Waupaca retreat focusing on Eucharist touches 38 young men

“I’d been preparing for World Youth Day,” Fr. Will Prospero (WIS) reported excitedly. “Some of us said, ‘Let’s do something for young men.’ Let’s do a retreat.”

The enthusiastic Prospero and 10 other young Jesuits gave a retreat to 38 college age men from around the country at the Wisconsin province villa in Waupaca, Wis., June 26-29.

Titled “Pope John Paul II’s Message to Youth: A Jesuit Retreat,” the event grew out of the biennial John Paul II Conference last offered in June 2002.

“At first I thought it should be at a large city university like Fordham,” Prospero explained. “But I got appointed villa superior this year for the Wisconsin province, and I thought, why not here at Waupaca? It’s such a large place. The villa doesn’t open until July. So June was a good time.”

According to Prospero, the idea really came from Fr. Richard Hermes (NOR), theology department chair at Jesuit High, New Orleans. “We talked about it while a number of us were at the BC villa in Cohasset, Mass.,” Prospero said.

A student from Gonzaga University prepared a brochure. Rides from Milwaukee were organized. But neither the brochure nor ads on websites brought many young men to the retreat.

Two came from Houston, one from South Dakota. A couple of young men who knew Fr. Dave Meconi (CHG) and Fr. Matt Gamber (CHG) came from Xavier University in Cincinnati. A nephew of Fr. Richard Tomasek (WIS) came from Virginia.

The Jesuits who gave the retreat were Prospero, Hermes, Gamber, Meconi, Neitzke, Van Hove, Anthony Weick, (NOR) Kevin Dyer (MIS), Joe Mueller (DET), and Mike Maher (WIS) who volunteered his time to do the cooking.

The retreat focused on the Eucharist. “Eucharistic adoration is speaking to young people,” Prospero said. So the Jesuits offered the young men the opportunity for adoration all through the night. “Two young men were in the chapel every half hour all night long,” he said.

For Charles Ciaccio it was “that copious amount of reflective quiet that touched me the most during the few nights in Waupaca. It was there that the Lord spoke to me, quietly and in the dark, when all the distractions of daily life had vanished for that almost too-brief weekend.”

Ciaccio, a student at the University of Georgia added, “I attended the JP2 retreat mostly to just get away from it all for a little while. I had been on a Jesuit-led retreat before and know of their high quality, so I was very excited about it.”

Hispanic ministers are thinking about themselves in a new way

Fr. Allan Deck wonders if Jesuits aren’t deluding themselves

A New England province novice follows in the footsteps of Jesuits in Guyana
Thirty-eight young men joined 10 young Jesuits at Waupaca, Wis., in June for a retreat based on the spirituality of Pope John Paul II.

Mass, confession and all-night adoration gave me a very sacramental experience. Having daily Mass, confession and all-night adoration... gave me a very sacramental experience. Having daily Mass, confession and all-night adoration were very central to the retreat. Having daily Mass, confession and all-night adoration were very central to the retreat. Having daily Mass, confession and all-night adoration were very central to the retreat.

Jesuit Wieck spoke to the group about the pope’s theology of the Body of Christ. It’s an experience I will not forget and hope to do again.

Prospero said, “There’s so much I could say about the JPII retreat. The Jesuit fathers were funny and yet seemed tireless in their efforts to see the retreat go well for each of us. However, it was the spirit of brotherhood and joy that I’ll never forget. Each Mass was celebrated with joy, each baseball game was lively, and the stories we told had us going on for hours. It has renewed my faith and has deepened my thought in considering how I can further serve Christ. It’s an experience I will not forget and hope to do again!”

The concrete results go even deeper. Ciaccio said, “I find myself praying daily now, when before that had been a less than daily occurrence. I find that my conscience has regained its bark after having been so silent about many things because of the deaf ear that its warnings had too often fallen upon. I especially have gained a deeper appreciation of the beauty and sanctity of the body and of the relationship between members of the opposite sex, and I have tried to adjust the way I live accordingly. It has not been easy, especially in the college setting, but at least I am now of the mind that it deserves the struggle.”

Another offering on the retreat was nightly confessions. Prospero said, “And they went on for hours.”

One spontaneous talk occurred after one of the participants remarked, “I’m not a good prayer.”

Prospero asked the young man “if anyone had given him pointers. Then we realized we hadn’t given them any practical help. So one night we decided to do a more spontaneous talk on prayer and offered an optional session. Whoever wanted to come, I told them, ‘I’m going to talk about the prayer of Scripture. Thirty guys showed up. Dyer, Meconi, Mueller, and Weick also took part. I talked about lectio divina and told them to listen with the heart, to aim for quality not quantity. The other Jesuits chimed in with their own experience. It was almost like a father and son experience.”

For Meconi, that session and talking about what we were grateful for, was the highlight of the retreat.

One benefit came to the Wisconsin province. The retreatants all chipped in to purchase a concrete statue of Mary for the Waupaca grounds. Gamber explained a pedestal for such a statue is in place because a former statue fell and broke many years ago.

Jeff Dunbar, another participant, said, “There’s so much I could say about the JPII retreat. The Jesuit fathers were funny and yet seemed tireless in their efforts to see the retreat went well for each of us.”

“However, it was the spirit of brotherhood and joy that I’ll never forget. Each Mass was celebrated with joy, each baseball game was lively, and the stories we told had us going on for hours. It has renewed my faith and has deepened my thought in considering how I can further serve Christ. It’s an experience I will not forget and hope to do again!”

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November 5, 2003

Feast of All Saints and Blessed of the Society of Jesus
National Vocation Promotion Day
Jesuits discover new way of thinking about Hispanic ministry

By Tom Florek SJ

This is a new moment for the Jesuit Hispanic Ministry Conference (JHMC). According to Fr. Bill Rickle (MAR), field specialist for the Office of Social and International Ministries of the Jesuit Conference, the moment is not a new national project, rather a “new perception, a new way of thinking about ourselves and our mission.”

Sindy Collazo of the Hispanic Lay Leadership Program (EPNE) of the New York province explained, “We’re redefining JHMC, moving toward a new collaborative ministry and away from local fragmented experiences.”

During Encuentro 2003 retiring JHMC president Fr. Ralph Brant (NYK), Rickle, and Collazo.

Fifty Jesuits and lay collaborators gathered in Chicago in April for the event.

That 13th gathering of the group, which began in 1979 in San Antonio, Tex., brought Hispanic/Latino Jesuits together with members of the Mexican province and some lay associates, to address the issue of Hispanic ministry in the U.S.

On the agenda then was the concern about the lack of Latino/Hispanic vocations to the Society of Jesus. Initial dialogue and discernment concluded with the agreement that viable Jesuit Hispanic ministries must be promoted in all dimensions of the Church and works within the Society.

Since its beginning JHMC, linked to the Jesuit Conference through the Social Ministries Office, has grown in membership throughout the Assistancy’s major apostolic works – parishes, retreat houses, social ministries, lay leadership, primary and secondary education, colleges and universities, formation and provincial and Assistancy governance.

Its mission has been shaped through GC 32, 33, and 34, the National Pastoral Plan for Hispanic Ministry of the USCCB and the social demographic signs of the times.

This mission is to live and promote “through collaboration among Jesuit and lay colleagues in all our apostolic works” a model of church that is unity with cultural diversity, reaching out to marginalized people, active in developing leadership through integral education and an example of justice as leaven for the Kingdom of God in society.

During Encuentro 2003 retiring JHMC president Fr. Tacho Rivera (CFN) welcomed Jesuits and lay colleagues from around the country who met first in small groups to reflect on the sources of life and challenges found in diverse ministries.

Rickle expanded the national picture of the large and growing Hispanic/Latino presence (39.5% of the Catholic Church and now the largest U.S. minority) through a well-received national demographic study. The presentation focused on the newest areas of population growth and significant trends affecting Jesuit ministries.

In small groups participants discussed the call to serving the greater good. Presentations on ministry mapped out the national Spanish presence.

Dr. Timothy Matovina, director of the Cushwa Center for American Catholicism at the University of Notre Dame and author of numerous publications on the Hispanic U.S. presence and popular religious practices, spoke about the theological method of Virgilio Elizondo’s “Galilean Journey.” He compared European-American Catholic patterns with those of the Hispanic/Latino presence in the U.S., the latter representing the largest group of immigrants and multiple U.S. generations.

Fr. John Foley (CHG) and Jim Gartland (CHG) hosted a tour of Cristo Rey Jesuit High School in the predominantly Mexican Pilsen neighborhood of Chicago. The grammar school and adult education Poder project based in St. Procopius Parish was explained by pastor Fr. Tim Howe (CHG) and a group of students and their directors. These visits offered more valuable examples of new Jesuit methods and expressions for the Hispanics/Latinos.

Members of the group agreed to add a special meeting in April 2004 to provide U.S. Hispanic ministry information to the U.S. Jesuit Conference for their meeting with the Latin American provincials on migration in May 2004. At the August steering committee meeting, however, the committee decided the time is not right for a national dialogue between JHMC and the Jesuit Conference board and cancelled the April meeting.

Steering the JHMC for the next two years is the newly elected director Fr. Tom Florek (CHG) along with Fr. Paul Brant (NYK), Rickle, and Collazo.

New York provincial Fr. Jeff Chojnacki and New York province novice Waldo Carrasco met with the steering committee August 26. Carrasco presented his study “The Challenges of Cultural Diversity within the Novitiate Experience.” It takes up one of the JHMC’s founding principles, Hispanic and other minority vocations.

Rickle, who recently returned from a gathering of the South American Provincials in Ecuador, told the group “Nothing that we could do in April 2004 would make a difference for the May provincials’ meeting in Miami.” He encouraged JHMC members to attend to the longer-range identity and mission of the JHMC.

Steering committee members engaged in an animated conversation about the history of the JHMC and Encuentro 2003. The organization is in a time of transition from being a national association to becoming a national mission. Given the new historical force of immigration given emphasis by the upcoming North and South American provincials’ gathering and 23 years of mutual support in U.S. Hispanic/Latino ministry, the decision to build up the JHMC with a focus on a national mission was quite clear.

Constructing a JHMC national mission, in collaboration with the U.S. provincials in view of the gathering with the Latin American provincials concerning migration, has two distinct moments. One is Jesuit regional networking and investigation with other non-Jesuit Hispanic/Latino ministry organizations. The other is dialogue with U.S. provincials. The goals for these first two steps are to learn about local/regional Hispanic involvements from parish and social organization works to education, retreat and formation preparing us to discern and decide how to collaborate as a national organization.

Another short-term objective is dialogue with the provincials about “Our Mission Today” and the significance of the Hispanic presence and the historical force of migration. It seems important to provide them with valuable information from our numerous works as they prepare for the May 2004 meeting.
Is there a more mature and compassionate way?

To the editor:

Dave Nantais’ sensitive reflection on how we relate to men leaving the Society is thought provoking. My first reaction was negative; we do not wish to ritualize departures from the Society. But why not? The man is taking a big step in his life, spiritual and material. Generally I think we can presume that he made his decision to leave with careful and prayerful discernment and with the help of a trusted adviser. While the departure would be painful, especially for those who had become close friends with him, the mature reaction would be that we do our best to fulfill what the Constitutions say and that Dave quotes: “Try to send him away with as much love and charity for the house and as much consolled in our Lord as possible.” (225)

I entered over 60 years ago, and in those days departures, especially of men in the early years of formation, were secret. The man simply was not there any more, having left usually during the evening hours or in the night.

Why did we do it that way? Was it because subconscious we thought the man was taking a backward step in the spiritual life? Was it that we thought his leaving would weaken other vocations? Or was it simply that this was the easiest way to handle a possibly awkward situation?

Whatever the reason, I think that Dave Nantais makes a very good point. I don’t know that I would go for the full ceremony he suggests, but I agree with him that some more mature and compassionate way of dealing with departures might well be worked out. And may the need for the use of that “way” be less and less.

Tom Diehl SJ
Milford Jesuit Community
Milford, Ohio

Commentary

Prepar ing tomorrow’s leaders: a dream becoming reality

By Charles L. Currie SJ

It is no secret that there is widespread discussion and concern about the future leadership of our schools. Who are the men and women expected to lead our schools to greater levels of excellence at the same time the foster the Ignatian identity and mission that makes Jesuit colleges and universities distinctive, and what are we doing to prepare them for the task?

The members of the Association of Jesuit Colleges and Universities (AJCU) have been discussing and planning for the development of this leadership for at least four years. In June, 32 Jesuits and lay colleagues gathered at Boston College for an AJCU-sponsored Higher Education Leadership Seminar, the latest phase in an ongoing process.

In the summer of 2001, two initial programs were held. Boston College sponsored an “Institute for Administrators in Catholic Education,” with a focus on mission issues and questions, and Santa Clara University sponsored a “Leadership Program for Jesuit Education,” with a focus on leadership, marketing, budgeting and finance, and technology. Both were judged highly successful. The Boston College program continues and is open to leaders from all Catholic colleges and universities. The Santa Clara program has been on hold as various options were explored for how to build on it.

These leadership development efforts were given a great boost in the form of a pledge by a major donor jointly to the Jesuit Conference and the AJCU to develop lay and Jesuit leaders together. Until additional funds are obtained, funding for lay participants will come from individual institutions.

Fr. Pat Ford (ORE), former academic vice president at Gonzaga University and now slocus to the Oregon provincial, was the original part-time executive director of the Leadership Development Program, a post held since January 2003 by Dr. Frank Campanella, Carroll Professor of Management and formerly executive vice president at Boston College.

Ninety prospective invitees (half Jesuit and half lay) were identified by presidents, provincials and rectors to participate in the program, with the understanding that the list was to be open for new nominations at any time. (Interested parties should consult with their president and, in the case of Jesuits, their provincial.)

Campanella developed a curriculum on educational strategy and finance for the summer 2003 seminar, with guest speakers addressing related issues of leadership and mission. Main talks were given by Campanella himself, Fr. Paul Locatel (CFN), president of Santa Clara, Dr. Hasseil McClelan, associate professor of Boston College’s Carroll Graduate School of Management, and John McCarthy, partner at PricewaterhouseCoopers LLP.

Individual lectures were given by Fr. William Leahy (WIS), president of Boston College, Fr. Donald Monan (NYK), chancellor of Boston College; Robert Culver, vice president for finance and administration at Yale University, and myself.

Feedback from the 32 participants from 18 AJCU schools was very positive, with helpful suggestions for improvements in future programs. The overwhelming majority of attendees expressed interest in remaining in the program and networking with participants. Plans are underway for next year’s program, possibly with a two-track approach, one for this year’s attendees and one for a new group. Programs for different groups of administrators are also being discussed. Efforts will also be made to link participants with experienced mentors.

What was once a dream is beginning to take shape. Gradually, for future administrative searches, there will be an available pool of Jesuits and lay colleagues, men and women, including minority candidates who will be ready and able to move our institutions forward while keeping their Ignatian mission and identity very much alive. (Currie [MAR] is president of AJCU)

Diminishment and virtue: are we losing hope?

By Thomas C. Widner SJ

At the beginning of the 19th century, Jesuits in England re-organized themselves as part of the only Jesuit province then in existence, located in White Russia. Because Catherine the Great would not publish the 1773 papal bull suppressing the Society of Jesus, a continuous link exists from this date and the universal restoration of the Society in 1814.

But in 1803, the newly elected Superior General Fr. Gabriel Gruber appointed Fr. Marmaduke Stone as provincial of a re-established English province. This permission authorized Stone to accept novices. In doing so, Gruber urged Stone “to look for virtue in these new recruits, not just natural talents… What was Gruber’s admonition a criticism of a weakened Society?

Bernard Basset, who related the above in “The English Jesuits,” does not say. Men entering religious life or a seminary obviously ought to be developing a virtuous life as part of their training. The truth, however, is that too often in the past much greater emphasis was given to a rigorous development of the intellectual life rather than one’s emotional and spiritual life.

