By Julie Bourbon

Marking the 30th anniversary of the Roe v. Wade decision legalizing abortion, students from at least seven Jesuit colleges and universities, as well as some high schools, drove, flew or walked to the National Mall on January 22 to participate in the annual March for Life in Washington, D.C. John Carroll and St. Louis Universities each sent more than 100 students; Fordham, Wheeling, Rockhurst, Georgetown and Xavier were also represented. DeSmet Jesuit High School in St. Louis and Jesuit High School in New Orleans were among the secondary schools present.

Amid hymns and chants of “Hey hey, ho ho, Roe v. Wade has got to go,” students from Jesuit schools marched alongside approximately 50,000 abortion opponents from the Washington Monument, down cold and windy Constitution Avenue to the Supreme Court in a show of solidarity with the unborn.

“It’s great to be at a university that supports this kind of thing,” said Rich Collingwood, 19, a student at John Carroll. More than 130 students came from Cleveland for the march, all of them sporting yellow knit caps emblazoned with “JCU” on the front. It was a small gesture against the biting cold, and it helped keep spirits high. “It’s an important day. Just look at all these people. It’s got to mean something.”

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SLU students and others make their way down Constitution Avenue in sub-freezing temperatures.

Students from John Carroll University, with Campus Minister Dan Bliga (second from right, in yellow hat), gather before the march.
Ora pro Soc: Living the fourth formation

By Tom Lankenau SJ

Fr. J. J. O’Brien (NYK) could be considered a typical Jesuit. He spends the first part of each day in prayer, and following a simple breakfast he heads off to his apostolate. Before the day is over John will also have celebrated the Eucharist and enjoyed social time with his community, caught up on personal correspondence and reading. By 9 p.m., exhausted though consolled by a good examen, he sets in for the night.

In another sense J. J. O’Brien is different than most Jesuits. Now in his 93rd year he resides in the New York Province infirmary in Murray-Weigel Hall. Once a peripatetic scholar and pastor John is now confined to a wheel chair.

Yet J. J. is also an apostle on a mission, joining the 30 plus other men in the infirmary for a very specific task. Once professors and teachers, chaplains and pastors, bakers and butchers, this band of brothers has a single mission, to pray for the Church and the Society.

Recently I was invited by a fellow scholastic to attend a liturgy at Murray-Weigel. Cognizant of my own discomfort I took a seat on the side and peeked as a slow parade of men in various states of dress, health and awareness passed by in wheelchair, walker, and cane. I glimpsed in their weariness and ailments a vision of my own diminishment, the inevitable bannishment to the hinterlands in the kingdom of eternal youth.

At some point during the Mass I was overcome with a sense of being carried aloft in a cloud of holiness. Fear transformed into admiration. This was not the abode of the near dead, but the humble presence of humanity fully naked to itself and to its God.

Now several weeks later the memory of that gray December morning will not take leave. I cannot move from that intersection of infirmity and vigor. Driven to explore the existence of these men living in the cloud of dying, I ponder a deeper meaning.

Paragraph 272 in Part II of the Constitutions speaks of illness as “no less a gift than health.” All men should try to “draw fruit from them, not only for themselves but also for the edification of others.”

To him so kindly, offering consolation and a gentle touch. “I want to help remind them that the Society looks up to them and loves them.”

Through conscious of their own histories, the men live more in the present and enjoy each other’s company. “You can see it in the way they care for each other,” observed Jack.

Musing over how one man missed dinner by praying with another who was dying, his voice choked. “He spoke to him so kindly, offering consolation and a gentle touch.”

J.J. O’Brien and the men of Murray-Weigel Hall entered the day, as are preprandials and social events. “Only wine, please, no alcohol,” said the bishop. The men sang and others have joined in sing-alongs.

Feeling needed is an important source of strength for many men. Yet it is the quiet witness of how they fulfill their mission that most touches Jack. He regularly observes them peacefully sitting in front of the Blessed Sacrament throughout the day.

“These men are well aware of the problems in the Church. I hear it in their petitions. Their example can inspire us to follow. We don’t have to wait for our own end time.”

This prayerful influence also extends to younger Jesuits. Second year colleague Brian Dunkle (NYK) visits the community weekly, seeing the men as part of his family. He feels some regret that we tend to separate the older Jesuits from our daily lives. “I want to help remind them that the Society looks up to them and loves them.”

Vatican hopes gestures ease relations with Orthodox

VATICAN CITY (CNS) — While words seem to have done little to ease Catholic-Orthodox tensions over the past decade, a renewed focus is being placed on gestures. Vatican officials see a series of Catholic gifts of relics to Orthodox churches as one of the few positive areas of current Catholic-Orthodox relations.

“Catholics and Orthodox always have venerated the martyrs and their relics. It is part of the life of the church and unites us profoundly,” said Jesuit Father Jozef Majc, an official at the Pontifical Council for Promoting Christian Unity.

On the eve of the 2003 Week of Prayer for Christian Unity, Italian Bishop Vincenzo Paglia visited Russian Orthodox Patriarch Alexei II bearing a relic of St. Valentine, the famous martyr buried in his cathedral in Terni, north of Rome.

To mark the Jan. 25 close of the week of prayer, Bishop Mariano De Nicola of Otranto, on Italy’s Adriatic shore, was preparing to give the Orthodox bishop of Volos, Greece, part of the relic of St. Nicholas of Myra kept in the Rimini cathedral.

Jesuit Father Robert Taft (IN), an authority on liturgy and Eastern Christianity, said Orthodox and other Eastern Christians have a similar approach to icons and relics; both are sacred signs communicating the grace of God through a blessing and the example of the saint.

The Jesuit compared relics to the water at the Shrine of Our Lady of Lourdes in France. The water does not heal people, “people are healed by God through their faith,” but the water can be “an occasion for reflection and a deepening of faith,” he said.

Relics are not just reminders of saints who once lived; they are reminders that the Holy Spirit filled those people body and soul, giving them the grace to live a holy life, he said.

Father Taft said giving the Orthodox relics is not simply an acknowledgment that veneration of relics is stronger in the East than in the “secularized West.”

In many cases — including those of St. Nicholas, St. Dasius and St. Gregory the Illuminator — it is also a matter of returning something stolen during the Crusades or carried to Italy for safekeeping during times of turmoil hundreds of years ago, he said.

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Denver planning Cristo Rey model school

By Julie Bourbon

The Missouri Province will soon establish a Cristo Rey model school, integrating college prep academics with experience in the workplace for students from economically disadvantaged backgrounds. Site selection is being finalized for Arrupe Jesuit High School, which is slated to open in Denver this fall. Fr. General Kolvenbach himself blessed a portrait of Arrupe that will hang at the school during his visit to the States this past fall.

The school’s initial student body is planned to be about 100 young men and women in the freshman class, with 100 more added each year for three years thereafter. Denver is home to a large Hispanic population, as well as a sizable Vietnamese community, which are considered the target populations for the school. Recruiting has already begun for the first class.

“Part of the real genius of Cristo Rey is you work with the local realities to see what’s needed," said Fr. Steve Planning H.S. will join two other Jesuit schools that are part of the Cristo Rey network – Verbum Dei High School in Los Angeles and Cristo Rey Jesuit High School in Chicago, which established the corporate internship program on which the Cristo Rey model is based in 1996. Portland and Austin also have Cristo Rey model schools, which are part of the Cristo Rey network – Verbum Dei High School in Los Angeles and Cristo Rey Jesuit High School in Chicago, which established the corporate internship program on which the Cristo Rey model is based in 1996. Portland and Austin also have Cristo Rey model schools, which are considered the target populations for the school. Recruiting has already begun for the first class.

For more information on Cristo Rey model schools, visit www.cristoreynet.org.

Vatican says Catholics must not promote laws that attack human life

By Cindy Wooden

VATICAN CITY (CNS) -- Catholics must not promote or vote for any laws that would lead to attacks on human life, said a new document from the Congregation for the Doctrine of the Faith.

While the freedom of conscience leaves Catholics free to choose among political parties and strategies for promoting the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life, the congregation said.

The 18-page “Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life” was approved by Pope John Paul II and released Jan. 16 at the Vatican.

Those who are involved directly in lawmakers’ bodies have a “grave and clear obligation to oppose any law that attacks human life,” it said. “For them, as for every Catholic, it is impossible to promote such laws or to vote for them.”

A “well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental values and moral principles,” it said.

Nor does a Catholic who focuses exclusively on one issue fulfill the obligation to work for the common good by promoting the values encompassed in Catholic social teaching, the document said.

The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the church’s social doctrine does not exhaust one’s responsibility toward the common good,” it said.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said he hoped the document would give encouragement to Catholics already working in the political sphere to protect basic moral values and remind everyone of the duty “to work without exception or reservations for all of the goods rooted in our human nature.”

The document, he said in a Jan. 16 statement, also insisted “Catholic politicians cannot subscribe to any notion which equates freedom or democracy with a moral relativism that denies these moral principles.”

In their own statements on the political responsibility of Catholics, Bishop Gregory said, the U.S. bishops, like the document, “have stressed the fundamental and inalienable ethical demands of our human nature which support the life of every human person from conception to natural death.”

The central focus of the document is an explanation that in a democracy, Catholics have a right and a duty to vote according to their consciences as formed by church teaching.

Especially in European countries with a Catholic majority, some commentators have tried to paint political debates on issues such as abortion, euthanasia, cloning and divorce as a debate between those who favor democracy and those who want to impose church teaching on society.

“Living and acting in conformity with one’s own conscience on questions of politics is not slavish acceptance of positions alien to politics or some kind of confessionalism,” the document said.

Rather, the congregation said, it is the way in which Christians offer their contributions to building a society which is more just and more respectful of human dignity.

“This would include the promotion and defense of goods such as public order and peace, freedom and equality, respect for human life and for the environment, justice and solidarity,” it said.

The document said Catholics have a special responsibility to defend the truth about the meaning and dignity of human life when proposed laws come up against “moral principles that do not admit of exception, compromise or derogation,” particularly regarding abortion and euthanasia.

Laws must defend the basic right to life from conception to natural death, it said.

The congregation also quoted Pope John Paul’s 1995 encyclical, “The Gospel of Life,” in which he said that in situations where it is not possible to repeal a law legalizing abortion or to stop it from becoming legal, “an elected official, whose absolute personal opposition to protected abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality.”

The doctrinal congregation also listed as particular obligations: “the duty to respect and protect the rights of the human embryo”; to safeguard the family “in the face of modern laws on divorce”; to oppose attempts to legally equate cohabitation or homosexual unions with marriage; and to defend the rights of parents to educate their children.

Observe other obligations listed under: protecting children, fighting “modern forms of slavery” including drug addiction and prostitution; promoting religious freedom; working for justice and solidarity in the economy; and promoting peace.

The congregation said, “Peace is always the work of justice and the effect of charity.” It demands the absolute and radical rejection of violence and terrorism and requires a constant and vigilant commitment on the part of all political leaders.”

In a commentary also published by the Vatican Jan. 18, German Cardinal Joachim Meisner of Cologne said the document recognizes the legitimate “plurality of concrete political strategies” available in a democracy it insists on the existence of “non-negotiable ethical principles, which are the underpinning of life in society.”

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FATHER BERRIGAN ATTENDS PILGRIMAGE FOR PEACE - Fr. Daniel Berrigan (NYK) lights a candle during a prayer service at Holy Name Church in New York Jan. 20. Protesters around the country opposed to possible war with Iraq called on President George W. Bush to avoid military action and use diplomacy to resolve the conflict. (CNS photo by Chris Sheridan)
One possible U.S. province reorganization plan offered

By Fr. Eugene M. Dutkiewicz SJ

Looking at the projected numbers for the future of the U.S. Assistancy, which were presented to the provincial congregations, got me thinking about the combining of provinces.

The projections indicated that the U.S. Assistancy would stabilize at about 1,000 members. There was no indication about the year when this would happen.

In the past when a province membership reached 1,000, plans were begun to split the province since the provincial would have a difficult time governing that many members. In talking with provincials, they say that, with the type of cura personalis being given today, they would find it difficult to manage even 500. Thus this would seem to indicate that there should be two provinces.

But I would like to consider the possibility of combining all 10 provinces into one. This is because there have been so many problems in getting provinces (or provincials) to have the same priorities about ministries for the whole United States. This would also put all 10 provinces in the same situation of having to be dissolved and to face a completely new situation.

