Chicago Jesuit residence collapses

The Chicago Jesuit residence, located at 1408 W. Jackson Blvd., collapsed on April 26 after its foundation was eroded by neighboring construction. The three-story building, dating back to the 1880s, was erected on sand and was unable to withstand the vibrations from the construction. It was demolished by the city that night and into the next morning. Almost nothing was salvaged.

The building’s north side was affected first, with the brick wall and floor listing at a 20 to 30 degree angle. The collapse began in the afternoon, about 3:30 p.m. Fr. Rick McGurn (CHG), province socius, Fr. Jerry Walling (CHG) and a guest, Fr. Joe Wagner (CHG) were all in the house at the time. They evacuated immediately. About one hour later, Walling and McGurn went back inside briefly to try to collect some personal effects but were told to leave by the police.

To have left the building standing, said McGurn, would have risked damage to the adjoining single-story province office. As it was, some brickwork fell from the building onto the province office roof during the teardown, causing damage to the roof and one wall. The offices were closed for several days as the damage was assessed and dirt was cleared away.

The men living there lost not just clothing and other necessities, but sentimental items such as historic family papers, photographs and a prized toy train collection. Lesson plans, retreat notes and a computer disk of a manuscript in progress were also lost.

“That’s the part that’s hard,” said McGurn. “Clothing can be replaced, but those things are gone forever.”

Immediately after the collapse, there were no plans yet for the redevelopment of the land. The building’s residents were temporarily housed one block west, in the apartments above the province’s development office, until permanent quarters could be found.

“At least for the moment we’re okay,” said McGurn, as demolition crews cleared the site four days after the collapse. “We have a roof over our heads.”

A wrecking crew demolishes the Clark Street residence, abutting the province’s office, which sustained minor damage.

Provincials approve budgets, discuss reconfiguration

By Thomas C. Widner, SJ

The spring meeting of the 10 provincials focused on planning and finance. During the meeting held in May, budgets were approved. But the provincials also devoted time to initiating planning for the first joint meeting of the provincials of the United States and Latin American Assistancies to be held in Miami May 22-26, 2004.

The agenda for that meeting is still under discussion but will include a study of migration, one of Father General’s international apostolic priorities.

The U.S. provincials met in Milwaukee May 11-15 bidding adieu to three more provincials who completed their terms with this meeting. Frs. Richard Baumann (CHG), Robert Levens (NEN), and Frank Reale (MIS) will be replaced in the fall by Frs. Edward Schmidt (CHG), Thomas Regan (NEN), and Timothy McMahon (MIS).

In addition to receiving reports from the various areas of the Jesuit Conference staff, the provincials also continued a discussion on the reconfiguration of the Assistancy. They also heard presentations on the work of the United States Conference of Catholic Bishops (USCCB) and the new General Instruction on the Roman Missal.

Budgets approved by the provincials include those of the Jesuit Conference offices and special projects handled through the office, the Jesuit communities at Weston and JSTB, the annual subsidy for America Magazine, grants for Social and International Ministries, and international Jesuit scholarships.

Meeting as the board of Jesuit Missions, Inc., the board also approved disbursing funds for grants to the U.S. Catholic Mission Association, Jesuit Volunteers International and the Catholic China Mission Bureau. The board of Jesuit Missions, Inc., includes the provincials of both English and French Canada.

Msgr. William Fay, General Secretary for the USCCB, explained its structure to the provincials and discussed common issues with them. Fr. Dennis Smolarski (CFN) provided an overview of the new General Instruction on the Roman Missal and its implication for Jesuit communities.

Fr. Frank Case, the U.S. Assistant to Fr. General, reported that the revised statutes on poverty are under discussion but requiring the approval of Fr. General. They were sent on to him and will be reported in the October issue of the NJN.

A number of decisions made by the provincials but requiring the approval of Fr. General were sent on to him and will be reported in the October issue of the NJN.

The board honored the three outgoing provincials as well as Fr. Tom Gleeson (MIS), Secretary for Finance, and Fr. Richard Ryscavage (MAR), Secretary for Social and International Ministries and Director of Jesuit Refugee Service/USA, both of whose terms have concluded.

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“Where the mind is without fear and the head is held high”

— Rabindranath Tagore

On the occasion of the 30th anniversary of Fr. Pedro Arrupe’s “Men and Women for Others” address at Valencia, Spain, the Sixth World Congress of Jesuit Alumni/ae met in Kolkata, India in January. More than 650 alumni from 25 countries attended the four-day meeting, including India’s President Dr. A.P.J. Abdul Kalam.

The theme this year, “Where the mind is without fear and the head is held high,” was taken from the writings of Nobel poet laureate and Jesuit alumnus Rabindranath Tagore.

Fr. General Kolvenbach addressed the opening session, exhorting attendees to continue to carry on the challenge laid out for them by Arrupe so many years ago. “What brings you together is surely not just a romantic sentiment, not merely the nostalgic memory of the past when you were educated in a Jesuit institution, but rather the conviction that your shared past has a common future, that your history of being former students of a Jesuit school or university is also a prophecy, that the privilege of the good education you received holds out at the same time a challenge to reach out to the less privileged.”

The world congress of the World Union of Jesuit Alumni is held every six years and was last held in Sydney in 1997 with the theme “What values should Jesuit Alumni/ae and other people of faith bring to the 21st Century?” A continental congress is held every three years. There are approximately 2.25 million living alumni of Jesuit educational institutions worldwide.

The alumni group was founded in 1956, on the 400th anniversary of Ignatius’ death, to “join Jesuit alumni internationally on common interests,” said Fr. Vincent Duminuco (NYK), Fr. General’s ecclesiastical delegate to the alumni group.

There were four principal issues discussed at the congress: education and development, the role of business corporations and human development, the environment and the empowerment of women. Speakers included an international array of Jesuits and their lay colleagues.

“The organization has undergone some very positive development changes,” over the years, said Duminuco, who has been involved with the group since 1977, when Arrupe asked him to serve as a resource person for U.S. alumni.

He cited as critical the ongoing education and formation of alumni, with a particular emphasis on value-oriented projects and initiatives on behalf of the poor.

For instance, Duminuco said, in India, “where alumni are 98 percent non-Christian, medical clinics are staffed by alumni (to treat) the poor and refugees.” Alumni are also working in twinning relationships, such as Italians who are reaching out to the people of Albania, or British alumni in Lithuania and the former Yugoslavia.

Kolvenbach also praised alumni for their efforts “in response to the call to greater sensitivity to human dignity and justice.” He called upon them to live out the principle of justice through love in daily life by cultivating three attitudes: “First, a firm determination to live much more simply, as individuals, as families, as social groups. Second, a firm determination to draw no profit whatever from clearly unjust sources. Third, by solidarity with our less fortunate brothers and sisters.”

The World Union is presided over by a president who meets annually with Kolvenbach and Duminuco, as well as a council with representatives from Africa, Europe, Latin America, North America, South Asia, and Oceania/Asia. Although the North American council members are both from the United States, there is no national federation of alumni in the U.S.

“Alumni associations (in the U.S.) are usually associated with a single institution,” said Duminuco, “and are geared towards fundraising. We are hoping some initiatives will be underway in the U.S. to change this.”

Duminuco, who also serves as the rector of the Fordham’s Graduate School of Education and is the director of the International Jesuit Education Leadership Project. From 1986 to 1996, he served as the Worldwide Secretary of Education. He was appointed officially to the World Union in 1986 and anticipates holding that position until early 2004.

Visit www.jesuitalumni.org for more information.

Cristo Rey high school model gets $18.9 million, expands across U.S.

By Michelle Martin

CHICAGO (CNS) -- When Cristo Rey High School opened in Chicago seven years ago, Jesuit Father John Foley had confidence in the formula that allows students to provide the cost of 75 percent of their tuition by working as interns five days a month.

‘But the president of the Chicago school didn’t know how quickly it would take off. ‘There are now four schools operating on the Cristo Rey model around the country, with two more set to open this fall and seven more in the planning stage. And the program will receive a major financial boost with an $18.9 million grant from the Bill & Melinda Gates Foundation and the Cassin Educational Initiative Foundation.

In addition to Chicago, the schools already operating are in Portland, Ore.; Austin, Texas; and Los Angeles. Cristo Rey schools are to open in the fall in Denver and New York, while others are in various stages of planning in Tucson, Ariz.; Wakegan, Ill.; Boston and Lawrence, Mass.; Cleveland; New Bern, N.C.; and New Brunswick, N.J.

Under the plan, four students share an entry-level clerical job at a local company, each working five days a month. Instead of paying them, the companies pay the school $25,000 for the year.

That covers Cristo Rey’s nine-and-a-half months of school. About half the companies offer students summer jobs, for which the students are paid directly.

“The foundations’ grant money will be used for the development of 12 new schools, including those planned to open in the next two years. “The students gain valuable work experience, contacts in the professional world, mentors and role models and even a chance to explore career options they might not have considered.

“Worlds open up for them,” said Father Foley, whose school serves the primarily Mexican Pilsen/Little Village area.

Cristo Rey high school model gets $18.9 million, expands across U.S.
Regan appointed New England provincial

Fr. Thomas J. Regan (NEN) has been appointed to succeed Fr. Robert J. Levens (NEN) as Provincial Superior of the New England Province. Regan’s six-year term of office will begin on July 31, 2003, the Feast of St. Ignatius of Loyola.

A native of Waltham, Mass., Regan, 49, earned an A.B. degree in history and philosophy from Boston College. After graduation, he entered the Society in 1976. During his years of formation, he earned M.A. and Ph.D. degrees in philosophy at Fordham University. He did his theological studies for the priesthood at Weston School of Theology and Heythrop College, University of London. He was ordained in 1978. Since 1988, Regan has been a faculty member and chair of the Philosophy Department at Fairfield University. He is a member and former president of the Jesuit Philosophical Association, and was recently elected to a three-year term on the Executive Council of the American Catholic Philosophical Association. He has served a six-year term as national president and chair of the board of directors of Alpha Sigma Nu, the National Jesuit Honor Society. From 2000 to 2002, he served as associate dean of the College of Arts and Sciences at Fairfield, and from 1998 to the present he has been a member of the board of consultants to the New England Provincial.

“I am honored that Father General would entrust me with such an important position,” said Regan. “I take great confidence in knowing that I do not venture into this post alone.”

Regan said he was particularly looking forward to continued work with the laity in the New England Province.

“I have never known any other paradigm of ministry but a collaborative one. I welcome the chance to work with the women and men who share our charism and our spirituality,” he said. “Together I think we can do marvelous things for the Church.”

Scranton names new president

Fr. Scott R. Pilarz, (MAR), interim university chaplain and assistant professor of English at Georgetown University, has been named the 24th president of the University of Scranton. Pilarz will assume his duties on July 1, 2003. He will succeed Fr. Joseph M. McShane, (NYK) who begins service as the 32nd president of Fordham University the same day.

Pilarz, 43, entered the Society in 1981 and was ordained in 1992. He received his bachelor’s degree in English from Georgetown and a master’s degree in philosophy from Fordham. He received master’s degrees in divinity and theology from the Weston School of Theology. He went on to earn a Ph.D. in English at the City University of New York, and his dissertation won the 1997 CUNY Alumni Achievement Prize for Dissertation Excellence.

WJU Appalachian Institute: At home in the hills of West Virginia

By Julie Bourbon

“More and more people recognize that a new social order is being born. Indeed, the Spirit of God presses us to recognize. We do not understand it all, but we know we are part of it, in Appalachia, our nation, across the world.”

- This Land is Home to Me, Catholic Bishops of the Appalachian Region, 1975

Wheeling Jesuit University, in a show of solidarity with the region it calls home and the people who are its neighbors, has founded the Clifford M. Lewis, S.J. Appalachian Institute, named for one of the school’s founders, a native of West Virginia. The institute opened in September, and in April hosted a successful steel conference that brought together representatives from the steel industry, labor, churches and government.

The conference, “Toward a Sustainable Steel Industry,” was a fitting choice of subject matter given the school’s location — West Virginia has traditionally relied on steel as one of the legs on which its economy stands. WJU “is a very appropriate place to bring [these participants] around the table,” said the institute’s executive director, Fr. Joe Hacala (MAR), another native of the state. “It touched a nerve, I think, of local interest – coal, Hacala said, is an obvious future topic. The institute will also be developing an ‘Appalachian Profile.’ Using census data, research and analysis, the institute will try to paint a more accurate, honest portrait of life in Appalachia than is usually conveyed by images of grinding rural poverty and lack of education.

“You hear a lot about the myths of Appalachia. ... Most people can’t go beyond the first sentence of that,” said Hacala. “Music, art, leisure, simplicity of life, commitment to justice. You don’t hear about that.”

To that end, the institute will sponsor a yearlong colloquium next academic year, with a film series, lectures by noted historians of Appalachian and cultural events that will include musical performances and quilt making demonstrations, among other things. A lecture on “Education in Appalachia: Obstacles and Opportunities” was held in January.

The institute is involved with the AFL-CIO on the Working for America Institute project, which will examine the creation of fair paying jobs and strong communities in highly industrialized areas that are suffering economically. And along with the Robert C. Byrd National Technology Transfer Center at WJU, the institute will receive a portion of $3 million in earmarked federal funds for a pilot project to examine issues related to dangerous coal slurry impoundments in the state.

Wheeling will celebrate its 50th anniversary in 2004. “Its early vision and mission were very much rooted in this region,” said Hacala. The institute is a natural extension of that mission. “It lifts up the positives of Appalachia. It engages the university.”
Word of the moment for Jesuits is ‘reconfiguration’

By Thomas C. Widner SJ

Were he still alive, Mister Rogers might ask Jesuits, “Can you spell ‘reconfiguration’?”

It is a word that we are hearing more and more. Oh, yes, a few years ago we were talking realignment and it didn’t happen. But most of us now talk about “diminishment” and that leads to “reconfiguration.”

Our provincials are talking about it. Our former provincials have talked about it. Some time was given at many of our province congregations to talk about it. Young Jesuits don’t perhaps talk about it so much as they do take it for granted. Well aware that each one belongs to a specific province, young Jesuits seem far more aware than older Jesuits that they have joined an international Society of Jesus and not simply one specific province.

Their experiences and ministries cross province boundaries almost from their entry into the novitiate. Indeed, it is not unusual for Novice X to have been born in Michigan (Detroit province), for example, to have graduated from Georgetown University (Maryland province), to have worked in New York City (New York province), and then enter the Society of Jesus through that province. Reconfiguration is not just about shifting geographical boundaries. If it were, then reconfiguration could be determined quickly. That may happen. It is probable that within 10 years the U.S. Assistance will be three or four provinces instead of 10.

Reconfiguration is more realistically an attitude. It is about thinking globally rather than nationally or by province. It is about mission. It is determining how best to serve the Church. It is identifying the need and then placing resources where Jesuits can best meet a need that is not otherwise being met.

That means all our assumptions about Jesuit charism must be challenged. Does the phrase “developing men and women for others,” for example, adequately describe the goal of Jesuit education?

The document “What Makes a Jesuit High School Jesuit?” claims that a Jesuit high school must be “based in the same first principles which serve as the foundation for the contemporary mission of the Society of Jesus.”

In a communal reflection on Jesuit mission in higher education in 2002, U.S. provincials offered a broader understanding of Jesuit higher education that identified five characteristics for local discussion on university campuses. One of these is “Dedication to human dignity from a Catholic/Jesuit faith perspective.”

The goal of Jesuit schools at both levels seems broader than simply developing men and women for others. That doesn’t seem to be enough. It’s one part of our mission. But it doesn’t completely identify Jesuit mission.

Reconfiguration suggests that we may want to rethink the goal not only of Jesuit education, but also Jesuit pastoral ministry, Jesuit social ministry, indeed, all of Jesuit ministry in the light of the Society’s mission to the Church and the world.

The Formula of the Institute is fairly clear about the mission: “to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine” through the Spiritual Exercises, sacraments, public lectures, the education of children and the unlettered, and by the spiritual consolation of the faithful.

How do we best reconfigure all that?

Abortion one of many more questions

I welcome your frank editorial in the April/May issue of NJN and want to explore your question “Why is the U.S. provincials’ document on abortion just coming now?” It is not only a moral question nor is it the only moral question involved in U.S. politics over the past 30 years.

I have always been concerned with the seamless garment ethic of life proposed by Cardinal Bernardin, but as a young Jesuit active in the 1972 McGovern campaign as a volunteer, I was horrified at how one of the most anti-life presidents ever managed to capture the pro-life vote of those who voted that single issue.

