Three traditions dialogue on just war

By Julie Bourbon

The Jesuit Conference and the Woodstock Theological Center jointly hosted a day long forum on Catholic Traditions on Peace and War at Georgetown University. Prompted by a request last year from the Jesuit provincials of the United States to examine the just war tradition in light of the changing nature of post-Cold War warfare, the forum will result in a publication on the Catholic tradition on war and peace that will be geared toward high schools, colleges and parish adult education.

About 100 people attended the forum, held November 6. Presenters included Fr. J. Bryan Hehir, president of Catholic Charities USA, Fr. Gasper Lo Biondo (MAR), director of the Woodstock Theological Center, Fr. Drew Christiansen (NYK), associate editor of America, and Maryann Cusimano Love, associate professor of International Politics at Catholic University.

Fr. Rick Ryscavage (MAR), former secretary of Social and International Ministries at the Jesuit Conference and the forum’s moderator, recalled that, in the wake of the recent conflicts in Afghanistan and Iraq, he has heard from many quarters, “Why don’t the Jesuits say something? Or, conversely, why don’t they shut up?”

The forum was a partial response to those cries for the Society of Jesus to “say something.” But, Ryscavage assured, this was not intended to be “just another panel on Catholic Just War Theory.” He outlined three primary aims for the day’s events. The first was pedagogical, to dispel what he called a “sense of confusion” as to what, exactly, is the Catholic tradition. “Can we step back and introduce into the public discourse ... clarity?” he asked.

The second aim was to raise consciousness that present day peacemakers are facing a new world situation, unlike the one they have traditionally operated in throughout the 20th century. “The geopolitical landscape is shifting,” Ryscavage said. “The way we wage war has changed.” The traditional Catholic response has long been based on government interaction, but how does that apply to non-state actors?

The third aim was to begin the process of integrating Catholic thought on war and peace and bringing those strands to the service of policy makers. Ryscavage called the forum’s timing particularly appropriate, given the recent 40th anniversary of the papal encyclical Pacem in Terris.

The morning session was taken up largely with the presentation of three positions, which were discussed throughout the afternoon, first in small groups and then at an open microphone session. Position one covered the pacifist tradition on peace and peacemaking, as presented by Fr. Michael Baxter, CSC, Sr. Joan Chittister, OSB, and Jim Wallis, editor of Sojourners magazine. Position two dealt with the presumption against force and the just war tradition, contemporary Catholic teaching on peace and war, as presented by Christiansen, Cusimano Love and George A. Lopez, director of policy studies at Notre Dame’s Kroc Institute for International Peace Studies. Position three addressed just war and U.S. responsibilities after 9/11; it was presented by Gregory Reichberg of the International Peace Research Institute in Oslo and Robert Royal, president of the Faith and Reason Institute.

Noting “pacifism began with Jesus,” Baxter, speaking for the first position, asked what the pacifist might have to offer this debate. He recommended that policymakers consult with Christians and with peacemaking groups in the Middle East, to gain insights into political and religious dynamics in the region. He also urged that the rights of conscientious objectors be restored, that monetary aid to Israel be contingent on military reforms, that NGOs working to ameliorate the living conditions of Palestinians be funded, that the occupation of Iraq be terminated and that any U.S. military action against Iran or Syria first be approved by the United Nations.

The second position argued for the continued, indeed, increased, relevance of the just war tradition. Calling the modern Church’s position “a composite one” of non-violence and just war, Christiansen was critical of the U.S. rationale for preventative war in Iraq, saying that “just wars are never wars of choice.” Addressing the proliferation of non-state actors in the Middle East, Cusimano Love said that “terrorism, weapons of mass destruction and non-state actors are not new ... the global megaphone is new.”

While acknowledging the existence of a “paradigmatic shift in international life, war-fighting and the challenge to protect the innocent” post-September 11, the second group argued for the compatibility of just war theory in light of these new realities and the necessity of the Faith and Reason Institute.

“Just war” continued on page 15
Brueggeman Center and interreligious dialogue
Making friends with real life representatives of world religions

By Joseph A. Bracken SJ

For many years before my arrival at Xavier University in 1982, the late Edward B. Brueggeman SJ was co-host of a popular Sunday morning television program called “Dialogue,” which involved a Roman Catholic priest, a Protestant minister and a Jewish rabbi in conversation on a variety of topics.

When the local network station cancelled the program, funds were raised to establish a chair in interreligious dialogue at Xavier University. Initially, the endowment for the chair only allowed for visiting lecturers to give talks on interreligious topics each semester. But in due time the revenue from the endowment permitted us to invite a distinguished professor in interreligious studies to give courses of his/her choice for an entire semester.

Most recently, a house on campus has been set aside both as living quarters for the visiting professor and for the offices of the Brueggeman Center.

Within this context I have until recently offered survey courses on the undergraduate level dealing with various non-Christian religions, first, under the title of “World Religions in Dialogue” and then under the heading of “Far Eastern Religions.”

Being primarily a philosopher rather than a historian of religion, I tended to focus on the differences and similarities between the different religions in terms of their respective worldviews.

I was likewise aided in my reflections by regular conversations with an academic colleague, Dr. Paul Knitter, who has been even more active in interreligious dialogue as a result of the extraordinary success of his first major book “No Other Name?” (Orbis, 1985). My own book “The Divine Matrix: Creativity as Link between East and West” (Orbis, 1995) was the eventual fruit of this extended line of thought.

The Brueggeman Center for Interreligious Dialogue at Xavier was commissioned to organize an interfaith Millennium Peace Celebration involving the various religious communities in the greater Cincinnati area (Protestant, Jewish, Muslim, Hindu, Buddhist, Sikh, Jain, Native American) together with Dr. Knitter and the current chairperson of the theology department, Dr. Brennan Hill.

Assisting the three of us was a remarkable young woman, Sheila Speth, who, besides being the mother of one young child and pregnant with another, managed to coordinate all the details of such a wide-ranging public relations event. Subsequently she served as my assistant (program director) of the Brueggeman Center until this past spring (2003) when the birth of her third child forced her to give full attention to her growing family.

The Millennium Peace Celebration was so successful that we forthwith decided that as director of the center I should organize an annual symposium on an interreligious topic as well as secure the services of a visiting professor in interreligious studies in the fall semester of each year. Likewise, given the numerous personal contacts thus achieved in virtue of staging the Millennium Peace Celebration, it was further decided to have a board of advisors for the Brueggeman Center drawn from those same religious communities in the greater Cincinnati area.

In this way, I gradually found myself making friends with real-life representatives of the world religions, which I had been teaching in a survey course for “World religions” continued on page 14.

Conversion to interreligious dialogue: a duty within the Church’s mission

By James T. Brettke SJ

Recently I came across some remarks by a former acquaintance from my years of teaching at the Pontifical Gregorian University in Rome, Archbishop Michael Fitzgerald, president of the Pontifical Council for Interreligious Dialogue. Fitzgerald, a former missionary in Africa, was commenting on a forthcoming document from the Holy See on interreligious dialogue. He strongly affirmed that dialogue with believers of other religions “is not a hobby or an extra activity but a duty within the mission of the Church.”

Dialogue, though, involves more than merely conversational etiquette. Fitzgerald stated “the problem that arises is how to reconcile dialogue as part of the mission of the Church with Jesus’ mandate to go out and preach.”

Thus there is an intimate connection between evangelization and dialogue. Dialogue must be done both, noting the two tasks “are different but not opposed,” since the ultimate judge and animator of the Church’s mission, including interreligious dialogue, is the Holy Spirit.

Interreligious dialogue is a bit like inculturation: everyone seems to be in favor of it, but the precise roadmap to reach these theological destinations remains open to some considerable debate.

At the time of Pope John Paul II’s 1990 Encyclical Redemptoris Missio (“On the Permanence Validity of the Church’s Missionary Mandate”), one of my colleagues at the Gregorian lamented that too many of our international students wanted to do their thesis research on topics related to their native culture and contexts.

Quis si a la teologia universalis. “Here we do universal theology” was his reply to these requests and that remark reveals the ongoing tension over the universal and particular that any, and every, valid theology must encompass.

The old Italian travel advisory, “All roads lead to Rome,” would mark a danger indeed if these roads all turned out to be one way and/or dead-ends.

The road that led me personally to Rome (and later on to California) started in Asia.

After ordination I went to Korea as a missionary and my Korean superiors sent me to Rome for my doctorate in moral theology, with a view to teaching in a future theologate back in Seoul (that still has not quite opened).

Probably my encounters with the religious and philosophical traditions of Confucianism, Buddhism, Taoism, and Shaminism in their native Asian contexts convinced me that a “teologia universalis a la Romana” might not be the only, or best response, to the twin task of mission and dialogue that Archbishop Fitzgerald underscores.

The year after my Roman arrival (1987) the Federation of Asian Bishops Conferences (FABC) with the Protestant “Church mission” continued on page 14.

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With God in Vietnam: giving the Exercises to religious women

By Tony Sholander SJ

Despite the assurance that Vietnam is SARS-free, seeing airport officials with facial masks checking the temperature of passengers was unnerving for the California scholastics who traveled to Vietnam during the summer of 2003. “We were tired and anxious. What if things went wrong?” A. Tran of JSTB remembered.

Four scholastics assisted local Jesuits in giving silent retreats to religious women. They paired up and each team gave several eight-day retreats in Central and South Vietnam. Based on the Spiritual Exercises, the retreats were half-preached and half-directed.

The Spiritual Exercises has become influential in the spiritual life of the Church in Vietnam. Not only that the Exercises has been the favorite method of retreat among candidates preparing for ordination and priestly renewal. There are always more requests for the Exercises than the scholastics are given at their own request. If you are interested in the possibility of directing retreats in Vietnam, please contact Tony Sholander (CPN) at asholander@calprov.org.

There are always more requests for the Exercises than Jesuits to fill them. This year alone, the Jesuits had to turn down nearly 100 retreatants because of a dearth of manpower. The California scholastics provided a small but significant help to this important apostolate of the Society in Vietnam.

For the scholastics, the experience is more than just directing a retreat; it is also an immersion in a third-world country where they experienced faith and poverty in a very concrete way. From 5 a.m. to 10 p.m. they were praying, preparing conferences, directing silent retreatants and sorting out the different spirits/movements that affect them in grace-filled.

The living conditions include 100-degree heat (without air-conditioning), mosquito net, open-air shower, and little privacy. Several retreats took place in makeshift facilities with grade-school classrooms converted into bed space and prayer halls.

What brings the scholastics deep satisfaction is the opportunity to help many young religious sisters to reflect on their vocations. Listening to the vast experiences of the retreatants and sorting out the different spirits/movements that affect them is grace-filled.

R. Pham of JSTB observed, “Sometimes they do not have the answer [about their vocation], but they trust in God and move ahead to the future with God’s grace. Listening to their pain and struggle reminds me of the humanity of Jesus.” Pham’s teammate, M. Tran, agreed. “Some retreatants carried with them deep wounds and suspicions. It took us a while to gain their trust. Yet somehow God opened their hearts and they experienced healing.”

Working in Vietnam helps the scholastics be sensitive to the needs of the people. They learn that faith is practiced in a concrete manner by real people in a struggle to make sense of their milieu, which is often unsupportive. Tran observed, “I was impressed with the retreatants dedication to and love for God in the midst of their struggles, of not being able to support their family, of not having their religious lifestyle understood by society.”

Another highlight is opportunities for collaboration. Given the large number of retreatants, up to 40 at times, they enlisted the local religious women to help with spiritual direction. Working with religious women in a traditional patriarchal setting and trying to treat them as partners in Christ is humbling.

