Provincials approve statement on abortion, appoint new director of JRS

By Thomas C. Widmer SJ

The 10 U.S. provincials, marking the 30th anniversary year of the Supreme Court decision legalizing abortion on demand, approved a document on human life at their winter meeting held Feb. 16-20 at Jesuit High School in Tampa. The statement was released to the general public on March 25, the Feast of the Annunciation of the Lord.

“Standing for the Unborn,” a 3,000-word document, utilizes Church teaching, insights from Jesuit spirituality, and encourages an ongoing dialogue with various cultures to specifically address the issue of abortion in the U.S. A complete text of the document appears on pages 10 and 11.

Developed by the Office of Social and International Ministries of the U.S. Jesuit Conference, the statement calls abortion a human rights issue as well as a social issue. It affirms that the provincials, in speaking against abortion, do not ignore constitutional principles. It also recognizes the importance of methodology in defending the unborn.

“A spirit of callous disregard for life shows itself in direct assaults on human life,” the provincials wrote. “Among all the justice issues we as a society should view with grave concern, abortion is a key social issue.”

In addition to approving the statement, the provincials, meeting as the board of directors of Jesuit Refugee Service, also approved the hiring of Fr. Kenneth Gavin, former provincial of New York, as the next national director of Jesuit Refugee Service/USA. Fr. Gavin will begin his work in late summer. He succeeds Fr. Richard Ryscavage (MAR), whose term as both Secretary for the Office of Social and International Ministries, and Director of Jesuit Refugee Service ends this summer. Fr. James Stormes, former provincial of the Maryland Province, will succeed Fr. Ryscavage as Secretary for the Office of Social and International Ministries.

At the beginning of the provincials’ meeting, Fr. Brad Schaeffer (CHG), president of the Jesuit Conference, delivered a State of the Asstancy address. Fr. Schaeffer’s term as president concludes in February 2004, and the provincials are now faced with considering a successor to Fr. Schaeffer.

In his address, Fr. Schaeffer pointed out major successes of the provincials over the past six years. “I’d say we’ve made some excellent progress in implementing Decree #21 of GC 34 which reminds us that ‘we must be apostolically rooted in a way that does not weaken the universal character of our call and service.’

Provincials have been reminded that, in addition to their responsibility for their own provinces, they share responsibility with Father General for the needs of the whole Church.”

This responsibility, he explained, includes fostering universality in candidates for the Society at each stage of formation and in ongoing formation by promoting a facility with another language, being sent on mission to another culture, in governance, developing social and global networking and through twinning provinces.

Fr. Schaeffer also identified the objectives of the Jesuit Conference board. These include: opening a given region of the Society to its universal dimensions, helping major superiors become more aware of their responsibility for the Society and Church throughout an entire region, facilitating unity, communication, a common vision, and effective leadership among the major superiors, and setting priorities and planning for and coordinating activities.

Excerpts from Fr. Schaeffer’s address are found on page 3.

In other business, the provincials spent considerable time discussing their recent province congregations. At the time of the winter meeting, all provinces except for Detroit and Maryland had held their congregations. There was unanimous agreement by the provincials that the structure of province congregations and postulatum need to be seriously revised for our modern era respecting this unique aspect of our governance. Appropriate adaptations to meet those expectations are required.

One provincial, Fr. Tim Brown (MAR), was unable to attend the meeting due to the near-blizzard conditions in Baltimore that closed down airports in the Baltimore-Washington region for two days. He was present for the meeting via a telephone hook-up.

In other actions approved by the provincials, revised personnel policies for employees of the Jesuit Conference were adopted by a unanimous vote. They approved a slate of candidates for the Seminar on Jesuit Spirituality. The provincials approved some specific financial issues, including a small increase in the annual subsidy to JRS/USA for FY 2003 to cover additional costs for the hiring of Fr. Gavin for the first six-month period.

In his address, Fr. Schaeffer pointed out major successes of the provincials over the past six years. “I’d say we’ve made some excellent progress in implementing Decree #21 of GC 34 which reminds us that ‘we must be apostolically rooted in a way that does not weaken the universal character of our call and service.’

Provincials have been reminded that, in addition to their responsibility for their own provinces, they share responsibility with Father General for the needs of the whole Church.”

This responsibility, he explained, includes fostering universality in candidates for the Society at each stage of formation and in ongoing formation by promoting a facility with another language, being sent on mission to another culture, in governance, developing social and global networking and through twinning provinces.

Fr. Schaeffer also identified the objectives of the Jesuit Conference board. These include: opening a given region of the Society to its universal dimensions, helping major superiors become more aware of their responsibility for the Society and Church throughout an entire region, facilitating unity, communication, a common vision, and effective leadership among the major superiors, and setting priorities and planning for and coordinating activities.

Excerpts from Fr. Schaeffer’s address are found on page 3.

In other business, the provincials spent considerable time discussing their recent province congregations. At the time of the winter meeting, all provinces except for Detroit and Maryland had held their congregations. There was unanimous agreement by the provincials that the structure of province congregations and postulatum need to be seriously revised for our modern era respecting this unique aspect of our governance. Appropriate adaptations to meet those expectations are required.

One provincial, Fr. Tim Brown (MAR), was unable to attend the meeting due to the near-blizzard conditions in Baltimore that closed down airports in the Baltimore-Washington region for two days. He was present for the meeting via a telephone hook-up.

In other actions approved by the provincials, revised personnel policies for employees of the Jesuit Conference were adopted by a unanimous vote. They approved a slate of candidates for the Seminar on Jesuit Spirituality. The provincials approved some specific financial issues, including a small increase in the annual subsidy to JRS/USA for FY 2003 to cover additional costs for the hiring of Fr. Gavin for the first six-month period. A report on the finances of the communities of the two theology centers was accepted and its recommendations approved. Father General’s request for funding for the Africa Jesuit AIDS Network received approval as did a renewal of a grant for Company Magazine and a project for the Instituto Cultural de Liderazgo en el Medio Oeste.

In addition the provincials heard reports from each of the Jesuit Conference offices. They will meet again May 11-14 in Milwaukee.
Members of the staff of the Georgetown Center for the Liturgy are (left to right) Jeffrey A. Price, Fr. Lawrence J. Madden (MAR), Anne Y. Koester, and Paul Covino.

Fr. Lawrence Madden (MAR) recently recounted the story of a local suburban pastor whose congregation worshipped, of necessity, in two separate spaces: one the traditional “school bus” shape, long and narrow, and the other more like church in the round. The pastor told Madden that he could tell the difference between the two worshiping groups in terms of their community participation, with the latter group the much more active one.

It is a testament to the power of the worship space, said Madden, the director of the Georgetown Center for Liturgy, a joint project of Georgetown University and Holy Trinity Parish.

“The hymn that you can’t stand will eventually end and the homily will come to a close, but the space keeps on talking,” Madden said.

The point is illustrative of the center’s work, which includes a national conference on environment and art for American parishes, facilitation of courses for academic institutions on site and via the internet, and publication of books and articles.

Recently, the center sponsored a colloquium, funded by a Lilly Foundation grant, during which 19 people from various backgrounds and Christian churches came together to discuss effective means of formulating the Christian faithful in the intimate relationship that exists between liturgy and justice. A primary goal of the colloquium was to give direction to the center on how it can contribute to making the liturgy-justice relationship a visible centerpiece of the Christian life.

Finally, in addition to the center’s work that relates specifically to parish life, the center collaborates with Jesuit communities and in the Jesuits’ apostolic ministries.

“The Society has not been known to be in the forefront of liturgical renewal,” said Madden, whose goal for the center is the transformation of the Church through a renewed spirit, may transform the world.

“The Society has not been known to be in the forefront of liturgical renewal,” said Madden, whose goal for the center is the transformation of the Church through a renewed spirit, and facilitates the transformation of the Church through a renewed spirit.
Jesuit Conference president reflects on the past six years

In February 2003, Fr. Bradley Schaeffer began his sixth year as president of the Jesuit Conference. He completes his term in February 2004. But he’s been on the board since 1991, having served six years as provincial of the Chicago Province (1991-1997). During the winter meeting of the provincials (Feb. 16-20), he offered the provincials an overview of the achievements and challenges of the board in those 12 years.

He began by congratulating the provincials on their “excellent progress in implementing Decree #21 of GC 34. It reminds us that: ‘We must be apostolically rooted in a way that does not weaken the universal character of our call and service.’”

According to Fr. Schaeffer, provincials, in addition to their responsibility for their own provinces, share responsibility with Father General for the needs of the whole Society.

“We must foster ‘universalism’ in candidates at each stage of formation and in ongoing formation by promoting a facility with another language, being sent on mission to another culture, in governance, and in developing social and global networking through twinning provinces,” he explained.

He stresses this aspect of the work of the Jesuit Conference board. “It is an objective of the Conferences around the world to open the Society of a given region to the universal dimensions of the Society,” he said. “This includes helping major superiors become more aware of their responsibility for the Society and the Church throughout the entire region. It also means facilitating unity, communication, a common vision, and effective leadership among the major superiors. In addition, they must prioritize, to plan for and coordinate activities.”

If that expresses a provincial’s responsibility to the worldwide Society, what does it mean for the U.S. Assistancy?

Fr. Schaeffer points out that, as Americans, Jesuits display a strong individualism. “It’s in our nature,” he said. “We are 10 provinces with rich traditions, histories, and cultures. And we live and work in support of each other as this is appropriate. They must lead our brothers with vision and courage and passion and hope ... for mission to another culture, in governance, and in developing social and global networking through twinning provinces.”

He points out that our provincials have the energy and vision to “do their best to make tough decisions for their provinces.”

The U.S. Assistancy has a healthy stream of talented younger Jesuits that includes some new immigrants. Diminishment and aging issues are real for us, he said. We are also institutionally grounded with all those grapes and challenges.

How have the provincials succeeded over the past few years?

Certainly in sharing money and personnel. In addition, the provincials agreed to an Assistantcy catalogue, the biannual superior orientation program, meetings for procurators, the meeting of “wisdom” figures in spirituality, the meeting of former provincials, “and the various demographic and planning pieces we’ve done for 10 years. These include the health study, and the ad hoc committees,” especially the most recent one on the theological centers’ communities.”

Fr. Schaeffer believes the provincials work together best on formation, finance, and education issues. He includes decisions on the theological centers. “Though we are still working at implementing our decision on First Studies, this too has been well done,” he emphasized. Other successes include the development of the regency retreat and reflection, Arupe Programs, and tertianships. He also sees an improvement in our vocation promotion.

“In finance we’ve established our Brother-to-Brother program,” he said. “The decision of the New York Province to move into Social Security and the combined financial reporting of financial statements, with 10-year projections and combined portfolio analysis allows Father General and us to make decisions on the right use of money which provincials endorsed at Loyola 2000.”

“Studie s, this too has been well done,” he emphasized. “We are still working at implementing our decision on First Studies, this too has been well done,” he emphasized. “We are still working at implementing our decision on First Studies, this too has been well done,” he emphasized. “We are still working at implementing our decision on First Studies, this too has been well done,” he emphasized. “We are still working at implementing our decision on First Studies, this too has been well done,” he emphasized. “We are still working at implementing our decision on First Studies, this too has been well done,” he emphasized.

Still there are challenges. “Provincials must shape the image and voice of the Society in the U.S., especially as this relates to overall vocation promotion and apostolic effectiveness,” Fr. Schaeffer said. “They have to determine priorities and apostolic goals for the Society in the U.S. How do we best serve Christ and the Church in the next 10-20 years? What supports this? What doesn’t?”

One problem affecting this could be the lack of continuity. Provincials only serve six-year terms. Does province planning reference national planning? Are secretariats weakened? What about our provincialism? “Provincials,” he claimed, “haven’t find new ways to guarantee reasonable long-term support of national works with money and men. They must begin new apostolic works in response to the needs of the Church using the very best of our history and tradition. We have to engage our institutions in meeting these needs as best we can, and make real the universal priorities of the society within our context.”