I was horrified again this year when the pastor of my hometown parish published in his parish bulletin that it was a “mortal sin to vote for a pro-choice candidate.” That’s an exhortation in favor of one-issue voting. For me it is a pity that the party of the privileged in our country, the Republican Party, has used this issue so effectively to get the single-issue vote.

Abortion statement deserves high praise

I’m not known for looking kindly on Jesuit provincials. However, their recent statement on abortion, “Standing for the Unborn,” published in the April/May issue of NJN, does, I think, deserve high praise.

The statement deals with what is most likely America’s most important moral problem. It presents a strong forthright public position on the issue embraced by all of the American Jesuit provincials. It is something positive. It doesn’t push a doctrinal divisive stand; it isn’t even political.

It derives its moral principles from the traditional Catholic sources, from Scripture, from tradition, from the voices of the successors of St. Peter and the natural moral law. It even quotes from the Catechism. Coming from the American Jesuit provincials this Statement is to me a remarkable statement.

But, much, much more importantly this statement can result in a tremendous amount of good.

What can be achieved in the area of public dialogue against the pervasive influence of the pro-choice movement, I don’t have the faintest idea. But for Jesuits working in the trenches the statement did make a practical suggestion with real potential. It quoted the statement of Mary Ann Glendon that “Ali 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 unborn child.”

Sadly, there are numerous Catholic women and girls, especially among poor minorities, who are in that predicament. There are diocesan programs designed to address their specific needs. But so much more is needed. Let the American provincials make it a priority to establish such programs, really good professional ones, in all of our parishes, which have sizable poor minorities.

To do that effectively will take time and planning and a lot of money. It won’t help overturn Roe v. Wade; it won’t change the editorial policies of the N.Y. and L.A. Times; but it will save a tremendously large number of innocent human lives which otherwise would have been aborted. It is a practical existential program really standing up for the unborn, which the provincials can begin to implement at once.

Robert H. Taylor SJ

Los Angeles

(Taylor [CFN], 85, taught philosophy at LMU for 35 years and is now working in a parish in South Central Los Angeles, which is 90% Mexican American.)
On Civil Disobedience in an Unjust War

By John A. Coleman SJ

I was arrested with 18 others on a Friday morning at 9:15 A.M., downtown, at Temple and Alameda Streets in front of the Edward Roybal Federal Building in Los Angeles.

Over 300 people had gathered to read scripture, pray, sing hymns (in Spanish and English). They prayed too for American service personnel in harm’s way. Signs flourished, including many which bore the statement on the sign I held while being arrested: Support Our Troops, Bring Them Home.

I would not, except for grave reasons, break the law. I have written, over the years, essays on citizenship and its duties, about the importance of the rule of law. I teach, after all, regularly at Loyola Law School.

Moreover, like many Americans, I found it also painful to protest publicly once the war had started, lest it be interpreted as trashign our troops who are in a straightened situation: ‘doing their job,’ fulfilling their oath to their commander-in-chief, perhaps estimating the war is justifie

Thus, I very purposefully chose to commit civil disobedience with a religious group, clearly dedicated to non-violence, The Interfaith Coalition for Justice and Peace (www.icujp.org).

I avoided, assiduously, any arrest on Wilshire Blvd. in Westwood, because some of the groups involved there do not totally subscribe to full non-violence and scorn the police (who, then, often react less than fully respectfully). We had communicated our every move with the police, so they treated us both professionally and with respect. Indeed, the captain determined not to handcuff us.

Why commit civil disobedience? It is a long American tradition, going back to Thoreau and the underground railway against slavery, to break unjust laws. I am also a long time student of just war theory and, having studied and weighed the evidence about the war, could not conclude that it is justified. Nobel Peace laureate, President Carter, several weeks ago in the New York Times, took the main criteria for a just war (legitimate authority; just cause which is restricted to a defensive war; last resort) and showed that this war does not meet the criteria.

Unjust war may sound like something relatively neutral, such as, perhaps, an infraction of the rules in some soccer game. But, basically, it means that innocent lives are lost so—in a genuine sense—our very souls and integrity are at stake. Unjust war means that we have guilty blood of innocents on our hands which could have been avoided by other means. So, non-cooperation can seem, as it did to me, imperative.

To be sure, the fact that we can, civilly, commit civil disobedience shows that we are a democracy. Those who commit civil disobedience (as a way of protesting unjust law) also need to accept the consequences: perhaps jail; at times a fine; at the least, some real inconveniences to one’s ordinary life and schedule.

No war, even one which might be justified as a duty to resist evils, should allow us to go on with business as usual. I always remember a Dutch Jesuit friend I lived with in Amsterdam telling me his memories of the day in World War II the German tanks rolled over the border into the Netherlands. He was a seminarian and his superior said that day that classes and daily order would go on as usual.

But, my friend said, he knew in his bones that business would not go on as usual. He knew his life would be different forever.

Especially those who have judged, on weighing the evidence, that the war is unjust cannot saunter on, as if life goes on as usual. Do all need to get arrested? Of course not. There are many ways to address an unjust war. The just war calculus looks not only at what was classically called jus ad bellum: the moral conditions for a justified resort to violence to remove evils. It also looks at jus in bello—the conditions of conducting a war which protects the non-combatant innocents.

So, care needs to be given to weapons’ systems to monitor that they do not directly target the innocent civilians or, even if by indirection, by destroying water supplies and sewage systems, ultimately cause, in short order after the war, (as they did in the 1991 Gulf War) more civilian than military deaths.

Finally, the just war tradition also is concerned with the justice of the post-bellum, the after-the-war situation. Are the conditions for justice and peace really improved by having gone to war? Those who want us to stop talking about the justice of the war, once the troops have been sent into military action, actually want to put a gag on democracy. Nor do they follow through on just war criteria which has ethical monitoring tasks for before, during and after the bombs are dropped.

Even those who think this war can be justified, need, then, to continue monitoring (talking and debating about it) during and after the war. Those who judge it unjust must, if they choose not to engage in civil disobedience, still continue to work for a just conduct of the war and its aftermath.

War has rudely knocked on the door of all Iraqis. We decided, by a strange, dangerous and new doctrine of preemptive war, to disrupt their world. It is quite clear that since the last Iraq war began and for years to come, business will not be as usual for the Iraqis. Nor should it for us.

So, getting arrested cannot be the last act for me either. Willy-nilly, war has already brutally come as shock and awe. Now those who care about peace ("There can be no peace without justice," said Pope Paul VI) must continue to work for justice for the Iraqis and not presume it will automatically occur. This war will disturb—like an arrest—our daily lives and schedules for years to come.

(Fr. Coleman [CFN] is Casassa Professor of Social Values at Loyola Marymount University.)
**COMMENTARY**

**Now is the time to discern**

by Stephen Sauer SJ

Hardly a conversation among younger Jesuits occurs without someone broaching the topic of the future of our current institutional commitments. During these conversations, the same anxiety is expressed over and over again: our superiors are not doing everything possible to facilitate in a spirit of discernment the inevitable withdrawal of Jesuits from these institutions.

To my knowledge, there have been no bold or sweeping proposals to guide the Society's approach to our steadily decreasing numbers in the US. There is little evidence that we are proactively preparing the way to exit prayerfully, gracefully and respectfully from our institutions. As a result, the impending separations are likely to be much more complicated and painful than they need be. Even worse, however, in the absence of sound prior discernment, there will be no basis to trust that the changes that are to come will in any way be guided by the Spirit.

In some provinces, a few parishes have been identified for transfer to diocesan control. In the case of educational institutions, the commonly expressed opinion is that they are already poised to survive without us, thus no action is necessary. As for our retreat ministry, the current supply of older men willing to serve in these houses seems to soften any sense of urgency (at least for the time being).

De facto, then, we are playing the waiting game. We are resisting taking the very concrete and difficult steps that would prepare us and those involved with us for the day when Jesuits will disappear from many of the institutions that we currently sponsor. Each institution is being left to fend for itself. The first to “fall” will be the one that fails, mostly as a result of its perceived merits and shortcomings among our rank and file, to attract Jesuits who are willing to work there. Ostensibly, the process will continue until that day when the number of Jesuits in these institutions is insufficient to correspond to the Society's actual ability to mission men to them. But, since there is no master plan to prepare for these transitions, my fear is that each will be improvised on an emergency basis and only when it can no longer be avoided. This approach could prove extremely detrimental to the institutions, to our lay collaborators, and to ourselves.

Even if these transitions were to occur without the crises that I am predicting, however, there is an additional – and more fundamental – reason to act now. In the absence of prior discernment, the fate of each of our current institutions (and of the Society in the US) is likely to be decided by principles that are more Darwinian than Ignatian. Individual Jesuits will be attracted to or wooed by one institution or another. Factors such as institutional perks, personal loyalties, prestige, academic reputation, financial stability, and pressure from non-Jesuits will all play a role. What will be missing, however, is a prayerful corporate attempt on our part to discern whether our continued presence at a given institution truly corresponds to the greater good, the most fruitful use of our energies, and the most universal need.

“In the absence of prior discernment, the fate of each of our current institutions (and of the Society in the US) is likely to be decided by principles that are more Darwinian than Ignatian.”

Moreover, the current default policy of continuing to provide men for as many institutions as possible for as long as we can is preventing us from honestly considering new apostolic endeavors. Unless men in critical numbers are free to be missioned elsewhere, the Society cannot sincerely undertake the task of reading the signs of the times. We are not free to regroup or to concentrate critical manpower where it may be needed most, and thus, we are potentially missing the critical opportunity to reenergize and/or redirect our efforts while there are still more of us around to do so.

I would, therefore, like to propose three concrete measures that the Society could adopt as a means of proactively shaping our apostolic activity in the United States.

First, inter-provincial dialogue should be sought to identify and rank our most urgent national (and provincial) priorities. This dialogue should be enlightened by our most recent documents on the Society's mission. Where is there the greatest need for the Society’s presence? How many men are needed? What expertise should they have?

Second, the Assistancy should prepare apostolate-specific timelines and procedures to guide the transfer of our different institutions. As an example, the Christian Brothers have a three-year process that was developed years ago when they began withdrawing from some of their high schools. Having participated in such a transition for my own high school alma mater, I can testify that the process – focused on lay empowerment and formation – was smooth and effective.

Third, provinces should begin identifying those institutions that are least in need of our presence. I think this runs counter to the typical assumption that our weakest institutions will be the first to go. However, if an institution is already strong, ecologically sound, and staffed by a core of committed lay collaborators trained to carry on in the Ignatian tradition, then, true to our history of ministering “particularly where there are no others to minister”, we should begin the process of “launching” it into independence according to the procedures that will have been prepared at the Assistancy level.

In conclusion, I have also been involved in conversations about the future of the Society when older Jesuits are present. A refrain that is heard in these conversations is that it will be too late. Besides, I believe that the older Jesuits who helped build up our impressive network of institutions are uniquely qualified with wisdom and experience to play a key role in the transitions that face us.

The Society has some hard decisions to make, and we cannot afford for anyone to absent himself from the task at hand.

(Sauer [NOR] just completed tertianship and will be studying sacramental theology at Catholic University this fall.)
“Dead to us now”: reflections on grieving those no longer “ours”

By David E. Nantais SJ

Constitutions [225]: Regarding a man who leaves the Society of Jesus: “...Try to send him away with as much love and charity for the house and as much comfort in our Lord as possible.”

Recently, I had a sobering dream. I was sitting in a Jesuit rec room, talking to four friends. One by one, each stood up and left the room. “I’m getting another beer,” said one. “I have to wake up early,” said another, and so on. Soon I was sitting alone, and the room, void of laughter and good conversation, became very dark. This image has given me much to think and pray about over the past few weeks.

This dream began to haunt me soon after a good friend left the Society. I knew he was struggling with the clergy sex scandal, but the last time we spoke, he seemed to be emerging from the desolation that had been clouding his life for a few months.

So I was very surprised when I received an e-mail message from another Jesuit two months later telling me that my friend had left the Society. I still have not heard from my friend and his departure hurts me deeply.

This is also true when one of our brothers leaves the Society. Sometimes we say that a departure is similar to a death; both require a period of mourning. Yet, I believe it contains a kernel of truth.

I do not like the phrase “dead to us now,” or “He’s dead to us now.” He no longer walks with us, or “He’s dead to us now.”

I do not want to sit by myself in a rec room, talking to four friends. I do not want to sit by myself in a rec room, talking to four friends. One by one, each stood up and left the room. “I’m getting another beer,” said one. “I have to wake up early,” said another, and so on. Soon I was sitting alone, and the room, void of laughter and good conversation, became very dark. This image has given me much to think and pray about over the past few weeks.

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But this will not happen if we do not give the man an opportunity to do so. More than likely, he has also witnessed a few departures during his time in the Society and he has picked up on the unwritten rule that we do not talk about these things. Since we do not encourage a healthy leave-taking process, the man slips out without fanfare and those of us who stay are left to wonder about what happened.

I would like to suggest an alternative. Soon after a man declares his decision to leave the Society, his community, along with his friends in other communities, celebrates Mass together.

During the homily, each Jesuit present comments on the many gifts the man has brought to the Society and the community during his time as a Jesuit. In turn, the man who is leaving takes time to address each Jesuit and express his sorrow, his anxieties, his joy and his thankfulness.

Perhaps he may even share something about the discernment process that led him to this difficult decision. Afterwards, the community celebrates their departing brother’s life with a good meal. Can we imagine this possibility? Does it not seem better than our current way of proceeding?

Sometimes I become very afraid when I think about the future of the Society in the U.S. I do not want to sit by myself in a rec room, wishing that my friends who left were there with me. I doubt any of my brother Jesuits cherish this thought either.

I think it is possible for us to pay respect to our grief as a community so that the memories of our departed brothers are not obscured by bitterness, but embraced with fondness.

This is my new dream.

(Nantais [DET], a third-year regent, is university minister in the College of Engineering and Science at the University of Detroit Mercy.)

The leaking ark? A conversation with the divine engineer about the details.

By Tom Lankenau SJ

I love the animal stories in the Bible. Who needs lust and warfare when you have Daniel and the lions, Jonah and the whale, Tobit and bird droppings? Though as a biologist I have to wonder about some of the details. Take Noah’s Ark.

How did Noah round up the animals? What did they eat? Who scooped the poop? Rather than speculate I went straight to the divine engineer for some details.

TL. Biologists have catalogued some 20,000 species of terrestrial vertebrates, let alone over a million insects. The ark must have been pretty big.

DE. Think of it as a very big cruise ship, but without the baggage of a typical American tourist or provisions for the midnight buffet.

TL. Still, if my calculations are correct, you needed 4 gazillion bales of feed. That’s a lot of storage.

DE. Actually 4.372. Where do you think the concept of overhead bins originated?

TL. One elephant produces 200 pounds of know-you-know-what every day. Beside poor old Noah having to clean stalls, did all the you-know-what go?

DE. What do you think I was doing when the earth was a formless void and darkness covered the abyss? I figured how to make a 100% recyclable planet. One pachyderm’s poop is a dung beetle’s palace.

TL. You mean the ark was just like that Biosphere project in Arizona, where biologists tried to live in a self-sustaining environment?

DE. Except the animals got along. TL. Why only 40 days? Why not longer?

DE. With two rabbits on board.

TL. How did Noah round up all the species? It must have taken a long time.

DE. I sent a flock of archangels to help.

TL. How did he know he had all the species from one area?

DE. He used the Audubon field guides.

TL. Except for the one on the “Aardvarks of Arkansas” they proved invaluable.

DE. I thought they were armadillos.

TL. But why put Noah to all that trouble when the over long haul 95% of all species have become extinct?

DE. And humans know which 5% to save? I gave you 40 billion passenger pigeons and you wiped them out in 150 years.

TL. What about the dodo? It was doomed the day it waddled off the ark. Who really misses them when we have something more beautiful like parrots and hawks?

DE. Maybe the dodo was not your archetypal bird. Ok, it was goofy. But do you toss da Vinci’s sketches simply because you possess the Mona Lisa?

TL. Now that you’ve had a few thousand years to reflect, is there anything you might have done differently?

DE. I would have added one more human to record all the events. My memory sometimes gets a little fuzzy.

TL. Let me guess. An archivist.

DE. You do catch on.

TL. Would you do it again? I mean, you can’t be pleased with what humans are doing to the planet?

DE. No I’m not. But floods are a little archaic. Besides, I’m having too much fun watching the cockroaches outwit humans. Now just who is supposed to be the pinnacle of creation?

