Assistancy Strategies Commission meets for second time

By Julie Bourbon

The agenda could hardly have been more packed and it was rainy and cold the first two days - not that the participants would have noticed anyway, from inside their windowless meeting room. They were there to work, and work they did.

At the second gathering of the Assistancy Strategies Commission (ASC), held April 28-May 1 at Saint Louis University, more than 25 Jesuits and lay men and women gathered to continue the strategic planning process for the U.S. Assistancy. They had met once already, in Chicago before Christmas, and most of them were returning for another go-round.

They greeted each other the first evening as old friends and, after a simple dinner, got down to business. “We are a group called, summoned to assist with the discernment of the Assistancy, to determine how it can best serve Christ’s mission at this time,” said Fr. Charlie Kelley (NEN), director of Assistancy planning, during his introductory remarks.

At the Jesuit Conference board meeting in February, the results of the ASC’s initial meeting were discussed at great length, with feedback and changes to be incorporated into the St. Louis deliberations. The ASC members represent the 10 U.S. provinces and their job is to perform two key, but limited functions in the planning process: they are to propose to the provincials possible directions for strategic discernment by creating a vision for the future, identifying the critical questions and issues that need to be addressed, and they are to propose to the provincials an initial set of strategies to prepare for the future.

Since circulating those materials and soliciting feedback from throughout the Assistancy, Kelley said that he was continuing to receive responses even 20 minutes before the meeting started. “I’m just getting deluged with stuff,” he said. In fact, throughout the weekend, Kelley fought a seemingly losing battle to stay on top of the emails that kept coming. When not in the group session or hustling back and forth between the smaller group meetings, he was most often seen at his computer, within shouting distance of the main meeting space.

Fr. Jim Bowler (NEN), who was one of three ASC members to attend the February meeting in Las Vegas and present the results of the Commission’s first meeting, was one of the first called upon to address

Interreligious agreement signed

By Julie Bourbon

The Jesuit Conference has finalized an agreement with Georgetown University concerning interreligious activities in the United States. The agreement is linked to Georgetown’s appointment of Dr. John Borelli to the newly-created position of special assistant to the president for interreligious initiatives. As part of his duties at the university, Borelli will serve as the Jesuit Conference coordinator of interreligious dialogue. He started in the position at Georgetown in early 2004.

“It’s clearly one of the priorities of the Society,” said Fr. David Haschka, national secretary for pastoral ministries at the Jesuit Conference. With the formalization of the new relationship, Borelli and his office will be in a position to “act as a resource for Jesuits interested in interreligious dialogue.”

The agreement, signed in March, commits the Conference and Georgetown to sharing resources and personnel in pursuit of the promotion of interreligious understanding, including through workshops, institutes and lectures, as well as the upkeep of the Jesuit dialogue website (maintained on Creighton University’s website).

Fr. Frank Clooney (NYK), a professor of comparative theology at Boston College, was the coordinator for interreligious dialogue for the U.S. Assistancy from 1998-2004, which included organizing the interreligious dialogue column in the National Jesuit News. In July he takes on a new assignment as the Parkman Professor of Divinity and Professor of Comparative Theology at the Harvard Divinity School.

Borelli, 58, comes to the job with a long Jesuit history. A graduate of Saint Louis University, he received his masters and Ph.D. in history of religions and theology from Fordham University, where he also taught theology for one year. He has been active in the

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Pastoral work “truly a blessing” for Heavey

By Stephen J. Hudik

If you ask any student who attended Saint Peter’s College over the last 35 years to cite one individual who comes to mind right away, the name Fr. Edward Heavey, a fixture on campus from 1971, is frequently the response.

“It has been truly a blessing in my priesthood to work with so many warm and generous people here at Saint Peter’s during their time as students and as alumni chaplain over the last several years as they move forward in their careers and family life,” said Heavey, 75, a Jersey City native from Saint Joseph’s Parish who has served the Society for 58 years.

After graduating from Saint Peter’s Prep in Jersey City in 1947, Heavey (NYK) entered the Society. He earned his bachelor’s and master’s degrees in addition to his licentiate in philosophy from Loyola University Chicago, then returned to St. Peter’s Prep to teach Latin and English from 1954-57. He was also the associate headmaster at Xaverian High School in New York City from 1962-71.

“I was always impressed with the dedication and service of my parish priests and especially the Jesuits who taught me,” said Heavey, explaining his attraction to the priesthood. “My family was always very supportive and I wanted to be part of that mission of service to others through education and pastoral work.”

Heavey is also a fixture in the local community with several charitable organizations and causes. His association with Hudson Hospice spans more than 15 years, including two terms as president of the board. He also served on the board of the Visiting Homemakers of Hudson County.

Pastoral work has been a central part in Heavey’s career. He has served as a weekend associate at Saint Aloysius in Jersey City for six years, in addition to Holy Name in East Orange, N.J. Since 1992, he has participated in masses for the college community as an alumni chaplain, and he takes an active role in the lives of his former students, officiating at numerous weddings, baptisms and other events for Saint Peter’s graduates on campus and in their local parishes.

“He is always there when you need him,” said Tonian Turco, a 1982 graduate of the college. Turco served as president of her reunion class while Heavey was Dean of Students (1972-90). “To me, he is Mr. Saint Peter’s and embodies what the school is all about.” It is a sentiment shared by many alumni.

Heavey’s enthusiasm and commitment to Jesuit education include a stint as the president of the Jesuit Association of Student Personnel Administrators and terms on the board of trustees of Fairfield University and Loyola University of New Orleans. He assumed additional responsibilities in the Saint Peter’s College community as rector of the Jesuit community in 2004.

“It is more important than ever to communicate and to transmit the values, goals and meaning of Jesuit education to a student population that is increasingly non-Catholic at many Jesuit institutions,” said Heavey. “Our lay faculty, administrators and staff will continue to play even more prominent roles in that mission going forward.”

When not engaging with alumni on campus or elsewhere, you are likely to see Heavey as a fan at sporting events in New Jersey. Football is his passion, and he is looking forward to rooting on his New York Giants in the Meadowlands this fall.

“My interaction with the Saint Peter’s College community, parishioners and local community groups who seek to bring hope and dignity to those without hope and often in despair has enriched my life as a Jesuit in countless ways,” said Heavey. “The Lord has touched my life in these vocations in ways that I never could have imagined.”

Hudik is the director of public affairs at Saint Peter’s College in Jersey City.

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church as a layman for more than 40 years and is a Eucharistic minister and marriage preparation assistant, along with his wife Marianne, at Holy Trinity Parish in Washington, D.C.

In addition to his work with interreligious initiatives, Borelli is also a member of the Working Group for Catholic and Jesuit Identity, a co-convenor of the Woodstock Theological Center Interfaith Dialogue on Education and a faculty member in Catholic Studies. He is also a consultant for the Pontifical Council for Interreligious dialogue, serving his third five-year term. Immediately prior to coming to the university, he was for eight years the associate director for the Secretariat for Ecumenical and Interreligious Affairs for the U.S. Conference of Catholic Bishops. He was at the USCCB for 16 years in total, staffing ecumenical and interreligious relations, especially dialogues with Orthodox Christians, Anglicans, Muslims, Hindus and Buddhists.

Interviewed shortly after the election of Pope Benedict XVI, Borelli spoke quietly about unity and dialogue (and the return of baseball to the nation’s capital — he and his son had tickets for the next day’s game). Scattered on shelves and his desktop were several photographs of Borelli meeting John Paul II, as well as photos of the Assisi interfaith gatherings of 1986 and 2002, at which the late pontiff met with religious leaders of many faiths to pray for world peace.

“After this long papacy, ecumenical and interreligious affairs are part of how we as Catholics interact with the world,” Borelli said. He had spent the morning reading wire service stories about the new Pope and his pledge, in his first homily during Mass with elected cardinals, to “implement the Second Vatican Council and to build an open and sincere dialogue.”

“This work has to be done collegially,” said Borelli, and he believes that being at Georgetown puts him in a unique position to facilitate that. “It’s a very concrete commitment of the Society.”

Borelli will assemble an advisory board made up of representatives from all 10 of the U.S. provinces. He was present last November when 13 administrators and faculty from six Jesuit universities — Creighton, Georgetown, Loyola Chicago, Loyola Marymount, University of San Francisco and Boston College — met in Boston as part of the project “Interreligious Understanding on Campus: Jesuit Institutions of Higher Education in an Age of Religious Diversity.” They will meet again this fall, at Creighton, to continue the conversation about religious diversity in the context of institutions of higher learning.

In a recent column in National Jesuit News (December 2004/January 2005), Borelli wrote that “The 34th General Congregation recognized in 1995 that interreligious dialogues is essential to Christian witness.” He went on to say that “Dialogue, cooperation, friendship and growing communion are shared elements in ecumenical and interreligious friendships.”

Before he began the position at Georgetown, Borelli made the Spiritual Exercises for the first time, in January 2004 at Wernersville. “Since this is the third Jesuit university I’ve been associated with,” he said, grinning, “it’s about time I did the Exercises.” Fifty-seven at the time, he noted that, as with many things in life, timing was everything. “To me, they came at the right point in my life,” he said. “I gained a heck of a lot, but it had to do with the last 40 years of my life.”
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the group. With a thoughtful mien that was nonetheless ever ready to deliver a punchline, Bowler reported to those present that, of the provincials, "Nobody was against it, but some people were more onboard than others," leaving them to guess which was which.

Bowler's experience of the February meeting was largely positive, he said, and he was pleased that the provincials "took the document we gave them and they made it their own." They all seemed to recognize, Bowler said, that the Society in the United States "can't keep going on doing business as usual" with a mentality of "the last person out turn out the lights."

Fr. Tom McClain (DET) took it from there. At that same meeting, he found, he said, "a great contrast between us and them. We were asked to dream and let it all happen, they (the provincials) were more aware of the limitations." Still, "I think they trusted what we did."

The conversation continued into the evening until the group was dismissed by Kelley with one last admonition from Las Vegas, which Kelley conveyed: "They were as usual" with a mentality of "the last person out turn out the lights."

Fr. Richard Malloy (MAR) started with the Spiritual Exercises at the heart of Jesuit life, ministries and partnerships. He talked about governance as both personal, based in the account of conscience, and institutional, based in sponsorship, history and the Office.

"Today's task is not to change the strategic directions," said consultant Anton Lahnston, who has become a benevolent but firm facilitator (president of the Jesuit Conference); "it's to get the Spiritual Exercises at the heart of Jesuit life, ministries, and partnerships."

"Today's task is not to change the strategic directions," said consultant Anton Lahnston, who has become a benevolent but firm facilitator (president of the Jesuit Conference); "it's to maintain the Spiritual Exercises at the heart of Jesuit life, ministries, and partnerships."

Fr. Provincial Jim Grummer (WIS) addressed the group Saturday morning with reflections on the role of the provincial, from CEO and head of state to a stand-in for Christ, encouraging his apostles and more than occasionally standing before the Pharisees. He talked about governance as both personal, based in the account of conscience, and institutional, based in sponsorship, history and the Office.

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Grummer briefly touched on the issue of the reorganization of the provinces by noting that "there might be more provinces, not fewer," a possibility that has not circulated as widely as its antithesis. Asked if he had a vision for the Society in the year 2012, when the full results of the strategic plan are to be delivered, Grummer replied, "To have the Spiritual Exercises at the heart of what we do."

In a summary session Saturday afternoon, prior to liturgy and dinner at which all were forbidden to talk further about strategic planning upon the threat of being denied Teddy Drew's famous frozen custard afterward, some common themes were enumerated: what will be the role of the moderator (president of the Jesuit Conference); why does governance seem to be getting more complex even as the number of Jesuits is shrinking?; is the current mode of governance holding the Society back?, is there a way to guarantee Jesuit identity?; and Daoust remarked, on the issue of why governance seems to get ever more complicated, that "governance of Jesuits isn't getting more complex, but governance of Jesuits and partners, whose numbers are going up, is getting more complex." Heads nodded in agreement around the room.