How many golden boys has the Society coddled because leadership was blinded by the skills and talents they displayed? How many Jesuits disregard even the minimal demands of community life? How many Jesuits think with the Church or even with the Society in terms of private prayer and public worship?

Certainly for most of the 20th century seminaries failed to attend to the affective and spiritual sides of a future priest’s life. Many were not especially strong in pastoral training either. How many priests were ordained and yet totally unprepared for the kind of interaction that takes place day to day in a parish? Religious orders seem to have taken effective training of men a bit more seriously. But even then “vows” it remains questionable how well this was accomplished. Still we can lament what was not, but it is the future we must work toward.

Are Jesuits learning to become well-integrated into the life of the Society of Jesus? Our great tension is learning to balance the apostolate with some responsibilities in community life. Or do we need glasses?

In this issue of the NJN, Fr. Allan Deck (page 5) comments on Fr. Kolvenbach’s remarks that Jesuits should pay more attention to apostolic movements like the charismatics, renewal, Communion and Liberation, the Neo-Catechumenate, Opus Dei and any number of other such organizations, often of a more conservative or traditional stripe.

Deck thinks the dynamism of these trends needs to be studied and appreciated by Jesuits lest we make ourselves less rather than more relevant to the Church’s and the world’s real needs and opportunities. Are we really reading the signs of the times or do we need glasses?

Diminishment is not just numbers. Diminishment may refer to our tiredness in the apostolate. Not every Jesuit is hopeful for the future. Is such hopelessness a reflection of the reality of death, or is it a failure to fully commit ourselves to the vision and lifestyle of the Society of Jesus?
Jesuits Today: Cultivating the Apostolic Imagination

By Allan Figueroa Deck SJ

We Jesuits like to think of ourselves as “cutting-edge.” We glory in the charism of the Order that shows itself in serving the Church in ways that few others can. That explains the colorful history of Jesuit accomplishments that are well documented in history books.

Our Teflon public image as progressive, innovative and above-all quite competent and even daring is at least in part explained by the common Jesuit experience of interior freedom that is the backbone of our founder’s spirituality. It’s great to enjoy such a mystique and it is not a bad thing.

But may I suggest that we not delude ourselves? Something Fr. Kolvenbach said at a recent gathering (February 2003) in Rome of Ignatian spirituality centers got me thinking. In response to a question about what “signs of the times” Jesuits should be paying attention to, he said that many Jesuits would probably disagree with him. He thinks that we should pay more attention to “the movements.”

He was referring to apostolic movements – often lay inspired – that are the single most notable, even dramatic, development affecting Christianity today. What movements? Yes, the charismatic renewal, Communion and Liberation, the Neo-Catechumenate, Opus Dei and any number of other such organizations, often of a more conservative or traditional stripe.

I also think one could add movements in worldwide Christianity such as Pentecostalism and evangelicalism. The Catholic charismatic renewal, for example, is really Catholic Pentecostalism.

What he meant, I think, was that the dynamism of these trends needs to be studied and appreciated by Jesuits lest we make ourselves less rather than more relevant to the Church’s and the world’s real needs and opportunities.

A recent finding about the Church in Spain illustrates the point. Just before Pope John Paul II’s latest visit a survey of Spanish Catholics was taken. The outcome showed that 40 percent of Spaniards active in the Church today are active primarily through a movement and not through a parish. In weighing Jesuit commitment in the pastoral area, this datum is significant and ought to affect apostolic planning of the Society in Spain.

My work in the U.S. over the past 30 years in pastoral, social and educational sectors has led me to the conclusion that paying heed to the phenomenon of the movements is also necessary for the U.S. What it means is that pastoral imagination should not be unduly limited to parish ministry.

Granted that in the U.S. parishes are a particularly strong and vibrant institution. Parishes are “where the church happens.” The vitality of the movements, however, shows that there are other spaces for carrying out our mission such as professional associations, social action groups, and even the workplace. In the U.S. today, the workplace is where many people experience community sometimes more than in the churches or family itself. Are we Jesuits attuned to the challenges and possibilities of these new circumstances?

Certainly paying attention to new possibilities means getting to know them experientially rather than just notionally or theoretically. Sometimes it appears to me that we are held back by “our way of thinking.” As one moves around the country it becomes clear that as a group we Jesuits tend to stay in our collective ideological comfort zones, which are fairly liberal.

Reports of younger generations being more traditional and even conservative in some respects are now common. The recent statement of our provincials on the immorality of abortion seemed strangely anti-climactic given the strong and clear opposition to abortion in most eclesiastic quarters going back decades. I do not know why at this time our provincials decided to take a stand, but if it means that we are moving out of our predictably liberal attitudes, that is good.

While my own personal comfort zone has always been more on the liberal side than not, my work with Latinos/as has led me to see that liberal-conservative polarizations are often not very helpful apostolically speaking. Latinos/as are often somewhere else. If Latinos are soon to become the majority of U.S. Catholics and therefore more than any other, I presume, the constituency we U.S. Jesuits hope to serve, then we need to wrestle with what I am saying here. Dr. Tim Matovina of Notre Dame’s Cushwa Center for the Study of American Catholicism recently made the point at the meeting of the Jesuit Hispanic Ministry Conference (JHMC) in Chicago that U.S. church leaders often fail to understand, relate to or serve Hispanics because they approach them with the prevailing liberal or conservative mind sets. I would add that we may also continue to apply apostolic paradigms from the past without enough regard for the new cultures and social classes that are transforming our country.

But a new apostolic imagination is taking shape. The Nativity and Cristo Rey models for schools under Jesuit or other religious auspices are instances of this. In the area of Ignatian spirituality, the traditional paradigm that emphasizes getting people into silent retreats and moving them toward individual spiritual direction is giving way.

Small, simple incremental steps in the spiritual journey, like learning and practicing new forms of prayer, spiritual conversation, and finding a small community for faith sharing are being developed.

An ecclesial, community-linked Ignatian spirituality congenial to Hispanics, Vietnamese and Koreans is emerging. While residential retreat centers continue to play an important role in this ministry, mobile and cross-cultural approaches like the Jesuit Spirituality Center in Portland, Ore., the Hispanic Lay Leadership Program (EPNE) in New York and the Loyola Institute for Spirituality in Orange, Calif., stretch a paradigm of spirituality functional with middle class individualism and economics and packaged in ways that appeal more to vowed religious and spiritual elites than to active laity, workers or professionals.

As increasingly occurs in Ignatian spirituality initiatives outside the U.S., moreover, our Ignatian heritage is being applied in new contexts – non-Western, working class, communal and more collaborative than Jesuits are normally used to. There are lessons to be learned from these new developments – the strength of the movements, the rise of evangelicalism, and new paradigms for the delivery of Ignatian spirituality. The apostolic or pastoral imagination is absolutely essential if those lessons are to be applied creatively in our existing ministries or in new ones that these opportunities may generate.

My experience of the Society of Jesus outside the U.S. has shown me that her strong institutional moorings in the United States often have an undesirable effect: institutionallogic trumps apostolic imagination. A renewed apostolic imagination can and certainly should be applied in our traditional institutional settings, but today it requires attention to new ventures that arise in the context of a Church and a world that is very different.

The recent emergence of provincial leadership with more extensive personal experience in pastoral, multicultural, multilingual and social ministries is a hopeful sign that the Jesuit apostolic imagination will sustain our least society in creative renewal of past commitments and in the forging of exciting new ones.

Does not the emphasis on lay partnership in ministry also provide the Society with possibilities for service in ways and situations that in the past we would have a hard time imagining? Even 10 years ago who would have thought that the dream of a chain of Jesuit-sponsored middle and high schools in Latino and African-American inner cities would become a reality?

(Deck [CFN] is president of the Loyola Institute for Spirituality in Orange, Calif.)
The Jesuit's Calling: A Heartbroken Vocation (or Emotional Investments)

By T.J. Martinez SJ

High school graduations, typically, are seemingly disjunctive experiences joined together to create meaningful events. Families come into town to participate in planned celebrations and unplanned fights over time spent in the bathroom. Parents prepare for the ceremony with great anticipation, relieved of their sons or daughters have made it through. At the same time they worry about their graduating children going off to college (with their own credit card).

Senior teachers threaten beloved students if they fail to graduate in order to motivate them even as the teachers sit down to write cards and letters wishing the seniors good luck and letting in order to motivate them even as the students with the possibility of not graduating.

“community days,” the menacing SAT’s, the long-standing girlfriend’s hand in marriage. These are all part of the Jesuit’s eventual experience of love is the Jesuit’s eventual experience of heartfelt pain at having to let people go.

And yet, the lesson we learn, as religious and as Jesuits, rests on this. The anguish experienced is not an indication that we have failed in our efforts to love, but that we have, in fact, succeeded.

Nor is it an indication that we are not called to be a Jesuit. It simply demonstrates that we do indeed, with God’s grace, have the ability to love others or another with great emotion and depth without succumbing to exclusivity or reacting to it with insensitivity.

I received a card the other day from one of my 232 graduating seniors. While he recounted, in full dramatic detail, his first few days at college (with little mention of his classes), the most moving part of the letter was the closing where he simply wrote, “Love, Anthony.”

Carefully closing the card, I found myself surprised that a teenage young man (and varsity athlete nonetheless) would finish a letter with such emotion. I noted my surprise to his mother, whom I ran into the Jesuit bookstore. With her warm and endearing smile, she simply responded that he was only doing what I taught him to do.

And while I still very much miss Anthony and my other 231 students, it seems that the emotional investment and inevitable heartbreak have already netted priceless returns.

Martinez (INOR) is a third year regent and the Director of Community Service & Social Justice at Dallas Jesuit College Preparatory School. With special thanks to Mike Earsing, David Oglesby, Jack Fitzsimmons, Mike Dooley, Elise Stewart & KZ.3.

Neither one, however, fits a Jesuit’s expression of love.

The expression of love for a Jesuit is both the total emotional involvement and attachment with his students, his parish, his colleagues, his clients or his retreatants, and acting and dealing with others in such a way that he can move on when the time comes.

I pondered the possibility that I invested too much emotion in the students with whom I worked. Maybe, just maybe, I could care enough to do a good job, yet not so much as to feel their absence so acutely. And yet, I’ve come to the conclusion (probably later than most) that a total investment of love and the pain of letting go are part of what a Jesuit vocation is all about and sits in distinction from more typical understandings of love.

This relationship between seemingly opposite experiences (and emotions) – the experience of a love that closely connects me to another (or others), and the experience of anguish that comes when you necessarily must let that other (or others) go – seems to transcend two current popular conceptions of love – one of them based in the secular world and one based in the world of the sacred.

In the secular world, one typically associates love with the desire and intention of formal attachment and exclusivity. Steps are taken to move closer to the group or person that one loves. Sometimes it is a promise to remain in any given area to pursue continual and immediate contact with a close group. Other times it is an informal gathering of best friends or a more formal gathering of a familial-like organization. It may be the promise of continual and immediate contact with one other person, as with the request to take your long-standing girlfriend’s hand in marriage. This would be the experience of loving and not letting go.

In the sacred world, love sometimes takes on a more stoic sentiment when referenced to those undertaking a vowed life. Steps are taken to move farther away from a group or a person so that emotions do not impede or hinder one’s calling and mission. This would be the experience of not loving too much so as not to have the need to let go.

WASHINGTON – Once again, Jesuit Catholic colleges and universities made it into U.S. News & World Report’s annual ranking of the nation’s best colleges. And as in previous years, they fared best in the rankings of regional universities, topping the lists in the North and Midwest.

In the national ranking, three Catholic colleges made the top 50, including the University of Notre Dame in Indiana (19th), Georgetown University in Washington (23rd) and Boston College (40th). The College of the Holy Cross in Worcester, Mass., was 27th among national liberal arts colleges.

This year’s college rankings, published in the Sept. 1 edition of U.S. News & World Report, were based on a wide range of factors that the magazine has used in its 20 years of conducting this survey: peer assessment, academic reputation, retention rates, faculty resources, student selectivity, financial resources and alumni giving.

Catholic colleges and universities fared best in the category of best universities – master’s. The category ranks schools with undergraduate and master’s programs but few, if any, doctoral programs.

In this category, divided by region, Creighton University in Omaha, Neb., placed first in the Midwest. Catholic schools had strong showings in every region except the South. Other Jesuit schools making it to the top 15 in the North included a tie for third place between Fairfield University in Connecticut and Loyola College in Baltimore. Other ranking Jesuit colleges included: University of Scranton in Pennsylvania (sixth) and St. Joseph’s University in Philadelphia (13th).

In the Midwest, in addition to Creighton, ranking Jesuit Catholic schools included: John Carroll University in Cleveland (fourth), Xavier University in Cincinnati (sixth) and Rockhurst University in Kansas City, Mo. (13th).

Four of the top 15 regional universities in the West were Jesuit and Catholic. They were: Santa Clara University in California (second), Loyola Marymount University in Los Angeles (third), Gonzaga University in Spokane, Wash. (fourth) and Seattle University (10th).

Two Jesuit Catholic schools made the top 15 in the Southern region – Loyola University in New Orleans (sixth) and Spring Hill College in Mobile, Ala. (13th).

(Adapted from Catholic News Service)
‘Dead end’ Jesuit finds way to missionary life

By Julie Bourbon

It has been almost 60 years since he taught at Gonzaga College High School in Washington, D.C., and then for only one year, but the students still call to take him out to dinner, drive him on errands, invite him over to the house for the afternoon. Fr. Ed McGrath (JAM) is rarely in these parts, so time spent with him is a special occasion. His recent extended summer visit from Jamshedpur Province in India was his first in about five years. Energetic and articulate, he wasted no time making the rounds to see old friends and make new ones.

A self-described “dead end kid from New York,” McGrath, 80, first journeyed to India in 1949. The Maryland province was looking for men to go to Japan or India in 1945 and ’46. McGrath expressed interest in the former and then played a little prank, the details of which he has long since forgotten, on a driver at Woodstock. The provincial was notified and McGrath was called in to his office.

Expecting punishment of some sort, McGrath was instead surprised to be asked, “You applied for Japan. How about India?” he recalls with a laugh. “I said ‘okay.’” And the rest is history.

“We were sort of parachuted into India,” he said. “We didn’t know anything. We didn’t even know how to get there.” McGrath and others traveled to New York City, where they boarded a freighter bound for the far off land. They had to get off before departing, though because of visa troubles. They ended up taking the Queen Elizabeth to London, and a second boat to Bombay.

Once in Bombay, McGrath and his companions parted company on the train. “Some went one way, some another,” he said. Curious as to how they would know they had arrived, the men were told “On the second morning, you’ll see the big red sky. That’s Jamshedpur.”

There are only six older American priests there today—“lifers,” like McGrath, who speaks many languages—of more than 230 Jesuits in the province. There were a few older priests when he arrived—an Irish, a Belgian, a few Anglo-Indian—but most of the men had been sent out to work in the countryside. Such was his introduction to the land that would become his home.

He went to work at the Xavier Labor Relations Institute where he would spend the better part of 26 years, with a break for theology studies and some time spent in Delhi as director of the Indian Social Institute. The government in India was pro-labor, so McGrath did labor and supervisory training at XLI, which is consistently rated among the top five of more than 800 labor schools throughout the country. He left XLI in 1987 after serving part of that time as the director and as a professor of organizational behavior.

Since then, he served as the director of the Human Life Centre in Balsarou and continues to serve on the faculty of the Human Life Centre in Bhubaneshwar, capital of the state of Orissa, where he remains today. “I thought in my September years, I would work for the less-privileged.”

Those less privileged include hundreds of young people who don’t have the skills or can’t afford to enter into India’s university system. Approximately 700 students, aged 18-35, come to the Centre every day to learn English; another 400 come to study computers, 200 to study typing, and about 80 women are learning embroidery and tailoring; others learn stenography. It is a recognized unit of the nation’s Indira Gandhi Open University system.

