Exposed to new realities, travelers immerse themselves in a new culture

By Julie Bourbon

A legislative aide. A social worker. A man who works in stocks and bonds. Lay men and women, traveling to Bolivia, to live for 10 days in companionship with the poor.

"From the very beginning, the goal has been spiritual formation. And anything beyond that is sort of gravy, part of that being an expanded worldview," said Ignatian International Immersion Experience (IIIE) program consultant Jan Sullivan Dockter. "They (the poor) not only expose us to new realities, but they mirror our own culture back to us from a new perspective."

In early October, Dockter led a group of five on an eye-opening, worldview-expand- ing trip to the mountains of Bolivia. Sponsored by the Maryland Province and the Ignatian Partnerships Office, the trip is one of a series that will include sojourns to Chile, Jamaica and India. The program is intended to build faith and solidarity through mutual exchange and cultural immersion.

For $2,300, participants from around the country traveled from Miami to La Paz and Cochabamba, Bolivia, staying at Jesuit retreat houses, touring villages, barrios and Fe y Alegría schools (Jesuit-founded schools for the poor), attending Mass at local parishes and meeting with mining families in mining communities and rural families that have relocated to the city.

Although the group did service work one morning at an orphanage, the trip was deliberately structured without that in mind.

"Both kinds of trips are really important. This is just a different vein," said Dockter, who recalled the words spoken to her by a Haitian on a similar trip once before: "Sometimes the best gift you can give us is to come and hear what we have to say."

"To go and just be present. To go with sort of a humility in saying 'I just want to know about and hear what God would have me do in this situation,'" Dockter said. "There would be no 'wall of service' to hide behind in Bolivia.

"They (the poor) not only expose us to new realities, but they mirror our own culture back to us from a new perspective." - Jan Sullivan Dockter

"It is free and open to the public seven days a week. "The images can best be described as social landscapes, not just portraits," says Rust. "The people are shown interacting in their environment, interacting amongst themselves or interacting directly with the camera. The theme is simply to shed light on people from other cultures." Rust took the photographs on two separate trips to Central America, one in connection with Xavier's service learning semester, the other to document the work of the Cooperative for Education, an organization mostly of Xavier graduates that delivers school textbooks to Third World children.

"For some of the group, this was their first trip to the third world. Others had had the experience before and wanted to repeat it. Most would like to repeat it still again, after their recent experience."

Valerie Sutter, of Annandale, Va., has traveled extensively to Vietnam, Cambodia, Laos and El Salvador. She works part time as a legislative aide for a Va. state delegate and tutors non-English speakers to fulfill her commitment as an Ignatian Lay Volunteer Corps volunteer. Many of her students come from Bolivia.

"To be a more authentic teacher, it means that we need to experience other cultures and for her trip, she assigned her students the task of giving her travel advice - in English. While in Bolivia, Sutter contacted one student's brother and brought him greetings from the U.S. "Having been given the opportunity to walk some of the streets and roads they may have walked, I have a new appreciation for the journey they've made and continue to make."

A defining moment for Sutter was one of the last nights spent in La Paz, which, at more than 12,000 feet in altitude, was much colder than the group expected it to be. She and the others found themselves going to bed early that night, wearing all of their clothes, lying under multiple layers of blankets.

Social Landscapes - Posing for photographer Gregory Rust of Xavier University’s marketing and public relations department, these Guatemalan children exemplify the candid images displayed in an exhibit at the university’s Gallagher Student Center through January 2003. The exhibit sheds light on the people and culture of two Central America countries - Guatemala and Nicaragua. It is free and open to the public seven days a week. "The images can best be described as social landscapes, not just portraits," says Rust. "The people are shown interacting in their environment, interacting amongst themselves or interacting directly with the camera. The theme is simply to shed light on people from other cultures." Rust took the photographs on two separate trips to Central America, one in connection with Xavier’s service learning semester, the other to document the work of the Cooperative for Education, an organization mostly of Xavier graduates that delivers school textbooks to Third World children.

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"To be a more authentic teacher, it would be useful for me to know where my students come from, what their experiences are," said Sutter, 59. In preparation for class, and for her trip, she assigned her students the task of giving her travel advice - in English. While in Bolivia, Sutter contacted one student’s brother and brought him greetings from the U.S. "Having been given the opportunity to walk some of the streets and roads they may have walked, I have a new appreciation for the journey they’ve made and continue to make."

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Our first task in approaching another people another culture another religion is to take off our shoes for the place we are approaching is holy. Else we may find ourselves treading on another’s dream. More serious still, we may forget … that God was here before our arrival.

Anonymous

Check out the re-designed and reorganized web site of the Society of Jesus in the U.S. The site features some new items and also easier navigation for anyone seeking information about Jesuits in the U.S. and across the world.

We ask that webmasters check your links to Jesuit.org and report any problems to webmaster@jesuit.org.
Fr. Walter J. Burghardt (NYK) was awarded the Washington Theological Union’s 2002 Distinguished Service Award in recognition of his outstanding achievement in theological scholarship. The award was presented Oct. 25 in front of an invitation-only crowd in Washington, D.C. Burghardt delivered the annual McCarthy Lecture on the subject of “Justice 2002: Critical Issues that Confront America Today.”

Burghardt conceived and co-directs. The program, an effort to improve preaching nationwide and beyond, emphasizes the seminal journal Theological Studies for 44 years. Burghardt edited and presided over the conference and as a member of the University Planning Council and as a member of the University Planning Council.

Burghardt’s lecture covered different forms of justice, the injustice done to poor children in the United States, and capital punishment. Burghardt mentioned three forms of justice: the right to life, the right to work, and the right to a habitable home. And the second is to “give to every man, woman and child what that person deserves because it is written in our laws.” But the two alone, Burghardt said, are inadequate for Christian living. For Christian living, we have to add biblical justice. What is biblical justice? Fidelity... Fidelity to relationships that stem from our covenant cut by God in the blood of Christ.”

In speaking of children, Burghardt asked his audience to imagine an American family with six children, five of whom are well loved, well fed and attend good schools. The sixth child is none of these things. “All would agree that such a family is dysfunctional. Should not the same word characterize the United States where its children are concerned? Its sixth child,” said Burghardt, using an analogy from the Children’s Defense Fund.

Burghardt continued by speaking passionately against the use of capital punishment in the United States, “... virtually every country across Europe has outlawed it; if astute persons such as Pope John Paul II, not lacking in compassion for the families of victims, are convinced that humanity has reached a stage where capital punishment is no longer necessary to protect society; if the primary motivation behind capital punishment is vengeance... and if restorative justice can at times effect a transformation in the life of even the most hardened criminal – must we not seriously consider whether capital punishment is itself an unjust system?”

He closed his remarks with a reminder that, beyond mere legal and ethical justice, we as Christians are obligated to “fidelity to relationships that stem from our covenant with God in Christ. That covenant with God in Christ demands of us something that ethical justice and legal justice may not command. It demands of us one four-letter word: love. No laws can demand. No philosophy commands it... Love every other as Jesus has loved us. I trust that such will be increasingly our Christian way of life.”

Burghardt delivers the annual McCarthy Lecture at the Washington Theological Union after receiving the 2002 Distinguished Service Award.
Jesuits, students join annual protest at “School of Assassins”

By Julie Bourbon

On the 13th anniversary of the deaths of the Salvadoran martyrs, about 11,000 people, including representatives from all 28 Jesuit colleges and universities and many high schools and parishes, traveled to Ft. Benning, Ga., to protest outside the gates of the Western Hemisphere Institute for Security Cooperation, better known by its former name of the School of the Americas. Ninety-two people were arrested this year for crossing over onto the grounds on the last day of protest.

Despite cold and rainy conditions, the weekend of November 15 was one of clarity of purpose for participants, many of whom have gathered year after year, to protest the school’s training of Latin American soldiers to torture and murder civilians. Graduates of the school have been implicated in the 1989 murder of six Jesuits, their housekeeper and her daughter.

“We need these events to remind us of the values we share, to support us when we falter in our commitment, and to help us never to forget our responsibility for our brothers and sisters, whether they be sitting next to us, living next door, or struggling around the world,” said Fr. Charlie Currie (MAR), president of the Association of Jesuit Colleges and Universities (AJCU), in his welcoming address.

As has been the custom for four years, the Ignatian Family centralized its activities in a tent sponsored by the West Coast Companions, a California-based organization of former Jesuits. Saturday’s Ignatian Family Teach-In for Justice and the Mass that followed were highlights of the weekend. About 1,500 people crammed into the tent for the teach-in, while nearly 2,000 participated in the Mass. The banner draping the stage read “Remembering our Salvadoran Martyrs. Celebrating A Faith that Does Justice.”

Among the protesters were veterans and first timers alike. Roll call was taken throughout the weekend as representatives from more and more Jesuit institutions arrived. Many of the schools brought banners that would end up on the fence separating the camp’s grounds from the protesters outside. Protesters marched Sunday carrying crosses bearing the names of the dead; the crosses were also placed on the fence.

“It was kind of like a pep rally for social justice,” said first year theologian Justin Daffron (NOR), making his fourth trek to Ft. Benning, this time with others from the Jesuit School of Theology at Berkeley. “It really galvanizes the students to feel like they can make a difference on their campuses when they get home.”

Each school was given a turn at the microphone, to make a presentation on what brought them to the protest and how it relates to activities at their institution.

“They tie this into the broader issues of faith and justice,” said Fr. Provincial Tom Smolich (CFN), whose province was represented by all three universities, four of its high schools and JSTB. He addressed the crowd on Saturday afternoon, before Mass. “The sense of so many people being there was so impressive. It was edifying in the best sense.”

Smolich gave much of the credit for the Jesuit activities to Bob and Loretta Holstein, a former California Province Jesuit who left the Society during Regency, heads the West Coast Companions. The group has raised more than $160,000 over the last four years for the Ignatian Family tent, sound system, food and other expenses of the weekend.

Two years ago, both the Holsteins and their two children, who are currently seniors at USF and Gonzaga, were arrested for trespassing and released. In 1995, Bob Holstein was part of the “SOA 13,” the first large group of protesters to be arrested and jailed for several months.

“It is kind of an amazing experience,” he said. “To be able to be involved in Ft. Benning is in some way to be involved in a counterforce. … to take a stand. At least it’s a way of doing something that says we are not a part of this, we don’t want to be a part of this.”

In addition to those in the Jesuit family, many other religious orders were represented, as well as concerned citizens and survivors from Latin American countries in which SOA graduates have committed military crimes.

Fr. Bill Rickle (MAR), attending for the first time, spoke with men and women who had lost their families and livelihoods as a result of military violence in their home countries. It was “powerful testimony,” he said. He applauded the efforts to bring the SOA issue into a wider context of solidarity and international justice and said of the many students also participating in their first SOA protest: “You could see them drinking the stuff in.”

In his welcoming remarks, Currie challenged those present to remember the call to peace that brought them to Ft. Benning this year and would continue to bring them until the school is closed. “We need to remember the words of Martin Luther King that ‘wars are poor chisels for crafting peaceful tomorrows’; or Pope John Paul, ‘if you want peace, seek justice and forgiveness’.”

For more information, visit www.soaw.org/new.
Learning to Let Go: Francis Xavier, American Jesuits, and Religious Pluralism

By Francis X. Clooney SJ

I have recently had St. Francis Xavier on my mind. December 3rd marked the 450th anniversary of his death. I am a Jesuit and also a Francis Xavier.

Since the 1970s I have been studying South Indian Hinduism, the non-Western religious tradition Xavier first encountered in the early 1540s.

At the request of the provincials, I coordinate interreligious dialogue for Jesuits and Jesuit ministries in the United States.

As I see it, if the charism of Ignatius, understood anew in each era, aids us in renewing our basic Jesuit identity, so too Xavier’s charism remains vital as we explore anew the requirements of our changing Jesuit mission today in the context of today’s growing American pluralism.