In the near future (within 10 years) we will be forced to combine a few provinces that don’t have enough members to justify a separate province administration. Rather than having to go through a combination again later on when the other provinces meet the same problem of decreased membership, let’s do it once and for all.

To meet the problem of having too many members for one provincial, I suggest that there be a separate Provincial for Formation. He would be in charge of all men in formation (including special students) and all the formators and the theology centers’ teachers and administrators. According to the 2003 catalogue that would be about 450 men. (These figures include the men from Nigeria/Ghana since I was not able to separate them from the other scholastics in the NYK province.)

The formation provincial would be responsible for all areas of initial formation in the U.S. He would determine where the different houses of formation would be located. The arca seminaria of the 10 provinces would be combined to cover the expenses. This would eliminate the poorer provinces having to cut back on training because of lack of funds. It would also give equal treatment to all scholastics.

An area that needs further study is tertianship. My initial feeling is that this should not be under the formation provincial since tertianship usually takes place five to 10 years after the man has entered fulltime ministry.

For which priorities are Jesuits available?

By Fr. Thomas C. Widner SJ

In a New Year’s Day letter to all major superiors, Father General established “global and regional priorities” for the Society as indicated by GC 34, 465. He identified “some of the most important and urgent needs, those that are more universal, or those to which the Society is being called to respond more generously.”

These five preferences were previously recognized at GC 34 and during the meeting of major superiors at Loyola in 2000. These are to the geographical regions of Africa and China, to the intellectual apostolate, to the inter-provincial works and houses in Rome, and to the migration of refugees.

Fulfilling these priorities calls for significant availability on the part of Jesuits. As individual Jesuits and as provinces, we are open to Father General’s call.

Our resistance, both individually and as provinces, reflects the human weakness of 21st century Jesuits who have become comfortable in our modern world.

This past month province congregations were asked by the Jesuit Conference board and its 10 provinces to consider two questions relevant to the Assistancy as a whole. The questions focus on planning for the mission of the Society of Jesus in the U.S. No doubt members of the congregations worried about aging Jesuits and lessening numbers. But while those are the fears, there is much more to be considered.

A congregation, like Father General’s letter, challenges us to broaden our vision. Get out of our solo experience of the Society and listen to others.

Good ministry occurs and there are numerous Jesuits willing to accept Father General’s challenge to attend to the present as well as the challenge of the provinces to look into the future. But how will the Society face if its members overall are unresponsive to the needs of mission?

A low-level depression has sunk into most diocesan and religious clergy these days. Battered by the news of sexual misconduct scandals in the Church and bishops and superiors who protected abusers, many clergy feel betrayed. For self-preservation, many clergy are raising drawbridges and closing themselves within their own personal and provincial borders.

Still famine worsens in Africa, China hungers for God, the faith requires proclamation, the official Church needs staff, and millions of refugees continue to migrate. Province congregations were asked to look at changes in the U.S. landscape.

The internal migration of Catholics across the U.S. challenges the enforcement of the Society’s institutions — universities, high schools, parishes, even retreat houses. The influx of new migrants across the U.S. challenges the priorities of the ministries of all our provinces.

Will Jesuits be content just to be Californians, New Yorkers, Missourians, etc.? Are the walls so high around our own provinces that we forget we belong to one Society of Jesus? We know our thinking and planning can cross province lines. But can we concentrate on mission rather than on our own careers?

Mexican-U.S. bishops’ joint letter calls for immigration changes

By Fr. Duilio D. Orselin SJ

WASHINGTON (CNS) — With current migration policies essentially creating a new underclass in the United States, the time has come for the governments of Mexico and the United States to make basic changes in immigration law and practice, say the Catholic bishops of the two countries in a new joint letter. The bishops of the United States and Mexico jointly challenged their governments to change immigration policies and promised to do more themselves to educate Catholics and political leaders about the social justice issues involved in migration and address migrants’ needs. “Many who seek to migrate suffer inhuman conditions, and in too many cases, die tragically trying to get here,” said Miami Auxiliary Bishop Thomas G. Wenski at a Washington press conference Jan. 24 where the document was released. “Many are grossly exploited — both en route and once in the United States — and their human dignity is trampled.”

Bishop Wenski, who heads the Committee on Migration of the U.S. Conference of Catholic Bishops, said the U.S. immigration system is broken and must be reformed. “Strangers No Longer: Together on the Journey of Hope,” the first joint pastoral letter of the two national bishops’ conferences, was released Jan. 23 in Mexico City and Jan. 24 in Washington.
Lankenau's razor: a Jesuit scholastic's hair raising reflections on the question of God's existence

By Tom Lankenau SJ

As long as I can remember I have wondered about the deepest mysteries of the universe. Like the existence of God and how they get the toothpaste in the tube. Now after five years of philosophy and theology studies and a tour of the Crest factory I have some tangible insights.

While God's existence was largely self-evident to medieval theologians, today it would take a video of God moving mountains or the Yankees losing the pennant to convince skeptics. Perhaps we should take our chances with the theologians.

To Anselm God was "that being which nothing greater can be thought." I don't know about you, but I get a headache just thinking about all that thinking.

Is there a doctor of the Church who can offer a remedy?

In the Summa, Aquinas advances five inductive arguments for God's existence. He discusses motion and efficient causality, a necessary being and perfection in things. It's the kind of material pastors gobble up for Sundays.

Now as for causality and motion, I wonder if Aquinas was ever in a high school lab when a beaker shattered on the floor? Twenty-five students will swear that it sprouted legs and jumped off the table all by itself.

I'm also not convinced about things passing away. Take cockroaches. They're as old as God, and they'll certainly outlive the human race at the pace we're going.

Moreover, his girth to the contrary, it's obvious that St. Thomas never visited a Ben and Jerry's. So much perfection and beauty and goodness under one roof.

His last proof is based on the apparent design of the universe. Aquinas noticed that nature seems to act for a purpose. That's why God made earlobes. Where else would we put earrings?

Still, if I were a kiwi I might ask to look at the blueprints. A flightless bird that probes mud for disgusting worms and incubates the biggest egg relative to its body size for 70 days? What was the chief engineer in the garden thinking?

Six hundred years later the argument from design was still ticking. In natural theology William Paley considered our actions if in crossing the heath one found a watch on the ground. First, we might wonder how it got there. We would also marvel at its craftsmanship and give praise to its maker.

I'm not so sure. If anything, it proves what a dumb idea it is to carry a watch in the heath. You might lose it to someone like Paley who in all that reflecting never once considered returning the watch to its rightful owner.

Let's turn to more enlightened and honest thinkers. Descartes thought a lot about God. Probably because he did not have a real job, like teaching biology. Otherwise, he would have reconsidered the argument from causality. His ontological proof is based on the premise that one could no more think of God than a triangle without three angles that make two right angles. I wish Sr. Agnes had told me that geometry would be useful for theology. I might have paid more attention instead of playing with my compass.

Blaise Pascal also dabbled in math. The question of God for him was like a dice roll. Except that there are only two possibilities. Either God exists or God does not exist. Now I would not want to get in a wager against someone who made discoveries in Euclidean geometry when he was twelve and gambled for fun.

But Einstein said that God does not play dice. It's probably because God is too busy trying to figure out the theory of relativity. Also, what is it about scientists and God? You don't see Kung dabling in chaos theory or Schilbeecck probing the depths of differential equations, do you?

Now Immanuel Kant was smart enough to stay away from math. This gave him so much extra time that he could examine all the classic proofs. What did he prove? That they could not be proven. Apparently the teleological proof requires the cosmological proof, which rests on the ontological proof, which Kant had already dismissed because he rejected the concept of a triangle.

No triangles? If anything Kant proved that he cut his sandwich the wrong way.

Perhaps the clearest and most concise concept of God comes from Karl Rahner: "In grasping the objective reality of his everyday life, ... man has necessarily fulfilled the condition of such comprehension by unthematически, unobjectively reaching out to the one, incomprehensible plenitude of reality, which in its unity is the condition both of knowledge and of the thing known and as such is always affirmed, even in the act of its thematic denial. The human individual experiences this inescapable structure of his spiritual existence in the ever personal basic existential state of his life. ... This basic constitution of man and its import become thematic in the explicit proofs of God's existence."

See, I told you he would be helpful. I realize that in the name of brevity I skipped a few contributors. Like Augustine, Basil, Clement, Dionysius, Eusebius, Felix, Gregory, Hippolytus, Irenaeus, Jerome, um ... have we made it to the sixth century yet?

For those still questioning my insightful analysis or suffering from terminal insomnia I refer you to the Graduate Theological Union library. With just 4,039 titles under "God," at three days per book, reading them all would only require ... three times nine, carry the two, divided by 365 ... two trucks and a herina operation.

What does it take to do philosophy and theology studies? For starters, the patience of job, the Wisdom of Solomon, and a cast iron bottom.

Can we prove God's existence? Certainly. If after all the lectures and reading and papers I still believe in God, then there has to be a God.

Besides, the Yankees did not make the World Series. Do I hear rumbling in the distance? (Lankenau, a scholastic of the Oregon province, is a second year theologian at the Jesuit School of Theology in Berkeley, Calif.)

Aquinas noticed that nature seems to act for a purpose.
That's why God made ear lobes.
Where else would we put earrings?
Author educated, influenced by Jesuits

By Julie Bourbon

What makes writing Catholic? The subject matter? The author’s religious preference? For Ron Hansen, author of “Mariette in Ecstasy,” “Hitler’s Niece,” and a recent collection of essays called “A Stay Against Confusion: Essays on Faith and Fiction,” it wasn’t so much a matter of choosing to be a Catholic writer, as being a writer who is Catholic and who discovered his unique voice.

“I was leery about religious themes when I first started writing,” said Hansen, 55, while in Washington recently to do a reading at Georgetown University and a lecture at the Folger Shakespeare Library. “(But) you find your own voice and express the themes that are most important to you.”

Speaking at a Jesuit institution should be second nature to the graduate of Creighton Prep and Creighton University. Thoughtful and articulate, Hansen also holds a master’s degree in spirituality from Santa Clara University, where he is currently the Gerard Manley Hopkins S.J. Professor of the Arts and Humanities.

Once the babysitter for writer John Irving’s children and a student of the late John Cheever, Hansen was also a traveling college textbook salesman before proving his skills as a writer and winning fellowships from the National Endowment for the Arts and the John Simon Guggenheim Foundation, among others. He has also won the Award in Literature from the American Academy and Institute of Arts and Letters and been a finalist for the National Book Award.

Although he considered a vocation when he was younger, “Ultimately,” he said, “I was meant to do what I’m doing now.”

What he’s doing now is writing novels that appeal to Catholic readers, as well as to many others who are hungering for reading material of some spiritual depth and consequence. “A person reading with the eyes of a believer can see ittouching the surface,” he said.

“I think Catholics are particularly moved by it.”

Readers of “Mariette” will recognize shades of the story of St. Therese of Lisieux, the Little Flower, in Hansen’s narrative. “Atticus” reimagines the story of the prodigal son in the mountains of Colorado and on the coast of Mexico. Hansen has recently begun research for a fictionalized account of the friendship of Gerard Manley Hopkins and Robert Bridges based on letters between the two.

For this last work, he ventured to London and Wales, visiting some of the sites that made up the men’s lives, gaining a tangible sense of texture and scenery: Roehampton, where Hopkins did his novitate and tertianship, St. Beuno’s, where he studied theology, the subway bridges took to visit his friend, the church where Hopkins preached. There, Hansen counted pews and read the stained glass, all the better to recreate them later.

He did the same for “Mariette,” visiting Lisieux, watching the nuns at vespers, viewing pictures Therese’s younger sister took of her. He combined this with research into the phenomenon of stigmatics, including Padre Pio.

“It’s the nature of fiction,” he said of the title character’s mystical experience, which may or may not be real; the reader must decide in the end. “You have to have something go wrong.”

Of course, for a novelist, things can sometimes go wrong before words even hit the page. But Hansen takes another view of writer’s block, one that is rooted in his strong spirituality.

“What you think is desolation is actually a form of consolation,” he said, noting that he has felt something of the divine at times when his writing has been stalled in one direction, only to realize that it should have been going in another direction altogether. Or, to put it another way. “What some people see as writer’s block is usually a good editor step-in.”

