Assistance strategic planning gets underway

By Julie Bourbon

The Major Superiors of the United States Assistancy have undertaken a strategic discernment process, expected to last from October 2004 through July 2007, to answer the question of “what are the apostolic needs of the People of God and how are we called to respond?” The process is intended to articulate a projection of the Society in the United States, its resources and personnel through the next decade, including an assessment of current ministerial commitments as well as priorities for new directions and apostolic works based on the needs of the Church and social realities.

Building and sustaining capacity for effective apostolic collaboration with lay colleagues, organizing realistic governance structures, strengthening national cura apostolica, and fostering local communities that are closely aligned with and support the articulated mission and that serve as apostolic vehicles for the Society’s ministries are other goals of the process.

Fr. Charlie Kelley (NEN), director of Assistancy planning, has been working with the Jesuit Conference Board Future Strategies Committee to support and facilitate the Board’s leadership of this discernment. Anton Lahnston, Ph.D., a change management consultant, has been engaged to provide outside advice and support. Members of the Future Strategies Committees are Frs. Provincial Jim Grummer (WIS), Tom Regan (NEN) and Tom Smolich (CFN), and Frs. Brad Schaeffer (CHG), president of the Jesuit Conference, Tom Gaunt (MAR), executive secretary of the Conference, and Jim Stormes (MAR), secretary for social and international ministries at the Conference.

Since the founding of the Jesuit Conference in 1970, it has been mandated to coordinate the work of the 10 provinces of the Assistancy, engage in national apostolic discernment and to “help provinces break through artificial barriers among them that may impede apostolic effectiveness and responsiveness,” Kelley said.

California Province seeks 2005 accreditation from Praesidium

By Julie Bourbon

The California Province will be the first Jesuit Province to apply for accreditation under the Conference of Major Superiors of Men (CMSM)’s Instruments of Hope and Healing initiative. The accreditation, by the independent risk management firm Praesidium Inc. of Arlington, Texas, certifies that the province and its approximately 430 men have fully complied with a set of abuse prevention standards developed by CMSM and Praesidium over the last two years.

“We’re hoping to be accredited sometime in May,” says Fr. Provincial Tom Smolich (CFN), now in the final year of his term as provincial. The Oregon and Wisconsin Provinces have scheduled the requisite training programs but have not yet set a target date for accreditation.

Praesidium has already begun conducting program workshops on safety in ministry throughout the California Province. In all, nine three-hour sessions will be held over a three-month period ending in March. Participation in one session is mandatory for all members of the province in active ministry, as well as those currently studying at the Jesuit School of Theology at Berkeley and the Vatican Observatory Community.

Once the province completes the workshop sessions, Praesidium representatives will visit 10 communities province-wide and conduct on-site interviews aimed at gauging participant familiarity and knowledge of the established policies and procedures. Accreditation lasts for three years, during which Praesidium is authorized to make unannounced visits to any community.

Arson suspected at Chicago Jesuit residence

A fire of suspicious origins broke out at the Chicago Jesuit residence on Tuesday evening, January 25. None of the 36 residents were harmed in the blaze, which was confined to the first floor dining room. There was extensive smoke residue throughout the building, especially in the kitchen area, and the dining room (pictured above) was completely gutted. The Chicago Arson and Bomb Squad, along with Loyola security, are conducting an ongoing investigation.

Newly ordained gather in Staten Island to discuss challenges ahead

Fr. Provincial Bob Scullin reflects upon his time in Central America

25 years ago, an assassin’s bullet ended the life of Archbishop Romero. The fight for justice, peace and the poor continues
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Strategic planning

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through this national conversation that the future work to be accomplished.

The nature of the process is fundamentally apostolic, while also addressing critical issues of organization and governance structures in order to strengthen apostolic availability. While the process recognizes the declining number of Jesuits in the United States, it is meant to focus on opportunities, not deficits, and to be collaborative, conversational and prayerful.

“The way we live and work has changed dramatically,” Kelley said. “What we thought were deficits have brought us into new ways of planning, thinking and collaborating.”

Noting that he had interviewed all 10 U.S. provinces and 43 other people as to their expectations of the discernment process, Kelley said the last year spent developing a process for the planning was critically important. Determining whether the provincials were “really committed to working as one” and committing their successors to the process, as well, was key, he said.

Although some have called the process “reconfiguration,” Kelley was quick to correct that perception. “The focus is fundamentally about setting apostolic priorities, not reconfiguration,” he said. “Supporting those apostolic priorities will likely involve real organizational change, but no one has a preconceived notion of what that change will be. It may well be something we haven’t even imagined yet.”

The process has been divided into four phases: preparation, to be completed by January 1, 2005; design and development, to be completed by October 13, 2005; deployment, to be completed by April 2007; and delivery of results, to be completed by July 31, 2007, and continuing through 2012.

Phase one entails identifying and articulating the current and future states of the As­sim­­ci­ty as well as critical questions. Phase two will entail asking critical questions; local community, province and national dialogue; and wider collaboration/consultation. Phasethree, to begin in 2006, includes mobilization through leadership meetings, a planned national virtual meeting, local meetings/dialogues, and the dissemination of printed and electronic communications; and phased and tested implementation.

Phase four, the longest-ranging part of the process, will involve monitoring progress against the goals and mission; reinforcing the strategic “Way of Proceeding”; and documenting process and results for the historical record.

Keeping in mind the principle question about the Society’s response to apostolic needs, the provincials and the Jesuit Conference president have committed to doing the following throughout the process:

1. Develop and employ effective ways of learning about and assessing the needs of the Church and society.
2. Articulate a projection of the Society of Jesus in the United States, its resources and personnel through the next decade.
3. Assess honestly current ministerial commitments and develop a realistic and specific plan for future involvement of Jesuits in those ministries.
4. Set priorities for new ministerial directions and apostolic works based on the needs of the Church and social realities.
5. Develop means to build and sustain capacity for effective apostolic collaboration with lay colleagues.
6. Organize governance structures that match our reality, support cura personalis and strengthen coordinated national cura apostoli­ca.
7. Foster local communities that are closely aligned with and support the articulated mission, and that serve as apostolic vehicles for our ministries.
8. Support sharing of our resources with the Society throughout the world, especially in the education of future leaders for developing provinces.

At the time of this writing, the Jesuit Conference Board was preparing to meet in Las Vegas from February 13-15, which included a meeting of the Future Strategies Committee. Following that meeting, the Board expects to present to the Assistancy specific directions for strategic discernment and will invite Jesuits and their apostolic partners into a national conversation about the future. More meetings are scheduled throughout the spring.

Marcher Danielle Getzin of Marquette University supports the right to life -- without exception -- in Spanish.

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NATIONAL JESUIT NEWS

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nity housing a high-risk member to ensure that that person’s safety plan is in effect at all times. A high-risk member is defined as one who has offended and may be at high risk to offend again.

“This accreditation will allow provinces to assure various stakeholders, from parents to bishops, that [we] have demonstrably taken reasonable steps to reduce instances of sexual abuse in the future,” says Fr. David Haschka (WJS), secretary for pastoral min-

istry at the Jesuit Conference.

Smolich says there was no similar process during novitiate, juniorate, or philosophy studies when he entered the Soci-

ey in 1974. “We didn’t talk about this stuff. Nobody did.”

The province has latitude in planning its training sessions; however, there are 28 standards for accreditation that must be met or exceeded, including a careful screening of new candidates together with a psyc-

hological evaluation, a psychological history, criminal background check and reference check.

Most men working in active ministry have already been-certified to work in their dioceses and have also undergone training during formation. In novitiate, for example, California Province men participate in a 10-

hour workshop that covers boundaries in ministry and appropriate environment for work, among other subjects, according to Fr. Tony Sholander (CFN), assistant for for-

mation. Before entry, each candidate takes part in a program that emphasizes teaching proto-

cols and appropriate boundaries.

“We assume a certain baseline now in knowledge [prior to the Praesidium pro-

gram],” Sholander says, adding that Praesidium will be an added asset to training within each province but will not replace other preparation and training.

In the California Province, each three-

hour workshop is divided into three mod-

ules. The first establishes a common vocabulary and addresses the prevalence, identifi-

cation, and prevention of child sexual abuse, along with warning signs. Tom Plante, a psychology professor at Santa Clara University, and Fr. David Marcolle (CFN), a professor of psychology at the University of San Francisco, will share duties in conducting the first module.

The second module explores strategies for safe ministry and protection from false allega-

tions and describes how to react when someone exhibits warning signs. Fr. Thomas West OFM, a licensed psychother-

apist and assistant professor of pastoral the-

ology at the Franciscan School of Theology, as well as the provincial vicar for the Santa Barbara Franciscans, will lead these ses-

sions. He will look at the issues of “How do we deal with this in community life?”

Smolich says, “We want to appropriately encourage and challenge people in this area.”

The third and final module will examine recent Church history and its effects on mem-

bers’ sense of ministry and the obligation to moral and hope for the future. This will be a group-oriented session with time for re-

fection and discussion. Smolich and Sholander will co-facilitate these sessions.

While adherence to all standards is mandatory, training in the following areas is required for all sessions; education regarding the prevention, identification, and prevention of child sexual abuse; self-

protection from false allegations; warning signs associated with both preferential and situational abuse of minors; and defining the process of how to respond to these behavioral warning signs.

Some of the questions Sholander says he’d like to ask in order to draw men out are: What’s it like to be in the Church during this time? Do the men have concerns about future min-

istry? What should guide us in the future? And perhaps most importantly, can any grace be found in the experience?

Although there has been reluctance on the part of some men to engage in another training program, Sholander says it wasn’t anything out of the ordinary. “Jesuits, as you know, are independent... So that’s the starting place.” Many feel they have already participated in similar programs and question the necessity of another. “A lot of that energy gets dissipated just by being togeth-

er,” adds Sholander, whose goal is for every man to leave “feeling they’ve learned some-

thing to apply to their ministry.”

The time spent in community during this final module is also important for helping to re-

emphasize the importance of “fraternal accountability.” This is something currently emphasized during the novitiate when novices practice talking with each other about issues of personal and commu-

nial life - quality of life, alcohol abuse and depression, for example. However, Sholan-

der notes, “This in practice ‘skipped a gen-

eration.’ Now that’s it’s back, and not only encouraged but required by the Praesidium standards, he wants men to work at it because, “It’s not a punishment. It’s an opportunity for growth.”

Haschka believes members of the Soci-

ey have to do their best to overcome the reluctance to confront their brothers on ques-

tionable behavior. “You can no longer say ‘That’s not my job. I didn’t know I was sup-

posed to do anything about that.’ Having clearly stated expectations and procedures in place makes it less likely that this will occur.”

Haschka commended Praesidium’s approach for being “empirically based.” There’s no ideology, except the ideology that children should not be abused.

In Praesidium’s analysis of more than 400 cases of religious sexual abuse cases, there were very few in which there were absolute-

ly no warning signs, says Monica Applewhite, Ph.D., president of Praesidium’s religious ser-

vices division. However, she says there was also a reluctance to report a suspicion with-

out definitive proof, which is almost never available. “This takes away those barriers and makes [reporting suspicions] an obliga-

tion.”

Most of the offenders Praesidium stud-

ied were considered “situational” rather than “preferential,” Applewhite said. Situational offenders, she explained, may be attracted to adults or minors. What causes them to cross the line into sexual contact with a minor is a breakdown of their inner controls, often because of depression, alcohol abuse, grief or feeling unappreciated. Preferential

abusers are those whose primary attraction is to minors. They often abuse many victims over a long period and have very poor inter-

nal control methods.

Despite the rash of abuse cases that came to light in 2002, very few new cases were reported since 1985, Applewhite said, because of changes in the screening and selection process for new members and because each stage of formation now empha-

sizes the development of a healthy, integrat-

ed sexuality. Some of the 28 standards reflect these changes. “In a sense we’ve memorial-

ized the lessons of this generation,” We’ve taken [what they’ve learned] and provided a blueprint, so 10 years from now people don’t ask ‘why are we talking about sexual-

ity’?” 

Applewhite adds that it’s important that leadership and the communities were involved in setting the standards because, “They have to feel a connection to this as part of their mission.” She also notes that the stan-

dards serve to reinforce the pastoral instincts of men in ministry by appealing to their desire to ease suffering and protect children from impoverishment and exploitation.

She also points out that Praesidium based some of its model policies and stan-

dards for religious communities on liturgy policies that were already in existence and praise the Jesuits for being at the forefront of the response to the sexual abuse crisis. “The Jesuits are meant to be leaders,” she says, and adds that is especially laudable that the Jesuits continue to work with their offenders rather than marginalize them.

“That’s a wonderful gift to society [as a whole]. I have just tremendous respect for that, as a child advocate and a mother,” she says. “The Jesuits have been just a tremen-

dous asset to this process overall.”

How Praesidium and CMSM are working together to end sexual abuse of minors

Praesidium Inc. of Arlington, Texas, is an independent risk management company specializing in preventing the abuse of children and vulnerable adults. The company has worked in conjunction with Christian Brothers Risk Management Ser-

vices since 1997 to provide training, risk assessments, intern-

al investigation protocols and model policies, as well as developing individual wellness and safety plans.

The Conference of Major Superiors of Men (CMSM), repre-

sents 21,000 priests and brothers in the United States. In a state-

ment dated August 10, 2002, titled “Improving Pastoral Care and Accountability in Response to the Tragedy of Sexual Abuse,” the group declared that it had heard “the clear call to more accountability and transparency in how we as leaders of men religious deal with the protection of children from sexual abuse by members of our institutes.” At that meeting, CMSM instruct-

ed its leadership to: ■ enable membership to establish the mechanisms to respond promptly to any allegation of sexual abuse; ■ assist member institutes to establish, either independ-

ently or with others, independent review boards to assess alle-

gations, review regular institute policies and procedures for dealing with sexual abuse of minors, and advise the super-

ior on the offender’s fitness for ministry; ■ research and design mechanisms of public accountabil-

ity for U.S. major superiors; ■ provide educational programs for the protection of chil-

dren and the prevention of sexual abuse of minors; ■ provide to its membership resources for more effective methods of intervention, care, treatment and follow-up super-

vision of institute members in need of treatment and contin-

uing supervision for sexual abuse; ■ initiate dialogue with appropriate groups for the cre-

ation of programs for healing, reconciliation and wellness for all those affected by sexual abuse.

In response to that mandate, CMSM leadership engaged Praesidium Inc. and worked with them over two years to devel-

op the necessary resources (training programs, model policies, etc.) and to establish the accreditation standards. Participation in the program remains voluntary for each religious insti-

tute or province.