On the last morning, three members — Fr. Bruce Maivlett (MAR), Fr. Paul Mueller (CHG) and Tom Reynolds — volunteered to process the hundreds of pages of feedback that Kelley had compiled by the end of the weekend and to meet again in June to consolidate the materials and prepare a report for the provincials. The rest agreed that their reward in Heaven would be great for taking on this additional assignment.

Fr. Brad Schaeffer (CHG), president of the Jesuit Conference, joined the group for dinner Saturday and for the final session Sunday morning, at which time the three discussion areas (Jesuit life, ministries and partnerships) were applied to the question of governance. Each of the three groups made a short presentation of the work they had done the previous two days.

"The good thing is I'm already thinking 'how do we implement this?'" said Schaeffer, who alternated between listening intent and pepperin the group with questions and observations, "so that means there's a coherence."

As the presentations and discussion went on, both the amount of work that had been done by the Commission and the amount of work called for by all U.S. Jesuits became clear. "This is a calling for conversion at a real deep level. It's a ... commitment by the guys," said Schaeffer, nodding his head. "I like it. I like it. And I think it's doable, but it's going to call for conversion on the part of Ours."

It was difficult to discern by the end of the weekend whether all participants were pleased with the work they had done, given how much more lay ahead. It seemed there was always one more point that could be added. But, as Daoust, former provincial of Detroit, reminded the group earlier in the meeting, "the perfect is the best enemy of the good."
Shepherding the Lambs

By Tom Lankenau SJ

It is now over a month since the death of John Paul II and the world seems, for lack of a better word, more normal. Little has changed. Headlines of war, rising oil prices and the economy have reclaimed our focus. Yet, for those brief few days, the world tasted hope. People of all ages, faiths, political and economic backgrounds came together to pay tribute to a man who touched their lives.

It is not the passing of a great pope that I mourn as much as the loss of what John Paul brought to young people. Combining the aura of a rock star with the mentoring presence of a favorite uncle, young people claimed him as their own. Perhaps the greatest challenge of Benedict will not be to reign in rogue theologians, but to gather the lambs left without their beloved shepherd.

I would not be a priest were it not for John Paul II. And I suspect my story is not too different from those of other recently ordained priests. It is a tale of wandering and wondering and, finally, of being invited and finding.

Like many in their twenties, I drifted away from organized religion, choosing to worship at the altar of personal success. But God is patient, if not overly permissive, allowing us to wander, and even flounder, in search of dreams. And when the time is right God invites us back, often using others as his voice. That “other” was John Paul II.

The call was almost Pauline in its clarity: “Young pilgrims,” John Paul exhorted the 90,000 screaming faithful packed into Mile High Stadium during the opening ceremonies of World Youth Day, “Christ needs you to enlighten the world and to show it the ‘path to life.’ The challenge is to make the Church’s ‘yes’ to life concrete and effective. The struggle will be long, and it needs each one of you. Place your intelligence, your talents, your enthusiasm, your compassion and your fortitude at the service of life!”

From that day forward, I knew that God was leading me on a new path. I was being invited to serve the Church, to use my gifts and talents for a greater good. It was this certitude that led me to sell my home, give away most of my possessions and walk away from a comfortable job. I have never looked back.

Over time, historians and theologians and politicians will paint a picture of the legacy of John Paul. What part of the mural will Jesuits see? Undoubtedly, many of us will notice only his failures and limitations. Others will focus on his fervent opposition to communism, still others his championing of a culture of life.

There is a part of the mural all Jesuits can claim. Whether we call ourselves conservatives or liberals, teachers or pastors, fully-formed or scholastics, John Paul showed us how to embrace and empower our youth. His message was always the same: live life more fully in Jesus. Totally cognizant of the empty promises of materialism and individualism, he called young people to something greater, something beyond what our culture calls greatness.

The impact of John Paul in world affairs may never be calculated, but one thing is certain: young people lost a hero. In an age in which actors and corporate logos have a higher recognition than the cross, the Church could use more stars like John Paul. Not to out-compete or replace the icons of youth, but to provide hope. Hope that the world can embrace, even if only for a few days.

Lankenau (ORE) is a teacher of science and religion at Seattle Preparatory School.
The voice of the Gospel for our age

By Sean Raftis SJ

The late Pope John Paul II’s Christocentric love impelled him to be the voice of the Gospel for our age proclaiming the dignity of the human person. This principle figure in Vatican II’s implementation made it his mission to engage the modern world by encouraging us to live a culture of life which opens our hearts to the graces of joyful hope.

The Holy Father lived the culture of life. He had a preferential option for the poorest of the poor, the unborn child. He visited his would-be assassin as he lived Christ’s imperative to forgive. He called on young people to live meaningful lives in a nihilist postmodern culture.

He did not chant the cowardly mantra “I’m personally opposed, but…” that rationalizes evil. Rather, he encouraged those who were discouraged by moral evils to work for justice, a justice that is constitutive of the love of Christ that calms the chaos of our time. His written, spoken and lived labors serve as a loving witness to Christ that will continue to serve all people who thirst for, and are in desperate need of, Christ’s love and compassion.

We were witnesses to Gaudium et Spes being broadcast live. After his death, the print and broadcast media recorded encomiums from people of all walks of life who remembered emotionally moving encounters with John Paul II. They were awestruck by, among many other qualities, this Vicar of Christ’s intellectual perspicacity, amiability and mystical gravitas. The vox populi chanted “santo subito!” as the recitative to the ringing of the bells when his coffin was moved to his crypt near our first Vicar of Christ, St. Peter.

John Paul II continues to proclaim Christ especially after his birth into eternal life. His funeral was the largest in our Church’s history, a phenomenon for which millions flocked to Rome. Who can measure the ways he touched so many lives for the better? The effects of both his life and passing transcend demographics or surveys. His life of apostolic zeal coupled with his eventual indifference to his diminished health was an actualization of the Principle and Foundation of St. Ignatius’ Spiritual Exercises in that every infinitely valuable human person is included in God’s plan of salvation.

What is often overlooked in the media is why he was a holy pilgrim who proclaimed the Gospel. The simple reason is his devotion to Jesus Christ and our Blessed Mother. This is why he defended the human rights of the Polish worker oppressed by the dark spirit of Marxism, advocated the right to life of every unborn person in intolerant cultures that deny God as the sole author of life, and called on avaricious cultures to help the poor.

Karol Wojtyla lived a life of courage. Just as he studied for the priesthood secretly under Nazi occupation in Poland, as Pontiff he clearly reaffirmed the Church’s teaching regarding the modern existence and effects of objective evils disguised as “complex issues” that desecrate human dignity. He stood up to governments that vainly tried to dim the glow of the Holy Spirit in its citizens. This servant of God was and still is a luminous beacon of and witness to hope simply because he had the courage to go in the world’s door and throw open Christ’s doors for the world.

Years ago, a photo was published of three young women at World Youth Day greeting the “people’s Pope.” Their transcendent facial expressions of tearful joy mirror the emotional countenances of those who gathered in Rome at the time of his death. This shows how the faithful reacted to the genuine sanctity lived by the grace of office and through a faith lived with joyful integrity.

In his first statement as Pontiff, he urged us to open wide the doors to Christ. Upon his death, a Vatican City official said “this evening, Christ opens the door to the Pope.” This was the appropriate answer to the life of the man who wrote “Jesus Christ is the answer to the question that is every human person.” He encouraged and challenged one and all to discipleship with Christ and, in doing so, he encouraged with the exhortation, “Be not afraid!”

Raftis (ORE) is a third year theologian at Weston Jesuit School of Theology.
In Memory of His Holiness, Pope John Paul II

“In support of your generous plans, I ask God for abundant heavenly gifts for each of you, and from my heart I impart on you and on all the members of the Society of Jesus a special Apostolic Blessing.”

By John Whitney SJ

With these words of blessing and praise, Pope John Paul II ended his homily on January 3, 1995, at the opening of the 34th General Congregation. At the time, he had already been Pope for over 17 years—ascending to the Chair of Peter on October 16, 1978—and his relationship to the Society of Jesus had not always been an easy one. Believing the Society to be disloyal to its origins and secessionist in its tendencies, John Paul had suspended ordinary governance in 1983, with the expectation that large numbers of Jesuits would defect. But it did not happen. Whatever had been told the Pontiff, whatever he had come to believe, proved untrue; and while many Jesuits were hurt by the treatment of the beloved Pedro Arrupe, we remained as we had been: a community of companions filled with generosity and zeal, both loyal and contentious, at the same time.

By the time of his address to the provincials on February 27, 1982, John Paul revealed a new awareness of the Society, which led him to support the calling of GC 33 and the election of Fr. Peter Hans Kolvenbach as Superior General. And by the time the members of GC 34 gathered with him for Eucharist in the Sistine Chapel, John Paul II had grown to admire the Society, which had remained faithful when put to the test, just as the members of the Society had come to see more profoundly the strength and compassion of his Vicar of Christ, to whom they had vowed special obedience for mission.

When John Paul II laid aside his own mission of service and returned to the God whom he loved above all else, we of the Society of Jesus and her ministries were filled with sorrow and gratitude for this great life—a life that has challenged and blessed us, consolled and counseled us, inspired us to greater apostolic zeal and to a deeper and more profound love of the poor and powerless in our world. Old hurts buried with time, our disagreements of ecclesiology or theology—though not forgotten—are suspended by the grace of that humanity, in which the Spirit of God moved with such passion and joy.

He was born Karol Wojtyla on May 18, 1920 near Krakow, Poland, coming to adulthood under the heel of German occupation, during which time he secretly began studies for the priesthood. Ordained on the Feast of All Saints, November 1, 1946, this man who would himself consecrate more saints than any previous pontiff lived among a people themselves called as witnesses of faith. With them, he saw the Nazi occupation replaced by a Communist regime, which persecuted the Church but could not drive faith from its people. And though he left the country soon after the war to continue his studies, he returned in 1948 from Rome with a doctorate in theology, to serve as priest and pastor. In July 1958, he was named auxiliary bishop of Krakow by Pope Pius XII, and in January 1964 became its Archbishop. In June 1967, Pope Paul VI named Karol a Cardinal, thus ensuring his presence at the conclave that would elect Paul’s successor, John Paul I. When this Pope died, however, only one month after his election, the conclave turned to Karol Wojtyla, and elected him Pope.

John Paul II did not take long in defining the papacy. Leaving the confines of the Vatican, he made the world his ministry and proclaimed—in his person as much as in his words—a gospel of life and passion, of liberation and obedience. His life often seemed marked by the intersection of opposites—he opened the papacy to the media and to the public, while spending hours in quiet contemplation; he helped bring down a communist regime in Poland, while decrying political involvement by priests in Latin America; he reached out in ecumenical and interfaith dialogue to people of all religious traditions, while forcefully reaffirming the values of tradition and order within the Catholic community. Yet what unified his life and made young people, especially, flock to him was less a matter of dogma than of personality, less about his centralizing ecclesiology than about the clear pastoral witness he offered of the love of Christ that had been poured into his heart. With wisdom and wit, humor and humanity, passion and compassion, John Paul II engaged the world for Christ, and called it to ask the hard questions of justice and love, of equality and peace, of courage and faithfulness. Whether one agreed with a particular teaching or not, one could not doubt that what he taught to the Church and proclaimed on behalf of the Church was what he believed and what he lived—was the fruit of hours of prayer and thought, the result of his deep desire to reveal God to the world, as he had found God in his own life. At no time did this evangelical spirit become clearer than after the attempt on his life, when he taught so effectively the reconciling love of Jesus by visiting and forgiving the man who would himself consecrate more saints than any previous pontiff lived among a people themselves called as witnesses of faith.

In the death of Pope John Paul, we—the members and friends of the Society of Jesus—have lost a friend and a father, for he stood, over more than two-and-a-half decades, in the line of those to whom we “made the promise or vow in order that His Holiness might distribute [us] for the greater glory of God” (Con. 605). And though with all Catholics, and indeed, all women and men of good will, we mourn the passing of this holy man, we pray in a special way that as we have received his blessing for our mission, we might honor him by living it faithfully and fully.

