Tri-Province Gathering Considers 18th Annotation of the Spiritual Exercises

“The Spiritual Exercises should be adapted to the disposition of the persons who desire to make them, that is, to their age, education, and ability ...” [Sp. Ex. 18]

By Kevin O’Brien SJ

A regional conference of 180 Jesuits, religious, and lay colleagues gathered the weekend of June 25 at Saint Joseph’s University in Philadelphia for the first Tri-Province Conference on Ignatian Spirituality. Intended to complement the triennial National Ignatian Spirituality Conference in St. Louis, the topic was the 18th annotation of the Spiritual Exercises. Organizers were Fr. Jim Connor (MAR), Patricia McDermott, Fr. H. Cornell Bradley (MAR), Fr. Ed Quinnan (NYK), Angie Cruz, Fr. Joe Costantino (NYK), Fr. Michael Linden (NEN), and Clare Walsh, M.H.S.H.

Participants came from various apostolates in the three provinces. According to Fr. Costantino, “The Spiritual Exercises are simply not offered in our retreat houses but have been applied so many creative, nuanced ways in our ministries. We wanted to celebrate that reality and learn from one another as we share our experience of the Exercises.” As with the larger St. Louis conference, the tri-province gathering aimed to deepen participants’ knowledge of Ignatian spirituality and its practice, stimulate discussion, share ideas, and celebrate the work of God through the Spiritual Exercises.

Fr. Joseph Tetlow (NOR), who recently completed his mission as Secretary for Ignatian Spirituality in Rome, offered the keynote address. He said the rediscovery of the individually directed retreat in the 1970s and 80s led to a diminishment of the value of the 18th annotation as an equally authentic way of giving the Exercises. “We paid more attention than was necessary to people wanting the 30-day retreat and the 19th annotation. In doing so, we overlooked the majority of people who were seeking to reform their Christian lives in their parishes and homes.”

Ignatius proposes a number of specific exercises in the 18th annotation, which Fr. Tetlow insists are applicable to the present day. They include specific practices that can help people live more faithfully their religious life. According to Fr. Tetlow, “The Church in America needs not reformation, but a re-formation. We need to create a comprehensive Catholic way of life.” A director may facilitate that “re-forming” by instructing people on different ways of praying, inviting them to consider what God’s plan for them is and how they both cooperate and interfere with it, and guiding them through the regular practice of the Exercises as a way of discerning God’s will in their lives.

Fr. Tetlow referred to the “millions in the middle,” a phrase used by Cardinal Bernardin to express the vast majority of Christians who just want to love and serve God better in the Church. They do not desire or may not be ready for the more intensive experience of a 19th or 20th annotation retreat. Annotation 18 gives them a program of very practical instruction, marked by concrete signs of progress, so that they may live with more satisfaction and peace.

Similarly, Marie Schimelfening, Co-coordinator of Communications and Public Relations, suggested that the Church’s move to the “millions in the middle” necessitates the availability of the 18th annotation of the Spiritual Exercises. She added that “combination retreats” are possible, where the 30-day retreat is combined with the set of specific exercises of the 18th annotation.

The Spiritual Exercises, with notes in hand of Ignatius.
Chadian Catholic aid agency manages camps amid trying conditions

By Stephen Steele

ABECHE, Chad (CNS) -- When Sudanese refugees first began pouring into Chad in 2003, the only people available to help them were workers from the Chadian Catholic aid agency.

There was no network of nongovernmental organizations available to assist the refugees other than Caritas, known in Chad by its French acronym, Secadev.

“In the beginning, it was very difficult for us to serve them; we had no food, no tents were available, and the refugees were coming from all across the border,” said Anastasie Dowa, spokeswoman for Secadev.

The largest nongovernmental organization operating in Chad, Secadev works primarily on small-scale development projects and was overwhelmed by the scope of the refugee crisis. By September 2003, more than 65,000 black Africans from Sudan had fled west to Chad to escape violence in Sudan’s Darfur region, and the U.N. High Commissioner for Refugees had launched a $23 million initiative to help those most in need.

Secadev is in charge of three camps -- Farchana, Touloum and Kounoungo -- with each camp about 30 miles from Chad-Sudan border. As managers, Secadev oversees all other nongovernmental organizations assisting the refugees.

Eastern Chad, where the refugee camps are located, is mostly desert with few roads. The roads connecting the camps are dirt paths that wash away during the rainy season. When the rains come, trucks carrying supplies can wait up to several days to reach their destinations, which means distribution of food and other supplies is frequently late, Boguel said.

Boguel also said there were water shortages in several camps, most notably Touloum, where the refugees receive water rations several liters below U.N. standards.

During one late-August afternoon, Secadev abandoned the Kounoungo camp before 1 p.m. without alerting other aid agencies working in the camp. Secadev staffers later said they had to leave because they had to complete reports for the United Nations the next day.

Aid workers appeared bewildered by Secadev’s absence. Under its contract with the U.N. High Commissioner for Refugees, camp managers are required to remain in the camps until the late afternoon.

“How can they leave without telling any- one? This is not the way to operate,” said Bel- gian Jesuit Father Philippe Marbaix of Jesuit Refugee Service. Father Marbaix is organizing schools and training teachers in the three camps Secadev operates.

In another incident, the Secadev coordi- nator refused to send a vehicle out at night to pick up a staffer stranded after his vehicle broke down several hours outside Abeche. The staffer was stranded for more than 24 hours before a vehicle was sent to pick him up.

Alan Isaac of Catholic Relief Services, the U.S. bishops’ international relief and development agency that is providing technical assistance to Secadev, said Secadev is experiencing “growing pains.”

Isaac said Secadev had never worked on a project on the scale of the refugee crisis, but that the agency was learning and improving.

“They have some very exceptional, ener- getic staff who want to learn and improve. In time, they will be fine,” he said.

Father Marbaix also expressed frustra- tion with the U.N. system. He said that since June he has sought answers from the U.N. High Commissioner for Refugees on what textbooks should be purchased for the schools. He said Jesuit Refugee Service had the funds and was prepared to purchase the books.

“No one has told me anything,” he said.

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Ignatian colloquium encourages responsibility for apostolates

By Julie Bourbon

Every three years, the Jesuit Secondary Education Association (JSEA) sponsors a Colloquium on Ignatian Education. Held this year at John Carroll University in Cleveland for six days in June, the colloquium focused on “2020 Visioning of Curá Apostolica for Jesuit Schools.”

More than 450 educators participated, including province school leaders and board members from the United States, Canada, Puerto Rico and the Marshall Islands. Gonzaga College, Dublin, and Xavier College, Melbourne, were also represented. Forty-five high schools from the Assistancy sent teams, as did four JSEA associate member schools: Belen Jesuit Preparatory School in Miami, Loyola High School in Montreal, St. John’s College in Belize City and St. Paul’s High School in Winnipeg.

“We’re trying to take the idea of cura personalis and relate that to our institutions,” said Fr. Joe O’Connell (MAR), JSEA president. “The primary goal is that people have a renewed sense of responsibility for the apostolates, that it’s Jesuit and lay together.”

In his keynote address, Fr. Howard Gray (DET) picked up on the theme of lay-Jesuit collaboration. “The lay apostolate in Ignatian secondary education needs to accept a new mission to develop its own esprit de corps, a lifestyle that supports the mentoring vocation of an Ignatian lay educator, and a way of speaking of its spirituality and mission that reflects lay identity,” said Gray.

In a profile of the Ignatian educator printed by JSEA, that person is described as engaging in five types of behavior: animating the Ignatian vision, modeling Ignatian pedagogy, caring for the individual, discerning ways of teaching and learning, and building community and fostering collaboration.

Working sessions were held to produce recommendations for provincials, presidents, trustees and JSEA leadership for planning and caring for the apostolate of Jesuit education. Questions such as “what do you see to be the implications of 2020 Challenges?” and “articulate specific recommendations for schools and for province leaders for the future cura apostolica of jesuit schools” were discussed by small groups, with results later compiled and distributed among participants.

The conversation is meant to continue even though the next colloquium won’t be held until 2007. “We always hope that they lead to ongoing communication … that change and growth continue,” said Bernie Bouillette, vice president.

There were about 125 presentations made at the Ignatian Educators’ Fair, held over two days of the colloquium. Topics included adapting the Spiritual Exercises to high school seniors, “the complete Jesuit high school athlete,” helping students understand their own learning style, and an Ignatian approach to creating accountability in the classroom, among others.

Honors were handed out before the colloquium drew to a close. The JSEA President’s Insignis Medal was given to Fr. Robert Welsh (DET), Fr. Ralph Metts (MAR) and posthumously to Sr. Nora Cronin, PBVM, of the New York province office. The Ignatian Educator Award was presented to Fr. Vincent J. Duminuco (NYK), director of the International Jesuit Education Leadership Project, and Fr. Charles P. Costello (MAR), formerly of the JSEA.

“How to love and how to labor – this, finally, is cura apostolica: To make our schools communities that engage their cultures so that, transformed by love, they may become places of peace, of justice, of love,” said Gray in his keynote. “Whatever we call this, cura apostolica is finally a vocation, a call to care for all that helps to bring to our poor struggling world ever new generations of young people ready to be men and women for others. It is a summons to a new era in Ignatian education.”
Abortion and the U.S. Society of Jesus: a recent history

By John M. McDermott SJ

In response to Fr. Widner's editorial lamenting that Jesuits had not been very active in the struggle against legalized abortion, Fr. Mark Hallinan (NYK) bravely attempted to justify Jesuit reticence on the abortion question (NJN, June 2004).

Allegedly, while the bishops promoted consistent opposition to abortion, peace and justice Jesuits were handling all the neglected aspects of the pro-life agenda. But American Jesuits, unfortunately, were not always benevolent or even neutral sideline observers to the pro-life movement. Official silence cannot be considered as Jesuits were actively assisting the other side.

According to separate accounts from former Jesuits Albert Jonsen and J. Giles Milhaven, in July, 1964 Fathers Robert Drinan (NEN), Richard McCormick (DET), Joseph Fuchs of Germany, Milhaven, and other theologians were invited to Hyannisport to advise the Kennedys on the abortion question which could complicate Robert's run for the White House. At that time the Kennedy Institute of Ethics Journal 4, 1994, "tolerate legislation that would permit abortion, but it's not our business to advise the Kennedys on the abortion question." However, many believe that Fr. Drinan, who shortly thereafter took a position as a Catholic philosopher, might have held a different viewpoint.

"Is there a proportion between voting for abortion rights and voting for economic justice, however that is determined?"

Fr. Drinan, who shortly thereafter took a seat in Congress, was to vote in favor of funding abortion (Catholic World Report 7, 96, 97, 38-46). He was an active figure in the struggle for Catholic doctrine. Henceforth they would never speak clearly for the licitness of abortion, but, while maintaining official opposition to abortion, they would advise Catholics against "single-issue extremism" and remind readers that the Catholic Church has many moral positions that should be considered before casting their votes for any political candidate.

While that reminder might serve to rebuff abortionists' attempts to paint the Church as fanatically focused on sexuality alone -- a complete calumny to anyone even vaguely aware of Catholic social teachings, but one of the many lies and myths propagated by the abortionists' lobby -- it also spreads a mantle of quasi-legitimacy over Catholic pro-abortio politicians.

Cardinal Bernardin's seamless garment policy, linking life issues to quality of life issues, has allowed many politicians, who vote for "abortion rights," to claim the Church's blessing because they are in favor of economic justice as well as opposed to war, poverty, the death penalty. Fr. Drinan clothed himself in the "seamless garment" while calling for the abolition of the death penalty. This in turn has confused voting Catholics.

Is there a proportion between voting for abortion rights and voting for economic justice, however that is determined? Aside from the death penalty issue, all the other issues are vague, and the Democratic Party, to whose standard Catholics once habitually rallied, claims to be liberal and humanitarian while promoting policies that promote the death of millions of unborn and partially born children.

American's editorials, while opposing abortion and actually criticizing the "faulty judgment" of the nuns who signed the public protest against the Church's stand on abortion sponsored by "Catholics for a Free Choice," regretted the Vatican's lack of sensitivity to feminine concerns (1.19.85, 37) and reconsidered its authoritative manner of acting (3.15.86, 197).

The late Fr. Joseph Donceel's (NYK) views on delayed enulement, which question whether every embryo is a human person, justify Catholic politicians adopting the "personally opposed, but not imposing" stance on abortion, and encourage "cessions" to pro-abortion politicians, were published twice (8.16.75, 65-67; 2.8.85, 65-67).

That Jesuit provincials have finally found tongue to cry out against the scourge of abortion should be a great cause of rejoicing. But we should not be patting ourselves on the back. Rather with a full confession of our blindness and indifference we should do penance for our sins of complicitous ambiguity. Maybe Jesuit universities will even stop lauding promoters of abortion.

How sad it is that those priding themselves on reading the signs of the times and on the cutting edge of the future have delayed so long in recognizing the great moral issue of our age. This issue grows daily in importance as countless ordinary Americans, despite the media's pronounced bias, realize the profound indignity to human existence which abortion entails. Let us humbly thank the Lord for our conversion. Better late than never. The salvation of souls, our own included, is at stake.

(McDermott (NYK) is Laghi Chair Research Professor at the Pontifical College Josephinum in Columbus, Ohio.)

Web Resource

"In this statement we wish to underscore the correctness of Catholic Church teaching regarding abortion, joining with many other people of conscience who are working to protect life in the womb, and who are seeking an end to abortion so as to restore our country's respect for the core human value of the right to life."

http://www.jesuit.org/images/docs/8VSZWA.pdf

Standing for the Unborn: A Statement of the Society of Jesus in the United States on Abortion
Siding with victims: joining forces

By T. Michael McNulty, SJ

It is a presupposition of liberal society that all voices have an equal claim on our attention. But this position excludes the voices of the poor and marginalized, the victims of global economic forces that inflict terrible suffering on them without the possibility of redress.

In Albert Camus' "The Plague," Dr. Tarrou says, "All I maintain is that on this earth there are pestilences and there are victims, and it's up to us, so far as possible, not to join forces with the pestilences ... That's why I decided to take, in every predicament, the victims' side, so as to reduce the damage done." The tolerance that characterizes First-World political, economic and moral discourse seems to ensure inclusiveness. In fact, by giving all voices equal weight it effectively neutralizes Tarrou's commitment: it marginalizes the poor, who are incapable of entering into the conversation.

The poor and marginalized are the victims of historical forces over which they have no control. They are in this sense "absent from history": A kind of "economic fundamentalism" (called "neoliberalism" in much of the world) infects First-World attitudes toward markets and free trade, which are widely viewed as capable of automatically solving the economic problems of the Third World.

For example, although NAFTA apologists claim that the treaty has improved the volume of trade with Mexico, such macroeconomic improvements are small comfort for the thousands of small Mexican farmers who have been driven to bankruptcy as a result. The ideology of free trade and globalization has no room for the cry of the victims.

So what? Be patient, we are told. Eventually life will be better even for those on the bottom of the economic pile. Only an unfeathered market and global free trade stand any chance of defeating poverty. Unfortunately, the evidence so far is not encouraging.

Indications are that things are getting worse for many countries the 1990s were "a decade of despair. Some 54 countries are poorer now than in 1990. In 21 a larger proportion of people is going hungry. In 14, more children are dying before age five. In 12, primary school enrollments are shrinking. In 34, life expectancy has fallen. Such reversals in survival were previously rare" (UNDP Human Development Report for 2003).

The U.N. Development Program describes the distribution of goods in terms of the now-famous champagne glass image: the top 20% of the world's population control more wealth than the bottom 80% (UNDP: 1992).