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An Account of the Gathering of the Newly Ordained

By Lito Salazar SJ

Making their own the Superior General’s continuing concern over Jesuits in their critical first few years after ordination, the Provincials of Maryland and New York invited both those ordained under 10 years and brothers awaiting final vows to a gathering in Mount Mansfield, State Island, the weekend of September 24 to 26. Half of some 70 of us invited managed to break out of our busy schedules and absorbing apos- tolates to be renewed in mutual affection, concern and sharing as ‘young’ servants of Christ’s mission. Most had not seen the others since theology.

Fr. John Cecero (M.A.R), professor of psychology at Fordham University, provided the initial substance for our reflections on contemporary cultural and ecclesial challenges, identity and intimacy issues, midlife, and priestly spirituality. Every presentation was followed by honest and respectful conversation in the presence of the two provincials. The conversations continued after the formal sessions over good food and in conviviality.

The gathering was in itself a study in diversity of formation experiences, even though we came from a very thin slice of our province’s membership. There was a difference in our felt sufficiency of preparation for sacramental ministry, preaching, and familiarity with Canon Law between the front and back ends of the 10-year period we represented. Reflecting wider cultural and ecclesial tensions, there were differences in our articulation of sacerdotal and Jesuit self-identity. Which primary understanding of the priesthood (cultic, prophetic or Christo-representational), or of its tasks (administrative, reconciling and healing, or prophetic witnessing), or its functional bases (own or public religious experience, as hearer or proclaimer, as provider of answers or as questioner) allows us to live out most efficaciously our being “stewards of God’s Mystery?” Does “Jesuit” add anything distinctive to this stewardship?

With the crisis of confidence in the priesthood because of the clerical sex-abuse scandal, the conversation turned to mutual accountability. True, the scandal has made ministering to God’s people that much more difficult for us all, but there was also expressed the sentiment that any “sieve mentality” is fostered more within our communities than at any time from outside. There has been reluctance to speak about the scandal. Some felt alienated by episcopal pronouncements linking the authenticity of priestly vocation with sexual orientation. All these brought up a discussion on the relationship between a superior and his community, and between individual Jesuits.

Why does a Jesuit need to look to his superior or to the provincial to face a brother in community to express concern or to call him to account for dysfunctional living?

“Why does a Jesuit need to look to his superior or to the provincial to face a brother in community to express concern or to call him to account for dysfunctional living?”

The gathering succeeded in a number of ways, tangible and intangible. The presence of the Maryland and New York provincials alone communicated to us the genuineness of their affection and concern, and the Superior General’s. That they dedicated a weekend to listen and to learn from our joys and struggles intimated that they did not anticipate. These are answerable by the grace of healing present as heighten ed dependence on God in deepening prayer. New priests have a sense of enti tlement, that the priesthood is all about life. These are embraceable by the grace of conversion that re-centers them on community and to the Mystery. And there are the painful encounters with our inadequacy, from the multiplicity of roles we play to our bouts with perfectionism masquerading as the magis. These are covered by the grace of gratitude and the self-emptying love of Christ that embraces failure on the cross.

Words of wise counsel were aptly for our gathering. Take initiative to shape your early experiences of priesthood. Wait for it to happen through others can breed resentment. Engage ministry as a learner. If you are not learning anymore, discernment may be needed. Look for priest-peers for friendship, and for mentoring in public ministry. Spiritual direction continues to be vital to your priestly spirituality. Do not personalize too much praise or too much negativity either. Do not become hyper-responsible. Be very aware of boundaries, knowing that active caring occasions expectations of reciprocity. Remember Pope John Paul II’s exhortation: since priesthood configures you to Christ, you are to do the work of Christ. Dwell in a larger vision of the priesthood. Make yourself available to the larger Church in mission.

“Mid-life” arbitrarily set around at 40 years of age, was inevitably an issue at the gathering. With the exception of a handful, most in attendance were approaching its cusp, had entered it, or were fully immersed in the dynamics of this “season of grace.” Cecero addressed both cognitive and psychological aspects of mid-life. Some engage it with the weariness of knowing all the compromises one has had to make, while others mask the fear of slowing down with exaggerated activism. There are reminders and cues everywhere: physical (body, hairline, libido), generational (too young to be old, too old to be young), parental (dying, orphaned, being alone), and social (being the oldest in a group or class). Mid-life involves grieving over what never was or can never be, raising the question: do I have the courage or the stamina to begin something new?

The challenge of celibacy at mid-life consists in having no one significant person to share life with. This sense of isolation and disconnectedness can be countered with multiple intimacies. The challenge to ministry in terms of what worked and what one counted on requires re-evaluation of commitments. Mid-life requires cooperation with the grace of self-acceptance and self-forgiveness. This can come when one problems his personal narrative of grace risk telling his story to receive understanding, to free himself of earlier interpretations of his own story, to drain his past of any bitterness while respecting its impact, to remember suffering as the basis of his empathy and compassion, and to consciously cultivate generativity now.

The gathering succeeded in a number of ways, tangible and intangible. The presence of the Maryland and New York provincials alone communicated to us the genuineness of their affection and concern, and the Superior General’s. That they dedicated a weekend to listen and to learn from our joys and struggles intimated some new and forceful advance in the way we might understand ourselves as “companions in the Lord.” (And no longer, perhaps, as “hyphenated Jesuits” totally identified with particular works we no longer do corporately, or for which we no longer have the numbers to sustain and build our individual identities upon!) That half of our invited number came to the gathering demonstrated the fraternal bonds and mutual investment that underlie the vitality of our priesthood in a great variety of ministries. The joy of our reunion after a few years of separation was all too evident. It was a time of catching-up and basking in each other’s accounts of good works as servants of Christ’s mission. When we deliberately trusted each other to converse about the things that really matter, our consolations and desolations in prayer, ministry and community, our reasons for being Jesuits and priests—surely, there grace abounded the more.

Salazar (NYK) is a campus and retreat minister and vocation promoter at Fordham University.
It wasn’t until the event was over that the most compelling aspect of this year’s March for Life hit home for me. Youth. In the scramble to try to make contact with the various delegations from Jesuit high schools and universities, it was, of course, nothing but young people I was meeting. Full of joy and energy, it all seemed rather natural. I slipped back into regency mode and was reminded particularly of being a part of the National Catholic Youth Conference in St. Louis and World Youth Day in Toronto. Even after the many Jesuit schools had assembled and we joined the rest of the March, protesting the injustice of Roe v. Wade and speaking out with our presence for the dignity of every human life, especially the unborn, the same spirit persisted…Youth!

Not until I was on the plane back to Boston did it really strike me that the march I had just attended was not, primarily, about youth, per se. And yet, youth dominated among the tens of thousands of participants. From families with young children to parish youth groups, from high school and college pro-life groups to seminarians from countless religious orders and diocesan seminaries, youth, energy and joy marked the whole experience.

In reflecting on this (perhaps) surprising dimension of the experience, I am struck that those who came out to brave the well-below-freezing temperatures stood and marched in solidarity with their unknown brothers and sisters – specifically the 40 million, or one-third of their generation, whose lives were lost before they ever had the chance to take a breath outside the womb. Those of high school and college age also stood and marched in solidarity with friends and peers who have been devastated by the suffering perpetuated among the living.

One young woman from a Jesuit college told me that this was her seventh time participating in the March for Life, but that this year carried special meaning for her; she was uniting her prayers and efforts that day in union with a friend who has had two abortions and who only now has come to grips with what has truly happened. Plunged into unthinkable grief, this friend, still coping with the guilt and shame, now sees abortion-on-demand for the horror it truly is and is committed to defending life as she grieves the loss of her two children. This young woman spoke with a quiet love and determination, a joy now given the depth which only an accompanied sorrow can reveal.

Immediately before joining the thousands of other marchers, the Jesuit school groups packed together for a prayer and a blessing from Fr. Bill Campbell (NEN), associate chaplain at the College of the Holy Cross. A profound silence came over the students as we begged the grace of compassion for the poorest of the poor, particularly the unborn, and for the courage to defend them in their vulnerability.

Then came the time for the group photo. As I looked on at the students – hundreds of them – I was overcome by a sense of pride to be a part of the Society of Jesus and in some small way, a part of the formation of so many fine young people using their education to recognize the truth of human dignity and expressing the faith which we hope they cultivate at these schools, to seek justice for the most vulnerable among us. It was a thing of beauty to behold those faces, full of joy and determination. It made me think about the endeavor to educate to which so many Jesuits have given their lives over the years. It works!

The high schoolers from Gonzaga, SLU High, Jesuit New Orleans and Strake, the university students from SLU, Xavier, Creighton, Gonzaga, Holy Cross, Georgetown, John Carroll, Marquette, Rockhurst, Loyola New Orleans, Saint Joe’s, Scranton, Fordham and others, all manifested signs of great hope that there are those among whom we serve who are indeed being motivated to put their faith and learning to work on behalf of the poorest of the poor, recognizing the dignity of every human person made in the image and likeness of our God of life.

Collins (WIS) is a second year M. Div. student at Weston Jesuit School of Theology.
Jesuits USA in the Year 2050: Planning for Our Future

By William J. Byron SJ

My premise:
You cannot predict the future but you can choose a future; at least you can choose some characteristics of the future you would like to have.

In our collective desire to choose life, I think we have to begin with some assumptions about the Church in America in the year 2050 and then attempt to identify some elements of that which will be needed to serve that Church and are therefore desirable, at least in potential, in candidates now entering the Society of Jesus.

Next, I offer, as one man’s opinion, a description of what Jesuits might look like in the future we can hope for, and finally I list some strategic conclusions relating to vocation promotion and recruitment of Jesuits in the USA.

We know we have to be careful with respect to what we pray for, and ready to work to get that for which we pray. So discernment—personal, community-wide, province-wide, and even wider—is necessary if we are to both pray and work for what God wants us to send our way in response to our prayers and efforts for vocations to the Society.

Some assumptions, by no means definitive:

1. Lay presence and influence will continue to grow in the institutional life of the Catholic Church USA.
2. The clerical culture will diminish but not disappear; the episcopal component of that culture will continue to display an inability to differentiate influence from control. (Bishops tend to believe that in order to have more influence, they have to have more control).
3. The promotion culture within the hierarchical structure of the Church will persist and thus continue to foster ambition, which, if not moderated by a spirituality of servant leadership, will continue to be corrosive within the Catholic community.
4. Optional celibacy for diocesan priests will become part of Catholic life within two decades from now, thus easing what is now perceived to be an inimical “priest shortage.”
5. Women will rise in positions of responsibility and influence in the institutional Church and could perhaps find ordination an option open to them by the year 2050. If women are ordained, there will be no priest shortage in the USA.
6. Catholic participation in interfaith marriages will continue to increase.
7. Religious literacy among Catholics will continue to decline.
8. The Catholic population will continue to increase in the USA, more by immigration than by conversion or birth into Catholic families.
9. Educational attainment and family income of Catholics in the United States will, on average, continue to rise, but family size will not.
10. Catholic representation in positions of political and business leadership will increase.
11. Catholic education at all levels—primary, secondary, higher—will remain strong but enroll a relatively small portion of the Catholic population in those three student-age groups.
12. Catholic representation in positions of intellectual leadership, although not insignificant, will be less than proportional to their numbers in the general population.
13. Catholic influence in literature and the arts will not be particularly great.
14. The influence of Catholic moral theology on sexual behavior, medical and life-science experimentation will not be great.
15. In the context of a widening gap between rich and poor in the world, Catholics in the United States will not differ significantly from other Americans in their concern for social justice.

Competencies:

Here are the talents and skills that I think Jesuits will need in order to be effective ministers to the Church in 2050. I realize that the Lord has a penchant for writing straight with crooked lines and uses the lowly to confound the proud. I know that the distribution of talents, in God’s gracious providence, is uneven, and I certainly acknowledge that calling men to the Jesuit order is God’s work that will be done in God’s wise ways (with a wisdom that is not of this world). But there is no reason for us not to try to attract (not simply hope for, but attract) the very best talent to our ranks.

I am convinced that anyone whom God calls to Jesuit life can become very good in the exercise of at least one ministerial skill. I should make clear that I am not ignoring in this consideration the vocations of the Jesuit brother, those who are not called to Holy Orders but are called to be vowed religious in the Society of Jesus.

Brothers will have ministerial opportunities in the future that they did not have in the past; they will also have opportunities to excel in practical, secular pursuits related to the Society’s changing mission to a world in need of help. With that said, let me suggest that candidates for admission to the Society now should have:

1. The potential to become competent, even outstanding schoolmasters, professors, scholars, pastors, and preachers.
2. The potential to develop skills for teaching, preaching, researching, speaking (in more than one language), writing, listening, community organizing, and giving spiritual direction.
3. The potential to become expert in spiritual discernment and the personal apostolic application of the Spiritual Exercises.
4. Demonstrated ability to live and work well with others.
5. That Jesuits should have mobility but recognize at the same time the value of an institutional base.
6. That Jesuits should have more influence, they have to have more defined strategies.
7. That Jesuits should have the trust the Society has placed in each of us and upon which it “lives,” as Lippert so well put it.
8. That Jesuits should work as a team.
9. That Jesuits should live in companionship but not at the price of removal from others whom the Society identifies as those to be served.
10. That Jesuits should have the trust the Society has placed in each of us and upon which it “lives,” as Lippert so well put it.

Commitment:

I would expect a candidate for entrance into the Society to be committed to:

1. Celibacy.
2. Locating oneself personally within the Paschal Mystery—i.e., to living “under the banner of the Cross” with the certain hope of participation in the Eastern victory, and therefore living as a man of hope.
3. Serving the Holy See through obedience to superiors in the Society, and with this, a commitment to work anywhere in the world for the greater glory of God.
4. Helping others (our founding documents said, “helping souls”) and we would now say, being “men for others.”
5. It goes without saying (although Fr. Peter Lippert said it well) that there is an ongoing commitment to Christ (a “high-hearted love of Christ!”).

Strategic Conclusions:

Time now to bring it down to the level of practical choice and strategic planning. Strategic planning begins with strategic thinking, and strategic thinking has to begin with the question: What sets us apart?

Choosing life will not be easy for us USA Jesuits of the early 21st century, but it can be done. We’ve always been able to do it, and it certainly has a lot more appeal than the alternative.

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Toward a mission-orientated First Studies

By Richard Mercy SJ

In 1975, the 32nd General Congregation in its Fourth Decree stated that “the mission of the Society of Jesus is the service of faith, of which the promotion of justice is an absolute requirement.” In 1975 I had been ordained for four years and was an assistant pastor at St. Leo’s Church in Tacoma, Washington, a parish known for its social concerns in the community and world. In the last 30 years, this mission has been repeated and two more elements added to this decree by the 34th Congregation, namely those of interreligious dialogue and cultural critique.