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As a professor at Santa Clara, Hansen has taught fiction writing, screenwriting and contemporary literature, as well as the Bible as literature. He has assigned passages from the Song of Songs, Genesis and the Books of Ruth and Judges and said that, at his students’ age, he would never have considered the Bible as anything more than a religious document.

“I never looked at the Bible as an art form,” he said. But he has found it to be a powerful tool to which young people respond, usually favorably. “It’s primarily a way of seeing what this book has done to their lives. ... You get an insight into their souls ... a new understanding of what they’re about.”

Writing has provided Hansen insight into his own self, for he has come to see it as a form of prayer. “When I think about what I do when I pray and when I write, it’s identical,” he said. “They’re twins.”

“In meditation, you imagine a scene, enter into it, and it’s in someway reflecting what is going on in my own life,” he said. “It’s opening yourself up to God’s presence.”

Former Detroit provincial laid to rest

By Richard C. Conroy SJ

Father John A. McGrail, second provincial of the Detroit Province, died at Colombiere Center, Clarkston, Mich., on October 19, 2003, of congestive heart failure. He was 91 years old, a Jesuit for 74 years and a priest 62 years.

John was born in Bloomington, Ill., in January 1911. While still in grade school, John’s family moved to Battle Creek, Mich., where he completed grade school and high school.

Interested in the diversified works of the Society of Jesus, John inquired about the Society with a Jesuit at the University of Detroit in the late summer after his high school graduation. Two weeks later on September 20, 1928, he entered the Chicago Province novitiate in Milford, Ohio. A month earlier, Chicago had become a new province.

In John’s early Jesuit training, he obtained a B. Litt., 1932; an M.A. in English at St. Louis University, 1934; and an M.A. in classics at Xavier University, Cincinnati, 1934. John began philosophy studies at St. Louis University 1934, and then completed the program at West Baden College, West Baden Springs, Ind. (1935-36). John spent two years of regency teaching at the University of Detroit. He did his theology at St. Mary’s, Kansas (1938-42) and was ordained on June 18, 1941, at West Baden College.

After his tertianship, 1942-43, at St. Stanislaus, Parma, Ohio, John began teaching Latin and Greek to the Jesuit scholastics at Milford. He was appointed dean in 1946. He made his profession of the four vows at Milford on February 2, 1946. In 1954 John became the rector of West Baden College.

In that same year, the Detroit Province was created. Four years later in August of 1958, John would become its second provincial. He held this position until the completion of General Congregation 32 in 1965.

When John returned from Rome, he became a retreat and spiritual director at Manresa Retreat House in Bloomfield Hills, Mich. (1965-67). When the province tertianship was moved from Parma, Ohio, to the Colombiere Center in 1967, John took on the roles of rector (1967-73), dean of the scholastics (1967-68) and tertian director (1973-76).

In 1976, he became pastor of the Jesuit church, Saints Peter & Paul, in downtown Detroit. The parish had been in question as to its future but John was able to bring new life and direction to the parish. During his pastorate he was elected representative to the Procurators’ Congregation in Rome, 1978. In 1980 he returned to Manresa Retreat House as a spiritual director until he was asked in 1983 to become president of Walsh Jesuit High School, Cuyahoga Falls, Ohio. It was one of two high schools in the Detroit Province that John had begun during his provincialate.

During this time he also found time to be a retreat director. In 1989 when the unexpected death of the rector at John Carroll University occurred, John stepped in and until a new rector was appointed. John again returned in 1990 to Manresa Retreat House to be the director of the Spirituality Center. In 1994, remaining at Manresa, John became the director of the Apostleship of Prayer program. He also continued to give spiritual direction and counseling to priests, religious, and lay people.

He refused anyone who asked for his help. At this time John was in his late 80s. Yet he kept a full schedule from early morning until late at night even though his health began to give him problems.

He continued to assist in surrounding parishes, serve on diocesan senate and find time to enjoy golf with his friends. When his health became a major concern, he moved to the Colombiere Health Center. Actually, he didn’t retire. John continued to direct retreats for anyone who asked. Just two weeks before his death, frail and weak, he gave spiritual direction to a close friend.

John was a Man for Others to the very end in the true sense of the word. He had a zest for life that was built on his faith and trust in the Trinity, his devotion to the Sacred Heart and the Spiritual Exercises of St. Ignatius. Whether he was giving a retreat, spiritual direction, or simply in casual conversation, an individual could sense John’s casual and comfortable relationship with God. It made one think about his own faith and relationship with God.

John loved the classics. He liked to recite poetry and admired the works of Gerard Manley Hopkins. He loved Jesuit socials, the companionship of his fellow Jesuits, playing golf, and a sip of Scotch. His fellow Jesuits loved his wit, his knowledge in many areas, sharing liturgy with him, his positive outlook on life, the golf jokes, the way he was able to bring out the potential in others, his laughter, and his ability to laugh at his own shortcomings.

It is only fitting that Our Lord would call John on the feast of the North American Summer.
Theatrical nun embraces Jesuit charism

By Julie Bourbon

“I came by invitation,” she said. “That was 21 years ago. She came to Fordham as a scholar in residence and stayed to head up a multicultural office for students in one of the most multicultural cities in the world. Everything in her background points to living a life less ordinary, and Sr. Francesca Thompson, O.S.F. – whose ministry includes teaching theater and sitting on the board for the Tony Awards, as well as championing minority students – has not disappointed.

Born in 1932 in Los Angeles, she came by her interest in the performing arts honestly. Thompson’s parents were members of the Layette Players, a touring production company out of the Layette Theater in Harlem. In U.S. theater history, no other stock company lasted longer – 17 years, from 1915-32. Thompson would later do her doctoral dissertation for the speech and drama department at the University of Michigan on the Layette Players.

Her mother died when Thompson was seven months old, prompting a move to Indianapolis, where her father and grandmother raised her. A stream of local politicians paid visits to Thompson’s grandmother, a ward captain for the Democrats. Performers Paul Robeson, Ruby Dee and Ebbie Blake were regulars, too, calling on her father.

She joined the Sisters of St. Francis of Oldenburg, Ind., in 1952, a product of the African Episcopal Church who converted to Catholicism during her teenage years. But it wasn’t until her days at Michigan that she got to know the Jesuits, and then only socially, through her graduate program. She didn’t know them academically until they invited her to New York City, where she has stayed and flourished since 1982.

“I happen to have loved it,” said Thompson, 70, of the city where her parents first met. “It’s dirty, it’s dangerous … I feel like I’ve lived here all my life.”

In that dirty, dangerous city, Thompson, who talks of slowing down but gives no indication of it, hopes to be a welcoming presence for an increasingly diverse student body at the city’s only Jesuit university. She sees that as her duty as the Assistant Dean/ Director for Multicultural Programs, which she calls the AHANA program – African American, Hispanic, Asian and Native American Affairs.

“I would like to feel that anybody that comes on this campus” feels accepted, said Thompson, “that faculty would be sensitive and aware of students coming to an all-white university.”

For Thompson, that awareness of sensitivity to student needs was earned in part after teaching acting for four semesters at Michigan, which she viewed as a “factors” where students were seldom known to their professors. As a doctoral student, Thompson strove to recognize the young people in her classes by face and name and related how one particular student, the late comedienne Gilda Radner, told her at the end of the school year “Sister, nobody ever knew my name, nobody ever called my name, except you at the University of Michigan.”

Awareness of a student’s racial and ethnic heritage is just an extension of that larger concern for the student and his or her education. “I have great consolation in the knowledge that we are working toward this,” she said of Fordham’s efforts to embrace students of many backgrounds. “We’re not perfect. We haven’t reached the promised land.”

She continued, “I think that the Jesuits profess to [make their schools] accessible and open to every culture and to make people feel accepted,” said. “Because they profess it and follow it, I feel supported.”

Thompson has been won over by the Jesuit charism at years at Fordham. Since she entered religious life and began her teaching career, she has taught only at her order’s Marcellian College in Indianapolis and at Fordham (not including her student teaching at Michigan). She has never wanted to teach at a secular school. “I thought that Franciscans were the only holy people,” said Thompson, tongue in cheek. “I love that they (Jesuits) claim to be soldiers, who pray and preach and teach their way into heaven.”

To those who would question the Catholic character of Jesuit universities in the third millennium, Thompson is defiant in her defense. “I find us thoroughly Catholic from the inside out. I mean it in the large sense of the word.”

When she isn’t championing diversity at Fordham, Thompson is going to the theater, three or four times each month, seeing all the new Broadway, off-Broadway (and off-off-Broadway) shows, one of her primary obligations as a voting member of the Tony board. “If I could just see what I wanted to see,” she laughed, leaving no doubt that she would be a theater regular, whether or not she were required to be it, after all, in her genes.

It’s also a means of teaching, and teach theater she does. She recently invited to speak to her classes an actress/playwright who works with incarcerated women. The playwright brought with her two former inmates, who provided living witness to the importance of theater in their lives. Thompson was inspired and missed about tackling on a new ministry, combining it with the one to which she has devoted so much passion and energy for so long. “I would love to teach theater in prison, to witness to those who need that witness the reality of God’s love and caring,” she said. “I dare anybody to say that drama is not important. I hope it is a class where we learn to walk in other people’s shoes. Aristotle said that the purpose of drama is to instruct as well as entertain, to protest as well as understand.”

Fr. Edward Dowling (NYK) a Fordham economics professor who was Thompson’s boss while dean of Fordham College from 1982-96, knows her and her work well. “Turn just her loose and she’s fine,” he joked. He had nothing but praise for Thompson’s spunk and conviction, particularly for her commitment to working with and advocating for students of color.

“She’s not afraid to lock horns or raise her voice, but always in a very polished way, a way that leads to healing and growth rather than a strident voice,” he said. “She’s a black woman who’s very proud of being black. She’s just extraordinary. Sheld extraordinary in any color.”

The announcement was published Jan. 24 in the Vatican newspaper; it was signed by Cardinals Zenon Grocholewski, prefect of the Congregation for Catholic Education, and Walter Kasper, president of the Commission for Religious Relations with the Jews.

The statement was dated Nov. 14, 2002; no explanation was given for its delayed publication.

“Severe, intractable and increasing financial problems,” declining enrollment and “serious academic concerns,” including the difficulty U.S. students had getting their Ratisbonne studies recognized by U.S. universities, contributed to the decision, the cardinals said.

When Cardinal Grocholewski announced in June 2001 that the institute would close for a two-year reorganization, the cardinals said, it was “to ensure that students cannot be duplicated in Rome because ‘the experiences of Jerusalem, the people, the language, the land and the history’ were essential aspects of studying at Ratisbonne.

“The initiative at the Gregorian is complementary,” the source said. “It is an important initiative very much in keeping with the spirit of ‘Nostra Aetate.’” The Second Vatican Council document on relations with Jews and other non-Christians.

The cardinals said the Gregorian center offers the advantages of “solid institutional security; greater visibility of the church’s commitment in the field of Jewish studies; (and) the placement of these studies in the context of a prestigious university with a strong international character.”

In addition, they said, the center promotes “intellectual collaboration between Jewish and Christian specialists in the study of religion, culture and history” and is able to confer recognized academic degrees.

The cardinals also said the Cardinal Bea Center would promote academic initiatives in Jerusalem, particularly through its cooperative agreement with Hebrew University. Their statement also noted that in 2002 the Sisters of St. Soror’s vast library focused on Judaism and Catholic-Jewish relations was transferred to Gregorian University.

Vatican announces Ratisbonne Institute in Jerusalem will not reopen

By Cindy Woolen

VATICAN CITY (CNS) -- The Vatican announced it will not reopen the Ratisbonne Institute for Jewish studies in Jerusalem as scheduled in September, but will focus on strengthening the Judeic studies program at Rome’s Gregorian University.

The announcement was published Jan. 24 in the Vatican newspaper; it was signed by Cardinals Zenon Grocholewski, OFM Cap., prefect of the Congregation for Catholic Education, and Walter Kasper, president of the Commission for Religious Relations with the Jews.

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Educators live the Casa experience and learn first hand

By Melissa C. Di Leonardo

We entered a fly-infested room when we arrived at the Martin-Baro, S.J., Center in Jayaque, El Salvador. The building known as the community center or “cooperative,” was directly across the street from a chicken factory. Luckily for us, the visitors, that day was chicken patty day, so there were no smells or sounds of slaughter to disturb us.