According to Fr. Schaeffer, this means reconfiguring communities and renewing common life for apostolic effectiveness. Potential reconfiguration within the context of the discerned priorities and apostolic goals must be considered. Provincials will have to listen to and read the signs of our times and discern honestly and really how best to proceed.

He said, “They will have to take the steps necessary to enhance the national vision of our young while challenging the rest of us to move beyond province boundaries as this is appropriate. They must lead our brothers with vision and courage and passion and hope ... for mission. It must be done in, with, and for the Church. Our fidelity must remain a signature characteristic of any apostolic decisions in ministry.”
War, sexual misconduct, abortion: three injustices crying out for relief

Desolation found in society and Church

The discovery of a systemic cover-up by the hierarchy of the Archdiocese of Boston is without excuse. What kind of theology was learned by the bishop of Manchester, a former Boston auxiliary, who stated in a court deposition that it was less sinful for a priest to have sex with a non-parishioner than with a parishioner?

The lackluster response of other bishops has further decimated the confidence Catholics ascribe to the hierarchy in their ability to address these scandals. The arrogance of many U.S. bishops who failed -- and continue to fail -- to deal with the issue remains a scandal not only to the Church, but to our larger society as well. Many members of the hierarchy have shown themselves to be less concerned with their service of ministry than with protecting their own power and authority.

Desolation surrounds us in the threat of war. It surrounds us in our Catholic life as well. War and scandal. Anyone who gives himself/herself to Lenten penance and fasting has to feel the sinfulness in both. What prompts Church leaders to place political gain above the toll of human lives in war? What prompts Church leaders to place power above the victimization of children? For the believer facing the desolation in both Church and society, only prayer may perhaps drive out the devils in these two scandals.

Some injustices have yet to be spoken by Ours

Given the challenges in both Church and society, what can we Jesuits offer to our young? Individual Jesuits as well as groups of Jesuits have protested the rush to war. But we are not completely innocent in our efforts to protect children from abusive clergy. We too have turned a blind eye toward some of our brothers who victimized others.

Some younger Jesuits claim they are dismayed by a lack of leadership even within our own ranks. Some say they see Jesuit leaders (provincials, university presidents, heads of institutions) failing to articulate a vision for the Society that excites them to mission. They see Jesuit leaders more willing to compromise with the secularism of our American culture than convey strong messages of the Gospel to Americans.

War and the Church are not the only ones in society that need to be dealt with. Another area in which this accusation has been constant has been the perceived silence of U.S. Jesuits as a body regarding abortion. On March 25, U.S. provincials issued a 3,000 plus word document on the subject (see pp. 10-11).

Why now? Why is this document just coming to be?

In 30 years since the Supreme Court decisions that brought abortion on demand into our culture, Jesuits have not been in the forefront of protest on this issue of social injustice. Yet we show our protectors' strength on most other issues of social injustice. We seem to accept the status quo on abortion but remain rather vigilant about the inhumanity of foreign governments, local governments and problems in the third world. Our outrage over injustices done to the materially poor often belies our honesty when measured against our silence about the injustice of abortion.

But numerous younger Jesuits have taken up the pro-life cause, incredulous over the lack of interest on the part of their older comrades. In this ambition, younger Jesuits remain a hope to the Society. They bring a fresh sense of mission to both the Society and the Church.

The provincials' document attempts to put an Ignatian spirit into the pro-life debate. It is not political. It does not solve problems. But it is to be hoped that it will offer both Jesuits and non-Jesuits, young and old, the encouragement to recognize abortion as an injustice and to challenge that injustice as we have challenged many others. Jesuits can no longer be taken for granted in this debate.

--- Thomas C. Widner SJ

LETTERS TO THE EDITOR

Jesuit presence now a matter of India sending missionaries to U.S.

There are 18 Jesuit provinces and regions proximate to India. What do these regions have in common with large U.S. cities? Jesuit presence.

Till a couple of years ago, the American Jesuit Assisntancy was the largest Jesuit unit in the world. American Jesuits were numerous enough to be able and available to join hands with the emerging provinces of South America, India, Japan and other mission lands.

As the twentieth century came to a close, geography and demographics had changed national boundaries and increased Jesuit flexibility. Gone are the times when young Jesuits came to India from Europe, Canada, Australia, and the United States. Indian Jesuits are now going out to Africa, Spain, the U.S. and many other countries to teach and preach, to learn and earn the gratitude and admiration of all.

The U.S. Assisntancy saw hundreds of its young scholastics leave their shores for the land of Thomas, Xavier and Dinobilli. These past two decades have seen that trend reversed.

I went to India just after taking my first vows along with almost a hundred other Jesuits who came to Gujarat and Bombay in a span of four to five years in the early 1950s. During my 33 years there, I was sent to the U.S. to study and later to teach for a couple of years at Fairfield University. Since my departure from Jamshedpur and Gujarat 19 years ago, I have taught and administered at St. Joseph's University in Philadephia.

These past two decades have offered me numerous opportunities to meet, host, visit and enjoy the company of dozens of old colleagues and Jesuit scholars who came from India to the U.S. for studies, pastoral work, and teaching. Some of them had been my students who, somehow, became bishops, provincials, principals, professors and masters of novices. They made me feel proud and worthwhile -- a very effective psychological therapy!

But what is most evident is that all these Indian Jesuits teaching, studying or visiting the U.S. have left a trail of friends and admirers. I don't have to mention the academic laurels they acquired.

And this brings me to 2003. I have counted and identified 35 Indian Jesuits in the U.S. catalogue. Most are doing graduate and post-graduate studies; two or three are teaching and two or three others are doing pastoral work during their sabbaticals. The Jesuit School of Theology at Berkeley and Marquette University have both distinguished themselves for their welcoming generosity and support for Jesuits from India, Africa, and the Far East.

Many of the Indian graduates will return as bishops, provincials and university presidents! JSTB and Marquette welcome an average of 8-10 or more Asian Jesuits every year. As for the many other Jesuit universities where the rest of the Indian Jesuits are currently studying or teaching, one has to keep in mind that tuition scholarships and boarding sponsorships add up to a minimum of $20,000 per year. Money well spent and a debt well paid!

Many American Jesuits go to India on a regular basis for friendship, pastoral courses, sabbatical projects and, simply, to have a personal experience of the emerging Jesuit force and apostolates there. After all, that's what Xavier, Dinobilli, and thousands like them had done. The Society has come full circle.

Fr. Joseph A Arroyo
St. Joseph's University
Jesuit students and faculty member convicted of standing for justice at School of Americas

By Bill Quigley

This year it was different.
Not only did Jesuit students protest outside the gates of the School of the Americas (SOA) in Columbus, Ga. in November 2002. This year, Jesuit students and faculty faced federal criminal charges for nonviolently “crossing the line” onto military property in acts of principled civil disobedience.

Fourteen students from Jesuit institutions were arrested after calling for the closing of the SOA, recently re-named the Western Hemisphere Institute of Security Cooperation or WHISC. Three students from Creighton, one from Fordham, two from Loyola Chicago, four students and one faculty member from Regis, and four students from the University of San Francisco faced up to 6 months in federal prison and fines of up to $5,000.

Each one had been handcuffed, arrested and imprisoned in the Muscogee County Jail along with the other activists – 86 in total. They were each released only after spending one to three days in jail awaiting arraignment and posting bond. They included many college students, eight nuns, one priest, several veterans and two farmers, ranging in age from 19 to 78. Last fall, Amnesty International USA also raised its voice to join in the chorus of human rights activists calling for the school to be shut down.

For years, Jesuit students, faculty and staff have shown up in large numbers at the annual November protest against the School of the Americas, timed to commemorate the 1989 murders of six Jesuits, their co-worker and her daughter at the hands of SOA alumnus – 19 of the 26 officers involved were graduates. The school has trained tens of thousands of Latin American military forces, many of whom have gone on to commit some of the worst human rights atrocities in the hemisphere.

Thousands have participated in the powerful liturgies at the Jesuit tent and in workshops about the SOA and other social justice causes, bringing back what they learned to their schools and communities. That many and more joined in the funeral procession commemorating the victims of the SOA-WHISC by singing the names of victims, one at a time, and together responding with a solemn “Presente!”

In early 2003, the trials began with the cases of four students from the University of San Francisco.

The first to speak was Linda Aguilar, a 19-year old USF sophomore. The courtroom was silent as she passionately told the court how she had been working to close the SOA since grade school, when her niece in Latin America dis-appeared. Three other USF students, Margaret Rossi, Sondra Angulo and Guadalupe Chavez, followed up with their stories of how the thirst for justice led them to violate the law to bring attention to SOA-WHISC injustices.

Fr. Charles Currie (MAR) of the Association of Jesuit Colleges and Universities (A Jesuit) spoke softly, others forcefully, all sincerely, all passionately. Each used his or her time before the court to put the Jesuit tradition of the SOA and the other Jesuit students and faculty. He affirmed the Jesuit commitment to faith and justice and added his personal request that the court sentence each of the defendants lightly, given the non-violent nature of the protest.

The trials went forward day after day, over six full days. Each defendant had a chance to speak to the court. Some spoke softly, others forcefully, all sincerely, all passionately. Each used his or her time before the court to put the court personal reflections on the injustices committed.

After each plea was entered and statement made, the judge pronounced the sentence – this was no “photo op” civil disobedience. Times had changed, the judge said, and people had to understand that. The sentences would reflect the changing times.

When it was over, some were sentenced to federal prison, some to federal probation, community service and fines. But every one spoke truth to power. All joined with social justice activists from around the country to add their voices and part of their lives in memory of the thousands of victims of the SOA-WHISC. Each embodied the hopes of the Jesuit mission of becoming people for others and beacons of justice and faith.

Through the strong personal witness of these members of the US Jesuit community, the entire US Jesuit community was given a special opportunity to join in solidarity with the victims of human rights abuses and say, in a loud voice, “Presente!”

For more on the SOA-WHISC and the sentencing of defendants, see www.soaw.org.

(Bill Quigley is Janet Mary Riley Distinguished Professor of Law at Loyola University New Orleans. He served on the legal collective team representing the defendants.)

Status of protesters on trial

The following sentences were given to the members of the Jesuit community colleagues for their non-violent civil disobedience at the School of the Americas-WHISC:

Twelve months federal probation, 250 hours community service and $500 fine:

Linda Aguilar (USF), Sonny Angulo (USF), Guadelupe Chavez (USF), Margaret Rossi (USF), Peter Jessup (Creighton).

Twelve months federal probation, 250 hours community service and $1,000 fine:

Adrian Manriquez (Regis), Sarah Martin (Regis), Kelly Simmons (Creighton), Eric Tews (Regis), and Tiffany Winters (Regis).

Ninety days federal prison, $1,000 fine:

Katherine Bjorkman (Loyola Chicago), Byron Plumley (professor, Regis), Patrick Stanley (Fordham).

Six months federal prison:

William Slattery (Creighton).

Still awaiting sentencing:

Charity Ryerson (Loyola Chicago).

Protestors gather outside Fort Benning, Ga., in November 2002.

Outside the Ignatian Teach-In, a call to close down SOA.
More than anything, U.S. imperialisitic ambitions shape the war with Iraq

John J. Mawhinney SJ

By the time this article is published, we may already be at war with Iraq. Whether we are at war or not, we should be clear on one point: the decisive motive for a U.S. war against Iraq has nothing to do with Saddam Hussein’s violation of UN resolutions or with his cruel dictatorship.

Israel continues to disregard many UN resolutions. That does not mean that other nations are blameless. Nor do dictators. The United States has supported many ruthless dictators in the past. To name a few: the Shah of Iran, Pinochet in Chile, Marcos in the Philippines, the Somozas in Nicaragua and even Saddam Hussein in the 1990s.

This immediate, fundamental, and decisive motive behind a war against Iraq is empire: the quest to ensure and strengthen U.S. geopolitical, military, and economic domination of the world for the rest of the 21st century.

