Point, Coit Tower, Giants baseball at PacBell Park and Ghirardelli Square. They also traveled across the Bay to Sausalito to sample local seafood their first night in town.

“The hosts get to show off their cities,” McHugh said, recollecting the garlic fries of PacBell Park, crab cakes at Fairfield and gumbo from New Orleans. “It gives people practical experience of another part of the Jesuit world. USF is no longer just initials. It’s a real place.”

Conference hosts in years past have included Loyola Chicago, St. Louis University, Xavier University, Loyola University New Orleans and Fairfield University. Next year’s conference will be held at St. Peter’s College in Jersey City, NJ.

Recently, the Conference of Jesuit Advancement Administrators (JAA) expressed an interest in running their annual conference concurrently with the AEJP conference. JAA’s primary activities center around development, alumni relations, public relations and publications, and government relations. Since plans for AEJP 2003 were already in place, there will be no change next year. There is a possibility of running the two conferences simultaneously in 2004, although JAA traditionally meets in June, when many of AEJP’s constituents, especially high school staff and province office staff, are busy with graduations and ordinations.

“We want to make sure that AEJP was still going to be able to offer what we need to offer our people,” McHugh said.

For more information on AEJP, visit their website at www.aejp.net.

LETTERS TO THE EDITOR

Detroit treasurer wants to be more effective, not more ‘conscientiousized’

To the editor:

A word about the article, “IJND sets agenda for international development,” in the June issue.

It is heartening to know that debt relief efforts not only continue but have advanced to the level of having a core group of Jesuits working in this area and gathering around themselves a wider circle of Jesuits who are also, I presume, working in the same field. Kudos! I have to admit, however, that the very last sentence of the article (“We want to ‘conscientiousize’ Jesuits as a whole on these global issues”) had a wrong ring for me and here I can only speak for myself.

For me it seems to run against what G. C. 32 emphasized, namely, that the service of faith and the promotion of justice is not just a social ministry issue nor is it a new and separate ministry, rather, it should be an integral aspect of any and all of our ministries. A corollary of this seems to me to be that not all of us will be or become experts in economic and financial issues like the debt but we may be in a position to do something about if the experts can show us the way.

I was discussing (with Pete Henriot among others) as an amateur this issue of the debt some 15 years ago when I was with the Jesuit Conference and sat on the board of the Woodstock Center. Now I happen to be the treasurer of the Detroit Province and I keep learning regularly that becoming treasurer did not make me an expert in or give me infused knowledge about economics and finance, let alone the international debt.

Yet I don’t think I need ‘conscientiousizing’ but rather, as one already conscious of the debt issue, I could use some help from the experts on ways a treasurer might be able to have some effect in the international debt area. Generalities and financial principles are not the need; what I need are specific, concrete ways for making a difference so that as I work with the experts in each of us in our different ministries, we express in life and work our common charism of serving the faith and promoting a biblical justice.

Walter L. Farrell SJ

Detroit Province

...
Superiors struggle with Society’s expectations

By Fr. Thomas C. Widner SJ

The role of the local superior was examined through every possible lens over an eight-day period during the biannual Superiors’ Leadership Colloquium June 24-July 2. Sponsored by the Jesuit Conference and held on the campus of Santa Clara University, the program attracted 40 Jesuits from the 10 provinces of the U.S. Assistance as well as the French and English-speaking Canadian provinces.

These recently appointed leaders learned not only what the Society expects of them but also what their communities expect. They studied documents about their role but gained some specific skills as well. They had an opportunity to interact within small groups as well as reflect, pray, rest, and relax. First mandated by the U.S. provincials in the early 1970s, the colloquium has been offered almost every other year for 30 years.

General content of the program derives from the expressed interest of the participants. It also contains input from previous participants. Fr. Jack O’Callaghan (CHG), rector of Loyola University Chicago Jesuit Community, gave the keynote presentation on “The Society’s Understanding of the Role of Superior.”

“Jesuit governance is monarchical and centralized yet personal,” he explained. Governance in the Society, O’Callaghan said, is based on knowledge of the individual and the situation. “There is almost no democracy in the Society,” he said, “yet there is ample consultation.” If a Jesuit cannot trust a particular superior and a superior cannot inspire trust, he said, then the whole system breaks down. A superior sustains his operation by prayer and discernment. “Governance is more important than any other task a superior might have,” he added. A superior today has five areas of concentration. These are aging and diminishment, morale, individualism, witness, and leadership. In their own interaction, participants discussed specific issues they face in their own communities.

Fr. Sonny Manuel (CFN), acting dean of counseling psychology at Santa Clara University, addressed the superiors on “Community Psychological Health and Affective Maturity.” A Jesuit’s life, he stressed, is all about merger and separation. Because of mission, a Jesuit must constantly learn to negotiate merger and separation in his life. This is so that one can develop relationships over time rather than let one’s affective life diminish.

“It’s all about loving,” he stressed. “These are issues of psychosexual development. One must negotiate what ‘hello’ and ‘goodbye’ mean given the transient life we lead.” He said one has to keep a lived sense of God. But if God is not alive for the individual Jesuit, one cannot negotiate this sense. Manuel led the superiors through several case studies concerning Jesuits who might be problematic in their communities.

In a session titled “The Church in the U.S. and Leadership Challenges,” Bishop Patrick McGrath of the Diocese of San Jose addressed the superiors. He spoke candidly about the U.S. church’s recent experiences with clerical sexual abuse. He pointed out to the group that Catholics seem to be most angry with the bishops but that only Rome can hold bishops accountable. Bishops themselves have no authority to hold each other accountable.

Jack Siberski (NEN), former associate professor of psychology at Dartmouth Medical Center, talked about health care. He addressed concerns of depression, alcohol and substance abuse, anxiety disorders, aging, medication, and driving. He offered some techniques for superiors to employ in dealing with these problems in communities.

Fr. J-Glenn Murray (MAR), director of the Office for Pastoral Liturgy of the Diocese of Cleveland, spent a session with the superiors on liturgy. Returning from the international meeting of Jesuits in liturgy in Rome in June, Murray challenged the group to foster community liturgy that is in line with the thinking of the Church. He addressed 14 theses for discussion on liturgy developed by Fr. Robert Taft (see page 1).

Fr. Gerald McKevitt (CFN) offered practical ideas for healthy community living. McKevitt provided some tips for involving a community in activities and in getting men to invest themselves in the community. Superior of the Santa Clara community, he began with three suppositions: 1) Community is essential for ministry today; 2) Men desire a more supportive community; 3) The superior’s role in this effort is paramount. McKevitt pointed out this is not a specifically Jesuit issue. It reflects a common approach replaced by individualized/privatized lives.

Fr. Jim Grummer (WIS), provincial, talked about the superior’s vis-à-vis the province socius. Grummer recommended three texts to the superiors. One is the Incarnation meditation in the Spiritual Exercises. Another is the “Manual for Juridical Practices.” A third is “Guidelines for Local Superiors.”

Fr. Tom Gieson (MAR), Secretary for Finances of the Jesuit Conference, talked about community finances. He recommended that superiors read the Wall St. Journal’s “Guide to Understanding Money and Investing.” Today, he said, there are two concerns. One is the cost of running the community and the other is the cost of each Jesuit. To live in a community in the Assistance today costs $85.22 per day. That figure includes only the costs common across the Assistance -- province taxes, health insurance, conservative personal figures and fixed room and board. Other costs must be added to understand an individual community’s real costs in a given province. The range across the Assistance may be as low as $50 per day to $200 per day.

Fr. Clem Petrik (MAR), superior of the St. Ignatius Community, Baltimore, asked the superiors to care for themselves. He advised them about challenges, what their communities want from them, how the superior becomes what he does, how he is cared for. He also touched on apostolic discernment and the account of conscience.

Fr. Brad Schaeffer (CHG), president of the Jesuit Conference, followed Petrik with more about the account of conscience from the provincial’s point of view. Of particular concern, he said, is that civil law does not recognize the account of conscience as confessional material. “It could be,” Schaeffer pointed out, “that a superior may be required to report to civil authorities a Jesuit who admits to sexual abuse of a minor in his manifestation.” Confidentiality between a superior and his community members is an important concern, he said.

Denise Carmody of Santa Clara University and Rita O’Malley of St. Ignatius High School, San Francisco, talked about expectations of the Jesuit community from a layperson’s perspective.

In the last session, Schaeffer spoke to the group about the larger picture of province, Society, and Church. He emphasized to the superiors that the provincials would have to address the issue of reconfiguration within six to 12 years.

Philosophers and theologians share enthusiasm at John Paul II Conference

By John M. McDermott SJ

Approximately 45 Jesuits gathered at Boston College June 21-23 for the seventh biennial Jesuit Conference on the Thought of John Paul II.

Fr. Stephen M. Fields (MAR), professor of theology at Georgetown University, began the conference with a presentation on the pope’s understanding of the Eucharist. He showed how the real presence of Christ in the Eucharist affects the causality of the sacrament as an appeal to freedom: prevenient love calls for love.

As a respondent, Fr. Kenneth J. Rudnick (CFN), president of St. John’s Seminary in Camarillo, Calif., introduced C.S. Peirce’s understanding of symbol to deepen an understanding of how a sacramental work and raised some questions about the meaning of spontaneity and freedom for further study.

Cardinal Avery Dulles (NYK) treated the difficult questions of primacy and collegiality, putting the pope’s position into historical context. He emphasized John Paul II’s involvement of the bishops in the drafting of important documents that the Vatican later promulgated. Then he studied the role of episcopal conferences and the synod of bishops. Since they are more than political assemblies, the spirit of communion and mutual communication has to animate them so that they can be successful exemplifications of ecclesial charity and life.

In response Fr. Peter Bernardi (DET), professor of theology at Loyola University New Orleans, referred to various positions at odds with the pope’s in the current debate before indicating that the vital tension between center and periphery should not lead to a suppression of either since they condition each other.

Bishop George Murry (MAR) of the Virgin Islands, scheduled to give a presentation, was forced to withdraw due to local pastoral problems. In his place, Fr. Edward Oakes (MIS), professor of religious studies at Regis University, Denver, spoke on Cardinal Newman as model for interpreting St. Ignatius’s “Rules for Thinking with the Church.” Newman’s faith consists in a fundamental trust in the God revealing Himself in Christ and also in the living witnesses chosen by Christ to mediate His historical revelation; it is completely inimical to the liberal notion of private judgment as if one could put oneself over the Church and judge it. In the Church, however, the theologian by critical acumen can advance the development of doctrine, seeking to

Continued on page 14
Ignatian spirituality conference attracts 500 seekers

By Julie Bourbon

“Meet me in St. Louis” may become the rallying cry of the Ignatian Spirituality Conference, which convened for the second time in three years in the Gateway City, July 25-29. For one long, hot weekend, more than 500 Jesuits, clerics, lay people and religious met for prayer, conversation and spiritual food in the Ignatian tradition. The theme, “Coming to Love: A Spirituality of Relationship,” permeated liturgies and discussions throughout the four day gathering.

Participants came from as far away as Italy, Singapore, Belize and Alaska, and from many vocations, with 109 Jesuits, 30 religious sisters, 50 Christian Life Communities members, 45 retreat facilities staffers, even five medical doctors and one dentist in attendance. St. Louis University, the Missouri Province and the St. Louis Center for Ignatian Spirituality were the sponsors.

As with the first conference, this one had three primary goals: to enrich the knowledge and practice of Ignatian spirituality; to empower and encourage leaders in Ignatian spirituality and in the works rooted in this spirituality; and to share experiences of various works animated by Ignatian spirituality.