C. Nguyen, who gave a retreat in Vietnam before, explained, “The sisters were very hesitant at first, but we insisted that they should work with us because we could not do it by ourselves. At the end, they appreciated the opportunity to work with us, and likewise, we appreciated working and learning from them.”

Despite the hot and humid climate, lack of space and privacy, and inadequacy of language at times, the scholastics agreed that this was one of their best summer experiences. “This experience,” exclaimed Nguyen, “helped me want to be a Jesuit priest even more so that I can help others to encounter God in an intimate way.”

The experience also helped them to appreciate what is available to them in the U.S.: education, opportunity, equality, support, and freedom of thought and speech, to name a few.

Before the trip, SARS in Vietnam caused some hesitancy. Both entering and exiting the country are interesting in the possibility of directing retreats in Vietnam, please contact Tony Sholander (CPN) at asholander@calprov.org.
How to fashion a new Middle East

Wouldn’t it be nice to be able to spend a carefree vacation in the Middle East? Wouldn’t it be fun to fly in the U.S. without having to remove your shoes several times and without the airport anxiety, which has become common after September 11, 2001? But such pleasant tourist dreams will never become a reality as long as the government, which acts in our name, remains aggressively interventionist and is feared and detested around the world. A former intelligence chief and the current top U.S. administrator in Iraq express that aggressive U.S. stance.

Last April, James Woolsey, former CIA director and current member of the Defense Policy Board, stated that the U.S. is now fighting World War IV and that it could last for years. Before a group of college students, Woolsey explained that the Cold War was the Third World War and predicted that the fourth could “last considerably longer than either World War I or II—hopefully not the full four-plus decades of the Cold War” (CNN, April 3, 2003).

The new war is against three enemies: the religious rulers of Iran, the “fascists” of Iraq and Syria, and Islamic extremists like al Qaeda, he noted. “As we move toward a new Middle East,” Woolsey said, “over the decades to come…we will make a lot of people very nervous.”

It will be America’s backing of democratic movements throughout the Middle East that will bring about this sense of unease he said. “Our response should be, ‘good!’” Woolsey exclaimed.

Focusing on Egyptian President Hosni Mubarak and the leaders of Saudi Arabia, he said, “We want you nervous. We want you to realize now, for the fourth time in a hundred years, this country and its allies are on the march and that we are on the side of those whom you – the Mubarakis, the Saudi Royal family – most fear: We’re on the side of your own people.”

The key question, of course, is whether U.S. interventionism, out to build “a new Middle East,” is in favor of democratic movements or in the service of American-based multinational corporations. Has the U.S. invaded Iraq, for instance, on the side of the people or for the interests of Halliburton, Bechtel, the oil giants, and a consumption-addicted U.S. economy?

Members of the Bush team often speak of democracy in the same breath with free-market economics and free-trade areas; indeed, the term “free-market democracy” is frequently used. And yet there is no necessary connection between the political concept and the economic model.

Paul Bremer, a U.S. ambassador during the Reagan administration and the former chairman of the National Commission on Terrorism, was present at Woolsey’s talk. Now the top U.S. administrator in Iraq, Bremer, in a May 26 news conference, said “the United States would begin a new phase of its occupation focusing on reviving Iraq’s economy through freetrade and the eventual elimination of large state subsidies that made food, gasoline and other essentials affordable for many Iraqis,” the Washington Post reported.

The article suggested that democracy in Iraq will be severely limited: “his comments today indicated that Iraqis would not be deciding for themselves what kind of economy will replace the state-planned system that functioned under Hussein.”

Bremer practically defined freedom in terms of economic liberty: “A free economy and a free people go hand in hand. History tells us that substantial and broadly held resources, protected by private property, private rights, are the best protection of political freedom.” But freedom for whom – for the Iraqi people or for American and British investors? Bremer may exacerbate opposition in Iraq as he implements one component of his “free economy” – the elimination of state subsidies on many basic items.

If the U.S. continues to invade sovereign countries, imposing upon them an economic model which suits our corporate interests, then American citizens, who in a democracy share responsibility for such policies, will never be at ease, either at home or traveling abroad.

The annual event though goes beyond protest. Some critics say it is time to move beyond SOA. Move on to Congress or some Federal agencies because the protest is really seeking a change of foreign policy and that won’t be accomplished at Fort Benning.

The Jesuit Family Teach-In carries the spirit of dialogue back to campuses and into the larger community when its participants return home. The spirit of protest, while at times useful, only instills fear of unknown terrorists in America.

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The film “Bowling for Columbine” opined that Americans are a nation of people living in fear. We are dominated by a political system and especially a commercial culture that preys on our fears.

A TV reality program – “Fear Factor” – serves up curiously awkward situations in which people with a lot of time on their hands can prove to viewers they are not afraid of eating worms.

Franklin D. Roosevelt once told the American people the only thing we had to fear was fear itself. Now, however, there is a market for fear. Someone in power even floated the notion of investing in guessing when and where terrorists might attack.

There are those who say terrorists have already won because our fears are so exacerbated.

Certainly the gun industry and the NRA have benefited.

New Yorkers teach us to walk along the street side of a sidewalk and not against buildings at night lest someone with mischief in mind stop out of a darkened entryway.

The modern world is a fearful place to live. A district court in Australia has ruled that it is ok to kick and stamp on a pregnant woman’s stomach to procure a miscarriage if she wants to abort her pregnancy that way.

A woman in the United Kingdom recently obtained an abortion because her fetus has a cleft palate. Over the years a number of women in the UK have obtained abortions for that reason.

Our culture encourages women to fear pregnancy. The war in Iraq – the one that continues to this day – instills fear of unknown terrorists in Americans.

James Dobbins, special U.S. envoy for Afghanistan, believes the broader political strategy of the Bush administration in Iraq is being undermined and has limited options. The failure to anticipate the breakdown in order there, the failure to deploy sufficient forces at the outset of the war and the failure to take a more multinational approach are all to blame, he says.

Each failure increases fear at home.

How can one resist the call to fear?

Students from Jesuit colleges and universities made an attempt this past month. Along with several thousand others, they gathered at Fort Benning, Ga., to once again protest the School of the Americas.

The annual event though goes beyond protest. Some critics say it is time to move beyond SOA. Move on to Congress or some Federal agencies because the protest is really seeking a change of foreign policy and that won’t be accomplished at Fort Benning.

The Jesuit students take part in what has come to be known as the Ignatian Family Teach-In. Its purpose is to broaden the students (and others) in their awareness of social justice issues. It is a time to listen and to learn. It carries on the spirit of dialogue while an atmosphere of protest novembre dialogue and closes all discussion.

The Ignatian Family Teach-In carries the spirit of dialogue back to campuses and into the larger community when its participants return home. The spirit of protest, while at times useful, only addresses an immediate moment. Fear remains.

Real dialogue strengthens relationships and can heal. May the Ignatian spirit take root and spread.
Defending and propagating the faith: how will we do it?

By Joseph A. Tetlow SJ

The Jesuits got to be known as the ones who insisted on weekly confession and regular communion. They also taught ordinary people lessons from the “rules” in the text of Exercises, four sets that the one who gives Exercises has to interiorize and then pass on what might be useful: rules for eating, style of living, dieting, and for living tranquilly in the Church as it is right now.

One has to do none of that.

Instead, we were teaching discernment of spirits and finding God in all things – a fairly vague spirituality. Further, we were doing this when “religion” was despised in the West and in much of the rest of the world. We were infected with this distrust – this disdain – of “religion.”

Yet my father had lived a holy life by living his religion. The families I grew up with remained in the Church, receiving the sacraments, living faithful married lives – all by “religion.”

It has become very clear to me as I traveled the world attending meetings and giving workshops that the huge majority of Catholics will never have a spiritual life, an interior life of prayer and progress in asceticism. They will live and die as my father did, knowing God intimately through the Church. They are neither leftist nor far-right radicals. They are the millions in the middle.

The history of the early Jesuits brought home to me one-to-one Exercises. All of us Jesuits are reaching out one-to-one Exercises. We are begging for help to live instructed, thoughtful, holy lives within the real Church.

And now Jesuits in our retreat houses know that they cannot just wait for retreatants to come make one-to-one Exercises. We have committed ourselves to give the help that they ask for – and the laity are begging for help to live instructed, thoughtful, holy lives within the real Church.

One-to-one Exercises are aimed at directing people one-to-one. I started giving Exercises in Daily Life and before long was forming lay people to give them. The formation was aimed at one-to-one guidance, based on Annotation 15’s admonition that the guide remain at a balance during the Exercises. I thought with everyone else that we all know this part – the examen, confession and communion, and the simple ways of making mental prayer.

But what we have not been aware of is how Master Ignatius and the early companions formed the religious lives of ordinary people.

When my father died in 1968, he left me a small prayer book that had fit into his shirt pocket. I used to see him use it at Sunday Mass, but he used it every day of the week. He had it from the Jesuits at the retreat house where he went every few years to make a weekend retreat. My father’s solidly holy life had been shaped by the Jesuits who taught him to know God through the prayers in that book and others like it.

Ordained in 1960, I had gone to give my first preached retreat at that same house. It was, incidentally, the place where I had decided to become a Jesuit – on a weekend retreat when I was a senior in high school. I have given many retreats there since my father died. But for a while during the 1970s, I felt that those weekends were not the “real” Exercises, so I dropped that framework and experimented with other approaches to spirituality.

During the 1980s, I spent most of my time directing people one-to-one. I started giving Exercises in Daily Life and before long was forming lay people to give them. The formation was aimed at one-to-one guidance, based on Annotation 15’s admonition that the guide remain at a balance during the Exercises. I thought with everyone else that these Exercises in Daily Life were Annotation 19 Exercises.

The Jesuits got to be known as the ones who insisted on weekly confession and regular communion. They also taught ordinary people lessons from the “rules” in the text of Exercises, four sets that the one who gives Exercises has to interiorize and then pass on what might be useful: rules for eating, style of living, dieting, and for living tranquilly in the Church as it is right now.

We were doing none of that.

Instead, we were teaching discernment of spirits and finding God in all things – a fairly vague spirituality. Further, we were doing this when “religion” was despised in the West and in much of the rest of the world. We were infected with this distrust – this disdain – of “religion.”

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It has become very clear to me as I traveled the world attending meetings and giving workshops that the huge majority of Catholics will never have a spiritual life, an interior life of prayer and progress in asceticism. They will live and die as my father did, knowing God intimately through the Church. They are neither leftist nor far-right radicals. They are the millions in the middle.

The history of the early Jesuits brought home the truth that the early Company spent much more time and energy on these middle millions than on the few to whom they gave one-to-one Exercises.

More than that, Master Ignatius had done that himself: he spent more time in the plaza than in the conference room or confessional.

This is what he wrote into the Constitutions: “The Spiritual Exercises should not be given in their entirety except to a few persons … But the exercises of the first week can be made available to large numbers; and some examinations of conscience and methods of prayer (especially the first of those which are touched on in the Exercises) can also be given far more widely; for anyone who has good will seems to be capable of these exercises” [649].
Discovering provident care happens in this novices training

By Max D. Buschier SJ

Thomas Acker’s article “Nurturing and Harvesting Vocations” (NJN, Nov. 2003) intrigued me as I am one of the two novices in North America this year to enter right out of high school. His proposal of drawing more vocations from the preparatory school is one I would support. I would love to have more company around my age up here in St. Paul. However, I would want to stay in St. Paul and not in a small town farmhouse away from the rest of the Society.

I would disagree with Fr. Acker’s contention that the needs of the younger novices are not met in our present program.

