New Orleans students welcomed by sister institutions

By Julie Bourbon

As New Orleans struggles to regain its footing from the deadly flooding and chaos that gripped the city for days after Hurricane Katrina struck August 28, more than 1,500 high school and 4,100 university and graduate students have scrambled to continue their cancelled semesters. Many of the displaced students of Jesuit High School and Loyola University have enrolled at their sister institutions and other schools around the region and across the country.

The follow-up punch of Hurricane Rita on September 17, which caused the evacuation of the Texas-Louisiana coast and the city of Houston, where many New Orleans evacuees landed, did little to restore normalcy to already disrupted lives.

Jesuit took in more than five feet of water on the first floor and suffered damage to its gym and chapel. Loyola had some wind damage on its campus but was not flooded. Because of power and sewerage failures citywide, not to mention faculty, staff and students left homeless by the destructive flood waters, Jesuit and Loyola anticipate they will not reopen until the new term begins, in January.

There was damage to apostolates throughout the province. The rectory of Immaculate Conception Church off Canal Street was flooded. The province offices were also flooded and all business is being conducted out of the novitiate in Grand Coteau, La. Elsewhere in the region, Spring Hill College in Mobile lost 50 trees and a portion of the administration building’s roof. The villa in Waveland, Miss., was destroyed.

It took only a few days for the Jesuit network to kick in – faster than FEMA, even. Offers of assistance, including housing, clothing, employment, money and a place to attend classes, have poured in, from both Jesuit institutions and other high schools and universities nationwide.

“The responses from the member schools have been incredibly generous and moving to me as president,” said Fr. Ralph Metts (MAR), president of the Jesuit Secondary Education Association (JSEA) in Washington, D.C.

While it has been difficult to track all of the students, Strake Jesuit High School in Houston — like the city itself — has probably absorbed the highest number of evacuees. As of this writing, more than 400 young men and 20 Jesuit High faculty were enrolled or teaching at the school. Jesuit College Prep in Dallas had taken in about 80 students at last count. More than 50 students are scattered elsewhere throughout the country, including 15 at

see Students on page 11
 Letters to the Editor

Dear Editor:
The recent article on the Assisi Strategic Commission (June 2003) contained an astounding assertion.

Three of the critical issues dealt with by the Commission (ASC) - Jesuit life, ministries and the reorganization of the provinces - had been widely credited as having been made by the ASC to the provinces about the reorganization of the provinces, namely, that the present 10 provinces be considerably reduced in numbers and likely to four provinces.

The rationale was that with our huge decrease in Jesuit manpower such a reorganization would mean a large saving in the present and increasing waste of Jesuit personnel in the duplicated areas of provincial administration and of money and also especially on the positive side would allow for the Assisting Congregation's concentration of our available manpower on fewer but more fruitful apostolates.

The assumption was that this proposal had been accepted and all that remained to do was the settling of the remaining questions about turf.

And now with the article in the National Jesuit News on the ASC dealing with the reorganization of the provinces we actually have a provincial declaring that "there might be more provinces, not fewer" (emphasis mine). That rather strongly suggested a "vision for the future" but rather than expanding the same old wasteful thing.

The big issues of American Jesuit change for which the ASC was created are of immense interest to Jesuits down in the ranks. It had been my impression that the Jesuits around me were delighted with the proposal and were eager to know what the provincials were going to do about it. The recent article in the NJN mainly deals with generalities such as that the members of the Assisting Congregation are engaged in discussions, that such discussions have to be "universals at a real deep level" and that the Spiritual Exercises must be at the heart of what they do, that is most commendable.

But the current letter to the editor of the National Jesuit News, the NJN, gives us some real relevant concrete facts about what is really going on in these real areas.

We all understand that we don't want publicity about some problems such as in the area of post-conciliar life. But what possible harm can come from publicizing the facts about the reorganizing of something so obvious and commonplace as the present organization of province?

Fr. Robert H. Taylor (CIN)
Sacred Heart Jesuit Center
Los Gatos, CA

Letters to the Editor

Tracing the contemporary roots of interreligious dialogue

By John Borelli

"It took the will of John XXIII and the perseverence of Cardinal Bea to impose the declaration on the Council." The reference is to Nostra aetate, the "Declaration on the Relation of the Church to Non-Christian Religions," which begins with the words, "in our age." We celebrate its 40th anniversary this autumn along with the formal closing of the Second Vatican Council that shaped the Catholic Church that we are today.

The use of "impose" causes the sentence to leap off the page of Volume Four of the contemporary series History of Vatican II edited by Giuseppe Alberigo and Joseph A. Komonchak. Although we await the release of the fifth volume covering the fourth and last period of Vatican II (September to December 1965), the crucial phase for the survival of this shortest of the 16 conciliar documents, Nostra aetate, was the third period, September to November 1964.

Within a few months of his election in October 1958 and his surprise announcement following the January to call a general council, John XXIII invoked papal authority to remove offensive language in reference to Jews from the centuries-old great petitions for Good Friday. His personal notes reveal a long discontent with the expression "perfidious Jews," no doubt related to his Vatican diplomatic service in Istanbul and Paris during World War II. Then, in early June 1960, Jules Isaac, a Jewish scholar and acquaintance, visited John XXIII and requested reformulation of Christian teaching on the Jews. The Pope took the next three months to give to the venerable Jesuit father Augustin Bea the assignment to prepare a draft on relations with Jews.

Pope John XXIII articulated three main goals for the Council: the spiritual renewal of the Church, its appropriate adaptation to the times, and the furtherance of Christian unity. He had already chosen Cardinal Bea, a Scripture scholar respected for his role as Pius XII's confessor, to handle the eccumenical task, when he asked him to take on the extra task of Jewish relations. Cardinal Bea's perseverance kept the draft, initially on Jewish relations but expanded in scope, on the table.

Pope Paul VI's firm support for dialogue was evident in his first encyclical, Ecclesiam suam, released in August 1964. Bea continued to struggle with various efforts to turn the text into a political statement or to subordinate it and thereby bury it in the Council's other important work. It was not a smooth passage to the end of November 1964, but Bea succeeded and received the Council's approval of the general form of a freestanding document on interreligious dialogue with qualifications.

After revisions, the final text of Nostra aetate was promulgated on October 28, 1965, during the final period. As brief and as minimal a start as it was, it remains an amazing achievement.

Today in our post-9/11 world, it is commonplace to hear people say that we need interreligious dialogue more than ever. In 1965, this was not so clear. Many Catholics generally felt that interreligious dialogue was not a priority and would eventually be forgotten for the greater need of Christian unity so that the world may believe. Interreligious dialogue and mission seem to clash. Many others, I am sure, wondered what the Catholic Church meant by dialogue. Pope John Paul II's extraordinary gestures - the Assisi prayer gatherings, visits to a synagogue and mosque, and meetings with leaders of other religions - kept interreligious dialogue central to the life of the church.

In the last 40 years, those of us involved in interreligious dialogue here in the United States had two tasks. On the one hand, we have been learning how to engage in interreligious dialogue, becoming sensitive to the perspectives of others; on the other hand, we discovered that engagement with other religious communities was not all that new. Interreligious dialogue already had a history, marked with the names of Francis Xavier, Matteo Ricci, and Roberto de Nobili and traced back to even the earliest times in the history of Christianity.

Ironically, we were discovering a heritage while building a new tradition.

Today, progress in interreligious relations - since Nostra aetate seems almost commonplace in a world increasingly aware of religious pluralism. In that sense, the Council's declaration on interreligious dialogue remarkably anticipated the growing interaction of religious groups; yet, the document's compelling invitation to dialogue is still met with suspicion by peoples of faith. Although Nostra aetate offers a positive assessment of other religions in general terms and encourages Catholics to engage in conversations and cooperation, it still represents an invitation to people of other religious groups to engage in an activity that a confident and highly structured body, the Catholic Church, has outlined and defined from its own heritage. In that sense, Nostra aetate is only the Catholic side of the invitation for dialogue.

