Procurators urged to be more attentive and committed to vocations

By Julie Bourbon

The 69th Congregation of Procurators of the Society of Jesus met for five days in September in Loyola, Spain. It was only the fourth time in the Society’s history that the Congregation has been held outside of Rome. The meeting is called into session every four years to determine whether Fr. General should call a General Congregation, as well as to discuss the state of the Society throughout the world.

Eighty-five representatives elected by the provinces and 13 members of the central government of the society in Rome attended. Procurators were invited to participate in an eight-day retreat prior to the start of the Congregation. The procurators for the U.S. Assistance were: Fr. John M. Martin (CFN), Fr. James G. Garland (CHG), Fr. Mark A. Henninger (DET), Fr. Bruce A. Maivelett (MAR), Fr. Charles J. Burshek (MIS), Fr. Paul F. Harman (NEN), Fr. Mark G. Hentancy (NOR), Fr. Charles L. Mouton (NYK), Fr. Patrick J. Lee (ORE), and Fr. David G. Schultenover (WIS).

Fr. General Kolvenbach opened the Congregation on September 18. In his opening homily, Fr. General said “a Congregation of Procurators recalls to mind that it is not a large board of directors of a multinational corporation, but a company of men whom the Lord has chosen to continue his salvific undertaking, by making us partners in his mission in the world, not by a contract, but by a ‘yes’ to his person.”

Procurators divided into linguistic groups to discuss issues of particular concern. Six topics were chosen for discussion in the plenary sessions after the linguistic groups: Jesuits and laity; the formation of young Jesuits; the governance of the Society at present; globalization and its impact on the life, governance and apostolate of the Jesuits; and the desire to grow in oneness with the Church or sentire cum Ecclesia. There were, in total, more than 100 recommendations and proposals made to Fr. General by the Procurators.

Fr. General delivered the Status Societatis on the first day of the Congregation. He began with thanks for the presence of the Procurators and for the written reports they had submitted earlier. “As in all prayerful discernment, it is imperative that we try to face candidly the whole truth of the Society of Jesus, with its bright and dark realities, its strengths and weakness, its apostolic progress and checks,” he said.

He went on to encourage a close examination of the Society’s health, remarking that after “reading your reports and taking into account the extraordinary apostolic activity throughout much of the world, it would be difficult to conclude that the Society is very ill; even sick unto death.”

Commenting on life in the Society, Kolvenbach urged the provinces to be “more attentive and committed to a vigorous promotion of vocations.” In talking of being on mission, Fr. General reminded those present that “Now that the whole world has become more than ever ‘a missionary land,’ the meaning of mission is not primarily a territory to be evangelized or a work to be accomplished. Rather it means, as St. Ignatius frequently ends his letters, men on a mission.”

In response to concerns about a crisis in the Society’s prayer life, he cautioned that this might be the result of living in a culture in which “we have lost sight of … God’s manifestations, or because we have abandoned ourselves to such exaggerated activism that prayer appears to be time lost from our mission!”

Better, he said, to “listen obediently to the Word of God … to be able to enunciate what determines their specific mission.”

Further regarding mission, Kolvenbach made the following observations: it is necessary to “rediscover the missionary character of the account of conscience”; in order to live the witness of community life, members of the Society “must constantly reestablish the union that individualism and rivalry constantly dissolve”; the Society must look toward the future of its mission and make choices based on apostolic priorities, championing new initiatives and at times abandoning old ones; and the Society “must preserve and guarantee the specific identity” of its mission, whether it is manifested through institutions, professions, specializations or techniques.

Above all, the Society must not forget its commitment to the “path of solidarity with the poor – who always risk being the last to be served in our choice of apostolic priorities – in the choice of our personal and community style of life. We should have the courage to be the voice of the voiceless multitude in the name of Him Who is their Friend.”

On the third day of the Congregation, Fr. General took up the subject of collaboration with laypeople, one of the topics selected by the Procurators for discussion. Frs. Ildofero Camacho (BET), Gilberto Freire (ECU), David Schultenover (WIS) and Daniel Sonveaux (BME) made presentations on the topic. They offered seven salient points:

■ When talking about collaboration with the laity it is necessary to distinguish several groups: a) “associates” who want a closer (institutional) link with the Society; b) lay persons who work in institutions of the Society under a labor contract; c) laypersons who,

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without desiring to become “associates” want to help and collaborate with specific apostolic activities of the Jesuits.

- Our vocabulary could be revised: rather than collaborators (a term not well accepted in some regions) “partners” can be considered a more appropriate term.
- Collaboration with lay people should go beyond the need to fill in vacancies caused in our institutions by lack of Jesuits. Collaboration with laity should not be confined to remedy our needs but to empower the laity to take its responsibility in the Church.
- The formation of both Jesuits and laity for an authentic collaboration, as indicated by the 34th General Congregation (decrees 13, no. 8) is important.
- It is desirable to have the presence of lay people in some of the Society’s meetings.
- There is detectable some resistance on the part of Jesuits who feel threatened in their identity (an attitude not limited to senior Jesuits).
- Attempts to foster among laity collaborators imbued with Ignatian spirituality and formed in the Roman Curia should be considered. The link with the Christian Life Community should be more clearly defined.

Fr. Jean-Yves Grenet (GAL) and George Pattey (CCU) introduced the topic of government in the Society. The following items were suggested for consideration:

- To increase decentralization of government in the Society by giving more responsibility to the Conference of Provincials; to encourage decisions made together.
- Interprovincial cooperation with special attention to “isolated” provinces and regions.
- Renovation of the Provincial Congregations and simplification of the procedures to convene one.
- Intervention of the Society in the case of events (terrorism, immigration) of international resonance.
- Efforts to increase the knowledge of all the Jesuits regarding the government of the Society.
- Study of the reasons why the account of conscience seems to have declined in the Society.
- Desirable presence of more young Jesuits in the Roman Curia.

The role and function of the Moderators

- The local superior and the director of work: a study of the experience in the last years.
- Subsidiary: recommend not to bring to higher level of government what can be solved at lower levels.

On September 21, the Procurators voted overwhelmingly not to ask Fr. General to call a General Congregation. That same day, Frs. Stefan Kiechle (GSU) and Gabriel Ignacio Rodríguez Tamayo (COL) presented the topic of Formation of Jesuits, with the following opinions and proposals:

- The candidates who come to the Society now are older than in the past (over 30 years in many cases). They are not for the most part mature persons (a positive element) but they present a new challenge: how to transmit the Ignatian charisma to a person psychologically crystallized.

Some of the concerns Harman heard expressed throughout his province, as Burshek did in Missouri, regarded the declining number of Jesuits, and particularly younger Jesuits. Harman noted that he was one of the elder statesmen at the Congregation. Nine men were over the age of 65, although the median age was 53, and Harman saw many men in their 30s and 40s. As a time of critical self-reflection, Harman thought the Congregation to be a great success. "It’s a chance to say all right, let’s take a look at ourselves, where we are going forward with strength and energy and vision and where are we lagging? I’ve always found Jesuits to be a self critical group,” he said. “I think we’re pretty good at knowing where we might be falling short.”

Both Harman and Burshek felt honored and moved to be staying in the birthplace of Ignatius. “It was certainly one of the great privileges of my life,” said Harman. “It’s always wonderful to be there. … It’s a great place of pilgrimage.”

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“Does all of this diversity prevent us from saying something more general about the universal, apostolic body of the Society? The last General Congregation interpreted the Constitutions for our time, with the help of complementary norms, and it is a point of common reference and a criterion for our deliberations during this Congregation of Procurators. Read in this light, your reports testify both (1) to the extraordinary vitality of a Society of Jesus, which is certainly not passing through a period of stagnation, and (2) to your concern to know whether or not all of this vitality really justifies our existence, whether or not it is, here and now, the why and how of our vocation as servants of the mission of Christ. Put more simply: do we wish to become aware of the life we are called to live as the Society of Jesus?”

Peter Hans Kolvenbach
Superior General
On the status of the Society of Jesus

Permanent formation should be structured and urged.

Preparation for those who are appointed Superiors in houses of formation is urgent. Equally is the need to appoint them as full time formators.

Appropriate pedagogy to transmit the Ignatian charisma should be found.

Burshek, 57, attended the Congregation as the Missouri Province Procurator. He was chosen last winter and spent the better part of February, March and April traveling the province, meeting with most of the communities, holding what he called “listening sessions.” He distilled those sessions into a report that was sent to Fr. General in June, and met privately, as did all the Procurators, with Kolvenbach for about 45 minutes.

“The whole idea is to give the General another view of the province,” said Burshek. Overall, the response from the men in Missouri was positive.” “There’s a lot of enthusiasm in that we’re doing the things we need to be doing. … We are doing exactly what we ought to be doing for the Church.”

For Burshek, the experience was enlightening not only for the time spent traveling the province, but also for the international flavor of the Congregation once he arrived. “We talk about the universal nature of the Society, but we tend to get locked into provinces,” he said. That notion was dispelled both by the Congregation itself and the retreat days prior, when he had a “real sense that not only were we working together, but praying together, at the home of Ignatius.”

The New England Province sent Harman, 66, to the Congregation. “It was a very consoling experience. It underscored that we are good people, working hard,” he said.

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The 10 U.S. provincials, meeting in Cohasset, Mass., for their fall gathering, efficiently worked through an agenda heavy in strategizing for future Assisiancy governance, on the subject of migration into the U.S., and preparation for their May 2004 meeting with the Latin American provincials in Miami.

With the addition of three new provincials appointed this past year, the group that met Oct 12-16 will continue to meet tri-annually with only a single change to occur in 2005 when a new provincial for California will be announced.

The provincials spent considerable time discussing their own planning for the Assisiancy. Less interested in re-drawing province boundaries, they expressed deep concern for strategizing for greater apostolic service. They agreed they need a discernment process in the context of prayer.

Where do we want to be in the next few years? the provincials asked themselves.

The presidents and rectors of the two theology centers gave reports on their institutions as required by the JC board. Frs. Joseph Daoust (DET), president of JSTB, and Robert Manning (NEN), president of Weston, along with Frs. Gregory Carlson (WIS), rector of the JSTB community, and John Privett (CFN), rector of the Weston community, offered presentations followed by questions from the provincials about the operation of their schools.

In addition to their deliberations on planning, the provincials spent a session sharing information with each other regarding some of the most creative work in their own provinces. Under the title “What are the best practices in my own province?” they discussed some of their own innovative works as well as processes that enable them to provide smooth and effective governance.

