Creating greater understanding between Jesuits and lay colleagues was a theme at the Partnership for Mission meeting in Baltimore. Spread over two days in September and attended by 13 representatives from across the U.S. Apostolate and the Jesuit Conference, as well as French Canada, the meeting was hosted by the Maryland Province.

Geared toward those with responsibility for lay/Jesuit partnership in spirituality, leadership formation and/or apostolic initiatives, the gathering was organized by the Maryland Province Mission and Renewal team of Fr. Jim Connor (MAR), Kevin O’Brien and Jeremy McNamee. At present, there is no structure in place for province staff throughout the apostolate to share their work in these areas, and the Maryland province was one of the first to hire a full-time staff person for this purpose. The team was motivated in part by declining numbers of active Jesuits available for mission, but even more by a desire to more fully live the documents of GC34, especially Decree 13, “Cooperation with the Laity in Mission.”

In his introductory comments, O’Brien said he hoped the participants would “come away with a better understanding” of the many resources made available through healthy Jesuit-lay relations, and a greater sense of the possibilities of future collaboration on a national scale.

“Jesuits, through province structures, have an incentive to relate to, and work alongside of Ignatian inspired lay persons for the purpose of future apostolic activities,” he said. “The Ignatian mission to the Church and the world is what motivates this desire for partnership.”

The agenda covered such topics as Ignatian leadership for mission, Ignatian formation and social justice, lay Ignatian formation, lay formation in the CLC, the Colleagues of the Maryland Province, developing lay leadership in the Chicago Province, the California Province Convocation 2003 and the Detroit Province Year of Prayer. The meeting began with introductions as each participant explained what brought them to the table and where they hoped the conversation would lead them.

Connor made an analogy that was often repeated throughout the two days of Jesuits being like the pilot light on a gas stove, with the laity being the burners. “Someone needs to keep the pilot light burning,” he said, adding later: “It is not the pilot light that heats the water and boils the potatoes. It is the burners that do the actual service. But the pilot light serves the servers.” Fr. Si Hendry (NOR) picked up on that theme when he said “part of my approach has been...”
Standing, from left: Chris Staab, Fr. Daniel LeBlond (GLC), Joyceann Hagen, Fr. Si Hendry (NOR), Marie Schimelfening, Kevin O’Brien, Jeanne Anderson-West, Jim DeAngelo and Fr. Jim Connor (MAR). Seated, from left: Chuck Thompson, Jeremy McNamee, Fr. David Haschka (WIS) and Greg Meuler.

continued from page 1
to make priests less important and enhance the lives of the burners, the people who really do the work of the church.”

Fr. David Haschka (WIS), representing the Jesuit Conference, remarked in his introduction that “My sense is that the Society of Jesus is not necessary, but it’s precious. The Church is necessary, and the Gospels.” He talked about the push-pull dynamic that some of his brothers feel when it comes to the subject of making room for laity, and the fact that the Holy Spirit isn’t sending the Jesuits a lot of men right now, but is sending many motivated lay people, dedicated to preserving the charism of the Society, instead.

Marie Schimelfening, communications and public relations coordinator for the Detroit Province and former executive director of the Christian Life Communities National Movement, recalled that it was just last year that laity were invited to Province Days for the first time. Now, she said, they’re calling laity “companions” in Detroit.

Detroit is planning its 50th anniversary celebration for next summer, which coincides with a Year of Prayer in which Jesuits and laity will form small groups and meet eight times over the course of this fall and winter, culminating in a three-day retreat in June 2005. Chris Staab, one of the coordinators of the Year of Prayer, called for a “rethinking” of identity, “not lay and Jesuit, but being companions on a mission.”

Chuck Thompson, director of Ignatian Programs for the Chicago Province, suggested that there is some ignorance or lack of awareness of the other that can get in the way of lay-Jesuit relations. “How will the collaborative piece work if Jesuits and lay don’t walk in each other’s shoes?” he asked.

Thompson presented an overview of the Chicago Province’s Trustee Jesuit Orientation, a daylong program that serves as a “crash orientation course” for trustees.

Sessions on the mission of the Society, the life of Ignatius, the Spiritual Exercises, Ignatian vocabulary, the Magis and Jesuit history are geared toward helping trustees become visible and committed partners in the Ignatian mission. The Chicago Province also hosts an Ignatian Themes Workshop, a program for high schools that covers the themes of the Exercises over the course of a weekend.

“You’re planting seeds with these things,” he said. “We’re just gardeners here, hoping that these things take root.”

Fr. Provincial Daniel LeBlond (GLC), who needlessly excused his heavily accented English, talked about his long experience of collaborating with lay men and women in the arts community as founder and artistic director of the Centre de Créativité in Montreal. This was his first experience in the Society of real sharing with lay men and women. “If I live only with the Jesuit people,” he said, “I live alone.”

During his session on Ignatian Leadership for Mission, Connor joked that during his time at Holy Trinity parish in Washington, D.C., he supported “power to the people and less work for Father.” In a more serious vein, he wondered aloud about how to get Jesuits to open up to the need for change, not only in working with laity, but among themselves, and to support laity working with laity. He encouraged everyone present to “think outside the box,” warning that “the boxes are sometimes the apostolic institutions.”

Connor talked about “motivation, mind-set and mission” and “reflection on experience leading toward action,” finally asking “where are we being called? Where is the invitation?” Time, prayer and reflection may provide the answers.

The group did not schedule a follow-up meeting but will remain in touch with one another, sharing successes and failures. Haschka will make a report to the provincials at their next meeting.

In a post-meeting message, Jeanne Anderson-West, coordinator of the California Province Mission and Vision Committee, wrote to the group: “This was a tremendous opportunity to connect inter-Province, to share best practices and where we might improve. It is the power of the personal stories. We must connect as a responsibility of our baptism. ‘We are the church!’” (Turn to Kevin O’Brien’s reflection on lay and Jesuit partnership, pp. 8-9.)

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More students seeking Jesuit college experience

Enrollments at the 28 Jesuit colleges and universities for the 2004-05 school year are healthy and growing, according to numbers reported to the Association of Jesuit Colleges and Universities. In many cases, the freshman class size represents an all-time high or the continuation of an upward trend.

Some highlights include:

Applications to Boston College's fall 2004 freshman class were the highest ever, with 22,500 students applying for 2,250 spots. Just over 30 percent of the admitted applicants had a mean SAT score of 1364.

Canisius College boasted its largest freshman class (885 students) and the highest number of new transfer students (162) since at least 2001.

Creighton University's fall enrollment is a new record high of 6,723, up 2.8 percent over last fall.

Gonzaga University's total enrollment has increased by 5,900 students, with an expected 94 percent retention rate from freshmen to sophomore status this fall, their highest ever retention rate.

Loyola University Maryland experienced a four percent growth in graduate student enrollment over last fall's enrollment, bringing the total to 2,715.

Loyola University Chicago projected an all-time record high of 7,331 full-time undergraduate students, a count that has increased by nearly 50 percent during the past five years. The previous record of 6,524 was set 24 years ago. In addition, there are more overall full-time students, 11,558, than in the past 20 years, and the university's overall enrollment of 14,147 is the highest it has been in 10 years. That includes an increase in graduate enrollment.

Ethnic minority students made up 33.8 percent of Loyola New Orleans' freshmen class, an increase from the 30.4 percent enrolled in 2003.

Marquette University's incoming freshman class was the most competitive in its history, with an all-time record 10,201 students applying for approximately 1,800 available spots, a 26 percent increase over last year, the previous record holder. The acceptance rate dropped significantly from 83 percent in 2003 to 67 percent in 2004.

The freshman class at Rockhurst University grew by 25 percent over last year, to 306 students. It is also a more geographically diverse entering class than in past years, with students coming from 19 states, including California and Alaska, as well as three foreign countries: Cameroon, Zimbabwe and New Zealand. There are about 800 graduate students, including 27 in the new Doctor of Physical Therapy program.

At Seattle University, 3,475 individuals applied for the freshman class slot; the final number enrolled is expected to be 740, an increase of 10 percent. Transfer enrollment has increased by 18 percent.

The entering undergraduate class is the largest in the history of University of San Francisco: 1,140 students. There are approximately 400 students on the waiting list.

University of Scranton's freshman class of 977 was selected from a pool of more than 6,125 applicants, the largest ever in the university's history and an 8.4 percent increase over the 2003 record-setting applicant pool. In the past three years, Scranton's undergraduate application totals have increased 64 percent.

The freshman class entering Xavier University in the fall of 2004 - 878 students - is the largest in the school's history.

Jesuits and Interreligious Dialogue

Walking a Buddhist-Christian path at St. Ignatius College Prep

By William Haardt

“Mr. Haardt, are you Buddhist?” a student asks one day after school.

“Well, yes. Why do you ask, Carla?”

“If I tell you, you’ll ask me, ‘Is it true?’ and I can’t answer your question if I don’t know first if it is true. Do you have a minute? I’d be glad to explain?”

I have been teaching 60 to 120 seniors world religions at St. Ignatius College Prep in San Francisco (or “World’s Wisdom Traditions” modeling Huston Smith’s approach) each year for the last three years. A second year of graduate studies at Catholic University of America, I decided to teach high school and have been doing so ever since.

As a Roman Catholic, I have always been curious and wondering whether there is not more instruction in prayer beyond the customary petitionary prayer. I was surprised to find in the Catholic Catechism that prayer includes vocal, reflective, and contemplative dimensions. Yet it seems to me that the contemplative depth of our tradition has waned over the centuries.

Thus, my path led me to the Buddhist tradition, one founded on a contemplative practice of prayer/meditation. I appreciate its sacramental nature of our Christian tradition but had to find a way to cultivate my interest in prayer beyond the customary petitionary prayer. I’m currently involved in the Theravada Buddhist tradition at Spirit Rock Meditation Center in northern California.

I pray, “Now I realize what we all are. And if only everyone could realize this.” I suddenly saw all the secret beauty of their hearts, the depths of their hearts where neither sin nor desire nor self-knowledge can reach, the core of their reality, the person that each one is in God’s eyes. If only they could see themselves as they really are. If only we could see each other that way all the time. There would be no more war, no more hatred, no more cruelty, no more greed.

As human beings we need a particular tradition within which to ground ourselves. Contemplation reveals to us, as it did to Merton, that God is the ground of our being, and the more conscious we are of this reality, the more we can live from this truth in the nitty-gritty of life, with our families and friends, with our colleagues and students, with ourselves.

In the high school setting at SICP, kids are under tremendous pressure to perform at the highest level and often manage to do just that. When Carla and other students come into my class, I begin with five minutes of silent prayer/meditation. I want to give these students a taste of that quiet that allows them to listen to God, especially in a culture with cell phones, internet, and the worship of “doing” and “performance.”

The Buddhist and Christian paths converge as they both recognize the “fruits” of prayer/meditation. As Christians we talk about fruits of the Spirit. “But the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law” (Gal. 5:22,23).

Walking this Spirit-fruit through the sacraments and a life of prayer. The Buddhist tradition emphasizes the Brahma-Viharas (Divine-Abodes) that characterize the awakened mind - metta (loving-kindness), karuna (compassion), mudita (appreciative joy), and upekkha (equanimity). The path to awakening is through wisdom and compassion, which are cultivated through meditation and the Eight-Fold Path.

Both traditions point to the awakened life of the Spirit and once we realize (make real) the truth of our being, these fruits flow out of us. I find great wisdom in how both of these traditions understand the process of transformation, grounded in a life of prayer/meditation, and the results of that transformation.

Buddha and Christ represent what is possible for us human beings, right here and now. I ask my students in class to raise their hands “if you do not want peace, joy, love, compassion, gentleness, patience, happiness, etc. . . . ?” As humans, we all want these fruits that both traditions reveal are available to us in abundance.

I pray for every one of my students that they may come to know God in the way Merton did. The Buddha and countless others have “awakened” through the practice of contemplative prayer. Ignatius himself had his own conversion experience while in deep prayer in Manresa. As Christians, we can engage other traditions and learn the depths of our own.

As Pope John Paul II wrote, “By dialogue, we let God be present in our midst, for as we open ourselves to one another, we open ourselves to God.”

Haardt is religious studies teacher at St. Ignatius College Prep, San Francisco.
The future of Jesuit parishes: it’s time to develop a discipline

Jesuits lack their own institutional support for their own distinctive apostolic reality: the “Jesuit parish.”

Hardly a positive endorsement! But, what was new with Arrupe, was his insistence that when the Society did take up a parish, it should send its best and most qualified men. For Arrupe, the Society must develop a distinctively Jesuit parish. The door was open, and by 1990, more than 3,200 Jesuits were working full time in more than 1,900 parishes worldwide.

In March 1995, GC 34 declared the first positive Jesuit endorsement of the parish apostolate: “under certain circumstances, it is an appropriate apostolate for carrying out our mission of serving the faith and promoting justice.”

Finally, as Fr. Kolvenbach has said, “we are surely faithful to Ignatius in choosing to make parish ministry one among those the Jesuits can freely opt for.” How will the history of Jesuit parishes become more than the story of a missed opportunity for the kingdom of God?

An Apostolic Proposal

Let’s suppose Jesuit parishes became a truly effective apostolate in the life of the church. It is fairly easy to imagine what that would look like. It would become a discipline, an institution. The fundamental set of questions that clusters around Jesuit parishes would be systematically reflected upon, initial answers developed and those answers refined and corrected over time. We have not yet approached the Jesuit parish apostolate in the same way we have the Jesuit educational and social apostolates.

