Accrediting procedures to assist Jesuits in protection of minors from abuse

By Thomas C. Widner SJ

When the report of the John Jay College of Criminal Justice on the sexual abuse of minors by Roman Catholic clergy between 1950 and 2002 was released on February 27, it included data from 60% of religious orders in the U.S. that represent 80% of religious priests. Among those providing data were all 10 provinces of the Society of Jesus in the U.S.

But the report looks to the past. In order to ensure that Jesuits in the future do not become perpetrators of child sexual abuse, the 10 provincials have joined with other religious orders as members of the Conference of Major Superiors of Men (CMSM) to develop a program of protection for children and young people not unlike that of the U.S. bishops.

The so-called Dallas charter (“Charter for the Protection of Children and Young People”) was developed by the Ad Hoc Committee on Sexual Abuse of the United States Conference of Catholic Bishops (USCCB) and approved by its full body in June 2002.

“Because the bishops’ charter was designed specifically for diocesan priests, religious need to develop their own program to demonstrate to our publics that we are serious about preventing sexual abuse of minors in the future,” said Fr. David Haschka (WIS), Jesuit Conference Secretary for Pastoral Ministries.

Some months ago Fr. Brad Schaeffer (CHG), president of the J.C., delegated Haschka to serve on an advisory commission of CMSM that was developing such a program.

“The 10 Jesuit provinces cooperated and participated with CMSM to develop a program of accreditation by an outside agency to prevent the sexual abuse of minors.”

“While the standards for accreditation are still being refined, there is no doubt the "Dallas charter will have a significant impact on our lives as Jesuits,” Haschka emphasizes.

“Among those providing data were all 10 provinces of the Society of Jesus in the U.S.

“It will especially impact those who have a ministry dealing with minors. They continued on page 2
Jesuit trio experiences life as prisoners for the Lord

By Joe Folzenlogen SJ

On November 23, 2003, three Jesuits—Fr. Joe Mulligan and Ben Jimenez of the Detroit Province, and Br. Mike O’Grady of the Chicago Province—were among the group that crossed the line at Ft. Benning, Ga., as part of the protest against the Western Hemisphere Institute for Security Cooperation (WHINSEC), formerly known as the School of the Americas (SOA).

Ben and Mike refused to post bond and began serving time immediately in Muscogee County Jail, Columbus, Ga. Joe returned to Nicaragua until the trials in late January. All three were given 90-day sentences, and Joe went straight from the courtroom into Muscogee County Jail and later was moved to Harris County Jail, Hamilton, Ga. Through letters and conversations these three men shared their experience.

Each of these three Jesuits walked a powerful spiritual journey during his time in jail, a journey that took them deep into their Ignatian spirituality, brought them into close connection with people at the margins of society, and blessed them with a broad community of support. All three of these men expected life in jail to be difficult and challenging, but each one wrote, “Being inside is like this so far beyond anything I’d understood before about jail and the criminal justice system.”

Florescent lights remained on 24 hours a day, TV was blaring in the background 21 of those 24 hours. There were constant battles over what program would be watched. They were allowed no socks, no underwear, but were given plastic sandals, canvas pants, and a short-sleeved pullover shirt. The area was cold and drafty, but they only had one blanket for their bed.

The diet was heavy on salt, fat, and hot peppers. The area was cold and drafty, but they only had one blanket for their bed. The diet was heavy on salt, fat, and sugar.

The most challenging aspects of the jail environment were the treatment meted out by some of the guards and the relationship with some of their fellow prisoners. Several of the guards seemed to enjoy being vicious and mean, taking every opportunity to demean the human dignity of the prisoners. Many of the prisoners were on drug charges, and a lot of them maintained their macho front and talked about the daring exploits they would perform when they got back on the streets and could start using again.

At first the Jesuits had a difficult time adjusting to this environment. They wrote of experiencing deep desolation, of feeling isolated, of wondering if they would be able to survive. But all felt that this was the place God was really calling them to be.

They began to notice a growing sense of peace and consolation even in the midst of the most troubling circumstances. They felt a deep sense of dependence on Jesus.

They also began to develop strong bonds with some of their fellow prisoners. They engaged in Bible study with them, shared stories, explored faith, and wrote letters for those who were illiterate. They also began to develop strong bonds with some of their fellow prisoners. They engaged in Bible study with them, shared stories, explored faith, and wrote letters for those who were illiterate.

A very strong experiential way, they realized first hand how our prison system tends to warehouse people rather than address their addictions and need for treatment. Much less does it work on the factors that led to their being jailed in the first place. The civil disobedience these three Jesuits engaged in may have been directed toward the closing of WHINSEC/ SOA, but this particular program was only a symptom of a larger set of issues that our United States society needs to address.

The jail experience of this trio of Jesuits brought home that the emphasis on military spending to the neglect of domestic issues like education and unemployment creates the conditions that help produce people like the men they were living with in the jail.

As Mike wrote: “What strikes me is the contrast that indicates the lot of these men. No one cares about their situation. In the larger cultural vision — they get what they deserve.” Again I’m accompanied by a great sadness; not anger, at least not anymore.

Where, Oh Lord, is the solicitude that ensures these men adequate legal representation? Where, Oh Lord, is the care that affords these men a level of dignity commensurate with their status as children of God? Where, O Lord, is the spirit of rehabilitation, and how long will it be engulfed by the malignant spirit of retribution?

“Slowly these prayers rise from my heart. Slowly I wait for answers. Slowly I wait for insight. And slowly I ask of myself, what do you want of us, O Lord, those who claim to be members of your community? I know Jesus is patient with me in my plodding.”

(Folzenlogen [CHG] is director of the Claver Community Mission in Cincinnati.)
Provincials keep looking to the future; hear presentations on the present

By Thomas C. Widmer SJ

Meeting in Washington, D.C., February 8-12 for the winter session of their triennial gatherings, the 10 U.S. Jesuit provincials continued taking baby steps toward what they term “strategizing for the future.”

The provincials spent a morning in prayer and reflection considering a process for such strategizing. Fr. Joe O’Connell (MAR), president of the JSEA, facilitated this effort.

Besides this period, the provincials also heard O’Connell lead them in a reflection on their own management styles utilizing the Myers-Briggs Indicator.

The provincials also spent some time updating their own preparations for the first-ever joint meeting of all the provincials of North and South America that will occur May 22-26 in Miami.

They heard a number of presentations including one from a team at Fleishman-Hillard, Inc., a public relations firm, to assist them with preparations for the February 27 release of the John Jay College study on the sexual abuse of minors by clergy.

Dr. Monica Applewhite, president of Praesidium Religious Services, Inc., which develops child sexual abuse education and prevention programs and services for the Catholic Church and others, and Marist Fr. Ted Keating, executive director of the Conference of Major Superiors of Men (CMSM), offered the provincials some insights into the draft of the standards being written by Praesidium and adopted for religious orders. The standards are the equivalent of the Dallas charter written by the U.S. bishops. With the input of the provincials and other religious orders, the standards are expected to be adopted sometime this year.

In addition to these presentations, the provincials voted on a number of decisions.

The board voted 10-1-0 that each province in the U.S. Assistance would abide by the same policy in admitting young men to the novitiate with respect to requiring “a thorough and reasonable background check on all candidates.” This screening will be conducted prior to a candidates entering the novitiate.

The policy allows individual provinces discretion with regard to how the checks would occur in relation to acceptance. Each province can develop the specifics of the policy as best suits its own situation.

The board voted 11-0-0 to extend the annual Regency Colloquium for a period of five years and to re-evaluate it again in 2009.

The board also unanimously approved three motions having to deal with reporting by theology center rectors, presidents and meetings with the presidents, rectors, and deans. Instead of receiving reports three times each academic year, the board now requests two reports annually; the board requests a brief report in writing on the theological centers for the annual October meeting that may be a copy of each center’s letter to Father General or its own board of trustees; the board will invite the president, rector and dean of each center to one meeting every two years when the board meets on the same coast as the respective theology center.

A subcommittee with representatives from finance, formation, and other appropriate areas was established to make a report with appropriate recommendations regarding international graduate students in the U.S.

The board approved the mission of the Ignatian Solidarity Network, noting that approving its mission is distinct from funding it. The ISN will not be listed in the Assistance Catalogue.

The board committed itself to funding a renovation project for JSTB.

The board approved one international grant request for consideration by the finance committee, that of the province of Vietnam.

The board recognized the committee of province development directors as a committee of the Jesuit Conference.

The board approved a three-year grant for the operating expenses of the Nativity Network office.

The board also approved the audits of the Jesuit Conference and Jesuit Missions, Inc.

Regular reports were heard from each of the JC areas – communications, executive secretary, finance, formation, pastoral ministries, social and international ministries.

Assistant formators to meet at Los Altos for first time

By Julie Bourbon

In April, deans, rectors, superiors, spiritual directors, novice, vocation and tertian directors, field ed. people and others will meet at the Jesuit retreat house in Los Altos, Calif., for the first meeting of formators in the Assistancy. Each of those groups typically meets independently once a year. About 85 men will attend the three-day gathering, to be held April 22-26.

“We’ve never really taken an audit or an overview,” said Fr. Tony Sholander (CFN), chairman of the Jesuit Conference Committee on Formation. The meeting is being convened at the Conference’s behest.

“Is there anything we’re doing too much or not enough? Look at charism, spirituality, history – is that being transmitted and developed?”

Currently, there is a regional order of studies that has guided academic preparation for ministry and which is periodically updated. This meeting will cover both academic preparation and other areas of formation that prepare men to be Jesuits and ministers in the Church. Fr. General has regularly identified four areas of formation: intellectual, apostolic, spiritual and community.

The conference will be organized to focus on the transitions from one phase of formation to another. So to begin, novice directors and vocation directors will discuss the experience men have as they move from the vocation application process into the novitate. The rest of the group will observe and offer commentary. Next, novice directors will meet with the men who work in first studies programs, and so on.

“When a fellow leaves the novitate,” said Sholander, “is he prepared to go into first studies programs?” It is these transitional periods, and issues pertaining to making those transitions, that will dominate the meeting.

Participants have been asked to prepare written responses to some questions in advance. Questions include: How does your stage/program focus on the apostolic purpose as the principle that regulates our entire formation? What are concrete ways in which you help the men make their own way of proceeding? How are the men encouraged and trained in discerning the Spirit? With their vow of obedience? How are the men challenged to embrace the community life we choose? How are the men encouraged to own their vocation and the ministry for which they are preparing?

“Our main purpose is to get people together,” said Fr. John Armstrong (NOR), secretary for formation at the Jesuit Conference. “What we want to do is look at the whole scope of formation, ... and see what we think, get some sense of the whole picture.”

The meeting will close with reflection and discussion of the next steps. “Where do we go from here?” said Armstrong.

Apostleship of Prayer

http://www.apostlesofprayer.org

The Apostleship of Prayer began in France in 1844. By the year 2000, the Apostleship of Prayer had over 40 million members, 50 different Messengers of the Sacred Heart, and 40 other periodicals. It is, as Pope John Paul II wrote in 1985, “a precious treasure from the Pope’s heart and the Heart of Christ.”

Society of Jesus U.S.A.

http://www.jesuit.org

Jesuit.org, the home page for the Society in the United States, features resources, vocation event information, archived issues of National Jesuit News, and a host of links.

A new section for Jesuits only has been added. Follow the link for “Jesuits Only” to fill out the form to gain a username and password.
Can Jesuits promote justice among their own members?