For the last 23 years, I have cast my lot with the Native American people. I have some sense of the absolute requirement that the Gospel demands justice, not the balancing of scales (though even that would be better than what Native peoples get), but the relationship that says Jesus is only followed when my life and energy promote his kingdom. Faith demands a social manifestation. The Society of Jesus has tried to provide help for those of us beyond formation to understand and implement the mission of faith doing justice. But I do not sense that Jesuits in formation today end their formation with a burning desire to promote a faith that does justice. My concern makes me wonder if they are any better prepared to carry out this mission than I was, formed a few years before this mission was so emphatically proclaimed. The seeming lack of our mission being the underlying principle of especially our “First Studies” program is a point a scholastic made clear that it is NOT philosophy studies makes me ask the question of whether our formation program is preparing future Jesuits to carry out this mission.

I presently live in Spokane, Wash., the former home of a First Studies program at St. Michael’s Institute. During my years here I became familiar with the program and what the formation people were trying to accomplish. With a basis in social analysis, the program tried to integrate the theology and philosophy with the mission of the Society. The whole process was attempting to take seriously the mission of the Society for the people who would soon be responsible for it.

As I talk with scholastics in all phases of their formation today and ask them “Has your formation helped you to proclaim a faith that does justice?” the usual response is: “NO!” Though there are some requirements in some programs to take something that deals with social analysis or social justice, there does not seem to be an integrated process that connects all the academic disciplines to the reason that young Jesuits are subjected to these requirements.

The end result of our formation process seems to find our future leaders no more prepared for our mission of justice and cultural critique than when they began the process. If they were interested in the justice of the Gospel’s critique of our culture before, during or after the period of formation, they may still have that concern, but these elements of our mission and therefore our identity have not necessarily been academically addressed, enhanced or integrated into what we are supposed to be asking them to do when they finish this process.

At least the basis for justice and a cultural critique have to be laid in First Studies, maybe interreligious dialogue and faith do, too. If a Jesuit is going to grow in understanding our mission of justice and cultural critique, that process needs to begin in First Studies. To leave all elements of enhancing our mission to the Novitiate, Theology or Tertianship leaves First Studies out of the realm of “Jesuit” formation. Where else can we focus on these issues?

In the Spring 2004 issue of the national Jesuit publication “In All Things,” Colman McCarthy complains about the lack of peace studies in most of our educational institutions. Peace studies I take here as another way to concentrate on the justice demands of the Gospel; as Paul IV said, “If you want peace, work for justice.” In our province, I am aware of only one person who has spent any time studying peace as an academic discipline. He is now 76 years old and has spent no time in any academic institution since ordination. There is a scholastic who is presently pursuing conflict resolution as part of his First Studies. How are we as educators or administrators or spiritual guides supposed to promote peace and peace studies when no one has any experience of the academic breadth of the discipline? We can demonstrate and picket, but not present the Gospel demand for a systemic social reality that promotes the justice that is the basis for peace.

In the Two Standards meditation, I wonder if we have taken seriously Ignatius’ presentation of the “Kingdom” of the two leaders. It is not just “me” for or against a particular leader, but it is a whole system that I and we confront in our allegiance to Christ. What sense do we have of this systemic reality that is part of the culture we live in? How can we preach, teach, guide people if we have little sense of the systemic reality of these Two Kingdoms? Without a systemic worldview, what we get and proclaim is an individual piety and individual moral integrity that does not address any systemic reality or challenge any structural oppression that supports the lies that deceive us. The culture we live in becomes a given and is passed over in silence because we have not faced it ourselves, in our prayer or our studies. The world can address our mission accomplished from an individualistic mindset. We will simply be unaware of or ignore the other Kingdom that surrounds us, completes and affects every part of our lives.

We need a vigorous process of formation that enflames the mission of the Society that we have repeated for the last 30 years. It must be rigorously academic. We need to know how to think philosophically and theologically another person’s thoughts. That does not mean we should know all of Aristotle or Aquinas or Rahner. The required courses must be crafted to implement our mission, not a piecemeal adaptation of courses that institutions may already offer. We must set the goals and standards, academic of course, but also very much focused on our intention and need for Jesuits who are set on fire for the Kingdom to which we give our lives. The process needs to be continually reflective, as the ratio studiorum was for the early Jesuits, always adjusting and renewing so that it better accomplishes what we want it to produce. Let me go out on the proverbial limb. The Assistancy could offer two to four “formators” who want to implement such a program. They will have the academic credentials needed. One would be a Dean, with the power to invite other members of the university faculty to participate in our designed program and with the understanding of how to navigate the “mind field” of academic politics. We offer such a package to a Jesuit university with the understanding that the Dean has the power from the president and whoever else is required to set up and initiate such a program. We Americans are known for our “can do” attitude. What better place to display that attitude than in our formation of our future?

These thoughts have been shared with many here in the Oregon Province and have been changed and refined by the feedback. I think they represent some consensus of the Spirit that is speaking today.

We can do much better for the men God has given to us, our more precious and important gift. For the last 30 years in our documents, the Spirit who calls us to labor in the Church to build God’s Kingdom has repeatedly called us to a faith that does justice. Let’s be about this task of God’s Kingdom, that we ask to come every day in our public prayer. We labor with the Lord whose name we bear in this least Society. We manifest our gratitude for all the blessings the Spirit has bestowed on us as we try to live out our mission.

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My swami said so

By Daniel Hendrickson SJ

With a nod of his head to the left and a smile, my swami said, “Yes, well, God is hiding in you. Now come.” He was expounding a truth while ushering me to the door, concluding a last conversation of a short series of meetings through last spring’s academic semester.

Originally from India’s Bengali region, Swami Aparananda is the proud pundit of the Vedanta Society of Berkeley, located not far from the University of Californias Sather Gate. Landscaped with lush colors, his compound seems like a quaint, well-kept mission preserved and presented by the state of California. The auditorium-like temple looks rather Western. Inside, moreover, padded chairs sit like pews in forward formation, facing what could pass easily as a Christian sanctuary. My saffron-wrapped swami will convince you otherwise, yet, pointing as he did with me to the centralized picture of another swami, Swami Vivekananda. This one preceded mine by a couple of generations and is responsible for what emerged as a network of Upanishadic, Vedantic places of study and worship in the western part of the world. These gurus and their Vedanta Society vie to share “the immortal teachings of the Upanishads” with curious people like you and me, and to make it easy they speak three truths.

The first insists upon recognition of a supernatural force which underlies all reality. God is omnipresent and there is nothing his ubiquity does not pervade, you and me included. As God is present in all things of the world around us, God is also present in us, ideas not unfamiliar to practitioners of Jesuit spirituality.

The second truth unfolds from the first. God’s presence within human life is hidden. A worthy goal for any of us, then, is to expose God. My swami told me that good moral behavior achieves this. Spiritual practices of prayer and meditation help, too. We can divulge the divine within and discover it of another alike.

My swami said the third, professing that truth is universal. “We are all of one heart and one mind, yes?”

Certainly not, I thought. Not in practice for sure, nor even theoretically: people are different.

The springtime swami-talks were part of a project of Fr. Jim Redington’s (MAR) interreligious dialogue class at the Jesuit School of Theology at Berkeley. Regarding the work of interreligious dialogue, I wrestled with a basic question those months. Should the work of this kind of good chatter reveal human spiritual similarity on a global perspective, or reveal its difference? The often poetic and always complex work of Emmanuel Levinas and his different scholarly discipline might have something to say. The human face is Levinas’ mighty metaphor. With it, Levinas wants to teach us that other people – any and every other person, in fact – are quite different from our individual selves. A firsthand witness to totalitarian regimes of the Second World War Era, the philosopher hastened to philosophically narrow distinction! His colleagues were boasting that relationships with others – and me, for instance, or you and my swami – reveal how similar we all are. We are the same kinds of beings, fundamentally. Levinas bristles, though, because for him the dimension of sameness means that I can “know, comprehend, encapsulate” you and anyone else. Selfishness and self-centrality is a pretty natural instinct that we try to diminish in our lives. For Levinas, the egotistic imper- tuss amplifies with the talk of human sameness. Levinas’ philosophy is not as simple as I make it out to be, but in part he is trying to ward off forms of political and moral totalitarianism in all shapes and sizes. He wants us to recognize every other person as, well, just that: another.

Then what? Levinas’ ultimate desire is for us to admit that the face of another human person has a power over us; it demands respect and commands us to be both responsible and hospitable. Levinas bemoans a broad kind of preferential option. One’s own self does not become irrelevant, but, in some ways, one is less important. The face of another creates an ethical opportunity of reverencing this other person. The operative kind of command for this comes “from on high.” It warps Levinas to say that we experience the face of God in other people, but the insight of poet Gerard Manley Hopkins – “For Christ plays in ten-thousand places, / Lovely in limbs, and lovely in eyes not his / To the Father through the features of mens’ faces” – cannot be fundamentally foreign to Levinas. Oft quoted, Hopkins’ reference to the face of the other is wonderfully coincidental. Whether Levinas wants to agree or not, his own work suggests that the other glitters something of the divine. The trace of God is present in the face of the other, and we thereby have an experience of something otherwise than (human) being. Through another we get a glimpse – mysterious and distinct – of God.

My swami’s truths and Levinas’ “face” will inform the aspirants of interreligious dialogue. They both represent a dimension of holiness in all of our lives. Christian, Hindu, Jewish, Muslim and more. It is important to recognize grace – to use a Christian term – swirling through another’s life no matter what his or her religious orientation represents. But Levinas’ stress on an appropriate ethical response to the other magnifies a social dynamic that, I think, keeps justice in close relationship to faith. If interreligious dialogue engages conversation and contemplation in matters of faith, it does so hand-in-hand with hope for more justice in the world in whatever form.

A couple of summers ago I visited Northeast India as a delegate of the Wisconsin Province. Part of the summer’s agenda was to engage the people of the region in good friendship. Beyond that I was asked to watch the Society there, particularly regarding the ministry it provides. Serving animist worshipers, Muslims and Hindus, as well as people with a combined religious sense of any of the above, the Jesuits and their partners hope to evangelize the Christian Gospel. They are doing so through schools, mainly. I remember a great conversation with another Jesuit scholastic. We pondered two goods: baptizing and educating. Which one is better, making more Christians or simply educating others through the work of Christian ministry? I left India that summer conflicted about evangelization in foreign lands. Educating poor tea-pickers beyond an oppressive poverty seemed exciting, but so too did preaching a message of salvation that offers a new sense of reality. The two might be two realities on the same side of a coin, but as priorities they can operate quite differently. So I’m still thinking about the nuances of evangelization in poverty-pervasive and generally spirit-worshipping Northeast India.

With the teaching of my swami, at least, and Levinas’ face, I have useful tools: see God – hiding maybe? – in another, and care.

But cherish distinction.

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Photo: Daniel Hendrickson SJ
The Laity:

A Sleeping Giant

By Rodney Kissinger, SJ

“The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.” (Luke 10: 2) This statement was surely true when Luke wrote it in the first century. There was the whole world to evangelize and there were only 12 apostles. But is it true today in the 21st century? There is no doubt that today the harvest is abundant. There are more than six billion people in the world, most of whom have not been evangelized. But are the laborers few?

The answer depends on your definition of the laborers. Who are the laborers? If you say that the clergy and the religious are the laborers, then they are few, distressingly few. There are hundreds of parishes in this country without a priest. And the ranks of the religious have dwindled distressingly. But the clergy and the religious constitute only about one percent of the Church. If you say that all of the baptized are laborers then the laborers are not few. There are more than one billion Catholics in the world today. That makes one out of every six people in the world a laborer: more than enough to gather the abundant harvest into the Church.

Unfortunately, many of the baptized do not know that they are laborers in the vineyard. They do not know that to be a disciple is to be an apostle; that disciple and apostle are two sides of the same coin. They fail to realize that the Christian faith is indissolubly both an acceptance and a sharing of the revelation of Jesus. Jesus told his disciples, “Without cost you have received; without cost you are to give.” (Matt. 10: 8)

Disciple and apostle, this is the intake and out- put, the ebb and flow, the centripetal and centrifugal dynamic of Christianity. Jesus first called his followers as disciples. “Come follow me.” And then he sent them out as apostles. “Go into the whole world and make disciples of all nations.” This is also the dynamic of the Mass. We assemble together as disciples to hear the Word of God in the Liturgy of the Word and to receive the Word of God in the Liturgy of the Eucharist. And then we leave as apostles to evangelize the world in which we live. “The Mass is ended. Go in peace to love and serve the Lord.”

God deals with us personally and individually but not as isolated individuals. He deals with us as members of a community: “the Chosen People,” “the People of God.” He wants all to be saved and come to the knowledge of the truth. The gifts of God are meant for all. The gift is given primarily for the one who receives it but it must overflow to others. The Good News is not something you can keep to yourself; this is evident in the Gospels. When Jesus healed someone he told them not to tell anyone, but they did. The Samaritan woman at Jacob’s well told the whole town. If we keep the Good News locked up in ourselves it stagnates; if we share it with others it grows. This is the strange math of Christianity: we add by subtracting and multiply by dividing.

Jesuit collaboration with the laity is not something new. In his recent visit to this country, Fr. General Kolvenbach affirmed the need of the early Society for the laity. “Ignatius knew that the few Jesuits of the earliest Society of Jesus could only carry out their dreams of world wide ministry in service to the Gospel and to the Church if their own work and prayer and generosity were multi- plied many times over by the work and prayer and gen- erosity of men and women of faith in his times.” Could they, with a vow of poverty, have built and operated all of those schools, retreat houses, houses of formation and churches, and done all of the wonderful things they did, without the laity? How about all of the remarkable works of the Society today? Would they be possible without the laity? If you have any doubt, ask the provincial or the treasur- er.

It would be well for us to reread the Decree on the Apostolate of Lay People, of the Second Vatican Council, on “the laity’s special and indispensable role in the mission of the Church. Indeed, the Church can never be without the lay apostolate: it is something that derives from the layman’s very vocation as a Christian. Scripture clearly shows how spontaneous and fruitful was this activity in the Church’s early days.” (cf Acts 11: 19-21; 18: 26; Rom. 16: 1- 16; Phil. 4: 3) Tradition tells us that the first Ecumenical Council of the Church, the Council of Nicea, was called by a member of the laity, Emperor Constantine.

The First Epistle of Paul to the Corinthians likens the Church to the human body in which there are many parts but one body; and all of the parts are necessary for the proper function of the body. (1 Cor. 12) In other words, collaboration with the laity is not to be seen as decon- scension on our part but as necessary cooperation between equal partners, each with different gifts and offices.