The scheduled workshop sessions covered a gamut of topics pertaining to Ignatian spirituality, including: 19th Annotation retreat groups; spiritual exercises for seniors; guiding single adults towards spiritual freedom; adapting the Spiritual Exercises to and for business professionals; and the 18th Annotation Exercises: the changing relationships and roles of one giving the Exercises and the one making them. Twenty-six workshops were offered over one morning and afternoon.

Liturgical drama, dance and song were constants throughout. As in 1999, Fr. John Foley’s (MIS) “When Our Eyes Open, Lord” was a frequent refrain. Foley wrote the piece for the first conference. The keynote speakers fleshed out the conference theme in their addresses as well.

“Who am I? Why am I here?” Paul Duckro asked, mimicking words spoken by Admiral James Stockdale during the 1992 vice-presidential debate. Thus he began his talk, “Ignatian Spirituality in a Period of Transition,” the first morning. Duckro is a spiritual guide and director and is the founder of the program for psychology and religion at St. Louis Behavioral Sciences Center. As well as a professor of community and family medicine, Duckro talked of a paradigm shift in the Church and in the larger social culture, a movement away from “masculine energy to resolve the problems of our lives” and toward “the communal, the affective, the relational, and the possible in facing the problems of our lives.” Basically, it is to love, and love is realized only in relationship.

He went on to say that “in the experience that Ignatius modeled and outlined for us, the path to love, the answer to everything, every adjustment, in every time, is relationship, mutual relationship among equals in dignity, even with our Creator.”

Sister Marian Cowan CSJ, Ignatian scholar, author, spiritual guide and artist, gave the response to Duckro’s remarks. She, too, spoke of a paradigm shift from the masculine to the feminine, of a “dynamic synergistic balance of masculine/feminine mutuality.”

Cowan was the closing speaker at the 1999 conference. This year, she asked what had changed in the time since the group first met. “Last gathering we parted with hope and a feeling of empowerment and encouragement to enrich our deep desire. Has that encouragement borne fruit? Have we claimed our dignity, our authority, our God-center and edged the paradigm of mutuality a tiny bit more toward fulfillment?” She, too, concluded her remarks by talking about love in relationship. “I believe (Duckro) is urging us to have the sign of Ignatius in his Contemplation to Attain Divine Love. It is the simple, profound truth of mutuality born of sharing the same Essence, the same Energy we call God: mutuality with God and with each other and with the entire universe, the mutuality of Love in Relationship.”

On Saturday morning, Fr. Joe Tetlow (NOR) moderated two panel discussions, one on “Ignatian Spirituality: Adaptations to Cultural Diversity Issues and Generation X” and another on “Ignatian Spirituality: Adaptations to Social Justice and Environmental Issues.” Fr. Allan Figueroa Deck (CFN), founder and director of the Loyola Institute for Spirituality in Orange, Ca., and Timothy Muldoon, chairman of the Department of Religious Studies, Philosophy and Theology at Mount Allison College in Cremona, Pa., presented at the first session. Fr. James Hug (WIS), executive director of the Center of Concern in Washington, D.C., and Triliegh Tucker, co-director of Ecological Studies at Seattle University, presented the second session.

In his introduction, Tetlow spoke of experience as “the basic metaphor for making meaning.” Muldoon picked up this theme by noting that experience is the primary way young people “make, not find, meaning... They have grown up in a world where meaning is not self-evident.” But making meaning, he noted, transforms and sanctifies the everyday.

Eschewing the term “Generation X,” Muldoon spoke of his generation’s experience of being born after Vatican II, noting that they have never known the sight of a line at a confessional. “If you don’t grow up in a Catholic culture, you don’t view Church teaching as authoritative,” he said.

Deck addressed the challenge of ministering to people of differing cultures and the importance for them of belonging to a community. He advised that the Church “keep an eye out for lay people with aptitude” to train them in ministry.

To begin the second round of speakers, Hug made a powerful presentation about social justice and spirituality, challenging those gathered to become more fully aware of the social, political and global context in which they encounter God and to remember that the virtues of simplicity, love and solidarity are at odds with the dominant culture’s messages of consumption, competition and consumerism.

Tucker’s imagination exercises and statement that the very air Jesus breathed is still circulating among us made for a fitting closing to the second morning’s talks.

Ignatius’s Invitation for Today: Remember! Imagine! was the title of Fr. Dave Fleming’s (MIS) impassioned address the closing morning of the conference. He challenged those assembled, as Pope John Paul II did in 2001 and as Jesus did the disciples, “to put out into the deep.”

Fleming constructed a central metaphor for his talk: that of Ig燃atian spirituality as making up two massive pistons, moving it along as do the pistons on a river boat. These two arms he called remembering and imagining: “We need to recall that there are two piston arms that give the dynamism to Ignatian spirituality – the one being remembering and the other being imagining. We could too easily lump one with a ‘looking back’ and the other with a ‘looking forward.’ We might then be prejudiced to choose one over the other. The genius of Ignatius was to see how only with both working together would there be a dynamism forward that is summed up in the often misunderstood notion of spiritual freedom.”

He, too, closed by invoking a spirit of mutuality. “Whatever our situation – yesterday, today, and for our future, we hear Ignatius clearly inviting us: yes, put out into the deep, be empowered with a spirituality of communion, looking beyond patriarchy, including mutuality, looking towards solidarity, a working together at bringing together.”

One of the veteran conference organizers, Fr. Jim Blumeyer (MIS), attributed the continued success of the conference to the quality of the main speakers, the diversity of the workshops and the liturgies, which he called “one of the secret ingredients” of their success, engendering “belonging, equality and kindredship.”

“In some ways,” Blumeyer said, “it was like a family gathering.”

The conference organizing committee recently met and recommended that the conference he held again in another three years. That’s one family reunion you don’t want to miss.

For more information about the Ignatian Spirituality Conference, visit their website at www.slu.edu/conferences/scis.
Jesuit historian models intellectual curiosity and encouragement

By Julie Bourbon

A man who hears a symphony in the rat-a-tat-tat of a manual typewriter is an inspired man, indeed. He can stir the imagination of a future telecommunications executive and the integrity of a young student who doesn’t yet know he wants to be a rabbi. Such a man might have been ahead of the computer age, but he will always go back to the old standard. As a metaphor for life, it says something about the user. “I never graduated to the electric,” said Fr. Joe Durkin (MAR) of his penchant for banging out books on his old manual typewriter. “I feel I’m composing a beautiful combination of sounds. Sheer musical sound. St. Ignatius himself had a great appreciation of sounds.”

At 99 years old (he will be 100 in May), Durkin has composed more than 25 books and has lived as much history as he has taught. Dapper and thoughtful in his retirement, Durkin entered the Society in 1920. The eldest of eight children in a Philadelphia family, Durkin’s great-grandfather was taught. Dapper and thoughtful in his retirement, Durkin entered the Society in 1920. The eldest of eight children in a Philadelphia family, Durkin’s great-grandfather was an engineer who built bridges and fought for the Union during the Civil War. Perhaps that’s where he got his interest in American history and the military.

Durkin’s own hope was to serve as an army chaplain during World War II. But he had begun teaching American History at Georgetown in 1938, and his superior thought his skills were put to better use there. “As a Jesuit, you take a vow of obedience,” Durkin said. “They felt I was a good teacher, so they let me do that. It’s not a question of superiors sniffing out natural tendencies. If they see a man who’s a natural teacher, they let him teach.”

And teach he did. One of the first Jesuits at University of Scranton when the Society took over the school in 1942, Durkin taught history there for two years. He then went back to Georgetown, where he taught from 1944 until 1972, continuing as a professor emeritus until 1994, teaching, giving lectures and advising students. He was one of the primary forces behind the establishment of the American Studies program at Georgetown in 1969.

“He’s a great teacher,” said Dorothy Brown. Retired this year from her position as provost at Georgetown, Brown studied under Durkin in the late 1950s and went on to be his colleague beginning in 1966 and the first director of the American Studies program. “He was always looking for the best in his students and he always got it. He is a master of the Socratic method.”

Of his loyal former students, Brown said, “their numbers are legion.”

One such student is Rabbi Clif Librach of Temple Sinai of Sharon, Mass. An American Studies major, Librach graduated in 1973, after taking several independent studies with Durkin. While Librach concurs that Durkin “was an extraordinary teacher,” he was also influential in his life in another, ultimately more important way. “He was obviously not Catholic,” Librach said, “but he expressed deep and moving respect and admiration for the development of my own religious intensity. I was just beginning to take myself seriously as a Jew and he encouraged that.”

The first time Durkin ever entered a synagogue was to speak at Librach’s former temple in Bloomington, Ill., in 1987. “They [the congregation] loved him,” said Librach.

Another former student, AOL vice chairman and Washington Capitals owner Ted Leonsis, credits Fr. Durkin with introducing him to computers. Leonsis, who graduated in 1977, was looking for a way to prove that Hemingway’s “The Old Man and the Sea” had been written much earlier than its publishing date. Durkin (he of the manual typewriter) encouraged him to consult with the computer sciences department to prove the hypothesis. Leonsis went on to win the best dissertation prize for his paper. “I feel that I owe most of my career and success to Fr. Durkin;” he said, “I look back to that experience in 1976 – he introduced me to computers, helped me to use literature, publications and computer science together.”

“He was a professor of mine, but he was also a mentor of mine.”

In 1998, Leonsis and his wife Lynn donated $1 million to Georgetown, half of it for a performing arts center, the other half to benefit the American Studies program in Fr. Durkin’s name. In 1999, the department held the Durkin Workshop, a faculty program called “Teaching, Learning and Technology in the Culture and History Classroom.”

“He was just so excited by the research potential of the workshop,” Brown said.

An energetic teacher, Durkin was known on occasion to assume the roles of historical figures such as John Marshall or Abraham Lincoln to more fully engage his students. “You have to be kind of an actor to be a teacher,” he said, recounting that the “a-ha!” moment for a student, the moment when the student “got it” was always a highlight for him. “That was the most thrilling experience I’ve had in all my teaching.”

Although he no longer teaches today, Durkin is active in several ministries. He visits inmates at the Arlington County jail and assists at Mass there three times each month, afterwards visiting prisoners who are not allowed to attend. He began that ministry, according to Brown, when one of his former students was incarcerated for a white-collar crime.

Durkin also visits with senior Alzheimer patients at nursing homes, praying the Rosary and stopping in their rooms. Those are the “old people, not me,” he said. He once saw the late Supreme Court Justice Blackmun wheeled past him in the hospital. Durkin recalled, “I said ‘How are you, Mr. Justice?’ He perked right up. I was glad I did it.”

Durkin reminisces about historical figures he has come to know through research, as well as those he has met and known personally. He edited the diary of John Dooley, a Confederate soldier who became a Jesuit. That book, “made it to Truman’s desk;” Durkin proudly recalled. He can tell a listener about General Sherman’s son, who became a Jesuit and subsequently went insane after his father disowned him, and then switch gears to his research on Jesuit dance teachers in Parisian schools during the time of Marie Antoinette.

He knew the late Fr. Jake Laboon, SJ, former naval officer and chaplain for whom the USS Laboon (a destroyer) is named. Laboon baptized one of Durkin’s nephews that serve in the navy. “He was the extraordinary integrity of teaching and the value of character and loyalty as essential to human integrity.”

When asked whether he considers slow-down or writing a book on his many experiences, Durkin dismisses the suggestion. He doesn’t have time to focus on recounting his own life, he said. “I’m too much interested in finding out new things and new ways of expressing them” to do that.

Fr. Durkin’s symphony continues, then, unabated by age, on the old manual typewriter in his little room at the university he has served for 60 years.
preparation in preaching or presiding at the rites.”