McGrath gives courses in management skills, interviewing and, as he calls it, personality development. He tells students “your security lies in your skills. … They’re young people really facing a bleak economic future,” he said. “Entrepreneurship is not common.”

Unlike some of the bigger states in India, Orissa is more “gentled,” and the young people are not exposed to as much external influence as in other parts of the country. Students are on campus from before seven o’clock in the morning until nine at night, often crowding as many as 200 sitting “cheek to jowl” in the school’s quiet reading room.

McGrath said there are also seven “slum” schools in the area that aim to prepare students for the university system. He described his work, as much as teaching, as “preaching through service, witness, showing concern.” For people there to see Christianity as a feasible alternative is not easy, he continued. India is predominantly Hindu; a student told McGrath once that their god lives in the next town. “God is very close, as in most of India, because there’s so much poverty.”

As he worked especially to return to the States after so many years away, McGrath laughed and recounted some troublesome working a microwave and booking an e-ticket to fly. “I feel at home there,” he said, although he still feels “sea worthy in New York.”

McGrath is still up to the challenge of India and ever eager to return. Like himself, “There’s a lot of vitality in the Church in India.”

The Divine Comedy: God has a sense of humor

By Rodney Kissinger SJ

It took me 88 years, 61 as a Jesuit and 50 as a priest, to discover the obvious. And the obvious that I discovered is God’s sense of humor. How I never realized it before is beyond me. Because it is reasonable to expect that God does have a sense of humor.

A sense of humor is a sense of the humorous. So what is humorous? The humorous is the unexpected, the incongruous, the preposterous. Therefore, a sense of humor is simply a sense of truth, a sense of reality, that enables us to discern what is incongruous, unexpected and preposterous.

God then has a perfect sense of humor because God is All-truth, and the “Really Real,” the source of all reality. God’s sense of humor is obvious in Creation. Consider the giraffe, the kangaroo, the zebra, the baboon. Could someone without a sense of humor even conceive such creations? And what about us? St. Thomas calls man an angelic animal. What an unexpected, incongruous combination.

We are proud as devils and act like jackasses.

God’s sense of humor is even more obvious in Scripture. God’s intimate revelation of Himself. From Genesis to Revelation God is constantly doing the unexpected, the incongruous, the preposterous. The very first chapter of Genesis contains what is probably the greatest proof of the Divine Humor.

It says simply that, “male and female he created them” (Gen. 1: 27). Anyone who creates sex must have a great sense of humor. Nothing has made a bigger fool out of more people than sex.

Then there are Abraham and Sarah. Abraham is 99 years old, and his wife Sarah is 90 years old and barren. God promises them that their descendants will be more numerous than the stars in the sky and the grains of sand on the seashore.

Abraham and Sarah laugh, and God must have been laughing with them because Sarah does conceive and have a son. And they name him Isaac, which in Hebrew means laughter.

What is more unexpected, incongruous and preposterous than the Gospel? The King of Kings is born in a stable and dies as a criminal on a cross. The first are last and the last are first. Those who lose their life find it. You add by subtracting and multiply by dividing. The foolish confound the wise and the weak conquer the strong.

The stone rejected by the builders becomes the cornerstone supporting all the rest.

The Bible seems to be telling us that the only reasonable response to God is faith and laughter. Believe and laugh. Laugh with God. Yet I have seen many people reading the Bible very devoutly and prayerfully, but I have yet to see someone reading the Bible laugh. Or even smile. Perhaps we are the ones who do not have a sense of humor.

God’s sense of humor is most obvious in theology. Theology is a tongue-in-cheek discipline that speaks glibly and eloquently about God and then says that God is incomprehensible.

I remember our theology class on the Blessed Trinity. We spent one hour a day, five days a week for one semester only to learn at the end that if you understand it you do not understand it because it is unintelligible. No wonder our course takes so long.

What could be more obvious than God’s sense of humor in this Jubilee Celebration?

“Take a look around. The good have died young. Those who had any sense at all have shaken the dust from their feet long ago. And here we are celebrating all of these Jubilees. Celebrating God’s divine sense of humor.”

(Kissinger [NOR] lives in retirement at Ignatius Residence in New Orleans. He offered these reflections at the jubilee Celebration at Jesuit High on July 31.)

New novices

Fifty-eight new novices entered the six novitiates of the American Assistancy during August. That is two more than entered last year. The total includes three novices from the Upper Canada Province. Fr. John Armstrong, Secretary for Formation at the Jesuit Conference, will offer a fuller report in the November issue.

This is a site about the legendary Irish World War I military chaplain, whose stern but simple faith transfixed generations of Catholics of Irish heritage. On the battlefield, he would risk his neck not only for Catholic troops, but also Protestants, many of whom also loved him, some to the extent that they embraced the Catholic Faith. The site contains a selection of Fr. Willie’s favorite prayers and penances, and some links to other sites about Fr. Thomas Byles, a Jesuit contemporary of Willie Doyle’s, who went down on the Titanic.
Jesuits and Interreligious Dialogue

Finding common ground, not fundamental opposition

By Raymond A. Bucko SJ

Back in graduate school days one of the many rites of passage enjoyed by myself and my classmates was to present our dissertation proposal to our colleagues. The first thing I was asked was if being a Catholic priest and a Jesuit would interfere with my research. I assured my interlocutors that it would be far more difficult to present myself to Lakota religious leaders as an anthropologist than it would be to present myself as a priest.

I found this to be a quite accurate assessment upon my reaching the field (Pine Ridge Reservation) when eyebrows would rise if I used the “A” word. I finally settled on introducing myself as a student of cultural studies.

Spiritual leaders and those engaged in practicing traditional religion were extremely welcoming to me when they learned of my interest in the sweat lodge and my willingness to participate. My mentors understood what they were doing or what I was learning to see if they “fit” how my own Jesuit predecessors who were at least plausible. Since the actual ceremonies within the lodge are private, I would be to present myself as a priest.

During discussions I would repeat back to them what I was told to be sure I understood. I was amazed at how many more people I met during my discussions. "common" mean? Not everyone on the reservation is open to dialogue. Since I had taught in regency and had also spent many summers on Pine Ridge, I pretty much knew who would be open and willing to help me in my work. I was amazed at how many more people I met during my work who were at times more enthusiastic about the research than even I was. Still there were places where non-Indians were not welcome to come to pray. I simply respected that. Dialogue is a rather mundane phenomenon. Like the high school student who returned home from class one day to inform his parents that he spoke in prose, we do it every day. What is asked of us as Jesuits and Jesuit colleagues is that we expand the circle of dialogue partners through our many apostolic endeavors.

Disciplines like anthropology and theology can prepare us to enter a dialogue with more perception and sensitivity but ultimately dialogue is about human relations, equality, respect, mutual curiosity and willingness to both listen and speak. By finding the common ground rather than the fundamental oppositions in faith and ritual and practice, we can establish dialogue and sustain it. (Bucko [NYK] is professor of anthropology and teacher of Native American studies at Creighton University. He is also adviser to bishops on Native Americans, as well as being advisor to the Sioux Spiritual Center on inculturation.)

We enter any dialogue with a long history, in this case a history of attempted assimilation and times condemnation of the very beliefs I was trying to study.

were done they would announce that I could begin writing again. These acts of trust and intimate sharing of experience and knowledge are transcended by the anthropological study and fostered mutual respect and friendship. Dialogue is not simply about knowledge but most importantly about relationship. I don’t want to give the impression that establishing this dialogue was simple or without problems. We entered any dialogue with a long history. In this case a history of attempted assimilation and at times condemnation of the very beliefs I was trying to study. On the other hand there was also a long history of my own Jesuit predecessors who were equally interested in the beliefs of these people and who acted, as the Lakota would characterize it, "respectfully".

Not everyone on the reservation is open to dialogue. Since I had taught in regency and had also spent many summers on Pine Ridge, I pretty much knew who would be open and willing to help me in my work. I was amazed at how many more people I met during my work who were at times more enthusiastic about the research than even I was. Still there were places where non-Indians were not welcome to come to pray. I simply respected that. Dialogue is a rather mundane phenomenon. Like the high school student who returned home from class one day to inform his parents that he spoke in prose, we do it every day. What is asked of us as Jesuits and Jesuit colleagues is that we expand the circle of dialogue partners through our many apostolic endeavors.

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CLC meet in Nairobi caps evolutionary process from 1978

By Robert Costello SJ

Stressing that the mission of Christian Life Community (CLC) must be in communion with the Church, Superior General Fr. Peter-Hans Kolvenbach addressed the fourteenth World Assembly of CLC members, held in Nairobi, Kenya, July 29-August 8. St. Ignatius, Kolvenbach told the group, "was a member of the Confraternity of the Holy Spirit that can rightly be seen as a precursor of the CLC." CLC governance mandates an assembly every five years to determine policies and procedures. Three delegates from each of 53 nations represented 60,000 members. They included delegations from Syria, Brazil, France, Hong Kong and Lesotho.

An intricate program, patterned on the Exercises, guided the deliberations on the theme "Sent by Christ, Members of One Body."

What happened at the assembly?

Nairobi caps an evolutionary process stretching back to 1986 to the Loyola Assembly. In succeeding years CLC’s identity ripened to the understanding that CLC members receive a common mission from Christ and are sent to bear fruit wherever they exist. In Brazil in 1986 the assembly clarified CLC’s identity by stating that its members are on a common mission. Brazil spoke of all CLC bringing the freeing power of Christ to social realities, to live Christ and to discover Him in cultures. This will allow His grace to illuminate what needs to be transformed.

These ideals inspired Brazil’s delegates, but the exact meaning of common mission was assessed. Our identity was still incomplete. What did “common” mean?

Because of the immense problems in the world a process of discernment always had to be undertaken to actualize any mission. Clearly there must be service options in the face of so much suffering and injustice.

Further, there were many differences in the locality of national, regional and national groups. The thousands of CLC groups have unique graced histories, personalities and levels of commitment. After 1998 some groups became paralyzed by a call to common mission in the face of staggering world needs. There was concern CLC members were becoming “anonymous apostles.” Many individuals chose their mission privately, without thinking how it could in any way be common.

Thus, generous people chose to serve Christ as private individuals. Although their choices were made in groups, the groups were not responsible for anything. Groups in this situation were labeled “communities of apostles.”

A different experience was emerging, however, as members talked more about their service. In many national communities there was evidence of increasing numbers sharing a responsibility for mission. This accountability became the defining characteristic of common mission.

Base groups became responsible by prayerfully discerning the Lord’s will for a member’s call to mission.

How?

Genuinely interested, a group listened, prayed and reflected on a proposed mission or on one being reviewed. After weighing the group’s reflections, the person called freely discerned what to do. The group then ritually sent an individual on mission and offered continued support. Finally, the group helped the individual evaluate what happened. Perhaps only one person was entrusted like this. This is what responsibility grew to encompass. The term for a group doing mission collaboratively is an “apostolic community.”

These two terms are not word play. They have important implications. Apostolic communities build solidarity by supporting a member’s mission.

CLC’s life therefore is primarily defined by its sharing in a member’s call to reach out in service, not by praying together. The community assists in discerning mission, backs the person up. Mission is not an isolated choice; it is communal.

At Nairobi CLC’s identity is affirmed as an apostolic community. It outlined the leadership and formation that it requires. The assembly also proposed new structures and procedures at world, regional and national levels that bring greater solidarity among our members and nations. Closer communication between the vertical “layers” of CLC produces awareness of the common mission across the world.

Finally, CLC members established guidelines for leadership to connect local, regional and world communities and to seek greater contact with the Church hierarchy and Jesuit provincial structures.

(Costello [MIS] is national chaplain for Christian Life Communities in England.)
Institute reconnects givers of the Exercises with its foundation

By David Haschka SJ

“Week four grows out of weeks one through three...” proclaimed Fr. Howard Gray (DET), and so began an intense two and a half day Ignatian Institute at Seattle University July 27-30. It was the latest in a triennial series of such programs sponsored by the Oregon Province as a means of promoting and caring for the ministry of the Spiritual Exercises in the northwestern United States.

This region is unusual in that the ministry of the Spiritual Exercises is not so much concentrated in a few spirituality centers, as rather broadly based — in a variety of settings including parishes and especially in several networks of lay volunteers who give the Exercises according to Annotation 19.

For this reason, Ms. Joyceann Hagen, the Oregon Province Assistant for Pastoral and Spiritual Ministries is particularly concerned to provide regular opportunities for people to continue their education and formation in the ministry.

Ignatian Institute 2003 attracted approximately 140 people, the majority coming from the territory of the Oregon Province, but also from as far away as Missouri and New York. Only 10 percent were Jesuits.

For this institute, Hagen and her planning team had set a priority to concentrate on the text of the Exercises in order to re-connect the participants with the foundation of this ministry. Gray led the effort through four major presentations. He began by referring to the final and ultimate prayer, the Contemplatio ad memoriam, but immediately pointed his audience to the beginning.

“In the beginning,” Gray proclaimed, “God creates, and God says: ‘I love this.’ God’s love must dominate the Spiritual Exercises. He continued by proceeding to unpack the various kinds of consolation and deolation.

Another presentation was made by Oregon Province scholastic Alan Jost. He reported on the five-day international consultation on the ministry of the Spiritual Exercises held in Rome last February by Fr. Joseph Tetlow (NOR), the Secretary for Ignatian Spirituality at the General Curia.

Jost offered a summary of Fr. Donald Gelpi’s (NOR) approach to using the optotheological Gospels in the Exercises, which was the focus of the meeting. He also shared the general enthusiasm, as well as the struggles, of the international participants to adapt the Spiritual Exercises to present day circumstances.

The final session of Ignatian Spirituality Institute 2003, facilitated by Fr. Paul Macke (CHG) offered an opportunity for the participants to reflect on the experience of the three days and to offer feedback.

In general, the group was extremely positive about and grateful for the institute. There was, however, some anxious hope expressed that the Jesuits would continue to support and nurture this ministry among lay people. The Institute itself was concrete evidence of the Oregon Province’s determination to do so,

(Haschka [WIS] is Secretary for Pastoral Ministries at the Jesuit Conference.)

Feeling His Age

After listening, once again, to a long litany of his accomplishments, Fr. Howard Gray approaches the microphone and proposes, “That list suggests someone who must be either really productive or really old!” Following a chorus of laughter, the 73-year-old bears down on the podium and begins the first of four major presentations for the Ignatian Institute 2003 at Seattle University.

Later, during an interview, Howard admits that he is indeed feeling his age. He notes that his energies are waning and he can’t do as much as he used to; that patience is in shorter supply and he finds obedience more difficult. Gazing wistfully down at his bulging midriff, he sighs, “in spite of my constant effort, it now seems impossible to keep from gaining weight.”

On the other hand, age does have its consolations. He is confident of his wisdom and is at peace with his inadequacies. He is satisfied with his contributions to the Society and the Church. He has nothing left to prove.

For almost his entire life as a Jesuit priest, Howard has served the special intellectual and leadership needs of the company itself. He began, on completing the tertianship 40 years ago — serving as a professor and later as dean of the Detroit province — and so on. He has moved on to become province director of formation and superior of a new novitiate in Berkeley, Michigan. In 1968, he moved on to become province director of formation and superior of the new novitiate in Clarkston, Michigan. In 1975 he became superior and then dean of the Weston Jesuit School of Theology. There followed a six year term as provincial and another six as tertian director. He enjoyed a relatively brief opportunity to work “outside” when he served five years as the director of the Center for Ignatian Spirituality at Boston College. Presently he divides his time between rectoring the Jesuit community at John Carroll University and serving as the mission and identity officer for the university.

Over these years, Howard has given countless presentations on Ignatian and Jesuit topics at workshops, conferences, and meetings. It is a rare American Jesuit indeed who has not benefited from Howard’s clear and carefully wrought articulations.