This quest is supported by an idealistic, religiously-convincing the “Manifest Destiny” and “goodness” of U.S. power. It is a dash, self-righteous, and arrogant idealism. And it assumes we have not only the power but also the wisdom and foresight in ways other nations do not.

Our national leaders, TV anchors, as well as the U.S. populace, invariably assume that we are right and other nations are wrong. CNN’s Aaron Brown, one of the more sensitive news anchors, recently asked what the U.S. administration had to do to convince France, Germany, and other world leaders to go along with the U.S. position.

He did not ask what it would take to get U.S. leaders to go along with these major allies. Instead, when France does not support us, we accuse the French of disloyalty and lack of gratitude, given all we have done for them in World War II.

The reserves of Iraq’s oil fields are second only to those of Saudi Arabia. Thus a major strategic question for those who want to strengthen U.S. empire building is which of the oil interests - French, Russian, or U.S. - will control Iraq’s rich but largely unexplored resources.

As Phyllis Bennis of the Institute for Policy Studies says, “a post-war, U.S.-dependent Iraq would supplant Saudi control of oil prices and marginalize the influence of the Saudi-led OPEC oil cartel.” The U.S. would then become the guarantor of oil for Japan, Germany and other allies in Europe and around the world.

Another indicator of U.S. imperialistic ambitions is its desire to enter into international agreements. The United States will cooperate with other nations, but only on its terms.

Some examples: Last November the United States vetoed a protocol designed to put teeth into the 30-year-old Biological Weapons Convention. The hand of nations that refused to sign this Convention included, China, Cuba, India, Iran, Pakistan, and Russia.

Also, President Bush withdrew the United States from the Rome Treaty that established the International Criminal Court.

Furthermore, he threatened not to let U.S. troops participate in UN peacekeeping operations unless other nations agreed to exempt U.S. personnel from the provisions of the Rome Treaty.

Other international agreements that the U.S. has refused to sign include the Kyoto environmental agreement, the treaties that ban the use of land mines and the recruitment of persons under 18 for military service and international conventions on women’s and children’s rights.

Equally revealing is the report of the Washington Post in February of this year that the Bush administration is seriously looking into the development of low-yield nuclear devices for use against small, well-defined targets. In line with this, a House Republican policy committee recently recommended the revival of advanced nuclear weapon development and the repeal of a 10-year ban on research on low-yield nuclear weapons.

Such moves will surely lead other nations to do the same. These proposals are clear indications of U.S. determination to have an overwhelming military superiority and preemptive strike capability against any nation that might question U.S. dominance of a new international order.

In a world increasingly wracked by poverty, violence, and environmental destruction, the United States comprises less than five percent of the world’s population. Yet, it consumes nearly 30 percent of global oil production and accounts for over 25 percent of the world’s output of greenhouse gases. U.S. empire building and refusal to sign many international treaties are major stumbling blocks, even a wall of resistance, to more collaborative and effective action among nations. This pursuit of empire and refusal to collaborate internationally is ethically and morally indefensible.

For an excellent presentation of the Iraqi war issues, see the pamphlet “Understanding the U.S.-Iraq Crisis: A Primer” by Phyllis Bennis, $2.00, Institute for Policy Studies, 202-234-9382.

John J. Mawhinney [MAR] taught social analysis and justice to Jesuit scholastics in the 1980s. For nine years, he did economic development work in El Salvador. He resides at St. Joseph’s University.
"Silent Spring," Silenced Voices - the shameful experiences of women in public health activism

By Tom Lankenau SJ

In 1962 a quiet, scholarly marine biologist published a book about the insidious effects of pesticides on organisms. Its alarmist tone prompted a well-funded campaign of rebuttals and denials. Industries and interests, communities and causes jointly denounced the work as exaggerations and emotional hype from a less-than-qualified scientist.

But the message could not be silenced, nor the courage of the scientist subdued. Though drained by the criticism and weakened by cancer, the author patiently defended the findings and their implications against the powerful and popular. In June 1963 she would finally have the chance to translate a vision of hope into policy and popular. Testifying before Congressional hearings, the author spoke not of utopian fantasies or draconian regulations, but of establishing committees to safeguard the rights of citizens to be informed and protected, and of commissions that would oversee strong and steady efforts to reduce the use of dangerous chemicals.

Rachel Carson would not live to see her vision fulfilled, dying less than one year later. Yet her calm and compelling voice survives in the graceful prose of "Silent Spring."

Sadly, many children today know little of Rachel Carson or "Silent Spring." Yet they are the direct beneficiaries of a legacy of activism inspired by her labors. They breathe cleaner air and drink purer water than their parents. They swim in lakes once fouled, and play above reclaimed toxic waste dumps.

I share the story of Rachel Carson not solely out of gratitude or to impart a sense of historical connection. Rather, her story is the story of the silencing of female scientists and activists on public health issues, and of their ability to endure.

Alice Hamilton was appointed the first female professor at Harvard. Citing her experience with patients suffering the toxic effects of lead, she called for removal of lead in gasoline. A committee of experts appointed by the Surgeon General found no grounds to take such action, and the call for further studies was never followed up.

In the 1950s Mary Amdur reported on the cumulative toxic effects of small amounts of air pollutants, including lead. For her contribution to public health she was rewarded with bullying, withdrawn funding and dismissal from a tenure track position.

At a celebration honoring her life's work in toxicology, Dr. Amdur spoke not to her own suffering but of the millions of humans needlessly put at risk from air pollution.

Sixty years after Alice Hamilton's initial pleas, 30 years after Mary Amdur's research, Congress mandated that all new cars must run only on unleaded gasoline.

Decree 14 of GC 34 invites all Jesuits to "listen carefully and courageously to the experience of women." By listening in a "spirit of partnership and equality, Jesuits can provide a foundation for our "mutual partnership to reform unjust societal structures."

Who are these women and what are their experiences in public health activism?

They are concerned citizens like Teri Swearingen, fighting to close a toxic waste incinerator built in a low-income neighborhood. Arrested and sued, her efforts resulted in exposing illegals in the permitting process, and led to the 1997 establishment by the EPA of the first ever guidelines for the citing of toxic waste management facilities.

They are residents of farming communities like Patti Martin, determined to learn the contents of fertilizers. Why aren't the amounts of toxic wastes in fertilizers regulated and monitored? Why is the burden of proof placed on consumers to show harm for compounds that end up in food and water? Why are 80% of major birth defects unexplained? Why does the country focus more on cures for cancer than its prevention, especially when the link between many cancers and the environment has been established?

Called by GC 34 to "align ourselves in solidarity with women," we are asked to listen to their silenced voices in the pages of acrimony and oppression of "Silent Spring" or its modern counterparts - "Refuge;" "When the Smoke Ran Like Rain;" "Living Downstream;" "Our Stolen Future;" "Life's Delicate Balance." We are asked to listen not out of pity or ideology, but out of witness.

In an age where more women are graduating in the biological sciences than men, when half of the students in medical school are women, the voice of women in public health does matter. It always has.

This is a story we must hear. This is a story we are called to proclaim in our mission to integrate faith and justice.

(Lankenau is a second-year theologian of the Oregon province studying at JSTB.)
Regis celebrates 125 years in the West

By Julie Bourbon

In 1922, Regis University fielded its first football team, the Rangers. In 1921, to honor St. John Francis Regis, a teacher and pastoral worker in France, the year began with the Mass of the Holy Spirit, at which Deacon George Rein-ate of the university.

The Jesuits who founded what would ultimately become Regis University and Regis Jesuit High School in Denver were, by all accounts, reluctant missionaries, thrown out of Italy in 1860 by Garibaldi during his efforts to unite the country. They ended up in Las Vegas, N.M., founding parishes and printing presses and, in 1877, in a little adobe building, Las Vegas College.

“It only took them five years to figure out they were in the wrong Las Vegas,” joked Fr. Michael Sheeran (M'15), Regis University president.

It wasn’t long before a second school, Sacred Heart College, opened in Morrison, Col. in 1884. There were 24 students and eight faculty members. The two schools combined four years later in Denver and were eventually renamed Regis College in 1921, to honor St. John Francis Regis, a teacher and pastoral worker in France.

Today, Regis University is composed of three distinct schools – Regis College, the School for Professional Studies and the School for Health Care Professions. Regis High School is planning to accept its first class of young women in fall 2003.

“The 125th anniversary is really a celebration of a new way of serving the Church in the metro area,” said Fr. Walter Sidney (M'19), president of the high school.

This academic year has been marked by anniversary celebrations, including the declaration by Governor Bill Owens of September 16-22 to be Regis University Week in Colorado. A life-size bronze relief of St. John Francis Regis was unveiled on campus in September, donated by a 1961 graduate of the university.

The year began with the Mass of the Holy Spirit, at which Deacon George Rein-
New provincials named in Chicago, Missouri Provinces

Fr. Edward W. Schmidt, 60, has been named the 15th provincial of the Chicago Province of the Society of Jesus, succeeding Fr. Richard J. Baumann for a six-year non-renewable term of office beginning in September. Fr. Timothy M. McMahon, 48, will become the 26th full provincial of the Missouri Province in August at the conclusion of a large gathering of the Missouri Province Jesuits at Regis University in Denver. He will succeed Fr. Frank Reaile, SJ.

A native of St. Louis, McMahon attended St. Louis University in Denver. He will have responsibility for more than 300 Jesuits working in Chicago and in theology from the Weston Jesuit School of Theology and the University of Central America in El Salvador.

McMahon taught biology from 1982-1984 at St. John's College in Belize and at De Smet Jesuit High School in St. Louis from 1989-1991. From 1991-1994, he served as the vocation director for the Jesuits of the Missouri Province. After that, he served for seven years as pastor of St. Francis Xavier Church in Kansas City. He returned to the province offices in 2001 to become Reaile's assistant for Jesuits in training and those in high school ministry. He left those posts in early March in order to prepare for his new work as provincial.

In announcing McMahon's appointment, Reaile said, "I am confident that we will be blessed through Mr. McMahon's leadership. No doubt he will have a special place in our prayers in the upcoming months."

McMahon is looking forward to the challenge. "Our established apostolates are thriving thanks to (the) openness and hard work of our men and our enhanced collaboration with our lay coworkers," he said.

"The ongoing challenge of our diminished Jesuit numbers calls us to continue to look for creative ways of structuring our Jesuit presence in both our established apostolates and our new initiatives that respond to the growing needs of those on the margins of society."

New York Province sponsors reflection days on sexual abuse

By Julie Bourbon

The Jesuits of the New York Province sponsored a five-part series on sexual abuse that concluded March 1 with a program at Fordham Prep in the Bronx. Calling each one a reflection day on Sexual Abuse, the province invited victim/advocates, psychologists, attorneys, priests and lay people to attend and participate.

Each event included the voices of victims, discussion of professional boundaries, aspects of the law and an experience of reconciliation. Fr. Provincial Gerald (Jeff) Chojnacki led a special liturgy for healing and reconciliation to end each session.

The previous events were held in September at Canisius College in Buffalo, in October at LeMoyne College in Syracuse, in November at St. Peter's College in Jersey City, and in January at Fordham University, Lincoln Center.

Fr. Jim Martin (NEN) was one of the organizers of the Lincoln Center event, which was attended by about 85 people, mostly Jesuits.

"It was a great turnout. People were really attentive," said Martin, who works as an associate editor at America Magazine. "I was delighted."

Martin and Fr. Damian O’Connell (NYK) were tapped by Chojnacki to put the session together "almost as soon as he (Chojnacki) was named provincial," said Martin. "I was so pleased that I decided to run these days. I thought it was very proactive."

At the Lincoln Center session, Mary Gail Frawley-O’Dea, Ph.D., co-director of the Manhattan Institute of Psychoanalysis, spoke on the effects of sexual abuse in a talk titled "Where - In God's Name - Are the Victims?" O’Dea chose to focus on victims, she said, because "in all the months and years of the Church's scandal, the victims of sexual abuse by Catholic priests too often have been missing from focus."