Pecklers proposed the idea for the international meeting at an earlier meeting of the U.S. Association of Jesuit Liturgists. He next met with Father General, who offered to assist with funds to host the meeting.

As discussions continued, Pecklers said. Father General “became even more convinced of the importance of such a meeting and offered to write to every provincial and major superior asking that they send me names of potential delegates.”

**Liturgy reform**

Father General expressed concern that the meeting not be limited to treatment of liturgy in Jesuit communities, but that it broaden itself to include the issue of liturgical reform as envisaged by the Second Vatican Council. Hence the invitation to Cardinal Godfried Danneels, Archbishop of Mechelen-Brussels, to be the keynote speaker. Danneels, a member of the Congregation for Divine Worship and the Discipline of the Sacraments, specializes in the Second Vatican Council and the liturgy.

As reported by CNS, the cardinal told the gathered Jesuits that the liturgical reforms of the Second Vatican Council right fundamentally changed the relationship between the introduction of the vernacular, the simplification of the ministers and people beginning earlier with the dialogue Mass forms. The Vatican II notion of “full and active participation” untouchable for lay people and the clergy were observant participants. Said Danneels emphasized that before Vatican II “liturgy was untouchable for lay people and the clergy were observant performers. The Vatican II notion of ‘full and active participation’ fundamentally changed the relationship between ministers and people beginning earlier with the dialogue Mass and use of the misal by those attending. It continued with the introduction of the vernacular, the simplification of the ritual, and the distribution of roles.

“But eventually aberrations resulted due to insufficient formation. In some instances, preachers and people ‘took possession’ of the ritual turning the cult into a social event.”

**Fourteen theses**

Fr. Bob Taft (NEN), professor emeritus of Oriental liturgy at the Pontifical Oriental Institute in Rome, offered 14 theses on liturgy in the context of the mission of the Society of Jesus (see p. 11). “Liturgy,” he stated, “is at the very center of the redemptive work Christ exercises through the ministry of the Church.”

Fr. Paul Janowiak (ORE), professor of liturgical theology at Weston Jesuit School of Theology, added that the meeting “enabled Jesuits to start networking with one another and it paved the way for further cooperation and action on the liturgy in the Society. It also showed the support of Father General for taking liturgy seriously.”

He added, “Probably the topic of most interest which surfaced at the meeting was inculturation of the liturgy.”

Fr. Thomas Scirghi (NYK), professor of liturgy at the Jesuit School of Theology at Berkeley, pointed out “the study and attention to the practice of liturgy, generally speaking, has been neglected by the Society. This meeting provided the opportunity for an exchange of ideas, as well as discussion of some practical issues and current concerns in the field.”

He added, “Jesuits need to re-assess the importance of Eucharistic worship with in the life of the community.”

Haschka said, “We should examine the liturgical life of our communities and ask how well it expresses and promotes the centrality of Eucharist in our lives. The ideal Jesuit community (liturgy probably does not exist, but there may well be a more adequate one.”

What has challenged Jesuit community for Haschka is the shift in emphasis from individual to communal celebration both in liturgical theology and within the Society itself.

“Our practice too often manifests the pervasive individualism Father General criticized in his recent letter on community.”

Fr. Michael Amaladoss (MDU) asserted there is no Eucharist without community. It is important therefore to work on community building.

Fr. John Gallen (NYK), lecturer and editor of an online liturgical publication, said “the principal point for development, contributed on all sides, was inculturation.” The issue was raised by Father General at the beginning of the meeting.

Dr. Peter Phan, professor of religion and culture at the Catholic University of America, talked about inculturation, i.e., “inserting the Gospel into a culture and inserting a culture into the Gospel.” In modern society, he said, culture is an ordering principle. It is integrating and helps create a context of identity for people. In a postmodern society, culture tends to be more relational. Developing countries are often postmodernist societies.

“Is this the ground of conflict, he said, and a natural area of tension. The Roman rite itself is merely one among many possible inculturations of the Gospel. If so, he asked, then why should it be prescribed for all the other cultures in the world as the only legitimate liturgical expression of faith? This is especially crucial in places like East Asia where the Roman rite carries strong connotations of colonialism. Local churches need to develop liturgical traditions out of their own cultural experiences in the same way the Roman, Byzantine, and Coptic churches did in the early centuries of Christianity.”

Jesuit Bishop Francisco Claver (PHI) claimed that truth lies with both the experience of people and with the expectations of the larger Church. But, in practice, liturgy must begin with the experience of people.

**Encounter with people**

Janowiak believes even Father General began to see that the Society had not addressed its liturgical life in the way that international gatherings of Jesuits in education, spirituality, and formation had addressed their areas. “The liturgical life of our apostolates in many places,” he said, “is the primary encounter with the people of God to whom we have been sent and with whom we minister.”

“The Society has let liturgical formation falter in the past decade,” he said, “and there has been little response in our actual communal practice or in provincial directives to answer a restorationist movement which is, assuredly, so sincere about reverence and devotion but which, perhaps unconsciously, neglects the deeper, interior reform that Vatican II envisioned.”

Restorationists, he said, choose a nostalgic expression of a Church before Vatican II which, seen in the present context of this age and its way or proceeding, neglects the reverence and beauty of a community gathered in grateful memory, in union with Christ, in a holy and willing surrender of themselves in praise and thanks to the God of all that is.

“Our Jesuit practice in many places of apathy or lack of concern regarding liturgical expression has impeded that deeper interior reform and aided a liturgical vision which locates the grace entirely in the sanctuary among a privileged few, to be dispensed to those outside. Our silence, indifference, and even complicity on this key ecclesial issue needs to be examined honestly and communally,” Janowiak added.

What will come from this first international meeting? Haschka believes it was a challenge to the Society to increase its focus on liturgy. “There is internal work to be done,” he said. “But how well do we prepare men for this? It is too important not to take seriously.”

Scirghi said the participants proposed to Father General that provincials need to emphasize the importance of liturgy in the formation of novices and scholastics. He also recognized a tension between demands made by Rome and the community experience. Jesuits seem inadequate to challenge their own liturgically as well as prepare people in other cul-
the disciples around the table at the Last Supper, puzzled, expressed the belief that “we must discover ourselves as like global culture, Radcliffe explained, “In a world that is increasing beyond this moment to the Kingdom. 2) he gathers them into community; 3) he reaches out to embrace all of humanity.

The liturgy. Taft said, is a social activity and not an individual expression of faith and devotion. “Anyone who does not celebrate and live the liturgy of the Church according to the mind of the Church cannot pretend to be either a Christian or an apostle, true to the Church and therefore to the Society and its ministry.” Taft was particularly critical of the practice of habitually celebrating Mass alone simply on the basis of personal preference, a practice forbidden by the Church in canon 966. This should be discontinued in the Society.

Haschka pointed out, however, that for Jesuits of a certain generation, the solitary Mass was the expected norm.

Sacramentality of the Word

Fr. Timothy Radcliffe, former Master General of the Order of Preachers (Dominicans), spoke to the participants on the sacramentality of the Word. “We must face the fact that our words are not always filled with the power of God,” he said. “They do not always touch the hearts of our hearers …” Ask ing why this is so, he talked about three elements in the Last Supper that the preaching of the Church should echo: 1) Jesus reaches out to disciples in their individual puzzlement and confusion; 2) he gathers them into community; 3) he reaches beyond this moment to the Kingdom.

Recognizing the highly individualistic nature of today’s global culture, Radcliffe explained, “In a world that is increasingly secularized, often the words of the gospel and the teaching of the Church are puzzling and incomprehensible.” He expressed the belief that “we must discover ourselves as like the disciples around the table at the Last Supper, puzzled, confused and wondering what is happening. We must let the gospel reduce us to silence, resistant to our ownership.”

He said the preacher must tell the truth about human experience, its joy and sorrow. Preachers talk too much, “because we listen too little. If our words are to be sacramental, eucharistic, then they must gather people into communion.” There is a paradox of being both Roman and Catholic, both a particular historical community and the sacrament of a community that transcends us and stretches out to embrace all of humanity.

“Theses” for Discussion

Status quaestionis: Liturgy in the Life and Mission of the Society of Jesus

Fr. Robert F. Taft (NEN), professor emeritus of the Pontifical Oriental Institute in Rome, distributed the following 14 points to participants in the first international meeting of Jesuits in Liturgy.

General

1. Liturgy is at the very center of the redemptive work Christ exercises through the ministry of the Church.

2. A community that does not pray together regularly cannot claim to be Christian.

3. Anyone who does not celebrate and live the liturgy of the Church according to the mind of the Church, cannot pretend to be true to the Church, and therefore to the Society and its ministry.

Ignatian

4. Much of the Society of Jesus is out of touch with contemporary Catholic theology of liturgy and priesthood.

5. This will not change until we address the problem of liturgical formation, which in large parts of the Society ranges from the gravely deficient to the completely non-existent.

6. One must distinguish what is Ignatian, what is Ignatian, and what is Jesuit. It is Ignatian to be a man of the Church. It was Ignatius to be a man of the 16th century Church. So liturgy, to be Jesuit, must be Catholic, Ignatian, apostolic. But it must not be Ignatian, who was devoted to the private mass and went to confession every day, practices no one would dream of recommending today.


8. One cannot understand what liturgy was for Ignatius only by examining what he legislated about liturgy for the Society. The question is not what did Ignatius do, but what would he do today?

9. There is no "jesuit liturgy" apart from the liturgy of the Church.

10. Jesuits are obliged to the Church's authentic whole tradition.

11. That is found expressed in the documents of the contemporary magisterium and Society, and in the teaching of the best representative Catholic theologians and liturgical scholars.

12. Nothing that pertains to the liturgy of the Church can be considered something Jesuits are dispensable from or can do without.

13. St. Ignatius had no notion of liturgy in the way the Vatican II Church understands it.

14. That is the bad news. The good news is that what St. Ignatius rejected for the Society was not liturgy as Vatican II understands it, but a degenerate medieval view of liturgy as simply ritual and external embellishment.
**Province Briefs**

**OREGON**

- Frs. Peter Byrne, Paul Janowiak, Chris Weekly and Scholastic Craig Hightower participated in the summer Jesuit Liturgy conference in Rome. Hightower’s French skills came in handy. Janowiak was abashed, though honored, as keynote speaker Fr. Timothy Radcliffe, OP, praised his book, “The Holy Preaching: The Sacramentality of the Word in the Liturgical Assembly.”

- Fr. Eric Zuckerken was installed Sept. 7 as pastor of Tacoma’s thriving St. Leo Church by the Archbishop of Seattle, Alexander Brunett. Parishioners are appreciating Eric’s sense of social justice tempered by poetic artistry.

- Fr. George Dumais, who runs a home for mentally disabled men, witnessed 11 weddings this summer. One former student is flying him to Paris in October for a wedding. Dumais scheduled his semi-annual trip for French students around the occasion. Dumais has taught French at Loyola Sacred Heart H.S. in Missoula, Mont., for nearly 30 years.

- Fr. Emmett Carroll has returned to his old haunts, heading the new dependant community on Capitol Hill in Seattle. The principal house of this Pacific Rim community is Paul MIki House.

- Scholastics Dan Mai, Quan Tran, Bryan Pham and Dan Tran joined in ANIA 2002, the Jesuit pilgrimage that preceded World Youth Day in Rome. In October 2002, Fr. John Weling joined in ANIA 2002, the Jesuit pilgrimage that preceded World Youth Day in Rome. Meanwhile, in Orange County, Fr. Scott Jones is teaching Spanish and serving as chaplain at Orange Coast College.