The presidents of organizations such as the Jesuit Conference, reported that Father General’s prioritization of efforts in this area.

In other business, the provincials heard a presentation from Fr. Ken Gavin (NYK), new director of Jesuit Refugee Service, when they met as the board of JRS/USA. The provincials approved the JRS budget for the following year as well.

They accepted a report from Company of Mary magazine as required by their by-laws in which the provincials approved the 2003-2004 budget for the magazine.

Fr. Frank Case, American assistant in the Jesuit curia, reported that Father General himself will attend the May 2004 meeting of the provincials of the Americas. He will also present in the Oregon province following that date.

The provincials approved a request of the Jesuit Conference office to seek and purchase a permanent location for the Jesuit Conference in Washington. The JC office now rents space in a building in the Dupont Circle area.

They approved JSTB’s request for negotiating a permanent purchase of Alma House on that campus. They also approved a process for handling third-party requests for fund raising for Jesuit institutions under the Jesuit name.

Additional reports were heard from the JC conference staff members and committees in formation, education, Jesuit life and ministry, and finance. The provincials will next meet in Washington in February 2004.

Jesuit provincials met October 12-16 at the Boston College villa in Cohasset, Mass. They are, left to right, Frs. Tim McMahon (WIS), Frank Case (ORE), Gerald Choijnacki (NYK), Tom Regan (NEN), John Whitney (ORE), Tom Smolich (CFN), Ed Schmidt (CHG), Jim Grummer (WIS), Jean-Marc Laporte (CSU), Fred Kammer (NOR), Tim Brown (MAR), Brad Schaeffer (CHG), president of the Jesuit Conference, and Bob Scullin (DET). Case is general counsel and U.S. Assistant at the Jesuit curia in Rome. Laporte, provincial of the Upper Canada province, is a guest member of the JC board and full member of the Jesuit Refugee Service board.

By Thomas C. Widmer SJ
Commentary

Can authority ever make sense again?

By Thomas C. Widner SJ

Is the end of Christianity in Europe near as the New York Times suggests? A feature Oct. 13 describes the loss of interest in religion on that continent. Europe has become so secularized that its officials don’t even want to recognize the contribution of Christianity over the course of its history.

Can North America be far behind? French Canada has witnessed a sea change in religion on that continent. Europe, Africans and Asians benefitting from missionaries are immersed in a traditional religiosity. In North America, Hispanic immigrants remind a secularizing Catholicism that progress does not mean abandonment of old-time religion.

In the U.S. the secularized non-believers are called “nones” by those who conduct surveys to describe Americans who claim no religious identity. The Religion Writers of America claim the number of “nones” has doubled in the past decade. There may be 29 million of them, the third largest group of people surveyed after Catholics and Baptists.

Yet, the surveys find, two-thirds of this group still profess a belief in God. One-third consider themselves religious. All of them buy a lot of books about spirituality.

What they don’t do is go to church. “Nones” don’t engage in institutional religious practices.

The Religion Writers consider “nones” important because their numbers are increasing. They’re an important part of everyday community life. They have the power to influence issues and mobilize change. You can’t get to them, however, through traditional institutional channels.

They perplex researchers and public figures who might want to mobilize them. Because people with religious involvement are more likely to be engaged in community life, “nones” pose a challenge to those seeking their attention. What is the meaning of the concerns and patterns of social behavior of “nones”? Why do they join community groups?

They seem to care about ethics, particularly corporate ethics. They seem to care about the environment. They seem to care about global political issues. They seem to care about relationships. They are less likely to base their decisions on what authorities and institutions say. They are more likely to go outside already organized groups to get things done.

If “nones” care not for organized groups, including the institutional Church, do organized groups, including the institutional Church, care about “nones”? Are “nones” a group that Jesuits ought to consider ministry toward?

The climate in today’s U.S. culture, indeed, in Western culture altogether, takes for granted a failed, hierarchical, institutional Church. Hierarchical concerns about power and commitment to orthodoxy rather than compassion and justice have sidetracked bishops from their primary duty to preach the Gospel. Preaching is often without any real authority, the kind that makes sense to people. When people are unable to recognize compassionate strength and justice in those who lead them, the fundamental question concerns the ability of leadership to believe in itself as representatives of a Gospel that calls for mercy and justice.

Jesuits have a role here. We are a vital part of an institutional Church that must listen to “nones” as well as to all those seeking meaning in a world that appears less and less to recognize human beings as persons rather than objects of conflict. Are we committed to the Gospel or to our own quests for power and influence?

Who will burst our own balloons of arrogance and ennui?
T his is an edited version of the speech made by Julian Filochowski, outgoing director of CAFOD, the British equivalent to Catholic Relief Services, after 21 years, delivered on 11 July 2003 to the 25th annual conference of the National Justice and Peace Network in Swainwick, England.

The church is a global people, united in sacrament and solidarity, and we are all companions on a journey, following the Lord.

Let us look at the word “companions.” If we split it open, we have “com” and “panis” – people with whom we break and share bread – companions on the journey. Jesus was a bread-breaker and bread-sharer. You could say we are a bread-breaking, justice-seeking people, striving to follow the Lord in a globalized and globalizing world, in a divided and broken world. We seek to witness to this in our prayer, our work, our campaigning, our protests, our advocacy, our lifestyles and, indeed, in our whole lives.

The term globalization is complex and ambiguous. On the one hand, globalization is about global interconnectedness with all the resonances of community. The networking of movements – justice and peace, peoples’ organizations, faith communities, and development agencies – represent the emergence of a global citizenry responding to global threats, fostering a global ethic and protecting our common home, Planet Earth. On the other, globalization is about global economic liberalization, with the harsher resonances of markets and profit.

We are globalized whether we like it or not, and, in the end, anti-globalization resistance is useless.

Yet, globalization is not like the weather; it can be and must be shaped and regulated, but, towards what? Towards the global common good. Pope John Paul II would say, towards “the civilization of love.”

We must move away from the global common bad, which is the suffering of the poor alongside the whimsical and grotesque excesses of the wealthy. The income of the richest one per cent in our world is equal to the combined income of the poorest 57 per cent, and the gap is getting wider. That is the global common bad – the growth of that inequity.

The 1990s was the first decade of the new globalization. It culminated in the jubilee year, with a global character, the millennium development goals. This comprised eight major promises and figured 18 targets relating to the eradication of poverty, health, hunger, illiteracy and gender equality across great political and cultural divides.

And yet, 72 per cent of internet users live in the rich countries, home to only 14 per cent of the world’s population. A computer costs a Zambian teacher four years’ salary, whereas it costs a British teacher less than a month’s salary. We’re bothered about computer literacy but, 850 million people in our world today cannot read or write their own name.

The 1990s saw the percentage of people living in absolute poverty in East Asia and the Pacific halved – an achievement. However, in Africa, 58 million people more were living on less than a dollar a day in the year 2000 than in 1990. So we see there are winners and losers of globalization.

What does it mean to live on a dollar a day? In Zambia, I saw that it can mean children taking turns to eat, and perhaps eating only five times a week. In the shantytowns of Nairobi or Bujumbura you see people living in squallor, mud and stench that would make you vomit. Their dignity is taken away.

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The World Bank says: “the distribution of the gains of globalization has been extraordinarily unequal” – in other words, they have been a downright human disgrace and catastrophe. The United Nations Development Program has said the past decade was marked by an increasing concentration of income, resources and wealth amongst peoples, corporations and countries.

Jesus on Sobrino says that 1.2 billion people in 2003 seeking to live on less than a dollar a day is a “macro-blasphemy.” He and other Latin American theologians speak of crucified peoples. To be crucified is not simply to die but to be put to death. There are victims and there are executioners and there is very grave sin. The list of structures of injustice that crucify people is a long one – the arms trade, corruption, international debt, unfair trade and many, many more.

A globe is beautiful, it’s round, it’s equal, it’s special, yet it is underpinning of wealth. This unity of the “haves” is centripetal, with the single-minded end being the pursuit of economic globalization – in the sense of using the forces that can create concentration of income, resources and wealth amongst peoples, corporations and countries.

We have a cosmic God who cannot be absorbed by globalization, by announcing our alternatives – our reforms.

Now to the theological side of protest. If we are a bread-breaking and justice-seeking people then we are also a people of hope. Protest has to be driven by hope and not by negativity. Even if we are saying something is wrong, we have to be saying it because of our profound conviction that human persons can be different, that justice is possible. In other words, it is hope as passion for the possible that is the grounds of protest.

These are seven characteristics of legitimate and effective protest, identified by CAFOD over the years. First, protest is informative by the voices of those who suffer; second, it is underpinned by analysis that provides an accurate diagnosis and effective solutions; third, protest is participatory; fourth, protest is non-violent for protest that harms lives is not legitimate; fifth, consistency and coherence, that is protest should address our personal lifestyle and responsibilities as well as the larger issues; sixth, protest is truthful when it unmask sinful structures and macro-economic orthodoxies; and, finally, protest should leave space for the spiritual and religious.

I have just returned from an international Caritas congress in Rome with the theme – “Globalizing Solidarity.” Delegates came from 198 countries. It was an inspiring meeting – a microcosm of the church today – bread-breaking, justice-seeking church. Our experience of protest was discussed, particularly the jubilee 2000 debt campaign, which, I believe, changed the world. As a gathering we were not intimidated or overwhelmed by globalization.

We have a cosmic God who cannot be absorbed by globalization. In campaigning, advocacy and protest we can change our world; another world is possible. This new world will be one where the crucified peoples are taken down from the cross and nobody put up in their place.

Global interconnectedness or economic liberalization

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**FEATURE**

**NTWH – helping the disabled embrace the difference**

By Julie Bourbon

For all the brutality of its winters, coastal Maine in the summertime is a warm stay in Pleasantville, a drowsy walk down Main Street, a purple-stained handful of blueberries, a peak into the obscure and weird world of small town curio shops. In Belfast, the town's one traffic light blinks after dark and a man who may or may not be the mayor walks from lamp post to lamp post, carrying a watering can, dousing the hanging flowers without getting wet himself. Life is safe here.

It has been six years since the National Theater Workshop of the Handicapped took up residence in town, along with the Belson Bakery and the NTWH art gallery. In 2002, NTWH celebrated its 25th anniversary and bought a building in lower Manhattan as its permanent home. Fall and spring classes are conducted there.