"Someone in this Church has to look at the pain reflected in the eyes of our victims," she said, "to hear the anger and disillusionment echoed in their voices; to feel their despair. Amelio D’Onofrio, Ph.D., from Fordham’s Graduate School of Education followed up with a talk on "Building Healthy Relationships and Maintaining Professional Boundaries."

The talk on boundaries was particularly relevant for those in ministry, Martin said, because it addressed the question of "whose needs are being met in your ministry, in your relationships and your interactions with people?"

"We wanted it to be focused and helpful for Jesuits and lay colleagues," said Martin.

The Gospel reading at the liturgy ending the session was the story of blind Bartimaeus. O’Connell preached the homily, asking the question of “whose needs are being met in your ministry, in your relationships and your interactions with people?”

"We wanted it to be focused and helpful for Jesuits and lay colleagues,” said Martin.

The Gospel reading at the liturgy ending the session was the story of blind Bartimaeus. O’Connell preached the homily, asking the question of “whose needs are being met in your ministry, in your relationships and your interactions with people?”

“Do we want to see what has happened to us and how we have failed to protect the innocent?” he asked. “Do we want to see if there is hope in the future?”

O’Connell recounted the story an abuse survivor told him, that there would be a second flood to destroy the world if the sadness that sexual abuse caused in the heart of God were transformed into tears.

“God has promised not to destroy the world, even by flood,” O’Connell said, “but there is a flood of hurt and sorrow .. that undermines the good we want to do.”

We need a miracle of healing."

Nancy Walsh, of the New York City Ignatian Lay Volunteer Corps (ILVC), was one of only three lay people at the Lincoln Center session. “I found it an amazing spiritually enriching experience,” she said. “I hope today was a success... and a true beginning... I really think that leadership from the clergy is essential and I hope you will provide it. It takes moving out of the box and in my book that is what Jesuits are known for.”

Follow up to these sessions will include community meetings to discuss issues of sexuality and boundaries.
Standing for the Unborn: A Statement of the Society of Jesus in the United States on Abortion

On this feast of the Annunciation of Our Lord, we, the leadership of the Jesuits in the United States fervently renew our opposition to abortion and our support for the unborn.

In treating this delicate and controversial topic, we hope to provide our brothers Jesuits, colleagues, parishioners and students with the spiritual leadership and ethical guidance they expect from us. As an international Society, we take with utmost seriousness the task of bringing the Gospel to the world, sharing the fruits of our spiritual heritage and engaging in dialogue with all the cultures and persons we encounter.

In this letter we wish to underscore the correctness of Catholic Church teaching regarding abortion, joining with many other people of conscience who are working to protect life in the womb, and who are seeking an end to abortion so as to restore our country’s respect for the core human value of the right to life. We wish to add further insights to support this teaching, drawing upon the heritage of our Jesuit history and the treasure of Ignatian spirituality.

In 1995, representative Jesuits from around the world met in Rome for the 34th General Congregation of the Society of Jesus. In their completed document “Our Mission and Justice,” they noted that “Human life, a gift of God, has to be respected from its beginning to its natural end” (n. 57). The most fundamental building block of a just social order is respect for human life. Until men and women individually and collectively make a profound commitment to the value and dignity of all human life, we will never find the true peace, justice and reconciliation God desires for us.

When we, the leadership of the Society of Jesus in the U.S., survey the developments unfolding in our culture, we are deeply distressed at the massive injustices. A spirit of callous disregard for life shows itself in direct assaults on human life such as abortion and capital punishment, as well as in senseless violence, escalating militarism, racism, xenophobia, and the skewed accumulation of wealth and life-sustaining resources. These realities compel us to speak out against what Pope John Paul II has called “the culture of death.”

This is the 30th anniversary year of the Supreme Court decision that made abortion legal throughout the United States. Since the January 22, 1973 Supreme Court decisions in Roe v. Wade and Doe v. Bolton, more than 39 million American lives have been ended by abortion. Among all the justice issues we as a society should view with grave concern, abortion is a key social evil. Jesuits draw upon a long and rich tradition of reflection, professional study, experience, and spirituality that brings many resources to the complexities of the abortion issue.

We offer the following insights for shaping future public dialogue about abortion:

First, abortion is a human rights issue. It is also a social issue, and not simply a personal decision made in artificial isolation from wider social reality. Attempts to frame the issue as merely a question of personal preference or private choice ignore important features of abortion as a public policy. Because the state and society as a whole have an intense interest in promoting respect for life, we may not with a clear conscience relegate such life-and-death issues to the private realm, no matter how appealing and convenient such arguments may appear on the surface.

Abortion policy contains embedded cultural assumptions, values and attitudes that have wide repercussions for the way we collectively treat all human life. The whole array of potential threats to life and human dignity are interrelated, and the Christian imperative to oppose them calls forth from us a consistent ethic of life.

Second, when we as religious leaders speak out against abortion, we are in no way endangering important constitutional principles. While we invoke faith-based claims for opposing legalized abortion, Jesuits are only one part of a broader coalition that finds many reasons to protect unborn life. In recent years, new evidence about prenatal biology has persuaded numerous people, often without explicit religious commitments, that the fetus is indeed a living unique human being, worthy of the respect and protection we give to all human beings. When abortion laws are changed, it will not be the imposition of a narrowly-confined religious position upon an unwilling majority, but rather the consequence of a new broad-based consensus grounded upon persuasive and reasonable arguments accessible to people of all faith traditions and people of none.

Third, beyond the actual content of “what” we say in making a case against abortion, it is critical to pay attention to “how” our defense of the unborn proceeds. As St. Paul reminds us, we must “speak the truth with love.” The dialogue should never devolve into a shrill clash of shouts, much less threats of violence. We should remain confident that adjudication on the grounds of what is reasonable and consistent with human well-being is possible.

THOUSANDS GATHER FOR WASHINGTON’S 30TH ANNUAL MARCH FOR LIFE - Tens of thousands demonstrate against abortion during a rally at the start of the 30th annual March for Life Jan. 22 in Washington. People gathered in freezing temperatures to mark the U.S. Supreme Court’s 1973 decision to legalize abortion in Roe vs. Wade. (CNS photo by Nancy Wiechec)

I. The Heritage of Catholic Moral Teaching

The social teachings of the Catholic Church place the dignity of the human person at the center of all concerns for justice. Every human being, no matter how small or young or dependent on others, possesses infinite value. The book of Genesis testifies how it pleased God to create human persons “in the image and likeness” of God (Genesis 1:26) as free and rational beings possessing innate and sacred dignity. The Hebrew Scriptures treat violations against the life and welfare of innocent people as offenses against the God who is the Author of Life. The Decalogue unambiguously declares: “Thou shalt not kill” (Exodus 20:13).

PRAYER VIGIL ATTENDANT HOLDS FLOWER - Lisa Simmons from St. Genevieve Parish in Lafayette, La., holds a single rose during the National Prayer Vigil for Life Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington. The service drew people from across the country to pray for an end to abortion on the eve of the 30th anniversary of the Roe v. Wade decision that legalized abortion. (CNS photo by Nancy Wiechec)

As Jesuits we now offer some observations: first, what our Catholic faith tradition teaches regarding the sanctity of all human life; second, what our distinctive Jesuit approach, including the heritage of Ignatian spirituality, brings to bear on life issues; and third, some concluding reflections on the manner of public dialogue about abortion in a pluralistic society. We hope that each will help clarify the urgency of our renewed stance in defense of human life.
Although the Scriptures have almost nothing to say specifically about the topic of abortion in the modern medical sense (i.e., as a surgical procedure or pharmaceutical intervention), the books of both Hebrew and Christian Scriptures paint a reality that clearly rules out disregard for innocent human life. We find in the Bible several passages that testify to the preciousness of the unborn child. The prophet Jeremiah describes God’s love for the unborn: “Before I formed you in the womb, I knew you, and before you were born, I consecrated you” (Jeremiah 1:5). The book of Psalms offers this prayer of wonders: “You formed my inmost being; you knit me in my mother’s womb. My very self you knew; my bones were not hidden from you, when I was being made in secret, as fashioned as in the depths of the earth” (Psalms 139:13-15).

When early Christians began to reflect on their faith in Jesus of Nazareth as Christ and Lord, they concluded that abortion was a grave sin. To believe in the mystery of the Incarnation, in God’s wondrous decision to become human and take on the life of our natural existence of conception, birth, maturation, and death, commits one to affirm the dignity and sacredness of human life from conception to death. One of the earliest teaching documents of the Christian community, the “Didache,” circa 1st century A.D., proclaims: “Do not murder a child by abortion or kill a newborn infant.” In addition, Christian reflection of subsequent eras provides an unbroken testament of an utter respect for unborn life. Though theologians of the patristic, medieval, scholastic and early modern eras offered diverse speculations on the origin and nature of the early stages of human life, Catholic tradition provides solid support and grounding for contemporary church teachings against abortion.

Church leaders in the past century have found it necessary to reiterate the importance of the respect for life and condemnation of any violation of the right to life, the most basic value upon which all other human rights depend. We live in an age when the lives of “inconvenient” people, including the unborn, are disregarded. Demands for legalized abortion have sprouted around the globe. All the popes of the 20th century have spoken out boldly against abortion as well as a panoply of other threats to human life. The Second Vatican Council, in its 1965 social teaching document, “Pastoral Constitution on the Church in the Modern World” (Gaudium et Spes), reminds us that “life must be safeguarded with extreme care from conception; abortion and infanticide are abominable crimes” (par. 51).

Pope John Paul II has consistently provided strong leadership in the struggle against abortion. In speeches, homilies, and formal writings, the Pontiff has challenged all women and men of goodwill to step up their efforts against abortion. Among his efforts to highlight the sacredness of life are his encyclicals, “The Splendor of Truth” (Veritatis Splendor, 1993) and “The Gospel of Life” (Evangelium Vitae, 1995), which provide compelling rationales for opposition to abortion. Here John Paul II explains the philosophical and theological grounding of the stance against abortion, invoking elements of the Catholic moral tradition such as natural law and the notion of a well-informed conscience. The Holy Father situates our reflection on the ethics of abortion within the context of broad themes such as the sanctity of family life, a personalist approach to morality, and formal writings, the Pontiff has challenged all

COUNSELOR TALKS WITH WOMAN AT CRISIS PREGNANCY CENTER - A counselor talks with a mother-to-be about the birthing process at a crisis pregnancy center in Everett, Wash., in this undated file photo. The 30th anniversary of the 1973 Supreme Court Roe v. Wade decision that legalized abortion throughout the country was marked Jan. 22. In a statement issued for the occasion, U.S. Catholic bishops asked that people continue to defend life at every stage by speaking out, marching, reaching out, educating and praying. (CNS file photo by Les Feeney)

Ignatian spirituality reminds us that the work of making correct choices about moral issues such as respect for unborn life is a difficult one. Through the Spiritual Exercises of St. Ignatius, a believer comes to realize that our lamentable hardness of heart, our sinful tendency toward selfishness and our aptitude for choosing to follow the “enemy of our human nature” make refusal to protect human dignity a real possibility even for well-intentioned people. St. Ignatius was famous for teaching the “discernment of spirits” and urged his followers to take greater notice of their emotions, internal movements and spiritual desires. He instructs us to be attentive to the various kinds of decisions that typically confront us, including matters of clear right and wrong. These insights shed some light on the ethics of abortion, at least insofar as we might assist in discerning the psychological health and spiritual state of those who procure or undergo abortions. Evidence from numerous sources, including the Project Rachel programs set up in many dioceses to counsel women and men who have experienced or been involved with abortions, suggests at least two things. First, that tremendous pressure is often brought to bear on women facing unplanned pregnancies. Second, that horrible trauma and regret often haunt participants in the aftermath of abortion. As the United States bishops poignantly noted: “Roe v. Wade has left a trail of broken hearts.” The struggle to acquire a sense of reconciliation with God and the aborted child often takes years to resolve, if it happens at all.