Borelli is special assistant for interreligious initiatives to the president of Georgetown University and coordinator for mission and interreligious dialogue for the U.S. Assistance.

MOVING?

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Comprehensive immigration reform tops Social Ministries agenda

If the response of the governors of New Mexico and Arizona is any indication – each declared a state of emergency in 2005 so as to receive more federal funds in response to increased migration – the complexity and stakes of the U.S. immigration debate have increased dramatically this year. Jesuit involvement in this debate, long a priority issue for the Office of Social and International Ministries, includes education, social and pastoral service and legislative advocacy.

These initiatives gained momentum this summer through the launching of the Justice for Immigrants campaign and three substantial conferences on migration, all of which may help to broaden the national debate on immigration reform from its current emphasis on security to a more holistic approach that respects the dignity of migrants.

Two recent Jesuit conferences on the topic have fostered momentum for immigration reform. Representatives from more than 20 Jesuit universities met at Fairfield University in Connecticut for a conference entitled “Migration Studies & Jesuit Identity: Forging a Path Forward,” held June 9-11. Those at the meeting reviewed migration curriculum and advocacy, resulting in the establishment of the Jesuit University Migration Network, which agreed to sponsor national migration projects on research, curriculum and advocacy.

Distinguished speakers present included Fr. Lluís Magrilla (SDB), director of the Jesuit Refugee Service in Rome; Most Rev. Nicholas DiMarzio, Bishop of Brooklyn and U.S. representative to the United Nations Global Commission on International Migration; Kelly Ryan, U.S. Deputy Assistant Secretary of State for Population, Refugees and Migration; and Luca Dall’Oglio, Permanent Observer to the Assistant Secretary of State for Population, Refugees and Migration; and Luca Dall’Oglio, Permanent Observer to the United Nations from the International Organization for Migration.

The Central American and North American Jesuit Migration Network met before the Fairfield Conference to share research and discuss bi-national migration projects. Fr. Bill Rickle (MAR), Latino migration and ministry consultant, described during that meeting how “new migrants” have flocked towards geographical areas in the U.S. with traditionally smaller Catholic populations, such as the Southeast; this trend has increased ministry needs in these areas. The network, led by Fr. Vladimiro Valdés (MEX), will meet again in Puebla, Mexico in October 2005. The bi-national efforts of this group include research and social projects.

Just after the Fairfield gathering, the Jesuit Hispanic Ministry Conference (JHMC) met at Creighton University, June 13-16, to provide the provincials with recommendations on Hispanic ministry for national planning. The meeting was enhanced significantly by the presence of pastors from countries from which many U.S. immigrants hail, including Fr. Jesus Zaglul (ANT), acting provincial, and Valdés. Fr. Shay Auberbach (MAR), associate pastor of St. Rafael the Archangel Parish in Raleigh, N.C., and a member of the JHMC steering committee, explained that Hispanic ministry is about empowering migrants to make the Church in their new community their own. “It’s about the little things, such as leaving Hispanic liturgy books in the pews alongside others and listening,” he said. Established in 1979, the JHMC seeks to provide mutual support and discussion forums for those engaged in Hispanic ministry.

This emphasis on migration provides a ripe setting for the Justice for Immigrants campaign. Launched by the U.S. Conference of Catholic Bishops (USCCB) and 14 core members this past May, the campaign advocates for changes in immigration policy and the education of Catholics about Catholic Social Teaching on immigration. Pastoral letters guide this teaching, including John Paul II’s Ecclesia in America and the joint Mexican and U.S. Bishops’ pastoral letter Strangers No Longer: Together on the Journey of Hope.

As the Jesuit Conference Office of Social and International Ministries resumes advocacy during the comprehensive immigration debate of the 109th Congress, it calls for a path to immigrant legalization and legal work, and family reunification of currently divided families, among other humanitarian principles advocated by the Justice for Immigrants campaign.

The emphasis on dignified immigration has been highlighted in the Interfaith Statement in Support of Comprehensive Immigration Reform signed by the Jesuit Conference and several U.S. provincials, as well as Jewish, Muslim and other Christian organizations. “The statement calls attention to the moral dimensions of public policy” and seeks to fashion “an immigration system that facilitates legal status and family unity in the interest of serving the God-given dignity and rights of every individual."

Finally, the USCCB emphasized a bi-national solution to the broken immigration solution at the migration conference sponsored by the USCCB and Mexican bishops in El Paso, Texas, June 23-26. Mexican Foreign Minister Luis Ernesto Derbez responded to questions about treatment of migrants in Mexico, and the bishops agreed to invite Central American bishops to participate in future conferences. Jesuit leadership in migrant ministry and university research grants Jesuits credibility in the current debate around immigration reform. Jesuit accomplishment of migrants exemplifies not only Catholic Social Teaching, but also the U.S. immigrant history of welcoming God’s tired, God’s poor, God’s huddled masses. Grovчетch is the outreach coordinator and policy associate for Social and International Ministries at the Jesuit Conference.
COMMENTARY

Some Soul Experiences

By John Surette SJ

A soul experience can be understood as one in which the outer and inner worlds become one, an experience in which spirituality is nourished and ultimate meaning unfolds.

I remember paddling a canoe at first light on Hubbard Pond in West Rindge, New Hampshire. The surface of the pond was covered with a layer of fog. The canoe and the lower portion of my body were in the fog while my head was bathed in the early morning light. Not far away I observed a Great Blue Heron silently patrolling the interface of the fog and the light....it was a soul experience and one filled with consolation for me, filled with a sense of wonder and joy.

I remember standing on the banks of the majestic Hudson River in Saugerties, New York. Native people call it "the river that flows both ways." It flows south into New York harbor where it follows a trench across the continental shelf and slides down toward Bermuda. As a tidal estuary it also makes its way more than a hundred miles north as far as the State Capitol in Albany. Knowing, however, that the river contained contaminated sediments of carcinogenic PCBs, standing there was a soul experience to be sure, but one that carried a desolating aspect as I felt an inner sadness and disgust.

I remember how it was for the Catholic Church in the previous century during the sixties and seventies. It was the time immediately following the Second Vatican Council. There was a fresh hope in the air and a new fire in my heart as well as in the hearts of many believers. I remember the Council's invitation to read the "signs of the times," those deep inner movements rising within peoples and nations. Reading those signs was a soul experience for me and one that filled me with consolation, filled me with hope, energy and generosity.

Reading the deep inner movements rising within peoples and nations at the beginning of this 21st century is a mixed experience of desolations and consolations for me. On one hand, Earth and its human community are under ever increasing stress. On the other, there is a growing awareness that we humans are slowly moving toward becoming a planetary people.

Consider the diminishment of Earth's eco-systems and life communities. Consider all of our human institutions - economic, educational, legal, medical and religious. They don't seem to be functioning as well in this century as they did previously. They all seem to be under ever increasing stress.

Temperatures are rising, soils are eroding, forests are shrinking, rivers are running dry, fisheries are collapsing, ice caps are melting, plant and animal species are withering, cancers are increasing, immune systems are weakening, children are dying and the gap between the human rich and the human poor is widening.