The first step on the road to collaboration with the laity, very often, is to convince them, and sometimes even to convince ourselves, of their great dignity and respon- sibility, and the great need the Church has for them. They are also the “salt of the earth,” and the “light of the world.” Vatican II teaches that there is no such thing as a “more perfect state of life.” Everyone is called by Baptism to holiness. By Baptism and Confirmation, the laity participate in the common priesthood of Christ. All are given graces and gifts not only for the benefit of the recipient but also for the building up of the Church. These gifts are to be recognized and used by those in authority.

We clergy and religious must never forget that the laity are the “high priests of the temporal order.” They are the legislators, judges and administrators who make, interpret and enforce the civil laws of the country in which we live. They are also the parents, the primary educators in the primary formative society, the family. In the Rite of Baptism, we tell the parents that they “will be the first teachers of their child in the way of faith. May they also be the best of teachers, bearing witness to the faith by what they say and do.”

Genesis reveals the family as the most fundamental unit of society and Vatican II calls the family “the domestic sanctuary of the Church.” Pope John Paul II calls the family the “sanctu- ary of life” in a “culture of death.” The family is the primary seminary where the seeds of the priesthood and religious life are sowed and nur- tured.

In the world in which we live, of course, only God is indispensable. As legendary college football coach Lou Holtz told some of his players who thought they were essential to the team: “The cemeteries are full of indispensable people.” But in the Kingdom of God, everyone is unique, unrepeatable, gifted, graced and indispensable. May we never forget it. And may we never forget to impart this to our students, our retreatants, our parishioners and to everyone with whom and for whom we labor in the Lord’s vineyard.

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The errors of neo-Pelagianism

By Erik Meder

Embeddedness within a tradition gifts later generations with a sea of accumulated insights unattainable through the span of one era alone. This condition for progress may tempt later generations to imagine themselves superior to their historical benefactors. Yet, those who wish to ground their humility in history need only read the “signs of the times” to know that not all historical change is progress and—alas!—sometimes the very errors which once yesterday were disowned are again embraced.

Pelagianism, a complex set of unorthodox beliefs concerning original sin, freedom and grace, was condemned by the Council of Carthage in 418, by the Council of Orange in 529 and by the Eucumenical Councils of Ephesus in 431 and Trent in 1564. Over the centuries, the specific points of emphasis and language used by the Church Councils changed to address the needs of the day. Still, the Council of Trent’s First Canon might serve to rein in some of the same Pelagian excesses in the American Catholic Church which its sixteenth-century articulation aimed to correct: “If anyone says that man can be justified before God by his own works … without divine grace through Jesus Christ, let him be anathema.”

American Catholic culture often encourages the notion that to be “observant” or “practicing” of Catholicism is principally a matter of conforming one’s behavior to some externalized standard of divine origin. “Salvation” is understood as eternal union with God through Christ, of which we have a foretaste through the experience of love, as our just reward for doing the right thing. This cultural instinct is cross-ideological; at either end of the spectrum, though differing in manifestation, there is a tendency to understand “salvation” as attainable through human efforts alone. God told us what we need to do in order to be saved and then left us to our own devices to work out our salvation; by what we accomplish, so will we be judged. It is this cultural tendency which is here called neo-Pelagianism.

Neo-Pelagianism is evidenced in some sectors of the Church through the tendency to absolutize the value of “social justice” efforts. At its extreme, Catholicism becomes a social-activism with an “us-versus-them,” self-defeating, Gnostic self-righteousness which denies the transcendent humanity of the “them.” Though theistic, the philosophical underpinning tends to be a form of post-modernism. Social structures are not dictated by any “nature(s),” but are human constructs which too often reflect current power structures. It is the obligation of enlightened Christians, therefore, to struggle against oppressive structures which for too long have been sanctioned by the baptismal waters of “nature.” Predictably, Jesus is seen as the paradigmatic social-activist: flouting convention, challenging traditional power-driven social structures, missioned to “raise consciousness.”

In other sectors, neo-Pelagianism is evidenced through the tendency to idealize the significance of legalistic observation of religious norms. In the extreme, Catholicism becomes a solipsistic legalism which ignores the reality of self-transcendence in and through love. The attraction to this approach is perhaps best understood in terms of the very human desire for certainty—particularly vis-à-vis one’s ultimate destiny. To escape the ambiguity and limits of our finitude, including a certain “existential unknowing” which is our common lot, the tendency here is to lay claim to an absolute knowledge of what must be done to earn salvation. It is the obligation, then, of Christians to observe every iota of the law in order to merit a just reward. Here, Jesus is seen primarily as the founder of an institutional hierarchy through which he promulgates law and to which the faithful owe obedience as to Christ himself.

It should be pointed out that the “error” of this neo-Pelagian cultural tendency, like the Pelagian error condemned at Trent, lies in the absolutizing of human efforts. What that effort is trying to achieve, therefore, is secondary and perhaps would be admirable were the effort to realize it not afforded such priority. Perhaps, yet, Catholic culture today encourages the notion that we’re not doing enough, that is, that we need to do more. Be it either through social-activism or acute awareness of supposed legal imperatives. But perhaps what is most noteworthy—and most troubling—is the negative dimension of neo-Pelagianism, namely, that it tends to ignore the reality that a personal relationship with the living God, Jesus Christ, is a transforming reality for both the individual and society.

The neo-Pelagianism of today precisely inverts our proper (and scripturally based) relationship with God in Christ. Presumptuous as we are, we tend to place our own conscientiousness and the value of our efforts above what we believe Christ can achieve in and through us. Perhaps it was this tendency which prompted the author of the epistle to write: “This is love: not that we loved God, but that he loved us” (1 John 4:10).

The primary category of understanding our religion is the overarching love of God through history in Jesus Christ.

Whatever the precise definition of original sin, one of its principal effects, as evidenced through our history, seems to be a personal and communal prejudice to locate the means of salvation within human agency. Neo-Pelagianism denies the reality of faith that a personal relationship with the God of history will have “results” in the life of the believer and in the life of society. Instead, through what can only be considered a magnificent denial of Christ’s transforming love, contemporary Catholic culture extols the ability of its own powers to save.

Before we sign another letter protesting the military somewhere, before we denounce another “inherent evil,” and before we become completely complacent with our ability to save ourselves and others, perhaps we ought to do something this Catholic culture doesn’t particularly emphasize today: be with Christ in prayer.

Meder is the outreach coordinator for the Office of Social and International Ministries at the Jesuit Conference.
To fly or not to fly

By Fr. Craig Boly SJ

Two hunters chartered a bush pilot to take them moose hunting in Alaska. After a successful hunt, they insisted on stowing both of the huge animals in the plane for the return trip. “There’s no way this plane can handle that much weight,” the pilot said. But one hunter insisted, “We got both moose in the plane last year.” So after careful packing, they took off. Unable to gain altitude, they soon crashed. When they pulled themselves from the wreckage, one hunter asked, “Where are we?” The other hunter answered, “A little up the hill from where we crashed last year.”

I am grateful to Fr. Jerry Graham (ORE) for his article in the November ’04 NJN questioning the future of Jesuit parishes. He cited the usual suspects in parish ministry - how a parish is “just,” how a Jesuit parish struggles with familiar polarities, how a parish attracts new Jesuits to the work.

In response to these challenges, Jerry proposed that Jesuits create an Institute for Pastoral Ministry to establish institutional sponsorship for research, analysis and theological reflection. He believes that developing standards for a Jesuit parish and minimum qualifications for pastors will help place Jesuit parishes on the same institutional footing as Jesuit high schools and universities.

My first reaction to Jerry’s proposal was like the bush pilot in the story - will it fly? I have just finished 12 years as pastor of St. Joseph’s parish in Seattle. A big burden of the job was to provide accountability - to diocesan and Jesuit committees, parish councils and school commissions. I count 15 regular affiliations that scrutinized the mission of the parish in an ongoing way. My first thought was that Jerry’s institute would just be more bureaucratic baggage – benefiting whom?

A recent survey, however, shows that Jesuits in formation question the viability of current parish ministry. A big issue is preparation. For example, I taught for 10 years at Gonzaga University and helped out in parishes on weekends. It was only after I began to be a pastor that I discovered that weekend preaching and liturgy are the frosting on the cake. The hard work of managing a staff, speaking to the needs of opposed constituencies and overseeing a big school opened my eyes to what pastoral leadership in a parish required.

Despite formal mentoring, new pastors can feel overwhelmed by multiple expectations. If there is no method of changing pastors, leadership transition can traumatize a faith community. If there is no way to pass on the culture of a parish from one pastor to another, it fosters what Jerry Graham calls a “pastoral stone age.” It is understandable that stories about overworked pastors strained by community tensions can demoralize prospective Jesuit pastors. So pastor preparation and transition need attention.

Despite the opening story (about not flying), I endorse a Jesuit Pastoral Institute. Yet even if a Pastoral Institute could articulate our “just” parish priorities, requisite leadership skills and professional standards, a significant hurdle remains. The task of a Jesuit pastor is to accomplish Lonergan’s eighth functional specialty, communications. This specialty requires a broad skill set and seasoned pastoral experience.

The problem is complex. Suppose you define an ideal Jesuit parish as “a welcoming community of worship, prophetic witness and spirituality animated by the genius of Ignatius.” But then imagine you still have Fr. Jesuit Pastor who may be great with kids but ignores the elders, wonderful preacher but pedestrian presider, social activist who avoids the grade school. In other words, you can define the ideal Jesuit parish and pastor skills all you want. But at appointment time, you must go with the players you’ve got.

This last reflection gives me pause. Suppose a Pastoral Institute could come up with a multi-disciplined team to engage in social analysis. Suppose this team of scholars and practitioners could develop clear priorities for a Jesuit parish, qualifications for a pastor’s skills, agreed cooperation with diocesan visions, shared commitment about how to make public policy statements. Why, these clarifications might suggest alternative skills and help attract new Jesuit personnel.

Jesuit parishes are too busy with immediate ministry to devote adequate time to form an institute. But a university has the resources in trained specialists from pertinent disciplines to perform needed preliminary social analysis. Jesuit pastors and lay ministers have crucial “lived” experience to provide grist for the analytic mill. Plus, the many Jesuits who are sacramental ministers in non-Jesuit, diocesan churches have wisdom to tap. Together, academics and pastoral practitioners could articulate the foundation of Jesuit parish

Still, creating a Pastoral Institute has many challenges. One challenge is how to negotiate parish confusions. For example, some dioceses welcome Jesuits, others are wary of Jesuit independence. Furthermore, the Jesuit mission can have multiple incarnations. Some parishes can run programs for the poor. The deeper call is to be with the poor “who are the friends of Jesus” for example, through a sister parish in the developing world, an overnight shelter with street people or a women’s center to accompany homeless women in transition.

Moreover, each parish has its own practical tensions. How do you offer sinners a sincere welcome yet confront sin? How can you be prophetic without alienating stewardship? How do you simultaneously balance resource allocation for a school, for social justice outreach and for a capital campaign?

One practical problem with attracting new Jesuits to parish ministry is that experienced lay ministers already run parish programs. Mentoring a newly ordained Jesuit is a privilege, but it can displace lay staff and add responsibilities to already crowded lay job descriptions. This situation can have a chilling effect on how a newly ordained Jesuit feels about his first few years of sacramental ministry in a parish setting.

There are other aspects of Jesuit parish ministry that need scrutiny. If a Jesuit parish is located on a university campus, students could become leaders on the Pastoral Council. It seems possible for a parish to have its own mission while still attracting young people to animate parish life with their energy and vision.

Another challenge is how to be a good citizen in a diocesan deanery. When a Jesuit parish becomes a magnet to draw Catholic leaders and donations away from other parishes, tensions arise. One way to offset these tensions is to combine youth programs among several neighboring parishes. A Pastoral Institute could explore other ideas for reducing tensions such as shared deanery projects, choir exchanges and joint staff days of recollection.

Contentious issues remain. If maturity is defined as “the ability to live in ambigity,” the Jesuit parish is a maturity hothouse. Consider the complexity around lay preaching, liturgical roles and women in ministry. Consider topics such as divorce and remarriage, fertility clinics and sterilization, capital punishment and victims’ rights, politics and Communio, welcoming undocumented immigrants and gay partners. Consider humble conversation with imams, rabbis, shamans and other ministers.

In conclusion, I love the Jesuit parish. It is a great place to heed the urgent call of Jesus by discerning the signs of the times. It demands compassion, availability, endless welcome. Safeguarding this treasure is what a Jesuit Institute of Pastoral Ministry must undertake.

Boly (ORE) is on sabbatical and is preparing to lead the Novena of Grace at St. Aloysius Parish, Spokane, on March 5-14.
A visit to Central America: looking backward to look forward

By Fr. Bob Scullin SJ

In his last public speech in November of 1989 in Barcelona, Fr. Ignacio Elluacuria, SJ, rector of the University of Central America, spoke of this urgency: “Hay revertir la historia, subvertir, y lanzarla en otra dirección.” We have to recast history from a different and even a subversive direction. The Jesuits of the UCA sounded this theme for the 15th Anniversary of the Martyrs of the UCA. The challenge facing El Salvador consists in recasting history from the point of view of the victims of the 12-year conflict. Looking back to look forward through different eyes.

For 10 very full days, I did “some looking back to look forward” in three of the countries of the Province of Central America. I had spent time before in Latin America, but this was my first visit to Central America. I wanted to see firsthand some projects that Detroit Province Jesuits and colleagues were actively supporting. And I wanted to convey our interest in and our solidarity with Jesuits and their colleagues in Central America.

One highlight was the time I spent with Jesuits and colleagues who gathered for the 15th anniversary vigil—a moving candlelight procession, a powerful outdoor liturgy for a gathering estimated at 8,000 people, followed by a night of music, stories, poetry and videos on the huge outdoor screens of the UCA. Many in the friendly crowd sang along on a popular Nicaraguan song by Carlos Mejia Godoy that Pete Seeger introduced here in the 1980s, “Cristo ya nacio en Palacaguina”—Christ has just been born of a poor young couple in Palacaguina.

One of my walking tours was through the streets of a very poor neighborhood (Chakra) where Chepe had worked as a local gang has not gained any new recruits! The school has been so effective in education and job training that in the past three years: a local gang has not gained any new recruits!

In and around Tegucigalpa, I saw the dynamic efforts of a group founded by Honduran Franciscan Sister Maria Rosa Leggol on behalf of street children and youth with little or no resources. For 40 years, the Society of the Friends of the Children of Honduras has developed housing, basic education and small cooperative economic ventures on behalf of children and families. They’re still “digging out” from the financial ruin caused by Hurricane Mitch in 1998. At Gesu Parish in Cleveland, Fr. Lorn Snow (DET) organizes each year a number of service visits — medical, dental, building brigades. Parishioners from Gesu and students from our high schools in Ohio and Michigan visit Sr. Rosal’s projects.