The fact is that hard work and perseverance, even by very talented people, will not bring success in the absence of favorable social, economic, and historical circumstances.

A young peasant in Chalatenango, El Salvador, has no hope of bettering his or her circumstances, unless he or she can somehow find a way to "El Norte" (the U.S., legally or more likely illegally).

Ignacio Elicurú, SJ, the martyred rector of the Central American University in El Salvador, argued that the lifestyle of the first world was positively immoral because its benefits cannot be nonarbitrarily distributed among all human beings. The earth simply does not possess the resources necessary to allow everyone (or even most people) to enjoy a first-world standard of living. One need only imagine the specter of 1.3 billion Chinese driving SUVs to have the truth of this claim come home.

Inhabitants of the First World have no idea how easy they have it. They do not recognize the immense investment in infrastructure (electricity, telephone, water, heat, roads, gasoline, etc.) upon which they rely but which is invisible to them.

What are the consequences of this situation? Richard Rorty outlines the problem with brutal clarity. According to him, the crucial question is, whom are we willing to include under the pronoun "we," who belong to our moral community? Such inclusion depends "not only on our willingness to help those people but on belief that one is able to help them."

If the developed world cannot achieve such inclusion, it must treat the poor as "surplus to their moral requirements" unable to play a part in their moral life. The rich and lucky people will quickly become unable to think of the poor and unlucky ones as their fellow humans, as part of the same "we." ("Moral Universalism and Economic Triage," UNESCO, 1996).

But perhaps Rorty has the problem reversed. Maybe we can only help those with whom we share moral community. The issue is not our moral obligation to help so much as the recognition of the other as a fellow-human. It is not in abstract principle but in human interaction that we find the connections of compassion and solidarity that make for practical community. Compassion is the recognition that everyone else is just like me.

The reality of the world is the normative standard, and that reality is one of poverty, disease, economic exploitation, hunger and political oppression for the majority. The temptation will always be to silence or ignore the victims of history, to say there will always be winners and losers. Our relationship to them can be externalized, so that it involves only economic contribution, so that it does not commit one's person and life prospect.

But in fact the externalization of the relationship with the victims, the poor and marginalized, is at the same time their dehumanization. Taking the victims' side transforms both the victims and ourselves.

Father General said in a speech in Venezuela in 1998 that the option for the poor results in their humanization and personalization: "The result is not an external goal, but rather the terminus toward which the dynamic of the option tends. For the option for the poor is above all a relationship, an alliance, a casting of one's lot with them."

We should not delude ourselves that this change in perspective will be easy. There is a kind of staging that people go through: 1) horror - "My God, I didn't know it was so bad," 2) determination - "Let's fix it," 3) despair - "We can't fix it. Let's forget it," 4) solidarity - "They" is replaced by "We" - "those people" by "my people."

Getting past stage three is the real challenge for those in affluent societies. It involves in the first place that we ourselves strive for solidarity, and each must find his or her own path. For us to take the victims' side is to give them a voice in the conversation, to be, in Romero's powerful words, "the voice of those who have no voice."

Without solidarity, however, such a move lacks authenticity. Lack of control is the essence of the reality of the poor, and control cannot simply be granted as a favor. It must be taken.

To recall Tarrou's words: "That's why I decided to take, in every predicament, the victims' side, so as to reduce the damage done." Taking the victims' side in our consumer-drenched culture demands at least as much attention as in Tarrou's plague-afflicted city. The success or failure of the effort will determine our contribution to the building of a human community that includes all of humankind.

(T. Michael McNulty, SJ, is Communications Center Director for the International Jesuit Network for Development, located at the Center of Concern in Washington, DC. Prior to his present position, he taught philosophy at Marquette University, specializing in contemporary ethical problems and the philosophy of economics.)
Wheeling Jesuit University launches 50th anniversary celebration

The program will include a presentation by Dr. Thomas Michaud, Wheeling Jesuit philosophy professor, and a panel of participants from education, industry and innovative technologies.
■ February 3, 2005 at 7 p.m.
1972 - Reuniting the Mine Workers: The Post-Yablonski Era Fr. Charles Currie (MAR), president of Wheeling Jesuit from 1972-1982 and current president of the Association of Jesuit Colleges and Universities, will speak, along with participants from the 1972 convention and current labor officials.
■ March 8, 2005 at 7 p.m.
1975 - "This Land Is Home to Me" Unveiled at WJU

An email retreat: the future is now!

By Rodney Kissinger SJ

Little did I imagine that “The Retreat of the Future” (NJN, February/March) would become a self-fulfilling prophecy. But the remarkable response to it has revealed that it is. The Internet has thrust the grass roots movement to front and center. And there is nothing more grass roots than the information permeated with materialism. It is the fruit of more than 60 years of making and giving the Exercises, in all of it formats, to priests, religious, and lay people. There has accumulated over the years a treasury of practical wisdom of how to live these principles today, in the 21st century. The key meditations of the Exercises, which lead logically to the Contemplatio and psychologically to the Suscipe, are presented not in the jargon of academia but in a language everyone can understand. The email retreat is a work in progress. As a concession to our fast paced, rapidly changing world I have reduced the length of the retreat from 30 weeks to 14 weeks. This time frame, however, is flexible and adaptable to the retreatant. One may want to spend another week on one of the meditations, others may have to interrupt the retreat for a medical or business emergency. As a concession to our fast paced, rapidly changing world I have reduced the length of the retreat to 30 weeks to 14 weeks. This time frame, however, is flexible and adaptable to the retreatant. One may want to spend another week on one of the meditations, others may have to interrupt the retreat for a medical or business emergency. As a concession to our fast paced, rapidly changing world I have reduced the length of the retreat to 30 weeks to 14 weeks. This time frame, however, is flexible and adaptable to the retreatant. One may want to spend another week on one of the meditations, others may have to interrupt the retreat for a medical or business emergency.

Unfortunately, most retreats cost money. It is the piping you have to pay for. “Preacher, you surely contradicted the Father, the Son and the Blessed Virgin, I’m sure that there must be an historical reason.”

But since Jesus was conceived by the power of the Holy Spirit and lived his entire life under the inspiration of the Holy Spirit, and since the heart of the retreat is the discernment of the working of the Holy Spirit, I decided to add, after the meditation on the Ascension, a meditation on Pentecost.

The retreatants themselves are continually devising new wineskins for this new wine. One retreatant has converted his Word document into Palm Pilot format and writes, “I take the weekly Exercises with me wherever I go. In any moment of pause or peace I can reflect upon them right away. The meditations work out well on the Palm screen.”

Although the Spiritual Exercises is essentially a personal, do-it-yourself affair, another retreatant finds it a help not only to his retreat, but also to his marriage, to add his wife’s intuitions to his deductions so they make the retreat together.

Un fortunately, most retreats cost money.

I remember well the story of the preacher who ended his Sunday sermon by proclaiming, “Brethren, salvation is free, absolutely free. Just like the gentle rain that comes down from heaven it doesn’t cost you a cent.”

After the service a parishioner chided him, “Preacher, you surely contradicted yourself today. You said that salvation is absolutely free and then you picked up a collection.”

The preacher, reaching out to shake his hand said, “There’s no contradiction, brother. Just as I said, salvation is free, absolutely free. Just like the gentle rain that falls from heaven it doesn’t cost you a cent. It is the piping you have to pay for.”

In the email retreat even the piping is free, absolutely free.

(Fr. Kissinger [NOR] is writer in residence at the Ignatius Residence in New Orleans)
Jesuits and the media: what can stop us?

By John Predmore SJ

The 34th General Congregation calls Jesuits to examine the ways in which the Society of Jesus uses mass communication and the media to evangelize and bring people to a sacramental encounter with Christ. The power and influence of the media, especially with today's technology, are enormous, and we have done little to capitalize on these boundless opportunities.

By wholeheartedly entering into the world of communications, Jesuits can help many people fit the church into their faith lives, especially as we seek to integrate the values of the church into society's emerging culture. As we help people remain devoted to the church by helping them reframe the church's traditions, we hope they may re-imagine their faith with the church as centrally relevant to their lives.

A New Media Campaign

What could a concerted effort to create a balanced Jesuit media campaign look like?

To be effective, it must be multi-dimensional and use a variety of media to sustain a coordinated message. Very importantly, a new relationship with the media must be established. Just as the church exists in this world and need not have an antagonistic relationship with the world's culture, the church and media must develop a symbiotic relationship that is based on a level of trust and cooperation.

Relationship with the Media

The church has the greatest message ever to proclaim, but that good news is seldom heard through today's media. Diocesan church officials and religious orders can improve their relationship with the media at local, state and national levels by establishing cooperative networks with journalists and industry leaders.

There must be a fundamental attitude shift by which the media are perceived not as antagonists, but as entities that provide mutual support. Church administrators can build a working relationship with journalists by educating them, informing them of significant events, understanding what they seek and consider newsworthy, inviting them into a story with special privileges, and conveying courtesy, trust and respect for their profession.

A sustained approach of befriending the media is difficult work, but will ultimately help the church communicate the good news that it seeks to spread.

Other Media Opportunities

The Internet is the fastest and most efficient way of communicating information worldwide, with great potential to creatively evangelize and educate millions of people. Most inquiries today about religious life vocations stem from Internet Web pages.

Radio programs are sponsored by mostly evangelical Christian denominations, the Roman Catholic Church has not sufficiently used this medium's resources to its benefit. The potential of cable and network television programs also has not been realized, as the prohibitive cost of television programs keeps Catholic initiatives low. Local access television programs and closed circuit television slots at Catholic colleges and universities are seldom used to educate its closed-market viewers about Christianity and religious life.

Finally, religious orders might find ways to develop an alumni network that works collaboratively to establish and build programs in line with the church's mission. It is time to capitalize on these abundant opportunities. Creative use of these media can further the work of evangelization.

A New Daily Missal

After surveying the print and Internet resources in the U.S., it becomes clear that a market exists for a new daily missal.

Significant opportunities abound for America magazine. America magazine's 2000 reader survey revealed, surprisingly, that its most popular articles centered on devotional prayer. Social justice articles ranked high, but significantly lower than those dealing with devotions. Thus, a new missal would best serve the public by making a claim to our Catholic tradition and bringing Ignatian Spirituality as a distinctive focus.

Many lay colleagues are already familiar with the Spiritual Exercises through eight-day or annotated retreats or through their work at a Jesuit-sponsored ministry. Finally, this new missal could highlight notable inspirational people like Pedro Arrupe, the El Salvador martyrs, Fernando Cardenal or married men and women who are not canonized Roman calendar saints, but offer praiseworthy expressions of faith for others to emulate.

Conclusion

Significant opportunities abound for the church to establish a credible voice through the media and convey a message that will help people in their daily struggles. Jesuits have the resources and capabilities to enter into the world of mass communications to project a prophetic voice for those who are struggling, marginalized, disaffected or somehow alienated from mainstream society.

This new approach will complement the church's current efforts and remain in line with the initiatives and thought of GC 34 even as it reaches out to a broader audience. It honors and respects the work of the hierarchical church while addressing emerging needs and concerns. Risks must be taken; creativity must be expressed in order to realize the potential of this mass communications media. The church must engage the world with all the resources of the world in order to communicate the vision that is so close to Christ's heart.

What can stop us?

(Predmore [NEN] is a second year theologian at Weston.)

National Jesuit News • October 2004
Commentary

Jesuits and Interreligious Dialogue

How are Christian and interfaith wisdom practiced?
By Francis X. Clooney SJ

With this column we begin a second year of NJN’s Dialogue Corner, dedicated to reflection on the many dimensions of our lives and ministries today.

In this year’s issues we will hear from a variety of perspectives, in secondary and higher education, established scholars and fresh voices joining the field, posing possibilities and tough questions. I begin with a reflection on an issue that probably touches the experience of a majority of my readers: interfaith marriage.

Now in my eighth year as Assistantancy coordinator for dialogue, I have just completed a three-year commitment to the Centre for Hindu Studies at Oxford University; I teach and write in the areas of interfaith diversity and comparative theology; dialogue is basic to my life and ministry. But I still find interfaith marriage one of the most important occasions where Christian and interfaith wisdom is required in practice, as a practical issue most of us can share. Let me give two examples from my own experience during the summer of 2004.

The first instance deals simply enough with a Hindu couple planning an August wedding. Since the bride was a former student of mine, and then a friend, even though I could not preside at a Hindu-Hindu wedding, we naturally spoke about the ceremony and factors to consider in planning it.

Since both bride and groom convert to a Hindu tradition, most of their family members were still of Christian backgrounds, so it was important to mirror the ceremony values of love and commitment that all could share, both specific Hindu values but also resonances basic to Christian tradition.

How to do this in an hour’s ceremony? I gave them advice, but in the end, by way of their own wise use of symbolic acts, prayers, and readings, the couple skillfully integrated a lovely ceremony meaningful to all present.

Earlier in the summer a still more challenging opportunity presented itself. The daughter of a grad school classmate was born into an essentially Christian–Lebanese Maronite, and French background, so it was important to mirror the ceremony values of love and commitment that all could share, both specific Hindu values but also resonances basic to Christian tradition.

The couple at first simply consulted me on how to compose a viable ceremony — which was to be Catholic, given the groom’s family’s expectations — that would honor the values of various family members while yet excluding no one.

Eventually, given the complexities involved — symbols, music, readings, even language (we ended up with readings and prayers in Hebrew, French, Arabic, and English) — they also asked me to preside at the ceremony to be held in a university chapel. I found that this situation demanded of me a sense of Catholic values — including free commitment, permanence, and openness to the gift of children — yet also sensibility to Jewish apprehensions about how Jewish tradition might be portrayed (or ignored) by Christians, plus skill in honoring a Hindu teacher’s wisdom in a serious and integral manner.

In the end (by God’s grace!), everything came together, and the ceremony succeeded as a Catholic event that managed to be wonderfully inclusive of the many values involved. Sloppy syncretism was avoided, while complementarily and mutual enrichment were achieved.

While this particular wedding was a rather more complex case than most, my guess is that many readers will recognize the phenomenon, as Catholics and members of other faith traditions fall in love and decide to marry. Indeed, it is in marriage preparation and at the wedding that America’s religious diversity becomes most vividly and urgently enflashed.

Even those of us not regularly involved in interfaith dialogue find ourselves — in a parish, on campus, among friends — discussing what is at stake in an interfaith marriage, discerning how both ceremony and married life might be most healthily sacramentalized as humanly good, religiously diverse, yet consonant with Christian and ecclesial values.

Canadian Catholic — and he and they shared definite expectations about the Catholic wedding they very much wanted. There were factors too: the bride’s mother’s family was Jewish, and, in fact, more comfortable with the Hindu affiliation of mother and daughter than with the Catholic affiliation of the groom’s family; moreover, the couple’s friends included a diverse international and multicultural group of students and young professionals, many of them unfamiliar with Hindu, Christian, or Jewish traditions. What to do?

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Required is a practical interfaith wisdom rooted in particular choices. How do we witness to Catholic values in ministering to young couples? How ought Catholic faith be manifest at a wedding? How do we help sacramentalize a love already chosen and lived by a couple min- gling two faiths? When do we advise a couple to think twice, because we foresee particular difficulties that an interfaith wedding will bring?

None of us is the definitive expert, and we need to have a conversation on pastoral care of interfaith couples, we need to learn particularly from the experience of those in parish and campus ministries where this issue comes to the fore most regularly.

In fact, we already find this a topic of interest: the most “hits” at the website for Mission and Interreligious Dialogue (http://puffin.creightont.edu/dialogue) seek guidance on interfaith marriage.