**CALIFORNIA**

- Michael Gibson, Paul Mariani, Gilbert Sunghera, Michael Turnadiff and Duc Vu were ordained to the priesthood this past June in the beautiful church of St. Ignatius in San Francisco. Most Rev. Gordon D. Bennett, SJ., D.D., who was also their Master of Novices, presided.

- Joaquin “Boon” Martinez and Jerry Hayes spent their summer studying Spanish and touring the Jesuit Reductions throughout Bolivia while Jesus Palomino escorting a group of California Prep students through the rigorous of cultural immersion. The warmth and hospitality of the Bolivian Province compensated for the chilly weather that they encountered in the southern hemisphere.

- Fr. John Welc received his Ph.D. from Stanford University in July 2003. He is now working on his dissertation, a study of the history of the Jesuits in Bolivia.

- Ron Schmidt (NOR) has joined the staff of Loyola Productions at Loyola Marymount University in Los Angeles. Ron approaches this ministry not only with a background in media/communications, but also with previous “fatherhood” experience: Ron is the father of three boys.

- Fr. Greg Bonfiglio returned from tertianship this past month, spiritually rejuvenated and charged with a newly polished standard of Christ, only to find a new job waiting for him. Greg has succeeded Fr. Jim Kuntz (NYK) as President of Jesuit High School, Sacramento.

- The ever elusive Fr. Christopher Nguyen can now be seen working on his brush and palette techniques in the backyard of San Francisco and points beyond as he pursues a degree in fine arts.

- Fr. John Francis Vu continues his ministry to both the Loyola High School community and the Vietnamese community in the Diocese of Orange. On weekends, Fr. Vu preaches at various Orange County parishes and tends to the circle of Vietnamese immigrants trying to fit in with American Culture.

**WISCONSIN**

- Fr. Ray Bucko (NYK) began his sabbatical year at St. Francis Mission where he will create an electronic database for Fr. Buechel’s ethnographic collection. Fr. Don Doll graciously gave him photography lessons and properly outfitted him before he left Creighton University.

- Saints Peter and Paul Parish in Mankato, Minn., hosted an area Memorial Mass on September 11. Fr. Karl Voelker was the principal celebrant. The solemn intercessions consisted of 13 petition and a procession of 26 candles carried by police, fire, emergency technicians and parishioners from the four area parishes.

- Creighton Prep celebrated the life and death of Fr. Mark Niemann, who taught Latin for almost 50 years, except for six as sacristan. Fr. Dick McCaslin will now teach Fr. Niemann’s classes.

- Casey Beaumier left Prep to study at Weston School of Theology. But first, he received the Mike Hindelang SJ Excellence in Teaching Award, along with $2,500.

- After his ordination in June, Fr. Marty Hosking traveled the country celebrating a Mass of thanksgiving in designated cities. He was last seen in Los Angeles at Dolores Mission.

- After six years of teaching, Mike Marco begins a new position at Creighton Prep as Assistant to the President. He will be studying high school administration. Students and faculty alike looked forward to the new academic year and the newly renovated top floor. The entire school is now air conditioned, meaning no more early dismissal heat days.

- After 18 years of dedicated and loyal service, Fr. James E. Fitzgerald is retiring from Marquette University. Fr. Grant Garinger has returned to Marquette to teach in the theater department, and Gregory O’Meara has returned to teach in the Law School.

- As part of their Tertianship Program, Frs. Patrick Dorsey and Mike Marco joined Frs. Daniel Lahart (MAR) and Peter Clark (MAR) wandering through Spain, Paris and Rome in the footsteps of St. Ignatius. After an eight-day retreat, they completed the two-summer program in Los Gatos, Calif.

**Local Briefs**

**Jesuit, immigrant life intersect in New York**

The Jesuits at Murray-Weigel Hall in New York City share in the pride of Sylvana Ruocco, a member of their housekeeping staff, at the recent graduations of her daughters from Jesuit institutions of higher learning.

Antonette Ruocco, 29, completed law school at Fordham in May and sat for the bar in July. She is anxiously awaiting the results and is employed at the firm of Andrews & Kurth LLC in New York. Danielle Ruocco, 27, is a two-time Jesuit alum, having done her undergraduate studies at Fordham (’97) and graduate studies at Creighton University School of Dentistry. Youngest sister Laura Ruocco, 20, is an undergrad at Pace University.

“I am very proud, they studied very hard,” said Mrs. Ruocco. A native of Naples, Italy, she has worked for the Jesuits for 12 years. “They make a lot of sacrifice.”

The Ruoccos lived for many years in the Bronx, walking distance to Fordham’s Rose Hill campus, in an area known as Little Italy. All of the girls speak Italian, and Antonette reads and writes it fluently. They were all Catholic educated from grade school through high school.

“I really enjoyed my experience at Fordham,” said Antonette, who attended Manhattan College as an undergrad and now lives with her husband, her mother and sisters in Bronxville in Westchester County.

“Her螥 wouldn’t change a thing. I would choose them again,” said Danielle, who is working in a dental residency at Columbia University. “There’s really a sense of community when you go to a Jesuit school. There’s a oneness. You really feel like a family.”

Commented Fr. Mike McConnell (NYK), who has known Mrs. Ruocco for years, “I think it’s rather extraordinary that she is able to have two daughters graduate from grad school like this.”

“Everybody knows,” said Mrs. Ruocco proudly. “Everybody congratulating me.”

**Father O’Hare announces plans to retire as Fordham president in 2003**

NEW YORK (CNS) -- Jesuit Father Joseph A. O’Hare, who has been president of Fordham University in New York since 1984, announced May 28 that he would retire from the post at the end of the current academic year on June 30, 2003. The 31st president of a university established by Coadjutor Bishop John J. Hughes of New York in 1841 and turned over to the Jesuits five years later, Father O’Hare’s tenure is Fordham’s longest. He anticipates taking a sabbatical of several months after leaving office. Fordham now has an independent board, and Father O’Hare’s successor would not have to be a Jesuit. But Fordham still calls itself “New York City’s Jesuit University,” and Father O’Hare said trustees expressed “a strong belief that a Jesuit president would be desirable.”

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**Father Joseph A. O’Hare**

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**Jerry Hayes Jr.**

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**Donna Winch**

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**Patrice Dorsey Jr.**
Two Jesuits celebrate centennial birthdays

By Julie Bourbon

Fr. James Martin (MAR) and Frank Logan (ORE) reached milestone birthdays (100) this year. Martin on Aug. 30 and Logan, coming up on Oct. 13. Neither man looks his age, and both have long traditions of ministry, beginning before many of their fellow Jesuits were even born.

Martin entered the Society in 1921, studied philosophy at Weston, theology at Woodstock and did his regency in the Philippines. He was ordained in 1934 and professed final vows in 1978. His work has taken him from Georgetown University in the late 1930s, where he served as Assistant Dean of Men, to St. Joseph's College as Director of Athletics (1940-43), to the University of Scranton, where he headed the religion department and acted as a student counselor (1946-50).

From 1943-46, Martin served as a chaplain with the U.S. Army Air Corps, with assignments in Africa, Egypt, Pantelleria, Sicily, Italy and France. He was also a member of the Mission Band at Old St. Joseph's Church in Philadelphia (1938-39) and St. Aloysius Church in Washington, D.C. (1950-54).

He helped to build the Loyola on Potomac Retreat House in Faulkner, Md., and was assigned there from 1954-64. From 1967 to 1983, Martin did retreat work and Mission Band work at Leonard Neale House and Georgetown University.

Martin is proud of his military service and of his role in the construction of the retreat house in Faulkner. He presently resides in the Jesuit community at Georgetown University. Logan, nearly two months Martin's junior, joined the Society in 1919. Born and raised in Seattle, he studied at Seattle College High School but left before graduating to become a Jesuit. He taught at Seattle Prep from 1926-30. He was ordained in 1933 and studied theology in Louvain, Belgium from 1930-34. He took final vows in 1936 and returned to Seattle to teach in 1939.

In his many years at Seattle, Logan taught English, French, Spanish, theology and composition. He was nicknamed "Coach" and led football, basketball and baseball teams. He founded the Seattle College hiking club and was a champion bowler and handball player. The latter he played under the alias of "Ed Beasley," since the Archbishop did not approve of priests playing sports.

Six years ago, Seattle renamed its baseball field Logan Field.

A great fun of travel, Logan served as chaplain on cruise ships to Alaska and took students on guided tours through Europe. He threw out the first ball at a Seattle Mariners game in 1996 and remains a fan of the game. Logan retired as professor emeritus in 1970. He is presently living in the Jesuit infirmary at Gonzaga University.

At a celebration last year for his 99th birthday, Logan said: "If the Lord gives me one more year of life, with the help of the nurses, my statistics will be 100 years old, 94 years a Jesuit, 70 years a priest and a whole life of joy and gladness in the Lord."

BC Jesuit urges Timorese educators to remember

Fr. Julio Giulietti (MAR), director of Boston College's Center for Ignatian Spirituality, presented a weeklong seminar in July for the two Jesuit and 18 senior lay faculty members of St. Joseph's Jesuit High School in Dili, East Timor.

That nation gained political independence on May 20, 2002, after a bitter conflict with neighboring Indonesia and three years of supervision by the United Nations.

Fr. Giulietti focused on the Jesuit qualities of educating the whole person and developing the teachers' ability to make effective personal connections with the school's 280 students, many of whom are considered to have the potential to become East Timor's future leaders.

"St. Ignatius taught the early Jesuits that they must not only be competent and good examples in the classroom," Fr. Giulietti said, "but they also should be attentive, reverent and devoted to the students as individuals.

"Nowadays, we must be attentive to the students' experiences," he explained. "We must listen to their experiences with reverence, believing in what they are saying and learning how the experiences affected them."

"Devotion," he said, "comes from listening and getting to know persons and their experiences. It can reveal to us how God is at work in their lives and through them in our lives."

The violence and eventual move toward nationhood in East Timor had a particular impact on East Timor's young people, Fr. Giulietti notes, making the role of teachers and mentors even more important. "There isn't a student at St. Joseph's who did not lose a family member, neighbor or friend to the violence. They needed adults to talk to," he said. "It's similar to what happened to families after Sept. 11 in this country."

Fr. Giulietti said that he urged the teachers to talk with one another about these days and their memories, fears and hopes. "They began to tell each other their own stories. I believe that helped them to grow together as a faculty and as friends," he said. "Then they were ready to explore these same events with their students, as they have experienced the healing effects of sharing their own memories with each other."

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Fr. Julio Giulietti

MISSOURI

■ Fr. Charlie Moutonot (NYK), outgoing rector of JSTB, directed 75 Jesuits in the sixth biennial Missouri Province retreat at White House Retreat in late June. The weather was extraordinary for that time of year in St. Louis, the grounds were gorgeous after abundant spring rain, and Charlie's daily talks were powerful. Individual directors were available, and optional conversation sessions were held each evening.

■ A future new arrival at the novitiate will be Fr. Kevin Cullen, who has been named the next Missouri Province novice director, replacing nine-year veteran Fr. Mike Horder during the summer of 2002. The St. Paul novitiate is a Missouri-Wisconsin bi-province house, to which Upper Canada also sends its novices.

■ Fleeting middle school Loyola Academy of St. Louis, which celebrated its first full graduation in May, held what may have been another "first" on the feast of St. Ignatius. After a Eucharist presided over by Fr. Jim Knapp, a "historically accurate" reenactment of the Battle of Pamplona pitted French and two Spanish cannons (e.g. water balloon sling shots) against each other. Despite the efforts of field commander Jim Bopp, the event dissolved (predictably) into watery chaos.

