Francis Xavier: celebrating mission 450 years later

Jesuit communities and parishes throughout the USA Assistancy will celebrate the 450th anniversary of St. Francis Xavier’s death on December 3. While many communities will be waiting five more years, for the 500th anniversary of Xavier’s birth, to hold a major celebration, others will be marking this occasion as well.

- Xavier High School in Chuuk, Micronesia (NYK), will be celebrating two occasions: Xavier’s anniversary and its own 50th year as a school. As part of their celebration, they plan to refocus attention on their patron, Fr. Fran Hezel (NYK), director of the Micronesian Seminar, former director of Xavier H.S. and noted Pacific author and historian, will be the keynote speaker at a symposium December 2 on the role of Xavier H.S. amidst today’s socio-cultural, economic and political realities.

Following the symposium, students will be on holiday for the annual Xavier Day games of track and field events, ice cream and biscuit eating contests, faculty races, etc. That night, Fr. Provincial Jeff Chojnacki (NYK) and Fr. Tom Smith (NYK), his assistant for the overseas apostolate, will join invited guests including the governor and the bishop at a dinner cooked by alumni, parents and sponsors of present students. As many as 500 guests, including all the students, are expected.

On December 3, Chojnacki will preside at a special Mass celebrating the feast. A statue of Xavier that has been tucked away in a corner will be moved to a spot at the center of the main campus, just outside the school’s entrance. Students are presently working on a design for the base of the statue to incorporate symbols representative of Francis Xavier and the school symbol, the navigator.

“Micronesia has a rich history of celestial and non-instrumental navigation, which continues to the present day,” said Fr. Jim Croghan (NYK), acting superior and director of the high school. The movement of the statue will be part of a formal procession, with a blessing and rededication of the school. “We will try to combine the characteristics of his (Xavier’s) heroic life with the qualities needed and recognized in a traditional navigator.”

- Xavier Jesuit Center in Denver, Colo., is planning a prayerful Day of Companionship and Reconciliation, which will include a prayer service with special readings from Xavier’s writing and a formal and festive dinner to which all 60 Colorado Jesuits are invited. The community’s vestibule is home to a striking southwest-

earn retablo or santo, a major piece of artwork carved from a 300-year-old beetle-killed ponderosa pine.

The artist describes it thusly: “The overall motif of the santo or retablo is the baptismal shell represented in the topmost lunette, the three shells at his waist, and the shell-like patterns in the frame. ... The shield on the right is Xavier’s traditional shield, consisting of a silver baptismal font on a black field.” Fr. Tom Cummings (MIS), community superior, says of the retablo that “people are always struck by its intensity, the “divine impatience” of the missionary, emphasized by the enlarged eyes, and the signature of Ignatius in a leather pocket at his heart, the sacred companionship of the Jesuit.”

- Also out West, at St. Francis Xavier Church in Missoula, Mont., they will celebrate an evening Mass that may include a procession of their patron’s statue. Mass will be followed by a dinner of Indian food, in honor of Xavier’s mission work in Goa and other places in India.

The church, which dates to 1892, is home to 66 murals that were completed in 1907. “Behind what used to be the main altar are three huge floor-to-ceiling panels depicting scenes from the life of Francis,” said Fr. Rich Perry (ORE), pastor. “On the left is Francis arriving in Goa, in the middle are Ignatius and Francis at the feet of the Holy Family, and on the right is Francis at his death.”

- Xavier High School in New York City is planning a variety of events, including a school liturgy on Dec. 3 and a celebratory school social for faculty, staff and students. Students may perform skits depicting Xavier’s life and will be asked to work on inter-disciplinary projects (essays, art work, other projects) on the topic “Who was St. Francis Xavier?” A seminar on that question will be offered to staff and faculty, who will subsequently be asked to teach on the same subject.

Finally, the faculty and staff retreat for the year, directed by Fr. David McCallum (NYK), will center on “our Jesuit roots and our ongoing commitment to diversity,” said Fr. David Ciancimino (NYK), headmaster. “This theme highlights St. Francis Xavier’s role as a missionary.”

- Xavier University will be awarding the St. Francis Xavier Medal to Archbishop Sigitmas Tamkevicius, S.J., the ordinary of Lithuania’s diocese of Kaunas. Tamkevicius was one of the heroes of the Lithuanian resistance during the Soviet occupation, said Fr. Leo Klein (CHG), vice-president for spiritual development at the university.

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The retablo at the Xavier Jesuit Center in Denver, Colo. Artist Jose Raul Esquibel carved it from a 300-year-old beetle-killed ponderosa pine.
Jesuit takes on role of a lifetime in Ignatius

By Julie Bourbon

For Ignatius of Loyola, it was a cannonball shot through the leg that put him on the road to sainthood. For second year theologian Fr. Michael Bellafiore (NEN), it was his father’s death from cancer that put him on the road to Ignatius.

Bellafiore entered the Society 10 years ago, at the age of 32, having embarked on an acting career that began with the non-speaking part of St. Joseph in his Providence kindergarten Christmas play. He went on to become a regular member of his high school drama club and then headed to MIT, where he joined the MIT Shakespeare Ensemble.

“That’s where I really cut my teeth as far as acting is concerned,” Bellafiore said. “Shakespeare is the great teacher of drama in English and the actor’s craft.” After graduating, he went on to graduate school at Catholic University, earning an M.F.A. in playwriting. He briefly entertained the notion of religious life in college, but didn’t follow up on it.

Instead, he spent three years pursuing an acting career in D.C., appearing onstage at the Source, the Gala and George Mason’s theater as the Emperor in “Amadeus” and Touchstone in “As You Like It,” among other roles. He did a radio play and took the role of a drunk driver who gets arrested on a nationally televised public service announcement commercial.

It was after that his father was diagnosed with cancer and Bellafiore returned home to Providence to help care for him. It was during that time that he was drawn to the Society. His acting career has taken quite a different tack since then.

“I never imagined I’d be using my acting and writing skills in this way,” he said. “In some ways, it’s the hand of Providence.”

While doing his philosophy studies at Loyola University Chicago, it was suggested to Bellafiore that he take a 10-minute speech he had written on Ignatius for Jesuit Heritage Week and expand on it for presentation to high school students. As part of that process, Bellafiore spent the summer of 1996 traveling to Europe to follow in Ignatius’s footsteps. When he returned, he performed “Ignatius Loyola, The Story of the Pilgrim” for the first time at the Bellarmine Retreat House in Chicago.

He spent the next year on the road, traveling to 30 locations and giving 50 performances of the one-man, one act show. “It was quite exciting to be able to travel to those places,” Bellafiore said. “It was also very demanding, too.”

Earlier this year, Bellafiore transitioned the play to video. Filmed in Dallas, with authentic period music performed by Ars Musica and recorded at the Madonna Chapel at Loyola Chicago, the video is made up of three 30-minute segments that portray Ignatius’s journey from his youth, through his spiritual awakening, to the founding of the Society.

“There’s an immediacy there of seeing the old Ignatius telling his story,” said Bellafiore of the play. “It’s more engaging to hear him tell the story himself.”

Fr. J. Michael Sparough (CHG) worked closely with Bellafiore on the script and staging while he was writing the play and served as co-producer during the filming of the video. He lauds the play’s educational potential and its value as a means “of bringing alive material that sometimes can be presented in a very dry way.”

“It’s especially helpful because there’s nothing like it out there,” Sparough, now the superior of Arrupe House in Chicago, said. “It was a great experience,” he said, “just an unexpected gift to be able to do that, a great honor.”

Sparough has received requests from Jesuits the world over for copies of the video, which is marketed by Loyola Press.

Presently, Bellafiore is finishing his M. Div. at the Jesuit School of Theology at Berkeley. He will be ordained in June 2003, and anticipates doing more studies in theology after that. Although he doesn’t envision a life for himself in professional theater or television, he would like to continue to perform his play as part of his ministry.

“It was a great experience,” he said, “just an unexpected gift to be able to do that, a great honor.”

For copies of “Ignatius of Loyola: The Story of the Pilgrim,” ($21.95) contact Loyola Press at 773-281-1818 or visit www.loyolapress.org.
Provincials approve letter on Iraq to President Bush

By Fr. Thomas C. Wiedner SJ

At the fall meeting of the Jesuit Conference board held in Chicago October 13-17, the 10 provincials approved language for a letter sent October 19 to President Bush regarding a potential war in Iraq. The provincials expressed “our strong moral reservations about the use of military force in Iraq.” While sharing the government’s concern about “Iraq’s possible possession and use of weapons of mass destruction,” they aligned themselves with the U.S. Catholic bishops in their letter of September 13 judging “war on Iraq at this time to be a preventive war and as such to violate just-war standards and international law.”

In addition to approving this letter, the provincials also approved a letter on this issue to be sent to all Jesuits.

Four new provincials were welcomed as members of the board – Frs. Tim Brown (MAR), Jeff Chojnacki (NYK), Fred Kammer (NOR), and John Whitney (ORE). In order to integrate them more fully into the board process, the provincials spent one morning prior to the regular meeting updating the new provincials.

Attending the regular meeting of the JC board as well were Frs. Jean-Marc Laporte, new provincial of the Upper Canada Province (CSU), and Rodolphe Tremblay, provincial of French Canada (GLC).

This meeting also witnessed a formal gathering among the 10 provincials and the 28 presidents of Jesuit colleges and universities. That assembly took place the weekend prior to the provincials’ parish. All but three of the presidents were able to attend the two-day gathering.

The Jesuit Conference board spent considerable time in executive session hearing presentations from Frs. Canice Connors, OFM Conv., president of the Conference of Major Superiors of Men, and Thomas Paprocki, pastor and canon lawyer in the Archdiocese of Chicago. Both presentations provided information concerning the Charter for the Protection of Children and Young People.

The provincials also heard from Fr. Thomas Reese (CFN), editor of America, who reported on the current status of the magazine.

In regular business, the provincials received reports from continuing committees. Items of business included:

■ Fr. Brad Schaeffer (CHG), president of the Jesuit Conference, reported to the provincials on the recent meeting of moderators held in Rome and a joint meeting of the South and East Asia Assistancies. He also expressed a desire for a wider consultation with former provincials and other Jesuit leaders on the issue of reconfiguration in the U.S. Assistance.

■ Fr. John Armstrong, Jesuit Conference Secretary for Formation, reported completion of an initial draft of the Regional Order of Studies that is currently under review by members of the JCCF.

■ The provincials recommended that Jesuit Conference accumulated funds be used to allocate some initial seed money to the Africa AIDS Network during this fiscal year and that a multi-year funding proposal be considered by the Finance Committee.

■ A planning committee consisting of Frs. Schaeffer, Chojnacki and Tom Smolich (CFN) will work on a joint meeting with the Latin American Jesuit Conference in 2004.

The board received the annual financial report and 2002-2003 budget of Company Magazine and accepted the nomination of that entity’s board of directors for three new members.

The 2002 financial audit of the Jesuit Conference was presented and approved.

The 10 provincials met as the board of Jesuit Missions, Inc. along with Frs. Laporte and Tremblay. Fr. Smolich received the board’s approval as president with Laporte as treasurer and Fr. Tom Gaunt (MAR), Jesuit Conference executive secretary, as JM Inc. secretary.

Meeting as the board of Jesuit Refugee Service USA, members voted to hold the JRS budget to a three percent increase plus $4,000 of additional funds for the Management Board Development. The provincials also approved 10 persons as members of the JRS Strategic Management Board.

Lingan to lead tri-province novitiate

Fr. Joseph E. Lingan (MAR) will become the novice director for the newly approved tri-province novitiate encompassing the Maryland, New England, and New York provinces. Father General approved the consolidation to take effect August 2003. The provincials of the three provinces made the announcement on October 21.

For the time being, the novitiate will be located at St. Andrew Hall in Syracuse, New York, the site of the current joint Maryland and New York provinces novitiate.

Frs. James P. Carr (NEN) and Frederick J. Pellegrini (NYK) will assist Lingan in his responsibilities.

Provincials of the three provinces have committed themselves to investigating a new site for the novitiate to be located somewhere in the Maryland province. Meanwhile, novices will continue doing their long experiments in their home provinces whenever possible. In addition, each province will share the expenses of operating the novitiate regardless of the number of men in the novitiate.

In preparation for this transition, the present novice directors, Frs. Paul F. Harmon (NEN) and Bruce A. Maivelett (MAR), have done some planning for the novitiate programs in 2002-2003. It is expected that all of the first-year novices from Maryland, New York, and New England, along with those from the Chicago-Detroit novitiate will make the long retreat together at Eastern Point Retreat House, in Gloucester, Mass. Other plans include the possibility of a joint pilgrimage to the Jesuit shrine at Midland, Ontario; some joint novitate experiments, and, in the summer of 2003, attendance (with all of the U.S. novices) in Denver for the study of the history of the Society of Jesus.
**LETTERS TO THE EDITOR**

**Quiet, reflective liturgy an effective witness**

To the editor,

With great interest I read Fr. Taft’s 14 points on liturgy. I experienced liturgy in a Jesuit setting for seven years of college and graduate school. While I am in complete agreement with Father that liturgical formation has been sorely neglected in Jesuit life, I am troubled that he sees the primary problem as the existence of lingering “Medieval” attitudes towards liturgy (e.g., the practice of the so-called private mass by a “certain generation” of Jesuits).

I have a quite different perspective. I would say the problem might be illustrated by what I experienced (endured is a better word to use) in my Jesuit liturgy: regular lay preaching, refusal of the priest ever to genuflect, lack of vestments, liturgical dance, improvised prayers in place of liturgical lay preaching, invalid matter for the Eucharist, refusal of the priest ever to so-called private mass by a “certain generation” of Jesuits).

What made the spiritual life fruitful and rewarding for a lot of us in school was the witness of older, retired and semi-retired Jesuits who regularly offered Mass alone. They were more than happy to have people attend. There we saw the love that can only come from decades of daily experience of celebrating the liturgy. Their liturgies were quiet, reflective, and powerful. Some were in the vernacular ... others – gap – in Latin. Often we recited together parts of the breviary with them.