In the “Old Society” this may have worked well. There were many men who entered out of high school. So after first vows, they all went off to their houses of studies, regencies, and future missions with men their own age. In this day and age, that is no longer the case. How will these members of the “new novice” make up of 18 and 19-year-olds know how to live with older men?

How can they acquire those valuable skills if they are kept away from their other classmates?

It seems like that should be learned before they take vows and enter religious life. Keeping them from the reality of not having men their own age around all the time will cause some shocks and discomforts that should be dealt with in the beginning.

At the Novitiate of the North American Martyrs, we have been studying the Constitutions as a class. Part II deals with the men in the first stage of probation. Therein, St. Ignatius designates the novitiate as a place and time for spiritual progress under provident care (pg. 243).

I can only speak from my own experience, but I would say that all of my needs have been met quite well in this program. We have 22 novices who range in age from 19 to 38 with every age in-between represented. I would like to have brothers here who are my age, but is what I like necessarily what I need?

Is my comfort zone a place in which I can discover provident care? My emotional and spiritual growth here has been rapid and extremely beneficial. I could not see the same taking place in college or in a group of others who are my age.

After high school I carried an attitude that caused me to think that I had something to prove. I was going to take this attitude with me no matter where I went. I did not even know I had it.

I came to the novitiate hoping to measure up to and connect with my brothers on their levels. This hope led me to disappointment when I was not able to discuss advanced philosophy or complex church issues at the table, go out to a bar on the weekends with a group of my friends, or share wild stories from college and beyond. It was the pain of not being able to be like them when I realized that God was calling me to be here. God was calling me.

I learned the all-powerful lesson of self-comfort and internal self-esteem, which happened perfectly in my present setting. This setting is different from any other in my past, a worthy probation in which I could grow in my spirituality and knowledge of self, which seems to be the ultimate goal of the novitiate years. I would have had a much harder time dealing with this issue amidst the final exams in philosophy or while I was teaching freshmen during my regency.

How would I have learned this lesson as effectively in a setting where I am with a group of people my age, with whom I am used to competing in academics, social settings, or sports? How could I have been as humbled as I have been here?

The major trials of the world need to be endured before someone vows poverty, chastity, and obedience – not after.

More suitable places for recreation

By James P. McCauley SJ

To the Editor:

You can imagine with what interest I read the recent article by Ray Schroth on Villa Cutbacks, since I am the pastor of Tonopah. I was, however, distressed to note that Ray had misspelled the name of our city. One advantage that he failed to note was the practically complete immunity to allergies at any time of the year. Few people are allergic to sand or sagebrush.

I am preparing a presentation, together with the Chamber of Commerce, to attract more Jesuits into this lonely but hospitable area. My parish covers 20,000 square miles, and I’m sure you can find many places suitable for your recreation.

Please send me an address that I can send our information and invitation to.

With thanks and eager anticipation,

James P. McCauley SJ
St. Patrick’s Church
Tonopah, Nev.
Ongoing formation - mostly in retrospect

By Bob Hilbert SJ

Ongoing formation seems to be a common topic of talks and articles for priests these days. Being at the upper end of life and ministry (60 years a Jesuit, 47 years a priest), I am inclined to think that my ongoing formation is mostly past, though I am sure some bits may still be ahead.

In my early Jesuit years, initial formation was standardized – 15 years from novitiate through tertianship, with little in the way of electives. I ended up with the requisite degrees and, more importantly, with a pretty good start on developing a relationship with God. I had learned through the routine regency period (three years of high school teaching) to overcome my fear of standing before an audience, and I found that I enjoyed teaching. In tertianship I discovered I also liked giving preached retreats.

So, after some additional graduate study of mathematics, I embarked on a career as priest, high school teacher and, in whatever vacation time came along, retreat director.

Many of us, I am sure, find that our work life doesn’t follow the lines of early expectations. I distinctly remember talking with Fr. Kochanski, the prefect of studies, during the 1960s, that phrase of St. Ignatius in the Spiritual Exercises. Even though it had led me to a sense that my being a Jesuit, high school teacher and, in whatever generation, that phrase of St. Ignatius in the Spiritual Exercises has constantly pushed me to more and more study and reflection.

During theology I spent two summers as a plumber in a couple of buildings at St. Francis Mission, working under the direction of an Indian man about my own age. This was chosen simply as an alternative to the usual summer at Lake Baulah, not because of any previous interest in the mission or the Indian people.

I must have realized this was another area of spirituality, chiefly Ignatian, and of spiritual direction.

I went to a couple of workshops designed to affect and changing the whole.

I was privileged to do three times in the years from 1972 to 1983.

After the first summer of work at St. Francis I helped with the Sunday liturgy and catechetical work at the Potawatomi reservation near the theoplegare for the next three years. I also read a bit of history of white-Indian conflict, a neglected area of education in my earlier years. That was a shocking revelation of duplicity, arrogance, greed, cruelty embodied in my nation and people.

The civil rights movement soon after I began tertianship carried further my understanding of cultural differences and the societal incarnation of injustice not only toward the original inhabitants of the country but toward the slaves and their descendants.

Through the 1960s I had some small acquaintance with Blacks, mostly in Milwaukee. At Campion High School we began a summer program for junior high kids from inner city Milwaukee schools. We also introduced some Black students into the school itself. We did this with a deliberate concern for their cultural identity and took measures as best we could to give them some cultural support in that formerly all-white school many miles from any Black community. It also led me to some small study of liberation theology and of the nature and history of prejudice.

Altogether those years provided some strenuous experiences. I found myself caught in a very sharp and profound conversion experience, rooted in consciousness of my own personal sharing in the arrogant sense of superiority and “Manifest Destiny” that pervades centuries of Euro-American history.

My experience of God in my earlier spiritual development had led me to a sense that my very being is an incarnation of love, that I am God’s Love expressed in the creation of me. This later experience of my being a member of the white Euro-American U. S. people gave me also a sense that I am sin, I am personally an incarnation of the spirit that has fostered centuries of rapine, slavery and mas-sacres. I could feel as simply apt, not an exag- geration, that phrase of St. Ignatius in the Second Exercise of the First Week, to see myself as “utus quotidam et aposterna, unde pulliarunt tot peccata et tot nequitiae ac venenum tam turpissimum.”

In the 1960s individual direction became a more common retreat style. I made a couple of my personal retreats that way, and soon some Jesuits began asking me to direct their retreats.

I went to a couple of workshops designed to help directors in this method. The biggest boost in this for me was in helping direct ter-tians in their 30-day Spiritual Exercises, which I was privileged to do three times in the years from 1972 to 1983.

Here at St. Stephens Mission I have generally had some opportunity to direct retreatants, including some in the style of the Each Annotation. In the mid 1980s I also spent four years as partner with Sr. Mary Dingman, SSSF, in the Emmaus spirituality center in Des Moines. That, too, has led to considerable study of spirituality, chiefly Ignatian, and of spiritual direction.

My present ministry among the Arapa-ho and Shoshoni people of the Wind River Reservation challenges me in many ways. In a sabbatical semester at Weston in 1994, I took two very pertinent courses, “Cross and Redemption” (the theology of suffering) and “Theology of Mission.” Neither, of course, offered final solutions, but both stimulated study and reflection.

Currently, along with practical issues of day-to-day ministry in a cross-cultural oppressed situation, I am again trying to work further toward understanding something of the call to inculturation of the Church.

In the college years of my youth I did a paper on Newman’s “idea of a University.” Something from that sticks in my mind, something I think very pertinent to the notion of ongoing formation. For a reflective person, knowledge and experience form an integrated organic whole, a sort of general worldview.

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...for a reflective person, knowledge and experience form an integrated organic whole, a sort of general worldview. As experience and study add something new it is not just something patched on, but becomes an integral part affecting and changing the whole.

There is no end term to formation, nor is there any universally applicable syllabus. In all our encounters and experiences grace is at work. No one will duplicate my path nor will I be quite the same priest as anyone else. For me something still to be discovered is whether ongoing formation continues beyond death.

(For. Hilbert [WIS] is associate pastor of St. Stephens Mission in St. Stephens, Wyoming.)
Jesuit composer Bob Fabing honored by USF Chinese institute

By Julie Bourbon

As a boy, Fr. Bob Fabing (CFN) listened to missionary stories of China as told by his dad’s best friend, the late Wilfred LeSage. A Jesuit priest in mainland China, LeSages visits back to the States were infrequent, and dinner-time conversation often drifted toward the East. “My father would say ‘Bill, we need you in California. Why are you spending your life in China?’” Fabing recalled. “He would say ‘Joe, it’s the devotion of the Chinese people! And that sort of stuck with me.’”

Now grown, and a priest as well as an author and liturgical composer, Fabing has experienced for himself the devotion of the Chinese people. And it has stuck with him.

Last month, Fabing and his works were honored at the Ricci Institute for Chinese-Western Cultural History at the Center for the Pacific Rim (University of San Francisco). Three of his books and two compilation CDs—“Come to Me” and “Shadow of My Wings”—have been translated into Mandarin Chinese. His publisher, Oregon Catholic Press, co-sponsored the event, called “Lift Your Hearts in Song—Celebrating Chinese-Western Cultural History Today.” About 300 people attended and were entertained by a 50-voice choir that performed some of Fabing’s compositions in Chinese; the guest of honor sang in English.

Sr. Elaine Marie Peng, of the Society Devoted to the Sacred Heart, is the director of religious education for the Archdiocese of Taipei, Taiwan, where a little over two percent of the population is Catholic. The two met at one of Fabing’s presentations in California. Peng worked on the song translations with a team of five scholars from Fu Jen University, the Jesuit university in Taiwan, and National Taiwan University. Peng said Fabing’s translated works are commonly sung in Taipei.

“People feel that his music is quite Chinese...it speaks to the Chinese soul,” she said. The music has an Oriental flavor,” Peng recounted the story of a Catholic woman whose husband was so moved by the music, he listened to one of Fabing’s CDs more than 100 times. “The message we give people they will forget, but a song they will remember for life.”

Fabing recommended Peng’s translations, saying, “It’s not just like translating a book. In order to sing, the syllabic quality has to make sense on, for instance, the downbeat or the most powerful melodic part of the line. The word has to be coordinated with the music.”

The Chinese translations reflect the growth of that population in California, said Dr. Xiaoxin Wu, director of the Ricci Institute. “There is a demand, need and interest in liturgical music and songs,” said Wu who, as a native Chinese speaker, appreciated the beauty of Peng’s work, which was performed by the choirs that day. “It’s like poetry.”

Fabing, who is also the founder and director of the Jesuit Institute for Family Life Association, grew up with musical parents and began composing while still a teenager. In 1960, he was the first man allowed to bring a musical instrument—his guitar—to seminary. He began writing liturgical music in 1968, recording his first album three years later. He has recorded seven CDs.

His music has taken him to other mission countries, including a fateful trip in 1983 to Taiwan and National Taiwan University. Peng said Fabing’s translated works are commonly sung in Taipei.

A combined choir from Los Angeles and San Francisco sings Fabing’s music in Chinese.
Journey to the New Mexico desert offers contrasts

By John Dear SJ

New Mexico has some of the most stunning, unusual, even mystical landscapes in the nation. Orange deserts, rocky red hills, snow covered mountains, river gorges, spectacular big skies, every variety of wild animal and the ever present sage brush spreading out over wide open spaces combine to make it a magical place.

Out here, most people grow up with a deep, innate spirituality that the rest of us spend our lives pursuing. Living in desert-ed places, witnessing the grandeur of God’s creation, dwelling in a natural peace far from the rat race of the big cities, people have cultivated a supernatural grace, a rare peaceableness.