Most of us - except those who have surrendered to the present of final catastrophe - do not want all of this to be happening, but it is. For those who are aware of the magnitude of the crisis, there is an intuitive sense that only a radical shift in consciousness and behavior will constitute a suitable response. Such a shift might demand that we abandon our anthropocentric worldview and the present industrial paradigm with its worship of growth and its religion of consumerism. Such a shift might require a sea change in the deeper and spiritual dimensions of our lives. There is the suspicion that to ask for such a shift is to ask humans to do some things that they simply are not prepared to do or cannot do. The desolation for me, and others, comes in the form of feeling overwhelmed and ineffective in the light of the crisis as well as trapped and imprisoned in the presuppositions of our culture and in the slow-to-change structures and institutions we have created.

All of this is a 21st century sign of the times and can be full of meaning for me and for us. Meditating upon it can be a soul experience, one in which the outer and inner worlds come together, one in which spirituality is nourished and ultimate meaning unfolds.

On a different vector, across our planet increasing numbers of its human citizens are moving beyond their identity as economic, political and religious persons and moving into a posture of being planetary and spiritual. There is a growing awareness that nothing less than Earth and its community of life is an adequate context for the challenges facing us will be realized only if we begin with that larger community out of which we humans have emerged, with the matrix of all that we are and all that we do....Earth itself.

All of this constitutes a soul experience for me. It is an experience within which I feel my proper place in God's Universe. It is an experience that down deep carries an over-arching consolation, a consolation that evokes within me a movement into inner meaning and mystery. I experience myself in communion with that Great Blue Heron at Hubbard Pond, as I patrol the interface of the present and the future of Earth and its human community!

Surette (NEN) is the cofounder and director of Spiritearth, a center for contemplation, reflection and justice-making for the Ecozooic Era.

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On Teilhard's trail

By William Bole

"I tell people that there have been two men in my life," said Nicole Schmitz-Moormann, scholar and physical therapist, with a soft chuckle. The first man was her late husband, Karl Schmitz-Moormann, an internationally-renowned German scholar who was widely recognized for his studies of Fr. Pierre Teilhard de Chardin SJ. The second was Teilhard himself, although she was a teenager in Paris when the Jesuit paleontologist and philosopher died 50 years ago.

Schmitz-Moormann has been engaged in Teilhardian work since 1963, when she married Karl. While neither she nor her husband ever met the celebrated Jesuit, Schmitz-Moormann has long been a household name in Teilhard circles. The couple was formally authorized by Teilhard's extended family in France to collect and publish many of his diary entries and sketches. The Schmitz-Moormanns in 1987. "I don't think there's any question that he [Karl] was the greatest Teilhard scholar in the world," said Salmon, referring to the licensed physical therapist, with a soft chuckle. The first man was her husband. "I don't think Teilhard ever imagined his cahiers would ever be published!" (Church authorities had barred Teilhard from publishing his cutting-edge philosophical and theological writings.) To begin with, Teilhard often used a single letter, sometimes a Greek letter, to represent a word or term. Schmitz-Moormann had to discern, for example, that Teilhard variously used the Greek character ø to abbreviate either "feminine," "philosophy," or "Physics."

In an article published in the March 1995 edition of Zygon: Journal of Religion and Science, she further explained: "Often Teilhard adds sentences or a few words in the margins, so he adds short sentences in the middle of the texts and later inserts them with parentheses, arrows, or asterisks into the already written text. He often includes diagrams and sketches. First the meaning of the text must be understood to avoid any confusion. Then the appearance of the original text, as written by Teilhard, must be reproduced as faithfully as possible, to avoid any misunderstandings by the reader."

In that article, she stressed that it was "important to reproduce the original appearance of the text since it offers precious information about Teilhard's thought processes." For that reason, the transcribed version made available to scholars through Woodstock is a typed copy of Schmitz-Moormann's rendering of the handwritten documents. She says many people, including French diplomats, scientists, and scholars, have searched in vain for the trunk that Teilhard left behind in China in 1945. He had expected to return there and to his belongings, which included nearly 20 years of journal entries, but the Communist revolution made that impossible.

The Schmitz-Moormanns traveled to China in 1984, 1985 and 1991, but came away empty-handed, as far as the journals go. They did, however, find roughly 150 letters and papers of Teilhard, which Chinese authorities allowed them to microfilm but not carry away. Schmitz-Moormann's deciphering and transcriptions of those documents will eventually go to Woodstock, she said.

Aside from the journals and other Teilhard materials already donated, she has produced a "critical edition" of his classic work, "The Divine Milieu," which analyzes differences between the posthumously published book and various unpublished versions held by Teilhard's family and friends. "People ask me, 'Don't you get bored?" I say, 'Never. I'm always discovering some new things in Teilhard,'" she said.

Schmitz-Moormann does not intend to have his journals published. "It is really for Teilhard scholars who not only can read French but are familiar with his thoughts," she said, referring to his distinctive words and expressions. "It can never be for the general public. I don't see that at all."

She holds out the possibility that one of the many Teilhardians around the world will one day discover the lost trunk in China. "To this day," she said, "we're still hopeful."

In April, Schmitz-Moormann spoke at a forum at Georgetown University marking the 56th anniversary of Teilhard's death. A report on that event and her presentation are available at www.georgetown.edu/centers/woodstockc/WR.htm. Schmitz-Moormann's profile to Teilhard's journal is available at http://www.georgetown.edu/centers/woodstock /ignatius Teilhard I.htm. Bole is a fellow at the Woodstock Theological Center.
FEATURE

U.S. Jesuits “come to worship him” at World Youth Day

By Julie Bourbon

A group of young Jesuits from across the country spent nearly two weeks this summer backpacking their way across Europe. While that may sound like a return to the halcyon, carefree days of college — and it was certainly fun and enriching — they did it for more than the challenge of Europe on $10 a day.

They went to accompany about 90 modern-day pilgrims, mostly college students or recent graduates, many of them Jesuit educated, all searching for something. It is difficult to know, even after spending 12 days camping, sleeping on classroom floors and eating German sausages with them whether they all found what they were looking for. But for the Jesuits, it was a time to be reinvigorated by the passionate faith of the young and by the company of their brothers.

The occasion was the twentieth World Youth Day, held in August in Cologne, Bonn and Dusseldorf, Germany. It was the first official appearance of Pope Benedict XVI, and more than one million people turned out to welcome the new pontiff to his home country. This year’s theme was “We have come to worship him.”

The trip was organized by Fr. Will Prospero (WIS), a university minister at Marquette and the province director for the Apostleship of Prayer; the young peoples’ branch of the AoP is the Eucharistic Youth Movement, in which many of the trip participants are involved. Prospero, 40, is an old hand at taking students to see the pope. He brought a group from Marquette to World Youth Day in 2002, when it was held in Toronto. Many in his group were returning for their second or even third time to the event, which is held every three years. Those who weren’t in Toronto were often heard saying they wish they had been.

This year, the group went on a pre-WYD journey, beginning in Paris and wending its way south through France to the shrine of Paray-le-Monial and the ecumenical community of Taizé before spending two cold, rainy nights in Loreley on the Rhine in Germany, with about 2,300 other young people from Jesuit parishes, schools and apostolates throughout the world. Called the Magis Program, it was coordinated by the German Jesuits as a precursor to World Youth Day.

Tall and ever visible above the crowd, with his red windbreaker and framed camping pack, Prospero relished the chance to expose young Catholics to some of the history of their faith. In the months prior to departure, he kept up a steady stream of emails with suggestions for prayer and reflection, the better to prepare for a journey following the Sacred Heart of Jesus, the special devotion of the Eucharistic Youth Movement. Prospero, who suggested, only half jokingly, that the two-week experience was akin to a kind of spiritual “boot camp,” feels that he is witnessing a revival of religious commitment and fervor among the next generation. He uses the term “Catholic ghetto” to describe the world in which the most active young Catholics reside, noting that, “These kids see themselves in opposition to secular culture.”