(Lankenau [ORE] will be a third-year theologian at JSTB this fall.)
Consultation with former provincials accomplishes historic first

By Thomas C. Widner SJ

Twenty-eight former provincials of the U.S. Assistancy came together in St. Louis April 4-6 for a consultation on apostolic planning. Invited by Jesuit Conference president Fr. Brad Schaeffer (CHG), the historic meeting was made up of provincials whose terms covered nearly 40 years of administration in the U.S. Assistancy. At the end of the consultation one former provincial remarked, "This has been enjoyable, joyful, and inspirational because of the basic attitude of support for the Jesuit Conferences efforts at shaping the future of the Society in the U.S." There are 42 living former provincials in the U.S. The 28 men who participated in the consultation were provided a demographic overview of the state of the Assistancy, were asked to reflect on the needs of the Assistancy at this time, and were invited to offer concrete suggestions to the 10 current provincials regarding apostolic planning. A report of the meeting was given to the current U.S. provincials during their May board meeting (see JCN board meeting, page 1).

At their first session, the former provincials shared their observations on the biggest changes each has seen in his own province since his term as provincial ended. These changes include the increasing involvement of the laity in the leadership of Jesuit institutions as well as the focus on lay formation in Ignatian spirituality. They also noted the ethnic diversity of young men entering the Society today. The aging of the Society is an obvious change. The diminishment of Jesuit presence in secondary education was a particular concern. However, the former provincials are also aware of new works despite the decrease in numbers.

Fr. Tom Gaunt (MAR), prior of the Jesuit Conference, provided the former provincials with a summary of the demographic information sent to each province for use by its province congregation. Schaeffer offered observations on the current state of the Assistancy. With these pieces, the former provincials were then asked to discuss in small groups and report what issues are clear and which lack clarity.

The large group then suggested primary objectives for current provincials in terms of Assistance apostolic planning. They considered practical steps for these objectives as well as obstacles that might exist.

The objectives include: the formation of lay leadership for Jesuit works; the development of a priority list of apostolic needs; a move toward a national consultation on our apostolic future; engaging the needs of the local Church; and pursuing the reconfiguration of provinces.

The practical steps include: development and planning for a national consultation that heavily involves younger Jesuits; continuing preparation for lay leadership in Jesuit institutions; a greater sharing of manpower and financial resources among provinces.

Obstacles they considered include: Jesuit individualism and provincialism; not developing too optimistically a plan removed from practical realities; the fear of change; the tyranny of the immediate; the lack of credibility of the Jesuit Conference among U.S. Jesuits.

One provincial said, "Provincialism needs to be replaced with a broader vision and desire for unified efforts on the part of the whole Assistancy. I don't know how to accomplish this. Younger members are ready for this. It is the older, and more numerous, who resist it."

This same provincial found the weekend both hopeful and disappointing. He found it hopeful due to the positive response of so many former provincials in attending. He found it disappointing “because we remained largely in 'concept' mode, with many expressions of hesitancy rather than Ignatian fire and aggressiveness.”

Finally the provincials were asked to draw up recommendations. The group asked for an Assistancy wide consultation to assess needs, set priorities, and recommend action.

Those recommendations include:

- Further development of Ignatian leadership programs;
- Possible production of a video focused on new ministries of the past 20 years;
- Developing increasing regional cooperation in ministries, formation, support services, etc.;
- Focusing on the spiritual freedom and renewal of Jesuits and communities;
- Conducting a thorough overview of the Society in the U.S. to identify its mission, examine reconfiguration of provinces, and consider Assistancy wide assignments in all areas.

One provincial recommended that the current provincial "spend some time discussing what models or blueprint for future reconfigurations of the Society in the U.S. might be considered and offered to the assistant for reflection and prayer."

Another urged the current provincials to revisit the whole question of sharing provincial, formation and other resources. For example, he asked, “Do we really need 10 novice masters, formation directors, pastoral assistants, treasurers, etc? Do we need more than one Jesuit superior in each city?”

The play’s the thing for this literary Jesuit

By Julie Bourbon

He speaks quietly and thoughtfully, choosing his words the way a writer might. Which is only fitting, for he is indeed a prolific author and playwright. Since entering the novitiate at Grand Coteau in 1950, Fr. Ernest Ferlita (NOR) has written more than 20 plays and 13 books. And he is still open to new inspiration.

“Writing has long been part of the Jesuits,” said Ferlita, 75, who follows in the great tradition of Jesuit rhetoric and humanities teachers/playwrights of the 16th to 18th centuries, when theater thrived throughout Europe. He is quick to point out that playwrights Calderon and Molière, among others, studied under the Jesuits. “Jesuits are men for others. One way to be men for others is to tell their stories.”

That’s exactly what Ferlita has been doing for 50 years in plays like “The Bells of Nagasaki,” “The Mask of Hiroshima,” “Black Medea,” and “The Ballad of John Ogilvie.” “Ogilvie,” the first play he began writing while in the philosophy, tells the story of the early 17th century Scottish Jesuit martyr. He has often written about the Society, but has taken on other subject matter as well, such as the life of Martin Luther King, Jr., which inspired “Passion Play USA.”

A drama professor at Loyola (New Orleans) since 1969 and professor emeritus for the last year, Ferlita’s plays have been produced in New Orleans and Off-Broadway, at theater festivals across the country and as far afield as Nepal and the Philippines. He has written two opera librettos, another of his passions. “Dear Ignatius, Dear Isabel” has been performed at several universities, and “Edith Stein” may soon be performed in Poland.

There have been numerous theatrical accolades over the years, including the Miller Award, four Audelco Awards, the American Radio Competition, and the International Competition of Religious Drama for the Jubilee Year 2000. His books have covered a broad range of topics, from the poet Gerard Manley Hopkins to film and religion.

He is currently reviewing a manuscript for Sr. Helen Prejean, author of “Dead Man Walking,” about an innocent man who is executed. It is to be turned into a musical. “Dear Ignatius, Dear Isabel” has been awarded to him, said Ferlita, when asked where he gets his inspiration for his plays. “Sometimes things resonate with things that happened in ancient times or in contemporary times.”

Growing up in Tampa, Ferlita didn’t attend much live theater, although he did go to the picture shows every Sunday with his family. From Jesuit High School, he went on to Spring Hill College in Mobile. There, he indulged his love of reading by performing in radio plays, some of which he authored.

After a year in college, Ferlita volunteered for the army and spent 15 months in Italy during the Allied occupation. He finished his studies at Spring Hill when he returned and then entered the Society. “I really felt a response to what the Jesuits were doing,” said Ferlita. He admits, though, that when first asked by his high school principal to consider a vocation, he said no, “without even thinking about it.” He credits his devotion to the Blessed Virgin Mary with directing him toward the Society.

After theology and tertianship, Ferlita studied at Yale, completing his doctorate in playwriting and dramatic literature before taking a teaching position at Loyola, where he has remained ever since. The upcoming spring and summer will be busy times for him. The Orlando Fringe Festival staged “The Mask of Hiroshima” in May, and he will be teaching a five-day course on Hopkins in June at Spring Hill. He often gives three-day retreats, as well.

It is still exciting, Ferlita said, when a theater performs one of his plays. “Oh yes, I must say,” said Ferlita, when asked if he gets a thrill each time. “One always hopes, of course, that they’re done well. I’ve always had good experiences.”

Former provincials consult on planning

Former provincials who met in St. Louis in early April were: (front row) John Libens (DET), Dan Flaherty (CHG), Bob Costello (MIS), Howard Gray (DET), Jim Devereaux (MAR), Tom Royce (ORE), Leo Klein (CHG); (second row) Burt Thelen (WIS), Bill Barry (NEN), Bob Manning (NEN), Pat Burns (WIS); (third row) John Privett (CFN), Frank Case (ORE), Steve Sundborg (ORE), Jim Bradley (NOR), Jim Stormes (MAR); (fourth row) Ed Kinerk (MIS), Ted Arroyo (NOR), Dick Cleary (NEN), Al Panuska (MAR), Leo Klein (CHG); (fifth row) Joe Daoust (DET), Brad Schaeffer (CHG), Ed O’Flaherty (NEN), Bob Mitchell (NYK), Joe Novak (NYK), Vinnie Cooke (NYK), Walt Farrell (DET). See story on page 8.

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Jesuit Universities and Colleges

Speakers & Honorary Degree Recipients

BOSTON COLLEGE
127th Commencement
Honorary degree recipients: Sr. Kathleen Carr, CSJ, M’Ed ’84, superintendent of schools for the Archdiocese of Boston; Prof. Emeritus John L. Mahoney Sr., ’50, MA ’52, holder of the Rattigan Chair in English at Boston College; Dawn M. Chair ’82, M’Ed ’83, recipient of the Massachusetts Teacher of the Year Award for 2001-2002; Thomas A. Vanderslice ’53, Boston College trustee associate; and Erik Weihenmayer, ’91, the first sightless mountain climber to scale Mt. Everest and the other “Seven Summits” of the world.
Speaker: Erik Weihenmayer.

CANISIUS COLLEGE
137th Commencement
Honorary degree recipients: Ramon E. Abcarian, PhD, professor emeritus of history; Scotty Bowman, consultant, Detroit Red Wings; and Eugene F. Jankowski, BA ’55, former president and chairman of CBS Broadcasting Group.
Speaker: Eugene F. Jankowski.

COLLEGE OF THE HOLY CROSS
157th Commencement
Honorary degree recipients: Iris Cantor, benefactor of healthcare initiatives for women and on behalf of the arts; Avery Cardinal Dulles, S.J.; and Chris Matthews, ’67, host of MSNBC’s “Hardball.”
Speaker: Chris Matthews.

CREIGHTON UNIVERSITY
112th Commencement
Honorary degree recipient: Fr. Jon Cortina, S.J.
Speaker: Fr. John P. Schlegel, S.J.

FAIRFIELD UNIVERSITY
53rd Commencement
Honorary degree recipients: Sr. Mary Rose M. Geady, D.C., president and chief executive of Covenant House; Major (ret) Michael Donnelly, advocate for Gulf War veterans with war-related illnesses; Grayce M. Sills, R.N., Ph.D., F.A.A.N., a leader in nursing and psychiatric mental health nursing; and Strobe Talbott, former deputy secretary of state and current president of the Brookings Institution.
Speaker: Strobe Talbott.

FORDHAM UNIVERSITY
158th Commencement
Honorary degree recipients: Grace Anne Donney Koppel, Fordham alumn and counsel to Koppel Communications, Inc.; Ted Koppel, managing editor and principal reporter, Nightline; Mary M. Lai, Long Island University’s chief financial officer; Liam Neeson, actor; Fr. Joseph A. O’Hare, S.J., outgoing Fordham president; William J. Small, vice chairman for news and documentaries at the National Television Academy; Arthur Taylor, former president of Muhlenberg College; William D. Walsh, founder and general partner of Sequoia Associates of Menlo Park, Calif.
Speakers: Ted and Grace Anne Donney Koppel.

GEORGETOWN UNIVERSITY
204th Commencement
Honorary degree recipients: None.

GONZAGA UNIVERSITY
116th Commencement
Honorary degree recipients: Bowie Kuhn, former Major League Baseball Commissioner; Rep. George Nethercutt, R-Wash., Gonzaga Law School alumnus; and Julie Wildig Wells and R. Ronald Wells, for contributions to Spokane.
Speaker: Bowie Kuhn.

JOHN CARROLL UNIVERSITY
117th Commencement
Honorary degree recipients: Monsignor William Linder, founder, New Community Corporation, Newark; Sonia Rendon, founder, Escuela Nuevo Mundo, Guayaquil, Ecuador; Patricia McTague, founder, Escuela Nuevo Mundo, Guayaquil, Ecuador; Carl E. Walz, (Colonel, USAF), M ’79, NASA Astronaut.
Speaker: Carl E. Walz.

LE MOYNE COLLEGE
53rd Commencement
Honorary degree recipients: Kerry Kennedy Cuomo, founder, Robert F. Kennedy Center for Human Rights; Anne J. Endries, 1966 alumna and former LeMoyne faculty; Syracuse Judge Langston McKinney; Kenneth A. Shaw, chancellor and president of Syracuse University.
Speaker: Kerry Kennedy Cuomo.

LOYOLA COLLEGE IN MARYLAND
154th Commencement
Honorary degree recipients: Fr. William Byron, S.J., former president, the University of Scranton and The Catholic University of America; Rhoda Dorsey, president emerita of Goucher College and board chair of the Loyola-Notre Dame Library; David R. Gergen, advisor to four Presidents of the United States, editor-at-large of U.S. News & World Report, and professor of public service at Harvard University’s John F. Kennedy School of Government; and The Honorable Caspar W. Taylor Jr., former Speaker of the Maryland House of Delegates.
Speaker: David R. Gergen.

LOYOLA MARYMOUNT UNIVERSITY
91st Commencement
Honorary degree recipient: William Friedkin, film director.
Speaker: William Friedkin.

LOYOLA UNIVERSITY CHICAGO
133rd Commencement
Honorary degree recipients: William J. McCarter, president, emeritus and trustee of Window to the World Communications, Inc.; Anthony J. Rudis and Mary P. Rudis, philanthropists; Anna J. Schwartz, Ph.D., of the National Bureau of Economic Research; and Richard Sennett, Ph.D., chairman and professor of the Department of Sociology at the London School of Economics & Political Science and professor of sociology at New York University.
Speaker: William J. McCarter.

ROYAL THEOLOGICAL SEMINARY
154th Commencement
Honorary degree recipients: George Borjas, St. Peter’s alumnus and the Robert W. Scriver Professor of Economics and Social Policy at the Kennedy School of Government at Harvard University; Sr. Vivien Jennings, O.P., Principal of Saint Dominic Academy in Jersey City; and Reginald Stanton, St. Peter’s alumnus and retired judge of the Superior Court of New Jersey.
Speaker: Reginald Stanton.

SAINT PETER’S COLLEGE
112th Commencement
Honorary degree recipients: Dr. Bernard J. Cooke, prominent Catholic sacramental theologian; M Ros Rep. Timothy M. Dolan, archbishop of Milwaukee; Dr. John Carlson Polkinghorne, acclaimed theoretical physicist and Anglican clergyman; and Sr. Joel Read, president of Alverno College in Milwaukee.
Speaker: Archbishop Timothy M. Dolan.

REGIS UNIVERSITY
135th Commencement
Honorary degree recipients: None.
Speaker: Fr. Michael J. Sheeran, S.J.

SAINT JOSEPH’S UNIVERSITY
152nd Commencement
Honorary degree recipient: Sen. Rick Santorum (R-PA).
Speaker: Fr. Nicholas S. Rashford, S.J.

SAINT LOUIS UNIVERSITY
185th Commencement
Honorary degree recipients: Martin Luther Mathews, president and CEO, Mathews-Dickey Boys and Girls Club; Bill McClellan, columnist, the St. Louis Post-Dispatch; Emily Rauh Pulitzer, founder and president, Pulitzer Foundation for the Arts; Fr. Frank Reale, S.J., Missouri Provincial.
Speaker: Bill McClellan.

Continued on page 11
**Outgoing provincials recognize grace in the midst of challenges**

By Thomas C. Widner SJ

A provincial’s perspective looks different at the end of his term than at the beginning.

“I would suggest that there is in the Society today a greater ambiguity regarding the role of the provincial,” said Fr. Dick Baumann (NEN), current New England provincial and one of three in the U.S. Assistancy whose term ends over the summer.

“That ambiguity,” he said, “is caused by diminished numbers and the challenges that presents with regard to apostolic assignments; the relationship of the province to its institutions; my own initial unfamiliarity with higher education; the lack of availability of some of our men for specific missions; and the present state of the Church in the United States.”

For Fr. Frank Reale (MIS) there’s a kind of two-edged sword.

“God’s great grace” according to the outgoing Missouri provincial, “has been encouraging personally to my own vocation through the deeper knowledge of men with the manifestation. It’s a way to get to know Jesuits. The only personally disturbing difficulties are the implications of decisions that get made.”

Fr. Dick Baumann (CHG) focused on the challenge of formulating and pursuing the Chicago province’s apostolic priorities.

“The challenge,” he said, “was to adequately involve the membership of the province, gather all the varied sentiments and ideas, and then specify what were promising ministries and people in ministry in the province. But he identified numerous other consoling moments through the territory of the New England province and to travel. I’ve gone to the members and support. No one except another provincial understands what life is like – this is a great hope and consolation.”

Baumann found among his most consoling moments “experiencing the spirit and vitality of the men in formation at their annual Young Jesuit Conferences, and at funerals honoring with gratitude the lives of Jesuits.” He identified numerous other consoling moments through the ministries and people in ministry in the province. But he also found it consoling “to represent the men and the province, to try to make governance personal and responsible, and in return, to sense the gratitude of the men for whatever I was able to do.”