What do you think? If you have ideas, or experiences to share, let me know and we can make what we learn available on line and in print to a wider audience.

By Max Buehler

Am I called to be ‘a dirty hippie’?

It was not until recently that I decided to commit myself to non-violence. After reading Dorothy Day’s “The Long Loneliness,” I could not understand pacifism at all. How could someone have protested our involvement in World Wars I and II? I admired Day and believed in non-violence, but there were questions that got in the way.

How can we “liberate” Israel from Hussein without war? How could our country have been freed from England?

Last May, my 11 classmates and I were sent out in different directions $35, a one-way bus ticket, and a month before we could return. I ended up at one point in a Catholic Worker House in Tacoma. After reading about the radicalism and civil disobedience of Day, the teenager in me had to ask the Workers: “So are you guys going to go out and protest anything or get arrested in the next week or so?”

It turned out they were. A group of them were going to Bangor, Wash., to protest Trident Nuclear Base.

I was intrigued. I told them about how I was trying to be a pacifist and about the questions that confused me. They answered my questions thoroughly and gave me lots of literature to read. They had undoubtedly gone through this before. Nonviolence started to make sense. It seemed to me that there was always an alternative to war at some point, but many Americans had been talked into thinking otherwise.

These movements seemed to lead me toward joining the group at the protest. I decided it was a good step to take, and the Workers were more than happy to take me along. Out of the 30 participants at the protest, 10 or so were arrested and arrested by blocking the entrance to the base. I was told by my novice director not to be so arrested so I volunteered to be part of the buffer zone between the angry motorists and the arrests. The rest would support with signs and stand in silent vigil.

I did not know what I was getting into until we got to the base, because when we all walked over to the base together, we saw a large group of counter protesters across the street. They waved “Support Our Troops” signs and U.S. flags, as if we didn’t care about our country and the men in Iraq. They let out yahoos and “wooozes,” and blasted country songs used as propaganda for the war. One song asked its audience: “Have you forgotten about Bin Laden?” Our silence was a great contrast to their commotion.

I ended up standing for peace silently while being hit with shouts such as “Shame on you!” and “Support the U.S. Army.”

Soon our protesters were arrested, and the counter protesters cheered so loudly and mockingly. They waved good-bye and laughed at them as they were put into the paddy wagon. One thing they yelled at us was, “This is the land of the free because of the brave!” Tears actually came to my eyes to see people so in favor of violence and war, because they think there is no alternative and that we would be prey to the other nations without nuclear weapons on our side. We were trying to take a stand against the killing of so many good men and women led to war to die.

I took a bigger stand then I was ready for. No one in the group knew there would be so many counter protesters being so loud. Our silence spoke volumes more to me than all those chants, loud speakers, and shouts. I cannot take back that stand. God led me on my pilgrimage to a place where I can accept pacifism more freely.

I am still learning, exploring, dialoging, and so on. I run into many problems integrating it into my daily life, but I cannot turn back now. I guess I’m a “dirty hippie,” but if that’s what’s called to be...

Buehler [MS] is a second-year novice.
Board of Apostleship of Prayer meets

The USA Board of Directors of the Apostleship of Prayer (AoP) met in Milwaukee May 28-29. Joining the Board were Fr. Aloys Van Doren (BSE), International Secretary AoP, and Fr. David Haschka (WIS), representing the Jesuit Conference.

The Board approved the creation of a new position in the national office, that of Eucharistic Youth Movement (EYM) Coordinator (see related story below). Fr. Jim Kubicki (WIS), AoP National Secretary, has encouraged a revival of the EYM, the youth branch of the AoP. The EYM coordinator will focus on introducing young people to the AoP by means of presentations, retreats, a pilgrimage to Sacred Heart sites in France prior to World Youth Day 2005, and by developing an educational curriculum based on the Pope’s monthly intentions. The coordinator will also work with diocesan youth ministry offices and campus ministers in high schools and colleges.

The work of the AoP in the United States is supported by the sale of religious materials and by an endowment. As the scope and work of the AoP expands, new sources of funding are being sought.

During the meeting, Van Doren reported on AoP activities around the world and gave a presentation on St. Therese of the Child Jesus, the newly-named second patron saint of the AoP. He showed how her life and writings reflect the spirituality of the AoP as well as “the universal call to holiness,” an emphasis of Vatican II and Pope John Paul II. Fr. Doan Hoang (CFN), AoP Director for the California Province and the Archdiocese of Los Angeles, spoke about his work with parish missions, retreats for married couples, and parish renewal efforts that focus on family consecration to the Hearts of Jesus and Mary.

In addition to hearing reports on the activities of the past year, the Board also brainstormed about ways to continue the revival of the AoP in the United States. An important element to this revival is the effort to encourage every diocese to have an active AoP director. Only about 24 dioceses currently have directors.

AoP sponsors retreats for young people reviving Eucharistic youth movement

Young people have been a part of the Apostleship of Prayer (AoP) from the beginning. However the Eucharistic Youth Movement (EYM), the youth branch of the AoP, officially began during the dark days of World War I when groups of children and young people organized themselves to pray for peace.

In an address in 1994, on the occasion of the 150th anniversary of the AoP, Fr. General Peter-Hans Kolvenbach wrote: “The more in-depth the training for Eucharistic life, the more convincing their testimony of the faith in a secularized world will be and the more fruitful their efforts to share Christ’s friendship with others.”

While the EYM is alive and well in different parts of the world and in the Vietnamese community in the United States, it has become practically non-existent in most of this country. Yet more and more young people are drawn to Eucharistic devotions and adoration. Aware of this trend, the AoP has begun to revive the EYM among college and high school students.

Toward this end, two Sacred Heart retreats were held at the Schoenstatt Retreat Center in Waikesha, Wis., May 28-29. A three-day retreat for women was followed by another for men, led by a group of Jesuits and religious women. The conferences included the following topics: The Spirituality of the Apostleship of Prayer and the Eucharistic Youth Movement, How to Pray with the Sacred Heart of Jesus, The Eucharist and the Sacred Heart, The History and Saints of the Sacred Heart, The Hearts of Jesus and Mary, The Sacred Heart and the Culture of Life, Chastity and the Sacred Heart, and the Sacred Heart and the Vocations to Marriage and Consecrated Life.

An important part of the retreats was silence. One person commented that it was “very necessary” because it allowed her “to be drawn into Jesus’ heart.” A highlight of the retreat was all-night adoration of the Blessed Sacrament. From 8 p.m. to 8 a.m., retreatants and directors took turns for an hour of prayer. One young man described his experience of nocturnal adoration as “amazing.” Other comments were: “Adoration made all the difference” and “Adoration should stay!” It was one of the best parts of the weekend.” One comment on the evaluation form summed up this part of the retreat: “If you change this, there will be no point to the retreat. This has allowed us to be…”

Samuel, Mary Magdalene, and Mother Mary. We were schooled in real devotion, real attentiveness.”

One of the goals of the retreat was to show young people how to live “Eucharistic lives” through the spirituality of the Apostleship of Prayer. By entering into a deeper relationship with Jesus, by developing a “heart-to-Heart” relationship with Him, they returned to daily life more aware of the call to share God’s love with other people. One retreatant said: “I can apply what I have learned about the Sacred Heart to all aspects of my life.” Another said that she wasn’t sure about the “specific task or mission” she had in life but that she felt “called to do it with the love of the Sacred Heart.” And another young woman said that she wants to “work to see Jesus in those around me and love them with all my heart.” One young man came away with “a renewed sense of vocation and the meaning of suffering and the love and mercy of Christ for each of us.”

The retreat ended with Mass and the opportunity for retreatants to consecrate themselves to the Sacred Heart of Jesus and receive a badge as the symbol of that consecration. The retreat has already begun to bear tangible fruit. One retreatant, Kristy Roemmich from Piedmont, South Dakota, has been hired by the national office as the new Coordinator.

Frs. Doan Hoang (CFN), Jim Kubicki (WIS, national secretary), Willy Arias (PRI), David Haschka (WIS, Jesuit Conference representative), Aloys Van Doren (BSE, international secretary), Jim Hayes (NEW), Joe Koteriski (MAR, chairman), Jim Salmon (MAR, treasurer) and Bill Watson (ORE).
By Julie Bourbon

From their arrival on Mackinac Island in 1670, the Jesuits have been an almost constant presence on the tiny isle that lies in Lake Huron, just below the Upper Peninsula — the UP — of Michigan. It lies due east of St. Ignace, Mich., which was founded as the permanent mission of St. Ignatius Loyola by Peré Marquette and Fr. Claude Dablon in 1671. Marquette is buried there.

The UP is also home to two modern-day Jesuits who continue the work first begun over 330 years ago. Born at St. Ignace, Fr. Karl Kaiser (DET), another UP native, first came to Mackinac to do ministry after he became one of them. His colleague in arms, Br. Jim Boynton (DET), another UP native, first came to Mackinac to do ministry after he was ordained seven years ago.

On a July day this past summer when the temperature dipped into the 50s and the wind drove the rain sideways, Boynton and Kaiser greeted me at the dock. It was my first visit to the island, and I had taken two planes, a van and a ferry to get there. They were of decidedly good cheer, the weather notwithstanding. It being the middle of summer, I hadn’t brought my winter gear with me. Boynton immediately gave me his raincoat, and Kaiser, president of O of D Jesuit High School and long friends with Boynton, loaned me his UDHS windbreaker for the rest of my stay. They were used to the chill. Boynton popped my suitcase into his bicycle basket — there are no cars on Mackinac — and we headed into the rain.

A 10-minute walk from the dock to the rectory — or anywhere else, for that matter, on Mackinac — can take Boynton and Kaiser much longer. They are a traveling comedy duo, both wearing wire-rimmed glasses and UDHS gear; in their native Michigan accents, they greeted and were greeted by many of the hearty folks we passed as we cut through the rain. At least half of their greetings were in Spanish, to the men emptying trashcans and cleaning up after horses in the road or passing by on their way to work. The island has a large summer population of Mexicanos, Filipinos and Jamaicans who work primarily at the hotels, not to mention a few hundred college-age workers who get the more glamorous main street jobs — scooping ice cream, hawk ing fudge, folding t-shirts.

Our destination was St. Anne’s Parish, named in honor of the Virgin Mary’s mother and first located on the mainland in Michilimackinac. The parish dates to 1695, although it was moved to the island in 1780. The formal Jesuit commitment to the diocese of Marquette ended in 1992, but that hasn’t stopped Jesuits from coming.

Case in point: Boynton and Kaiser, friends since noviceate. Boynton, 37, has visited since his childhood and at age 16 started working at the church and giving tours at Fort Mackinac, which looms over the island from a bluff high above the church. Boynton’s father Ollie, a retired postmaster, runs the museum below St. Annes, and his mother Patty is the parish wedding coordinator. Kaiser spent the summer of 1997, after his ordination, working on the island and has not missed a summer since, even if it’s just one week, as this summer was. It wasn’t enough.

Both are Spanish speakers, and Kaiser, 42, often celebrates Mass for the Mexican workers who quietly inhabit the island during the tourist season, from April to November, arriving after long plane and bus rides. About 90 are employed at the famous Grand Hotel, with its sweeping front porch, manicured lawns and view of the lake and the straits of Mackinac. Many of the Mexican women work in housekeeping or the sweltering basement laundry room; a near constant stream of linens keeps them busy throughout their entire shift.

Twice a week, Boynton, Kaiser and a changing retinue of family, volunteers and sometimes a prospective Jesuit, walk or bike over to the staff cafeteria to offer English lessons to the Mexican workers. I went with them one afternoon. Most of the workers speak little or no English; my Spanish is no better. At small tables in the dining area, on a chilly day two days after my arrival, we huddled together with half a dozen workers, writing the Spanish words for “plate” or “ladies room” or the conjugation of the verb to be: “drawing pictures of forks and knives. Participation depends on the workers’ schedules, and some days the tutors outnumber the students.

“We give them the tools to work in the society,” said Boynton, who has often been called upon to translate at the island’s medical center, or occasionally at the police station. “We’re here for the same reason the church would want to be with any immigrant population.”

“I like knowing that we’re doing something about that, because otherwise no one would,” echoed Kaiser, who slips easily between English and Spanish. He thinks the workers find the church a welcoming place. “It feels wonderful to be involved with that.”

The church also hosts the Mexican community, which numbered about 150 this year, at a weekly evening Mass followed by dinner downstairs in the church hall. The community prepares a traditional meal and relaxes at large round tables to eat; afterward, a few men play ping-pong and one sits at the piano, playing softly. Thursday nights were Mexican movie nights at the rectory, with screenings of Spanish language films, peach juice, brownies and conversation. We watched Pedro Almodovar’s “Talk to Her” the week I was there, crowded into the rectory’s living room and spilling over into the dining room, occupying every chair, the couches and the floor.

A core group of Mexicanos often came to the rectory to sit and chat when they weren’t working. On a still rainy afternoon in the kitchen, one wanted to know what Americans think of Mexicans. Another asked about America’s relationship with Mexico and with Mexican workers.

“We were trying to offer the people a home, their home away from home,” said Boynton, who learned to speak Spanish while serving in a Mexican prison several years ago. The returning workers the next summer were pleasantly surprised that “Her mano Jim” had turned into a capable Spanish speaker since they had last seen him.

The long stretches away from home and family, in a strange place where few speak your language or take note of your presence, as most of the island’s tourists do not, can be difficult. Lupita, who works in housekeeping, left her husband and two teenage children behind. After several years, this is the last time she will come to Mackinac, she said through Boynton’s translation. “Many people who come here to work come home and say they used to be married,” she said, referring to the high divorce rate among workers. “I don’t want to say ‘I used to be married.’ I want to say ‘I am married.’” She would talk on the phone with her family only a few times while in Mackinac, mostly exchanging postcards and letters.

The parish also serves the Philippine and Jamaican communities, as well as the many other young people from more than 54 nations who spent their summer working at Mackinac. The Filipinos, who numbered about 75, worship one night a week at the parish, with dinner afterward. The Jamaican hold a rousing, hours-long music service and testimonial once a week that seldom starts on time and goes well past midnight. The church was standing room only the night I attended.

Friday nights the parish hosts a dinner to which all island workers are welcome. We served spaghetti and garlic bread for hours and did not run out. It wasn’t quite the fishes and loaves, but it was warm on a cool night, and the church basement was packed. Boynton was still in good cheer, despite the weather, and the rain that drove his Tuesday night square dance inside — he’s the fiddle player — and the fact that the bicycle he borrowed from him was stolen earlier that day while I ate lunch. Kaiser had already headed back to Detroit, and Boynton was on his way to Peru. They would see many of these same folks next summer, and Boynton said he’d retire in Mackinac, if he could.

“I love being there, knowing that the Jesuits have been there forever,” said Kaiser. “It’s sort of a thrill knowing that Marquette was there.”

Fr. Karl Kaiser (DET), Mexican worker Lupita, and Br. Jim Boynton (DET) visit Fort Mackinac on a chilly July afternoon with Lake Huron in the background.
By John Surette SJ

Approximately one million years ago, long before what we call Ancient History, our ancestors learned how to control fire. With that breakthrough a whole new set of possibilities was activated for the planet and its human community.

Some 2,000 years ago Jesus of Nazareth took the teachings he had received from his tradition and moved them onto a new level of understanding. This newness, this more inclusive way of loving, then became available to all as women and men sensed that life in greater abundance was to be found in its practice.