Jesuit pastors and Jesuit pastoral staffs cannot—while negotiating the daily round of parish duties—conduct social and cultural research and analysis, organize theological inquiry, systematically study pastoral ministry, and work out regional strategies for long-term progress. Jesuits lack their own institutional support for their own distinctive apostolic reality: the “Jesuit parish.” It would clarify what Jesuit parish ministry is. It would define which parishes are Jesuit parishes. It would gather data, conduct research and undertake social and cultural analysis, assess current trends and make recommendations.

1) Organize an Institutional Base

The Institute would have an advocacy arm for making public-policy statements. If Jesuits are consciously and intentionally in the parish business, we need to take public stands on issues affecting the church in our region.

2) Conduct Research and Analysis

The Institute would develop some objective standards and common understandings to encourage common commitments and continual growth together.

3) Develop a Theology of Jesuit Pastoral Ministry

The Institute would encourage the working out of the theological foundations of Jesuit parish ministry. It would define which enterprises should fall under the term “Jesuit parish.” It would clarify what Jesuit parishes have in common with diocesan parishes and how they differ.

4) Establish Common Doctrines And Policies

The Institute would develop some objective standards and common understandings to encourage common commitments and continual growth together.

5) Develop Standards

An Institute would promote minimum qualifications for Jesuit pastors and parishes. It would set standard training requirements and define basic skills, develop evaluative tools for continual feedback and adjustment.

6) Exercise Advocacy

The Institute would have an advocacy arm for making public-policy statements. If Jesuits are consciously and intentionally in the parish business, we need to take public stands on issues affecting the church in our region.

7) Promote Interdisciplinary Studies

The Institute would support the publication of interdisciplinary studies, perhaps by publishing its own journal.

The Stubborn Reality of the Jesuit Parish

GC 34 changed “quite radically” what it means to be a Jesuit parish. It calls for a “full, conscious and active participation” in Jesuit apostolic priorities, spirituality, traditions and charisms, while at the same time, a “full, conscious and active participation” in diocesan priorities.

We should not feel too bad about the Jesuit parish apostolate—yet! The Society’s “radical change” is less than 40 years old. The Society’s first positive endorsement of the parish apostolate is only 10 years old. It is time for the parish apostolate to move from its initial stage of emergence to its second stage of development as a discipline. I hope this article contributes to a constructive conversation.

By Jerry Graham SJ

Jesuit parishes are in serious trouble. Their future is in doubt.

One scholastic recently surveyed his fellow Jesuits in formation, to find that only one out of 30 expressed any interest in working in a Jesuit parish. At a recent gathering of staffs of six Jesuit parishes, a set of questions emerged—the same set of questions those staffs had asked for the past five years.

How do we define the difference between Jesuit and diocesan parishes? How do we inspire young Jesuits to serve in parishes? How do we balance Jesuit apostolic priorities with diocesan priorities? How do we negotiate the tension between Jesuit apostolic mobility and parish stability? Can we establish forms of lay collaboration in the missioning of Jesuits to a parish? How can we move from the feeling of plugging Jesuit parish holes to a well-discerned and researched apostolic strategy?

Nearly a decade after GC 34, there is still no commonly understood answers to the most basic set of questions surrounding Jesuit parishes. This leaves Jesuit pastors relying on little more than folk wisdom and common sense solutions mixed with a liberal dose of “well manage to muddle through.”

This situation is a recipe for cultivating a pastoral stone age—where any wisdom gained from previous experience is lost with each new pastor or staff. Is it any wonder the parish apostolate is not yet a “going concern” that inspires the best and brightest in formation? This is very bad news for the Society of Jesus— which, over the past 40 years, has experienced a radical, historic change in its attitude toward parishes.

“An Apostolic Proposal” — Fr. Kolvenbach

St. Ignatius did not want Jesuits to be pastors. The Constitutions prohibited Jesuits from taking up any beneficed care of souls. Nadal gave three reasons.

First, money, houses and land were attached to parishes in a way that conflict-ed with the Jesuit vow of poverty.

Second, the lifetime appointment of pastors was contrary to Jesuit apostolic mobility and availability.

Thirdly, ministry in parishes meant ministry to those who already had a pastor caring for them.

For the next 400 years, then, the parish es would belong to Peter, while Jesuits would be like St. Paul. Only after Vatican II would the Society of Jesus, as Fr Kolvenbach says, “change quite radically the apostolic conditions of the parish apostolate.”

On November 14, 1966, GC 31 reversed 400 years of Jesuit policy by declaring, “the care of souls in a parish, in general, is no longer to be said to be contrary to the principles of the Constitutions.”
By Julie Bourbon

On a typical workday, Fr. George Williams (NEN) doesn’t see the sun very much. His office, behind the cinderblock chapel, has no windows. Regulations require that he lock the doors behind him. He steps outside when going from building to building, or to the cafeteria for lunch, passing the basketball court and the chain link fences topped by razor wire, but otherwise he makes the rounds inside, rarely standing still.

Every guard he passes knows his name, and knows to kid him on no longer being “Br.” George - he was ordained this summer. He and the guards have an easy rapport, but Williams takes care not to be perceived as too congenial, too much in league with them. It’s the prisoners who are his primary concern and the reason he spends his days in jail.

Dressed in clerics and sunglasses, with the car radio tuned to classic rock, Williams, 47, begins his days at the House of Corrections (HOC) at about 9 a.m.; he spends three days a week here and the other two days at the county jail.

“I try not to be clerical,” he said, but the collar helps the men to identify him. “Otherwise, I look like another white caseworker.” Except that he’s a little cooler than a caseworker, radiating familiarity and respect at the same time. The men respond to that.

Once inside the prison, a modern facility that he calls a great improvement on the “medieval” Deer Island, Williams moves with ease back and forth among the wings. It is quieter than prisons in the movies, and the guards don’t carry guns.

Williams wears an ID card on a chain that he waves in front of the elevator sensor every time he goes from floor to floor, which he does often. The chapel is on one floor, solitary confinement (“the hole”) is on another, new prisoners on still another. He knows many of the prisoners by name, and if he doesn’t know, he asks. Dressed in scrubs and sneakers, they all seem to know him. Some of them might pass for med students if you didn’t know where you were.

If there is such a thing as a regular day in jail, it would consist of at least one Mass, maybe confession, a visit to the women’s wing a few times a week, a visit to the federal prisoners awaiting deportation in the Homeland Security wing, some good-natured intellectual sparring with the rabbi who shares his office and haggling with a guard over the price of Bibles to be ordered and sold at the prison canteen. One is $10, the other $7.25, the cost of two cigarettes (on the black market – smoking is prohibited) or 15 honey buns.

“Somebody is making a nice profit off God’s word,” Williams says. He offers Mass for the guards, too; they suffer high rates of alcoholism, drug use and domestic abuse, and one committed suicide recently. But mostly, Williams works for the prisoners, and he distributes small Bibles and occasionally rosary beads (“prison bling”) to the men who come to Mass. His supply is limited, though, and he finds that the Bibles are treated more gently when they’re owned rather than borrowed, which is generally human nature.

It has been about 16 years since Williams began doing prison ministry, first as a novice in 1988. “I just loved the work from the beginning. I felt really drawn to it,” he explains.

With an undergraduate degree in social work and an MSW, his background pre-
Ageng Marwata SJ: 
Blessed are they who do not cut and run

By Thomas H. Stahel SJ

As an Indonesian citizen, did you feel any conflicted emotions?

Although I love my country Indonesia, I felt in my conscience something was wrong and unjust. It seemed to me that the people should be given the chance to talk freely among themselves and to be self-determining. At that time, Indonesia was itself dominated by the old Suharto dictatorial regime. All of us Indonesians were controlled.

When did the situation begin to deteriorate in East Timor?

After Suharto fell, President Habibie gave East Timor the opportunity to determine its sovereignty by referendum, under United Nations auspices. The provincial government of East Timor gave each of its regions the right to form a militia. That was on January 1999. On April 6, 1999, a pro-Indonesia militia backed by the Army attacked the church in Liquica. Until that time I had thought of the church as being a place of neutrality and possible refuge. It became clear that things were much more perilous.

Was that when the Jesuits made their decision to stay on anyway?

Yes. The referendum was scheduled for August 1999. But before that, in July, I met with each Jesuit individually, giving each the chance to leave if he thought that was what he should do. All of them told me that they had been sent to East Timor to be with the people and that they would stay with them, come what may. Later on, as the referendum got closer, in the middle of August, we had a community meeting. We confirmed our earlier choice. Our decision was the same, to stay no matter what, and our resolve not to leave was made even stronger by the mutual support we gave one another. At the time we were 12 Jesuits. At the end of the troubles, we were 10.

When was the referendum scheduled exactly?

It was on August 30, 1999. On August 27, there was a killing too far from our school. I canceled our classes and decided to close the school for two weeks in anticipation of the election and the results, to be announced on September 4. But even as I was making the announcement, people from the surrounding neighborhoods flooded into the school and its compound seeking refuge.

As it turned out, many refugees were with us until mid-October. When the election results were announced on September 4, it became clear that 80 percent of the people had voted for independence. That was when the pro-Indonesian militia and the Army began killing and burning and driving East Timorese into West Timor, around 200,000 altogether. Of those, 15,000 are still in the West, mostly family members of the pro-Indonesian groups.

September 8, the feast of Our Lady’s birth, proved a sad and climactic day. Right after morning Eucharist, a religious sister came with the news that the Bishop’s house had been attacked by pro-Indonesian militia. Many were killed there and the Bishop had been airlifted out to safety. It was clear none of us was safe in Dili.

My eyes fell on my brother Jesuits at the school – Joao, Martins and Filomeno. Now they were seriously in danger so I sent them out of the city to our agricultural center, and with added instruction to Filomeno that, if it were possible, he should try to go abroad and tell the story of what was happening in East Timor.

As we parted, we embraced and blessed one another and prayed in Latin the Jesuit Sacrament ("Take, Lord and Receive") and the Ave Maria. Only Fr. Karl Albrecht and I stayed behind at the residence, and I sent all of the refugees who had gathered at the school into the hills and forests where they would be safer.

That afternoon, I got a call from Fr. Peter Hoskins, an Australian Jesuit working for the United Nations in Dili, saying they had solid information that the church in Suai had been attacked and that all its refugees and priests, including our young Jesuit Tarcisius Dewanto, had been killed.

I was dumbstruck and handed the phone to Fr. Albrecht. Then I just sat on the floor with so many questions flooding my heart: "Where are you, God? Don’t you hear the cries of the Timorese people?" Then Fr. Albrecht joined me and, to console me, said: "Dewanto gave his life to protect his people. His killing has given us a confirmation of our decision to stay with our East Timorese people. Now we have a mediator before our Lord!" Three days later, Fr. Albrecht himself was killed.

How did you lose those two Jesuits?

In the city of Suai, the church was giving shelter to refugees. At the time there were three priests there, two diocesan and one Jesuit, Tarcisius Dewanto. Fr. Dewanto was 32 years old and had been ordained that very July.

On September 6, pro-Indonesian militia attacked the church and killed everyone in it. Fr. Dewanto was cut down with a machete. Others were shot. According to witnesses, when the militia first attacked, Fr. Dewanto stepped out of the church in an effort to confront the militia and protect the refugees, and he was the first to be cut down.

And Fr. Albrecht?

Karl Albrecht, 75 years of age, was a German missionary but by this time an Indonesian citizen and director of Jesuit Refugees Service in East Timor. At 9:30 p.m. on the night of September 11, I was as usual walking around the residential compound, checking the gates. When I came back into the jesuit residence, I heard three shots very close to our house. Fr. Karl was asleep at the time, and awakened by the shots, he left the house over my protests. It was very dark, and we had no power. He had a flashlight, and I followed him.

Suddenly he shouted at something that I could not see. He shouted in Indonesian, "What are you looking for?" There came the response, as a command, "Turn off that flashlight." Again, Fr. Albrecht said, "What are you looking for?" And again, the demand back, "Switch off that light." With that came two shots, and I saw Fr. Albrecht fall. I rushed to him but could not lift him. I put his head in my lap. He was still breathing, so I gave him absolution.

Running back to the house, I got three boys who were staying with us to help me. Putting on my white cassock, and with Fr. Albrecht and the three boys in the car, I broke the curfew and went to the nearby military headquarters and they gave us an escort to the military clinic, but Fr. Albrecht died on the way.

Again, questions flooded my heart and mind: "Lord, where are you? What kind of God do I have? Can you give me more faith?" Miraculously, day by day, we grew stronger in our faith and hope – and in our vocations. We had more courage to face the militias, and our community has grown more solid and is now blessed with new vocations.

(Stahel [NOR] is superior and pastor of Holy Name and Immaculate Conception parishes, New Orleans, and a former associate editor of America Magazine.)
Recommitting the institution to its mission

By Joseph R. Hacala SJ

Long before he set foot on campus at what was to become Wheeling College, Clifford M. Lewis SJ dreamed of a Jesuit institution in West Virginia that would “…provide independent enlightenment to tomorrow’s problems.”

As a native West Virginian, as a Jesuit priest, and as the seventh president of Wheeling Jesuit University, I am honored to lead the university as we celebrate the 50th anniversary of our partnership between the Roman Catholic Diocese of Wheeling-Charleston, and the Society of Jesus in the Maryland Province, bringing to life the first — and only — Jesuit, Catholic college in West Virginia.