In a real way, I saw the continuing growth and development of something we have prayed for in a song I composed in November of 1980:

Oh God, let justice grow / In these young limbs / And bring to flower / The seed of martyrs / Fallen in the name of justice / Jesus, El Salvador, El Salvador.

Two walks with Fr. Provincial Jose Alberto “Chepe” Idiáquez Guevara (CAM) gave me a rich opportunity to hear his history and the history of the victims he has pastored. The first was a walk through the small room where Dona Elba Ramos and her daughter Celina were shot while taking refuge at the UCA, just two of the more than 75,000 dead and disappeared over the years. We stood a good while in silence gazing at the garden built by the widower of Dona Elba: eight rose bushes for the eight martyrs of the UCA. Our second walk was through the streets of a very poor neighborhood (Chakra) where Chepe had worked as a theologian and a newly ordained priest in 1988 as he helped families cope with the death and disappearance of many of their young men.

What kind of “recasting of history” can happen in 10 days and a few weeks of reflection afterwards? Perhaps only another small step in the direction Elluacuria proposes, seeking the perspective of victims and survivors. I saw where the Latin American solidarity work here in the U.S. over the past decades has supported the popular efforts of proud and resilient people, people who honor the victims and who by their lives are recasting history and trying to build a future in the face of enormous political and economic obstacles.
And I saw just a few of the many efforts on the part of the U. S. provinces to continue to engage people, north and south, in working for the Kingdom of God. What remains before all provinces, north and south, is the challenge of recasting our efforts at different kinds of collaboration that include our efforts and advocacy for migrants and our efforts for farmers and working people both here and there.

Some images and stories can both sear and heal the soul. One afternoon in Tegucigalpa, I listened to some young girls, 13-21 years of age, tell their stories. They work as housemaids and are frequently taken advantage of and abused. On their one day off during the week, they come to Reyes Valenzuela Teenage Support Center to get basic education, some trade schooling and holistic human training—including health care and counseling. I imagine that they view history and the future very differently than I do. Maybe through the many, continuing solidarity projects that engage all of us—north and south—we tell yet again a new story together from a Gospel perspective. Listening to the stories of victims and survivors helps me discover new ways to promote a faith that does justice and a dialogue across borders that can change hearts and minds and even unjust structures. The events I witnessed and the stories I heard have renewed my long-standing desire to draw closer both here and there to the Christ who suffers and rises again in his people.

Scullin (DET) is the provincial of Detroit.
Fr. Provincial John Whitney has missioned four scholastics to new apostolic work for the fall of 2005. The province's two ordinandi for June have been given their first priestly assignments. Mr. Denis Donoghue will join Fr. Pat Twohy among the Salish People of the upper Pacific Coast. Mr. Sean Raftis will be teaching at Bellarmine Preparatory School in Tacoma. Also, two men completing their first studies at Cizsek Hall have been missioned as regents. Mr. Doug Pierce will teach in the philosophy department at Gonzaga University in Spokane and Mr. Mark McDougall will teach at Seattle Preparatory School.

In January, Fr. Patrick J. Howell, dean of the School of Theology and Ministry at Seattle University, began work as a columnist for the Seattle Times' newly revamped weekly page on faith, religion, spirituality and values. He represents the Roman Catholic perspective and is joined by four other columnists — a mainline Protestant, an evangelical Protestant, a Jew and a Muslim. They will take turns writing a column in a five-week rotation. His first article was published January 22. (View the column in the archives at www.seattletimes.com.)

Fr. Myles Sheehan, M.D. (NEN) will speak to the Colombiere Jesuit Community in Portland Feb. 25 on the topic “Aging in the Society of Jesus.” Sheehan is currently the senior associate dean at the Stritch School of Medicine at Loyola Chicago. His specialty is gerontology and he has been widely published on senior care and end of life issues within a Catholic context.

Jesuit High School in Portland has started the presidential search process after an announcement in October that Mr. Dick Gedrose would be retiring after 35 years of service at the school. The search for a new president has started the presidential search process.

Fr. Jim Breitke (WIS), associate professor and co-chair of USF's theology and religious studies program, gave a workshop Oct. 29-31 titled "Christian Moral Living" as part of the diaconate training program of the Diocese of Sacramento. Breitke has worked in the program for more than a decade.

Philippine President Gloria Arroyo received an honorary degree from the University of San Francisco. "The convocation was a welcome opportunity to celebrate USF's international alumni, students, faculty and staff, as well as the contributions of the Filipino people to the many countries around the world they call home," said Fr. John Privett, USF President.

Fr. John Quinn reported to the Army's Chaplain Officer Basic Course at Fort Jackson, S.C., in January to begin a three-year tour of duty as an Army chaplain. Quinn’s ultimate goal is to serve alongside Army ground forces in Iraq.

Fr. Wayne Negrete has joined the Blessed Sacrament Parish community as an associate pastor. His ministry includes but is not limited to spiritual direction and liturgical preparation. Wayne has likewise taken over the necessary task of ministering to the lesbian and gay community in the parish.

Fr. Mike Weiler graciously moved into his new role as office of novices. In addition, Mike has taken on the role of director of the Grotto of the Sacred Heart. His ministry includes but is not limited to spiritual direction and liturgical preparation. Wayne has likewise taken over the necessary task of ministering to the lesbian and gay community in the parish.

Fr. Jim Hanley gave a very well received silent retreat to women entitled, “The Challenge of Accepting the Unconditional Love of God.”

Fr. Jim Keene, a systems administrator for the Loyola Marymount University community, has been credited with directing the recent Community Wellness Forum which centered on preventative medicine with special emphasis on prostate awareness.

Meanwhile, Fr. Frank Case (ORE), American assistant to Fr. General in Rome, visited with the southern California Jesuits to speak about the preparations in Rome to celebrate the anniversaries of St. Ignatius, Francis Xavier and Peter Favre.

At St. Charles Church in St. Francis, South Dakota, Fr. John Hatcher presided at a midnight mass broadcast live on local radio station KNI. The liturgy prayed to a full house and was complete with a Lakota drum group and smudging. Seeing the opportunity for evangelization, Hatcher’s homily was entitled “Virginia, there is no Santa Claus.”

Sts. Peter and Paul parish in Manako, Minn., celebrated its 150th anniversary on December 31. Begun with a request for a Catholic priest in 1854, it was the first Catholic parish in Manako. The Jesuits took over 20 years later. The parish has planned a year of festivities to celebrate its history and to honor significant organizations including the Jesuits, the SSDNs, and a number of sodalities. For the anniversary itself, the parish community had a Founders’ Day Celebration, complete with pioneer soup (sauerkraut and sausage chowder), big band dancing, and an old-style mass at which pastor Fr. Karl Voelker and his associates dressed in cassocks and berettas.

Various and Sunny: Fr. Don Doll won the University of Nebraska-Omaha School of Communication’s Achievement Award. Fr. Albert DiUlio has moved to the Jesuit Conference to become the Secretary for Higher Education and Finance. The Marquette University production of Dead Man Walking, directed by Fr. George Drance and assisted by Fr. Grant Garinger, has been invited to participate in a national collegiate dramatic competition. Winners will perform at the Kennedy Center.

Fr. John Quinn (CFN) takes the oath for his commission as a U.S. Army chaplain on December 19, 2004. The oath was administered by his father, Brigadier General Jack Quinn, USA ret. A former enlisted Marine from 1972-1975 (pictured left, Parris Island, 1972), Quinn reported January 5, 2005, to the U.S. Army Chaplain School in Ft. Jackson, SC. John was managing editor of National Jesuit News from 1999-2002. Photo courtesy of Quinn Family

PROVINCE BRIEFS

OREGON

CALIFORNIA

WISCONSIN

LETTERS TO THE EDITOR

It’s hard to know where to begin

Dear Editor,

I agree with Julie Bourbon (NJN Dec. 04-Jan. 05). “It is hard to know where to begin writing about Fr. Ray Helmick.” I was privileged to participate in a Jesuit Seminar in Jerusalem on Conflict Transformation in Israel-Palestine in 2000 led by Ray Helmick. Ray Helmick has a unique peace principle, the Presupposition of the Spiritual Practices: “It should be presupposed that everything every Christian ought to be more eager to put a good interpretation on a neighbor’s statement than to condemn it. This is his theory iss if I write well to another’s point of view, our neighbor is more likely to listen to us. Ray himself excels in being able to listen to all points of view.

I eagerly look forward to reading and studying his new book, “Negotiating Outside the Law. Why Camp David Failed.”

Benjamin J. Urmston SJ (CHG)

Director of Peace and Justice Programs

Xavier University

Enough already!

Dear Editor,

If you run another story on SOA/Fort Benning protests (Dec/Jan), I will scream! Enough already!

To Baghdad or Tiaanman Square or Teheran or any place where the protesters might actually need some courage to protest. Why not picket the UN in New York because its peacekeeping troops in the Congo have been raping and looting? There is as much logic to believing that the UN told its troops to rape and pillage as there is to presuming that the American military in training South American military encouraged them to go back to their home countries and terrorize civilians.

You are beating a dead horse. Get a new snitch. We are bored.

William J. Parente Ph.D.

Professor of Political Science University of Scranton
Letters to the Editor

Common sense?

Dear Editor,

The Election Reflections in the Dec.-Jan. NJN featured a good analysis by Fr. Charles L. Currie (MAR) and a rather unconvincing but nonetheless enlightening commentary by Fr. James V. Schall (CFN). Schall, representing the Republican viewpoint, pointed out that the “percentage of elite university faculties that voted for Kerry” was very high, but that “the common sense and practically wise judgments of such a great variety of American people...are increasingly being heard.” I don’t know for certain, but I suspect that the percentage of Jesuits who voted for Kerry was similar to the percentage of “elite university faculties.” Is Fr. Schall suggesting that our nation’s intellectuals are too smart for their (our) own good? He seems to put far too much stock in “common sense.”

Many “common sense” Americans continued to believe that Iraq had strong ties to al Qaeda and that Saddam had weapons of mass destruction, long after the facts became clear. “Common sense” says that the U.S. is fighting for democracy in Iraq and elsewhere. Our track record for decades, however, is one of supporting numerous brutal dictators around the world and helping undermine democracies in some cases.

Common sense says the U.S. would never support genocide by a Muslim nation against a Christian nation, yet we gave massive military aid to Indonesia from 1975 to 1999, helping their soldiers slaughter 200,000 people in East Timor. Common sense says that our free press would raise an outcry over this, but our mainstream press systematically refused to cover the story at all. To find such information, one must go to go to documentaries, the internet, or the National Catholic Reporter.

Many common sense Americans, especially those of the World War II generation, hold it as an article of faith that “America is still the greatest nation in the world.” If we are, then why does our health care system deliver the least amount of care for the money it spends, and why is it the only country in the western world that does not guarantee health care for all its citizens?

Like so many right-wingers, Fr. Schall is very strong on judgment, “the weepiness shown by the losers; “Bush is an honorable and good man,” but weak on facts. Fr. Currie on the other hand, like the majority of Jesuits, sees through the hypocrisy of the neoconservative-Christian Right agenda, while also recognizing that the Democrats need to “reclaim their focus on values.” We Jesuits, individually and collectively, need to be more bold in making the voice of educated reason and Catholic Social Teaching heard in the U.S., before this country becomes any more self-righteous and self-destructive.

Mark J. George SJ (DET)
Associate Pastor
Gesu Parish, Cleveland, OH

What a “real” Jesuit parish looks like

To the Editor:

Thanks for Jerry Graham's stimulating Commentary. “The future of Jesuit parishes. Its time to develop a discipline” (Nov. 2004). It provided me an opportunity to reflect on what I think of as hallmarks of the Jesuit parish, all of which Jerry states or implies: 1) adherence to the Jesuit mission -- faith, justice, interreligious dialogue and cultural openness; 2) animation by the Spiritual Exercises; 3) intellectual strength, as evinced for cultural openness; 2) animation by the Spiritual Experiences; 3) intellectual strength, as evinced for cultural openness; 2) animation by the Spiritual

Tom Stahel SJ (NOR)
Pastor, Holy Name of Jesus and Immaculate Conception Parishes,
New Orleans

Be heard

Read an article in the NJN that you feel strongly about? Author got it spot-on? Author doesn’t have a clue? Have your say on the discussion board at jesuit.org.


Missouri

Four hurricanes did their worst last fall in the New Orleans Province, mostly in Florida. Hurricane Ivan also hit the Alabama coast and turned the Gulf villa at Perdido Beach into mostly a memory of good times past. After a survey of interested Jesuits, the province is currently making plans for the construction of another villa. A new building on the current site would require the house to be built on stilts in order to avoid another hurricane debacle.

The 2005 Province Day will be June 9 and 10. Ordinations will follow on June 11 at Immaculate Conception Church in downtown New Orleans. Ordaining prelate will be Bishop Carlos Sevilla (CFN) of Yakima, Washington. Presenter for Province Day will be Br. Loughlin Soefeld, S.T.M., A. Cantor to the Christian Institute for the Study of Human Sexuality in Silver Spring, Maryland, and senior editor on the staff of Human Development.

Fr. Michael D. Gross, S.J. and Harold Hendry, along with novice Hugh Kelly, accompanied about 30 Loyola University students to the annual protest at the School of the Americans in Columbia, Georgia. Faculty and staff, including college president Fr. Greg Luceny (WJS), joined students from Spring Hill College in Mobile at the same demonstration.

Houston’s Strake Jesuit Preparatory President Fr. Dan Lahart (MAR) recently announced that the Brown Foundation has made a $1.5 million pledge to the Greater Glory capital campaign, the largest single gift in the history of the school. The pledge puts the campaign over the $8.1 million mark. The gift is a challenge matching gift and will be paid off in four years.

New Orleans

Fr. Paul Sheridan has announced that he is stepping down as president of St. Louis University High School where he served as president for the past nine years. He will be moving to the same position at Bellarmine Prep in San Jose, California.

Fr. Phil Steble has begun a sabbatical in Florence, Italy, after his seven-year stint as socius, when he wore many hats. He was editor of or contributor to several publications, including this regular NJN column, and also served as the provincial’s delegate to deal with accusations of sexual abuse. During the last two years he was the superior of the Leo Brown Community in St. Louis, overseeing the renovations of the community’s new residence. In Florence, he will do pastoral work at Gonzaga University’s extension as well as visit museums and reacquaint himself with his artistic skills.

Two new books that promise to be fine resources for Jesuits have recently come off the press. Fr. David Fleming’s Like the Lightning: The Dynamics of the Ignatian Exercises is available from the Institute of Jesuit Sources, Orbis Press has published Fr. Kevin Burke’s Pedro Arrupe: Essential Writings as part of its Modern Spiritual Masters Series. Fr. General has written the forward for the book.