■ When 75-year jubilarian Fr. Ray Tully died this summer, he left behind what may well be a Society record: 57 years in the same room! He was a long-time laborer in the province development office.

■ The province has purchased a small mountain home for use as a villa for Colorado Jesuits. Those who don’t like such amenities as scenery, fishing, and home cooking can sample the slot machines and buffets of nearby gambling meccas Black Hawk and Central City.

■ Fr. Mark Boscot was awarded the 2002 Graduate Theological Union Dissertation Award by the Doctoral Council for the most promising dissertation proposal submitted last academic term.

— Philip G. Steele SJ

NEW ORLEANS

■ Fr. James P. Bradley spent his last Sunday as provincial presiding at the annual public jubilarians’ Mass at the Jesuit Church (Immaculate Conception) on Baronne Street in downtown New Orleans. He also preached the homily.

■ The following Wednesday, Fr. Alfred C. Kammer became provincial of the New Orleans Province. He presided at the annual Jesuit eucharistic celebration for the jubilarians, held at Jesuit High School of New Orleans. Prior to the Mass, he entertained questions and made comments at a "town hall" meeting.

■ On the Solemity of the Assumption, Fr. Provincial Fred Kammer presided at the Vow Mass at St. Charles College in Grand Coteau, La. Three novices pronounced vows: John Brown, who has gone to St. Louis University for First Studies; Aaron Pidel, who has gone to Fordham; and Danny Teosich, who has gone to Loyola Chicago.

■ The entrance of 10 novices on August 14 brings the population of the novitiate up to 24. Luis Blanco, Mike Dimayuga, J. Patrick Hough, Casey Metcalf, Raul Navarro, Dominic Nguyen, Eric Ramirez, Quang Tran, Pete Zagone, and Jeremy Zipple.

■ Former provincial Jim Bradley is beginning his sabbatical by spending six weeks with the Jesuit community at Immaculate Conception Church in Albuquerque. The parish is happy to welcome home its native son.

■ Former regents R.V. Baylón and Ross Romero are beginning theology at Weston. Ron Boudreaux, Flavio Bravo, John Cunningham, Justin Daffron, Larry Huck, and Tomic Rauscher are at JSTB.

■ Frs. Richard Hermes, David Brown and Raymond Fitzgerald of Jesuit High School in New Orleans took the largest single group of young people (50) to ANIA at the Canadian (read “North American”) Martyrs’ Shrine at Midland, Ontario, and then to Toronto for World Youth Day. All made it back safely through the wilderness of M’dland and the bustle of Toronto.

— Donald Hawkins SJ

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Glen Chun spent the summer studying Spanish at the Maryknoll Institute in Cochabamba, Bolivia. He also volunteered at an orphanage for street children. Later this month, Chun will join a team of Chicago medical professionals to offer care in rural clinics, orphanages, public hospitals and prisons in Bolivia.

Fr. Thomas Gannon, director of Heartland Center, traveled to Johannesburg, South Africa for the U.N. World Summit on Sustainable Development.

This summer, Fr. Patrick Fairbanks coordinated Jesuits from four U.S. provinces to offer English courses to scholastics in Krakow, Poland. Seven Jesuits and one layman worked with 28 Polish Jesuit scholastics. More information and pictures can be found at http://english.szm.com/.

Fr. Philip Chmielowski began his appointment to the Sir Thomas More Ethics Chair in the College of Science and Engineering at Loyola Marymount University this fall.

“Creating a Culture of Life,” a new book by Fr. Kenneth Overberg, was published in March by Thomas More Publishing.

Fr. George Traub released the seventh edition of his mini-dictionary of Ignatian and Jesuit terms this summer. “Do you Speak Ignatian?” now has a circulation well over 25,000. A student-friendly version was distributed at Jesuits schools in the U.S. provinces.

Fr. John O’Malley inaugurated a lecture series at Notre Dame this fall entitled “The Blessed Pope John XXIII: Lectures on Christianity and Culture.” John will give four lectures this semester on “Four Cultures of Western Christianity.”

Fr. Dan Liderbach has published a book entitled “Secularized Symbolizing the Unknown God: Postmodern Theology in the New Areatopagus.”

Fr. John Langan visited Japan in May to lecture on human rights and bioethics at Waseda University (Tokyo), on the U.S. campaign against Iraq at Sophia University (Tokyo), and on Catholic social thought and globalization at Nananz University (Nagoya). He also participated in a German bishops’ conference on the Iraq crisis at the Institute for Theology and Peace in Hamburg. An article on the same subject in America and a related interview on Vatican Radio both appeared on Sept. 9.

While there are many hometown jubilarians in the Society, the Detroit Province recognizes in a very special way Fr. Stanislaw Czapsiowski (PMA), associate pastor of St. Ladislaus Parish in Hamtramck, Mich. On Aug. 24 at Colombiere Center, Father Stan celebrated 75 years in the Society. Others celebrating a jubilee included: Fr. Stanley Tillman (CHG) and Br. John Loy, 70 years; Br. Bruno Karpinski (NEP), 60 years; Frs. John Bazz (PC), John Felten (CHG) and William Topmoeller (CHG), 50 years. Congratulations one and all!

Jesuits from metropolitan Detroit joined at Saints Peter and Paul Church June 2 to celebrate the 125th anniversary of the Society’s ministries in Detroit. Auxiliary Bishop Moses Anderson celebrated and extended the Archdiocese’s gratitude for the Jesuit presence in Detroit. A booklet was prepared by members of the Detroit Province of the history of Jesuit works. Fr. Carl Bonk, pastor, preached on the tradition of urban ministry by the Society.

Fr. Pat Peppard directed retreats at Our Lady of the Pines in Fremont, Ohio, and Jesuit Retreat House in Parma, Ohio, and found time to attend the Shakespeare Festival in Stratford, Ontario. Fr. Emmett Holmes also directed retreats at Jesuit Retreat House and at other retreat houses.

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--- George Kearney

--- John Morisini SJ

ILVC hires new Executive Director

James M. Scanlon was named Executive Director of the Ignatian Lay Volunteer Corps (ILVC) by the group’s board of director in June. Scanlon comes to the ILVC with an extensive background in the Peace Corps. He served as Country Director in the Solomon Islands, the South Pacific, the Eastern Caribbean, and the West Indies. He also served as the Director of Recruitment for the Peace Corps in the U.S. Scanlon has also worked for the U.S. Department of Agriculture, including tenure as Executive Director of the National Rural Development Partnership Office. Most recently he taught religious studies at the Academy of the Holy Cross in Baltimore. He is married with two adult children.

Multimillion-dollar settlement in CalProv sexual abuse case

WASHINGTON (CNS) - On September 4, the California Province agreed to a $7.6 million settlement with two mentally retarded adult men who were allegedly molested repeatedly by four Jesuits at Sacred Heart Jesuit Center, Los Gatos, over a 30-year period. The two men worked as dishwashers at the center. One of the offenders, Father Edward T. Burke, 81, is currently serving a two-year prison term for molesting one of the men.

In response Fr. Arthur Madigan, professor of philosophy at Boston College, questioned whether the doctrine is normative or just an optional model, noted that the understanding of priesthood depends on Christology and soteriology, and asked whether St. Ignatius, while founding a priestly order, really elaborated his notion of priesthood. After the contribution of the official respondents, questions and comments from the floor enlightened the intellectual climate.

In addition to the presentations, small group discussions were held on the papal encyclicals - “Redemptor Hominis,” “Redemptoris Missio,” “Redemptoris Mater” — and “Dominum et Vitamficientem.” A round table discussion on “Dominicane Cena” and “Dies Domini” became very interesting as the application of papal norms to concrete Jesuit community life was considered.

The next conference will be held on the Theology of the Body in 2004 at a location still to be determined.
Italian cardinal celebrates last Mass as head of Milan Archdiocese

MILAN, Italy (CNS) -- Cardinal Carlo Maria Martini celebrated a farewell Mass before retiring as the archbishop of Milan, telling a packed crowd in the city’s cathedral that he would always keep them in his heart. Cardinal Martini, a Jesuit and a lifelong biblical scholar, planned to move to Jerusalem in October and dedicate the rest of his life to prayer and study of Scripture. After more than 22 years as head of Italy’s largest archdiocese, Cardinal Martini submitted his resignation when he turned 75 in February. In July, Pope John Paul II named his successor, Cardinal Dionigi Tettamanzi, who had been archbishop of Genoa. In his last sermon as archbishop Sept. 8, Cardinal Martini asked the elderly, the incarcerated and all the suffering of their archdiocese. He urged new efforts in ecumenism and interreligious dialogue.

First Russian Jesuit ordained to priesthood in Russia

(RJ EUROPE) Klemens Werth, the first Russian Jesuit to be ordained to the priesthood in Russia since the creation of the Independent Region of Russia in 1992, became a priest Aug. 10. The ceremony took place at the Transfiguration Cathedral of Novosibirsk, Russia. The ordaining prelate was Bishop Joseph M. Klemens Werth, the newly ordained’s brother, also a Jesuit and, since 1991, the Apostolic Administrator of Novosibirsk. The region officially became a diocese in February 2002. The ordination ceremony was largely attended by the Werth family as well as by Jesuits and a good number of the local Catholic community. After Moscow and St-Petersburg, Novosibirsk is the third city in the Russian Federation and one of the four Catholic dioceses, Jesuits have their novitiate there and run the “Inigo Center.”

At present the Jesuit Independent Russian Region <http://www.jesuits.narod.ru/> includes geographically Russia, Kazakhstan, Kyrgyzstan, Belarus and Ukraine. It comprises 58 members, among them 25 from other provinces. There are seven novices. Seven new men entered the novitiate in September.

Global View

MARYLAND

■ Fr. David Hollenbach has authored “The Common Good and Christian Ethics.”

■ Fr. Joe Koterski, newly appoint- ed Chair of the Philosophy Department of Fordham University, awaits the publishing of his book: “Karl Jaspers, History of Philoso- phy and Philosophy of History.”

■ Fr. John Conley spent the summer in Paris doing research on Jacqueline Pascal, sister of Blaise, and other 17th century Jansenist women philosophers. His book on the subject, “Suspicion of Virtue” is due out shortly.

■ Fr. Chris Cullen is the confer- ence organizer for this year’s meeting of the American Maritian Association and has arranged for some 80 papers to be given at the Oct. meeting at Princeton Universi ty.

■ Fr. Gerard McGlone conducted discussions/listening sessions in area parishes concerning the sexual abuse crisis. He presented a paper at the International Research Conference on Child Victimization, as well as two papers in Rome: “Dependency and Narcissism Among Sexually Offending and Non-offending RC Clergy” and “Rorschach Assessment Findings on Priest Sexual Offenders and Non-Offenders.”

■ Fr. Scott Pilarsz has become interim chaplain and director of campus ministry at Georgetown University.

■ Fr. Dan Joyce has been appoint- ed Acting Vice President for Advancement at Wheeling Jesuit University.

■ Fr. Brad Schaeffer (CHJ) was the director of the Aug. biennial province retreat. He skillfully inter- twined the Spiritual Exercises, the documents of recent General Congregations and his own lived expe- rience as a Jesuit, a former provincial and current president of the Jesuit Conference. He presented a challenging retreat praised and appreciated by the 83 participants.

■ Fr. Provincial Tim Brown had his first full day as provincial on Aug. 1, and although he “hit the ground running,” he attended the entire province retreat.

— M (chael Hricko SJ)

— R (ichard Roos SJ)

NEW YORK

■ About 90 Jesuits and 80 lay col leagues attended the annual Province Day, hosted by the Fordham Prep community, on June 7. Keynote speaker was the Most. Rev. Nicolas DiMarzio, Bishop of Cam den and chairman of the USCCB’s Migration Committee, eloquently introduced the theme of the day, “Service to Immigrants and the Poor.”