On the day of John Paul’s death, I reminded the Jesuits of the Oregon Province that the suffrages for the Supreme Pontiff include one Mass, “to be applied by all and, in addition, in our churches a suitable liturgical celebration is to be held with the participation of externs” (MJP 204). It seems appropriate that we gathered in this way, as a community of believers—Jesus and lay, sisters and brothers, those who supported every aspect of his teaching and those for whom much gave pause. For though we may continue to contend over the direction and care of the Church, seeking always the will of God as the Spirit gives us wisdom to know it, we do so together, in an environment graced and transformed by the life of John Paul II. The whole world has been changed by his life, as a part of the world may be changed by each of us. May the changes we bring do as much to build faith, hope and love among peoples.

Let us pray that our brother, Karol, now shed of his burdens and forgiven his failings, will receive the “abundant heavenly gifts” that he offered us in his prayers, and that he will stand with the Lord of life and with all the saints in glory forever. Requiescat in pace!

Whitney (ORE) is the provincial of the Oregon Province.

Pope John Paul II and Father General Kolvenbach meet in a private audience in 1997.
Pope John Paul II and Higher Education

By Charles Currie SJ

Pope John Paul II’s charismatic presence is legendary. I experienced it three times: in 1979 when he addressed representatives from Catholic universities in Washington, DC; in 1985 when he met with the presidents of Jesuit universities gathered in Rome; and in 1997 when he came to Paris for a World Youth Day.

On each occasion, he mixed his great charm with a strong message, perhaps stronger than those in attendance wanted, but he was a man with a powerful message written, spoken and acted out in countless ways.

The extraordinary reach of Pope John Paul II’s influence was clearly evidenced by the 130-plus international representatives at his funeral, each with a story of how he had impacted them and their countries. So, too, with the representatives of all the major religions of the world touched by this man’s commitment to ecumenical and inter-religious dialogue that had taken him to synagogues, mosques and churches in visits of both symbolism and substance.

There is hardly a human concern or endeavor that has not felt John Paul’s touch. Catholic higher education is no exception; he was a university person, having taught at the Catholic University of Lublin, Poland, and he wrote and spoke as a scholar throughout his papacy.

His landmark document, Ex corde Ecclesiae, presents a magnanimous vision of what a Catholic university should be and what it should do in relating the Gospel and the Church to the surrounding culture and in interpreting that culture to the Church. That same vision drove the Pope to travel the world, to break many barriers, to go where no pope had gone before. It is unfortunate that the strengths of Ex corde have all too often been lost in the controversies over the mandatum which it requires of theologians and which many theologians feel is counterproductive to the realization of the vision John Paul had for the Church and for the Catholic university.

There is no doubt that the Pope himself insisted on the mandatum. When the New Code of Canon Law was being developed in the late 1970s and early 1980s, many attempts were made to remove or at least change what became Canon 812, which includes the requirement of a mandate from ecclesiastical authority or what is now called the mandatum. When all else failed, a delegation went to Rome to intervene personally, but unsuccessfully, with the Pope.

There are many reasons given for the Pope’s insistence, but in any case, it would continue throughout the development of Ex corde and the implementation documents for different countries, including that of the American bishops. This despite eloquent pleadings by many distinguished theologians with long lives of service to the Church. The mandate is seen as a particular problem for American colleges and universities, because of the particularities of this country’s academic culture. Fortunately, in most cases, bishops and theologians have been able to work through the problems and concentrate on making sure Catholic students have access to authentic Catholic theology.

It is unfortunate that theologians seem to have been asked to bear too much of the burden in the challenging task of building a Catholic college or university, a task that has to be shared with many other players. Theologians have seen a number of their colleagues censured for controversial views, a painful reality in today’s Church.

On the more positive side, Ex corde has led to more substantive conversations between bishops and theologians, and bishops and presidents, than perhaps ever before. It is also true that Ex corde has encouraged a whole range of strategies to foster the Catholic identity of Catholic colleges and universities. In most, if not all schools, steps are being taken to make that identity more intentional and more effectively operational, so that Pope John Paul II’s vision can be realized.

The many encyclicals of Pope John Paul II reflect his philosophical interests, e.g., Fides et Ratio, a staunch defense of the power of reason and the possibility of finding truth. He had a special interest in the dialogue between theology and science. His Letter to Fr. George Coyne on the occasion of the 300th anniversary of the publication of Newton’s Principia Mathematica is a classic statement of the relationship between science and theology as “drawing the other into a wider world, a world in which both can flourish.”

He very actively supported the work of the Vatican Observatory, both in its astronomical research and in the science/theology dialogues it sponsored. John Paul also deserves credit for finally addressing, after 350 years, the tragic misunderstandings of the Galileo Case, and for recognizing, at a time when it is increasingly under attack, evolution as a legitimate theory.

Our recently deceased pope has been called “John Paul the Great.” The title seems appropriate for one who brought the papacy into just about every corner of the world, into the lives of the rich and the poor, the powerful and the powerless, and into just about every issue of our time. His message was strong, often stronger than his listeners could handle. In the end, he would, for the challenge he set for us.

Currie (MAR) is the president of the Association of Jesuit Colleges and Universities.
Maybe because it’s just NOT that easy!

By David Haschka SJ

As a former pastor and now national secretary for pastoral ministries, I have read with great interest the three preceding articles about Jesuit parish ministry. In back in November, Fr. Jerry Graham (ORE) expressed some dismay at the common struggle for status of Jesuit Parish ministry in the US. There does remain within the ranks of “ours” a pervasive depri- vation of the complexity and challenge of parochial ministry. Many of us still assume that any ordained man can do this work and many of us still fantasize about that “simple parish” in a gentle climate as our retirement venue. I would argue with Jerry’s view of the state of affairs. But I would offer a more optimistic glimpse.

In the April/May issue, Fr. John O’Malley (DET) sketched for us some of this history regarding Jesuits and parishes. What I found most compelling for an understanding of the present situation was what John called the “parishization” of Catholic life by Vatican II. Indeed, the change has been so pervasive that it may have become invisible. The Council radically renewed the institution of the parish, from simply a source of sacramental and educational services to an active and vital community of faith. Just as Catholic prayer became concentrated in the parish liturgy, the Eucharist, Catholic life became concentrated in the parish ministries – pastoral and finance councils, liturgical and justice commissions, RCIA teams, etc. This evolution has, indeed, made the parish a more fitting locus for Jesuit ministry. But it has also made it a much more demanding ministry requiring specialized knowledge and skills that we don’t ordinarily develop in the course of Jesuit formation.

To me, it was like the experience of Peter when he tried to walk on the water. With the guidance and assistance of a successful veteran pastor, in most cases, a local diocesan priest.

In the February/March issue of NJN, Fr. Craig Bolz (ORE) provided an excellent portrait of the complexities and challenges facing a Jesuit pastor. What I would emphasize in his portrayal is that a Jesuit parish has far more in common with other diocesan parishes than not. (Just as a Jesuit high school has more in common with the high school across the street than not.) All of this is simply to argue that before a Jesuit dares to assume a pastorate, he really does need some serious training and mentoring.

Both Jerry and Craig argued the need for a specifically Jesuit pastoral institute. I agree with the need, but would argue that perhaps the answer lies elsewhere. While there are a few Jesuit related centers for excellence in parochial ministry — including Fr. Tom Sweetser’s (WIS) Parish Evaluation Project in Milwaukee, and the pastoral institutes at Loyola University New Orleans, Creighton University and Gonzaga University — the best programs for training pastors are those with broad diocesan connections. In my estimation, the core of the “Pastoring in Today’s Parish” programs. These week-long workshops are conducted by the National Pastoral Life Center based in New York City. Here, in the course of one week, the aspiring pastor can be exposed to the entire array of issues and challenges he faces with input from nationally recognized experts in each area. Essentially, he discovers what it is he needs to learn.

In the last four years, more than a dozen Jesuits have attended the NPLC workshops. All have been exceedingly grateful for having done so. This is but one example; there are others. We Jesuits need not reinvent this particular wheel. Still, I think we do need to add another element to the preparation of Jesuits for this ministry – that is, regular mentoring by successful Jesuit parish pastors, in most cases, a local diocesan priest.

Back in 1995, after about a year as the first Jesuit pastor of a middle-sized parish in Saint Paul, Minnesota, I felt like I was drowning. At the provocation of one of my own staff members, I sought out one of the most successful local diocesan pastors and asked him to mentor me. He was both pleased and astonished that a Jesuit would recognize that he had something to learn from. The Jesuits need not reinvent this particular wheel.

But it may just as well be the highly educated professional class that we Jesuits are perhaps far more in common with other high schools than not. (Just as a Jesuit high school has far more in common with the high school across the street than not.) All of this is simply to argue that before a Jesuit dares to assume a pastorate, he really does need some serious training and mentoring.

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Job Announcement

Secretary for Communications
Jesuit Conference
Washington, DC

The Secretary for Communications directs the office of communications for the Jesuit Conference (JC), the national office of the Jesuits of the United States. The office is responsible for publishing the “National Jesuit News” and “In All Things” as well as maintaining the JC website (www.jesuit.org). The Secretary is a member of the Jesuit Conference cabinet and responsible for overseeing and implementing a national communications plan. Candidates for the position should have at least 5 years experience and professional training in communications. A more complete job description is available on the JC website (www.jesuit.org). Competitive salary and benefits are offered. Please submit a letter of interest and resume to: Thomas Gaunt, S.J., Jesuit Conference, 1616 P Street, NW, Suite #500, Washington, DC 20036 or email to communications@jesuit.org or Fax to 202-328-9212 by June 17, 2005.

Web Resources

life4seekers
http://www.life4seekers.co.uk

This site, which is modeled on a lifestyle magazine, seeks to appeal to those seeking “happiness, a sense of purpose and new direction in life.” Launched by the Catholic Agency to Support Evangelization of the Catholic Church in England and Wales, it avoids “in-house” language, and uses topics such as travel, the arts and ecology, in an attempt to train and resource Catholics to share and spread their faith.

Edmund Rice Justice Bulletin
http://erjbulletin.blogspot.com

This online newsletter of Christian Brother Brian Bond shows how important networking is for those working for social justice within the Catholic Church and beyond. The newsletter’s style of report and comment is designed to spur Catholics to act – “Less than 1% of what the world spent every year on weapons was needed to put every child into school by the year 2000 and yet it didn’t happen. Why not?” Other editors of simple church newsletters might.

Catholic Relief Services - Rwanda: 10 Years after Genocide
http://www.catholicrelief.org/get_involved/advocacygrass_roots/rwanda_commemorative.cfm

The US Caritas affiliate offers resources to help schools, parishes and other groups mark the anniversary. These include an information sheet, a prayer service, and a set of principles that underlie the organization’s peace-building efforts. Also of interest is a personal narrative of a visit to the Kigali Genocide Memorial, partly modeled on a holocaust museum, in this month’s Eureka Street magazine (http://www.eurekastreet.com.au/articles/04041gerck.html).
California Province

Fr. Tien Nam, 34, from Saigon, has a bachelor’s in religious studies from California State Polytechnic in Pomona and an MA in pastoral ministry from Gonzaga University in Spokane. He taught religion and coached volleyball at St. Ignatius College Prep in San Francisco and worked with street children in the Philippines. He has an interest in Ignatian retreats and training others in retreat work, and he has given retreats in Vietnam. He has seven sisters; in his free time he enjoys soccer, volleyball and photography.

Fr. Jesus Palomino, 31, from Tonala Jalisco, Mexico, received BAs in philosophy and Spanish literature from Gonzaga University in Spokane. He taught Spanish at Brophy College Prep in Phoenix and was involved in campus ministry and after-school tutoring there. He brought computer equipment and technical expertise to Jesuit ministries in Bolivia and created an exchange program for students from Brophy Prep and Sacred Heart High in Bolivia. His first assignment as a priest will be at a parish in the south of Mexico; he later plans to study social work.

Fr. Chanh Nguyen, 34, from Saigon, has a degree in philosophy from Loyola University Chicago and taught algebra and geometry at Verbum Dei High in Los Angeles. He volunteered at San Quentin Prison and did retreat work for religious brothers and sisters in his native country. He likes fishing and listening to classical music. He is the seventh of eight in his family; his older brother is a Sacred Heart priest. He begins work toward a master’s in religious studies from California State University, Berkeley after ordination.