White House Retreat has begun a fundraising drive to pay for the construction of a new community residence on the grounds of the retreat house. Fr. Rich Buhler, the director of the retreat house, is in close touch with the architects as the plans are being drawn up.

Fr. James Swetnam used his month-long semester break at the Pontifical Biblical Institute to travel to Zambia where he taught a course in church history at Redemptoris Mater Seminary, a diocesan seminary in Kitwe, on the frontier with Congo Kinshasa. Fr. Robert White plans to teach communications in a similar setting in Tanzania when he “retires” next year from his work at the Gregorian University.

“Animals for Others” is an innovative, cooperative program in the Toledo District of southern Belize. Fr. Dick Perl, pastor of St. Peter Claver Parish in Punta Gorda, said the parish gives young pigs to village families, who later give baby pigs back to the program for other families.

Michael Harter SJ

-- M. Harter SJ

-- Donald Hawkins SJ

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Loyola College President Ridley dies

Fr. Harold Edward Ridley (NYK) 65, died suddenly on January 18 at Arminger House, Loyola College, Baltimore. He was a Jesuit for 48 years and a priest for 35 years.

Ridley, who went by his boyhood nickname “Hap,” began his tenure as Loyola’s 23rd president on July 1, 1994, and resolutely guided the college toward his goal of establishing Loyola as a Jesuit Catholic university of national standing.

He accomplished this through careful strategic planning and dramatic gains in virtually every area of the university’s operations. Born June 20, 1939, in Jersey City, Ridley was educated at St. Peter’s Prep, Fordham University, Woodstock College and the Union Theological Seminary. He earned his Ph.D. in English Literature from New York University. For more than 20 years, Ridley taught English at Le Moyne College in Syracuse, N.Y., where he also chaired the English Department and served as the college’s chief Academic Officer.

He earned the Society in 1956 and was ordained to the priesthood in 1969. His early assignments included teaching Latin and English at Regis High School in New York City from 1963-66 and serving as an adjunct instructor of humanities at the Maryland Institute College of Art from 1967-68.

At the time of his death, Ridley served on the Boards of the College of the Holy Cross, Crown Central Petroleum and The Institute for Christian & Jewish Studies. In 2003, he was appointed to the Maryland Higher Education Commission’s Blue-ribbon Planning Committee by Maryland Governor Robert Ehrlich. Since 1997, he was co-chair of the Greater Baltimore Committee Public Outreach Committee on Regionalism.

A familiar and popular figure among Loyola’s students, Ridley was an avid sports fan and a fixture at lacrosse and basketball games on campus. He also was active in his priesthood ministry, serving as a regular presider and homilist at Masses in the Loyola Alumni Memorial Chapel, at Stella Maris and at the Shrine of the Sacred Heart in Mount Washington.

“Fr. Ridley was a good Jesuit and among his fellow priests he was regarded highly for his intellect, his compassion for others, and his spirituality,” said Fr. Eugene Gienzer (MAR), rector of the Loyola College Jesuit Community. “We are responding prayerfully to Fr. Ridley’s sudden passing, for him and his family as well as the entire Loyola Community.”

National Liturgy awards presented

On December 8, The Georgetown Center for Liturgy presented its 2004 national award to Mr. Marty Haugen and to the late Fr. Paul Cioffi SJ (1928-2004) for outstanding contributions made to the liturgical life of the American Catholic Church.

Haugen is a liturgical composer, performer, recording artist and author. For the past 20 years, he has produced some of the finest and best known contemporary liturgical music for both the Catholic and Protestant Churches. The Georgetown Center for Liturgy chose to honor him for his visionary and widely influential work in enabling Christians around the world to sing and pray in one voice.

The Center also honored posthumously Cioffi, who for 30 years was a beloved teacher of theology at Georgetown University. During the last 12 years of his life, he dedicated his work to the liturgical renewal of the Catholic Church through classes, workshops and retreats for priests and bishops in the United States, Rome and around the world.

He had an unusual ability to inspire, entertain and energize priests for their mission of preaching the word and celebrating the liturgy well. Cioffi (MAR) was also a long time friend of the Center for Liturgy and served on its board of advisors until his sudden death early last year.

In announcing the awards, Fr. Lawrence J. Madden (MAR), founder and director of the Center for Liturgy, commented that, “thanks to the dedication of individuals like Marty Haugen and Paul Cioffi, remarkable strides have been made in the way the Catholic Church in the United States celebrates liturgy since the Second Vatican Council.”
Finding God in the Dark. Taking the Spiritual Exercises of St. Ignatius to the Movies

By John Pungetti SJ and Monty Williams SJ
Novallis, Saint Paul University, Ottawa, Canada, 2004
327 pp., paper, $26.95
ISBN: 0-8198-2680-4

Film can be profoundly spiritual. This stunning new book uses fifty-two popular films to engage the reader on a significantly personal and transformational journey through the Spiritual Exercises of St. Ignatius, which have, since their establishment in the sixteenth century, influenced countless millions to discover a personal, passionate and intimate spirituality transforming their lives and cultures.

Jesuit Generals. A Glimpse into a Forgotten Corner

By Thomas E. Zeyen SJ
University of Scranton Press, Scranton, Penn., 2004
91 pp., paper, $14.00 plus $4.00 s&h
ISBN: 1-58966-071-4

A slight but important book that contains what may be a Jesuit first, namely a complete collection of Jesuit generals from St. Ignatius to Fr. Kolvenbach. It presents a portrait of all 33 generals along with a brief biography. Trace the four-century history and impact on the church and world at large of these men who were true leaders of true leaders.

Edward J. Malatesta SJ. A Friend of China

Edited by James Torrens SJ and Xiaoxin Wu, Ed.D.
The Institute of Jesuit Sources, St. Louis, 2004
112 pp., paper, $6.45

This publication includes five essays by the friends and colleagues of the late Fr. Edward J. Malatesta of the Ricci Institute for Chinese-Western Cultural History at the University of San Francisco. It documents the latter half of Fr. Malatesta’s life and work in China from four unique perspectives: teaching theology in China, ecumenical approach to China, sinological studies and Chinese friends.

The Call of Discernment in Troubled Times. New Perspectives on the Transformative Wisdom of Ignatius of Loyola

By Dean Brackley SJ
Crossroad Publishing Company, New York, 2004
297 pp., paper, $24.95
ISBN: 0-8245-2268-0

This book reintroduces the reader to Christianity as a lived experience, rather than a set of doctrines. In these times of spreading violence, poverty and environmental crisis, this book points the reader beyond paralyzing fear to inner freedom, hope and constructive response. Following the spirituality of Ignatius of Loyola, these reflections chart a course for wise decision-making, transformative action and a fuller life.

Correction

A notice in the December/January issue of NJN for Fr. Dean Brackley’s “The University and Its Martyrs: Hope from Central America” contained incorrect ordering information. To order the book, email cpastora@cmn.uc.edu or contact Scott Wright at The Religious Task Force on Central America and Mexico at (202) 529-0441 or via their website at www.rtfcam.org.
Archbishop Romero of El Salvador: 25 years a martyr

By Fr. John J. Mawhinney SJ

Twenty-five years ago, on March 24, 1980, Oscar Arnulfo Romero, Archbishop of San Salvador, El Salvador, was assassinated with a single rifle bullet to the chest. At the time, he was standing at the altar celebrating the Eucharist in the chapel of the Divine Providence Hospital, a hospice for the Salvadoran poor who were incurably ill of cancer. He was assassinated because he stood up for the liberating power of the Gospel and forthrightly condemned the Salvadoran government, military, and oligarchy for their violent repression of the poor. His cause for canonization was introduced in Rome in 1996. It was officially and unanimously supported by the U.S. Conference of Catholic Bishops.

Throughout the 160 year history of El Salvador, a wealthy oligarchy, supported by the military, has always repressed and trampled on the poor. By the 1960s, the situation had gotten so horrendous that the poor began organizing to protest the repression. Basing themselves on the teachings of Vatican II (1962-65), the Latin American Bishops, especially at their conference in Medellín, Columbia (1968), strongly defended the liberating power of the Gospel, the right of the poor to stand up for their rights, and the right of all creatures to a just share in the goods of creation. Many priests, religious and lay catechists also preached this Gospel.

By the 1970s, the oligarchy, the army, with its National Guard, National Police and para-military death squads, was escalating the oppression of the poor. They bombed Catholic institutions and churches. They arrested, beat and exiled foreign priests. They tortured, “disappeared,” and murdered lay catechists and the poor who they thought were listening to them. The press and TV media, which were wholly under the control of the government, defended the oligarchy against their “liberation priests.” On June 21, 1977, the White Warrior Union (one of many death squads) threatened to kill any Jesuit who did not leave the country within 30 days. It was internationally recognized that there was a real persecution of the Catholic Church in El Salvador. In the face of this persecution, Archbishop Romero refused to back down.

When it came time for the current archbishop of San Salvador to retire, the oligarchy and military wanted Romero to succeed him because he seemed clearly on the government side. The clergy and religious were of another mind. The apostolic nuncio called in the Central American provincial superior of the Jesuits, Fr. César Jeréz, who resided in San Salvador. He asked him if the Jesuits would support Romero if he were appointed archbishop. Jeréz responded that the Jesuits would support anyone the Vatican appointed, but added that he could not guarantee that the Jesuit theologians whom Romero sharply attacked as auxiliary bishop would easily overcome their resentment. As it happened, one of these Jesuit theologians, Fr. Jon Sobrino, would write the first drafts of two of Romero’s four Pastoral letters.

During the last five weeks of his life, Archbishop Romero kept up feverish efforts to prevent civil war and find a non-violent resolution of the intensifying conflict. He spoke personally with members of the junta in power, cabinet members, leaders of popular organizations, intellectuals, diplomats and bankers. He wrote to President Jimmy Carter begging him not to send any more military assistance to the armed forces. [A year after Romero’s assassination, a very violent, 12-year civil war erupted in El Salvador. The assassination of six Jesuits in November 1990 drove forward the peace negotiations that ended the war in January 1992.]

In late February, a bomb planted by the right destroyed the archdiocese’s radio transmitter. Though Romero normally did not take seriously death threats, he announced in his Sunday homily that he had been told he was on a list of those to be eliminated. In response to a proposal of the Coordinating Committee of the popular organizations, Romero said that Church did not have the technical competence to support it, but he urged the people to respond constructively to it and all peace efforts.

In his homily of March 1, 1980, Romero noted 70 killings carried out by the military and paramilitary forces the previous week. He reminded the people that the Church does not overlook the sins of the left, but recognized that they are not in proportion to the repressive violence of the security forces and their allies and would not have been committed were it not for the social injustice that permeated El Salvador. On March 23, the day before his death, Romero ended his Sunday homily with a plea addressed directly to the military’s enlisted men:

“Brothers, you are part of our own people. You kill your own compatriots. Be brothers and sisters. And before an order to kill that a man may give, God’s law must prevail that says: Thou shall not kill. No soldier is obliged to obey an order against the law of God. No one has to fulfill an immoral law. It is time to take back your conscience and to obey your conscience rather than the orders of sin. I beg you, I beseech you, I order you in the name of God: Stop the repression!... The church preaches...a liberation that includes, above all respect for the dignity of the person, the salvation of the people’s common good, and transcendence, which looks before all to God, and from God alone derives its hope and its force.”

The next day, Monday, March 24, 1980, he celebrated the Eucharist in the chapel of Divine Providence Hospital. He ended his homily with the following words:

...the Eucharist is [an] act of faith...the wheaten host is changed into the body of the Lord, who offered himself for the world’s redemption and...the wine is transformed into the blood that was the price of salvation. May this body immaculated and this blood sacrificed for humans nourish us also, so that we may give our body and blood to suffering and to pain like Christ, not for self, but to teach justice and peace to our people.

Immediately a single shot rang out. Romero, struck in the chest, fell to the floor behind the altar, gasping as blood gushed from his mouth and nose. Rushed to the hospital, he died as he was put on the emergency room table.

During Romero’s 37 months as archbishop, four priests were assassinated and 23 others expelled from the country, maltreated or tortured. Romero admitted that the tumultuous, violent circumstances in El Salvador during his brief archbishopric changed him, but he denied it was a conversion. Rather he spoke of change in light of which God asked of him, and gave him, “a pastoral strength” that contrasted with his “conservative,” more “discrete” spiritual inclinations: “This strength allowed him to see as his duty to take a positive stand in defense of his church and at the side of his oppressed and abused people.

Oscar Romero was a deeply spiritual and prudent man, dedicated to church teachings. He had a strong personality, but was given to dialogue and consultation. In developing his consciousness of the socio-political situation of El Salvador, he clearly “progressed in wisdom, age, and favor before God and men.” He was deeply opposed to violence as a no-win option and was dedicated to the defense of the rights of the poor who constituted, and still do, the vast majority of El Salvador’s people. Like Jesus, Romero feared death, but did not cringe before it. He gave his life for justice, peace, and the poor.

Mawhinney (MAR) spent nine years doing economic development work in El Salvador. He recommends James R. Brockman’s “Romero, A Life” (Orbis Books, 1989).
The Central American Free Trade Agreement (CAFTA), first proposed by President Bush on January 16, 2002, was signed by the United States and the Central American countries on May 28, 2004. It was joined by the Dominican Republic on August 5, 2004. The declaration against the ratification of CAFTA by the Central American Jesuits printed here stands in a line of negative judgments about free trade treaties articulated by both secular and religious voices since the treaty was signed, and it is entirely consistent with those other voices.

The objections by the different commentators have been remarkably consistent. The process of arriving at the agreement was not transparent: negotiations took place behind closed doors, without the broad participation of those most affected. But the basic problem with CAFTA (and its relations, the North American Free Trade Agreement [NAFTA], free trade agreements with Chile and Ecuador, and the still-to-be-finalized Free Trade Area of the Americas [FTAAs]) is that it is much more than just a trade agreement. It regulates such areas as intellectual property, prevents the use of generic drugs in many cases, and makes vulnerable indigenous medicines, seeds and agricultural methods to patenting by transnational corporations. It opens public services to direct private foreign investment, preventing governments from guaranteeing the availability of public goods like water, electricity and education. It compromises enforcement of local preference and environmental laws. And it threatens food sovereignty.

The Jesuit statement is not against free trade. But free trade agreements, as the US-Central American Bishops’ joint statement says, “should contribute to sustainable human development, especially among the poorest and most vulnerable sectors.”