Fr. Casey Beaumier (WIS), who was ordained this past June and was in Rome for World Youth Day in the Jubilee Year 2000, concurred. “There’s a foundation of a personal religious identity” being formed, said the 34-year-old. These young people had chosen to seek out a Catholic community rather than settle for what he called the “ambiguity and relativism” they normally get on their school campuses, even Catholic or Jesuit campuses.

It was especially gratifying to Prospero to see how many of the young people participated in the adoration of the Blessed Sacrament, for instance. Often thought of as a traditional devotion for an older generation, at the Magis, a white circus tent was made available for Eucharistic adoration. Volunteers from Prospero’s group signed up for many of the available times and also provided music. Hundreds attended services two nights in a row, culminating in a candlelight procession through the blue-tent city that had arisen to house the pilgrims.

While the pilgrimage visits to Notre Dame and Sacré Cœur in Paris and to the shrine at Paray-le-Monial, where Margaret Mary Alacoque had visions of the Sacred Heart of Jesus, were directed toward that...
The Jesuit Jubilee Year honoring 450 years since the death of St. Ignatius (1556), and 500 years since the births of St. Francis Xavier (1506) and Blessed Peter Faber (1506), officially kicks off on December 3, 2005 on the feast of St. Francis Xavier. Celebratory events are being planned for the coming year across the Assistancy, in the provinces and apostolates.

The slogan “A vision, a mission, a prayer” will be used to highlight the various charisms of the three Jubilarians. Ignatius’ vision was that prayer and apostolic activity were not separate, but were necessarily compatible. His mystical visions at the cave in Manresa, Spain, and at prayer in the LaStorta chapel on the way to Rome were foundational for the way the Spiritual Exercises and the Jesuit Order developed. Xavier is known for his mission to the Indies and the East. His apostolic zeal in offering to the people of the world the message of Jesus was marked by a full active life of voyage and discovery that has been replicated by the worldwide Society. Faber’s prayer arose from his own experience of the liberation that the Spiritual Exercise gave him, so much so that he became the compassionate Master of the Exercises which he generously offered to others.

The charisms of these three Jubilarians, a letter from Father General, script quotes, Society statistics and production stills. The multi-language DVD will be in English, Spanish and French with subtitles in Italian, Chinese, Russian and German and will be available for December 3, 2005.

Two major conferences are being planned in Europe. From August 21-26, Loyola, Spain will host an international conference on the history and practice of the Spiritual Exercises; and from October 15-21, international participants will convene in Rome for reflections on the Constitutions and the Jesuit way of governing. On April 22, 2006, in commemoration of the date in which Ignatius and his first companions pronounced their first Jesuit vows and sought the maternal protection of Mary, Mass will be celebrated in Rome honoring Mary, Mother of the Society.

The 10 U.S. provinces are developing their plans for anniversary celebrations, which include speaker series, Masses, novenas and devotions, and promotion of the Jubilee through province magazines. Universities are also promoting events tied to the academic calendar. The various Jesuit magazines (America, Company, JSEA magazine and the NINJ) will run feature articles throughout the year.

The Jesuit USA website (www.jesuitjubilee.org) will contain a calendar of events, biographies of the Jubilarians, statistics on the Jesuit Order, bibliographies of texts, and a collection of images and artwork that will be available for download. The Jesuit Curia website in Rome (www.jesuits.org) will contain information about worldwide events.

Predmore (NEN) was ordained in June and is completing his S.J.E. at Weston Jesuit School of Theology. Please contact him at predmoresj@yahoo.com if you wish to suggest ideas or receive more detailed information about the Jubilee events.

A vision, a mission, a prayer

Society plans year-long Jubilee celebration

By John Predmore SJ
A “providential detour” leads to a new ministry

By Christine Alexander

Thousands of people are fed monthly. Hundreds of babies escape the filth of a garbage dump for care and feeding in a nursery. Seeds of small businesses have sprouted. And hundreds of squatters, once living in lean-to shacks of cardboard, now claim the security of a cinder block home complete with running water and electricity.

In the 10 years that Central American Ministries (CAM) has existed, the U.S.-based nonprofit has accomplished what its founder Fr. Don Vettese (DET) envisioned: making life more tolerable for the people who lived and worked in the garbage dump of Guatemala City. Yet as he looks back upon a decade of helping the poor in Guatemala, and now El Salvador and Honduras, he ranks the spiritual consequences for the Americans who have visited and donated to the cause as equally significant to meeting the temporal needs of those served by CAM.

“It’s been an education of the heart,” Vettese explains. “They need us” he says of the millions existing throughout the world in utter deprivation, “but we need them more.”

Early on, Vettese, who is also president of St. John’s Jesuit High School in Toledo, was convinced seeking donors was not enough. From the beginning he formed “Come and See” trips of five to 10 people to the cause as equally significant to meeting the needs. Nothing is big enough. “Using an expression of Mother Teresa’s, Vettese says, “you can’t do much of anything without a home, and a home without an education won’t help you out of poverty.”

Over the next few years, Vettese and Mayor Oscar Berger and his wife Wendy developed an acquaintance and plans to make Vettese’s ideas into realities. “Our goal was to build simple block homes. The government gave us the land; the people who would live in the houses would supply the labor. Two donors gave us the funds for building supplies - concrete, door frames, electrical supplies,” explains Vettese. The school would have been closed down without the intervention of Vettese, the Dominican sisters and the mayor of Guatemala City. Upon returning to the States, he says “Ideas began to bubble up. I didn’t know how to help but had the desire. Eventually I called the mayor of Guatemala City (who has since become the country’s president) and asked if there was a way we could join forces and help. I was overwhelmed by all the ways he identified that we could.”

CAM began from a “providential detour.” While on a mission trip to Guatemala with students in 1993, their van was derailed because of an accident and the group ended up in the midst of the Guatemala City garbage dump. “I was transported to a scene I witnessed in Mexico many years before,” Vettese says. “People were scavenging through the garbage for food and pieces of glass, plastic and metal they could recycle. It was horrifying. I was revolted. Seeing people living barely human lives brought the prayer from my heart if there was ever anything I could do to help, may I do it?”

That evening in 1993, when the students talked over the events of the day, one of them asked, “Father, isn’t there anything we can do to help?” Vettese says it was then he remembered his prayer from years earlier in Mexico and felt urgency: “If not now, when? If not us, who?”

Upon returning to the States, he says, “We came to the States, we said, ‘Ideas began to bubble up. I didn’t know how to help but had the desire. Eventually I called the mayor of Guatemala City (who has since become the country’s president) and asked if there was a way we could join forces and help. I was overwhelmed by all the ways he identified that we could.’”

Over the next few years, Vettese and Mayor Oscar Berger and his wife Wendy developed an acquaintance and plans to make Vettese’s ideas into realities. “Our goal was to build simple block homes. The government gave us the land; the people who would live in the houses would supply the labor. Two donors gave us the funds for building supplies - concrete, door frames, electrical supplies,” explains Vettese. Most of the new homes are adjacent to the dump, where about 100 people still live.

“You can’t do much of anything without a home, and a home without an education won’t help you out of poverty,” he says. Today nearly 400 students attend the Francisco Coll School in the middle of the Guatemala City garbage dump. Breakfast and lunch are provided. The school would have been closed down without the intervention of Vettese, the Dominican sisters and the mayor of Guatemala City. On July 22, Vettese, CAM director Brian Pelcin and St. John’s student volunteers were on hand for a ribbon cutting ceremony for a new wing CAM had built for 80 additional students.

“When you see kids laughing, learning, being in a clean environment – it’s an overwhelming blessing,” Vettese says. “While the school was being readied, a nursery for babies and preschoolers also was created. Today 450 little ones are served daily. With each success, the vision grew. Vettese says there is “no limit” to what could be done. “Why can’t we do this same thing in El Salvador?” was his next question. Before long CAM workers made contact with authorities in Santa Ana “where conditions were even worse,” and began replicating the Guatemala dump improvements. A nursery and community center have been built and more improvements are slated.