Fr. Marc Reeves, 35, from Los Angeles, has a BA in business administration from Loyola Marymount University and an MA in philosophical resources from Fordham University. He taught Latin and theology and was assistant campus minister and director of liturgy at Jesuit High in Sacramento and has led students on service trips to Mexico and the Dominican Republic. He is the secretary for the International Jungmann Society for Jesuits and the Liturgy. After ordination he will continue studies in liturgy.

Chicago Province

Fr. Anh Tran, 40, from Saigon, has a BS and an MS in electrical engineering from Santa Clara University, an MS in traditional Chinese medicine from the Academy of Chinese Culture and Health Science, an MA in healthcare ethics from Loyola University Chicago and is an acupuncturist. He taught engineering and was on staff at the Markku Center of Applied Ethics at Santa Clara University. He has given the Spiritual Exercises in California and Vietnam and taught English in Xiamen, China.

Fr. James Collins, 43, from Glenn’s Falls, New York, has a bachelor’s in mechanical engineering from the University of Dayton. He taught and worked in campus ministry at a high school in Tacna, Peru, and worked at the Cristo Rey Center for the Working Child there. He taught Spanish and worked in campus ministry at Loyola Academy (Wilmette, Ill.) and led a faculty immersion trip to Peru. He is an avid traveler (he backpacked solo around the globe for a year) and has completed two marathons. He will serve as associate pastor at St. Procopius Parish in Chicago.

Fr. David De Marco, 49, from Boardman, Ohio, has BAs in biology and philosophy and a degree in electrical engineering at Wittenberg University (Springfield, Ohio) and an MD from Northeastern Ohio Universities College of Medicine. In Cincinnati, he taught and practiced internal medicine and directed a health service learning program at Xavier University and helped found the Claver Jesuit Community. His future plans include completing a master’s in spiritual direction and continuing his medical practice and spiritual direction.

Maryland Province

Fr. Raymond Donaldson, 45, from Washington, D.C., received a degree in electrical engineering from the University of Maryland. He was a residence hall chaplain at Loyola University Chicago and a tutor at an alternative high school for students seeking a high school equivalency diploma. He taught fifth graders at an elementary school in Charlotte, North Carolina, where he also served as chess club moderator. His first assignment after ordination will be teaching at Gesu School in Philadelphia.
Missouri Province
Fr. Mark Kramer, 37, from St. Louis, has a BA in government and an MA in international peace studies from Notre Dame and a JD from Georgetown. He worked with the Jesuit Refugee Service and the U.S. Jesuit Conference Office of Social and International Ministries and taught and coached track at Rockhurst High in Kansas City. He has done summer internships in hospital chaplaincy and community organizing. He likes tennis and Notre Dame football. After ordination he will work in a parish in Belize and continue theology studies.

New England Province
Fr. Thomas Frink, 53, from Manchester, New Hampshire, has a bachelor’s in electrical engineering from Worcester Polytechnic and took courses at the Institute for Black Catholic Studies at Xavier University in New Orleans. In Jamaica, he started Christian Life Communities in parishes, taught Christian ethics and headed the drama club at a high school. He was a hospital chaplain in Boston and Washington, D.C., and a counselor at homeless shelters in Boston and Baltimore. He likes doing yoga and reading philosophy.

Fr. John Predmore, 43, from Fort Wayne, Indiana, has a bachelor’s and a master’s in education from Worcester State College in Worcester, Massachusetts, and a certificate in a special studies program in administration and finance from Harvard. At Cheverus High in Portland, Maine, he taught and served as assistant chaplain and retreat director. He interned with America magazine for two summers and studied issues in contemporary Islam and Judaism at the Pontifical Biblical Institute in Jerusalem. He is an avid Boston Red Sox fan.

New Orleans Province
Fr. Rafael Bayén, 41, from Manila, Philippines, has a bachelor’s in zoology and a doctorate in medicine from the University of the Philippines as well as a master’s in health care ethics from Loyola University Chicago. He taught chemistry at Strake Jesuit College Prep in Houston and at Ateneo de Manila High in the Philippines. He taught English to Jesuit scholastics in Poland and to immigrants in El Paso, and also did HIV/AIDS ministry in Chicago and Boston. He will teach philosophy at Loyola University New Orleans this fall.

Fr. Ronald Boudreaux, 58, from Scott, Louisiana, has a BA in French from the University of Louisiana at Lafayette and an MA in architecture from the University of Colorado. He worked at Sacred Heart Parish in El Paso in a youth program and at a home for boys. In Mexico, he worked with battered women and homeless boys in Ciudad Juarez and with the homeless in Tijuana. He likes to read and take bike rides and has been trying to learn the violin. He hopes to get more involved with retreat work and ministry to Hispanics.

Fr. Flavio Bravo, 36, from Chinandega, Nicaragua, has a BA in philosophy from Saint Louis University and has done studies in Latin American literature. He has an interest in immigration issues and in developing Latino and immigrant spirituality. He taught Spanish and theology at Strake Jesuit College Prep in Houston and served as a support person for Jesuit Volunteer Corps communities. He also taught catechism and adult religious education and ran a Bible study group. He hopes to work at a parish or a high school.

Fr. John Cunningham, 43, from Indiana, Pennsylvania, has a BS in physics from Pennsylvania State University and a PhD in the subject from Notre Dame. He taught physics, astronomy and math at Spring Hill College in Mobile and led Scorton Prep students on a service trip to Mexico City. He attended the Vatican Observatory summer school in Italy and studied spiritual direction at El Retiro Retreat House in Los Altos, California. He enjoys trains (having ridden on all the Amtrak routes) and photography. He will teach physics at Loyola University Chicago.

Fr. Justin Daffron, 32, from Dallas, has a bachelor’s in business from Centenary College (SHreveport, La.) and a master’s in counseling from Saint Louis University, where he led retreats and was moderator of the service scholars program. He was an assistant to the dean of students at Spring Hill College in Mobile and spent two summers teaching English in Poland. Cooking, running, travel and Mardi Gras parades are a few of his interests. After ordination, he plans to work on a doctorate in education.

Wisconsin Province
Fr. Casey Beaumier, 34, from Grand Forks, North Dakota, has a bachelor’s in journalism and master’s degrees in philosophy and American studies from Saint Louis University. He taught English and American literature and coached cross-country and soccer at Creighton Prep in Omaha. He helped organize an eight-day canoe wilderness retreat based on the Spiritual Exercises and also interned at the Jesuit Center in Wernersville, Pennsylvania. After ordination he will teach at Creighton University.

Fr. Mark Carr, 34, from Wheaton, Illinois, has a BA in economics and political science from Marquette University and an MA in political science from Loyola University Chicago. He taught social studies, was a retreat leader, and was a service trip advisor at Marquette University High. He served as a eucharistic minister at a hospital, as a deacon and as a youth minister. After ordination he heads to Holy Rosary Mission in South Dakota to work at Red Cloud High and to serve the pastoral needs of the Lako-
Missouri

America names new editor

Fr. Drew Christiansen (NYK), associate editor of America, has been named the magazine’s editor, effective June 1. Christiansen succeeds Fr. Thomas Reese (CFN), who held the post for the past seven years. "Fr. Christiansen is an ideal candidate to take over the reins at America magazine," said Reese, who recruited Christiansen for the staff in 2002. "He has wide experience, editorial expertise and a deep spiritual witness that will serve our publication well."

Christiansen was previously a senior fellow at the Woodstock Theological Center at Georgetown University. He is former director of the Office of International Justice and Peace, United States Catholic Conference (1991-98) and served as counselor for international affairs for the bishops until December 2004.

In addition, he has been associate professor of theology and staff fellow of the Institute for International Peace Studies, University of Notre Dame (1986-90), assistant professor of social ethics, Jesuit School of Theology at Berkeley and Graduate Theological Union (1981-86) and director, Center for Ethics and Social Policy (1982-86). He received his Ph.D. in religious social ethics from Yale University in 1982 and is author of more than 100 articles on moral theology, ethics and international affairs, just war and nonviolence, Catholic social teaching and family care of the elderly.

"I know I am speaking for all the editors in saying that we are sorry to see Tom go," said Christiansen.

California announces new provincial

Sr. John P. McGarry has been appointed the new provincial of the California Province, effective early September. McGarry (CFN), 43, is currently serving as principal at Jesuit High School in Sacramento, a post he has held since 1996. He is a graduate of Loyola High School, Gonzaga University and the Jesuit School of Theology at Berkeley.

He entered the California Province in 1981; after ordination in 1993, he was assigned to Brophy College Preparatory in Phoenix and Loyola High School in Los Angeles before being missioned to Jesuit High School.

McGarry has been on the Province Mission and Vision teams and currently serves as a member of the Province consultors, the canonical advisory board, Fr. John P. McGarry.

Letter to the Editor

Why is the giant sleeping?

Dear Editor:

Why is the giant sleeping? This question naturally arises in the minds of those who read “The Laity: A Sleeping Giant” (NJN Feb/Mar ’05). The answer is that the Church is an historical institution. As such, it not only affects history but is itself affected by history. It is especially affected by heresy. In response to heresy the Church emphasizes what is denied and downplays what is affirmed.

Traditional Catholic doctrine has it that the Priesthood of Christ involves 3 sacraments: Baptism, Confirmation and Holy Orders. Baptism and Confirmation constitute the Common Priesthood. Holy Orders constitutes the Ministerial Priesthood. In the 16th century Martin Luther, a Roman Catholic priest, denied the Sacrament of Holy Orders and therefore denied the Ministerial Priesthood. That left him with Baptism and Confirmation, the Common Priesthood, which he called the Priesthood of the Laity.

At the Council of Trent the Church emphasized the Sacrament of Holy Orders, the Ministerial Priesthood which was denied and said little or nothing about the Common Priesthood which the Lutherans were promoting as the Priesthood of the Laity.

Before the Second Vatican Council vocations meant the priestly and religious life. Married life and single life in the world were usually not considered a vocation. And the religious life was considered a “more perfect state of life” than the laity.

Today the “signs of the times” seem to be signaling that it is time to wake up the giant. Is not the lack of vocations to the priesthood and religious a sign to turn our attention to the laity? The recent “sexual abuse scandals” and the filing for bankruptcy by three dioceses have aroused some of the laity to demand their proper role in the Church. Is this not a sign? “If today you hear his voice harden not your heart.”

Rodney Kissinger SJ (NOR)
Praying for the Church

Ignatius Residence

---Michael Hart SJ

---Donald Hawkins SJ

---Peter Togni (CFN) had previously been appointed provincial but, due to illness, was unable to assume the position.

“The Society of Jesus has given me so much in forming me and shaping me throughout these years,” said McGarry. “I consider it an honor to be able to give back to the Society through willingly taking on this position of service and leadership.”
Niehoff appointed president of John Carroll University

Fr. Robert L. Niehoff (ORE), a vice president at the University of San Francisco, has been appointed the 24th president of John Carroll University. He will replace Fr. Edward Glynn (MIA), who has served as president since 1998. He is expected to officially assume the presidency sometime in early fall 2005.

Niehoff entered the Society in 1972 and completed a B.A. degree in philosophy, two master's degrees in theology, an M.B.A. at the University of Washington, and a Ph.D. at Gonzaga University. Since ordination in 1982, he has served as treasurer of the Jesuit School of Theology at Berkeley, associate treasurer of the Oregon Province, financial officer of the Archdiocese of Nassau, in the Bahamas, and financial analyst, co-director for mission and identity, and assistant to the vice president for student life at Gonzaga University. Joining USF in 1996 as associate dean in the School of Education, he became associate provost in fall 2000. In January of 2002, he was given the additional title and duties of vice president, planning and budget. Niehoff is currently on the board of directors at Wheeling Jesuit University, where he also serves on the board of trustees, the executive committee, and is chairperson of the academic and student affairs committee. He is a member of the academic affairs and finance committees of Saint Louis University's board of trustees and a member of the university mission and financial and business affairs committees of Regis University's board of trustees. He also serves on the board and as chair of the audit committee of the board of directors of the Pacific Graduate School of Psychology and serves on the finance committee of the Oregon Province, where he also chairs the audit committee.