I have therefore been thinking a lot about how we might learn from Xavier. I wrote about him recently (Studies in Jesuit Spirituality, March 2002). Here I offer an insight into a decision he made, late in life, to clothe himself and his mission in new dress.

In the winter of 1550, Xavier recognized that he had failed to achieve much by his long-awaited visit to the court of Japan’s emperor in Kyoto. He had not been well received, had no access to the emperor, and in any case discovered that the emperor lacked the authority to give him permission to move about and preach as he desired.

He decided to return to Yamaguchi, where he had previously failed to achieve much, in order to meet the prince there a second time. To make a better impression, he decided to dress in a finer style, putting aside his tattered cassock and beggar’s garb and instead dressing in finer garments. He had previously been strongly attached to the idea of preaching in poverty, poor as Christ was poor.

Xavier never tells us why he changed his mind in this matter, but we get some insight from Alessandro Valignano, the Society’s Visitor for Asia in the latter part of the 16th century.

He described Xavier’s decision as follows: “From experience [Xavier] realized that, by going about miserably clad and scornful of self, he not only did not further his plans for God’s honor but positively hindered them. The Japanese, true to their penchant for ceremonial and public marks of esteem, had no conception of the meaning of humility and mortification (as hitherto practiced by Xavier). For that reason he decided from now on to dress and behave in another manner, thus showing a genuine contempt of self, seeking in all he did God’s honor alone, for whose sake he embraced, indifferently, either prestige or contempt.” (J. F. Schutte SJ, “Valignano’s Mission Principles for Japan,” Institute of Jesuit Sources, 1985, vol. 2, p. 320)

Even his fond image of the life of the Jesuit and the missionary had to be let go if he were really to do the work to which he was called.

In a January 29, 1552 letter (“The Letters and Instructions of Francis Xavier,” JS 1992, pp. 326-343) describing his return to Yamaguchi, Xavier mentions the good results of his new self-presentation. He gained permission to live in Yamaguchi, preach freely, engage in argument and persuasion, and convert many of those who listened. He tells us that many of the Japanese were curious, responding well to his speaking of our faith and enacting our love of Christ, to understand cultural and religious symbols in adaptation to south Indian customs.

Roberto de Nobili wrote, “Neither did our holy Father Francis Xavier hesitate to copy the same usage when he saw that the glory of God demanded it. Thus, in Japan he removed his customary humble dress and assumed robes of silk and various ornaments.”

De Nobili goes on to observe that even and comfortable habits in order to make clear what really counted.

We too need to reflect honestly on whether our present conception of preaching the Gospel serves us well as we plan ministries in a pluralistic society where much is quickly, continually outmoded.

Xavier challenges us also to detach ourselves from our fondest conceptions of how Jesuit companionship with Jesus works. To paraphrase Valignano, “we are dared to show a genuine contempt of self, seeking in all we do God’s honor alone, for whose sake we embrace, indifferently, either prestige or contempt, old or new ways of being Jesus.”

At issue for us, of course, is not primarily clothing, even if that is still a complicated matter today, and even if we may underestimate the importance of dressing efficiently for the task at hand. More important is our comfortable intellectual and spiritual garb, the words and ideas in which we dress our faith.

Our experience of Christ and sense of Christ’s universal significance may be obscured by concepts and words which look back instead of forward, notions which console us because they make sense to us — while at the same time failing to communicate to people from other religious cultures, or even to Catholics who have been finding in themselves complicated new ways of being religious.

Like Xavier, we may imagine ourselves to be thinking and speaking very clearly, while to others we may simply appear odd, speaking of our faith and enacting our love in quirky, quaint ways. We may not endeavor to argue as did Xavier, but we still need to make enough sense of our faith that people can agree or disagree with us, and care about the differences; for this, we need to be ready to let go of comfortable Jesuit-talk and even Catholic-talk, in order to be at home among our newest religious neighbors.

We need to figure out our own mission, but still we can ask: Were Francis Xavier to visit us 450 years after his death, what would he want us to keep or let go of?

Outdated theologies disable reading the signs of the times

By John M. Mc Dermott, SJ

Fr. Tom Gaunt’s prediction that “current entrance rates will ultimately sustain an Assis tancy of about 1,000 Jesuits” doubtless means to comfort all who recall pre-Vatican II days when the Assistancy counted more than 8,500 men and houses of formation were bursting (NJN Supplement, Oct. 2002). But as one assured by a superior 12 years ago that despite shrinking numbers we would level off at about 3,000 members, I wonder how the past assures the future.

Another statistical reading shows that since Vatican II almost every year the number of departures has equaled or surpassed the number of entrances, apart from deaths. In such a perspective one hopes that the past does not guarantee prognosis.

Our decreasing numbers corresponded to the ideological shift in the postconciliar Society from papal support to literal Liberal Catholicism. Liberal Catholicism’s appeal for Jesuits was comprehensible. Vatican II encouraged adaptation to the modern world and intellectually trained Jesuits felt well equipped to lead. Traditional Thomism seemed out of date, and all laughed (or cried) over its embarrassments (e.g., relating divine omnipotence to human freedom, identifying sacramental causality, enumerating Christ’s esse and harmonizing His three knowledges). Biblical scholarship was painting a picture of Jesus in tension with dogmatic claims.

With the election of John Kennedy and the entrance of many Catholics into the middle class, the sense of persecution, upholding authoritative order in Catholic ranks, was dissipating. Given the large number of conversions before Vatican II, it seemed only a matter of time until America became Catholic. Then Catholic social teachings could be implemented with justice for all.

Many thought to accelerate the process by dropping antiquated formulations and practices. Timeworn accretions should be jettisoned, only the essentials preserved. If the Church was a Telharidan phylum toward higher consciousness, the Society knew itself called to be on the cutting edge of progress.

Adaptation to the world followed in ideas, clothing, and lifestyles. Democratic ideology decrees hierarchical distinctions as triumphalistic and lauds solidarity: we are to be like others, only toward higher consciousness, the Society knew itself called to jettison everything but in response to his request for information he received a packet explaining how he could help people overcome poverty. “I was hungry for God,” he said, “but I do not need to become a priest to help people in the slums. Don’t your people know that there are greater needs than material needs?” About 1960 a noticeable psychological shift occurred. Young people started seeking stability, objective truth, and something to order their lives. Some thought that proponents of adaptation would be open to traditional religious life. But suddenly it became a matter of principle, struggling for a more open Church against a reaction toward rigorism. Ideological lines hardened.

That was surprising in a group, which had burned the barricades for theological pluralism. All the greater pity because the current pope is one of the greatest in history. Besides his amazing victory over Communism, he is the most speculative of popes. Can any American or Jesuit theologian today compare with him?

While others prate about inculturation, his reformulation of Catholic doctrine in terms of freedom will bear fruit for centuries. He has resisted Modernism’s simplicities and exercises an incredible attraction upon youth. His adoption to the modern world and the next generation seems successful.

Somewhat, despite the catechetics of the last 40 years, younger Catholics want God, the challenge of objective truth and holiness for which they can sacrifice themselves. The prophecy of John Paul II will live on.

Over the past 15 years many seminarians reported that they would be interested in joining the Society if it were not so unorthodox and anti-papal. Despite many Jesuits loyal to the pope, the Society projects an image of opposition. (Seminarians jokingly ascribe to the Jesuit Witness Protection Program.)

Other seminarians told of contacting the Society but being put off by our arbitrary liturgical practices, jocular irreverence regarding sacred things, and marked lack of enthusiasm for John Paul II. Were the Society of Jesus to die out or be suppressed, St. Ignatius taught that we ought to be indifferent: we are not more so because greater dedication to service in the kingdom is our charisma.

Postconciliar theology encourages adaptations. St. Thomas’ paradoxical dictum about the natural desire for the supernatural is embedded at theology’s foundation, and all men of good will become anonymous Christians. Love of God and love of neighbor are declared identical.

Given nature’s dynamic openness for the God of grace, theology becomes anthropology: God is known by studying the structures of human consciousness to which He athematically makes Himself present in revelation. Apologetics yields to fundamental theology, as from atheistic experience of God Christian doctrine is reformulated; thus nature’s accord with grace is vindicated. Experience henceforth provides theology’s starting point. Since man is a dynamic matter-spirit unity, the old opposition between body and soul is surpassed, and all can trust grace’s incarnational promptings without excessive concern for concupisciential disruptions.

Discernment of spirits becomes the key for choosing apostolates. Every human being is as close to God as the pope. The dangers of atheistic experience soon manifested themselves. From the amorphous, anything can be legitimately deduced. Theological pluralism follows and is praised as a sign of mature intellectual freedom that wins Catholic theology respect in academia, where truth disintegrates under deconstructionism.

Without clear ideas of Church and mission, consistent action is difficult. Mental mush devolves into a moral morass: nominalism undergirds the current proportionalism rejecting all a priori universal norms. Even the social apostolate’s great hopes have been disappointed. Since Catholic no longer speak with a single voice, politicians exploit the fragmentation to confuse their Church’s constituencies, and Jesuits are often reduced to one social action pressure group among many. Instead of changing secular society according to Catholic principles, we often utilize secular principles to change the Church.

Democratic ideology insists upon egalitarianism. A sincerely discerned opinion counts against traditional doctrine and practice. Not surprisingly Jesuits resisted the Catholic Church and Ex Corde Ecclesiae and lead the charge for women’s ordination, democratic ecclesial structures, homosexual liaisons, etc. No wonder that superiors are confused, and with separate incorporation they are reduced to community building.

When the Society becomes the “loyal opposition,” tensions inevitably result to the institution and in the spiritual lives of members. St. Ignatius, after all, was the first in history to refer to “our holy mother, the hierarchical Church.” Criticizing the hierarchical Church’s teachings and practice, we can hardly persuade young men to sacrifice all in poverty, chastity, and obedience for that Church. If we insist on exceptions to moral norms, why wonder if permanent vows are not considered binding?

Despite its faults, traditional theology at least recognized concupiscivial struggle and the conversion required for salvation. One’s feelings and reasonings need not provide morality’s norms. In a fallen world there is no salvation without the cross and it is historically mediated through an objective Gestalt. If we really experienced God’s presence athematically, wouldn’t we cry over its embarrassments (e.g., relating divine omnipotence to human freedom, identifying sacramental causality, enumerating Christ’s esse and harmonizing His three knowledges)? Biblical scholarship was painting a picture of Jesus in tension with dogmatic claims.

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Despite its faults, traditional theology at least recognized concupiscivial struggle and the conversion required for salvation. One’s feelings and reasonings need not provide morality’s norms. In a fallen world there is no salvation without the cross and it is historically mediated through an objective Gestalt. If we really experienced God’s presence athematically, wouldn’t such non-conceptual knowledge be intuitive -- the beatific vision? Unfortunately, even transcendental Thomists struggle to wake up to morning meditation.

A fundamental problem with postconciliar inculturation was the surrounding individualistic, hedonistic society. Drug culture, sexual revolution, and political protest marked the 1960s and 1970s. We forgot discipline, sacrifice, and institutional loyalty. Peculia were established, daily order and traditional devotions were abolished, and Jesuits were urged to choose their apostolates.

I remember one official talk informing scholastics that the Society was there to help achieve their self-fulfillment. Ads for vocations often failed to mention God, one’s own salvation, and sacrifice.

A former student recounted his desire to become a Jesuit, but in response to his request for information he received a packet explaining how he could help people overcome poverty. “I was hungry for God,” he said, “but I do not need to become a priest to help people in the slums. Don’t your people know that there are greater needs than material needs?”

About 1960 a noticeable psychological shift occurred. Young people started seeking stability, objective truth, and something to order their lives. Some thought that proponents of adaptation would be open to traditional religious life. But suddenly it became a matter of principle, struggling for a more open Church against a reaction toward rigorism. Ideological lines hardened.

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Other seminarians told of contacting the Society but being put off by our arbitrary liturgical practices, jocular irreverence regarding sacred things, and marked lack of enthusiasm for John Paul II. Were the Society of Jesus to die out or be suppressed, St. Ignatius taught that we ought to be indifferent: we are not essential to the Church.