By Thomas C. Widner SJ

On Friday, March 5, a statement from the Jesuit Conference appeared on the web site www.jesuit.org acknowledging participation on the part of the 10 Jesuit provinces in the U.S. in the study conducted by the John Jay College of Criminal Justice for the National Review Board of the United States Conference of Catholic Bishops.

That study, released the same day in a news conference by the National Review Board, revealed the scope of sexual allegations in the Church in the U.S. as reported by the bishops and religious superiors of dioceses, archdioceses, eparchies, and provinces.

The report explained that information submitted by the 10 Jesuit provinces pertains to the nature and scope of accusations of sexual abuse by members of the Society of Jesus in the United States since 1950. Thus, the John Jay report provides a statistical snapshot assembled from all the information submitted by dioceses, eparchies, and religious orders from throughout the United States, and is a critical step in the healing process necessary for all in the Church.

The Jesuit Conference, that is, the 10 provincials, fully supports efforts to determine the scope and nature of these tragic events so that all Jesuits, as well as all who are the Church, can safeguard against future occurrences.

What else can be said? It is now incumbent not only on Jesuit provincials, nor only Jesuit rectors and superiors, but on all Jesuits to care for their own houses, to care for their own men, to care for all who are in their ministerial care, in increasing their own awareness of the problem and holding themselves and each other accountable for actions perpetrated by Jesuits who are troublesome.

The 10 provincials of the Jesuit Conference board have expressed their own deep concern for the pain and suffering of victims of sexual abuse perpetrated by individuals affiliated with the Church. Some of these perpetrators have been Jesuits. As bishops have done, the 10 provincials apologized to these victims for not doing enough to prevent these tragedies from occurring. Each provincial through his own province has pledged to heal these wounds and prevent a repeat of the past.

But that all deals with the past. What is now important is that “the Society of Jesus in the United States is working diligently to ensure that any accusations of abuse are thoroughly and promptly investigated, and that rigorous procedures are in place to prevent incidents of abuse from occurring in the future.”

That statement will come back to haunt the provincials, as it haunts some bishops, if the accountability does not take place.

Each Jesuit provincial bears an accountability to the Jesuit superior general in Rome. But, like bishops, each Jesuit provincial also bears an accountability to the men and women and young people whom we serve in ministry. Details of the procedures each province is using will var from province to province. Some provinces have had policies in place for some years. Some have only recently learned to develop such policies.

But all procedures include educational and awareness programs, confidential reporting procedures for victims, and a process for ensuring that every accusation of abuse is thoroughly reviewed and taken seriously. All accusations are immediately investigated and, when deemed credible, the accused is immediately removed from any position that may put that person in contact with young people. All accused are held accountable for actions perpetrated by Jesuits who are troublesome.

The provincials of each province have admitted their primary concern is now and will always be the victims of abuse of any kind. If all these measures are not scrupulously followed in the future, the failure will be exposed by those who are victimized.

Our own public will be the ones to judge how well we do this. Our own public should hold us accountable for this.

Both Church critics and friends remind us that secrecy in the Church has too often impeded a sense of justice. It is justice that is important here. For a Society that claims to promote faith that does justice, the jury is out on whether we can promote such justice among our own members.

LETTERS TO THE EDITOR

Jesuits rise to the occasion when bishops fail to speak out

To the Editor:

I take exception to your commentary in the Feb./March NJN in which you question why Jesuits have not been a more forceful presence in the efforts to end abortion in the United States. You offer a number of reasons that cast aspersions on the integrity of your brother Jesuits without ever considering a very crucial point.

The Catholic Church in the United States has been clear, consistent and forceful in its opposition to legalized abortion. Unfortunately, the Catholic Church has been everything but clear, consistent, and forceful in defending its position on the broader spectrum of life issues – the grievous sin of widespread poverty in a nation of obscene wealth, our failure to assist the poor, support a military budget now consuming $1 billion a day (apart from what is needed in Iraq and Afghanistan), and fail to challenge the Administration’s doctrine of preemptive military action.

It is particularly notable that many ‘pro-life’ legislators are the same ones whose voting records are abysmal on the broader spectrum of life issues. But as long as they vote against abortion, they can worship in peace.

Given the failure of our bishops to speak out more forcefully on the broader spectrum of life issues, Jesuits have had to rise to the occasion. We’ve been the ones who have dared to call attention to the bishops’ documents that address these broader life issues and challenge our society’s complacency in the face of glaring economic inequities in our society, the injustice of capital punishment, and the obscenity of our military expenditures.

All Jesuits have tried to do is to give our society a more balanced picture of our Church’s concern for all human life and our Church’s staunch support of the dignity of all human persons.

Yes, we Jesuits need to do more in identifying ourselves in opposition to abortion. But we should be rightfully proud of what we have done to keep the broader spectrum of life issues clearly in the forefront of our nation’s consciousness.

Mark Hallinan SJ

New York, N.Y.
... And old men will dream;
and young men will take risks

By Jack Morris SJ

The blooming forth of the Ignatian Teach-In event at Fort Benning, Ga., over the past five years causes me to dream.

Fr. Roy Bourgeois, M.M., founder of the SOA Watch, puts it well. In the Ignatian Teach-In, he said, “We have discovered something important, we cannot go back to where we were.”

Fr. Dean Brackley (NYK) made the reality sing when he said, “We are God’s collaborators.”

And Fr. Provincial Tom Smolich (CFN) added, “We walk together to bring the reign of God to life.”

There is no other single event that I can recall whose gesture has so joyously, yet so significantly, galvanized our highly diverse American Jesuit family around a crucial peace/justice issue.

The ITI brings together, as Tom Lankenau’s (ORE) NJN article (Dec. 2003/Jan. 2004) tells it, Jesuits from each of our 10 provinces, as well as students from every Jesuit university, from 20 of our high schools, and still others come from Jesuit parishes and spirituality centers.

ITI’s numbers also count Jesuit alumni, significant numbers of ex-Jesuit Volunteers, as well as that special group of Jesuit formed men, West Coast Companions, who first initiated the ITI five years ago on the mystery of our El Salvador martyrs.

Wow! No small achievement!

Maurice Blondel explains, “The faculty of the real is not the intellect, but the total involvement of the human person.”

Underpinned by our academic tradition this action oriented teach-in closely penetrates to the quick of the power inherent in an action-reflection pedagogy. It empowers individuals, and embraces the pain of social change.

This kind of jamboree is what Jesuit education can, and should, lead to, and needs to do if it is to fulfill its Ignatian reign-of-God mandate.

We absolutely need our academies, but we’re only now learning the equally absolute need for linkage with insertion programs. All thought, all prayer is for action for the kingdom. Together they complete the circle of transforming education.

Dag Hammarskjold’s words sum up what I’m trying to say, “The road of holiness necessarily passes through the world of action.”

Lankenau reports that a revival-like atmosphere spilled over into all aspects of the teach-in, creating a community, a Christian community of brothers and sisters. Strangers become brother and sister because of their common “foe,” their common fears and the common gospel foolishness of their risk taking.

Thrown off balance, and together, they discover they are not alone, and in that discovery, common dreams emerge from inner safe hiding places.

Strangers become brother and sister because of their common “foe,” their common fears and the common gospel foolishness of their risk taking.

Participants have time – time to share, time to listen, to feel their own fears and doubts, and above all time to find affirmation in a mysterious communal presence evoked in amazing liturgies.

Precisely because there is risk (and there’s the payback. Each participant receives a voice, a space, an identity, and a forum. In the quick of their soul they experience a deeper presence.

“Yes, we can make a difference; I, little me, I count, I can act, together we do have power.”

Here students can venture further out to the edge and test their Christian commitment. The fruit is less fear, and more courage. One participant said, “It’s more than about closing SOA, each of us is involved in the struggle for the humanization of the world.”

Here, and in like experiences such as the initial orientation for new Jesuit Volunteers, spirituality-vaults beyond the quest for safe, individual sanctity to an awareness that I am truly Christ’s only when I’m for others, and when I actively dream with others who dream the same dream.

This alone creates communities of concern for peace and justice. If you want, ITI is public liturgy, about the “Great Work,” about the reign of God; it is living the Eucharist, embracing by risked action the common good. This is walking on water, changing water into wine.

Is ITI to remain simply a once a year great event?
Are forums on pacifism and the just war at Georgetown, and the work of Fr. John Dear (MAR), and the Xavier University’s Center For International Dialogue, and the Center of Concern, and all the other pieces of the Jesuit peace agenda percolating on every Jesuit campus, and in our spirituality centers and in our parishes, destined to continue as separate, isolated events?

Is there in the ITI event a seed crying out?

When God lights a bush on fire we need to take off our shoes and have a conversation with Moses about a new exodus. Perhaps the ITI is the trumpet call we Jesuits have been listening for. Perhaps the ITI event cradles the paradigm we need for getting the message of our Jesuit documents on peace and justice “out there” into the public square!

If the ITI is of the Spirit, and it surely seems so, then like every Pentecost event it is the beginning of an exodus journey. The ITI might be summed up as calculated risk taking in the public square based on discernment; it is a letting-go-adventure into the formation of a discipleship community made up of the ten tribes of the wider American Jesuit family journeying together.

As I write, the dynamic and transforming power of Dan Lord’s Summer School of Catholic Action in the late 1940s comes to mind. His work was widely celebrated. It was daring, it was alive and compelling. I wonder whether the ITI insight might not have within it the same potential?

I could see the ITI group sponsoring another weeklong peace-making fair, which includes all that ITI manifests, and more. A genuine fair, a camp out, under tents, in the autumn before schools open, with balloons and fun, workshops and liturgies, grand speeches and humble conversations, times of silent prayer and hiking, etc., etc.

Who’s invited? Just like ITI, all who want to come. We need all able hands to pull the wagons. The Columbus, Ga., situation, points to the need for a stone to sharpen our concepts of reality, an arena of challenge. Growth just doesn’t happen without risk.

Why did I beat this drum?
First, because peace/justice making is not simply one issue among many. It is the absolute quintessential touchstone of our Jesuit integrity and authenticity at this period of history, as we do in an increasingly violent world and in a bellicose American empire.

Post 9/11 time is witnessing the mad squandering of our nation’s resources, the renewal of massive funding for a new generation of sophisticated nuclear weapons, and a creeping fascism, beyond ethics, that’s smothering freedom and raising America’s fear quotient to an unprecedented high.

Secondly, the ITI event is showing us that a new wind is blowing, carrying our kites high into the blue; a call to look up, to dream together.

We can, as Master Ignatius says, “set the world on fire,” or keep blazoning the flames already lit by our UCA martyred brothers. They, it seems, brought Roy Bourgeois to begin the SOA Watch, and led the West Coast Companions to sing that same song at the first ITI five years ago. It could become a whole new work!

One final point. Do we want more vocations to this least Society of Jesus? Do we want to know the best way to recruit new blood? Then let’s raise our standard, show the young our true colors and challenge them, as well as ourselves, to be men and women of the first class, seeking to live out in action the call of the King.

In the words of Teilhard de Chardin, “The kingdom of God is a kingdom of danger and risk... a kingdom of holy insecurity.”

(Morris [ORE] is pastor of St. Mary By the Sea Church in Rockaway, Ore.)
Pancakes and presuppositions — learning to live with diversity

By John Predmore SJ

Flats.
Sometimes, round.
Spread out in perfect symmetry.
Sometimes misshapen.
A pancake does not hide much. But what you put on it can really give this breakfast food a special character.