■ Fr. Edward F. Salmon conduct ed the June 9-17 province retreat for 32 Jesuits at the Loyola Retreat House in Morristown, N.J.

■ For one of his final trips as provincial, Fr. Kenneth J. Gavin, accompanied by Fr. Thomas E. Smith, traveled to the Caroline Islands for the ordinations of Fr. Kenneth J. Urumolug (June 22 on Palau) and Fr. Wayne P. Tkel June 15 on his native island of Satawal, reached by a 24-hour boat trip from Chuuk.

■ The New York Times noted May 29 that Fr. Joseph A. O’Hare who, the paper said, “expanded Fordham University significantly as its president since 1984,” announced that he will step down from that office on June 30, 2003.

■ When Br. Rick Curry (MAR) received an honorary degree (his 13th so far) from Niagara University on May 19, the day began with a breakfast for special guests in the university president’s office. The assorted breads served were baked from recipes in Curry’s book “The Secrets of Jesuit Breadmaking.”

■ John L. Allen, Jr., National Catholic Reporter’s Vatican corres- pondent, noted in his June 21 newsletter that a Jesuit liturgy con- ference was underway in Rome. The meeting’s “impresario,” he wrote, was Fr. Keith F. Pecklers, whom he described as “one of the most dynamic young scholars in Rome, someone I believe is destined to have a profound impact on the church.”


— J (ohn Donohue SJ)

NEW ENGLAND

■ Fr. Bob VerEecke, pastor of St. Ignatius Church, Chestnut Hill, Mass., choreographed the Incense Psalms, which his professional dance company, residing at Boston College, danced in the Vigil Service at World Youth Day in Toronto. Pope John Paul II presided.

■ Holy Cross Church in Kingston, Jamaica, feted her two Jesuit sons at a special Mass on St. Ignatius Day. Retired Abp. Samuel Carter, turn ing 83 that day, shared the limelight with Rohan Tuitt, who pronounced First Vows in their home parish. Tulloch is the first Jesuit vocation from Holy Cross since Carter entered in 1944. The Mass was Carter’s last public appearance before succumbing to cancer on September 3.

■ Fr. Charles Crowley, 82, who spent 13 years in Baghdad and then 25 in Micronesia, maintains his spoken Arabic by daily visiting the Boston Public Library’s Arabic lan- guage section. There, he holds euc- hemical conversations with Muslims, mainly comparing and contrasting Christianity with Islam.

■ Fr. Joseph Casey has again assembled an impressive and widely varied array of speakers for his annual series of nine monthly lec- cures at Campion Health Center in Weston, Mass. Retired Jesuits will ponder topics ranging from stem cell research to the Palestinian-Israeli conflict to the Church in the 21st century.

■ Frs. Paul Harman and James Carr, novice director and assistant, along with second-year novices Edward Gomeau and Sean O’Man nion, received a bumper crop of five new novices into the Arrupe House novitate in Jamaica Plain, Mass., Aug. They are Robert Dalkey, Robert King, Matthew Malone, Michael Rogers Jr., and George Toolan.

■ After Mass on Sunday, Sept. 8th, Fr. William J. Kennedy, parochial vicar at St. Michael’s Parish in Greenwich, Conn., took a parish- ioni, a loyal Notre Dame alumus, that the parishioner had caused the Fighting Irish to lose the previous day. The churchgoer, Regis Philbin, got friendly revenge on Monday morning by recounting the conversation on TV and naming Kennedy as the teaser.

— R (ichard Roos SJ)
Oswald J. Marshall SJ

(Detroit) Father Oswald J. Marshall, 87, died March 4, 2002, at Columbia Center, Clarkson, Mich. He was a Jesuit for 68 years and a priest for 56 years.

Oz was born in Toledo, Ohio, on November 10, 1914. He attended St. John’s High School (1929-33) and then entered the Milford novitiate, Milford, Ohio, on August 8, 1933. From 1937 to 1940, he studied philosophy at West Baden College, Ind. He taught Latin and math at the University of Detroit High School (1940-43). He returned to West Baden in 1943 for his four years of theology and was ordained there on June 20, 1946.

He made his tertianship at St. Stanislaus, Cleveland (1947-48). On August 8, 1950, he professed the four vows in Chicago at Loyola University where he was a professor and counselor in the dental school (1948-53). While at the university he enjoyed cooking Italian meals for the returning veterans of the Korean War and their wives on various occasions. It was a talent that would come in handy when he became minister of the Jesuit community at the University of Detroit from 1953 to 1967. One of his responsibilities was the overseeing of the meals for the Jesuits.

The wizardry of Oz paralleled the famous storybook figure of Frank Braun’s novel. The wizard was a traveling salesman with a multitude of wares in his wagon. While minister at U of D, his storeroom held a menagerie of things that one could not imagine. During his years as minister, he had a concern for the welfare of the community. One of his greetings in the early morning was, “Good Morning! Are you well?” The health of the community and seeing that the brothers had a relaxing day off each week were high priorities.

While at U of D, he oversaw the building of the addition to the Jesuit living quarters. In 1967 he moved across town to Fordham before beginning his post as priest for 45 years.

Born in Kansas City, Mo., he entered the Society at St. Stanislaus Seminary, Seminarian Hill, Mo., in 1943. After philosophy at Saint Louis University, regency at St. Louis University High School, and theology at St. Mary’s, Tom was ordained in 1956. He did graduate studies in education at Fordham before beginning his administrative career at Saint Louis University. He later served as president of DeSmet Jesuit High School in St. Louis and director of the province’s Jesuit Seminary Aid Association.

Tom was the quintessential “people person” — a magnet who attracted all sorts of folks, and who had a gift for making each one feel special. His Irish heritage was there for all to see: in his loyalty to family, his passion for lively argument, his love of stories — and in his generous heart to let go of past hurts.

Tom was intelligent and articulate. His gifts for speaking and writing served him well during his years as an administrator and fundraiser. But he also had qualities that proved challenging for a late-20th-century Jesuit fundraiser.

Finally Tom could be a bit too ready to spend the money just a little before it was actually in the bank. Indeed some might liken a fundraiser who vocally espouses liberal causes and writing served him well during his years as an administrator and fundraiser. But he also had qualities that proved challenging for a late-20th-century Jesuit fundraiser.

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Thomas F. McQueeny SJ

(Missouri) Father Thomas Francis McQueeny, 75, died March 6, 2002 in St. Louis. He was a Jesuit for 58 years and a priest for 45 years.

Born in Kansas City, Mo., he entered the Society at St. Stanislaus Seminary, Seminarian Hill, Mo., in 1943. After philosophy at Saint Louis University, regency at St. Louis University High School, and theology at St. Mary’s, Tom was ordained in 1956. He did graduate studies in education at Fordham before beginning his administrative career at Saint Louis University. He later served as president of DeSmet Jesuit High School in St. Louis and director of the province’s Jesuit Seminary Aid Association.

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Alexius “Lex” W. Byrne

(Japan, originally California) Father Lex Byrne, 80, died in the Besse Burton Sullivan Skilled Nursing Residence, Seattle, Wash., March 28, 2002. He was a Jesuit for 61 years and a priest for 48 years. He was preceded in death by his twin brother, Tom, who, along with their sister, Frances [Sister Antonia Marie, S.J.M] died on March 15, 1990.

Lex was born in Salt Lake City on May 26, 1921 and attended St. Mary’s High School, Berkeley, California. Lex attended the University of California at Berkeley, 1937-40, as a pre-med student and entered the Society at Sacred Heart Novitiate, Los Gatos, Calif., October 13, 1940, following the footsteps of his twin brother. After philosophical studies at Mount St. Michael’s, Spokane, he spent his regency teaching philosophy at Santa Clara University (1947-50). Theological studies were made at Alma College, Los Gatos, (1950-54) and he was ordained to the priesthood in San Francisco on June 12, 1953. Tertianship was made at Port Townsend, Wash., (1954-55), after which he taught philosophy at USF for a brief time.

In the spring of 1956 he went to Japan and spent two years studying Japanese. He made his solemn profession on February 3, 1958. That year he began a long association with Sophia University, Tokyo, as a teacher of English in the university and in its International Division, retiring in 1988. In 1961 he was officially transcribed to the Japan Province. In the late 1960s, on sabbatical from the university, he served as an assistant chaplain at Agnew State Hospital, San Jose, sharing duties with his brother, Tom. From 1969 to 1971 he was stationed in Hilo, Hawaii, as assistant priest at St. Joseph’s Church and acting chaplain at the University of Hawaii, Hilo Campus. Health problems again brought him home and he retired to Seattle to be near family members.

Anthony J. “Tony” Lehmann SJ

(Oregon) Father Anthony J. Lehmann, 73, died of leukemia March 8, 2002, in the Jesuit infirmary at Gonzaga University in Spokane. He was a Jesuit for 30 years and a priest for 43 years.

Born in Pinckneyville, Ill., in 1928, Tony was educated in Chicago at Loyola Academy and Creighton University, Omaha, Neb., and St. Mary’s College, Morristown, Ind. He attended Loyola High School, Los Angeles, and after graduation entered the Society at Los Gatos, July 30, 1936. He once reflected that he was drawn to the Society by the vocations of his two older brothers William and Joseph, and by the many Jesuits who dropped by their Glendale home. “Their joy in the service of the Lord ... led me to seek out this vocation.”

From 1951 to 1955 John pursued doctoral studies in Semitic Studies at Johns Hopkins University under the eminent William Foxwell Albright. His dissertation, “Finite Uses of the Infinitive Absolute,” was described by Albright as “an excellent dissertation ... showing that a whole group of textual emendations of the Hebrew text are quite unnecessary.” After earning his doctorate, John spent the 1955-56 year in further studies at the Pontificio Istituto Biblico in Rome, earning a S.S.L degree.

In 1956 John began his long academic career teaching at Loyola University, Chicago. He taught biblical archaeology and ancient history. During the academic year 1966-67, he taught and did archaeological research at the American School of Oriental Research in Jerusalem. In all, he was involved in 11 seasons of excavation work in Jordan and Lebanon, much of it under the direction of Professor James B. Pritchard of the University of Pennsylvania. He was also involved with “digs” in Sicily, Malta, Mexico and Guatemala.

Retiring as professor emeritus in 1989, John served as...
assistant development director at the theologate until 1999. 

Thomas H. Byrne, S.J. (California) A Jesuit for 61 years, Father Thomas H. Byrne, 80, died March 15, 2002 at Regis Infirmary, San Jose, Calif. He was a priest for 48 years. Born in Salt Lake City on May 26, 1921. On August 14, 1940 Tom preceded his older (by five minutes) twin Lex into the Society at the Los Gatos. He did philosophy studies at Mount St. Michael’s, Spokane (1944-47), regency at Bellarmine Prep, San Jose (1947-50), and theology at Alma College, 1950-54. He was ordained to the priesthood on June 12, 1953 in San Francisco. He pronounced final vows in 1977.

Following tertianship at Port Townsend, Wash., Tom was assigned to Bellarmine College Prep, his home for the next 42 years. From 1955-60 he taught religion. From 1960-64 he was the province Sociable Director. In 1964 he started full time ministry as chaplain to the mentally ill and developmentally disabled at Agnews State Hospital, San Jose, a ministry he would pursue until his retirement. Tom routinely saw over 2,000 patients a month, sometimes with the help of an assistant chaplain, often by himself. He was zealous and proactive in providing religious care to the patients.