Yet it would be a tremendous pity. Ignatius endowed his sons with the Spiritual Exercises and magnificent Constitutions. Our Society has been a stupendous instrument in the hands of God. We pray for the Society’s renewal. But the future also rests with us. Do we cling to outdated ideologies or read the signs of the times and adapt ourselves to the world’s need for Christ and His Church?

(Mc Dermott [NYK] is Laghi Chair Research Professor at the Pontifical College Josephinum, Columbus, Ohio. A more complete version of the essay can be found at NJN Online at <www.jesuit.org>.)

Lobbying ethics: oxymoron or quixotic task?

By William Bole

Michael H. McCarthy recalls that over the past few years, when he told friends and colleagues that he was taking part in a project on lobbying ethics, they usually laughed or looked at him quizzically.

To many of them, the very notion of lobbying ethics seemed “either an oxymoron or the description of a quixotic task,” said McCarthy, a philosophy professor at Vassar College who was part of a research team at the Woodstock Theological Center at Georgetown University.

The Woodstock team, with Fr. Edward B. Arroyo (NOR) as coordinator, certainly didn’t write off this fast-changing institution as beyond ethical reach. The Jesuit-sponsored center has issued a book titled “The Ethics of Lobbying: Organized Interests, Political Power, and the Common Good,” newly published by Georgetown University Press after four years of study involving scores of prominent lobbyists together with ethicists, policy makers, and others.

Included in the 110-page book are the “Woodstock Principles for the Ethical Conduct of Lobbying,” a first-of-its-kind set of guidelines for all those involved in the process.

The skepticism that McCarthy encountered was real enough, though the popular images of corrupt lobbyists are mostly outdated. Few lobbyists today use bribery and other illegal tactics of the trade, but they do have highly sophisticated ways of manipulating public policy on behalf of narrow interests, often out of public view. And that, according to the Woodstock report, is where the social-ethical problems lie.

Lobbyists themselves naturally stress the first point—that their profession is cleaner than it once was. For one thing, there are laws against bribery, extortion, and gratuities at the federal level and in most states, noted Thomas M. Susman, a lawyer who chairs the American League of Lobbyists Ethics Committee.

“I think it’s fairly clear that as lobbying has increased in importance, it has also become more ethical. We must be doing something right,” said Susman, who participated in the Woodstock project but does not endorse all of the principles.

Susman joined with McCarthy and Joan B. Claybrook, president of Public Citizen, at an Oct. 24 forum sponsored by Woodstock. Claybrook, who is no friend of the lobbying establishment, acknowledged that important changes have taken place.

“When I first came to Washington in the ‘60s, I knew members of Congress who used to go out and have a drink with lobbyists, and they would give them a couple of hundred bucks. They’d put the money in their pocket, and then they would do the lobbyist’s favor. And we would be horrified by that today,” said Claybrook.

“But the cheating of the public is much more subtle today,” she added.

For example, the pharmaceutical industry spends $180 million a year on lobbying, and Congress routinely sides with the industry on policy matters. Coincidence? claybrook doesn’t think so.

Neither does McCarthy, who makes the point about the sophisticated forms of lobbying today.

“The sophistication to which I refer involves carefully orchestrated campaigns to set the nation’s political agenda, to influence the votes of public officials, and to slant the coverage given their clients or projects by the communications media,” he said.

All that is fair game, of course, in a democracy. But what is increasingly skewing the political process is the dominant role of money in making policy and electing public officials, according to McCarthy.

“It is the money of organized interests that pays for political campaigns, pays for negative advertising, pays for lobbyists and public relations specialists, even pays for the orchestrated anti-government campaigns to which we have become accustomed,” said McCarthy, whose most recent book is “The Crisis of Philosophy.”

The Woodstock Principles do not squarely address the issue of money in politics, partly because that would be a project in itself. Nonetheless, some of the principles are rather pointed in discussing tactics that should be ethically off-limits.

For example, under the heading of candor disclosure, the principles state that lobbyists should have no part in “front organizations” that conceal the true identity of their clients.

To cite one possible case, many critics complain that the pharmaceutical industry finances so-called grassroots organizations with names like the “United Seniors Association.” These groups have opposed initiatives to extend Medicare coverage to prescription drugs and otherwise control drug costs.

People who see their television commercial usually have no idea the industry is behind the multi-million-dollar ad campaigns. The Woodstock Principles also address larger social-ethical themes. The first principle states: “The pursuit of lobbying must take into account the common good, not merely a particular client’s interest narrowly considered.”

That may seem reasonable enough to those steeped in the Catholic or classical traditions, but the proposition set off fire works at the Woodstock forum, moderated by Fr. Thomas J. Reese (CFN), of America magazine.

Susman, the lawyer-lobbyist, is among those in the policy arena who voice skepticism about whether people like him have a duty to discern the common good.

“Unfortunately, I am afraid that I have trouble with the concept that there is an immutable common good that provides a measurable guidepost for lobbying activity,” he said. “I think it is fair to propose that members of Congress remain faithful to the goal of promoting the common good, as well as the well-being of a constituency. But is it my job, as a lobbyist, to determine whether the common good is best served by cheap power provided by hydroelectric plants that can make electricity more readily available to the poor, or by maintaining pristine waterways?”

He added, “That’s Congress’s role, not mine.” Susman subscribes to most of the Woodstock Principles, but he draws the line at the common good—which, in Catholic teaching, includes special attention to the needs of the poorest and most vulnerable members of society.

“The Ten Commandments—our most important and revered ethical code—say nothing about the disadvantaged and vulnerable. I question whether a lobbyists’ code should.”

Earlier in the forum, McCarthy anticipated the remarks by explaining: “The common good is what we are properly seeking to discover through public deliberation and argument. In its general outlines, it’s already known in advance, but in its needed concreteness, especially as it bears on policy making and law, it is still to be discovered through practical inquiry and informed debate.”

Where does the Woodstock project go from here? Arroyo said the forum showed the need for greater elucidation of the common good, what it is and what it requires. “We’ll be picking up on Susman’s comments and his skepticism toward the whole notion,” the Jesuit said.

Those discussions were set to begin December 12 with a Woodstock evening of conversation featuring Fr. David Hollenbach (MAR), author of the newly released, “The Common Good and Christian Ethics” (Cambridge University Press).

In addition to McCarthy and Arroyo, members of the Woodstock team included Philip A. Lacovara, lawyer-lobbyist, Robert W. Gardner, journalist and rapporteur; and Fr. James L. Connor (MAR), theologian and immediate past director of the Woodstock Theological Center. Fr. Gasper F. Lo Biondo (MAR), has succeeded Fr. Connor in the post.

(Bole is an associate fellow of the Woodstock Theological Center. To order a copy of “The Ethics of Lobbying” call 202-687-3532 or send an email to wtc@gusun.georgetown.edu.)

http://feastofsaints.com
This site could be described as a work of hagiography on the phenomenon of saints itself. Worth a visit for its collection of Christian art and inspiring sometimes amusing anecdotes on saints.
Jazz Jesuit finds musical window of opportunity

Growing up in the 1920s and 30s in Helena, Ark., along the banks of the Mississippi River, a lesser young man might have gotten into some kind of trouble, for there was surely trouble to be found. But for all the time he spent on the dance cruise boats passing by on their way from New Orleans to Memphis, Fr. Frank Coco (NOR) had his mind on something other than girls and dancing: Sr. Agnes Cecelia and music.

"I fell in love with the horn and practiced five hours a day," said Coco, a youthful 82. He started playing clarinet and tenor saxophone at age 11, encouraged by his bandleader older brother. "I was too young to be interested in girls and dancing, so I hung around the band."

His teachers were a nun from the Sisters of Charity of Nazareth and the band members who tutored him while his brothers chased girls during breaks. By age 13, he had turned pro, playing in his brother’s band. Those were heady days to be a musician, the days of Cole Porter, Irving Berlin, Jerome Kern. "I was around when all those tunes were coming out," he recalled. "I was just absorbing everything."

Yet four years later, he was finished with music and would not play professionally again until after Vatican II. With little direction in his life—he was working in the meat department of a local supermarket—Coco went driving to Memphis in a snowstorm with his brother, sister-in-law and two sisters. On the way home, the car was totaled in an accident and Coco found himself lying on Route 61 in Tunica, Miss., ejected from the car into the snow.

"I suddenly realized I was mortal," he said. "For the first time in my life, I thought seriously of the priesthood."

He spoke to his pastor about joining the Jesuits, although he didn't consider himself smart enough. "They're no smarter than anybody else," his pastor told him in reply. And that decided it. Coco sold his saxophone to pay for the trip to Grand Coteau (he kept his clarinet) and headed off. The sixth of nine children in a Catholic Sicilian family, Coco wasn't the only one with a vocation, as it turned out. His younger brother Anthony is a Jesuit brother who has worked as a missionary in Brazil for 35 years, and his sister Rita Maria is a Sister of Charity of Nazareth—the very order to which his first music teacher belonged. Only his late older brother Sam would continue as a musician.

As a young Jesuit, Coco couldn't play music for an audience. "In those days, you didn't play publicly," he said wistfully. "I used to actually fantasize that I was playing in public, or with Artie Shaw's or Tommy Dorsey's band."

He kept the clarinet all through those years, out of hope and habit. And then something wonderful happened. "Along came John XXIII and I crawled out one of those windows he opened," Coco said with a laugh. That was a new beginning for him. That's when he became the self-proclaimed "Jazz Jesuit."

About that time, Coco became friends with Pete Fountain, the legendary New Orleans clarinet player and founder of the Half-Fast Walking Club, a Mardi Gras parade tradition. Coco has served as the group's chaplain since the early 1960s and has walked with them every Carnival since then. "I have not missed one," he said.

"He's a super dude. He plays a good clarinet," said Fountain, who ought to know. The two of them now ride on a float instead of walking six or seven miles in the parade on Fat Tuesday, but that hasn't dampened their enthusiasm for the whole endeavor, costumes and all. "The only time I've ever seen him take his collar off is on Mardi Gras day, because he's in costume." Last year, they were costumed as cowboys. This year, they'll be American Indians.

Coco has played gala events and Bourbon Street nightclubs, with legends like the late Al Hirt and the King Sisters. He plays the Texas Jazz Fest in Corpus Christi, the New Orleans Jazz and Heritage Festival and the Sugar Bowl preparty at the Superdome.

"I make myself known wherever I go," said Coco. "Father, you gonna preach us a sermon now? Coco shot back. "Easy. God is everywhere." When asked by a guy in the front row "Father, you gonna preach us a sermon now?" Coco shot back: "I just did."

"He's probably worked the streets longer than most musicians... I never, ever saw him out in public without his collar on," said Kole, who has also seen Coco hearing confession in the corner booth. "He didn't care where it was. He'd talk to anybody."

For Coco, that's just part of where his mission and ministry have led him. He has counseled musicians through troubles in their marriages and led others back to the practice of their faith.

"This was my recreation, but as time went by, I considered it a collateral ministry. It often can, from time to time, become a ministerial thing," said Coco, reflecting on the seeming paradox of wearing a Roman collar and playing hot jazz. "That's part of my trademark, my identification. It leads to a lot of very interesting things."

He was asked once by a Protestant interviewer how he reconciles playing music in nightclubs with being a priest. "I said 'Easy. God is everywhere.'" When asked by a guy in the front row "Father, you gonna preach us a sermon now?" Coco shot back: "I just did."

"Some people look askance at it," he said, "but that's rare." Kole remembers Coco playing at his father's funeral. "It was really quite a stirring way to put my father to rest," Kole said of his friend who is also an accomplished and innovative cook—his salad oil is the house dressing at a restaurant in Lafayette, La. That's life in Louisiana: food and music. "If there's any music going on and he knows about it, he'll be there, if he has to go a million miles."