At our inception in 1954, we committed to providing the men and women of Appalachia “an education for life, for leadership and for service, with and among others.” Our commitment to that mission and those people remains strong and at the center of our efforts today, a half-century later.

On the occasion of the 50th anniversary of the incorporation of what is today Wheeling Jesuit University, the only one of the 28 Jesuit colleges or universities to bear “Jesuit” in its name, we celebrate the university and the people whose work and prayers have made it a living force for the common good, educating men and women for others and letting our light shine for all (Luceat Lux Vesta) – the university motto.

Wheeling College, with a staff of 12 Jesuits, four lay professors and 90 students, opened on September 26, 1955, offering 25 courses in 12 majors. Fifty years later, we renew our commitment to providing a Jesuit, liberal arts education to the people of this region.

The university recently enrolled 350 students, the largest freshman class in its history. Some one half of our students are the first in their families to pursue higher education. U. S. News & World Report now ranks Wheeling Jesuit University 15th in the “Best Master’s Universities in the South,” making it the highest ranked institution in West Virginia in that category for eight consecutive years, and the highest ranked school in the Ohio Valley.

We offer more than 30 undergraduate programs of study and six graduate degrees to 1,500 students each year. Our student-to-faculty ratio is 14:1, and we now field 18 intercollegiate NCAA Division II athletic teams.

From those early days, our campus has grown to include 15 modern buildings, including the multi-million dollar Acker Science Center, and a modern recreation and athletic facility that includes a soccer/track and field complex. The campus is home to the Robert C. Byrd National Technology Transfer Center, the Erma Ora Byrd Center for Educational Technologies, a Challenger Learning Center and the Clifford M. Lewis SJ Appalachian Institute. In this, our anniversary year, we opened the Service for Social Action Center, to focus and coordinate our service and service-learning programs and activities, keeping true to our original mission.

Our mission, our facilities, remains at the heart of what we do and who we are – Catholic and catholic (universal), educating our students to love and serve God and their neighbor. Our past is really the foundation for this incredible educational institution, because, and in spite of, our successes and struggles. That foundation then, rooted in our original Jesuit mission to integrate the service of faith and the promotion of justice, will provide expanded, new educational opportunities for the next half-century.

Archbishop John J. Swint of the Diocese of Wheeling-Charleston provided an opportunity for students from the region to receive an education rooted in traditional, religious, Catholic, Jesuit and liberal arts values. Focusing and living that opportunity has brought us to today, and will carry us into our future. While the campus has new buildings and a new name, our original mission has endured.

In our recommitment to that mission, we will strengthen and grow, with the help of God, in collaboration with this city, this area and my native state of West Virginia.

Merely celebrating 50 years of “success,” and holding a series of events during this jubilee year, though, will make us no different than any other college or university marking a golden anniversary. We mark a half-century of transforming more achievement in the classroom, in athletics or activities, into longer-lasting service to the world in which we live, here in Wheeling, and wherever our lives take us.

Father General Peter-Hans Kolvenbach SJ emphasizes, “The measure of Jesuit universities is not what our students do, but who they become, and the adult responsibility they will exercise in the future towards their neighbor and their world.”

Our 50th anniversary celebration stands solidly on the long-term value of a Jesuit education – learning to discern God’s will in our lives, in all that we are, in all that we do. We rejoice that all that we have done reflects our social concern, our commitment to the real development of people – our students, the people we serve in the region.

Our original vision and mission remain strong; to educate men and women for others, men and women who make a real difference.

Standing on our past, lighting our way to our future, we dedicate this anniversary year to recommitting to the mission of our founders, recommitted to the people of this region, recommitting to the place and the people we serve.

(Fr. Hacala, a native of Charleston, W.V., joined the Society of Jesus from Wheeling College in 1962. Missioned twice by the Jesuits as rector of the Jesuit community, he was appointed president in 2003. The Wheeling Jesuit University Board of Trustees, the Board of Directors and the Society of Jesus held a celebration of re-commitment to mission and installation of the seventh president, October 28-29, 2004.)

Williams continued from page 5

pared him well for ministry with the incarcerated. Most of the men Williams works with are addicts, and he will see some of them when their sentences are up, at Bridge House, the halfway transitional home where he also works as an addiction counselor.

“What I like about prison ministry is that it’s so on the edge. A lot of the denominations’ issues don’t matter. It’s about survival, not theology,” he says.

Williams entered the Society in 1987, after a stint in the Air Force. He was stationed in Germany, Saudi Arabia and remote Indian Mountain in Alaska, operating radar and doing air traffic control. It was a stressful, lonely post, and one he was probably assigned to as punishment for a smart remark he made to a superior. It was there he had his “ah-ha” moment, which led to a year of JVC in Nome. “Growing up, I never knew that Catholics could think.” Then he met the Jesuits.

Williams has been going to the Suffolk County House of Corrections since 1993. He took a hiatus starting in 2000 when he decided to become ordained. “At the time,” he recalls, “I was a brother, and happily. But the inmates wanted confession. I thought I know these men better than the priests do.”

He spent three years getting his M.Div., and 40s or older. They don’t seem to know him. He is a bit more confident about the readings. There is no telling what it is, it will be harder than the Mass. He has been at the prison full time since July.

“It kind of happened through them (the prisoners),” he says of his ordination. Now he is able to preside at baptisms, confirmations and first communications for the men he works with. “That means a lot to them, to accomplish that while they’re here.”

At the first of four Masses on a brilliantly sunny Monday in September, Williams meets some of the new men. They haven’t been assigned yet to their permanent cells and are all housed together in one wing. It is an adjustment period, although less so for some of the men, who have been here before.

Things were a little rowdy on the floor that day, so the two wings had separate Masses in the cafeteria, the first a little hurried to allow time for the second. By the time the second Mass was nearly over, the men on that wing had returned to their cells; recreation time was up, but not for those who had come to church. The guards didn’t seem inclined to interrupt.

Williams asks the men what they brought with them to Mass that day and tells them whatever it is, it will be harder without God. The reading is from 1 Corinthians 13, hope and love. He tells them that Paul wrote it from a prison cell. “What’s there not to believe?” he asks.

There are five new men at the first Mass, all African American, mostly in their 30s and 40s or older. They don’t seem to know the Mass well, but bow their heads when Williams suggests they pray for their children. The second group is bigger and a little more confident about the readings. There are a few Boston Irish Catholics, and Williams knows at least one from transitional housing, which is where he thought he was going, but the judge had other ideas.

The two discuss it for a minute before Mass begins. The men complain that they haven’t had rosaries in a month, or they would have shaved before church. One asks for sanity during the prayers of the faithful.

“The hardest part is people feel really lonely and disconnected,” Williams says later, making the rounds. “Jail separates them from family, friends, God. So you want to restore those connections.”

During the day, he visits Sean, a prisoner in solitary confinement who will be released at the end of the week. He’s in the proverbial hole – which actually gets quite a bit of sunlight coming in on all sides – for his own protection; he can’t hold his tongue but he can’t fight well, either.

Another inmate recently smashed him across the nose with a hot pot for boiling water, resulting in what promises to be a very ugly scar. Williams is setting up a phone call between Sean and Bridge House, to arrange his stay there. He also delivers books. “A Tale of Two Cities” being the most recent and nearly completed. He promises to bring another before Friday.

On the regular floors, the men are allowed visitors three afternoons a week, for about 1.5 to 2 hours, and a crowd of women and children gather in the lobby, awaiting their turn. Men in solitary are not allowed visitors. A rules sign, posted prominently in several places outside the visitation room, says “no kissing” in type. And in pen on the wooden frame holding the rules. And in pen again, in another color ink, just in case you missed it the other times. This is to prevent...
The Desire for Partnership: Thoughts on Jesuit/Lay Collaboration

By Kevin O’Brien

Tony is a special assistant to the president of a university. Carol is a high school teacher. Pat is a woman religious doing retreat work and spiritual direction. All three share a common bond that some see as a model for the future of ministry and mission in the Church.

They and approximately 25 other lay women and men have come together to identify themselves as the Colleagues of the Maryland Province (COMP).

Tony, Carol, Pat and the others are each connected to a Jesuit institution or apostolate in the province, but their link with each other goes beyond the institutional affiliations. They have chosen to make themselves and their gifts available for greater collaboration and partnership in mission with the Society of Jesus. Each has arrived at this place through an understanding and experience of Ignatian spirituality and feels compelled to make this offer as a grateful response for what they have received.

As the ranks of people experiencing the Spiritual Exercises of Ignatius expand, dedicated lay colleagues such as these are increasingly making themselves more available for mission alongside their Jesuit colleagues. This is not surprising, since the goal of the Exercises is to prepare people internally to live a life of service and mission within the context of their life circumstances.

It stands to reason that those who already have a relationship with Jesuits and/or their apostolic works feel called to a deeper partnership with them.

It is important to point out that lay/Jesuit (or lay/religious in general) collaboration is not a new thing.

Extensive collaboration within individual works, particularly in educational institutions, has been for some time. There are also other religious orders, particularly of women, who have been testing these waters for several years. What is coming into creation now is the development of regional and province-wide opportunities for sharing responsibility and ownership of the Ignatian mission with Jesuits.

Some of the benefits of this sharing of the mission are practical and obvious. More committed people are available for developing new initiatives, and leadership within current works is strengthened, for instance. However, this movement goes beyond the immediate, practical need for qualified personnel. Collaboration and collegialship are absolute requirements for moving the church forward today.

Collaboration: What is it?

Before getting into the reasons why this is what we need to explore what it is. For our purposes, L. Sofield and C. Juliano, in their book “Collaboration: Unitting Our Gifts in Ministry” have an appropriate definition.

For them, collaboration, within the context of ministry, is “the identification, release, and union of all the gifts in ministry for the sake of mission.” A benefit of looking at it in this way is that it draws attention to the desired outcomes of the relationship, rather than defining the relationships themselves. Of course roles need to be addressed and clarified, but this conversation can take place without necessarily slowing the development of collaborative efforts.

Sofield and Juliano also describe four levels of collaboration that evolve through a developmental process. These levels are coexistence, communication, cooperation and true collaboration. There can be some confusion between cooperation and true collaboration. The latter requires recognition of interdependence that cooperation does not.

More importantly, true collaboration also requires an acknowledgment of shared ownership of a common mission. With ownership comes shared discernment and decision-making.

Another pitfall is confusing collaboration with empowerment. In many places Jesuits and other religious congregations have developed lay leadership and turned over the functioning of institutions and other works to them. They then either moved on or stayed as the owners and/or decision makers.

This is an example of empowerment, which is in itself something to be valued. It is not true collaboration unless shared discernment and decision-making are also part of the relationship. This true collaboration is what individuals like Tony, Carol and Pat feel called to, and what a group like COMP hopes to facilitate.

Collaboration: Why?

Why lay/Jesuit collaboration, and why now? The simple answer is that we are supposed to. While it is tempting to look at this as a way to fill openings as the number of active Jesuits declines, it is important to state unequivocally that there is something much more profound happening.

(Of course this is not to say that there are no connections between the drop in ordained men and an increase in the reliance on lay leadership.) All, lay and Jesuit, are called to collaboration by the Church, by the Jesuits’ own congregational documents, and by our own consciences.

The Church wants it. Among the results of Vatican II was the acknowledgement that, by our baptism, all faithful have a responsibility for the mission of the Church and, “...they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.” (Lumen Gentium, #51)

In the intervening years, various church commissions, popes, bishops, and other leaders have added their voices to the call for collaboration. Cardinal Roger Mahony of Los Angeles, for example, wrote in a 1984 pastoral letter to his diocese, “Our common baptismal vocation, our mutual need of each other’s charisms and our co-responsibility for the church’s ministry, impel us to a life of collaboration.”

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The documents of the 34th General Congregation in 1995 contain an entire section titled “Cooperation with the Laity in Mission.” Among the pertinent passages:

“Jesuits are both ‘men for others’ and ‘men with others.’ This basic characteristic of our way of proceeding calls for an attitude and readiness to cooperate, to listen and to learn from others, to share our spiritual and apostolic inheritance. To be ‘men with others’ is a central aspect of our charism and deepens our identity” (GC 34, 334).
“The Society of Jesus places itself at the service of this mission of the laity by offering what we are and have received: our spiritual and apostolic inheritance, our educational resources, and our friendship. We offer Ignatian spirituality as a specific gift to animate the ministry of the laity” (GC 34, 339).

Cooperation with laity in mission requires the formation and renewal of all Jesuits. Initial formation must develop our capacity for collaboration with both laity and Jesuits by means of education and experiences of ministerial cooperation with others. Ongoing formation in apostolic situations — if we listen to others, learn from others. Ongoing formation in apostolic experiences of ministerial cooperation with fellow Jesuits by means of education and formation and renewal of all Jesuits. Initial formation must develop our capacity for collaboration with both laity and Jesuits by means of education and experiences of ministerial cooperation with others.

Again, in many institutions, collaboration is a way of life among Jesuit and lay colleagues. One COMP member working in a Jesuit high school stated that there “has always been a sense that I work with, not for, Jesuits.” Outside the context of a particular ministry, however, the realization is slower in coming. The teacher went on to say that, until very recently, attending province wide gatherings was like “going to someone else’s class reunion.”