A key theme of Ignatian spirituality is freedom. Indeed, an important function of a spiritual director in the Ignatian tradition is to facilitate the freedom of the directee. This might include aspects of what can be called “freedom for” (e.g., freedom from fears or inordinate attachments) and aspects of “freedom for” (e.g., freedom to pursue a more authentic calling, lifestyle or set of relationships). Political philosophy teaches us that freedom is not the power to do what we like but what we ought. All too often in abortion debates, “liberty” and “choice” are deployed into code words for utter freedom to terminate a pregnancy without limits or conditions.

To be pro-life is to be pro-woman. Because we support women, we oppose abortion. We realize that the prevalence of abortion on demand is a clear indication that women are not receiving the types of societal and personal support necessary to bring their pregnancies to term. As Mary Ann Glendon, the Harvard law professor who headed the Holy See’s delegation to the United Nations’ Fourth World Conference on Women at Beijing in 1995 stated, “All who are genuinely committed to the advancement of women can and must offer a woman or a girl who is pregnant, frightened, and alone a better alternative than the destruction of her own unborn child.” Just as Jesus sought out opportunities to reach out to women who were downtrodden, challenging the social conditions of the day in his years in Rome and universally through the men he missioned around the world. In our day, the 34th General Congregation stated its firm resolve to oppose any social injustice based on gender, reflecting the best of this relationship between women and the Society of Jesus throughout the world in its Decree 14 “Jesus and the Situation of Women in Church and Civil Society.”

Some influential voices post a zero-sum conflict between “women’s reproductive rights” and the right to life of unborn children. Jesuits ought to find their place among those who demonstrate the obvious confluence of women’s rights and respect for life in all its forms. Pope John Paul II summed this partnership up when he wrote: “Therefore, in firmly rejecting ‘pro-choice’ it is necessary to become courageously ‘pro-woman,’ promoting a choice that is truly in favor of women. It is precisely the woman, in fact, who pays the highest price, not only for her motherhood, but even more for its destruction, for the suppression of the life of the child who has been conceived. The only honest stance, in these cases, is that of radical solidarity with the woman. It is not right to leave her alone.”

III. Public Dialogue about Abortion in a Pluralistic Society

The United States is blessed to be a pluralistic society with a vibrant tradition of free thought and speech. To be surrounded by such a kaleidoscope of cultures, customs and ideas is a privilege rare in human history. While enriching, this can also be a potential source of frustration and conflict. What binds the United States together is a tradition of tolerance and mutual respect for the opinions of others.
### Province Briefs

<table>
<thead>
<tr>
<th>OREGON</th>
<th>CALIFORNIA</th>
<th>WISCONSIN</th>
</tr>
</thead>
</table>

- **Wednesday community nights at Gonzaga University** have celebrated the publishing successes of Frs. Jim Powers, Michael Cook, and Lou Ramsey. Fr. Robert Araujo (NEN) was also feted for his recent appointment to the Vatican Secretariat of State, which will bring him to the United Nations for two years while on leave of absence from the law school.

- **Fr. Steve Sundborg** received a standing ovation from the Seattle Rotary Club after a presentation on moral leadership, as well as having an op-ed piece, "Will Today’s Moral Leaders Please Stand Up?" published in the Jan. 8 Seattle Times. Read it at http://www.seattlepi.com/. Steve has also been chosen as first vice chair of the United Way of King County Board of Directors, and will be chairman for 2005-06.

- **Fr. Joseph McGowan** was on a tear during Feb. He gave presentations on Black History Month at Holy Names High School and for the staff of Catholic Community Services in Seattle.

- **Fr. Gary Smith** is back from Uganda after two and a half years with the JRS to learn that his critically acclaimed book "Radical Compassion" is entering its third printing.

- **Fr. Joe Fortier** was in Manaus, Brazil, on the north bank of the Amazon River, for two weeks in Jan. Joe wished the National Institute of Amazonian Research and identified minute parasitic wasps in their collection. He was also investigating possibilities of future research there.

- **Fr. Mike Treleaven** is in Australia doing sabbatical research on governmental ecology policies in Australia, Canada and the North-west United States.

- **Novice James Hannibal (CFN)** traveled to Kollah, Alaska for his novice experiment, arriving at pot-latch time. In the evenings, he watched Yup’ik traditional drumming, singing and dancing. Fr. Thomas Provisal joined the dancing. In Emmokan, James played guitar in a fiddling band at a wedding reception and went out with Deacon Bart Agaltuk to check blackfish traps on the ice of the Yukon River. He visited the sick, attended a wedding anniversary meal and took a steam bath with local men.

### Local Briefs

**Creighton Lenten prayer back by popular demand**

For the second year in a row, Creighton University had added Lenten reflections to its popular Daily Reflections site, and the response has been overwhelming. One page alone on the Praying Lent site was visited 62,832 times in the two weeks before Ash Wednesday.

“The numbers have been phenomenal. We’re receiving emails from all over the world. We’re kind of amazed,” said Fr. Andy Alexander (WIS), vice president for University Ministry and director of the Collaborative Ministry Office at Creighton. The website is essentially a side project for him and his coworkers. “It’s reaching a very broad audience of people.”

The online prayer site was begun six years ago with the Creighton community in mind, but word quickly spread and its popularity grew well beyond the university’s campus. Today, 50 members of the staff and faculty regularly write reflections on the Daily readings, and 53 faculty and staff members are making the retreat in every day life through the site.

Even university president Fr. John Schlegel (WIS) writes a monthly reflection, for which he gets many emails of thanks and gratitude, especially from parents, said Alexander.

In addition to praying the daily readings, visitors to the site can take part in an online 34-week retreat for everyday life, pray the Stations of the Cross, read up on justice and spirituality issues, participate in prayer sharing groups and gain access to important primary works of the Society, such as talks by Fr. Pedro Arrupe and the documents of GC 32. In December, an Advent reflection section was added in response to numerous queries to do so.

The Praying Lent portion of the site offers guidance on fasting and abstaining, symbols in the home, family prayer, reconciliation and healing, cooking meatless meals, the spirituality of eating simply in solidarity with the poor, the Triduum and renewing baptismal promises, as well as other relevant topics. It has proven to have a broad appeal not just to lay men and women as they struggle with this season, but members of the Society as well.

“I hear from so many Jesuits who say they use it (the site) every day and from priests from around the world who say they use it in their homilies,” said Alexander, who recalled a Jesuit in Japan who translated the site into Japanese for the small village where he lives. He now gets thousands of hits on the site, many more than the number of people to whom he ministers.

A Spanish translation of the entire site is nearly complete, and a Chinese translation is in the works, which Alexander noted is in keeping with Fr. General’s call to minister more directly to China. Thousands of people worldwide will begin the Spiritual Exercises online and hundreds of them will actually complete them, Alexander said.

How does he account for the success of the site, which was viewed almost 700,000 times in the month of February alone?

People are really hungry and don’t find access to things influenced by Ignatius,” Alexander said. In response to the occasional criticism that the Society’s founder would never have imagined the Exercises becoming part of an online prayer experience, he responded: “I think people are getting into a renewal of their own life and I think Ignatius would be thrilled with that.”

MISSOURI

■ Since 1979, Fr. Jack Warner’s Teatro La Fragua has been altering the cultural landscape of Honduras through its dramatization workshops, children’s storytelling program, performance of Honduran folk tales, dramatization of Central American history, and an ongoing tradition of cycle plays centered on the Christmas and Easter seasons. On March 3, Teatro joined the Lysi strata Project, a worldwide effort to protest the rush to war in Iraq through readings of “Lysi strata,” Aristophanes’ anti-war comedy. Using his rusty Greek and the Internet, Jack cobbled together what would become for this project the “definitive” Spanish translation of the play. Teatro’s reading of the classic found an enthusiastic audience, in person and through segments that were aired locally on radio and TV.

■ In Denver, the Board of Trustees of Arrupe Jesuit High School announced that the school would purchase the site that formerly housed Holy Family, a diocesan high school that moved to the northern suburbs several years ago. Fr. Steve Planning (MAR), president of the newly established Cristo Rey-model school, announced a fall 2003 opening with 100 students.

■ Fr. Provincial Frank Reale recently announced several key assignments. Fr. Greg Grovenburg, who has served for nearly six years in campus ministry at Fairfield University, will become the assistant to the rector of Jesuit Hall for health care and director of the province infirmary. Fr. Rick Comboy will become minister of the community, replacing Fr. Ed O’Brien, who will join the staff of White House Retreat. Fr. Mark Bosco, completing his doctoral work at the Graduate Theological Union, will join the faculty of Loyola University Chicago.

■ Denver area Jesuit communities are sponsoring the fourth annual Lenten Lecture Series. This year’s talks will be delivered in Colorado Springs as well as Denver. Fr. Doug Marcouiller, on sabbatical from Boston College, will speak on “Oscar Romero’s Thinking With the Church—An Archbishop With an Attitude.” Fr. Lou McCabe’s talk is entitled “Thinking With the Church During the Sexual Abuse Crisis”; and Fr. Charlie Currie (MAR) will deliver “Thinking With the Church in a Time of War.”

NEW ORLEANS

■ Since 1979, Fr. Jack Warner has been altering the cultural landscape of Honduras through his dramatization workshops, children’s storytelling program, performance of Honduran folk tales, dramatization of Central American history, and an ongoing tradition of cycle plays centered on the Christmas and Easter seasons. On March 3, Teatro joined the Lysi strata Project, a worldwide effort to protest the rush to war in Iraq through readings of “Lysi strata,” Aristophanes’ anti-war comedy. Using his rusty Greek and the Internet, Jack cobbled together what would become for this project the “definitive” Spanish translation of the play. Teatro’s reading of the classic found an enthusiastic audience, in person and through segments that were aired locally on radio and TV.

■ In Denver, the Board of Trustees of Arrupe Jesuit High School announced that the school would purchase the site that formerly housed Holy Family, a diocesan high school that moved to the northern suburbs several years ago. Fr. Steve Planning (MAR), president of the newly established Cristo Rey-model school, announced a fall 2003 opening with 100 students.

■ Fr. Provincial Frank Reale recently announced several key assignments. Fr. Greg Grovenburg, who has served for nearly six years in campus ministry at Fairfield University, will become the assistant to the rector of Jesuit Hall for health care and director of the province infirmary. Fr. Rick Comboy will become minister of the community, replacing Fr. Ed O’Brien, who will join the staff of White House Retreat. Fr. Mark Bosco, completing his doctoral work at the Graduate Theological Union, will join the faculty of Loyola University Chicago.

■ Denver area Jesuit communities are sponsoring the fourth annual Lenten Lecture Series. This year’s talks will be delivered in Colorado Springs as well as Denver. Fr. Doug Marcouiller, on sabbatical from Boston College, will speak on “Oscar Romero’s Thinking With the Church—An Archbishop With an Attitude.” Fr. Lou McCabe’s talk is entitled “Thinking With the Church During the Sexual Abuse Crisis”; and Fr. Charlie Currie (MAR) will deliver “Thinking With the Church in a Time of War.”

■ Fr. Andrew Dwyer (MAR) is professor of philosophy at Loyola University Chicago and is currently preparing for a sabbatical at the University of St. Thomas in Minnesota. His recent publication, “Theological Ethics: Beyond the Liberal/Conservative Divide,” was published in March.

Job Announcement

President
Gesu School

The trustees of Gesu School seek an experienced educational administrator as president to lead their educational mission: to provide a quality education to children with limited means from the disadvantaged neighborhoods of North Philadelphia. The school is an independent Catholic grade school with 430 students, most from nearby African-American neighborhoods, in pre-K through 8th grades. Sisters of the Servants of the Immaculate Heart of Mary staff the principal’s office and free the president to pursue institutional advancement.

The school is a model Jesuit ministry, emphasizing spiritual as well as academic preparation and engaging a diversity of local and regional leaders. A strong base provides substantial support for new challenges of growth and progress. The president serves as the school’s chief executive officer and public spokesperson with responsibility for board relations, strategic planning and implementation, fund development, financial management, and supervision of the principal, who serves as the school’s chief educational administrator, and of the administrative staff.