With an honorary lifetime musicians' union membership and a vocation that has only become only clearer with time, Coco finds himself a happy man. "Since I got released by Pope John XXIII, I'm doing a lot of public things I used to only dream of."

Fr. Coco has made CD copies of the 1979 LP release "A Closer Walk With Three," a collection of jazz and swing standards recorded with the Ronnie Kole Trio. Hear him play clarinet and saxophone on tunes such as "Mood Indigo," "Be It Bist Du Schoen" and "Blue Prelude." To order a copy, send $10, payable to Our Lady of the Oaks Retreat House, P.O. Box D, Grand Coteau, La 70541-1004.
Xavier students visit Poland, death camps

By Julie Bourbon

It took them four and one-half hours to walk the perimeter of the camp, and they were only visitors. As far as the eye could see, there was nothing but camp. At its height, it held up to 90,000 people, with train tracks rerouted through the gates to more easily herd in the doomed. There were four giant crematoriums there once, but they were blown up before the advancing Russian army could reach them. The prisoners who survived were marched to Buchenwald in Germany; many of the 56,000 on the forced march never made it.

"I had no idea."

Who among Dr. William Madges's group from Xavier University did?

He walked the perimeter of the Auschwitz II-Birkenau death camp with a group of students in October, more than 50 years removed from the Nazi atrocities that happened there. Still, it always seems to be misty and gray, a dark and quiet place. Auschwitz I, built as army barracks for the Polish army in the First World War, is where most of the prisoners lived. Auschwitz II-Birkenau is where most died, nearly 1.5 million of them, according to the best estimates.

The chairman of Xavier's theology department, Madges coordinated the trip through the university's Brueggeman Center for Interreligious Dialogue, which subsidized most of the costs for the six Xavier students who went. They were in Poland to attend a seven-day seminar, At the Edge of the Holocaust. Seminar participants perform a traditional Jewish song and dance at the synagogue in the town of Oswiecim. It functions as a museum because there is no active Jewish community in the town.

"We plan to make it more than just a tourist thing," said Fr. Joseph Bracken (CHG), director of the Brueggeman Center, prior to the trip. "They will raise the issues of Christian-Jewish dialogue.

One side of Kuhlman's family is Catholic, the other Jewish. Half might have been saved, half might have died had they lived in Germany. She spent much of the first day at Auschwitz I in the company of a German student whose grandparents were members of the Nazi party. When she was too overcome at Auschwitz II-Birkenau the next day to leave of her own volition, he picked her up and walked her out. Someone took a picture of it - a German and a Jew, walking together.

"I left Birkenau with such a strong sense of peace, of power," said Kuhlman, despite the fact that another day, a Polish youth would yell an anti-Semitic remark at her and spit on the ground. "All of us were taken out of our comfort zone and put into hell on earth. We created a comfort zone of our own.... I will always be connected with them."

The entire trip lasted 10 days, with 60 participants in all. The idea behind the invitation-only conference, first held in the fall of 2000, is to bring Christians and Jews from the United States, Germany and Poland together to talk about the Holocaust, to talk about reconciliation. The conference itself lasted one week and included two days spent at the camps, meetings with Holocaust survivors, a visit to a Jewish Cultural Center in Krakow, lectures on Christian-Jewish relations, a Shabbat service in Vienna, a Catholic Carmelite service, and time for group and personal reflection. Organizers hoped to cultivate a "greater sensitivity to human suffering," said Madges. "To spur renewed commitment to doing their piece to work against racism and prejudice, from small jokes to larger social realities."

One social reality that was challenging for the Xavier group was talking about the role of the Catholic Church in the Holocaust.

"I had a heavy sense of sorrow and responsibility, a sense of complicity that the Catholic Church helped create a climate in which this could happen," said Madges. Still, he felt a "very powerful sense of gratitude" to the Jewish folk he encountered while traveling, particularly those who welcomed him and the others to the Shabbat service. He found that their religious differences did not separate them.

"How the Christian-Catholic culture shaped the events of the Holocaust - that was very difficult for a lot of us to deal with," said Ryan McCafferty, 21, a senior theology major. He spent some time talking to a Jewish teenager, who told him that persecution of Jews continues in Poland today. "I struggle a lot trying to figure out where that hatred comes from and how to curb it."

"So many people gained so much insight into cultures and reli-

Twoenty-one year old Hannah Lawrence, a Xavier senior studying theology and philosophy, interns at Hebrew Union College's Center for Holocaust and Humanity Education. Part of the preparations she and the others made included hearing from a Holocaust survivor before departing Cincinnati. Still, she wasn't quite ready for what she saw and what she heard.

"It was a powerful experience. I didn't really know how to prepare for seeing the camps. I was expecting the experience to be depressing and it was, but everyone supported each other.... There was hope through our conversations," she said. "We wanted to come together and understand each other more. That was very helpful."

While the story of the survivor in Cincinnati affected her, Lawrence said it was the words of another survivor, Halina Birenbaum, who spoke to the group immediately after they departed Auschwitz II, which left the most lasting impression on her. The woman spoke for two and one-half hours about her life as a Polish Jew.

"I was able to feel it a lot more deeply through her story," said Lawrence. "She is not only alive, but she remains vibrant and hopeful. She is amazing. She not only managed to survive, but kept her dignity and humanity."
work at home. “They just welcomed us and opened up conversations,” said Bavinger, who primarily does sacramental church.

A rural community on the Bolivian altiplano gathers to build their new ba, where they have a large, lush campus, with that of the Jesuits, whose been searching and wanting to have a faith, she said. “The idea of a gational Church, she was the only non-Catholic on the trip. “I’ve always been searching and wanting to have a different kind of relationship with Hispanic people, to teach English as a second language and is pursuing volunteer oppor-
tunities in Portland, Maine, to actually see it, not just on TV.”

And while he saw suffering, “poverty, trash, dirt roads, barking dogs,” he encountered something else, too. Something unexpected. “I just saw joy in them. … The presence of God seems more obvious among the poor.”

It was the presence of God that Victoria Kendrick was looking for when she decided to make the trip to Bolivia. Raised in the Congregational Church, she was the only non-Catholic on the trip. “I’ve always been searching and wanting to have a faith,” she said. “The idea of a spiritual community strikes me as more important than ever. The group was like a family. It made me feel like it was okay to be part of a Christian community and still have doubts.”

Since returning from Bolivia, Kendrick, 53, a clinical social worker, has been revisiting her Congregationalist roots. She has also applied to teach English as a second language and is pursuing volunteer opportunities in Portland, Maine, with its sister city Cap Haitian in Haiti. “(These are) all things that have been in the back of my mind, but I saw how you can do it,” she said.

Kendrick contrasted the work of the Mormon Church in Cochabamba, where they have a large, lush campus, with that of the Jesuits, whose projects she said blend in more with their surroundings. “A lot of people are doing things, and it’s all probably good,” she said. “The Jesuits are so committed, so joyful, accomplishing so much. They’re founding schools, teaching people how to grow crops. The work they do is really amazing.”

Fr. Bruce Bavinger (MAR), pastor of St. Aloysius Gonzaga in Washington, D.C., joined the group on its trip. It was his first time in Bolivia, although he has worked in Mexico and Guatemala and did some translating for the others at the end of their stay.

“I was looking for a different kind of relationship with Hispanic people from my trip,” said Bavinger, who primarily does sacramental work at home. “They just welcomed us and opened up conversations.”

Like Dockter, he lauded the lack of emphasis on service work, which opened him up to a new perspective on accompanying the poor. “We didn’t necessarily have to be working in a soup kitchen,” Bavinger said. “Who these people are is more than just a problem for me to solve.”

For more information about the Ignatian International Immersion Experience, including dates for upcoming visits, visit www.iii.info.

continued from page 1

Kets to keep warm. At that moment, Sutter flashed back to the local shepherds they had seen earlier, tending their flocks, and realized “Those people living at subsistence level are probably responsible for the woolen blanket I’m lying under.”

The chilly conditions were in keeping with the spirit of the trip, which is to travel light and live simply while visitors in another country. “The trips are very modest, the accommodations are very mod-
est, the food is modest,” said Dockter. Modesty, not discomfort, is the goal. To make the conditions too harsh “impedes us,” she said, mak-
ing the trip more about what participants are lacking than what they do have.

It’s a long way from Cumberland, Maine, to La Paz, but both Paul and Victoria Kendrick made the trip. Jesuit-educated Paul Kendrick, who attended Cheverus High School in Portland, Maine, and Fairfield University, read about the trip in America magazine. He remembers his grandfather, a Fordham graduate, keeping America next to his rocker. Kendrick’s father and uncles attended Boston College. It was almost inevitable that he would fall back in with the Jesuits.

Inspired by Fr. General Kolvenbach’s speech at Santa Clara University, Kendrick, 53, who works in investments, felt called to have a “personal involvement with innocent suffering,” he said. “That’s what I wanted to do. … to be among some of the poorest people in the world, to actually see it, not just on TV.”

Middle Earth comes to Marquette in renowned Tolkien collection

Somewhere in Middle Earth live hobbits and elves, dwarves and goblins, wizards and humans. They search for treasure, power and a ring. They exist in the pages of John Ronald Reuel Tolkien’s fiction, in the hearts and minds of his readers, and at Marquette University.

Marquette could hardly have known what it was getting in 1956 when it bought the original manuscripts for J.R.R. Tolkien’s masterpieces “The Hobbit,” “The Lord of the Rings” and “Farmer Giles of Ham.”

A collection that was purchased for less than $5,000, and typically draws about 500 visi-
tors each year, has skyrocketed in popularity since last December, thanks largely to the film versions of “The Lord of the Rings” trilogy. The first movie has made more than $600 million world-
wide, less than a year after its release.

“It’s just a spectac-
ular collection,” said Matt Blessing, of Mar-
quett eis Department of Special Collections and Archives. Marquette’s is the largest compilation of Tolkien’s work in the world; it includes heavily illustrated handwritten manuscripts, and typewritten copies of the author’s corrections, printed maps and original dust jackets, as well as an extensive secondary collection of critical literature. Oxford University, where Tolkien was a professor of Old and Middle English language and literature, holds his personal and academic papers, as well as other literary manuscripts.

In all, Marquette holds more than 11,000 pages of original manuscript, as well as books by and about Tolkien, hundreds of periodical titles, audio and visual recordings and a variety of published and unpublished materials relating to the author’s life and fantasy fiction. The university holds the collection, but Tolkien’s estate controls the copyright. He died in 1973. Tolkien was invited twice to speak at Marquette, in 1957 and 1959, but was forced to cancel both times by family concerns.

A letter purchased in July is the latest addition to the university’s holdings, or “Tolkieniana.” The 1,300-word letter, written around Christmas 1963, was a thoughtful response to Nancy Smith, the indexer of “The Lord of the Rings.” Smith request-
ed a greeting to be read aloud to a gathering of a Tolkien society. What she got in response was a two-

The Two Towers, “scheduled to open December 18 nationwide, the interest is not likely to die down any time soon. The Tolkien exhibit, however, will close in early 2003 and will reopen in the fall in the Raynor Library on Marquette’s campus.

Background Information for Questions to the Province Congregations

During their fall meeting, the Jesuit Conference board members considered and unanimously approved a proposal from the staff of the Jesuit Conference to provide questions to the province congregations that are meeting during the winter months. The following material, provided by the Jesuit Conference and distributed to every member of each province congregation, is designed to engage those congregations in planning for the Assistancy. Each member likewise received data relating only to one's individual province. Summaries of responses will be returned to the Jesuit Conference for analysis and discussion by the provincials.

1. What should we (as a Province) do now, strategically, in order to best prepare for the Society’s mission in the USA 10 years from now? Consider the following categories:

- Current apostolic works
- New apostolic ventures
- Vocations and the formation of Jesuits
- Care of aging Jesuits
- Configuration of provinces and communities.

2. As we consider the possibilities raised in question 1, what resistance do we experience or what obstacles do we anticipate?