Tart blueberries. Succulent strawberries. Deep rich chocolate chips. Cinnamon and apples. Or even the traditional maple syrup version with a pat of whipped butter.

This past fall, a number of my classmates in our theological center came together one Saturday morning to find out how each of us likes our pancakes.

Our pancakes, of course, are the theological main course served to us by our skilled and wise professors. The batter is rich and creamy, but we each must add our own flavorings to it to make it our own. And we have been surprised by the tastes of our classmates.

Myself, I like the chocolate chip kind — the ones in which you get a rich, profound sample of theological reality in every bite.

We decided to meet this particular morning because of our confusion over our various tastes and interests in our theological studies. We noticed some folks like their theology served straight up — only the traditional maple syrup; others liked to enhance the recipe of the batter, while others still only varied the syrup — often with a side of bacon.

But we were disturbed that we could not all eat the same basic meal at the same table. After fretting a while, we decided to come together to talk about our dilemma.

What is in the batter of our faith? It seems that when we get right down to it, some of us want the teachings about our faith to be free of variations. To some, the contemporary world. And in a religiously pluralistic society, some folks reject any theological main course served to us by our skilled and wise professors. The batter is rich and creamy, but we each must add our own flavorings to it to make it our own. And we have been surprised by the tastes of our classmates.

Our goal was not to solve problems; it was simply to be with one another and to share our thoughts in a trusting environment. Sure it was risky, but we realized the benefit was worth the effort. And did we get a plethora of tastes that morning?

In listening to one another, we realized that each person is much more than the sum of a theological opinion. Each person presents a unique history when speaking about his own understanding of theological truths. A person’s history leads to a certain position that illuminates the whole person.

Whether we agree with or understand a person’s position, we see a history of struggles, questioning, searching fears, hopes, joys and successes. A person’s entire being becomes engaged through expressed words. Those words demand that we listen because they convey our acceptance and affirmation of our neighbor, but it is not always easy.

We do not always desire to accept the other.

Our student body at our theological center represents the whole church — domestic and international. We bring the entire life of the church to our discussions, and we have many flavors and prefer certain tastes. Each of us wants to contribute to building up our church, our society and our world. It cannot be enough to merely tolerate one another.

We cannot build up our church with only those whom we choose. We study theology because our God has called each of us to serve; it is not up to us to dictate with whom we will minister.

We expect diversity, but how equipped are we to embrace it? So we simply come to the table — to share and to listen. We do not expect to be changed, but we expect to be received in charity.

We come with our tensions and our hopes. We come to share a meal — just simple pancakes — and to be with one another knowing that our God brought us together. Rich flavors abound, but we do not expect to pour maple syrup over our chocolate chips, though we could find out that we like it that way; and those who like maple syrup certainly would not tolerate blueberries on their mound of dough, but we eat our meals together and tell our stories.

And we realize — those who are willing to come to the table are indeed changed.

[Predmore[NEN] is a second year theologian at Weston Jesuit School of Theology.
Liberation, Abortion and Christology: how they each connect to the cross

By Joe Laramie SJ

“We have to defend the little thing that is God’s greatest gift: life.”

- Archbishop Oscar Romero

The U.S. pro-life movement has much in common with the justice movements in Latin America. In November, I attended the closing Mass for a pro-life vigil at Knanaya Catholic Center in Chicago. The center is across the street from the Albany abortion clinic. An organizer made some closing remarks after communion. She thanked those who came and urged us to pray regularly at the abortion clinic: “We all like praying in Church, in our houses, and before the Blessed Sacrament. These places are all warm and welcoming. But we also need to pray here—at the cross.”

She went on to describe how many women seeking abortions are suffering in a crisis—often feeling that they have nowhere else to turn; and how the unborn suffer a crucifixion inside the clinic.

I think that liberation theologians such as Jon Sobrino have a lot in common with this pro-life speaker. They both believe that the cross is an intimate part of the life of Jesus. Any Christology which minimizes or avoids the cross is not an authentic understanding of Jesus Christ.

“It is tragic that Christ’s presence now on our continent should be so overwhelmingly in the mode of crucifixion, though he is present also in the mode of resurrection” (Jon Sobrino SJ, “Jesus the Liberator,” p. 31).

In Washington, DC in January of 2000, I saw marchers carrying crosses, banners and crucifixes at the annual March for Life. Some of these had Jesus on the cross, others had images of a small child on the cross.

Sobrino writes that in Latin America, “the main, immediate problem is not the meaning of life for the individual, but the non-meaning of the tragedy of life and society” (Ibid).

An extra burden that the poor bear, in addition to being poor, is that no one seems to know or care about their plight. Their lives and problems are swept under the rug by the leaders of society. Jesus was crucified because he wouldn’t go away— he kept preaching the truth and crying out against injustice.

Sobrino testifies that the poor in Latin America are similarly oppressed because their very existence speaks of a vast injustice that few can bear and so many can be poor.

There is a similar tendency in U.S. society to ignore and minimize the issue of abortion and the lives of those it kills. American culture preaches sexual activity with neither commitment nor children—abortion is the ultimate expression of the detachment of sex from procreation.

In the same way many churches have imposed penances in Latin America. “Many mainstream, liberal denominations, which tolerate doubt and indifference in their churches about many teachings of the Bible, also tolerate and even defend abortion” (Ibid).

Abortion, like poverty, is ugly. It is an embarrassment, it is shocking: and it should be. It should shock us and make us uncomfortable in the same way as Christ’s cross should.

In speaking of the poor peasants and farmers, Sobrino asks, “What meaning is there in the murder of so many anonymous people?” In El Salvador it has produced 75,000 deaths (Ibid). Abortion kills 3,300 unborn children every day in the U.S. (http://womensissues.about.com).

There is no funeral for the poor farmer ‘disappeared’ and killed by the military. There is no funeral for a child aborted in the second trimester.

Wherever there is crucifixion, there is the possibility of redemption and resurrection. Organizations like Rachel’s Vineyard and Project Rachel bring reconciliation and healing to post-abortive women through counseling, prayer, and group discussion. They speak of the love of Christ, and the desires to heal and save us in this life that so loved the world that he came to save us and bring us to life forever. “Jesus, Son of David, have pity on us!” Jesus asks them, “Do you believe that I can do this?” “Yes Lord,” they said to him. Then he touched their eyes and said, “Let it be done for you according to your faith.” And their eyes were opened. This passage may be one way to see those afflicted in this world and for those who do the afflicting.

“They are eyes opened.” For the blind men, this meant that their infirmity was healed. For the rich and powerful of this world, the image may apply to their eyes opening to the pain and suffering of this world.

As Jesuits, we must continually preach the central events in the life of Christ: the Conception of Jesus within the Virgin Mary, the parables and healings, his suffering and death, and the Resurrection. Mass, reconciliation, the rosary and other devotions are sturdy blocks on which to build a Christology. They remind us of the “meat and potatoes” of who Jesus is, what he is about, and what he does.

“What’s your homily?” a Jesuit classmate once asked me. He meant that most religious and priests have one central message that they bend and mold for different occasions. For Christology today we must repeat our faith message again and again. “The one Jesus Christ is truly God and man. He so loved the world that he came to save us from sin. He suffered, died and is risen. He desires to heal and save us in this life that we may live with him forever.”

Rachel’s Vineyard and Latino Base Communities help to incarnate this very message through the lived experience of their members. Their own experience of suffering and redemption is a sacramental testimony to the saving power of Christ. They speak of the love of Christ, and the ways we ought to love God and our neighbors.

Though Christology can blur into abstractions, it need not. I think that preaching the love of Christ is the most important part of Christology today. Ignatius of Loyola had a good sense of this in his writings. In his Rules for Thinking with the Church, he writes, “we should take care that we do not, by speaking and insisting strongly about faith without any distinction or explanation, give the people an occasion to grow listless and lazy in their works.”

Moderation and attention to pastoral practice are deeply necessary. Lived Christian practice, experience, and tradition can help integrate the complexities of Jesus into a loving whole. Mass and the Eucharist are a regular witness for Catholics of the humility and saving goodness of Jesus. He becomes food for his people. He is the “Lamb of God [who takes] away the sins of the world.”

“And happy are those who are called to his supper.”

The pro-life movement in the United States and the Christian solidarity efforts in Latin America are two examples of lived, vibrant Christologies at work in the world today. In a way, neither of these movements is doing anything new. They are applying the ancient message of Jesus to a new situation. They are accepting his saving power of life, death and resurrection to address the problems of abortion and unjust poverty. They are repeating the truth about Jesus, a “beauty ever ancient, ever new.” In a way, their preaching of Jesus Christ is nothing new. Yet, the fact that both movements have encountered such hostile resistance testifies to the truth and power of these causes.

Who cares if a few poor farmers want to complain about their plight? Who cares if a few crazy Christians question a culture of easy abortion? Who cares if a dozen fishermen believe their leader is risen from the dead? Christ’s power is working through the mustard seeds of a few faithful people in each of these movements. Faith in the saving power of Christ, prayer, and a community of active believers: these tools are essential in incarnating a contemporary Christology in a contemporary society.

(Laramie [MIS] is a second year student in First Studies at Loyola University Chicago.)

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How does inter-religious dialogue work in school?

By Peggy Crawford

Every day Americans are bombarded with images and words that convey an amazing array of ethnic, cultural, racial and religious diversity amidst the noise of the information highway. This is the world our teenagers live in every day, and it is into this world that we send them, alone, for their high school years.

This is the world for which we must attempt to prepare them if we are to fulfill the Jesuit ideals listed in the "Graduate at Graduation" of our students being open to growth, intellectually competent, religious, loving and committed to doing justice. Having our students engage in the beginnings of inter-religious dialogue in our high schools is an important way to prepare them for the world they will encounter when they leave our protective custody.

As religious studies department chairperson at Brebeuf Jesuit Preparatory School in Indianapolis, I am often asked about the meaning of our assertion to be a Jesuit, Catholic and Interfaith high school. As this implies, we embrace diversity in all aspects of our community, particularly our religious diversity.

Our student body is roughly 50% Roman Catholic, 46% Protestant denominations, 3% Jewish, and 1% other including Hindu, Muslim, Buddhist and non-religious. We are Jesuit and Roman Catholic in our foundations and orientation, but we welcome and embrace students and faculty and staff of all religious faiths and traditions.

The freshman religious studies required course introduces students to the world religions, which helps to assimilate our students into our religious diversity and allows them to understand the origins of the rituals and devotions with which I had grown up in order to understand them in such a way as to explain them to someone without my background and experience. I learned more during those months about my faith than I had in the previous 10 years of catechism classes.

In conversations with parents of prospective students I remind them that their children will encounter enormous religious diversity when they send them off to colleges and universities around the country.

I remind them that James Fowler, in his foundational book "Stages of Faith," stated that we must each go through the process of questioning, searching and doubting in order to come to an adult understanding of faith which we can call our own.

Is it not wise, I ask, to invite our children into this dialogue during their high school years while they are still living within the protective cocoon of the home, the church community, and the school community? When we allow and encourage the same type of intellectual curiosity in regard to religious diversity that we demand of them in the sciences, mathematics, literature and the arts we send a clear message that education in the area of religious experiences of the world is just as important as other educational endeavors.

And we have the advantage of being able to guide this education through dinner table conversation, youth group discussions, and the fact that they have left home for university we lose some of these valuable opportunities for input and clarification that are present with the high school student.