In this 10th year of ministry, which provides direct service to more than 4,000 people daily, Vettese says the vision is global. “The United Nations reports about one billion people live in squatter like those in the Central American garbage dumps.” Such overwhelming numbers spur him to set up ways to analyze and address the problem. He hopes to train the University of Central America (UCA), “the seat of learning in that part of the hemisphere,” with the University of Michigan in Ann Arbor, where a CAM headquarters will open next year, to study conditions and suggest change. “We need the best minds considering how we can impact this kind of gross poverty in a way that changes life for those with so little,” Vettese says.

He adds a caution. “What we do will always be a drip in the bucket compared to the needs. Nothing is big enough.” Using an expression of Mother Teresa’s, Vettese says, “We only try to do small things with great care.”

A Come and See visit is planned for November 10-14. For information, visit www.camon-line.org or call Beth Luz at 419-865-5743.

Alexander is a writer living in Perrysburg, Ohio.
A band of brothers meets at Xavier University

By Jeffrey Allen SJ and Glenn Kerfoot SJ

More than 40 Jesuit Brothers and speakers from across the U.S. Assistancy and Mexico gathered at Xavier University in Cincinnati for the biennial National Jesuit Brothers Institute June 14-19. The theme was “Our Jesuit Life in 2005,” and its goal was to present a snapshot of Jesuit life in the U.S. and internationally. It was also a great opportunity for brothers to learn from one another, spend time together and have fun.

The Institute opened with a banquet at which Fr. Michael Graham (CHG), rector of the community, welcomed all those in attendance. The banquet was held in the president’s conference room, and presided over by Fr. John LaRocca (NYK), rector of the community, and Fr. John Armstrong (SOB), Jesuit Conference Secretary for Formation, who gave an engaging overview of many of the challenges and issues involved in formation today. He also stressed the need to continue developing good formators and spiritual directors. O’Callaghan, former assistant to Fr. General, spoke about governance and the role of the superior in the Society.

Fr. John Armstrong (SOB), Jesuit Conference Secretary for Formation, joined the group on Friday. His morning presentation covered the issues, problems and benefits of community life, and his afternoon remarks dealt with current issues in formation, leading to a lively discussion of the similarities and differences between the formation of scholastics and brothers. Both of Armstrong’s talks were given with great insight. The evening was spent at St. Xavier High School. Fr. Walter Deye (CHG), president, and Fr. Fran Daly (CHG), rector of the community, welcomed the visitors. Mr. Tony Schad, director of community relations, led a tour of the high school.

Saturday began with a panel discussion focusing on the ministries, joys and challenges of younger men in the Society. Mr. Daniel Hendrickson (WIS) represented Jesuit scholastics and focused on his second year of theology and his approach of ordination to the diaconate. Fr. Gary Menard (MIS) spoke about his ministry at Rockhurst High School as a young priest. Fr. Glenn Kerfoot (MIS) chaired the panel and spoke about his work in Campus Ministry at Rockhurst University.

The National Brothers Committee met later in the afternoon. Kerfoot stepped into his new role as chairperson of the committee and thanked the outgoing chair, Br. Tony Kreutzjans (CHG) for his two years of service. The committee nominated Br. Jeff Allen (CFN) as the new vice chair.

In addition to all of the discussion topics offered at the Institute, the brothers dined one evening on the Riverboat Mark Twain, enjoying food and conversation as the boat sailed along the Ohio River. They also spent some time watching the NBA championship series on television, and took in a Reds game one evening in the Great American Ballpark (they lost to the Braves). Being in Cincinnati, the group took several opportunities to treat themselves to the famous local delicacy, Graeter’s Ice Cream. The Institute was a wonderful time to sit, relax and enjoy each other’s company, reconnecting with other Jesuit brothers from all over the Assistancy.

The next Brothers Institute will be held June 12-17, 2007; Fordham University is being considered as host. The proposed theme is “Jesuits in the Arts.” A possible Ignatian pilgrimage to Spain is planned for the Institute in 2009. All are welcome to attend – the Institute is NOT a “brothers only” affair.

Allen (CFN) is the information technology coordinator at Verbum Dei High School in Compton, Calif., and Kerfoot (MIS) is a campus minister at Rockhurst University.
Word from the Academy: yes, there are pro-life professors

By Thomas M. King SJ

On the first weekend in June, 65 college and university faculty members gathered at the Ave Maria School of Law in Ann Arbor Michigan to take part in the 15th annual Conference of the University Faculty for Life (UFL). The keynote speaker was Professor John Kwon, holder of the Rose Kennedy Chair in Christian Ethics in the Kennedy Institute of Ethics at Georgetown University. He gave the story behind the Council of Europe’s recent rejection of the Martin Proposal that would have recommended that European states allow euthanasia.

On the following day, a panel discussion considered the moral and legal issues in the Terri Schiavo case, and a lively debate followed. Papers were presented by professors of law and medicine as well as professors of philosophy, literature and theology. Most, but not all, of the 450 members of the UFL are Catholic. Rachel MacNeil, a Quaker and director of the Institute for Integrated Social Analysis in Kansas City, Mo., told of how she has worked pro-life perspectives into her Peace Studies curricula.

The UFL was founded in 1989 in response to what its founders felt was an unfair depiction of pro-life individuals in the media; the group has identified itself as “a multi-disciplinary association of scholars speaking out for life.” In January of that year, seven faculty members from universities in the Washington area gathered to incorporate the UFL. They set the agenda of promoting academic publication and discussion of three life issues: abortion, infanticide and euthanasia. Much of the original drive came from Fr. Robert Spitzer (ORE), now the President of Gonzaga University; I continued the drive, serving as UFL president for 14 years, Fr. Joseph Koteski (MAR) of Fordham, has been editing Conference proceedings for 12 years. The first UFL Conference was held at Georgetown (still their home base) with Brian Hehir as keynote speaker, but since then the Conference has been moving around, mostly to Jesuit schools (Fordham, Saint Joseph’s, Marquette, Loyola Baltimore) but also to secular campuses: Yale and the University of Toronto.

Starting with their third Conference in 1993, they have published their proceedings and for the last 10 years copies of the proceedings have been sent to dues-paying members and sent gratis to 700 college or university libraries. The UFL has also sent corrections to public figures it believes have misstated biological or legal facts and has submitted four amicus curiae briefs to the Supreme Court. The next UFL Conference will be at Villanova University, June 1-3, 2006. For further information, see www.ufl.org.

King (MAR) is a Professor of Theology at Georgetown University and one of the founders of UFL.

Reflections on a new Jesuit saint, Alberto Hurtado SJ

By John Swope SJ

From 1992 until 2000, I had the opportunity to contribute many articles and serve on the editorial board of the Chilean Jesuit monthly, Mensaje.

It was during this period that I became more conscious of the enormous apostolic creativity and vitality of one Jesuit saint, Alberto Hurtado, who founded Mensaje magazine and many other important apostolic works in Chile. I am 51 years of age, and Hurtado died in 1952 at that same age. I frequently ask myself, “How could God have done so much through this one man?”

In many conversations with his Jesuit classmates and friends, it became increasingly clear to me that Hurtado was truly “a man of consolations,” bringing the challenge of the Gospel to Chile during the late 1930s and 40s. He made the Gospel challenge accessible, compelling and attractive, helping many to find deep consolation in living it out.