Asked if he has any personal priorities for whatever time he has before returning to take up permanent residence in Clarkson, Howard replies in model Jesuit fashion. He wishes to remain available for the magis and especially to support lay people who share our mission and who will inevitably take up much of it. His labors in Seattle are a “work of the heart.”
Remembering the Woodstock Orchestra
Of swing bands and musicians trained and self-taught

By George Hess SJ

Fr. Bob VerEecke (NEN), pastor of St. Ignatius Parish, Boston, spoke of a “dramatic change in Jesuit attitude to the arts,” that took place in the early 1970s (NJN, June 2003).

Not so fast, I thought. In the hoary antiquity of the 20th century, there was a remarkable Jesuit artistic group known as the Woodstock Orchestra.

It flourished in the 1940s and for extended periods before and after that until the Jesuit community moved from its location in Maryland to New York. The core group of swing-band, as such was known at the time, consisted of eight to 10 members and the full orchestra numbered up to 44. Many had played instruments prior to joining the Society; others took up instruments and under the tutelage of the trained musicians became competent themselves.

In the early 40s the director was Emory Ross (MAR) who was a graduate in piano of the Peabody Institute in Baltimore. Bill Trivett (NYK) could play on the piano any music that he had heard once or twice. The semiannual concerts of the full, or symphony, orchestra sometimes included piano duets featuring Emory and Bill.

Among the more professional members was Cyril Schommer (NYK), former concertmaster of the Minneapolis Symphony Orchestra; Rudy Doering (MAR) had also played the violin professionally.

The orchestra featured full sections in strings, woodwinds, brass and percussion. First and second violins, viola, cello and double bass of the strings were matched by similar ranges in the woodwinds, brass and percussion.

A remarkable feature of the orchestra was that its 44 members were drawn from faculty, philosophers and theologians of the community that numbered around 350.

A symphony concert was presented twice a year – on Gaudete Sunday of Advent and Laetare Sunday of Lent. The swing-band performed in the dining room on the major feast days such as Christmas and Easter, vow days, etc. – perhaps six times in the year. They would have their meals either before the community or after; and the servers always had full bottles of beer or full glasses of wine placed behind the music stands. This did not lead to dissonance. All were professional enough to concentrate on what they were there for, soft dinner music for the enjoyment of the community.

Emory introduced a brass quartet at one of the concerts and then arranged for it to play in the snow before the building at 11:30 PM, on Christmas Eve as a waking call before Mass. Compliments on this were received from the townspeople of Woodstock to whom the music carried on the clear, cold and country-quiet wintry air.

The director of the orchestra toured the juniorates of Maryland and New York to ensure that Woodstock would be the option of musicians for the years of philosophy. It was perhaps the Woodstock Orchestra that gave to the novice master of Wernersville, William Hoar (MAR/NYK), the idea of starting a band there.

Three novices, Charlie Riley (MAR), piano, Bill Troy (MAR), violin, and George Hess (MAR), trumpet, had played in the orchestra of Gonzaga College High School. A piano was present in the novitiate; the other instruments were obtained from home. A set of drums was located but no drummer.

One of the members of the choir was asked to play the drums because of his musical flair and his sense of timing. When he said that he did not know how to play the drums, someone argued, “You can do anything that you set your mind to. I shall show you how to hold the drumsticks. After that you can teach yourself.”

And so Vinnie O’Keefe (NYK) became the fourth member. In the Woodstock Orchestra he became a competent double bass player.

The Wernersville group practiced but found no opportunity to play until they moved to the juniorate. They first performed at a one-act play night with an additional member Tom Bermingham (NYK). They had practiced assiduously and passed a stern audition from Bill Kelly (MAR), esteemed English teacher and an accomplished violinist and composer, before they were allowed to perform.

From then on this younger relative of the older Woodstock Orchestra played for one-act play nights and in the dining room for major feasts. It accomplished the innovation of presenting a vocalist. Ed Stevenson (MAR), who had come to the novitiate from a part time job as a singer in a Philadelphia nightclub.

At one of the performances Bill Kelly presented a performance of two four-part choirs singing in counterpoint with a soloist. The music arranged by him was “Little Man, You’ve Had a Busy Day,” a popular piece of music at the end of the 30s.

A box in the attic yielded a set of bells that were strung onto a frame made by Brother Vogelsang (MAR). These were used in one of the performances. Another find was a valve trombone such as no one had ever seen before. No volunteer could be found to attempt to master this strange instrument.

Practices could not be held in the novitate building itself. There was a small frame building just outside the grounds to which the musicians repaired after the noon meal.

No lights. Therefore no evening practice. No heat except for a small kerosene stove, which was lit before the meal. It gave a bare amount of heat. The presumption that it would not set the building on fire while no one was there held good.

Jesuit Artist Institutes did not exist at that time. They have been a welcome breaking out of the traditional cerebral pursuits of Ours, an actualization of a neglected area of the humanities. They would have had a warm welcome from Woodstock and Wernersville of those times.

(Fr. Hess [JAM], former Maryland/New York Jesuit, has been a missionary in India since 1956.)
Seven feet of water will put a damper on the first day of school. Yet to hear the story, it was almost providential that a 6" water pipe broke at Cheverus High School on the feast day of St. Ignatius, July 31, 1994, flooding the entire first floor of the building. Every science lab was underwater, revealing asbestos tile in the floor that had to be removed, along with everything else. One month before the new semester started, the school began a massive cleanup.

"It was a disaster/blessing," said Fr. John Keegan (NEN), president of the Portland, Maine school, speaking with a distinctive Massachusetts accent. But armed with $1.9 million in insurance money, the school was able to salvage and rebuild, while setting up camp in temporary classrooms during the renovation.

The first floor is now a pristine series of chemistry and physics labs that lead out into a hallway 1/16 of a mile long - the indoor track in bad weather. Because this is Maine, there are many long, gray months to drive runners inside to go through their paces.

One of only three Catholic high schools in the state of Maine, Cheverus took the bold step of going co-educational four years ago after more than 80 years of an all-male tradition. The Society took charge of the school in 1942. They began this year with 154 girls, 349 boys (nearly double their enrollment of 10 years ago) and high expectations.

Boasting national merit scholars, successful music and art programs, winning athletic teams (basketball, football, baseball, soccer, lacrosse, swimming, softball, ice hockey and more) and a strong Jesuit character, Cheverus is poised for great things. "We'd love to have more Jesuits. It's a wonderful challenge for a young Jesuit," said Keegan during a tour of the school; he is the only Jesuit at Cheverus.

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It is late summertime, and the place is a hive of administrative activity: books are stocked in great piles throughout the library; floors are wet with wax, and calls are being made to prospective students. Located just outside of downtown Portland, the school's 25-acre campus rolls away from the buildings into a natural amphitheater of baseball diamonds and a newly mowed football field encircled by a gravel track, nearly all the way to Back Cove, which empties and refills itself twice a day with the tides.

The school is a "pearl of great price. It's hidden away," said Keegan proudly. The transition from all male to coed, which Keegan championed, saying "de facto, the world is made up of women and men," has made the school stronger but was not universally embraced before it came to pass.

Some of the alumni and parents, particularly mothers, were concerned about bringing young women into the school. Keegan's philosophy then, as now, was "we're going to lose something, but we're going to gain quite a bit."

One of the unexpected boons, he said, is that more women have expressed an interest in teaching at the school than ever before, which he considers a blessing. The school's new campus minister this year is a woman, he notes. "It's good modeling to see a lay person who's interested in spirituality. At the same time," he repeated, wistfully, "we'd love to have more Jesuits here."

In keeping with their emphasis on Ignatian spirituality, in which students are encouraged to seek the greater good and become men and women for others, faculty are also getting into the act. They participate in an annual retreat initiated by Principal John Mullen, "to reflect on our mission as teachers at a Jesuit school," Mullen said. "We have fewer Jesuits so we have to do more ... to take the lead."

Faculty and staff from Cheverus also participate in a province-wide retreat day with their counterparts from Fairfield College Prep and Boston College High School. It will be held at the College of the Holy Cross this October.

The school is in process of raising funds for its master plan, which includes renovating and expanding its physical plant. "One new building would include a dining facility and gymnasium. The old gymnasium, where students presently eat lunch and which also serves as chapel and theater, would become a theater arts center."

There are also plans to move the library from the original school building into the former Jesuit residence, which now houses offices and classrooms. Keegan hopes these changes will take place in the next three to four years, ever improving a school that he feels is already top flight.

"There are places that have facilities galore, but they don't have what this school has in terms of affection," said Keegan, his eyes sweeping the campus. "And I think it's because it's a Jesuit school. I know it's because it's a Jesuit school."
The Church is alive in a land of extremes

Aborigines in Guyana have Jesuits to care for them

By Matt Malone nSJ

It was Saturday morning in Guyana when Thelma Francis died. She was cancer’s latest conquest so her death was not unexpected, but she was young and death in one so young is always a formidable sorrow for the living.

She had traveled with her husband and 10-year-old boy Moses in search of a cure in nearby Brazil, but her failing body was unable to make it any further than Karasabai, an Amerindian village in the foothills of the Pakaraima mountains.

As the cool, gray morning gave way to the white-hot light of the tropical sun, Thelma’s body lay on a piece of plywood beneath the shade of a large cashew nut tree. The church bell rang 42 times, once for each year of her life. At the signal, the villagers gathered under the cashew nut tree. Although she was not from Karasabai, the villagers would treat Thelma as if she were.

“This is how we operate when a member of the community dies,” said Joyous Johnny, the Church’s Pastoral Lay Assistant.

“This is how we operate when a member of the community dies,” said Joyous Johnny, the Church’s Pastoral Lay Assistant in this overwhelmingly Roman Catholic community. “Everyone gives something: some dig the grave, others bring nails, others bring the tools, and others give wood to build the casket.”

And everyone would help to bury her.

If the vibrancy of a faith community can be measured by how well it buries its dead and comforts the living, then the Church here just five degrees north of the equator is very much alive.

This is no small feat, for the interior of this small South American country is a demanding place. It is “a land of extremes,” wrote agricultural agent Iris Myers in 1924, “its lakes and streams at times becoming floods, impassable swamp or a sea of islands, at times drying into small pools, and water to drink may be far and scarce.”

For centuries this “land of extremes” has been home to the nine tribes of Guyana’s aboriginal inhabitants, the Amerindians. At first glance, little seems to have changed since Iris Myers’ time. The Amerindians are still fishermen and subsistence farmers subject to the extremes of their only seasons: wet and dry.

They still live in villages not always marked on maps and in modest homes made of mud walls and palm-thatch roofs. Mostly without electricity, their main transport is still their feet and their dietary staple is still the cassava plant, a plentiful starch not unlike the potato.

They still live in villages not always marked on maps and in modest homes made of mud walls and palm-thatch roofs. Mostly without electricity, their main transport is still their feet and their dietary staple is still the cassava plant, a plentiful starch not unlike the potato.

The Amerindians are still also overwhelmingly Roman Catholic and their spiritual welfare is the responsibility of the Society of Jesus. Only about half-a-dozen Jesuits minister to the 35,000 Amerindians, but this is not the result of a crisis in vocations, for the Church here has always been largely lay-led.

To organize this reality, the Jesuits recruit and train Pastoral Lay Assistants (PLAs). These volunteers run the parishes, plan and organize the liturgies, catechize the children and prepare adults for marriage. With a dispensation from the bishop, they even perform baptisms in the absence of a priest, which is at least three weeks out of every month.

The funeral mass for Thelma Francis would not have seemed unusual anywhere in the U.S. The liturgy is the Roman rite in English, the common language of most Amerindians, especially the young. Inculcation has always been subtle here, more pastoral than liturgical. The liturgies are vibrant not because they have been adapted to local customs but because the people are so heavily invested in them.

The liturgy is the center of the Church’s life in the interior and, in many ways, the Church is the center of the community’s life. This is no accident. The Jesuits who brought the faith here intended it to be exactly that.

The Jesuits of the British province first reached the interior of Guyana in 1909, led by a Scotsman, Father Cuthbert Cary-Elwes. Guided by Amerindians, Cary-Elwes beat through the heavy bush of the rainforest and then trekked west across the vast Rupununi savannah.

According to his journal published by the British province, he then traveled down the Takatu River that forms the western border between Brazil and Guyana. It was there, on the eastern side of the Takatu, some 200 miles and weeks from Georgetown, that Cary-Elwes found what a companion called "a glorious opening for a mission."

He named the mission for Saint Ignatius and from there, with single-minded determination and almost single-handedly, Cary-Elwes carried the Catholic faith to the Amerindians, the very faith, conveyed by the Jesuits to care for them.

Eventually driven to madness by his grueling labors and, some locals say, by poisoning, he went back to England in 1921 never to return.

But even today there is the indelible imprint of his work here and of the many Jesuits that enthusiastically followed him. The major village is still named for St. Ignatius and many Amerindian surnames are taken from the saints and blessed of the Society. In their interior, it is still possible to meet an Amerindian woman in her seventies who has never left her village, speaks little English, and whose namesake is Mary Campion.
The Touchou looks worried. Austin Issacs is the “chief,” or Touchou, of the village of Potarinau. He is mayor, judge and justice of the peace all in one and it is an honor he takes very seriously.

Today he talks about the new Protestant evangelical church some 200 yards from where he stands. In his mind, the new church is a challenge to their way of life.

First, there is the building itself: paid for by southern evangelicals in the U.S. It is a very impressive structure by Guyanese standards: thick brick walls, a zinc roof, and beautiful doors.

The new neighbor seems to have changed the community’s sense of the aesthetic. Now the Catholic church, with its mud walls, mud floor and palm thatch roof, seems terribly inadequate to some of the villagers. Austin is talking about building a faith community.

But there are thoughts that are a whole world away from Potarinau. The Touchou is worried about the practical: “How will we keep parishioners here when there looks so much more inviting?” he seems to be asking.

The presence of Protestant evangelicals is growing in the interior and with it an ecumenical challenge.

But it is not the only challenge. The commitment of the Society of Jesus to the Amerindian apostolate is not in doubt, but in an era when vocations and resources are few what does that mean exactly?

Does it mean that laypeople may have to do more? If so, how much more can they do? And as more and more Amerindians move from subsistence farming to full-time paid work, who will do it?

The Church also faces the threat posed by illegal drugs. Guyana is a major middleman in the world illegal drug market and much of the product passes through the interior on its way to Georgetown.

And there is Georgetown itself: violence and corruption, fueled by a failed economy, the illegal drug trade, and racial politics, now mark the rhythm of life in the “garden city of the Caribbean.” A new road is opening between the interior and Guyana’s beleaguered capital, ending the Amerindians relative isolation. Many fear that Georgetown’s values and, more to the point, its violence will be exported to the interior.

In politics, the Amerindians seem to have few friends who can help. Guyana is wracked by racial politics. Every racial group it seems has a racial hierarchy and while none of them agree on who is at the top they all agree that the Amerindians are at the bottom.

This racism is keenly felt by the Amerindians. Joyous Johnny, the PLA in Karasabai, makes a subtle allusion to this in his remarks at Thelma Francis’s funeral: “She was killed by blow,” he says, referring to an old Amerindian belief that an evil spirit can “blow” on you and no matter how vigorous the treatment, you will inevitably die.

“But at least she was killed by blow and not a bullet in Georgetown or the Middle East,” he says. “She died here among friends.”

She died in a community of faith. The Church here is wedded for good or ill to the life of the village. This was the dream of Cary-Elves. The Church will not escape the effects of the coming changes, for the Church is her people and the people of the interior are a people of God on a pilgrim journey of faith. Whatever the response of the Amerindians to the challenges they face, it will almost certainly be rooted in that faith.

“If the vibrancy of a faith community can be measured by how well it buries its dead and comforts the living, then the Church here just five degrees north of the equator is very much alive.”
After a three-year dry spell, the Oregon Province was ready to celebrate an ordination. On June 13, about 100 province members gathered in Portland to witness the ordination of Jeff McDougall and Dan Mai in the Portland Cathedral, with Archbishop John Vlazny presiding. A reception was planned in the school auditorium next door, but three hours before, a wall collapsed, coating everything in a thick layer of dust. The Jesuit parish across town, St. Ignatius, made its auditorium available, saving the day.