“My experience has centered on inclusiveness and transparency in decision-making, and a large piece of that process is the ability to actively engage the university community in the process, including faculty, staff, administrators, students, alumni and the board,” said Niehoff. “Engagement of the entire IUCU community means learning together how best to respond to the community around us and fulfill the Jesuit mission which calls us to help build a kingdom in which justice is a reality for all people.”

OREGON

- Fr. Greg Boyle met with First Lady Laura Bush at his Homeboy Industries office in East Los Angeles during the First Lady's three-day tour of West coast youth programs. Boyle introduced Mrs. Bush to Alex Zamudio, a 31-year-old father of three who lost an eye at 13 when he was shot in the face. Alex told Mrs. Bush he is working toward a professional baker certificate at L.A. Trade Technical College.
- Fr. Kevin Dilworth has been appointed superior of the Jesuit Community at Bellarmine Prep in San Jose. Kevin succeeds Fr. Ray Allendar, who has served that community since 1999.
- Frs. John Chandler and Bob Fambrini both tell an exciting tale of being in Rome for the death and burial of Pope John Paul II. In the midst of millions, they both found ways of getting to the front and center of nearly all the events.
- In addition to his duties as pastor at Most Holy Trinity Parish in San Jose, Fr. Eddie Samaniego will become adjunct professor of homiletics at the major seminary for the Archdiocese of San Francisco in Menlo Park, teaching a course to the fourth year in the fall and to the second year in the spring.
- Fr. Joe Spieler hosted a group of Jesuits and their lay colleagues in Los Angeles at the Mate Dorolosa Retreat Center for the bi-annual meeting of those in the Social/Pastoral apostolates. Chad Myers, a theologian from Southern California, gave several conferences that focused on the use of scripture and story in our preaching.
- The Jesuit presence in the central valley will grow stronger this summer when Frs. Jim Rude and Jim Gallas head to Fresno where they will both provide a much needed service to the California prison system as chaplains.
- Fr. Bob Mathewson will succeed Fr. Robert Walsh as interim president of Loyola High School in Los Angeles while the board of trustees gathers the necessary information to do an adequate search for Robert’s replacement. Robert has been instrumental in spearheading Loyola’s current capital campaign which aims to increase the quality of Jesuit education in Los Angeles.

WISCONSIN

- Changes are afoot! New Fr. Provincial Tom Krettek has appointed Fr. Tom Lawler director of pastoral ministries and lay formation. Tom has worked as the associate director of the Sioux Spiritual Center for the last four years. He has a degree in pastoral counseling from Loyola University Chicago and plays the guitar.
- Fr. John Paul will remain socius while adding on the role of formation director. Originally from Kansas, “J. P.” worked for many years on the Pine Ridge Indian Reservation as a director, seminarian, superintendent and superior of Holy Rosary Mission. He came to Milwaukee in August 2001, following a successful run at the Novitiate of the North American Martyrs Playhouse in St. Paul, Minn.
- Current formation director Fr. Jim Gladstone moves to the St. Camillus Jesuit Community in Waunawota, Wis., where he will replace Fr. Gene Dutzkiewicz as superior. Jim has a long and storied history in the province, ranging from superior of Marquette High to director of Creighton’s Retreat Center in Griswold, Iowa. Before becoming formation director, Jim was the minister of the Marquette University Jesuit Community. Born September 22, 1934, Jim is a Virgo.
- The dominoes continue: Marquette philosophy professor Fr. Jim Flaherty has been appointed the new rector for the Marquette University Jesuit Community. And Fr. Gerry Goetz has already begun as new minister at M arquette, replacing Fr. Bill Kelly, who replaced Gladstone a little over a year ago. Bill’s tenure as minister was characterized by his humor and tremendous and repeated efforts to throw things away.
- Mark Carr, Rob Kroll and Matt Moser are headed to Holy Rosary Mission for first assignment after ordination, first assignment after tertiarity, and regency, respective ly. Casey Ryanum is likewise headed to Creighton University for his first assignment after ordination.
- In other news, Fr. Greg O’Meara was named Marquette Law School’s Teacher of the Year. And at Creighton University, Fr. Don Doll was given the College of Arts and Sciences’ Dean’s Award for Professional Excellence in Teaching. Congratulations to them both!

2006 gathering of men in formation

The Provincials of the United States assistantancy have called for a gathering of men in formation to take place June 12-16, 2006. The meeting will be held at Loyola Marymount University in Los Angeles. The gathering will focus on a number of issues including, but not limited to, the assistantancy strategic discernment. The president of the Jesuit Conference, the provincials of the United States, and all men in formation from novitiate through the third year of theology will be in attendance. The meeting is being planned by the Jesuit Conference Committee on Formation (JCCF) and is assisted by a small advisory group of men in formation who will be in communication with other men in formation through community coordinators. The members of the JCCF will also be at the gathering.
Fr. Robert C. Baumiller (MAR), associate dean of health education programs and professor of philosophy and biology at Xavier University, was named an honorary fellow of the Ohio Academy of Science (OAS), the highest form of recognition by OAS peers. Baumiller is a founding fellow of the American College of Medical Genetics, a member of the Ohio Department of Health and Ohio Connections for Children with Special Needs. He is an affiliated faculty member with the Kennedy Institute of Ethics and was appointed in 2002 to the National Advisory Committee on Genetic Testing.

Fr. Sean A. O’Sullivan, director of counseling at Cristo Rey Jesuit High School, passed the State of Illinois exam and is now a licensed school counselor. Under O’Sullivan, Cristo Rey’s counseling program has grown to benefit 50 percent of the student body. Mr. Dennis E. Weber (DET) is currently working in Cristo Rey’s counseling office as part of his novitiate experiment.

Br. Anthony R. Kruejtans recently completed a six-month journey to Africa to serve in and learn from Catholic hospitals to the home care teams that delivered medical care in Renaissance studies.”

Frs. Dennis Glasgow and Dan Reim presented their work on poems at the 21st St. Mary’s Student Parish at the University of Michigan. Many Jesuits, family, co-workers and friends were present. The congregation enjoyed the Mass, the music and the wonderful reception!

Fr. Reynaldo Garcia (NOR) began serving as associate pastor of St. Anne Parish, Mackinac Island, on May 15. Rey has been pastor of St. Wenceslaus Church in Suttons Bay, Michigan and has been working with Hispanics in the Diocese of Gaylord.

The Detroit Province is offering a special one-time Detroit Province tertianship directed by Fr. Howard Gray from summer 2005 to summer 2006. Participants will be Br. Jim Horgan, Frs. Tim Kesicki and Brian Lebane. Fr. John Moriconi and Frs. Jim Prehn and Francis Ryan (MJS). The first phase will be devoted to the full Spiritual Exercises on Mackinac Island. During the following academic year, the tertians will gather one weekend each month at John Carroll University. Summer 2006 will consist of study of the Institute and the history of the Society.

Fr. Stan Czapiewski (PIMA) has served since 1988 as associate pastor at St. Ladislaus parish in Hamtramck, Mich. On the weekend of May 14-15, the St. Lad’s parishioners bade farewell to Fr. Stan as he celebrated his 94th birthday. Stan will reside with the Colombi
er Jesuit Community until he returns to his home province.

-- John M. Oriconi SJ

Hi. His Eminence Cardinal Avery Dulles flew to Rome for the funeral of His Holiness Pope John Paul II, and remained for the consultations of the College of Cardinals and to attend the installation of His Holiness Pope Benedict XVI. He was accompanied by Fordham’s Fr. Gerry Blaszczak, who reports that although Avery did not attend the actual conclave, since he is above the voting age, there was no end to the interviews and dinners surrounding the events.

Błaszczak has been appointed pastor of the Church of Saint Ignatius Loyola on Park Avenue effective July 1. He succeeds Fr. Walter Modrys, who has served the parish for 19 years, as an associate and as pastor.

Fr. Ben Fiore will leave Canisius College after over 25 years of service as professor and chair of religious studies to assume the presidency of Campion College in Regina, Saskatchewan. Ben is a large presence at Canisius and in the community and will be sorely missed by his many friends.

The Fordham Community welcomed the 10 first-year novices of the Maryland, New England and New York Provinces for their long experiment at Calvary Hospital in the Bronx.

Fr. Joe Costantino reports that Archbishop Celestino Migliore, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations and President of the Path to Peace, was hosted and honored on April 24 at a fundraiser at St. Ignatius Retreat House. The Archbishop has supported the retreat house in its efforts to further Ignatian spirituality and foster inter-religious and inter-denominational dialogue and spirituality. A liturgy was celebrated by, among others, members of the retreat house staff, and afterwards all had a celebratory dinner.

Frs. Dan Jamros (NEN) and Paul Dugan were honored at a convocation at Canisius College in early May for their services to the college. Dan was awarded a certificate for 20 years of service as a member of the studies department, and Paul for 35 years of service as moderator of athletics. Dan has also just completed four years of service as the elected chair of the faculty senate. The community honored them both with a dinner later that evening.

-- Kenneth J. Boller SJ

-- Louis T. Garaventa SJ

Discipleship and Its Foundation: A Jesuit Retreat

David L. Fleming SJ

Review for Religious, Saint Louis, 2005

91 pp., paper, $9.00

ISBN: 0-82476-13-4

Especially for those who have already made Ignatian retreats and are accustomed to using Ignatius’ book of Spiritual Exercises. This book aims at helping Ignatian prayer-ers avoid being so careful about their step-by-step understanding that they let their hearts lag behind. It emphasizes Ignatius’ theme of love – the necessary foundation for following Christ.

Ignatius: Sharing the Pilgrim Story. A Reading of the Autobiography of St. Ignatius of Loyola

Peter Du Brul SJ


206 pp., paper, $24.95

ISBN: 0-85244-536-9

In this volume, the original text of Ignatius’ Autobiography is followed by Dr Brul’s personal and very accessible commentary. See how Ignatius records his own development from amator solider and reader of romances to head of a worldwide order and mystic. The mistakes he made, the exaggerations and false emphases are all set down, as well as the discoveries of the way forward. The principles of discernment were principles he learned from hard experience.

The Ratio Studiorum. The Official Plan for Jesuit Education

Trans. and Commentary by Claude Pavic SJ

The Institute of Jesuit Sources, Saint Louis, 2005

293 pp., paper, $29.95


When the definitive document of Jesuit education was issued in 1559, over 50 years of collaborative effort had gone into its making. It stands alone as the most thoroughly elaborated official plan for the full system of Jesuit education. For the first time ever, the Ratio is now available in a truly complete edition in parallel columns of the original Latin and an English translation, including notes and commentary.

Year by Year with the Early Jesuits. Selection from the Chronicon of Juan de Polanco, S.J.

Translated and annotated by John Parick Donnelly SJ

The Institute of Jesuit Sources, Saint Louis, 2004

480 pp., paper, $37.45


Selected passages in translation from the uniquely authoritative record of life in the early Society, as seen through the eyes of Ignatius’ long-time secretary, Juan de Polanco SJ. Polanco’s account moves from country to country to city to city. The translation stresses passages which deal with how the early Jesuits used the Exercises, how they dealt with their friends and opponents and with the problems facing their first colleges.