By the late 1960s the large state hospitals were closing down and the mentally ill were being transferred to local community settings. At one point 500 developmentally disabled patients were transferred to Agnews from other state institutions.

He organized religious instruction classes, using Jesuit and diocesan seminarians and Holy Names Sisters. Budget cutbacks and the downsizing of the seminaries cut off the source of his catechists and assistants. In 1976 he started an annual Day of Recognition to honor those who helped him serve the disabled; he himself received the honors in 1993. In all, he received over 20 commendations and awards for his work.

Responding to the growing needs of homeless families, in the mid-1980s Tom orchestrated the cooperation of the State of California, the City of San Jose and the Emergency Housing Consortium in establishing the Family Living Center at Agnews. It provides shelter for 33 families and programs that address the causes of homelessness.

In 1997, faced with the onset of Alzheimer’s disease, Tom retired from the hospital to Regis Infirmary where he spent his final years. An older sister, Sr. Antonia Marie Byrne SNJM, also died on March 15. A joint funeral service was held at Mission Santa Clara on March 21.

Joseph Mary Freeman SJ (Wisconsin) applied to M (issouri) Father Joseph M. Freeman, 91, died March 18, 2002 in St. Louis after a period of declining health. He was a Jesuit for 71 years and a priest for 57 years.

Born in Cedar Rapids, Ia., he studied for one year at Creighton University before entering the Society at St. Stanislaus in Florissant, Mo., in 1930. After philosophy at Saint Louis University, regency at St. Louis University High and Rockhurst High, and theology at St. Mary’s, Joe was ordained in 1944.

From the very beginning Joe was a notoriously tough and demanding teacher. His sometimes-harsh style and the idiosyncratic punishments he meted out won him a fourth year of regency.

During his 52 years in the classroom at Rockhurst College, Joe missed only three days, all for funerals. At the time of his 50th jubilee in 1994, it was stated that he had taught in at least one class every student who had attended Rockhurst during the previous 38 years.

All the more amazing, then, is the story of Joe’s friendship with the Greenlease family at the time of the devastating kidney and murder of their son Bobby. During the agonizing days before the boy’s body was finally found, Joe visited the parents every night. One night as he was leaving the home a reporter stuck a television camera in Joe’s face and said, “‘If any of our viewers can identify this priest we would appreciate it if you would call the station and tell us who he is. He is not Mrs. Greenlease’s pastor; we would like to know who he is.” The story goes that Joe turned and, looking directly into the camera, said, “And if you recognize me you should know me well enough to know that I will find out eventually who you are and I will make you regret for the rest of your life that you betrayed me!” Joe was never identified on the television station.

Joe’s obvious passion, faith, and commitment to his beliefs — not to mention his faithful presence at school athletic events and his availability as a counselor — won him the respect, admiration, and affection of generations of students and their families. In turn Joe’s affection for his vast network of Kansas City friends was never in doubt.

— Philip G. Steele SJ

Ronald F. Torina SJ (Detroit) Father Ronald F. Torina, 54, died March 19, 2002, at Sinai Grace Hospital, Detroit. The cause of death was sarcoidosis, a debilitating lung disease. He was a Jesuit for 36 years and a priest for 26 years.

Ron was born in Detroit in October 1947. He attended the University of Detroit High School (1961-65). He entered the Society at Colombiere College, Clarkston, Mich., in September 1966. In 1969 he received his BA in history from the University of Detroit and then his MA from New York University in 1971. Ron received his STB in theology at the Jesuit School of Theology in Chicago (1974-77). He was ordained at Detroit on September 18, 1976. He did his territorial service in Los Angeles (1983-84). Ron professed the four vows in 1985 at St. John’s High School in Toledo, Ohio.

He did his regency (1971-74) as a novice master, the University of Detroit High School. After his ordination until his death Ron spent his Jesuit life in the high school apostolate, first at St. Ignatius High School, Cleveland (1977-83), then at St. John’s High School, Toledo, from 1984 until 1996. St. John’s was his longest tenure in a high school. He taught history, directed the school musicals, counseled students and, for the last six years, was rector of the Jesuit community.

In 1996 he began his final years of life back at the University of Detroit Jesuit High School as chair of the college counseling department and director of the annual school musicals. He coped with weight problems and lung disease throughout his life. At the time of his death, he had been waiting for a lung transplant. Yet his health never got in the way of doing what he loved. It was teaching and counseling high school students and putting on musicals that brought him his zest for life.

He was known throughout the Detroit Province for his lavish musicals. He always tried to bring out the best in his students in the classroom and on the stage. For Ron, everyone was God’s work of art. It was this attitude that motivated him to help each student strive for his highest potential.

— Dick Conroy SJ

Lloyd A. Barry SJ (New Orleans) At Ignatius Residence two outstanding Jesuits of the New Orleans province, Brother Lloyd Barry, 88, and Father Greg Curtin, 74, died at Easter within hours of each other.

A native of Alexandria, La., Lloyd entered the Society at Grand Coteau in 1941 with a university degree in mechanical engineering. From his earliest days as a Jesuit he was “a brothers’ brother,” a recognized leader who shared his knowledge and skills with the brothers and others who worked with him.

In the 1960s Lloyd supervised the projects and work of the famous Brothers’ Maintenance Corps, the group that spent the summer months building and renovating various community dwellings and other properties in the province. During his 61 years in the province, Lloyd served in the maintenance department at many institutions, notably, Spring Hill College, St. Charles College in Grand Coteau, and the expanding Jesuit College Preparatory School in Dallas where for 15 years (1973-88) he was also the community’s popular minister.

He also worked for three years (1970-73) as a missionary in Comezillas, Brazil.

For five years before his retirement to Ignatius Residence in 1993, Lloyd brought his skills and concerns for the poor to Sacred Heart parish in El Paso, the Hispanic community that includes a Mexican border population where faith and justice needs are a true Jesuit missionary’s challenge.

At Ignatius Residence Lloyd tried to stay active, but bouts with depression that had begun to torment him in El Paso seemed to grow in intensity. He suffered greatly. In his final months the province, notified of his failing heart and absolutely worsening condition, began to pray with him and for him. Minutes after sunrise on Easter Sunday, March 31, he died.

— Louis A. Poché SJ

The following Jesuits have died since the NJN last published and prior to our September 6 deadline. Their obituaries will appear as space and information become available.

— Dan Peterson SJ

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The Jesuits who have died since the NJN last published and prior to our September 6 deadline. Their obituaries will appear as space and information become available.

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— Louis A. Poché SJ
Byzantine Catholicism alive and well on the West coast

By Julie Bourbon

A small onion domed shrine rises in the backyard of the house on the corner. An icon of Our Lady of Fatima and the three children, painted against a gold background, glows gently from its place on the back wall. A table of candles, some still tall and erect, others burned to a stub, stands before it, just inside a wrought iron gate. The writing in Cyrillic above the arched doorway proclaims “Praise to you, O birth giver of Christ.”

Inside the house is Our Lady of Fatima Byzantine Catholic Parish, which doubles as the Eastern Catholic Center of San Francisco, on a quiet Monday morning, the three-story house is dark and still. There are no worshippers here today; liturgy is held Saturday and Sunday mornings, with a small meal or agape after the Sunday services.

What might immediately strike a Roman Catholic as quite different about this worship space are the icons – there are dozens, even hundreds, covering the walls. They portray the Holy Family, saints, even the murdered family of Czar Nicholas II. The pastor bows and crosses himself before a number of them as he enters; each time he enters.

“I always compare it to opening a family album, so we say hello to them,” said Fr. Mark Ciccone (CFN). “Byzantines are always crossing themselves. They feel the presence of the holy.”

“The whole history of God is in the icons.”

Icons are believed to give access to the holy, leading worshippers to the divine liturgy. And this liturgy is truly divine – the vestments a rich riot of colors, the scripture books elaborate, with ornately decorated and carved covers, the prayers chanted.

Ciccone pastors the only Jesuit Russian Catholic parish in the United States. There were previously three and there are just a few in the world. He is here only on the weekends. Trained in the classics and art history, he spends the rest of his time as the assistant rector and minister for the Jesuit community at the Jesuit School of Theology at Berkeley. With bi-ritual faculties in the Russian and Roman Catholic Churches, Ciccone has served as pastor at Our Lady of Fatima since November 2001. He has visited and celebrated liturgy there for much longer, since his ordination in 1985, when he first received bi-ritual faculties.

“I moved from fascination to a deepening spiritual-ity” Ciccone said of his experience of Russian Catholicism.

Eastern Catholicism comes from the original five Patriarchal Sees of Rome, Constantinople, Alexandria, Antioch and Jerusalem. After the capture of Constantinople by the Turks in 1453, signifying the fall of the Roman Empire, the four Patriarchates in the East were no longer united with Rome. Although there were some attempts at reunification through Vatican II, it never happened. The Eastern Catholic Churches include: the Armenian, Byzantine (Greek-Catholic), Chaldean, Coptic, Geze (Ethiopia and Eritrea), Maronite, Mor Neocatecumenal, Maronite and Syriac. The Eastern Churches are not a different Rite, but are independent Churches in communion with each other.

The Society founded the parish and the Eastern Catholic Center, with the Archdiocese of San Francisco, in 1954. The Russian Byzantine Catholic Church itself was founded in 1917 as an attempt to mend the split between Rome and Moscow. That year, many Catholics and other Christians fled the Bolshevik Revolution, ending up in Shanghai and Harbin, China, only to find themselves on the run again after the communist takeover in 1949. They ultimately landed in San Francisco, bringing with them an extensive collection of books on liturgy, history and the experience of the church in Russia that is now housed at the Russian Center.

Fr. Nicholas Bock SJ, a former Czarist Russian diplomatic representative to the Vatican, ministered to Russian Catholics in China and performed liturgies for those same Catholics after they came to San Francisco. That mission work eventually blossomed into Our Lady of Fatima. Because there are so few Russian Catholic parishes in North America, they have no bishop. This community falls under the jurisdiction of the Archbishops of San Francisco and has long been supported by the Californian Province of the Society of Jesus and the University of San Francisco community.

The parish is small, with about 100 members and approximately 30 people in attendance at worship each week for the 90-minute services. They are second and third generation immigrants, and many are not of Russian descent.

“That’s something we’re happy about. We’re a very diverse parish. Any Byzantine can come in and feel comfortable here,” Ciccone said. “The small size is a great benefit. It’s not usual that a priest can look out on his congregation and know every person.”

The Jesuit character of the parish comes out, Ciccone said, in the “preaching and teaching.” The emphasis is on the spirituality and educational mission of the Society. In September, the parish began a seven-week education program as part of its apostolic mission. Parishioners have taken responsibility for the sessions, which include presentations on Byzantine aesthetics and icon painting.

“It’s a way of letting people know who we’re here,” he said, calling Our Lady of Fatima “a parish in renewal,” one that is asking itself some important questions right now.

“Who are you? Why are you here? And do you want to continue being here?” Ciccone said. “We have modest and realistic expectations of who we are and what we can do.”

“We’re all excited to see where we will go.”

For more information on Our Lady of Fatima Byzantine Catholic Church or the Eastern Catholic Center of San Francisco, visit their website at www.byzantinecatholic.org.

“The shrine at Our Lady of Fatima Byzantine Church

Byzantine Catholicism alive and well on the West coast

By Julie Bourbon

The University of San Francisco’s St. Ignatius Institute (SII), under the direction of Dr. Paul Murphy, is continuing its journey of academic excellence in the Great Books tradition.

“We are maintaining everything that was always good” about the program, said Murphy, who was installed as director in January 2001, by Fr. Stephen A. Privett (CFN), USF president. “In a certain respect, the Great Books program goes back to the Renaissance. It’s an integrated program of literature and philosophy.”