With Fr. Howard Gray (DET) as keynote speaker, this summer’s Ignatian institute, held at Seattle University, July 27-30, was the largest ever, attracting 140 participants. This year’s theme was “Meeting the God of the Exercises.”

All 36 men in formation attended a province-wide formation gathering at the Loyola Jesuit Center in Portland. They met to hear about changes in formation procedures instituted by Fr. Provincial John Whitney and his new Formation Assistant, Fr. J.K. Adams. The provincial will now be receiving the manifestations of the men in formation, as well as determining their new assignments.

Glen Butterworth, Dairn Mayer and Jes Sauer pronounced first vows in Portland on August 16, the day after the Formation Gathering ended. The ceremony was held in St. Ignatius Church, next door to the novitiate.

On the following weekend, six new men arrived at the novitiate to begin their formation as first-year novices: Todd Keough, 27; Stephen White, 20; West Liveaudais, 23; Juan Pablo Marrufo-del Toro, 24; Mike Willing, 27; and Lucio Rafael Noyola-Martinez, 30.

Fr. Gary Smith has returned to Kampa, Uganda, to resume his work in refugee camps with JRS after a year’s sabbatical. He arrived in the States just in time to promote his new book, “Radical Compassion: Finding Christ in the Heart of the Poor,” (Loyola Press). The book recounts his 15 years in street ministry in Portland.

Fr. “Natch” Ohno, province treasurer, was named superior of the Manresa Jesuit Community in Spokane, replacing Adams, the new formation assistant. While remaining treasurer, Ohno will also work at St. Aloysius, the Jesuit parish in Spokane.

In U.S. News and World Report’s ranking of Mid-West Comprehensive Universities, Creighton was number one for the sixth time since 1996. Also, the university was among 39 schools with an excellent program in undergraduate research and creative projects leading to an original scholarly paper or other product. The freshman class at Creighton is up 17 percent, with overall enrollment up four percent.

Creighton dedicated the new Hixson-Lied Science Building on June 2. It will mean a new approach to science education in which undergraduate students, health sciences professional students and faculty will come together for interdisciplinary learning.

Governor Johanns of Nebraska announced in July that the Creighton Medical Center will partner with the state and other medical institutions to create a new poison control center in Nebraska.

Br. Mike Wilmot has formed Gusu Housing, Inc. to build affordable houses in Omaha. The one-story, three-bedroom concrete houses will be built on vacant lots. Fr. Larry Gillick blessed the ground for the first two houses. Mike will work with a graduate of Marquette High School who is a carpenter. The money for the project will come from a mix of government and private financing as well as bank loans.

Fr. John Hatcher has been appointed superior of three communities in South Dakota including St. Isaac Jogues Parish in Rapid City, the Sioux Spiritual Center at Plainview and St. Francis Mission on the Rosebud Reservation. Hatcher will also be the president and CEO of the Rosebud Educational Society, the corporation that supports the work of St. Francis Mission. The seven members of the unified community will cooperate in the work of the three apostolates, the parish work in Rapid City, the retreat work and Ministry Formation Program at the Sioux Spiritual Center, the radio station and parish work on Rosebud and the Enculturation Project Office at the Diocese.

The Creighton Prep Jesuit Community commissioned Fr. Tom Merkel to lead the school as its new president at its Mass of the Holy Spirit. The entire Creighton Prep community, 1,015 young men and 110 faculty and staff, prayed together for a faithful school year.

-- Brad Reynolds SJ
-- Jerry Hayes SJ

The Association of Editors of Jesuit Publications (AEJP) held its annual meeting at St. Peter’s College in Jersey City in July. Company Magazine sponsored the conference for the seventh year. More than 40 writers and editors from Jesuit high schools, universities and other organizations attended.

Fr. Ray Schroth (NYK) opened the conference’s first session with a discussion of journalism as moral education. Other topics included promoting the Ignatian vision through publications, proofreading/copyediting, web development and design trends, developing story ideas and leads and getting printing bids.

An attorney from the New York Times discussed First Amendment responsibility and libel risks with the group, and award-winning photojournalist Joe McNally gave a compelling presentation on what it looks like from the photographer’s side of the camera, providing tips on photo composition and editing, and how best to make use of photos in print.

As always at AEJP, there was time for socializing: a pizza party for early arrivals, a reception at the home of St. Peter’s President Fr. James Loughran followed by a banquet, and minor league baseball on Staten Island, just across from lower Manhattan.


F
ather Michael A. Fahey (INJ) received the John Courtney Murray Award for distinguished achievement in theology, the highest award for excellence in theology given by the Catholic Theological Society of America. Fahey is editor of the quarterly Journal Theological Studies and Emmett Doerr Distinguished Professor of Theology at Marquette University. He received the honor on June 7, 2003, at the Society’s annual convention held this year in Cincinnati.

A member of the Society of Jesus since 1951, Fahey serves as a trustee at Jesuit universities including Boston College and John Carroll University in Cleveland, as well as the Graduate Theological Union in Berkeley, Calif. He is also a consultant for the Association of Theological Schools of the United States and Canada. Fahey’s areas of specialization include ecclesiology (the doctrine of church) and ecumenism about which he has published several books and numerous articles. For 25 years he served as consultant theologian and executive secretary for the official theological consultation between the Catholic Church and the Eastern Orthodox Church in the USA. He has been visiting professor in several American and European universities including the Pontifical Institute for Eastern Christian Theology in Rome.

He is a former president of the Catholic Theological Society of America, as well as president of the American Theological Society.
Media literacy instruction packaged for parents and educators

By Mark Scalese SJ

MISSOURI

From July 31 to August 1, Missouri held its fourth Province Convocation, the first to take place in Denver. A large tent at Regis University became an airy chapel for liturgies and prayer services. On the feast of St. Ignatius, outgoing Fr. Provincial Frank Reale presided over the final vow liturgy of Fr. Joseph Tuoc Nguyen and Fr. John Ridgway (ORE). A keynote address the next day by Fr. Brad Schaeffer (CHG) introduced periods of prayer and discussion.

Another evening, a festive liturgy and banquet honored the jubilarians of the province and those preparing for first vows (Br. Bob Macke and Mr. Tim Main). Mother Mangard (a.k.a. Fr. Mike Tuethe) gave fitting tribute to Reale, who received the heartfelt thanks of the province for his outstanding service as provincial. A Saturday bus trip to Regis Jesuit High culminated in a pig roast in the community’s back yard. On Sunday morning, a panel discussion by Reale and new Fr. Provincial Tim McMahon was followed by a joyous liturgy at St. Ignatius Loyola Church.

Denver continues to provide much of the province news, as president Fr. Steve Plannin (MAR) and regent Mr. Jim Bopp swung open the doors to Arrupe Jesuit High School to welcome an inaugural group of 61 students. Meanwhile, in the opposite quadrant of the city, 171 young women became the charter students in the Regis High girls division. During construction this year, the girls division was being housed in a Greek Orthodox school several miles from campus. Fr. John Apel is serving as the division’s first pastoral director, while Fr. Leo Weber is chaplain.

In September, Weber visited his old stomping grounds in Punta Gorda, Belize. He was given the highest award for service by the Rotary Club of Belize – the Paul Harvey Foundation Award. The award recognized Leo’s more than three decades of service as priest, teacher, administrator, mentor and builder of education in Belize. The Prime Minister, Said Musa, was present and personally thanked Leo for his help and assistance. A few days later, the S.B. Daniels Educational Center, which Leo was instrumental in building, was inaugurated in Punta Gorda Town.

--- Philip G. Steele SJ

NEW ORLEANS

The Society has withdrawn this year from St. Rita’s Parish in Dallas and St. Joseph’s Parish in Houston. Now, Immaculate Conception Parish (downtown New Orleans) and Most Holy Name of Jesus Parish (Uptown) have begun a process that will result in the January appointment of one pastor for both parishes. In August, Fr. Provincial Fred Kammer preached in each parish to announce the beginning of the process. At other Masses, the presider read the provincial’s letter. Both parish councils are now assessing their needs and guiding their respective worshipping communities through the change. Until the end of the year, Fr. Jim Carter will serve as pastor of Immaculate Conception, and Fr. Paul Schott will be administrator of Holy Name.

Frs. Billy Huet and Mike Dooley, new assistant masters of novices, are happy that there is an overflow crowd at St. Charles College. Ten new novices came to Grand Catech on August 14 to join the 10-second-year novices who had been preparing for them. One entrant is from the Cayman Islands; another is from New Brunswick. Bao Nguyen, Brian Reedy, Jay Hooks and Jeff Johnson pronounced their first vows on the Solennity of the Assumption at a Mass celebrated by Kammer.

Fr. Jim Deshotels, a family nurse practitioner and director of mission for the Daughters of Charity Health Services of New Orleans, also ministers to the faithful of the Ruthenian Catholic Mission of St. Nicholas, as well as other Eastern Catholic communities in the area. Not to be outdone, Holy Name has become the site for a monthly Divine Liturgy for Melkite Catholics in New Orleans. A pastor from Atlanta usually comes for the occasion.

Archbishop Alfred Hughes of New Orleans has renamed Fr. Charles O’Neill notary for the cause of Henriette Delille. The late Fr. Joseph Fichter was also deeply interested in the life and cause of Mother Henriette, whose nineteenth-century categorization was “free woman of color.” The foundress of the Sisters of the Holy Family could become the first African-American saint.

Fr. Michael Class has been appointed socius to incoming Fr. Provincial Edward Schmidt. Currently associate dean of the graduate school at Marquette, Class will assume his new post in January. Fr. David Godleski will serve as interim socius.

Fr. James Schulz was featured in the Chicago Tribune for his work with migrant Hispanic farm workers in northern Indiana. Schulz, an associate at Heartland Center in Gary, Ind., assisted the Gary diocese’s efforts to bring bilingual Masses to the workplaces of Spanish-speaking immigrants.

Fr. Provincial Thomas Anthonsamy (PAT), Region Superior Fr. Matthew Assarikudy (NEP), Fr. Provincial Ernesto Cavassa (PER) and Region Superior Fr. Joseph Mannaraveli (DEL) traveled to the U.S. to commemorate the Chicago Province’s 75th anniversary and to attend the province ordination at Loyola University.

Four Jesuit novices arrived at Loyola House, the Chicago/Detroit bi-province novitiate, on August 23. They are Mr. Gregory Demo, a recent graduate of Marquette; Mr. Jeff Glaser, a graduate of St. Louis University; and Mr. Ryan Winczynski, a graduate of Loyola Chicago, and Mr. Eric Sundrup, a graduate of Xavier University.

Fr. William Verbruyke has been appointed Chicago Province director of formation in addition to his job as director of novices at Loyola House. Fr. James Gschwend has been appointed provincial delegate for conduct inquiries.

Fr. Benjamin Urmston has been appointed Province Coordinator of Christian Life Communities, replacing Fr. Tim Hipkind. He will continue to serve as director of peace and justice programs at Xavier University.

“Tiger Swallowtail,” a poem by Fr. Thomas Diehl, is slated for publication in Review for Religious.

-- George Kearney

PROVINCE BRIEFS

CHICAGO

Fr. Marty Connell preached a retreat to Catholic high school teachers in Santa Barbara, Calif. The day was entitled “But the Beholders Wanting” from Hopkins’s poem “Hurrahing the Harvest”) and focused on the mission of Catholic schools to form people to see and name the grace of God in the world. On another note, Marty has been elected to be chair of the graduate students’ association at the Gevirtz Graduate School of Education at the University of California at Santa Barbara.

Fr. Tom Gedeon, and the pottery he makes, was featured in an August 22, 2003 article in the Cleveland Plain Dealer.

Fr. David Watson has been named Administrator of Gesu, Toledo. Fr. Ed Flint and Fr. Paul Woelfl are on staff to help with the parish work.

Fr. John O’Malley has been elected chair of the Board of Trustees of the Renaissance Society of America.

Fr. Patrick J. Rice was the first recipient of the new Shannon Award for outstanding meritorious service to the Jesuit High School and Academy. The school’s new president, Fr. Karl J. Kiser, presented the award, which was named in honor of past-president Fr. Timothy T. Shannon.

Fr. Gerald Cavanagh, along with Fr. Mark Bandusch, presented a paper, “Managing Workplace Spirituality: Cultivating the Call to Holiness in Corporate Culture,” at the 5th annual Catholic Social Thought and Management Education Conference, Universidad de Deusto, Bilbao, Spain in July. They also visited the Jesuit sites of Manresa, Montserrat, Loyola and Xavier while in the Basque country of Spain.


DETROIT

Applications are invited for this position to begin July 1, 2004. The department seeks an energetic and innovative leader at senior academic rank for the third largest department in the College of Arts and Sciences, and a department targetted for future growth. In keeping with its commitment to diversity, the department seeks applicants from varied ethnic and racial backgrounds to apply for this position. Salary will be competitive and commensurate with the candidate’s experience.

The successful candidate will be a person of proven leadership skills and success in launching innovative programs. The candidate will work with the faculty to increase the number of undergraduate major programs and students, while maintaining the departmental commitment to social justice in the Jesuit tradition: implementing a new program in applied or pre-professional communication, expanding the department’s production facilities, facilitating curricula in interdisciplinary partnerships within the university, and developing partnerships to expand the educational mission in the larger community.

Applicants will have a terminal degree in a relevant academic discipline such as Communication, Journalism, or Film & Media Studies. They also will offer evidence of teaching excellence at the post-secondary level; solid academic research and/or production; a collaborative leadership style; progressively more significant and successful leadership and management experiences; the ability to create an environment which encourages faculty and staff development and student learning; and success in representing an organization to internal and external constituencies.

Applicants should send a cover letter summarizing their interest in, and qualifications for, this position, a C.V., a separate statement describing their leadership style, 2-3 samples of their research and/or production. Three original and current letters of recommendation should be sent under separate cover. At least one of these should speak to the applicant’s qualification and accomplishments in academic leadership. For full consideration, applications should be postmarked by Nov. 1, 2003. Position will remain open until filled. Send application materials to Search Chair, Department of Communication, Sullivan Center 012, Loyola University Chicago, 6525 N. Sheridan Rd. Chicago, IL 60626. Email: tconne@luc.edu; fax: 773-508-8821; phone: 773-508-8892.

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Chair

Department of Communication

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TO ADDRESS UNITED NATIONS – British Robinson, Director of the Office of Social and International Ministries at the Jesuit Conference, will address the United Nations General Assembly on October 7 at the request of the Vatican mission to the U.N. Ms. Robinson has been invited to address the Assembly concerning the 40th anniversary of Pope John XXIII’s encyclical “Pacem in Terris.”
Kubicki named new national director of Apostleship of Prayer

Fr. James M. Kubicki (WIS) is the new national director of the Apostleship of Prayer. He succeeded Fr. John H. Rainaldo (WIS) on July 31.

“I’m very excited about this new assignment I’ve been given by our General Superior in Rome,” Kubicki said. “I became familiar with the Apostleship when I was in high school. Ever since my ordination on the feast of the Sacred Heart in 1983, I’ve wanted to do more to promote this great sign of God’s love.”

Since 2000, Kubicki has been associate director of the Jesuit Retreat House at Lake Elmo, Minn. From 1989-1995 he was associate director at the Sioux Spiritucal Center in Plainview, S.D. He was also the assistant to the provincial for the Wisconsin Province for formation and Native American ministry from 1995-1999.

Kubicki previously was local director of the Apostleship of Prayer for the Wisconsin Province. He has also been a member of the national board since 1996.

The Apostleship of Prayer is a worldwide association of Catholics who strive to make their everyday lives spiritually effective through the Eucharist, praying the Pope’s monthly intentions, and devotion to the Sacred Heart.