But it is in the collegiate atmosphere of a summer spent eating and living together, like kids at camp and students in a dorm, that the heart and soul of NTWH make themselves apparent. In Belfast, where it rained for much of the summer session this year, only to turn gloriously clear and hot until evening, NTWH participants, like Curry, were born with their differences; others had their bodies broken in sudden and terrible ways. For many or most, their theater experience in Maine is the first sustained contact they have had with individuals whose disabilities differ from their own. A revelation, perhaps, for the able bodied, one of whom admitted after three weeks that he was no longer seeing the disabilities of the disabled, but was starting to see what was wrong with everybody else.

Born with cerebral palsy, Avery Olmstead, 32, has taken part in the summer session for five years. He lives in Old Town, an hour from Belfast, and employs a wheelchair and a personal care assistant who helps him with his daily tasks. Olmstead is self-sufficient, a fact he himself admits.

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Olmstead didn't seek out NTWH – a friend told him about it – nor does he have ambitions to become a professional performer. He holds a bachelor's degree in rehabilitation services and is applying to graduate schools for social work or counseling psychology. His involvement with the school, though, was a natural fit from the beginning, before he developed the booming stage voice he now uses to such great effect in productions.

“When I got involved with the school, I said okay, this makes sense to me, and I really enjoyed it, which was a real self-esteem boost for me.”

“In contrast to Olmstead, a big man with thick glasses and an unruly head of dark hair, Katina Mastellos is tiny and graceful. Even walking with her cane, she has maintained – or regained - some of the lissome beauty she must have had as a belly dancer, before she broke her neck five years ago in a car accident that left her temporarily a quadriplegic. She plays the artist Frida Kahlo in one of the NTWH production's most powerful scenes, but she more resembles Salma Hayek playing Frida, herself the victim of a life-altering traffic accident. "Everything comes sort of slowly together," said Mastellos, who even two years after breaking her neck could move only with the most tremendous effort, and then ever so slowly. "The whole time it's been like this subtle, gradual improvement." Mastellos flew from Santa Monica, Calif., to take part in the workshop for the third year. Her 18-year-old daughter Laila was also in Belfast earlier in the summer, acting as a beadle (an able-bodied intern) for one of the sessions. More than anything, for Mastellos, the experience has been both inspiring and humbling.

“It seems to always evolve into this magic experience,” she said of the rush to the final production, after the madness of rehearsals and classes has distilled itself into a single performance, both opening and closing night, all in one. She is in awe of these “unique individuals, who against all odds are still pursuing acting,” seemingly forgetting to count herself among them.

Like most of her fellow participants, Mastellos was a scholarship student, her room, board and travel paid for by NTWH and its benefactors. Her sense of gratitude to Curry for the opportunity is palpable.

“Just the idea that there’s somebody out there in the world doing something so unique and so generous, who will just take you to Maine…” Her voice trails off, only to pick up again with a final thought. “It’s a different perspective than your usual everyday reality, somebody who encourages you to do what you love, no matter what the rest of the world says.”

Running NTWH is, ultimately, the thing that Curry loves. If he has met with discouragement in the pursuit of that goal, it doesn’t show. “Ignatius asked us to pray to the Virgin for the total victory over sin, and St. Francis for the ability to do a great work, and I truly believe the Lord has answered my prayers,” he said. In the end, what else could he have done? What choice, ultimately, do the disabled and able-bodied have but to embrace their brokenness and make something whole of it, on the stage and in the world? This he tells them all the time: “You can only praise the creator with the face he gave you.”

For more information on NTWH, visit their website at www.ntwh.org.
Villa Cutback Report: To shrink to five

By Raymond A. Schroth SJ

In anticipation of the expected reconfiguration of the American Assistancy, a report to the American provincials by a hitherto secret committee has recommended the abolition of all 298 current Jesuit villa houses and their consolidation into five houses.

According to the committee’s mandate, each “new” common villa was to fulfill three criteria: 1) It would equally satisfy every Jesuit; 2) It would allow for the diverse needs of every age group, ethnic identification, level of cultural sophistication, and emotional disposition; 3) It would provide an opportunity for spiritual regeneration.

The committee members, whose names are kept secret for obvious reasons, conducted their research over five years during which they visited all 298 villa houses, monitored behavior patterns, recorded conversations, evaluated wine closets, golf courses, video collections, and libraries. In June they met for two weeks at Hilton Head to draw up their recommendations.

Fundamentally the report’s philosophy was to pattern the proposal according to the three deepest longings of the human spirit – for the sea, the city, and the mountains – and man’s two most powerful urges – to move and to produce.

These are the five recommendations:

1. For those who prefer the ocean: Buzzard’s Beak Bay, on the Quizzinoscas Coast of Northeast Newfoundland. This should interest those of us who like to visit foreign countries and favor the European style beaches reached by climbing down steep cliffs to the rocks below.

For those who prefer the ocean:

2. For those who like to visit foreign countries and favor the European style beaches reached by climbing down steep cliffs to the rocks below.

3. For those who love the mountains: The Assistanity has invested in a simple but comfortable trailer camp in Tonopah, Nevada. Technically, central Nevada mountains are not exactly like the ones most Jesuits are accustomed to – with towering pine trees, deer, bears, hidden waterfalls, babbling brooks, and woodland pools. Which makes Tonopah’s nearby Lone Mountain (9,108) all the more interesting, with its frozen lake, clear mountain streams, and walnut trees, deer, bears, hidden waterfalls, babbling brooks, and woodland pools.

4. For those who like the sea: Buzzard’s Beak Bay, on the Quizzinoscas Coast of Northeast Newfoundland. This should interest those of us who like to visit foreign countries and favor the European style beaches reached by climbing down steep cliffs to the rocks below.

5. The Working Vacation. The final option is designed for two classes of men: 1) Those whose jobs are so important that they are compelled to work all day, all year; 2) Those who retired immediately after ordination and have never worked since. These special programs allow both types to both have a change of venue and contribute to the good of the Society by their toil. One is Faraway Farm, in North Dakota, where in the clean air the men rise at dawn, clean the stables, milk the cows, harvest and bale hay, and break rocks to build a fence around the pasture till sunset. At mealtimes they have the satisfaction of digging in the wheat and pork they have worked with all day.

The alternative is the S.S. Perfect Storm, a tuna fishing boat that pulls out of Gloucester on Memorial Day, rides the high seas up and down the East coast until docking on Labor Day, loaded with tons of tuna fish in its freezer ready for market. Every man will be equipped with standard rubberized fisherman’s gear and a pole with a string and a hook. They will stand all day strapped to the railing and haul those tuna fish in till community mass at 5:15. They will be imitating the first Apostles again under the editorship of John Conley and Joseph Koterski, are to be published in the near future as “Creed and Culture” by Saint Joseph’s University Press, Philadelphia.

Dulles to again address John Paul II Conference

Avery Cardinal Dulles (NYK) will offer a major presentation at the 2004 eighth bi-annual Conference on the Thought of Pope John Paul II for Jesuits at Marquette University. The theme for the upcoming conference is “The Theology of the Body.”

The principal text under consideration consists in the series of Wednesday papal audience talks that have been assembled under that same title. One of the world’s leading ecologists, Cardinal Dulles will treat “The Theology of the Body.”

Other major presentations will handle related aspects of the pope’s thought. Examining the Pope’s method, Fr. William Kurz (WIS), professor of theology at Marquette, will discuss “The Scriptural Foundations of ‘The Theology of the Body’”.

Fr. Earl Muller (NOR), professor of theology at Sacred Heart Seminary in Detroit, intends to illuminate “The Nuptial Meaning of the Body in the Thought of John Paul II.”

Fr. Christopher Cullen (MAR), professor of philosophy at Fordham, will treat philosophical foundations in “Between God and Nothingness: Matter in John Paul II’s Theology of the Body.”

The Conference will take place June 18-20, 2004 at Marquette University under the sponsorship of the Jesuit community.

The Conference’s purpose is to promote greater knowledge and a critical appreciation of the Pope’s thought among Jesuits. Limited to Jesuits at the request of previous participants, it is an opportunity to encourage greater openness among Jesuits and to foster brotherhood in Ignatian service of the Church. Talks, discussions, and publications have been marked by respect for papal teaching while acknowledging areas in which there is need for further development of papal thought as well as its pertinent application.

Registration includes a dinner with the Jesuit community at Marquette, a special Conference dinner, and regular meals at Alumni Memorial Union. Individual rooms for participants are available in Straz Tower.

The community’s lakeside villa house is available from Sunday afternoon, June 20, until Wednesday, June 23. For more information and registration, contact John M. McDermott, SJ., Pontifical College Josephinum, 7625 North High St., Columbus, OH 43235-1498 (tel: 614-985-2261; e-mail: jmcdermo@pcj.edu).


The proceedings of the fifth and sixth conferences, again under the editorship of John Conley and Joseph Koterski, are to be published in the near future as “Creed and Culture” by Saint Joseph’s University Press, Philadelphia.
First woman, non-Jesuit university president looks back over decade plus leadership

By Julie Bourbon

To be the first non-Jesuit president of a Jesuit university, and to be a woman to boot, one would almost have to be a Dominican. At least according to Fr. General. At their first meeting, recounted Sr. Maureen Fay, that’s exactly what Kolvenbach said: "How fitting. A Dominican."

Maureen Fay, that’s exactly what Kolvenbach said: "How fitting. A Dominican."

At their first meeting, recounted Sr. Dominical. At least according to Fr. General, she will leave her post in the spring. The school year will be her last at UD Mercy; the 67-year-old has spent the last 20 years working as a member of the Adrian Dominican Sisters, a small order headquartered in Michigan.

The year was 1990, when the University of Detroit combined with Mercy College, where she was the first non-Mercy sister president. A woman of firsts, she is now the third-longest serving university president in the Assistancy.

“They’re a fun group. Challenging, but fun,” said Fay, a member of the Adrian Dominican Sisters, a small order headquartered in Michigan. A native of Chicago, the 67-year-old has spent the last 20 years working in the Motor City. This school year will be her last at UD Mercy; she will leave her post in the spring.

No longer the only non-Jesuit president, Fay has been joined by layman Jack DeGioia, who became president of Georgetown University in 2001. “We were very happy to meet,” she said, in a seemingly characteristic bit of understatement.

As people came to work with her, she had established a framework that made it easy for the group to accept someone like me. … knowing Maureen was there was a great reassurance.”