I saw quite clearly why many older Jesuits are attached to their “private” Mass. It’s a lot calmer than wondering if the public one is a valid sacrifice and not a session in group therapy and self-affirmation.

Dr. Lee Fratantuono  
A.B., College of the Holy Cross  
M.A., Boston College  
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Dallas, TX

**Who speaks for ordinary people?**

To the editor:

In all these meetings of liturgists, Jesuits and others, is there a single attendee who speaks for the ordinary people in the pews–what they honestly feel they need from the Mass and sacraments? Is there a single prayer in the Sacramentary that can move the human heart? Who vets the lullaby hymns, which enthuse us to leave everything in the hands of the benign Good Shepherd who will pat our woolly heads and make everything “nice” sooner or later? Who refocused the attention at the Sacred Meal from the Host onto the community? Is there anything genuinely, really, truly celebratory about the only occasion in the week at which most Catholics’ lives intersect with the visible Church? When Clare Luce was considering conversion, she said she looked at Catholics and said to herself, “You say you have the truth. Well, the sect with the visible Church? When Clare Luce was considering conversion, she said truth should set you free. Bring you joy. Can I see your freedom? Can I feel your joy?”

William J. O’Malley SJ  
Fordham University  
Bronx, NY

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**God’s confidence in creation means confidence in us**

By Thomas C. Widner SJ

Imagine the Biblical Noah arguing with his family over the need for a rudder on the ark.

Such a scene exists in a Clifford Odets play retelling the Old Testament story of the flood. Noah is convinced a rudder is unnecessary. God did not specifically mention it.

That this theatrical Noah requires a God to literally provide Noah’s every need is a reminder of how human beings underestimate God’s confidence in creation. God respects our decision making more than we realize.

But what respect does God have for his people in a world that seems to have fallen apart completely since September 11, 2001? What confidence does God reveal? Where is God in all the bad news?

Priests accused of sexually abusing minors. Bishopsstonewalling victims and promoting their power and privilege. The threat of war in Iraq. A sniper terrorizing suburban Washington, D.C. A volatile stock market. The terrorism and ensuing rapid decline of governments in Colombia, in central Africa, in Indonesia. Suicide bombers in Israel. And those are just headlines for one day.

Have things always been this bad and we’ve been too self-absorbed to notice? Or has the world really fallen apart? Has God abandoned us? Still worse, is God having a joke on us?

Take the clerical abuse scandal in the Church. Some priests have betrayed a trust taken for granted. But many bishops have compounded that betrayal not simply by protecting such priests, but by remaining blind to the reality of sin in the Church.

Paul, in his letter to Titus, wrote “the bishop as God’s steward must be blameless. He may not be self-willed or arrogant ... He should ... be hospitable and a lover of goodness; steady, just, holy, and self-controlled.”

Bishops are working very hard these days to convince the non-ordained of their best interests for victims. Victims’ groups complain that bishops want only to protect their wayward clergy. To some of us, however, it would appear that many bishops want only to protect themselves and the clerical culture they have manufactured. Rather than respecting God’s confidence in his creation, many bishops seem to think it has to be controlled by them.

But such control is limping badly and decaying rapidly. Lay people no longer categorically trust the hierarchy. The historic paternalism on which the hierarchy thrived has collapsed as surely as the towers of the World Trade Center. Donald Thornan’s emerging laymen (and laywomen) need only flex their faith-filled muscles with the confidence that God places in them.

Leadership in this crisis is not coming forth from the hierarchy. Crippled displays of authoritarianism, power and privilege have been evident the last few months. But the Gospel has always been preached to set people free, not to enslave them. Bishops and priests are ordained to serve, not to lord it over others.

Some bishops maintain they were forced into the Dallas charter by the media. The complaint rings hollow like a threatened despot. But then we in the Church have never fully understood nor appreciated both the power and the possibility of the media. While our youth learn their moral theology watching “Friends,” the hierarchy dismisses the media as irrelevant. Even Archbishop John Foley, the head of communications for the Vatican, recognizes that most people learn their moral standards from the media.

The mass media cannot be blamed for the unwillingness of Church leaders to learn from the modern world. Andrew Greeley wrote that the Boston Globe ought to be congratulated for bringing the cover-up of Boston bishops to light. The U.S. Church would not be re-examining itself were it not for the media. The secrecy of the past has damaged the Church’s credibility for years to come. Only the laity can restore the trust necessary for the Gospel to continue to be preached effectively. They must continuously call Church leaders to task just as Gov. Frank Keating has done as chair of the bishops’ review commission.

God’s confidence exists in those bishops who truly serve all their people. It exists in the laity called by God to live the preached Gospel. But bishops and priests are also called to live it. They are not above it.

Does the ark need a rudder? Certainly. God invested himself in his people and centered himself in our hearts. We have only to listen. The laity need only listen in confidence and know that God speaks to them as much as, if not more than, the hierarchy.

Choices and decisions are often based on the noise created around us. Somewhere in that noise God is trying to speak. Elijah heard the voice of God in a whispering sound. Perhaps the laity will be better at picking up God’s whispering than the hierarchy and clergy have been.
The Waters of Life: God's promise of life and hope

By Tom Lankena SJ

A small creek passes through the sprawling Cal Berkeley campus. It's not particularly wild or big or scenic. Yet there is something seductive about the creek. Sometimes it's just a whisper of an invitation, barely audible above the din of my own busyness. But the siren song of the water spilling over rocks is patient.

I went to the creek every morning during my first year of theology studies, sat by its restful waters and let my thoughts drift with the current. I returned to the creek after the summer break. Tiny signs had been posted along its course, advising humans not to touch or drink the water. Raw sewage from a broken pipe had entered the creek.

The signs also point to another reality. The meaning of the creek has changed. Now as I walk along its banks I think about water and people and God and how we somehow fit together.

At the very dawn of creation, the creator breathed on the waters, making them the well-spring of all holiness. The waters of the earth bring forth and give life. Our birthing repeats this evolutionary odyssey from the womb of a watery world. This transition between water and land is our home. Over five billion humans live near coasts, lakes or large rivers.

Seas and oceans cover nearly 70% of the earth's surface. Yet the land is parched. Less than 3% of the earth's water is fresh, and most of this is locked in glaciers, permafrost and soils.

Water has been in the news lately. Accounts of droughts and floods and giant hydroelectric projects make the headlines. A New York Times series alerted us to crucial global water concerns. The bishops of the Pacific Northwest even wrote a pastoral letter on the Columbia River.

The stories in Scripture also speak about humans and water. Noah and the flood. John baptizing at the Jordan. Jesus washing the feet of the disciples.

Water purifies, washes, nurtures. It is also sacramental, a sign of the same cleansing action of Jesus' death and resurrection. We drink from the cup of salvation and dip our hand in the baptismal font to remind us of this action. The water poured over the body at baptism is a symbol of being "plunged into the paschal mystery of Christ."

The water we use today has been around hundreds of millions of years. It moves around the planet, alters in form, is consumed by organisms. Yet, the total volume has changed little over time. The living waters of our lakes and rivers testify to the living water that Jesus offers. They are never used up. Each sip we take is a sip of God's unending promise. Come all who are thirsty and you will be refreshed.

For over one billion humans lacking access to clean water, each sip is also a sip of peril. Five million people die each year from diseases caused by drinking unsafe water.

This week the signs along the creek were taken down. I guess I'm supposed to take comfort. But I keep thinking about the sewage. It's in someone else's backyard now.

The water we use, it originates somewhere, perhaps in nearby mountains or underground or even another state. There is always an upstream and a downstream. When we poison our own waters we also taint the wells of our neighbors and future generations.

Last summer I visited Mammoth Hot Springs in Colorado. Right in the middle of town was a public drinking fountain. Cool, bubbly mineral water streamed from its tap. I tasted its freshness.

I wonder if we have not lost this sense of water as a common resource. Packaged in containers of convenience, sanitized, sealed and secure, we have made it a pricey commodity controlled by multinational corporations. In 1999 Americans purchased 4.6 billion gallons of bottled water, 12 times the amount from 1976.

Americans also lead the world in per capita water consumption. A single flush from the biggest user in the home requires as much water as individuals -- and families -- from many countries use in a single day. The volume of water we appropriate for our backyard pools and lawns would fill the Grand Canyon.

We have drained, diverted and dammed our wetlands to raise beef in Florida, golf in Palm Springs and smelt aluminum in Washington. We have tamed the Mississippi, humbled the Rio Grande and held back the Colorado. We have made the deserts bloom with cotton and casinos and condos.

We possess the technology to store and move water, to poison and purify water. But do we have the courage and humility to ask questions, to ponder the future and wonder if we are not on a collision course with environmental and social disarray?

Am I greedy for wanting the wetlands in our cities to be places of rest and recreation, free of toxic effluents? Am I an environmental elitist for questioning why children around the world consume more carbonated soft drinks than water? Am I economically naive for challenging the trend to privatize water?

Perhaps it is a theological fantasy to hope that by recovering a sacramental meaning of water we might change how we use it. Surely the gods of capitalism must be laughing.

May our use of water glorify God. May every turn of the tap, every twist of the floodgates be a sign of profligate waste or technological arrogance, but an expression of gratitude and a reminder of our need for living waters.

Let the living waters flow, in public places and open spaces, in fountains and parks, in creeks and rivers. Let every wetland speak of God's promise of life and hope.

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Oregon provincial: ‘Dare to step beyond comfortable boundaries’

Fr. Provincial John Whitney (ORE) is the first provincial who is a former member of the Jesuit Volunteer Corps. Fr. John J. Morris (ORE) interviewed Whitney over the summer about his experience of JVC.

J.M.: Tell us how you became a Jesuit Volunteer.

J.W.: I'd finished my degree at Georgetown University, and wanted to solidify my education so I moved on to the University of Chicago, but I just couldn't get into the program. Did I want to be a teacher or not? Why was I so restless and unable to get with the program?

Whenever I'd go through this scenario, I'd see the poster on the wall of our hall back at Georgetown -- 'Join the Jesuit Volunteer Corps -- Give A Year! So I called the JVC Northwest office late in the placement cycle.

I was told that the only opening was in a school in the far wilds of western Alaska, near the mouth of the Yukon River. I had never even dreamed, let alone thought of such a move. But I said yes. And as the saying goes, that made all the difference.

J.M.: What did you get out of that year?

J.W.: Everything! It was a perfect year. We had 22 volunteers doing everything from teaching to prefecting, laundry, kitchen, carpentry. The school was absolutely dependent upon the JVs to keep it going.

The Corps is like the Jesuits -- it uses everything you've got, and pulls out so much that you didn't know you had. We knew without a doubt that our presence was making a difference.

But the spirit of St. Mary's was the awesome presence of the Ursuline Sisters and the older Jesuits. Their contribution then, as well as in the building of this incredible mission station in the wilderness, was immense. We felt that the deep faith and easy ways of the native peoples shouldn't be left out either. Their gentle, soft ways, as well as their resilience and endurance is something else. I could go on and on about their magic.

Fr. Chuck Peterson (ORE) used to fly in and then; his energy and enthusiasm gave us volunteers a charge, and renewed us when we were worn out or fading.

I remember stories from old Sr. Scholastica -- how she and the other nuns shot wolves from their front porch, and caught salmon by the ton when the spring run was on. And just being enclosed in such a remote mission. We worked hard, played hard, laughed hard, prayed together and had great fun. It was fabulous from start to finish, but it was also tough and demanding.

J.M.: Did the JVC year affect you spiritually? Did your world view change or shape itself differently?

J.W.: The place was real, the priests and sisters, the spirit of the place was solid, real. Up against the frontier left no room for pretense. I began to get in touch with what I’d been immersed in a new way. I began -- largely without knowing it then -- exploring deeper dimensions of myself.

At the end of the year one of the volunteers laboriously put together a slide show of the year. It was powerful -- one of my most spiritual experiences ever. I guess I brought home how amazing life was, and I was part of it. I just felt that God was real right here and now. I left St. Mary's with a heart full of happiness and a fresh, new outlook on life. I felt alive as never before.

J.M.: Did you have any feelings then about a vocation to the Jesuits?

J.W.: Typically I had thought about it as a boy, and at Georgetown I'd talked about it with a Jesuit friend, but it never took root. I went back to Chicago not sure what I was going to do. As an interim move I got a job in a restaurant owned by a friend. It was amazing how different everything seemed. Wherever I looked things just didn't make sense. It was all so small and insignificant. I don't often tell how the story climax ed. It was a busy Saturday night. I suddenly realized that I didn't care about what I was doing. It hit me that I wanted to do with my life what I'd started in JVC. I was standing in front of the cash register and a waitress came up. To her surprise, and mine, I blurted out that I didn't care what I was doing, and I was going to join the Jesuits.

She, of course, couldn't grasp what I was dealing with and a bit impatiently said, "Get out of the way, I want to use the cash register.

The next morning I thought, "Is this really what God is calling me to?" Did I know what I was saying then was crazy. I took the Bible and opened it. I wanted to make sure, or get out of the corner I'd put myself in.

I don't like telling this because it seems so bizarre. But this is true, I opened it to John's "I have chosen you... you have not chosen me." I couldn't believe it. So here I was, again, in Chicago, phoning now, not the JVC office, but that of the Jesuits.

J.M.: What did it feel like?

J.W.: I felt like jumping off a bridge and trusting the water is deep enough, knowing that it always has been. Always! J.M.: How does it feel to be the new provincial of the Oregon Province?

J.W.: Much the same. I'm still jumping off bridges like I was when I joined JVC and the Jesuits. Now, though, I feel greater joy and peace. Things are clearer, and I have this secure feeling that I'm not jumping alone.

I can recall my own time at Copper Valley School, where JVC was birthed. Year after year -- 20 or 25 new volunteers -- certainly a unique experience, fun, wonderful but also demanding. Perhaps you can say something about the short, cold days when the sun hardly shone.