We were about 25 altogether, introducing ourselves around a table and discussing what the center provided for the people of this small community in San Salvador.

Fortunately, an interpreter helped those of us lacking a command of Spanish bridge the language barrier. But there was nothing to bridge the poverty gap between our world and theirs, except perhaps our awareness of this reality and our search for ways to show our solidarity with its people.

The Martin-Baro Center is one of the praxis sites for participants in the Casa de la Solidaridad, a one-semester study abroad program in El Salvador for students from Jesuit institutions, with support from the Association of Jesuit Colleges and Universities (AJCU) and the University of Central America (UCA).

I was part of a delegation of 10 faculty and administrators from Jesuit colleges and universities who made the trip in mid-November to learn about the Casa. At the time, 13 students from four Jesuit institutions - Boston College, John Carroll University, Fordham University and Santa Clara University - were participating in the program.

The mission of the Casa, an immersion experience in which students live among the people of their host country, is to provide a living and learning environment that develops the intellectual potential of students, fosters their ethical and religious values, and encourages them to become socially responsible global citizens.

In El Salvador, Casa students live together in a house, attend classes at the UCA and pair up for service opportunities at field placements in the community.

They take classes in Latin American theology, Salvadoran society, advanced Spanish, Salvadoran literature and politics in El Salvador and Central America, all of which are intended to complement their service requirements. Thus, what they learn in the academic setting is linked to their fieldwork. Students are placed at a number of praxis sites, with responsibilities ranging from assisting at the San Ramon Soy Project, which provides food to more than 200 people daily, to working with local families like the Quintanillas in San Antonio Abad.

"It was amazing how much our classes and interactions with people - people in the community, people on the buses, other college students, everyone we met - fit together," said Jennifer Shaw, a Spanish major at Santa Clara University. "We would talk about economics and the effect that privatization has had and will have on the people, and then we would watch families shuffle at the end of the month to pay the bills. My whole person was put into my interactions with the people I met, and our classes provided us with the background on the lives and experiences of the pueblo Salvadorena."

We spent nearly one week in San Salvador, living in community as our students would, attending UCA classes and speaking with professors, absorbing the culture, meeting the people and learning the history of this Latin American country.

Mary Cook, study abroad coordinator from Regis University, said she made the trip to better recommend the Casa program to her students; she walked away from the experience with a personal connection to Salvadoran reality. "I arrived in San Salvador expecting a 'head' experience," said Cook. "What I discovered was that my trip soon developed into a 'heart' experience. My heart was warmed by the kindness and generosity shown to us by the Salvadorean people. My heart broke as I gained a new understanding about injustice as I witnessed the pain and struggle that accompany each day for these remarkable people who live in great poverty."

I could not help but be moved by the students accounts of their experiences in the program. After witnessing the tremendous poverty in El Salvador, my own ideas and beliefs were challenged, and I connected right away with the conversion experiences – both intellectual and emotional – that many of the students described.

Mary Ireland, an urban studies major at Fordham University, said, "I am a better person for my experience. Before I went to El Salvador, I was involved in Fordham's Progressive Stud ents for Justice, specifically the Labor Solidarity Committee and the Women's Empowerment Committee. My activism means so much more now because I have very personal relationships with the people with whom I'm struggling for justice. The people of El Salvador live inside of my heart. They will not let me sit around and be silent while they and all of our sisters and brothers around the world suffer."

"Our niche in the study abroad scene is the integration of direct immersion with the poor of El Salvador and rigorous academic study," said Kevin Yonkers-Talz, co-director of the Casa program with his wife Trena. "This integration is the key to students' learning. They come in contact with Salvadorens' daily struggle to survive, which is similar to the struggle faced by the majority of people in our world. Through this contact, students are challenged to bring our academic disciplines into conversation with the reality of the poor and vice versa."

Yonkers-Talz hopes the program will continue to grow over the next few years. Begun in 2000, the Casa started out with five students each semester and nearly tripled to 13 this past fall, when many applications were received that students had to be turned away. The program will likely expand to accommodate 24-26 students in fall 2003, and organizers would like to see it replicated in other developing countries in which Jesuits have universities. The hope is that Casa students might lead these projects.

"We always used to joke with our students that they will be the ones to start these initiatives," said Yonkers-Talz. "Seeing the commitments and the lives our past students are living, I don't think this is a joke any longer."

For more information about the Casa de la Solidaridad, go to www.scu.edu/casa.

(Di Leonardo is the director of communications for the AJCU.)

“Sin” priest joins gaming study commission

By Julie Bourbon

Fr. Richard McGowan (MAR) was recently appointed by Massachusetts Acting Governor Jane Swift to a new gaming study commission to consider the effects of potentially expanding legalized gaming. A nationally recognized authority on legalized gaming, he is an economics professor at Boston College’s Carroll School of Management and a research fellow at Harvard Medical School’s Division of Addictions.

McGowan, 50, is the only academic on the 19-member commission, as well as the only priest. “It makes some strange bedfellows; he said of the multiple interests vying for a voice in the gaming industry. “Every New England state is considering it.”

Some of the issues to be considered in expanding gaming, McGowan said, are revenue, job creation and economic development, as well as the social costs of addiction, crime and bankruptcy. It is these social costs, and their justice implications, which particularly interest McGowan, for it is here that he sees his studies as an applied economist intersect with his vocation as a priest.

“Clearly, I think there are faith and justice issues here… These are industries that affect day to day people,” he said, calling this research a chance to “find out where the Lord is working there.”

His research has shown that gaming is often marketed as a cure-all for poorer communities, which desperately need new dollars flowing in for development and growth.

“They’re promising poor communities economic salvation and they can’t deliver it,” McGowan said. “My major concern is they’re selling false hopes to these communities,” jokingly referring to himself as the “sin priest,” McGowan has written on the societal effects of cigarettes and alcohol, publishing such books as “Business Politics and Cigarettes: Multiple Levels, Multiple Agendas” and “The Search for Revenue and the Common Good: An Analysis of Government Regulation of the Alcohol Industry” as well as multiple books on gaming, including “State Lotteries and Legalized Gambling: Painless Revenue or Painful Mirage.”

He has just completed an MS in econometrics and will be “returning to my original sin,” as he says, to do more cigarette research.

Two recommendations McGowan would like to see made to the state before gambling is expanded are that sports gambling not be allowed and that at least one percent of gaming revenue be directed to addiction recovery.

Although some may find it odd that a Catholic priest would serve on a gaming commission (he is prepared for crises of hypocrisy in light of the Catholic affinity for parish bingo nights), McGowan sees this work as a natural extension of Catholic social thought.

“It’s a balance between sacrifice and tolerance,” he said, noting that an important question to ask in the larger scheme is whether there is another way to enjoy life without smoking and gambling. “I think I do give a unique point of view to it.”
Europe: breathing with both lungs

By Michael Hurley SJ

Pope John Paul’s great hope is that Europe should breathe with both lungs: that the whole continent, the whole Church, come to share not only in the particular gifts which the Spirit has breathed into the West but also in those which it has breathed into the East.

Towards the realization of that hope we wish the churches to engage in contact, conversation and cooperation in order to overcome the estrangement which presently exists not only between West and East but within the East between those not in communion with Rome and those who are.

Paradoxically though it may seem, the states of Europe, divided by two world wars, are now more concerned about reconciliation and unity than the churches of Europe, divided by the Eastern Schism and the Protestant Reformation. The stimulus and challenge towards greater unity is coming from the politicians and not from the ecclesiastics. As recent developments in the European Union show, the separated states are making great sacrifices for the sake of unity.

Unfortunately the same cannot be said of the separated churches. The Charter Oecumenica signed by all the churches of Europe at Easter 2001, although in the circumstances of considerable historical significance, is characterized more by timidity than by boldness.

What of the Jesuits? To begin to answer that question a consultation was held in October 2002 with the ambitious title: The Role of Jesuits in Catholic-Orthodox Relations in Europe-Past, Present, Future. It was sponsored by the Conference of European Provincials and organized by Fr. Tom Michel (IDO) of the Secretariat of the Religious Dialogue at the Curia in Rome.

The location was Velehrad in the Czech Republic, where Saints Cyril and Methodius first preached and where in the early years of the last century conferences about Eastern church inter-church relations were held out according to a pre-Vatican II ecumenology. There were some 46 of us in attendance; we came from 21 European provinces.

The most impressive feature of the consultation was Fr. General’s encouraging presence for almost the whole time (October 3-7) and his opening address. In this he spoke of his experience as a member of the Catholic-Orthodox International Theological Commission.

He quoted Archishop M ichael Ramsey as well as Fr. Arrupe on the subject of holiness and ecumenism and he revealed the sad fact that prayer in common was not practiced in the International Commission. He stated “the fact that ecumenism has somewhat gone into hibernation should be added reason to engage ourselves more in this often unrewarding and complex ministry.”

Like all minorities especially those who have only recently emerged from persecution, Eastern Catholics in communion with Rome (the so-called Uniates) feel very much neglected and marginalized.

How true this is of Jesuits in particular was put verymovingly by Fr. Cyril Vasil (SVK). He noted with regret that, by contrast with the Redemptorists and Franciscans and other religious orders, we had not yet, after 12 years of religious freedom, founded an Oriental rite community in Eastern Europe and he regretted in particular the fact that in Russia where we are investing such resources we were operating almost exclusively as a Latin order.

In his reflections on the disappointing features of the consultation was the lack of a paper on our work in the Russian Region. Fr. Jan Babjak (SVK), who has since been appointed a bishop, spoke in the same vein as Fr. Cyril Vasil.

The Orthodox of course do not like the Uniates, especially if they are Jesuits and Fr. General had noted in his talk how the Orthodox prefer to restrict their contacts to Latin Catholics. This is the dilemma, which the Balamand Statement attempted to address, and which was the subject of two papers at the consultation.

Much attention has centered on the declaration that the Eastern Catholic churches being in full communion with Rome “have the right to exist” (Patriarch Bartholomew) if the Eastern churches retain their “right to exist” as excluding the temporalities which are a part of the Balamand Statement. In my paper I suggested that reactions to the statement have suffered on both sides from an unfamiliarity with the insights and language of the ecumenical movement.

Limitations of length do not allow me to dwell in this report on the other papers read at the consultation. But the Acta have now been published and are available post free by writing dialogue@scjcuria.org.

One particular lesson from Velehrad is that we Jesuits as well as everyone else should reflect more than we do on the contrast which exists between the political leaders and the religious leaders of Europe with regard to reconciliation and unity. What is scandalous now is perhaps not so much our Christian disunity as our lack of dynamism in addressing it.

Once again the children of this age, of this world, seem to be showing themselves to be more shrewd, more astute than the children of light (cf. Luke 16:8). [Michael Hurley belongs to the Irish Province and has been actively involved in interchurch relations for many long years. He now lives at Milltown Park, Dublin 6; his e-mail address is mhrley@gmail.com]

Hollenbach addresses the common good at Woodstock

By Julie Bourbon

Woodstock Theological Center recently hosted Fr. David Hollenbach (MAR), the Margaret O’Brien Flatley Professor of Catholic Theology at Boston College, for a discussion of his latest book: “The Common Good and Christian Ethics.” At his request the event was billed as an Afternoon of Conversation. It was the first of an occasional series to be held throughout the year with different speakers.

Hollenbach said that he initially began work on this project in 1984, while on sabbatical at Woodstock and assisting with the draft of the 1986 U.S. bishop’s pastoral letter “Economic Justice for All.” He ultimately collaborated on the book “Catholicism and Civic Renewal” with Professor of Catholic Ethics at the University of Notre Dame, John Farina, a Woodstock fellow working on the centers Catholicism and Civic Renewal project who was present at the lecture.

“The Common Good and Christian Ethics” is the outcome of that line of inquiry. In it, Hollenbach addresses questions of modern social divisions, in Americas urban areas and globally, by drawing on Ignatius’s central vision of the common good. Calling this vision “expansive” and “universal,” Hollenbach also said “the idea of the common good is in trouble today - serious trouble.”

“Inequality is a world in which those of different cultures, traditions and ways of life have become a threat,” he said. “The American ethic of tolerance, with its eleventh commandment of ‘thou shalt not judge’ does not serve us well in this new world,” according to Hollenbach. “The ethic of tolerance has a distinct resemblance to laissez-faire economics and it does not call for a stronger vision of our common life together than tolerance can generate by itself.”