He added his own hopes that the Society “retains a spirit of trust, hope, and consolation no matter what diminishments we experience in the future.”

Is there any fun in being a provincial? For Baumann it is “the spirited and warm rapport, teasing, and laughter with Jesuits from whom and with whom I’ve felt encouragement, brotherhood, and common mission.”

For Reale it has been “the opportunities to get to know men, Society and church beyond the geographic confines of the New England province and to travel. I’ve gone to places I never expected to be and to interact with Jesuits worldwide.”

For Reale, there are “whole new audiences for my quips.”

Will they miss any of it? Reale will miss the opportunity “to thank God in the name of the Society at funerals to the blood families and communities of Jesuits for the good these men did in their lives. I will miss the opportunity to experience the received gratitude of lay colleagues for the significance of individual Jesuits in their own lives.”

And in advising his successor, Baumann said, “Be yourself and honor the ‘grace of person’ you’ve been given.”

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**Continued from page 10**

**SANTA CLARA UNIVERSITY**
152nd Commencement  
Honorary degree recipient: Janet Napolitano, governor of Arizona.  
Speaker: Janet Napolitano.

**SEATTLE UNIVERSITY**
85th Commencement  
Honorary degree recipients: Francia Russell and Kent Stowell, co-artistic directors of the Pacific Northwest Ballet.  
Speakers: Francia Russell and Kent Stowell.

**SPRING HILL COLLEGE**
173rd Commencement  
Honorary degree recipients: John William Barter, III, ’68, former chairman of the board of trustees; Vivian G. “Sec” Johnston, Jr., Mobile philanthropist and community leader; and Sr. Helen Prejean, C.S.J., author and death penalty opponent.  
Speaker: Sr. Helen Prejean, C.S.J.

**UNIVERSITY OF DETROIT MERCY**
120th Commencement  
Honorary degree recipient: Br. Rick Curry, S.J., founder and artistic director of the National Theater Workshop of the Handicapped.  
Speaker: Br. Rick Curry, S.J.

**UNIVERSITY OF SAN FRANCISCO**
144th Commencement  
Honorary degree recipient: Stephen Biko (posthumously).  

**UNIVERSITY OF SCRANTON**
115th Commencement  
Honorary degree recipients: Christopher M. “Kid” Condron, President and Chief Executive Officer of AXA Financial, Inc.; Christopher J. Matthews, television anchor, journalist and best-selling author; Sister Mary Rose McGeady, D.C., President and Chief Executive Officer of Covenant House; and Sandra Montrone, President of The Penates Foundation.  
Speaker: Christopher J. Matthews.

**WHEELING JESUIT UNIVERSITY**
49th Commencement  
Honorary degree recipient: Cindy L. Carr Rank, BA’65, environmentalist.  
Speaker: Cindy L. Carr Rank.

**XAVIER UNIVERSITY**
165th Commencement  
Honorary degree recipient: Ross Love, president/CEO and owner of Blue Chip Enterprises.  
Speaker: Ross Love.
**CALIFORNIA**

Fr. Matthew Carnes, 33, from San Carlos, Calif., has a BA in international relations from Stanford University. He taught economics and Spanish and coached water polo and swimming at Bellarmine College Prep. He helped with hurricane reconstruction projects in Honduras, taught in the Philippines and developed Kairos retreats for inner-city youth in Oakland. He has visited Jesuit missions in Paraguay, Argentina and Brazil and will work toward a doctorate in political science, studying questions of Latin American rural political participation.

Fr. Roger de la Rosa, 39, from Panganiban, Philippines, has a BA in chemistry from the University of San Francisco and an MA and PhD in the subject from the University of California-Santa Barbara. He taught chemistry at Loyola Marymount University and Red Cloud Indian School. He has been a Eucharistic minister to the elderly in Spokane and has done prison ministry in Boston. His hobbies include photography, writing poetry and baking. Next year he will teach chemistry at Xavier University in the Philippines.

Fr. Joaquin Martinez, 37, from Manila, Philippines, has a degree in biology from the University of the Philippines. During regency, he taught at Loyola High School in Los Angeles. He received teaching credentials from Loyola Marymount University and after ordination will pursue a degree in educational administration at Harvard. He has spent a summer teaching English in the Philippines and has worked as a deacon with a Filipino community in San Jose, where he preached in Tagalog on the weekends.

**CHICAGO**

Fr. Jeremiah Lynch, 53, from Chicago, with a BA in history from Loyola University Chicago and a law degree from DePaul University, taught English and philosophy at San Ignacio Jesuit High in Piura, Peru. In Detroit, Chicago, Cincinnati and Boston, he worked with numerous immigrants, especially among a large community of refugees from Cuba. He is interested in immigration policy and relations between the Jesuits in the United States and Latin America. He is an avid cyclist and student of Spanish language and literature.

Fr. Bernard McAniff, 48, from Rochester, N.Y., has a BA and an MA in English from Nazareth College of Rochester and Loyola University Chicago respectively, and has an interest in Irish literature. He taught English and supervised the mock trial team at St. Xavier High in Cincinnati. He spent a summer in China teaching English and did retreat work in Blue Ridge Summit, Penn., and Los Altos, Calif. After ordination, he will begin a master’s program at Harvard’s Graduate School of Education and continue weekend work at a parish in Quincy, Mass.

Fr. David Meconi, 37, from Detroit, received bachelor’s degrees in business administration and religious studies from Hope College, studied theology in Innsbruck, Austria, and is working on a doctorate in philosophy at Oxford. He taught Greek and Latin at St. Ignatius College Prep in Chicago and taught courses in the classics and philosophy departments at Xavier University, where he was awarded the Bishop Fenwick-Alpha Sigma Nu Teacher of the Year Award. For exercise, he runs and fences. His family still runs a winery they began in Michigan in 1921.

**MARYLAND**

Fr. James Kelly, 45, from Davenport, Iowa, has BAs in economics and government from Beloit College and an M BA from Washington University. He taught Christian ethics and economics at Gonzaga College High and was a moderator for the crew team. At Saint Joseph’s University, he taught finance and took part in a spring break service trip to Appalachia. He taught English to Jesuit scholastics in Poland and studied Spanish in Guatemala and Bolivia. His first assignment as a priest will be at St. Peter’s Parish in Charlotte, N.C.
Retreat House in California, where he learned how to give eight-day directed retreats. After ordination, he hopes to work in parish ministry. He makes excellent red beans and rice.

Fr. Ronald Gonzales, 36, from Santa Fe, has a BA in religious studies from Loyola University New Orleans. He taught theology at Jesuit High in Tampa and did volunteer work at an AIDS residence in Chicago. He gave eight-day retreats at Marind House in Louisiana and did a summer internship at El Retiro Retreat House in California, where he learned how to give eight-day directed retreats. After ordination, he hopes to work in parish ministry. He makes excellent red beans and rice.

Fr. Christopher Lockard, 42, from Tampa, has bachelor’s degrees in political science and Spanish from the University of Mississippi and a law degree from the University of Florida. At Loyola University New Orleans he taught, worked in campus ministry and directed a pro-bono legal program. He taught English in the Dominican Republic and religious education to inner-city children in New York. He heads to Anthony’s Parish in Oceanside, N.Y.

Fr. James Marshall, 40, from El Paso, received a BA in business administration from New Mexico State. He taught theology and computer science at Jesuit College Prep in Dallas and worked as a hospital chaplain. He has also worked in an orphanage in Mexico, taught English to scholastics in Poland, and directed retreats at a women’s prison. Three of his cousins are priests: two are Jesuits and one is Episcopalian. He is interested in pro-life ministry and likes to play the trumpet, sing, bowl and do genealogical research.

Fr. Jeffrey McDougall, 34, from Portland, Ore., studied engineering at Oregon State and received a BA in Spanish from Gonzaga University and an MA in school administration from the University of San Francisco. He coached freshman and junior varsity football and taught religion at Jesuit High in Portland. For the past two years, he has volunteered at a prison in Massachusetts. This summer he will be working at St. Joseph’s Parish in Yakima; in the fall he will start in as assistant principal, campus minister, and teacher at St. Andrew Nativity School in Portland, Ore.

Fr. Gregory Lynch, 34, from San Francisco, received a BA in political science from Creighton University and taught history at Creighton Prep, where he will resume teaching and working in campus ministry after ordination. In 2000, he took a group of students to Lithuania to train young people in retreat ministry. He also did an internship in directing eight-day retreats at El Retiro Retreat House in Los Altos, Calif. While at Weston, he assisted as deacon at Our Lady of Grace Parish in Chelsea, Mass.

Fr. Michael Bellafiore, 42, from Cranston, R.I., has a BA in literature from MIT and an MFA in drama from the Catholic University of America. He taught English and directed a play at Boston College High. He wrote and acted in the “Story of the Pilgrim,” a play on the life of Ignatius, which toured the United States and was made into a video. Michael was a spiritual director intern at Eastern Point Retreat House, worked at the Jesuit Center in Jordan, and also served the elderly and disabled in Dar Es-Salaam, Tanzania. His great uncle was a Capuchin and a cousin is a Dominican.

NEW ENGLAND

NEW ORLEANS

NEW YORK

OREGON

WISCONSIN

Fr. Michael Guzik, 35, from Richfield Springs, N.Y., has a bachelor’s degree in history from St. John Fisher College and a master’s degree in history from State University of New York. He taught history and religion, moderated the yearbook, and co-founded a Christian Life Community at St. Peter’s Prep in Jersey City. He has taught CCD and English as a second language and has served as a support person for a JVC community. He has studied Aikido and enjoys playing the trumpet. After ordination, he will serve at St. Anthony’s Parish in Oceanside, N.Y.

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### Province Briefs

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<th>OREGON</th>
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<tr>
<td><strong>Fr. Bob Araujo (NEN)</strong> is taking a leave of absence from the Gonzaga Law School faculty to continue his work with the Vatican's permanent delegation to the United Nations, which saddens many students. The GU Law Student Bar Association chose Bob as Professor of the Year for 2002. Once grades are in, Bob will head to the Gregorian University to deliver a paper, “The Church and the International Juridical Order,” at a conference sponsored by the Greg and the International Jacques Maritain Institute.</td>
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<td><strong>Fr. Tim Clancy,</strong> assistant philosophy professor and director of the Honors Program, received the 2003 President's Award for Faculty Excellence at Gonzaga University. Tim was honored for his extensive scholarly work, his ability to push his students beyond their own expectations, and his contributions to university governance and community involvement. He just assumed his role as president of the Faculty Senate.</td>
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<td><strong>Religious studies Professor Fr. Michael Cook was selected as Gonzaga’s Great Teachers Program Scholar of the Year. Mike was lauded for his reputation as a rigorous and demanding teacher, for incorporating his cutting-edge scholarly work into his classes, and for productively challenging his students. He recently published “Justice, Jesus and the Jews: A Proposal for Constructively Challenging his Students,” and for incorporating his cutting-edge scholarly work into his classes, and for productively challenging his students.</strong></td>
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<td><strong>The work of composer Fr. Kevin Waters, who teaches at Gonzaga University, is featured in the new collection of organ pieces published by World Library Publications. Kevin's &quot;In Paradisum&quot; is one of 12 organ works found in &quot;Consolario Classic: Vol. V&quot; alongside pieces by Jean Langlais and Marinus de Jong. There's more where that came from. GSA Publications and Cantica NOVA have sent contracts to publish other pieces from Waters' &quot;Gregorian Sampler.&quot;</strong></td>
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<td><strong>Br. Fred Mercy is putting together a reunion walk of the Bethle- hem Peace Pilgrims. On Christmas Eve 20 years ago, the group strolled into Bethlehem after walking 6,500 miles for peace. There will be a walk before the official reunion, starting at the Bethlehem Farm in Chehalis on July 29, then on to the Bangor Naval Base August 6, and ending with a walk into Seattle.</strong> -- Donna Wiener</td>
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<td><strong>The harvest of vocations in the California Province is much too great for a single full-time person. Therefore, the provincial has appointed Br. Charles Jackson as a second full-time vocation director. Charlie's service in secondary education, formation, at the Jesuit Conference and in Rome will give candidates a full sense of the Society and its mission.</strong></td>
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<td><strong>Fr. John Chandler, pastor of St. Agnes Parish in San Francisco, has resumed Italian studies in preparation for his new assignment as campus minister at the Rome Campus of Loyola Chicago.</strong></td>
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<td><strong>During Lent, Br. Chu Ngo led the largest RCIA program in the Diocese of San Jose at Most Holy Trinity Parish. Chu will continue theology studies in Berkeley this fall, bringing with him a rich experience in sacramental ministry.</strong></td>
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<td><strong>JSTB Life-Matters members Jimmy Marshall (NOR), Fr. Jim Bretzke (Wis), Andrew Garcia (ITA) and Michael Bellafiorre (NEN) welcomed the Jesuit Conference's statement &quot;Standing with the Unborn,&quot; Group members, including Fr. Bill O'Brien (CHG), have been involved with the post-abortion healing ministry in the Oakland diocese, ably led by JSTB graduate Monika Rodman.</strong></td>
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<td><strong>Fr. Robert Walsh recently welcomed the greater Los Angeles Area Special Olympics to Loyola High School. Students, parents, alumni and staff managed the sporting, social, entertainment and food service activities during the all-day event.</strong></td>
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<td><strong>Justin Daffron (NOR) led parishioners from St. Agnes Parish in San Francisco in an outdoor stations of the cross on Good Friday. The annual event, &quot;Love in the Height,&quot; attracts many people wishing to retrace the footsteps of Christ.</strong></td>
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<td><strong>Fr. Steve Corder has completed his licentiate in Sacred Theology at JSTB and will be moving across the bay to become the new director of Campus University Life Outreach. He will be assisted by Fr. Christopher Nguyen, who is completing his portfolio in preparation for his MFA.</strong> -- Jerry Hayes SJ</td>
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<td><strong>The Heartland Conference Board — presidents, provincials and rectors of the Detroit, Chicago, Missou, New Orleans and Wisconsin provinces — met at Marquette on March 31.</strong></td>
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<td><strong>Gaworski was promoted to tenured professor in the Marquette department of theology. After successfully defending his dissertation entitled Revisiting the Manifest and Scientific Images: A Study of Sellassi, Putnam, Rorty and McDowell) on Holy Thursday at the New School in New York, Fr. Jim Flaherty has been assigned to the philosophy department at Marquette and will move with the Jesuits to the Marquette community at 1404. Fr. Gregory Konz (CAL) has been assigned to teaching and administration in the College of Business Administration.</strong></td>
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<td><strong>Fr. Tom Stegman successfully defended his doctoral dissertation entitled 'The Character of Jesus: The Lindginn in Paul's Argument in 2 Corinthians' on March 27 at Emory University. He will return to Atlanta with his parents to attend graduation ceremonies and has been assigned to teach at Western Jesuit School of Theology starting this fall.</strong></td>
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<td><strong>Pere Pierre-Marie Gy, O.P., of the Institute Catholique de Paris gave the Pere Marquette 2003 Lecture in Theology, &quot;Reception of Vatican II Liturgical Reforms in the Life of the Church&quot; on March 30.</strong></td>
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<td><strong>On March 27, Fr. John Naus gave the keynote address, &quot;The Healing Power of Laughter and Tears in Aging Successfully,&quot; at the program on &quot;The Art of Aging Successfully: Humor and Aging,&quot; at the Wayne State University Institute of Gerontology. While in Detroit, he gave a talk to the Carmelite Sisters’ St. Joseph's Home.</strong> -- Patrick Dorsey SJ</td>
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### Local Briefs

**Xavier professor tapped for U.S. Conference of Catholic Bishops**

Fr. James M. McCann (CHG) has been named the new Executive Director of the Office to Aid the Church in Central and Eastern Europe by the U.S. Conference of Catholic Bishops. He will assume his responsibilities on July 1.

McCann, 54, is currently an associate professor of political science and the director of peace studies at Xavier University. Prior to joining the faculty at Xavier in 1997, he was an assistant professor of political science at Loyola University in his native Chicago. He was an instructor in politics at Princeton University from 1981 to 1986 and has also taught Russian and French.

“I regret I’ll be leaving Xavier, if only temporarily,” said McCann. “The post in Washington, though, provides an extraordinary fit between my background and the needs of many people in a wide variety of countries in Central and Eastern Europe and the former Soviet Union.”

McCann earned a doctorate in politics, with a specialization in Russian and Eastern Europe, from Princeton University in 1992. He holds a license in theology from Centre Sèvres in Paris, a master’s degree in Russian and East European Studies from Yale University, and a bachelor’s degree in French and Russian from the University of Detroit.