In Chile today, one of Hurtado’s great popular legacies is a simple question, “What would Christ do in my place?” This compelling question and the courage to respond to it form part of the spiritual landscape of the Chilean Province Jesuits and their lay collaborators, and also inspire the pastoral activity of the Catholic Church in Chile.

In addition, I can attest that this haunting question deeply influenced the direction of public policy after Chile’s return to democracy in 1990, as deeply committed men and women began to design policies in education, housing and health care that would benefit the poor after many years of oppression and indignity suffered during the Pinochet military dictatorship. Hurtado was an inspiration to an important part of the political class in Chile, especially those most committed to overturning the social inequities that deepened in the 1970s and 40s.

So it is in the Society of Jesus in Chile, in the life of the Church and even in the sphere of public policy that I can see the presence of Hurtado.

Many Maryland Province Jesuits have heard of Hurtado from the Chilean scholastics whom Fr. Gus Weigel helped bring to Woodstock in the years immediately after Hurtado’s death in 1952. Now, we have been blessed with a man who has been declared a saint by the Church, with a light that has burned so brightly and so intensely. Perhaps the special grace of holiness has been given to us in a different way...here and there...partially in some and partially in others. For me they are Fr. Walter Gaus for his missionary zeal and extraordinary fidelity, Fr. Horace McKenna with his accessible wisdom and service to the mission of justice, Frs. Brick Graham and Jack Carby as extraordinary confessors for me and many others. The sanctity of the Maryland Province is distributed far and wide among us in many ways.

Among Jesuit saints, Alberto Hurtado is the 50th. He is the first one to be born in the 20th century, and the time from his death to his canonization has been the shortest in the history of the Society. Swope (MAR) is the socius of the Maryland Province.
Students

continued from page 1

Georgetown Prep, in North Bethesda, Md., the last Jesuit boarding school in the country; nine of them are boarders, then evacuated to Grand Coteau, La. Before his departure, a campus security member asked him if he wanted a sidearm. Wildes considered the offer for a moment then turned it down. Driving through the stately streets of Uptown and the Garden District, zigzagging past fallen trees and downed power lines, Wildes saw a devastated landscape that he could liken only to "a scene out of some bad end of the world movie."

Now in Alexandria, La., about 250 miles to the northwest, where the school’s business offices have temporarily relocated, Wildes is already looking to the future. "I think there’s a great opportunity here for us. There’s a real chance here for the city not just to rebuild but to redefine itself in a positive way, and I want Loyola to be a part of that," he said. "How do we reposition and rebuild the university and help to rebuild the community?"

In a cruel twist, less than three weeks after Katrina struck, evacuees getting settled in Houston had to pack up what little they had left as Hurricane Rita bore down on the Texas coast. Fr. Daniel Lahart (MAR), president of Strake Jesuit, stayed in Houston to sit out the storm. "I just felt if we were going to have damage here, I wanted to see if it happened," he said later. Rita veered to the east, sparing Houston but devastating south-western Louisiana. Strake Jesuit was closed for four days then reopened with slight roof damage.

Fr. Tony McGinn (NOR), president of Strake Jesuit, has relocated to Houston to oversee a second school session that will run from 3:30 p.m. to 9:00 p.m., Sunday through Thursday. While Strake Jesuit’s 800 students will continue with their regular school week, the amended schedule for Jesuit students will allow them to visit their families on the weekends and to participate in Friday night rallies and football games. Many of the New Orleans students are in Houston with their families, but others will be separated for the semester, as parents return to their jobs and homes — or what’s left of their homes — back in the Crescent City. There will be a Sunday afternoon liturgy each week before the first class begins.

“They seem to be doing fairly well,” said McGinn, who left New Orleans the day before the storm hit, with the general evacuation. “It’s quite an adjustment to be away from home.”

With him is Br. Larry Huck (NOR), who stayed behind at Jesuit, along with 10 others, to wait out the storm. A New Orleans native and alumnus of the school, Huck and the others took in almost 50 neighbors who float- ed to the school in boats looking for shelter from the rising tide. “Never in my wildest dreams did I imagine I would be walking in Jesuit High School on the first floor in chest deep water,” he said. He left the school two days later, after waiting on the interstate for hours, along with thousands of others, for buses to take them to shelters outside of the city. Huck is now teaching sacraments and scripture and living with the Strake Jesuit community. Two of his siblings lost their homes in the flood but all were safely evacuated. Of the students, including about 130 young men looking forward to their senior year, he said “a lot of them want to go back. But you can’t go back.”

Michael Giambelluca, Jesuit’s principal and also an alumnus, was another who remained at the school through the evacuation. "I started keeping a diary but it got to the point that I couldn’t actually write it down anymore."

Giambelluca has since returned to New Orleans to open up a satellite campus at St. Martin’s Episcopal School in Metairie for students who have returned to the city and are not re-enrolled elsewhere.

The universities have been just as welcoming to displaced students as the high schools, taking in, to date, more than 2,150 Loyola students and almost 400 from other New Orleans institu- tions. The faculty and staff at Loyola University Chicago are offering to house students in their own homes, and Boston Col- lege has converted an entire residence hall to house the displaced students. At Marquette University, Loyola students are receiv- ing assistance with registration and academic advising to help them create a course schedule that will most easily transfer back to their home institution. At Spring Hill College in Mobile, alumn- i, friends of the college, local businesses and retail stores have donated school supplies and dorm room essentials to transient students who don’t have the means to purchase new items.

"In response to this tragedy, it was important for our col- leges and universities to offer Loyola students the opportunity to continue their Jesuit education," said Fr. Charles Currie (MAR), president of the Association of Jesuit Colleges and Universities (AJCU) in Washing- ton, D.C. "Our Jesuit network is reaching out to members of the Loyola community in innovative ways as they recover from this devastating natural dis- aster. We will continue to do all we can to make their recovery as smooth as possi- ble."

Fr. Kevin Wildes (MAR), in only his second year as president of Loyola Uni- versity, now faces challenges he could not have imagined last fall at his inaugura- tion. Not only is he trying to keep track of students, but also 1,100 faculty and staff, roughly two-thirds of whom “either lost everything or suffered heavy dam- age” to their homes, he said. They will continue to be paid through the semes- ter, and the university is considering opening a K-12 school campus in Jan- uary for their children.

Many of Loyola undergrads and first year law students headed west, where they have enrolled at the University of Houston. “The Jesuit schools set the example, as far as I’m concerned,” said Wildes of the gen- erosity of the country’s 27 other Jesuit colleges and universities. “But the University of Houston has been wonderful.”

Wildes described the scene in New Orleans as the hurricane bore down on the city, going from a Category 1 storm to a Cat- egory 5 in little more than a day as a fresmen orientation began and upperclassmen started trickling in to town. The school’s website told those planning to arrive to turn back, and about 175 students who were unable to evacuate traveled to a Red Cross shelter in Baton Rouge with three Jesuits and other uni- versity staff.

“It was quite an event,” he said of the days that followed. “I actually felt pretty optimistic (on Monday, after the storm passed), but it was when the breezes broke that it all went to hell. I started keeping a diary but it got to the point that I couldn’t I couldn’t go back.”

The interior yard of Jesuit High School, as seen from the back of a boat, after Hurricane Katrina flooded the city.

“The interior yard of Jesuit High School, as seen from the back of a boat, after Hurricane Katrina flooded the city.
In their darkest hour, a community and a Society serve each other

By Julie Bourbon

It is already hard to remember what New Orleans was truly like before Hurricane Katrina. Before she shedded the fragile fabric of Gulf Coast life with a force so devastating whole cities bowed down to her. Before she crushed the helpless under the weight of mud and fear and generations of poverty. And it is hard to imagine ever, from the vantage of that desperate, flooded week, rebuilding the same mythical city, because baby - that's what they call you in New Orleans - baby, that place, if she ever existed, has gone.