Inter-religious dialogue is an endeavor that begins with an awareness of the diversity of religious traditions in our world and continues throughout life. What better time to begin that dialogue than in the Jesuit high school?

The Jesuit tradition has always been one to champion the cause of inter-religious dialogue, and the Jesuit high school has long been a place where young people are challenged to think critically about the world in which they live and to become men and women for others.

At Brebeuf Jesuit Preparatory School this education includes learning about the rich variety of religious traditions in the world and coming to an appreciation of this diversity in light of our own traditions. Our high school youth are bombarded with a dizzying array of messages every day. At Brebeuf Jesuit we strive to add to this the voice of tolerance and understanding for people of all faiths and traditions.

Ignatian conference offered

The Maryland, New England and New York provinces will jointly host the Tri-Province Conference on Ignatian Spirituality at Saint Joseph’s University in Philadelphia, June 25-27. The theme will be: “Adapting the Spiritual Exercises: A Path to Renewal.”

Each province nominated participants drawn from their parishes, retreat houses, schools and other apostolates. A total of 180 people have been recommended for the conference. “It’s a good cross section of Jesuit and lay, male and female, religious and non-religious,” said Fr. H. Cornell Bradley (MAJ), who is coordinating the event.

Leaders in Ignatian spirituality meet in St. Louis every third year; their next meeting is in summer 2005. This meeting is a sort of “East coast response” to that, said Bradley, adding that the ultimate hope is to have a meeting every summer somewhere in the country.

The focus of the Philadelphia gathering will be the 18th Annotation. Topics include the 18th Annotation and evangelization, the 18th Annotation and RCIA, adaptations to diverse cultural contexts, the Exercises in parish settings, and what graces are essential to the Spiritual Exercises.

The 18th Annotation is based on Ignatius’ observation that “not everybody is suited for making the Exercises in their fullness.”

Of most pressing concern is making the Exercises relevant to the lives of average Catholics today. “How can we adapt or even re-write the Exercises for a 21st century audience?” asked Bradley, who works in campus ministry at Saint Joe’s and who recently published a book, “The 18th Annotation in 24 Weeks for the 21st Century.” There are presently 37 retreatants at the university doing the 19th Annotation; Bradley is spiritual director to 14 of them.

Participants will have time during the conference for province gatherings and to plan “strategies for ongoing cooperation,” Bradley said. Presentations and workshops will be videotaped.

For more information, visit www.sju.edu/SpiritualityConference.

Jesuits show an increase in novices worldwide

The General Secretariat of the Society of Jesus released the 2003 statistics on March 1. As of January 1, 2004, there were 20,170 Jesuits in the world, a decrease of 238 but less than projected. This total includes 14,148 priests, 3,052 scholastics, 1,983 brothers, and 987 novices.

This last number represents an increase of 50 over the previous year.

The average age of Jesuits worldwide is 53.97 years. The breakdown by categories is: priests 60.62; scholastics 25.77; brothers 63.18.

Total novices is the Asstancy with the highest number of Jesuits (3,986) followed by the United States (3,298). The smallest in number are the Central Europe (142) and the East Europe (1,176) Assistancies.

Among the Provinces, Italy is first with 746 Jesuits, followed by France with 580. The smallest Provinces are Romania (22) and Uruguay (47).

To interpret correctly the membership of the Provinces it is necessary to keep in mind that the Jesuits who belong to any of the 13 Dependent Regions (4 in Africa, 3 in the Americas, 6 in Asia-Oceania) are counted as members of the Provinces upon which they depend.

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Friends of Fr. McFarland publish remembrance

Colleagues, family members, friends, and students of Fr. Francis X. McFarland (NYK) have published a volume of remembrances of him titled “One Beautiful Life” that is available free of charge. McFarland died September 8, 2003 in the Bronx, N.Y. A Jesuit since 1937, he spent 31 years as a missionary in India and 13 years in Nigeria and Ghana. He established and directed the Xavier Institute of Communication Arts at St. Xavier’s College in Bombay, and served as the director of national communications on social affairs. This last work especially involved his commitment to efforts of justice, reaching out to the poor, building community and social awareness and reflecting on systematic social issues. Copies of the book, which was published privately and is being distributed privately, can be obtained by e-mailing Samit Ghosh, an alumnus of De Nobili School in Dhanbad, India, at emghosh@slnl.com.
Energy and grace gained in coming together with the poor, while strength and encouragement are taken home

By Jim Stormes SJ

I was invited to India in January 2004 in my capacity as Asstancy Coordinator of Social Ministry to join other representatives of the Society around the world in solidarity with the many poor and marginalized with whom Indian Jesuits minister.

The Indian Assistaney used the World Social Forum (WSF) held in Bombay that January as a way to gather together, and celebrate and strengthen groups of dalits and tribals. Jesuits in India have been helping the dalits and tribals for many years to work for justice and dignity in a world that has denied them these basic human rights, both the world of traditional Indian caste-system and the now world of global marginalization.

The Jesuits of India gathered together, 1,600 people from around the country under an umbrella organization they called South Asia Peoples’ Initiative (SAPI). This gathering did indeed give a voice to these often voiceless people, and take advantage of it they did!

These folks, speaking a myriad of languages, engaged in discussion with others about their situation and challenges – from people driven from their traditional homes by development projects to others forced to work in illegal subhuman conditions to child laborers – but also celebrated their own lives in song and dance, in drama and costume, in a way that reminded us that academic and activist conversations are only part of the human reality. It is when those other sides of our humanity are forgotten that outrageous things can be done to people in the name of progress and development.

It was for me a powerful example of the energy and grace to be gained by bringing together those with whom we minister in local situations, both for the impact of such a large group and also for the strength and encouragement people then bring back home to their own situations.

Given that social ministries often tend to be very specific to local situations, and that that work does still partake of the “Kone range” danger among us Jesuits, such gatherings are the more difficult to pull off and the more effective when they are successful.

In this, and many other areas, the SAPI participation in the WSF was a great inspiration to me.

A second part of my time in India was spent with the Jesuits of the Karnataka Province in southwest India.

Guided by a Jesuit friend, I was invited into communities and ministries in four different areas of the province, including Bangalore, the major city there. The work of the Society in Karnataka, and all over India, is vast and varied, from the kind of work with the poor and marginalized characterized by SAPI to social centers doing analysis and advocacy to schools at all levels, pre-kindergarten through graduate work, among the best in India.

That variety reminded me very much of the reality of the Society in the U.S., and showed me the Society working with challenges similar to those here, i.e., how to work well with people on “both sides of the river,” so to speak.

How do we both form those whose lives will affect their whole society and at the same time be in touch with and serve those most in need, particularly of just treatment in that same society? The Jesuits of the Karnataka Province and of India are both challenged by – with arguments back and forth that could be rehearsed in haustus rooms and consultant meetings in the U.S. – and successful in many inspiring ways in this ongoing discernment about how the Society is with Christ on mission.

In a region fragmented along ethnic and religious lines, the members of SAPI freely identified and introduced themselves as Jesuits/colleagues yet they appealed to the inherent value of human life and the collectivity of the struggle faced by the poor. Organizers deliberately chose a secular name to foster dialogue with wider civil society and avoid the co-optation of communalist isolationism often attributed to the religiously motivated in areas experiencing fundamentalism.

Fr. Valerian Castelino (KHJM), school principal and social action coordinator at Good Shepherd station on the North Cachar Hills, traveled three days by train across the country with his team. Most of the women who accompanied him had never left their village, let alone the state of Assam.

At WSF, they experienced the potential of indigenous people who assembled from across the sub-continent. In this way, the solidarity of SAPI gave form to their expression.

What does this mean for the U.S. Assistaney and affiliated works, which try to advance social justice in the U.S.? First, SAPI represents a model of a Jesuit network, which might be analogous to an emerging Ignatian Solidarity Network, yet realizing that our contexts are vastly different. SAPI is explicitly doing the hard work of building alliances across marginalized groups while resisting the upward animosity, which can demobilize a movement.

In looking for solutions, SAPI resists the temptation to lob blanket condemnations of globalization. While there is much to fault with the globalization agenda, they also recognize local and national threats to justice.

SAPI also represents a cohesive structure where we might pursue inter-Assistance efforts in measurable endeavors such as the U.N. Millennium Development Goals. As members of the largest denomination in the wealthiest country and stakeholders in the most influential religious order, how can we more effectively ally our mission with Jesuit efforts in the south?

That is not to say SAPI is an association in lock-step harmony, but my impression is that they are indeed joining hands identifying their struggle with that of dalits, indigenous groups, and refugees. In the case of Kohima, and evidently in other South Asian provinces, this is explicitly stated in regional priorities.

After experiencing the SAPI forum, I wonder to what concerns we, as North American friends in the Lord, can join our hands? For whose interests, will we dare to say that we will fight?

(Sealey is the Wisconsin Province assistant for social and international ministries.)
Sweating it out in the northeast of India in an apostolically ambitious Jesuit region

By Daniel Hendrickson, SJ

The monsoons began shortly after I reached India this summer. An equally frenetic storm had just expired – yet. Regency was over. And so too were harried, unpleasant mornings to prep class with crisp lectures, maybe grade a few papers, and be timely for once to a committee meeting. Office hours had to be honored, too, as well as almost-inconvenient appointments.

But don’t dare forget to clear the pizza boxes out of the community parlor before leaving the residence! Last night’s vocation discussion group wasn’t quite as long as the retreat-team meeting the previous evening, but late enough to warrant a mad dash to bed with promises to the gods of the house that indeed half-emptied soda-cans and pizza-greased napkins would be properly extracted from the parlor in the morning.

Oh. “And I’ll even vacuum!”

With a bit of whimpering at NPR’s morning report and an embarrassing couple of growls that betrayed a pathetic, unwon resistance, the days began. And a three-year regency at Creighton University was – in the least – just plain fun.

Then all of a sudden I was packing too many boxes for shipment to Berkeley alongside a lone duffle for India. My sparkly voodoo prayer flag would go west with the boxes while the “Gitanjali” and I would go oppositely with the bag.

Wisconsin province recently “twinned” with the Kohima region of Northeast India. Bangladesh below it and the Bhutan above almost threaten to sever it from the Indian nation. A thin gooseneck strip of land extending from the tea gardens of Darjeeling holds on to the Seven Sisters, the tribally distinct states of the northeast. Even the states themselves wiggle for release.

Independence movements persist throughout the cluster of animist worshipping kingdoms not without sporadic violence. In Nagaland – where the Jesuits first built apostolates in the hill city of Kohima – people welcome family and friends “back from India” after travels to neighboring states. Politics in Delhi bristle.

Not far off from being named a province of its own, Kohima makes for a good twin. Kohima and Wisconsin Jesuits alike work with native populations. We have a lot to teach each other. A hundred years of ministry with the Lakota nation on South Dakota’s prairies offer the wisdom of both wonder and wounds. An ambitious post-Vatican II apostolic building project not even a generation old unfolds – not exclusively – across the lowlands of Assam.

From the Badlands we can talk about inculturation and cultural restoration. From tea-estates they can reference social oppression and cultural preservation. Much of the Kohima-Wisconsin discourse is on the same side of a coin.

Here and there drums beat, too. The Lakota cadence of a drum-group mesmerized me as a novice at Holy Rosary Mission on the Pine Ridge. It taught me something about human determination and holy spirits, and a cultural life-pulse.