The Alaska winters, of course, are something else -- cold, short days, limited access to recreation. However, the hardest thing was being asked to give so much of myself. I think, as I look back, I had a real sense of my talents when I got to JVC. But the talents I thought I had, and what I was so important, weren't as important as who I was.

Coming out of a competitive educational environment, I found this new twist to things very hard. Ironically, the best thing about JVC was also being asked to give so much of myself. The native people -- and I've found this true of most marginalized folks -- have little time for one's resume as "best and brightest." They gave me a reality check and in the process I found that really I can be a gift, even when I can't do it all.

The thing that consistently amazes me is watching the JVC cycle unfold over the years is the joy, the exuberance, enthusiasm, and binding friendships they take home with them.

J.M.: Do you have a message for the new volunteers?

J.W.: It may help them if I reflect upon my own year. As I look back I regret that I didn't take more risks -- like going out into the village of St. Mary's to knock on doors to get to know the people. Or risking to reveal myself more in community life.

To new volunteers I say take risks, dare to step beyond comfortable boundaries, take advantage of the support people. Learn to open up. Get beyond gossip and small talk, and understand that it's in sharing yourself that you get to know yourself.

It's a powerful year, and it can, if you let it, affect the rest of your life profoundly. I guess I can say that I found myself and God also found me during that year.

Historian says U.S. ‘sense of Catholicism’ must be restored

LOS ANGELES (CNS) -- At no other time in U.S. church history has “a need for the widespread catechism and re-evangelization of broad segments of the Catholic community coincided with so dire a shortage in the number of priests, religious and seminarians,” historian R. Scott Appleby told Catholic communicators Oct. 16.

Appleby, director of the Joan B. Kroc Institute for International Peace Studies and a history professor at the University of Notre Dame, gave the opening keynote talk to the assembly of the new Catholic Academy for Communications and Arts Professionals. The academy, formerly known asUndo-USA, held its annual assembly Oct. 16-19 in Los Angeles.

The challenge of Catholic education and formation in our media-driven, cyberspace age is no less than this: older Catholics must be restored to, and younger Catholics introduced to, a sense of Catholicism as a comprehensive way of life,” he said.

Appleby said it could be argued that “no preceding generation of American Catholics inherited so little of the content and sensibility of the faith from their parents, as have today's Catholic youth.”

The so-called baby-boomer generation -- the 75 million Americans born between 1946 and 1962 -- faced significantly less bound than their parents by traditional norms, practices and ideas, whether inherited from church or society,” he said. “The boomers are handing down to their children a commitment to the principle of religious choice and a legacy of privatized views on religion.”

Despite the Second Vatican Council's calls for greater lay participation in the work of the church, “we are still laboring under a preconceived ecclesiology that places the ordained at the center of sacramental ministry -- no argument there -- but has neglected to develop, or to endorse from many carefully developed models, a theology of lay ministry that makes sense of the lay minister as something more than a support gap measure until vocations increase,” he added.

Appleby said the secularization of U.S. culture “has reached an alarming culmination” at the beginning of the 21st century.

“Contemporary American culture trivializes religion, commodifies the spiritual, confuses accidents for substance, absorbs and flattens potentially subversive ideologies, promotes a consumerist approach to traditions of wisdom, glamorizes artifice, scorns self-denial, creates need and exploits desire, celebrates superficiality, and courts violence,” he said. “Otherwise, it poses no serious threat to Christian faith.”

Appleby said the years after Vatican II saw the rise to maturity of what he called “the first post-ethnic generation of American Catholics, the grandchild of European immigrants who decisively entered the middle and upper middle classes.”

“Perhaps to a greater degree than Hispanic, Asian or African-American Catholics, the attitudes and sensibilities of white post-ethnics have been shaped by the dominant American culture,” he said.
After the Japanese attacked Pearl Harbor, he and his fellow Philippines to teach in southern Luzon. In 1941, a few days at a segregated southern Maryland parish, Fr. McSorley particularly mistreated by their Japanese captors. But he Times, newspaper of the Philadelphia Archdiocese, that American troops arrived in 1945.

1971.

was one of 15 children, eight of whom entered religious life as priests or nuns. One brother, Francis, entered the Oblates of St. Joseph in Maryland with a degree in philosophy.

lege in Maryland with a degree in philosophy. Though retired from teaching after 24 years on Georges- town's faculty, Fr. McSorley continued as directo- tor of the university's Center for Peace Studies until his death. He had a lengthy record of arrests for peace and social justice. Fr. McSorley had been an activist from his student days, and when he was expelled from the University of Scranton in Pennsylvania, he had joined a movement for nuclear disarmament and had participated in protests at the University of Colorado. He was later arrested for civil disobedience and charged with breach of public peace.

Richard McSorley entered the Society of Jesus in 1929 at age 18. He was a founding member of the St. Francis and Josephine Community for Creative Nonviolence, which was founded by Rev. Martin Luther King Jr. in Alabama and Mississippi, and led protests against the Vietnam War and the production of nuclear weapons. Fr. McSorley taught at the University of Scranton in Pennsylvania, and received his doctorate from Ottawa University. In England in the late 1960s he met then-Rhodes scholar Bill Clinton. Fr. McSorley's references in a memoir to his acquaintance during peace demonstrations was the subject of much comment in Congress shortly before the 1992 presidential election.

At 18, Richard McSorley entered the Society of Jesus in Philadelphia in 1914, Richard T. McSorley Jr., was one of 15 children, eight of whom entered religious life as priests or nuns. One brother, Francis, entered the Oblates and became Bishop of Jolo in the Philippines. He died in 1971.

McSorley was an activist for social justice. He marched with Rev. Martin Luther King Jr. in Alabama and Mississippi, and led protests against the Vietnam War and the production of nuclear weapons. Fr. McSorley taught at the University of Scranton in Pennsylvania, and received his doctorate from Ottawa University. In England in the late 1960s he met then-Rhodes scholar Bill Clinton. Fr. McSorley's references in a memoir to his acquaintance during peace demonstrations was the subject of much comment in Congress shortly before the 1992 presidential election.

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Before coming to Woodstock, Lo Biondo spent eight years in Chile studying economic development and poverty in the Third World. He was also an associ- ated pastor at an inner city Jesuit parish in Santiago and a teacher at the Jesuit high school in Osorno. “My whole life has been marked by that,” he said of his experience in Latin America, the cradle of liberation theology. “I just absorbed and drank it in. I always liked combining direct contact with the poor, pastoral work and spiritual work.”

Although he is an economist by training and not a theologian, Lo Biondo has struggled to integrate his background in theology with his social justice work. He is a bridge person, he says, who can connect people from different worlds.

For the most part, the next year will be a time for “doing the old in new ways,” said Lo Biondo, a time to expand on exist- ing projects rather than create many new ones. Some projects have wound down, for instance, the lobbying in a democratic society project, part of the Ethics in Public Policy program. Four years of research have culminated in the establishment of the Woodstock Principles for the Ethical Conduct of Lobbying. The publication of a book, “The Ethics of Lobbying: Organized Interests, Political Power, and the Common Good.”

Noting that there are still plenty of ethics issues out there to be examined, Lo Biondo suggested wryly that “perhaps ethics in accounting” would be something for Woodstock to study. Addressing the “massive crisis of trust” facing the United States and its allies, he said that American institutions and leaders are one issue Lo Biondo would like to explore in the coming year.

Peace activist Father Richard McSorley dies at 88

WASHINGTON (CNS) -- Father Richard T. McSorley (MAR), a theologian, peace activist, and author of eight books on social justice and pacifism, died Oct. 17 at Georgetown University Hospital. He was 88 and had coronary artery disease.

Though retired from teaching after 24 years on George- town University's faculty, Fr. McSorley continued as director of the university's Center for Peace Studies until his death. Born in Philadelphia in 1914, Richard T. McSorley Jr., was one of 15 children, eight of whom entered religious life as priests or nuns. One brother, Francis, entered the Oblates and became Bishop of Jolo in the Philippines. He died in 1971.

At 18, Richard McSorley entered the Society of Jesus in Philadelphia in 1914, Richard T. McSorley Jr., was one of 15 children, eight of whom entered religious life as priests or nuns. One brother, Francis, entered the Oblates and became Bishop of Jolo in the Philippines. He died in 1971.

Fr. McSorley died of a heart attack at 9:24 a.m. on Oct. 17. He was an activist for social justice. He marched with Rev. Martin Luther King Jr. in Alabama and Mississippi, and led protests against the Vietnam War and the production of nuclear weapons. Fr. McSorley taught at the University of Scranton in Pennsylvania, and received his doctorate from Ottawa University. In England in the late 1960s he met then-Rhodes scholar Bill Clinton. Fr. McSorley's references in a memoir to his acquaintance during peace demonstrations was the subject of much comment in Congress shortly before the 1992 presidential election.

Rep. Bob Dornan, then a Republican congressman from California, called Fr. McSorley a Marxist who was "still poi- soning the minds" of Georgetown students in referring to a late 1960s trip on which Clinton accompanied the priest on a visit to peace activists in Oslo, Norway. Fr. McSorley declined to discuss Clinton with the media at the time. He later told The Washington Post, "If more people prayed for peace, as Bill Clinton did in 1969, the world would be a better place."

Fr. McSorley also was a long-time friend of the Kennedy family, including a time when he accommodated Ethel Kennedy's request that he give tennis lessons to some of her children. He also had been elected as an alternate dele- gate for Sen. Robert Kennedy to the 1968 Democratic con- vention.

Fr. McSorley's peace activism retains a lasting legacy of the Jesuit. He was a founding member of the St. Francis and Dorothy Day Catholic Worker communities in Washington, served as vice president of the International Peace Bureau of Geneva and as a member of the national council of Pax Christi USA, a Catholic peace movement. He had a lengthy record of arrests for peace and social justice demonstrations and worked on those activities with people including Mitch Snyder of Washington's Community for Creative Nonviolence, his brothers Philip, Berrigan and Jesuit Father Daniel Berrigan.

Fr. McSorley's peace studies courses at George- town were often overcrowded, with some students sitting in without course credit.

More recently, Fr. McSorley had spoken out as a critic of NATO air strikes in the Balkans in 1999, and against what he considered the glorification of war at a 1998 Veterans' Day vigil.

During observances of the 50th anniversary of the bombing of Hiroshima, Japan, in 1995, Fr. McSorley dis- cussed the moral positions on the use of nuclear weapons taken by Catholic theologians at the time. He said it would be interesting to go back into the archives of U.S. diocesan newspapers and see how widely the comments of those theolo- gians were reported and how U.S. Catholics reacted to them at the time.

Even more interesting, he suggested, would be to see their comments reported again in the Catholic press today and to compare the response they evoked among Catholics then with the response evoked today.
It's a seemingly small thing, boiling water. It's as common sense as turning the handle to make water flow out of the tap and into the kettle. Unless there is no handle, no tap, no clean running water, no kettle and nobody to teach you to boil the dirty water to make it potable. As an ever increasing number of Chicago med students can tell you, a medical mission trip is no place to assume that people know how to boil water.

“Our students said ‘you just take that for granted, that people know how to do that,’” said Fr. Gino Donatelli (CHG), a chaplain at Loyola University Medical Center. “You learn that water is a medical mission trip is no place to assume that people know how to boil water.

“It was his first trip, but not his last. He plans to return next summer, and wishes only that the trip were longer. “You don't hit the wall” in such a short time out of the country, he said.

While the goal of the program isn't necessarily for students to "hit the wall," it is to expose them to living conditions utterly different from those to which they are accustomed and to which they, as future doctors, may aspire. The goal is to create doctors with compassionate hearts.

"We're in the business here of educating students," said Maureen Fuchtmann, director of ministry at the Stritch School of Medicine and the program's founder. "We invite them to get to know and understand people who are different, to learn to listen to them and understand them (the poor) better."

The program, which started off with three students, is in its ninth year. Nine groups made trips this summer between May and July. They visited Haiti, Guatemala, Honduras, Belize and Ecuador. More than half the first year class participated, with a total of 90 people, including fourth year students, doctors and chaplains, taking part.

"We have students who say they came to Loyola Medical School because of this program," said Fuchtmann, noting that the three original students have all returned to the program as doctors. "There is not, that I know of, a program of this scale anywhere in the country.

The students' responsibilities while on their mission trip range from holding babies deprived of human contact to major clinic operations to building stoves. They might color and draw with children waiting to be seen by a doctor, participate in eye exams or administer prenatal care. More than anything, they are simply to be among the poor for the duration of their time out of the country.

Many of the patients, particularly the young ones, had never been to a doctor before, a reality that is nearly unfath- omable in this country. "The norm in most of the countries students visited, "I think they were surprised that it was the first time some of these kids had seen a doctor," said Donatelli, noting that the locals in El Progresso usually just go to the pharmacist for treatment, for conditions ranging from funguses and parasites to heart murmurs and juvenile diabetes. Being examined at all, even by a first year medical student, is reason to travel all night and wait for hours. "It was real medical treatment as far as they're concerned."

Although for young doctors in training, the opportunity to provide medical care is something they all look forward to, it is far from the only reason university ministry sponsors the program.

"We really want the students to have an experience of the poor, an understanding of the political, economic and social conditions outside the United States that are impact- ed by U.S. policy, but mostly we want them to practice in such a way that they have eyes and heart for the poor in this country," said Sr. Brenda Eagan, IBVM, medical school chaplain. "We want them to never forget. What is hard work is getting them to maintain this sense of commitment, to doing more, to seeing more. Hopefully, that's based in faith."

"That's where the chaplainry comes in," Eagan said. "A chaplain accompanies each group. Part of their role, beyond doing any and everything that is asked of them by the medical staff -- from babysitting to assisting in triage -- is facilitating spiritual reflection during and after the trip.""

"They can't get over the fact that these people who are so poor are so happy," said O'Callaghan, remarking on the greater simplicity and lack of competitiveness that often characterize life outside the United States. "They are affected by it. Some have their lives changed by it. ... Our hope is that some of these people ... will also try to find some time to practice in the third world."