The apocalyptic scenes from the days and nights of Katrina have recast our memories of that great city, perhaps irrevocably. The sepia tones of our nostalgia are forever altered, and a way of life that, for too many, never really was, will never be again. The apocalyptic scenes from the days and nights of Katrina have recast our memories of that great city, perhaps irrevocably.

In that first horrible week, his 80-year-old mother fled the city first by boat, then in the back of a garbage truck. Several of his seven siblings lost their homes and everything in them. His grandfather's house was completely destroyed, and his 99-year-old grandmother was thought lost before they found her in an Alexandria nursing home several hours to the northwest.

Gros called it “refugee syndrome,” to be in a safe, comfortable place that still isn't home, to suffer the drain of not knowing how - or where - your family and friends are. Like everyone else in New Orleans, after the storm passed, he went to sleep with life intact only to awaken to a watery hell.

In what now seems like a parallel dry universe, Gros is the director of University Ministry at Loyola University New Orleans, his brother Jesuits, Frs. Si Hendry (NOR), director of the university’s Jesuit Center, and Bill Mayer (NOR), minister of the Jesuit community, are at Manresa with him.

The university is shut down for the semester, and the Jesuit community, first safely reconstituted at the novitiate at Grand Coteau, La., has gone from the Manresa Retreat Center in Convent, La., about 50 miles west of New Orleans, it was not lost on Gros as he prepared to minister later that morning to evacuees in a Baton Rouge shelter that he, too, was an evacuee now.

En route to Baton Rouge, he, along with Fr. Jon Carter (MAR), accompanied about 175 Loyola students volunteering to clean the school. There, more than 40 of the students became volunteers, serving food and cleaning bathrooms for other evacuees. Most stayed only a few days before heading home or to the homes of friends and family.

“Then, more than 40 of the students became volunteers, serving food and cleaning bathrooms for other evacuees. Most stayed only a few days before heading home or to the homes of friends and family.”

“They rolled with the punches pretty well,” said Hendry. By all accounts, the Jesuits of the New Orleans Province have tried to do the same. In Grand Coteau, they prayed, reflected and discerned, and while some were numb from the week’s events, others, said Gros, felt a new energy and freedom: “Some said ‘I’m ready to do whatever is needed.’”

Hendry described a defining moment, driving to safety and listening to local radio reports of a city descending into chaos, with thousands hungry, thirsty, dying. They were the poor who were left behind, with nowhere to go and no way to do anything about it. "I thought I was going to cry," he said. Feeling frustrated and helpless, he pounded the steering wheel until the clarity of his Jesuit vocation came back to him.

“T’fleeg called to do something.”

At the shelter in Baton Rouge, that has meant sitting on cot, listening to survivors tell stories, meeting people where they are and pursuing no private agenda. Even as Scientologists worked the shelter for converts, Hendry said most people in this largely Catholic state were holding onto their faith, seeking little more than a sympathetic ear for their tales of horror. “What you find are some harrowing stories,” he said, from evacuees and National Guard alike.

More than one person spoke of awakening with water in their beds or watching the roof blow off as they huddled below it. One woman simply smiled and said "I'm doing great. I know where all my grandchildren are." That put her among the lucky ones.

"It helps that we're from New Orleans and we evacuated too," Hendry said. He has met many people who say they will return to the city as soon as they are able and will begin anew. "Most people miss their homes. They want to find a way to reconnect with people they know.”

Their experience has not been so very different from that of Fr. Jon Deshotels (NOR), who spent the night of the hurricane and the better part of the week that followed in the Superdome, providing medical care for patients. One of only a half dozen Jesuit nurses in the country, Deshotels has found that his dual role of priest and nurse form the perfect confluence. “For me, nursing is a way of being a priest, carrying the Gospel to those who need it. When you look at Christ's ministry, half of it was healing.” Deshotels, a native, spoke by cell phone on the drive back to New Orleans. He had been with members of the city's health department in Dallas, accompanying medical evacuees, and then in Grand Coteau for a few days. He had no idea what he would find in New Orleans at the flooded clinic where he serves some of the city's most disadvantaged people and hoped a medical pass issued by the state would allow him
to get back in. “I’m wondering what’s going to happen next,” Deshotels said, more curious than fearful.

Vice president of mission development for the Daughters of Charity Services of New Orleans, Deshotels’ story of tending to evacuees at the Superdome sounded not unlike facing off against another kind of flood. “It was very broad-based nursing. First we keep you alive, then we work on keeping you safe, then on keeping you healthy, and then on keeping you comfortable.”

Comfort was in short supply in the shelter of last resort. It was there that many of the city’s African-American residents, already burdened by a high prevalence of poverty, handicap and morbidity, and the low prevalence of wherewithal, flocked in desperation. They were told to bring enough to eat for several nights. “A lot of people didn’t have three days food and couldn’t afford three days food,” Deshotels said, noting the absurdity of that decree.

He lamented that news coverage focused almost exclusively on the violence of those early anarchic days and not on the many acts of bravery and selflessness he experienced. While the lab coat and stethoscope may have accorded him a degree of deference among the crowds, Deshotels believes there was more than that at work.

“The people of God are amazing. I find on a regular basis, they know when Christ is present. Especially here. People in New Orleans have a very deep faith and sometimes a remarkable theology, based on experience, not on study,” he said. In the dark, wet, fear-filled days inside the Superdome, the people of God were drawn to him and other ministers, as pastors and Becks found some consolation in each other. “They prayed well. It’s not like I was the only one who could.”

In the moments when they are not ministering to the tremendous need among those whose lives were upended by Katrina, Deshotels, Gros and Hendry have found snippets of time to reflect on the future of New Orleans and the university community.

“All of us who do service to the poor in New Orleans have to hang together or we’ll hang separately,” said Deshotels. He is hopeful that the infusion of outside money and assistance in the reconstruction effort “tends well for the future” and may allow healthcare workers to operate out of “a culture of abundance instead of a culture of fear.”

For Gros, his most fervent wish is that Loyola will play a part not just in the rebuilding of the city, but as an agent of change for the better in a culture whose deep racial and class divisions were brutally exposed by Katrina. “Loyola has to pay more attention, now more than ever before, to the social fabric of New Orleans,” he said. “I believe that Loyola University has to ask itself afresh the questions: What does New Orleans need? How can Loyola help respond to that need?”

Hendry, eager to return and recommence his ministry to the campus community, spoke in the same vein. “What’s Loyola’s relationship to the city of New Orleans, and what’s its responsibility?”

Of the many possible answers to their questions, it was Deshotels, the healer, who offered a first step in the long road of rebuilding and reconciliation that the city of New Orleans must travel in the days and years ahead, distilled in a simple directive.

“The first thing you do,” he said, before his cell phone cut out, “is pray like hell for the people you’re trying to serve.”

And perhaps pray, too, for the perspective that lets us retell stories of bravery and heroism, disaster and abandonment, with unflinching clarity. And in the retelling, temper the tales with the balm of laughter, or at least the will not to cry. And in praying find, too, the curative power of nostalgia — maybe just a little, for just a little while to start, as we learn to put back together what Katrina, with more than a little help from humankind, ripped apart.

Bourgeois is a Loyola New Orleans graduate and was a resident of that city for 12 years. Thanks to Phil Nero of the Wisconsin Province Office for his editorial assistance on this piece.
PROVINCE BRIEFS

MISSOURI

- On August 13 Messrs. Max Bahtler, John Le, Mike Rosier and Dong Ye pronounced their first vows in St. Paul and headed off to First Studies. Max and Dong are assigned to Bellarmine House in St. Louis while John and Mike are studying at Gordon College in Toronto. Fr. Thomas Prag, officially joined the novitiate staff at the end of the vow ceremony and was on hand to welcome Messrs. Vincent Giacabazi, Ronald O’Dwyer and Nicholas Webber, the three new novices for the Missouri Province for the following Saturday.