The COMP group has been mindful that the relationship with the Maryland Province is bi-directional. The group has participated in projects initiated by Jesuits of the province and has itself invited Jesuits into partnership into their projects. Examples of the former include assisting the provincial in developing a job description for a province staff position, and participating in the development and promotion of the bi-annual Province Days program.

COMP-initiated events that were partnerships with Jesuits include a series of one day gatherings for lay and Jesuit colleagues to explore “Our Way of Proceeding,” and the development of a two year formation program in Ignatian spirituality and leadership for fellow lay colleagues.

Collaboration: the Future

This is still an early stage in this new way of relating to one another, the “growing edge” as one person put it. There are still obstacles to overcome. Most lay colleagues still don’t know one another very well, outside of their immediate contexts. Jesuits are still used to working primarily Jesuit to Jesuit. One told me, “We Jesuits need to give up positions of authority with a little more confidence in our lay collaborators.” Over time we will better learn how to accompany each other on the path towards true collaboration for common mission. In Ignatian spirituality, lay and Jesuit colleagues have the advantage of a shared common language and orientation to the world.

In “The Way of Transition” William Bridges writes, “Most people don’t resist change. What we resist is transition. Change is a situational shift. ... Transition is the process of letting go of the way things used to be and taking hold of the way things subsequently are. In between there is a chaotic but potentially creative neutral zone.”

As a church and as colleagues are in this neutral zone today, just one example: In conversations with members of COMP, there was a great sensitivity to the vast demographic changes the Society of Jesus is going through in the United States. Given the vast amount of physical and emotional resources that are being expended as its members grow older, it is remarkable and tremendously consoling that Jesuits are committed to laying the groundwork for a future of collaboration and partnership.

In a talk to lay colleagues of Jesuits in Venezuela, Father Peter-Hans Kolvenbach gets at the heart of the task at hand. “It is nothing less than inviting the lay to search for what God wants of the Company of Jesus in Venezuela in the third millennium. Doing this means choosing a long and difficult journey: that of communitarian discernment, that of the shared search for the will of God. Indeed, this entails an invitation into the heart of the Company of Jesus, into the great secret of the Jesuits— actually, the only secret!”

And it is this communitarian discernment that can bring the whole of the Church, laity and ordained, to the shared ownership of its mission and, thus, true collaboration. (O’Brien directs the Ignatian Partnerships Program for the Maryland Province.)
Latin American and U.S. Jesuits Meet Regarding Migration

By Jim Stormes SJ

As migrants continue to flow from Central America and Mexico toward “the north” in hope of a better life, some 50 Jesuits and their colleagues from Central America, Mexico, the U.S.A. and Canada gathered in Mexico City to continue their effort to improve the Society’s ministry to “vulnerable people on the move.”

The third of such meetings, this gathering had special significance since it included most of the U.S. and Canadian provinces’ Jesuit Commissioners for Social and International Ministries (JCISM), who coordinate ministry to migrants throughout the various North American provinces. The goal of the meeting was to improve ministry to migrant peoples through more effective coordination among Jesuit ministries in the countries of departure, transit and destination.

To begin the meeting, each province reported on the efforts in its respective region and province in connection with migration. The reports were organized into three important areas: (1) pastoral accompaniment; (2) research and education; and (3) advocacy and legal assistance. The reports reflected that a significant amount of work in these areas is already well underway.

For example, teams in northern Latin America are being formed to work with migrants in each of three specific “flows” – Central America/Mexico to the U.S. (especially the southwest and New York); the Caribbean to the U.S. (especially Miami and New York); and South America to both Europe (especially Spain) and the U.S.

The treatment of Central American migrants in transit through Mexico is of significant concern to these teams given the brutality of the migratory experience and the pressure the Mexican government is under from the U.S. government to keep migrants clear of the border.

In response to this issue and other similar concerns, the Universidad IberoAmericana will host a wide-ranging conference on migration in October 2005 to further research and advocacy efforts.

By way of a North American example, many parishes in the U.S. and Canada with Latin American migrants offer services tailored to their particular needs. In some provinces, many of these services must accommodate the additional and specific needs of Asian and African immigrants.

Often, the educational needs of first generation immigrant children are met through Cristo Rey and Nativity schools. Research is being done in many Jesuit schools in the U.S. – Fairfield University will host a conference on migration this summer to better coordinate that work.

The Jesuit Conference, with a long history of advocating on behalf of migrants, will soon join the United States Conference of Catholic Bishops (USCCB) and other Catholic groups in a renewed Catholic campaign for immigration reform in the U.S.

After the reports were presented, the assembly divided into three working groups, one for each of the ministry areas numbered above, and discussed concrete steps which could be taken in view of more effective coordination in that group’s given area.

The pastoral accompaniment group was the largest and focused on better communications including directories of available service providers as well as the need for training of pastoral agents.

The advocacy group focused on work in Washington, D.C., and suggested a follow-up gathering in Washington of Latin American advocates and partners in the U.S. The research group focused on the dissemination of relevant studies among the provinces as well as possible future meetings during the Fairfield and IberoAmericana conferences.
All participants believed that these were useful suggestions and that the contacts made during these conversations would provide the basis for future, as yet undreamed possibilities.

Of course, each group’s recommendations must be tailored to meet the needs of the particular migrant flow, region and province involved. This has led to a closer relationship among the provinces on either side of the U.S.-Mexico border.

The Mexico meeting built upon the successes of a meeting of the provincials of the Americas held in Miami last May and relied upon the document, “Migration in the Americas,” which was approved by the provincials of both North and South America at the Miami meeting.

The Mexico meeting also took place at a time of great interest and discussion about migration. Recent events include a conference at Notre Dame on the theology of migration, with a keynote talk by Gustavo Gutierrez, and an upcoming conference on law and migration at Fordham University, as well as organizational efforts by the USCCB, Catholic Relief Services, and others.

In addition to the meeting, JCSM also visited the Miguel Pro Human Rights Center, which for 30 years has provided legal assistance and advocacy based on nationally recognized research into human rights abuses of all kinds.

For further information on the work with children, please e-mail the Fundación para la Asistencia Educativa (Foundation for Educational Assistance) at: faeap@prodigy.net.mx. For information on the Miguel Pro Center, see their website: www.sjsocial.org/PRODH/english/main_english.htm.

(Stormes [MAR] is Secretary of Social and International Ministries at the Jesuit Conference.)
NEW ORLEANS

Eight Jesuits joined the faculty and staff of Saint Louis University this year: two administrators, Frs. Jack Callahan and Dave Suwalsky; two campus ministers, Frs. Pat Quinn and Frank Reale; and four full-time faculty, Frs. Roger de la Rosa, Peter Lah, Doug Marcouiller and Gary Seibert.

Bellarmine House has a lucky 13 new members this year, drawn from seven provinces.

Fr. Dan White has assumed the role of pastor of St. Martin de Porres Parish in Belize. Fr. Jack Stochl, pastor for the past nine years, is now beginning a new career in prison ministry. He took up residence at Melhado Hall along with Polly his parrot.

Br. Bill Rehg gave the Presidential Address for the Jesuit Philosophical Association meeting in Miami. His topic was: “Autonomy, Dependency, and Dignity: Philosophical Reflections on Pope Arrupe's Prayer.”

Hispanic Awareness Week at SLU featured Fr. Jon de Cortina (CAM), founder of the Asociacion Pro Búsqueda, an organization that uses DNA profiling to locate children abducted during the civil war in El Salvador. During the week Cortina, who is on the faculty of UCA, gave several lectures and celebrated the Sunday evening student liturgy.

Fr. Bill Hutchison recently attended the Governor’s Conference on Housing in Kansas City. He also met with the director of the Missouri Housing Development Commission to discuss Northside Community Center’s (NCHI) proposal to build 20 new homes in the area. NCHI unveiled a plaque honoring the late Monsignor John Shocklee, after whom 20 other new homes were named.

Archbishop Charles Chaput of Denver blessed the new building at Regis Jesuit High School. The 850 boys moved into the new facility and the girls occupy the renovated older building, which will serve 750 girls at capacity. Chaput also presided at the Mass of the Holy Spirit for Arrupe Jesuit High School, the Christo Rey school in Denver, to begin its second year.

-- Michael Harter SJ

-- Donald Hawkins SJ

Web Resource

This site focuses on one of the most popular Catholic spiritual writers of the 20th century, Dutch priest Henri Nouwen (1932-96). It is actually the site of the Nouwen Society, which aims to promote his spirituality of solitude, community and compassion. It contains little of his writings, or even studies of his writings. But there is good information about his life and the retreats and programs that are in place to continue his legacy.

Williams continued from page 7

a visitor from transferring
ring drugs or other contraband to a prisoner via his mouth.

“You're sort of robbed of most of your pride here,” Williams says wryly. “What's one more indignity?” Williams himself had a brief jail experience in Spokane in 1989, after the Jesuits and their companions were murdered at the University of Central America. Part of a protest outside Rep. Tom Foley’s office, Williams was arrested and spent 30 hours behind bars. With characteristic understatement, he pronounces it “really unpleasant.”

Before the day is out, and before Williams heads over to the halfway house for a planning meeting, he presides at one more Mass, his fourth, for the foreign national prisoners housed in another wing, run by the Department of Homeland Security. They’re here on a combination of immigration and drug charges. Although there is a rabbi, two Baptist ministers and a Sunni Muslim representing other faiths at the HOC, Williams is the only chaplain to visit this wing. For these occasions, he prints the readings in multiple languages.

Thirteen men come to Mass, among them an Armenian, a Czech covered with Maori tattoos, a Cuban, a Pole and a Portuguese. Williams apologizes for not having all the languages represented on his printed sheets. The other men on the floor watch television next to the room where Mass is held; visible through the windows (there are windows all around, and very little privacy), they don't get much of a recreation period outside of their cells, and by the time the service is over, it’s time for them to head back. One of the men asks for a private blessing first; another, the Czech, tells Williams that he had been in seminary as a young man. Then they are gone.

“It’s sort of a forgotten ministry,” Williams will say later, when he talks about recruiting volunteers from Weston, Boston College and Harvard Divinity School. About 10 each year will do an internship with him, and he hopes to teach a course at West on next year to train theology students for prison ministry. “I wish more Jesuits were interested in it.”

“Doing God's work in the devil's house,” Williams calls it. He wants to open a Jesuit halfway house for men coming from prison and struggling with addiction. He imagines it in the rectory of a Boston parish where he volunteers; the parish is one of many that will soon be closed by the Archdioecese. Williams thinks the Society is a natural for this kind of work. “Ultimately, addiction is a spiritual disease.”

On the drive to the halfway house, Williams is on the phone with one of the directors, going over the phone call he had set up earlier for the prisoner in solitary, getting her side of the conversation. She will already be done for the day by the time Williams arrives there, greeted by a few familiar faces of men he has seen in jail, now trying to stay sober and start their lives again on the outside. He has dinner in the dining hall with them before heading home for the evening.

Pointing out a Brazilian restaurant he particularly likes (he spent a few years in Brazil while in formation), then cruising past Fenway Park, Williams misses the exit for the airport and has to turn around. If he is tired, he doesn’t show it.

“I really like what I do, so it doesn't seem like work,” he says, before heading home for the night, something the men he spends each day with won't be doing for months or even years. “Being in jail takes a lot of energy.”

Fr. George Williams presides at Mass for new prisoners.

-- Michael Harter SJ

-- Donald Hawkins SJ

HenriNouwen.org
http://www.henrinouwen.org

Photo by Julie Bourbon
World Youth Day 2005

World Youth Day 2005 will be in Cologne, Germany from August 15-21.

The Magis (Jesuit pre-WYD) activities are taking place in a variety of places from August 8-15 ending up with some activities at Loreley (on the Rhine River south of Cologne where WYD will be held) including a Mass with Fr. Peter-Hans Kolvenbach, SJ.

The USA pilgrimage as part of the Magis activities will be a pilgrimage with Archbishop Dolan of Milwaukee to Sacred Heart shrines in France before World Youth Day 2005. For more information about these retreats and the pilgrimage, contact Fr. Will Prospero, SJ at: w.prospero@jesuitsprov.org

Magis is a combination between pilgrimage and group retreat: 3000 youth and young adults from over 20 countries will be split up into 100 international groups for a week.

Three men pronounced their Final Vows during the visit to Oregon by Fr. General Peter-Hans Kolvenbach in October. Frs. Mark McGregor, Jose Venker (MIS) and Chris Weekly pronounced vows at an afternoon liturgy celebrated by Fr. General on October 12 at St. Ignatius Church in Portland. The Mass was followed by a reception and dinner next door, at Loyola Jesuit Center.

Frs. Jim Hanley and Phil Blake spent a week on a working cattle ranch in Yerrington, Nevada. It is not clear how much work they did, but rumors abound that Phil developed great skills at the poker slot machines while Jim enjoyed the sunshine poolside.

The motto of this World Youth Day is taken from the Gospel according to Matthew: “We have come to worship Him.”

Official website of the XX World Youth Day, 2005

Magis - Ignatian Project for the 2005 World Youth Day
http://www.magi2005.de/

ANOUNCEMENT

President
Nativity Jesuit Middle School
Milwaukee, WI

The president of NJMS is the overall spiritual leader of the school community. The president is also the CEO, accountable to the Board of Directors. The president is ultimately responsible for the religious and educational vision, the management and supervision of the staff, and the financial health of the school, which serves 6th, 7th and 8th grade Latino boys.