Eagan noted that spiritu- al reflection is sometimes particularly challenging for what she calls the "A-type personality" that medical school often attracts. "It's very, very difficult for these students, A-type personali- ties, to be open to reflection. It challenges them to go a lit-tle deeper. Hopefully, at some time in their life, they'll look back on it and say 'this was the impact on my life,'" she said. "One student was dumb-founded and so over-whelmed, he said it consumed him. It's difficult to understand how we live in a world where this kind of suffering and poverty exist."

To address those feelings of dislocation that the trip can produce, a significant part of the experience is the post-

trip processing that takes place the first semester of the following school year. Participants are asked to write a reflection paper, to take part in follow up synthesis meet- ings, to invite non-group members to reunion meetings to watch videos and look at pictures, and finally to come together to prepare feedback for the next year's group and to meet with incoming first year students who are think- ing of participating.

Burak Alsan, a 25-year-old second year student, was in one of the groups that went to Haiti this summer. There were 10 students, one nun and two doctors on his trip. He went because he thought it would be a new challenge, and because his girlfriend had gone to Ecuador the summer before and spoke highly of the experience.

"I wanted to see what it's like to practice medicine without all the resources we have here. To see a country devastated by poverty," said Alsan, remembering his pre-trip expectations. "Nothing could have prepared me for what Haiti was like. I thought I knew, but I really didn't."

Beginning at 8 a.m. each day, Alsan and his group, plus two Haitian doctors, saw 60 to 70 patients at the clinic, primarily regular patients who boarded a bus the day before to make it to the clinic the next morning. He saw pregnant women, gave physical exams, scrubbed in and observed surgeries, treated numerous malaria and TB cases, "dis-eases we can easily take care of with meds here," he said. "It was overwhelming to see."

When he wasn't at the clinic, he was playing basketball with the kids from the neighborhood or from Boys Town, going to Mass, taking hikes. In two weeks of living simply and working morning to night, he says his life changed. With almost three years of school left, plus three to five years of residency and another four years after that to spe- cialize, Alsan doesn't plan to forget the experience. He has considered spending time in Africa practicing medicine, somewhere that he can help the poor.

"Thinking back on it now, my heart just wants to go," he said. "Two weeks was not enough."

What will he remember most? "The people, the faces, stories, the remarkable pride. I can't fathom how people can live on $200 a year," he said, incredulously. "You step off the plane and you're in another world. We have so much more..."
here and our neighbors are left behind. It's just getting worse.”

He pauses and asks, “How could it get worse?”

Some of the students had been to the third world before, so the experience, while profound, wasn't as jarring. Amy Blair, 25, is in her fourth year of medical school. She made the trip to Quito, Ecuador in the summer of 1999. As an undergrad, she spent three months in the Dominican Republic working on health, nutrition and environmental issues, and spent two weeks in El Salvador her senior year doing global health research. She has also worked stateside in free, urban clinics. Unlike many of her fellow students who made the summer trips, she is fluent in Spanish.

Raised Catholic, Blair got her first real exposure to the Jesuit commitment to the poor in El Salvador. "That piqued my interest," she said. Although she considered the Jesuit commitment to the poor in El Salvador. "That the summer trips, she is fluent in Spanish.

"I saw that Loyola was committed to" serving Spanish populations, said Blair, who is trying to set up a small group trip to Peru in January through the university ministry office. She is in the process of applying to family medicine programs for her residency, and hopes to do primary care with Latino patients. "I would love to continue to serve uninsured populations. I'd love to start a free clinic."

All of this effort to work with the poor takes money. The summer trips carry a price tag of about $125,000, much of which the students raise through an auction of items ranging from restaurant certificates to stays at doctors' summer homes. The medical school faculty and staff, even those who don’t participate in the trips, are becoming increasingly involved in helping to raise funds for them. Their support, Eagan said, has been critical to the program’s continued success.

"The thing that makes this program successful is that we are like ambassadors. This whole medical community coming together. … I’m really proud to be part of a Jesuit hospital that has the insight to do this."

More than 6,900 letters by Ignatius of Loyola are extant, more letters than the combined collections of Luther and Calvin. It is the largest collection of historical letters in any vernacular. Their topics range from Ignatian spirituality to advising Charles V on how to arrange warships. To compile such treasures, for the average Jesuit, would be a privilege. For Fr. John Padberg (M1S), it’s just another day at the Institute of Jesuit Sources.

With 12 books in progress, Padberg, 76, and his colleagues are busy, informing the English-speaking world of the spirituality and history of the Society. From their original Latin, Spanish, Italian, French and German, works have been translated into English for an American audience. The book of Ignatius’ correspondence, including about 600 of his letters, is one of their current projects. As is a translation of the memoir “Remembering Inigo” by Gonçalves da Camara to whom Ignatius dictated his own autobiography/memoir.

"The main thing is getting (the documents) into English, because Americans are all lazy monoglots," said Padberg, only partly in jest. "Unless you have the source material, you really don’t know the Society."

Therein lies the crux of the Institute’s mission, to make the Society known and understood by making the primary documents available. The Institute has published more than 80 volumes since its founding in 1963 by Fr. George Ganss. Padberg has directed the Institute since 1968. For 16 years, he also served as chairman and editor of the Journal Studies in the Spirituality of Jesuits until earlier this year. He has been a long and distinguished career for the scholar who entered the Society the day before his 18th birthday in 1944. It has led him from post-doctorate history work in Paris to a decade-long stint as president and professor of church history at Weston Jesuit School of Theology. He is presently also the rector of the Jesuit community at St. Louis University, where his office is located.

The Institute has come a long way since Ganss took 10 years to do his first English translation. “Gans did the best translation of the Exercises,” Padberg said. “It’s easy to say, but very difficult to do.”

Today, the Institute publishes books on Jesuit primary sources in English translation, modern scholarly studies about the Jesuits in English translation, original studies composed in English, popular written studies on Jesuit topics, books on prayer, the writings of Fr. Pedro Arrupe, and publications on CD-ROM and cassette. The scholars at the Institute all speak a second language, in addition to English, and Latin as well.

For Padberg, one of the real treats of his job is the constant exposure to the interesting and exciting experiences, "the large number of people you meet from around the world and the fascinating things you get to read," he said, adding "even if you can’t publish them."

In a free flowing conversation, Padberg covered topics ranging from a Jesuit appreciation of the arts to women’s ordination. He talked about the place of imagination and remembrance at the core of the Exercises, "helping us to remember our heritage and imagine its application to the present and future.”

Padberg, the translator, talked about the virtues of sometimes deviating from the original text, specifically as regards lectionary language. The Jesuit sacramental and lectionary are two of the liturgical prayer books published by the Institute. "Some of the insistence of staying with the original text is foolish," he said. "You can avoid excessive masculinization.”

On the issue of women’s ordination, Padberg supports the women’s ordination conference but warns against false hopes of immediate change. "Change comes in slow increments, because people keep constantly after it," he said. He recalled the American Society, which formed solely for the purpose of getting the liturgy into the vernacular. "They wore away like water dripping on a stone," he said, until achieving their goal.

"You can’t be a Jesuit without some sense of perspective of your own country," said Padberg, noting that women’s ordination is a much closer reality in the United States presently than, say, in Africa, where it would be "impossible.”

He applauded the Society for its renewed interest in the arts in the last 50 years. Historically, he said, the Society was "dissimulative" of the arts after the suppression. Near Padberg’s office on SLU’s campus is the Cupples House Museum, refurbished and open to the public for tours. Also on campus is the new St. Louis University Museum of Art, set in an historic, 55,000 square foot French Revival mansion.

"At the best, Jesuit spirituality takes into account the whole person -- art, literature, liturgy,” said the man who has presided over the publication of such works as “Terpsichore at Louis-le-Grand: Baroque Dance on the Jesuit State in Paris.”

Visit www.jesuitsources.com for more information about the Institute and for a listing of publications.
Jesuits join struggle for poor at Johannesburg summit

By Julie Bourbon

The World Summit on Sustainable Development (WSSD) was held in Johannesburg in August and September, a follow up to the Rio conference held 10 years ago. The Jesuit delegation included members of eight organizations: the African Jesuit AIDS Network, the Christian Life communities, the Center of Concern, the Indian Social Institute, the International Jesuit Network for Development, Jesuit Refugee Service, the Jesuits of South Africa and the Social Justice Secretariat.

Approximately 22 Jesuits took part in the summit, officially describing their presence with this statement: “Our delegation at the WSSD represents the Jesuit mission of faith that does justice, the spirituality which sustains us, and the issues which Jesuits and colleagues work on in different parts of the world. Coming from a dozen countries with varied backgrounds and viewpoints, we all follow the Gospel of Jesus Christ with the service of the poor as our specific focus.”

In support of their work in Johannesburg, Father General wrote to the delegates: “The coming 17 days are a precious opportunity to struggle with very real issues of poverty, injustice and environmental degradation which afflict our world.”

“The millions who suffer them most are the poor whom Jesuits typically seek to serve: children, youth and women, indigenous people and minorities, farmers, laborers and urban settlers, migrants and forcibly displaced persons, and they -- whether the world considers the WSSD a success or not -- are the real reason for having a Jesuit delegation at Johannesburg.”

Archbishop Renato Raffaele Martino, then permanent observer of the Holy See at the United Nations in New York and head of the Vatican delegation at the WSSD, spoke in an interview of the Holy See’s “serious concern for the three interdependent and mutually reinforcing pillars of sustainable development -- the economic, the social and the environmental -- and their contribution to true integral human development and the promotion of the well-being of all people.”

Unfortunately, reaction after the summit was largely of disappointment that important goals related to environmental sustainability, development issues and social well-being were not achieved. The Millennium Development Goals (MDG), as stated in the United Nations Millennium Declaration in Sept. 2000, included “to eliminate poverty, improve social conditions and raise living standards, and protect our environment.”

Fr. Jim Hug (WIS), president of the Center of Concern in Washington, D.C., said: “Did it advance major goals? I would say not very much, if at all.”

Hug, along with members of many other non-governmental organizations (NGO’s) that participated, lamented the lack of opportunity NGO’s had to influence the proceedings, primarily because of a lack of access to documents and to meetings. “There seems to be more and more of an effort to keep the voices of civil society organizations out of the process,” he said.

That was difficult.”

The overall effectiveness of the NGO’s aside, though, Hug felt that the Jesuits present at the summit made headway in advancing the reputation of the Society as a player in the world community trying to address sustainability issues. Jesuits from the International Jesuit Network for Development (IJND), rooted in the Catholic tradition and in Ignatian spirituality, is a commitment by Jesuits, their colleagues and institutions around the world to promote justice for all and so help create global solidarity. www.ijnd.org

Jesuit Refugee Service (JRS), with projects in 50 countries, accompanies and serves refugees and forcibly displaced people and advocates their cause, and in South Africa offers various services for asylum seekers and unaccompanied minors. www.jesref.org

The Jesuits of South Africa, currently numbering approximately 30 priests, brothers and students, minister in parishes and as student chaplains, teach philosophy and theology, and serve refugees and AIDS sufferers. www.jesuits.org.za

The Social Justice Secretariat, at the General headquarters of the Society of Jesus in Rome, coordinates the social apostolate worldwide. www.sjweb.info/sjs

Participating Jesuit Organizations

[Box containing list of organizations]

![Members of the JNND delegation (from left): Fr. Ferdinand Muhigirwa, (AOR), Fr. Jim Hug (WIS), Fr. Prakash Louis (IDA), Fr. Bernard Lestienne (GAL), Eduardo Valencia (Ecuador), and Jeff Brogan (Center of Concern).](Image)
Engagement (IJND) presented three workshops at the NGO Forum, which served as a warm-up to the larger summit. The first workshop, “Good Governance: As If People Matter,” was led by Fr. Prakash Louis (IDA) with contributions from Frs. Hug, Lesseps, and Marchetti. Eduardo Valencio of the Pontifical Catholic University in Ecuador and Fr. Peter Marchetti (CAM) of the Jesuit University in Guatemala discussed “Development Alternatives: A Critique of Neo-Liberalism and the Search for Alternatives.” The third workshop, “Poverty vs. the Environment: A False Dichotomy,” was held as a roundtable discussion featuring Fr. Roland Lesseps (ZAM), Alex Larkin (South Africa), Sr. Dorothy Fernandes (India) and Marchetti.

Likening the NGO Forum to a “great big teach-in” with thousands of participants, Hug said: “That exchange of ideas and building of relationships was quite worthwhile. It put our name on the international scene. We established ourselves as someone who has something to say about development issues.”

Hug was particularly pleased at the stand the Jesuits in Latin America will take at an upcoming free trade summit in Ecuador. Latin American Jesuits have made it their first priority to try to stop the free trade area of the Americas (the United States, Canada and Mexico) from being extended to Central and South America. Trade liberalization is a particularly contentious issue at these meetings, with first world nations such as the United States advocating for open markets, and participants in the NGO forum arguing against it. “It (the summit) made very little progress in part because the wealthy nations ... insist the way to get problems to open up free trade,” said Hug, who recalled Argentina’s recent financial collapse. “Argentina was the poster child for the neoliberal approach to market reform.”

Trade policy dominates the most difficult negotiations in Johannesburg. The U.S. and the European Union fought against any progress in addressing agricultural production and export subsidies. The participants did, however, agree on some time-bound targets: on funding for implementing the Montreal Protocol on ozone by 2005, on halving the proportion of the population without access to water and sanitation by 2015, on restoration of depleted fisheries by 2015, and on minimizing the adverse effects of the production and use of chemicals by 2020. Overall, the Jesuit delegation was warmly received in Johannesburg, said Hug. “As long as you’re there working on justice concerns, you will be very welcome,” he said. “People are excited that Jesuits are working on these issues, with their ‘network of resources.”

*Montreal Protocol on Substances that Deplete the Ozone Layer
Visit www.jesuit.ie/ijnd/ for copies of pertinent documents and position statements.