According to the most recent census statistics, New Mexico is the poorest state in the nation. In 2001, the U.S. poverty rate was 11.7 percent, with more than 32.9 million people suffering under poverty. New Mexico’s official poverty rate is 17.7 percent. The numbers are deceptive. In the desert, everyone is desperately poor.

On top of that, New Mexico leads the nation in nuclear weapons spending. It is the birthplace of the bomb, and the midway to every nuclear weapon since. It is the home of theminute, post nuclear laser weapons, Star Wars, radiation dumpsites and other demonic inventions.

The nuclear age was born here, on July 16, 1945, amid the cholla and yucca cactus of the Tularosa Basin in central New Mexico. Since then, the Los Alamos National Laboratory, Sandia National Laboratories, and the White Sands Missile Range work to expand the profitable nuclear industry. Today they employ over 19,000 of the world’s best technicians in the art of annihilation.

Much of New Mexico has suffered from nuclear fallout. Cancer and its related illnesses are widespread. In my parish town of Cimarron, population 900, over 80 percent of the people have cancer or diabetes. For years, Dr. Helen Caldicott, the longtime antinuclear activist, has said that New Mexico along with Nevada should be permanently closed.

New Mexico then is a land of contrasts, from grace to disgrace, from angelic spir-its to the demons of war, from natural non-violence to nuclear violence. It combines the best and the worst of the United States. It is the perfect place to practice the “preferential option for the poor,” to stand with, serve, walk with and defend the poor on the farthest margins, and also a good place to practice the “preferential option for peace,” to call for nuclear disarmament and announce Jesus’ way of loving nonviolence.

The four parishes and five missions I serve in the Archdiocese of Santa Fe are in the northeastern corner of New Mexico, in the high desert plains, as well as the Sangre de Cristo Mountains. The churches are spread out over nearly 200 miles, far away from any major cities, so I drive through the desert into rugged canyons, up to various mountain villages and back through the plains to small desert oases for Mass, home visits, and classes.

The Church of the Immaculate Conception in Cimarron is the oldest of my parishes. It was built in the mid 1800s at the foot of the Rockies along a row of desert hills where the plains begin and extend out through Texas. Though there is a history of Wild West violence here, beginning with Jesse James and Doc Hol-day, there is also a history of faith, hope, and love, and a deep understanding of the spiritual life.

Though they have serious problems un-employment, poverty, lack of healthcare, and boredom, and though life for some can be a struggle simply to survive, the people of New Mexico, in many ways, have an innate understanding of the Gospel. For most of them, Jesus’ words make sense. In them, they come true the poor in spirit are blessed; the reign of God is theirs. The meek are inheriting this beautiful earth. The merciful are receiving mercy. The pure in heart are seeing God.

But their most basic experience is grief. Every day I witness the tears of the poor. They weep over their sufferings; the death of loved ones, and the powerlessness and tragedy of their lives. The best I can do is offer some consolation.

On August 6th, 75 Catholics came from all over the state to Los Alamos to pray for nuclear disarmament and the closing of the nuclear weapons facilities. The vigil was remarkably peaceful. At the teach-in the night before, everyone agreed to a covenant of nonviolence. Instead of threatening anger at the employees or the police, they focused their energy on God in a plea for disarmament and the closing of Los Alamos. The police and the press reported that it was the most nonviolent, peaceful protest they could remember.

During the teach-in, Greg Mello, director of the Los Alamos Study Group, explained the history of Los Alamos. Since its birth in 1943, the U.S. has spent about $54 billion in Los Alamos alone, most of it building weapons of mass destruction. The small town itself is surrounded by contaminated landfills. Today, Los Alamos has been taken over by the Pentagon, and is run by a retired admiral who used to direct the Trident submarine system. The Lab also spends billions annually lobbying Congress for further nuclear weapons development.

In the late 1990s, the Los Alamos budget doubled. Between “stockpile steward-ship” and new “earth penetrating weapons,” business is booming. According to the Brookings Institute, the U.S. now spends about $30 billion a year on the manufacture, deployment and control of weapons for nuclear war. If we invested that $30 billion annually for food and medicine in the Third World, Mello observed, the world would be much safer and we would discover true security.

For the last three or four decades, lab officials believed that nuclear weapons would never be used. Today all the employees presume they will be used someday. According to Mello, none of the thousands of employees know exactly what the others are doing or how the parts fit together.

They each work on different segments of the system. In the end, Mello argues that the best hope for change will be the resignation of individual scientists for reasons of faith and conscience. That is why they need our love and prayers and our public presence, in the tradition of Mahatma Gandhi and Dr. Martin Luther King. Some Catholic scientists have written to me confidentially for advice as they struggle with these questions.

Instead of cutting back, however, the Bush Administration is expanding nuclear weapons development at every level, most notably with the proposed building of a new “Modern Pit Facility,” either in Los Alamos or in Carlsbad, N.M., where they intend to build plutonium triggers to replace the Rocky Flats, Colo., plant which closed in 1989. So the need to speak out for nuclear disarmament is as important as ever.

These days, I can see why the ancient desert fathers and mothers stepped back from the imperial culture to pursue the Gospel of peace in the desert. Today the desert still has much to offer those who want the essential ingredients of Gospel liv-ing. It is still a place to wrestle with the demons of violence, but it can also lead us to the basics of faith, prayer, peace, poverty and nonviolence. It can be a training ground for the spiritual life, as John the Baptist and Jesus both knew so well.

(Fr. Dear [MAR] is the author of 20 books, including most recently “Mohandas Gandhi: Essential Writings”; “Mary of Nazareth, Prophet of Peace”; and “Living Peace” (Doubleday).
'Lord, it's good to be here'

Over 1,000 participate in Ignatian Teach In

By Tom Lankenau, SJ

“Lord, it’s good to be here.” With these cheerful words spoken by Peter on the mountain of transfiguration, Fr. Provincial Fred Kammer (NOR) welcomed over 1,000 students, teachers, Jesuits, former Jesuits and friends of the Society gathered in Columbus, Ga., Nov. 21–23 for the fifth Ignatian Family Teach-In. “We have built a tent here today,” Kammer boomed. “We have come to see the Lord in a new way and to hear the Lord in the voices of many speakers, many witnesses, and many remembered martyrs.”

Held in conjunction with the School of the Americas (SOA) protest at nearby Fort Benning, this pep rally for social justice used the backdrop of the commemoration of the El Salvadoran martyrs to explore issues of faith and justice in Latin America and throughout the world.

“We are here this weekend to celebrate life, to stand in solidarity against injustice, to fight for the justice of the poor, to be a voice for those who don’t have a voice and to press one another uncomfortably to seek the truth,” remarked Boston College senior and student coordinator Sarah Berger at the opening session.

Introduced to the SOA protest as an eighth grader by her uncle and founder of the teach-in, Bob Holstein, Sarah challenged the crowd to let go of all “your expectations, your worries, your concerns and your anxieties, and let the spirit be within you.”

Like other young people she too had once questioned “what it meant to fight in solidarity with the poor.”

“The idea of changing the world, or saving the world was absolutely foreign.”

But what Sarah had not realized at the time was that this commitment to the vigil of November 1996 would be a pivotal moment in her life.

Others would reminisce about Holstein’s influence throughout the sun-kissed weekend. He died this past year. “Bob is watching over us from his tent in heaven,” recounted Fr. Charlie Currie (MAR), president of the Association of Jesuit Colleges and Universities (AJCU).

“The presence of so many students provides great hope for Bob, the Society of Jesus and the world.”

Many interests, one tent

It was impossible not to feel the hope at this Jesuit jamboree. From the packed restaurants to the sleepy tree-lined downtown, all of Columbus would be moved by the energy emanating from the can-do attitude bursting the seams of the packed tent.

As the revival-like atmosphere spilled over to the informal gatherings on the spacious lawn and into late-night reflection sessions in hotel rooms, friendships made at previous teach-ins were renewed while new connections were formed.

“The first year I felt so unprepared. The issues were over my head,” recounted three-time participant Craig Montoya of Spring Hill College. With each trip Craig found himself growing in understanding of the importance of the teach-in.

Others like his traveling companion freshman John Bennett were newcomers.

Though not initially attracted to the trip, he found that after researching the SOA that there were still nagging questions.

“The problems kept coming back. I had to see the SOA for myself.”

The teach-in also provided Bennett with a sense of solidarity. “All too often kids think they are too small to make a difference.”

First year student Char Jennings of University of Detroit Mercy knew she had to attend when she watched a video on the SOA in a philosophy class. Preparing for the weekend has also inspired her to “think more about justice and to educate others.”

Sponsored by the West Coast Companions, a group of former Jesuits, the Teach In has grown from its humble roots in a hotel lobby to its current location. This year representatives attended from every Jesuit college and university, more than 20 Jesuit high schools, Jesuit Volunteer Corps regions, and Jesuits from all 10 provinces, plus students from numerous state and private universities.

“We gather as an Ignatian family in peace and for peace, to be in touch with the gritty reality of the world,” exhorted Fr. Currie.

“Our agenda is broader than closing the SOA. Each of us is involved in the struggle for the humanization of the world.”

Many routes, one destination

As the weekend progressed it was readily apparent that the color of that struggle was just as diverse as the t-shirts and banners identifying the origins of the participants.

For Jorge Duarte of Loyola Academy, Wilmette, Ill., it was his experience as the son of a Colombian immigrant that brought him to see God as not only his friend, but as a God of justice.

“For me the SOA is an issue of war, of peace, and of justice.”

“Just as God loves us we have an obligation to love others.”

Anna Egoville of the University of Scranton came to Columbus via her participation in an anti-war protest last February, while Loyola Marymount student Chris Zepeda’s route brought him through contact with the campesinos in the fields of Chiapas, Mexico.

Though Morgan Tribuno and Colin Strickland arrived on the same bus from Rhodes College in Memphis, the seeds of activism were sown 1,500 miles apart during high school when Colin attended Tampa Jesuit while Morgan hailed from Cheverus in Portland, Me.

Loyola University Chicago students Alena Chanh and Cynthia Mazanigos found a common bond through their involvement in Students Against Sweatshops, while Boston College freshman Casey Otto became interested in the SOA when he heard about it in high school.

“I came to learn more so that I can teach others.”

For David Murray and Spencer Brown of Creighton Prep the weekend was also a chance to practice what they learned in the classroom. “Coming here felt like this is what you should do,” reflected David.

But the step from the campus to the street is not always easy. “Protesting is a scary word,” observed Creighton Prep Spanish teacher Bob Pearce.

Active in pro-life issues, he had reservations about attending in 2002. “Catholics are easily mobilized on pro-life issues. But we generally don’t talk about war, materialism, racism and sexism in the same breath.”

Pearce sees the teach-in as a way to form bridges between the different factions of the social justice movement. “The tent of activism is very large in the Catholic Church.”

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Moving from head to heart

Whatever the various motivations for attending, the message to participants was one of empowerment. They had been taken hold of by God and were standing at the threshold of a new journey of transformation.

“We have discovered something important,” reflected SOA Watch founder, Fr. Roy Bourgeois, MM. “We cannot go back to the person we were.”

“The spirit of God is in our hearts, exhorted prominent peace activist Sister Helen Prejean, CSJ de Medaille. “When we wake up to justice we wake up to everything.”

Kate Pichon of the Jesuit School of Theology at Berkeley brought the crowd to its feet when she shared her own struggle of being moved in a new direction.

“I truly believe that God is most present to us in and through our passions.”

After attending as a Jesuit Volunteer in 2002 Gonzaga University graduate Mary Van Cura realized that she was too ruined for life.

“The experience transformed me.”

Now involved in death penalty work in Nashville, where she regularly corresponds with an inmate on death row and marches in rallies, Van Cura has put the “y social justice talk into action.”