By Fr. Ismael Moreno and Fr. Francisco Iznardo

Translated into English by Fr. T. Michael McNulty

The Social Ministry Coordinators of the Central American Province have made the following public statement in opposition to the proposed Central American Free Trade Agreement (CAFTA). While such an agreement is not of great importance to an economy as large as that of the United States, it will have a major impact on Central American economies which are highly dependent on their relation to the U.S. They therefore are justifiably concerned that the Society in the U.S. be aware of this otherwise obscure issue. We encourage reactions, comments and support.

Fr. Jim Stormes (MAR)
Secretary, Social and International Ministries
Jesuit Conference U.S.A.

After a broad debate among different sectors, with arguments both for and against, we make public our conviction that the current text of the FTA among the United States, Central America and the Dominican Republic should not be ratified.

We are in favor of a trade negotiation process in the Americas that is very careful regarding the huge asymmetries or inequalities among the countries. We are in favor of a gradual process that pre-supposes global solidarity and does not ratify the current unsustainable situation of massive misery and poverty. We are in favor of a process of integration and of economic and political pacts among Latin American and Caribbean countries that can make us stronger in our negotiations with Canada and the United States, as well as with the European Union and Japan. We are in favor of global negotiations in the WTO that adopt an equitable point of view.

The CAFTA+DR is all about liberalization and direct foreign investment rights, especially for transnational companies and financial capital. It is also about intellectual property rights, the liberalization of government purchases, the deepening of privatization, and freedom of movement for company executives and technical experts. But it does not offer any proposal regarding the global phenomenon of migratory workers: freedom of movement and undocumented workers in the U.S., among other things. In addition, the resolution of controversies between states and companies is left in the hands of international arbitration panels whose members are to be named by the WTO or the World Bank. And the resolution of labor disputes is not submitted to the ILO, nor environmental disputes to the Kyoto Protocol, simply because the U.S. did not sign it.

Today, Central America can export sugar, textiles or clothing to the U.S. thanks to the privileges conceded in the Caribbean Basin Initiative or in the Generalized System of Preferences. And it has been necessary to negotiate this Free Trade Agreement under threat of losing those privileges if the negotiations were not consummated. Central America has had to open its markets to the basic grains the U.S. produces, while that country has not agreed to negotiate the diminution or suppression of production and export subsidies for those basic grains. CAFTA maintains tariff and non-tariff barriers (sanitary & phytosanitary) which make compliance with them more difficult. To all this, unforeseeable antiterrorist barriers are added.

This is not the way to go. The Central American states should be provided with antidumping laws (against artificially low prices), that can protect their agriculture and strengthen food sovereignty, impeding unfair competition in the market of subsidized foods with those produced by the sweat of small farmers.

The production and distribution of generic medicines and their competition with brand name medicines in the marketplace is not negotiable, because the health and lives of people come before the patent rights of chemical, biogenic and pharmaceutical transnationals.

Any FTA must be negotiated with a view toward the free movement of workers, the right of migration and the improvement of the situation of migrant workers. So that people will not have the need to emigrate, the more developed states should put at the service of less developed states technology that allows for more efficient and effective production, and training to use it. The transfer of technology and the linkage of investments to the rest of the economy of our countries should be normal requirements demanded by our governments.

We cannot accept the doctrinaire, undeclared presumption of CAFTA: that the state should intervene only to put itself at the service of the transnationals and their investments, and not of the common good. With the Social Doctrine of the Church we think that in today’s new capitalism “it is the duty of the State to provide defense and guardianship of the collective good, such as the natural environment, and the human environment, whose safekeeping cannot be assured by simple market mechanisms.... There exist collective and qualitative needs that cannot be satisfied through the mechanisms of the market (and) escape their logic; there are goods that, by their nature, cannot and should not be sold or bought.” (Juan Pablo II in Centesimus Annus, 1991). Water, health, food security, the environment, education, social security and pensions and retirement are some of those collective goods.

The Central American states will be better able to negotiate if they support the strategy of integrating with Latin America, and from the strength of unity, negotiate with the U.S. and the rest of the world in the WTO. CAFTA+DR can still be defeated and contested as unconstitutional. Toward that end, we unite with many other sectors to make for a stronger NO and to strengthen ourselves through the unity of the people, so as to make the dream that “another world is possible” a reality.

Moreno (CAM) is the Apostolic Secretary and Iznardo (ARA) is the Apostolic Social Coordinator of the Central American Province.

For the full text of this statement in Spanish, visit www.jesuitscam.org.

MEMORIALS

Herbert T. Kane SJ

(New York) Fr. Herbert Theodore Kane, 83, died on July 31, 2004 at Murray-Weigel Hall, Bronx, N.Y. He was a Jesuit for 64 years and a priest for 52 years.

Herb was born in Brooklyn on March 9, 1921 and attended Brooklyn Prep. After graduation he entered the Society the following August at Poughkeepsie, N.Y. After pronouncing first vows, he continued his studies at St. Andrew-on-Hudson and Woodstock College.

He was assigned to the Ateneo de Manila for regency. He returned to Woodstock for his theological studies and was ordained at Woodstock on June 22, 1952. Immediately after tertianship at Auriesville, he returned to the Ateneo de Mani-

a very successful hospital ministry in Brooklyn at Kings los Angeles and Western New York. His later years were served as guest master and super-

or of Jogues Retreat, Cornwall, N.Y. He came to live at Murray-Weigel Hall in May 2003 and died there in the province infirmary.

-- Louis T. Garaventa SJ

Edward P. Sullivan SJ

(New York) Fr. Edward P. Sullivan, 88, died at Loyola Hall, Buffalo N.Y., August 1, 2004. He was a Jesuit for 69 years, and a priest for 57 years.

Ed was born on Mt. Washington in Pittsburgh on November 26, 1915. He received his primary and secondary education at his parish, Saint Mary of the Mount, and entered the Society of Jesus on September 21, 1934 at Wernersville.

He was assigned to the Philippines in 1938, did philosophy at Novaliches and Baguio and began his theological studies at Manila in 1942. He was interned in July 1944 at Los Banos after liberation in February 1945, he returned later that year to Woodstock College to complete his studies for ordination. He was ordained at Woodstock on March 24, 1946.

He returned to the Philippines in 1949 and commenced a ministry of over 20 years including teaching, acting as a school and hospital chaplain, college dean, and high school principal.

Upon his return to the United States in 1973, he began a very successful hospital ministry in Brooklyn at Kings County Hospital. Later he served in hospitals at Roosevelt Island N.Y. and Balto.

Later he served in parishes on Long Island, and in New Jersey and Western New York. His later years were spent at Canisius High School and Canisius College where he was generous with his time visiting nursing homes and assisting in local parishes.

He died peacefully and unexpectedly in his room on the afternoon of August 1, 2004, remembered as a strong and happy presence in the lives of all with whom he lived and worked.

-- Louis T. Garaventa SJ

Richard G. Hartnett SJ

(New Orleans) Late in the evening of August 4, 2004, Fr. Richard G. Hartnett, 92, settled his 6’3” frame in a New Orleans hospital chair and closed his eyes.

Friends smiled to think that Dick may have finally found his way back to Jesuit High School in Tampa where he had lived and taught for most of the 20th century.

A native of Fort Wayne, Ind., Dick did his high school studies in Tampa, and entered the Society at Grand Coteau upon his graduation in 1930. Seven years later, after his philosophy studies in St. Louis, Dick made his first trip back to Tampa for regency, then traveled with his classmates for theology studies at St. Mary’s where he was ordained in 1943. Tertianship followed in Auriesville.

Dick’s first priestly assignment to Tampa in 1945 was as community minister, but one year later he was in the classroom teaching. His Tampa high school ministry would last for an additional 55 years, though his record string of years in Tampa was broken in 1967 when he was asked to teach in Dallas for one year.

In his religious community as well as in the school he was an energetic and much appreciated presence. Always ready to do what was asked of him, Dick taught mostly Latin and English subjects to the younger students.

In 1981 he was named alumn
i chaplain. The school’s annual Richard G. Hartnett Annual Golf Classic is testimony to the esteem in which Dick was held throughout the wider community. But perhaps his more endearing claim to the affection of students and faculty in Tampa was Dick’s unique contribution to the school’s annual Mission Drive. He conducted a special collection of pennies only, and the students who brought pennies received New Orleans Mardi Gras beads from Dick’s store.

It was said jokingly that his pennies had to be counted by the pound.

Dick’s move to Ignatius Residence in 2000 was made with characteristic grace and Jesuit readiness. He was a model member and gift to his fellow retirees. On August 3, 2004, Dick was quietly ushered into a New Orleans hospital for testing, but on the following day, knowing that he had passed all tests, he knocked for admittance at the door above. Dick Hartnett was a true man of God and disciple of St. Ignatius.

-- Louis A. Poché SJ

John G. Holbrook SJ

(Wisconsin) A gregarious man and a keen listener, Fr. John G. Holbrook, 84, died of cancer at St. Camillus Health Care Center on August 30, 2004. He was a Jesuit for 65 years and a priest for 52 years.

John was born in Des Moines, Iowa, July 28, 1920. He graduated from Campion Jesuit High School in Prairie du Chien, Wis. in 1938 and entered the Society at Florissant on Sept. 1, 1938.

As a regent John was the director of athletics at St. John’s College in Belo (1946-1948) and enjoyed sportsmanship, those who enjoyed a range of activities including horseback riding. He was thrown from his mount one day and suffered head injuries. While recovering from the effects of the fall, he developed an interest in verbal communication and obtained a B.S. in speech at Saint Louis University (1948).

After ordination at St. Marys, Kan. in June 1952, John was invited to Marquette University where he was minister (1957-61), dean of men (1961-62), and assistant in the development office (1962-64). In each position he picked up new friends who delighted to hear him speak, not necessarily for his eloquence but for his down home smile and acts of kindness were attractive to others. He had a unique ability to form and maintain relationships.

In 1964 John moved to Cretighton University where he served as chaplain in the School of Dentistry (1965-72 and 1991-2003), director of pastoral care at St. Joseph’s Hospital (1972-86), and hall chaplain (1964-2003). Generations of students, faculty, and staff consider him part of their family. He was very available and his friendly smile and acts of kindness were attractive to others. He treated everyone with special respect.

John also served as minister to the Jesuit community (1989-91) and as rector (1982-89). As rector he over-
was ordained to the priesthood on June 10, 1955 in San Francisco. He attended the University of Arizona and St. Xavier High School in Cincinnati. In 1958, he began his studies in theology at the University of Pittsburgh and in London, England, and after earning a doctorate in that field, he traveled to Alexandria, Egypt to serve as director of a university student center there.

From 1972-75, he was professor of education and assistant director of admissions at Marquette University, and then served as the following year at USF teaching theatre and as assistant director of the international student program there. He returned to Weston Jesuit School of Theology in 1976 for a year of updating in theology, put in a year of teaching drama at our prep school in Connecticut, and then accepted a special and unusual assignment researching documents at a nuclear power facility in New Hampshire. He returned to Weston Jesuit in 1990 for some studies in contemporary theology, then worked in pastoral ministry at a Jesuit center in Boston, a life just outside the city, and Campion Center in Weston. Fr. Diskin had endured health problems throughout his life and in 1996 these medical issues required him to move to the health center at Campion, where along with other treatments, he was on dialysis three times a week. After many months of this, and after serious reflection and consultation with doctors and chaplains, Fr. Diskin decided calmly to discontinue the dialysis, and he expired a little over a week later. He was a man of many talents and interests, and of strong will, and he died in peace. -- Paul McCarty SJ

Richard J. Anable SJ
(New York) Fr. Richard Joseph Anable died on September 24, 2004 at Our Lady of Mercy Hospital, Bronx, New York. He was 91 years of age, was a Jesuit for 59 years.

Fr. Anable was born on March 30, 1913 in Utica, New York, and received his education at the Utica Free Academy, Loyola High School, Montreal PQ, Fordham University. He entered the Society on July 31, 1934 at St. Andrew-on-Hudson, Poughkeepsie, NY. He completed the novitiate and juniorate there before moving to Woodstock College for philosophy and to Buffalo where he taught biology at Canisius High School. He completed theological studies at Woodstock College and was ordained there on June 17, 1945. Tertiarieship was completed at Pomfret Center, Conn., in 1947. Fr. Anable was then sent to the Philippine Islands where he pronounced his final vows at Zamboanga on June 8, 1948. He then spent the next ten years in a variety of positions at Cagayan and Manila mostly in administration and in caring for the buildings which belonged to the Society in these places. He returned to the United States in 1958 and began a long string of assignments that saw him as minister and administrator for Fordham University, Canisius College, Bellarmine College and Le Moyne College. Later he became actively involved in the Marriage Encounter movement, and then served at Loyola House of Retreats until he was moved to the Province Infirmary in the last year of his life. -- Louis T. Garaventa SJ

Basil M. Price SJ
(Korea, transcribed from Wisconsin) Shortly after visiting the U.S. to mark his golden jubilee as a priest, Fr. Basil M. Price, 81, died September 29, 2004 of cancer at St. Mary's Hospital, Seoul. He was a Jesuit for 63 years and a priest for 50 years.

Born on Brush Creek, June 18, 1923, south of Amelia, Neb., Basil attended the 3-room school in Amelia and then repeated 8th grade in order to attend St. Mary's High School in O'Neill, Neb. Upon graduation he went to Creighton University for a year and entered the Society of Jesus at Florissant on August 17, 1941. Basil progressed through the normal course of studies - at Saint Louis University for philosophy and history and at St. Mary's, Kan., for theology. He taught history at Campion Jesuit High School (1949-51), was ordained June 16, 1954, and completed tertianship at Decatur, Ill. (1956-57).
George S. Mahan SJ

(Neal) Fr. George S. Mahan, 94, died at Campion Center in Weston, Mass., on October 3, 2004. He was born in the Dorchester section of Boston. After attending parochial grammar school he matriculated at Boston College High School and graduated in 1928.

He entered the Society at Lenox, Mass., that same year and after novitiate and juniorate, completed Weston for philosophy in 1932. After completing philosophy, he traveled to Palestine for two years of archeological study and fieldwork in and around Jerusalem. During this time, he was a member of a Jewish archeological team in Lebanon that unearthed the fossilized remains of a 10-year-old boy, originally estimated to have lived about 20,000 years ago, though later studies indicated that in fact he lived about 5,000 years ago.

Fr. Mahan returned to Weston College in 1937 to start theology, was ordained in 1940, finished theology in 1941 and tertianship at Pomfret, Conn., in 1942. War time conditions prevented his returning to Palestine, so he started graduate studies in Near Eastern Archeology and Languages at the University of Chicago, under the direction of the eminent William F. Albright. He returned to Boston in 1948 to teach for a year at Boston College High School, then served as minister and theology teacher at the province’s very successful St. Philip Neri School for Delayed Vocations.