To inform our reflection and discussion on these two questions, the following background information on population changes in the USA is provided.

The Movement of People in the USA, 1990-2000

During the 1990s, more than 13 million people immigrated to the USA. The settlement of these immigrants was not evenly spread out across the USA or the Jesuit Provinces. Seventy percent of these new immigrants reside within the territories of three Provinces: 30 percent in the California Province (3.89 million), 23 percent in the New Orleans Province (3.07 million), and 17 percent in the New York Province (2.17 million). The states of California, New York, Texas and Florida had the largest number of recent immigrants.

People already residing in the USA were also moving from one part of the nation to another during the 1990s. More than 3 million residents moved from other parts of the country into the region of the New Orleans Province; none of the other Provinces even came close to that number.

Meanwhile, large numbers of residents moved out of the New York and California Provinces to other places in the nation.

Table 1. USA Population Changes during the 1990s

<table>
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<tr>
<th>PROVINCE</th>
<th>POPULATION 1990</th>
<th>POPULATION 2000</th>
<th>CHANGE IN POPULATION</th>
<th>PERCENT CHANGE</th>
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Table 2. Catholic Population Changes during the 1990s

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Table 3. Hispanic Population Changes during the 1990s

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<th>1990</th>
<th>2000</th>
<th>GROWTH</th>
<th>% INCREASE</th>
<th>% OF NEW GROWTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>CFN</td>
<td>8,685,094</td>
<td>12,947,401</td>
<td>4,262,307</td>
<td>48%</td>
<td>33%</td>
</tr>
<tr>
<td>CHG</td>
<td>1,025,243</td>
<td>1,804,737</td>
<td>779,494</td>
<td>76%</td>
<td>6%</td>
</tr>
<tr>
<td>DET</td>
<td>341,292</td>
<td>541,000</td>
<td>199,708</td>
<td>59%</td>
<td>2%</td>
</tr>
<tr>
<td>MAR</td>
<td>651,551</td>
<td>1,425,016</td>
<td>773,465</td>
<td>119%</td>
<td>6%</td>
</tr>
<tr>
<td>MIS</td>
<td>665,840</td>
<td>1,221,749</td>
<td>555,909</td>
<td>83%</td>
<td>4%</td>
</tr>
<tr>
<td>NEN</td>
<td>568,255</td>
<td>875,225</td>
<td>306,970</td>
<td>54%</td>
<td>2%</td>
</tr>
<tr>
<td>NOR</td>
<td>6,816,994</td>
<td>11,081,911</td>
<td>4,262,917</td>
<td>63%</td>
<td>33%</td>
</tr>
<tr>
<td>NYK</td>
<td>2,963,680</td>
<td>3,964,174</td>
<td>1,002,494</td>
<td>35%</td>
<td>8%</td>
</tr>
<tr>
<td>ORE</td>
<td>410,181</td>
<td>862,446</td>
<td>452,265</td>
<td>110%</td>
<td>3%</td>
</tr>
<tr>
<td>WIS</td>
<td>252,401</td>
<td>563,559</td>
<td>311,158</td>
<td>122%</td>
<td>2%</td>
</tr>
<tr>
<td>USA</td>
<td>22,382,521</td>
<td>35,309,818</td>
<td>12,927,297</td>
<td>58%</td>
<td>-</td>
</tr>
</tbody>
</table>

Overall, the New Orleans Province gained more than 11 million people, much of it due to immigration and residents moving to the Sun Belt. The California Province also gained nearly 7 million people, but its growth was due to immigration, as more residents moved out of California than moved in. On the other hand, the New York Province would have declined in population if there had not been such a large immigrant influx, and New England would have experienced very little growth.

The Growth of the Catholic Population in the USA

During the 1990s, there was an increase of 10.5 million Roman Catholics in the USA, a 21 percent increase from 49 million to 60 million in 10 years. This growth of the Catholic population (as seen in Table 2) is sharply divergent, with the New Orleans Province growing 163 percent and the California Province growing 33 percent. The Oregon Province grew 31 percent, but it has a notably smaller Catholic population. By contrast, the Detroit Province lost 106 percent, and the New England Province growing 38 percent. The Oregon Province with the New Orleans Province growing 163 percent Catholic population (as seen in Table 2) is sharply divergent from the other provinces.

The number of people annually received into the Church (via baptism or profession of faith) grew from 987,000 to 1.2 million during the 1990s, a 15 percent increase. The vast majority of these receptions are infant baptisms (an indicator of younger families). In the New Orleans Province, the annual number of receptions nearly tripled, reflecting the influx of a large number of new young families into that region. By contrast, the New England, New York, Wisconsin, Maryland and Detroit Provinces show a decline in the annual number of receptions, reflecting a decreasing number of young Catholic families.

Who are the Immigrants to the USA?

The 2000 Census counted just over 28 million foreign-born residents in the USA, or about 10 percent of the population. Just over one-half of these immigrants were from Latin America, about a quarter from Asia, 13 percent from Europe, and eight percent were from elsewhere. Four nations have sent more than one million immigrants to the United States: Mexico 7.84 million or 28 percent of the foreign-born; China 1.39 million or five percent; Philippines 1.2 million or four percent; and India 1 million or 4 percent.

Among the 14.47 million Latin American-born residents of the USA, 68 percent are from Central America, 19 percent from the Caribbean, and 13 percent from South America. Those from Central America are overwhelmingly from Mexico.

Hispanics in the USA

During the 1990s, the Hispanic population of the USA grew from 22.38 million to 35.31 million a 58 percent increase (see Table 3). Two-thirds of this growth in the Hispanic population occurred in the New Orleans and California Provinces, with each province adding more than 4 million Hispanics to its population. It is important to note that approximately 60 percent of the Hispanic population was born in the USA. See table 3.

Current Jesuit Works

The vast majority of Jesuits are assigned to Jesuit sponsored high schools, universities, parishes or retreat houses. During the 1990s, the Society began a number of new apostolic education ventures in underserved communities through its Cristo Rey high schools and numerous Nativitas styled middle schools. See table 4.

Changes Within the Society of Jesus During the 1990s

In 1990, there were 4,582 Jesuits listed in the Assistance catalogues. By 2000, there were 3,499 Jesuits listed, a decline of 1,083 or 24 percent. See table 5.

The age profile of Jesuits in the USA is skewed to the older end. In 2000, 40 percent of Jesuits were 70 years old or older, another 40 percent were between 50 and 69 years of age, and 20 percent were under age 50. See graph 1. Most of the Jesuits between 65 and 80 years of age are still engaged in full-time active apostolic work, and we can expect most of them to step down from these works in the coming years. Only a small fraction of these men will be replaced by another Jesuit.

During the past decade, 496 men entered the Society in the USA at an average age of 29 years. The trend of the past 30 years suggests a perseverance rate of 33 percent. Given the average age at entrance, a 33 percent perseverance rate, and a life span of 80 years, we can expect the USA Assistance to stabilize at a membership of about 1,000 Jesuits.

This information as well as individual province data is available in a PDF file online at http://www.jesuit.org/Pages/jpres.html.
Province Briefs

OREGON

Fr. Tom Colgan and four Oregon Province scholastics – Paul Grubb, Steve Kietje, Denis Donoghue and Joseph Carver – participated in the school of the Americas protest in Nov.

Fr. Bob Schlim goes to jail every day. As a teacher with the Spokane Community College system, Bob helps inmates prepare for the ged test. He’s been working with the community colleges for more than 20 years.

Fr. Bill Hayes continues giving spiritual direction to faculty at Jesuit High School in Portland, as do Frs. Dave Oliver and Rick Ganz. Dave meets with students to share the Exercises in Everyday Life, and Rick’s Night School of Deeper Learning theology class attracts 60 parents every two weeks. Rick is also busy answering email from former students. Jesuit High’s optional Friday student liturgies are a source of joy and consolation, with more than 50 students attending.

Fr. Joseph McGowan is working with Mt. Zion Baptist Church to welcome five African-American families to St. Joseph Church parish school. In addition to his wonderful preaching, Joseph is helping to bring together high school youth for liturgy and socializing in the South Seattle area.

Fr. Paul Macke (CHJ), director of the Holy Spirit Center in Anchorage, is preparing for the center’s open house in Dec. Fr. Joe Schad’s (NEN) new video on the center will be previewed, and the center’s revised homepage (http://home.gci.net/~hsrh) will be introduced. Ongoing programs will be highlighted, most especially Moment by Moment, an Ignatian retreat in daily living, with more than 120 participants this year.

Fr. Brad Reynolds journeyed to Browning, Mont. in late Oct. to photograph the retirement of Fr. Mike McHugh after many years on mission to the Blackfeet Native Americans. Brad’s short story, “The Twin,” was recently included in a collection of Alaskan stories, The Mysterious North (Signet Press).

CALIFORNIA

Jesuit communities throughout the province committed themselves to vocation promotion by hosting several Come and See days. JSTB, USF, Santa Clara and Dolores Mission each hosted successful events in Nov., opening their doors to young men interested in joining our life work and ministry.

Fr. Frank Gallaher celebrated 60 years in the Society surrounded by his family and friends in Los Gatos, Frank’s three sisters traveled from Tucson, Ariz., while his brother and sister-in-law made the trek from St. Louis.

Fr. Ted Gabrielli, who raises money for the Jesuit Missions, hosted a fund-raiser in Los Angeles to secure a new truck for the Casa de los Pobres in Tijuana, Mex. No one was allowed to leave until there was enough money on the table to buy the vehicle.

Fr. Jim Torrens has taken over the reigns at the Cardinal Timothy Manning House of Prayer for Priests in Los Angeles. The center primarily serves as a spirituality and retreat center for diocesan priests in the Archdiocese, but Jim says Jesuits are always welcome.

Fr. Phil Conneally was recently honored by the Loyola High School community for living a life of conscience and conviction, Ad Majorem De Gloriam. Phil has been a member of the Jesuit community and teaching staff there for more than 40 years.

Fr. Bill O’Neill addressed the Social and Pastoral Ministry conference with a presentation on the Just War theory and the current situation in Iraq.


Miguel Angel Ortiz has been making quite a name for himself at Verbum Dei High School in Compton with his no-nonsense approach to the classroom. Miguel has also re-introduced the concept of a school newspaper to his students.

WISCONSIN

Frs. Ed Witt and Tom Lawler traveled with Rapid City Bishop Blasé Cupich and four others on the diocesan pilgrimage to Rome, where they had an audience with the Pope, Ed and Tom also spent time with Fr. General.

Frs. Ray Buckey (NYK) and John Hatcher flew to Washington, D.C., for the ad hoc committee on Native American ministries during the Nov. meeting of the U.S. Conference of Catholic Bishops.

With the closing of La Storta in Minneapolis, Fr. Al Schmitz has been assigned to Arrupe House in Milwaukee. Frs. Joe Perseh and Bill Gerut will remain at La Storta until the house is sold. Meanwhile, Joe keeps busy with his Spanish apostolate, mission appeals and supply work. In a real “Town of Two Cities,” Fr. John Ginsterblum left Creighton U. to be present at the beginning of La Storta in Minneapolis; John is present at the demise of La Storta and departs to return to Omaha and Creighton’s Jesuit Community. Sic transit!

A consolidated Mass with a shared homily relating personal stories to parallel the important steps in Ignatius’ vocation journey was part of the Jesuit vocation promotion effort at Creighton Prep. In preparation for this culminating event, students looked under their chairs for a red sticker. Those who found them received a “Hearts on Fire” prayer book and the Jesuit CD-ROM when they came to the Mass.

On the feast of All Saints, the newly formed Latino club at Creighton Prep sponsored the first Spanish Mass. Fr. Marty Hosking presided with the Jesuit community and the pastor of the Hispanic parish from South Omaha. The student body followed along with Prep’s version of a “Jumbotron,” demonstrating their knowledge of the Padre Nuestro learned in Spanish class. This was a great experience for the school that involved students from each class in an effort to become more acquainted with the Hispanic culture in and around the city of Omaha.