UD Mercy sits on a small piece of land, on the edge of a part of Detroit that has yet to recover from the riots of the late 1960s. Unlike some of its bigger, richer sister schools, UDM has a decidedly urban feel, and Fay likes it that way. She founded the school, she said, has tried to use that to its advantage. Fay herself is involved in several civic groups that work on economic, social and housing revitalization issues.

“How do we use the urban center as an educational platform? As the city goes, so goes the university. A lot of institutions chose to run out of Detroit. This one chose not to.”

Fay is still able to recall, with a smile, an AJCU meeting at which she was in attendance where the topic of conversation was “what are we going to do when we don’t have any more Jesuit presidents?”

Clearly, that is an issue of concern. “I think they (the Jesuits), like a lot of religious communities, are struggling with a manpower shortage,” said Fay. “I think the big challenge for them and us to figure out is how you maintain the charism as the numbers grow smaller.”

After next spring, Fay will have worries of a different kind. She does not know yet what her assignment will be, but she feels that the time is right to take on a new challenge, and she wouldn’t mind returning to the classroom. “I'd love to do it. I miss teaching,” she said. “You just need to know when is the right time to go. St. Ignatius of Loyola said the fruit of the right decision is peace.”

Web Resources

http://www.jesuit.ie/livingspace

This sibling website of Sacred Space offers resources on prayer, scripture and life. One section presents case studies of real life ethical dilemmas such as workplace reform then illuminates them with scripture and an interpretation. Other sections are Making Sense of the Mass and Sunday Scripture Reflections.

http://www.usccb.org/comm/glossary.htm

This is a service of the US Catholic Bishops Conference that has its origins in a guide prepared for media personnel before the 1987 Papal visit to the country. It contains over 200 definitions that are useful not just for the media, but also in the classroom and even for preparing questions for parish trivia nights.

http://www.jesuit.org

Keep up to date on the latest happenings of the Society of Jesus in the U.S. The latest headlines, format statements, news, job postings, vocations information, and more, can all be found in the redesigned website.
Social ministries' director addresses UN

By Julie Bourbon

It should almost have come as no surprise to those gathered to honor Fr. Frank Moan at the National Migration Conference in Washington, D.C. this past summer that he was a no-show. A modest man, the founder of Jesuit Refugee Service USA and Refugee Voices can be engaged in conversation for almost a full hour before mentioning his trip to Bosnia in the early 1990s, at the height of sniper activity in Sarajevo.

“That was probably the most daring thing I ever did, because I had to go in by a U.N. plane and I couldn’t go in without a flak jacket and helmet,” recalled Moan, 76. “At that time, even though you landed supposedly in a safe place…when the plane landed, we were told we had to run from the plane to the hangar.”

It was for this work in Bosnia, and for his efforts on behalf of refugees in Cambodia, the Philippines, El Salvador, Jordan, Israel and around the globe that the USCCB and the Catholic Legal Immigration Network, Inc. honored Moan. Although a flat tire kept him from actually making it to the event, the show went on, including a performance of the piece “Children of War,” a dramatic collection of war stories as told by survivors.

“JRS only existed in the Rome office at that time,” said Moan, who got the job and held it for four years. It was a barebones operation at the beginning. “I had to go out and get furniture and a telephone.”

Much of the early work was in Southeast Asia and, indeed, it was that corner of the world that first engaged the Society’s international ministry. He will only concede, when pressed to those gathered to honor Fr. Frank Moan, that he was a no-show. A modest man, Moan (MAR) at the National Migration Conference in Washington, D.C. this past summer that he was a no-show. A modest man, the founder of Jesuit Refugee Service USA and Refugee Voices can be engaged in conversation for almost a full hour before mentioning his trip to Bosnia in the early 1990s, at the height of sniper activity in Sarajevo.

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Friends have been pressing him to write about his experiences with JRS and Refugee Voices, but he has not found the time for that. “I die, you can tell everybody that everything is in boxes, arranged by year,” he joked.

Refugee work is still close to his heart, and he keeps up with current events through JRS’ twice-monthly publication of Dispatches. “Most of the stuff which is in Dispatches never gets into the public press,” he said. “It distresses me.”

Equally distressing to him is the continued impoverishment of refugees and displaced persons across the globe. Time marches on, headlines turn to other subjects, but the suffering continues. Moan has collected sneaking into Iraq to visit Kurdish refugee camps on the border of Turkey in the summer of 1991, at the end of the first Gulf War. “The more things change, the more they stay the same.”

Moan laughs at the mention of having left behind a “legacy,” of helping to shine a spotlight on a shameful and recurring global problem. He will only concede, when prompted, that “I have indeed” had an interesting career.

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Social ministries’ director addresses UN

Moody, refugee work go hand in hand

By Julie Bourbon

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Teaching young men not just the value of an education; teaching them to value themselves

By Julie Bourbon

They call their newsletter the Landmark, and it is a fitting name for the school. Ten years ago, Loyola High School in Detroit was housed in an old orphanage built by Henry Ford. They spent one year there, the school’s first, until the Archdiocese sold the property and they were forced to move into their current facility. The school is a sight to behold, although it was a sight of an entirely different sort in 1994.

Abandoned for 10 years, the former St. Francis de Sales School on Pinehurst needed a little work: a new roof, new ceilings, new boiler, plastering, windows, lighting. The old church has been converted into a gym and abandoned housing has been cleared to create athletic fields. Future plans include blocking off a side street to create a larger campus with more green space. It is a bright, vibrant place, from the wildly painted bulldog mascot in the yard outside the sanctuary of the library to the accomplished student paintings lining the first floor hallways.

An inner city school for inner city youth, part of Loyola’s mission has always been to teach young men not only the value of education, but also their own value, despite coming from often difficult financial and life circumstances.

“At-risk urban males – we don’t like to use that language,” said Fr. David Mastrangelo (DET), Loyola’s president. With 160 students this year, the school is at its pinnacle of enrollment, dedicated to its mission of nurturing “a culture of hope and success for young men challenged by an urban environment who may not be working to their academic and social potential.”

“We don’t call ourselves a college prep school. What we do say is that our goal is to get every kid to the next step of his formal education, whether that’s college, a two-year college or job training,” said Mastrangelo. “I have to remind myself what a big deal it is to graduate from high school. Most of these kids are the first ones in their family to go to college.”

The young men, who come to Loyola after taking a standardized test and submitting to interviews, are typically not performing at grade level when they start, having fallen an average of two to three grade levels behind. Some can do the work but aren’t motivated; some have the motivation but not the skills. Some are learning disabled, and are benefiting from working with a special education teacher hired last year in place of a previous arrangement with the public schools for special ed. assistance.

Recent alumni have gone from Loyola High School to the University of Michigan, Eastern Michigan University, Wayne State University, local community colleges and the army. Beginning this year, they will also have another life opportunity they might not otherwise have had: gainful employment in an office environment.

Adopting something like the Cristo Rey model of attending school and holding down a job, the school this year began the Loyola Work Experience Program, Inc. or LWEP. Limited to juniors and seniors, who were thought by virtue of their status as upperclassmen to be sufficiently mature, the program entails working one day a week minus one Friday a month to help defray the cost of their tuition. Families pay roughly $3,200 per student; the remaining $6,000 plus is subsidized by the school or, in the case of the LWEP participants, the 16 employers.

Seventy-six young men are taking part this first year at jobs ranging from working in customer service and human relations at the Ford Motor Company, to positions with law firms, health systems and Detroit Edison. All of the jobs are clerical, including data entry, filing and answering the phones.

“So far, so good,” said Dennis Ross, LWEP assistant director. “For many, it’s their first time in an office setting.” To help prepare the young men for their maiden voyage into the corporate world, the program’s supervisors sponsored training sessions over the summer. They covered business etiquette (including proper work attire and phone manners), learned computer data entry, participated in team building exercises, even went on a scavenger hunt throughout the city to find their new offices.

Not only are the jobs helping the students’ families with tuition – the jobs pay $6,250 per student or $25,000 over the course of the year for the four students who rotate through the week at a particular job site – they are helping the students grow in a way that the classroom experience alone doesn’t.

“We could see an immediate impact on these young men’s self-esteem and confidence,” said Ross, who gathers each morning with the young men for prayer and to inspect their attire before sending them off to the work site, where they put in a full 9 to 5 day. The jobs “help develop skills and abilities, especially in the communications area, and wherewithal in the business setting…. We very much appreciate the support of our sponsors. We’re very grateful.”

A Detroit native who spent four years working at Boston College’s Learning Resource Center, Ross calls the Jesuit presence in these young men’s lives “a Godsend.”

“They’re giving a tremendous effort and giving back to urban areas…. They’re willing to provide the means,” he said. “I appreciate the effort.”

Parents are appreciative too, said Mastrangelo. He estimated that about 75 percent of parents come to the quarterly parent-teacher conferences and are active in school life. Each family pays a $50 involvement fee, which parents or guardians can work off throughout the year. About two-thirds of the students are being raised by single parents who take great pride and comfort in sending their sons to Loyola High School each day.

“I think parents like us because we’re safe. We don’t have metal detectors. It’s a safe place, they like that. It’s faith-based, they like that,” he reflected, adding with a laugh, “It’s not co-ed, the kids don’t like that.”

For more information on Loyola High School, visit their website at www.loyolahsdetroit.org.
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**province briefs**

**OREGON**

- That costumed panther bounding across Seattle Prep’s gym during the year’s first convocation was none other than the new president, Fr. Greg Vergone. When the mascot’s identity was eventually revealed, students’ whoops and applause reverberated. A formal installation and reception followed a few days later – more sedate and apropos, but nowhere near the fun.

- Fr. Jim Jacobson, long-time chaplain at Oregon’s state pen, received the Salvation Army’s Chaplain of the Year Award at the American Correctional Association’s Congress of Corrections in Nashville.

- The architects for the province’s Loyola Jesuit Center received an Honor Award for Religious Architecture – New Facilities, by the Interfaith Forum on Religion, Art and Architecture and Faith & Form magazine. The Center will be featured in the magazine’s Spring 2004 issue.

- Meanwhile, construction is underway for a new two-story community residence at Portland’s Jesuit High School. Community members, currently residing in three apartments off-campus, expect to move in sometime next spring.

- The province’s procurator, Fr. Pat Lee, returned from Spain ready to share the inspiration and spirit of the recent Ignatian, Fr. George Makler. His first report was to a combined gathering of Jesuit communities from the Portland area on October 1.