At a packed and stirring liturgy California Fr. Provincial Tom Smolich echoed this sense of being called and plowing ahead to the 2000 clapping worshippers.

“Once our eyes have been opened, we cannot turn back.”

“We walk together to bring the reign of God to life - for this we were born, for this we came into the world.”

Touring SOA, touching pain

Many would confront their first challenge to “dig deeply within this profound experience” upon touring the SOA complex on Saturday afternoon. Renamed the Western Hemisphere Institute for Security Cooperation (WHINSEC), the makeover included a commitment by the school to public access.

But being welcomed with open arms by openly armed soldiers in the name of openness was as uncomfortable as it was ironic. Glimpsing the world behind the warriors would require submitting to irritating inconveniences as well as griping a profound sadness.

“As a multitude of MPs ushered the quiescent guests past guarded and closed doors, through the Hall of Liberation and into a large auditorium, a pall of unease spread throughout the corridors. Aware that they walked in the same footsteps of dictators and oppressors, even murderers, few managed a whisper above the haunting hush.

Yet to the gauntlet of uniformed greeters the tour would be a coup de etat against the invectives of innuendo and falsity spewed against the school.

When challenged by JSTB student Clare Foley to articulate “what is that you understand why we are here,” WHINSEC commander Colonel Richard Downie defended its past and current activities.

“I believe you are here because you have been deceived.”

With no chance for follow up questions and a well-educated and smooth talking WHINSEC staff volleying back invectives, even murderers, few managed a whisper above the haunting hush.

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“Many of the students in fact had come to a decision. Upon boarding the return bus, Pichon spoke of the “sense that something is not right here.” Others shared that though they were glad to have visited, they felt “snowed over” by the performance.

One issue at a time

Fourteen years after soldiers under orders by graduates of the SOA entered the campus of the UCA and murdered six Jesuits, their housekeeper and her daughter, the Ignatian Family Teach-In still draws upon its memory to mobilize minions of laborers in the vineyard of injustice. Nunca mas. No more. This was the vision of Bob Holstein. This was the chant of the thousands who marched to the locked gates of Fort Benning on Sunday morning.

But as the horizon for social justice expands, to the war in Iraq, to an American-backed war in Colombia, to the continuing tragedy of millions poor and starving, and to the inhumanity of capital punishment, the roar of nunca mas only grows louder.

“Our challenge is not to be overwhelmed or even paralyzed by the sheer breadth and depth of the problems we stand around us,” exhorted Fr. Currie. “Choose one or a few and try to make a difference, not just today or tomorrow, but for the long haul.”

“We are working as God’s collaborators,” offered Fr. Dean Brackley (NYK) of the University of Central America. “If we cannot find the people in this tent and in Catholic universities, I don’t know where we will find them.”

All tents are temporary. By Sunday afternoon workers had pulled up stakes on the big white tent. Within a few weeks only the trampled stakes on the big white tent. Within a few weeks only the trampled ground will hint of the events that occurred under the awning on that sun kissed November weekend.

The students and teachers and friends of the Society gathered at the Ignatian Family Teach-In have moved on. But they do not journey alone.

They take with them the witness of others engaged in their own way as companions of Christ in the struggle for the humanization of the world.

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A woman, a wheelbarrow, and freedom

By Daniel Hendrickson, SJ

A long, drawn out symphony of calling roosters inaugurated each morning. Many dogs always seemed to be the first to respond, set in motion looking for food they couldn’t find the day before and fights with each other that were fierce and unpleasant.

The young feet of the campo began to scamper around, followed by more calloused ones that carried heavier loads of water. Small bonfires crackled in surrounding cinder-block kitchens. Mothers shouted commands and men sharpened machetes. By the time I emerged on the scene the sun was well arced and promising a lot of heat.

A whole new day had commenced and a woman was again pushing her wheelbarrow.

I was moving throughout Central America that summer, and this was the month that landed me, alone, in a sugar-cane cooperative just beyond the towns of El Paisan and Aguilares. It was a difficult month, too. El Salvador was only five years beyond the end of a civil war. Some of its people had been able to piece their lives together in hopes of something greater to come. Others were grief-stricken, full of resentment, or just plain numb and to them I was a do-good Jesuit, a gringo touring their poverty, or a curious new face in the midst of monotonous, respectively.

But to each and all, I was a clumsy speaker, confused about a different dialect and yet another set of idiomatic expressions. For the woman with the wheelbarrow at least, that was a great source of amusement. She was the first person I saw each morning. I guessed then that she was 45 or 50. She was probably much younger. Her frame was stout and almost dumpy, and her skin looked rough.

She was forever barefoot, she daily wore a red FMLN cap that was sun-bleached and sweat-stained. Sometimes a young daughter tagged after her and her skin looked rough.

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But to each and all, I was a clumsy speaker, confused about a different dialect and yet another set of idiomatic expressions. For the woman with the wheelbarrow at least, that was a great source of amusement. She was the first person I saw each morning. I guessed then that she was 45 or 50. She was probably much younger. Her frame was stout and almost dumpy, and her skin looked rough.

While she was forever barefoot, she daily wore a red FMLN cap that was sun-bleached and sweat-stained. Sometimes a young daughter tagged after her and her skin looked rough.

I looked forward to connecting with Jesuit friends from all over the country, and seeing students and colleagues from different Jesuit universities. I needed a dose of that magic that thrives at Creighton University and made regency there as full of grace as I’d dreamed for.

I’ve been to the UCA and have seen the pictures. And I’ve met Salvadorans. They have fed me, sheltered me, nursed me (quite literally), and taught me.

But I went because of the woman who’s probably still pushing that wheelbarrow.

(Hendrickson [WIS], a first-year theologian at JSTB, contributed many of the photos on the SOA protest.)

Photo by Tom Lankeneau, SJ
Oregon Jesuit has been in the Society longer than anyone else in U.S.

Father Francis A. Logan (ORE) celebrated his 101st birthday with relatives, friends, and members of the Jesuit communities at Gonzaga University on October 12. Logan has been in the Society of Jesus in the U.S. since 1928, and is the oldest living Jesuit in the U.S. He was born on October 12, 1912, and entered the Society at Los Gatos on August 30, 1933.

Logan taught at Seattle University for more than 30 years prior to his retirement in 1970. Since then he has maintained a parish ministry in Seattle area parishes. In 2000 he moved to the Jesuit infirmary at Spokane.

“Everybody tells me how good I look,” he wrote in his bi-monthly newsletter to friends, “but I sometimes wonder. To be honest, I have not found it hard to remain in the infirmary. I have my daily walks and exercises.”

Known as “Coach,” Logan founded Seattle U’s long running HiYu Coulee’s hiking club.

He continues to celebrate liturgy almost daily in the Jesuit community chapel. He alsopreaches to the congregation at these liturgies. Logan credits his longevity to balancing work and play. Listening to baseball games and the World Series are his current priorities.

Jesuit Old Boy wins Nobel Prize

(IICN) - A former pupil of two British Jesuit schools - Beaumont College in Windsor and Wimbeldon College in south London - has been awarded the Nobel Prize for Physics. Anthony Leggett shared the prize with two Russian scientists, Vitaly Ginzburg and Alexei Abrikosov. The three worked separately on the same area - the nature of matter at extremely low temperatures - and their theories led to the development of superfluids. Research on superfluidity was done in England in the 1970s, and scientists say the laureates’ work still has potential revolutionary applications.

“Anthony Leggett’s contribution to the development of the MRI (Magnetic Resonance Imaging) scan was considerable,” said Holman. “Since it assists in the early diagnosis of cancer and other medical conditions, it has benefited huge numbers of people. We can all be proud of his achievements.”

Oregon State University

CALIFORNIA

- The happiest 35 of my 76 years have been on this Hill of Peace in Los Gatos.” Those are the words of Guy Enbriken, the California Province’s only donor, who has served under the past seven provincials, including Fr. John Francis Xavier Connelly, who brought him into our good company.

- The wonders of Calgary, Alberta persuaded Fr. Tacho Rivera to visit his classmate and friend Fr. Max Oliva who has been busy with retreat ministry in the Canadian Rockies. What’s more, the two were celebrating 40 years in the Society along with 10 other Californians.

WISCONSIN

- Fr. Peter Fink (NYK), who is spending sabbatical time here from Weston, spoke to the Creighton University Jesuit Community on the sacrament of the sick. He gave a sec- ond presentation on another Sunday on the sacrament of reconciliation.

- The Creighton University Jesuit Community hosted an open house for students. Groups toured the Ignatius House first, then moved to the second floor of the Jesuit Residence in the Administration Building. Community members met then along the route and explained various aspects of Jesuit life. Pictures of the original Creighton buildings were of particular interest. Most of the visitors were girls.

- Fr. Bert Thelen and a committee of lay people hosted Fr. Roy Bourgeois on the Creighton University campus. He is a Maryknoll priest and founder of the School of American Studies. After a social gathering and dinner in the Jesuit Community, Fr. Bourgeois spoke to an interested audience in the student ballroom.

- In recognition of the expert and compassionate care given by their health-care providers, Creighton’s School of Medicine and the University of Nebraska Medical Center together received the prestigious Outstanding Community Service Award from the Association of American Medical Colleges. Annually, 460,000 underserved and rural patients in Nebraska and Iowa are served. Creighton students receive clinical training and experience in schools and clinics in the area. Creighton is the first Jesuit university to receive this award. The two schools also worked together with Nebraska officials to develop a bioterrorism pre paredness plan for the state and to help fund and staff a poison center.

-- Patrick Dorsey SJ

PROVINCE BRIEFS

MARYLAND

- Fr. Gasper Lo Biondo addressed the 2003 Annual Conference on Mis- sion and Transformation in Milwaukee, Wis. in early November. His topic was "Mission and Transforma- tion: One Response to the Challenge of Our Mission of Solidarity in a Global- ized World."

- Fr. Jim Redington will take an appointment at JTB as an associate professor of interreligious dialogue, teaching courses in theology of reli- gions, devotional Hinduism and wis- dom Hinduism. Jim will remain a senior fellow at The Woodstock The- ological Center.

- Fr. Brian McDermott spoke at the opening night dinner of the Forum on Catholic Traditions on Peace and War sponsored by the Woodstock Center and Woodstock Theological Center at Georgetown University. His pre- sentation, "Discernment and Theo- logical Reckoning about War and Peace," addressed Ignatian guide- lines for dialogue as a means to cast an individual or group has a right to make.

- Fr. Joseph Hacala was a speaker at the recent dedication of the dieocese Heritage Center in downtown Wheeling. Most of the archives and memorabilia of the Wheeling-Charleston diocese will be kept at the center and be accessible there.

- On Nov. 5, Kurt Denk and Fr. Dan Ruff invited novices Kevin O’Don- nell and James Dunn to meet a group of Loyola College alumni and students to enjoy their Saturday evening activities. At a Mass afterward, O’Donnell preached about following Jesus in his ministry to the poor, the suffering and the weak. Following Mass, the men and seven Jesuit faculty enjoyed dinner and conversation at Ricci House.

- Fr. J. Leon Hooper gave a lecture on the philosophy of John Courtney Murray to the Benedictine Community at St. Mary’s Abbey in Morristown, New Jersey in early Nov.

- Fr. Michael Braden is happy to announce that one of his video students, a 1995 graduate, has devel- oped and produced a movie, "Bring- ing the Rain." The movie was screened on Nov. 4.

- Loyola College hosted the first of several area Maryland Province Sexu- al Misconduct Sessions on Saturday, Nov. 1. Frs. J.A. Lotfu, Jerry McGilone and John Swope all made professional presentations. These gatherings will be held in all regions of the province.