Feet danced, voices sang, and hands clapped always to drums’ tempos as I entered tribal villages in Northeast India this summer. The hospitality ceremonies were excessively expressive. Adavasi tribals down at Balipara and Naga warriors way over in Kohima all said the same thing with their drums: “This is who we are, and welcome.”

Three other Wisconsin Jesuits and I were celebrated and gifted by some of India’s poorest. They washed our travelers’ feet, decorated us with flowers, and told us more about their lives. And we all drank tea.

A month of movement that canvassed the Northeast splintered the small Wisconsin contingent in different directions for a second month. I went to boarding school.

Gone were the days of trying to convince students that Kierkegaard really is super cool; that “fear and trembling” before God is something worth pondering. Or that Sartre is sad stuff indeed but philosophically snappy about original sin. The second half of the summer landed me in a first-grade classroom in Assam’s North Cachar Hills.

As I arrived Hmar tribes had been aggressing against the Dimasa people regarding land disputes in the hills. Medieval-like warfare ensued with thefts of chickens and rice in night’s darkness and eruptions, later, of fires in private homes that lit the sky with an
eerie orange. Bamboo fences that bordered villages were being fortified. But peace prevailed at Good Shepherd School. I began each day in the elementary grades. The first-graders screamed their morning songs as only children can, and I couldn’t get enough. They taught me the “Oom Pah, Oom Pah” song, I taught them the “Boom, Boom, Boom” American camp tune whereby “the ants go marching down . . . to the ground . . . to get out of the rain BOOM! BOOM! . . .” You can hear it. As the true, tribal “boom, boom, boom” was a big part of the hospitality and cultural expression of the first month (and grade-school silliness later on), getting out of the rain was the next month’s lesson. The monsoons intensified. They came usually in the dead of night, crashing down on tin roofs and blowing their way through bamboo walls. Never before had a mosquito net seemed so falsely protective by providing the illusion of a barrier of resistance. During the day the monsoons flooded classrooms, muted instruction, paralyzed traffic through the hills, and knocked out our always precarious electricity.

The monsoons pounded us with a force that fascinated me, though, and I began to want them. Unpredictable, their poised, powered passing through the night or their arrival in the afternoon heat demanded respect and attention. In the hills they left replenished water-sources, refreshed school-grounds, and rested ominous skies to couple-color.

Poet and prized intellectual of old Calcutta, Radindranath Tagore, wrote in his “Gitanjali” that “I ask for a moment’s indulgence to sit by your side.” So he did, “face to face . . . in . . . silent and overflowing leisure.”

My summer in the Northeast came to an end. It was time to return to the states and start a whole new life at Berkeley. But I already knew that India had given me a lot: a drum beat again, and later the “Oom Pah” song to sing; long afternoons of conversation with tea; the experience of a young Society praying for direction, apostolically ambitious toward the various ways it was heading; poverty’s indignity hand-in-hand with human determination; hopeful children; the first heart-aches for all regency was; but like Tagore, a lotus-flowered solitude. I too was indulgent.

My last night there was curry-sweet. A 5 A.M. jeep had been arranged to transport me out of the hills to commence numerous days of travel. The other three Jesuits of the mission and I stayed up late regardless. We had a few more jokes to retell and a bit of faith-sharing to finish. By the time I dropped into bed sleep was advancing. But I asked God for yet one more gift. I wanted a monsoon that night. I wanted one last storm to rip through the stillness and scare the heck out of me.

He gave me that monsoon.

At the end of August I returned to the United States soul-soaked, called a Jesuit friend, and said “Pal, I’m sweating India.” I’m still sweating India.

(Hendrickson [WIS] is a first year theologian at JSTB. He took all the photos used in this article.)

Young girls sip tea after Sunday Mass at their parish church in Phesama, Nagaland.

Hendrickson makes his way back to the U.S. He is in front of Mother Teresa’s first home for the destitute and dying - Nirmal Hriday (pure heart) - in the Kolkata neighborhood of Calcutta.
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Historian heads women's rights, St. Louis history, and the space program

By Julie Bourbon

It's not everyday that you find a copy of one of your books on sale on eBay. At the time of this interview, it was fetching $38. Such is the life of author and historian Fr. William Barnaby Faherty (MI'53), whose literary output is seemingly undiminished at the age of 89.

Faherty has published 30 books, ranging from the eBay selection, “Moonport: A History of the Apollo Launch Facilities and Operations,” to his recent “Florida's Space Coast: The Impact of NASA on the Sunshine State,” to an untitled text he is presently working on about the history of the Germans in St. Louis.

“IT's been a real interesting thing,” said Faherty, a St. Louis native who is the emeritus archivist of the Midwest Jesuit Archives and a professor emeritus of history at SLU. “The Florida venture was very interesting as far as the space program, and Faherty thought he’d give the project a whirl.

SLU: NASA was looking for a senior professor to work on a project at the University of Florida Press. Faherty answered the call in 1971 from a fellow history professor at SLU: NASA was looking for a senior professor to work on a project at the University of Florida. They planned to publish a series of books about the NASA program, and Faherty thought he’d give the project a whirl.

That was during a time of social upheaval, near the end of the Vietnam War, and Faherty recalled that “teaching wasn’t quite as pleasant as it normally was” in those days. He’d planned a sabbatical for the next year, and never to take a vacation (a “lazy sabbatical”) when he could be working. Faherty headed South.

He ended up living in Titusville, Fla. at St. Theresa’s parish on the Indian River, researching at NASA and becoming a part of the community for two years. He was present for a number of launches, and continued to visit the friends he had made there in the summers after. He was present during the Challenger disaster in 1986.

Three years ago, the University of Florida Press asked Faherty to return for another book, this one on the impact of rocketry on Brevard County. The resulting book, “Florida’s Space Coast: The Impact of NASA on the Sunshine State,” was the 21st in the series. Faherty examined the community from the 1960s, when it was a rural outpost, to the present day.

“There was an unusual percentage of orphans in children whose fathers were involved in the space program,” said Faherty, detailing one of the more interesting discoveries of his research.

His NASA adventures were a bit of a sea change for a historian whose dissertation was on women’s rights and who would later teach about the Civil War, St. Louis history and the social reform movement. He taught at Regis College in the 1980s and, after returning to St. Louis, wrote an obscure little book for Queen’s Work, a Catholic publisher that was part of the Sodality Movement.


When asked to recall some of the helpful hints collected in the book, Faherty said that “don’t drink alone was definitely one of them. Others ranged from how to fall out of love to developing friendships with people similarly situated in life.

Eighteen years ago, Faherty retired from active teaching, but don’t be fooled. He has spent that time doing pastoral work, giving historical talks, and, of course, writing. In June, he celebrates 60 years in the priesthood. He has completed the German history of St. Louis, which will be published later this year, and is looking for his next project.

“Something will turn up. Somebody will suggest something,” he said, sounding unconcerned. “It’s been a lot of fun. … It looks like I’m just shooting with a shotgun.”
In a January trial, Br. Mike O’Grady was found guilty of trespassing on federal property and sentenced to 90 days in prison for crossing the line at the November’s Annual School of the Americas protest. With credit for time served prior to the trial, Mike completed his 90-day sentence February 26. After his release, he spent a week visiting his parents before rejoining the Claver Jesuit Community in Cincinnati. Frs. Joseph D. Folzenlogen and Timothy J. Hipskind traveled to Columbus, Ga., for the trial. Folzenlogen is also maintaining a website (http://home.fuse.net/claver/trial2.html) which offers a wealth of information about O’Grady’s experience.

In January, Fr. Richard J. Baumann returned from a month-long trip to Zimbabwe, Kenya, Tanzania and Uganda (the latter three are within the Province of Eastern Africa). Besides meeting Jesuits and learning about the Society’s ministries within Africa, Baumann also explored the possibility and fit-tingness of a future assignment there, stemming from an interest to offer formation and assistance for younger African novices, brothers and scholastics.


Fr. James P. Gschwend was invited by the diocese of Lexington to participate in “Persevere in Faith: A Call to Restoration of Trust,” on March 6. Gschwend and Kathleen Mchesney, executive director of the Office of Child and Youth Protection of the U.S. Conference of Catholic Bishops, reflected on what healthy dioceses, bishops, priests and laity will look like in the 21st century.

Fr. Mark W. Andrews recently gave presentations on Christian ethics and sexual decision making at the Snell Center at Northwestern University. He also gave a presentation on vocational discernment to men in initial stages of aspiration for the permanent diaconate in the Archdiocese of Chicago.

Fr. Gary Wright gave a talk on “How to Interview a Candidate” to 15 Jesuits in January. The excellent talk covered the basics of interview- ing a candidate who is applying to the Society, explained what type of questions to ask, and how to write a recommendation report. The talk was videotaped so that interviewers who were unable to attend can bene-fit from Gary’s wisdom.

Fr. Gerard L. Stockhausen (wis) has been named the next pres- ident of the University of Detroit Mercy and will begin his presidency this summer. Gerry has been the university’s vice-president for academic affairs and provost since 2000.

Fr. Jim Boyton wrote an article in the February 20, 2004 issue of The Michigan Catholic about his vision as a Jesuit Brother. Jim mentions how the “jests” kept appearing in his life – growing up in St. Ignace, his uncle – Fr. Bill Goudreau (FAT) – his job as a tour guide at Marquette’s gravedale, re-creating the history of Mackinac Island, and finally when he went to college and studied history. When asked “Who is Jesus for you?” Jim responds: a brother. To read Jim’s article, go to: http://www.aodonline.org/AODOn- lineVocations+2234/Religious+Men++2235/Religious+-+Art+Defs+3a+Brother’s+3a+Jesus+a+companion+in+through+life.htm.

Fr. Don Vettee, president of St. John’s Jesuit High School in Toled-o, Ohio, announced that St. John’s will create a junior high academy beginning this fall. Don said the academy is envisioned to be academically challenging, socially responsive and developmentally appropriate.

Fr. John Moriconi spoke about vocations to the 5th graders at Shrine Grade School in Royal Oak, Mich. John used his juggling skills to keep the students interested during the talk. He emphasized three things that are useful in living life to the fullest, in living your vocation and in juggling. These three things are: practice, patience and persistence.

It is with great sadness that the Detroit Province announced that Jesuits will no longer staff Gesu Parish in Toledo, Ohio as of July 1, 2004. The shortage of personnel in the province has made it impossible to provide pastoral care for the Gesu Community. The Jesuits have been serving the Diocese of Toledo at Gesu Parish for 84 years.

In a decree signed in Rome and dated January 24, 2004, Fr. General has elevated the Nigeria-Ghana Region, where many New York Jesuits work, into the new Province of Atlantic Africa. The new province includes the countries of Nigeria, Ghana, Gambia, Liberia, and Sierra Leone.

Sr. Nora Cronin, P.B.V.M., the New York Province Assistant for Secondary Education, died March 3. At Loyola School’s annual Alumni Mass and Dinner last month, she received the school’s Reverend James F. Fox, S.J. Award. Sr. Nora served Loyola in a variety of faculty and administration positions for some 20 years before joining the provincial staff. She became a familiar sight in the province’s schools as she traveled for visitations and boards of trustees meetings. The annual award recognizes extraordinary devotion and commitment to educating men and women for others while exhibiting a deep faith and devotion to the mission of Loyola School.

On the occasion of Canisius College’s celebrating 100 years of basket- ball, Fr. Paul Dugan was named to the centennial team as Fan of the Cen- tury. Paul is very active in his atten- dance at games and his pastoral care of athletes and students at the college. He is well known for celebrating The Last Chance Mass late on Sunday evenings in the Loyola Hall Chapel.