The two primary social questions are the confounding issues of urban poverty and globalization. “Both of these sets of issues suggest we need to recover an understanding of the common good and to put it into practice if we are to avoid some seriously negative outcomes.”

The isolation of most white Americans in their homogeneous “lifestyle enclaves,” as Robert Bellah labeled them, coupled with socio-economic class differences between suburbs and inner city life, though omnipresent, keep less than one-quarter of African Americans poor and in decaying urban areas, Hollenbach said, despite increased racial tolerance among white suburbanites.

The disparity between the quality of life in suburbs and in core cities is based less on racial intolerance than coupled with socio-economic class differences between suburban and inner city life, though omnipresent, keep less than one-quarter of African Americans poor and in decaying urban areas, Hollenbach said, despite increased racial tolerance among white suburbanites.

“Children of light (cf. Luke 16:8)."
Indeed, thousands milled on the grounds of the Washington Monument near the meeting point for the Jesuit schools. Many studied the graphic picture displays of aborted fetuses and calls for Congress to put an end to legalized abortion. President Bush addressed the crowd, via telephone from St. Louis, one hour before the march began.

“I admire your perseverance and devotion to the cause of life,” Bush said. Following his remarks, march organizers tolled a bell 30 times, representing each year that abortion has been legal, while stacking small white coffins in two piles onstage. Each coffin stood for the more than one million abortions performed in the United States every year.

Students from St. Louis University, 105 of them, marched carrying a banner proclaiming them to be the “voice for the voiceless.” Their Students for Life club, which also focuses on the death penalty and euthanasia, sponsored the trip. Campus Ministry subsidized the students.

“We feel it’s really important to be a witness, a voice for the voiceless,” said club president Maria Thorson, 19. Like many of her fellow Jesuit coeds, Thorson invoked abortion as a justice issue. “It’s an incredible injustice. We need to speak out against it and promote a culture of life.”

Fr. Bernard Barry (MIS) accompanied the SLU students, who came via two buses, one of which kept breaking down en route. He planned educational activities for the ride to D.C. and was optimistic that the students’ participation in the march would have an impact on them that extended beyond their time in the nation’s capitol.

“It’s a very good experience of church for people,” he said, noting that the exposure to thousands of others marching for the same cause would reinforce to them, “They’re not the only ones who believe in this issue.”

Accompanying the largest contingent of Jesuit students, Dan Bizga, a campus minister at John Carroll, noted that the school’s Right to Life group got a strong boost from the university’s Christian Life Communities, who embraced the pro-life cause this year and swelled the ranks of march participants, who numbered only 18 last January.

“They were seeing it as a justice issue they could stand together on,” said Bizga, who said his students had dedicated their participation this year to two young men from Walsh Jesuit High School who died of cancer three days before the march. About 30 students and several Jesuits stayed behind to mourn those deaths. Those young men “are a great reminder of the gift of life, even if it’s a short life,” he said.

Bizga and his students have focused on a range of life issues in their discussions and activities, and many participated in the School of the Americas demonstration at Ft. Benning, Ga., in November. “It’s so great to see all of our people there [at SOA],” he said. “They see this as one life issue, one consistent ethic, … I think the Jesuit schools do a very good job with that.”

At the same time, though, Bizga questioned why all 28 Jesuit universities and colleges were represented at the SOA protest, as well as many high schools, while little more than a handful participated in the March for Life. He also noted that JCU was one of the Catholic universities, the “dirty dozen,” whose official website was found recently to contain a link to Planned Parenthood. The link has since been removed.

“I think you can see by our numbers that we have a really strong pro-life community on campus,” Bizga said, looking around him at the sea of yellow hats.

Most of the Jesuit students participated in other activities while in Washington, including a vigil Mass at the Basilica of the Immaculate Conception and an early morning Mass before the march. Georgetown University hosted the 2003 Cardinal O’Connor Conference on Life on January 21. Jesuit High School students from New Orleans were scheduled to visit the Holocaust Museum, the White House and the Capitol.
Brian Dunkle (NYK), a second year First Studies student at Fordham, was part of a contingent of about 20 people from the Bronx. Now 27, he has been coming to the march since his youth and was there this year with his parents and other family members. His father has been supporting the pro-life movement since before his son's birth. As a Jesuit, Dunkle sees his participation in the march as part of a larger effort to change the culture in which we live.

“I think for me and a lot of people, it’s just integral with our Christian faith,” he said. “We live in a culture that has such a disregard for innocent life. It’s something that we just can’t accept. That I can’t accept.”

For others, their reasons for participating had as much to do with Jesuit-taught values as more personal reasons. Luke McLellan, a 21-year-old Rockhurst student who also graduated from Rockhurst High School, was attending the march for the first time. “I’ve always felt really strongly on this issue,” he said. “I would say it’s a justice issue.”

But it’s also, fundamentally, something else. “I’m adopted. My birth mother was 16,” McLellan said. “She chose life over death.”

“We live in a culture that has such a disregard for innocent life. It’s something that we just can’t accept.”
**Province Briefs**

**OREGON**

- Mr. Jesus Palomino spent a portion of his Christmas break greeting 14 Bolivian exchange students at Brophy College Prep in Phoenix, Ariz. Jesus was influential in twinning the school with one of our Jesuit Schools in Sucre, Bolivia.

- Mr. Robert Ballerac was seen cavorting around Las Vegas again under the auspices of a “technology convention.” Robert was also playing host to several other Jesuits from his community at JSTB.

- Fr. Kevin Ballard, pastor of Most Holy Trinity Parish in San Jose, Calif., recently blew out 50 candles on his birthday cake, which was decorated with a coffin on top. The event coincided with the parish celebration of Dia de los Muertos.

- Fr. Jim Bretzke (WIS) has accepted a teaching position at the University of San Francisco for the coming academic year. He will be sorely missed at JSTB, where he has taught moral theology for the past 8 years.

- Fr. Tom McCormick graciously welcomed a contingent of newly ordained Jesuits to Our Lady of Sorrows parish in Santa Barbara. The men celebrated the new year together before heading to a Los Gatos meeting with the provincial.

- Fr. Bud Gatto has taken up residence in Los Gatos at the Sacred Heart Jesuit Center where he will continue translating documents from Rome into Spanish.

- Fr. Robert Dolan recently exhibited some of his photographs at a downtown Los Angeles gallery. The exhibit, “Aesthetics 2002,” was received favorably by the local community.

- Fr. John LeVecke has moved the Western Region of Christian Life Communities offices into the Camp Ministry Dept. of Loyola Marymount University. John hopes to promote CLC in all the province’s apostolic endeavors.

- Communities are setting aside more time for prayerful reflection and discussion of our life and work in the 3rd millennium in preparation for this summer’s provincial convocation.

- Fr. Steve Corder has put together a very worthwhile tool to guide these meetings.

**CALIFORNIA**

- Fr. Patrick Dorsey went south during the winter break with a group of 11 undergraduate students, six dental students and three faculty members for a service trip in Kingston, Jamaica. The trip is commonly known as the International Marquette Action Program (IMAP). During the trip, the group worked at different sites throughout the city helping in schools, nursing homes and setting up dental clinics for those in need. The group left on Dec. 27 and returned on Jan. 10, just in time to begin the second semester. As this was the fifth anniversary of this trip, there is anticipated enthusiasm among students at Marquette to take part in next year’s IMAP experience.

- Fr. Grant Garinger starts the spring semester early this year with the Jan. 6 opening of the musical “The Velveteen Rabbit” (book and lyrics by James Still, adapted from the children’s story by Margery Williams). Each year, Marquette University performs a play for their Theatre for Young Audiences program. The play attracts about 1,000 students per day, for five days, from the Milwaukee area school system. This year’s play explores desired relationships and what it means to be real.

- Many Jesuits were involved in “Operation Others” during the Christmas season. Creighton Prep continued the program, which serves 100 tons of food to 1,600 families the weekend before Christmas. The program has grown over the past 30 years to include other Catholic schools in the Omaha area. In addition to the deliveries in Omaha, 150 families are also served on the Winnebago Reservation and another 100 families are served on the Pine Ridge Reservation, in conjunction with Red Cloud High School at Holy Rosary Mission.

- Fr. Gene Kollasch has joined the Creighton Prep Community. He has recently been helping in the Minneapolis area and moved to Prep where he will help to supply pastoral ministry in the Omaha area.

**WISCONSIN**

- Fr. David Schultenevery was elected procurator during the provincial convocation and has accepted his new position at Marquette University. He will attend the 69th Congregation of Procurators, to be held at Loyola, Spain beginning Sept. 17.

**Local Briefs**

**Fordham names McShane as new president**

BRONX, N.Y. — Fr. Joseph M. McShane (NYK), former dean of Fordham College at Rose Hill and president of the University of Scranton, was chosen as Fordham University’s new president in December. He will succeed Fr. Joseph A. O’Hare (NYK) on July 1. O’Hare has served as president for 19 years.

A native New Yorker, McShane’s family association with Fordham began 74 years ago when his father enrolled as a student. His three brothers followed, and McShane was appointed to the Board of Trustees in 1987. He served until 1992, when he was named dean of Fordham College at Rose Hill and professor of theology. In 1998, he became president of the University of Scranton in Pennsylvania and was reappointed to the Fordham board in 2001. In addition, McShane currently serves as a trustee of St. Joseph’s Preparatory School in Philadelphia, Loyola University in New Orleans, the Association of Independent Colleges and Universities of Pennsylvania, and as a member of the executive committee of the Association of Jesuit Colleges and Universities (AJCU).

McShane, 53, entered the Society in 1967 after attending Regis High School in Manhattan. He received a bachelor’s degree in English and philosophy, and a master’s degree in English from Boston College in 1972. He received M.Div. and S.T.M. degrees from the Jesuit School of Theology at Berkeley and was ordained in 1977. In 1981, he received a Ph.D. in the history of Christianity from the University of Chicago and went on to serve as a member of the religious studies faculty at Le Moyne College in Syracuse, N.Y., from 1982 until 1992, becoming chair of the department in 1991.

During McShane’s tenure as president of the University of Scranton, academic and residential facilities were enhanced significantly, and the number of applications to its undergraduate program has steadily increased to historic levels. McShane established the Office of Fellowship Programs, broadening the variety of esteemed awards secured by Scranton students. In the last two years alone, students have received 20 prestigious fellowships, including eight Fulbrights, a Truman Scholarship and four Freeman Awards.


**Corrections**

In NJN’s Dec/Jan issue, the size of the new library at the Universidad Iberoamericana in Tijuana was incorrectly identified. It will be 2,500 square meters.

Also, the Jesuit Curia mistakenly reported that of 145 Jesuits studying in Rome during the academic year, “the majority are not yet ordained.” In fact, the majority of them are ordained (99) though most of these remain scholastics.
Texas sports league agrees to admit private schools

By Bill Howard

DALLAS (CNS) -- In a landmark decision, the University Interscholastic League, the athletic organization for Texas' public schools, has agreed to admit private schools.

The decision ends a long-standing battle between the league and Jesuit College Preparatory School in Dallas, which led the fight for admittance with a lawsuit and a bill in the Texas Legislature.

In a decision announced Jan. 13 by the league, two private schools can apply for membership each year, so long as those two schools meet the league's qualifications -- primarily that they are too large to play in the state's private school leagues, the Texas Association for Private and Parochial Schools and Southwest Preparatory Conference.

Jesuit College Prep and Strake Jesuit in Houston will be the first two teams to apply. Both have been playing as independents since the Texas Christian Interscholastic League folded in 1999.

The Dallas Jesuit school and the league had been deadlocked over a lawsuit and efforts to pass a bill opening the University Interscholastic League to private schools.

In a statement, league director Bill Farney said the decision was made for three reasons: to settle litigation; to address the concerns of elected officials and parents; and to provide the league with sufficient time to prepare to admit the private schools.

"Our rules have evolved as times have changed," Farney said in the statement. "Staff and council members know this decision will not be met with universal acceptance, but we feel the times and conditions called for bold, courageous action."

Upon admittance, Jesuit College Prep and Strake Jesuit in Houston will be the first two teams to apply. Both have been playing as independents since the Texas Christian Interscholastic League folded in 1999.

Jesuit College Prep's athletic director Steve Koch said he's relieved to finally have an end to the battle.