In 1948, the British astronomer Fred Hoyle said, "Once a photograph of the Earth, taken from the outside, is available ... a new idea as powerful as any in history will be let loose." And so it happened. In the late 60s we left our planet, got outside, looked back, and saw Earth as it really is. We were the first humans ever to see this icon. A new level of consciousness emerged.

Things would never be the same for us and for Earth. It was shattering! Earth is piercingly beautiful, a blue and white pearl suspended in the darkness of space. So delicate, so fragile in appearance and unlike anything else we are aware of in the Universe. Not an object but a living subject. A physical reality to be sure but also a spiritual reality. A sacred place, carrying everything that means anything to us.

This is the new idea that has been set loose. Mystics and indigenous peoples, of course, have always known it. The sustained meditation of our scientists' has been its messenger. It comes at an opportune time, a time when the diminishment of Earth's life systems and the cries of Earth's human children can no longer be denied. It comes at a time when "biocide" and "geocide" are ongoing realities.

Our minds and imaginations often tend to focus on the individual rather than on the whole. Our mechanistic view of reality causes us to think in terms of parts rather than wholes. Consequently, we have difficulty in thinking holistically about our personal health not to mention the planetary health.

Yet the whole is calling out to us. Our problems are planetary problems in the present moment and will be for generations to come. We have named several oceans but in reality there is only one. To pollute part of it is to pollute all of it. There are no borders. Acid rain falls on countries that do not cause it. The chemical assault on life's gene pool and the manipulation of that sacred reality will affect future generations of all life forms.

The weakening of Earth's immune system and the human immune system are related pathologies. What is happening to Earth is happening to the children of Earth.

We are not without some necessary tools. The "Earth Charter" sets forth fundamental principles for building a just, sustainable, and peaceful planetary society. The "Precautionary Principle" calls upon us to end reckless behavior in the face of relative ignorance. The "Gaia Hypothesis" invites us to view Earth as a living whole. The "New Cosmology" instructs us that our Individual Self is an unfolding out of the Earth Self that is an unfolding out of the Universe Self. Our Christian tradition speaks of the "Cosmic Christ." Our Father General has reminded us that our understanding of justice needs to be enlarged and that the issues of peace, justice, and ecology are intertwined ... and we have our icon of Earth as seen from space.

Cultural historian Thomas Berry, using an Exodus motif, speaks of the whole. He says, "The human community and the natural world will go into the future as a single sacred community or we will both suffer unthinkable consequences on the way." This call to action goes out to individuals, groups, religions, nations and the international community.

The poet Christopher Fry is correct when he reminds us "affairs are now soul size." Some say that we are emotionally overwhelmed and time is running out. Others say that the economic, political, and psychological barriers to action are just too great. Yet life calls out for action. We must act. The future is unfolding within the present moment. What will we humans choose? What will we Jesuits and our lay collaborators choose as we imagine "our way of proceeding" for the 21st century? Things are definitely soul sized.

(Fr. Surette (NEN) is cofounder and director of "Spiritearth," a center for contemplation, reflection, and justice making in the Ecozoic Age.)
Jesuit liturgists form international society

(Fr. Keith Peckers [NYK], professor of liturgy at the Pontifical Gregorian University, responded to a series of questions from the NJN regarding the founding of a Jesuit organization of liturgists that came out of two meetings of international Jesuit liturgists in the past two years. His answers follow.)

NJN: What is the International Jungmann Society? Is it really new? Is it revolutionary? What will it do that isn't already being accomplished?

KP: There has never been any vehicle across international boundaries within the Society for Jesuits to come together to discuss the role that liturgy plays in Jesuit life and mission. This new organization offers that possibility. But if this new group were only concerned internally about how Jesuit communities pray in common, we have very short meetings!

Two years ago the first international meeting on liturgy in the Society in Rome drew 130 Jesuits from 35 countries. There we were equally concerned about the important role that liturgy plays within Jesuit apostolates. When I began meeting with Father General to discuss the whole idea of an international meeting back in the year 2000, he continued to stress that we treat the external as well as internal dimensions of the argument.

So this Jungmann Society allows for exchange, mutual support and enrichment across cultural lines. We had over 65 participants from 22 countries at the recent meeting in Thailand. North America has the largest number of trained Jesuit liturgists in the world -- more than 25 -- and we meet together every January. But there are Jesuits doing very significant liturgical work for the Church in other parts of the world too and they had never met together. A fair number of them work independently. They have been particularly grateful for the support and now remain in contact with one another through email.

NJN: Why did you choose the name “International Jungmann Society”?

KP: The name of Josef Jungmann reminds both the Society and the Church that the joke that Jesuits don’t know anything about liturgy is a misnomer. Jungmann was probably the greatest liturgist of the 20th century and he was a Benedictine! And he was hardly the only Jesuit liturgist of note. There were other key players who also had tremendous impact on the renewal: Herman Schmidt, Jean Danielou, Clifford Howell, C.C. Martindale, Juan Mateos, Edward Kilmartin, to name a few.

To date, there are more Jesuit liturgical scholars than in any other religious order in the Catholic Church. Jungmann’s contribution to liturgical science was enormous and he was one of the chief architects of the liturgical reforms of the Council. I think it was John Baldwin (NYK), liturgy professor at Weston, who proposed the name at one of our committee meetings and we went for it.

NJN: What you’re saying appears to be a well-kept secret.

KP: Jesuits have nothing to be ashamed of regarding what we offer the Church liturgically. The great number of Jesuit churches in the major cities of the world are often known for their excellent liturgies: good music and preaching, good implementation of the liturgical reforms for the most part. The liturgical styles differ -- more conservative, more contemporary -- but whether Benedicite liturgy is quite different and for us to try and imitate it would be a mistake. By that I don’t mean that we could never entertain the idea of praying Vespers in common. As Bob Taft made very clear in his talk two years ago, common prayer is not “monastic,” it is Christian! Christians were praying some form of evening prayer together long before the monks came on the scene. Aside from that fact, however, I’m suggesting that we have our own unique Ignatian way of proceeding in going about liturgy and we should explore and promote that.

NJN: How so?

KP: I’m talking again about worship that stretches to the margins of society and embraces the untouched by the 21st century. There are all sorts of people living on the edge in our day and our apostolic mission as Jesuits is directed to their service. The early Society established itself smack in the middle of Europe’s largest cities for a very strategic reason that was clearly different from the rationale which led monastics to settle down in the countryside.

Monasteries (and monastic liturgy) have traditionally served the Church as havens of spiritual renewal and places of pilgrimage. In Jesuit liturgy, i.e. liturgy within Jesuit chapels or churches, there is a reverse migration or pilgrimage taking place. Hopefully, participants are also refreshed and renewed spiritually just as they would be in a monastic liturgy. But Jesuit liturgy ideally leads its participants on pilgrimage away from the church building toward the streets where the “liturgy of the world” is lived in the struggles of daily life.

NJN: Is there an agenda already developed for the association? What would be its immediate goals?

KP: The group voted on and approved a Constitution during the Bangkok meeting. It states several fundamental goals: firstly, serving as a resource for Jesuits, diocesan bishops and local churches in promoting liturgical renewal on the local level; secondly, providing a venue where research and practical experience can be shared and participants can receive consultation and support for their own work; thirdly, exposing its members and collaborators to different liturgical styles that represent different cultures; and finally, working on specific research projects that we hope will be of service both to the Society and the wider Church.

NJN: Do you have personal hopes and dreams for the association as its new president?

KP: It was nice to get the ball rolling and we shall be equally nice to hand the responsibility over to someone else.

Fundraising has been one of the biggest chores since we have needed to raise a significant amount of money so that Jesuits from developing countries could join us. Being structured as an organization will make fundraising much easier since foundations generally don’t like funding ad hoc meetings so they are not likely to provide donations for two years and am succeeded at the next meeting by Brother Pierre Faure, a French Jesuit who is currently editor of Etudes in Paris. I then stay on for two more years to offer a hand as past-president and then I’m done.

Aside from that, I hope that the mere existence of the Jungmann Society raises consciousness within the Society of Jesus about the role that liturgy plays in our common life and apostolates.

In my travels it is my impression that this is already beginning to happen. In Australia, Canada, and other parts of the world Jesuit communities have begun using “Liturgy in a Postmodern World” (London: Continuum 2003), the text that came out of the Rome meeting, as a springboard for community discussions. The papers in that volume on the Vatican II liturgical renewal, "Liturgy in the Society," preaching, culture, and the "liturgy of the world" are excellent and some communities have taken one chapter each month for community discussion. The book will soon be out in French with Cert in Paris and the publisher is in negotiations with other language editions.

The Rome meeting led to an important regional meeting in India last November on the same topic. Some in our group have been invited to speak to Jesuit communities either about the two international meetings, the new General Instruction on the Roman Missal, or to offer a general update on liturgical changes. I gave a briefing last April at the General’s Curia and there was a very good turnout and great interest.

A second dream involves these international meetings. Now a new organization of Jesuit liturgists will invite or perhaps perhaps some provincial and formators to examine just...
what sort of liturgical formation is taking place in houses of formation and, where necessary, to put something into place.

There are still quite a number of our theologians where very little attention (if any) is given to preparing Jesuits in preaching andGIS before they are ordained. Even in the time of Ignatius scholastics had to practice their skills at preaching and would be critiqued by their elders and perhaps also their peers!

A third hope is that we will begin to see changes in parts of the world where there are no Jesuits trained professionally in the science of liturgy. Despite the fact that the liturgical life within most African countries is so alive and inculturated (the Zairean/Congolese Rite is but one example) there is as yet, not even one black African Jesuit trained in the field.

I specify “black African” because Tom Platstow is a white, professionally-trained liturgist, a member of the South Africa dependent region who teaches there.

This past year I’ve spoken with several African Jesuits who attend the meetings in Bangkok. A similar dynamic is taking place within Eastern Europe so I’m hopeful about the future.

NJN: What are the prospects for the third congress? Is there a theme?

KP: When the Jungmann Society was voted into existence, we agreed that we will meet every two years in different parts of the world. This is especially important both for financial reasons and also for the sorts of cultural exchange that we hope to engage in and learn from.

There was significant desire expressed by the group that the next meeting in 2006 be held in Latin America. Much depends on who in the group is willing to host us or at least pave the way. The Brazilians made a bid. Jesuits there have been very much at the forefront of inculturating the liturgy and are eager for Jesuit liturgists from around the world to come and see what they have been doing. The newly-elected council meets in Rome next March and will decide where to hold the next meeting.

We will continue the topic of inculturating the liturgy of the Word at our next meeting. Then we expect to produce a document that we hope will serve as a resource both within the Church and the wider Church. Our hope is that this text, offering a uniquely Jesuit perspective, would be of service once it is published and disseminated.

NJN: How do you see both the congress and the new association relating to the larger Church?

KP: Obviously, the Society exists to serve the Church and our liturgical interests here are no different. That’s why the concern is not only about the renewal of our worship life in Jesuit houses.

I can say that these two meetings have certainly put us “on the map” as far as the wider Church is concerned. Back in 2002, some in the Vatican were amused at the concept of an international meeting on liturgy in the Society but joking aside, there has been widespread appreciation both within the Vatican and on the local level, as well.

When I envisioned that first meeting sometime back in the mid-1990s, I wanted us to be in dialogue with the rest of the Church on the subject. That’s why I proposed Cardinal Danneels of Brussels, a former liturgy professor himself to be our keynote speaker on assessing the reforms of the Council, and Timothy Radcliffe, O.P., former Master of the Dominican Order, to talk to us about the Sacramentality of the Word.

Of course, we could have found a Jesuit who would have done an excellent job on the topic of preaching, but there was something very significant about having a Dominican Master General talking to Jesuit liturgists about preaching. It was the same reason why we invited Vietnamese theologian Peter Phan to talk to us about inculturation -- his specialty.

At the Bangkok meeting, the respondent to Michael Amaladoss’ keynote was a Filipino Benedictine, Anscar Chupungco, who is the godfather of liturgical inculturation since the Council. Chupungco was the first in the world to begin talking about it and develop it.

We’ve also used these two meetings as a way of building bridges with the local church, both in Rome and Bangkok. In March, the committee met with the Cardinal Archbishop of Bangkok and the Apostolic Nuncio (an Italian from Naples) to explain why we’re there and what we hoped to accomplish. We asked about the situation of the Thai Church and learned of the cultural realities, challenges, problems. We also learned about more specific issues on challenges to liturgical inculturation, which Buddhists can easily read as attempts at “proselytism” (i.e. inculturating so as to make converts). Both the Cardinal and the Archbishop Penacchio were extremely supportive and offered their services. The Cardinal dined in on several of our sessions and then joined us for the party at the end of the week.

We also built bridges with local clergy and lay leaders and they were extremely helpful. We were helped by Fr. Phaisal Anawat who, to our good fortune, serves as the head of liturgy, ecumenism, and inter-religious dialogue for the Bishops’ Conference in Thailand! He arranged many of our contacts and visits and joined us in June for the entire meeting.

Wherever we wind up in 2006, we’ll employ the same strategy, trying to establish relationships and build bridges with the local church.
Marquette host to annual editors conference

Company Magazine again sponsored the annual Association of Editors of Jesuit Publications (AEJP) Conference, this year at Marquette University in mid-July. More than 50 people participated, representing Jesuit high schools, colleges, province offices and other apostolates. The conference has convened since 1996.

A major feature of this year’s conference was a publications critique by Brady & Paul Communications, specialists in editorial design and makeovers. Every apostolate represented had a chance to have one of its publications critiqued. The suggestions were largely well received. The speakers also discussed magazine design trends and cost-efficient ideas for editors and art directors.

Fr. Don Doll (WIS), who teaches photography and videography at Creighton University, led a session on digital photography and photo layout. Attendees took photos as part of a pre-conference “homework” assignment that Doll incorporated into the session.

The conference began with the traditional Saturday evening pizza party, although a splinter group broke off to attend a Milwaukee Brewers game at their new retractable-roof stadium. Panels were held on modeling the Ignatian vision and mission in our publications, web design and annual reports. The group found time for a Sunday evening banquet with entertainment provided afterward by a comedy improv troupe.

Next year’s conference will be held at Regis University in Denver. Company Magazine editor and conference organizer Martin McHugh is looking into the possibility of hosting a future conference in Rome.

Web Resource

What is “Magis?” [pronounced “máh-gis”] It is a Latin word for “more,” and is taken from the motto of the Jesuits, “Ad Majorem Dei Gloriam” which is translated, “For the Greater Glory of God.”

The guiding principle for Magis Productions is to take on projects that are for the “greater glory . . .” such as Vision Quest in which the intention was to give “voice” to Native American people, or the landmine photos supporting the ban against landmines, or the Jesuit DVD, Jesuit Journeys, which explores how Jesuits are living out their mission of promoting faith and social justice.

Fr. Don Doll, SJ

John Predmore (NEN) of America magazine, Laurie Shafer Forsyth of Regis University and Tatyana Borodina of America magazine enjoy cocktails at the AEJP banquet.
Fr. Robert Drinan Receives American Bar Association’s Highest Honor

CNS - Calling him “the stuff of which legends are made,” the American Bar Association awarded its 2004ABA Medal to Georgetown University Law Center’sFr. Robert F. Drinan (NEN) at its annual convention August 9 in Atlanta.

Since 1929, the medal has recognized exceptionally distinguished service to the cause of American jurisprudence. It has been given to some of the most important legal figures of American history, including eight Supreme Court justices.

“In an amazing career that has spanned more than half a century, Fr. Drinan has never faltered in his extraordinary humanitarian efforts and support for justice under the law,” said ABA president Dennis Archer.