- Spokane and Oregon Jesuits mourned the death of Marcia Renuard in early October. For the last 27 years, Marcia served as the very capable administrative assistant at Gonzaga University’s Jesuit House. In September, the community celebrated her retirement with a special reception. Weeks later they hosted a huge buffet dinner for Marcia’s family and friends after her funeral.

- A Yup’ik tradition honors the dead with a feast on significant anniversaries, so the Eskimo village of Cheforank did just that for Fr. Norm Donohue in October, marking the 20th anniversary of his death. The current pastoral minister, Fr. Paul Cochran, was on hand to partake in the meal and Eskimo dancing that followed.

-- Brad Reynolds SJ

**CALIFORNIA**

- Fr. Mike Kennedy appeared on the season premier of the popular television program The West Wing last month, giving communion to the show’s main character, Martin Sheen. But critics seemed more interested in knowing who the tall acolyte was that assisted him at the Mass.

- Although he is back in Hollywood as superior of the Jesuit Community at Blessed Sacrament, Fr. Tom McCormick continues his ministry to the Santa Barbara Pastoral Region by directing and teaching courses in the Permanent Deaconate Formation Program.

- Finishing up his internship hours for a Marriage and Family Therapy Degree, Fr. Michael Turmancliff has moved in with the St. Agnes Parish community of San Francisco to be closer to his patients. Michael is likewise getting quite well versed in the pastoral role as he assists Fr. Cameron Ayers.

- Fr. Dave Robinson has returned to the California Province after serving the community of St. Joseph’s Parish in Benin City, Nigeria for the past three years. Dave has rejoined the St. Ignatius College Prep community in San Francisco and is working around the bay in spiritual direction.

- After successfully completing his comprehensive exams at Claremont, Fr. Pat Kelly (JET) has been beating the research trail in France this semester, seeking material for his thesis in the area of theology and play. Pat recently co-authored a book with professor Jim Yerkovich titled “WE: A Model for Coaching and Christian Living.”

- Br. Jim Siwicky was recognized at Santa Clara for expanding and energizing the Alumni For Others program along with offering them an array of spirituality programs. Last year, more than 1,750 alumni and friends worked at over 30 community service projects serving abused women and children in transitional shelters, at risk students in Jesuit Nativity Schools, the elderly and the homeless.

- Fr. Clint Albertson has put together three of his slide lectures on the LMU Jesuit Community web page (www.lmu.edu) which tell the stories of castles and cathedrals throughout Wales, France and England. Clint is also quite well versed at giving talks on the evolution of church architecture.

-- Jerry Hayes SJ

**WISCONSIN**

- After months of intense training, novice Ben Bocher placed 45th out of some 10,000 people in the Twin Cities Half Marathon, 17th in his age group. The novitiate is gearing up for a Come & See Weekend in which 12 candidates will get a taste of what novitiate life involves. Several of the novices decided to apply following a previous weekend and now it is their turn to welcome others into their home.

- The Mulumba House Community was involved in the benefit performance of Larry Gallagher’s Bebive at the Joslyn Art Museum’s Witherspoon Theater on October 8. Br. Mike Willmot made a metal sculpture for auction as part of the fundraiser for St. Benedict the Moor and Sacred Heart parishes. With help from a friend in Gesu Housing, he built the stage for the event.

- Fr. Bob Tillman was inducted into the Creighton Prep Hall of Fame on October 9 for his 20 years of service to the school.

- The Raynor Library has dedicated its archives and the Francis Paul Prucha Reading Room, named after Marquette’s long-distinguished Native American historian Fr. Paul Prucha. Paul has been instrumental in building the resources of Marquette’s archives. Talks were given on Dorothy Day and Lakota Catholicism, followed by an address by Paul and a reception.

- Fr. Jim Gladstone, of the Marquette University Jesuit Community, has been named the new formation director of the Wisconsin Province. Historians will note that this is Jim’s second go-round as formation director; times have changed, but like fine wine, solid formators remain vibrant. Fr. William Kelly has been named the new minister of the Marquette University Jesuit Community.

- The Institute for Latin American Concern (ILAC) celebrated 30 years of existence in the Dominican Republic. Fr. Ernesto Travesio is one of its founders and director of development. The program, in cooperation with Creighton University, brings health care to the underserved and provides an opportunity for students and faculty to learn another culture. Participants have come from Creighton U., Creighton Prep, Marquette, Marquette H.S., Georgetown, Gonzaga H.S., Wheeling and Scots H.S. in Nebraska.

-- Patrick Dorsey SJ

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**LETTER TO THE EDITOR**

‘Living’ presence made self known in ministry

To the editor:

In November 1974 in response to a food emergency that affected more than 500 million people worldwide, the United Nations convened a World Food Conference in Rome.

This was the first major UN session to look at the international food problem in a comprehensive manner. At that time, Fr. John Blewett (cf. page 17) was educational advisor to Fr. Arrupe in Rome. I was monitoring the Conference for the Center of Concern. In the lobby of the large Center where the Conference was being held, between formal sessions, government ministers, delegates and their staffs, UN officials, NGOs, and the press mingled about, sharing views, catching up with others, exchanging position papers, etc. Many comings and goings.

About midway through the deliberations, as the rich, industrialized nations were being sharply challenged to come up with more favorable terms to address the acute starvation particularly as it was being experienced in Africa, Newsweek’s cover photo featured a distraught African mother holding her emaciated dying child in her arms. The photo was a story in itself.

John bought two issues of Newsweek, cut out the cover photos of the hungry mother and blindly draped them over his shoulders so that the pictures were clearly visible, front and back. Below the photos, he had printed in large, bold type, “WHATEVER YOU DO TO ONE OF THESE…”

Then, dressed in black suit and collar, he came to the Conference Center and spent the better part of a day strolling slowly back and forth in the lobby making sure ministers, delegates and all those mingling about saw the photo, read the caption and were sharply reminded of the purpose of their Conference.

He caused a bit of a stir. The press, of course, loved it! Some passersby were clearly moved; others tried to ignore him. That didn’t seem to matter to John. What did matter was that those most vulnerable and in need were a “living” presence in the heart of the debate.

It was a glimpse of my brother in a different role, which made a lasting impression on me, and I like to believe, on the Conference itself.

Jane Blewett
Laurel, Md.

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**General statistics for www.jesuits.org**

**January-September 2003**

Average number of successful hits = 1,368,949
Average number of visits = 37,426
Average number of unique visitors = 15,899
Average number of visitors who visited once = 13,015
Average number of visitors who visit more than once = 2,884

**Most downloaded files in September**

Spiritual Exercises (3,160)
What Makes a Jesuit H.S. Jesuit? (1,046)
Standing for the Unborn (681)
IAT Summer 2003 (186)
N J N June 2003 (106)
Hundreds of women and men serving as Jesuit Volunteers

Of the 434 women and men serving the poor in the U.S. and in 11 other countries as Jesuit Volunteers this year, 201 graduated from Jesuit colleges and universities. All have made at least a one-year commitment that began this August.

Boston College gave 35 graduates for service as Jesuit Volunteers, while Gonzaga University gave 22. Other Jesuit schools with 10 or more graduates serving as Jesuit Volunteers are Xavier University (15), Marquette University (14), and Saint Joseph's University (10).

In addition there are nine from Creighton University, eight from Loyola College in Maryland, Santa Clara University, Seattle University and the University of Scranton. Seven graduates of the College of the Holy Cross and Saint Louis University are also represented.

The remaining Jesuit schools giving volunteers are: Loyola Marymount University (5), Saint Peter's College (5), Canisius College (4), Fordham University (4), Loyola University New Orleans (4), John Carroll University (3), L'Epocme College (3), Rockhurst University (3), Spring Hill College (3), Regis University (2), University of Detroit Mercy (2), and Fairfield University, Georgetown University, Wheeling Jesuit University with one each.

Twenty-seven of the 28 Jesuit colleges and universities are represented in the JVC and JVI programs this year through alumni involvement. The Jesuit Volunteer Corps ministers in five regions throughout the United States. Volunteers serve in urban settings like Detroit, New York, Houston, Chicago, Seattle, and Los Angeles and in rural settings such as Alaska and Native American reservations. They put their faith into action by working for social justice in many ministries, including caring for people with AIDS, advocating for people living in homeless shelters, teaching elementary and high school students, organizing in low income communities, resettling refugees, and facilitating after-school programs for at-risk children.

This year 101 volunteers will serve with the JVC Northwest, 82 in the JVC Southwest, 87 in the JVC East, 49 in the JVC South, and 41 in the JVC Midwest. Jesuit Volunteers International serves in Belize, Haiti, Nicaragua, Peru, Chile, Bolivia, Nepal, Micronesia, the Marshall Islands, South Africa, and Tanzania. The volunteers accompany the poor in these developing countries by working in schools, with youth, and in parishes.

There are 74 volunteers serving a two-year commitment in the JVC this year.

ANNOUNCEMENTS

Professor of Hebrew/Bible
Canisius College
Buffalo, New York

Full-time, tenure-track, PhD preferred (ABD considered). Undergraduate teaching, Introduction to Religion, strong secondary fields, areas of expertise. Candidate should support college’s mission statement (www.canisius.edu). Canisius College is an independent, co-educational, medium-sized institution of higher education conducted in the Roman Catholic and Jesuit tradition. Minority candidates strongly encouraged. Position contingent on funding.

Dossier including CV, transcripts, three references to Fr. Benjamin Fiore, S.J., Religious Studies Department, Canisius College, 201 Main Street, Buffalo, NY 14208 (716-888-2802, FAX 716-888-3137, Fiore@canisius.edu).


Executive Director
Holy Spirit Center
Anchorage, Alaska

Holy Spirit Center provides Ignatian based retreats, pastoral programs, and related services. We are seeking a dynamic, innovative executive director who demonstrates effective collaborative leadership. Applicant will have administrative experience. Persuasive oral and written communication skills, demonstrated professional expertise in fund raising, budgeting, marketing, and strategic planning. Refer to job description and application on our website, please home.gc.edu/~hshr. Please submit your application and resume addressing minimum qualifications to Search Committee, Holy Spirit Center, 10980 Hillside Drive, Anchorage, Alaska 99507. Position will remain open until filled. Review of applications will begin December 4, 2003, with a start date in July, 2004.