"It's a great feeling. We've been working on this for years. It will finally give our athletes a chance to compete for playoffs and honors," he said. "I know a lot of public schools are concerned as to how this will all play out, but once we get into it, they'll see that we pose no threat to them. If anything, it will make for good and healthy competition."

In a statement, Don Hendrix, chairman of the league's legislative council, said the rule change was passed reluctantly.

Missouri

White House Retreat on the bluffs of the Mississippi was the site of two important meetings over the Christmas holidays. One was a joint Missouri-Wisconsin gathering of men in formation, planned by formation directors Fr. Rick Abert (WIS) and Tim McMahon. Fr. Kevin Burke, theology professor at Weston Jesuit School of Theology, gave several well-received talks, and there was plenty of free time for socializing and sharing of faith (and war stories!).

Then, for the first time, White House Retreat was the site of the Missouri Province Congregation. Fr. Provincial Frank Reale held the delegates “captive” the entire time, making the social and informal times more relaxed and enjoyable. The Congregation elected Fr. Jim Bursheek as procurator and Fr. Mike Harter as substitute.

Editor Fr. David Fleming announced that the Review for Religious will change from bimonthly to quarterly with the current issue. In addition, the yearly subscription will include a Lenten and an Advent supplement and some format changes – the journal has remained largely unchanged throughout its 61-year history.

An outdoor Mass on the Feast of Christ the King drew almost 3,000 people for the closing of the sesquicentennial celebration of the Catholic Church’s work in Belize. Among the concelebrants were community superior Fr. Bill Oulvey, along with Frs. John Edwards and Jack Stochl.

Fr. Rick Comboy has become interim director of the Fusz Pavilion, the province infirmary at Jesuit Hall. He brings to the job his own brand of wisdom and humor, as well as his experience as minister at the philosophate in Oregon and at St. Joseph’s University in Philadelphia. Fr. Al Rotola, who held the job for almost five years, will enjoy a few sabbatical months in Denver.

On the Feast of Our Lady of Guadalupe, an image of her was dedicated in the Bellarmine House Chapel to honor Fr. Pablo Hernández, who joined the Missouri Province from Mexico in 1941. For 60 years Pablo has been supporting and challenging scholastics and young brothers from Florissant to Fusz, from Berkeley to Bellarmine.

New Orleans

After 40 years, the Jesuits of the New Orleans Province will withdraw this June from St. Rita’s Church, located just a stone’s throw from Jesuit College Prep of Dallas. Fr. Paul Schott, pastor, and Frs. Jack Heaney and Pat Koch make up the last Jesuit contingent at St. Rita’s. The new diocesan pastor will work with Schott over the next several months to ease the transition. A celebration of Jesuit ministry at St. Rita’s is planned for the end of May. All Jesuits who served in the parish are invited to attend.

The Provincial Congregation, meeting in Grand Coteau from Dec. 27 to 29, chose Fr. Mark Lewis, director of the Jesuit Historical Institute in Rome, as delegate, with Fr. Michael Dooley, rector of the community at Jesuit College Prep in Dallas, as alternate, to the Congregation of Procurators in Spain.

The community at Ignatius Retirement Residence in the Algiers section of New Orleans eagerly awaits the expansion of the dining room in the main building. At dinner, there is often insufficient room for those who come to table. Fr. John Edwards serves as superior.

The Jesuit and university communities honored retiring Fr. Al Holloway for his years of devoted service as chair of the Loyola University New Orleans philosophy department. Fr. Jim Bradley, formerly provincial, is now rector of the Jesuit community.

After 60 years of ministry in Sri Lanka, Fr. Claude Daly, one of the last New Orleans Jesuits on the “mission,” has returned to his province of origin to reside at Ignatius Residence in New Orleans.

Living at Strake Jesuit Preparatory in Houston, Mr. Tom Greene is working with Catholic Charities’ Refugee and Immigrant Services. His primary work involves the legal representation of unaccompanied minors and asylum seekers, but he also provides legal services for elderly refugees and immigrant women who are victims of domestic violence.

Fr. Greg Lucy and Spring Hill College received an extraordinary Christmas gift of $3 million from a 1964 alumnus. The new residence hall completed last summer will now bear his name.

By Bill Howard


**Global View**

**Retired cardinal, now in Jerusalem, says days spent in prayer, work**

LUUGANO, Switzerland (CNS) -- Despite the violence and tensions in the Middle East, retired Cardinal Carlo Maria Martini of Milan, Italy, is in Jerusalem writing a Scripture commentary as he always had planned to do in retirement. In a rare interview, the cardinal told a Lugano newspaper Jan. 16 that his days are passed “in prayer and in work on manuscripts” for his commentary on the Second Letter of St. Peter.

“I am doing very well here, although there are the difficulties which come with living in a country at war,” he said. “I remember that in Milan, during a prayer vigil at the cathedral during the (1991) Gulf War, I proposed intercession as the appropriate spiritual attitude.

“That's what I'm trying to live here. To not take sides with one or the other, but to walk in the midst of the sides in the conflict, accepting the possibility of being pushed aside by one or the other, but loving all, praying for all, trying to understand all and to weave bonds,” he said in the interview with the Giornale del Popolo.

The cardinal, who will celebrate his 76th birthday in February, is a Jesuit biblical scholar who headed the Biblical Institute in Rome before being named archbishop of Milan in 1980. While head of the institute, he spent time in Jerusalem and started an exchange program with Jerusalem’s Hebrew University.

Pope John Paul II accepted his resignation as head of the Milan Archdiocese in July; the archbishop moved to Jerusalem in October.

**Jesuits Offer Lodging for 120 Homeless in Rome**

Rome (Italy), 15 January (VID) – Every night beginning last December 16 the Jesuit Refugee Service (JRS) and the Centro Astalli di Roma run by the Company of Jesus provides shelter to 120 homeless people.

The special program was launched to confront the needs of the homeless during this time of year, when the temperature a night is particularly cold.

The two Jesuit organizations, the JRS and the Centro Astalli, went to the City of Rome with a plan to help the homeless, offering their organizational ability.

The city provides free bus service which transports the homeless from the Colle Oppio section of the city, near the historical center of the city, to the Caritas refuge near the central railroad station and from there to a dormitory located in the outskirts of Rome.

“Every night we take in at least 120 persons,” explains Fr. Francesco De Luccia, Director of JRS Italia. Most of them are Kurds but also immigrants from African countries on the Mediterranean and from Eritrea, Liberia and the Ivory Coast. “This certainly does not solve the problem,” comments Fr. De Luccia, “but at least it gives some comfort to those suffering.”

**Websites recommended for Jesuits**

- http://www.nd.edu/~krocinst/media/iraq.html
  Alternatives to War with Iraq - The University of Notre Dame’s Joan B. Kroc Institute for International Peace Studies has a Website offering alternatives to war with Iraq. Institute director Scott Appleby said they built to site “to serve growing public opinion, shared by many in higher education, that the conditions placed by just war theory ... have not been satisfied.”

- http://www.mnhn.fr/teihard/indexE.html
  The Fondation Pierre Teilhard de Chardin is located at the Museum National d’Histoire Naturelle in Paris. It has extensive resources on Teilhard in both parallel sites in English and French.

- http://www.ake.quik.co.nz/termon
  Doing as Jesus Commands - This is a site from New Zealand presenting a range of liturgical resources including commentaries on Sunday readings. There are thematic resources that embrace ecology, justice and housing.
Vatican continued from page 3

“Pilate once asked, ‘What is truth?’ Our society has been asking the same question, and one has the impression that it does not really want a response,” the cardinal said.

The church was sent into the world to give witness to the truth, a mission that lay people are charged to carry out in the world of politics, he said.

The modern society pushes an idea that truth and values are completely subjective, Cardinal Meisner said, the more modern society pushes an idea that truth and values are completely subjective, Cardinal Meisner said, the more

1. The aim and ideal of the church is not a theocracy in the current ‘fundamentalist’ sense,” he said, but of a democracy in which human life and dignity are respected and the common good is promoted.

Editor’s Note: The complete test in English is available online at:
http://www.vatican.va/roman_curia/congregations/cfaith/documen
tests/rc_con_cfaith_doc_20021124_politica_en.html.

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POPE MESSAGING COMING SOON TO ITALIAN CELL PHONES - Messages from Pope John Paul II will soon be popping up on mobile phones in Italy. The TIM company is offering a new service called “Thought of the Holy Father.” At a cost of about 15 cents per day, subscribers receive an inspirational text message chosen from one of his sermons, messages or documents. (CNS photo by Max Rossi, Catholic Press Photo)

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MARYLAND

- Scholastics James Sears, Tim Calvey, Kurt Denk and Fr. Brendan Hurley planned and coordinated a Saturday morning of Advent prayer for all the Jesuits in the Baltimore area at the Hurtado Jesuit Community and adjoining St. Patrick Church in southeast Baltimore.

- Fr. Bruce Steggert was one of four selected secondary science teachers who were filmed discussing science and education on the secondary level with several distinguished university scientists at the Howard Hughes Medical Institute Holiday Lecture Series. The DVD of this conversation is free and available in March at www.holidaylectures.org.

- In the diocese of Fort Worth, Fr. George Wilson is providing facilitation and consultation to its Task Force on the Future of Ministry.

- Lt. Fr. Chris Fronk, CHC, USNR, is serving on Okinawa with the 3rd BN 12th Marines as Catholic chaplain and was recently deployed for field exercises at Mt. Fuji, Japan. While on the mainland, Chris spent several days visiting the Jesuits at Sophia University.

- Fr. Michael Williams recently received Spring Hill College’s Dawson Award for distinguished service to the college and student community.

- Saint Joseph’s University honored Fr. James Moore with the Fr. Joseph Hagan Award for his 40 years of service to the university. Fr. Al Jenemann was honored in Washington at the Supreme Chapter of Phi Kappa Phi fraternity as the Professor of the Year. Al is chapter advisor and academic coach for the St. Joseph’s chapter, which excelled in academics and volunteer work for the disabled.

- Fr. Charlie Costello, LLVC co-founder and spiritual moderator, has compiled a wholesome volume of his poems written during the 1980s entitled “Hollow Homes and Other Poems: A Tribute to Friendship,” with accompanying sketches by Bill Hempp.

- Fr. Louis Bonacci was awarded a Doctorate in Theology from the International Marian Research Institute of the University of Dayton and was honored by the Wheeling Jesuit University Jesuit community with a reception for colleagues and friends.

- The province sponsored a “Reflection Day on the Issues of Sexual Abuse” for Jesuits and their lay colleagues. The third of the five days was held at St. Peter’s College in Jersey City on Jan. 18. Fr. Vincent W. Heveron of Le Moyne’s psychology department and Joseph Heydon, a Hudson County, N.J. lawyer, spoke. After a coffee break, Fr. Provincial Gerald J. Chojnacki spoke, and the day closed with a liturgy and lunch.

- For the fourth consecutive year, Fr. Michael F. Suarez is teaching at Oxford University during the spring semester. He gives graduate lectures in the university and tutors students from several colleges at Campion Hall where he resides. He is the only full-time Jesuit in the English departments of Oxford and Fordham University, where he teaches in the fall semester.

- Fr. James F. Joyce, pastor of St. Ann’s in Buffalo, recently prepared and had printed 1,000 copies of a 40-page illustrated booklet, “Saint Ann’s Parish Yearbook: 2001-2002.” Founded for German-Americans, St. Ann’s is now predominantly a parish of African Americans and immigrants from Rwanda, Sudan, Liberia and other African countries. The booklet includes a striking photo of two Rwandan women at a baptism. The mother of the baby is a Hutu who lost her two older children in the 1994 Rwandan civil war; the god-mother is a Tutsi. The women met and became friends at St. Ann’s.

- Fr. Walter F. Modrys, pastor of St. Ignatius on Park Avenue at 84th Street in Manhattan, is engaged in a dispute with Mayor Michael R. Bloomberg’s administration. For 50 years, the block in front of the parish school has been closed to traffic in the morning and after noon as children arrive and depart. To expedite traffic, the city wants to stop the practice. Modrys, whom the New York Times described as “a man not shy of dueling with authority,” leads a resistance that is proving effective.

- Fr. Thomas J. Reese, chief law officer of the Diocese of Brooklyn, announced on Dec. 13. He was interviewed on CNN, PBS, FOX and MSNBC.