Send a letter of interest, including a brief statement of your philosophy of education, and a resume by December 1, 2004. Please submit all applications electronically to:

Anthea Bojar, Chair Search Committee
albojar@stritch.edu
www.njms.org

OREGON

Fr. John D. Murphy has returned after three years of serving the church as Director of Spiritual Formation at the North American College in Rome. John is now a professor of religious studies at Santa Clara.

Fr. Chris Cartwright arranged for several young theologians from JSTB to give a retreat to young people at the University of Hawaii. Jesus Palomino, George Witt (NYK) and Peter Otieno (AOR) tore themselves away from their important studies to assist in this endeavor.

Fr. Mike Turnacliff let it slip that he had successfully completed 3,000 hours of counseling for his certification as a therapist. Not one to let such a feat go unnoticed, Fr. Kevin Ballard let fly with what appeared to be his attempt at a festive parade in Mike’s honor.

Fr. Leo Hombach and Steve Olivo were somewhat involved in the “breathtaking” sights and smells of the recent Gilroy Garlic Festival. However, both were mum on how much of the drinking rose they actually gulped down.

Trung Pham traveled to Vietnam earlier this year to teach catechism in a rural village there. With the decrease of imminent danger, more Vietnamese scholars are traveling “home” to share their faith with their families. Trung and his mother, who went with him, also visited his maternal grandmother.

A few of the more active members of the Sacred Heart Jesuit Community in Los Gatos ventured by steam train through the Redwoods of Northern California. The Roaring Camp in Felton was their destination, where they savored the experience with a leisurely picnic under the “trees” and a walk around the grounds.

CALIFORNIA

Wisconsin theologians Casey Beaumier and Mark Carr were ordained deacons along with 11 classmates October 9 at St. Peter’s Church in Cambridge, MA. Bishop Frank Irwin presided at the celebration.

WISCONSIN

Fr. General Peter-Hans Kolvenbach visited the Omaha area at the beginning of October. During his visit he received the final vows of Fr. Peter Etzel, pastor of Gesu Church in Milwaukee. Great celebration ensued after the vows, and is said to have included brats, beer, polka music and Fr. General and Etzel doing a Lambeau Leap.

Fr. Earl Kurth recently visited Holy Rosary Mission, where he was director and later minister, after moving last year to the St. Camillus Jesuit Community. Kurth reportedly tested the newly built elevator in the Jesuit community, and approved of its “smooth ride.” Upon leaving, Kurth informed superior Fr. Pat Burns, “I will be back.”

The Marquette University Board of Trustees has agreed to consider changing the school’s athletic team name back to the Warriors. The university changed the name to Golden Eagles in 1994, out of concern that its Native American Warrior imagery was inappropriate. While agreeing to reopen the nickname question, the board also resolved at its fall meeting that the university shall never return to its past use of Native American images in its athletic logos.

After a summer of construction, Creighton University has finished the remodeling of its central mall. Along with new landscaping, the central cobblestone walkway has been replaced with smooth concrete. Student response has been very positive, calling it “perfect for skateboarding.” Requests for a halfpipe at the far end of the mall have thus far gone unanswered.

Marquette University is one of a number of Jesuit universities that will present the world theatrical debut of the play Dead Man Walking this November. Tim Robbins, director of the Academy Award winning film, wrote the script and offered it to the 28 U.S. Jesuit colleges and universities before releasing it to the general public. Marquette has tapped Fr. George Drance, artist in residence at Fordham’s Lincoln Center campus, to direct the piece.

Wisconsin theologians Casey Beaumier and Mark Carr were ordained deacons along with 11 classmates October 9 at St. Peter’s Church in Cambridge, MA. Bishop Frank Irwin presided at the celebration.
**CHICAGO**

- This summer the city of Chicago named the stretch of Ashland Avenue in front of Loyola Press the Honorary "Fr. George A. Lane Way." Lane has served at Loyola Press since 1967 and as its president since 1989.

- Fr. Provincial Edward W. Schmidt welcomed author and former Jesuit Chris Lowney to the Chicago Province Companions Dinner, held annually in both Chicago and Cincinnati to thank the province's friends and benefactors. Fr. Timothy A. Howe, S.J., blessing before the meal and Fr. Mark Link concluded the evening with a benediction. Loweney, a Jesuit for seven years before a successful investment banking career at J.P. Morgan, spoke about his book “Heroic Leadership,” which details how four principles central to the identity of the Society of Jesus — love, heroism, selflessness and ingenuity — translate into dynamic leadership today.

- At the Companions Dinner, Schmidt also announced plans to open Chicago Jesuit Academy, a K-8 school model middle school in the North Lawndale neighborhood on the West Side. Currently, Schmidt and Fr. James A. Steoger are working to secure approval from the Archdiocese. If approved, the Academy will open in fall, 2005, as the 18th Jesuit Nativity School in the U.S.

- Fr. James J. Donnelly recently authored a short entry on the Jesuit presence in Nepal for the Dictionary of South Asian Christianity.

- Fr. Joseph D. Folzenlogen, director of Claver Community Mission in Cincinnati, has worked closely with community members and Frs. Michael D. Class and Daniel L. Flaherty to develop a ministry center for the Mission. Folzenlogen expected the center to be fully operational by late October. Its three-year plan focuses on developing local leadership and working collaboratively on issues like education, street culture and employment.


**DETROIT**

- At the Jesuit Retreat House in Cleveland, the director, Fr. Clem Metzger, began a Confirmation Retreat program for parishes and schools. The stars of the program are a senior boy from St. Ignatius and a senior girl from Magnificat high schools. Each gives a witness presentation of about 12 minutes on some aspect of our faith and religion, followed by small group discussions. Now in its third year, more than 1,000 kids will go through the program this year.

- Fr. Charlie Sweeney has moved to the University of Detroit Mercy from St. John’s High School in Toledo. He will tutor in the Learning Center and teach chemistry. Also still active tutoring in the Learning Center at age 95 is Fr. Herm Muller.

- Fr. Gerry Stockhausen began as president of UDM Mercy July 1. A week of activities led up to his October 1 inauguration, including a concert by Ruben Studdard of American Idol fame, the Law School Red Mass, a day of service, a symposium on how location affects the mission of a Catholic university, the Mass of the Holy Spirit and a gala dinner-dance at the Detroit Opera House.

- On September 27, Taking Stock, a musical group that existed for that night only, opened the American Idol Concert in Calihan Hall at UDM. Taking Stock was made up of Stockhausen, UDM rector Fr. Gary Wright, S.J., Fr. Provincial Bob Scullin, and Jesuit novices Trevor Meyer and Tony Stephens. Speaking for himself only, Scullin believes that this appearance was his “15 minutes of fame.”

- Last spring, the Sisters of the Humility of Mary and the Detroit Province formally endorsed the work of St. Martin de Porres High School, a Cristo Rey style school, in Cleveland.

- Fr. Richard M. Mackowski presented two lectures entitled “Two Contemplatives in Action: (1) Mary in the Magnificat” (Lk. 1:46–55) on September 8, the Feast of the Nativity of the Blessed Virgin Mary, and (2) “Jesus in the Ephesians Christological Hymn” (Ephs. 3:1-10). On September 14, the Feast of Our Lady of Sorrows, both lectures were sponsored by the St. Elizabeth Roman Catholic Church, Wyandotte, Michigan.

**NEW YORK**

- Fr. Vincent Novak of Fordham University received the 2004 Good Shepherd Award from the Archdiocese of New York for his enormous services to catechetics in the Archdiocese. Vin retired as dean this past summer from Fordham’s Graduate School of Religion and Religious Education. He, along with his brother Joe and Jack Nelson founded the school 40 years ago.

- Fr. Bob McGuire’s dramatic presentation of the life of St. Isaac Jogues was featured this month at the Shrine of the North American Martyrs at Auriesville, NY. Bob’s goal is to revitalize the story of the great Jesuit missionaries for the present generation.

- Fr. Ben Fiore was honored for his 25 years of service to Canisius College. The citation honored Ben for his teaching and New Testament scholarship, and also made mention of Ben’s other myriad talents, among them, calligraphy, cooking, his infectious laughter, his wisdom as a mentor of Alpha Sigma Nu, and his care for others in Western New York and in Poland.

- McQuaid Jesuit High School’s chapel was completely and beautifully renovated over the past summer as part of the school’s 50th anniversary celebration. Fr. Leon Hogenkamp served as the administrator of the project, which was solemnly dedicated by Bishop Matthew Clark of the Diocese of Rochester in late September.

- Fr. Tom Feely and Mr. George Witt led 21 members of the province on a retreat at St. Ignatius Retreat House, Manhasset, NY. One of the major facets of the retreat was its focus on the province’s priority: evangelization of culture through learned ministries. The retreat house also hosted a summer internship program for the fifth summer and is continuing with renovations to the building.

- Fr. Walter Modrys continues his careful renovation of the Church of Saint Ignatius Loyola in Manhattan. Among other projects completed this summer were the renovation of the church steps, the beautiful bronze doors facing Park Avenue and the cleaning and renovation of the glorious mosaics in the sanctuary. Saint Ignatius Loyola School, under the expert care of the Sisters of Charity and their lay colleagues, will celebrate its sesquicentennial this month.

**PROVINCE BRIEFS**

- Continuing on his October tour of the Assistancy, Fr. General Peter-Hans Kolvenbach blessed the new sculpture of Ignatius by Creighton associate professor of sculpture, Littletown Aiton. It was commissioned by Fr. John Schlegel (WIS). U.C.S’s president, to commemorate Creighton’s 125th Anniversary. (Photo by Doy Doll, Jr.)

- MOBILE, Ala. (CNS) -- Calling upon students, faculty and staff to commit their “lives to work with courage and generosity.” Fr. Peter-Hans Kolvenbach challenged the Spring Hill College community in Mobile “to live as one family, in solidarity.”

As part of his first visit to Spring Hill, Fr. Kolvenbach addressed a gathering where he urged audience members to embrace the differences in society and to work together toward building the kingdom of God.

As the college approaches its 175th anniversary in 2005, it must look to the spirit of the Rev. Martin Luther King Jr. and of the first African-American students who entered Spring Hill 50 years ago, so that students are taught “the courage to be bearers to the world of a transforming love, co-creators of a more deeply human world.”

After touring campus and greeting students, Fr. Kolvenbach celebrated Mass at St. Joseph Chapel, where he called on the congregation to be “salt and light to the world.”

His Oct. 4 visit to Spring Hill came during a trip to the U.S. that included visits to Loyola High School in New Orleans, the Jesuit novitiate in Grand Coteau, La., and Creighton University in Omaha, Neb. He also met in Portland, Ore., with the 10 Jesuit provincials.

While at Spring Hill, Fr. Kolvenbach attended a public convocation where he received the college’s first Fons Sapientiae Award.

The name of the award comes from the Latin phrase on the college’s seal, “in collo exaltatus fons sapientiae” or “a spring of wisdom lifted up on the hill.” It was created to honor individuals who have been examples of practical wisdom inspired by living faith.

As superior general of the Society of Jesus, the Very Rev. Peter-Hans Kolvenbach has provided consistent and determined leadership to Jesuits throughout the world, in their efforts to live more effectively and courageously the Gospel vision of the service of faith and promotion of justice,” said Fr. Gregory F. Lucey (WIS), Spring Hill president, as he presented the award.

“Fr. Kolvenbach inspires all of us to be more, do more, learn more and to serve better in the spirit of St. Ignatius,” the president added.

“Has instilled in us an attitude of cooperation, a readiness to listen and to learn from others and to share our spiritual gifts.”

In an address to the audience at the public convocation, the superior general, continuing his theme of solidarity, said the solution to injustice in society requires a spiritual conversion of one’s heart.

It also requires a cultural conversion “so that humankind, with all the powerful means at its disposal, might exercise the will to change the sin structures afflicting our world,” he said.

In Portland, Fr. Kolvenbach addressed a gymnasmium full of Jesuit High School students, urging them to offer their hearts for the Gospel.

“Jesus refuses our lip service, the cold logical reasoning of our heads,” he said. “He simply asks from us the gift of our hearts.”

The Dutch-born priest appealed to the youths, saying Jesus is like a beggar, “asking from us something only we can give him - our faith, our love.”

(Contributing to this report was Ed Langlois in Portland.)

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With Eyes Fixed on Jesus: Sunday Reflections for Laypeople, Cycle A
By John Chambers SJ
Jesuit Communications Foundation, Inc., Manila, Philippines, 2004
184 pp., paper

This is a series of reflections on aspects of the Christian life with references to phrases mentioned in the Sunday readings. Intended for the laity, the book is available through JCF, Inc., Sonolux Bldg, Ateneo de Manila University, U.P.P.O. Box 245, 1101 Diliman, Quezon City, Philippines. Email: <jcf@admu.edu.ph> The author is a high school religion teacher, student counselor and chaplain in the Philippines.

The Questions of Jesus: Challenging Ourselves to Discover Life’s Great Answers
By John Dear SJ
Jesuit Academy Fairfield University
240 pp., paper, $11.95
ISBN: 0-385-51007-1

The book presents questions asked by Jesus in the Gospels and follows each with a brief reflection about its content, its meaning for Jesus, and its meaning for contemporary readers. Fr. Dear is a retreat leader, author, and peace activist currently pastoring several churches in northeastern New Mexico.