Corpus Librorum Emblematum. The Jesuit Series. Part Four (L-P)

Edited by Peter M. Daly and G. Richard Dimler SJ

University of Toronto Press, Toronto, 2005

332 pp., cloth, $139.00

ISBN: 0-8020-3853-0

When completed, the Jesuit Series will encompass all extant books of emblems, works illustrated with emblems, and books dealing with the theory and practice of emblems written by members of The Society of Jesus. Also included are translations and adaptations in all languages of Jesuit works by Catholics and non-Catholics alike. Part One (A-D) was published in 1997, Part
Two (D-E) in 2000, Part Three (F-L) in 2002. Part Four contains a full introduction to the various information fields that constitute the bibliographic descriptions and an expanded list of library acronyms.

the sevenfold yes, affirming the goodness of our deepest desires.
Willi Lambert
Ave Maria Press, Notre Dame, IN, 2005
126 pp., paper, $9.95
Part of the Ignatian Impulse Series. At the heart of spirituality is a yes to life. The Sevenfold Yes, an affirmation of life’s goodness and meaning, is at the very center of the spirituality of St. Ignatius, whose motto was to find God in all things. The author invites readers to reflect on what they consider to be the very best aspects of their lives and to say yes in a new and deeper way to them.

the art of discernment, making good decisions in your world of choices.
Stefan Kiechle
Ave Maria Press, Notre Dame, IN, 2005
128 pp., paper, $9.95
Part of the Ignatian Impulse Series. The author offers a clear explanation of the discernment process first developed by Ignatius of Loyola and refined by his followers in the centuries since. This holistic process involves rationally outlining the pros and cons of a possibility, imaginatively considering what it would be like to live with the decision, listening to the movements of the heart and prayerfully seeking the inner freedom to do what is best.

Robert Southwell and the Mission of Literature, 1561-1595
Scott R. Pilarz SJ
Ashgate Publishing Co., Williston, VT, 2004
332 pp., Hardcover, $99.95
Explores the long overlooked works of a Jesuit Renaissance poet who was martyred at the age of 33 in England. The book, which includes 11 black and white illustrations, addresses a literary legacy that has been largely overlooked since St. Robert’s death. Pilarz illustrates how the poems mark the point of convergence of aesthetic, theological, political and personal influences that determined the ethos of the period.

MARYLAND

■ Fr. John Surette of Spiritbeath recently returned from Suriname, South America, where he served as consultant to the bishops of the Antilles Episcopal Conference as they composed their Pastoral Letter on Our Responsibility for Earth and its Human Community.

■ Fr. Paul M. Sullivan, pastor of St. Joseph Parish in Gardiner, Maine, was named “Knights of Columbus Chaplain of the Year” at the State K of C Convention held at the Samoset Hotel in Rockport, Maine, April 23-24.

■ On May 1, Fr. David Boulton and Sr. Kathleen Foley, SND, brought an end to the clinical pastoral education program at Campion Health Center, where they had conducted it for almost a decade. Boulton has been a CPE supervisor for 33 years. He and Sr. Kathleen want to give their full energy and attention to their service as chaplains to the Jesuits in the health center.

■ Under the guidance of Fr. James Bowler, facilitator of Catholic and Jesuit Mission and Identity at Fairfield University, the university will host “Migration Studies & Jesuit Identity: Forging a Path Forward.” This symposium for Jesuit colleges and universities will be co-sponsored by the Association of Jesuit Colleges and Universities (AJCU), the Social and International Ministries Office of the United States Jesuit Conference, and the Jesuit Refugee Service. It will run June 8-11.

■ Under the direction of Fr. Jeffrey P. von Arx (NYK), president of Fairfield University, work is presently underway on a draft of a strategic plan to be presented to the board of trustees at its June 2005 meeting. Three task forces have been formed to prepare the plan. The curriculum task force will propose ways to integrate the liberal arts core curriculum so it more readily fosters cross-disciplinary insight and understanding and serves as a model for Jesuit undergraduate education. The living/learning task force will address the integration of life and learning, developing a model for the Jesuit higher education. Finally, the professional education task force will propose ways to instill Jesuit values in our graduate and professional programs.

NEW ENGLAND

■ Fr. Jim Salmon hosted a series of lectures/conferences on Tallard de Chardin both in New York City and in Washington D.C. April 6-9. Held at the U.N. building and at the Cathedral of Saint John the Divine, the conferences drew over 1,000 attendees.

■ Wheeling Jesuit University, as part of its 50th anniversary celebration, sponsored a new work of symphonic music by Grammy Award-winning composer Richard Danielpour. “Adagietto for Strings” was premiered by the Wheeling Symphony Orchestra on March 11.

■ Fr. Leon Hooper (CFN) was in Mainz, Germany, in late February to give a paper entitled “Murray on Loving One’s Enemies,” one of eight presentations, for a conference called “Faith after Modernity: German American Intellectual Discourse.” Conference topics moved from Karl Rahner, Bernard Lonergan and John Courtney Murray at their 100th birthdays to the new shape of theological discourse. Hooper then went to Berlin for a single address on Murray and religious freedom.

■ Mr. Justin Kopa, second year novice, gave a vocation talk at the Richard Stockton College in New Jersey in early April. The event, held at the new campus ministry center, drew more than 110 students. Kopa remained for a Q&A session regarding the discernment process for becoming a Jesuit.

■ Fr. Jeff Putthoff (MIS), Director of Hopeworks ‘N Camden, was one of 20 chosen to receive a fully-funded grant to participate in the first IDEAS Institute at the Massachusetts Institute of Technology Media Lab during the last week of June. In May, Putthoff participated in a two-week study in China as part of his program at the University of Pennsylvania.

■ Frs. Bill Byron and Joseph Rossi were interviewed on Maryland Public Television and other network stations concerning the death of Pope John Paul II and the election of Pope Benedict XVI.

■ The Maryland Province was awarded the Monsenor Oscar A. Romero Award on May 14. The award, received by Fr. William Rickle and presented by La Voz Del Pueblo (Voice of the Voiceless), was presented to the Society for demonstrating a commitment to promote issues of justice and/or humanitarian assistance to persons in need, particularly within the Latino community.

--- Jadii Antkowiak

--- Richard H. Roos SJ
Edward D. Harris
(Missouri) Fr. Edward D. Harris died at the Fusz Pavilion at Jesuit Hall in St. Louis on November 24, 2004, at the age of 93. He was a Jesuit for 72 years and a priest for 59 years.

Born in Denver, he entered the Society of Jesus in 1932 and was ordained a priest in 1945. He earned a Masters degree in Latin and Greek at Saint Louis University in addition to his philosophy and theology studies. He taught at Marquette High School in Milwaukee early in his Jesuit life, from 1939 to 1942, and served at Saint Louis University as assistant principal and director of athletics from 1947 to 1950. He also taught religion for three years at the school, from 1964 to 1967.

In 1950 he began the pastoral work that marked most of his Jesuit life. He worked first with the Mission band for 12 years, visiting parishes and preaching the weeklong retreats that were so much a part of parish life at the time. Later, he served as retreat director at Mt. Immaculata Retreat House in Liberty, Mo., Sacred Heart Retreat House in Sedalia, Colo., and Paraclete Retreat House in Wichita, Kan. It was not uncommon for Ed to find himself in tension with one or other of his superiors. His strongly independent nature eventually found its niche during the last third of his life. From 1971 to 1995 he served in diocesan parishes: from 1971 to 1977 as assistant pastor at St. Louis Church in Louisville, Colo., and then as associate pastor at St. Francis Church in Bakersfield, Calif., from 1977 to 1995.

He was greatly loved by his Bakersfield parishioners, who ministered to his needs and looked after him for many years after his health failed. Eventually age mandated a move back to the province infirmary. He managed the move with grace and equanimity, though he never gave up hope of revisiting those friends. His heart was always in a good place with the People of God.

Donald J. Murphy SJ

(Missouri) Fr. Donald J. Murphy died in St. Louis on December 27, 2004 at the Fusz Pavilion at Jesuit Hall in St. Louis at the age of 93. He was a Jesuit for 56 years and a priest for 43 years. Born in Casper, Wyo., he attended Regis Jesuit High School in Denver as a boarding student and entered the Society shortly after his graduation. He was ordained a priest in 1961. He did his undergraduate work and earned a Bachelor of Arts in Philosophy at St. Anthony's College High School from 1933 to 1937. He then entered the Jesuit Novitiate at Milford, Ohio, in 1951. He died for one year at St. John's University (Minn.) before graduating from Lincoln High School in 1942. He then joined the United States Air Force and served for two and a half years. He was stationed in Italy for much of the Second World War but was not called upon for combat duty and was discharged in 1945 with the rank of corporal. He studied for one year at St. John's University (Minn.) before entering the Jesuit Novitiate at Milford, Ohio, in 1951.

Robert F. Cunniff SJ
(New England) Fr. Hubert F. Cunniff, 96, died at Campus Center in Weston, Mass., on January 1. He grew up in the Boston suburb of Malden and attended public and parochial schools in the lower grades, then went to Boston College High School, graduating in 1926. He joined the Society at the “old” Shadowbrook in Lenox, Mass., in that same year and after novitiate and juniorate he came to Weston College for philosophy, which then included courses in chemistry, biology and physics. For “regency” he went in 1933 to Holy Cross College in Worcester, Mass., to teach classics and two years later returned to Weston for theology and ordination.

He did tertianship at Pomfret, Conn., in 1939-40 and was then assigned to Cranwell, our boarding school in Lenox, Mass., not far from the novitiate. Among other duties, during his long career at Cranwell he served as minister to the Jesuit community and executive vice-principal and prefect of discipline in the school. This latter responsibility required him to preside over the boys three times a day in the dining-hall, a responsibility which called for sharp-eyed alertness, patience, firmness and prudent judgment. It was said that no student ever claimed that he was unjustly -- or harshly -- sentenced to “jugg,” whether it was leaf-raking in the fall, snow-shoveling in winter, or litter-picking in the spring.

After 25 years at Cranwell Fr. Cunniff came to Boston College High School in 1965 to teach classics and religion while doing language studies in French at the same time. He learned French by sitting in class with the boys. He also engaged in tutoring adults from a nearby housing project and collaborated in preparing an alumni directory for the Cranwell School.

He worked generously in summer-time ministries in Sandwich, Mass.; on Cape Cod; in Medford, near Boston; and at a hospital for the indigent in Boston Harbor. During the school year, he helped with liturgies at St. James Parish in Medford during the Christmas season and at Holy Week and Easter, as well as a two-week stint every summer, along with regular Sunday Masses. Earlier in his academic career, he taught summer courses in Latin and Greek at Tufts University and at the University of Detroit.

Among other distinctions, Fr. Cunniff was the oldest man in the New England Province when he died. He lived a long and productive life. He was industrious and generous with his time and talents. He has earned eternal rest and peace with the Giver of all Gifts.

-- George Kearney

George A. Prickril SJ

Br. Prickril spent his entire career as a Jesuit working quietly and faithfully in a variety of well-known Jesuit ministries. From 1953 to 1959, after he completed the Jesuit novitiate, Br. Prickril served at Milford Retreat House preparing rooms for the thousands of retreatants who passed through the house in those years. In 1960, he was assigned to serve as refectorian for the Jesuit community at St. Ignatius Collegiate Preparatory in Chicago, a job he kept until 1975. From 1975 to 1981, he was assigned to St. Xavier High School in Cincinnati, where he worked in the kitchen and doubled as a custodian. In 1981, he was assigned to Bellarmine Jesuit Retreat House in Barrington, Ill., where he served until August, 1999, when he retired to Colombiere Center in Clarkston.

For 25 years, Br. Prickril and three other Jesuits from the Chicago Province made an annual two-week summer road trip, visiting just about every region in the country over the years. They never flew and they didn’t stay in fancy hotels.

Br. Prickril was also an avid sports fan who was particularly devoted to the Green Bay Packers and was inquiring about scores until a few days before his death. Before entering the Jesuits, Br. Prickril worked as a part-time baseball umpire in Wisconsin. After entering, he continued to officiate games between teams of Jesuit scholastics. It was typical of him, working to make other people’s pursuits possible.

During his years at Colombiere, Br. Prickril remained active, continuing to serve as long as he was physically able. He helped distribute the mail at the sprawling facility and also helped prepare meals. He was a soft-spoken man whose work often went unnoticed. This didn’t bother him at all. He knew he was doing his part.