Excerpts from IJND Advocacy Positions

Debt
The debt of the LDCs (least developed countries), many developing and emerging countries, and countries with economies in transition is socially and environmentally unsustainable. The principal multilateral response to the debt crisis remains the HIPC (heavily indebted poor countries) Initiative. To date, however, only five countries have completed the HIPC process, and none of them have reached a point at which their debt payments do not still deprive their people of essential food and healthcare resources. HIPC has done too little to help too few for too long. It violates the fundamental human rights of people trapped in poverty. It subverts the Millennium Development Goals. It must be evaluated and changed.

IJND supports the call for a fair and transparent arbitration procedure to eradicate the debt burdens of those nations unable to bear them while meeting the fundamental development needs of their people and fulfilling international commitments to eradicate poverty. The sustainability of debt must be determined by development and human rights criteria linked to the Millennium Development Goals. In addition, IJND calls for effective civil society participation in planning and monitoring the poverty reduction strategies made possible by debt relief.

Trade
Trade can contribute to sustainable development, but it will not do so automatically. It must be governed by international multilateral agreements – including Multilateral Environmental Agreements (MEAs) – and human rights criteria. Trade must be carried out within a framework that guarantees that it serves just and sustainable development goals.

IJND seeks to promote governance that is transparent, participatory and accountable at all levels. It seeks to guarantee that the needs and voices of those on the margins of society play their full and proper role in shaping the governance structures so essential to sustainable human development. In other words, IJND embraces an understanding of democracy that goes beyond procedural issues to seek the substantive democratization of not only the state but also of society and social relations. “Good democratic governance,” in other words, involves community-based sustainable development in which the people themselves are the subjects of their own development, planning it, implementing their plans, evaluating their success, and planning for the future.

Development Alternatives
The term “Sustainable Development” attempts to express the integral and essential interrelationship between economic, ecological, cultural and social concerns in authentic development. Emphasis upon one of these elements to the exclusion or subordination of the others will inevitably result in an unsustainable situation.

The International Jesuit Network for Development (IJND) recognizes the need to replace the dominant development model – which radically subordinates ecological and social issues to trade policy decisions and insists upon trade liberalization and privatization as the engines for development – with alternative, more realistic and holistic approaches. For this to be possible, nation states must place the appropriate pursuit of their national interests within the long-range context of the global common good, embracing the principle affirmed at Rio of common but differentiated responsibilities. Finally, they require the unconditional participation of the poor and marginalized.

Goverance
IJND seeks to promote governance that is transparent, participatory and accountable at all levels. It seeks to guarantee that the needs and voices of those on the margins of society play their full and proper role in shaping the governance structures so essential to sustainable human development. In other words, IJND embraces an understanding of democracy that goes beyond procedural issues to seek the substantive democratization of not only the state but also of society and social relations. “Good democratic governance,” in other words, involves community-based sustainable development in which the people themselves are the subjects of their own development, planning it, implementing their plans, evaluating their success, and planning for the future.

In addition, IJND promotes governance systems at all levels in which the various agents are encouraged to work for the empowerment and the betterment not just of themselves, but of all citizens, especially of the marginalized and the vulnerable communities.

Further, IJND evaluates the quality of governance not only in terms of the democratization of its processes, but also in terms of its success in ensuring the benefits of development to all citizens. In this assessment, IJND evaluates “the benefits of development” not just in terms of economic criteria such as GDP or GNP, but also in terms of the enhancement of human capabilities and the enhancement of the quality of life for all citizens.

Finally, IJND envisions a global governance system integrating all multilateral agencies under the coordination of the United Nations in the service of just and equitable global sustainable development for all.

(*The HIPC Debt Initiative was proposed to the World Bank and IMF and agreed by governments around the world in the fall of 1996. The principal objective of the Debt Initiative for the heavily indebted poor countries (HIPCs) is to bring the country’s debt burden to sustainable levels, subject to satisfactory policy performance, so as to ensure that adjustment and reform efforts are not put at risk by continued high debt and debt service burdens. [from www.worldbank.org]}

www.prayerwindows.com

This site presents an internet gallery that uses paintings to display a way to pray in a creative manner. The artist is Fr. Bob Gilroy (NEN). He uses creativity to express feelings and communicate with God. Directions are provided so viewers can learn how to see God reflected in their own lives through the arts.

The Jesuit delegation at the World Summit on Sustainable Development

The Jesuit delegation at the World Summit on Sustainable Development

Excerpts from IJND Advocacy Positions

Debt
The debt of the LDCs (least developed countries), many developing and emerging countries, and countries with economies in transition is socially and environmentally unsustainable. The principal multilateral response to the debt crisis remains the HIPC (heavily indebted poor countries) Initiative. To date, however, only five countries have completed the HIPC process, and none of them have reached a point at which their debt payments do not still deprive their people of essential food and healthcare resources. HIPC has done too little to help too few for too long. It violates the fundamental human rights of people trapped in poverty. It subverts the Millennium Development Goals. It must be evaluated and changed.

IJND supports the call for a fair and transparent arbitration procedure to eradicate the debt burdens of those nations unable to bear them while meeting the fundamental development needs of their people and fulfilling international commitments to eradicate poverty. The sustainability of debt must be determined by development and human rights criteria linked to the Millennium Development Goals. In addition, IJND calls for effective civil society participation in planning and monitoring the poverty reduction strategies made possible by debt relief.

Trade
Trade can contribute to sustainable development, but it will not do so automatically. It must be governed by international multilateral agreements – including Multilateral Environmental Agreements (MEAs) – and human rights criteria. Trade must be carried out within a framework that guarantees that it serves just and sustainable development goals.

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The Jesuit delegation at the World Summit on Sustainable Development

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**Local Briefs**

**Alpha Sigma Nu recognizes Jesuit authors**

Four Jesuit authors received honors as recipients of the 23rd annual National Jesuit Book Awards this past month. Sponsored by Alpha Sigma Nu, the national Jesuit honor society, the awards are administered by the Association of Jesuit Colleges and Universities (AJCU).

Fr. T. Frank Kennedy (NEN) received the award in the discipline of history for "The Jesuits: Cultures, Sciences and the Arts - 1540-1773" (University of Toronto Press). The book was edited by Kennedy along with Fr. John O’malley (DET), Steven J. Harris, and Gauvain Alexander Bailey. Kennedy is chairman of the Boston College Music Department and director of the school’s Jesuit Institute.

Fr. G. Ronald Murphy (MAR) was recognized in the discipline of philosophy/ethics for “Catholic Ethicists on HIV/AIDS Prevention” (Continuum). Keenan is professor of moral theology at West Jesuit School of Theology.

Fr. Mark S. Massa (NYK) received the award in the discipline of theology for “Catholics and American Culture: Fulton Sheen, Dorothy Day and the Notre Dame Football Team” (Herder and Herder). Massa is professor of theology at Fordham University.

Participants were required to submit texts that fit into the category of the humanities in one of the four disciplines above.

**Brothers’ Committee to host Diversity in Ministry Conference**

The National Jesuit Brothers Committee is sponsoring a conference on diversity in ministry June 8-13, 2003 at the Gold Coast Hotel in Las Vegas, Nevada. Brother Mike Wilmont (WIS) is coordinating the institute.

Speakers for the conference are: Fr. Peter Klink (WIS), president of Red Cloud Indian School in Pine Ridge, S.D.; Bishop Robert Lynch of the Diocese of Tampa/St. Petersburg, Br. Jim Holub (WIS), director of Homeboyz Interactive; Dr. Jack Renard, professor in the department of theological studies at St. Louis University; Fr. Tri Dinh (CFN), assistant campus minister at Loyola Marymount University; Fr. Joe Palacios (CFN), professor of sociology at George-town University; Fr. Jack Podiadlo (NYK), coordinator of the Nativity Educational Centers Network; Br. Chris Derby (DET), principal of Loyola High School, Detroit; and, Br. Dave Henderson (CHG), facilities manager of Cristo Rey Jesuit High School, Chicago.

Applications for attending the conference can be found online at www.njc.org. All applications will be answered after January 1, 2003.
Higher Ed Conversations now online

After two years of discussion and planning, Conversations on Jesuit Higher Education has made the jump to the internet. Archival issues of the semian- nual magazine dating back to its establishment in 1992 are available.

“It’s very exciting,” said Edwin Block, professor of English at Marquette University and Conversations editor for the last three years. “Part of our charge is to spark the issue of mission and identity on campus.”

Sparking those issues on campus should be easier with the magazine more widely available. Ultimately, Block hopes that the 28 Jesuit colleges and universities will link their library sites to the Conversations site.

Getting Conversations online required scanning the magazine’s 21 back issues using a high-speed scanning program. The Ed Simmons Religious Commit- ment Fund at Marquette funded the project, which took about six months. Student workers did the scanning, converting the images to PDF files and compiled indices for each issue. Contents are accessible through an issue-level table of contents as well as a topic-title-author index. Student workers will continue to update the index annually.

The magazine was established by the National Seminar on Jesuit Higher Education to encourage seri- ous conversations on the nature of Jesuit higher education and the ways in which all who participate in that mission may better achieve it. Conversations was a concrete response to Assembly 1989, a meeting of Jesuit representatives from the Jesuit higher education held at Georgetown University. Each issue cen- ters on a theme selected by members of the National Seminar. Recent issues have examined mission and identity, urban education, service learning, core curricula, hiring for mission and the role of intercol- legeate athletics at Jesuit institutions.

“We’ve made them (the issues) that much more accessible,” said Block, who also edits the journal Renaissance. Essays on Values and Literature, housed at Marquette.

To view Conversations on Jesuit Higher Educa- tion online, visit www.marquette.edu/library/collection/archives/Conversations.

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Fairfield, JCSI M partner up

FAIRFIELD, Conn. — Fairfield University is joining the Jesuit Conference Office for Social and International Ministries (JCSI M) and working with the Greater Bridgeport Area Foundation to conduct social justice research on a local and international level.

Fairfield launched the new affiliation on Thursday, Oct. 10 with a daylong meeting of Fair- field faculty researchers, Jesuit Conference researchers, Foundation representatives and other guests.

Fairfield is the first Jesuit university in the nation to enter into a formal alliance with JCSI M, which does research, generates position papers and lobbies to eliminate social injustices.

The partnership will initially look at five top- ics: refugees and the phenomenon of migration, challenges of widespread conflict and human dis- placement in Colombia, information systems in underdeveloped nations, banking and insurance red-lining in poor urban neighborhoods and problem solving for better health (an interna- tional and national model of the Dreyfus Health Foundation).

Fairfield is looking for a Jesuit university in Central or Latin America to work with on the project, said Fr. James Bowler (NEN), university facilitator for Catholic and Jesuit Mission and Identity.

Fairfield will offer the Jesuit Conference office support services in areas of research, policy development and model programs. The universi- ty will also collaborate toward the development of a model for interdisciplinary research that will con- mit two or three seminar classes to working with major roots parishioners and commit- ment to other projects.

Marquettes Aspin Center trains leaders from Africa

WASHINGTON (CNS) -- For seven years the Africa Democracy Training Program, part of Mar- quette University’s Les Aspin Center for Govern- ment, has trained African leaders.

According to Fr. Timothy O’Brien, director of the program, more than 150 leaders have gone through the program; they include nine alumni who are running for parliament in the upcoming elections in Kenya. An eastern Africa alumni asso- ciation, registered in Uganda, Tanzania and Kenya, also was recently formed.

Though it now boasts alumni from six nations -- including three in western Africa, Ghana, Mali and Nigeria -- the program began with just one. Classes draw students from the private, gov- ernment and religious sectors, nongovernmental organizations and the media. Most attendees are between the ages of 30 and 50 years old. Half of a typical class is women, according to O’Brien; bipartisan or multipartisan representation is also sought.

The program is designed to showcase the structure of the U.S. government at the federal, state and local levels, and works as “an introduc- tion to overarching themes like anti-corruption, election monitoring and free and fair elections,” he said, adding that themes vary by region and change from year to year.

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MISSOURI

■ Fr. General Kolvenbach has traveled the world many times over, but surely had never flown “Billiken Air.” However, after the fall JC Board meeting, the Saint Louis University airplane whisked him, Fr. Frank Case (ORE) and Fr. Provincial Frank Reale (MIS) from Chicago to Kansas City for the start of his three-day visit to the western reaches of the Missouri Province. In Kansas City, he toured Rockhurst University and celebrated Mass for the senior class at Rockhurst High School. In Den- ver, he spent time in several com- munities. In both cities, there was a Jesuits-only question and answer session followed by lunch, as well as an area-wide liturgy to which students, alumni, parishioners, retreatants, collaborators, friends and benefactors were invited.

■ Fr. Tom Jost, pastor of St. Ignatius Loyola Parish in Denver, proudly welcomed Fr. General (and hundreds of worshipers) to his newly renovated church for the special area-wide liturgy. After Com- munion, Fr. General blessed a portrait of Pedro Arrupe that was presented by the province to the new Cristo Rey-model high school the General himself had recently approved, Arrupe Jesuit High School. Earlier that week, school president Fr. Steve Planning (MAR) coordinated a public announcement of the new project that included the governor and attorney general of Colorado, as well as Denver Auxiliary Bishop José Gomez. Fr. Tom Cwik, provincial as- sistant for social ministries, was recognized for his outstanding effort in coordinating the feasibility study and groundwork that had led to the announcement of the school.

■ The Colombiere Jesuit Community in Colorado Springs recent- ly became the province’s newest community. It is an offshoot of the Sacred Heart Jesuit Retreat Community in Sedalia. Community members, with Fr. Joe Damhorst as superior, will offer a variety of pastoral and spiritual ministries to the booming Colorado Springs area.

■ Fr. Bart Geger is chaplain to the Colorado Springs campus of Regis University. Fr. Bob Sullivan is pastor of a Hispanic parish; and Frs. Jerry Borer and Bill Thro serve other parishes.