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NEW YORK

- Fr. Don Lynch used to get his Fairfield University students excited about Shakespeare by presenting the bard via PowerPoint.

- Now, Lynch is spending his retirement adapting the Ignatian Spiritual Exercises to the same medium. He hopes to produce a CD-Rom enlisting the text of the Exercises with hundreds of famous paintings and related Scripture texts. The project is well on its way.

- Composer Fr. Normand Pepin of Fairbanks, Alaska, has had two of his works performed recently. His new Requiem was performed with chorus and orchestra in the cathedral in Fairbanks. His cantata for children was performed at a grade school in Pennsylvania.

- Avid gardener Fr. Clem Pelletier, who was recently honored for 40 years of service at Boston College High School, continues to brighten the school with a variety of eye-catching plants along a well-trafficked corridor.

- Fr. Bill Reiser’s book “To Listen to God’s Word, Listen to the Women” has recently been published in Indonesian. Not to be outdone, Fr. Bill Barry’s book “Pay ing Attention to God” has now been translated into Indonesian.

- Fr. Paul Sullivan, pastor of St. Joseph Parish in Eastport, Maine, is the easternmost Jesuit in the “contiguous 48” and the first in the U.S. to see the sun come up. In late 2002, he led his parish, founded in 1827 by Jesuit bishop Benedict Fenwick, in celebrating its 175th Jubilee.

- This Jan., Novice Director Fr. Paul Harman and Assistant Director Fr. Jim Carr decided to try something new for the Primi Long Retreat at Eastern Point, Gloucester, Mass. They’re commuting. During the day they drive their novices through the Exercises, and at night they mind the store back at the novitiate in Jamaica Plain, a section of Boston.

- Under the energetic leadership of Fr. Ron Amiot, Campion Health Center in Weston, Mass., received its seventh “deficiency-free” rating out of its last eight state evaluations.

- Mr. Matt Monnig became so fit from helping coach the B.C. High cross-country team that he ran an autumn marathon in Hartford, Conn.

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NEW ENGLAND

- Fr. Ron Amiot, president of B.C. High, was interviewed on CNN, PBS, FOX and MSNBC.

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-- John Donohue SJ

-- Richard Roos SJ
Richard E. Mulcahy SJ
(California) Father Richard E. Mulcahy, 90, died August 17, 2002 at Los Gatos Community Hospital, Los Gatos, Calif. He was a Jesuit for 69 years and a priest for 56 years. Death was from heart failure brought on by pneumonia.

Dick was born in San Rafael, Calif., on September 14, 1911. He worked for a stock brokerage firm while attending evening classes at the University of San Francisco. He finished one year at the USF Law School before entering the Society at Los Gatos in 1933. He was ordained in 1946 and pronounced final vows in 1950.

Philosophy studies were made at Mount St. Michael's and he taught one year at USF (1940-41) before starting graduate studies in economics at the University of California, Berkeley (1941-43). He made theology at Alma College, 1943-47. After tertianship at Port Townsend, 1947-48, he resumed doctoral studies at Berkeley and was awarded a Ph.D. in economics in 1950. His thesis, on the economic thinking of the German Jesuit, Heinrich Pesch (1854-1926), was later published and became a focus for much of Dick's research and writing.

In 1950, he began a long tenue at USF as professor of economics (1950-85), chairman of the department (1951-60), dean of the College of Business Administration (1956-61), and professor emeritus (1985-98). Upon the closing of the USF infirmary in 1998, he took up residence in Regis Infirmary, Los Gatos.

In addition to his teaching and administrative duties, Dick continued his research and writing. His bibliography lists over 40 books and articles on economic issues, reflecting his interest in the application of Christian ethics to economic policy. From 1956-69 he was a corresponding editor of America magazine. In 1963 he served as president of the Catholic Economic Association.

In his retirement at Jesuit Center, Dick was a source of cheer and grace for those around him. He bore his failing eyesight with quiet grace and without complaint. He kept busy listening to the stock reports on the radio, and enjoying a touch of Irish whiskey in the evening. He was an avid Giants fan and, oddly enough for someone so strongly associated with San Francisco, a Rams fan as well. Dick will be remembered for his highly respected scholarship, insight into the nature of economic enterprise and for his influence on generations of business students who studied under him. -- Dan Peterson SJ

Dennis P. Lonergan SJ
(New Orleans) Brother Dennis Patrick Lonergan, 74, died peacefully at Ignatius Residence on May 22, 2002, after a long struggle with pulmonary fibrosis. He had been a Jesuit for 57 years.

A native of New Orleans, Dennis was in his third year at Jesuit High School in 1945 when he decided to enter the Society as a brother postulant. As a youth he had been a devout altar server at Baronne Street and in his home parish.

The youngest member of a large Irish Catholic family, Dennis arrived in Grand Coteau with skills and practical knowledge that he had picked up from his older brothers. As a novice he learned the art of baking from the late Brother Walter Gonzales and he became an expert cook and kitchen manager, thanks in part to his friendship and cheery rivalry with Brother Patrick Rosenblath, his contemporary in the Society who died of a brain tumor in 1973 at the age of 46.

A faithful religious and a conscientious worker, and always appreciated by his fellow Jesuits, Dennis spent his earliest years cooking and baking in Grand Coteau and at the scholasticate at Spring Hill. In the 1960s he was a member of the Jesuit team of brothers who spent the summer months building and repairing Jesuit properties in the province.

Dennis served as sacristan at Baronne Street (1956-58), drove a school bus at Jesuit High in El Paso (1956-62), was kitchen manager, purchaser, and refectorian at his alma mater in New Orleans (1962-71). Three times he was assigned the office of community minister -- at Loyola University in 1975-78, and at the provincial residence in 1971-75 and 1978-80. He loved golfing and fishing and he joined the province vacationers every summer at Perdido Bay.

Already limping badly from an earlier hip fracture, Dennis joined the staff at Ignatius Residence in 1990 and worked in the kitchen and on the grounds. He planted fruit trees and flower beds and produced a bountiful vegetable garden every spring. Until the last years the quality of his work was unaffected by the damage done to his lungs years earlier through exposure to asbestos.

If his abrupt manner and short temper sometimes created tension in the community, his religious fidelity and generosity did not go unnoticed. Dennis prayed regularly with a local charismatic prayer group and was much appreciated by the other members for his spiritual wisdom. -- Louis A. Poché SJ

Clifford G. Kessel SJ
(Oregon) Father Clifford Kessel, 86, died on August 16, 2002, in the Oregon province infirmary at Gonzaga University. He was a Jesuit for 68 years and a priest for 54 years. Cause of death was lymphatic cancer.

Cliff was born in Omro, Wis., in 1916. His primary education was in Billings City, N.D., and at St. Mary's and the Immaculate in Seattle.

After high school at Seattle Preparatory School, and a beginning at Seattle University he entered the Jesuit novitiate at Sheridan, Ore., in 1934.

In 1941 he undertook doctoral studies in philosophy in Toronto after which he put in a brief regency at Belclaire Preparatory School in Tacoma. Theological studies followed at Alma College, Calif. He was ordained in San Francisco in 1948.

His career as professor of philosophy included intermittent periods of 33 years at Gonzaga University (the last 12 as professor emeritus), 17 years at Mount St. Michael's, and a sabbatical in Florence, Italy, and Oxford, England. Much of his teaching was involved with Jesuit scholastics.

Gifted with a brilliant academic mind, Fr. Kessel was a deep thinker. He was always a gentleman, respectful, so soft-spoken that one person referred to him as "intellectus murmurans." He could voice quiet disapproval and offer definite opinions or criticism when these were called for. Where religious observance was concerned he was exemplary.

The passing of this talented, unassuming priest left a notable empty space in the Jesuit community at Gonzaga.

-- Neil R. Many SJ

Floyd A. Jenkins SJ
(California) Father Floyd A. Jenkins, 86, died August 21, 2002 in Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 68 years and a priest for 54 years. Cause of death was cancer. Born in Los Angeles, he entered the Society at Sacred Heart Novitiate, Los Gatos, in 1934, was ordained in 1948 and made his final vows in 1951.

Philosophy (1938-41) and special studies in biology (1941-43) were made at St. Louis University. He spent regency at Loyola University, Los Angeles (1943-45) teaching biology, German and philosophy, and made his theology studies at Alma College (1945-49). Tertianship was made in 1950. He resumed his studies in biology at St. Louis University, where he completed his doctorate in 1954.

In 1953 he resumed his teaching career at Loyola Marymount University, becoming professor emeritus in 1987. His interest in paleontology took him on exploratory trips around the West and for many years he edited the Bulletin of the Southern California Paleontology Society and lectured at the Page Natural History Museum in Los Angeles.

In his later years he still kept active volunteering in the biology department and as curator of a large fossil collection.

Floyd was also an avid stamp collector and an expert on the issues of the old Italian and Papal States, the old German states, and on those of Vatican City. He was especially knowledgeable about stamp forgery and published three books on the subject. He also had an extensive collection of stamps featuring Jesuits and he prepared an exhibit of them for the Ignatian year, 1991.

-- Dan Peterson SJ

Raymond M. Tully SJ
(Missouri) Father Raymond Michael Tully, 93, died August 25, 2002 in St. Louis after a short illness. He was a Jesuit for 75 years and a priest for 62 years.

Born in St. Louis, he entered the Society at St. Stanislaus Seminary in Florissant in 1927. After philosophy at Saint Louis University, regency at Campion High, and theology at St. Mary's, Ray was ordained in 1940.

In an era when five or six years in one place could seem a long time, Ray Tully's 57 years in one room must qualify as some sort of record. Indeed, from 1945 until his death, Ray's address was "4511 West Pine" -- third floor, east wing, second door on the right.

Just as longstanding and remarkable was Ray's commitment to a work that few of us would welcome, let alone cheerfully embrace: fundraising. Over the decades Ray's gracious service as Director of the Jesuit Seminary Aid Association forged a vast and fruitful network, both philanthropic and apostolic. It is no exaggeration to say that most current members of the Missouri Province stand in Ray's debt for our formation and education — not to mention the training of those many who later chose to put their Jesuit formation to the service of the Church outside the Society.

But dollars in the bank could never be the measure of Ray's effectiveness. Most important was his role as priest and friend. He became a benefactor to the benefactors. Through extensive correspondence, phone
Pierre Paul Jacobs SJ
(California) Father Pierre P. Jacobs, 89, died July 26, 2002 in Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos, Calif. He was a Jesuit for 70 years and a priest for 59 years. Death came after a protracted illness that left him comatose for the last three years.

Pierre was born in Oude God, Belgium, on July 21, 1913. He entered the Society at Sacred Heart Novitiate, Los Gatos, in 1934. Ordained in 1944, he pronounced his final vows in 1947.

His formative years were spent in the shadow of World War I and he had vivid memories of the German military occupation of Antwerp and the "unhappy incidents the German troops inflicted on my mother and her two children." Pierre arrived in San Francisco in 1923 and attended St. Ignatius High School. Upon graduation he entered the novitiate. After philosophy at Mount St. Michael's, Pierre taught chemistry at Loyola High School, 1938-41. Theology was taken at Alma College, 1941-45.

Pierre had a long career as a high school teacher. At St. Ignatius, San Francisco, he taught chemistry (1946-54) and at Brophy College Prep, Phoenix, he taught chemistry and mathematics (1954-58). In 1958 he was assigned back to St Ignatius, where he taught math until 1972. For some years he was also prefect of the school library. In 1972 he received a library credential and worked in public school libraries for a time.

In 1974 he began a leave of absence from the Society that lasted until 1986. He then returned to USF, where he did pastoral ministry until 1991. Falling health prevented further activity and in 1997 he was moved to Regis Infirmary.

Pierre was a good teacher, "capable and thorough" in the words of a colleague. He was able to teach subjects on a moment's notice with little or no preparation. He took over the chemistry class on his first day of regency when the assigned teacher suddenly left the Society. Inner discipline and thoroughness were the hallmarks of his teaching career.

Pierre had more of his share of sadness in his life, from his early years to his difficulties within the Society. His last years were spent in a personal Calvary that we can only surmise.

-- Dan Peterson SJ

Bernard C. Schulte SJ
(Missouri) Father Bernard Clement Schulte, 87, died September 6, 2002 in St. Louis after a period of declining health. He was a Jesuit for 66 years and a priest for 54 years.