The trustees prefer to fill this position with a Jesuit but will consider other interested parties. See web site: www.gesuschool.org. Resumes may be sent to Winston J. Churchill, (chair) Gesu School, 1700 West Thompson St., Philadelphia, PA 19121, Email: wchurchill@scppartners.com. Phone: Pauline Morrison, 1-610-254-4290.

MISSOURI

■ In June, the province will withdraw from St. Joseph Parish in Houston. Fr. Provincial Fred Kammer noted that, while it was once a struggling inner-city area, the neighborhood has gentrified. The last Jesuit pastor is Fr. Ferd Derrera; other staff members are Fr. Edgar Tibbler and Bro. Walter Eckler. Jesuit presence will continue at Strake Jesuit Preparatory School.

■ New province consultants are Fr. Raymond Fitzgerald, rector at Jesuit High School in New Orleans, and Fr. Warren Broussard, assistant novice master and minister at St. Charles College in Grand Coteau, La.

■ Fr. George Aschenbrenner (MAR) gave the annual retreat to the bishops of Region V (Louisville, Mobile and New Orleans) at Manresa Retreat House in Convent, La.

■ The Lutheran-Anglican-Roman Catholic Louisiana state dialogue met in Feb. for the first in a series of sessions. Fr. Donald Hawkins of Immaculate Conception Parish was one of the archdiocesan representatives.

■ After extensive repair work in the rectory, Fr. Jim Carter, pastor of Immaculate Conception—the “Baronne Street” church—wants Jesuits to know that it is a good place to stay for those attending conventions or other meetings downtown.

■ Fr. John Edwards, superior, is glad to see work continuing on the dining room at Ignatius Residence, the Jesuit retirement community in New Orleans. The addition will provide greater space and freedom for the province’s largest community.

■ After completing tertianship, Fr. Steve Sauer will begin work this fall on an S.T.O. in sacramental theology, building on his previous S.T.L. degree.

■ Currently engaged in formation work in the Philippines, Fr. Bill Farge will return to Loyola University this summer. His book, “Translations of the Jesuit Mission Press, 1959-1614,” was published in March.

■ Fr. Ernest Ferlita, professor emeritus of drama at Loyola University, recently published “In the Light of the Lord: Weekday Reflection for Lent and Easter.”

— Donald A. Hawkins SJ
**Global View**

**Basque Jesuit arrested by local government**

On February 20, a Spanish court judge ordered the “precautionary closure” of the Basque newspaper Euskaldunon Egunkaria, the only newspaper written entirely in the Basque languages, and the arrest of 10 persons associated with the newspaper. These included Padre Txema Auzmendi, a Jesuit associated with the newspaper. All those arrested were held incommunicado under anti-terrorist legislation and taken to the National Court in Madrid. The Society of Jesus released a statement in which it reiterated a condemnation of “all violent use to reach political aims” but reiterated its commitment in defense of the lives of those struggling for change in this region. Jesuits of the Loyola Province said they advocate dialogue to reach a resolution in the conflict. Fr. Auzmendi’s work was to create channels of dialogue between Christianity and the marginalized poor in the Basque country. Jesuits declared their solidarity with Auzmendi, with victims of violence, and with continuing dialogue in search of a peaceful solution. Amnesty International.

**Number of Jesuits decreased in 2002**

The General Secretariat of the Society of Jesus reported in March that there were a total of 20,408 Jesuits in the world as of January 1, 2003. This figure includes 14,368 priests, 3,067 scholastics, 2,044 Brothers, and 929 novices and represents a decrease of 333 over the previous year.

The 929 novices represent an increase of 42 novices. The Assistance with the highest number of novices continues to be South Asia (260) followed at a considerable distance by Africa (116), East Asia-Overseas (113), Northern Latin America (97), United States (93), Southern Latin America (85), East Europe (60), South Europe (45), West Europe (44), and Central Europe (18).

The average age of Jesuits worldwide is 54.93 years. The average age of priests is 61.47. The average age of scholastics is 26.45. The average age of Brothers is 63.90.

There are approximately 1,758 Jesuit communities in the world. The Society is present in 122 countries.

**Notice to Jesuits Living in the US Assistancy**

The Loyola Experience 2003 will be a first at Boston College and is open to all Jesuits living in the US. A pilgrimage to the historic Ignatian sites in the Basque Region of Spain, this journey is a unique opportunity for the Boston College Community and Jesuits across the US to experience the spiritual vitality of Ignatius of Loyola and the genesis of the Society of Jesus. By use of his own words in the “Autobiography” and the “Spiritual Exercises,” we will explore the sights so important in his life and the development of his rich spiritual heritage. Daily reflection and prayer will deepen our awareness of God’s movements in the mind and heart of Ignatius and in our own. The Ignatian Experience provides a vibrant and imaginative way to understand and interpret the dynamism of St. Ignatius, his role in the Church and in modern education, and the innovation at the heart of Jesuits’ mission.

Julio Giulietti SJ and Thomas Kane CSP will share the leadership of the pilgrimage. The Loyola Experience, May 22 to May 31, includes 10 days at top-ranking hotels, all meals, and transportation in Spain as well as round trip airfare from Boston. Please see the full itinerary by accessing the website of the Center for Ignatian Spirituality at Boston College at: www.bc.edu/igs. A deposit is due as soon as possible. To obtain a registration form or for any questions you may have, please contact Cindy Blazuk, at blazuk@bc.edu, or Julio Giulietti at giulieti@bc.edu, or telephone 617-552-1777.
Standing for the Unborn

As Catholics and Jesuits, we would naturally prefer to live in a country where every citizen, voter, and court consistently favor legal recognition of and protection for the unborn. We are encouraged by recent evidence suggesting a modest shift away from the easy availability of abortion, and are heartened that recent polls now show that far fewer Americans are willing to call themselves “pro-choice.” In addition, we are also encouraged by the large influx of young Americans—those under 30, and therefore survivors of Roe v. Wade—who are active in pro-life efforts.

1 We must acknowledge, however, that phrases such as “the right to life, liberty, and the pursuit of happiness” and “the inherent dignity and the equal and inalienable rights of all members of the human family” in documents like the Declaration of Independence and the Universal Declaration of Human Rights, are phrases with contested meaning that others understand differently than we do.

2 It might make us feel better for a time, perhaps savoring the illusion that we are at least preserving our moral purity within a corrupt world, but it would not be socially responsible.

The more attractive option seeks neither to flee nor to dominate situations of pluralism. It commits us rather to a process of engaging those who initially disagree with us on some issues, seeking to create an acceptable consensus wherever possible by building upon those truths on which we can reach agreement, while continuing to educate and persuade those who disagree with our convictions. This path of “proposing, rather than imposing,” was described by the great American Jesuit theologian of the past century, John Courtney Murray. While emphasizing the value of tolerance and mutual dialogue, he also advised against any sort of moral relativism that might lead one to despair of finding and pursuing fundamental truths about human existence. Another way of describing this stance is to say that Jesuits are committed to narrowing the gap between the current civil law of our nation and the demands of the moral law as we understand it. Our long-term goal remains full legal recognition of and protection for the unborn child—from the moment of conception.

In the near future, we cannot realistically expect complete agreement among the parties to the abortion debate. We must listen respectfully to others’ opinions, just as we expect a fair hearing of our own arguments against abortion. Our confidence in the persuasive power of well-articulated defenses of pro-life positions sustains us, even as we acknowledge the long struggle ahead. An acceptable outcome may be a long way off, although building a consensus against the most egregious wrongs, such as partial-birth abortions, may be possible sooner than we expect. In the meantime, our common calling is to stand in solidarity with the unborn, the born, and those yet to be born, must be treated with respect and protected.

The consistent message of respect for life, especially for unborn children, that Jesuits, along with their colleagues, will continue to offer a consistent message of respect for life, especially for unborn children, in a country where every citizen, voter, and court consistently favor legal recognition of and protection for the unborn. As Catholics and Jesuits, we would naturally prefer to live in a country where every citizen, voter, and court consistently favor legal recognition of and protection for the unborn. We are encouraged by recent evidence suggesting a modest shift away from the easy availability of abortion, and are heartened that recent polls now show that far fewer Americans are willing to call themselves “pro-choice.” In addition, we are also encouraged by the large influx of young Americans—those under 30, and therefore survivors of Roe v. Wade—who are active in pro-life efforts.

1 We must acknowledge, however, that phrases such as “the right to life, liberty, and the pursuit of happiness” and “the inherent dignity and the equal and inalienable rights of all members of the human family” in documents like the Declaration of Independence and the Universal Declaration of Human Rights, are phrases with contested meaning that others understand differently than we do.

2 It might make us feel better for a time, perhaps savoring the illusion that we are at least preserving our moral purity within a corrupt world, but it would not be socially responsible.

The more attractive option seeks neither to flee nor to dominate situations of pluralism. It commits us rather to a process of engaging those who initially disagree with us on some issues, seeking to create an acceptable consensus wherever possible by building upon those truths on which we can reach agreement, while continuing to educate and persuade those who disagree with our convictions. This path of “proposing, rather than imposing,” was described by the great American Jesuit theologian of the past century, John Courtney Murray. While emphasizing the value of tolerance and mutual dialogue, he also advised against any sort of moral relativism that might lead one to despair of finding and pursuing fundamental truths about human existence. Another way of describing this stance is to say that Jesuits are committed to narrowing the gap between the current civil law of our nation and the demands of the moral law as we understand it. Our long-term goal remains full legal recognition of and protection for the unborn child—from the moment of conception.

In the near future, we cannot realistically expect complete agreement among the parties to the abortion debate. We must listen respectfully to others’ opinions, just as we expect a fair hearing of our own arguments against abortion. Our confidence in the persuasive power of well-articulated defenses of pro-life positions sustains us, even as we acknowledge the long struggle ahead. An acceptable outcome may be a long way off, although building a consensus against the most egregious wrongs, such as partial-birth abortions, may be possible sooner than we expect. In the meantime, our common calling is to stand in solidarity with the unborn, the born, and those yet to be born, must be treated with respect and protected.

The consistent message of respect for life, especially for unborn children, that Jesuits, along with their colleagues, will continue to offer a consistent message of respect for life, especially for unborn children, in a country where every citizen, voter, and court consistently favor legal recognition of and protection for the unborn. As Catholics and Jesuits, we would naturally prefer to live in a country where every citizen, voter, and court consistently favor legal recognition of and protection for the unborn. We are encouraged by recent evidence suggesting a modest shift away from the easy availability of abortion, and are heartened that recent polls now show that far fewer Americans are willing to call themselves “pro-choice.” In addition, we are also encouraged by the large influx of young Americans—those under 30, and therefore survivors of Roe v. Wade—who are active in pro-life efforts.
James O. O'Leary SJ  
(Missouri) Bro. James Oliver O'Leary, 74, died September 22, 2002 in El Progreso, Honduras. He was a Jesuit for 57 years.

Judging from photos, Jim O'Leary resembled a cocky little Irish boxer when he entered the Society at St. Stanislaus Seminary in Florissant after graduation from St. Louis University High School in 1945. Indeed it is tempting to use the image of a fighter to describe his life he was tough, he was outspoken (he mention cranky at times), and he never shied away from a battle. Much more than a fighter, Jim was a builder. He arrived in Honduras armed with skills as a carpenter, artisian, and painter, learned during his assignment at St. Mary’s College.

In El Progreso Jim soon put all his skills to work in the construction of a pre-seminary and of Notre Dame High School, sister school of the Instituto San Jose, the Jesuit boys high school. But more meaningful to Jim than large projects was the work of building chapels and houses for the poor. He even developed a system for financing the houses.

In the wake of Hurricane Fifi in the mid-70s, Jim rebuilt large areas of El Progreso. At the end of the 1990s the bustling town that had been a sleepy banana camp was a quickly growing center for industry. He was also a long-time dean of the Graduate School and associate academic vice president.