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

MISSOURI

■ The National Association of Hispanic Priests at their convention in Denver this fall gave to Fr. Tom Prag its Buen Pastor Award for his service to the Latino community. The group gives one such award annually to a Hispanic priest, and another to an Anglo priest. For the past eight years, Prag has spearheaded local Jesus presence in the Latino community. He was the founding superior of the Miguel Pro Jesuit Community, and was instrumental in gathering broad local support for a new neighborhood Hispanic grade school. Escuela de Guadalupe. Prag will be moving to St. Louis in January to take up the ministry of the Exercises at White House Retreat.

■ This has been a big year for Fr. Bill Hutchison. He has enjoyed the celebrations of his 50 years in the Society, and has enjoyed even more seeing the 20 new homes being built by his Northside Community Center take shape for November occupancy. It is a major step forward in the revitalization of the Ville neighborhood, the location of St. Matthew Parish in St. Louis. Hutchison was recently recognized by the Center for Counseling and Family Therapy at Saint Louis University with its Garanzini Service Award (named for Fr. Mike Garanzini, who helped found the center).

■ Regis University president Fr. Mike Sheenan awarded an honorary doctorate to Cardinal Roger M. Mahoney of Los Angeles. He described Mahoney as “a churchman of courage (who) is unafraid to be a force for reconciliation in an American Church longing to find common ground.” The Cardinal’s talk kicked off the fall sequence of the school’s lecture series to commemorate the 40th anniversary of Vatican II. Fr. Ed Oakes, visiting professor at Mundelein, later spoke on “Vatican II: A Conservative or Liberal Council?”

■ After many years in Rome, Fr. Bob O’Toole has begun his new work as president of the Gregorian Foundation.

■ Fr. Dave Fleming took time away from his new position as assistant to the Provincial Superior at the Gregorian University School of Law, Brian Bromberger, an Orthodox Jew and native of Australia, remarked after attending his first Mass, the annual Mass of the Holy Spirit, that the Catholics had “borrowed” much of the ritual from Jewish sources.

■ The annual pilgrimage for Jesuit friends and benefactors featured a bus trip to the Jesuit novitiate at St. Charles College in Grand Cateau.

■ Fr. Warren Broussard offered the visitors real Cajun fare for lunch.

■ Fr. Fran Pistorius, pastor, presided at the least Mass for Sr. Ignatius Church in Spring, Texas. The church was filled to capacity.

■ Fr. George Lundy and Br. Terry Todd are enjoying a sabbatical at Sankre De Christo Center, 10 miles from Santa Fe, New Mexico.

■ Jesuit High School of New Orleans recently practiced a “lock-in” procedure, in the event that a terrorist or other dangerous person managed to get into the school.

■ Fr. Tom Madden, a member of the staff at the Jesuit Spirituality Center in Grand Cateau, has become pastor at neighboring St. Charles Borromeo Church.

■ In addition to Mr. Aaron Pidel, three more school districts of the Southern Province have moved into Ciszewek Hall for First Studies at Fordham. Messrs. Jay Hooks, Brian Reedy and Jeff Johnson.

NEW ORLEANS

■ Fr. Mark Thibodeaux and his retreat team at Strake Jesuit Preparatory in Houston are implementing a new retreat for juniors. The retreat features a day of community service work that leads into a night of reflection and continues the following day.

■ Fr. Provincial Fred Kammer presided at the final vow Mass of Fr. Dan Lahart (MAR), president and community superior at Strake Jesuit.

■ Br. Ferrell Blank was appointed liaison officer between the vice-president for finance and administration at Spring Hill College and a film company making a feature called “Dead Birds.” The movie was filmed on location, mainly at Oak Grove, the former college retreat and conference center in the woods north of Mobile.

■ The new dean of the Loyola University School of Law, Brian Bromberger, an Orthodox Jew and native of Australia, remarked after attending his first Mass, the annual Mass of the Holy Spirit, that the Catholics had “borrowed” much of the ritual from Jewish sources.

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Fr. Byron accepts position as acting president at Loyola New Orleans

NEW ORLEANS (CNS) -- Named acting president of Loyola University New Orleans on Oct. 7 was Fr. William J. Byron (MAR), former president of The Catholic University of America and a former dean of arts and sciences at the New Orleans university. He will serve until a permanent successor is named.

He replaces Fr. Bernard P. Knoth (CHG), who resigned as president. Chicago Provincial Fr. Edward Schmidt decided that a complaint alleging sexual misconduct in the 1980s was credible and removed him from ministry.

Knoth denied “any inappropri-ate conduct” in a statement announc-ing his resignation. The alleged misconduct was said to have taken place in 1986 at Brebeuf Jesuit Prepara-tory School in Indianapolis where Father Knoth served as principal from 1983 to 1988.

Father Byron said at an Oct. 7 press conference at the university that Fr. Knoth “has served this university generously and well as presi-dent for eight years.” He described the resignation as “another event in a series of tragic events that in my view constitutes the greatest crisis that the Catholic Church has had to deal with in the United States.”

But he said the Catholic Church now has “a no-sense, quick-action policy and it’s all for the protection of children.”

“Whenever something like this happens, it’s like a kick in the teeth,” Fr. Byron added. “I have deep, deep sympathy for this good man who’s been accused. I have deep sympathy for anyone who’s been a victim of sexual misconduct.”

The allegation against Fr. Knoth, 54, was inves-tigated by a review board of the Chi- cago province of the Jesuits and was determined to be credible, said Fr. James P. Gschwend (CHG), provincial delegate, in a statement. He said Fr. Knoth has requested a leave of absence from the Jesuits.

No other information about the alleged misconduct was disclosed, including whether the accuser was male or female.

Fr. Byron, 76, was born in Pitts-burgh and grew up in Philadelphia. He entered the Jesuits in 1950 and was ordained a priest in 1961. He holds a doctorate in economics from the University of Maryland, two theology degrees from Woodstock College, and a bachelor’s degree in philosophy and master’s degree in eco-nomics from St. Louis University.
ILVC names new executive director

Suzanne Geaney has been appointed executive director of the Ignatian Lay Volunteer Corps by its board of directors. She has been a member of the board since its inception in 1995.

Ganey most recently served three years as Development Director and 10 years as Director of Social Ministries for the Maryland Province Jesuits. A native of Paterson, NJ, she is a graduate of the College of the Holy Cross (B.A., English). She holds a Masters in Social Service from the Bryn Mawr College Graduate School of Social Work and Social Research. She is married and has two children.

ILVC currently has 200 volunteers in 12 locales including Baltimore, Chicago, Detroit, San Diego, the New York metropolitan area, St. Paul, Minneapolis, Elmira, Syracuse, Rochester, the Washington DC metropolitan area, and central New Jersey. They volunteer two days a week in social service agencies, schools, nursing homes and prisons.

The inspiration of St. Ignatius Loyola guides a unique spiritual facet of the program: a spiritual reflector assigned to each volunteer helps him or her deepen their spiritual lives as they serve the poor. Most volunteers have found the program meaningful enough to renew their commitments annually. Directors of organizations where the volunteers are involved value their mature, steady contribution and rely on them as part-time employees.

Currently there are 35 million Americans age 65 and older and by 2030 there will be 70 million. "The retirees who join the ILVC groups. The group will work with pronunciation and writing and include the use of music, film, poetry, writing, humor, and small talk with Westerners. The experience is an opportunity for linguistic of them speak an "active" English. They have also had very little contribution and rely on them as part-time employees.

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Fr. Jim Redington has begun a joint appointment as both Woodstock senior fellow for interreligious dialogue and associate professor of interreligious dialogue at the Jesuit School of Theology, Berkeley.

Fr. Leon Hooper (CFN) has taken over from Fr. Joe Tyllenda as the new head of the Woodstock Theological Library at Georgetown University, while he continues as Senior Fellow at the Woodstock Center.

At the end of July, Fr. Joseph Hacala became the President of Wheeling Jesuit University. Fr. General appointed Fr. Terrence Toland as Acting Rector of the Jesuit Community at WJU, effective October 3. Fr. George Hohman served as Acting Superior from August 2 to October 2.

At WU’s Mass of the Holy Spirit, Bishop Bernard Schmitt was the principal celebrant. Fr. Provincial Timothy Brown delivered the homily. Following the Mass, there was a picnic lunch for the campus community.

Fr. Brian O’Donnell has become the acting Co-Director of the Appalachian Institute at WJU.

Fr. Jeffrey Baerwald (NYK) has opened the Loyola Clinic at Belvedere Square in Baltimore. This clinic, offering psychological, audio-visual and social path testing for young people in Baltimore has been a long-time vision for Baerwald.

In early September, Fr. Paul Stark (WJU) and the Office of Campus Ministry, together with the Jesuit Community, hosted a cook-out for WJU students who had graduated from Jesuit high schools.

In early October, Fr. John Donahue was host for an extraordinary set of memorial lectures in honor of the late Raymond E. Brown, SS, at St. Mary’s Seminary.

Fr. Charles Borges (GOA) hosted a conference of scholars in Goa, India in early September to discuss the relationships between the early Jesuits and the Church in Rome.

Jesuits needed to teach English in Vietnam and Thailand

The Jesuits of Vietnam and Thailand are inviting U.S. Jesuits as well as some laypersons to assist novices and scholastics in Vietnam as well as religious women and laypersons in Thailand in improving their English-speaking skills during the summer of 2004.

A group of Jesuit novices and scholastics in Ho Chi Minh City will study English June 14-July 9. Participating Jesuit teachers will live in a local hotel and travel 30 minutes each class day to teach 25 to 30 students.

A second group consisting of 25-30 women and men in Chiangmai, Thailand, will study June 28-July 23. Teachers here will reside at the Jesuit Retreat House with participating students. This group includes religious women, lay teachers in the Catholic schools, and seminarians from Bangkok.

Most of the students have already studied some English, but few of them speak an “active” English. They have also had very little contact with Westerners. The experience is an opportunity for linguistic and cultural exchange going both ways. The teaching method will include the use of music, film, poetry, writing, humor, and small groups. The group will work with pronunciation and writing and communication skills. Liturgy will be conducted in English.

Participants are asked to pay their own travel expenses and work for room and board while there. The teaching opportunities are expected to continue on an annual basis. Interested Jesuits are asked to contact Fr. Tom Weston (CFN), 510-653-5843, for more information.