The Office to Aid the Church in Central and Eastern Europe is charged with helping to restore the Church’s pastoral capacity in that region. Initiatives include the formation and training of priests and religious; the development of catechetical materials and teachers; the establishment of mass media and communications apostolates; and the support of the Church’s charitable works. The office oversees a national collection that is used by the bishops to fund numerous critical projects in Central and Eastern Europe.

Msgr. William P. Fay, USCCB General Secretary, lauded the appointment. “The wealth of personal, professional, and pastoral experience Fr. McCann brings to the Office to Aid the Church in Central and Eastern Europe from having lived there and traveled there as well as having studied and taught about the region are assets which will serve him well in his new responsibilities,” said Fay. “We are pleased to welcome him to the staff of the Bishops’ Conference.”

McCann succeeds Msgr. R. George Sareaus, who has been the Executive Director of the Office since its inception in the early 1990s. Sarauskas is returning to his home Archdiocese of Chicago.

“The Bishops’ Committee to Aid the Church in Central and Eastern Europe is committed to helping the long-suffering people of that part of the world to rebuild their faith communities after decades of repression,” said Detroit Cardinal Adam Maida, Chairman of the Committee. “Father McCann knows the task that lies before him as the Executive Director of the Office from his years of studying the politics and the culture of Central and Eastern Europe and from having worked with the Jesuits in Russia and Kazakhstan. I look forward to working with him.”
Inter-religious dialogue has for a long time been a dimension of Jesuit-related ministries in the United States. But only more recently, since taking up Assistantancy work in this area, have I noticed the breadth and variety of this dialogical dimension. I will share some impressions of a few recent events with which I was involved which came to my attention. I add Internet references for more information.

During the first national meeting of the JSEA Religious Education Conference (March 26-29, Menlo Park, Calif.), the staffs of religious education departments from across the country were challenged to engage the document “Mission and Inter-religious Dialogue” in a very real way regarding their Jesuit high school religion classrooms and campus ministry programs.

Sherman Elliott (Brophy College Prep, Phoenix), Tony Conti (Regis High, New York), and Peggy Crawford (Brebeuf Jesuit, Indianapolis) offered views of education’s inter-religious dimensions based on their own years of classroom experience. The conversation focused on how to address the need for inter-religious dialogue in the high school. Since the three panels represent the three national regions, it is hoped that they will encourage the planning committees to address this topic again at the regional meetings. Go to http://puffin.creighton.edu/jesuit/dialogue/events/2003_jsea.html as a step toward a much broader JSEA conversation on the topic.

Also in March I spoke to Chicago province Jesuits during their area days in both Cincinnati and Chicago March 15 and 29.

It was an opportunity to emphasize how all of us are involved in dialogue. As we get to know our neighbors of other faith traditions, by collaborative ministries, or by our efforts to nurture spiritual possibilities in society today, we get involved. Fr. Joseph Backer (CGH) in Cincinnati and Fr. John Haughey (MAR) in Chicago nicely put my comments in philosophical and theological contexts by their responses. The lively discussion and an array of great questions and insights from the experience of those gathered convinced me that dialogue is truly becoming an ordinary dimension of Jesuit life today.

On March 25 Boston College sponsored a panel titled, “Why Celibacy? A Comparitive Perspective.” It was part of BC’s series of lectures and seminars “The Church in the 21st Century,” which respond to the sex abuse scandal. The series also looks to the larger picture and overall health of the Church in the years to come.

We were offered three perspectives on celibacy – Fr. Howard J. Gray (DET), rector of John Carroll University offered a Roman Catholic perspective; Swami Tyagangananda of the Vedanta Society of Boston offered a Hindu perspective; and, Geshe Tsetan of Ladakh, India, and founder of the Siddhartha Seminary Project offered a Buddhist perspective.

Discussing celibacy across religious lines illustrated similarities and differences in religious and philosophical frameworks. While Catholicism, Hinduism, and Buddhism all differ in structure, all have a tradition of celibacy whose aim is to allow male and female celibates to focus their energies on their chosen spiritual and meditative paths. Go to http://puffin.creighton.edu/jesuit/dialogue/events/2003_celibacy.html.

A conference sponsored by the U.S. Society of Jesus and hosted by the Jesuit Community at Boston College broke new ground in the growing field of comparative theology. “Engaging Particularities: New Directions in Comparative Theology. Inter-religious Dialogue, Theology of Religions and Missiology” was held at Boston College April 4-6. Graduate students from Jesuit universities across North America (Boston College, Loyola University Chicago, Marquette University, Regis College, Toronto St. Louis University, Weston Jesuit School of Theology) discussed a variety of topics concerning the current state of comparative theology, the theology of religions, missiology, and religious pluralism. The conference nicely illustrated how Jesuit institutions can facilitate theological reflection on religious pluralism. Refreshingly, the conference also showed us how the task is being taken up by some of the brightest grad students of the new generation. Go to http://puffin.creighton.edu/jesuit/dialogue/events/2003_boston_college.html.

On April 8 undergraduates at BC took part in “Jesus in a Comparative Perspective.” Presentations offered Jewish, Muslim, Christian and Hindu perspectives, which opened up the mystery of Jesus in fresh ways, while also highlighting the complexities of Christian relations with other traditions. Go to the BC site http://puffin.creighton.edu/jesuit/dialogue, ably constructed and maintained by Fr. Raymond Bucko (NYK), gives information on other events and related writings. Active in Native American studies and related dialogue issues, Ray lectured at the College of the Holy Cross on April 23 on “Teaching Black Elk: Promise and Pitfalls of Cross-Cultural Education.”

He stressed the importance of reading and contextualizing this literary work not to generate an image of the “untouched primitive” but as a model for all Jesuits who will continue to engage in spiritual ministry at the college and in the Archdiocese of Mobile.

The “Province Day” at Loyola University on June 12 and 13 will feature “Spirituality Throughout the Life of a Jesuit,” with presentations by Frs. Mark Thibodeaux, Jerry Fagin and Nick Schiro, complete with responses and discussion. Ronald D. Gonzales, Christopher L. Lockard and James A. Marshall are to be ordained priests on June 12 at Most Holy Name of Jesus Church on the Loyola campus.

MISSOURI

What havoc will province procurator Fr. Jim Burshrek wreak on Loyola, Spain? When visiting the communities in Colombia, he brought three feet of snow with him.

True to form, days later the temperatures were in the 70s for the groundbreaking at Regis Jesuit High School. Denver Archbishop Chaput, school president Fr. Wally Sidney and Fr. Provincial Frank Reale, as well as many benefactors, wielded shovels. A new building will house the boys division and the current school will be demolished to house the newly established girls division.

This has been a season of vows from one end of the province to the other. First, veteran novice Drew Kirschmann pronounced first vows in the chapel of DeSmet Jesuit High School. Then, at a 10 p.m. Sunday student liturgy in the College Church in St. Louis, Frs. Terry Dempsey and Michael May pronounced final vows. A few weeks later, Br. Glenn Kerfoot and Fr. John Vowell did the same in Kansas City. Frs. Joe Tuoc Nguyen and John Ridgway (ORE) will complete the sweep in Denver this summer at the opening of the Missouri Province Convocation.

We all know about colleagues supporting Jesuits. The favor was returned when Frs. Mike Barber, John Foley and John Kavanagh and Br. Bill Reigh traveled to Aberdeen, Scotland, on the occasion of the prestigious Gifford Lectures, delivered at Aberdeen University by Professor Eleonor Stump, of Saint Louis University’s philosophy department.

The Collection of the Western Jesuit Missions, formerly housed in the museum at the St. Stanislaus Seminary, received a grand unveiling at the new Saint Louis University Museum of Art. Fr. David Suwalsky did monumental work in helping the curators to identify and prepare the items for display. Meanwhile, the giant marble cross from the old mound cemetery at Florissant was moved to the A House Retreat. The movers were amazed to find the cross’s top, horizontal and main vertical sections all perfectly balanced atop one another. It stood that way for over 132 years, thanks to the workmanship of the old German brothers.

-- Philip G. Steele SJ
-- Donald A. Hawkins SJ

NEW ORLEANS

After completing his first round of visitsation of the province, Fr. Provincial Fred Kammer addressed a letter with his reflections to all Southern Jesuits. This year, his emphasis during visitation interviews was on individual life and spirituality. Next year, he told the May superiors’ meeting, his emphasis will be on community life and spirituality.

Fr. Peter Rogers of the Department of Foreign Languages and Literature at Loyola New Orleans is pleased to see that Marquette University Press has published Awakenings, his translation of the autobiography of Gabriel Marcel. Patrick Bourgeois, of the Department of Philosophy at Loyola of New Orleans, wrote the foreword.

On May 25, the parish community of St. Rita’s in Dallas had a farewell Mass and picnic to thank the Jesuits for a “mission accomplished” in the parish that they founded. All Jesuits who had worked at St. Rita’s over the years were invited to participate. Fr. Paul Schott is the parish’s last Jesuit pastor. On June 22, the Solemnity of Corpus Christi, the parishioners of St. Joseph’s Church in Houston will bid farewell to the Jesuits with a Mass and reception. Jesuit veterans of St. Joseph’s are likewise invited to participate in this celebration. Fr. Ferdinand Derrera is the last Jesuit pastor of St. Joseph’s.

Fr. General has appointed Fr. Stephen Campbell, who pronounced his final vows on March 21, rector of the Jesuit Community at Spring Hill College, Campbell, a tenured member of the Department of Drama and Fine Arts, succeeds Fr. Robert Rimes, who will continue to engage in spiritual ministry at the college and in the Archdiocese of Mobile.

The “Province Day” at Loyola University on June 12 and 13 will feature “Spirituality Throughout the Life of a Jesuit,” with presentations by Frs. Mark Thibodeaux, Jerry Fagin and Nick Schiro, complete with responses and discussion. Ronald D. Gonzales, Christopher L. Lockard and James A. Marshall are to be ordained priests on June 12 at Most Holy Name of Jesus Church on the Loyola campus.
**PROVINCE BRIEFS**

**CHICAGO**

- Fr. John P. Foley accepted an award, on behalf of Cristo Rey Jesuit High School, from the National Catholic Education Association for contributing a new model to Catholic education.

- Fr. Joseph Tetlow, director of the Secretariat for Ignatian Spirituality at the Curia of the Society of Jesus in Rome, will travel to Barrington, Ill., this summer to offer the province retreat from June 15-24.

- Fr. Walter Bado, campus minister at University of Kentucky’s Newman Center, recently published three of his poems: “Creature like me confined the almighty?” in Review for Religious and “Virgil and technology” in the Review for Religious three of his poems: “Creature like me confined the almighty?” in Review for Religious and “Virgil and technology” in the Review for Religious.

- Fr. Joseph Folzenlogen has been assigned to the Claretian Mission in Cincinnati, which was founded as a new initiative in June 2000. Folzenlogen will serve in a community organization and will also help move the community forward as it discerns about the possibility of a more corporate future apostolate.

- Fr. Michael Cooper, assistant to the president for university ministry at St. Leo University, traveled to Cape Haitian, Haiti, with seven students and one professor for the university’s annual spring break mission trip.

- Fr. David Godleski, vocation director, directed a “Come and See” weekend for men interested in the Society. The April event was a success, with sixteen men traveling to Loyola University to partake. This summer, Godleski and Fr. Warren Sazama (WIS), vocation director, will bring the Six Weeks a Jesuit Program to Chicago and Milwaukee.

- Fr. William Creed directed the year-end retreat for the Chicago Chapter of the Ignatian Lay Volunteer Corps at St. Mary of the Lake in Mundelein, Ill.

- Fr. Raymond Baumhart offered a day of reflection titled “Older Is OK” on May 22. The program, which included talks, faith sharing, reconciliation and Mass, is designed to help older people discover the many graces of the aging process.

- Fr. Gregory Konz (CLF) is moving to Milwaukee to become the assistant dean of the College of Business Administration and the co-director of the Kohler Center for Entrepreneurship at Marquette University.

- Frs. Joe Mulligan and Rob Currie (CAM) were on a liquids-only fast during Lent. During Holy Week, they report, “some of us were in front of the US embassy in Managua, protesting the U.S. occupation of Iraq. Lots of people took part in the Way of the Cross on Good Friday, which included two nearby hospitals, the water works headquarters, and a public school – places where Jesus is suffering today in the people.”

- Br. Jerome Pryor is teaching two studio art classes at Columbiener Center: Art as Therapy for the Insight group that makes art for the Alexa Family, a public school – places where Jesus is suffering today in the people.  

- Br. Jerome Pryor is teaching two studio art classes at Columbiener Center: Art as Therapy for the Insight group that makes art for the Alexa Family, a public school – places where Jesus is suffering today in the people.

**DETROIT**

- Fr. Jim Gill (CFN) grew up, and at Harvard that he spent 30 years working as a psychiatrist. For the last eight years, Gill has been in Chicago directing the Christian Institute for the Study of Human Sexuality, which he founded. He is a Jesuit, a doctor, a teacher and always a student.

- Now, at 77, he has repaired to a friend’s home, to wait out the winter, to rest, to seek further treatment for the cancer that has invaded his body. Lightening up his bones, he says, “like a Christmas tree” in all of his medical tests. He has never done so little for so long. “I’m not very interesting in my present state,” he jokes over the telephone. “If anyone wants to write a story on uselessness…”

- But his is not a story about uselessness. When he served as an air navigator for three years during World War II, another boy in Gill’s squadron – for they were all boys – repeated a Muslim term that Gill has not, to this day, forgotten. “Inchala,” or so Gill recalls. It means “God wills it, so let it be.”

- “It’s a matter of surrendering to God … with the thought of inchala in mind” said Gill. He has struggled with disease for 12 years and has been increasingly ill for the last two. The cancer is terminal, painful; the treatment is nauseating, the resulting fatigue “exasperating.” “The way I’ve been looking at the discomfort and the pain and the distress, the question I’ve been asking, is… what?”

- Why him, maybe? Why at all, perhaps? These are not Gill’s questions. He asks, instead, how his illness can be put to a greater purpose, to help others? Doesn’t he know the answer to that question.

- “It’s a matter of trusting God to bring good out of all of this … that I’ll have the grace of final perseverance, and someday in heaven I’ll know what God did with all this suffering,” he said. His familiarity with the Pope’s 1984 letter “On The Christian Meaning of Human Suffering” has helped. “I find myself glad that I did a good deal of studying of this document before I got sick.”

- But it is not all sickness with Gill, who is, as much as anything, a gracious conversationalist. There is a lifetime of accomplishments to look back on. The Institute has closed but will relocate and live on without him, and Human Development, the journal he founded nearly 25 years ago, has moved to Regis University under new editorship. His work was groundbreaking, at a time when the Rev. Fulton Sheen pronounced that there was “nothing psychology could do for people that a good sacramental confession couldn’t do.”

- Believing Sheen to be erroneous in his assessment, Gill asked his superior if he could go to medical school and pursue his lifelong dream of becoming a doctor. He had already fulfilled his other dream of becoming a priest. In that sense, his life has been a dual vocation.

- “I’ve never had second thoughts about the value of my ministry,” said the man who has made a life’s work out of helping educators, priests and religious come to a greater understanding of human sexuality. Gill began at a time when receptivity within the Church to his particular field of study was even cooler than it is today, and his success was hardly guaranteed.

- Gill took a chance on failure and so, in a sense, did the Society take a chance on him. That spirit is key, he said. “In the Jesuit order and the Church, we need people who are willing to try new things, to think creatively. … Leaders and superiors are in a position to encourage men to try new things, to let men learn from their failures, not just their successes,” he said.

- “That keeps you from remaining cautious,” Caution, he will tell you, is only useful to the point that it keeps you from trying and possibly succeeding. Beyond that, it’s just another hindrance.

- He is still planning, still suggesting, still coming up with ideas. If he could, he would establish a writing program for clergy and religious to improve their skills. “Formation programs rarely stress good writing,” Gill, the writer and editor, lamented. As a result, “the knowledge is not shared and the Church remains deprived of experience that is left unexamined.”

- Gill has plenty of time for examination now too much, if you ask him. He watches the news, reads, tries to gain back some of the 65 pounds the cancer has taken off his frame. His voice sounds tired but his spirit is intact.

- “It boils down especially to the people God’s brought me into contact with in my ministry … the blessing that my vocation has brought me,” he reflected. “I can hardly say I’ve experienced any monotony or dullness in my days as a Jesuit.”