Fr. Patrick Donnelly published a chapter, “Peter Martyr Vermigli’s Political and Catholic Commitment to an Exemplar of the Teaching Practice,” in Carnegie Foundation President Lee S. Shulman. “These extraordinary teachers are shaping the lives of tomorrow’s leaders and scholars every day in their classrooms.”

SCU professor honored for excellence

WASHINGTON – Francisco Jimenez, the Fay Boyle Professor in the Department of Modern Languages and Literatures at Santa Clara University, and director of the University’s Ethnic Studies Program has been named a U.S. Professor of the Year by the Council for Advancement and Support of Education (CASE) and the Carnegie Foundation for the Advancement of Teaching.

Jimenez is one of four professors out of 400 nominations to be chosen nationally. He is the only honoree from a Jesuit university. Awards are made for dedication to teaching, commitment to students, and creative approach to education.

The U.S. Professors of the Year Awards, created in 1981, are the only national honors for excellent teaching in higher education.

Jimenez has taught at SCU since 1973, and much of his teaching and writing have been framed by his experiences as the child of Mexican migrant farm workers. Jimenez received his undergraduate degree from Santa Clara University in 1966 and a Master’s and Ph.D. in Latin American literature from Columbia University under a Woodrow Wilson Fellowship. His three sons graduated from SCU.

“W e are pleased to honor these distinguished professors who have demonstrated a passion for teaching, a dedication to student learning, and a commitment to an exemplar of the teaching practice,” said Carnegie Foundation President Lee S. Shulman. “These extraordinary teachers are shaping the lives of tomorrow’s leaders and scholars every day in their classrooms.”

The Carnegie Foundation performed the final judging, which awarded a $5,000 prize to each of the four national winners. Carnegie also selected 46 state-level winners.
SANTA CLARA, Calif. – Fr. Michael Czerny (CSU) warned a Santa Clara University audience on November 7 that the global marketplace threatens to “drag the world back down to a jungle where the first and only law is the survival of the fittest.”

Keynote speaker for an international conference on the subject, Czerny said of globalization, “I hate its imposition, its pretensions, its cultural imperialism, its grinding injustice.”

He observed that the world market economy is shifting to a world market culture that lacks a moral, ethical compass, with potentially dire consequences. “Market transactions lead inevitably to war, and when that happens, we must protest, we must resist, we must fight back,” said Czerny, the general assistant for the Jesuit Social Justice Secretariat at the Jesuit Curia in Rome.

The speech by Czerny was the sixth in a continuing series of lectures in the University’s Institute on Globalization. An audience of more than 250 students, faculty, staff, local residents and international Jesuits attended.

The International Conference on Globalization, “Globalization as Seen from the Developing World,” was the first of three international conferences of the institute, followed by a conference on business ethics in February and technology in April.

The conferences are sponsored by SCU’s Ban-nan Center for Jesuit Education and the speech was co-sponsored by Commonwealth Club of Sil-ICON Valley and the World Affairs Council of Northern California.

“This conference dares to explore how this Jesuit university and others can work on global-ization in a way that engages everyone,” said Czerny. “It must help our world become what it really is: a globe round and beautiful and fair.”

He also urged his audience to “let these social and cultural sufferings of globalization into our prayers and not just into university conferences.”

The international conference brought together 25 leading Jesuits from 19 countries, in Europe, Africa, Latin America and Asia, to jointly examine differences in perceptions of globalization between developed and developing nations.

Additional information about the Institute on Globalization and its events may be found at www.scu.edu/centers/globalization. More information about the Bannan Center for Jesuit Education can be found at www.scu.edu/bannan.
Provincial Briefs

**CHICAGO**

- Fr. General Peter-Hans Kolvenbach visited Chicago and Cincinnati in Oct. While in Chicago, he met with the 10 U.S. provincials and both Canadian provincials. Before leaving the U.S., he participated in an interview with Fr. Mitch Pacwa that was aired on the Eternal Word Television Network (EWTN).

- Fr. Gene Phillips was interviewed at Loyola University by a London based television crew that was producing a documentary that aired on British television and will be in video by Warner Brothers.

- Mr. Glen Chun and Fr. Tim Hippskild were featured in a front-page story in the Hawaiian Catholic Herald about Jesuits from the Hawaiian Islands. Also featured in the article were Frs. Fred Green (CFN), Robert Spitzer (ORE), Jeffrey Chang (CHN), Shay Auerbach (MAR), Phillip Ganir (CFN) and Scott Lewis (CFN).

- Xavier University recently announced that Fr. Matt Garr (PER) will occupy the Beckman Chair in theology for the 2003 spring semester.

- Fr. Jim Dixon joined the staff at Heartland Center, where he'll be a full-time associate responsible for assisting parishes in developing and forming social justice commissions.

- Fr. Michael Sparough appeared on the "Live" show on EWTN with Pacwa to discuss the book "Lessons from the School of Suffering," authored by his close friend, Fr. Jim Willig.

- Xavier University’s Justice Across the Campus Committee invited Fr. Edward Arroyo (NOR) to speak on campus in Nov. He offered talks on “Human Work and Social Justice on the Jesuit Campus,” and “Catholic Social Teaching: Key to Jesuit and Catholic Identity.”

--- George Kearney

**DETROIT**

- At the Detroit Province Area Day, Frs. Provincial Bob Scullin and Provincial Bob Scullin regaled the Detroit Province with a photo-montage of his Africa trip. He talked about seeing lions and tigers and ... (jests!)

- Bro. Guy Consolmagno (MAR) gave a talk at UDM entitled "The Mechanics of God: How Technical People Encounter Religion." The lecture was well received by the faculty, students and Jesuits who attended.

- Fr. Jared Wicks was appointed consultant to Cardinal Walter Kasper’s Pontifical Council for Promoting Christian Unity. This appointment lasts until 2007.

- Fr. John Langan gave a presidential address, "The Moral Criticism of War and the Questions of Just War Thinking," to the Jesuit Philosophical Association meeting in Cincinnati on Nov. 1.

- The entire staff of the provincial office joined Fr. Provincial Bob Scullin for a Day of Prayer on Nov. 22 at Manresa Jesuit Retreat House in Bloomfield Hills, Mich. Frs. Bills Verbycke (CHG) and Brian Lehane led the day of reflection, and novices from Loyola House provided music during the closing liturgy.

- Fr. Don Petkash, president of Walsh Jesuit, hosted a memorial Mass and reception in honor of Fr. John McGrail (MAR). McGrail, as provincial of the Detroit Province in 1964, was responsible for a Day of Prayer on Nov. 22 at Manresa Jesuit Retreat House in Bloomfield Hills, Mich. Frs. Bills Verbycke (CHG) and Brian Lehane led the day of reflection, and novices from Loyola House provided music during the closing liturgy.

- Fr. Jack Lucal made a whirlwind visit to the Detroit Province in Oct., on holiday from his mission of furthering Muslim-Christian dialogue in Ankara, Turkey.

- The SOA rally was attended by a number of Detroit Jesuits. Mike Simone and Dave Nantais bused 24 UDM students to the rally. Fr. Leo Cachat (NEP) brought 6 students from UDHS. Frs. Jack Deister and Da Reim and some of the novices also attended. Nantais gave a superb talk. He started with the movie “8 Mile” and progressed to Jesus work in urban locations (as evidenced by the work done at UDM).

--- John Moriconi SJ

**Global View**

**Autobiography of Ignatius published in Russian**

St. Thomas Aquinas College, the Jesuit university in Moscow, has published a Russian language version of “The Autobiography of St. Ignatius Loyola.” This is thought to be the first Russian translation of the autobiography. <http://www.jesuits.narod.ru> The Ediciones Mensajero of Bilbao, Spain gave free permission to publish the pictures of well-known artist Peter Rubens (1577-1640) on the life of St. Ignatius. Hence, the book contains not only appropriate pictures on life of Ignatius, but also a commentary by the translator, which will help the Russian reader to understand better the founder of the Jesuits. The autobiography was earlier published in the college’s journal “Tocki-Functa.” The translation is the work of Andrej Koval, a lay professor of the college. It is taken from the 1659 Spanish and Italian texts. Over the years there has been increased interest among Russians to know more about Jesuits and their founder. Very little literature on Jesuits exists in Russian, which is spoken by more than 250 million people. Last February 2002, the Historical Institute of Rome organized a conference in Moscow along with the Institute of Academy of Science on “Jesuits and Russia during the time of Ekaterina II.” (Jesuits in Europe, #65, December 2002)

**First Sudanese Jesuits ordained**

On November 24, the two first Jesuits born in Sudan were ordained into the priesthood. John Chachu Ohure and Francis Lado Barnaba returned to their country from Canada, where they are doing their theological studies, to be ordained by the Archbishop of Khartoum. Together with Ethiopia, Kenya, Tanzania and Uganda, Sudan belongs to the Eastern Africa Province, which has 64 priests, 83 scholastics and 17 brothers for a total of 164 Jesuits. (S) Electronic Information Service, Rome, 1 November 2002

**Jesuits studying in Rome are mostly non-ordained**

There were 145 Jesuits doing their studies in Rome during the academic year 2001-2002. Although there are some priests, the majority are not yet ordained. They represent approximately 3.66% of the 3,964 scholastics in the Society. By province, the largest groups, at 12 scholastics each, are from Portugal and Portugal. South Poland with 10 and Central Africa with 9 follow closely. (S) Electronic Information Service, Rome, 1 November 2002

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**Websites recommended for Jesuits**

- <http://www.holyseemission.org>
  This is the site of the Permanent Observer Mission of the Holy See to the United Nations. There is a regularly updated collection of the text of the Observer’s Interventions. There is a good collection of media releases, as well as documentation associated with the Pope’s speech to the UN in 1996. The Mission is also associated with the Path to Peace Foundation, which aims to disseminate Catholic social teaching in the direction of the UN.

- <http://www.crosscurrents.org>
  The long-established and provocative New York-based journal Cross Currents is published by the Association for Religion and Intellectual Life. The site includes the contents of the current issue with selected articles online, and another list of all articles from back issues available online.
Cold war Jesuit hero honored by Xavier University

Archbishop Sigas Tamkevicius, SJ, Archbishop of Kaunas, Lithuania, publisher, and cold war hero, received the St. Francis Xavier Medal from Xavier University December 5. The medal, one of the highest awards given by the university, is awarded to outstanding individuals who, through their lives and their endeavors, exemplify the qualities that made Francis Xavier a saint of action, courage, daring and imagination.

Archbishop Tamkevicius received the medal for his heroism in defending and preserving the Catholic Church especially during the Russian occupation of Lithuania. In the late 1960s after refusing to collaborate with the KGB, and continuing his priestly work, Tamkevicius was removed from priestly ministry by the government and assigned to a metal factory. During this time he conducted clandestine retreats and conferences for religious, intellectuals, and youth.

In 1972 Tamkevicius helped create an underground magazine, The Chronicle of the Catholic Church in Lithuania. From 1972 to 1983 he edited and published the magazine, which detailed the suppression of religion and blatant violations of human rights taking place in Lithuania, and often sanctioned by the government. He was able to disseminate the publication in Moscow and the west, succeeding in his mission to draw attention to the problems in Lithuania.

In 1983 he was arrested, charged, tried, and convicted of a number of offenses, among them, passing documents to Russian dissidents from a labor camp in the Tomsk district of Siberia.

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memorials

Joseph H. P. O’Connell SJ
(Orrego) Fr. Joseph H. O’Connell, 80, died in the Oregon Province infirmary at Gonzaga University, Spokane, on May 22, 2002. He was a Jesuit for 63 years and a priest for 50 years. Cause of death was cancer aggravated by pneumonia.