MARYLAND

Fr. Joseph O’Hare bade farewell to Fordham University’s presidency this past summer as Fr. Joseph McShane took office. The new dormitory on St. Ignatius Hall - will henceforth be known as O’Hare Hall. Joe has seen no lightening of his schedule. In August he gave one of the plenary session addresses at the Association of Southeast and East Asian Catholic Colleges and Universities in Bangkok. The Catholic University of Taiwan invited him for a week in September to discuss the identity and mission of Catholic universities. Joe also devoted much this summer as a member of the New York City Charter Revision Committee, and is now settling in at America House as an associate editor.

New York Province Jesuits have been ministering in Nigeria since the 1960s. Fr. Ramon Salomone, the regional superior, announced that he will be writing Fr. General to start the lengthy process that the region becoming an independent province. Fr. Provincial Gerald Chojnacki has endorsed this first step as a “consensus of holy desires.”

The third bi-annual Father Janer Award was given October 2 to three great supporters of the work of the original Nativity Middle School in Lower Manhattan. Fr. Walter Janer (PRI), the school’s founder, never imagined that some 40 replicas would spring up around the country. The Janer Award is given for service in providing educational opportunities to underserved youth and this year was awarded to Pierce Butler (Georgetown University alumns). Dr. Paul Reiss (former AVP of Fordham University), and Fr. James Keenan, president of St. Peter’s Prep in Jersey City.

Fr. Vincent M. Cooke was honored by the Buffalo Renaissance Foundation as their 2003 Renaissance Man.

Fr. Ed Quinan has been dealing with fire marshals and insurance adjusters as Mt. Manresa Retreat House recovers from arsonist damage.

Fr. Mike Flynn, pastor of our newest parish ministry, St. Mary of the Assumption on Staten Island, reports a very successful HAP summer for 97 local youngsters.

New England

On their patronal feast in June, Sts. Peter and Paul Parish in Norristown, Conn., pastored by Fr. Phil Pusateri, celebrated 20 years of St. Ignatius ministry. The festivities were even happier because of the recent extension of the Jesuits’ commitment to the parish.

Karl Chartier, Mario Powell, Tom Simisky, and Brent Stockdale entered the newly-combined novitiate in Syracuse, New York, on August 23 as New England Province primi novices, and in doing so they made history. On that day they became the first class of New England primi to enter outside the province since the opening of the “new” Shadowbrook in 1958.

On September 27, Frs. Paul Holland, Gerry McKeon and Jim Dressman, chaplains to the University of Connecticut at Storrs, surprised nine pre-candidates to the Society with their first-hand knowledge of Jesuit international ministries. The three, who were telling their vocation stories at a Come and See Day for pre-candidates, labored for two years in Zambia, eight years in Jamaica and 41 years in Nepal, respectively.

On Oct. 30, Fr. Normand A. Pepin of Fairbanks, Alaska, received the state’s annual arts award in recognition of his contributions as a composer of music. The presentation was made at the annual awards banquet in Anchorage by Gov. Frank Murkowski, a Roman Catholic and a native of Fairbanks. Normand is the third Jesuit to receive the arts award in three consecutive years. One of the members of the awards committee was quoted as saying that “a number of people felt it was about time [Normand] received the award.”

On November 22, Fr. Thomas F. Clark, pastor of St. Francis de Sales-St. Philip’s Parish in the Roxbury section of Boston, will receive the Robert Leo Ruffin Award from the archdiocese’s Office for Black Catholics. This award, which has been given only twice before [in 1997 and 2000], is described as being presented to “individuals who have offered selfless sacrifice, creative vision and significant service to the Black Catholic community, who have fostered educational opportunities and demonstrated strong personal faith and compassion, and who have reflected in their lives active concern for the unity of the Church.”

Fr. Provincial Gerald Hohman announced that Fr. Charles Borges has been named “new” Shadowbrook. On October 3, Fr. Provincial Timothy Brown delivered the homily. Following the Mass, there was a picnic lunch for the campus community.

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Jackie Antkowiak

-- Louis T. Garaventa SJ
-- Kenneth J. Boller SJ
-- Richard Roos SJ
Henry F. Birkenhauer SJ

(Detroit) Father Henry F. Birkenhauer died June 13, 2003, at Colombiere Center, Clarkson, Mich. The cause of death was congestive heart failure. He was a Jesuit for 69 years and a priest for 58 years.

Henry was born in Toledo, Ohio, on February 26, 1914. He attended St. John's High School (1928-1931) and also the old St. John's College (1931-1933) before entering the Society of Jesus at the Milford novitiate, Milford, Ohio, on September 8, 1933.

At West Baden College, West Baden Springs, Ind., he received an A.B. in Latin (1936). Special studies took him to St. Louis University (1939-1942) where he received an M.S. in mathematics (1941) and a Ph.D. in geophysics in 1942. He returned to West Baden College to study theology (1942-1946). Ordained June 13, 1945, he made tertianship at St. Stanislaus novitiate, Parma, Ohio, (1952-1953) and professed the four vows at Geu Church, Cleveland, Ohio, on August 15, 1960.

Henry's teaching career began at Xavier University, Cincinnati, Ohio (1938-1939). He was a professor of mathematics at John Carroll University (1947-1962) and later became the director of the department.

As a seismologist, Henry achieved national recognition. Asked by a group of U.S. scientists to participate in an expedition to the South Pole as the chief seismologist, he also became the team's spiritual advisor. The trip lasted for 15 months. Henry became known as the Polar Priest.

In 1963 he stepped out of the classroom and became tertian director. In 1968 he returned to John Carroll University as the assistant to the president and then president of the university from 1970-1980.

During these years he also gave retreats at the Jesuit Retreat House in Parma, Ohio. In 1980 Bishop Anthony Pilla asked Henry to be the Episcopal Vicar for Religious Education for the Society and the Church.

In 1990, he retired to Colombiere Center to pray and meditate. In 1997 he became associate pastor to St. Mary Immaculate Church in Oakridge, Ore. He enjoyed the experience and loved the people.

Henry F. Birkenhauer SJ

In 1991 he continued pastoral ministry working out of Bellarmine Prep in Tacoma for three years until his specialty called again and he put in three years as assistant in the physics department at Gonzaga University. He spent another three years working there as pastoral minister.

He moved on to parish work for four years at St. Henry Church in Dexter, Ore., until he was overtaken by failing health and went to the infirmary in Spokane.

Andrew J. Scopp SJ


He started philosophy at Weston College in 1954 as well as the study of Arabic in preparation for work in the province's Baghdad mission. Completing the degree in 1957, he traveled to Baghdad for regency, taught high school, and studied advanced Arabic.

He returned to Weston in 1960 to begin theology and graduate level work in Arabic at Harvard and Georgetown Universities. He also learned how to celebrate the Chaldean liturgy in Syriac so that he would be able to celebrate public liturgies in some of the churches of the Middle East.

Ordained in 1963, he completed theology in 1964. Tertianship followed at Pomfret, Conn. In 1965 he studied religious education at Lumen Vitae in Belgium and in 1966 returned to Baghdad to teach religion at our secondary school with its enrollment of 1,000 boys, half of whom were Christian.

One year after the 1968 takeover of power in Iraq by the anti-foreigner Baath party, U.S. Jesuits were expelled from the country along with other foreigners. Andrew joined several other ex-Baghdad Jesuits to teach at the Jesuit school in Cairo, Egypt, for the next three years.
In 1972 he began a second career in hospital chaplaincy at the former Bostom City Hospital obtaining certification as a General Health Chaplain. In 1977 he transferred to Worcester State Hospital and specialized in mental health chaplaincy. He received certification as a mental health chaplain from St. Elizabeth’s Hospital in Washington, D.C.

In 1980 Andrew obtained a federal grant under the auspices of former President and Mrs. Jimmy Carter to conduct an experiment in providing post-mental hospitalization liaison services to religious communities and parishes of all faiths. As project coordinator he traveled throughout New England and New York state conducting workshops in parishes and at local mental health centers, until the project ended in 1983. He next served as general chaplain at Bridgeport, Conn., Hospital while ministering to the Hispanic community there. In 1984 he became Catholic chaplain at Bangor Mental Health Institute in Maine. When state government cutbacks eliminated his position in 1991, he took on similar duties at Norwich State Hospital in Connecticut.

From 1995 to 2000 he served as chaplain at a health care facility conducted by the Little Sisters of the Poor in Enfield, Conn. He taught Scripture classes for the sister facility conducted by the Little Sisters of the Poor he took on similar duties at Norwich State Hospital in Connecticut.

In 1995 he became a professor and spiritual director at the Pontifical College Josephinum in Columbus, Ohio, until 1967. Dick remained in Columbus and did Special Studies at Ohio State University to obtain an M.A. and a Ph.D. in education guidance (1967-1972).

After his studies he served as a spiritual director and youth minister at St. Christopher’s parish (1972-1983), Immaculate Conception parish (1983-1991), and St. Matthias parish (1991-1999) in Columbus. Health began failing and in 1999 he became a resident of the Colombiere Health Center where he prayed for the Church and the Society.

During his regency, Father Paulinus F. Forsthoefel, 88, died July 19, 2003, at Colombiere Center, Clarkston, Mich. The cause of death was congestive heart failure. He was a Jesuit for 69 years and a priest for 55 years.

In August 1938, he began his study of philosophy at West Baden College, West Baden Springs, Ind. During his regency, he taught chemistry at the University of Detroit High School (1948-1951) during regency. Returning to West Baden in 1951, he began his study of theology and was ordained to the priesthood by Archbishop Paul C. Schulte on June 14, 1954.

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In 1956 he became a professor and spiritual director at the Pontifical College Josephinum in Columbus, Ohio, until 1967. Dick remained in Columbus and did Special Studies at Ohio State University to obtain an M.A. and a Ph.D. in education guidance (1967-1972).

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Carl G. Kloster SJ  
(Missouri) Father Carl George Kloster, 85, died of cancer July 20, 2003 in St. Louis. He was a Jesuit for 68 years and a priest for 55 years.

Born in St. Louis, he attended St. Louis University High before entering the Society at St. Stanislaus Seminary in Florissant, Mo., in 1935. After philosophy at Saint Louis University, regency at Campion in Prairie du Chien, Wis., and theology at St. Mary’s, Kan., Carl was ordained in 1948.

Carl was about as close as a born administrator as we’re likely to see. He became principal of Campion right out of tertianship, and then spent the next 25 years in high school administration — 21 of them at Rockhurst in Kansas City.