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NEW ORLEANS

■ From Aug. 18 to Sept. 5, Fr. Roland Lesseps, serving the Church in Zambia, “lived a peak experience of my life as a member of the international Jesuit team at the World Summit on Sustainable Development (WSSD) and its accompanying Global Peoples Forum in Johannesburg.” He gave a presentation at the conference. Lesseps, formerly a member of the faculty at Loyola University of New Orleans, was one of 22 Jesuits on the 29-member team.

■ For the second year in a row, Fr. Frank Coco, of Our Lady of the Oaks Retreat House at Grand Coteau, spent an extended Labor Day weekend in Los Angeles at the invitation of Fr. Dick Rolfs (CFN), jazz drummer and history professor at Loyola Marymount University. Coco joined Rolfs’ jazz combo, “The Holy Cats,” and participated in the Sweet and Hot Jazz Festival.

■ Retired Archbishop Philip Han- nnan presided at the Eucharist for the dedication of the new science laboratories, classrooms and student commons at Jesuit High School of New Orleans after the successful fund-raising drive led by Fr. Tony McGinn, president.

■ A reception at the neighboring Fairmont Hotel gave parishioners of Immaculate Conception Church in New Orleans the oppor- tunity to thank Fr. Tom Stahel, socius to the provincial, for his service at the Jesuit church as priest-in- residence and, after the death of Fr. Harry Tompson, as adminis- trator.

■ Spring Hill College in Mobile celebrated the 50th anniversary of its first admission of women as full- time students. Forty women were admitted, 18 of whom graduated. Fourteen returned for the reunion.

■ New pastor Fr. Bill Mayer made an interesting discovery concerning the Last Supper on the main altar at the Gesu Church in Miami. Removing the white marble back- ground, as he was installing new light- ing, he found the original black marble background. Carved to show the upper room, the black marble makes the carving of the Last Supper stand out more clearly.

-- Donald Hawkins SJ

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Seattle University wins one of 47 grants from Lilly Endowment

INDIANAPOLIS (CNS) -- Lilly Endowment Inc. has awarded 47 grants totaling $57.9 million to religiously affiliated organizations through its "Sustaining Pastoral Excellence" program.

Among the recipients, Seattle University received $1.89 million for its School of Theology and Ministry to establish a Pastoral Leadership Program. The program is specifically designed to help pastors, priests, and lay ecclesial ministers deepen their spirituality and enhance their leadership skills. The program will be offered to 24 Protestant and Catholic congregational leaders annually.

Seattle University was the only Jesuit school receiving a grant. It is the largest foundation grant the university has received to support a single program. Altogether 10 of the organizations receiving grants were Catholic, with two other grants going to ecumenical organizations that include Catholic participants.

The funds will "establish projects to allow ministers of nearly every Christian tradition to create environments for ongoing biblical study, theological reflection and spiritual renewal, as well as the development of sustained friendships and mutual support opportunities," according to a Lilly press release.

How many Jesuit alums join Jesuit Volunteer Corps?

- 48% of Jesuit Volunteers are alumni of Jesuit schools.
- Of the 448 Jesuit Volunteers serving the poor domestically and internationally this 2002-2003 year, 214 (48%) are graduates of Jesuit colleges and universities. All have made at least one-year commitment, which began in August 2002.
- Thirty-eight graduates of Boston College are serving as Jesuit Volunteers this year, while 18 others are from the College of the Holy Cross. Other Jesuit schools with more than 10 graduates serving as Jesuit Volunteers are: Gonzaga University (15), Marquette University (15), Georgetown University (13), and the University of Scranton (12). Of the 28 Jesuit colleges and universities, 24 are represented in the JVC and JVI programs this year through alumni involvement.
- The Jesuit Volunteer Corps ministers in five regions throughout the United States. Volunteers serve in urban settings such as Chicago, New York, Houston, Denver, Seattle, and Los Angeles and in rural settings such as Alaska and Native American reservations. They put their faith into action by working for social justice in various ministries, including caring for people with AIDS, working in homeless shelters and soup kitchens, teaching grade and high school students, organizing in low income communities, resettling refugees, and serving as parish youth ministers.
- This year, 109 volunteers will serve with JVC Northwest, 87 with JVC Southwest, 85 with JVC East, 56 with JVC South, and 37 with JVC Midwest.
- The Jesuit Volunteers International serves in nine countries: including Belize, Nicaragua, Peru, Chile, Nepal, Micronesia, the Marshall Islands, South Africa, and Tanzania. The volunteers work in schools, with youth, and in parishes. There are 74 volunteers serving a two-year commitment in the JVI this year.
GLOBAL VIEW

JESUIT REFUGEES INITIATE NEW STATUS

Jesuit Refugee Service (JRS) recently received special consultative status from the United Nations’ Committee on Non-Governmental Organizations. The status gives JRS the right to address the Economic and Social Council (ECOSOC), which deals with issues such as poverty, development, women, and refugees. “It’s actually quite exceptional,” said Fr. Rick Ryscavage (MAR), secretary for social and international ministries at the Jesuit Conference and regional director of JRS. “It’s an important channel to get our issues to the General Assembly.”

ECOSOC is the UN’s main economic, social, and political committee. Previously, to make an intervention (present a paper or speak) before the committee, JRS had to go through another Catholic agency that was officially recognized as an international agency, such as the Christian Life Communities (CLC).

The 2002 UN session began last month and will continue through the spring. JRS is in the process of developing a plan for the year and will be supporting the Holy See agenda as well. The Holy See has a permanent mission to the UN. Archbishop Martino, now the head of the Pontifical Council on Justice and Peace in Rome, was previously the mission’s representative to the UN.

Ryscavage attributed JRS’s new status largely to Martino. “He really helped us get this accreditation,” he said. JRS is currently looking for part-time representatives in New York City. The organization has a permanent office person in Geneva, where the UN High Commission on Refugees (UNHCR) is located. Ryscavage was in Geneva last month as part of the official US delegation to the UNHCR meeting. This is the second-year he has participated.

“This is very good timing for us to take part. It’s going to be a handy tool for the Society,” he said. “We’re still exploring how this is going to shape up. I think we’re getting there slowly.”

MIRANDA

Fr. Francis Schenkel was granted a patent for his movable molding tray.

At St. Joseph’s University, guest rooms are once again available after a two-year renovation of the Jesuit residence and the adjoining Manor Hall infirmary, which boasts a new stained-glass window depicting the seal of the Society and the offered M on the altar of Ignatius. At Georgetown University, a new Jesuit residence is under construction with hopes for a fall 2003 completion.

Fr. Peter Clark and Tom Brennan and Kevin O’Brien led a welcome at St. Joseph’s University community with Mass, dinner, and conversation for 15 men interested in the Society, religious life or the priesthood.

Fr. Joseph Kotorski, chair of philosophy at Fordham, recently delivered two lectures on the work of the late Fr. Paul Quay (CHG): one at the University of Dallas, “Bringing the Doctrine of Original Sin Out of the Theological Repair Shop” and the other in Fort Worth, “The Church as the New Israel.”

Jim Morgan, a counselor and member of the Jesuit community at Gonzaga College High School, sang “America the Beautiful” at the unfurling of the “9/11 Quilt Flag” on the west lawn of the U.S. Capitol.

Fr. Joe Hacala, rector of the Jesuit Community and Senior Advisor to the president at Wheeling Jesuit University, served as celebrant and homilist at the University of Detroit Mercy Red Mass in Sept. He is the first executive director of the Clifford M. Lewis, S.J., Appalachian Institute for research, analysis, education and action at Wheeling.

Fr. Bill Snack served as auctioneer during the English speaking Catholic Mission in Zurich, Switzerland.

Fr. John J. Donohue (NEN) has come to Georgetown University from Beirut as holder of the 2003-04 Jesuit Chair and will teach and conduct research at the Center for Muslim-Christian Understanding.

Fr. Dennis McNamara (WJS), professor of sociology at Georgetown University, was awarded a Fulbright Fellowship for a year’s research in Asia.

NEW YORK

After finishing his term as provincial on July 31, Fr. Kenneth J. Gavin made a pilgrimage on foot from Roncesvalles in the Pyrenees to the Shrine of San Miguel de Compostela. On this journey of more than 400 miles, from early September until mid-October, he was joined by Fr. James R. Stormes (MAR), who completed his term as Maryland’s provincial on July 1, and by Fr. John R. Hyatt.

Fr. John J. Gallen, a liturgy columnist for The Tidings, the Los Angeles archdiocesan weekly, wrote the introductory essay for the paper’s special issue celebrating the dedication of the archdiocese’s new cathedral.

Fr. Thomas P. Murphy, after ministries that included 14 years in the Philippines, became in 1976 an associate pastor at St. Margaret of Cortona parish in the Bronx. Upon retiring in September, he was honored at Mass with a poem written by several parishioners. The seven stanzas saluted him as a true “Man for Others.” The poem ended “...where you reside won’t matter the least/St. Margaret’s still your parish, and you our parish priest.”

Fr. James J. DiGiacomo participated in a national gathering of experts in campus and youth ministry at the University of Notre Dame in Oct. They are planning a 2004 convention aimed at helping young people avoid the “sacramental gap” between confirmation and marriage and making the transition to adult life ready to serve their parishes and communities.

Fr. James F. Keenan is giving an eight-part lecture series on moral wisdom from Sept. to April as part of the adult education program at St. Ignatius Loyola Church in Manhattan.

Fr. Drew J. Christiansen, until recently rector of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops and now an associate editor of America, was cited by the New York Times in an Oct. 6 front-page story on the Church in China.

-- John W. Donohue SJ

NEW ENGLAND

Fr. Robert Taft, professor emeritus of the Pontifical Oriental Institute in Rome, participated in the official erection of the Ukrainian Catholic University in Lviv, Ukraine. Taft wrote that this opening of the first Catholic university in the former Soviet Union “…was a very emotional occasion for me personally and I was deeply moved, having been involved since 1992 in the refoundation of the Lviv Theological Academy, suppressed by the Soviets in 1944, …which has now become the new UCU.”

Fr. Bill Campbell, executive director of Nativity Prep in Dorchester MA., hosted novelist and Boston Globe columnist James Carroll for a day at the school. The visit resulted in a fine article in the Globe about Nativity.

In Kingston, Jamaica, Fr. Gerry McLaughlin, 77, as consultant to the national Ministry of Water and Housing, is responsible for the training and development of thousands of Jamaicans living in government-owned, low-income rental housing. Government assigned McLaughlin the task of registering all of these units as titled condominiums so that these residents may enjoy ownership, tenure and security in their homes.

Fr. Jim Skehan, professor emeritus of geology and geophysics at Boston College, accompanied by an authorized escort, led a field trip of “Roadside Geology” along the entire length of the Mass. Turnpike for 25 members of the Northeast Section of the Association of Engineering Geologists.

Fr. Thomas Fitzpatrick, as director of the Jesuit Center in Amman, Jordan, and also of the Pontifical Biblical Institute in Jerusalem, has crossed the Jordan River more than 170 times in the last few years. Fitzpatrick says that, with all the weapons visible on both sides, he has “found little romance” in crossing over into the Promised Land.

Fr. Jim Woods, longtime dean of the College of Advancing Studies (formerly the Evening College) at Boston College, has been singularly honored by the renaming of the institution to The James A. Woods, SJ, College of Advancing Studies.

-- Richard Roos SJ

Takemivicius founded and edited “The Chronicle of the Catholic Church in Lithuania.” Published underground, it informed the Lithuanian people about the violations of human rights across the country and helped unite them when the time came to rise against the Soviet regime. Takemivicius was exiled in Siberia for his labors. “He stands in the long tradition of creative and courageous activity, following the activity of Xavier,” said Klein. The medal ceremony will be preceded by evening prayer, a reception and dinner.

Three years ago, Xavier University hosted a several day celebration of the 450th anniversary of St. Francis Xavier’s arrival in Japan, emphasizing his missionary activity and the implications of his missionary strategy for today’s challenge of inculturation.

St. Francis Xavier Church in Cincinnati will distribute holy cards of their St. Xavier stained glass window and will put a banner in the sanctuary.

Francis Xavier House of Prayer in Baltimore is planning a parish-wide Triduum in honor of St. Francis Xavier Nov. 30 to Dec. 21. It will include prayers for Jesuit missions throughout the world today and feature international speakers. The feast day itself will feature a presentation on “Francis Xavier and the New Evangelization.”

-- Michael Hricko SJ

Continued from page 1

Xavier
William H. Hogan SJ
(Chicago) Father William H. Hogan, 72, beloved professor at Loyola University for over 30 years, died Wednesday, March 13, 2002 at St. Joseph’s Hospital.

Bill was born in Chicago in 1929 and attended St. Ignatius College Prep before entering the Society of Jesus at Milford, Ohio, as a 17-year-old.

During his studies to become a priest, Bill completed his AB in Greek at Loyola University in 1952, and his MA in history in 1958. He earned a licentiate in philosophy (Ph.L.) in 1954 from West Baden College and a licentiate in sacred theology (S.T.L.) there in 1961. He was ordained a Jesuit priest on June 12, 1960, in West Baden, Ind., and then spent a year of studies at St. Anselm in Lavalthal, Austria. He spoke German and Italian and was also able to read French.

In 1966, after four years of higher studies in American history at Georgetown University, Bill was assigned to Loyola University Chicago where he continued to teach as assistant professor of history until his last illness. In 1974 he served as dean of students at the Loyola University Rome Center before returning to Loyola Chicago to assume the post of associate dean in the College of Arts and Sciences. From 1986 to 1992 he served as superior of the Jesuit community at Loyola University.

Fr. Robert Binsley, professor of history at Loyola University Chicago and colleague of Bill, said he endured the infirmities of recent years with a remarkable combination of resilience, grace, and patience.

Chuck Thompson, a Jesuit from 1991 to 95, lived with Bill at Loyola University for two years. “Bill wasn’t at the door shaking hands, but he was a welcoming presence in our community, a gentle and compassionate soul who was generous with his time. He was always concerned with how you were doing.” Thompson added that Fr. Hogan remained particularly close to his older brother, Fr. Thomas Hogan, also a Jesuit priest and Loyola faculty member, who died in 1992.