- Jackie Antkowiak

NEW YORK

- Fr. Donald Kirby was honored for his long association with Le Moyne College (Class of 1963; facul- ty since 1976). He received the Ignata- tion Service to Le Moyne Award for his work as a teacher of excellence, the director of the Values Program, and his selfless service to the Le Moyne Community in "promoting a commitment to social justice with a concern for each individual."

- The continued economic down- turn has been especially felt by the most marginalized. Fr. Ned Murphy, the president of O.T.S. (Part of the Solution) in the Bronx reports an increasing demand for meals, food packages and shelter.

- Fr. Carsten Martensen and the people of St. Anthony’s Church, Oceanside, NY, will have a special commorative Mass in December to mark the 20th anniversary of the Jesuits’ ministry in the parish.

- Mid-November marks Homecoming Sunday at St. Aloysius Parish in Harlem. This year, in addition to many former parishioners and alumni of the parish school, Fr. Ed Durkin returned from Buffalo to preside and preach. It was an opportu- nity for the parish to acknowledge his contributions to the people of St. Aloysius for the past 13 years.

- The New York Province celebrated its 60th anniversary at the annual Jesuit Dinner at the Waldorf-Astor- ria Hotel in Manhattan. The Xavier Award was presented to Dr. Jasper H. Kane, writer in chief on behalf of all New York Province benefactors. Each guest at the dinner received a facsimile medal of the Xavier Award as thanks from the members of the province.

- Fr. Joe McShane was inaugurat- ed as the 32nd president of Fordham University on Oct. 24. The celebration was joyous and included events for almost every constituency of the university com- munity, among them Cardinal Avery Foster Dullea’s McGinley Lecture in honor of Pope John Paul II’s silver anniversary, a gala show, a conference on urbanism and American religion, and student receptions.

- Fr. Jim Coughlin triumphantly passed all three of his qualifying examinations for the Courant Insti- tute of Mathematical Sciences at New York University. Jim currently teaches at Xavier High School, New York.

- Louis T. Garaventa SJ

NEW ENGLAND

- Fr. Julio Giulietti, director of Boston College’s Center for Ignat- ian Spirituality, hosted Cardinal Pham Minh Man, Cardinal Archbish- op of Ho Chi Minh City, Vietnam from Nov. 3 to 7. While at B.C. Cardi- nal Man explored the possibility of developing an educational partner- ship between his archdiocese and the university.

- Fr. Louis Grenier, BS, long-time missionary in Jamaica, recently spent a week in Nicaragua to celebrate the centenary of the city of Bluefieldiers, where many decades ago large numbers of Jamaicans migrat- ed. Grenier was the guest of Nicaraguan President Enrique Bolanos, who 60 years ago was one of Grenier’s high-school students at the Colegio Centro America in Grana- da, Nicaragua, where Grenier taught the first two years of his regency.

- Fr. Jack Crabb of Gonzaga East- ern Point Retreat House (EPRH) was inaugurat- ed as an associate supervisor by the examining board of the Association of Catholic Pastoral Education. This opens the way for Crabb to become a full supervisor in ACPE. He has already received his degree as full supervisor with the National Association of Catholic Chaplains (NACC).

- Fr. Bob Gilroy, also of EPRH, returned to his beloved Rosebud Reservation in South Dakota to teach an art course at Sinte Gleska Univer- sity, using art and art therapy in con- junction with his ministry of spiritual direction.


- Fr. Bill Mulligan celebrated his golden jubilee in the Society by join- ing IRS and moving to Monrovia, Liberia. He arrived Oct. 27, and has already sent several long e-mails to friends in Boston detailing his new and strange experiences in a foreign culture and environment.

- Fr. Jim Hayes, director of voca- tions, through his Vocations Task Force, successfully motivated and inspired numerous events and activi- ties around the province on Nov. 5, the Feast of All Saints and Blessed of the Society and National Jesuit Voca- tion Promotion Day.

-- Kenneth J. Boiler SJ
-- Richard Roos SJ

Continued from page 2

World religions

so many years. As Paul Knitter has often remarked in con- versation, it is a totally different experience truly to become friends with someone from another religious tradition than to simply read about his/her religion in a college textbook. One cannot but be impressed by the depth of faith and commitment in the other person.

At present, I have ceded the directorship of the center to another academic colleague, Dr. James Buchanan, who will thus be in charge of making the move to the new Brueg- gemann Center residence. Likewise, with the recent arrival of Dr. Jonathan Tan in the theology department, with his con- siderable background in Confucianism and Taoism, I have given up teaching courses in Far Eastern Religions and focused on my other major speculative interest, namely, the dialogue between religion and science.

But the friendships thus gained with members of other religious traditions have made an indelible impression upon me and have convinced me that in the future Christian theo- logy should regularly be done in an interreligious context. For, as I see it, we Christians will never fully comprehend our own religious identity except through careful compari- son and contrast with the living traditions of the other world religions.

Religiously oriented people have much to learn from one another, preferably through conversation on an inter- personal basis. [Bracken (CHG) is professor of theology at Xavier University.]

Continued from page 2

Church mission

Christian Conference of Asia (CCA) released a joint statement titled “Working With Other Religions,” in which they spoke of dialogue as being not “primarily a matter of talking. It is, in the first instance an attitude, an openness to the neighbor, a sharing of spiritual resources as people stand before the great crisis of life and death, as they struggle for justice and human dignity...” In dialogue, Chris- tians and their neighbors enter into a reciprocal relationship which becomes a process of mutual learning and growth. Another member of my days in Berkeley, the well-known Prot- estant Taiwanese theologian C. S. Song, has written extensively in this area, and argues that genuine interreligious dialogue is not so much a communication technique as it is a multi-stage process of con- version for those involved.

An initial stage Song labels “bi-lateral cease-fire,” which requires that those involved in the dialogue have to stop trying to conquer the other side by converting them. If the parties agree to this theo- logical armistice then they might reach the next crucial stage of “blessed ignorance,” in which we recognize (or at least entertain the suspicion) that our own religious-cultural experience is not the sum of all possible truth.

If we accept the possibility that the absolute fullness of complete truth does not reside in our religious tradition or moment in histo- ry, then this may lead us to accept that our dialogue partners might have something to contribute to the mutual search for the splendor of the truth. Song calls this ignorance “blessed” because it is a graced development, which allows real dialogue to begin.

This grace supposes a human nature of incompleteness, and builds on and perfects it through the practice of epistemological humility, leading to a real conversion to a new goal, a commitment to enter into what the FABC calls the dialogue of life.

Like conversion from sin, dialogic conversion involves a metanoia, turning away from using dialogue as a strategic means to convert others and turning towards stepping more fully into the richness of the lives of our dialogue partners.

Let the conversion begin. [Fr. Bretzke (WIS) is associate professor of theology and religious studies at the University of San Francisco and visiting professor of moral theology at the Loyola School of Theology in Manila, Philip- pines.]
Continued from page 1

Just war

...ty of strengthening conflict resolution methods so that the point of necessity and last resort (war) is rarely reached.

The third position argued to apply the principles of just war and international law to the new realities of asymmetrical warfare and cross-border lawlessness. Saying that “sometimes, the use of force is morally obligatory,” Reicheberg said that a full reading of the just war text allows the use of force not only for defense, but for restorative, deterrent and punitive ends, as well. Unlike the Cold War, which was characterized by the presumption against the use of force or force as a last resort, “the international terrorism of our time forces us, whether we like it or not, to recuperate a neglected dimension of the just war tradition, the bellum offensivum.”

“One of the nice things about being Catholic is you can suffer from multiple personality disorder,” joked Royal, adding that the proliferation of terrorism “truly raises the ante” in the debate about just war. The two argued that the distinction between just and unjust war is not the same as the distinction between offensive and defensive force, for a preemptive attack may be justified. From there, they went on to consider the case for war with Iran.

A series of policy responses followed the presentations. Al Pierce, director of the Center for the Study of Professional Military Ethics at the U.S. Naval Academy, critiqued the pacifist position for its silence on matters most to policy makers. Pamela Quanrud of the Paper, “Property Decision Making” is being published by the National Treasurers Association of Religious Institutes. He’s also co-authored two soon-to-be-released books: “Ecotourism in Appalachia, Marketing the Mountains” (with Kristin Johansen), and “Critical Hour: 25 Years After Three Mile Island” (with Mary Davis and Art Purcell).

Fr. Albert J. Fritsch has been busy. In the last year, he’s given talks on renewable energy applications, ginseng research, off-road vehicles, land stewardship and ecotourism to various groups in the Midwest. His paper, “Property Decision Making” is being published by the National Treasurers Association of Religious Institutes. He’s also co-authored two soon-to-be-released books: “Ecotourism in Appalachia, Marketing the Mountains” (with Kristin Johansen), and “Critical Hour: 25 Years After Three Mile Island” (with Mary Davis and Art Purcell).

Fr. Steven F. Hurd has joined the staff at the Milford Spiritual Center and begun his service as coordinator of conference retreats and treasurer of the community.

As noted in last month’s column, Jesuits from the province celebrated the 100th anniversary of Jesuit service to the patients and staff at Cook County Hospital. On October 24, the Cook County Board of Commissioners passed a resolution commending the Jesuits for their service as chaplains. The resolution also “further resolved that the 100th anniversary of the start of this service, Sunday, October 20, is hereby proclaimed Jesuit Day in Cook County, Illinois.” Fr. James E. Chambers (PAT), one of the three Jesuit chaplains at the hospital, accepted the resolution at the board’s meeting.

Fr. George A. Lane, president of Loyola Press, led a group of young adults from Charis Ministries on an exploration of the architecture and history of five churches in the Chicago area.

--- George Kearnan

--- John M. Oriconi SJ

FR. GERALD C. WALLING will play Ebenezer Scrooge, a role he’s always coveted, in “A Christmas Carol” at the Metropolitan Performing Arts Centre in Arlington Heights, Ill. Walling’s previous theatrical credits include the role of Fr. O’Reilly in “Do Black Patent Leather Shoes Really Shine Up?” and George Bernard Shaw in “The Best of Friends.” He also played prison guard number 2 in the hit film “The Blues Brothers.”

FR. PROVINCIAL EDWARD W. SCHMIDT visited Bellarmine Jesuit Retreat House in Barrington, Ill, on Nov. 16 to bless the new Jesuit residence and expansive conference center. He was welcomed by Bellarmine’s director, Fr. John T. Dillon, who spearheaded the expansion project.

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John P. O'Connor SJ
(Missouri) Father John Paul O'Connor, 80, died after a long illness on August 14, 2003 in St. Louis, Missouri. He was a Jesuit for 62 years and a priest for 50 years.

Born in Parsons, Kan., he attended two years at Rockhurst College before entering the Society at St. Stanislaus Seminary in Florissant, Mo., in 1940. After philosophy at Saint Louis University, regency at Marquette High in Milwaukee, and theology at St. Mary's, J.P. was ordained in 1953.

After tertianship J.P. was sent to Belize to teach history — a subject in which he had little background. To his credit, he tried to gather knowledge and new ideas through taking summer classes in the States; but ultimately the frustration of his teaching enterprise did much to undermine his sense of confidence and self-worth.

Only slightly more satisfying was a period of service as a traveling missionary around Orange Walk; the independence and loneliness of Jesuit life in Belize at the time confused and frustrated him. So on to the library at St. John's College, where he worked hard to catalog and organize a library that desperately needed the attention of someone as dogged as J.P.

There followed a variety of pastoral assignments, mostly in parishes and hospitals. One suspects he was at his best at the bedside of a sick or dying person in need of comfort; there his deep compassion could be felt and his gentle words heard without the distraction of the shyness and awkwardness that made more public ministry sometimes difficult.