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**PERSONALITIES**

**Reflecting on a life of service and prayer**

By Julie Bourbon

They say the Arizona climate is warm and dry and that it’s not a bad place to spend a few months, certainly in comparison to a chilly summer in San Francisco or a brutal winter in Boston or Chicago. It was in San Francisco that Fr. Jim Gill (CFN) grew up, and at Harvard that he spent 30 years working as a psychiatrist. For the last eight years, Gill has been in Chicago directing the Christian Institute for the Study of Human Sexuality, which he founded. He is a Jesuit, a doctor, a teacher and always a student.

Now, at 77, he has repaired to a friend’s home, to wait out the winter, to rest, to seek further treatment for the cancer that has invaded his body. Lightening up his bones, he says, “like a Christmas tree” in all of his medical tests. He has never done so little for so long. “I’m not very interesting in my present state,” he jokes over the telephone. “If anyone wants to write a story on uselessness…”

But his is not a story about uselessness. When he served as an air navigator for three years during World War II, another boy in Gill’s squadron – for they were all boys – repeated a Muslim term that Gill has not, to this day, forgotten. “Inchala,” or so Gill recalls. It means “God wills it, so let it be.”

“It’s a matter of surrendering to God … with the thought of inchala in mind” said Gill. He has struggled with disease for 12 years and has been increasingly ill for the last two. The cancer is terminal, painful; the treatment is nauseating, the resulting fatigue “exasperating.” “The way I’ve been looking at the discomfort and the pain and the distress, the question I’ve been asking, is… what?”

Why him, maybe? Why at all, perhaps? These are not Gill’s questions. He asks, instead, how his illness can be put to a greater purpose, to help others? Doesn’t he know the answer to that question.

“It’s a matter of trusting God to bring good out of all of this … that I’ll have the grace of final perseverance, and someday in heaven I’ll know what God did with all this suffering,” he said. His familiarity with the Pope’s 1984 letter “On The Christian Meaning of Human Suffering” has helped. “I find myself glad that I did a good deal of studying of this document before I got sick.”

But it is not all sickness with Gill, who is, as much as anything, a gracious conversationalist. There is a lifetime of accomplishments to look back on. The Institute has closed but will relocate and live on without him, and Human Development, the journal he founded nearly 25 years ago, has moved to Regis University under new editorship. His work was groundbreaking, at a time when the Rev. Fulton Sheen pronounced that there was “nothing psychology could do for people that a good sacramental confession couldn’t do.”

Believing Sheen to be erroneous in his assessment, Gill asked his superior if he could go to medical school and pursue his lifelong dream of becoming a doctor. He had already fulfilled his other dream of becoming a priest. In that sense, his life has been a dual vocation.

“I’ve never had second thoughts about the value of my ministry,” said the man who has made a life’s work out of helping educators, priests and religious come to a greater understanding of human sexuality. Gill began at a time when receptivity within the Church to his particular field of study was even cooler than it is today, and his success was hardly guaranteed.

Gill took a chance on failure and so, in a sense, did the Society take a chance on him. That spirit is key, he said. “In the Jesuit order and the Church, we need people who are willing to try new things, to think creatively. … Leaders and superiors are in a position to encourage men to try new things, to let men learn from their failures, not just their successes,” he said.

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Latin American and U.S. colleges and universities work together

By Melissa Di Leonardo

In June 2002, the boards of the Association of Universities Trusted to the Society of Jesus in Latin America and the Association of Jesuit Colleges and Universities approved a consensus statement and action agenda in response to Fr. General Kolvenbach’s call for increased collaboration among Jesuit colleges and universities worldwide.

The AUSJAL-AJCU partnership, led by AUSJAL President Fr. Xabier Gorostiaga (CAM), AUSJAL Executive Claudia Villagran and AJCU President Fr. Charles Currie (MAR), represents an opportunity for Jesuit colleges and universities to pursue the common good for the region and the goals for Jesuit higher education. AUSJAL and AJCU institutions have committed themselves to sharing experiences, expertise, resources and leadership in efforts to support, promote and humanize the process of globalization. The collaboration is developing joint international programs and initiatives to educate students “in solidarity with the real world.”

In the June statement, which consists of practical steps that both AUSJAL and AJCU have agreed to pursue, Jesuit campuses have committed to internationalizing their institutions. This includes instituting the “Jesuit Mission in Action,” at Santa Clara University. This is being followed by increased collaboration among Jesuit colleges and universities worldwide.

Xabier Gorostiaga (CAM), AUSJAL Executive Claudia Villagran and Fr. Lucien Longtin, veteran religion teacher, have teamed with a colleague on a book just published by the NCEA. “An Introduction to Catholic Ethics” was designed for high school students and addresses the question “What difference does Christianity in general, or Catholicism in particular, make to the moral life?” Lucien also received an award designating the annual Religious Studies Medal at Gonzaga in his honor as he leaves secondary education to head the Spiritual Center at Wernersville.

At St. Ignatius Loyola Parish and Academy, Fr. Bill Watters reports that Baltimore mayor Martin O’Malley, a Gonzaga College H.S. alumnus, will be guest speaker at the seventh graduation exercises. Most of the 23 graduates will be receiving full scholarships to outstanding secondary schools. Bishop Gordon Bennett (CFN), auxiliary bishop of Baltimore, will celebrate a Mass of rededication of the renovated lower floor of the church, which includes chapel, conference room, gallery and modern kitchen. Fr. Provincial Tim Brown will address the congregation at the Mass.

Br. Rick Curry’s National Theatre Workshop of the Handicapped dedicated its new New York City facility in the SoHo section, which houses a totally accessible 50-seat theatre with rehearsal and office space. It will be the national headquarters for the NTWH, along with its residential facility in Maine.

Fr. Ray Gawronski recently published “A Closer Walk With Christ: A Personal Ignatian Retreat,” and Fr. Bill Byron has an article in the May St. Anthony Messenger entitled “Protecting Children from Internet Predators.”

Fr. Joseph Durkin turned 100 years old May 17 and was fittingly honored at Georgetown.

--- Michael Hricko SJ

MARYLAND

Br. Tom Williams was inducted into Gonzaga College High School’s Theatre Hall of Fame before the spring performance of “Oklahoma.” Among other inductees at this fifth annual ceremony was stage, film and television actor John Heard, Gonzaga class of ’64.

Fr. John Donahue, for years this column’s ace reporter, is recovering nicely from open heart surgery at Murray-Weidig Hall. We here at NJN will miss his misadventures from NYC.

Fr. Vin Cooke was a featured speaker at the Western New York Research Conference in January in Buffalo. He was also named the administrator recipient of the Canisius College Martin Luther King Award.

At a recent meeting at the Instituto Tecnologico y de Estudios Superiores de Occidente (ITESO) in Guadalajara, Mexico, 100 participants from AJCU and AUSJAL schools assembled to share perspectives and ideas about joint activities. Participants came from the fields of information technology, adult and continuing education (DACE) and distance education. Presentations were made on AJCU online programs at Regis, Gonzaga, Marquette and Saint Louis Universities, and AUSJAL programs at Universidad Javeriana (Cali), Universidad de Vale del Rio dos Santos, and Universidad Catolica Andres Belo. Also highlighted were programs from Fe y Alegria, Universidad de Duesto, and the Latin American Educational Alliances for Development.

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Since that meeting, several practical steps have been taken, including participation of AUSJAL faculty members in theCADE (Competency Assessment in Distance Education) workshop offered by JesuitNET, the development of a listserve that can accommodate two-way inquiries and communication among more than 100 AUSJAL and AJCU faculty and staff; and representation by AUSJAL at the upcoming AJCU/DACE meeting, “Jesuit Mission in Action,” at Fairfield University this October.

In addition to developing joint initiatives, potential next steps for the AUSJAL-AJCU partnership call for Jesuit college and university presidents from the U.S. and Latin America to generate and prioritize other possibilities for collaboration. The vision that has brought the two associations together supports a multitude of creative opportunities for international cooperation.

--- Richard Roos SJ

NEW YORK

In late April, Fr. Michael Ford of the College of the Holy Cross was asked to “christen” a new scull for the crew team. Much to his surprise, the boat was named the Fr. Michael F. Ford, S.J. He was pleased that it was painted in his favorite colors, black and white.

At the retirement party for Peg Farrell, long-time activities director at Campion Health Center, Fr. Bob Lindsay (on piano) led Frs. Paul McCarthy, Jim Sheehan, Robert “Pinkly” Higgins, and retired Ronald Amiot - The Cement Shoe Singers in a rousing medley of adaptations such as “You made us love you (and we were glad to do it)” and “We can’t give you anything but love, Peggy.” The crowd went wild.

On May 4, Br. Edward Babiniski, ’77, completed Boston’s annual 20-mile Walk for Hunger for the 19th time. His time 4 hours, 55 minutes. His earnings toward feeding the hungry: $4,600. Thanks, Ed.

Fr. Richard Coakley, at 95 the senior of the New England Province, is the last living member of the province to have joined the Society before the province was founded. He entered on July 30, 1926. The province split from Maryland-New York the next day.

In late March, the Jesuit Community in Amman, Jordan, enjoyed a three-day visit from Jesuit Cardinal Carlo Maria Martini, retired Archbishop of Milan. The cardinal’s visit was to the cardinal’s Jesuit community in Jerusalem and the Amman Community share the same local superior, New England’s Fr. Tom Fitzpatrick.

Fr. Joseph D. Devlin is listed in the Assistant catalog as “pastoral minister.” This means that he provides food and clothing to those in need at the Cardinal Cushing Center in Boston’s South End; celebrates Masses and ministers in two parishes; offers spiritual direction at Boston University, Boston College, Harvard; MIT, Wellesley, U. Mass. Boston, Tufts and Suffolk University; and teaches spoken and written English to immigrants from Korea, China, the Philippines, El Salvador, Ethiopia, Vietnam, Russia, Guatemala, Ireland, Colombia and Brazil.

NEW ENGLAND
Donald F. Crosby SJ

(California) Father Donald F. Crosby died Oct. 27, 2002 at St. Thomas the Apostle parish, San Francisco. Cause of death was heart failure. He was 69 years old, had been a Jesuit for 46 years and a priest for 34 years.

Don was born in Oakland on Oct. 12, 1933 but grew up in rural areas of northern California. He attended the University of San Francisco, graduating in 1956 with a degree in history. He entered the novitiate at Los Gatos that year. During his studies at Mount St. Michael’s, he earned a master’s in history along with his philosophy degree. Regency was spent at Bellarmine Prep, San Jose, California. In 1962-65, and theology at Alma College, Alma, Michigan. He was ordained to the priesthood June 1, 1968 in St. Ignatius Church, San Francisco.

Fourth year of theology was spent in Cambridge, Mass., where he pursued special studies in church history at Harvard Divinity School under Professor Frank Freidel.


Next Don taught history at Santa Clara University, 1973-83, where he was a popular and respected teacher as well as a student counselor. From 1983 to 1987 he served as assistant pastor at Our Lady Queen of Martyrs Church, Forest Hills, N.Y., while continuing historical research.


Don was engaged in pastoral work in San Francisco, 1993-94, and Concord, Calif., 1994-98. From 1998 until his death he did historical research at JSTB. He also was a part-time parochial vicar at a San Francisco parish.

Don’s publications were well received. In addition to his two books, he published articles in The New England Quarterly, Commonweal, America, Crisis, The Priest and elsewhere. At the time of his death he was writing a third book on the role of American Army chaplains in the liberation of the Nazi concentration camps.

He will be remembered as an excellent teacher, productive scholar, an affable and urban personality, a good friend, a dedicated priest who influenced many.

--- Dan Peterson SJ

Joseph F. Scharf SJ

(Detroit) Father Joseph F. Scharf, 81, died November 12, 2002, at Genesys Hospital, Grand Blanc, Mich. The cause of death was congestive heart failure. He was a Jesuit for 64 years and a priest for 51 years.

Joe was born in Bloomfield, N.J., on September 2, 1921. He attended St. Ignatius High School in Cleveland, Ohio, (1931-34). He entered Milford Novitiate, Milford, Ohio, on August 8, 1938. Joe did his philosophy (1942-45) and his theology (1948-52) at West Chicago, Ill., and the Jesuit School of Theology in Chippewa Falls, Wisconsin, where, until his death, he assisted two diocesan pastors.

He began his teaching career at St. Xavier High School, Cincinnati (1945-48). In 1954 he obtained his M.S. in biology at St. Louis University. Joe received his M.S.T. in physics at John Carroll University in 1971. Joe
taught one year of theology in 1954 at Xavier University. It was here that he was professed of the four vows on August 15, 1955.

Beginning in 1955 he taught math and science at St. Xavier School in Covington, Ohio, until 1967. He also taught physics for one year at St. Xavier School, Patna, India. After 12 years in the missions, Joe returned to Cleveland and taught science and math at St. Ignatius High School (1968-85). The next five years he taught chemistry at St. John’s High School, Toledo, Ohio (1985-90).

From 1991 until his death, Joe served as a retreat director at the Jesuit Retreat House in Parma, Ohio, helping retreatants develop their relationship with Christ. It was at this time that he developed health problems. Yet he hid them behind a cheerful smile. He was on hand to greet retreatants at the beginning of their stay at each retreat.

Joe finally realized the need to go to Colombiere. He was there only two days when he was taken to the hospital and died a few hours later. On his 60th jubilee as a Jesuit, Joe made this comment, “I thank Our Lord for my 60 years as a Jesuit and I grow in gratitude toward all the Jesuits, my family and friends who have inspired me through the years.”

--- Dick Conroy SJ

Charles J. Scherman SJ

(Wisconsin) Fr. Charlie Scherman, 81, passed away early in the morning of Nov. 14, 2002 at Abbott Northwestern Hospital in Minneapolis during a pre-operative procedure to install a pacemaker in preparation for open-heart surgery. He was a priest for 45 years and a Jesuit for 56 years.

Born Aug. 8, 1921 in Neodesha, Kansas, Charlie grew up in the southeastern part of the state. During World War II, he enlisted in the Marine Corps and served on American Samoa. While in the service he made a bargain with God - if God would spare his life, he would consider becoming a priest. Charlie kept his bargain and entered the Society of Jesus at Florissant in August 1946.

Moving through the normal formation process at Saint Louis University and its theologate affiliate in St. Mary’s, Kansas, Charlie taught as a regent one semester at St. Francis Mission (1953) and one year at Marquette High (1953-54). Following his ordination on June 12, 1957, Charlie continued high school work at Campion (1959-61) and at Creighton Prep (1961-69). While challenged by teaching high school students, Charlie discovered his real love to be in parish pastoral work with adult women and men.

From 1969 until 1984, he served as associate pastor in Prairie du Chien. In 1984, with the approval of the provincial, he made himself available to the diocese of La Crosse. The bishop assigned him to Holy Ghost, West Baden Springs, Ind., where Archbishop Paul Schulte ordained him on June 13, 1951.

Stories from his priest’s support group attest how much Charlie strove to walk in the pathway of good deeds. For example, if someone asked him to arrange travel to another city, Charlie would become chauffeur, winning a reputation as a man with a lead foot! When visitors came to call or when his family gathered for marriages and baptisms, his spirit was that of Abraham in the Old Testament. Over his lifetime he became an exceptionally kind, gentle, prayerful, and hospitable man who enjoyed working shoulder-to-shoulder with other people.

---Charlie Baumann SJ

Raymond F. Keefe SJ

(Brother) Raymond F. Keefe died on Nov. 27, 2002 at Regis Infirmary, Los Gatos. He was 84 years of age and had been a Jesuit for 30 years. Cause of death was heart failure.

Ray was born in Lexington, Ky., on April 20, 1918. In 1940 he enlisted in the Army and from 1942-45 he served in the Army Air Force as an administrative N.C.O. He had many years experience as a mortgage banking executive. In September 1971, at the age of 53 years, he joined his fellow classmates (average age 22) at the Montecito, Calif., novitiate to begin his postulancy. Ray was able to adapt himself very successfully to his much younger companions.

He completed his novitiate in 1974 and was assigned as treasurer at El Retiro retreat house in Los Altos. While at the retreat house, Ray followed a calling to the permanent diaconate. Ray studied in the program of the Oakland Diocese, 1975-79, and was ordained a permanent deacon on Jan. 19, 1978. Relatively few Jesuit brothers were ordained permanent deacons; Ray was the only one in the California Province. The 2003 Assistancy catalog lists only four other men.

Following assignments as treasurer at Loyola High School, Los Angeles, and the Jesuit School of Theology at Berkeley, Ray made his tertianship at Tullamore, County Offaly, Ireland, 1982-83, and began a long career in parish work. As part of his tertianship experience, he was sent to St. Bartholomew’s Church, St. Albans, England. Ray quickly found his calling.