Fr. Bill Wizeman continues to deepen his involvement in 16th cen- tury English religious studies. The Dean and Chapter of Winchester Cathedral have named Bill a vice-president of their exhibition Espana y Inglaterra marking the 450th anniversary of the marriage of Queen Mary I and King Philip II. He continues to teach at Fordham while participating in many conferences.

Cardinal Avery Dulles continues to keep up his amazing schedule. He recently received an honorary Doctor of Divinity degree from Heythrop Col- lege, London, lectures widely, and watches, we hope, with joy, as his publications continue to be translated into different languages and formats.

Fr. Bob Kelly sent a framed Latin ode, which he composed, in Sapphic strophe to His Holiness, Pope John Paul II, on the occasion of the silver jubilee anniversary of his pontificate. He received in return a moving personal response from Monsignor Gabriele Caccia, the papal ap- four years.
Gospel of the Day in Arabic on Internet

ROMÉ (Zenit.org) - The Gospel of the Day - “al-Inqil-al-‘Yammi” — is now available in Arabic, free by e-mail.

Fr. Rooney el Gomayel (PRO), coo-
nor of the Arabic service, told ZENIT that, for technical reasons, the Arabic version is following the liturgical Gospel proposed in the calendar of the Latin rite Church.

The service plans to offer other versions in Arabic, following the calendars of the Maronite, Chaldean, Melkite, Syrian and Coptic rites. Each of these Churches has its own cycle of biblical reading and its own liturgical version of the Bible in Arabic.

The Arabic service, like the other seven language versions, aims to offer other liturgical readings, reflections of Church Fathers, and a biography of the saint of the day.

The Gospel of the Day is available thanks to the collaboration of volunteers in the Holy Land, Jordan, Egypt, Lebanon and the Netherlands. The editors are seeking Arabic-speaking Christians who would like to help with the digitalization of the texts.

To visit or subscribe to the Gospel of the Day in Arabic, see www.alingilalyawmi.org, or send a message to itasil@alingilalyawmi.org.

Paulist Center awards 2004 Isaac Hecker honor to Jesuit

BOSTON - The Paulist Center-Boston honored Fr. Fred Enman SJ (NEN) with its 2004 Isaac Hecker Award for Social Justice January 24 at the Paulist Center here. He is given the award for envisioning Matthew 25, a model that draws on the resources of the community to provide an end to homelessness for those struggling with poverty. Since 1974, the award has recognized North American Catholics who have labored for a more just and peaceful world. The award is named after Isaac Thomas Hecker, founder of the Paulist Fathers.

In 1988 Enman, along with Tim Healey and Jim MacGillivray of the Boston College Class of 1987, founded Matthew 25 whose mission is to provide food relief and housing relief to people in economic need. The group is ecumenical and interfaith.

The most visible work of Matthew 25 has been the rehabilitation of abandoned houses in Worcester, Mass. The organization brings together college students and high school students who volunteer their talents to turn abandoned eyesores into neighborhood gems. The college students (mostly from the College of the Holy Cross) have helped with interior demolition, painting, drain-

The Washington Jesuit Academy is pleased to announce the purchase of a building at 300 Varnum Street, N.E., to serve as its permanent home. WJA plans to move in June 2004 after some renova-

MARYLAND

■ Fr. George Aschenbrenner spoke at a convocation of 50 priests from the dioceses of Biloxi, Jackson, Mobile, and Birmingham, on “Spirituality, Health and Wholeness in Priestly Ministry.” Fr. Aschenbrenner was also part of the staff of the Institute for Priestly Formation in Mundelein, Ill., for a special conference for 11 bishops on “The Spirituality of Episcopal Authority.”

■ Fr. Walter Buckius recently spent two weeks working with a medical group in the Philippine Islands, provid-

■ Most Rev. Lawrence A. Burke, Archbishop of Nassau, Bahamas, will be installed in early May as the new Archbishop of Kingston, Jamaica. When Jamaican-born Burke returns to his native country, he will become Kingston’s fourth archbishop and the third Jesuit to hold that post since the diocese was raised to an archdiocese in 1967.

■ Fr. Frank Belchek of Eastern Point Retreat House in Gloucester, Mass., was one of the 2004 recipients of Boston College High School’s Saint Ignatius Award. This is the highest honor bestowed on an alumnus of B. C. High. Crite-

■ Fr. James M. Hayes has been named to succeed Fr. Anthony J. Kuzniowski as rector of the Jesuit Community at the College of the Holy Cross in Worcester. Since 1999, Hayes has served as director of vocations for the province.

■ Fr. Richard Cliftord, profes-

■ Fr. James Hosie, religious education teacher and tennis coach at Boston College High School, has been honored by St. George’s College, Kingston, Jamaica, where he served for many years as faculty member and head-

■ National Jesuit News April / May 2004

--- Dick Roos SJ

--- Jackie Antkowiak

NEW ENGLAND

■ Fr. Paul Stark, director of Campus Ministry at Boston College, has been elected to the Diocese of Wheeling-Charleston Clergy Conference.

■ Fr. Joseph Hayden has been elected to the Diocese of Wheeling-Charleston Clergy Conference.

■ Fr. Frank Nash was named to succeed Fr. Anthony J. Kuzniowski as rector of the Jesuit Community at the College of the Holy Cross in Worcester. Since 1999, Hayes has served as director of vocations for the province.

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John L. Farrand SJ

(1924-2003) Fr. John Livingston Farrand, 83, died on October 18, 2003 at Our Lady of Mercy Hospital, Bronx, N.Y. He was a Jesuit for 64 years and a priest for 50 years. Born in Stamford, Conn., he entered the Society at St. Andrew-on-Hudson, Poughkeepsie N.Y., in 1939, was ordained at Woodstock College in 1953 and took his final vows in 1958. Jack’s entire career was spent teaching languages, principally French. In several high schools of the New York Province most notably Brooklyn Prep (1961-72) and The Loyola School (1976-97).

A vibrant teacher and a colorful character, he imbued his students with a love of the French language and culture. In his first year at Brooklyn Prep, he instituted the St. Cloud method for the teaching of foreign languages. Emphasis was on the spoken language, and there were students from his classes who never heard him speak a word of English in class from the very first “Bonjour” in early September of first year French until graduation.

Jack was a marvelous raconteur, a connoisseur of the Gallic table and vine and a very present community member except for the three months each year that he was to France with students or to teach at the Jesuit school at Marseilles. He loved the streets of New York and became something of a flaneur with the telling and re-telling of his sometimes unbelievable adventures. In failing health, he moved to the New York Province infirmary in 1997 where he lived his final years.

-- Louis T. Garaventa SJ

Charles W. Polzer SJ

(1921-2003) Fr. Charles W. Polzer, 72, died November 4, 2003 at Sacred Heart Jesuit Center, Los Gatos. A Jesuit for 51 years and a priest for 39 years, he was an expert on the history of the Catholic missions of the American South-West. Charlie was born in San Francisco December 1, 1930. He graduated from Santa Clara University and entered the Society at Los Gatos August 14, 1952. After earning philosophy and pastoral studies degrees at St. Louis University, he taught at Brophy College Preparatory, Phoenix (1958-61). He completed theology at Alma College (1961-65) and was ordained in Hollywood in 1964. He made tertianship in Cordoba, Spain, and solemn profession in 1982.

He received his doctorate in history and anthropology from the University of Arizona in 1972 and served as the Curator of Ethnology at the Arizona State Museum, Tucson, a post he held until his retirement in 1999. His area of scholarly interest was the 17th-18th century Jesuit missions of Sonora, Baja California and Arizona and especially the life of Padre Eusebio Kino SJ, the founder of the missions in Arizona. He was involved in promoting the beatification of Kino and worked closely with the postulators of the cause.

Charlie wrote or edited a dozen books and published numerous articles in both scholarly and popular journals. In 1975 he established a computer database, the “Documentary Relations of the Southwest,” containing thousands of bibliographic references to primary documents. From this has come a series of books containing original texts and translations of documentary sources of the military, political and religious history of the area.

He was also a corresponding member of the American division of the Jesuit Historical Institute and helped gather and manage an extensive library of books and documents relating to the history of the Jesuits in the Americas. In 1965 he helped found the Southwest Mission Research Center, Tucson. Charlie lectured widely and was an enthusiastic leader of archaeological and historical tours of the mission areas, making 10 trips into the Sonoran desert a year for three decades and introducing the Jesuit history of the area to hundreds.

Charlie founded Kino House in Tucson in 1969 as a center for Jesuit research and hospitality in the Southwest. For over three decades, he and his dogs welcomed scores of visitors. Charlie had a strong, up-beat personality and to engage him in conversation was to get an enthusiastic update on his many projects. He was appointed to the Christophorus Columbus Quincentenary Jubilee Commission in 1985 and in 1987 he received the Order of Isabella La Católica from King Juan Carlos of Spain for his outstanding writing and research in the field of the history of the Americas.

-- Dan Peterson SJ

Richard Henry Witzofsky SJ


Born in St. Louis, he entered the Society at St. Stanislaus Seminary in Florissant in 1956. He pronounced his final vows as a brother in 1967. His major assignments were as a painter and carpenter at St. Stanislaus (1958-71); and building superintendent, groundskeeper, and member of the student rec room at St. Louis University High School (1971-2002). Except for two years in the army in Korea, Witz spent his entire life in St. Louis. When he came to Florissant in his mid-20s, his broad skills and positive disposition quickly made him a valued fixture in the operation of the large seminary complex. When St. Stanislaus closed, Witz was assigned to St. Louis U. High, where he took charge of the inside and outside maintenance of the school.

Witz had a hard time negotiating the transition to lay leadership at SLHU. Probably the most challenging time in his life was when, after more than 10 years, he was replaced by a layman as superintendent of building and grounds. Shortly after that, though, he found new life in his new role as moderator of the famous SLHU basement rec room.

The mostly freshman clientele loved Witz, endearing himself to the students by his patience and cheerfulness. Witz was always ready to help a kid in trouble — whether it meant finding a replacement for a lost pair of pants in his room a rosary was found.

Richard Henry Witzofsky SJ

-- Philip G. Steele SJ

John Francis Brady SJ

(1925-2003) Fr. John Francis Brady, 88, died November 16, 2003 in Denver. He was a Jesuit for 68 years and a priest for 55 years. Born in Fort Morgan, Colo., he attended Colorado University and Regis College for one year each before entering the Society at St. Stanislaus Seminary in Florissant in 1935. After philosophy at Saint Louis University, regency at St. Louis U. High and Campion High, and theology at St. Mary’s, John was ordained in 1948. Except for a year’s sabbatical, he spent his entire priestly life in two Denver parishes.

As a young Jesuit, John thought he would end up as dean of a small Jesuit college. But when a priest who had been assigned to Sacred Heart Parish in Denver got sick and could not go, the newly ordained Fr. Brady was asked to fill in temporarily, an assignment that became a 25-year stint as associate pastor under one longtime pastor. There he developed his awareness of racial prejudice and his passion for serving those from whom others turned away.

Besides all the sacramental duties in a large urban parish, John taught in the grade school, coached the football team, and ran the St. Peter Claver Vacation School — a unique, decades-old summer religious education program for non-Catholic African-American students designed to build bridges and foster good will. He made regular trips to pick up food for the hungry who came to the rectory doors.