But no matter where he was, J.P. was relentlessly drawn to the boiler room. Many of his suggestions for greater efficiency were probably on the right track — although sometimes extreme.

Sadly for him, J.P.'s suggestions were often dismissed, or received with a certain degree of resentment, because they were usually delivered without the sort of political sensitivity needed to successfully negotiate the structures of organizations — even small ones. But his heart was always in the right place. His family saw clearly what others sometimes missed — what one Jesuit who knew him well described as "a kind, plain, sincere, yet simple person who likes other people."

Finally, J.P. just wanted to fix things — to see if he could make them work the way they were supposed to, the way they were designed to work. Ultimately that is a profoundly sacred desire shared with the God who labors to restore and redeem all of creation.

-- Philip G. Steele SJ

Charles R. McKenney SJ

He was born in Springfield, Mass., but grew up in the Boston suburb of Brookline. He transferred to Boston College in 1940-41 and taught math at B.C. High then returned to Weston College for theology, was philosophy and theology studies there and St. Mary's, Kan. In 1955 he went to Cleveland to make tertianship.

Robert E. Nilon SJ
(New Orleans) Father Robert Nilon was born in St. Paul, Minn., but grew up in Florida where the historic Jesuit church and school in downtown Miami, the Gesu, became the center of his early years.

In 1941, one year after graduating from the Gesu, he followed in the traces of his older brother, Tommy, and entered the Society at Grand Coteau, La.

Tommy Nilon, six years older than Bob, was an exemplary and promising young Jesuit before his untimely death in 1949, weeks after completing his tertianship 30-day retreat. Throughout his life of 81 years Bob found inspiration and much peace in the memory of his brother. He prayed with Tommy's rosary faithfully and took it with him to the grave.

Bob was ordained at Spring Hill College in 1954, after philosophy and theology studies there and St. Mary's, Kan. In 1955 he went to Cleveland to make tertianship.

In 1958 Bob became Prefect of Discipline at Jesuit High School, New Orleans, where he had taught as a Spring Hill philosopher (1962-65), and still another three years in the same office at Jesuit in New Orleans (1962-65). But it was in the pastoral apostolate that Bob would fulfill his priestly calling.

For 37 years, from 1965 until a few months before he died on August 18, 2003, Bob served as pastor or associate pastor in a number of Jesuit parishes. These assignments included Spring Hill, Grand Coteau, New Orleans, Key West, Miami, West Palm Beach, and Tampa.

He spent a total of eight years in West Palm Beach and was pastor of St. Ann's there in 1977-79. In downtown Tampa, at Sacred Heart, Bob was also Catholic chaplain at Tampa General Hospital (1995-2003).

A devastating type of bone cancer (multiple myeloma) necessitated his move to Ignatius Residence in January 2003. There, in his own hand Bob appended to his dossier one line: “2003 ... Praying for the Church and the Society” And he prayed for death. He was ready.

Father John Edwards, superior of Ignatius Residence, and Bob’s classmate in the Society, ministered to Bob daily. He anointed him again as the end drew near. In his eulogy two days later John spoke of Bob’s deep and simple faith, of his edifying manner, and of the many testimonial and words of appreciation that Bob received from grateful parishioners.

-- Louis A. Poché SJ

Daniel Lewis SJ

He was born in Newton, Mass. Dan graduated from Boston College High School in 1948 and studied for a year at Boston College before entering the Society at Lenox, Mass. After novitiate and juniorate at Shadowbrook he came to Weston College for philosophy in 1953, after which he taught Latin, biology, and History at Cheverus High School in Portland, Maine.

He returned to Weston College for theology, was ordained in 1962, and in 1963-64 did tertianship at Pomfret Prep. He did graduate level work in religious education at Lumen Vitae in Belgium during the following year, then another year of advanced theological study at the Greg in Rome.

From 1966 to 1973 he served as religion department chair and taught religious education at Fairfield Prep and at Fairfield University, while also teaching religious education in the Diocese of Bridgeport. He was called to Boston in 1973 to serve as director of novices, and continued in that critical capacity for seven years.

In 1980 he became provincial assistant for social communications, coordinating planning as well as assistant for pastoral services and director of province communications. In 1987 he went to Cheverus High School to serve successively as rector of the Jesuit community, acting principal, and president - all the while teaching religion and Latin in the classroom until 1993.

After a sabbatical year he returned to B.C. High. When the diagnosis of his disease became definite in late 2002 he continued in the classroom until increasing impairment required him to come to Campion Health Center. Accepting his disease as from the hand of God, Dan cooperated fully with his medical caretakers and the devoted assistance of his very loyal friend, Bill Murray, who had once been one of Dan’s novices.

As word passed that Dan was nearing the end, many members of the Campion community and Jesuits from across the city came to his room and blessed him with laying on of hands or gesture. They spoke to him or prayed with him and for him and thanked him for the good works he had done in their midst.
good works he had done in their midst.

Dan was able to open eyes and smile or watch, mumble a few inaudible words to thank them for their presence, their comfort, because in fact he did seem comforted by this ritual of his passing.

Dan Lewis will be greatly missed by his brother Jesuits of the New England Province.

--- Paul T. McCarty SJ

George L. Crain SJ

(California) Father George L. Crain, 82, died September 9, 2003 at Regis Infirmary. Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 65 years and a priest for 52 years.

George was born in Newport, R.I., on November 20, 1920. He entered the novitiate at Los Gatos on July 30, 1938. After studies at Mount St. Michael's, he did regency at Bellarmine Prep. 1945-48, where he taught Latin, history and moderated sports. He studied theology at Alma Center, Los Gatos. He was a Jesuit for 65 years and a priest since 1938. After studies at Mount St. Michael's, he did regency at Bellarmine Prep, 1945-48, where he taught Latin, history and moderated sports. He studied theology at Alma Center, Los Gatos. He was a Jesuit for 65 years and a priest since 1938.

George retired to Los Gatos in 1997, where he spent his final years in quiet prayer. He was a self-effacing man, loved to hike the Sierra to his favorite streams and lakes. George L. Crain SJ

--- George L. Crain SJ

James B. Corrigan SJ

(Wisconsin) Fr. James B. Corrigan, 90, died Sept. 17, 2003 at the St. Camillus Health Care Center in Watowatosa, Wis. He was a Jesuit for 64 years and a priest for 54 years.

Jim and his twin, John, were born in Milwaukee on August 2, 1913. Jim graduated from Marquette University High School in 1931 and from the University of Notre Dame in 1935. After graduation he worked at a stockbrokerage house and as a salesman for Milwaukee Label and Seals. Described as a “world-class gentleman, a charmer, a man of unfailing humor,” Jim could have been on the bench, intently rooting and praying. He played an important consoling role in the aftermath of the sudden on-court collapse and death of their star athlete, Hank Gathers.

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--- James B. Corrigan SJ

Joseph M. Moffitt SJ

(Maryland) Fr. Joseph M. Moffitt, 90, died September 17, 2003, at Merion Station, Pa.

Joe was born in Philadelphia on January 7, 1913. After graduating from Saint Joseph’s Preparatory School in 1931, he entered the Society at Saint Andrew-on-Hudson in Poughkeepsie, N.Y., on August 14, 1931, and completed his juniorate in the same house of formation in 1935.

Following his A.B. degree in 1937 and his Ph.D. in 1938 at Woodstock, he went on for an M.A. in Educational Psychology at Fordham University. He completed his ordinary at Loyola High School, New York (1939-1941) where he taught German to sophomores and juniors. Joe completed his STL in theology at Woodstock in 1945, and was ordained on June 18, 1944.

In 1946 he began his extraordinarily long tenure in the service of the mission of Georgetown University. This long run of dedicated service in the ministry of teaching and formation of young people at Georgetown was interrupted only by two years in Freiburg (1962-1964), Germany, where he was professor of theology.

During his many years at Georgetown, Joe was professor of religion and vice-director of the Jesuit Seminary and Mission Fund (1947-1954), director of admissions for Georgetown College, and for the Schools of Foreign Service and Nursing (1954-1962), assistant dean (1956-1962), and finally, professor of theology for 30 years (1966-1994). Joe remained at Georgetown University as professor emeritus of theology.

--- John W. Swope SJ

The following Jesuits have died since the NJSN last published and prior to our November 21 deadline. Their obituaries will appear as space and information become available.

Brady, John F. (MIS) November 16
Bryant, Curtis C. (CFN) November 18
Burke, Robert R. (NEN) October 26
Cheney, Edmund K. (NEN) November 9
Colles, Edward T. (NOR) October 21
Dierckman, Leonard E. (MIS) September 12
Farrand, John L. (NYK) October 18
Knott, Francis X. (MAR) September 12
M Cluskey, John D. (ORE) November 3
Meyers, Louis E. (NOR) October 25
Neenan, Robert R. (WIS) November 9
Porter, Richard L. (WIS) November 4
Porter, Richard L. (WIS) September 28
Stevenson, Alden J. (CHN/CFN) November 19
Thatcher, John R. (ORE) October 3
Vogt, Robert H. (NYK) November 15
Walsh, Maurice B. (NEN) October 31
Witzofsky, Richard H. (MIS) November 13

--- The National Jesuit News
Relationship between earth and human is a defining issue

By John Surette SJ

In 1989 at Port Burwell, Ontario, I heard cultural historian Fr. Thomas Berry CP speaking in a most comprehensive manner for all humankind. Berry spoke of how continued progress in the divine-human relationship and continued progress in the human-human relationship, now for the first time ever, depends upon progress in the earth-human relationship.

The divine-human relationship – this was something that has always allured me. In fact, it brought me into our Society. The human-human relationship – I was aware of the importance of all the works of social justice and of our Society’s commitment to a faith that does justice.

The earth-human relationship – since I was 12, the natural world has been my spiritual director.

When I heard Berry’s words, there came forth from deep inside of me a passionate “Amen.” It seemed that my entire life experience had come together into a unity. I felt gifted with new eyes with which to look upon everything. It was so strong an enlightenment that all things seemed quite new to me. I knew that those first two important relationships will only find their fulfillment through the third.

The ecological issue had become a defining issue for me. I knew that I would devote the remainder of my life to focusing upon the earth-human relationship, knowing that in doing so I would be continuing to work in the areas of the divine-human and the human-human. It was a moment of grace for me.

It has only been in recent years that a serious meditation upon the earth-human relationship has taken place. When I first stumbled across the word ecology as an undergraduate in the early 50’s, I thought that it might have to do with the study of echoes!

It was 41 years ago that Rachel Carson wrote “Silent Spring,” her passionate critique of industrial agriculture. In 1972, the Stockholm Conference of the U.N. dealt with the industrial devastation of the planet and the need of every nation to establish an Environmental Protection Agency. In 1982 the U.N. Assembly passed the World Charter for Nature. In 1992, the U.N. Conference on Sustainable Development took place in Rio de Janeiro with modest results and in 2002 the World Summit on Sustainable Development happened in Johannesburg with disappointing results.

In 1983, the 33rd General Congregation wrote what is perhaps our Society’s first authoritative statement regarding ecological matters when it said that: “lack of respect for a loving Creator leads to a denial of the dignity of the human person and the wanton destruction of the environment.” Since then an ecological consciousness has slowly emerged within our ranks.

In 1995, responding to postulates from a number of province congregations, GC34 issued its Decree 20 on ecology. This congregation, due to lack of expertise, time constraints, and a general ambivalence about the issue, recommended that Fr. General call for a study. The results of this study have been published in the document “We Live In A Broken World: Reflections on Ecology.” It is a prophetic document.