Born in St. Louis, he graduated from Saint Louis University before entering the Society at St. Stanislaus Provincial Province, and St. Louis — in that order. Indeed, his commitment to all three was embodied in his 53 continuous years living and working on the campus of Saint Louis University. He rarely took a vacation; after all, if someone wanted to go to confession?

Joe Gough once observed that Ben Schulte loved God, the Society, and St. Louis — in that order. Indeed, his commitment to all three was embodied in his 53 continuous years living and working on the campus of Saint Louis University. He rarely took a vacation; after all, if someone wanted to go to confession?

Ben taught German for 35 of those 53 years. But as time wore on and language requirements were reduced, his hours in the classroom gradually diminished. He filled the gap for a time by counseling in the arts and sciences office and moderating a hotly contested debate. He spent the last 20 years of his life as a Jesuit in residence, working on the campus of Saint Louis University. He rarely took a vacation; after all, if someone wanted to go to confession?

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-- Neill R. Meany SJ

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

Brissette, Eugene C. (NEN) December 17
Davish, William M. (MAR) December 1
Dinneen, John A. (NYY) December 11
Dunnigan, Daniel D. (DET) December 15
Ferguson, Ronald J. (CHG) December 2
Foley, Lawrence J. (NEN) December 2
Hecht, F. Torrens (CHG) January 6
Hunter, Charles T. (MIS) December 7
Keefe, Raymond P. (CFN) November 27
Koeplin, Raymond P. (CFN) December 27
Murray, Bradley (MAR) January 5
Portz, Bernard J. (NYY) December 10
Reisert, Frederick J. (NEN) January 18
Tillman, Stanley C. (CHG) January 9
Yoach, Felix K. (NYY) December 17

National Jesuit News February / March 2003 17
Geezers don’t have to go to seed

By George Wilson SJ

Let’s say you have just reached the end of your years of service as a teacher or pastor or administrator or retreat-giver. Or as an organizational consultant! You may be living in one of our active communities, or you may need some of the care provided at an assisted-living center. You may even have reached the age when you can no longer drive yourself. You need someone to help you with that. But you are still mentally alert.

Do I have an offer for you! Well, actually, two.

I sense that for a lot of Ours there comes a point when they feel they have nothing to offer. They can pray, of course. And they do. And we are gifted by their prayer.

But there is still other potential left and it’s not being put to service -- which was one of the key reasons for their commitment to the Society in the first place. And that is not only a loss for others; it contributes to their own diminishing sense of vitality.

Some years ago we in the Maryland Province watched the decline of a man who had devoted his life to teaching high-school Latin. He had come to the end of his ability to teach in a classroom. But deep in his being he remained what he had always essentially been -- an educator.

So he let the word out that he was available in his residence to give individual tutoring in Latin to any kids that others would send to him. He stayed alive and alert for years through using the competence he had devoted his life to teaching high-school Latin. He had come to the end of his ability to teach in a classroom. But deep in his being he remained what he had always essentially been -- an educator.

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The second idea is a bit more ambitious, but not that much. And it also involves our gifts as educated readers. It simply involves the ability to get oneself to a public library.

In every large city you will find some service that connects volunteer tutors with adults who have never really learned to read and desire very much to do so. In Cincinnati it’s called LEARN (Let Every Adult Read Now) and is sponsored by the YWCA. They do the intake and connect volunteer tutors with individuals who came to the service for assistance in reading.

The day I joined eight other volunteers for training, the administrator posted the names of 100 men and women who were on the waiting list for tutors, plus important information about the present educational level of each. It was my choice as to the kind of person I would feel most comfortable with -- younger or older; African-American; recent immigrant; man or woman -- they had them all.

Once I made my selection (a 48-year-old African-American butcher who had reached 10th grade but could only read at a 2nd grade level) it was a simple matter to contact him and work out times for us to meet in the public library for our sessions. Once again the flexibility fit me well. The program coordinators provide a library of texts designed for any level of competence.

I’m sure other readers of NJN will have valuable suggestions for putting our gifts at the service of others who can benefit from them. We need to share them with one another across our country. Through the Ignatian Lay Volunteer Corps Charley Costello and Jim Conway have developed a great way for lay men and women to find spiritual fulfillment by giving back, providing service in their senior years. With some sharing among ourselves we might create a new designation for our Assistancy: “still working for the Church and the Society.”

[George B. Wilson, SJ, does organizational consulting with Management Design Institute out of Cincinnati, Ohio.]
**Book reviews**

**Exsultemus: Rejoicing With God in the Hymns of the Roman Breviary**
Translated by Martin D. O’Keefe SJ
Institute of Jesuit Sources, St. Louis, 2002
397 pp., $34.95, paper

The book provides English translations of the hymns that begin each of the canonical hours. When the Roman Breviary was translated into the vernacular more than 30 years ago, good, already existing English poetry substituted for the hymns. The nearly 300 hymns here are intended to aid in study and prayer, but also as a scholarly rendering of gems of Latin literature. O’Keefe is an associate editor at the Institute of Jesuit Sources and adjunct professor of classical languages at St. Louis University.

**The Killing of Jeremy Taylor**
By Jeffrey R. Allen SJ
Ingram Book Group, 2002
362 pp., paper, $19.95

A first work of fiction, this mystery tells the story of a rising movie star whose plane crashes into San Francisco Bay while he is on his way to visit his girlfriend. An investigation discovers the actor was poisoned. A police inspector learns that many people had both motive and opportunity to kill the actor while the police inspector himself comes under investigation for another crime. Brother Allen (CFN), a second year student in First Studies at Cizcek Hall in the Bronx, is pursuing computer network training.

**Conscience Across Borders: An Ethics of Global Rights and Religious Pluralism**
By Vernon Ruland SJ
University of San Francisco Press, 2002
201 pp., $15.95, paper
ISBN: 0-9664052-7

A work of religious ethics, this book aims to map a middle course between an ethics of over-confident deductive reasoning, and an ethics of relativism that treats moral choices as mostly idiosyncratic preferences. The book asks: what are the basic steps for reaching a sound moral decision? Should the moral and religious be interwoven dimensions of life or separated into two distinct realms? Do the demands of a mature conscience supersede the claims of civil law and even the revealed divine command? Ruland teaches at the University of San Francisco.

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**Cardinal Dulles warns against societal relapse into ‘barbarism’**

By Laura Troiano

COLUMBUS, Ohio (CNS) -- Cardinal Avery Dulles told a Columbus audience that civilization, no matter how advanced, is always on the edge of a return to barbarism.

“Civilization, once achieved, does not automatically perpetuate itself,” he said. “We are always at the brink of a precipice, in imminent danger of relapsing into barbarism.”

Cardinal Dulles, professor of religion and society at Fordham University in New York, spoke to more than 200 business and civic leaders and church officials Jan. 8 as he delivered the second annual Borromean Lecture at St. Charles Preparatory School in Columbus.

St. Charles, the Columbus Diocese’s only Catholic all-boys college preparatory school, established the lecture series in honor of the school’s patron saint, St. Charles Borromeo.

In the Western world, one factor “militating against civility is the increasing pluralism of society,” Cardinal Dulles said. “Unless a consensus can be achieved regarding the principles that sustain civility, dialogue breaks down.

“Christianity has learned how to appeal to the reason of those who are ready to listen and make them at least give serious consideration to its claims,” he added. “In a barbaric community, by contrast, the voice of reason cannot assert itself. More often than not, heretics of the faith are banished or brutally persecuted because they are perceived as hostile to the entrenched ideas and customs of the people.”

In today’s society, “a new pattern of behavior” is being socially, if not legally, imposed,” the cardinal said. “A handful of people can prevent major segments of the population from giving public expression to their religious beliefs on the ground that they consider it offensive.”

Noting that a federal appeals court last June declared the Pledge of Allegiance unconstitutional in public schools because it contains the words “under God,” Cardinal Dulles said, “If we continue to drift in this direction, I submit, the foundations of our republic will be gravely weakened, clearing the way for tyranny.

“The excesses of the movement toward superficial and false politeness, with the consequent limits on the free exercise of religion, can be breeding ground for a new barbarism,” he added. “In a pluralistic society, civility can forge bonds of union. It can support honest dialogue and prevent controversies from degenerating into slander. But civility should not be equated with timidity or evasion of the issues. Far from preventing argument, civility makes argument possible. It appeals to reason and free consent.”

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**Job Announcement**

**Executive Director**
**Jesuit Volunteers International**
**Washington, D.C.**

JVI seeks Executive Director (ED). The ED promotes the vision of JVI as an apostolic and formational service program while managing a staff that share programmatic, administrative, training, and fundraising duties. The ED needs mature judgment and a pastoral approach to care for the 70 volunteers in 11 countries. The ED reports to the Board of Directors and works with them on the fiscal responsibility and policies for the program.

The ED takes primary responsibility or fundraising. She or he will work with the staff to conduct the interview and selection process for new volunteers; determine international placements appropriate to the goals of JVI; prepare the volunteers for their assignments and support them through their commitment; control expenditures within the organizations means; participate in collaborative efforts with the domestic JVC regions; and attend to the relationship with the Jesuits and other church service organizations. The ED’s management and way of proceeding should express the Jesuit Volunteers values of doing justice, witness faith, building community and living simply. Position is available as of April 1 though start date is flexible. Interested candidates should send resume and one-page personal statement before March 1st to: Jesuit Volunteers International, ED Selection Committee, PO Box 3756, Washington, DC, 20027-0256; or FAX to (202) 687-5082; or e-mail to jvi@jesuitVolunteers.org
finding the place where high Mass and high art meet

Fr. Grant Garinger (WIS) surely would have been inclined towards the communication arts, even if Fr. General hadn’t made the call for them. An actor since he was a child, and a student of painting, sculpture and jewelry making in college, Garinger found the nexus of art and liturgy to be a natural one. Now 40, and a member of the Society for 19 years, Garinger is still incorporating religion and art into his vocation.

“I’ve always just done that (art) naturally, so as a Jesuit, I’ve always incorporated that into whatever I’ve done,” he said. “It’s always just sneaking into whatever ministry I’ve done.”

With an undergraduate degree in painting and philosophy from St. Louis University and an MFA in directing stage, television and film from the California Institute of Arts, Garinger’s current assignment in the Department of Broadcasting and Electronic Communications and the Department of the Performing Arts at Marquette is a perfect fit.

He has taught acting, screenwriting and acting for the camera since starting at Marquette in the fall, and this month he directed a production of “The Velveteen Rabbit” for local school children. Garinger also recently completed a short film for his master’s thesis project.

“M my first goal is to tell a story. I think Jesus was a great storyteller. … I guess that’s kind of been a subconscious goal of mine.”

“Here’s something wonderful that happens between the audience and the people on stage,” he said. “It’s fun to watch something come to life from a piece of paper.”

And given a choice between acting and directing, Garinger, whose first stage role (like so many other promising young thespians) was as a tree, would choose directing. Although he performed frequently in graduate school, he said, “I like acting, but I like being behind the scenes more.”

A native of Milwaukee, Garinger grew up with a strongly Catholic, Polish background. His grandparents and great-grandparents were part of the extended family at church every Sunday. Even then, he could see art in the pageantry of the Mass and recognized the parallels between theater and liturgy. “I always wanted to go to the high Mass. There was more to see, more going on spiritually and visually,” he said.

It’s no surprise, then, that Garinger sees the roots of his vocation going all the way back to his boyhood days as an altar server.

“My first goal is to tell a story. I think Jesus was a great storyteller. … I guess that’s kind of been a subconscious goal of mine.”

“In retrospect, I could trace God’s initial invitation to when I was an altar boy,” he said. “I just had a profound experience of God’s closeness whenever I was around the altar helping out.”

It wasn’t until college, though, when “God was being a little more insistent,” that he began to look into the Society. He volunteered for a year at Marquette University High School as a teaching assistant before transferring from the University of Wisconsin to SLU. “I had a wonderful experience of Jesuit community life and the important work they do, especially in high school ministry.”

After college graduation, Garinger spent three years at Marquette University in campus ministry before going to work on his MFA. So his time there now is a return of sorts. As he works at getting back in “teacher mode” after so many years as a student, he is trying to come up with his next directing project. Garinger has an idea about a man who dies and meets God, only to tell Him he doesn’t believe in Him.

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