What started as a six-month placement turned into a three-year assignment (1983-86) in which Ray excelled. He was well beloved by the people and he kept contact with the parish for the rest of his life. In 1986 he returned to California and was assigned to St. Clare’s Church, Santa Clara, where he remained until 1997. During his years at St. Clare’s Ray was noted for his outstanding pastoral skills, dedication, and generosity. He served mostly an older population of parishioners and had excellent rapport with them. His care and attention to their needs was noted by many.

Ray’s health was failing and in 1997 he was assigned to Sacred Heart Jesuit Center as pastoral minister and assistant to the minister. His last few weeks were spent in Regis Infirmary, where he quietly passed to the Lord.

---Dan Peterson SJ

Ronald J. Ferguson SJ

(Chicago) Father Ronald J. Ferguson, 69, assistant to the president at Loyola University, teacher, musician, and computer pioneer died Nov. 27, 2002, in Grand Blanc, Mich.

Ron was born in Indianapolis. In 1951, two months after graduating from high school, he entered the Jesuit novitiate at Milford, Ohio. During his studies to become a priest, he completed his A.B. in Latin in 1956 and then in 1958 earned a Ph.L. from West Baden College in West Baden Springs, Ind. He received an M.A. in mathematics from Boston College in 1964, and completed his S.T.L. at Bellarmine School of Theology in Aurora, Ill., where he was ordained in 1965.

Ron’s principal appointments included teaching math at St. Ignatius High School in Cleveland from 1958-1960, and then at Loyola Academy in Wilmette, Ill., from 1967-1973. In 1968, Loyola Academy’s math department
obtained its first computer. Ron was quick to see the potential of computers to change the way people worked, obtained its first computer. Ron was quick to see the potential of computers to change the way people worked, and studied, so he enrolled in a computer-training course at the Illinois Institute of Technology. As a Jesuit, Fr. Ferguson's knowledge and mastery of computer technology was motivated by his desire to serve others. “My work is the same as any Jesuit in the natural sciences,” he said, “I believe all knowledge comes from God. The Jesuits represent the Church in science. Everything we do reflects God’s wisdom and knowledge.”

In 1979, after serving six years as executive assistant to the Chicago provincial, Ron was assigned to Xavier University where he became director of academic computing with responsibility for providing computer services to faculty, staff, and students. He directed a staff of 40 and spent nine years at Xavier. In that time he helped modernize and advance the computer infrastructure of the growing university. “Computers make it possible for people to live on a human level,” he once said, noting that “computers can make life better for people so they are more able to practice virtue.”

In 1989 Ron served for a year as national coordinator of the Jesuit Refugee Service before his appointment as assistant to the president of Loyola University Chicago where he worked until he took ill earlier this fall. He was also a gifted flautist and was studying the oboe at the time of his death. During his tenure at Loyola he also engaged in a ministry of music to the elderly in local nursing homes.

-- George Keary

Lawrence J. Foley SJ


A native of Central Falls, R.I., he enlisted in the Army in early 1942, trained to be a Licensed Practical Nurse, and served with the Army Medical Corps, much of the time in the South Pacific, until 1945. After receiving his honorable discharge that year he entered the Society at “the old Shadowbrook” as a brother-candidate. Over the next 50-plus years he served variously as informan, prefect of health, moderator of athletics, chaplain and editor, refectorian, prefect of discipline, assistant librarian, coordinator of student transportation, student counselor, and minister at more than 10 New England Province residences, schools, and colleges, including six years at our university in Baghdad.

During summer and spare time, Larry took courses in nursing and did part-time and volunteer work in public schools in Boston and suburban Natick, at a residential training school for mentally retarded boys, and in a number of private nursing homes in the greater Boston area. In all these settings and all these varied assignments Larry showed himself a dedicated and very diligent Jesuit, ever-ready to serve his brother Jesuits and all others entrusted to his care. At Shadowbrook his fellow novices, five or six years younger than he, looked up to him as a sort of older brother and guide, and a solid and steady influence. At the Cranwell School he did out pills and other medications for the ailing schoolboys. At the same time he administered discipline when and where required. He performed both of these functions with such discretion and gentleness that no boys were alienated or resentful. Whether the medicine was bitter or the discipline strict, the students knew that Brother Foley was their friend. Larry also manifested a love of music, especially popular music. He liked to sing, and had a good voice for it, and from time to time he would arrange with friends to attend a Broadway musical, whether in New York or elsewhere.

On the Baghdad Mission he was much appreciated by his Jesuit brothers for his easy friendliness and affability and he was respected for the extra time and effort he put into starting up and maintaining a free clinic for the poor of that city.

He was a man for all seasons in the wide variety of duties and ministries that he took on. He was a man for others in the companionable spirit he brought to his Jesuit communities.

-- Paul T. McCarty SJ

Charles T. Hunter SJ

(Missouri) Father Charles Theodore Hunter, 90, died Dec. 7, 2002, in St. Louis after emergency surgery for a broken hip. He was a Jesuit for 70 years and a priest for 57 years.

Born in Belize City, he entered the Society at the St. Stanislaus Seminary in Florissant, Mo., in 1932. After philosophy at Saint Louis University, regency at Rockhurst High, and theology at St. Mary’s, Charlie was ordained in 1945.

He was a native Belizean, but with a touch of the British aristocrat — and he spent half his life in the U.S.

For years he was a student and teacher of the classics; then later he discovered East Indian literature and became an avid supporter of Belizean authors. A classical churchman in many ways (even serving as pastor of the College Church for a few years), later he became zealous in his work on behalf of Belizean literature.

Charlie was off studying in London when, in September of 1931, a hurricane devastated Belize and claimed nine Jesuit lives. Upon hearing the news, he resolved to enter the Society so that he could do something to make up for the loss. Thirteen years later he became the first Belizean priest; in fact for 40 years he was the only Belizean Jesuit. The “Belizeanization” of Charlie Hunter reached fulfillment relatively late in his life. For many years the cultures and languages he espoused were those of the ancient Greeks and Romans. A fine linguist and writer, he was instrumental in the revision of the Henle Latin series. His carefully crafted turns of phrase and aphorisms were amusing and often memorable; years later his deep baritone still echoes inside the heads of his old students and novices.

In some ways an unlikely novice director, he was only surprised to have the job for a few months so that newly appointed provincial Joe Fisher could be freed up. But Charlie’s balance, common sense, prayerfulness, and simple decency were qualities that served the novices well, and the “temporary” assignment stretched into 10 years.

Turns as tertian director and pastor of the College Church followed — both during some fairly turbulent years. By 1974 he was ready, albeit with some trepidation, to return to the land he had left 46 years before.

As a teacher, writer, advisor, and spiritual director, Charlie was an enormously respected and influential figure in Belize. He became passionate — sometimes excessively so — in his promotion of Belizean culture and the Belizeanization of the local Church. No doubt he followed Charlie’s balance, common sense, prayerfulness, and simple decency were qualities that served the novices well, and the “temporary” assignment stretched into 10 years.

Becoming an avid supporter of Belizean authors. A classic churchman in many ways (even serving as pastor of the College Church for a few years), later he became zealous in his work on behalf of Belizean literature.

-- Dick Conroy SJ

Eugene Brissette SJ

(East Coast) Fr. Eugene Brissette died at Campion Center on Dec. 17, 2002. He was 83 years old and had been in the Society for 64 years, a priest for 52 years.

Born in Providence, R.I., he attended local schools and graduated from the Christian Brothers’ La Salle Academy in Providence in 1937, matriculating at Boston College that same year. Gene was a brash and vigorous young fellow and quickly won a starting position on BC’s freshman football team. He was a good student as well as an athlete, and a thoughtful young man, and his thoughts led him to leave college after completing freshman year and enter the Society at Shadowbrook in Lenox, Mass.

After novitiate and juniorate he came to Weston College in 1942 for philosophy. He earned the A.B. degree in 1944 and the Master’s in 1945. He spent the next three years at Boston College, studying chemistry and earning a Master’s degree in that field in 1948. He then returned to Weston for theology and ordination, and traveled in 1952 to the New England province’s mission in Jamaica, West
f. Torrens Hecht SJ
(Calgary) Father F. Torrens Hecht, 86, Jesuit priest, long-time Loyola University philosophy professor and missionary to East Africa died Jan. 6, 2003 at Colombiere Center in Clarkston, Mich.
Born in Chicago in 1915, Torrey attended Loyola Academy. Immediately after his graduation in 1933 he entered the Jesuit novitate at Milford, Ohio. In 1938, as part of his Jesuit training he completed his A.B. degree at Loyola University Chicago with a major in English. In 1943 he earned an M.A. in English from St. Louis University.
He was ordained in 1946 at West Baden College in West Baden Springs, Ind. In 1952, he earned a Ph.D. in philosophy from St. Louis University.
After completing his Ph.D. coursework in 1951, Torrey taught philosophy at John Carroll University in Cleveland and remained there until 1959 when he came to Loyola University Chicago. He served as a professor of philosophy until 1982 and was also chair of the philosophy department from 1960 to 1968. During his tenure at Loyola, he also served as a visiting professor of philosophy at St. Mary of the Lake Seminary in Mundelein, Ill. from 1969-1970. He was rector of the Jesuit community at Loyola from 1971-1977.
In 1982, after retiring from teaching at Loyola University, Torrey volunteered to go to St. Paul's Major Seminary in Sudan, East Africa, and taught philosophy there from 1982-1988. In a letter dated Sept. 1, 1983, he commented on his time in Africa in his typically humble and self-deprecating manner: “The churches are full of young men, and the number of seminarians is increasing better than the percentage of monetary inflation. There is need for teachers, and Jesuit volunteers, even old timers.” His willingness to go to Africa as an “old-timer” at age 67 demonstrated the spirit of generosity that characterized his entire career as a Jesuit.
Torrey’s younger brother, Robert, remembers that his brother’s dedication to the Jesuits began at an early age. “When he was a student at Loyola Academy he worked at the switchboard. He knew then he wanted to become a Jesuit. I remember telling him my ‘if they don’t pick me to be a seminarian, I still want to work there even if I just get to scrub the floors.’ He was drawn to the order. He gave himself completely to the task of living the Jesuit life and he never asked for anything.” -- George Kearney

Stanley C. Tillman SJ
Born in Newport, Ky., in 1915, Tillman attended St. Xavier High School and entered the Society of Jesus in 1932, soon after his graduation. He completed his A.B. in Greek, Latin, and English in 1937 at Xavier University, and went on to earn his M.A. in Greek from Loyola University Chicago in 1942. He was ordained in 1945 at West Baden Springs, Ind. In 1954 he earned a Ph.D. in philosophy from St. Louis University.
From 1939 to 1942, he taught at U of D High School and at Loyola Academy in Wilmette, Ill.
In 1947 he was invited to teach philosophy at Mundelein Seminary in Mundelein, Ill. In 1953 he came to Xavier University as professor of philosophy, and the following year was appointed chair of the philosophy department, a position he held until he departed Xavier for Loyola University Chicago in 1962. He taught philosophy at Loyola's Chicago campus for two years and then taught for two years at Loyola U's Rome Center. In 1966 he returned to Xavier University, where he remained a professor of philosophy until 1985.
In 1985 Stan retired from teaching at Xavier and moved to Murray, Ky., where he served as pastor of St. Leo Church and as campus minister at Murray State University as part of an initiative led by then provincial Fr. Leo Klein to expand beyond the usual ministries in high schools, universities, and Jesuit parishes. “Stan was 71 then,” Fr. Klein recalls, “the age when a lot of people retire completely. He could’ve said ‘No, I’d rather just retire at Xavier,’ but instead he packed up and took to Kentucky to start a new Jesuit mission. He was willing to serve in any way he could.”
In 1992 he went to Barboursville, Ky., where he served as administrator of St. Gregory’s parish. While there he helped rebuild the church and also its surrounding buildings, which are once again in use after many years in disrepair.
Stan flourished in the parish environment and became much loved by the congregations in both churches before retiring to the Colombiere Center where he resided until the time of his death. He celebrated his 70th anniversary as a Jesuit in 2002. -- George Kearney

John C. Reed SJ
(Detroit) Father John C. Reed died Jan. 15, 2003 at Grand Blanc, Mich. The cause of death was congestive heart failure. He was a Jesuit for 65 years and a priest for 52 years.
Born in Toledo, Ohio, on Feb. 3, 1919, he attended the old St. John’s (Jesuit) High School (1933-36) transferring to Central Catholic High School for his senior year when old St. John’s closed.
His first years of teaching as a young scholar were at St. Ignatius High School in Cleveland (1944-47). Returning to West Baden, John studied theology (1947-50) and was ordained June 13, 1950. He completed his fourth year of theology at Weston College (1950-51) in Weston Mass.
He completed tertianship at Pomfret, Conn. (1951-52) and pronounced final vows in Cleveland on Aug. 15, 1953.
John spent 1952 to 1954 at St. Louis University where he received an M.A. in sociology. After completing his studies in 1954, John spent his early years as a priest teaching history, sociology and religion at St. Ignatius High, Cleveland (1954-59), U of D High School (1959-60) and St. John’s High School (1971-72).
During his years at U of D High, he found time to go to Marneesa Retreat House occasionally to direct retreats. He was also a professor of theology at John Carroll University (1960-69). He was an associate pastor at Gesu Parish in Detroit (1969-70) and at Gesu Parish in Toledo (1972-76).
The ministry he was well known for and thoroughly enjoyed was his work in the diocesan marriage tribunal in Toledo (1976-97). It was his earlier years as an associate pastor that led him to want to help those in troubled marriages. He found it rewarding both for himself and for those he counseled. For John it was a way of making use of and expressing the spirituality of his priesthood.
In 1997 John's health became a concern and he retired to the Colombiere Health Center where he prayed for the Church at large and for the works of the Society of Jesus. Returning to Colombiere for John was not a new adventure. He had been the minister of the community for one year in 1964. He was a pleasant individual in any Jesuit community where he was assigned. He always had a smile and enjoyed conversations with his fellow Jesuits. It is said that John loved to go out for dinner. He would dress in his clerics, seek out a fellow Jesuit and then proceed to a local fast food emporium.

-- Dick Conroy SJ

Donald D. Lynch SJ

(New England) Father Donald D. Lynch, 74, professor emeritus of English literature at Fairfield University, died of heart failure secondary to diabetes on Jan. 25, 2003 in Waltham, Mass. He was a Jesuit for 57 years and a priest for 44 years.

Born in New Britain, Conn., he attended parochial school there and subsequently graduated from Fairfield Prep in 1946, in that school's first four-year class. He was a heads-up athlete, very quick, and contemporaries say that some major-league baseball scouts were interested in him.

He entered the Society at Shadowbrook in Lenox, Mass., on July 30, 1946 and after novitiate and juniorate there, came to Weston College in 1950 for philosophy studies. He earned his B.A. in 1952 and M.A. in 1953 from Boston College.

Regency was at Cheverus High School in Portland, Maine, from 1953 to 1955 followed by a year of graduate studies at Fordham, where he earned a master's degree in English. He returned to Weston College for theology in 1956, was ordained in 1959 and in 1960-61 did tertianship at Pomfret, Conn.

He began his teaching at Fairfield University in 1961 and continued teaching there for the next 34 years. In 1986 he received the Distinguished Faculty Service Award from the Fairfield alumni for his work in combining English literature with high technology in creating a computer software program entitled "The Shakespeare Library." This also received extensive media attention.

In the later stages of his classroom teaching and intensive work on the software project he was afflicted with serious complications of diabetes, but he carried on in both commitments with an enthusiasm that was the admiration and inspiration of his colleagues.

He continued to live in the Fairfield Jesuit Community after his retirement in 1995, serving as chaplain for the Daughters of Our Lady of the Way, a papal secular institute. He died back to his home parish in Dorchester to sing at Easter and Christmas services.

After graduating from high school he attended Boston College 1928-32, then entered the Society at Shadowbrook in Lenox, Mass. In 1935 he came to Weston College for philosophy, then did a year of special studies in biology at Holy Cross, followed by theology studies and ordination at Weston.

He next completed the tertianship at Pomfret, Conn. Since wartime conditions prevented his going to Europe for further studies, he did a year of advanced work in moral theology at Weston College and taught philosophy courses for another year.

Ed once mentioned that when he started doing pastoral theology he soon realized he needed more background in psychology, so he walked into Harvard Yard, presented himself to the eminent B.F. Skinner and was accepted to study for his doctorate under him. No mean feat, since Skinner was notoriously and vociferously anti-religious.