I personally was disappointed by the inability of the Congregation to do more. But I too had been rather ambivalent about the ecological issue.

In keeping with the teachings of the Church and our Society, my focus in those years was on justice for the human community. I considered justice to be the defining issue of our time. “To serve faith and promote justice” became my purpose. I understood that the social gospel placed the dignity of the human person at the center of all justice concerns.

And so, along with so many other Jesuits, I had my long list of social issues. There was the poverty issue, the refugee issue, the women’s issue, the racial issue, the unemployment issue, the nuclear issue, etc. It seemed that as soon as I was not looking some new issue cried out for my attention.

The length of the list had a numbing effect on me but at the same time it energized me. My identity was that of a Jesuit who was concerned with the pathos of the human situation and who was called to do something about it on the personal and structural levels.

Then Thomas Berry’s words entered my consciousness, my soul. They stirred up the dust there, with the result that things would never be the same for me. The pathos of the human will always be with me. It must never be neglected.

I have come to understand, however, that we will never be able to adequately advance the well being of the human community unless, at the same time, nurturing a primary concern for the well being of the total earth community.

As Berry says, “We are moving from suicidicide, homicide, and genocide, to biocide (the killing of life systems) and genocide (the killing of earth itself) in its more elaborate modes of expression.”

I now find myself weeping over the people, and the God whom I knew and to whom I prayed was a God who also was weeping over the people.

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I now find myself weeping over the earth with its community of life that includes our human community. The God whom I know and to whom I now pray is also weeping over this same more comprehensive community.

I find myself at a time of reversal of values and priorities. The real challenge is how our important social issues, are embedded.

The fulfillment of the earth-human relationship, the establishment of a harmonious relation between earth and its humans, has become an imperative. It is a defining issue of the 21st century!

[Fr. Surette [NEN] is the cofounder and director of SpiritEarth, a center for contemplation, reflection, and justice making in the Ecozoic Era.]
Who Is Jesus? An Introduction to Christology
By Thomas P. Rausch SJ
The Liturgical Press, Collegeville, Minn., 2003
232 pp., $23.95, paper
ISBN 0-8146-5078-3
The text covers the three quests for the historical Jesus; the methods for retrieving the historical Jesus; the Jewish background, the Jesus movement; his preaching and ministry, death and resurrection; the various New Testament Christologies; and the development of Christological doctrine from the New Testament period to the Council of Chalcedon. Fr. Rausch is professor of theology at Loyola Marymount University.

When I Survey the Wondrous Cross: Scriptural Reflections for Lent
By Patrick J. Ryan SJ
Paulist Press, New York/Mahwah, NJ, 2004
185 pp., $14.95, paper
ISBN 0-8091-4267-4
These reflections on the Lenten liturgical readings arise not only out of study of the scriptural passages but also from the author's familiarity with the history of religion and his long experience of life in Christian churches both in the U.S. and Africa. Fr. Ryan is the president of Loyola Jesuit College, a secondary school on the outskirts of Abuja, Nigeria. He has lived in Nigeria and Ghana for more than 20 years.

Life’s a Dance, Not a Dress Rehearsal
By Joe Mulligan SJ
The Liturgical Press, Collegeville, Minn., 2003
208 pp., $29.95, paper
ISBN 0-8901-4207-4
These reflections on the Lenten liturgical readings arise not only out of study of the scriptural passages but also from the author's familiarity with the history of religion and his long experience of life in Christian churches both in the U.S. and Africa. Fr. Ryan is the president of Loyola Jesuit College, a secondary school on the outskirts of Abuja, Nigeria. He has lived in Nigeria and Ghana for more than 20 years.

Administrative Coordinator
Office of Social and International Ministries
Jesuit Conference
Washington, D.C.

The Jesuit Conference Office of Social and International Ministries (JSIM) seeks an Administrative Coordinator based in Washington, D.C. The mission of JSIM is to support and animate social and international ministries of the Society of Jesus. The Administrative Coordinator facilitates communication and provides support for the 4-5 person JSIM staff, and assists other Jesuit Conference staff with administrative and project needs.

For a complete job description, visit our website at www.jsim.org, and check the job openings section of News and Info.

Applicants should have office management experience and strong administrative and organizational skills. Proficiency with Microsoft Office and WordPerfect, as well as use of the Web and the Internet, is necessary. Familiarity with the Catholic Church and the Society of Jesus is desirable. Experience with government affairs and/or advocacy organizations is valuable. Foreign language skills, while not necessary, are useful. Competitive salary commensurate with experience and a liberal benefit package are offered. Minorities and women of color are encouraged to apply. Send resume to JSIM, US Jesuit Conference, 1616 P St NW #800, Washington, D.C. 20036 or fax to (202) 328-9212 or email to jobs@jsim.org. No phone calls please. EOE M/F/V/H.

Outreach Coordinator
Office of Social and International Ministries
Jesuit Conference
Washington, D.C.

JSIM seeks an Outreach Coordinator. The mission of JSIM is to support and animate the social apostolate in the various educational and pastoral ministries and institutions of the Society of Jesus, as well as in specifically social and international ministry. The Outreach Coordinator facilitates collaboration between the Office and individuals and institutions in the field, developing and implementing creative projects for bringing to bear the varied strengths of Jesuit ministries on social issues and concerns. The position is based in Washington, D.C. and involves travel.

For a complete job description, visit our website at www.jsim.org.

Applicants should have at least 3 years in a senior position in an educational or nonprofit organization with demonstrated experience in both organizational development and outreach/capacity building work, including ability to deliver facilitative assistance and training. Strong writing, research and computer skills, including internet and web familiarity are necessary. Fluency in Spanish, a postgraduate degree and international experience are a plus. Familiarity with the Catholic Social Teaching and the Society of Jesus, and experience in educational institutions, are desirable. Competitive salary commensurate with experience and a liberal benefit package are offered. Minorities and women of color are encouraged to apply. Send resume to JSIM, US Jesuit Conference, 1616 P St NW #800, Washington, D.C. 20036 or fax to (202) 328-9212 or email to jobs@jsim.org. No phone calls please. EOE M/F/V/H.

Jesuit Retreat
Holy Spirit Center
Anchorage, Alaska

All Jesuits are invited to the Jesuit retreat scheduled for July 22-30, 2004 at Holy Spirit Center in Anchorage, Alaska. Fr. Greg Boyle SJ (CFN), director of jobs for a Future and Homeboy Industries in Los Angeles will direct the retreat. Cost is $550. For more information contact Noreen Welshar, Business Manager, Holy Spirit Center, 10980 Hillside Drive, Anchorage, AK 99507, hsc2@alaska.com or check out the Holy Spirit Center website at: home.gci.net/~hshrsh

Teaching Pastor and Faculty Member
Jesuit School of Theology
Berkeley, Calif.

JSTB is seeking a Jesuit Teaching Pastor to serve as a member of the faculty and to lead St. Patrick’s parish in Oakland, Calif., which has been affiliated with JSTB as a teaching site for the past four years. Appointed in collaboration with the Diocese of Oakland, the Teaching Pastor’s primary responsibility would be to pastor an African-American and Hispanic inner-city parish, which is a pastoral, immersion-learning situation for ministry students. He would also serve JSTB as a regular, tenured faculty member in residence. Although his principal responsibilities would be as pastor, he would also mentor students in parish work and collaborative team ministry, and he would be expected to teach one course each semester at the school in some area of pastoral theology (e.g., Liturgical Presiding, Parish Administration, or Multicultural Ministry). Required qualifications include abilities as a spiritual and community leader, staff developer, administrator, and teacher/mentor. The candidate should likewise give evidence of good pastoral experience in poor, preferably multi-ethnic parishes. A terminal degree is not required, but some familiarity with higher educational institutions would be desirable. Candidates should send appropriate resumes c/o Fr. John Treloar SJ, Academic Dean JSTB, 1735 LeRoy Ave., Berkeley, CA 94709-1193, Tel: 510-549-5012 FAX: 510-841-8536; or c/o Fr. David Haschka SJ, Secretary for Pastoral Ministries, Jesuit Conference, 1616 P St. NW, Suite 300, Washington, DC 20036 Tel: 202-462-0400 FAX: 202-328-9212.

Three Jesuits arrested at Fort Benning - Three Jesuits, two from the Detroit Province and one from the Chicago Province, were arrested for crossing onto restricted government property during the protest demonstrations at Fort Benning, Ga., on Nov. 23. After his arrest, Fr. Joe Mulligan (DET) posted $1,000 bail and returned to his ministry in Nicaragua. Ben Jimenez (DET) and Mike O’Grady (CHG) refused to post bail and are self-designated “prisoners of conscience” until their trial, which could take place as early as January 26. (Photo by Daniel Hendrickson, SJ)
A Jesuit Gepetto enraptures audiences across the world

By Julie Bourbon

In Br. Ed Sheehy’s (NYK) office, a fiddler plays on the roof, a graceful rollerblader glides by, a trapeze artist performs to the tune of Stars and Stripes Forever, a young Asian woman in traditional dress juggles a ball onto her head, Mother Teresa counts her rosary beads, and a man carries parcels home from the market. Once a baker of bread, shaping loaves, Sheehy now shapes wood and cloth into puppets that teach and entertain around the world, from Guyana to Jersey City.

“I haven’t baked in 40 years,” said Sheehy, 70, dimpled, balding, with hands that once a blind man came to a puppet show; today, he has dozens of string, rod and hand puppets that take up all of his time. “The rest of my life, the school uses an ever-expanding attic workshop and delighted in the thought of being the only puppeteer he knew with a studio on Park Avenue. Four years ago, he returned to Jersey City, to St. Peter’s Prep, to a ground floor studio crammed full of stuff: a sewing machine, traveling trunks, Styrofoam balls that will one day be marionette heads, Superman paraphernalia (he’s a big fan), swatches of fabric to make costumes, books on puppets and dolls. He has also dabbled in painting and sculpture, and at holiday time, he keeps of his travels. “It’s like drums. Every country has its own puppetry, “ said Sheehy, flip-ping through one of several photo albums he keeps of his travels. “It’s like drums. It’s amazing that each country would have its own puppetry,” said Sheehy, flipp-}

“Once you find something worthwhile, then you really have to work on it... One hand has to help the other.”

... It’s quite an experience. They tell me people will be talking about this for months,” said Sheehy, clearly incredulous at the thought. They are not the only ones... It’s quite an experience. They tell me people will be talking about this for months,” said Sheehy, clearly incredulous at the thought. They are not the only ones...

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In that crowded studio, and in places like Central Park, where Sheehy can just observe people being people, Sheehy comes up with his ideas. His puppets are invested with humanity and move like people move - walking, taking a rest, breathing, doing double takes, hiking up their pant legs before sitting. “These are the things that make a puppet real,” said Sheehy.

He has dozens of marionettes. The fiddler on the roof, the oldest member of his troupe, is in its fifth incarnation, the first four worn out by frequent use. The puppets have been around the world with Sheehy, to Micronesia, Guyana, Indonesia and Nigeria, where they put on shows for local audiences. The trips have afford-ed him a unique chance not only to perform his ministry in other cultures, but also to learn about their puppetry tradi-tions.

“Sometimes the message is joy.’’

In the meantime, he is a man alone with his puppets, performing, creating, entertain-ing. “Somewhere along the line, getting a little older, a lot older,” he adds with a smile, “you take on sort of a Gepetto mystique. This is me, this is what I do and these are my puppets. It’s not so much wood and glue anymore”

“Sometimes the message is joy.”

“It is my apostolate,” said Sheehy, who would be thrilled if another Jesuit took an interest in writing plays or scenes for his puppets. The action need not always be instructional or allegorical, either, he said. “Sometimes the message is joy.”

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