-- George Kearney

Donald M. Barry SJ
(New England) Fr. Donald M. Barry, 70, died at Campus Center in Weston, Mass., on January 5. Like many of

-- Paul McCarty SJ
Robert J. Sullivan SJ

(New England) Fr. Robert J. Sullivan, 92, died of cardiac arrest at Campion Center in Weston, Mass., on January 9. He was a Jesuit for 77 years and a priest for 65 years. Born in Stamford, Conn., he attended parochial school there and subsequently graduated from Regis, the Society’s “scholarship school” in New York City. In 1928, he entered the Society in Lenox, Mass., and after noviceship and juniorate did philosophy at Weston College. He had become interested in anthropology and from 1935–1937 did anthropology studies at the Catholic University of America, living and working with the Athabaskan people of Alaska. In a later interview he said, “It was an adventure for me, but it was important work, too. I was one of the few white people those villagers had ever known.” In true missionary style, he hunted, fished and trapped alongside the Ten’s Indians while documenting their customs and beliefs. After returning to the province for theology at Weston he requested to be sent back to Alaska, but instead was assigned in 1943 to Iraq, to teach at our secondary school in Baghdad. He took on many responsibilities during the 26 years that followed: he taught English, religion, math and photography and served as English Department chairman, as principal of the school, and not least, as the very vigorous coach of the basketball team.

When the Baathist political party took office in 1969 and expelled the Jesuits and other foreigners from Iraq, Fr. Sullivan remained in the Near East to make use of the language and other skills he had acquired, going to the College of Petroleum and Minerals in Dharan, Saudi Arabia and soon becoming director of the English-speaking program in the teacher-training institute there. A golfer from his youth, it was during his six years in Saudi Arabia that he learned to play golf on a course consisting entirely of sand. Next he did a year of theological updating at Weston School of Theology, then traveled to Egypt to teach English at our college in Cairo.

In 1977, at an age when most men have retired, he came back to the U.S. and began a 22-year career as Catholic Chaplain at the Eastern Maine Medical Center in Bangor. His diligence in carrying out this ministry and his personal devotion to the patients earned him the deep respect and affection of patients and medical staff alike. Personal health issues required him to move to Campion Health Center in 1999, but he was determined to work as long as his doctors would permit it, and he continued with part-time hospital chaplaincy in Bangor until a year before his death.

A serious student, a capable and effective teacher and administrator, an accomplished linguist, and a dedicated chaplain and companion to the sick, Fr. Sullivan cultivated and used all his talents for the benefit of others. Like many other Jesuits, he was a “man for others” long before that phrase became common.
-- Neil R. Meany SJ

Daniel C. Weber SJ

(Oregon) Fr. Daniel C. Weber, 79, died on January 18, 2005, in the Jesuit infirmary in Guatemala City. He was a Jesuit for 56 years and a priest for 44 years. Born in 1929 in Seattle, Wash., he was the son of a Jesuit soliciting funds to build Jesuit High School in Portland. His ministry for a year began as spiritual father and teacher at the new Monroe High School in Fairbanks, Alaska.

From 1959-1962, he was principal and teacher, then assistant pastor, at St. Mary Mission in Omak among the Colville Indians. From there he went to the Sacred Heart Colville Mission in Nespelem, where he saw to the building of a church.

For three years (1965–68) he was teacher of English and religion at Jesuit High School in Portland, then moved on as assistant at St. Luke Church in Woodburn, Oregon. For the next 19 years he was a hospital chaplain, first at Providence Medical Center in Seattle, then at St. Vincent Hospital in Portland with residence at Jesuit High School, where he found relaxation in amateur photography.

From 1990 to 2000, Gordo was chaplain to the Holy Names Sisters at Maryhurst, Oregon, where he devoted himself generously to their spiritual welfare. In 2000 he moved to the Regis Jesuit Retirement Community in Spokane, helping in parishes on weekends as his health and strength permitted. He was in a tuxedo-attired Senior Citizens Chorus that sang at rest homes and elderly care facilities.

Fr. Keys was a courteous man who spoke politely to everyone. He was serious and compassionate, at the same time ready with a smile to answer a request for a card or another favor. He went to see the physical dissolution of this man who was so full of life and love, it was consoling to know that he had always had in view “the bright promise of immortality” with Christ.
-- Neil R. Meany SJ

Jorge R. Toruño SJ

(Missouri) Fr. Jorge (George) R. Toruño died in Guatemala City on January 18, 2005, at the age of 91. He was a Jesuit for 73 years and a priest for 60 years. Born in Guatemala City, he made his first connection with Missouri Province Jesuits when he attended high school at St. John’s College in Belize. He entered the Society in 1933 and was ordained a priest in 1944. At Saint Louis University, he studied Latin, philosophy and Greek as an undergraduate and then earned his Masters degree in Modern European History in 1939. Hetaught religion and Spanish at St. Louis University High School from 1946 to 1951. When political troubles in Guatemala led him to respond to a call to be where he was most needed, he returned to his native country.

For the rest of his life, with the exception of very few years as director and minister of the Apostolic School at the Yoro Mission in Honduras, Fr. Toruño served Jesuit apostolates in Guatemala City: at Liceo Javier, as rector and teacher; at Rafael Landivar University, as Secretary General of the university and as a Jesuit superior. For the last 30 years of his life he ministered with a gentle humility at Parroquia de la Merced where he served as superior, pastor, retreat director and counselor. Although a serious accident involving a bus brought an end to his active ministry in 2001, his presence was a source of support and encouragement to those with him in the infirmary. Landivar University awarded him an honorary doctorate in 1979. His influence was extensive. The president of the Republic of Guatemala sought his advice; his nephew was Cardenal Rodolfo Quezada Turón, the Archbishop of Guatemala. Shortly before his death the Archbishop of Guatemala conferred on him for his extraordinary service to the church, the church and his country.

Despite serving most of his Jesuit life elsewhere, he prided his roots and continued a relationship with his brothers in the Missouri Province. He was fond of saying that he chose not to be transferred to Central America because he wanted to be the beneficiary of the prayers of the men in both provinces when he died.

His funeral was a demonstration of the esteem in which Fr. Toruño was held by the people of Guatemala. The funeral Mass was concelebrated by the Nuncio, accompanied by four bishops, 60 diocesan and religious priests and more than 700 people representing the diverse layers of the society and the wide variety of groups that benefited from his rich sacerdotal ministry, all of whom gave thanks to God for the great gift he was to the Company of Jesus and to the Church of Guatemala.

-- Michael Harter SJ

Gordon L. Keys SJ

(Orange) Fr. Gordon L. Keys, 85, died on January 8, 2005, in the Jesuit infirmary at Gonzaga University. He was a Jesuit for 62 years and a priest for 49 years. Cause of death was cancer metastasized through his bones.

“Gordo,” as he was called by his fellow Jesuits, was born in Seattle in 1920. He was a student at West Seattle High School and Rio Vista, California, and at old St. Patrick’s in Portland. High school was at St. Stephen’s and Washington schools in Portland. He went on to Portland University and Seattle University. One notable result of his education was love of English letters and poetry, quotations from which embellished his conversation.

He entered the Jesuit Novitiate at Sheridan, Oregon, in 1942, a handsome novice with the physique of an Olympic athlete, for recreation given to making running jumps over high fences or playing smashing baseball games.

In his course of studies, he put anthropology studies at the College of Petroleum and Minerals in Dharan, Saudi Arabia and soon becoming director of the English-speaking program in the teacher-training institute there. A golfer from his youth, it was during his six years in Saudi Arabia that he learned to play golf on a course consisting entirely of sand. Next he did a year of theological updating at Weston School of Theology, then traveled to Egypt to teach English at our college in Cairo.

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-- Michael Harter SJ

Daniel C. Weber SJ

(Orange) Fr. Daniel C. Weber, 79, died on January 18, 2005, in the Jesuit infirmary at Gonzaga University. He was a Jesuit for 56 years and a priest for 44 years. Death was due to complications following heart surgery.
Dan was born on his family's farm in Colton near Uniontown, Wash., in 1913. He attended St. Boniface Grade School and High School in Uniontown, graduating in 1934. During World War II he served in the Naval Air Force. After the war and a brief time in semi-pro baseball, he entered the Society of Jesus at Sheridan, Oregon, in 1948.

Studies completed at Mount St. Michael's, he spent a year teaching at Little Flower High School in Yakima (1955-56). He then became one of seven Jesuits who founded Jesuit High School in Portland. The following year he went to Alma College, Calif., for theology; he was ordained in Spokane in 1960. Tertiarianship was at St. Stanislaus in Cleveland.

He returned for a year to Jesuit High School until he was named rector-pastor of Gonzaga Preparatory School in Spokane. His six-year term there completed, he went to Jesuit High School from 1971-76 as teacher of religion.

The rest of his active life was spent at Bellarmine Preparatory School in Tacoma, where he left a 16-year record of stellar accomplishments. Under his leadership, Bellarmine became the first Jesuit school in the nation to become co-ed and the largest private high school in the state. He expanded and beautified the campus and put the school on a sound financial basis. Bellarmine's spiritual and educational quality ranked high in the city, and Dan was a prominent citizen of the Tacoma community.

When he retired he was accorded the title of President Emeritus. In 1999, the new Religion and Community Services Building was named Father Weber Hall. In 2002 he was named Rotarian of the Year, and the mayor of Tacoma proclaimed May 16 of that year Father Dan Weber Day. Remaining at Bellarmine, Dan continued his ministry in other ways. He was an associate director of development for the Oregon Province. He was temporary acting pastor of St. Charles Borromeo and St. Patrick parishes, and he helped in other parishes around the Tacoma area. He regularly directed retreats at the Palisades Retreat House in Federal Way.

But health problems indicated the need to slow down, and drastic heart surgery was performed. An infection set in. Hoping he wouldn't have to recover in Tacoma, but eventually he had to be moved to Spokane, where he left us for heaven.

-- Neil R. Meany SJ

Stanley T. Wisniewski SJ

(Chicago) Fr. Stanley T. Wisniewski, beloved Jesuit priest, long-time St. Ignatius teacher and dedicated pastor, died on January 27, 2005 at Colombiere Jesuit Community in Clarkston, Mich. He was 72 years old, a Jesuit for 54 years and a priest for 41 years. Born in Chicago in 1933, Fr. Wisniewski attended grammar school at St. Viator's before graduating from Loyola Academy in 1951. He entered the Jesuit Novitate at Milford, Ohio, following his graduation. During his studies, Fr. Wisniewski earned his AB in Latin in 1956 and an MA in English and philosophy in 1962, both from Loyola University Chicago. He taught English at St. Xavier High School in Cincinnati from 1958-1961, then went on to complete theology and philosophy studies at West Baden College, in Ind., where he was ordained a priest on June 14, 1964.

Fr. Wisniewski was assigned to St. Ignatius College Prep in Chicago in 1966 and taught English there for 22 years. He was known to be a good listener, and always extremely patient. In addition to his teaching duties, he was moderator of the Student Council and began the highly visible and successful “Walk for Ignatius,” a fundraiser that consisted of a 20-mile student walk along Chicago’s lakefront.

In 1988 Fr. Wisniewski was assigned to Reno, Nev., where he served as associate pastor of Our Lady of the Snows Parish until 1991, when he was assigned to become associate pastor at Holy Family Church in Las Vegas for one year. During his years in Reno and Las Vegas, he served as auditor and advocate of the marriage tribunal for the diocese of Reno. In 1992, Fr. Wisniewski was appointed pastor at St. Patrick’s parish in Fallon. He returned to Chicago in 1999 and was assigned to St. Stephen’s Shrine, a small parish on the southwest side of Chicago, where he served as rector. Fr. Wisniewski also served as an editor to the revision of “Correct Writing,” a textbook used nationally in Jesuit schools.

Fr. Brian Paulson, president of St. Ignatius, lived and taught with Fr. Wisniewski for three years before he was assigned to Nevada. “He had a deep love for his students, and was especially passionate about helping them grow in self-confidence, self-acceptance, and in their relationship with God.” “He was a man with a great sense of humor,” said Fr. Allain F. Kirk (CHG) a close friend of Fr. Wisniewski who lived with him from 1951 to 1957 and then again from 1970 to 1988. “He was a great entertainer, who made life enjoyable, and really kept us all happy during our early years in the Society.”