A professor at the Law Center since 1981, Drinan teaches international human rights, constitutional law, civil liberties, legislation and advanced legal ethics. He has been the recipient of 21 honorary degrees, including the 2003 Franklin and Eleanor Roosevelt Institute Freedom of Worship medal. He has served as the dean of Boston College Law School. He was a U.S. Representative from Massachusetts for five terms, serving on several congressional committees, including as chair of the House Judiciary Committee’s Criminal Justice Subcommittee.

A regular contributor to law reviews and policy journals, Drinan is the author of 10 books on major public policy issues. His 11th book, “Can God and Caesar Coexist? Balancing Religious Freedom and International Law,” was published last month by Yale University Press.

Hopkins Work Wins Top Translation Prize

By Joseph J. Feeley SJ

A French translation of the poems of Gerard Manley Hopkins has won the prestigious Nelly Sachs Award, the world’s major prize for translation. The translator is Bruno Gaurier, and his book, “Gerard Manley Hopkins: Poèmes,” was published by Le Décaïdredes Suilly-la-Tour, France.

The Nelly Sachs Award honors the memory of a Jewish poet and dramatist who was born in Berlin in 1891, fled to Sweden in 1940, and died in Stockholm in 1970. Famous both for her German poems and plays and for her translations of poems from Swedish into German, she won the Nobel Prize for Literature in 1966.

The award, created 20 years ago, is given at most once a year and is the most highly prized in the field of literary translation. Gaurier was presented with the Nelly Sachs Award in November 2003, at an international conference in Aries, a European center for literary translation.

Gaurier first discovered Hopkins in 1995 when a friend gave him an old Penguin edition. Opening the book on a bus in Paris, he began “The Wreck of the Deutschland” and was forever changed. He tells the story in an essay in Hopkins Variations: “I was quickly so struck that I felt obliged to get off the bus, walk, find a bench, cry in solitude and discreetly, soon recover and decide: this is to be read among my people, this one is of the most marvelous poems ever met, I will translate it into French. So I did.” Within a decade, Bruno Gaurier’s translation of Hopkins’ poems won the world’s major award.

(Feeley, M.A.R., is a professor of English at Saint Joseph’s University and is co-editor of The Hopkins Quarterly.)

OREGON

■ Fr. Tom Lucas was consulted by the Jesuit Bishop of Shanghai to help with the restoration of stained glass in the city’s cathedral, Xuji-aht, where he found that his work is as much a political puzzle as an artistic one. By designing a mix of Chinese iconography with traditional Gospel stories— including adding Chinese features to all biblical characters— Fr. Lucas and local San Francisco artist Teresa Wo Ye are reinterpreting Catholic liturgy and iconography in a Chinese context.

■ Former Novice Master and Loyola High School President Bishop Gordon Bennett has been appointed the second bishop of the diocese of Mankato, in the West Indies by Pope John Paul II. He will fill the vacancy created by the recent retirement of Bishop Paul M. Boyle, C.P., whose request for retirement was accepted by the Holy Father earlier this year.

WISCONSIN

■ On August 21, five first year Wisconsin Province novices entered the Novitate in St. Paul, MN. These first year men are Christopher Johnson, Michael Lee, Joe Miller, Jeremy Priest and Pat Douglas. The first year novices have just finished first probation and are now able to indulge in cleaning bathrooms, washing dishes and doing the second year men’s laundry (just kidding). In addition to house jobs, the first year novices are kept busy with classes in Hebrew scripture, Christology, Jesuit documents and prayer. When they’re not in class or diligently doing their homework, they are seeing the sights of the Twin Cities, running, biking or playing sand volleyball with the second year men. It appears that the first year men have some real talent and are challenging the second year novices with some very good volleyball matches. In spite of a competitive spirit among the men in the house there is a genuine welcoming environment and a caring attitude, making everyone look forward to the upcoming year.

■ Frs. Will Prospero and Peter Bwanali (ZAM) attended the first of a two-summer Tertianship Program in Cincinnati. They returned to the Marquette University Jesuit Community with bright eyes and eagerness to begin the semester.

■ Fr. John Belmonte has returned to the Wisconsin Province to become the new principal for Marquette University High School. He jointed other classmatess already working at the school. Frs. Tom Manahan (president) and Tom Doyle (theology teacher).

■ Fr. Joseph Godfrey (NYK) will be at Marquette University for the academic calendar as the Wadie Chair Scholar. Joe will be teaching philosophy.

■ Fr. Will Kelly hosted his class at Marquette University to help celebrate their 50 years as priests. They gathered at Lake Five Villa on June 26, the Feast of the Sacred Heart, to reminisce about all the fond memories over the years.

■ Frs. Dom Matthys, Bill Kurtz and Ray Gavrakoski (WIS) are on sabbatical this year. Dom is living and studying in Madsion, Wis. Bill is living and teaching at the seminary this semester, and Ray is out west working at M.T. Tabor in Redwood Valley, Calif.

CALIFORNIA

■ Fr. Greg Vance, president at Seattle Prep, pronounced his Final Vows at the school’s Mass of the Holy Spirit on September 15. Fr. Provincial John Whitney received Vance’s vows as his family and friends joined the campus community at the celebration.

■ Fr. J.K. Adams has added another title to his portfolio. In addition to serving as Provincial Assistant for Formation, Adams has been named Province Treasurer. He replaces Fr. Natch Ohno, now working at St. Aloysius Parish in Spokane and serving as superior of the Manresa Jesuit Community. Prior to becoming treasurer, Adams was also Provincial Assistant for Secondary Schools.

■ A weekend of commemorations marked the 150th anniversary of St. Ignatius Mission in Montana, September 17 to 19. Highlights included a procession to re-arrange the altar of the Blackrobes in 1854, a healing service that included the histories and experiences of the tribal people, and traditional drumming and dancing on the mission grounds. Bishop George Thomas celebrated the Sunday liturgy at the mission while Fr. Chuck Peterson, Jesuit director of the Rocky Mountain Missions, delivered the homily.

■ Former Novice Director Fr. Pat Lee preached at the vow day ceremony on September 14, presided over by Fr. Provincial John Whitney, at St. Ignatius Church in Portland. Three men pronounced their first vows: Javier Francisco Diaz, 30; Matthew Kunkel, 24; and Jaime Méndez Olayo, 34. The following weekend, their absence was filled by the entrance of eight new men into the novitiate.

■ Fr. Jack McAlpin became superior of Portland’s Colobiliere Community in July after leaving his post as a military chaplain at Ft. Bragg, N.C.

■ Newly ordained Fr. Jack Bentz has been named the province’s “vocation recruiter.” Bentz will coordinate his recruiting from Seattle University, where he works as a campus minister.

--- Brad Reynolds SJ

--- Jerry Hayes SJ

--- Patrick Dorsey SJ
Early this summer, British Independent Television interviewed Fr. Gene D. Phillips for a three-part miniseries on movie censorship. Phillips discussed the roles played by Fr. FitzGeorge Dineen and Fr. Daniel Lord in the creation of the National Legion of Decency, which was formed by the U.S. Catholic Bishops in 1934 to rate movies.

In August, 2004, Fr. Richard J. Baumann began a new assignment at Arrupe College, a four-year English speaking First Studies Program in Harare, Zimbabwe. Baumann, who has extensive experience in formation, will serve as the staff’s point-person for formation and will be responsible for spiritual direction, the apostolic ministries of students, retreats, and seminars on Jesuit life.

In July, Fr. Eric J. Knapp was ordained for priestly ministry. He is serving as associate pastor at St. Procopius Church in Chicago.

Fr. David J. Stagaman, chair of Loyola University Chicago’s theology department, was appointed rector of the Loyola Jesuit Community. Stagaman returned to the province two years ago after advising the Jesuit Community at Brebeuf Jesuit Program in Harare, Zimbabwe. Baumann, who has extensive experience in formation, will serve as the staff’s point-person for formation and will be responsible for spiritual direction, the apostolic ministries of students, retreats, and seminars on Jesuit life.

Fr. Thomas C. Widner was appointed rector of the Jesuit Community at Brebeuf Jesuit Preparatory in Indianapolis, his hometown. Widner has been serving as director of communications for the Jesuit Conference and editor of National Jesuit News.

Fr. James G. Gartland was named the second president of Cristo Rey Jesuit High School in Chicago. Gartland conducted the feasibility study for the province that eventually led to the school’s founding and has served there since 2008 as a theology teacher, chaplain and member of the leadership team. He replaces Fr. John F. Foley, who has become director of the Cristo Rey Network of Schools.

Fr. Richard Hittle has taken a full-time resident counseling position at Guest House in Rochester, Mich. He spends one night a week at the UMD community.

After working at UMD for 30 years, Fr. John Saliba (MAL) has transcribed to the Detroit Province.

Br. Jerry Pyor has been asked to give his paper “Marcus Aurelius, and Ridley Scott’s 2000 movie ‘Gladiator’” by the State University of West Georgia at their 13th Annual International Conference in Literature, Visual Arts, and Cinema, to be held in October 2004 in Atlanta. The paper deals with the degree to which the spirit and thought of the Emperor’s “Meditations” pervade the film, which won the Best Picture Oscar in 2000.

Fr. Vince Hagarman is the second recipient of the Loyola of the Lakes Jesuit Retreat House “Magis Award.”

At the invitation of the Diocese of Lansing, and with the approval of Fr. General, Fr. Bob Scullin has missioned Frs. Tom McClain, Dennis Glasgow and Daniel Reim to serve the University of Michigan community in Ann Arbor. Glasgow has been serving as the associate pastor at the St. Mary Student Parish for four years and will continue in that position. Reim has arrived after completing Tertianship and will be working in campus ministry, focusing on social justice programming. He will also be the superior of the new community. McClain, currently on sabbatical, will arrive in January to take over as pastor. The Jesuit community also includes Fr. Uwem Akpan (NYK), from Nigeria, who will be working towards an MFA in creative writing at the university. Visitors are welcome. Tickets for UM games, however, are not provided!

Fr. John O’Malley has published a new book with Harvard University Press entitled “Four Cultures of the West.”

Fr. Joe Downey has 200 copies of his new book “A Love Story with God. Christ’s. And Our Own? The Desert Experience and the Readiness Factor” privately printed by Loyola Press in May. He has given most of them away for free. Joe has submitted a second book to a prospective publisher titled “When God Tells the Story Back to Us. Faith for the Senior Years.” Both books are done in a “low” Christology.

-- George Kearnay 
-- John Moriconi SJ

Bishop Martin Neylon laid to rest

The Most Reverend Martin Joseph Neylon, 84, died at Murray-Weigel Hall, Bronx, NY on April 13, 2004. He was a Jesuit for 66 years, a priest for 53 years, and a bishop for 33 years.

Bishop Neylon was born in Buffalo N.Y., on February 13, 1920. He graduated from Canisius High School in June 1937. An excellent catcher, he briefly flirted with a professional baseball career, but felt strongly called to the religious life and entered the Society of Jesus on September 7, 1937 at St. Andrew-on-Hudson.

He continued his juniorate studies at Poughkeepsie and then moved to Woodstock College for philosophy (1941-1944) After regency at Fordham Prep, he studied Latin and Greek at Fordham University, returned to Woodstock College for theology and was ordained a priest on June 18, 1950.

After tertianship at Auriesville N.Y., he was assigned to Regis High School to teach English. He went to Rome and the Pontifical Gregorian University to study ascetical theology. He also served as secretary to the American Assistant, Fr. Vincent Cormick SJ.

While in Rome he pronounced his final vows on February 2, 1955. Later that year he was recalled to the province to become the master of novices at Canisius and St. Ignatius House in Guam. He took Archdiocese of New York, returned to Fordham University for the doctorate in Moral Theology.

He left St. Andrew’s in the summer of 1967 to embark on the journey, which would occupy almost all of his remaining years. He was appointed the civil chaplain of the missile base located on a tiny island in the Kwajalein Atoll of the Marshall Islands. He quickly became a much admired and esteemed pastor among the scientists and families who were the bulk of his parishioners.

Although there for only one year, he formed lifelong friendships with many of those to whom he ministered. The following year saw his return to a more familiar role as a spiritual director at the newly founded St. Ignatius House in Guam. Here his apostolate centered on aspiring to the Society of Jesus who were studying at the local university. He was to remain there for only 14 months.


Upon his arrival he embarked on a wide-ranging tour of his vast apostolate. He and Bishop Kenally worked and lived together for the next 20 months before the latter’s retirement in October 1974. Bishop Neylon automatically succeeded to the office of Vicar Apostolic, and later, when the vicariate was raised to diocesan status, he remained as its first bishop.

During his episcopate he embarked on a vigorous planning process to meet the changes that were fast coming to the islands with independence. Through pastoral planning councils he started a collaboration that would update the schools and parishes of the region to bring them in closer accord with the decrees of the Second Vatican Council. This reforming thrust persists to this day.

The foundation of the diocese in 1980 saw an increase in native vocations to the priesthood, diocesan, and sisterhood as well as the growing participation of the laity. One of the native diocesan priests, Fr. Amando Samo, was appointed auxiliary bishop in 1987.

Bishop Neylon retired as ordinary in 1995 at the age of 75 and was succeeded by Bishop Samo. Bishop Neylon returned to New York where he lived in retirement at Saint Ignatius Loyola Parish until his health began to fail. His final months were spent at the province infirmary at Murray-Weigel Hall where he died.

By Louis T. Garaventa, SJ.
JRS ships books to Liberian camps

As part of the Jesuit Refugee Service response to the refugee crisis in Liberia, JRS/USA recently collected more than 13,000 books - enough to fill a 40-foot shipping container - to send to children in temporary schools in the camps.

Fr. Ken Gavin (NYK), JRS/USA national director, created the Liberia Book Project. As a result of the decade-long civil war, more than 70 percent of Liberians are illiterate, with employment rates of 85 percent. Temporary schools have been established in the camps for forcibly displaced Liberians, but there are few if any books for the students.

Through the efforts of JRS/USA, hundreds of schools, libraries, publishers, bookstores and recycling centers in Washington, D.C., made donations of books. JRS/USA also received support from WRC Media Inc, a publishing company in New York, and many Catholic Schools in Atlanta.

The books were shipped to Fr. C.S. Amaira (MDU), JRS/Liberia country director, at the end of July. JRS covered the shipping costs, which were approximately $4,000, with hopes of reimbursement through Christian Brothers Investment Services and the FSC Foundation, a grant-funding agency that benefits the educationally marginalized.

Novitiate numbers up from 2003

This fall, the 10 provinces of the USA received 56 new novices, the same number as last year. Combined with the two men who entered for the Province of Upper Canada, the six novitiates that serve these provinces received a total of 57 men, since one man from the Missouri Province is making his novitiate in Jamaica. Counting this man, the USA, as of entrance day, had a total of 101 novices and Upper Canada had five, for a combined total of 106. The corresponding number last year was 104.

According to Fr. John Armstrong (NOR), secretary for formation for the U.S. Jesuit Conference, “This number is slightly higher than last year, and last year we had the largest entrance class since 1993. What is a bit different is the distribution across provinces,” he said. “Last year, only two provinces had seven or more men entering. This year, two provinces have eight and three provinces have seven men entering. Of the 58 new novices for the USA and Upper Canada, four entered as brothers and three as indifferent, which is also similar to last year.”

Armstrong continued, “Fifty-four percent of these men have attended a Jesuit educational institution, very similar to last year. This year, the ages range from 20 to 54, with one man over 50, seven in their 40s, eight in their 30s, and 41 in their 20s. This is fairly typical of the past few years.”

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MARYLAND

- Two books by Fr. Joseph A. Fitzmyer have recently been published: “Spiritual Exercises Based on Paul’s Epistle to the Romans” and “The Genesis Apocryphon of Qumran Cave 1 (1Q20): A Commentary, Third Edition.”