Gregory F. Curtin SJ
(Seattle) Senior Jesuits-at-Loyola Residence two outstanding Jesuits of the New Orleans province, Father Greg Curtin, 74, and Brother Lloyd Barry, 88, died at Easter within hours of each other. (See Oct. 2002 N(J)

Greg’s life in the Society is the story of a miracle. The Knoxville, Tenn., native entered the Society at Grand Coteau in 1944. He became a popular and highly successful teacher of speech and communications at Gonzaga University in Spokane, where he was a classmate of two bishops to be -- Carlos Sevilla of Yakima, and Michael Kaniecki of Fairbanks. He also spent several years at St. Ignatius College Prep before entering the Society of Jesus at Grand Coteau in 1951.

During his years in college, he became a popular and highly successful teacher of speech and communications at Gonzaga University in Spokane, where he was a classmate of two bishops to be -- Carlos Sevilla of Yakima, and Michael Kaniecki of Fairbanks. He was ordained at the University of Santa Clara on Nov. 19, 1960.

At Gonzaga, where he taught briefly in the 1950s, to serve as rector of the Jesuit community. He was a member of the board of trustees of both the university and Scranton Preparatory School.

At the conclusion of his service as rector in 1997, he remained at the university as an associate campus minister and chaplain of the Panuska College of Professional Studies.

At Scranton, he served as a critical member of the President’s Task Force on Ignatian Identity and Mission and played a major role in shaping the task force’s final report, out of which emerged the creation of the university’s Center for Mission Reflection.

In 1992 the Royden B. Davis, S.J. College Chair was established through gifts of friends, alumni, parents and students, to allow distinguished individuals in the humanities, arts, sciences or social sciences to spend a semester’s residence at Georgetown University.

-- Grace Gisolfi

J. Roger Lucey SJ
(Wisconsin) A man who could take whatever he or others were doing and make it “just a little bit more fun,” Fr. John Roger Lucey died April 7, 2002 in Richmond, Calif., at the age of 74 after a 20-month bout with cancer. He was a priest for 43 years and a Jesuit for 57 years.

Born May 23, 1927 in Bagley, Wis., Roger was the son of a farm implement dealer. While still in grade school, however, he expressed a desire to become a priest. He attended high school in Lancaster, Iowa (1941-42) and at Campion Jesuit High School in Prairie du Chien, Wis. (1942-44) before entering the Society of Jesus at Florissant, Mo. on Feb. 4, 1945.

Passing through formation at Saint Louis University and St. Mary’s, Kan., Roger spent his regency teaching at St. John’s College in Belize (1952-55). After his ordination in June 1958 he became mission procurator at a time when the Wisconsin Province was building Sogang University in Seoul, Korea.

His success at fund raising led the province to name him president of Creighton Preparatory School in Omaha (1977-82). He began an endowment fund and instituted more contemporary methods of fund raising, which made the school more secure financially.

Roger had many natural talents and a knack for motivating others to help him accomplish things that they would otherwise never believe possible. He could relate to others regardless of age or status; and he created community among any circle of friends or advisors. He learned quickly from his mistakes and became very knowledgeable about fund raising and very effectively mentored others in the field.

A sabbatical year at JSTB (1983-84) altered the course of Roger’s life. He received gifts of the Spirit: an understanding of the Word of God and a fierce desire to share that with others through preaching and administration of the sacraments. From then until his death he served a series of parishes in the Diocese of Spokane (1984-2000) -- at Freedom, Union City, Lafayette, Pleasant Hill, and Orinda. He was so taken with the people that he chose to be buried in California.

-- Charlie Baumann SJ

Patrick C. Carroll SJ
(Oregon) Father Patrick Carroll, 68, “Padre Patricio,” former pastor of St. Joseph’s in Yakima, drowned while swimming in the sea at San Juan de Alima off the shore of Miochacan on April 10, 2002. He had been on sabbatical in Miochacan in Mexico before taking up expected duties as pastor in Sumner, Wash. He was a Jesuit for 49 years and a priest for 35 years.

One of the most widely known and respected priests in Yakima, Pat was a familiar figure all over town as he rode his bike on his pastoral rounds. Deeply devoted to his parishioners, he had special concern for the Hispanics, who formed the majority of the congregation.

His voice was heard citywide when he perceived injustice in matters of labor relations or racial prejudice. As a background for this he had been involved in protests and had been jailed in California during efforts to gain rights for farm workers in the 1960s.

Pat was born in Spokane on October 11, 1933. His schooling was at St. Augustinets Grade School and Gonzaga Preparatory School in Spokane. After two years at the University of Idaho he served in the U.S. Navy until 1953, when he entered the Jesuit novitiate at Shepard, Ore.

Philosophy studies were at Mount St. Michael’s, Spokane, where he was a classmate of two bishops to be -- Carlos Sevilla of Yakima, and Michael Kaniecki of Fairbanks. Three years of teaching at Seattle Preparatory School were followed by theological studies at Villowdale, Ont. He was ordained in Spokane in 1966.

Subsequent assignments were as campus minister and teacher of speech and communications at Gonzaga Univer-
Linus J. Thro SJ
(Missouri) Father Linus John Thro, 89, died April 13, 2002 in St. Louis, Mo., after a period of declining health. He was a Jesuit for 70 years and a priest for 57 years.

Born in St. Charles, Mo., he attended Saint Louis University for a year before entering the Society at St. Stanislaus Seminary in F.L. at St. Louis in 1931. After philosophy at St. Immaculée-Conception in Montreal, regis College in Denver, and theology at St. Mary’s, Linus was ordained in 1944. He received his doctorate in philosophy from the University of Toronto in 1948.

Four of the six brothers in the Thro family became Jesuits. They became one of the Missouri Province’s most enduring and enduring institutions.

Linus was the scholar of the family. As a teacher he would deliver lofty philosophical lectures in a manner that earned him the nickname “Line the Divine.” Indeed in the classroom he seemed to possess both the mind and the body of a contortorist. With one arm bent over the top of his head he would grab the opposite ear as he talked. He is remembered for his remarkable ability to write perfectly legible notes on the blackboard behind him while facing the class and continuing his lecture without interruption.

With his wiry athleticism he and his brother Tom constituted a formidable handball team; and Linus was an avid golfer as long as his health would allow.

Linus’s many years as a professor, scholar, and educational administrator were “interrupted” by his term as provincial of the Missouri Province (1961–1967). In that position he became something of a bridge figure to the contemporary Society. Linus is remembered as a kind, compassionate, encouraging superior.

Twice Linus battled cancer during the mid-80s and again during his final year of life. In the end he willingly embraced the Lord’s invitation to let go. As he repeated the words, “systemic disengagement” on his deathbed, Linus found the grace to die as he had lived: with profound confidence in God, heartfelt wisdom, wry humor, and deep peace.

-- Philip G. Steele SJ

Frank D. Masterson SJ
(England) Fr. Frank D. Masterson, 80, died in the province infirmary at Gonzaga University, Spokane, on April 22, 2002. Cause of death was pneumonia. He had been a Jesuit for 40 years.

Don was born in Wendell, Idaho, in 1924. Physically disabled from birth, nevertheless resolutely pursued his education in grade and high schools in Jerome, Idaho, and in business college. He worked as a bookkeeper and in a service station in the Dalles.

In 1961 he entered the Jesuit novitiate at Sheridan, Ore., and began his career as an admirable, devoted religious. In successive assignments he was director of the laundry at the novitiate; buyer and building custodian at the Loyola Retreat Center in Portland; property room manager and assistant to coaches in the athletic department at Seattle Preparatory School; assistant minister at Seattle Universities; working as a court reporter; and as a health benefactor.

In 1982 declining health required his retirement to Gonzaga University, then to the Regis Community in Spokane. At this time he began making rosaries, which gradually took on the proportions of a sizeable industry. Eventually arthritic curtailed his ability to be a one-man operation. He formed some little groups of people who joined him in prayer and continued the production of rosaries.

Don was a devout Jesuit, cheerful and courteous to all. He was patient under the cross laid upon him from the beginning, convinced that it was the key to peace in this life and to the promised life into which he has entered.

-- Neil R. Meany SJ

One of the many stories and anecdotes surrounding the Humanities Series is about Frank’s experiences with the late Sir Alec Guinness. When invited to visit B.C. in 1959, the famed British actor was at first non-committal, saying he doubted an audience would find him of any interest. Frank replied that people would turn out to hear Guinness if he were “just coming to promote ‘Little Dixie’.”

Not only did Guinness agree to do a poetry reading at B.C., he returned there the following spring to receive an honorary degree, the only one he ever accepted from an American university. Frank and Guinness remained friends until the actor’s death in 1990.

Late in life he began traveling on behalf of B.C.’s Special Collections library, was the middleman in negotiations from 1955 to 1959, then rector of the same for the next six years. He had begun his career as rector of the Sheridan novitiate, then, until 1968, was director of the Loyola Retreat Center in Portland. From there he became rector at Jesuit High School in Portland, Oregon for six years. The next 12 years he spent as director of the Jesuit Seminary and Mission Bureau in Portland, which called for constant fund raising. Here he was fully engaged in contacting benefactors, not only by personal visits, but also by phone contacts in every city, town, or village through which he passed, either for business or just courtesy calls.

Frank was most thoughtful, promptly sending letters of thanks, and notes of appreciation and congratulation widely for the achievements great and small. He was a most pleasant, companionable person, a bundle of nervous energy. His instant thoughts and opinions were expressed in rapid-fire diatribe, often aiming amusingly acid comments on public figures and events. During his later years he experienced appalling illnesses that called for the most drastic surgery. But he pushed ahead with determination. In 2000, he had to go to the infirmary. From there he departed for heaven, a priest whose name was known and revered widely throughout the northwest.

-- Neil R. Meany

Francis W. Sweeney SJ

Life in the Society nourished his talent for poetry. In 1949 he entered the novitiate at Shadowbrook in Lenox, Mass. During his regency he taught at Cranwell School. His most prolific years as a poet were those between novitiate and ordination. He then began a teaching career at Boston College, where he was to spend 50 years of his life. He published comparatively little poetry, but he wrote numerous essays, book reviews for the N.Y. Times, editorial-page essays for the Boston Globe, verse for the Atlantic Monthly and America, reminiscences about growing up in Milton, and honorary-degree citations for scores of the more or less illustrious.

Almost all the young writers he taught in class or encouraged and challenged while mentoring the college literary magazine made their mark not in poetry but in fiction. Many of them wrote to him in later years testifying to the clear and sharp guidance he had given them.

As an administrator, he created the Boston College Humanities Series.

In the 1950s there was little demand for poets to read their works and for lecturers to carry their wisdom from campus to campus. But the names of literary figures he brought to B.C. read now like a pantheon of the 20th century -- Frost, Eliot, Auden, Lowell, Sontag, Trilling, McCarthy.

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Late in life he began traveling on behalf of B.C.’s Special Collections library, was the middleman in negotiations
to acquire manuscript collections and suggested to his friends in literary circles at home and abroad that they think of B.C. as the place to deposit their papers.

He was a “man of letters” in the best sense of those words.

— Paul McCarty SJ

Robert A. Doyle SJ

(Missouri) Father Robert Andrew Doyle, 82, died May 1, 2002 in St. Louis, Mo., of heart failure. He was a Jesuit for 47 years and a priest for 39 years.

Born in Kansas City, Mo., he graduated from Rockhurst College, attended Kansas University for a year, and served in the U.S. Army Air force during World War II before entering the Society at St. Stanislaus Seminary in Florissant, Mo., in 1954.

After philosophy at Saint Louis University and theology at St. Mary’s, Bob was ordained in 1962. From the beginning Bob seemed destined to be a wisdom figure in the Society. He was the “old man” in his novitate class, having entered at 35 with college, military, and accounting experience behind him. But of course it was not his age that so attracted people to him. It was his genuine interest in people, his lack of pretense, his incisive but never man- spirited humor, his self-deprecating charm, his uncommon common sense, and his ability to lift up the downcast.

As minister of scholastics and then rector of Fusz Memorial in the late 60s, Bob was an enormously stabilizing influence amid the whirl of great turmoil. Not a few who persevered credit Bob’s encouragement and support with saving their vocations.

To his post as provincial treasurer, which he held for 16 years, Bob brought not only his professional background, but also his personal wisdom and Jesuit vision. He was a shrewd steward, but humble; aware of the growing complexity of the world of finance, he sought the advice of laymen, but also his personal wisdom and Jesuit vision. He was a remarkable man, whose influence was profound and lasting. Bob was a leader in the field of Jesuit finance and an architect of the Social Security program and built up the province’s financial resources.

In his final years from his base at White House Retreat, he quietly became the heart and voice and face of God to countless folks – retreatants and directees, members of his province, and others. In the 90s Bob’s world was the whole Society, and he was a man of extraordinary endurance and energy. Bob was Bob.

— Dan Peterson SJ

Robert R. Leonard SJ

(California) Father Robert R. Leonard, 83, died May 5, 2002 at Santa Teresa Hospital, Duarte, California. He was a Jesuit for 65 years and a priest for 52 years.

Bob was born in Pasadena, Calif., in 1919. He attended Brophy College Preparatory, Phoenix, 1932-35 and upon that school’s closing, transferred to Bellarmine College Prep, San Jose, graduating in the class of 1936. On July 30 of that year he entered the novitiate at Los Gatos. Following philosophy studies at Mount St. Michael’s (1945-48) and spent regency at St. Ignatius High School, where he taught Latin and English and moderate the yearbook. From 1951-55 Ed studied theology at Alma College and was ordained to the priesthood in San Francisco in 1949. He made tertianship at Port Townsend, Wash. He pronounced final vows on August 15, 1952.