Murphy brings great energy and a long Jesuit background to his position at SII. A former Jesuit scholastic, Murphy earned his B.A. at Fairfield University, his M.A. at Loyola Chicago and his doctorate in history at the University of Toronto. Church history and 16th and 17th century Italy are areas of special interest.

The program, located within the College of Arts and Sciences, is an historical sequence of courses based on classical works in literature, history, philosophy and theology from ancient Greece to the contemporary world. It replaces the core curriculum for students, many of whom come from the sciences and pre-med.

“You read Plato, you don’t read about Plato,” Murphy said. “The student actually becomes culturally literate in Western culture. I can guarantee you that they’re not only culturally literate, but literate in the Catholic tradition.”

“I think it’s very important to maintain the Jesuit and Catholic identity,” he said.

With 112 students enrolled this academic year, the program’s first year students will live together in community in one of the residence halls. The campus’ size doesn’t allow for most students to remain in residence after their freshman year, so SII strives to maintain a “community of interest,” if not a living community, throughout the four years. There are social and spiritual elements, as well as academic. Tuesday evenings this fall have been dedicated to Mass, dinner and a presentation on an issue of interest to the students. The residence hall where the freshmen live will have a lounge area for all SII students in which to study and gather.

Classes are small, about 12 to 15 students, and are a combination of seminar and lecture. Professors employ the Socratic method, Murphy said, in which the teacher is also a learner. “You have to be on your toes,” he said of SII students. “You can’t sit behind somebody else when you’re at a table with 12 students.”

Continued on page 19

Academic excellence continues at St. Ignatius Institute

By Julie Bourbon

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The program, located within the College of Arts and Sciences, is an historical sequence of courses based on classical works in literature, history, philosophy and theology from ancient Greece to the contemporary world. It replaces the core curriculum for students, many of whom come from the sciences and pre-med.

“You read Plato, you don’t read about Plato,” Murphy said. “The student actually becomes culturally literate in Western culture. I can guarantee you that they’re not only culturally literate, but literate in the Catholic tradition.”

“I think it’s very important to maintain the Jesuit and Catholic identity,” he said.

With 112 students enrolled this academic year, the program’s first year students will live together in community in one of the residence halls. The campus’ size doesn’t allow for most students to remain in residence after their freshman year, so SII strives to maintain a “community of interest,” if not a living community, throughout the four years. There are social and spiritual elements, as well as academic. Tuesday evenings this fall have been dedicated to Mass, dinner and a presentation on an issue of interest to the students. The residence hall where the freshmen live will have a lounge area for all SII students in which to study and gather.

Classes are small, about 12 to 15 students, and are a combination of seminar and lecture. Professors employ the Socratic method, Murphy said, in which the teacher is also a learner. “You have to be on your toes,” he said of SII students. “You can’t sit behind somebody else when you’re at a table with 12 students.”
**Book Reviews**

**A Shepherd for New Orleans: Essays in Honor of Rev. Harry W. Tompson SJ**

Edited by Vincent B. Liberto
Moran Publications, Baton Rouge, La., 2002
199 pp., $20, paper
ISBN: 0-9717695-0-8

One of the most engaging Catholic figures in 20th century New Orleans, Jesuit priest Harry W. Tompson made a big difference in the lives of many diverse people. As principal and president of Jesuit High School, retreat master at Manresa Retreat House, and later as pastor of Immaculate Conception and founder of Good Shepherd School, his dynamic story is told by close to 100 of those who observed him closely. All proceeds from the sale of the book benefit Good Shepherd School, a Jesuit Nativity school in New Orleans. The book can be found by logging on to <www.harrytompson.com>. A former Jesuit himself, Vincent B. Liberto is assistant director of the Jesuit Development Office for the New Orleans Province.

**Fordham: A History and Memoir**

Raymond A. Schroth SJ
Loyola Press, Chicago, 2002
424 pp., $16.95, paper

This is a memoir in the guise of an institutional history of Fordham University. It's a story told in a series of vignettes from throughout the college's history - from its founding as a Jesuit seminary and boys' school in the mid-1800s to the present day. It is the story of individuals who were teachers, students, and visitors at Fordham over the course of its history. Schroth is a professor of humanities at St. Peter's College, Jersey City.

**Common Testimony: Ethnology and Theology in the Customs of Joseph Lafitau**

Carl F. Starkloff SJ
Institute of Jesuit Sources, St. Louis, 2002
218 pp., $18.95, paper

Joseph Lafitau's "Customs of the American Indians" is a classic among ethnological scholars, although little known among theologians. The present book examines the author's presuppositions and positions. Lafitau's work contains insights into human values, especially into religion, that serve to deepen theological reflection on fundamental problems. His work contains data that researchers admire for understanding native American cultures. It also makes insightful comparisons between Amerindian customs and those of many ancient European cultures. Starkloff discusses Lafitau's thought, the author as a 'systematic' theologian and the meaning of his theology today. Starkloff is an associate editor of the Institute of Jesuit Sources and teaches in the Department of Theological Studies in St. Louis University.

**United States Hispanic Catholics: Trends and Works 1990-2000**

Kenneth G. Davis OFM Conv., Eduardo C. Fernandez SJ, Veronica Mendez RCD
University of Scranton Press, Scranton, Pa., 2002
249 pp., $19.95, paper
ISBN 1-58966-002-1

The bulk of the book is a collection of a series of 10 articles that appeared in Review for Religious from 1990-2000. As an aide to those doing ministry among Hispanics in the United States, the articles each consist of 1) the year in review as it relates to Hispanics within the Church and larger society 2) an annotated bibliography of relevant books, articles, and chapters in collections, and 3) pastoral resources including multimedia materials and printed works and how they can be obtained.

In addition, the appendices include bibliographic material that was not included beforehand, Internet resources, and names and contact information for national and diocesan offices relating to Hispanic ministry. Aside from providing pastoral tools for ministry among this growing sector of the U.S. Church, this work serves as an archive for both published materials in that critical decade and a listing of the persons behind these ministries and events.

**John Macmurray: A Biography**

John E. Costello SJ
Floris Books, Edinburgh, 2002
445 pp., $35, sewn paperback

John Macmurray (1891-1976), the Scottish, Christian philosopher stated in summary about his life-work: "the simplest expression that I can find for the thesis I have tried to maintain is this: All meaningful knowledge is for the sake of action, and all meaningful action for the sake of friendship." The author traces the shaping of Macmurray's philosophy of "persons in relation" in his faith, his interaction with World War I and the failure of the churches to provide independent leadership at that time, through shadows and light in his marriage, and especially encounters with historical events and people in the 1930s. His work with William Temple, Karl Polanyi, Marxism, the SCM and his wrestling with Fascism form the backdrop for Macmurray's philosophy of religion grounded in what he called the human destiny and imperative to form world community. Macmurray is portrayed here as a thinker for the 21st century who was generally overlooked in his own time except, as he himself said, "by the Jesuits."

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**Institute**

Continued from page 18

Jesuit Scholastic Sean Michaelson teaches in arts and sciences, and freshman Greek and Roman culture to first-year SJU students. He has noticed that the students he lives with in community are immediately more responsive to him in the classroom because of the existing relationship. That's one of the ideas behind the residential learning program; SII is now one of about 20 SII's goals, Murphy said, is to maintain the Jesuit model of educating the whole person, the intellect, spirit and the heart," said Murphy.

One of SII's goals, Murphy said, is to promote a conversation about Catholic identity and "engage the larger community." To that end, it is hosting a major conference on science and religion in the fall of 2003. Last year, a variety of well-known speakers came to campus, including Peter Steinfield's from the New York Times and Bishop William Levada of San Francisco.

"The Institute is in a much better position to influence discussion about Catholic identity than ever before," Murphy said.

Last year was a difficult one for SJU. USF president Fr. Stephen A. Privett (CFN) dismissed the former director and assistant director. Those dismissals prompted Fr. Joseph Fessio, (CFN) who co-founded the institute in 1976 and Ignatius Press two years later, to announce the formation of Campion College, a two-year college "embodied both the spirit and the curricular of the original St. Ignatius Institute." The university removed Fessio as head of the institute; it severed its ties with Ignatius Press in 1987. Fessio has since been transferred to Southern California.
Sacred Heart: Gateway to God

By Wendy M. Wright

Orbis Press, Maryknoll, NY 2001
134 pp., $18, paper
ISBN 1 57075 389 X

This volume presents the Sacred Heart as "a way of reclaiming" the central vision of Christianity: encountering the Incarnate Christ. Devotion to the Sacred Heart, Wendy Wright forcefully demonstrates throughout, keeps us from either stripping "the historical Jesus of his aura of divinity" or from adoring "a godlike phantom free-floating above the human condition" (xiii). Wright’s latest is divided into 16 brief essays, each a prayerful pastiche of intelligent prose, compelling poetry and hymnody.

The aim of this work is not merely to present a historical sketch of Sacred Heart devotion, although it does that; it is not to provide excerpts of classics on the subject, although it does that; it is not to provide a theological exposition as it represents the eternal and perfect love God has for, and in the middle of, his creation. God’s Heart thus calls us to a greater abandonment to love, or as Wright puts it, Sacred Heart spirituality is "unambiguous" in this regard: "God does not love only with a free-floating, spiritual love but with the rush of blood, the tensing of muscle, with the tearing of tissue and bone. And so must we love" (79).

Love, however, is not easy and thus the Sacred Heart has fallen into desuetude. For what Pedro Arrupe once called "an extraordinary efficacious means to personal perfection and apostolic fruitfulness" (In Him Alone Is Our Hope, 10), the Sacred Heart survives today as a forgotten treasure.

All the more reason this updating of the devotion comes highly recommended. Professor of theology at Creighton University Wendy Wright has produced a fine collection of essays; here is a book that only a theologian, a wife and mother could craft. These reflections are historically based, theologically rich, and as challenging as they are comforting. Anyone interested in the Sacred Heart will find this work a helpful and faithful guide.

(Meconi [CHG] is a third year theologian at the University of Innsbruck, Austria.)

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Ponder anew that which is held true

By David Vincent Meconi SJ

Sacred Heart: Gateway to God

By Wendy M. Wright

Orbis Press, Maryknoll, NY 2001
134 pp., $18, paper
ISBN 1 57075 389 X

No, the purpose here is to vivify how we approach the Sacred Heart at the beginning of the third millennium. It is to have us stop and ponder anew that which we hold true but have perhaps forgotten: that "the heart, lodged in the chest’s left cavity, was pierced by Love’s own longing" (24), that "infinity became cloistered in a dear womb" (40) and that the piety the Church needs today must be "less an act of religio-political resistance than a deeply spiritual and symbolically specified affirmation of the unconditional love of God" (92).

Since most of Wright’s scholarly life has been spent in the writings of Francis de Sales and Jane de Chantal, she draws heavily from this tradition. Wright unashamedly connects de Chantal’s meditations on the gentleness of Christ’s heart -- "a heart which does not resist anything ... bears all, endures all, that is compassionate and full of affection for its neighbor" -- with a Christian understanding of non-violence. She of course provides us with glimpses of those classically associated with the Sacred Heart: Margaret Mary, Claude la Colombière and John Eudes.

Special attention is also paid to the graced insights of many holy women: Gertrude of Helfta, Mechthild of Hackeborn, Julian of Norwich and Catherine of Siena. These pages are "unambiguous" in this regard: "God does not love only with a free-floating, spiritual love but with the rush of blood, the tensing of muscle, with the tearing of tissue and bone. And so must we love" (79).

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