Joe was born in Farmington, Mont., in 1921. He was educated at St. Augustine’s and at Gonzaga Preparatory School in Spokane. In 1939 he entered the Society of Jesus in Sheridan, Ore., where the gregarious, outgoing personality of his school days settled into a lasting, more reserved tenor. Philosophical studies at Mount St. Michael’s and regency at little Marquette High School in Yakima were followed by theology at l’Immaculee Conception in Montreal, the first step of his 27-year career involved with French studies. He was ordained in 1952 in Spokane.

He taught for a year at Seattle University, and then studied French for three years in Paris at the Sorbonne. Next came a year as dean and teacher of classics at the Sheridan novitiate before settling into his chosen field of French for 12 years at Gonzaga University.

In 1971 he was appointed minister at Gonzaga University, a too-heavy post that called forth all his best qualities of generosity and responsibility. Sensitive to domestic needs, he gave himself completely to the community, carrying out quietly and unobtrusively the multiple chores that nobody else would do.

Next he put in 19 years as chaplain at hospitals in Everett and Seattle, bringing to them a continuation of his conscientious and caring ministry. Joe was a pleasant person with a droll sense of humor that could carry a light vein of satire. In his last years at Jesuit House in Seattle he was as helpful as ever, gardening, managing things in the house. He was always available to supply at the Carmelite convent and at a nursing residence, and said daily Masses at St. Joseph Church where his carefully prepared homilies were appreciated by the people. His room and his lifestyle gave evidence of a simple spirit of religious poverty.

At length health issues made him a martyr in the apostolate of suffering, which he bore uncomplainingly. In a line that suited the Spirit of Christ, Joe wanted to “be unknown and esteemed as nothing.” But his wish came to naught: his virtues were observed and admired.

-- Neil R. Many SJ

James C. Babb, SJ
(Ohio) Fr. James C. Babb, 78, born November 14, 1923, in St. Louis, Mo., died at 5:30 a.m. on May 30, 2002, at Our Lady of the Snows Retreat House, Springfield, Ill., where he had been minister since January 1, 1989. Fr. James C. Babb entered the Jesuits in 1944 from Canisius College, Buffalo, N.Y., and was ordained to the priesthood at St. Peter’s Cathedral in Portland, Ore., on June 1, 1952.

Fr. Babb was a Jesuit for 50 years and a priest for 51 years. Cause of death was cardiac arrest.

David G. King SJ
(Orrego) Fr. David G. King, 84, died on St. Ignatius Day, 2002, at Sacred Heart Medical Center in Spokane. He was a Jesuit for 66 years and a priest for 53 years. Cause of death was cardiac arrest.

Dave was born in Portland, Ore., in 1918. His schooling was at the Madeleine in that city and at Seattle Preparatory School. In 1936 he entered the Jesuit Novitiate in Sheridan, Oregon. Regency (1943-46) was at Marquette High School in Yakima, since closed and now St. Joseph Middle School. During theology at Alma College, Calif., he was ordained in San Francisco in 1949.

He joyfully returned to Marquette in 1950. He cherished his memories of that school ever afterward. For years he loved to return there and to neighboring St. Joseph Church, where he was often invited to say a parish Mass, and for a time was the regular officiant at the Holy Saturday liturgy. He was one of the most inquired-after of the Jesuits formerly stationed there.

-- Louis A. Poché SJ

Clayton F. Morell SJ
(Detroit) Brother Clayton F. Morell, 83, died July 11, 2002 at Colombiere Center, Clarkson, Mich. The cause of death was cancer. He was a Jesuit for 64 years.

Clayton was born January 26, 1919 in Ishpeming, Mich. He entered the Society of the Holy Cross in April of 1941 at Spring Street Novitiate, Milford, Ohio, on March 1, 1937. He professed his final vows on August 15, 1955 at West Baden College, West Baden Springs, Ind.

From 1939 until 1945, he was a gardener, cook’s assistant, guestmaster, dining room manager, sacristan and clothes room manager at Milford Novitiate. He continued these assignments at the University of Detroit (1945-47) and at St. Stanislaus Tertiarian in Parma, Ohio (1947-49). In 1949-50, Clayton went to St. Ignatius High School, Chicago, continuing his work as dining room manager and also in maintenance work.

In 1950 he was assigned to U of D High School, remaining there until 1983. In the early morning, Clayton would be out picking up students with the school bus, then repeating the same route after school. In the decade of the 1970s, he took on the role of guestmaster, director of house maintenance and minister.

In September 1973, Clayton took time to work in preparing an old Victorian home for occupancy for the Jesuit School of Theology in Chicago. He was in his element. He loved the challenge of renovating rooms and using his artistic skills.

Since he had an allergy to dust, any place that was under his care was spotless whether it was his own room or any community room. There was a proper place for

Mark E. Niemann SJ
(Wisconsin) Father Mark E. Niemann, 83, died of cancer at Hospice House in Omaha, Neb., June 22, 2002. A Jesuit for 64 years and a priest for 51 years, Mark taught Latin and theology at Creighton Prep in Omaha for 42 years and was regarded as the keeper of wisdom for both the school and the Jesuit community.

A native of Burlington, Iowa, Mark attended Creighton University for one year before entering the Society of Jesus at Florissant in 1937. He completed the course of studies at St. Louis University, earning an M. Ed. in Latin and education in 1947. After studying theology at St. Mary’s, Kan., he was ordained in June 1950. His teaching career included regency at St. Louis University High School (1944-46), a brief stint at Regis High School in Denver (1952-54), and a longer time at Creighton Prep (1954-62).

In 1962 Mark became coequal to the novice master and, the following year, socius to the provincial. He remained in that post through the first year of the next provincial, Joe Sheehan, then was assigned to the novitiate as minister for a year.

In 1968 Mark returned to Creighton Prep to continue his long and distinguished career there. He served the Jesuit community as the first superior who was not also the president of the school (1969-72). He was invited to be the first Jesuit on the school’s board of trustees and served almost continuously on the board until his retirement from teaching in May 2002. He also sat on the school’s Student Life Board from its inception in 1969 until his retirement.

Both superiors and school administrators sought Mark’s wisdom. Over the years he proved to be quite adaptable to the changing times. When the school needed a theology teacher, he did that, when the school needed someone to operate the bookstore, he did that; when the community needed a weekend cook, he did that; when a community member needed a lift to the airport, he did that.

Mark loved and admired the people with whom he lived and worked. In 2001, at the age of 81, he received the Archdiocese of Omaha Metro Secondary Teacher of the Year Award. He was truly available to others and, as the saying goes, “a class act.”

-- Charlie Baumann SJ

James C. Babb, SJ
(Ohio) Fr. James C. Babb, former New Orleans Vice-Provincial of the Pastoral and International Apostolate, died peacefully of renal failure. He was 87.

A native of Brockton, Mass., and a graduate of Boston College High School, Jim followed his brother, Bill, and entered the Society at Grand Coteau in 1933. He did his philosophy studies and regency at Spring Hill, and theology at St. Mary’s, Kansas, where he received priestly orders in 1946 at the hands of the late Bishop Paul Schulte, of Cleveland.

Jim’s first assignment after tertianship, which he made at Grand Coteau in 1947, was as director and procurator of the new province mission in Sri Lanka. He pronounced his last vows in Trincomalee on August 15, 1950.

Famous for his relaxed manner and his preference for life in the green spaces, Jim was a natural choice for rector of the scholastics at Grand Coteau and Spring Hill. He also served as rector of Jesuit High School in New Orleans, and he directed or served at three province retreat houses. Our Lady of the Oaks in Grand Coteau (twice), Montserrat in Lake Dallas, and Ignatius House, Atlanta, where he was active until virtually the end.

Between retreat house assignments, in 1975-77, Jim served as Vice-Provincial for parishes, retreat houses, and the foreign mission.

-- Neil R. Many SJ

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A native of Burlington, Iowa, Mark attended Creighton University for one year before entering the Society of Jesus at Florissant in 1937. He completed the
everything in the sacristy, dining room or his office.

His next assignment in 1963 placed him at the Manresa Retreat House in Bloomfield Hills, Mich., until 1993. He became the groundskeeper and also assisted the retreatants in any way that he could.

When a hip problem made it difficult to get about, he moved to Columbiere Center. A major blessing for the omission. He was a good community man and always looked forward to socials and outings.

-- Dick Conroy SJ

Rene Astruc SJ
(Orange) Fr. Rene Astruc, 77, died in Anchorage, Alaska, on June 28, 2002. He was a Jesuit for 57 years and a priest for 48 years. Cause of death was kidney cancer spreading to his bones.

Rene was born in Versailles, France, the son of Mar- cel and Yvonne (Larive) Astruc. Upon completion of his education through college he entered the French Province of the Society of Jesus in 1945. He began regency in Poitiers and Nantes until 1950. Meanwhile, a long nourished desire to serve on the Alaska mission moved him to come to the Oregon Province, where he arrived at Ignatius Residence.

A native of New Orleans, Warren entered the Society in Macon, Ga., in 1919 after graduating from the old Jesuit school on Baronne Street. He studied philosophy at Mt. St. Michael’s, Spokane, where he also earned his B.A. and M. degrees from Gonzaga University.

In 1929, after two years of teaching at his high school alma mater and one year at Spring Hill, Warren went to St. Louis for theology. One year after his Mssourie the- ologate was moved to Kansas, in 1932, Warren and his fellow students became the first class at St. Mary’s to receive priestly orders. Tertianship was made the following year in Cleveland.

Tall and slender, and with a face that led others to think of native Americans -- he could have modeled for the cigar store Indian -- Warren, or “Chief,” taught for many years in the high school classrooms in Tampa and Shreveport. For 10 years he instructed and provided spiritual counsel at the Jesuit-run minor seminary in Corpus Christi, Texas, but he will best be remembered in the province for the 20 years he ministered as spiritual father of the philosophy community at Spring Hill (1945-65). His appreciative community in Tampa, to which Warren returned in 1982, eventually had to yield to the inevitable. After 15 more years in Tampa, in 1996, Warr ren arrived at Ignatius Residence.

The great Chief was the province’s last link to the St. Stanislaus novitiate in Georgia, which was destroyed by fire in 1921.

-- Louis A. Poché SJ

The following Jesuits have died since the NJN last published and prior to our Nov. 22 deadline. Their obituaries will appear as space and information become available.

Ball, Harry W. (NEN) November 11
Crosby, Donald F. (CFN) October 27
Loomie, Albert J. (NYK) November 11
McGrail, John A. (CFN) October 27
M Grill, John A. (DET) November 11
O’Connor, William F. (NEN) November 11
Scharf, Joseph F. (DET) November 12
Scherman, Charles J. (IWS) November 14

Tijuana library is vision of American Jesuit

By Julie Bourbon

A city of 2 million people should have a proper library. When such a city is just across the border from the richest nation in the world, adjacent to a city that is building a $140 million library with tobacco tax money, the implications are enormous. Particularly if you're the man who under- takes the task of righting this wrong.

Fr. David Ungerleider (M.E.), 51, who transcribed to Mexico from the Maryland Province in 1990, has been working on the library project for four years. He saw the contrast between San Diego’s library system, with 33 branches and more than 3 million books, and Tijuana’s, with 22 facilities and a mere 125,000 books, and vowed to do something about it.

“The disparity is obvious. Information should be available without having to cross the border into the United States,” said Ungerleider, whose energy equals his ambition. But up until now in Mexico, he acknowledged, “There hasn’t been a lot of attention given to libraries or formal education.”

As the assistant to the president at the Universidad Iberoamericana in Tijuana, Ungerleider was in a position to pull off such an ambitious project. The Society committed to the library, the Biblioteca Loyola, which will be built on the university’s grounds; the Society will administer the library, but it will remain public.

The city of Juarez celebrated its 113th birthday in December 2002 and the city of Tijuana had its 114th in January 2003. The city of 2 million people should have a proper library. When such a city is just across the border from the richest nation in the world, adjacent to a city that is building a $140 million library with tobacco tax money, the implications are enormous. Particularly if you're the man who undertakes the task of righting this wrong.