“Our goal is to form apostles of prayer. Toward that end we are hoping to develop a website that will help people know and pray with the Holy Father’s special intentions. We’re also hoping to make greater use of Catholic media – the press, radio, and television. The Pope’s monthly intentions are extremely concrete and are a great way to pray for his concerns and the needs of the universal Church,” Kubicki said.

Very honorable

Tom Lankenau (ORE), third year theologian at the Jesuit School of Theology at Berkeley, Calif., received an honorable mention from the Catholic Press Association in their annual competition in May for the series of articles Lankenau has written for the National Jesuit News during 2002. The honor was in the category “Best regular column: Spiritual Life.” We congratulate Tom on this recognition.

Suspicious fires damage retreat house

Mount Marresa Retreat House, the New York Province Jesuit retreat house on Staten Island, was the scene of two suspicious fires on the night of August 5.

One fire caused heat, water and smoke damage throughout Shealy Hall. The other fire in a connecting building burned itself out with no significant damage. No one was injured.

The fires caused several hundred thousand dollars damage, and several retreats were cancelled during the cleanup. A suspect was arrested by fire marshals on August 22 and is expected to be charged with second-degree arson, burglary, criminal mischief and reckless endangerment.

MARYLAND

■ The Georgetown Jesuit Community made the long awaited move to its new digs on September 10. The new residence houses 40 community members; others will live in dorms or in townhouses near the university.

■ The ground floor of the new residence has a bright open space that is already being used for community and university functions. Its chapel, the Joseph T. Durkin, S.J., Memorial Chapel of the First Companions, contains a stained glass window depicting the first companions, obtained from a former Jesuit college in Belgium.

■ Fr. Chris Stock (NOR) is the proud caregiver to Jack, the bulldog puppy who is Georgetown’s new mascot. The old Jack transferred to the University of Scranton with his owner, Fr. Scott Pilarz.

■ Fr. James Martin celebrated his 101st birthday on August 20 with the community and a few close friends. Fr. Phil Borroughs (ORE) assumed his newly created position as Vice-President for Mission and Ministry at Georgetown.

■ Fr. Tom Buckley, LicSW, retired from counseling at Gonzaga High School and opened a private practice in psychotherapy in Georgetown.

■ Fr. Bill O’Neill (CFN) from JSTB holds Georgetown’s Jesuit Chair for the academic year 2003-04.

■ Fr. Ron Anton of Loyola College and his super staff are hosting 43 students from Jesuit universities for the fall program at The Beijing Center at University International of Business & Economics. Fr. Eugene Génzner is serving as chaplain during the introduction to Chinese culture and a 16-day junket along the Silk Road from the ancient capital of Xian to the Urumqüi in the western most Province of China.

■ On June 8, the province celebrated the ordination of Fr. Patrick D. Francis Rogers in Baltimore. Pat was ordained in the chapel of Loyola College with hundreds of Jesuits, friends, co-workers and relatives in attendance.

■ Seven men were accepted into the novitiate class of 2003: Cesare Campagnoli, James Dunn, Jr., Peter Bolton, Scott Gorman, Justin Kopi, William Noé and Stephen Surovic. We thank God that so many men have accepted this invitation to begin formation as Jesuits.

--- Jackie Antkowiak

NEW YORK

■ Fr. Ray Schroth, professor of humanities at St. Peter’s College, won the Catholic Press Association’s top prize as a columnist covering culture, the arts and leisure in Catholic publications. Schroth writes a regular column on television for the National Catholic Reporter.

■ Canisius College’s Fr. Martin X. Molekis traveled this summer to Fiji in search of the bones of Amelia Earhart, who disappeared in 1937. A grant from the Tighar Foundation funded the six-week journey. See maps and photographs at http://www.tighar.org. Additionally, Marty’s biography of Michél Polanyi has been accepted for publication by the Oxford University Press.

■ Fr. Edward Durkin is leaving St. Aloysius in Harlem after 12 years. Durkin adapted the Nativity model to an existing parochial school by founding the Gonzaga Program for Boys and later the Sister Thea Bowman Program for girls. At Buffalo Central Catholic School, he will adapt the St. Aloysius model to the needs of the local community on Buffalo’s East Side.

■ After over 60 years of service, the much-loved Victorian villa house at Sea Bright on the Jersey Shore will succumb to the wrecking ball this autumn to make way for a newer facility which is hoped will be ready for next summer.

■ August witnessed the historic consolidation of the novitiate programs of the New England, Maryland and New York Provinces at Saint Andrew Hall in Syracuse. The novice director is Fr. Joseph Lingan (MAR), who will be assisted by Fr. James Carr (JEN) and Fr. Fred Pellegrini. Fourteen men began first probation: seven from Maryland, four from New England and three from New York.

■ September 3 marked the opening of Brooklyn Jesuit Prep on Sterling Place in Crown Heights – just across Eastern Parkway from the late Brooklyn Prep, which operated from 1908 to 1972. The school’s president is Fr. Vincent DeColla. Meanwhile, in Hunts Point in the Bronx, ground was broken at St. Ignatius School for a new building to open in September 2004. The school, one of many to adapt the Nativity model, opened in September 1995.

— Louis T. Garaventa SJ
— Kenneth J. Boller SJ

NEW ENGLAND

■ Fr. Robert F. Drinan, professor of law at Georgetown University Law Center, is publishing his eleventh book. Entitled “Religious Freedom in a World Divided,” it will be published by Yale University Press.

■ Fr. James M. Bowler and other Fairfield University administrators ran a two-day conference in August on the past, present and future of Jesuit education. With his usual combination of erudition, wit and charm, Fr. John W. Padberg (MSI) gave four excellent presentations to more than 40 faculty, staff and administrators. The conference was followed the next day by a workshop for the faculty of the Ignatian Residence College on the Ignatian Pedagogy Project.

■ Fr. Paul M. Sullivan, recently named pastor of St. Joseph’s Church in Gardiner, Maine, earned his Doctor of Ministry degree from Bangor Theological Seminary while serving full-time as pastor of two church communities, St. Joseph’s in Eastport and St. John’s in Pembroke.

■ Fr. Patrick A. Sullivan, celebrating 70 years in the Society, was the subject of a feature article in the Espousal Retreat House (Stigmatines) newsletter for his 25 years of weekly service to the Espousal Prayer Community. Pat also celebrates Mass on weekdays and weekends in several parishes, as well as at least one hospital, a nursing home and a convent, not to mention his chaplaincy work at Campion Heart Health Center for retired Jesuits. But then he’s only 87!

■ Fr. Clarence Burby is one of several New England Jesuits collaborating with Jesuits of the Middle East Province in ministering to Christian Iraqi refugees in Amman, Jordan. He reports that studies have been initiated to explore how Jesuits might resume ministry in Baghdad in the near future.

— Richard Roos SJ

CORRECTION: In the last issue of NJN, this column reported that Fr. Dick Coakley is the oldest member of the province and the last surviving member to have entered before the province’s founding on July 31, 1926. It was brought to this correspondent’s attention that Fr. Hubert F. Cun- niff, five months Dick’s junior, entered the Society on the same day as Dick, July 30, 1926. Apologies, Hubie!
Richard M. Rosenfelder SJ
(Detroit) Father Richard M. Rosenfelder, 85, died of cancer February 13, 2003, at Colombiere Center. He was a Jesuit for 64 years and a priest for 52 years.
Dick was born May 25, 1917, in Toledo, Ohio. He entered the Jesuit novitiate at Milford, Ohio, in 1939. He studied philosophy (1940-45) and theology (1945-51) at West Baden College, West Baden Springs, Ind. As a young scholastic, he taught at St. Ignatius High School, Cleveland (1945-47).
On June 13, 1951, Dick was ordained at West Baden College. After his ordination Dick made his tertianship (1952-53) in Hazaribag, India. For the next 30 years he would remain in India, beginning as an assistant pastor and then pastor at Bettiah Parish, Bihar, India. From 1959 to 1969 he was socius of the Patna province, rector of St. Xavier’s College and director of social work for the province and the diocese of Patna.
In 1962 when everyone was certain he would be the next provincial and he did not receive the appointment, Dick’s reply was “Always the bridesmaid, never the bride.” He would later become the vice-principal of St. Xavier, Jaipur, India (1970-72), and then the secretary to the bishop of Patna and director of refugee work (1973-74).
From 1975 to 1983 Dick taught at St. Xavier, Jaipur, India. During his time in India he often served as a spiritual advisor to Mother Teresa. In 1983 his health became a problem with skin cancer combined with asthma and emphysema.
Returning to the U.S., he became the assistant director for the Patna Mission Office in Detroit. Hoping to eventually return to India, Dick began teaching at Walsh Jesuit High School in Cuyahoga Falls, Ohio, in 1984. Bad health forced him to return to Walsh in 1985 to teach Latin. Dick also celebrated Mass for the Dominican Sisters at Our Lady of the Elms in Akron, Ohio.
In his years at Walsh Jesuit, he also found time to give retreats and spiritual direction to both religious and lay people. In 2000, he realized that his health was deteriorating and moved to the Colombiere Retirement Center in Clarkson, Mich.
Dick enjoyed community life. Everyone enjoyed his sense of humor, his many stories of India, and his many jokes. He was a very welcoming guestmaster. He enjoyed golf and was not at a loss for golf buddies. He was passionately devoted to the Sacred Heart.
The oxygen tank that was his continual companion for the last few months of his life.
--- Dick Conroy SJ

John W. Sullivan SJ
He was born in Boston, graduated from the prestigious Boston Latin School in 1934, and entered the Society at Shadyside in Lenox, Mass., the same year. After noviciate and juniorate he came to Weston College for philosophy, then went to the Cranwell School in Lenox, Mass., for a three-year regency, teaching physics, math, and English.
Early in his Jesuit career he began using his middle name - Whitney. There were at that time 23 Sullivans in the province, five of them John Sullivan.
He returned to Weston in 1944 to begin theology, was ordained in 1947, and in the following year went to Cheverus High School in Portland, Maine, to teach physics.
John, very bright and quick to learn, was also a conscientious pupil and very dedicated to his students,
patiently helping many a slow learner through the complexities of math and physics.
He spent the years 1949-53 in advanced studies in mathematics at Georgetown University, and the following year doing tertianship at Pomfret, Conn.
After a year of teaching at Holy Cross College he went in 1953 to Boston College High School to teach math there for the next 23 years, serving also as department chairman. During this time he spent a year in Rome, taking part in a post-Vatican II renewal program during which his companions were much impressed at his quickness in learning the language and his interest in and admiration for Italian history and culture.
In 1976 John wanted to do some pastoral work and went to the diocese of Gallup, N.M., with that in mind. However, the bishop there had a sudden need for someone to teach math in the diocesan high school, so he filled in for that need.
The following year he finally was able to get involved in pastoral work and served for a year at a parish in Hanover, Mass. In 1978 he returned to B.C. High to teach math for four more years and for 13 years after that to serve the students and the school as a private tutor of math.
Worsening health problems required him to transfer to Campion Health Center in 1995, but he remained very alert mentally and very interested in the world around him and the people in it, and very communicative, until the last few months of his life.
--- Paul T. McCarty SJ

John H. Reinke SJ
(Chicago) Father John H. Reinke, former president of Loyola Academy, Wilmette, Ill., Loyola University chancellor, professor of psychology, and accomplished pianist died of renal failure February 26, 2003, at the Loyola University Jesuit Community in Chicago.
Born in Covington, Ky., in 1915, John attended St. Xavier High School in Cincinnati. After graduation in 1932, he entered the novitiate at Milford, Ohio. He completed an A.B. in Greek in 1937 and an M.A. in Greek with a minor in Latin in 1942, both at Loyola University Chicago. He was ordained at West Baden College on June 13, 1946.
John taught Latin, Greek, and English at Loyola Academy in Wilmette, Ill., from 1939-1942; in 1947 he became an instructor in psychology at Loyola University Chicago and remained there until 1954 when he was hired as an assistant professor of psychology at Xavier University in Cincinnati.
In 1959 he was assigned to Loyola Academy, where he served one year as Spanish teacher and director of guidance before becoming principal in 1960.
In 1960, after reading an article in Time Magazine about an innovative fundraiser, John traveled to Seattle to investigate an auction program which he adapted for Loyola Academy and in 1970 hosted the school’s first annual Ramble fundraiser. It continues to net more than $300,000 annually for the school.
While president of Loyola Academy, he was also instrumental in creating the Jesuit Secondary Education Association ((JSEA) out of the fledgling Jesuit Education Association. John was one of three who penned the preamble to the constitution of the JSEA. From 1970-1975 he also served on the board of JSEA.
In 1975 John returned to Loyola University. He served as vice chancellor for a year before being appointed chancellor of the university. He shared responsibility for the university’s substantial development and public relations efforts.
In 1986 he became minister of the Jesuit Residence community. He fell ill in late January this year.
John was an accomplished pianist. During his years at Xavier University he performed a solo with the Cincinnati Symphony Orchestra, playing Gershwin’s Concerto in F, a favorite of Bob Hope his and wife Dolores, he once played the piano in their home.
In the early years of television he created and host ed a variety show on local TV in Cincinnati featuring XU students and faculty and other community talent.
As a young Jesuit he wrote and arranged music with Fr. Daniel Lord for musical pageants and countless Jesuit events.
--- George Kearney

William L. Yam SJ
(Oregon) Brother William L. Yam, 71, died in the Sacred Heart Medical Center, Spokane, on February 27, 2003. He was a Jesuit for 51 years. Cause of death was chronic obstructive pulmonary disease (emphysema).
“Willy,” of Chinese ancestry, was born in 1931 in the Philippines. His education took place at St. Joseph’s Academy, Quezon City; San Beda College; and the Ateneo de Manila High School and University.
He entered the Society of Jesus for the Philippine Province at Novaliches, Quezon City, in 1951 and pronounced first vows as a brother there in 1953.
Some time in his earlier years he had contracted polio, which resulted in loss of the use of an arm. Despite that he had a sweet and sunny disposition and an unfailing sense of humor. A faithful, devout religious, he was ever courteous and helpful to everybody.
For over 40 years he was librarian at Los Gatos, Calif.; back in the Philippines he was assistant minister and librarian at Berchmans College in Cebu City for two years; librarian at the Ateneo in Manila and Davao City for nine years; and catalog librarian at Seattle University for six years.
For 11 years thereafter he took up studies in political science at Northern Illinois University and Seattle
Glendon R. Welshons SJ
(Wisconsin) Father Glendon R. Welshons, 73, died on March 14, 2003 at St. Camillus Jesuit Community in Wauwatosa, Wis. of Lou Gehrig's disease (ALS). Most of his ministry had been spent with the Lakota people on the Pine Ridge and Rosebud Reservations in South Dakota. He was a Jesuit for 53 years and a priest for 40 years.

Born June 26, 1929 in Wadena, Minn., Glen grew up in Stillwater. After two years of college he entered the Society at Florissant, Mo., on August 17, 1949. During the course of studies at Florissant and Saint Louis University, Glen obtained an M.A. in history and a S.T.B. in theology. Later (1984) he obtained an M.A. in theology from Gonzaga University. His affiliation with the reservations began at Holy Rosary Mission in Pine Ridge, S.D., during regency (1956-1959). After ordination (June 12, 1962) at the Gesu in Milwaukee and after tertianship in Decatur, Ill., Glen continued his work at Holy Rosary in the mission schools, teaching history and serving as a middle school and high school counselor. In 1972 he moved into pastoral work, and saw service as pastor at Allen, Kyle and Potato Creek, S.D.

Following a scholastic at Gonzaga from 1981-83, Glen joined the pastoral team at St. Francis Mission based at St. Francis, S.D. He was pastor at Parmelee, Upper Cut Butte, St. Francis, S.D. He was pastor at Parmelee, Upper Cut Butte, and a parish hall.