B O O K S

Continued on page 19

Web Resources

Joan Knows

Virtual Rosary
http://www.virtualrosary.org

MARYLAND

Georgetown Prep and Gonzaga met on the football field on September 19, for the first time since 1986. Proceeds from ticket sales, programs and concessions went to benefit the Washington Jesuit Academy. More than $5,000 fans saw a great contest going down to the wire with Gonzaga winning on a field goal in the final minutes, 17-14.

The 1957 Woodstock College graduating class gathered at Jogues Retreat in Cornwall, NY to celebrate 60 years in the Society of Jesus. Visiting the old St. Andrew-on-Hudson, now the famous Culinary Institute of America (CIA), was a highlight. The 12 friends parted with plans to reunite in three years to celebrate their anniversary of Ordination.

Fr. Tom McDonnell is officially back as a part of the Jesuit Community of St. Peter’s in Charlotte, NC. M. McDonnell was studying spirituality in St. Louis for the last eight months.

Old St. Joseph’s in Philadelphia hosted a guest of Muslim and Hindu journalists from India and Pakistan on September 24. Sponsored by the U.S. State Department, they were visiting to see firsthand examples of America’s religious tolerance and freedom of religion.


Wheeling Jesuit University kicked off its 50th Anniversary celebration with two events. The first was a re-enactment of a visit of Fr. Joseph Bonneccamps to the Wheeling area in 1749. The second event was a picnic, preceded by talks during which aerial photographs were taken of the audience whose chairs were arranged in the pattern of the university seal.

--- Jackie Antkowiak

--- Richard Roos SJ

NEW ENGLAND

Fr. Thomas Massaro of Weston Jesuit School of Theology, motivated by a 10-day visit to Cuba with the church-based interfaith group Witness for Peace, had letters published in The Boston Globe and The New York Times in response to the Bush administration’s latest tightening of trade with Cuba and restricting of American travel there. In early October, Tom joined with Joan Rosenhauer of the USCCB to present Wyoming Bishop David Ricken and his diocesan Commission on Social Justice with a series of talks on Catholic social teaching, the methodology of social analysis and the principles of effective social ministry.


Fr. T. Frank Kennedy and John J. Paris, both of Boston College, were the featured presenters at a four-day Regional Planning Meeting of the South African Jesuits in Johannesburg. T. Frank is an expert on Baroque music and, in particular, Jesuit music of the South American missions. John’s field of expertise is legal and medical ethics. Together they helped the South African Jesuits, in John’s words, “look deeply into their traditions and talents and go forward with confidence that the Lord will bless the project.”


Fr. Gerhard Böwering (GSU), a member of the Fairfield University Jesuit Community and professor of Islamic Studies at Yale since 1984, will be giving the prestigious Notre Dame Erasmus Lectures this year.

Fr. Phil Pusateri, pastor of SS. Peter and Paul Parish in Norwich, Conn, was behind bars in a local “Lock-Up” to raise money for the Muscular Dystrophy Association. His parishioners came through with over $600 to “bail” him out. Phil was told that he could have raised a lot more if the parishioners were asked to donate to keep him locked up!
MEMORIALS

Joseph P. Carroll SJ (California) Fr. Joseph Patrick Carroll, 93, died March 30, 2004 at Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 74 years and a priest for 62 years. Joe was born in San Francisco on July 27, 1910, attended St. Ignatius High School, and entered the Society at Los Gatos on August 2, 1929.

He continued his studies at Mount St. Michael’s, Spokane, where he earned a Master’s in Philosophy (1936) and at Alma College, receiving his STL in 1942. He was ordained to the priesthood in San Francisco on June 7, 1941. Regency was spent at St. Ignatius High School, 1936-38, where he taught English and history. Joe completed his training with tertianship at Port Townsend, Wash., 1942-43. He pronounced his final vows in New York on February 2, 1944.

His first assignment was to America magazine, New York, where he served as business manager, 1943-50. He oversaw the financial autodidact circulation. In 1950 Joe was assigned to the treasurer’s office at the University of San Francisco. In 1955 he went in a similar capacity to Loyola University, Los Angeles. In 1958 he was named Superior of the Jesuit Community, a departure from the usual form of governance of Rector-President.

Joe was pastor of Sacred Heart Jesuit Church, Hollywood, 1963-66, then minister at Alma College, 1966-68. In February 1968 he became assistant to the president, moved to Berkeley, and prepared for the relocation of the theologate to the Graduate Theological Union.

He remained in public relations and development work until 1975, when he went to St. Joseph’s Hospital, Phoenix, as head of the Pastoral Care Department. He returned to the Bay Area in January 1979 when he was appointed Secretary for Research and Planning for the Diocese of Oakland. He worked closely with Bishop John Cummins and accompanied him on trips to Europe, Africa and Asia and worked closely with him as a confidant. Joe served in diocesan parishes until failing health brought him to Regis Infirmary in 2003.

As a superior, Joe’s ability to listen and give each member of the community individual attention was particularly appreciated. As a fund-raiser and public relations man, he was praised for his ability to network and consult with a wide range of groups, relating the theologate to the local church and the wider community through his personal knowledge of people, and pronounced and through his availability to others. He was very pastoral and was much beloved in the parishes in which he served. -- Dan Peterson SJ

Terrence E. Koch SJ (California) Fr. Terrence Earl Koch, 74, died April 29, 2004 in Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 57 years and a priest for 44 years.

Terry was born in Evanston, Ill., December 29, 1929. The family relocated to Van Nuys, Calif. and Terry went to Loyola High School, graduating in 1947. He entered the Society at Los Gatos on August 14 of that year and after novitiate and juniorate, studied philosophy at Mount St. Michael’s, Spokane, 1950-54. He did his regency teaching at St. Ignatius High School, San Francisco, 1954-57, where he taught mathematics. Theology was taken at Alma College, Los Gatos, 1957-61 and he was ordained a priest at Blessed Sacrament Church, Hollywood, on June 16, 1960. Tertianship was done at Port Townsend, Washington. He pronounced his final vows at Loyola High School, August 15, 1963.

Terry’s first assignment was to Loyola High School, Los Angeles, where he taught algebra, geometry and physics and moderated the radio club. 1962-1977. He then left the classroom and relocated to El Retiro Jesuit Retreat House, Los Altos, where for four years he put his knowledge of electronics to use, securing broadcasting equipment for the missions.

In 1982, he became a retreat director at El Retiro, while also serving as sub-minister of the community. From 1990 on, he engaged in various pastoral ministries, both at Los Altos and, in 1999, at Sacred Heart Jesuit Center. His health declined and in 2001 he retired, praying for the church and the Society. Terry was an avid ham radio operator and he loved to travel around the country attending radio conventions. His other hobby was repairing antique fountain pens. He was well known by dealers and collectors all over the country. He set up his table at conventions to sell specialized repair tools of his own design and to offer his expert advice. He contributed many articles on repair techniques to pen hobbyist magazines and he himself was featured in several articles in specialist magazines.

Terry was a very gentle person with a dry sense of humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor. His pen catalogs and postcards were filled with humor.

He was a serious thinker and a seriously spiritual man. He was a man of calmness and equanimity and true simplicity – qualities nourished by a faithful and serious prayer-life. -- Paul T. McCarty SJ

Donald J. Poetzl SJ (California) Br. Donald J. Poetzl, 75, died in the Province Infirmary in Mexico City on May 1, 2004. He had been a Jesuit for 49 years.

Don was born in San Francisco on September 11, 1928 and attended schools in San Francisco and San Jose. He worked in a variety of jobs ranging from a bowling alley to Western Union and had been working in the Alma College kitchen for two years when he applied as a postulant in 1954. He arrived at the novitiate on August 8, 1954 and started his noviceship on February 9, 1955. After he pronounced his first vows on February 15, 1957, Don was assigned to manage the chicken and rabbit stocks at the Novitiate, providing a steady source of food for the large community.

He remained in this job until 1963, when he was assigned to the maintenance staff at Brophy College Preparatory, where among his other duties, he became the school’s locksmith. He made his tertianship at Columbine College, Clarkson, Mich., 1967-68 and pronounced his final vows in the Brophy chapel on September 8, 1969.

In 1979 he was assigned to the California mission in Mexico. Don was pastor, assisted by his fellow Jesuits, at our Guadalupe parish in Jalapa 1979-81, Sagrada Corazon church in Chihuahua, 1981-83, then to Nuestra Señora de Los Angeles church in Mexico City, 1983-92. In each of these places he did a variety of work in busy urban parishes.

In 1992, Don was assigned to the Instituto Teologico Mexicano, where he took up duties as assistant librarian. At the same time he took care of the library of the Provincial Curia until 1996. He remained working in the theologate despite declining health until he died.

As noted by his fellow Jesuits of the Mexican Province, Don was seen as a good man with a childlike simplicity, who enjoyed life and whose strong sense of humor was tempered by his sense of humor. He was known for his word play, which kept the community laughing. Over the years in all the places he was assigned, Don took special delight in teaching English to the children of the area.

Don’s remains were interred in the crypt of the Immaculata Chapel in the Sagrada Familia Church in Mexico City.

-- Dan Peterson SJ


Richard was assigned to teach at the Jesuit College Preparatory, Waltham, for a year of regency, teaching at B.C. High. In 1934 he went to Rome for theology at the Gregorian, and also for Russian studies, with a view to engaging in pastoral work in Russia.

During this time a few U.S. Jesuits had managed to get into Soviet Russia and recover the mortal remains of St. Andrew Bobola and bring them to Rome, where Fr. Coakley viewed them and was doubtless reaffirmed in his desire to serve in Russia. For various reasons this Russian Program was suspended after two years.

He returned to the U.S. in 1936 to finish theology and accept ordination followed by tertianship at Pomfret, Conn., in 1938-39. He then went to the Jamaica Mission and served for the next eight years at St. George’s College in Kingston as teacher and as dean of the extension school. He came back to the U.S. for a year of teaching at BC High, then returned to Jamaica to do seven years of pastoral work in various parishes. He was very open to doing pastoral work, unlike many Jesuits of his time.

In 1955 he returned to teach theology at Boston College for five years, after which he became the first rector at the province’s Xavier Oratory in Boston, and then served at parishes in Pittsfield and Boston until 1975. In that year he began service as parochial vicar at a parish in the gritty Charlestown section of the city and remained there for 12 years, until worsening macular degeneration made it impossible for him to drive a car. He kept busy nonetheless and served for the next two years in local ministries and as guestmaster for our large community at the Immaculate Conception Church in Boston.

His increasingly impaired vision along with other health problems required him to come to Campion Health Center in 1989 but he remained very much intellectually alive and well informed.

He was a serious thinker and a seriously spiritual man. He was a man of calmness and equanimity and true simplicity – qualities nourished by a faithful and serious prayer-life. -- Paul T. McCarty SJ

Joseph T. Lawless SJ (Connecticut) Fr. Joseph Timothy Lawless, 76, died May 16, 2004 in Denver, Colorado. He was a Jesuit for 55 years and a priest for 42 years.

Born in Denver, he attended St. Thomas Seminary and Regis College for one year each before entering the
James N. Chevedden SJ

(China, orig. California) Fr. James N. Chevedden, took his own life in San Jose on May 19, 2004 after a long struggle with mental illness. He had been a Jesuit for 37 years and a priest for 25.

Jim was born in Los Angeles on May 19, 1947 and graduated from Loyola High School. Jim entered the Society at Montecito on September 7, 1966. Following philosophy studies in Spokane, Jim was assigned to the China mission. He studied Chinese at Beijing University and Tsing-Hua University, 1969-74, and spent a year of teaching in Taipei.

Following theological studies at Fu Jen University, Taipei, he was ordained to the priesthood on July 31, 1978. A week later he arrived in Tainan for his first assignment as Assistant Director of the Beda Tsang Student Center and assistant pastor of Sacred Heart Church.

Jim returned to the U.S. and took a theology degree at STB, 1980-82. He returned to Taiwan, becoming Assistant Director of the retreat house in Changhua. He pronounced his solemn vows on August 15, 1983 and was formally transcribed into the China Province. During this time he also began the study of the Taiwanese language.

In 1986 Jim was assigned back to Tainan as director of the Beda Tsang Student Center and assistant pastor. In 1990 he took up a parish assignment in Kaohsiung. Mental health problems curtailed his activities and he returned to the U.S. in August 1995 for medical care.

In the fall of 1996 he was stationed at Sacred Heart Jesuit Center, where he worked as pastoral minister among the Chinese communities in San Jose and Fremont, for whom he celebrated the liturgy, taught catechism and worked with youth groups. In addition to his ministry, Jim audited theology classes, developed an interest in Judaism and began Hebrew lessons. He also attended seminars and conferences in philosophy, political science and Eastern Christianity.

Jim was a man of many talents and widespread interests. His first love was China, but he was also knowledgeable and widely read in philosophy, history and theology. He also composed liturgical music in Chinese. He had an interest in the Montessori method of education and saw links with it and the Spiritual Exercises and Ignatian pedagogy, which he tried to implement in his work with middle school children. His appreciation of Eastern Catholicism led him to establish a web site on various aspects of liturgy and spirituality.

Throughout all these years, Jim struggled with the state of his mental health. Apparently able to cope with medication, Jim continued his activities. On the day of his death Jim arrived at the 11:00 a.m. Infirmary Chapel Mass and responded to a call for jury duty in San Jose. About 4 p.m. he jumped to his death from a parking structure near the courthouse. May he rest in peace. -- Philip G. Steele SJ

Paul L. Cioffi SJ

(Maryland) Fr. Paul L. Cioffi, 76, of the Jesuit Community at Georgetown University died Friday, May 21, 2004. He was a Jesuit 58 years and a priest 45 years.