James P. Goodwin SJ

(Oregon) Fr. James P. Goodwin, 91, died on January 30 in the Jesuit Infirmary at Gonzaga University. Death followed a year-long period of hospitalization complicating natural causes. He was a Jesuit for 74 years and a priest for 61 years. Jim was born in Butte, Mont., in 1913. His early education was in Butte, at St. Patrick Grade School and the Christian Brothers High School. Upon graduating in 1931, he entered the Jesuit novitate, housed in a temporary bungalow, in the about-to-be-established Oregon Province.

Juniorate and philosophy studies completed, he put in two years of regency at Gonzaga University (1938-40). His theological studies were at Woodstock College, Md. He was ordained in St. Ignatius Church, N.Y., in 1943.

Jim’s chosen field of specialization was sociology, which he pursued from 1945 to 1951 at St. Louis University, at Harvard and at Mount St. Michael’s. His degree in sociology was from Harvard. Equipped with this degree, he was professor of sociology for 32 years at Seattle University, a period interrupted briefly by three years as spiritual father to the scholastics at Mount St. Michael’s (1964-67).

At times a recreational diversion among Jesuits was scanning the province catalog index to determine who would rate as P.G. (perfect gentleman). Among the top contenders, Jim Goodwin’s name was prominent. He was a gentle, soft-spoken priest noted for courtesy, affability and unfailing kindness.

In 1986 he became infirmarian chaplain at Seattle University. Four years later he became a patient there himself until, in 1992, he went to the Regis Community in Spokane to “pray for the Church and the Society,” exercising a little pastoral ministry for a time until his health no longer permitted such activity and he was called home by the Gentle Shepherd whom he mirrored so admirably.

-- Neil R. Meany SJ

Lawrence D. Kelly SJ

(Wisconsin) A lifelong teacher of high school sophomore geometry, Fr. Lawrence D. Kelly died Feb. 11, 2005 at the age of 94 in the St. Camillus Care Center in Wauwatosa, Wis. He was a Jesuit for 71 years and a priest for 58 years.

Larry was born on Aug. 3, 1910 in Harper’s Ferry, Iowa, a town that went into its decline once steamboats no longer carried passengers up the Mississippi River. He attended schools in Wisconsin, Missouri, Indiana and St. Louis, where he graduated from Forest Park High School. He attended the University of Missouri in 1934-35 and continued his interest in media topics. In 1986 he brought his knowledge to the classrooms of many colleges and universities, among them, Fordham, Woodstock College (NY) and the Universidad de Chile. He founded and directed the Institute of Social Communications and Policy in Education (later called INSCAPE) and continued his interest in media topics. In 1986 he began to make contacts within the film industry and prepared books on Alfred Hitchcock, Frank Capra and a third called “Talent Advertisement: Creative Audiences.” On June 3, 1991, he hosted the taping of former-President Ronald Reagan’s video tribute to Frank Capra. The video was one of President Reagan’s last public activities.

Nei spent his later years as a pastoral minister in parish and hospital work and reached out to street people in New York. He also continued his writing. He moved to Murray-Weigel Hall in 1999 and then, last August, to the New York Province Infirmary.

-- Louis T. Garaventa SJ

Cornelius P. Hurley SJ

(New York) Fr. Cornelius P. Hurley died on February 5, 2005 in the Bronx, New York. He was 79 years of age, was a Jesuit for 57 years, and a priest for 45 years. He was assigned to Fordham University before entering the Society of Jesus at Saint Andrew-on-Hudson on September 7, 1947. He continued at Ruggles-Brig Containers for his juniorate studies and then went on to Woodstock College and Bellarmine College, Plattsburgh for philosophy. He studied economics at Fordham in 1954-1955 before teaching Latin and English at Fordham Prep for the next two years. He was awarded the Ph.D. in political science from Fordham in 1956. Neil studied theology at Innsbruck and was ordained there on June 26, 1959. He then went to Drongen, Belgium for tertianship.

Neil was a prolific writer and commentator on a wide range of subjects including political science, technology, the cinema, social issues and communications. What most passionately involved him was reflection, teaching and writing on social issues and the media, especially “edu-tainment” — education through entertainment. He brought his knowledge to the classrooms of many colleges and universities, among them, Fordham, Woodstock College (NY) and the Universidade de Chile. He founded and directed the Institute of Social Communications and Policy in Education (later called INSCAPE) and continued his interest in media topics. In 1986 he began to make contacts within the film industry and prepared books on Alfred Hitchcock, Frank Capra and a third called “Talent Advertisement: Creative Audiences.” On June 3, 1991, he hosted the taping of former-President Ronald Reagan’s video tribute to Frank Capra. The video was one of President Reagan’s last public activities.

For following tertianship, Kel was assigned to Marquette University High School in Milwaukee (1948). He stayed in this assignment until 1993 and, though he took some summer courses in math in the 1960s, never obtained another degree. As the decades rolled by he did not lose his edge as a teacher, but like aged wine just got better at keeping the students in line and interested in the matter at hand. Kel’s contact with individual students had a profound effect on their lives. His thoughtfulness and attentiveness to their needs was something they remembered long after graduation. Donated funds so the school could build a computer lab named after Kel, an ironic choice for a teacher who never owned a computer.

Kel twice served the community as minister (1982-83, 1989-93), a reflection of his penchant for always having some task to do. He had an eye for picking up things that needed to be done around the school and in the com-
Thomas J. Cronin SJ

(New Orleans) Fr. Thomas Joseph Cronin, 84, died February 24, 2005, at Our Lady of the Lake Hospital in Baton Rouge, La. With his gentle sense of humor, Fr. Cronin was likely aware that assassinated Senator Huey P. Long had died at the same hospital in September, 1935. Tom was in his 63rd year of Jesuit life.

Born July 7, 1920, in Pittsburgh, he was the son of Timothy and Ellen Theresa Cronin, both natives of County Kerry, Ireland. Three of his uncles, Michael F. (1871-1926), Dan (1881-1957) and Timothy (1881-1940), had also been priests of the New Orleans Province, along with three Cronin cousins. After his high-school education at St. Mary of the Mount and a year of college at Duquesne University, both in Pittsburgh, he entered the novitiate at Grand Coteau, La., on September 7, 1939. He did philosophy at Spring Hill College in Mobile from 1943 to 1946 and spent his regency at Jesuit High School of Dallas. For four years he studied theology at St. Mary's, Kan. He was ordained June 17, 1951, at Spring Hill College by Archbishop Thomas J. Toolen of Mobile. Tom later had the opportunity of a year of special studies in spirituality in Rome in 1978 and also in 1987 in Dublin. Xavier Hall, Pass Christian, Miss., destroyed in 1968 by Hurricane Camille, was the site of his tertianship in 1953-1954.

Tom spent eight happy years at Spring Hill College, teaching theology and counseling students, from 1954 to 1962. Many of the weddings and baptisms at which he presided were the fruit of friendships made during this ministry.

For the rest of his life, Tom was involved in parish and retreat work. Intercessors among his retreat assignments were short stays at St. Ann Church in West Palm Beach; Gesu Church in Miami; Assumption Church in Houston; and Immaculate Conception Church in New Orleans. He also spent three years in the mid-sixties at Montserrat Retreat House at Lake Dallas, Texas.

Retreatants loved the collection of stories that Tom used in his retreat talks and also his gentle way of proclaiming the gospel. Many of them could also enjoy the fact that Tom was an avid golfer, too. His brother Jesuits similarly appreciated him for his goodness and zeal. He was buried at Spring Hill College, not far from the graves of his County Kerry kinsmen.

-- Donald Hawkins SJ

Walter H. Halloran SJ

(Wisconsin) A man who approached life with enthusiasm and confidence, Fr. Walter H. Halloran, 83, died March 1, 2005 in the community at St. Camillus, Wauwatosa, Wis. He was a Jesuit for 63 years and a priest for 50 years.

Walt was born Sept. 21, 1921 in Jackson, Minn., the oldest of nine children and the son of a physician/hospitral administrator. He finished grade school early and was sent to Campion High School in Prairie du Chien at the age of 13. Sidelines during his sophomore year forced him to repeat the year, so he graduated with the class of 1939. In his final two years at Campion he lettered in both football and track.

Walt continued his studies and football career at Regis College in Denver before being sent to the University of Minnesota for a year. Against his father's wishes, he joined the Society of Jesus at Florissant in August 1941.

Walt received an A.B. in English and an M.A. in history from Saint Louis University. When he was finishing his first studies, Fr. Bill Bowdern, who was at Campion when Walt was there, asked him to be present during an exorcism, that was later popularized in the movie "The Exorcist." That fall Walt began regency at Saint Louis University High School, and in 1951 began theology studies at St. Mary's, Kan. He was ordained on June 16, 1954.

Walt's career involved many pursuits, which he handled with the poise of a slalom skier. He taught at Campion (1956-63) and Marquette University (1963-66). He was a chaplain in the Army Infantry Parachute Division (1966-71); campus minister and alumni director at Saint Louis University (1971-77), a teacher of theology at St. Louis University High School (1978-83); pastor of St. Matthew's Parish in St. Louis (1983-86); admissions officer at Creighton University (1986-88); parish priest in the Winona and San Diego dioceses (1988-2003); and resident in Omaha (1997-99).

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Working on the margins in St. Louis

By Julie Bourbon

In many ways, St. Louis is a changed city, and Hutchison is one of the reasons for that. When he entered the Society in 1953, racial equality was already a passionate issue for him. It remains so to this day, all these years later.

“…he was ahead of his time,” says Fr. Christopher Pinné (MIS) admiringly. Hutchison was doing this work before it was popular, Pinné says, and he’s been doing it long enough to see it go out of fashion and come in again.

The parish where Hutchison lives and works, St. Matthew, has been a Jesuit apostolate since 1959. A racially and economically mixed congregation, “We are what church should be about,” Hutchison says, gesturing around to the now-empty church, careful not to step on the just-waxed floor, still gleaming wet. He points out where water and cold air used to come in through the windows. It was once so cold in the church in wintertime that, for years they had to say Mass in the rectory basement. After an extensive renovation in the early 90s, the church has been restored to its original grace, stained glass and all. “We really do try to have a sense of beauty in our worship.”

The Ville neighborhood, as the area in which St. Matthew parish is located is called, was extremely poor before urban renewal came through St. Louis. “Many of the houses still had outside privies,“ Hutchison recalls. He wrote his dissertation on urban renewal relocation efforts. The story of white flight and the subsequent national decline and decay of the inner city is well known, and a contentious issue for him. “If you care what happened to the people,” Hutchison says, looking around at the once thriving blocks of dilapidated housing, then urban renewal is not a success.

In the spring of 1973, Hutchison and a group of neighborhood leaders met at St. Matthew’s rectory to talk about starting a center for senior citizens. This meeting of the minds in the Ville Neighborhood resulted in the founding of the Northside Community Center, the project with which Hutchison is probably most closely associated.

Today, the center provides senior, youth and housing services, about 20 programs in all, including communal meals, home-delivered meals, tutoring, summer camp and job training. At the time of its 25th anniversary, the center had served more than 1.5 million meals to local residents. Hutchison chaired the board of the community center for 15 years but since last year has served on the board of Northside Community Housing Inc., a spinoff. By itself and in partnership with several other entities, it owns and manages 68 rental units in the area.

After a tour of the neighborhood, Hutchison explains in very great detail the ins and outs of financing and affordable housing tax credits. These are the sorts of things he has had to learn. Ten years spent as the dean of SLU’s School of Social Work didn’t teach him all that.

“For 32 years I’ve been buying time,” he says, staying one step ahead of the next creditor, figuring out the next move. The windshield wipers slapped the rain away as the car idles outside the Homer G. Phillips Senior Living Community, once the city’s black hospital, once crumbling and now restored and renovated after 33 years of neglect. “This is touch and go … we exist at the margins.”

Margins or no, the Northside Community Center and Homer G. Phillips are part and parcel of the slow revival of the Ville. There is more apparent, and still more to come.

Driving through the neighborhood again, Hutchison points out the Cottage Homes, 10 neat and tidy two-story houses with three bedrooms, attached garages and full basements. In the next block, which is still blighted as the Cottage Homes once were, they will soon break ground on 12 rental units, and hope to build more beyond that, either for rental or for sale.