In 1996 Glen left St. Francis for two years in a vain mission to the Pine Ridge and Rosebud Reservations in South Dakota. He was a Jesuit for 53 years and a priest for 40 years.

Next Frank was assigned to Jesuit High School, Sacramento, 1968-70, where he served as development director. Returning to Phoenix in 1970, he took over fund raising and overseeing the physical plant of the school. In 2000 he was assigned to Sacred Heart Jesuit Center, Los Gatos, in retirement and praying for the Church and the Society.

Frank had a great love for and knowledge of baseball both as a player and a fan. At Santa Clara he and fellow regent, Joe Keane, suited up and played baseball for the Santa Clara tribe, playing primarily for service and semi-pro teams during the war years.

His licentiate thesis at Alma College was on the moral dimensions of baseball's reserve clause, which Frank held to be unjust. He published an article based on his research in America in 1948, which provoked an angry response from the team owners. In October 1951, he gave testimony before a Congressional committee on the topic.

Frank excelled in the patient, behind-the-scenes role of a fundraiser. A hard-working, self-effacing man, he was well respected by the laity. Because of his efforts, a new gymnasium complex and other improvements were funded and built at Brophy. In 1977 he made final vows there.

In his final years, Frank aged gracefully and graciously and allowed his wry and understated sense of humor to surface.

-- Dan Peterson SJ

Kenneth J. Noetzel SJ
(Detroit) Father Kenneth J. Noetzel died of congestive heart failure April 5, 2003 in Detroit. He was a Jesuit for 65 years and a priest for 52 years.

Born in July 1920 in Detroit. He attended the University of Detroit High School (1934-38) and then entered Milford Novitiate, Milford, Ohio, on August 8, 1938.

From 1942 until 1945, he studied philosophy at West Baden College, West Baden Springs, Ind. Ken then began teaching at St. Ignatius High School, Cleveland (1945-48). Returning to West Baden College, he studied theology (1948-52) and on June 13, 1951, was ordained to the priesthood. His year of tertianship (1952-53) was made at St. Stanislaus, Parma, Ohio.

In 1953 Ken was assigned to St. Ignatius High School, Chicago, to be the treasurer. From there he went to Loyola Academy (1958-60) in Wilmette, Ill., as the school treasurer. In 1960 Ken was assigned to St. Ignatius High School, Cleveland, as the school treasurer. He remained there for the next 31 years.

In 1992, Ken returned to Detroit where he became the treasurer for the Jesuit community at UDM. At this time, the Archdiocese of Detroit was searching for a chaplain at nearby Grace Hospital. Ken saw this as an opportunity to be more involved with his priestly ministry. He went six days a week to the hospital, celebrated Mass for the nursing staff, and then made the rounds of the patients bringing the Eucharist and words of comfort to them. He moved across the campus to reside at Gesu rectory, but still maintained his responsibility as treasurer of the Jesuit community.

Ken ran his life punctually. You could set your watch by his schedule. He enjoyed taking his vacation at the Detroit province villa, Omena, Mich., every year in mid-July with his group of Jesuit comrades.

During his years at St. Ignatius, Cleveland, he took advantage of every opportunity to spend a weekend at their villa. Ken was faithful to his favorite TV programs and his visits with his brother and sister on Sundays. He appreciated community. He made every effort to attend social events in the community and responded to invitations to socials from other communities. A shy person by nature, he opened up once you hit the right topic and became a very engaging individual.

But it was his founding of a sodality-like group called the RCLC (Regis Christian Life Community), his group focused on prayer, fellowship, and service. He organized bake sales and basketball marathons; he became a fixture at the coffers with as many donation envelopes as he could carry. The direct beneficiaries of all this were, of course, the numerous young “Maguire Scholars” (named for Joe’s longtime friend Ed Maguire) who over the years received modest (but real) tuition relief.

As the fund grew to over $300,000 (largely through Joe’s ingenuity and persistence), so also grew Joe’s own sense of satisfaction, self-worth, and confidence.

Joe’s stubborn determination helped him survive brain surgery, a Rottweiler attack, seizures, and numerous lesser maladies; but it could also at times give rise to tensions with school and community administrators. However, the sheer goodness of the kids that Joe attracted to his enterprises— and their obvious affection for him— usually managed to disarm any budding efforts to alter Joe’s “way of proceeding.” -- Philip G. Steele SJ

Francis A. Moore SJ
(California) Father Francis A. Moore, 86, died of congestive heart failure March 24, 2003 at San Jose, Calif. He was a Jesuit for 68 years and a priest for 55 years.

Born December 25, 1915 in Ventura, Calif., he grew up in Redding, Calif. He entered the Society at Sacred Heart Novitiate, Los Gatos, on August 14, 1934.

Following philosophy studies at Mount St. Michael’s, Spokane, Wash., Frank taught English at Santa Clara University, 1942-44. Theology was made at Alma College 1944-48 and he was ordained in 1947.

After tertianship (Port Townsend, Wash.) he was assigned to novitiate as sacrist and remained until 1951.

He served as chaplain with the Third Marine Division, 1952-54, priests in Hawai’i, Taiwan, and Korea. While in Hawai’i, Frank had the opportunity to offer the Memorial Day Mass, 1953, at the USS Arizona Memorial at Pearl Harbor. It was an especially moving event for Frank because his half-brother died on the Arizona on December 7, 1941 and lies entombed there.

In 1954 Frank went to USF as dean of students, a position he held until 1962, when he was named rector and president of Brophy College Preparatory, Phoenix.

But it was his founding of a sodality-like group called the RCLC (Regis Christian Life Community), his group focused on prayer, fellowship, and service. He organized bake sales and basketball marathons; he became a fixture at the coffers with as many donation envelopes as he could carry. The direct beneficiaries of all this were, of course, the numerous young “Maguire Scholars” (named for Joe’s longtime friend Ed Maguire) who over the years received modest (but real) tuition relief.

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Whenever he completed a project, Ken would exclaim, “That’s it, Fort Pitt!” Our Lord must have said that when He called Ken to His eternal home.

Dick Conroy SJ

Joseph F. Willmes SJ
(Chicago) Father Joseph F. Willmes, 89, died Friday April 18, 2003, from complications resulting from prostate cancer at Durlabji Hospital in Jaipur, India.

Born in 1914 in Newport, Ky., Joe attended St. Xavier High School in Cincinnati. Following graduation in 1933, he enrolled at Xavier University and studied there for two years before entering the Jesuit novitate at Milford, Ohio, in 1935.

During his priestly studies, Joe completed an A.B. at Loyola University Chicago and then an M.A. in philosophy. From 1942 to 1945, he taught at St. Xavier High School, where he also directed the camera club and coached the school’s debate team. He completed his theology studies at West Baden College in West Baden Springs, Ind., and was ordained there on June 19, 1948.

Soon after his ordination, Joe was assigned to the Jesuit mission in Patna, India. He bade farewell to his older brother, Robert, a Jesuit stationed at St. Stanislaus in Cleveland and departed for India on Sept. 20, 1948. Arriving October 20, he immediately began Hindi language studies. In 1950 he was assigned to the burgeoning church in Chakni, a village in the northern Indian state of Bihar, where he served as co-pastor. Two years later, in 1952, he was assigned to the new Jesuit school, St. Xavier’s, in Jaipur, India, hundreds of miles west of Patna.

From 1952 to 1959, Joe served as teacher and hostel superintendent at St. Xavier’s boarding school. In 1959 he returned to Patna, where he became rector at St. Xavier’s Patna, but returned in 1966 to St. Xavier’s Jaipur, where he was appointed rector.

In 1966 he was once again appointed hostel superintendent. In 1976 he was appointed treasurer and assistant headmaster at St. Xavier’s Delhi. In 1982 he returned to Jaipur to become minister of the Jesuit community and house rector.

An avid amateur photographer, Joe welcomed an opportunity to use his skills in India, but he had no equipment. Despite this he soon began teaching photography to students at St. Xavier’s, and continued to do so until just before his death. Many of his students went on to become celebrated professional photographers, and one of them, Raghubir Singh, has gone on to achieve international fame. Joe took pictures all his life. His work can be seen in various Jesuit communities and institutions in India.

-- George Kearney

After noviceship, he became custodian of the wardrobe, sacristan, and doorman of the house.

Many an easy chair, couch, or divan in the province experienced substantial renewal through Mol’s ministrations. Many a young Jesuit scholastic was able to appear in public appropriately clothed in a cassock that Mol had repaired and altered.

In 1952 Mol transferred to St. Andrew House, a residence in Boston for Jesuit graduate students, to serve as assistant minister. In the following year he moved to the Jesuit community at Boston College to hold a similar position.

In 1954-55 he was at Weston College as a doorman/receptionist and assistant minister. From there he went to the provincial residence in Boston to serve variously as receptionist, assistant cook, refectorian, and sacristan.

In 1965 he returned to B.C. and served for more than 30 years as assistant to the minister. Nevertheless he still found time to be a sympathetic and patient listener both for his fellow Jesuits and for the students at B.C. He had a strong affection for these students and was an enthusiastic rooter for their athletic teams, especially basketball. They returned that affection.

An accommodating man, he would always provide the necessary clothing for Jesuits home on leave from the missions, where the climate might be very different.

Mol suffered from a serious physical disability caused by a spinal injury as a young man. But his spiritual vitality and steadiness more than overcame it. He lived a highly productive and generous life as a Jesuit, a worker, and a friend to many.

-- Paul T. McCarty SJ

Robert F. Hoey SJ

He attended the College of the Holy Cross from 1940-42 and entered the Society in Lenox, Mass. After noviceship and juniorate he earned a master’s degree in philosophy at Weston College. From 1948 to 1951 he taught English, Latin, and history at Fairfield Prep, then returned to Weston College for theology.

He was an avid moviographer during these years and once compiled a stretch of 23 straight Thursday-days-off at movie theaters in the vicinity. His classmates dubbed him “Movie Hoey,“ but they came to respect his expertise as a film critic.

Over the years, he built up a substantial personal library of recorded music, classical and popular, and developed a very refined taste in music.

Ordained in 1954, he completed theology in 1955, taught at Boston College High School the following year and did tertianship at Pomfret, Conn. In 1956-57.

Bob spent the next 12 years at Boston College, serving successively as a professor of theology, assistant dean of the School of Education, director of the summer session, and university chaplain.

After a sabbatical year in San Francisco he returned in 1970 to Boston College as assistant chairman of the theology department. During this time he compiled and arranged for publication a collection of new Eucharistic prayers, which had been composed by liturgical theologians during and after Vatican II.

From 1971 to 1976 he served at provincial headquarters as director of personnel and editor of the province catalog. He created a new, more efficient system of compiling and computerizing data on province personnel.

Bob later served variously as assistant director of development at Boston College High School, assistant pastor at a parish in Lexington, Mass., and assistant director of the Jesuit Missions Office where his prompt and efficient response to requests from missioners “in the field” was much appreciated.

He returned in 1985 to provincial headquarters to serve very creatively as librarian and coordinator of province personnel data until failing health obliged him to come to Campion Health Center in 1996.

He had lost the use of one of his lungs at an early age and a series of other medical complications left him quite impaired when he reached Campion, but he continued to enjoy his music collection and to attend some of the activities offered there.

-- Paul T. McCarty SJ

Daniel Ramsey Barfield SJ
(New Orleans) Father Daniel R. Barfield, 73, pastor of St. Jude Church, Alamogordo, N.M., died peacefully in his rectory on June 7, 2003, as parishioners sat in church awaiting reconciliation and the start of Pentecost vigils services. Dan was in his 13th year as pastor of St. Jude’s and had been a Jesuit for 48 years.

As it appeared that Dan had made a complete recovery from surgery nine months earlier to repair a defective heart valve, news of his death came as a bitter shock. On the day he died Dan was in process of making travel and vacation plans.

A native of Baton Rouge, Dan entered the Society in 1955 at Grand Coteau at the age of 25. He had graduated from LSU in 1951 with a degree in history, had served two years in the Air Force (1951-52), and was a law student at Loyola New Orleans when he decided to apply for the Society.

Dan was ordained to the priesthood in New Orleans in 1967, having completed his philosophy and theology courses at Spring Hill and St. Mary’s. In 1968 he traveled to the UK to make tertianship at St. Beuno’s, Wales, and pursued special studies at the University of London. Later he attended Texas A and M University in Houston and became a certified counselor.

As a young priest Dan taught English and pursued special studies at Jesuit High New Orleans (1969-75) and Strake College Prep in Houston (1975-85). He made many friends in Houston and was much appreciated by the parents. He began to devote his summers to doing pastoral work in El Paso and in the diocese of Las Cruces in New Mexico.

In 1985 Dan was named pastor of Holy Family Church in Deming, N.M. Five years later he transferred to Alamogordo. In both parishes he was greatly appreciated. Inducted into the Equestrian Order of the Holy Sepulcher, Dan joked that he could now ride a horse in church.

He cultivated gardens and loved his greenhouse plants. Dan’s friend and former colleague, Houston pastor Father John “Pete” Morfin, made the points in his eulogy that Dan was surely a friendly and gentle person.

-- Louis A. Poché SJ

Vincent L. Molinaro SJ

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-- Louis A. Poché SJ

Charles J. Mehok SJ
(Wisconsin) Father Charles J. Mehok, 86, died on June 11, 2003, of natural causes at St. Camillus Health Care Center in Wauwatosa, Wis. A longtime director of the Catholic Information Center in Milwaukee, he was a Jesuit for 67 years and a priest for 54 years.

Born and raised in Dresden, N.D., Charlie graduated from Campion Jesuit High School in 1933 and entered the novitiate at Florissant, Mo. He completed the usual
course of studies there and at Saint Louis University, earning an A.B. in history and Latin in 1940, an M.A. in history in 1945, and an S.T.L. in 1949. He taught before ordination at St. Louis U High and later at Rockhurst High.

A stint as assistant principal at Campion (1951-55) gave him experience in administration, which proved invaluable when he was asked by the Milwaukee Archdiocese to direct its Catholic Information Center. He started with the center in its early stages and watched it grow in popularity. Later potential customers were directed into the RCIA or parish-based confirmation classes and people turned to Catholic books, magazines, and web sites to answer their inquiries. For 40 years Charlie directed the center and taught basic theology courses at Marquette University and at Sacred Heart School of Theology in Milwaukee. He was very proud of his long teaching career.

In 1967 Charlie returned to school, earning an S.T.D. at Catholic University under the direction of David Tracy. His dissertation topic was Modernism and the Life of George Tyrrell. He was very proud of earning a degree at the age of 47.

The archdiocese closed the center and Charlie retired from teaching in 2001. Retirement increased his visits to the golf course. He always hit a powerful tee shot. He even loved watching the game on TV and assembled quite a golf library. And later in his golf career, he even scored a hole-in-one, an achievement he was very proud of.

In the twilight of his career his eyesight and physical strength ebbed. Early this year he left the Marquette Jesuit Residence to live with his classmates at St. Camillus. --Charlie Baumann SJ

Fr. Thomas A. Reed SJ
(California) Father Thomas A. Reed died June 12, 2003 at Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos after a long illness. He was 86 years old, a Jesuit for 68 years and a priest for 55 years.

Tom was born in San Francisco in 1917 and after graduating from Ignatius High School entered the Society at Los Gatos on August 14, 1934. From 1938 to 1942 he studied philosophy and education at St. Louis University. He did regency at St. Ignatius High School, San Francisco 1942-44, teaching English, Latin and Speech. Theological studies were made at Alma College, 1944-48 and he was ordained to the priesthood in San Francisco June 14, 1947. He made tertianship at Port Townsend, Wash., and pronounced his final vows in San Francisco on August 13, 1950.

Tom's ministry was focused on education, both on the university and high school levels. He did special studies in education at St. Louis University (1941-42), Stanford (1950-52), and the University of San Francisco, where in his later years he received his Ed.D. in Educational Counseling and Psychology (1985).