We are told that St. Robert Bellarmine insisted “Let nothing hinder the music;” an injunction that Ed and his family obeyed to the end.

-- Paul T. McCarty SJ

Edward H. Nowlan SJ

(New England) Fr. Edward H. Nowlan, 91, died of heart failure on Feb. 3, 2003, at Campion Center in Weston, Mass. Born in the Dorchester section of Boston, he came from a talented musical family. Ed was much in demand through the years for liturgical singing, especially at ordination ceremonies. He was regularly invited back to his parish in Dorchester to sing at Easter and Christmas services.

From 1948-58 Ed was at Boston College teaching psychology, philosophy, and education, and serving as regent of the School of Social Work. In 1958 he went to the Gregorian University teaching psychology and serving as director of the Library Fund, public relations, vice president for development, and as first president and founder of the Gregorian University Institute.

The foundation's purpose was to stabilize the finances of the university and those of the Biblical and Oriental Institutes. Ed had gone on begging trips for the Gregorian during vacation periods from his first years there, touring the U.S., calling on all the bishops, and often enough, playing golf with them.

He returned in 1987 to Boston College. He continued with the Gregorian University Foundation as vice president, and engaged in a variety of local pastoral ministries. In 1996 he came to Campion Health Center because of increasing health problems. In his final days family members of several generations came very frequently to visit him, always joining their voices with Ed in a song or hymn.

We were told that St. Robert Bellarmine insisted "Let nothing hinder the music," an injunction that Ed and his family obeyed to the end.

-- Paul T. McCarty SJ

Thomas F. Thro SJ

(Missouri) Father Thomas Francis Thro, 84, died Feb. 19, 2003 in St. Louis after a period of failing health. He was a Jesuit for 64 years and a priest for 51 years.

Tom was the fifth of the six legendary Thro brothers from St. Charles, Missouri, and the third of four to become a Jesuit. He entered the Society at St. Stanislaus Seminary in Florissant in 1938, after philosophy at Saint Louis University, regency at Marquette High, and theology at St. Mary’s, Tom was ordained in 1951.

Tom was “the quiet Thro.” Some traumatic incident in high school connected with public speaking left Tom with a phobia that he could never completely overcome, although he worked hard at it all his life. He spoke of his life as a battle “to remain at peace with God and self,” and his curriculum vitae maps several lengthy periods of “retreat” as community minister, punctuated by many short forays into what was for him risky territory.

For 13 years at Saint Louis University and for 16 years at then-R. St. Louis College, Tom served his brothers as community minister. Though the minister’s job brought a certain shelter from the demands of public speaking, there were plenty of other challenges.

He served the Saint Louis University community during the sometimes messy and painful process of separation of community from school, and during the sometimes rancorous period of discussion and decision leading to the move from DuBourg Hall to Jesuit Hall. Likewise his Rockhurst years climax’d with the planning and construction of the new community building.

For different times he tried valiantly to become a missionary in Belize. The isolation, loneliness, and physical hardship of his assignments invariably sent him into a tailspin within a relatively short time — but he never failed to offer the gift of obedience if the provincial were to ask him to stay longer.

From their earliest days Tom was extremely close to his younger brother Bill; and each time he left Belize Tom struggled with a certain sense that he was abandoning his brother, the staunch missionary. But however far apart during the rest of the year, the brothers Thro always seemed to manage to reunite for a summer vacation.

Before his health began to fail he served for five years as pastor of a tiny parish near the Lake of the Ozarks. His homilies were short, but they were his. It seems only fitting to imagine Tom now, his spirit lifted and his tongue loosened at last to sing God’s praise for all eternity.

-- Philip G. Steele SJ

The following Jesuits have died since the June 11, 2001 last published and prior to our May 9 deadline. Their obituaries will appear as space and information become available.

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<td>Willmes, Joseph (CHG/PAT)</td>
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The Heart of Jesus in His Society is affirmed by the whole Church

By Herbert F. Smith SJ

“Our way of proceeding” as described in GC 34’s Decree 26 is clearly in line with “Master Ignatius’ way as we know it, but how out-of-line with our way of proceeding is our way of responding to Munus S. Xuavissimum, “our most pleasant mission,” the charge to advance devotion to the Heart of Jesus!

Why? The devotion’s value is affirmed by Scripture, Vatican II and post-Vatican II liturgy. Our mission to communicate some new doctrine. “Rather, it “implies a way of responding to our Lord Jesus Christ of practicing, fostering and to her by our Lord Jesus Christ of practicing, fostering and propagating devotion to His most Divine Heart” (MPM, Note B).

In 1844, Fr. Francis X. Gaultreit provided that the Apostleship of Prayer mission to people to both prayer and apostolate, has urged the faithful to practice the Heart of Jesus devotion and the apostolic life it inspires. It has enriched the lives of hundreds of millions. Popes, Generals and General Congregations have reaffirmed our most pleasant mission. Pedro Arrupe spoke of his personal practice of the devotion and conviction that it is “summed up the very core of the Ignatian spirit and an extraordinary power – ultra quam sacerbra inter – both for personal perfection and for apostolic fruitfulness.”

Ramière added, “I am convinced that there could be few proofs of the renewal of the Society so clear as a widespread and vigorous devotion to the Heart of Jesus” (In Him Alone Is Our Hope, pp. 149-151).

On April 13, 1985 Pope John Paul II addressed the Apostleship of Prayer’s national secretaries. “With these wishes...
“Bing Bash” at Gonzaga fetes famous alum

By Julie Bourbon

Perhaps it was his Jesuit education that allowed Bing Crosby to play kindly parish priest Fr. O’Malley so convincingly in the 1944 film “Going My Way.” The sequel, “The Bells of St. Mary’s,” must have made him the envy of men of the cloth everywhere: doing parish work with the beautiful Sr. Benedict (Ingrid Bergman).

“If you’re ever in trouble, sister, just dial O for O’Malley” may be Crosby’s most famous movie line – indeed, one of the most famous lines of movie dialogue ever uttered.

And it all started at Gonzaga High School in Spokane, Wash., which graduated Harry Lillis “Bing” Crosby – drama and glee club member – in 1920. He went on to study prelaw at Gonzaga University but left in 1924 to pursue a musical career, returning in 1937 to collect an honorary doctorate. Born in Tacoma, Wash., on May 3, 1903, Crosby would have been 100 years old last month. He died in 1977 on a golf course in Spain.

The Gonzaga community celebrated the centennial with a weekend of events in mid-May that was formally titled “Bing Bash: A Celebration of His Life” and affectionately called the “Bing Bash.” Events included a banquet, film festival, tours of the campus and the extensive Crosby Collection, and appearances by friends and family, including Bing’s widow Kathryn. A statue on campus that was erected and dedicated on May 3, 1981 was rededicated.

“It’s just a big doing here,” said Stephanie Plowman, Gonzaga special collections librarian. Crosby was instrumental in the 1987 construction of the Crosby Library, now the Crosby Student Center. That building houses the Crosby Collection in the Crosbyana Room; its exhibits include Crosby’s pipe and his personal effects. It features hundreds of letters written to and by Crosby, as well as clippings, photos, books and, of course, Crosby’s Oscar for “Going My Way.”

It is the largest public collection of Bing Crosby memorabilia in the world, with about 200 pieces on public display. In 1993, the Bing Crosby Historical Society of Tacoma turned its entire collection – including correspondence, news clippings, photos and more – over to Gonzaga.

Crosby was a frequent and generous donor to Gonzaga throughout his lifetime. His boyhood home is located on campus and has housed the alumni association since 1979. “We haven’t moved it,” said Plowman, noting the proximity of Bing’s house to the university. One of his grandsons graduated from Gonzaga a few years ago, continuing the family association.

The weekend’s events also marked the premiere of a local PBS documentary on Crosby. Since no tribute to Bing Crosby’s life would have been complete without music, his nephew and frequent golf partner Howard Crosby, also a crooner, performed, as did the Gonzaga a cappella chorus, cleverly named the Big Bing Theory.

Fr. Bernard Coughlin (MIS), university chancellor, met Crosby in 1974 when he was in town for the Spokane World’s Fair. Coughlin, who was just about to take over as president of Gonzaga at the time, remembers a soft spoken man of little pretense who seemed to take no notice of the photographers snapping his picture as he rode around campus in a golf cart.

“He kind of comes across in person just about the way he does in the movies,” said Coughlin. “He struck me as being kind of a downplayed type of personality.”

Coughlin had lunch with Bing and Kathryn Crosby that day and took them to see the new concert hall that had just been built on the fairgrounds. “I remember he was on the stage and he would sing a few bars of a song, just to test the acoustics,” Coughlin said. He also-whistled quite a bit, just as he did playing Fr. O’Malley in the movies.

When photographers kept popping up to snap photos of Crosby, he wasn’t fazed, and he probably wouldn’t have been fazed by all the fuss made over his 100th birthday, either. It would have been part and parcel of being a celebrity. “Father,” he told Coughlin, “in my business, you don’t get tired of people taking your picture.”

Visit the website at www.guweb2.Gonzaga.edu/bing for more information on the Bing Crosby collection at Gonzaga University.

Books

**Contemplatives in Action: The Jesuit Way**
By William A. Barry SJ and Robert G. Doherty SJ
Paulist Press, New York, 2002
84 pp., paper $11.95
ISBN 0-8091-4112-4

A brief survey of concepts of Ignatian spirituality and, specifically, ideas found in the thought of Ignatius of Loyola himself. The authors attempt to explain the spirituality of Jesuits to a wide audience. They want to provide collaborators of Jesuit institutions, alumni and members of Jesuit education, and others with an explanation of the basic concepts of Ignatian spirituality. The authors are co-directors of the tertianship program in the New England province.

**Mary of Nazareth, Prophet of Peace**
By John Dear SJ
Ave Maria Press, Notre Dame, Ind., 2003
128 pp., paper $9.95
ISBN 087793-982-9

This spiritual journey reveals the basic steps on the road to peace from contemplative nonviolence to active nonviolence to prophetic nonviolence. The authors proclaim to a violent world that Christians stand for something entirely different, a challenge to take up her journey and live a life of peace. The text is enhanced with evocative icons of William Hart McNichols. The author is a pastor, community organizer, lecturer, retreat leader, and author/editor of over 20 books on peace and justice.

**In the Light of the Lord: Weekday Reflections for Lent and Easter**
By Ernest Ferlita SJ
Thomas More, Allen, Tex., 2003
206 pp., paper, $12

Poetic reflections on the readings for the weekdays of Lent and Easter, these meditations complement those seasons for anyone seeking deeper faith and understanding. The free-form format is adaptable for use by hollyists, deacons, and prayer groups. The author is professor emeritus of drama and speech at Loyola University New Orleans and an award-winning playwright.

Announcements

**Creighton University** is seeking two full-time 10-month campus ministers beginning August 1, 2003. For position descriptions and application information, please visit http://www.creighton.edu/HR/positions.htm.

**“Pope John Paul II’s Message to Youth: A Jesuit Retreat”**...Single men who are high school graduates to 28 years old are invited to attend a retreat on the message of Pope John Paul II to youth to be held this summer at Loyola Villa in Waupaca, Wis., June 26-29. Jesuits will give talks on the Holy Father’s call to be “watchmen for the new millennium.” Daily Mass, spiritual talks, Eucharistic Adoration, Rosary, silent reflection periods, and recreation activities will be part of the program. Retreatants will arrive the evening of the 26th and will depart at noon on the 29th. Cost is $30. For registration forms contact Fr. Will Prospero, SJ, at M.U. will.prosporo@mu.edu or 414-298-3058.

**Our Way of Proceeding: Laity and Jesuits Collaborating** A day-long exploration of the nature of collaboration in today’s church, this program was developed to enable lay and Jesuit colleagues to explore their collaboration, to learn more about Ignatian spirituality and the Jesuit way of proceeding, and to talk with others in their local area. It is offered on the following dates:

- June 7 – Baltimore, Md.
- June 7 – Washington DC/Southern Maryland
- June 9 – Scranton, Pa.
- June 28 – Delaware Valley (Pennsylvania and Southern New Jersey)
- August 2 – Charlotte, N.C.
- August 16 – Raleigh, N.C.

Visit www.ignatianpartners.org or call 410-825-2360 for more information. The program is co-sponsored by the Colleagues of the Maryland Province (COMP) and the Ignatian Partnerships Office of the Maryland Province.
“Let them praise his name with dancing, making melody to him with tambourine and lyre.”

— Psalm 149:3.

By Julie Bourbon

His career as a dancing priest began perhaps a bit inauspiciously; making a bargain with God to get the lead in his high school production of “Oedipus Rex.” In return, he promised not to pursue the stage after graduating from Regis High School in New York and entering the Society. God, evidently, knew better.

“The last thing in the world that I expected was that I would be able to do any work in the performing arts,” said Bob VerEecke (NEN), dancer, pastor, teacher and artist in residence at Boston College. In the first year he entered, 1966, he was asked to direct a play the novices were performing. “When I asked my Jesuit superior way back when if I could study dance, I just assumed he’d say no and he said yes.”

VerEecke, 55, has been at BC since 1978, when he began working in university chaplaincy. In 1980, he formed the Boston Liturgical Dance Ensemble, a dance company made up of BC alumni. Three years later, he was appointed Jesuit Artist-in-Residence.

VerEecke’s early training was in ballet, although his instincts lie in a more modern, eclectic style. The choreography he does for non-dancers is more in the folk tradition.

On a cold, snowy day in Boston, VerEecke looks more like a pastor taking a moment of downtime than a dancer. In fact, he is both. No longer the young Oedipus, his head is balding, his dark beard sprinkled generously with salt and pepper. Wearing a sweater and jeans, talking animatedly with his hands, he sits in the rectory behind St. Ignatius Church, on the edge of B.C.’s campus. Lent, a busy season for liturgical dance, is upon him.

“We are people who use our bodies to express our faith,” for instance by kneeling and bowing, he said. “People really do like to move. Most people, anyway.”

In 1971, VerEecke began studying dance at Santa Clara University, taking a ballet class. He participated in Jesuit Artists’ Institutes throughout the 1970s, in which established Jesuit artists from around the world were gathered together for study and performance with younger Jesuits who had displayed an interest in the arts.

“This was really a dramatic change for the Society,” he said, attributing the new emphasis on the arts to both Vatican II and to the 31st Congregation of the Society in 1965-66, which addressed the need for cultivating the arts in the life of the Church and the Society. “The Judeo-Christian tradition has ambivalence toward dance, ambivalence because dance can be seen as being about courtship or entertainment.” He teaches and preaches dance as an expression of “cultural feeling,” calling on Psalms 149 and 150 as evidence that dance has long been a part of religion.

For the young man who had previously danced just for fun at home, the Artists’ Institutes were “an epiphany experience.” Although his parents were both opera singers and he comes from a theatrical family of five boys, VerEecke said, “It was just not the thing in the 1950s for a boy to study dance.”

Entering the Society freed him to pursue dance in all its forms. “I became very interested in the integration of dance and religious expression, particularly its use in liturgy,” VerEecke said. “Dance is pretty much integrated through the liturgical year.”

Today, he works both with professional dancers and with people who just enjoy movement, either for movement’s sake or as a means of spiritual expression. He encourages students to study yoga and tai chi, with their emphasis on both body and spirit. He teaches spirit dance classes at his studio and offers a two-week program, “Sacred and Liturgical Dance,” each summer.

At World Youth Day in Toronto, VerEecke’s troupe danced the incense psalm for the Pope during vigil evening prayer. He has traveled the United States, England and France with “For the Greater Glory of God,” his interpretation of the Spiritual Exercises. And his piece “A Dancer’s Christmas” has become a Boston holiday tradition.

After 14 years as pastor at St. Ignatius, emphasizing the arts, music and dance, and after more than 30 years as a dancer, VerEecke continues to feel blessed in his calling. “My life has been so enriched,” he said. “The expression of prayer for me is sometimes a mental activity and sometimes physical. … A lot of people don’t understand that. It’s just who I am. What shape or form that will take in the future… who knows?”

www.jesuitaids.net
African Jesuit AIDS Network
Launched in December, the Network is a cousin of the highly successful Jesuit Refugee Service. Coordinator is Fr. Michael Czerney, a Canadian previously responsible for Jesuit social justice work worldwide. The site outlines strategy and includes a set of country situation reports, plus analytical and spiritual writing.

www.gerardwhughes.com
Fr. Gerard W. Hughes - Hughes is a Scottish Jesuit author and spiritual director best known for his book “God of Surprises.” The site contains a generous six chapters of one book and one chapter of another.