Paul was born July 21, 1928, in Brooklyn, N.Y., but early on the family moved to Summit, N.J. Following graduation from Seton Hall High School, he entered the Society at Wernersville August 14, 1946. After professing his vows on August 15, 1948, he was engaged in philosophy studies at Woodstock College and the final year at Bellarmine College, Plattsburgh, N.Y.

There followed three years of teaching French and religion to juniors, 1953 to 1956, at Loyola High School, Towson. He did his theology studies at Woodstock, where he was ordained a priest at Canisius College, Buffalo, on September 21, 1958. Following graduation from Loyola University, Maryland, in 1958, he was assigned to the Province of the Eastern Catholic Mission in Rome. In the fall of 1960 he entered the Institute for Pastoral Renewal.

He was also on the staff of the Institute for Continuing Theological Education at the National American College in Rome. From 1986 to 1988 he was director of Georgetown's Florence Program in Fiesole, Italy.


For Paul, contemporary liturgists rarely focused on private prayer, and spirituality rarely focuses on liturgy. Paul endeavored through his teaching and retreats to help priests to integrate those two dimensions of their priestly life. In his book and in his many retreats for diocesan clergy and through his ministry at the Institute for Pastoral Renewal, Paul helped priests to get underneath what we are really doing in preaching, presiding, and celebrating the great signs of our redemption.

He truly shared his faith, simply saying that living in faith and love with Jesus Christ brings healing, strength, and salvation to priests and to those whom they serve.

-- Philip G. Steele SJ

Neil C. Poulin SJ

(New York) Fr. Neil Charles Poulin, 69, died on May 28, 2004 in New York. He was a Jesuit for 51 years and a priest for 37 years.

Neil was born in Amsterdam, N.Y. on May 27, 1935. He entered the Society of Jesus at St. Andrew-on-Hudson on July 30, 1953, did juniorate studies at Bellarmine College, Plattsburgh, N.Y., and philosophy at Loyola Seminary, Shrub Oak, N.Y.

He was sent to Canisius High School for regency to teach Latin and English, and completed his theological studies at Woodstock College in Maryland. He was ordained a priest at Canisius College, Buffalo, on September 6, 1966. He made tertianship at Auriesville, N.Y. in 1967-1968.

His entire priestly ministry was spent on the atoll of Yap in the Caroline Islands. He was superior of Yap and was pastor, successively, of St. Mary's Church and St. Joseph's Church on the same island.

-- Louis T. Garaventa SJ

John R. Olson SJ

(Missouri) Br. John Roger Olson, 60, died suddenly on May 22, 2004 in Denver. He was a Jesuit for 41 years and a Brother for almost 29 years. He pronounced his final vows as a Brother on April 27, 1981.

John was the quintessential big-family country boy from Kansas. The son of a railroad man, he came across as simple, genuine, gentle, and down-to-earth. From the beginning he felt strongly committed to the Society, but before long he began to question whether he was being called to the priesthood. He feared the burden of people's expectations of priests; he lacked a certain personal self-confidence; and he was not eager for further studies.

Yet, despite all that, the decision was not an easy one; in fact, his regency stretched into six years in three different schools (St. John's College in Belize, Regis in Denver, and De Smet in St. Louis) before he was finally ready, in 1975, to request a change of grade to Brother.

With a new sense of relief, John continued teaching science and math at De Smet until 1984. After a year at Bishop Connolly High in Fall River, Mass., he taught at St. Louis U. High for five years. When the computer revolution hit John jumped on board enthusiastically. He was a dedicated and diligent teacher, always well prepared — although his style tended to be somewhat formal. No teacher enjoys keeping discipline, and it was no doubt a source of tension for John. So in the mid-80's he welcomed the change to college-level teaching, and he spent 18 prime years in the classrooms and computer labs of Rockhurst University.

John cultivated a remarkable number of interests outside the classroom. He was an avid swimmer. No doubt that allowed him to indulge his love for food; and wherever he went he was instrumental in forming a group committed to meeting once a month to try a different (usually ethnic) restaurant together.

He was a good amateur photographer. He loved to tinker. Always ready for the challenge of fixing things, he described himself as “clever if given a wrench or screwdriver.” His wake in Kansas City surfaced many cherished stories of John's hidden friendship, help, and advice — from how to deal with a crashed hard drive to the best way to feed hummingbirds. He was truly a good and gentle man, a dedicated teacher, a loyal Jesuit, a caring son, friend, companion, and Brother.

-- Philip G. Steele SJ

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Eugene T. Bannin SJ  

On June 14, 1950, Gene received holy orders at St. Mary’s, Kansas, having completed his philosophy studies at Spring Hill and theology at St. Mary’s. In 1951 he went to Our Lady of the Martyrs Shrine in Auraria, N.Y., for two years. Gene also taught at Jesuit High School, New Orleans, during his years of regency. His years of priestly ministry began in 1952 at St. Joseph Church in Macon, Ga., which the famous Jesuit Brother Cornelius Otten had built in 1899. Four years later he was in high school ministry as a student counselor, first in Tampa (1955-66), then in Shreveport (1966-75).

After three years of pastoral ministry at St. Ignatius Church, Spring Hill (1975-78), Gene began a 16-year stretch as a hospital chaplain in Lafayette, La., where he developed a special friendship with Fr. Ignatius Fabacher, a fellow Jesuit who was diocesan director of hospital ministries in Lafayette. For four years during those years Gene found the time to help with the prison ministry. In 1994-96 Gene was resident chaplain at the Mari- antites of Holy Cross convent in Algiers, not far from Ignatius Residence, but when the sisters moved to their original foundation in New Orleans Gene went to West Palm Beach and worked for three more years at St. Ann’s and at the huge Noreen McKeon nursing home complex. In 1999, now 84, he was back in Algiers. Gene was the kindest and gentlest of Jesuits in New Orleans. The white hair of his senior years only enhanced his distinguished appearance. His death was as peaceful and holy as his life had been.

--- Louis A. Poché SJ

Pablo E. Hernández SJ  
(Missouri) Br. Pablo Eduardo Hernández, 86, died June 2, 2004 in St. Louis. He was a Jesuit Brother for 53 years. He pronounced his final vows as a Brother on August 15, 1961.

Pablo considered his Jesuit vocation a remarkable act of providence. As a young man he worked at the Jesuit residence in his hometown of Merida, Yucatan, Mexico. There he encountered Missionary provincial Joaquin Zuercher, who at that time had to pass through Merida to board a small plane for Belize. In 1948 Pablo accepted Zuercher’s invitation to visit the U.S. For two and a half years Pablo lived and worked at the provincial offices in St. Louis, all the while diligently studying English. Finally, with new provincial Dan Conway’s support, Pablo moved to Florissant to begin his life as a Jesuit Brother.

Pablo became a tailor because that was where the need was at the time. For over 15 years he was the first Brother most novices met. His cheerful banter as he chalked off final cassock measurements put many a nervous young man at ease.

He told the story of one novice who came into the tailor shop and asked him if he could curse. Pablo said, “Go right ahead.” After letting out a string of expletives the young man said, “Thank you, Brother.” Pablo replied, “You’re welcome. Come back again.”

Pablo’s second career placed him in a number of community treasurer’s offices, most notably Fusz Memorial and later Bellarmine House of Studies in St. Louis. Once again, he found himself thrust into a field for which he had no previous training; and once again his determination, intelligence, and meticulous eye for detail made him a quick study.

For nearly all his apostolic life Pablo lived in houses of formation. His was a common-sense voice of joyful wisdom; for many he became a kind of informal spiritual director: one who could listen, understand, and say what needed to be said — but not from a position of authority. More than a few Jesuits credit Pablo with “saving” their vocations by the peace and perspective he was able to communicate.

As he matured in the Society, Pablo grew increasingly outspoken about the Brothers’ vocation. In word and in practice, he stood for a Society in which all members would be treated with equal respect.

His life and ministry among those in formation helped him keep his own youthfulness — and he was proud of that. Perhaps that touch of pride explains why he did not find it easy to accept his diminishment.

--- Philip G. Steele SJ

Charles W. Dullesa SJ  
(California) Fr. Charles W. Dullesa, 87, died June 8, 2004 at Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos.

Dullesa was born in San Francisco on July 7, 1916, graduated from St. Ignatius High School, and entered the novitiate at Los Gatos on August 14, 1934. Following juniorate studies at Los Gatos, 1936-38, and philosophy studies at Mount St. Michael’s, Spokane, 1938-41, he taught philosophy and English at USF, 1941-44. Theology was made at Alma College, 1944-48 and he was ordained to the priesthood on June 16, 1947. Tertianship was made at Port Townsend, Wash., 1948-49. He made his final profession on August 15, 1951.

Upon tertianship, Charles was appointed Regional Secretary for the American Assistance at the General Curia in Rome, a post he held until 1954. Returning to Los Gatos, he served as sociose to the master of novices for a year before being named rector-prior of Bellarmine College Preparatory, San Jose, in 1955. He labored for 13 years at Los Gatos, a post he would hold for 11 years. In January 1963 he assumed the office of president of the university. In addition to his university duties, Charles served three provincials as a province consultor, 1955-68.

In 1969 he left the Hilltop and at the age of 53 took a bennium in fundamental theology, earning a S.T.D. at the Gregorian University in Rome. His dissertation, a study of Billy Graham’s theology of conversion, was later published as “A Catholic Looks at Billy Graham” (Paulist, 1973). Upon completion of his doctorate in 1971, Charles was named superior of the Pontifical Biblical Institute, Rome.

He returned to USF in 1976, first as assistant director of the St. Ignatius Institute and theology teacher, 1976-77, chancellor, 1977-91, and chancellor emeritus, 1991-99. His association with SI/USF as student, teacher and administrator lasted 41 years. In 1999 Charles retired to Sacred Heart Jesuit Center, where he was a member of the Jesuit community and school, co-education was introduced in all departments, the enrollment doubled, and the Hilltop campus was transformed from a collection of World War II-era barracks into a modern facility with the construction of six major buildings. The 1960s were a very turbulent time for American universities but Charles provided a steady hand at USF. As chancellor, he helped raise over $28 million to keep the university competitive with new programs and facilities.

Charles was an avid and strong swimmer and during his USF years, he was a regular in the cold waters of San Francisco Bay. The Olympic-size pool at USF’s Koret Center was named for him upon his retirement from the university. In his last years at Los Gatos, he swam daily as long as his health permitted.

--- Dan Peterson SJ

Lenox C. Day SJ  
(California) Fr. Lenox C. Day, 77, died June 12, 2004 in Regis Infirmary, Sacred Heart Jesuit Center, Los Gatos. He had been a Jesuit for 53 years and a priest for 41 years.

Day was born in Hollywood on September 9, 1926. He graduated from Hollywood High School in 1945 and spent two years in the Army in the Philippines during the final months of World War II and in the occupation forces in Japan. After separation from the service, he attended Loyola University, Los Angeles, for two years and worked at a variety of jobs.

Len entered at Los Gatos on August 14, 1945. Philosophy studies were made at Mount St. Michael’s, 1954-57. Regency was spent at Bellarmine College Prep, San Jose, teaching general science and freshman English as well as helping as a boarder prefect. He was known as a teacher who could make the lessons come alive with vivid descriptions of ancient and modern warfare and who could provide his science students with inventive projects in fire fighting to illustrate principles of physics.

Len studied theology for one year at West Baden, Indiana, and finished his studies at Alma College. He was ordained a priest in Hollywood on June 12, 1963. Tertianship was made at Port Townsend, 1964-65. He made his solemn profession on October 15, 1979.

Len’s ministry was centered on chaplaincy. His first assignment was to Brophy College Prep, Phoenix, as student chaplain, 1965-67. From there he went into hospital chaplaincy in two major hospitals. He spent 11 years at San Francisco General Hospital (1967-78), one of the largest and busiest trauma centers in the country.

After a stint as retreat director at Manresa Retreat House, Azusa (1978-86), Len returned to the hospital corridors, this time at Valley Medical Center, San Jose, where he labored for 13 years. In his health required him to retire in 1999. In looking back over his life, Len said of himself, “In summary, I was good at chaplaining in hospitals — cut out for its demands physically and spiritually, able to go miles and hours.”

Len saw himself as a soldier and often used military terminology in describing his life and work. He also took pride in his expertise as a fire fighter, both at the Mount and at Alma College, and he kept up with the latest equipment as a hobby. His last few years were spent at Sacred Heart Jesuit Center, where he was a model of patience as he battled the cancer that ultimately killed him.

--- Dan Peterson SJ

James A. P. Byrne SJ  
(Maryland) Fr. James Aloysius P. Byrne, 89, died in Manresa Hall in Philadelphia on June 14, 2004. He was a Jesuit for 70 years and a priest for 57 years.

Jim was born in Philadelphia on May 26, 1915. After graduating from St. Joseph’s Prep in 1933, he studied at St. Joseph’s College for one year before entering the Society of Jesus at Wernersville on August 14, 1934.

After pronouncing his first vows in the Society on August 15, 1936, he pursued juniorate studies at Wern-
ersville from 1936-1938 before studying philosophy at Inis-fada, N.Y. from 1938-1939 and Woodstock College, Maryland from 1939-1941.