During a sabbatical in Berkeley in the mid-70s, he discovered Marriage Encounter, and found a more humane pace for his life. He returned to Denver and Loyola Parish. He added hospital chaplaincy to his other skills, and became a familiar sight at the hospitals near Loyola. He could be counted on to respond without hesitation, day or night, to calls from the hospitals or from home. He also developed an extensive phone and mail apostolate.

Genuinely loving and prayerful, John prayed for half an hour before Mass, and always stayed to pray after Mass. He prayed the rosary every day of his life since he was eight years old, was faithful to the Divine Office, and later to a daily half hour of scripture reading.

Grounded in prayer, steeped in joy, and dressed in clinging plaid, John Brady brought the living (and smiling) God closer to countless blessed souls.

-- Philip G. Steele SJ

Curtis C. Bryant SJ

(1925-2003) Fr. Curtis C. Bryant, 81, died November 18, 2003 at St. John’s Hospital, Santa Monica, after surgery for cancer. He was a Jesuit for 41 years and a priest for 31 years.

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-- Louis T. Garaventa SJ
Curtis was born in El Centro, Calif., on June 10, 1942. He graduated from Loyola High School in 1960 and attended Loyola Marymount University, Los Angeles, for two years prior to entering the novitiate at Los Gatos on September 7, 1962.

Studies were made at Mount St. Michael's, where he earned degrees in psychology and philosophy. Regency was spent at Loyola College Prep, San Francisco, 1967-69. Theology studies were taken at Berkeley, 1969-72 and Curtis was ordained June 23, 1972 in Hollywood. Fourth year theology was spent at St. Elizabeth's Hospital, Washington, D.C., in preparation for further studies in psychology. In requesting these studies, Curtis noted “counseling and therapy will be the backbone of my life in the future.”

Curtis returned to St. Ignatius Prep, where he served as director of guidance and counseling, 1973-76, before starting graduate studies at the California School of Professional Psychology, Berkeley, where he earned his Ph.D. in 1983. He engaged in private practice in San Francisco until he took up a teaching and counseling position at Santa Clara University in 1987. In 1989 he was appointed director of in-patient clinical services at St. Luke Institute, Suitland, Md., and in addition to his professional duties, he provided direct clinical services as a psychotherapist. Curtis gained a reputation in the treatment of psychosexual disorders, writing, consulting and lecturing extensively on the topic. He remained at St. Lukes until 1995.

Curtis became assistant vicar for clergy for the Archdiocese of Los Angeles, 1996-98, where in addition to therapy and supervision of individuals, he provided ongoing formation and education of priests regarding psychosexual development. From 1997 until his death he remained in private practice in Los Angeles.

Over the years Curtis served as a psychological consultant to many groups. Within the province he was a consultant to a succession of provincials and gave many workshops and conferences to superiors’ meetings.

Curtis had a great zest for life and communicated this zest easily. He had a good ability to listen and could develop a great rapport with those he met, whether in the rec room or in the counseling office. His infectious laugh brightened many a conversation.

He will be remembered for his dedication to helping troubled priests and religious, his compassion and insight, his capacity for friendship and his love of life. His deep spirituality was in evidence as he faced his final illness, down to his final “Suscipe” prayed on his last conscious evening.

--- Dan Peterson SJ

Eugene R. Growney SJ

(California) Fr. Eugene R. Growney, 61, died December 4, 2003 at Sacred Heart Jesuit Center, Los Gatos, after a long bout with cancer. He was a Jesuit for 43 years and a priest for 31 years.

Gene was born in San Francisco on May 2, 1942. He graduated from St. Ignatius College Prep and entered the novitiate at Los Gatos on September 7, 1960. He did philosophy at Mount St. Michael’s, and regency at St. Ignatius Prep, where he taught U.S. history and government, Latin and English. After theology at JSTB (1969-72), he was ordained at St. Ignatius in 1969, this time as director of community service. In 2000 he became superior at Loyola High and acted as faculty chaplain. By the summer of 2003, his health had worsened and he took on lighter pastoral duties at St. Agnes Church, San Francisco.

Gene was an excellent teacher and a good leader who inspired colleagueship. Insightful and thoughtful, he could grasp the complexity of ideas and sense the deeper issues. He was very pleasant, with a good sense of humor; people found him approachable and easy to be with. He enjoyed being with others, whether in the teachers’ room, the community rec room or at Applegate Villa. His patience and prayerfulness were in evidence as his illness overtook him.

--- Dan Peterson SJ

Henry R. Montecino SJ

(New Orleans) Fr. Henry Montecino, popular philosophical instructor of the society, died December 9, 2003 in New Orleans. Despite failing eyesight and a worsening case of emphysema in his later years, Monty’s exemplary spirit of acceptance impelled him to continue on. In 2002, at the age of 84, he took his gifts of mind and spirit of acceptance, and with his healing hands, he went to the continuing education of priests and religious.

Monty grew up in a loving family with five sisters and one brother. In 1934, at the age of 16, upon his graduation from Spring Hill High School he entered the Society at Grand Coteau. He was a bright student. Monty, whose years as a regent were spent at Spring Hill College and St. John’s, Shreveport, did his philosophical studies at Spring Hill and theology at St. Mary’s. In 1947 he was ordained in Holy Name of Jesus Church in New Orleans.

In 1952, after his tertianship at Pas Christian, Miss., and two years of special studies at St. Louis University, Monty was assigned to the philosophy department at Loyola in New Orleans. For more than 30 years he taught and counseled students and followed their careers. In the often hostile climate of the 1950s he was among the few early faculty leaders to promote the racial integration of the university.

Still, Monty made many lifelong friends at Loyola. In 1979 he was a natural choice to be named alumni chaplain, and he served as superior of the Jesuit community for four years.

Monty attended and helped guide the early charismatic prayer meetings in the archdiocese and he personally experienced much spiritual freedom and joy. In 1984, at the age of 66 he answered the call to teach in Africa and for three years he taught philosophy at the National Alkokolum Seminary in Gulu, Uganda. His African assignment was followed by 15 years of directing retreats in Grand Coteau. It may have been his finest hour. The staff of the spirituality center as retreat master to groups of religious.

--- Louis A. Poché SJ

Francis J. Silva SJ

(California) Fr. Francis J., “Pop” Silva, 93, died December 11, 2003 at Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 72 years and a priest for 61 years.

“Pop” was born in Napa, Calif., January 5, 1910. He graduated from St. Ignatius College Prep (1927) and the University of San Francisco, where he excelled at debating and dramatics, whence came his nickname. He entered the Society at Los Gatos on August 2, 1931, and after studies in Spokane and at Alma College, he was ordained June 13, 1942.

“Pop’s” ministry centered on the spoken word. As a regent at USF, 1937-39, he taught speech in addition to classics and philosophy. From 1944-54 he taught speech and English to the juniors at Los Gatos, and staged yearly productions of Shakespeare. He then was assigned to the province mission band, operating out of El Retiro Retreat House, preaching dozens of parish missions and retreats and hundreds of sermons per year. He was also a popular retreat master to groups of religious.

In 1963, he was appointed rector of Sacred Heart Novitiate. His tenure coincided with the many changes in the province in the wake of the council and GC 31, to which he was a delegate. In 1967 “Pop” was appointed chairman of the province conference committee to promote the understanding of the decrees of GC 31 and to implement them in the province. The resulting series of assemblies, often tumultuous, defined the era as the province struggled with changes in community and apostolic work.

From 1970-73 he was superior at El Retiro, after which “Pop” returned to the now re-named Sacred Heart Jesuit Center as superior, 1973-78, overseeing the large retirement community. Following a sabbatical, he embarked on a new career as a high school English teacher at Bellarmine Prep, San Jose, in 1979.

For 21 years he taught Shakespeare to students and adults, and counseled hundreds of students and their families. For many years he taught in the Santa Clara summer program in Durham, England. “Pop” received honorary doctorates from Santa Clara (1988) and USF (1997) for his achievements as a preacher, teacher, and retreat director.

He retired to Sacred Heart Jesuit Center in 2000, where he continued to minister to his many friends and relatives. Able to quote at length his favorite passages from the Bard, “Pop” was a delightful and interesting companion, active in the community up until a few days before he died.

--- Dan Peterson SJ

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The following Jesuits have died since the NJN last published and prior to our February 27 deadline. Their obituaries will appear as space and information become available.

Dooley, William E. (WIS) January 20

Duggan, John H. (MAR) January 10

Foy, John E. (DET) February 12

Gabriel, Peter J. (NEN) February 13

Geary, John C. (CFN) February 14

Higgins, Robert J. (NEN) February 7

Hinz, H. Francis (NOR) February 17

Holloway, Alvin J. (NOR) February 24

Kane, William J. (WIS) February 16

Lencz, Joseph R. (MAR) January 29

Olson, Richard F. (NEN) January 15

Rohrer, Jerome E. (WIS) February 14

Schenk, Arthur J. (CFN) February 25

Shannon, Bernard E. (NYK) February 19

Vaske, Martin O. (WIS) February 9

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The miracle on Roosevelt Road happens for a third time

By George Lane SJ

Holy Family Church, the original Jesuit church in Chicago and the second oldest church in the city, has survived imminent destruction three times in its 147-year history.

A wind shift, believed to be the result of fervent prayer by Father Arnold Damen, the founding pastor of the parish, saved the building during the Great Chicago Fire of 1871. In the early 1960s, the church was rescued from the wrecking ball by the tenacious efforts of the Holy Family Preservation Society.

On July 25, 2003, firefighters used infrared to track a basement fire, and they extinguished the blaze just minutes before it reached the vast expanse of the sanctuary above. Firefighters say the church would have been destroyed within five to eight minutes if they had not been equipped with thermal imagers.

Fr. Damen, the founding pastor of the parish in 1857, built the church in the Victorian Gothic style on what was then the outskirts of the city - “A European cathedral on the Illinois prairie.” Begun in the midst of a financial depression and built with nickels and dimes of poor people, the church became a powerful symbol of Catholic faith in the city of Chicago. When it was dedicated in 1860, Holy Family was the third largest church in America, seating more than 1,000 people. Following the addition of its 236-foot tower in 1874, it became the city’s first skyscraper.

Under Fr. Damen’s leadership, a comprehensive school system was established in the parish. It began with the Holy Family Free School for Girls, conducted by the Ladies of the Sacred Heart, which opened in 1860, and subsequently five other grade schools conducted by the Sisters of Charity of the Blessed Virgin Mary. The first school opened in 1857. Fr. Damen’s dream of establishing an institution of higher education was realized in 1870 with the opening of St. Ignatius College, the origin of Loyola University Chicago. This school, now St. Ignatius College Prep, stands adjacent to the church, with an enrollment of over 1,300 students.

By the 1890s, Holy Family had grown to be the largest English-speaking congregation in the United States, with over 20,000 members. The majority of early church members were Irish and German. It is said that one-third of the Irish Americans now living in the Chicago area have their roots in Holy Family parish. The church has served wave after wave of immigrants, with its membership increasing over the years, mostly Italian people after 1880, then Hispanics, and more recently African Americans since 1960.

By the mid 1890s, Holy Family Church had fallen into serious disrepair, and the inner city congregation numbered only about 250 people. The main sanctuary was closed in 1894 because of falling plaster, and parishioners worshipped from that time on in a chapel at the north end of the building. Just before Christmas of 1987, the pastor announced plans to tear the church down and replace it with a smaller, more cost-efficient building.

The Holy Family Parish Council fiercely fought the idea. The provincial, Fr. Robert Wild, offered the parishioners the opportunity to save the church if they could raise the necessary money, estimated at that time to be about $3 million.