Twice he was called upon to serve as rector of the Jesuit College at SLU. He was also a long-time dean of the Graduate School and associate academic vice president. He was genuinely committed to the renewal called for by Vatican II and the General Congregations; but he took great pains to foster harmony even in the face of difficult changes. He embodied his own image of priesthood: the priest is called, above all else, to form community. He to his role as an academic administrator; Bill brought the same gifts of Jesuit leadership: courageous integrity, prayerfulness, sound judgment and respect for individuals.

Robert M. Frommelt SJ  
(Wisconsin) A man with sparkling eyes, an inviting smile, and an interested heart, Fr. Robert Frommelt died in his sleep at St. Camillus Jesuit Community, Sept. 27, 2002. A Jesuit for 77 years, and a priest for 64 years, he was 94 and the oldest member of the Wisconsin Province.

One of 10 children, Bob was born on Feb. 9, 1908 in Dubuque, Iowa. He attended the boarding school “up-river” – Campion Jesuit High School – in Prairie du Chien, Wisconsin (1921-25). He entered an over-crowded novitiate at Florissant and was soon transferred to the novitiate in Milford, Ohio. He returned to Florissant for part of his collegiate studies, which were completed at Milford and Mount St. Michael’s, Spokane, Wash. During regency (1933-35), he returned to Campion to teach before completing his regency at Marquette High School in Milwaukee. He studied theology at St. Mary’s, Kansas and returned to Milford for tertianship (1939-40). After tertianship Bob taught physics at Rockhurst High School (1940-49) and at Marquette High (1949-55). Students found him easy to talk to, and parents found him adept at maintaining relationships when he moved from one place to another, maintaining contact by telephone, correspondence, and, when time permitted, in person.

Bob’s ministry shifted from teaching to being a minister, at the tertianship in Decatur, Ill. (1955-64). He subsequently served as minister at Marquette University (1966-77) and at LaSorita, the Jesuit community in Minneapolis (1961-88). At the age of 80, Bob offered his services to the Jesuit Mission Service in Minneapolis. When the Mission Service moved to Milwaukee in 1996, Bob moved to St. Camillus and was invited by the Jesuit Partnership to help set up mission appeals and to be present to benefactors, whom he loved to visit and minister to in friendship.

In the end, Bob’s energy tended to flow and ebb more unpredictably. In November 2001 he retired from the province office but continued to minister both over the phone and by traveling around the country, visiting relatives and friends.

William V. Stauder SJ  
(Missouri) Fr. William Vincent Stauder, 80, died September 29, 2002 in St. Louis, Missouri. He was a Jesuit for 63 years and a priest for 50 years.

Born in New Rochelle, N.Y., he attended high school in Decatur, Ill., before entering the Society at St. Stanislaus Seminary in Florissant in 1939. After philosophy at Saint Louis University, regency at St. Louis U. High and Marquette High, and theology at St. Mary’s, Bill was ordained in 1952. He received his doctorate in geophysics from the University of California at Berkeley in 1959.

Spending nearly his entire priestly ministry at Saint Louis University, Bill was one of the most highly respect- ed in a long line of outstanding Jesuits. He taught geophysics for decades, but his time in the classroom was limited by the demands made on his leadership skills. Twice he was called upon to serve as rector of the Jesuit community at SLU. He was also a long-time dean of the Graduate School and associate academic vice president. Unceasingly he was sought after for advice — whether as province consultant, retreat director, or member of countless committees.

Both within and outside the Society, Bill led by invitation and persuasion, never by coercion. He was cautious and deliberate, but not indecisive. In fact, as rector he presided over some of the era’s most significant changes: separate incorporation of the Jesuit community in 1967; the move from DuBourg Hall to Jesuit Hall in 1973; and, later, the move of the Pavilion from Fusz Memorial to Jesuit Hall. Bill’s gentle, balanced, and steady leadership could moderate disagreements and prevent divisions from becoming hopelessly destructive.

Raymond L. Sullivant SJ  
(Missouri) Fr. Raymond Leo Sullivant, 77, died in Alcalá, Spain on September 24, 2002. He was a Jesuit for 43 years and a priest for 36 years.

Born in Waverly, Kansas, Ray spent time in seven different universities in the U.S. and France before entering the Society at St. Stanislaus Seminary in Florissant in 1959.

After philosophy at Saint Louis University, he studied theology at Lyons, France, where he was ordained in 1966. A fourth year of theology in Granada and tertianship in Salamanca began a love affair with Spain that would last the rest of his life. In fact, he spent 38 of his 43 years as a Jesuit in Europe.

Though not wide known to many in his home province, he left behind in Spain and France a vast network of friends, parishioners, and students who remember him with fondness and gratitude.

In 1959 he arrived at St. Stanislaus as an “old man” of 34 with a font of worldly experience. On D-Day he had landed on Normandy as a volunteer medic. He had the better part of his doctorate in French completed, and had published numerous articles in literary journals. So from the beginning he was set apart from his still-adolescent contemporaries.

Ray’s primary and most visible work was the founding and development of SLU’s program in Madrid. When Ray came on the scene the university was looking south toward Latin America, not Europe, to establish new links. But Ray’s love for Spain and dogged persistence led to the formation of a program no one else had imagined. He was one of those entrepreneurial administrators in whose hands things just get done — best not to ask too many questions! SLU Madrid has become the oldest U.S. university in Spain, and was the first to have its own campus in Europe.

Running parallel to his university work was Ray’s service as a pastor of what became a vibrant, self-sustaining English language parish in Madrid. Expatriates and tourists alike found in Ray a charming, witty, welcoming priest and presence in the midst of unfamiliar surroundings. His vision and organizational skill gave birth to a variety of pastoral programs and parish events.

At the same time Ray was the source of countless unheralded acts of charity. Somewhere a 22 year-old woman owes her lifter Ray, who took her pregnant mother in and helped her find an alternative to abortion. Through Ray many others found jobs, housing, or money to help them through a rough stretch.

We trust that the gifts Ray gave so freely are the very gifts he is now enjoying in God’s presence: acceptance, forgiveness, and enduring love.

- Philip G. Steele SJ
William T. Wood SJ

He was the first scholastic assigned to the newly inaugurated school in 1941. He returned to Weston College for theology and ordination followed by tertianship at Pomfret, Conn.

In 1946 he went to the province’s mission in Jamaica, West Indies, where he worked for the next 50 years. He worked first at St. George’s College as assistant dean of the extension school, and rector of the Jesuit Community, then in pastoral ministry at Holy Trinity Cathedral and at a second city parish.

In 1961 he was asked to take on a new assignment as editor of the diocesan Catholic newspaper, and held that post for 16 busy years. During this time, and later, he kept in good physical and mental shape by continuing to be actively present on the tennis courts and teaching finer points of the game to many a younger man.

He returned in 1977 to pastoral work at local parishes in Kingston and was much respected and loved by the people he served – not least for his dependability and availability and his diligent care for those who were poor.

Declining health obliged him to return to the U.S. and to Campion Health Center in 1996. He remained a loyal Red Sox fan through all the years, abroad and at home, and his closer friends say that he is very likely putting in a word for the Sox with His Higher Authority even now.

- Paul T. McCarty SJ

William F. O’Connor SJ

Fr. William F. O’Connor, 85, died on November 1, 2002 at Campion Center in Weston, Mass. He was preceded in death by two brothers, one of them also a Jesuit priest and missioner, the other a longtime Church worker in New York City.


Between the two assignments, he was director of St. Ignatius Retreat House in Manhasset, Long Island.

Bill continued to visit the foreign missions in West Africa, Micronesia, the Philippines and Puerto Rico until age 82. In the past four years, he continued to keep in daily contact with the Jesuit mission apostolates through e-mail.

In 1984 he received the prestigious Xavier Award at the annual Jesuit Mission Dinner in recognition of his distinguished service to the missions of the Church.

Bill entered the Society at the former St. Andrew-on-Hudson in Poughkeepsie in 1936 after his graduation from Fordham University. He professed first vows in 1938, earned licentiates in philosophy and theology, and was ordained a priest at Woodstock College in Maryland in 1948.

From 1977 to 1999, he served as assistant to the provincial in the international apostolate as director of the missions in Nigeria, Ghana and Micronesia. Though he moved to the province inner city three years ago, he continued as a consultant. He also remained a member of the board of directors of many New York philanthropic organizations benefiting the world’s poor.

- William T. Scanlon SJ

John J. Sullivan SJ

The following Jesuits have died since the NJN last published and prior to our Feb. 28 deadline. Their obituaries will appear as space and information become available.

Brunett, John L. (MAR) February 22
Lynch, Donald D. (NEN) January 25
Nowlan, Edward H. (NEN) February 8
O’Brien, John J. (NYK) February 4
Reed, John C. (DET) January 15
Reinke, John H. (CHG) February 26
Rosenfelder, Richard M. (PAT) February 13
Sullivan, John W. (NEN) February 26
Sweeney, Edward J. (NYK) February 3
Thro, Thomas F. (MIS) February 19
Yam, William L. (ORE) February 27
Siebert ‘risks’ venture from printed word to film production

By Julie Bourbon

The film opens on a foggy night, as the relic of St. Francis Xavier’s arm is delivered by Vatican representatives and put on display before Jesuits and other faithful. The camera lingers on a close-up shot of the arm, twisted and gnarled. Slowly, it morphs into the flesh and blood arm of Xavier, throwing a football. So begins the story of his life, as told on the big screen by Loyola Productions. Anto-nio Banderas might make a good Xavier. Or perhaps Benicio Del Toro.

That’s the idea, anyway. It will be a great leap forward for the company that currently specializes in high quality documentaries, industrial shorts for other companies, inspirational music and educational videos that inform, challenge and entertain. After only two and a half years in the business, Loyola Productions is making a name for itself in Hollywood. But there’s still the Society to win over.

Although the Jesuits have long been a strong presence in the communication arts, there has been some reluctance to move away from the traditional medium of the written word, said Fr. Edward J. Siebert (DET), founder and president of Loyola Productions, as well a producer and director. That reluctance is made more understandable, he said, by the failure of efforts in the 1970s and 80s to create production companies.

“We’re used to the printed word,” he said. “This is not a risk that seems highly valued, even though we talk about taking risks.”

Siebert was in Washington, D.C. recently, filming interviews for a video commemorating the 75th anniversary of the Chicago Province. He is also working on a video of the upcoming California Convocation in August. Both videos, commissioned by the respective provinces, will be available in June.

“These will be very important to the Society,” said Siebert, whose background includes an undergraduate degree in communications from Loyola Chicago and an MFA in film production from Loyola Marymount. “These particular projects will inspire Jesuits and our partners. Let’s face it. You can do so much in this medium.”

“Video is much more emotional,” said Fr. Giuseppe “Peppe” Zito (ITA), a student at Loyola Marymount’s film school who is currently working as a writer/director at Loyola Productions. “Jesuits have classical formation. (Video) seems fun, but not academically challenging.”

The crew at Loyola Productions is working hard to change that perception. The full-time staff of six includes three Jesuits. Fr. Michael Breault (CFN) is a producer and screenwriter, and Fr. Ronald Schmidt (NOR) serves as secretary/treasurer. The non-Jesuits all have some kind of Jesuit connection and a commitment to working on video and film projects that matter. Their mantra, Siebert said, is inform, challenge and entertain.

“How do we use the media we have today to do evangelizing?” is one of their primary challenges, said Siebert. “We really want to … get the best product to the people in the pew.”

In 1996, two years after entering the Society, Schmidt was pondering that very dilemma. “I asked myself and I started asking people why wasn’t there a Jesuit production?” he said. It would be several more years, in early 2001, before Schmidt found himself talking to Siebert about making a movie of Fr. Ernest Ferlita’s (NOR) play “The Witness” about the UCA murders. The project has been approved and is awaiting funding.

Making films on a small scale in a town of big budgets and even bigger egos is just fine with the crew at Loyola Productions.

“We wanted to provide an option for people that they have some quality shows,” Siebert said. “There’s no way we can compete with the major studios, and we don’t want to.”