He was a quiet, courteous, steady and very affable man, but also very efficient, and in 1950 he was called to Connecticut to serve first as assistant principal at Fairfield Prep School, then for the next 30 years at Fairfield University as assistant dean and director of admissions, and as executive assistant to the president. In 1980, superiors asked him to come to Bishop Connolly High School in Fall river, Mass., and he served there for the next seven years as assistant to the president and director of development. Next he came to provincial headquarters in Boston to serve as assistant director of the Jesuit Seminary and Mision Bureau, moderator of the mission support club and liaison person for relatives and friends of Jesuits wishing to use our villa house in Jamaica, W.I. Along with these responsibilities he was much involved in pastoral work in the greater Boston area until failing health required him to relocate to Campion Health Center in Weston, Mass. He suffered some severe letdowns and disappointments from other Jesuits in his own life and work, but he was a true gentleman and a faithful Jesuit, with never an unkind word for anyone.

— Paul McCarty SJ

Frederick L. Moriarty SJ

(Francis) Fr. Frederick L. Moriarty, 91, died at Campion Center in Weston, Mass., on October 5, 2004. He was predicated by two brothers, one of whom, his twin brother Philip, was also a Jesuit priest.

He grew up in Springfield, Mass., graduated from Cathedral High School there, then went to the College of the Holy Cross in Worcester, Mass., in 1934. He entered the Society at the “old” Shadowbrook in Lenox, Mass., that same summer and joined the ranks of the “skippers” — those Jesuits who “skip” some parts of the conventional course of studies because they have already completed them before they entered. After three years at Shadowbrook, he came to the “old” Weston for philosophy, completing that in two years. For regency, he went to the seminary for two years to teach philosophy and English, then returned to Weston for theology and ordination along with his twin brother Phil, followed by tertianship at Pomfret, Conn.

In 1947, he joined the group of leading Catholic biblical scholars who were among the first to study at the Oriental Seminary of The Johns Hopkins University. He studied ancient Eastern Languages there, under the celebrated William F. Albright, then went to the Pontifical Biblical Institute in Rome to earn the Licentiate in Sacred Scripture in 1949, then to Weston College for the Doctorate in Sacred Theology in 1961. For the next 21 years, Fr. Moriarty was Professor of Sacred Scripture and Eastern Languages at Weston College, and later in Cambridge within the framework of the Boston Theological Institute, and served also as Dean of the College for several years. In 1963 he began to divide his semesters between Weston College, Boston College and “the Greg,” where he held a chair in Old Testament Studies.

Following what he facetiously referred to as his “retirement” (the university statutes at both B.C. and the Greg mandated retirement at age 65), Fr. Moriarty proceeded to teach Scripture as a visiting professor at Berkeley, Loyola Chicago, Scranton and Gonzaga, where in 1987 he received an honorary Doctor of Laws.

He was a prolific writer, as well, whose bibliography includes more than 290 essays, pamphlets and reviews, and several substantial books on Old Testament theology which have been used as texts in colleges and universities around the world. He was a contributing editor and skillful translator for The New American Bible. His scholarship was solid and his writing often required him to include lengthy translations from ancient language. It was also timely; his publications included work on The Dead Sea Scrolls. He was known by his students as a man whose door was always open, not just to people but to ideas and fresh thinking as well. He was described as offering warm encouragement, not only to budding biblical specialists, but to all who showed a sincere commitment to scholarship.

— Paul McCarty SJ

Francis A. Logan SJ

(Oregon) Five days before his 102nd birthday, Fr. Francis A. Logan died on October 8, 2004, in the Jesuit Infirmary at Gonzaga University in Spokane. He was a Jesuit 84 years and a priest for 71 years.

Frank was born in 1902 to Irish immigrant parents, whose children eventually included three other religious: the late Fr. Joseph Logan SJ, a brother who became a diocesan priest, and a sister who became a Dominican sister.

Frank was educated at Seattle Preparatory School. Shortly before graduating he entered the novitiate at Los Gatos, Calif., in 1919. First studies completed, he was taught for three years at Seattle Prep, then moved on for theology to the University of Louvain, Belgium. He was ordained there in 1933, returning a year later for tertianship at Port Townsend.

After a year as provincial at Seattle Prep he spent 1936-37 at the University of Washington to sharpen his Louvain-acquired French. Then followed his long career in higher education: 30 years at Seattle University as professor of French, Spanish, English, theology, and nursing ethics. His competency was enhanced in 1958 by a diploma from the Phonetic Institute at the University of Paris.

Frank’s teaching years were twice interrupted by brief parish work: assistant pastor at St. Leo Church in Tacoma (1940-41) and at St. Jude Church in Havre, Mont. (1943-44). Back then to the classroom until he became professor emeritus for 15 years, still at Seattle University. For three more years (1988-2001) he was pastoral minister, still there until well-advanced years forced his retirement to the infirmary in 2001.

Frank was a most pleasant, optimistic person whose engaging personality impressed people and drew a host of admirers, notably among the young. His nickname “Coach,” acquired during his regency days, well described his athletic prowess, especially in handball, which he played way into the upper years when most others took to retirement homes. He organized hikes into the mountains and islands for students, accompanying them with a Mac as kit.

During his last days he sent us frequent long, wide-ly-distributed letters full of accounts of his life experiences. Among remarkable departed Jesuits, Frank is a standout and a lasting inspiration to the fellow Jesuits he leaves behind.

— Neill R. Meaney SJ

The following Jesuits have died since the NJN last published and prior to our January 14 deadline. Their obituaries will appear as space and information become available.

Avila, Joseph (CFN)
Barry, Donald M. (NEN)
Colgan, Richard J. (MAR)
Cunniff, Hubert F. (NEN)
Harris, Edward D. (MIS)
Hurley, J. Patrick (ORE)
Kane, Walter J. (NEN)
Keys, Gordon L. (ORE)
Loyens, William J. (ORE)
Murphy, Donald J. (MIS)
Prickril, George A. (CHG)
Sullivan, Robert J. (NEN)

November 24
January 5
November 25
January 1
November 24
December 3
December 21
January 6
December 8
December 27
December 27
January 9
Job opportunity

Director of Administrative Services
St. Francis Xavier Catholic Community
Phoenix, AZ

St. Francis Xavier Catholic Faith Community, Phoenix, Arizona, is seeking a Director of Administrative Services. This position is a key management position, reporting directly to the pastor. It is necessary that this person demonstrate personal, interpersonal and spiritual maturity, and be a practicing Catholic who embraces the vision and mission of a Jesuit parish. The successful candidate will possess the necessary collaborative skills attributable to the position and be capable of balancing the competing demands of human resources, finance, public relations and plant development. The salary and benefits accompanying this exciting position are commensurate with experience.

Please submit your resume with cover letter by fax to 602-248-8968; or mail to 4715 N. Central Avenue, Phoenix, Arizona 85012; or email to pastor@sfphx.org attn: Annie Phillippi, Administrative Assistant

Retreat opportunity

Experience this summer in Alaska! Make your retreat at Holy Spirit Center in Anchorage. Rest, pray and find God in a beautiful mountain setting overlooking the city. Personally directed retreats in the Ignatian tradition are offered year round. The cost is $70 per day. Two 5-day retreats will be held on June 23-27 and July 7-11.

Call (907) 346-2343 to register or for more information. We suggest early plane reservations.

Mary E. Noel, O.P.
Director of Ministry
Holy Spirit Center
10980 Hillside Drive
Anchorage, AK 99507-6146
Email: hsc3@alaska.com

http://home.gci.net/~hsrh

Fr. Ray Schroth to write “The American Jesuits: A History”

It will be a relatively short book, 250-300 pages, with a deadline at the end of the year. Ray welcomes advice on how to make it both reasonably thorough and complete and an engaging story. He invites you to send suggestions on memoirs, manuscripts, oral histories, institutional histories he may not have seen and unpublished studies, etc., that would help make this book a true representation of both what we have done well and almost well. Thank you.

Please send to:
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Praesidium

Continued from page 3

The 2002 CM SM meeting came shortly after the U.S. Conference of Catholic Bishops approved the Charter for the Protection of Children and Young People. Known as the Dallas Charter, it was designed specifically for diocesan priests and did not initially address the question of religious priests, who make up roughly one-third of all priests in the United States. However, the accompanying “Essential Norms,” which were approved by the Vatican in December 2002 as particular Canon Law for the United States, did explicitly include religious priests.

A study released in 2004 by the John Jay College of Criminal Justice on the sexual abuse of minors by Roman Catholic clergy (1950-2000) indicated that sexual abuse allegations were made in those years against 647 clerics who were members of religious communities and 3,265 diocesan priests. All 10 Jesuit provinces provided data for the study, which was not broken down according to diocese or community.

In an address to the CMSM in August 2003, Monica Applewhite, Ph.D., president of Praesidium’s Religious Services Division, explained that their methodology is based on root cause analysis. By determining the root causes and circumstances of organizational abuse, they are able to help organizations prevent, detect and respond to incidents and allegations of abuse. “Because there are patterns, many instances of abuse can be prevented,” she says.

Applewhite, a social worker by training, indicated that of the 250 religious communities that make up the CMSM, 104 have signed up to be accredited, and many others have begun the process. “It’s an incredible level of participation,” she says.

The preparation process has been lengthy, entailing the completion of sessions on pastoral response, internal investigations, use of review boards, safety planning protocols, and the development and distribution of a wide range of model policies. Policies include maintaining ethical ministry with minors; procedures for reporting abuse of minors or vulnerable adults; responding to incidents and allegations of sexual abuse; the establishment of review boards; the supervision and care of members who have abused minors or vulnerable adults; and maintaining ethical ministry with adults.

Praesidium reviews all province policies and procedures, safety plans, candidate files and educational materials as part of the accreditation process.

SCENES OF DEVASTATION from the December 26 tsunami that ravaged the coastlines of the Indian Ocean, killing more than 260,000 people. JRS has played a critical role in the relief effort, especially in Sri Lanka and in Banda Aceh, Indonesia, where it has long-established ties. Immediate relief efforts, such as delivering food, clean water, medicine and basic provisions (mats, bed sheets, towels and clothes), digging wells and establishing mobile health clinics will ultimately give way to the longer term efforts necessary to accompany those in the emergency camps as they try to remake their lives and reconstruct their communities.

Donations from Jesuits and their companions have flooded the JRS/USA office in Washington, D.C. For daily updates on JRS work in Sri Lanka and Indonesia, visit the JRS International website at www.jrs.net. To make a donation to the ongoing relief effort, please visit the JRS/USA website at www.jrsusa.org.
Some words on strategic discernment

The 10 U.S. Provincials were asked to reflect on the process in which they are currently engaging. The following are excerpts from telephone conversations or written responses about the planning process.

Tom Smolich (California)

“I am hoping for two things: a felt sense of companionship with Jesus Christ in moving toward a new vision of the Society in the US, and second, new energies and ideas coming forward from both Jesuits and partners.”

“Jesuits know it is time to do this, and I think there is a willingness and great energy for it among all associated with Jesuit ministries... If we are faithful to what we have said we are going to do... I believe the Spirit will lead us.”

Ed Schmidt (Chicago)

“This process represents a chance to choose. We need faith, courage, and trust to choose the way in which the Society of Jesus in this country, in this century will incarnate the Good News of our salvation in ways they can understand and respond to. I think we have an opportunity to risk boldly... I think the major challenge is for us to risk boldly... I think we are engaged in the same strategic discernment process that the original companions used to determine whether to continue as a group or put themselves at the pope's disposal as individuals on mission.”

Bob Scullin (Detroit)

“Our mission today and our mission tomorrow is fundamentally a collaboration of Jesuits and colleagues. To respect the collaborative nature of our mission requires the inclusion of our colleagues and companions in this planning process. We ignore the tremendous resources embodied in our colleagues at our peril. We are on mission together and so we need to reflect and plan together—especially in this moment of national discernment and reflection.”

Tim Brown (Maryland)

“We are engaged in the same strategic discernment process that the original companions used to determine whether to continue as a group or put themselves at the pope's disposal as individuals on mission.”

“Our ability to be open to the Spirit will determine new opportunities, new ways of working together, that we may not be able to imagine at the beginning of the process. The challenge to us is to set aside our fears and preconceptions, to trust one another and especially to trust in the interior movement of the Spirit in each of us.”

Tom McMahon (Missouri)

“I think all our guys know we have to do something. (They) know there is a need for a change.”

“A lot of opportunities come from freedom, from letting go of things and trying new things. ... (We will) concentrate ... on enhanced collaboration as the 10 Jesuit provinces and share resources to serve the Society. The more we can share the mission and collaborate, the better off we'll be.”

Tom Regan (New England)

“The provincials decided to explore the issue of apostolic goals first and then address the logistics of meeting them in an optimum manner. This process is not about getting out a magic marker and redrawing province boundaries. It is about asking the question ‘Where does the Society see itself serving the Church best, and how can we align our resources to accomplish that?’”

Fred Kammer (New Orleans)

“It’s important for all of us in the assistance to be attending to how we serve the Lord better, with whom, and where. It’s an awesome task, but, as we said in first vows, as God has given us the grace to make this offering, we are sure God will give us the grace to fulfill it. That includes expanding the collaboration which exists across the provinces in new ways that will stretch our categories and our boundaries (literally and metaphorically). We have several tough years of discernment together ahead of us and then even harder years of implementation. And the ‘together’ includes our lay colleagues, which underscores the inclusion of lay colleagues from the outset of this process.”

Jeff Chojnacki (New York)

“I am hoping for a re-visioning ... a move outward from individual to stronger collaborative effort across ministries.”

“Thinking outside the box is the biggest challenge. I think we have an opportunity here to reshape the depth and extent of our outreach.”

“If we have the bigger vision and we see the needs and the call, we’ll be able to make a difference. ... I’m optimistic and hopeful about moving forward.”

John Whitney (Oregon)

“I have great trust in this process... The move out of a ‘silos’ mentality is exciting and there is a good spirit in the process... It is much more driven by how we might accomplish our mission than concerns about real estate.”

“So, we are asking the question, how can we be more apostolically effective? That question does touch people. It’s the reason they are driven to enter the Society.”

James Grummer (Wisconsin)

“Periodically we need to ask ourselves what the ‘greater,’ the magis, means at a particular point in time.”

“Jesuits can’t do everything, but we should be looking at the margins, at those who are marginalized, in order to see how the Word might be more effectively proclaimed so that all God’s people could hear the Good News of our salvation in ways they can understand and respond to.”

“I think the major challenge is for us to risk boldly... I think that all of us need to be as free as possible in this process. Free to imagine new possibilities and free to recommit ourselves to what we already do.”