Following 14 years as principal, Carl held the posts of rector and president. Rockhurst (and Jesuit secondary education in general) struggled to find an administrative model that would serve it well in new and changing circumstances. Carl ably guided the school through the great cultural and ecclesiastical upheaval of the late 60s and early 70s. A man of meticulous organization and high expectations, he founded the Native American Cultural Center involving a prisoner-of-war facility. He obtained accreditation as a skilled florist before entering the Jesuit novitiate at Portland, Ore., in 1939.

Some years he was crushed when financial upkeep forced closure of the center and distribution of its contents. Schoenie found some small consolation in its conversion into a campus convention center.

As director of the Indian Museum, he masterminded the Native American Cultural Center involving a unique building to house his amassed collection of Indian memorabilia, crafts, etc. To finance the project he crossed the nation by car in all kinds of weather. After some years he was crushed when financial upkeep forced closure of the center and distribution of its contents. Schoenie found some small consolation in its conversion into a campus convention center.

Joseph P. Johnson SJ  
(New Orleans) Father Joseph P. (J.J.) Johnson, son of a distinguished Catholic family in Montgomery, Ala., died suddenly of an apparent heart attack at Ignatius Residence on July 28, 2003. He was 75.

In 1945, after his early years in Montgomery, J.J. enrolled at Spring Hill College. Photographs shared with friends from his Spring Hill days witness to the future Jesuits and others who influenced his early life. In 1948, at the age of 22, he applied for the Society and entered at Grand Coteau.

He was ordained to the priesthood at Spring Hill in 1960 by the late Archbishop Thomas J. Toolen of Mobile. He did his philosophy and theology studies at Spring Hill and St. Mary’s and in 1962 went to Port Townsend, Wash., for tertianship. J.J. pursued a variety of interests in his lifetime. Perhaps most surprising of all were the voice lessons he took in San Francisco with the expectation of singing opera roles on stage. He continued to struggle and search.

For seven years as a conscientious young Jesuit, J.J. taught in the high school classrooms in Tampa, El Paso, and Houston. But he is better remembered for the 12 years he served as a chaplain in the Navy (1968-80). Seeing much of the world, military life must surely have appealed to one who loved the outdoors as much as J.J. did.

His last active years, before retirement in New Orleans, were devoted to pastoral ministries in the Diocese of Las Cruces, N.M. He served as pastor of St. Anthony Church, Artesia, N.M., for 11 years (1989-2000).

Wilfred P. Schoenberg SJ  
(Oregon) Fr. Wilfred P. Schoenberg, 88, died of natural causes in the province infirmary at Gonzaga University on August 4, 2003. He was a Jesuit for 64 years and a priest for 52 years.

“Schoenie” was born in Uniontown, Wash., in 1915. He was educated at St. Aloysius Grade School and Gonzaga Prep in Spokane, a city where most of his priestly ministry took place. After high school he spent six years as a skilled florist before entering the Jesuit novitiate at Sheridan, Ore., in 1939.

He returned to Spokane for philosophy at Mount St. Michael’s. There, in a small room, he began assembling the historical collection that over several decades grew into the twice-expanded, immensely reputable Jesuit Oregon Province Archives.

Regency followed at Gonzaga Prep, then housed in barracks from the former Baker army hospital/German prisoner-of-war facility. He obtained accreditation as an archivist at the National Archives in Washington D.C.
Amid Crisis, Jesuit Center Offers Ignatian Discernment to Church Leaders

By William Bole

Fr. Daniel Pakenham recalls that when he first preached about the sexual abuse crisis, he could barely say anything “with-out falling apart.” Across the street from his Wisconsin parish was a family with four boys, all abused by the same priest, starting when they were around eight years old.

“You could imagine the anger that escalates to fury, the dismay and disappoint-ment,” said Pakenham, who is pas-tor of St. Mary’s Church in Elm Grove, Wisc.

As a parish priest, he certainly knows the desolations of being a leader in the Catholic Church during these difficult days. Yet he also knows the deep consola-tions that are all around him in the faith community, where the Spirit is busily at work.

“I had a six-sacrament week a couple of weeks ago. I thought, if I could do it, I’d ordain somebody just to make it a com-plete picture,” said Pakenham in remarks last spring at a forum held at Georgetown University.

Pakenham’s experiences illustrate that while there may be cause for feelings of desolation, there is also the reality of God acting in the happenings of our day. But how should we discern God’s presence and call amid the challenges of Church as well as society?

For more than four centuries, Jesuits have engaged in spiritual exercises that help them to see how God is acting in their lives and to cooperate more effectively with God. The Jesuit Spiritual Exercises of the Companion Set includes a book for read-ers to engage in spiritual exercises that are all around him in the faith community, where the Spirit is busily at work.

The Companion Set includes: “Restoring Trust in Church Leadership,” a book for readers to engage in spiritual exercises that are all around him in the faith community, where the Spirit is busily at work.

Several chapters of “Spiritual Exercis-es” (and several sessions of the small-group process) follow the trajectory of Lonergan’s method of achieving genuine understanding and human authenticity.

These chapters and sessions take the reader through stages of being attentive to experience, posing questions in pursuit of understanding those experiences, evaluating those understandings, and making decisions or taking action. The stages are summed up in Lonergan’s four transcen-dental precepts (be attentive, be intelligent (or exploring), be reasonable (or discern-ing), be responsible.

“Spiritual Exercises” is an outgrowth of Woodstock’s Church Leadership Pro-gram, coordinated by Leckey.

Inaugurated in 1996 with support from the Raskob Foundation for Catholic Activ-ities, the program has brought together small groups of Church leaders who prayer-fully reflect on their experiences of lead-ership in light of the call to discipleship. Former Woodstock director Fr. James L. Connor (MAR), and former fellow Msgr. Richard Liddy, designed the retreat work-shop format and played key roles in guiding the work.

The small-group approach is part of a deeper sense that this process of discern-ment needs to be communal -- if trust is to be restored at various levels of the Church.

“I think the word we want here is a word widely celebrated after Vatican II, namely dialogue,” former Commonweal magazine editor Peggy Steinfeils said at the Woodstock-sponsored forum last May. “For unless and until those who love the Church, leaders at every level, and of every kind, can talk candidly and compassionately with one another, it will be difficult to earn trust. And without trust, there can be no growth or development.”

“Spiritual Exercises for Church Leaders” is available by calling 1-800-218-1903. These interested in the Woodstock paper, “Restoring Trust in Church Leadership,” may call 202-687-3532 or send an email request to woodstock@georgetown.edu.

(Bole is a fellow of the Woodstock The-o logical Center.)

Erich Przywara SJ: His Theology and His World

By Thomas F. O’Meara OP

University of Notre Dame Press, Notre Dame, Ind., 2003

272 pp., cloth, $35.00


This is a comprehensive study of the life and thought of the German Jesuit (1889-1972) whose work remains largely unknown in the English-speak-ing world. Przywara, whose position in the periodical Stimmen der Zeit was influential, was instrumental in intro-ducing the writings of Cardinal Newman into Germany and for giving a more theological interpretation of the Spiritual Exercises. Fr. O’Meara is the William K. Warren Professor of Theol-ogy at the University of Notre Dame.

Q&A: The Mass

By Dennis Smolarski SJ

Liturgy Training Publications, Chicago, 2002

119 pp., paper, $11.95

ISBN 1-56854-358-1

Questions and answers in the first volume of the Q&A series (“The Mass”) have appeared previously and are gath-ered here in one convenient volume for reference and study. Questions are grouped into subject topics including introductory rites, liturgy of the word, liturgy of the Eucharist, concluding rites, ministers, weekdays and miscellaneous issues.

Q&A: Seasons, Sacraments and Sacramentals

By Dennis Smolarski SJ

Liturgy Training Publications, Chicago, 2003

120 pp., paper, $11.95

ISBN 1-56854-391-3

In this second volume (“Seasons, Sacraments and Sacramentals”), Fr. Smolarski answers questions about the liturgy and its celebration – 40 in all – including baptism, confirmation, penance, marriage and anointing of the sick; funerals and blessings; liturgical architecture and objects; devotions, and celebrating Advent and Christmas, and Lent and Easter. Fr. Smolarski is on the faculty of Santa Clara University.

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Talking with Uncle Frank is like dipping a toe in the ocean - you get a little wet, you can even swim, but you'll never know the sea. There's too much of it.

A Jesuit voice made for telling tales

By Julie Bourbon

We most looked forward to the nighttimes when Uncle Frank visited. Dad's older brother, one of his five brothers (and five sisters), the family priest, greatly tall and imposing in size, with a deep, sonorous voice that we could never imagine a student disobeying, a voice made for telling tales. Uncle Frank, who presided at Mass in the living room, said grace at the table and lingered over dessert just long enough to make us nearly crazy with anticipation, until mom said okay, okay, it was time to get in our pajamas.

Then, like a campfire in the living room, we gathered around to hear him weave his tales of ghosts and the supernatural: the Amityville horror, the angry spirits in Elke Sommers' dining room, the dead worker who visited our great-grandparents in their home at the Panama Canal. Uncle Frank, with his lifelong interest in the living and the dead, thrilled us and terrified us and kept us coming back for more, even as we grew older.

My parents' marriage in 1957 was the first ceremony he performed, so in a way, Uncle Frank is responsible for me and my five older brothers and sisters being here. And some of my 22 first cousins, as well. Fr. Frank Bourbon (MAR), Jesuit, scholar, police chaplain, uncle, teller of ghost stories.

Four years at Wernersville followed. Uncle Frank and the other novices worked farmland in the hot summer of 1944, bringing in tomatoes and potatoes for a Pennsylvania Dutch farmer named Earl Baer. He remembers thinking that some of the priests were mean to the brothers back in those days, and being a little glad that he followed the provincial's advice.

At Woodstock from 1948 to 1951, he and other seminarians were responsible for rural fire protection in Baltimore and Howard Counties. The county and the state each supplied one engine; 14 men, Uncle Frank included, responded to the bell when it rang. "The older boys, the theologians, were in charge of the fire crew." One has to wonder what the neighbors thought. He didn't know becoming a priest would entail fire fighting, but it began a lifelong interest in chaplaincy work that included the Number 6 Engine on Massachusetts Avenue in DC. "I think it made me grow up," he said of those years. "They thought the world of me. The majority (of firefighters) had no religious background." So he gave them some.

He also taught a police ethics course to Maryland state police officers for nine years. It became a required course in Baltimore. Ask him sometime to tell you about his trip to the morgue to see the decapitated head. That tale found its way into ghost story time one night.

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