“It’s guerrilla film making at its best,” said Fr. Felix Just (CFN). Those videos are part of a multi-volume collection, each hosted by prominent Jesuits who know how to engage the viewer with their areas of expertise. Each video covers specific topics with a wide area of interest.

They’ve also got a film in the works about the Caravaggio painting “The Taking of Christ,” which now hangs in the National Gallery of Ireland and which, until about 10 years ago, hung unrecognized in a Jesuit community house in Dublin. Siebert hopes to travel to Ireland in the next year to begin filming.

A partnership with Loyola Press in Chicago, which has done the marketing and distribution of some of their educational videos, is helping them get the word out.

Loyola Productions also sponsors a college internship program, which offers a student first hand experience working on various film and video projects from story concept to completion. Students are afforded the opportunity to work side by side with industry professionals and are given technical and practical guidance, which empowers them to pursue a profession within the entertainment industry.

Some big names are supporting Loyola Productions. Actors Martin Sheen and LeVar Burton and producer Ismael Merchant are among those who serve on the honorary board.

“They like the fact that Jesuits are trying something like this and want to be supportive,” Siebert said, noting that, like the Jesuits themselves, their board members are filmmakers who feel they have something important to say and are willing to take risks to say it. “Our goal is to tell stories that change the world.”

Visit www.loyolaproductions.com for more information.
In honor of Fr. John W. Padberg SJ on the occasion of his 75th birthday, this collection of essays explores the Ignatian spirit, Jesuit history, and the style of an order that changed the world. Fr. Padberg, director of the Institute of Jesuit Sources and former chair of the Seminar on Jesuit Spirituality, has inspired a generation of Jesuits and their colleagues with his deep spirituality, refined style, and passion for history. Fr. Padberg taught history and theology at St. Louis University before being named assistant to the dean of the graduate school, vice president for academic affairs, and then acting executive vice president. He was a founding member of the Jesuit Conference staff in Washington. He served as president of the Weston School of Theology for a decade. He was also founding chair of the National Seminar on Jesuit Higher Education. The essays cover topics of Jesuit education and experience throughout the world during the Society’s more than 450 years of existence.

The collection is not a biography of Fr. Padberg but a series of essays on Ignatian themes that reflect the interests of Fr. Padberg. Fr. Lucas has edited a limited edition volume of essays that “touch on the passions of his (Fr. Padberg’s) life: spirit and spirituality; style and beauty, and most of all history. Each in its own way is an attempt to combine reverence for and knowledge of history, the fruits of modern scholarship, and a spirituality of mind and heart developed by Ignatius Loyola and lived out by men like John Padberg for the past 463 years.”

Contributing authors and articles include:
- “Discernment of Spirits as an Act of Faith” by Fr. William A. Barry
- “Likewise You Are Priests: …”: Some Reflections on Jesuit Priesthood” by Fr. Michael J. Buckley
- “Keys to Spiritual Growth: Remembering and Imagining in Ignatian Spirituality” by Fr. David L. Fleming
- “Soul Education: An Ignatian Priority” by Fr. Howard Gray
- “Peter Canisius: Jesuit Urban Strategist” by Fr. Thomas M. Lucas.
- “The Council of Trent: Myths, Misunderstandings, and Misinformation” by Fr. John W. O’Malley
- “Intelectual Conversion: Jesuit Spirituality and the American University” by Fr. Joseph A. Tetsou
- Plus nine other essays

Fr. Lucas, the volume’s editor, is an educator, artist, historian and the founding chair of the Fine and Performing Arts Department at the University of San Francisco.

Lakota Dictionary: A New Comprehensive Edition
Compiled and edited by Eugene Buechel SJ and Paul Manhart SJ
University of Nebraska Press, Lincoln, 2002
396 pp., paper $27.50, cloth $65
ISBN 0-8032-1305-0 (cloth)
ISBN 08032-6199-3 (paper)
The most complete and up-to-date dictionary of the Lakota Sioux available, this new edition contains over 30,000 entries and will serve as an essential resource for those interested in preserving, speaking, reading and writing the Lakota language today. It has been reorganized to follow a standard dictionary format. Fr. Buechel (1874-1954) spent much of his life working among the Lakotas. Fr. Manhart is a pastoral assistant at Red Cloud Indian School in Pine Ridge, S.D.

Abingdon Old Testament Commentaries:
Psalms 1-72
By Richard J. Clifford SJ
Abingdon Press, Nashville, 2002
338 pp., paper, $28.00
One of a series of commentaries on the books of the Old Testament, “Psalms 1-72” concerns itself with the inner dramatic logic of the psalms: how they organize the experience and desires of the ‘prayer’ and bring them to a proper conclusion. The author desires to help readers see the pattern and progression within the psalms, while at the same time attending to the richness of their words and the texture of their imagery. Fr. Clifford is professor of the Bible at Weston Jesuit School of Theology.

The Plays and the Exercises: A Hidden Source of Shakespeare’s Inspiration?
By Peter Milward SJ
Renaissance Institute, Sophia University, Tokyo, 2002
79 pp., paper, price not marked
Number 29 in Renaissance Monographs, a series produced by the Renaissance Institute of Sophia University, this is a study of Shakespeare in relation to the Spiritual Exercises. In the epilogue, Fr. Milward provides some evidence to show that Shakespeare himself might well have made the Exercises under the direction of Edmund Campion in 1581 when both were in the same area at the same time under the same family auspices. The monograph is available by mail order from Renaissance Institute, Sophia University, 7-1 Kiocho, Chiyoda-ku, Tokyo 102-8554 Japan, Tel: 03-3238-3909. Fr. Milward, a British Jesuit, is professor emeritus of Sophia University and director of the institute.

Food for Thought: Catholic Insights into the Modified Food Debate
By John Perry SJ
Novalis Press, Ottawa, 2002
152 pp., paper, $17.95 US
ISBN 2-89507-241-8
Fr. Perry traces the evolution of the debate about biotechnology and food production, outlining the possibilities that technology now offers, and adds the perspective of the wisdom of Catholic social teaching. He points out how centuries of tradition of Catholic thinking can be applied to the rapidly changing circumstances of new developments in genetic science, and shows how the eucharistic theology of transubstantiation casts a surprisingly clear light on our understanding of genetic modification. Fr. Perry is an ethicist who teaches religious studies at St. Paul’s College at the University of Manitoba.

A Theology of the In-Between
By Carl Starkloff SJ
Marquette University Press, Milwaukee, 2002
177 pp., paper, $20.00
ISBN 0-87462-685-4
The word “syncretism” has an ambivalent, even bizarre history. Plutarch used it as a descriptive noun for advantageous political alliances among the Cretan tribes. Erasmus later adopted it to propose to other humanists a way for them to unite against barbarism. By the 17th century, some Protestant theologians (and later some Catholics) used it to describe unprincipled compromise with conflicting teachings. Since then, among Christians it has come to signify theological distortion. Fr. Starkloff argues that “syncretic process” is a historical movement by which Christianity can understand itself better as a faith to be shared by all cultures. Fr. Starkloff is professor of theology at St. Louis University.

Love and Friendship
By Jules Toner SJ
Marquette University Press, Milwaukee, 2003
333 pp., paper, $37.00
ISBN 0-87462-650-1
This volume brings together in a single volume Jules Toner’s treatise “The Experience of Love” (published originally in 1968) and a new posthumous book published for the first time “Personal Friendship: The Experience and the Ideal.” The former book unites all three intentionalities—affection, cognition, volition. The second book seeks to achieve a coherent phenomenology of the experience of personal friendship. The volume is one of a series of Marquette Studies in Philosophy. Fr. Toner was professor of philosophy at the University of Detroit and master of novices for the Detroit Province. He died in 1999.
‘Best job I’ve ever had in my life’

By Julie Bourbon

His energy is palpable, even over the telephone. That he works with college students is fitting, as only they could match his youthful enthusiasm. He sees them as hungry for knowledge about the Church and eager to begin a spiritual journey, and he is more than happy to accompany them.

“There’s a really positive attitude toward the Church. There’s a real openness,” said Fr. Will Prospero (WS). “They just want to learn.”

In his third year as a member of Marquette’s University Ministry staff, Prospero’s duties run the gamut, from confirmation and marriage preparation to spiritual direction, religious vocations, students for life and being the minister for a residence hall on campus. He is 37 years old, a graduate of both Marquette High School and University, always in motion and ready for anything.

Last summer, Prospero took 80 students to World Youth Day in Toronto. He recounted their arrival the day before the papal Mass, a day on which they did not have their own Mass scheduled. But Prospero did not want the “pilgrims” to go hungry. They made do with a borrowed Mass kit and a cardboard altar.

“We were located right beneath some speakers so we had difficulty hearing, I shouted the Mass parts out and our pilgrims shouted back,” he said. “It was quite an experience of devotion when everyone knelt for the Eucharistic prayer amidst a throng of thousands. Even in the midst of loud noise, the peace of the Sacrificial Banquet reigned supreme.”

He is not surprised that young people today would have such devotion to Mass and to the Pope. Although at times he questions whether the students he seeing at church on Sunday “are … here because they’re really in love with the Lord or because they have to be,” he had no such concerns about his companions in Canada. “It was so tangible how much people wanted Mass. I was so thankful to be a priest.”

“They’re kneeling down and weeping in his [the Pope’s] presence, and I’m not telling them to do this,” he said. “They’re really on fire. It’s exciting to be a part of that.”

At a regular meeting of the Bellarmine Society, a Catholic apologetics group, Prospero will see about 25 students, although twice that many came to one record session. Student leaders pick the topics for discussion, ranging from Mary to abortion to birth control, and present the scriptural and catechetical foundation for the Church’s stance on the issue. The goal is to provide young believers with an educated response when asked why their faith calls them to believe something.

“They’re there to learn because they want to know why the Church teaches what it teaches,” Prospero said. “It’s a learning experience.”

Another learning experience for students at Marquette is the chance to visit convents twice that many came to one record session. Student leaders pick the topics for discussion, ranging from Mary to abortion to birth control, and present the scriptural and catechetical foundation for the Church’s stance on the issue. The goal is to provide young believers with an educated response when asked why their faith calls them to believe something.

“They’re there to learn because they want to know why the Church teaches what it teaches,” Prospero said. “It’s a learning experience.”

Another learning experience for students at Marquette is the chance to visit convents. “It was quite an experience,” he said. “It was quite an experience.”

Prospero unofficially calls it a “nun run,” and one student who accompanied him in a previous year has made a vocation. At least 15 young women will accompany him this spring, visiting cloistered contemplatives in Ann Arbor (Dominicans), Nashville (Dominicans), Elton, Ill. (Franciscan Sisters of the Martyr St. George) and Chicago (Des Plaines Carmel and Missionaries of Charity).

Each religious community must have at least 10 vocations under the age of 30 before Prospero considers it for a visit. He and the students will spend a whole day with each community and one with them in their apostolates. Although University Ministry does not endorse the trips, Prospero feels that he is meeting a need by presenting the students with options of religious life they might not have previously considered.

“I’m kind of in the middle generation. This newer generation, they don’t have any hangups about authority in the Church. … They want stability, they want truth. They want to be radical,” he said to explain the potential appeal of conservative religious life. “They’re the religious sisters they visit living full-filled lives in this radical way.”

The calling to religious life first came to Prospero in high school, while on retreat his senior year, although he didn’t pay much mind until his junior year at Marquette, where he was studying business administration. He went to novitiate in St. Paul, Minn., then studied humanities and philosophy at Creighton before spending four years in regency at Red Cloud Indian School.

“It was the most challenging experience of my life,” he said of the time spent in Pine Ridge, South Dakota. “I’d never really experienced human suffering before … the hopelessness, lack of self dignity, alcoholism.”

Prospero incorporates elements of Native American spirituality into his ministry, which he calls an “incredible treasure,” one he has been blessed to find. It is a treasure he intends to share with those he is called to serve, especially, right now, the young.

“I’m a young priest. I want to work with young people,” Prospero said. “I love it. Best job I’ve ever had in my life!”