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At the library’s groundbreaking in November 2000, the California Province gave $30,000. Ungerleider tried to interest Californians three Jesuits universitites in partnering on the project without success. So he set about raising as much of the remaining $2,430,000 price tag as he could. As of early fall, he had more than $1,275,100 in hand. He hopes to have the first floor open this month.

The finished library will be 2,500 square feet, with 140,000 books and 200 computers. National University in San Diego has donated $50,000 worth of furniture. In September, Ungerleider hosted a “kilo-meter of books” that stretched from the campus into San Diego. Residents were encouraged to donate books, and students from San Diego State University volunteered to collect the donations. The effort garnered more than 9,000 volumes, including two that were personally donated by the bishop of Tijuana. A Spanish-language radio station that plays on both sides of the border broadcast live from the event.

“The important thing wasn’t just getting books,” said Ungerleider. “The main thing was to raise consciousness of reading.”

The Mexican government, which has not traditionally given much attention to libraries, has committed to refurbishing the city’s existing facilities and to building six more small libraries (20’x30’). Ungerleider sees this new effort as complementing his nicely.

“This is the first time money has been allocated to libraries,” he said approvingly. “When you’re talking about education, about access to education, there’s no competition, as long as its quality.”

The library will house more than books. It will offer literacy classes for adults and children, study centers, art expositions, and an auditorium for book signings and movie plays on both sides of the border broadcast live from the event.

“It’s not just going to be a place where people can provide. And that, he knows, will be history.”

Job Announcements

Assistant Professor in Theater

St. Joseph’s University

Tenure-track Assistant Professor position in Theater, beginning Fall 2003. Candidate must have an MFA in theater performance, acting, and directing, or the equivalent. The candidate will teach courses in theater performance, directing, theater studies, and serve as artistic director of the campus theater, directing up to three productions annually. Commitment to undergraduate teaching, demonstrated experience, and potential for scholarship and creative activity are essential. By postmarked date of January 15, 2003, send CV, letter of application, teaching philosophy, and three letters of recommendation to Ron Klein, Chair of Search Committee, Department of Fine and Performing Arts, Boland Hall, St. Joseph’s University, 5600 City Ave., Philadelphia, Pa 19131. Additional materials will be requested after the initial screening of applicants. St. Joseph’s University is a Catholic and Jesuit institution and expects its faculty and staff to be knowledgeable about its mission and to make a positive contribution to that mission. AA/EEO/M/W/D/V

Psychology Department

Wheeling Jesuit University
Wheeling, W.Va.

The Psychology Department at Wheeling Jesuit University (http://www.wju.edu/academics/departments/psych/) invites applications for a tenure-track position (subject to budgetary approval). We are interested in finding an outstanding teacher who is able to contribute to an excellent undergraduate student research program. A Ph.D. is required, and it would be helpful for candidates to have expertise in cognitive neuroscience. As a university, we are committed to increasing the diversity of the faculty and encourage minorities to apply.

Wheeling Jesuit University is a Catholic, Jesuit institution with the mission of educating students to be life-long learners, leaders, and men and women in service to others.

To apply, please send a letter of application, a vita, a statement of teaching philosophy and research plans, and three letters of recommendation by January 31, 2003 to the Director of Human Resources, Wheeling Jesuit University, 316 Washington Avenue, Wheeling, WV 26003.

Wheeling Jesuit University is an Affirmative Action/Equal Opportunity Employer.

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The Suspicion Of Virtue: Women Philosophers in Neoclassical France
By John J. Conley SJ
Cornell University Press, Ithaca, NY, 2002
240 pp., $39.95, cloth
ISBN: 08014-4020-3
The author explores the moral philosophies developed by five women authors of the mid to late 18th century France – Madame de Sabliére, Madame Deshoulières, Madame la Vallière, and Madame de Maintenon. Using biography, translation, commentary, and critical analysis, the author examines the various literary genres in which these authors presented their moral theories. Fr. Conley is associate professor of philosophy at Fordham University.

A Faith That Challenges: The Life of Jim McSheffrey
By Maura Hanrahan
Novalis, Ottawa, 2002
104 pp., $9.95, paperback
A biography of a Jesuit brother who lived much of his life with the marginalized in St. John's, Newfoundland. Bro. Jim was actively involved in many community organizations with mandates ranging from the local to the international. He believed in thinking globally as well as acting locally. This book is one of a series of biographies of inspirational Canadians. The author, a native of Newfoundland, is a journalist.

Have You Heard the Good News? Reflections on the Sunday Gospels, Cycle B
By Edward T. Dowling SJ
Alba House, Staten Island, NY, 2002
192 pp., $12.95, paper
ISBN: 0-8189-0926-9
The Gospel of Mark and the Old Testament prophets play a predominant role in these reflections on the readings from Cycle B of the Sunday liturgy. The author follows up on his reflections from Cycle A published in 2001. He preaches in parishes in the New York and Rockville Centre dioceses and is currently professor of economics at Fordham University.

The Office of a Bishop
By Gasparo Contarini
Edited, translated and introduced by John Patrick Donnelly SJ
Marquette University Press, Milwaukee, 2002
136 pp., $15, paper
ISBN: 0-87462-706-0
Contarini was a 16th century lay scholar and diplomat from a Venetian family, a key supporter of early Jesuits, and someone who seems to have made the Exercises under St. Ignatius. At the request of a Venetian nobleman appointed a bishop, Contarini wrote this book, which examines the virtues that a bishop should cultivate. He traces the daily schedule of an ideal bishop and how he should deal with different members of his flock. The Latin text is printed on facing pages. Fr. Donnelly is professor of history at Marquette University.

The Secrets of Jesuit Soupmaking: A Year of Our Soups
By Rick Curry SJ
Penguin Compass, New York, 2002
209 pp., $18, paper
ISBN: 0-14-219610-x
Soup is one of the staple foods in a Jesuit community, and there is almost always a pot simmering on the stove. Brother Curry includes recipes for 60 of the most popular soups he has found originating in Jesuit communities around the world. With the recipes, he includes stories about the people in the communities, meals they’ve enjoyed, and the daily practices that go into making a good soup and a good life. Brother Curry is the founder and director of the National Theatre Workshop of the Handicapped.

From Rome to Eternity: Catholicism and the Arts in Italy, ca. 1550-1650
Edited by Pamela M. Jones and Thomas Worcester SJ
Brill Publishers, Leiden, Netherlands, 2002
338 pp., $97.00, cloth
ISBN: 90-04-12469-1
The book treats Rome, the arts and religious culture in Italy in the century or so after the Council of Trent. Illustrated with more than 50 reproductions, it explores themes of Italian artists around the world. It elucidates the rich and multifaceted character of Catholicism in Italy of the period. Miss Jones is associate professor of art history at the University of Massachusetts Boston. Fr. Worcester is associate professor of history at the College of the Holy Cross, Worcester, Mass.

Exile in Erin: A Confederate Chaplain’s Story - The Life of Father John B. Bannon
By William Barnaby Fahlery SJ
Missouri Historical Society Press, St. Louis, 2002
240 pp., $19.95, paper back
A biography of an Irish cleric who became a pastor in St. Louis in the years prior to the Civil War and who gained recognition by serving the First Missouri Confederate Infantry as chaplain and later by influencing Irish public opinion as a diplomat. Fr. Fahlery formerly taught history at St. Louis University.

Erich Przywara SJ: His Theology and His World
By Thomas F. O’Meara OP
University of Notre Dame Press, Notre Dame, IN, 2002
272 pp., $35.00, cloth
Largely unknown in the English-speaking world, Fr. Przywara is an important Catholic intellectual of the 20th century. Fr. O’Meara offers a comprehensive study of this German Jesuit and his philosophical theology. He helped introduce the writings of Cardinal Newman to Germany, edited the journal Stimmen der Zeit, employed the phenomenologies of Husserl and Scheler, and gave an influential and more theological interpretation of the Spiritual Exercises of St. Ignatius. Fr. O’Meara is the William K. Warren Professor of Theology at the University of Notre Dame.

Hidden Victory
By Herbert F. Smith SJ
Recorded Books, LLC, New York, 2002
14 cassettes, $114.00, 19.75 hours
A historical novel of Jesus’ life first published in 1984, the book has been recorded with a narration by Richard Ferrone. Solidly rooted in the four Gospels, it also draws on contemporary theological studies of Christ. Historical- ly based details of biblical culture mix with fictional conversations and minor characters to create a full panorama of the world Jesus inhabited. The author is a theologian, author, and scholar in residence at St. Joseph’s University.

Websites recommended for Jesuits
http://www.faculty.fairfield.edu/jmac/sj/cj/cj1se.html
Fr. Joseph MacDonell (NEN) has created this website based on his book “Companions of Jesus.” It describes the close relationship many well-known artists, scholars, and scientists enjoyed with individual Jesuits of the early centuries.
http://www.reviewforreligious.org
The Review for Religious is published by the Missouri Province. Their website includes a large part of one article from each issue. It also includes some extras such as the full text of the book “A Spirituality for Contemporary Life.” The Jesuit Heritage Today by David L. Fleming, which includes articles such as “Finding a Busy God.”
http://www.stnicholascenter.org
This ecumenical site, subtitled “Discovering the Truth about Santa Claus,” is perhaps the best resource around for parents wanting to put the Santa myth in perspective. Resources include a special children’s section with stories and interactive media.
Website of the National Jesuit News, with additional photos, stories and links. PDF versions of recent issues are available for download.
Jesuits as agents of globalization

By John A. Coleman SJ

Faith and Freedom: The Life and Times of Bill Ryan SJ
By Bob Chodos and Jamie Swift Novalis, Ottawa, Ont., 2002 260 pp., $24.95, cloth ISBN 2-89507-246-9

It is rare to find a biography that provokes such a strong reaction. Faith and Freedom is an intriguing insider account of the life and work of Bill Ryan, who was one of the most influential Jesuits of the last century. The biography is based on extensive research, including interviews with friends and colleagues of Ryan, and provides a comprehensive look at his life and work.

The title says much about this lively read which should prove especially fascinating for Jesuit readers. Irelander has provided a vivid portrait of a man who has long marched to his own drum and who has made a real moral difference.

One anecdote in the book made me chuckle. At the beginning of GC 33, Ryan, looking over Hans Peter Kolvenbach as a potential general, asked, “Well, Father, I did not hear you speak at all in the aula in the last congregation.”

Kolvenbach retorted to Ryan, who had strategized before GC32, “And how did you know, from the beginning, how the congregation would end?”

A visceral optimist, Ryan has come to believe that it is NGOs rather than governments that will lead key initiatives in building a sustainable global community. His own life shows how Jesuits can have real impact on NGOs.

The story of the role played by Jesuit scholars, poets, scientists, and preachers in late baroque Bohemia draws on primary sources, some unseen for more than two centuries. The author reviews the accomplishments of Jesuits in their ministries. Shore is a member of the faculty at St. Louis University in the Department of Educational Studies in the College of Public Service and in the Department of History in the College of Arts and Sciences.

The Eagle and the Cross: Jesuits in Late Baroque Prague
By Paul Shore Institute of Jesuit Sources, St. Louis, 2002 267 pp., $22.95, paper ISBN: 1-880810-46-8

In conversation with a Jesuit friend about this section of the book, he asked a telling organizational question, “Who’s in charge for longer-term planning and how do you see that province goals get implemented beyond the six years of one provincial’s term?”

Ryan’s Center of Concern still exists and flourishes. In part, Ryan’s insistence that the Center remain an autonomous organization, not directly dependent on the vagaries of Jesuit planning, gives it an independence against outsider cynics who sometimes warn about innovative works: “Watch out! The Jesuits won’t stay with them.”

From his earliest days as a staff member at the Canadian Catholic Conference, Ryan’s learning trajectory anticipates what have become society-wide goals. One intriguing aspect of the book was the way it shows how Jesuits can be key agents of globalization and how the Jesuit international network, if astutely tapped, can make a real moral difference.

But, too often, Ryan suggests, we live and plan in overly constricted worlds.

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