- The Woodstock Jesuit Community has welcomed three new Jesuits who will enjoy visiting fellowships at the Woodstock Theological Center during the 2004-05 academic year. They are: Bishop Francisco Claver (PHI), Fr. Tom Schubek (DET) and Fr. Phil Rossi (NYK).

- In July, Fr. Justin Whittington joined the Wheeling Jesuit University Community to become a member of the Campus Ministry team.

- Fr. Charles Borges (GOA), professor of history at Loyola College in Maryland, spent three months in Goa researching the history of the German Jesuits in the Pune region from 1854 to the present. The Pune Province is celebrating 150 years of the German Jesuit presence.

- On Labor Day weekend, the Woodstock Jesuit Community hosted 30 Jesuits from more than 20 countries. They were in Washington to participate in a Woodstock Theological Center international consultation on the “Global Economy and Cultures.” The event, which was held from Sept. 5-9 on the campus, marks the culmination of a five-year investigation into the interplay between economic globalization and local cultures around the world.

- Fr. George Achenbrenner gave retreats to the 29 regional bishops at the beautiful Bellarmine Hall Retreat House in Mundelein, Ill., from August 22–26.

- Fr. Jeff Putthoff (MIS), director of Hopeworks ’N Camden, in collaboration with the University of Pennsylvania, presented Hopeworks at a major international conference organized by the Centre for the Study of Children, Youth and Media Institute of Education, at the University of London in late July.

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NEW ENGLAND

- Deacons John C. Wronski and George T. Williams were ordained to the priesthood by Boston Archbishop Sean Patrick O’Malley on June 12 at St. Ignatius Church, Chestnut Hill, Mass.

- On August 21, four men entered St. Andrew Hall Novitate in Syracuse for the New England Province, as follows:
  - Thomas M. Olson, 24, of Rutland, Mass., (Holy Cross College, 2002). Tom has worked as an intern in the Wachusett (Mass.) School System, as an account executive for Convergent Communications and as a teacher and salesperson for Steinetz Company.
  - Brent H. Otto, 24, of Framingham, Mass. (Holy Cross College, 2001). Brent received a Watson Fellowship upon graduation and spent a year doing research on religious affiliation in Catholic schools in India. For the past two years, he has taught history at Auburn High School in Auburn, Mass.
  - Christopher J. Ryan, 22, of Haddonfield, NJ (Dartmouth College, 2004). Chris was president of the Aquinas House Catholic Student Center at Dartmouth.
  - Jonathan J. Stott, 33, of Vernon, Conn. (Worcester Polytechnic Institute, 1993; PhD in Physics from Case Western Reserve University, 1998). Jonathan did a post-doctoral program at Northeastern University and has been doing research at Massachusetts General Hospital for the last three years.
  - Fr. Paul Kenney completed his two-year term as National Ecclesiastical Assistant for Christian Life Community USA. He was filling out a term vacated by Fr. Larry Gooley (ORE).
  - Scholastics Tom Frink and John Predmore will be ordained to the transitional diaconate on October 9 at St. Peter’s Church in Cambridge, Mass.

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**Jackie Antkowiak**

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**Richard Roos SJ**
John Edward Foy SJ

(Detroit) Br. John Edward Foy, 93, died February 12, 2004, at Colombiere Center, Clarkson, Mich. A Jesuit for 71 years, Ed was born in Flint, Mich., on July 19, 1911. After high school Ed drove a delivery truck. A visit to his brother Augustine, a novice at Milford, impressed Ed and he entered the Society there November 30, 1932. On August 15, 1934, his First Vows were at Sacred Heart Jesuit Center, West Baden Springs, Ind.

He was first assigned as a cook at West Baden in 1934-35. Ed admitted that he did not enjoy cooking. Ed was very pleased, however, when the Provincial assigned him back to Milford as a boiler man and gardener. The Jesuits at West Baden were also happy, so the story goes.

Ed would have these two professions at John Carroll University (1936-43) and again at West Baden College (1943-59). He was assigned to Bellarmine Retreat House, Barrington, Ill., in general maintenance work in 1959-60. The following 12 years he continued doing general maintenance at Xavier University (1960-72). Ed’s next and last assignment was at Colombiere College, Clarkson, Mich., until his death.

He became minister for two years, 1978-80. He returned to his gardening and grounds work until 1998 when he began praying in the Church and Society. Ed enjoyed the companionship of his fellow Jesuits whether in the recreation room playing cards or on the golf course. Ed also enjoyed fishing, reading paperback novels and poetry. “The Real Man” was his favorite poem.

Until the last two days of his life, Ed began his day with 6:30 a.m. Mass. The Rosary and other private devotions he considered the fuel of his religious life. In his early 70s, he began a weekly holy hour at Colombiere in the evening. It began with just a handful of people but soon became quite large and included both Jesuits and lay people who came from the area.

-- Dick Conroy SJ

John C. Geary SJ

(California) Fr. John C. Geary, 88, died February 14, 2004 in Regis Infirmary, Los Gatos. He was a Jesuit for 69 years and a priest for 56 years. John was born in San Francisco on October 13, 1915, fifteen minutes before the arrival of his identical twin brother, Joseph. Both entered the novitiate at Los Gatos on July 30, 1934. Following philosophy studies in Spokane, John taught both Latin and Greek at Bellarmine Prep, San Jose, 1941-44. Theology was made at Aloma College, 1944-46, and both he and his brother were ordained to the priesthood in 1947. Tertiarieship was made at Port Townsend, Wash., 1948-49 and he pronounced his final vows on August 15, 1950 in Baltimore, Md.

John’s first love was the classics and he continued his study of Greek and Latin at Catholic University of America and at Santa Clara. He taught Latin at USF through most of the 1950s. In 1958-59, he taught Latin and speech in the juniorate at Los Gatos. Later teaching assignments took him to Santa Barbara, 1964-65, and again to Bellarmine, 1968-71.

For most of his life he was engaged in direct pastoral ministry in Jesuit parishes in Santa Barbara and San Jose and in diocesan parishes in the Santa Clara Valley. He established a rapport with the parishioners and friendships that continued till his death.

Also dear to John’s heart was hospital ministry at St. Joseph’s, Phoenix, 1959-63; Agnews State Hospital, San Jose, 1965-67; hospitals in San Diego, Mountain View, Fresno, and finally, at three hospitals simultaneously in Bakersfield.

From 1951-58, he served as a part time chaplain at San Francisco City and County Jail, usually taking the weekend and holiday shifts. In 1971-72 he served as chaplain at Santa Clara County Juvenile Hall.

In the 1970s, both Geary brothers became interested in the Russian Mission, then being urged by Fr. General Ledochowski. They studied the Russian and Church Slavonic languages and over the years, John published English translations of Eastern hymns and prayers. After ordination each received faculties in both the Roman and the Byzantine rites and often helped out at our Russian parishes in San Francisco and Los Angeles. In 1977 John became temporary superior of the John XXIII Ecumenical Center in New York and pastor of St. Michael’s Russian Church, a position he held until 1980. He also served as acting pastor at Our Lady of Fatima Russian Catholic Church, San Francisco, 1986-87.

John also served as chaplain to the Knights of Columbus, Boy Scouts, and other organizations. He was active in the pro-life movement as well.

In 1997 he moved to Regis Infirmary, where he was known for his laughter and love of song. The affection in which he was held was evident. John deeply missed his twin, who had died in 1994. His body was laid to rest with that of his brother, Joe. Often inseparable in life, they were again united.

-- Dan Peterson SJ

William J. Kane SJ

(Wisconsin, applied to Missouri) Fr. William James Kane, 88, died February 16, 2004 in St. Louis, Missouri. He became a Jesuit for 69 years.

Born in Davenport, Iowa, he entered the Society at St. Stanislaus Seminary in Florissant, Mo., in 1935. After philosophy at Saint Louis University, regency at Regis High in Denver, and theology at St. Mary’s, John was ordained in 1948. He was a high school English teacher for decades, first at St. Louis U. High and then at DeSmet.

The casual observer would not guess that this man of slight build and trembling hands was in fact a man of great strength, with a powerful impact on countless people. In an on-the-air tribute, St. Louis radio personality and DeSmet grad Kevin Killeen beautifully summed up Bill’s influence as a high school teacher:

“If you’ve ever smelled an old Life magazine that’s been in the basement for years... that’s what Fr. Bill Kane’s freshman English classroom used to smell like. Kane kept a cabinet full of mushy Life magazines for students to read and in a way, Kane smelled like a Life magazine himself. In his youth, they say he had been a quick-footed boxer, nicknamed Killer Kane. But now he looked harmless.”

Normally the DeSmet students never found out that a coach had given Bill the nickname to insure that Bill would never have any discipline problems — and the faculty did all they could to keep the myth alive!

Smith added, “His legacy may be that in a high school run on demerits and joy, he managed the unruly mob with a grin and a gentle jab of sarcasm. I can’t ever remember Fr. Kane giving anyone a demerit.”

In 1987, after 40 years in the classroom, Bill brought that same gentle goodness to a long and fruitful hospital ministry. He had dreamed of moving in that direction for 10 years. The solitary life of a hospital chaplain in rural Illinois seemed to suit him well. Bill was a beloved and respected priest: a gentle, forgiving, non-judgmental listener who brought comfort and strength to countless patients in their suffering.

Crippled by an auto accident in 1999, Bill fought mightily to regain his mobility. Finally he accepted gracefully his enduring weakness, and became a kind and prayerful presence in the Fusz Pavilion until his final illness. We trust that now, with upright head and steady hand, he has been greeted by the God whom he knew, loved, and served so well.

-- Philip G. Steele SJ

Herbert Francis Hinze SJ

(Orleans) Br. Herbert Francis Hinze, 95, died February 16, 2004, at Ignatius Residence in New Orleans. He had been a Jesuit 70 years.

What was it that led a big country boy growing up in the Methodist environs of Waco, Tex., to become a Catholic and a Jesuit brother?

One story has it that his spiritual quest began when he came across the story of two Jesuit brothers, Martial Lapeyre (NOR) and George Feltex (CFN), who in 1932 crashed landed their crippled aircraft on an ice-capped mountain in Alaska and miraculously survived for six days in minus 40-degree weather conditions. We do know that 23-year-old Francis became a Catholic at that time and knocked on the door of the Society, but he had to wait until April 1933 before he could be canonically admitted.

In 1924 Francis had taken a correspondence course in architectural drawing. Designing buildings and other related projects became his trademark skill. The late Brother Rosenblith once remarked that Brother Hinze’s skill in designing was so good that “hardly a stick of wood was left over when the building was finished.” Francis organized and planned the construction of two buildings at Loyola University and seven at Spring Hill.

Mild-mannered and always pleasant to deal with, Francis was an expert supervisor of construction and maintenance. Some of the other tasks he was asked to do in his career were hardly suited to his talents — sacristan, infirmary, supervisor of food service — but he accepted all with humility and cheerful obedience. He headed the maintenance department at Spring Hill for almost 25 years.

In 1992, at age 84, Brother Hinze was still at work as minister and procurator of Ignatius Residence. A serious injury to his back that year, however, led to his move into the infirmary. He recovered from the injury, but a series of strokes followed that caused him to begin retreated ever so gently into deeper silence.

On February 16 at age 95 years old, he was observed in the corridors of Our Lady of Wisdom with his rosary in hand. Early on the following morning he was gone. Jesuits in the province will be telling his story for years to come: Brother Hinze was, unquestionably, one of “the giants who lived in those days.”

-- Louis A. Poché SJ

Arthur J. Schenk SJ

(California) Fr. Arthur J. Schenk, 89, died February 25, 2004 in Regis Infirmary, Sacred Heart Jesuit Center,
Los Gatos. He had been a Jesuit for 72 years and a priest for 59 years.

Art was born in Los Angeles on December 11, 1914. Following graduation from Loyola High School he entered the Society at Los Gatos on August 14, 1932. Philosophy studies were made in Spokane and in regiment Art taught Latin at Loyola High School. 1939-42. He studied theology at Alma College 1942-46 and was ordained to the priesthood in 1945. Tertianship at Port Townsend, Wash., followed, 1946-47, and he pronounced his final vows on February 2, 1948.

Art was assigned to Loyola High School, where he taught Latin, English and mathematics. From 1953-55, he taught math at St. Ignatius High, San Francisco. He served as assistant pastor at Blessed Sacrament Church, Holly-wood, 1955-56, then at St. Mary's Church, Ogden, Utah, where in addition to pastoral duties, he taught religion and math in St. Joseph's High, 1957-58.

After a year of teaching at Brophy College Preparatory, Phoenix, he was assigned back to Loyola High in 1958, where he taught algebra to freshmen. In 1964 Art left the classroom and served as pastor of St. Henry's Church, Brigham City, Utah, until 1966. Other parochial assignments followed in Sacramento, 1966-69, San Francisco, 1969-72, and in the Los Angeles Archdiocese. He then supervised calls from Sacred Heart Jesuit Center, Los Gatos, 1973-1998. From 1998 until his unexpected but peaceful death on Ash Wednesday, Art's assignment was praying for the Church and the Society. Art had a reputation of being a good, precise and organized teacher. His stern look and studied silence terrorized generations of freshmen and he had no discipline.

His spirituality was deep and traditional. In his last years, he could be found in the chapel with a rosary in his hand and he participated in all the community Masses in addition to saying his own early morning Mass. Art did not agree with many of the changes in the Church and in his later years he also gave retreats and spiritual direction to Religious. In the counseling office, he was a man of understanding, compassion and affiliation, who was capable of being direct and clear in his guidance. He was a good cook and generous member of the community, doing the buying for Colombiere House. He was an avid golfer and he continued to walk two miles a day as long as his health permitted.

On his Golden Jubilee, Charlie reflected on his years in the Society quoting Lincoln: "Die when I may, I would like it to be said of me that I always pulled up a weed and planted a flower where I thought a flower would grow. Much of these years of weeding and planting have been in my own garden and in the gardens of others. I thank God for His gifts to till and to nurture."

-- Dan Peterson SJ

John S. Harrington SJ

(Oregon) A month before his 90th birthday Fr. "Jack" Harrington died of natural causes on March 5, 2004, in the Jesuit infirmary in Spokane. He was 67 years a Jesuit and 56 years a priest.

Jack was born in Los Angeles in 1936, the son of Irish-born parents whom he lost when he was very young. Placed briefly in an orphanage in Missoula, Mont., he was then taken and raised by a family in Genesee, Idaho.

He returned to Missoula for his last year of grade school at St. Stanislaus Parish. After completing high school there, he did university studies at Gonzaga College in Spokane. During the course of theology at Alma College in California, he was ordained in San Francisco in 1948.

Jack studied sociology for a year at St. Louis University, then taught at Seattle University for 16 years. In 1967 he began eight years as pastoral minister and teacher at Gonzaga University. His next assignment was St. Jude Parish in Havre, Mont., where he put in almost 19 years as assistant pastor. Those who knew him said he was a "wonderful parish priest, did a lot of parlor work and visited the hospital each day." Among the people he "was revered as a saint – which he was."

Jack read widely. He was a quiet, gentle soul, with an understated, unique sense of humor. He lived frugally, hated to impose on others for help.

In 1994 he went to St. Francis Xavier Church in Missoula as a part-time associate. Six years later he joined the Regis Community in Spokane until his removal to the infirmary where the Lord gently whispered "enough" and took him home.