His first assignment was as instructor in theology and education at USF (1949-54). He served as province prefect of studies for high schools (1954-57) and as principal of St. Ignatius College Prep, San Francisco, 1957-64. He served as academic dean at the Graduate School at USF (1964-65) and associate professor of education (1964-82). Following retirement from the university he continued to work on his doctorate while engaged in various pastoral ministries with refugees and others. Falling health brought him to Regis Infirmary in 1999. Tom was a forthright man who always spoke his mind. His frankness and off-the-cuff manner could be controversial. “Tom Reed Stories” became legendary in the province. If he started a speech or homily with “You know...” his listeners knew they would be in for an entertaining ride to unexpected places.

In 1972 Tom ran for a seat on the San Francisco Board of Education, but did not succeed. In 1973 he was appointed to the board by Mayor Joseph Alioto to fill a vacancy and served until 1977.

Tom enjoyed pastoral ministry in addition to his educational work and faithfully ministered at Our Lady of Mercy Church, Daly City, for 40 years. His last years in the infirmary were quiet as his health failed. He slipped away quietly to the Lord in his sleep.

-- Dan Peterson SJ

Lawrence E. Isenecker SJ
(Chicago) Father Lawrence E. Isenecker, 79, beloved priest, longtime professor of mathematics at Xavier University, and author of multiple textbooks died June 15, 2003, in Grand Blanc, Mich. Though unable to attend, he had been honored at the Chicago Province ordination on June 14, 2003, on the occasion of his 60th anniversary as a Jesuit.

Born in Cleveland, in 1924, “Spike” as his Jesuit compadres called him, moved with his family to Dayton, Ohio. He studied for the Archdiocese of Cincinnati at St. Gregory Seminary (1937-43), then entered the Jesuit novitiate at Milford, Ohio. During his studies to become a priest, he completed his A.B. in Latin at Xavier University in 1946, and his M.S. in mathematics at Catholic University in Washington D.C. in 1954. He was ordained a priest at West Baden College, West Baden Springs, Ind., in 1957.

He taught math at Loyola Academy from 1950-1952 and in the summers at Loyola University Chicago from 1956 to 1962. In 1963, after completing his Ph.D. in mathematics at Catholic University, he became a professor of math at Xavier University and taught for more than 30 years.

He authored six textbooks in higher math during his career. He was a member of the American Mathematical Society, the Mathematical Association of America, and the scientific societies of Sigma Xi and Pi Mu Epsilon.

-- George Kearney

Felix Talbott SJ

He was born in Boston and attended the prestigious Boston Latin School. He also became a four-letter man in athletics competing in swimming, hockey, and football. He won all-scholastic honors as catcher on the baseball squad.

Only one Latin School student had preceded Fee in athletics at Harvard and Columbia, however, he chose to attend Holy Cross, transferring later to Boston College.

The floundering economy in late 1928 left Fee's father without a job. With five brothers and sisters still at home, Fee left college to work for a brokerage firm to help with the family finances. His employers were much impressed with his competence and gave him a substantial raise after his first year. But in spite of generous promises from his employers about his future there, he entered the Society at Lenox, Mass., in 1934.

He came to Weston College in 1936 for philosophy and theology. He continued to excel at sports playing par golf a few months after learning the game but he gave up playing catcher in baseball. Damaged or lost fingers could in those times become obstacles to ordination. So he shifted to pitching and soon showed himself a master. Fee seemed clearly to be a natural athlete.

After theology he served for a year on the province's Jamaica mission. He did tertianship at St. Beuno's in Wales. From 1947 to 1963 he was heavily engaged in retreat work at Jesuit houses throughout Massachusetts.

The final 36 years of his very active life were spent at B.C. He taught theology and became a much loved and valued counselor and mentor to generations of students. Behind the scenes, he devoted much effort to building up the scholarship fund of the college's Philomatheia Association, later known as the Roberts Society. In doing this work, he helped many a B.C. student make it through college.

In failing health, he made a change to Campion with unusual grace and with gratitude. Fee could justly be called "a man for all sports, all seasons, all kinds of jobs, and all kinds of ways of helping (loving) his neighbor."

-- Paul T. McCarty SJ

The following Jesuits have died since the NJN last published and prior to our September 5 deadline. Their obituaries will appear as space and information become available.

Birkenhauer, Henry F. (DET) June 13
Blewett, John E. (MIS) July 7
Coleman, James F. (NYK) May 31
Dillemuth, Frederick J. (NYK) May 19
Dunne, James P. (PHIN) July 14
Durkin, Joseph T. (MAR) May 31
Elsinghorst, Francis X. (NY) June 19
Falsetto, Francis J. (ORE) July 1
Forsthoefel, Paulinus F. (DET) June 19
Hacker, Leonard G. (NYK) May 31
Hoey, Daniel M. (NYK) July 18
Huelsman, Richard J. (DET) July 18
Johnson, Joseph P. (NOR) July 28
Kloster, Carl G. (MIS) July 20
Lewis, Daniel C. (NEN) September 4
MacPeck, Francis D. (CFN) June 27
Mallister, Robert J. (MAR) August 25
McFarland, Francis X. (NYK) September 4
Mckenney, Charles R. (NEN) August 15
Mitro, Joseph F. (PMA) September 5
Molloy, Francis P. (NEN) October 10
O’Connor, J. Paul (MIS) August 14
Petrik, Clement J. (MAR) August 27
Reddy, Albert F. (NEN) May 14
Reid, James H. (NYK) June 16
Schoenberg, Wilfred P. (ORE) August 4
Scopp, Andrew J. (NEN) July 6
Sealy, Robert J. (NEN) June 17
Springer, Robert H. (MAR) July 7
Tinney, Edward J. (MAR) June 10

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World-renowned Jesuit scholar dies; created ‘Onglish’

ST. LOUIS — Fr. Walter J. Ong, SJ, professor of humanities and religious studies at Regis University, Denver, died peacefully on August 8, 2003 at his home in Scottsdale, Ariz. He was 91.

Published more than 40 times around the world, Ong taught and lectured at many of the world’s most prestigious institutions during his illustrious career at SLU.

Born November 30, 1912, in Kansas City, Mo., Ong graduated from high school at 16 before majoring in Latin at Rockhurst College, where he received his B.A. degree.

He worked in printing and publishing prior to entering the Society of Jesus in 1935. He was ordained a priest in 1946. Ong earned a master’s degree in English at Saint Louis University in 1955, Ong returned to SLU, where he would teach for the next 36 years. Prior to his 1964 appointment as professor of humanities, Ong was the William E. Haren Professor of English and professor of humanities in psychiatry at the SLU School of Medicine.

Upon the completion of his fellowship, he remained at Harvard University Health Services as a psychiatrist, a post he held until 1989. During this time he established himself as a noted lecturer and consultant as well as a practitioner.

In 1989 he returned to the Institute of Living in Hartford as psychiatrist and senior consultant to the Retreat Service unit, assisting priests, religious, and other professionals. He continued as a part time consultant until the time of his death.

In 1994 Ong established the Christian Institute for the Study of Human Sexuality, a program designed to offer academically sponsored study and research in the field of human sexuality.

Fr. General Kolvenbach described the venture as being “very much in the best tradition of the Society…and a much needed pilot project for similar ventures in other countries and continents.”

Nearly 10 years ago, Ong described a scene that is quite familiar to many priests today.

“They (priests) turn on the evening television and they have seen again and again on prime-time news one more case of a priest being involved sexually, immorally, illicitly, immaturely, but really pathologically, with children or adolescents,” he said in a 1994 interview.

He urged his fellow priests at that time “to encourage and help each other so that the loneliness that some experience does not drive them into misbehavior, not just with children or adolescents, but with adults as well. There has to be a hopeful outlook.”

Because of Ong’s influence, the Institute closed in November 2002. Its work has been taken on by Hekima College, the Jesuit school of theology in Nairobi, Kenya, under the direction of Jesuit Fr. Angelo D’Agostino, who is also a medical doctor.

Ong was also a highly regarded author and editor. In 1979 he established the Jesuit Education Center for Human Development in Cambridge, Mass., to publish the quarterly journal Human Development. This publication aimed at bringing the insights of theology, spirituality and the social sciences to assist church leaders in the work of renewal.

In the words of current editor Father Bill Barry (NEN), “Jim’s dream and God’s meshed well enough for the journal to thrive and to influence the lives of countless priests, religious, and Jesuits in its short history.”

Fr. Gill remained Editor-in-Chief until the spring of this year. The publication continues under the auspices of Regis University, Denver.

Gill saw his work in terms of “conversion,” helping people to come “to full maturity in the likeness of Jesus Christ. … We can help people to undergo a conversion to become like Jesus, or a conversion from adolescence into adulthood, or a conversion physically to better health.”

He saw his role as helping individuals deliberately attempting to grow spiritually and relationally.

Over the past few years he struggled with cancer which, despite various procedures and therapies, continued to weaken him. Aided by hospice care, he quietly slipped away to the Lord.

(Contributing to this story was Catholic News Service)
The Jesuits and the Thirty Years War: Kings, Court, and Confessors
By Robert Bireley SJ
Cambridge University Press, West Nyack, N.Y., 2003
312 pp., cloth, $65.00
ISBN 0-521-82017-0
This work examines the role of Jesuits at the courts of Vienna, Munich, Paris, and Madrid during the first pan-European war (1616-1648). It also details the challenge to the Jesuit superior general in Rome to lead a truly international organization through a period of rising national conflict. Fr. Bireley is a professor of history at Loyola University Chicago.

With Bound Hands: A Jesuit in Nazi Germany
By Mary Frances Coady
Loyola Press, Chicago, 2003
250 pp., paper, $13.95
A biography of Alfred Delp, the book describes his life and spiritual transformation in the face of imminent death. The story is told through correspondence with his friends and family. Ms. Coady, a freelance writer and teacher, is the author of four other books.

Ignatius of Loyola: Founder of the Jesuits
By John Patrick Donnelly SJ
304 pp., paper, $24.95
ISBN No. 1-55833-297-9
The book’s 38 chapters are a how-to guide and discernment tool for those considering Catholic school leadership and for those already in those positions. Fr. Rowe was for 17 years the president of St. Ignatius College Prep, Chicago, and is now a consultant to Catholic elementary and high schools for Loyola University’s School of Education.

Commuting With Jesus’ Real Presence: Holy Communion Meditations and Eucharistic Adoration
By Donald F. Rowe SJ
315 pp., paper, $40.00
ISBN No. 1-55833-297-9
The book offers an appreciation of the forces and movements that have shaped, and continue to influence, the ongoing change and development of Roman Catholicism. The revised edition includes updated text from Fr. Rausch’s “Catholicism at the Dawn of the Third Millennium” as well as focus questions developed by Catherine E. Clifford of St. Paul’s University, Ottawa. Fr. Rausch is professor of theology at Loyola Marymount University.

A Straight-Talking Guide To Running a School, for Presidents, Heads of Schools and Boards of Catholic Elementary and High Schools
By Donald F. Rowe SJ
126 pp., paper, $10.95
ISBN 0-87061-230-1
The book is a series of meditations based on the theme of the Eucharist as paramount above all Christ’s other gifts. It is recommended for those who spend time daily in adoration chapels. Fr. Smith is a veteran retreat director and the author of 13 previous titles including “Hidden Victory: A Historical Novel of Jesus.”

By Dennis Smolarski SJ
The Liturgical Press, Collegeville, Minn., 2003
88 pp., paper, $7.95
ISBN 0-8146-2936-9
In this commentary on the revised G.I.R.M., Fr. Smolarski puts the latest changes in context, points out the major differences in the editions of G.I.R.M., and offers thoughts about continued liturgical renewal, overlooked liturgical principles, and points that need to be emphasized. Fr. Smolarski, a faculty member of Santa Clara University, has had a longstanding interest in Eastern and Western liturgies.
Historian, economist and baseball fan survives in a hockey town

By Julie Bourbon

He is a baseball aficionado in a hockey town. And tonight he will sit through 12 innings of dispiriting Detroit Tigers play, until they invariably lose to the Los Angeles Dodgers. He will not tire and he will not eat Cracker Jack (doctor’s orders), although he will get the prize inside the box, which turns out to be some sort of sticker. That is a mere distraction, though, from the game.

“The players will tend to watch the pitcher wind up and not watch the ball,” observed Fr. Herm Muller (DET) thoughtfully, from his seat up high, behind the backstop, as the sparse crowd tried to get the wave going. “That’s the problem.”

At 94-years-old, Muller uses a walker to get around and is dapper in a sports coat over his clerics. He knows all of the words to “Take Me Out to the Ballgame” but is not familiar with the moves to the Village People’s “Y.M.C.A.”

When he tells you that “Your Detroit hot dogs are among the best in the United States,” he says it with authority and conviction and you’d better believe him. He is a teacher, an historian, a baseball chaplain and a fine companion on a rainy, cool summer’s night at the ballpark.

Born and raised in Cleveland, Muller recalls paying a dime to see the Cleveland Indians play at Dunn Field, their home from 1916-27. There, he saw 1916 AL batting champ Tris Speaker hit the ball. “They weren’t the greatest seats,” he recalls, “but at least you got to see the game.”

His younger brother Bill played minor league ball for the Indians, but his career was interrupted by World War II. The monastic life of the old school seminary – he entered in 1928 - interrupted Muller’s baseball watching career, but he picked it up again later.

Throughout the evening, Muller will check on the score of the Indians game being played simultaneously. They are soundly beating the San Diego Padres, which is more than can be said of the Tigers tonight.

Muller came to Detroit in 1956 to teach at the University of Detroit, where he worked in both the history and economics departments. Previously at John Carroll University and West Baden in southern Indiana, his specialty was early modern European history. He chaired the university’s history department for seven years and in 1976, published a comprehensive centennial history of UD Mercy. Two others had tried and given up before Muller undertook the task, using as one of his primary sources a previously undiscovered cache of minutes and diaries a Jesuit brother found in an old safe.

Among Muller’s findings: within half an hour of arriving in Detroit in 1877, the Jesuits, he said, “were in the confessional” at S.S. Peter and Paul church, the oldest in the city. They were given charge of the parish, built in 1848, in exchange for establishing a university.

“I wasn’t so sure about Detroit, but I’m so glad I came here because I’ve had all sorts of opportunities,” Muller recounted over pizza at a Loyola High School fundraiser preceding the game. At one time in the 1950s, he was a local TV star of sorts, doing six live half-hour programs a week on the subject of Western civilization. He was told that 5,000-10,000 people tuned in to his program, less than one percent of the viewing audience, but more than enough for his tastes.

At about the same time, the University of Detroit became the first in the nation to offer a full college freshman curriculum over the still new medium of television, with Muller teaching Western civ.

He spent five years in Ireland, in Dublin and Cork, which he calls “very, very, very interesting years.” There, he was in charge of the junior year abroad program at the National University of Ireland.

For more than 10 years, he has acted as the chaplain for the university’s baseball team, where parents and players do the readings.

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When he tells you that “Your Detroit hot dogs are among the best in the United States,” he says it with authority and conviction and you’d better believe him.

After the game is played, Muller will return to Lansing-Reilly Hall, where he lives with the UD Mercy Jesuit community. He is not too tired for a bowl of ice cream and more conversation before heading up to prayer and bed.

“I find it a wonderful experience,” saying Mass for the students. “They’re really faithful in their attendance. … They’re a real good bunch of kids. And they do very well in their studies, too. It’s amazing!” He goes on all of the team’s road trips, including spring training in Florida, but had no time this year to go to Major League training, so busy was he with the team’s activities.

It is after midnight by the time the game ends in extra innings and Muller returns to Lansing-Reilly Hall, where he lives with the UD Mercy Jesuit community. He is not too tired for a bowl of ice cream and more conversation before heading up to prayer and bed.

“Right now I’m just taking it easy,” said Muller, who celebrated 75 years in the Society on August 8 and taught a course in U.S. economic history last semester. “But I hope to do some tutoring.”