Over the next three years (1941-1944), Jim made his regency at Loyola High School, Towson, Md., where he taught English grammar. From 1944-1948, he studied theology at Woodstock College and was ordained to the priesthood in the chapel at Woodstock College on June 22, 1947. Following completion of theological studies at Woodstock College, he made tertianship at Auriesville, N.Y. from 1948-1949. He made his final profession in the Society on August 15, 1951 at the Church of the Gesu, Philadelphia.

Jim pursued graduate studies in classical languages at Harvard University from 1949-1954 and from 1957-58. From 1954-57 and 1958-62, he taught Latin and Greek to the juniors and novices at Wernersville. Following four years (1962-1966) as professor of Latin and Greek literature at Loyola Seminary, Shrub Oak, N.Y., he returned to the juniorate faculty at Wernersville from 1966-1969 and then taught classics for one year at Loyola College, Baltimore.

He then spent the next 32 years (1970-2002) in a fruitful and inspiring ministry at Georgetown Preparatory School. Here, he taught Latin, Greek, religion, and English to high school sophomores, juniors and seniors and served as acting superior of the Jesuit community from July 1996 to June 1997.

In 2002, Jim took up residence at Old St. Joseph’s Church, Philadelphia, where he dedicated himself to the pastoral care of the parishioners.

Francis P. Ernst SJ
(Maryland) Fr. Francis Paul Ernst, 77, died on Thurs
day, June 17, 2004 at Sinai Hospital in Baltimore, Md. He was a Jesuit 59 years and a priest 47 years.

Frank was born in Baltimore on March 11, 1927. After graduating from Loyola High, Towson, Md., he entered the Society of Jesus at Wernersville on February 14, 1945 and pronounced his First Vows on February 15, 1947.

After the completion of his juniorate studies at Wernersville in 1948, Frank pursued philosophical studies (1948-1951) at Woodstock College, Md., and then began his Regency assignment at St. Joseph’s Prep, Philadelphia, where he taught history and English from 1951-1954. He returned to Woodstock College for theological studies (1954-1958) and was ordained a priest in the Woodstock Chapel on June 23, 1957.

Following his studies in theology in 1958 and a year of tertianship at Auriesville, N.Y., Frank was assigned to teach theology at St. Joseph’s College, Philadelphia, from 1959-1971. Here he made his final profession as a Jesuit on August 15, 1962.

In 1971, he left St. Joseph’s College to engage for almost all of the next 33 years in pastoral ministry, except for assignments as minister and assistant minister of the Jesuit community at Loyola College (1974-1976). From 1971-1974, he served as associate pastor at St. Jane Frances Church, Riviera Beach, Md., and held the same position at Our Lady of Victory Church, Baltimore from 1976-93.

Following a sabbatical at the Jesuit School of Theology at Berkeley, Ca., in 1993, he was pastor at Good Shepherd Church, Lebanon, Va., from 1994-1995, assistant chaplain at Good Samaritan Hospital, Baltimore (1995-1996), and associate pastor at St. Ignatius Church, Baltimore, from 1996-1998.

In 1998, he came to live at Colombiere Residence, Baltimore, from which he continued his parish ministry in St. Augustine’s Parish, Elkridge, Md., and St. Mark’s Parish, Catonsville, Md., until his death.

John C. Choppesky SJ
(Missouri) Father John Cornelius Choppesky, 91, died after a long illness June 19, 2004 in St. Louis. He was a Jesuit for 72 years, and died three days short of his 80th anniversary as a priest.

Born in Fort Smith, Ark., he entered the Society at St. Stanislaus Seminary in Florissant in 1931. After philosophy at Saint Louis University, regency at Rockhurst High School, and theology at St. Mary’s, John was ordained in 1944. His priestly life was divided almost equally between administration and pastoral work.

Superiors spotted John’s organizational talents early, and as a young priest he was given several administrative assignments. That experience, plus his background in English, seemed to be a perfect fit for Nirmala, the Society’s new college in Delhi. But the politics of the day turned out to be unfavorable toward U.S. Jesuits — in the country, the schismatics, and even the Jesuit community.

So “Chops” returned to more familiar territory, and began nearly a decade as regent of Saint Louis University’s newly-acquired Parks Air College. There he was instrumental in forging a Catholic identity for the school, both in terms of academic requirements and pastoral services.

It was John’s term as rector-president of St. Louis U. High that solidified his reputation as a hard-nosed (and somewhat inflexible) administrator. Some were accused of choosing “No!” as his favorite word. Characteristically, with determination and zeal “Chops” embraced every challenge the Society put before him. As rector-president of SLUH he was charged with facilitating the funding and establishment of the province’s new high school in St. Louis County. He did not favor the location that had been planned; so he used his Parks connections to arrange a fly-over. He spotted what he considered an ideal piece of land near the intersection of two interstates. In a real sense John Choppesky became the father of De Smet Jesuit High School.

The second half of John’s apostolic life was spent in the pastoral arena. A decade in retreat work was followed by his longest, and what turned out to be his last, assignment. He returned to his native Arkansas to become the successful and beloved pastor of St. Michael’s Parish in Van Buren. Pastoral sensitivity — and the realism of decreasing energy — mollified his authoritarianism, and he developed a fresh appreciation of the laity, calling them “the sixth glorious mystery.”

With their support he spearheaded the building of a new church and, later, a parish hall. He was over 80 when his eyesight and energy finally gave out. A debilitating stroke shortly after he moved to White House precipitated the end of his ministry. One of his last acts was to direct the parishioners to dedicate the newly-built parish hall to the Jesuit Institute for Family Life Network in Los Altos, Calif.

The following Jesuits have died since the NJN last reported.

<table>
<thead>
<tr>
<th>Name</th>
<th>Province</th>
<th>Date</th>
<th>Cause</th>
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<tr>
<td>Anable, Richard J. (NYK)</td>
<td>September 24</td>
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<td>September 7</td>
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<td>September 17</td>
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The author traces the settlement, growth, and impact of the German community in St. Louis with the experiences of Godfried Duden, a travel writer from Cologne who published a narrative in 1827. Fr. Faherty has written more than 40 books about the history of the St. Louis region and Catholicism.

Experiencing Jesus: Ten Meditations for a Changed Life
By Michael Kennedy SJ
Crossroad, New York, 2004
144 pp. with CD, paper, $19.95

A book and a CD that offer meditations to bring readers and listeners into the presence of Christ, each section includes a reflection question, gospel reading and poetic meditation. The CD is narrated by Martin Sheen and Janine Shirley. Fr. Kennedy is pastor of Dolores Mission in East Los Angeles, Calif.

Christ in a Grain of Sand: An Ecological Journey with the Spiritual Exercises
By Neil Vaney SJ
Ave Maria Press, Notre Dame, Ind., 2004
192 pp., paper, $14.95
ISBN: 1-59471-017-1

An innovative approach to the Spiritual Exercises, the book explores the connection between ecology and the Exercises, revealing their relevance in our contemporary age. The author is a lecturer in Christian ethics at Good Shepherd College, Auckland, New Zealand.
Apostolic administrator: learning to balance two worlds

By Julie Bourbon

The lobby of Fr. Mike Vjecha’s building is full of people waiting for flu shots. A visit to his office at the V.A. Hospital in Washington, D.C., means passing through an unusually crowded, atrium-like entrance as veterans, mostly men, most in their 60s or older, many in wheelchairs, mill about, waiting for the vaccine. Nurses yell out their names, put thermometers in their mouths or ears, move them along to the next line, which leads presumably to the next. It is noisy and chaotic.

The lobby is typically almost empty, Vjecha (DET) said. His office, on the infectious disease wing, is quiet, nearly devoid of decoration. It is down a labyrinth of hallways and stairwells – elevators are too slow, he said. There don’t seem to be any patients on his floor; for the most part, the patients Vjecha deals with these days come from 30 countries, and he doesn’t have direct interaction with any of them.

Tall, graying, with glasses and a goatee, Vjecha, 49, has a boyish energy that should serve him in good stead in his latest project. Since May, he has served as the executive coordinator of the CPCRA Strategies for Management of Anti-Retroviral Therapy, or SMART Study, a massive, NIH-funded AIDS study that will track 6,000 infected patients over an eight to nine year period.

“It’s the largest randomized study in HIV treatment to date, the longest and most expensive HIV trial that NIH has ever funded,” Vjecha said. The study compares two strategies of treating patients with HIV: the current way, suppressing virus through a continuous supply of drugs, versus a strategy of drug conservation: giving drugs only intermittently, enough to keep the virus in check, but not enough to disfigure it and disfiguring fat loss, and will be cheaper – if effective.

Vjecha’s task is to work with study leadership from four regional centers: the U.S., Australia, London and Copenhagen. The study will be done at 350 treatment sites in 30 countries, with more than 150 of them in the States. The network of U.S. sites is unique in that the majority are community-based clinics where women, blacks, Latinos and IV drug users have an opportunity to participate in research at the same place they receive their care. The U.S. study sample reflects the face of AIDS in the community, and that outreach particularly applies to Vjecha as a Jesuit.

“It’s a direct mandate for the social apostolate of the Society,” Vjecha said, noting that there is a moral dimension to this research in that it impacts directly on the poor and those who are otherwise shut out. “Even though it’s in the secular world, its scientific aims are wholly consonant with the faith and justice aims of the Society.”

How did a Jesuit who speaks French, Spanish and German and is familiar with eight other languages, ranging from Swahili to Pidgin, end up at a V.A. Hospital conducting an AIDS study? In 1976, after graduating from Holy Cross with a degree in philosophy, Vjecha made two applications that would change the course of his life to medical school and to the Society of Jesus.

He was accepted to both and deferred admission to Case Western Reserve to go to the novitiate. In the three years before medical school, Vjecha volunteered with the Missionaries of Charity in Calcutta, taught high school algebra, biology, philosophy and theology, and interned as a hospital chaplain, among other things.

According to Vjecha, Case Western attracts what they call “bent arrows,” students who have done other training after college and have unusual backgrounds. As a future priest, “I definitely fit into that category,” he said wryly. Initially intent on studying psychiatry, Vjecha instead ended up drawn to infectious diseases and geographic medicine, each a noted specialty at Case.

After working on his M.Div. in theology at JSTB, Vjecha completed his residency in internal medicine and a fellowship in infectious diseases. His summers at JSTB, however, found him at a mission hospital in Papua New Guinea as a staff physician with the Mission Doctors Association and in refugee camps for Eritreans in northeastern Sudan, working for the American Refugee Committee (ARC) as their country/medical director. He later wrote his S.T.M. thesis on “Missionsology for a Postmodern World: The Refugees of Eritrea and Ethiopia.”

His work with ARC would bring him to Makerere University in Kampala, Uganda to continue training as a fellow in infectious diseases. “Case had just started a collaboration with Uganda on HIV,” said Vjecha, noting that the collaboration continues to this day. He found himself organizing a study on TB treatment in HIV patients, an experience for which he had “no training… in medical school or residency.” It was trial by fire; Vjecha ended up spending five years there before becoming ARC country director/medical coordinator in Goma, Zaire (now Democratic Republic of Congo).

While working in Goma with Rwandan refugees who had fled the genocide two years earlier, Vjecha and other essential personnel were evacuated during a 1996 insurrection. Trapped in the crossfire for four hours as Kabila’s troops invaded the city on All Saints Day – like a “line of thunderstorms” coming from the East toward the camps, he recalled – Vjecha and others escaped the next day to safety, but returned two weeks later, traveling mountainous roads as Rwandan Hutu refugees trudged home in a mass repatriation.

Mugunga Camp, where Vjecha had been medical coordinator for nearly a year, had been emptied entirely with 100,000 inhabitants. Vjecha and his team then opened a nutritional rehab center, treating more than 1,200 children in the next several months, half of them severely malnourished after a long trek into the wilderness and abandonment by their families – many of whom were genocide perpetrators fleeing justice and retribution. “Caring for these kids was one of the most moving and significant experiences of my life,” Vjecha said.

It was often impossible to distinguish the perpetrators of ethnic violence from the victims. “You didn’t know who was involved in what,” Vjecha said, calling it a “horrendous grey area.” When he talks about Goma, Vjecha voice slows and softens. “I found it difficult to function as a priest in that situation, because there was such un-reconciliation.” His work there had been primarily secular to that point and he preferred that it remain that way.

Nothing that came after his experience in Goma could match its intensity nor, Vjecha reflected, would he want it to. He continued a while longer with ARC in Kenya, Burundi, Guinea and Iran before returning to the States. He did some pastoral ministry and ended up putting his Africa experience to work for him as a consultant for the Office of Social and International Ministries at the Jesuit Conference, working on Africa and AIDS issues.

Vjecha has been with the NIH study since May, although his office doesn’t quite look lived in yet. And while he found that reconciliation was difficult in Africa, working with the many researchers involved in the SMART study has presented chances for just that. “My job is to deal with all the personalities. There are opportunities to work with reconciliation,” he said, with a hint of the mischievous in his administrator’s eye.

“What’s so apostolic about administration? I don’t know. Ignatius was a great administrator,” Vjecha concluded with a laugh. “We don’t talk about that.”

Web Resource

Pontifical Institute for Arabic and Islamic Studies
http://www.piais.org/ingles/english.html

The Institute is a study and research centre that aims to promote interreligious dialogue with Muslims through a deep knowledge of the Arabic language and Islamic studies. Pope Paul VI rejuvenated the Institute, and links to other websites with larger collections of resources.