-- Neill R. Many SJ

Thomas R. Fitzgerald SJ

(Maryland) Fr. Thomas R. Fitzgerald, 82, former dean of the college and academic vice president of Georgetown University, died at the Georgetown Jesuit Residence on March 22, 2004. He was a Jesuit for 64 years and a priest for 51 years.

Tom was born in Washington, D.C., on February 23, 1922. He attended Gonzaga High School, Georgetown University, and entered the Society of Jesus in 1939. He was ordained a priest in 1952 in Louvain, Belgium.

Tom received a licentiate degree in sacred theology from Louvain, a doctorate in classical languages from the University of Chicago, and was awarded honorary degrees by six institutions. Following his administrative experience at Georgetown from 1964-1973, he was named president of Fairfield University in 1973 and St. Louis University in 1979. He also served on the Board of Trustees of nine Jesuit institutions.

His last assignment, in 1987, was that of professor of classics at Loyola College in Baltimore. He retired in 1998.

In his retirement he read extensively from the works of classical authors, investigating the history of Jesuit education by tracing its roots to their Greek and Latin origins.

-- Laura Cavender

Ignatius F. Pennisi SJ

(New England) Fr. Ignatius F. Pennisi, 93, died at Campion Center in Weston, Mass. March 24, 2004. Born in Sicily, he was a Jesuit 72 years and a priest 60 years.

His family came to this country when he was a child and settled in Lawrence, Mass. He attended local schools but also, from an early age, assisted his father in his house painting business both during school vacations and after school. He worked hard as a boy and youth, but he was also imaginative and inventive.

After transferring from public to parochial school, he was encouraged to consider the priesthood by a book on Fr. "Willy" Doyle SJ. He was an altar boy at his parish church and gathered some of his fellow altar-servers to put on a play scripted by him.

Throughout his life Ignatius was interested in holistic medicine, an interest traceable to an early experience in which a woman adept at folk medicine cured him of eczema. As a result of this he became a strong believer in and proponent of the benefits of maintaining healthy diet and of using food supplements such as wheat germ, cod liver oil, and lecithin to prevent illness.

In 1972 he returned to Boston College High School. There his interest in the priesthood was further cemented and upon graduation in 1973 he entered the Society at Shadowbrook.

After the usual course of studies and tertianship at Auriesville, N.Y., in 1945 he began a long career of pastoral service at parishes in and around Boston.

From 1965 to '68 he served at a parish in Jamaica, West Indies, where he was also chaplain to a leprosarium and to a home for the indigent, in addition to his work as a Jesuit priest and as consultant to the Marriage Tribunals of the Archdiocese of Boston.

In 1984 he returned to the U.S. and served as assistant pastor at the Cathedral of St. John the Baptist in Charleston, S.C. and in the same capacity at a parish in Greenville, SC.

Ignatius was innocent, pious, patient, diligent, and interested mainly in spiritual matters. He was known widely for his scrupulous observance of the vow of poverty.

He returned in 1990 to Boston and to Boston College High School where he served as librarian for the Jesuit community while continuing his pastoral ministry at parishes throughout the city. In 2001, at the age of 91, medical problems required that he come to Campion Health Center, where he remained until his death.

-- Paul T. McCarty SJ
William A. Van Roo, SJ
(Wisconsin) Fr. William A. Van Roo, 89, died March 30, 2004 in Wauwatosa, Wis. He was a Jesuit for 69 years and a priest for 56 years.

In the foreword to his book, “The Mystery,” Bill wrote, “Man is a quester, and his life a quest, a search for the fullness of being which comes only in understanding and in love.”

Born March 10, 1915 in Milwaukee, Bill attended public schools and went to Marquette University for a year before entering the Society of Jesus in 1934, beginning his own search for fullness via philosophy.

He studied theology at St. Marys, Kan., was ordained on June 18, 1947, completed an S.T.D. at the Gregorian, and, in the days of rapid expansion after World War II, remained there as a faculty member. He taught sacramental theology in Latin and wrote his own texts, as all faculty members did. He was a very demanding teacher but gave each student good direction.

From 1958 to 1990, he was editor of the quarterly journal The Gregorianium, which publishes articles about philosophy and theology. He stopped teaching from 1977-87 to write a series of books titled “Talking about God.” The series included three texts: “Promises and Fulfillment,” “Experience,” and “Understanding,” and, in a sense, comprised the fruits of Bill’s quest for understanding.

Bill was very faithful in pastoral care to people he knew. He also served as confessor and spiritual director at the North American College. He liked to preach retreats; his points were “succinct, to the point and meaty.”

Gradually Bill began the search for fullness via love. He shared his work and ideas with close friends who took the time to listen. He explored the meaning of symbol in sacramental theology. He spoke of his teaching and writing as his “theological labors of love.”

After moving back to the U.S. he familiarized himself with an order of contemplative nuns at the Abbey of Regina Laudis in Bethlehem, Conn. He was fascinated with their spirituality, which centered on a spousal relation with their spouse, St. Peter Damian in a Parish in Bartlett, Ill., where he was much loved by the parishioners.

Bill possessed a sharp intellect and a great love of books, even in retirement, visiting the Harold Washington Library every Saturday. “He would spend hours there,” Bill’s friend Fr. John Doherty recalled, “and you never knew what, for sure, he was reading about. But he could talk about anything: current affairs, history, philosophy. He was a brilliant conversationalist and he loved a good argument.”

--- George Kearney

Charles E. Ronan SJ
(Chicago) Fr. Charles E. Ronan, 89, author, and long time Loyola University history professor died April 8, 2004 in Chicago.

Born in Chicago in 1914, Charlie entered the Jesuit novitiate at Milford, Ohio, in 1932. During his studies to become a priest, he completed his AB from Loyola University Chicago and his S.T.L. from West Baden College in West Baden, Ind., in 1941. He was ordained on June 13, 1943. In 1945 he earned an MA in history and Latin from Loyola University Chicago, and in 1958 he earned a Ph.D. in history and education from the University of Texas.

Charlie was a teacher to the core. Every one of his principal appointments involved teaching at a Jesuit high school or university. The first of these was as a teacher of English and Latin at Loyola Academy in Wilmette, Ill., from 1941-1942. He returned there in 1949 to teach Spanish.

In successive years he completed similarly brief assignments as a teacher of religion at St. Xavier High School in Cincinnati, and as a teacher of history at the University of Detroit High School. History proved to be his calling.

Following doctoral studies he was assigned to Loyola University Chicago, where he served as a professor of history until 1960, when he took an identical post at Xavier University in Cincinnati. He returned to teaching history at Loyola University and served in that capacity until he retired from full-time teaching in 1984. In 1967 and again in 1976 Charlie taught history at Loyola University’s Rome Center.

During his more than 30 years of teaching, Charlie also served the Jesuits’ intellectual apostolate through his work as a writer and editor. He authored numerous articles, continuing to publish through his 89th year. He also published “Francisco Javier Clavigero, Figure of the Mexican Enlightenment: His Life and Works” (Loyola Press, 1978), and “Juan Ignacio Molina: The World’s Wind on Chile” (American University Studies. Series IX, History, Vol. 190) (Peter Lang Publishing, 2002).

Charlie also edited “East Meets West: Jesuits in China (1852-1773)” (Loyola Press, March 1998), and “Epistolario de Juan Ignacio Molina” (Santiago Chile, Editorial Universitari, 1978), the letters of Juan Ignacio Molina.

Fr. Jack O’Callaghan, rector of the Loyola University Jesuit residence where Charlie lived until his death, said, “He was a distinguished historian, publishing right up until his 89th year. He was even more distinguished for his gentleness, openness, and universal kindness.”

--- George Kearney

John J. Quinn SJ
(Maryland) Fr. John J. Quinn, 82, professor emeritus of English at the University of Scranton, died Monday, April 12, in Scranton.

20 National Jesuit News ■ October 2004
then giving pastoral care where needed from 1989 on. During all these years he worked with the parish of Pierce County to develop an overall program for pastoral care of Catholics at Tacoma General and Alenmore Hospitals.

Mick made friends easily. His pleasant disposition and his compassion endeared him to his parishioners and to the recipients of his hospital ministry.

Eventually his own health became impaired. He requested his admittance on April 4th to the Franciscan Health Care Center from which he departed for heaven soon afterward.

Joaoquin Martinez-Mari SJ

(Neew England) Fr. Joaquin Martinez-Mari, 81, died in Boston on April 17th, 2004. He was born in Barcelona and studied in Madrid. His family emigrated to the United States in 1940. He entered the Society of Jesus in New York on April 4th, 1940. He professed his first vows at Wernersville on May 30th, 1941, and his second vows at Pacifica on April 4th, 1943.

He made his Novitiate at Wernersville, Pennsylvania. In 1966 he moved to the Jesuit Novitiate in Chicago and, after Novitiate and tertianship, he was sent to the Jesuit Province of the North East. He was a quick study, very open and adaptable. He adjusted quickly to American Catholic customs and attitudes. He had a capable and experienced guide to pastoral ministry in the person of Mrs. Daisy Gomez, long-time parish visitor, sacramitan, parish-school teacher, and member of the parish school's mothers' club. The pastor particularly welcomed him because the parish had no Spanish-speaking priest. For two years the pastor had been celebrating an extra Sunday Mass in which he spoke English while Mrs. Gomez stood by the sanctuary and offered a simultaneous translation for the Spanish-speaking congregation.

With the closing of St. Kevin's in 1991, Fr. Martinez moved to St. Benedict's parish in Somerville, where he continued to be in demand by the Hispanic Catholic community for groups and programs, several of which he himself headed.

He founded the Christian Family Movement for Hispanic people in the Boston Archdiocese, was director of the Pre-Can and Marriage Encounter programs, first director and instructor in the permanent diaconate training program, and a professionally qualified marriage counselor.

He hosted a popular weekly Spanish-language radio program, wrote a weekly column for El Mundo, a local Hispanic journal, and did the same for La Vida, the Spanish-language edition of Boston's archdiocesan newspaper. He was often a featured guest on local TV programs beamed to the Hispanic community.

He remained a dedicated, humble, pastoral priest, and did not hesitate to struggle through many a winter night's snowstorm to visit the sick or comfort the dying. He was a gracious and self-effacing man, loved by all who knew him, but he was also something of an entertainer. He liked to tell jokes and to baffle friends with his magician's expertise at card tricks.

He made Hispanic Catholics – many of whom were from diverse backgrounds, a sense of belonging to the Hispanic Catholic community.

In his pastoral sensibility he was expansive. He took great pride in "fixing" marriages and in bringing people back into the Church. He ministered to Mexican migrants, as well as to Lutharians and Methodists when they were without a priest of their own. He knew well what he called the "unspeakable drudgery of the parish priest": but he loved it. And he was thoroughly a son of Ignatius: "It is precisely because I am so proud to be a Jesuit that I strive to carry the banner so high and at such a price."

A terrible auto accident in August of 1991 resulted in John's move to the Pavilion. After a remarkable recovery, he began a three-year stint as chaplain at St. Louis Hills Retirement Center. He said, "I think the older folks like to have a priest around. I offer them prayer – there's nothing better than that. If I offered them medicine, they'd put me in jail."

Even in his final declining years, John never lost that cheerful charm; there was always at the ready a whispered "Thank you" or "God bless you."

-- Philip G. Steele SJ

Joseph E. Browning SJ


A Jesuit 62 years and a priest 49 years, Joe was by nature a conservative in every way, but he never gave offense. He was always the gentleman. As a scholastic Joe was the classmate most likely to be nominated for the "Mr. Nice Guy Award." Later, as a pastor who was famous for arriving late for every appointment or meeting, he was affectionately referred to as "the late Father Browning." But his simple kindness and sincerity covered his flaws.

A native of Little Rock and an alumnus of the city's only Catholic high school, Joe entered at Spring Hill College in 1937 but transferred to Loyola University in New Orleans the following year. On August 4, 1941, in the summer of his graduation from Loyola, his brothers drove him from Little Rock to the Jesuit novitiate in Gonzaga, Maryland.

Joe traveled with his Jesuit classmates throughout his years of formation, doing his philosophy studies at Spring Hill, theology at St. Mary's, and tertianship in Cleveland. He was ordained at Spring Hill in 1954. But his three years of regency at Jesuit High School in Dillsboro defined his future in pastoral ministry. Joe was much appreciated and liked in Dallas, but maintaining order and discipline in the class room was definitely his daily challenge. Headaches were common to Joe at the end of a school day and he often had to take to his bed.

His 35 exemplary years in pastoral ministry can be described as a tour of virtually every English-speaking parish in the province. Though he served mostly as an assistant, Joe was the pastor of St. John's parish, Shreveport, for 12 years (1966-80), and of St. Ann's, West Palm Beach, for three (1980-83).

In 1992 he went from the parish in Grand Coteau to become the resident chaplain at Village du Lac, a complex facility for senior residents in Lafayette, but increasing signs of dementia in 1994 necessitated his prompt retirement to Ignatius Residence. Six years later, in 2000, he had to be moved to the more protective environment of Our Lady of Wisdom.

After the prayers and the tributes following Joe's death, friends who truly knew Joe's habits could only have smiled to note that it had taken him so long to depart.

-- Louis A. Poché SJ

Stephen L. Alvey SJ

(Maryland) Fr. Stephen L. Alvey, 88, died on Tuesday, May 4, 2004 at the Georgetown University Medical Center in Washington, DC.

Steve was born in the Manor House next to the church of St. Francis Xavier, Newtown, St. Mary's County, Md. on December 15, 1915. Newtown Manor was purchased by the Jesuits in 1668 and was one of the oldest Jesuits missions in southern Maryland.

He entered the Society at Wernersville April 23, 1939, and pronounced his final vows as a Jesuit brother in 1949. In a reflection written several years ago sometime during his long tenure at Old Saint Joseph's, he said that his greatest accomplishment was being a Jesuit.

Following first vows he remained at Wernersville for a year in charge of the clothes room. In 1942 he moved to Loyola College where he served as buyer for the community and as property custodian. From 1945 to 1950 he was community buyer and assistant cook at Loyola High School. He then moved to St. Joseph's High School in Philadelphia to serve for three years as community buyer.

After a year working in general maintenance at Mansa on-on Severn Retreat House he returned to Loyola College in 1963 as community buyer, cook, and was in charge of the housekeeping staff, refectorian, and sacristan.

The four following years were spent assisting the minister at Manresa 1963-64; 1966-67 and at Georgetown University 1964-66. Following a year at Gonzaga College High School in Washington where he served as assistant buyer and assistant in maintenance, in 1968 he moved to Old St. Joseph's, Philadelphia, where until 1985, he assisted in all the varied occupations of parish life. From 1985 to 1988 he assisted the fifth floor social center at St. Ignatius Church, Baltimore.

In 1988 he moved to Georgetown where he spent the rest of his busy life assisting the minister of the Jesuit community.

In his years at Georgetown, he worked as driver and postmaster. He also assisted the University's Federal Relations Department. Delighted to find on campus by his trademark white tennis shoes, Steve spent much time in his later years visiting with staff in the various university departments. He claimed his ministry was to do a good deed for someone every day.

When his health no longer permitted him to walk about the campus, he took up a post in the reception area of the Jesuit residence, dog sitting Jack the Bull...
The Jesuits have died since the NJN last published and prior to our September 7 deadline. Their obituaries will appear as space and information become available.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Death</th>
<th>Location</th>
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<tbody>
<tr>
<td>Alfred E. Cutajar SJ</td>
<td>July 5, 2004</td>
<td>Pennsylvania, USA</td>
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<tr>
<td>Patrick's parish in Oakland, California</td>
<td>June 21</td>
<td>California</td>
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<tr>
<td>Maryknoll Missionaries</td>
<td>August 30, 2004</td>
<td>New York, USA</td>
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### Teaching Pastor and Faculty Member

**Jesuit School of Theology at Berkeley**

The Jesuit School of Theology at Berkeley, an Assisiatory work of the Society of Jesus, is seeking a Jesuit Teaching Pastor to serve as a member of the Jesuit School of Theology faculty and to lead St. Patrick’s parish in Oakland, California, which has been affiliated with the Jesuit School of Theology as a teaching site for the past four years. 