The Holy Family Preservation Society was incorporated in October 1988 to lead the fundraising effort. Within the first year and a half, $700,000 was raised to save the building. In the summer of 1990, Fr. Wild told the Preservation Society that they had to have $1 million cash in the bank by December 31, 1990, or the donations would have to be returned and the church would be demolished.

By early December, the Society had just three weeks to raise $300,000. A fundraising strategy needed to save the church before the New Year’s Eve deadline ensued. The people of the congregation held a prayer vigil on the front steps of the church, with seven candles and a picture of Our Lady of Perpetual Help, every evening at 5 p.m. from December 26 until New Year’s Eve. The deadline was met.

Several dozen parishioners prayed outside the church every night. News media locally and nationally picked up the story.

On Sunday, December 30, which happened to be the feast of the Holy Family, with the permission of the insurance company, the church was opened up to the public for the first time in six years. With the help of prominent media exposure, the event brought in between 2,000 to 3,000 people.

The church was cold and dark. Each person who came brought a story about a family member who had been baptized, confirmed, or married in the church, and each one brought a donation to help save the church. By evening the preservation society had so much money in the rectory that it requested the Chicago police to stand guard in the house overnight. The next morning the Northern Trust Bank sent three people to count the money. By the Monday midnight deadline, $1,011,000 had been received. On January 1, the parish announced “the little people had saved their big, old church.”

The fire on July 25, 2003 began in the basement. Firefighters were able to fight the fire by locating the thermal imaging cameras installed in the church and identifying its path to douse the fire before it spread further.

Fr. Jeremiah Boland, archdiocesan administrator, said, “The thermal imagers focused like a laser right on the area that was on fire, and it made all the difference in the world.” The church is all wood, and it was a hot, dry part of the summer. We were all set for a major disaster. Nothing was destroyed in the upper church ... This church has the oldest stained glass in Chicago, and not one pane of glass was broken in their effort to get the fire under control.”

The Chicago Fire Department was equipped with thermal imagers in the spring of 2003, funded by an extraordinary personal donation of $1.2 million from Bank One Chairman Jamie Dimon that allowed a purchase of 120 imagers, one for every firehouse in the city.

Fr. Boland said, “I didn’t know anything about thermal imaging technology before this happened. And I learned after the fire that the track record of old churches that survive basement fires is almost nil, because by the time a fire is discovered, it usually has already traveled up the walls to the church. With the vast expanse of space, the fire quickly gets out of control,” he said.

Holy Family Church, three times rescued from disaster, now serves a new generation and a new population of people who are moving into new housing all around the neighborhood. Jesuits no longer staff Holy Family Parish.

The Holy Family Preservation Society is now accepting contributions to fund a sprinkler system for the basement and a laser-alarm smoke and fire detector in the sanctuary, to prevent a recurrence of the July 25 near-disaster. The society is a non-profit 501(c)-3 corporation. All gifts are tax deductible. For more information contact: Holy Family Preservation Society, 1019 S. May St., Chicago, IL 60607, Phone: 312-226-4426.

(Lane [CHG] is president of Loyola Press in Chicago and the founding board member of the Holy Family Preservation Society.)
Jesuit hopes to renew Apostleship of Prayer

By Julie Bourbon

While the Apostleship of Prayer is a ministry not particularly well known to a younger generation of Catholics, under the direction of Fr. James Kubicki (WIS), that may change. With Eucharistic Youth Movement retreats planned for May and a pilgrimage to Cologne, Germany, in conjunction with World Youth Day 2005 coming up next year, the AoP is poised to take on renewed significance in U.S. culture.

"That's the thing that gives me the most hope, is the interest of young people," said Kubicki, 51. In return, he would like to help them realize "the call that we all have as baptized faithful to be priests, prophets and kings."

National director since last summer, Kubicki, like many of his contemporaries, first encountered the Apostleship in high school. Today, only two dozen archdioceses in the United States promote the Apostleship, which was begun in France in 1844 as a Jesuit ministry to promote the intentions of the Holy Father.

"It began when a group of Jesuit seminarians wondered what was the purpose of their studies when they could be out missioning," said Kubicki. In response, their superior, Fr. Francis X. Gaurtrelet, encouraged them to offer up their frustrations and to learn that every moment of their lives had apostolic value.

Gautrelet told them: "Be apostles now, apostles of prayer! Offer everything you are doing each day in union with the Heart of our Lord for what He wishes, the spread of the Kingdom for the salvation of souls."

Kubicki describes the Apostleship today as having two primary purposes: to promote prayer for the Pope's monthly intentions, one general and one related to mission work; and to promote devotion to the Sacred Heart of Jesus.

The Jesuit connection to the Sacred Heart of Jesus comes from the revelations to St. Margaret Mary Alacoque in 1675. St. Margaret Mary, a Visitation sister in Paray le Monial, France, received revelations of the relationship in 1675. St. Margaret Mary received the revelations, as well as other stops, including a Jesuit gathering in Germany. The group can accommodate up to 200 young people from the U.S.

Prospero will take part in the spring EYM retreat for men and women at a retreat center outside Milwaukee. Sixty students are expected. This is part of an effort to spread the EYM more widely through the United States; it is much more active in France, Argentina, Poland and Vietnam.

"They're bringing new life to these old things," said Prospero of the young people he works with at Marquette.

Prospero hopes that some of the students who participate in the retreats will come back for the World Youth Day pilgrimage, which will include a visit to Paray le Monial, where Mary Margaret received the revelations, as well as other stops, including a Jesuit gathering in Germany. The group can accommodate up to 200 young people from the U.S.

"The goal of the Jesuit gathering in Germany is breaking down barriers," said Kubicki. "It's the Heart of Christ that brought us all together, and in that heart we're overcoming obstacles."

Visit www.apostlesofprayer.org for more information.

BOOKS

The 19th Annotation in 24 Weeks for the 21st Century

By H. Cornel Bradley SJ
Saint Joseph's University Press, PA, 2002
269 pp., $15.00, paper
Privately published

This guide for retreat directors and retreatants seeks to help persons who have discovered a deeper relationship with God through making the Spiritual Exercises, and who now feel they are able to share this gift with others. The book is a resource for potential directors/companions that presents material from different sources and arranges it in a manageable order. Fr. Bradley is a campus minister at Saint Joseph's University. The book can be ordered through the university press by calling 610-660-3400 or faxing 610-660-3416.

ANNOUNCEMENT

Pastoral Care Chaplain
Loyola University Chicago Medical Center
Maywood, IL

The Pastoral Care Department earnestly seeks a qualified Jesuit priest for full-time (preferred) chaplain ministry. Loyola's Pastoral Care Department is a multi-talented, collaborative group of 10 women and men, lay and religious, that provides 24/7 interfaith ministry to the patients, families, and professional staff across the Medical Center. Included in this ministry is a strong Clinical Pastoral Education (CPE) program that provides dual accreditation (ACPE & NACC). Loyola University Medical Center is a 440-bed high-acuity teaching hospital with its own medical school that is one of the nine colleges of Loyola University Chicago. Pastoral Care chaplains partner in the early clinical education of medical students.

Applicants should have at least 4 units of CPE education or its equivalent, and be eligible for NCACC or APC certification. Fluency in Spanish highly desirable, as is previous pastoral care experience. We would be happy to hear from you. Send a letter of introduction and your resume to Marie Cogliano / Director of Pastoral Care / Loyola University Medical Center / 2160 S. First Ave. / Maywood, IL 60153-3304, or FAX to: (708) 216-1121. For other questions or a more complete job description, please send an e-mail to: mcoglia@lumc.edu.

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Picking up where others leave off and running from there

By Julie Bourbon

During Fr. Michael Flynn’s (NYK) farewell Mass at Nativity Parish in lower Manhattan on the Feast of Christ the King in 1996, the church was evacuated due to a fire during his homily.

When the Mass resumed, Flynn’s good friend and former assistant pastor Fr. Don Gannon (NYK) said, “Typical of him. He picked up where he left off.”

Whether pastoring a poor, urban, largely immigrant parish such as Nativity, working with HAP (the Higher Achievement Program) at St. Peter’s Prep and Xavier H.S., or in his current assignment at St. Mary of the Assumption parish, a recent Jesuit apostolate on Staten Island, Flynn has often picked up where others have left off, and gone running from there.

“My little motto is ‘making hope visible,’” said Flynn.

Born and raised in Brooklyn and Queens and educated at St. Peter’s College in Jersey City, Flynn, 63, entered the Society in 1962. A Jesuit there, Fr. Thomas Burke, was giving retreats based on the Spiritual Exercises, that influenced Flynn to consider the Jesuits. It was during regency at St. Peter’s Prep that he first began working with the HAP program, which was founded there in 1964.

“If you want a common thread for my life, it’s the HAP program, which I’ve worked with in one form or another since 1968,” and which he has most recently brought to St. Mary’s, a largely Mexican and Mexican-American parish.

Flynn is a Spanish speaker, but he wasn’t always.

It was after regency, while working with the HAP program at Xavier, that Flynn realized he could talk to the parents of black students but not to the parents of Spanish or Chinese students. “Well, what I needed to do was study Spanish and Chinese,” he recollected with a laugh. “I’m still in step one of that plan.”

Although Chinese language studies never materialized, Flynn did end up doing his tertianship in the Dominican Republic, where his command of Spanish grew. It would come in handy at his next assignment: pastoring Nativity Parish. Priest after priest had bailed out in the previous seven or eight years, at the rate of about one a year. Flynn expressed an interest in the parish and was almost immediately named pastor.

“It wasn’t desirable to a lot of people. It wasn’t hopeful,” said Flynn, describing the neighborhood then as drug and crime ridden and poor. The Society was considering closing the parish before he stepped in as pastor.

“The first year, nobody believed I was going to stay. The second year,” Flynn continued, “they thought I probably wouldn’t stay.” By the third year, the parishioners knew they had their man. The parish blossomed in the 10 years under his care. The HAP program; field trips on buses; coffee and donuts. He did a wonderful job of forging that into a single parish community,” said Gannon of the Mexican, Dominican and Puerto Rican congregation, which he is now in his sixth year of shepherding.

“People who are now the backbone of the parish are ones that he invited into ministry; … it was a great comfort to them to know that he was going to be here.”

When asked to consider why he had such success there, Flynn, who speaks with modesty, “I’m flexible, bordering on chaotic,” he had no “great plan,” as he called it, nothing that had to be accomplished right away. “I liked people. They felt liked.”

“A another factor is that I stayed,” he added dryly.

“We’re just trying to get people more involved in the parish, all aspects—economic, social, faith,” he said. Something that has been particularly successful at St. Mary, and which Flynn himself is uniquely suited for, is “dramatic” or role playing, physical enactment of the Gospel. Very popular in Latin cultures, dramatics make the Gospel come alive through gesture and action rather than just words.

It’s an exciting time and a good fit for a demonstrative man who is, by his own admission, “at the brink of learning how to juggle.” Flynn tries to maintain varied interests outside his ministerial life, including a fondness for the music of Gilbert and Sullivan, going to the movies and taping radio broadcasts of “A Prairie Home Companion.”

He also rises early each day to have some alone time for prayer, work and exercise. He is an avid proponent of the Nordic Track, which he does every morning. “It’s really the only time of the day that I know what I’m doing,” he said. “I have a sense of humor. A lot of things are not that serious.”

Flynn spent summer 2002 teaching English to scholastics in Venezuela.