Bob’s ministry was divided between high school teaching and administration and retreat and pastoral work. His high school ministry was done at St. Ignatius High School (1951-62) where he was prefect of discipline, moderator of athletics, athletic principal, principal, and teacher of religion and speech, and Loyola High School (1962-74) where he served as spiritual director for scholastics, teacher of religion, and prefect of discipline.

For many years Bob led student groups on summer tours to various places around the globe, and also led groups of priests, religious and laypeople on tours of Rome and the Holy Land.

In 1974 he was assigned to Manresa Retreat House, Azusa, where he became a very popular retreat director.

— Dan Peterson SJ

Edward J. McFadden SJ

(California) Father Edward J. McFadden, 78, died May 3, 2002 in Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 60 years and a priest for 47 years.

Cause of death was brain cancer.

Ed was born in San Francisco in 1924 and attended St. Ignatius High School. He entered the novitiate at Los Gatos in 1941. He studied philosophy at Mount St. Michael’s (1945-48) and spent regency at St. Ignatius High School, San Francisco, where he taught Latin and English and moderate the yearbook. From 1951-55 Ed studied theology at Alma College and was ordained to the priesthood in San Francisco in 1949. He made tertianship at Port Townsend, Wash. He pronounced final vows on August 15, 1952.

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— Dan Peterson SJ

Memorials

Michael Grace SJ

(Chicago) Brother Michael J. Grate, SJ, 70, dedicated archivist at Loyola University who recently celebrated his 50th anniversary as a Jesuit, died suddenly in his room on May 5, 2002.

Mike was born in Chicago in 1932. He attended St. Ignatius College Prep, and then studied at John Carroll University in Cleveland, Ohio, for a year before entering the Society of Jesus in 1951. After completing the Jesuit novic- iate, he served as librarian first at Most Holy Trinity and then West Baden College in Indiana.

In January 1965, Mike was assigned to Loyola University Chicago, where he began his work as an assistant librarian in the E.M. Cudahy Library. He also completed an undergraduate degree in theology at Loyola University in 1970, and then went on to earn an MA in library science at North- ern Illinois University in 1971, and an MA in Church his- tory from The Catholic University of America in Washing- ton DC in 1978.

Loyola University appointed him university archivist in 1978, a position he held until his death. He worked tire- lessly to preserve and augment the school’s permanent records, keep for both their legal and historical value. Mike brought formal training and a love of history to his work. In addition to maintaining formal university documents, Mike also kept biographical data on all university employ- ees, and maintained the papers of the Catholic Church Extension Society, and of Samuel Insull, a famous Chicago public utilities magnate.

Br. Grace, widely respected in his field, also served as the United States secretary for the Amici Thomae Mori, an international organization devoted to the life and thought of St. Thomas More and Friends. He was also a perpetual mem- ber of the American Catholic Historical Association, and held membership in the American Library Association, the Society of American Archivists, and the Mid-West Archives Association.

— George Kearney SJ

The following Jesuits have died since the NJN last published and prior to our Oct. 11 deadline. Their obituaries will appear as space and information become available.

Duffy, Francis L. (MAR) September 29
Frommelt, Robert M. (MIS) September 26
Gronenwolf, Robert E. (NYK) September 13
O’Leary, James O. (MIS) September 22
Roth, Robert J. (NYK) September 14
Schultz, Bernd (MIS) September 6
Sheehan, Lawrence A. (NYK) September 23
Stauder, William V. (MIS) September 29
Sullivan, John J. (IEN) September 12
Sullivant, Raymond L. (MIS) September 24
Tully, Raymond M. (MIS) August 25
Wood, William T. (NYK) October 10

National Jesuit News | November 2002
### Job Openings

**Director**

**Woodstock Theological Center Library**  
**Washington, D.C.**

A research library located on the campus of Georgetown University, the WTCL specializes in the various branches of theology: Biblical studies and Judaica, patristics, systematic and moral theology, ethics, liturgy, and canon law. It houses an exceptional collection of Jesuitica. There are approximately 170,000 volumes in its main collection and some 17,500 in its rare book collection.  

(For more information, please visit: http://www.georgetown.edu/centers/woodstock/lib.htm)

Reporting directly to the Director of Woodstock Theological Center and the University Provost, the WTCL Director supervises all library operations with a full-time staff of three, in the areas of cataloging, acquisitions, public services, and establishes internal and procedural policies. As a WTC Fellow, the director facilitates the research activities of the center, and coordinates library activities with the other three main campus Georgetown libraries. The library director should have a M.L.S. from an ALA-accredited program, a degree in theology, or equivalent combination of degrees and experience, and should be familiar with Catholic teachings and literature. Because of the library’s extensive holdings in patristics, a working knowledge of Latin and Greek would be helpful, as would at least two languages in addition to English. Experience in a library associated with a religious institution is likewise a desideratum.

To apply, submit letter of application and resume with the names and contact information for three references by January 15, 2003, to Leon Hooper SJ, Library Search Committee, Woodstock Theological Center, Georgetown University, Washington, DC 20057.

Inquiries can also be directed to jih3@georgetown.edu, or (202) 687-4250.

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**Executive Director**

**Nativity Preparatory School**  
**Boston, Mass.**

Sponsored by the Jesuits of New England, Nativity Prep (grades 5-8) provides a quality tuition-free education to 65 boys of all faiths from low-income backgrounds. Now in its 13th year, NP is the second oldest of the Nativity-schools. Its graduates attend private and independent secondary schools throughout New England.

As chief executive officer, the executive director provides overall mission-oriented leadership for the institution and assumes primary responsibility for all administrative functions of the school.

A job description is available at www.nativityboston.org. Duties to be assumed in July 2003. Candidates should possess appropriate educational/administrative experience and exhibit qualities that reflect the mission of the school. Submit a detailed resume with contact information for references, salary requirements and a personal statement of interest by December 1, 2002 to: Rev. William Campbell SJ, Nativity Prep, 39 Lamartine Street, Jamaica Plain, MA 02130.

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**Book Reviews**

**Radical Compassion: Finding Christ in the Heart of the Poor**

By Gary Smith SJ  
Loyola Press, Chicago, 2002  
192 pp., $17.95, paperback  

Fr. Smith (ORE) reveals the stories of men and women who live on the streets in the poverty-stricken Old Town section of Portland, Ore. Smith has lived among the poor and ministered to them for more than 25 years. He chronicles his life and work in this book. A series of vignettes, the book introduces people who have passed through and touched his life. He shares hard-won wisdom on life, love, acceptance, and forgiveness. Smith currently works with Jesuit Refugee Service in Uganda.

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**Housing Heaven's Fire: The Challenge of Holiness**

By John C. Haughey SJ  
Loyola Press, Chicago, 2002  
204 pp., $16.95, paperback  

Using the metaphor of fire to represent God’s gift of holiness, Fr. Haughey (MAR) offers insights into its nature and shares his own effort to respond to its challenge. He examines holiness first from the perspective of the Old Testament, then through the life and humanity of Jesus, the writings of Paul, our desires, solidarity, and human rights. He also explains the role of the Holy Spirit in the process. The author is a professor of Christian ethics at Loyola University Chicago.

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**Executive Director**

**Jesuit Volunteer Corps: Southwest**  
**Los Angeles**

Jesuit Volunteer Corps Southwest seeks an executive director. Applicants must have BA or higher (with emphasis in theology and/or non-profit administration); experience with the social mission of the Society of Jesus (the service of faith and the promotion of justice) and Ignatian spirituality. Also required is a minimum five years proven administrative experience in a social service agency and/or previous experience in pastoral work, as an administrator or direct pastoral agent, and at least five years management/supervisory experience. The executive director must have leadership skills in organization realignment, executing programs and organizational planning. He/she must be skilled in communications, mediation, and conflict resolution, have a demonstrated experience in fund raising and grant writing, be able to plan and implement operational programs in support of the organization's strategic plan, the ability to communicate and work effectively with a board of directors, staff, volunteers, funding sources, community groups and organizations, and other JVC regions. The director must also have a commitment to the promotion of lay ministry. For more information about responsibilities, see www.jesuit.org/Pages/announce.html Send a letter of application, resume and references to: Fr. Tom Powers SJ, P.O. Box 45041, Los Angeles, CA 90045-0041.

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**Professor of Biblical Studies**

**Wheeling Jesuit University**  
**Wheeling, West Virginia**

The Department of Theology invites applications for a tenure track position in Biblical Studies to begin August 2003. Responsibilities include teaching 12 credit hours per semester (introductory and Scripture courses at both the undergraduate and graduate levels). Candidates should be able to teach both Testaments; additional competencies are an asset. A completed Ph.D. is preferred but ABD candidates will be considered. Candidates should have teaching experience, show evidence of research potential and contribute to the Catholic and Jesuit mission of the institution. For full consideration send a letter of application, a curriculum vitae, and three letters of reference by November 20, 2002 to: Director of Human Resources, Wheeling Jesuit University, 316 Washington Avenue, Wheeling, WV 26003. Interviews will be held at the AAR Meeting in Toronto, Canada. Wheeling Jesuit University is an Affirmative Action/Equal Opportunity Employer. Qualified women and minorities are encouraged to apply. For more information contact: Melissa Rose, Employment Coordinator, 304-243-8701; Fax: 304-243-4495.

For more job announcements, check out the listings at http://www.jesuit.org/Pages/announce.html
Priest makes television his medium

By Julie Bourbon

He is a licensed tour guide in the Holy Land, fluent in biblical Hebrew and conversational Arabic. He is a trained apologist and former teacher. King Abdullah has invited him to make a video about Jordan. Legions of faithful (22 buses in October alone) from as far away as Portland, Ore., make the trek to his studios to participate in a live taping of one of the network’s shows. So he’s popular, too. But he is not his predecessor.

“People have said to me ‘we really miss Mother Angelica, but we like what you’re doing,’” said Fr. Mitch Pacwa (CHG), who has been at the Eternal Word Television Network (EWTN) for 18 years, taking over operations in January after Mother Angelica suffered two strokes late last year. She is convalescing in her monastery outside Birmingham. “I can’t be (her), but I’m going to do the best that I can.”

Pacwa, 53, knew he wanted to be a priest at the age of eight, but he fell into radio broadcasting in graduate school when he called a Nashville radio station to defend Catholicism after hearing an anti-Catholic sermon. He now broadcasts live across the world on Tuesday and Wednesday nights.

The Chicago native said that he is developing some new programs at EWTN and has been taking a more academic approach with his subject matter. In September, he began teaching the Encyclicals of Pope John Paul II on the program Thresholds of Hope “because people don’t read them,” said Pacwa, who hopes to make the writings more accessible to the average Catholic. “People are made in God’s image. They have unique dignity and solidarity among persons.”

“Pope John Paul II has a vision for the Church and the new millennium that is based on the human as the image and likeness of God. ... The Pope is a witness to the hope that comes from God,” he said.

“I’m trying to communicate a positive vision using my Jesuit education.”

Mother Angelica started EWTN in 1981 with $200 in the bank. Today, the station’s operating costs run about $2 million per month, which comes from viewer donations. “She spent two hours in front of the Blessed Sacrament for every one hour on TV,” said Pacwa. “If this is an apostolate we’re asking the Lord to bless, then we have to pray.”

To that end, there is an expectation that EWTN staff will spend at least one hour per week in prayer. “That’s a very key element, spending that time in prayer,” he said. “That’s something I want to convey to the audience as well.”

Visitors to EWTN are offered the chance to make a small retreat, attend Mass in the station’s chapel and make confession to local Franciscan priests. The station runs 24 hours a day with global programming, including in East and West Africa, India and the Pacific Rim. They broadcast in English, Spanish and some French and German. Any radio or television station can pick up the signal for free.

“We want people just to have it,” said Pacwa. Of course, sometimes viewers let Pacwa have it. Instead. Like the woman who recently wrote the station to ask “Will somebody get Fr. Pacwa a new jacket? It’s too big in the shoulders.” As it happens, it was a new jacket, Pacwa laughed.

Never one to be confined to a studio, Pacwa likes to visit holy sites and report from them. He taped a show on Psalm 51 in Amman, Jordan, at the site where King David had Uriah the Hittite killed. “That’s television,” he said of the segment’s dramatic impact. “I like to do what I can outside the studio.” He also taped a program on Mary, the Mother of the Redeemer, in the Holy Land.

Pacwa is currently planning a trip to Lebanon in December for a program examining the mystery of suffering and how suffering becomes holiness. St. Rafqa (or Rebecca, the English equivalent) will be the subject. Bi-faith in the Maronite rite, Pacwa is a frequent visitor to the homes of Lebanese parishioners in Birmingham.

Last month, Pacwa scored a coup by interviewing Fr. General Kolvenbach during the Jesuit provincials’ meeting in Chicago. It was their first meeting. “He’s not well known in America,” said Pacwa of Kolvenbach. Their interview aired on EWTN in late October.

For all his global reach, Pacwa’s life at EWTN remains fairly simple. He doesn’t have an assistant and was recently thrilled to learn that he would be getting new bookshelves. But that’s just about the way he likes it. Otherwise, there is a danger of forgetting why you’re there to begin with, he said. “You stop paying attention to the religious nature of the place. You take it for granted. We have to always be conscious of and reflect on the meaning of the mission.”

Websites recommended for Jesuits

www.educationforjustice.org
This web site provides materials and resources for parishes, schools, small faith communities, justice and peace groups, and others, to deepen their understanding of Catholic social teaching and social justice issues.

http://www.servicioskoinonia.net/biblical/
This Latin American service provides homily and liturgy preparation notes in English as part of a large Spanish language portal six weeks in advance. The notes are close to Scripture, and to the point. The format includes notes for personal and group consideration, as well as Prayers of the Faithful.

www.catnews.com
A web site founded by Fr. Michael Kelly (AUS) that provides a news service featuring headlines of Catholic news, mostly from Australia, but with a considerable international outlook as well. You can subscribe to daily headlines by email through this site.

www.jesuit.org

www.jesuit.org/njnonline
Website of the National Jesuit News, with additional photos, stories and links.

Coming Soon!

NATIONAL
JESUIT NEWS
November 2002