**Announcement**

Appointed in collaboration with the Diocese of Oakland, the Teaching Pastor’s primary responsibility would be to pastor an African-American and Hispanic inner-city parish, which is a pastoral, immersion-learning situation for ministry students. He would also serve the Jesuit School of Theology as a regular, tenured faculty member in residence. Although his principal responsibilities would be as pastor, he would also mentor students in parish work and collaborative team ministry, and he would be expected to teach one course each semester at the school in some area of Pastoral Theology (e.g., Liturgical Presidency, Parish Administration, or Multicultural Ministry).

Required qualifications include abilities as a spiritual and community leader, staff developer, administrator, and teacher/mentor. The candidate should likewise give evidence of pastoral experience in poor, preferably multi-ethnic parishes. A terminal degree is not required, but some familiarity with higher educational institutions would be desirable.

Candidates should send appropriate resumes to the Dean’s Office of the Jesuit School of Theology, or to the Jesuit Conference Secretary for Pastoral Ministries:

**Fr. John Treloar, S.J.**

**Academic Dean**

Jesuit School of Theology at Berkeley

1735 LeRoy Avenue

Berkeley, CA 94709-1193

Tel: 510-549-5000; FAX: 510-841-8536

**Fr. David Haschka, S.J.**

**Secretary for Pastoral Ministries**

Jesuit Conference USA

1615 P Street, NW, Suite 300

Washington, DC 20036

Tel: 202-462-0400; FAX: 202-328-9212

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**Hurricane forces postponement of bishop’s installation in Jamaica**

By Stefani Manowski

**BALTIMORE (CNS) —** Hurricane Ivan has forced U.S. Bishop Gordon D. Bennett to postpone indefinitely his intended Sept. 26 installation as bishop of Mandeville, Jamaica. (NJ N went to press on Sept. 24.)

The bishop said he would take over as the bishop of Mandeville Sept. 24 but his first focus will now be to assess damage to church properties from the hurricane and begin to raise funds and make repairs.

"All of that is while still trying to promote a pastoral agenda that meets the spiritual needs of the people," he said.

Ivan was a Category 5 hurricane when it pummeled the Caribbean island nation with 160 mph winds and sustained winds of 160 mph Sept. 11-12.

Bishop Bennett, a member of the California province, who was wrapping up affairs as an auxiliary of Baltimore when Ivan hit Jamaica, said the hurricane brings "a different circumstance than I was hoping for" at the beginning of his new ministry.

He told the Catholic Review, Baltimore archdiocesan newspaper, that he’s been told the roof of the Cathedral of St. Paul of the Cross in Mandeville sustained severe damage, as did many of the diocese’s churches and schools. The lack of housing in the diocese for priests, religious and missionaries was damaged by water, said Bishop Bennett. "It’s just something we have to deal with."

The hurricane knocked out electricity in the diocese, and the lack of telephone service has made it difficult to keep in touch from Baltimore, he said.

He said he feels most badly for Bishop Paul Michael Boyle, who just recently retired after 13 years as Mandeville’s first bishop. Bishop Boyle, 78, is a Detroit native and was superior general of the Passionist religious order before he was made a bishop.

"He spent his whole term as bishop building these churches and convents and rectories," Bishop Bennett said. "To have them evaporate in a matter of hours at the end of his tenure makes me very sad personally because he worked so hard."

While his new diocese was experienc-ing the wrath of Ivan, the Baltimore Archdiocese held a farewell prayer service for Bishop Bennett Sept. 11 at the Cathedral of Mary Our Queen.

"Church of Baltimore, thank you for everything," said Bishop Bennett, his voice wavering with emotion during his remarks in English and Spanish.
Papal Diplomacy and the Quest for Peace: The Vatican and International Organizations from the Early Years to the League of Nations
By Robert John Araujo SJ and John A. Lucal SJ
Sapientia Press, Ann Arbor, Mich., 2003
290 pp., paper, $24.95
The work examines the non-contradictory relationship between Roman Catholicism and political philosophy, between revelation and reason. The author contends that political philosophy asks certain questions about human purpose and destiny that require revelation as a natural complement to important questions about God, human beings, and the world. Fr. Schall is professor in the Department of Government at Georgetown University.

The Mercurian Project: Forming Jesuit Culture 1573-1580
Edited by Thomas M. McCooog SJ
Jesuit Historical Institute, Rome, and Institute of Jesuit Sources, St. Louis, 2004
992 pp., $80 hardcover, $60 soft cover
ISBN: 1-880810-53-0 (IJS) cloth, 1-880810-54-9 paper
The Mercurian Project: Forming Jesuit Culture 1573-1580 contains 30 essays, 50 illustrations, bibliographies for each essay and a full index. The essays include a biography of Mercurian, the congregation that elected him, his involvement with the spirituality of the Exercises and Jesuit prayer, the Jesuits in the Netherlands, Spain, France, Germany, Italy, Portugal, Brazil, China and Japan, Jesuit formation, the birth of Jesuit casuistry, British religious exiles, Jesuit colleges, art patronage, and relations with the older religious orders.

A Model School: How Philadelphia's Gesu School is Remaking Inner-City Education
By Jerrold K. Footlick
Villiger Press, Philadelphia, 2004
227 pages, cloth, $20.00
ISBN: 0-9752825-0-6
In 1993 Cardinal Anthony Bevilacqua merged the Jesuit Gesu parish with portions of two other North Philadelphia parishes and assigned Gesu School as the parish school for all three. The author chronicles the development of the school as a model for a program that educates more than 400 inner-city pre-kindergarten through eighth-graders. Footlick is a former senior editor of Newsweek.

Remaking Inner-City Education
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Roman Catholic Political Philosophy
By James V. Schall SJ
Lexington Books, Lanham, Md., 2004
224 pp., cloth, $65.00
The work examines the non-contradictory relationship between Roman Catholicism and political philosophy, between revelation and reason. The author contends that political philosophy asks certain questions about human purpose and destiny that require revelation as a natural complement to important questions about God, human beings, and the world. Fr. Schall is professor in the Department of Government at Georgetown University.

The Spiritual Life: Recognizing the Holy
By Robert Fabing SJ
Paulist Press, New York, 2004
137 pp., paper, $14.95
ISBN: 0-8091-4209-0
The author examines the spiritual life, “movement toward God,” as an emotional journey toward self-knowledge in the company of God. The book includes spiritual and psychological resources, explanations of the problems and stages of the spiritual journey, end-of-chapter questions and bibliographies, as well as an overall bibliography. A spiritual director and licensed psychotherapist, Fabing is the founder and director of the Jesuit Institute for Family Life Network in Los Altos, California.

A Way to the Desert: 101 Questions and Answers on Retreat, Prayer, and Discernment the Ignatian Way
By Ramon Maria Luz Baustista SJ
223 pp., paper, 10.99 £
ISBN: 2-89507-485-2
A practical book featuring a series of questions and answers on Ignatian spirituality: What is the nature and origin of the Church's tradition of retreats? What is an Ignatian directed retreat? What is a preached retreat? What is contemplation? What is discernment of spirits? How do I practice discernment? Bautista is the master of novices of the Jesuits in Manila.

The Face of Friendship: A True Story of Hope and Transformation
By Bill Clarke SJ
Novalis, Ottawa, Ont., Canada, 2004
256 pp., paper, $18.95
A story about the author's relationship with a former trucker seriously deformed from a suicide attempt, the book relates a true story of a dozen years on the Ignatius Farm Community. The community was a residence for persons of various disabilities. Fr. Clarke now lives and works at the Ignatius Jesuit Centre in Guelph, Ont., and has served as chaplain in the International Federation of L'Arche.

Walking in the Spirit: A Reflection on Jeronimo Nadal's Phrase 'Contemplative Likewise in Action'
By Joseph F. Conwell SJ
Institute of Jesuit Sources, St. Louis, 2004
172 pp., paper, $19.95
ISBN: 0-8146-5166-6
The practice of spiritual direction assumes a theology of the Holy Spirit, a theology of revelation and of the Church, and a theology of prayer. This work explores these themes as the underpinnings of spiritual direction and examines what makes the Christian religious experience distinctive. Fr. Reiser is professor of theology at Holy Cross College, Worcester, Mass.

The Spiritual Life: Recognizing the Holy
By Robert Fabing SJ
Paulist Press, New York, 2004
137 pp., paper, $14.95
ISBN: 0-8091-4209-0
The author examines the spiritual life, “movement toward God,” as an emotional journey toward self-knowledge in the company of God. The book includes spiritual and psychological resources, explanations of the problems and stages of the spiritual journey, end-of-chapter questions and bibliographies, as well as an overall bibliography. A spiritual director and licensed psychotherapist, Fabing is the founder and director of the Jesuit Institute for Family Life Network in Los Altos, California.

The Mercurian Project: Forming Jesuit Culture 1573-1580
Edited by Thomas M. McCooog SJ
Jesuit Historical Institute, Rome, and Institute of Jesuit Sources, St. Louis, 2004
992 pp., $80 hardcover, $60 soft cover
ISBN: 1-880810-53-0 (IJS) cloth, 1-880810-54-9 paper
The Mercurian Project: Forming Jesuit Culture 1573-1580 contains 30 essays, 50 illustrations, bibliographies for each essay and a full index. The essays include a biography of Mercurian, the congregation that elected him, his involvement with the spirituality of the Exercises and Jesuit prayer, the Jesuits in the Netherlands, Spain, France, Germany, Italy, Portugal, Brazil, China and Japan, Jesuit formation, the birth of Jesuit casuistry, British religious exiles, Jesuit colleges, art patronage, and relations with the older religious orders.

Seeking God in All Things: Theology and Spiritual Direction
By William Reiser SJ
Liturgical Press, Collegeville, Minn., 2004
172 pp., paper, $19.95
ISBN: 0-8146-5166-6
The practice of spiritual direction assumes a theology of the Holy Spirit, a theology of revelation and of the Church, and a theology of prayer. This work explores these themes as the underpinnings of spiritual direction and examines what makes the Christian religious experience distinctive. Fr. Reiser is professor of theology at Holy Cross College, Worcester, Mass.

Roman Catholic Political Philosophy
By James V. Schall SJ
Lexington Books, Lanham, Md., 2004
224 pp., cloth, $65.00
The work examines the non-contradictory relationship between Roman Catholicism and political philosophy, between revelation and reason. The author contends that political philosophy asks certain questions about human purpose and destiny that require revelation as a natural complement to important questions about God, human beings, and the world. Fr. Schall is professor in the Department of Government at Georgetown University.
A priest of passionate loyalties steps up to the plate

By Julie Bourbon

An early summer Tuesday night of interleague play at Yankee Stadium is much more than a baseball game when you’re sitting with Fr. Jim DiGiacomo (NYK). It’s a history lesson, a sportsman’s paradise of trivial tidbits and brushes with greats, a chance to find a way home from Midtown to the game’s most hallowed shrine and back again. On a cool clear night, the lemonade is sweet, the Yankees are victorious, the world is as it should be. It was a heck of a good time.

DiGiacomo, who turns 80 in November, fairly springs up the ramps and escalators, in white sneakers and glasses with a colored lens over his left eye, the one that was lost to glaucoma during surgery six years ago. He requires neither beer nor pretzels during the game, having eaten at a Greek diner before jumping on a train with throngs of other fans to watch the Yankees narrowly defeat the Colorado Rockies this night.

As a younger man, DiGiacomo was a natural athlete, playing golf and softball as well as a mean game of ping-pong. He was raised in Brooklyn and graduated from the late Brooklyn Prep. For 45 years, until his retirement in 2003, he taught at Jesuit schools in Brooklyn, the Bronx and Manhattan, as well as Boston, Chicago and more. DiGiacomo the sports enthusiast and DiGiacomo the priest-educator have long co-existed.

When he was 10 years old, DiGiacomo’s 14-year-old brother Vinny told him he had to pull for a baseball team. In that strange world of rules that children make to govern their complicated loyalties, Vinny told his little brother that he couldn’t have the Giants, who played at the Polo Grounds in Brooklyn, as well as Boston, Chicago and Manhattan, as well as Boston, Chicago and more. DiGiacomo had been teaching Latin, Greek and English but switched to religious education, which he continued from 1965 until his retirement.

“Teaching became very difficult” at that time, he said. “It was a lightning rod for extraordinary contributions to Catholic secondary education through the power of the written and spoken word and above all as a teacher.”

DiGiacomo tells us that he saw Satchel Paige pitch against the Washington Senators for the St. Louis Browns (now the Baltimore Orioles) in spring 1953. He rides on, back to America House, paperback novel in his back pocket.

“I’m very well informed,” he says, referring to the many teams he follows, although he might be talking about anything, from politics to religion. “And I have passionate loyalties.”

DiGiacomo’s heart more than once since that day 70 years ago.

In his modest room at America House, DiGiacomo keeps a Cubs beach towel, ready to be unfurled and hung on the door in the event that they win another pennant race or the ultimate prize of the World Series. The towel remains folded on a shelf.

He does not discriminate against the other professional sports and loves basketball, football, hockey and tennis, which he took up at age 49. “I didn’t get any good, but I enjoyed the action,” he said. DiGiacomo lives and dies with the Knicks. And horse racing? “I like to play the horses,” he says in a shrugging way that suggests he knows a good deal more than you do about placing bets.

He has dined with Yogi Berra; Faye Vincent and Joe Garagiola have visited order. While the sports souvenirs are the immediate eye catchers, they are outnumbered by the stacks of religious books and memorabilia – on the floor, the walls, the dresser – from his more than 60 years in the Society. A large black and white photo of the dinner after he celebrated his first Mass in 1956 commands attention: the ladies in their fitted dresses and cat eye glasses, the men with slicked back hair and wide ties, the handsome, young Fr. DiGiacomo, newly ordained and starting his life as a priest.

The photo might be book-ended by the NCEA plaque he received this past spring for “extraordinary contributions to Catholic secondary education through the power of the written and spoken word and above all as a teacher.”

As a teacher during some tumultuous years of Church history – the Second Vatican Council – DiGiacomo changed with the times. He had been teaching Latin, Greek and English but switched to religious education, which he continued from 1965 until his retirement.

“Teaching became very difficult” at that time, he said. “It was a lightning rod for all kinds of alienation.”

That sense of religious and cultural alienation seeped down to high school age kids, his primary audience.

DiGiacomo did quite a bit of traveling during his most active years, around the United States, Europe, Australia and New Zealand, lecturing and teaching adults to teach religion to young people. He has published multiple books and articles, on topics from morality to bioethics. “Religion has to be more than a guilt trip,” he said. “I’m not prepared to send out young people who understand Christianity but don’t do anything about it.”

He will tell you that it was never his job to be successful, although he often was, but only to be faithful, which he surely has been.

On the subway, on the way home, DiGiacomo tells us that he saw Satchell Paige pitch against the Washington Senators for the St. Louis Browns (now the Baltimore Orioles) in spring 1953. He rides on, back to America House, paperback novel in his back pocket.

“I’m very well informed,” he says, referring to the many teams he follows, although he might be talking about anything, from politics to religion. “And I have passionate loyalties.”