- The province’s high schools and universities have all opened their doors to accommodate students from Jesuit High and Loyola University in New Orleans after those schools were shut down by Hurricane Katrina. The New Regis High Girls Division is taking in young women from the Ursuline school in New Orleans.

- Phase One of a three-part renovation project at the province offices was completed in the early summer. The exterior of the building has been retuck-pointed, and external doors and service rooms have been completed. Phase Two of the project is well underway. The building that has housed the staff of our development office is being remodeled as a residence for the province’s compliance with the U.S. Day as the final step in our process of planning for and programs in 1998, he served as a project manager for the Mid-Peninsula Housing Coalition, developing affordable housing for families in the San Francisco Bay area, and spent seven years at Dolores Mission Parish in East Los Angeles.

New president at Loyola College

Fr. Brian F. Linnane (NEN) became the 24th president of Loyola College in Maryland in July 2005, following the sudden death of Fr. Harold Ridley, who died in office in January 2005. He will be inaugurated October 25 after a week of events.

A native of Massachusetts, Linnane comes to Loyola from The College of the Holy Cross, where he served as assistant dean and associate professor of religious studies. Linnane, 50, entered the Society of Jesus in 1977 and was ordained to the priesthood on June 14, 1986. He earned an A.B. degree from Boston College in 1977, an M.A. from Georgetown University’s Department of Government in 1981 before undertaking divinity studies at the Jesuit School of Theology at Berkeley, where he earned a master’s degree in 1988. He earned master’s degrees from the Yale Department of Religious Studies in 1990 and 1991, and a Ph.D. in 1994.

Linnane joined the religious studies department at Holy Cross in 1994 after completing a Licentiate in Sacred Theology at JSTB. His scholarly publications are extensive, covering the disciplines of fundamental moral theology, health care ethics and virtue ethics. Linnane has served as National Vice President of Alpha Sigma No, the Jesuit Honor Society, and as a member of the Seminar on Jesuit Higher Education. He is also a former chair of the Catholic Theological Society of America’s Committee on Admissions. He served as assistant dean at Holy Cross from 2003 to 2005 and was named a Loyola College Trustee in 2000.

At Loyola, Linnane has assumed the leadership role held by Ridgely in guiding Preparing Tomorrow, Loyola’s historic, $80 million capital campaign. He also will oversee the continuation and completion of Great Reshakes, Great Desires, a five-year strategic plan focused on securing Loyola’s place among the top Catholic universities in the United States.

Web Resources

- Society of Jesus Assistance Strategic Discernment http://www.jesuit.org
- In October, 2005, the Jesuit Conference board embarked upon a process of Assistancy-wide strategic discernment to prepare the Society of Jesus in the United States, in collaboration with its apostolic partners, to employ its resources effectively in service to the local and universal Church through the next decade. Visit www.jesuit.org for the latest updates, current documents and to provide your own feedback about the process.

- Education for Justice www.educationforjustice.org

This web site provides materials and resources for parishes, schools, small faith communities, justice and peace groups, to deepen their understanding of Catholic social teaching and social justice issues.

- LifeSeekers www.lifesearchers.co.uk

This site, which is modeled on a lifestyle magazine, seeks to appeal to those seeking a deeper faith, a deeper sense of purpose and new direction in life. It is supported by the Catholic Agency to Support Evangelisation of the Society of Jesus in the United Kingdom and Ireland. It is a project of the Catholic Church in England and Wales, and it avoids the ‘in-house’ language, often found in such venues, the arts and ecology, in an attempt to draw and resource Catholics to share and spread their faith.

Fr. Thomas H. Smolich (CFN) has been appointed the next president of the Jesuit Conference, effective June 2006. He will replace Fr. Brad Scheffler (CHG), who has been in the position since 1998. Smolich is completing a six-year term as the provincial of California, which includes 425 Jesuits at work in three universities, six high schools, 14 parishes and two spirituality centers, among other ministries.

Smolich entered the Jesuits in 1974, was ordained a priest in 1986 and earned an MBA from Stanford University in 1996. Before joining the California Province staff as assistant to the provincial for planning and programs in 1998, he served as a project manager for the Mid-Peninsula Housing Coalition, developing affordable housing for families in the San Francisco Bay area, and spent seven years at Dolores Mission Parish in East Los Angeles.
Fr. Patrick J. Ford (ORE), socius to the provincial of the Oregon Province, died unexpectedly of a heart attack on July 21, 2005, at age 63. He was a Jesuit priest in the Society of Jesus for more than 45 years, having professed his final vows Aug. 13, 1960, at St. Ignatius Parish in Portland. Fr. Ford served as a Jesuit in several locations throughout the United States, including Arizona, California, Oregon, and Washington. He was a well-respected member of the Jesuit community, known for his contributions to the education and formation of young men and women. His death is a loss to the Jesuit community and his many friends and former students. Fr. Ford’s body will be brought to Portland for a public visitation and funeral service. The date and time of the service will be announced shortly. Prayers are invited for Fr. Ford and his family during this difficult time. ORE
**PROVINCE BRIEFS**

**CHICAGO**

- Fr. Paul Bobb, an experienced spiritual director and psychologist who founded the Institute for Spiritual Leadership, recently published a new book, “Passage Through Mid-Life: A Spiritual Journey to Wholeness” (Josiah Press). Fr. Bobb invites readers to a deeper engagement with the spirit of God by encouraging personal reflection that allows them to change, grow and expand their vision as they move through mid-life.

- With the support of Fr. Provincial Edward Schmidt S.J. and Fr. James Steger S.J. and Michael Bliss, Chicago Province announced today the kickoff of its inaugural year on August 29 with 20th-anniversary. A full-scholarship middle school (grades 5-8) for economically challenged boys, the academy is the 15th Jesuit Xavet model school in the country. Temporarily housed at Marillac House, the school hopes to find a permanent home soon and double in size by next year. For the 2008-2009 academic year the school will teach its full enrollment of 96, in its first year gradافت will begin high school.

- As December 3, 2005, begins a Jubilee year for the Society of Jesus, Schmid and Fr. Provincial Robert Scullin S.J. have appointed a committee to plan for this province celebration. Events include the Bi-Province Jubilee Gathering set for June 6-9 in Cincinnati and the retreat to follow at Milford. Fr. Richard Vandell is the chair, committee members are so far include Fr. James Ackerman, NormanDickson, John Ferne, Dennis Glasgow, James Riley and Cyril Whitaker. For more information on Jubilee year and events visit www.jesu-chicago.org/jubilee.

- Frs. Frank Chambelain (FER), James Chambers (FAT), Terry Charbone (ADL), Ed Dally (DEL), Robert L. Delan (FER), James M. O’Leary (FER) and Robert Hager (FAT) returned to the U.S. from their international missions to spend time with family and friends and to share their stories as featured speakers of table companions at missions banquets in Cincinnati, Chicago and Indianapolis. All three events were very successful.

- At 84, Fr. Louis Lippret set new records by running four 8-kilometer races in six weeks, including one that took him to Columbus. He also went to China (Indians, that is). Last week a work in August just to rest and read at the Rock House at Milford.

**DETROIT**

- Fr. Karl Kiser gave the commencement speech last June 18 at our parochial high school, St. Benedict’s, in Birmingham, Mich., his alma mater.

- Fr. Jim Boyton gave a weekend retreat to the potential vocations minions of the Marquette diocese May 13-15. Everyone present departed deeply touched and affirmed in their lives and reported they had much to think and pray about. He also gave a reflection on the readings at the Mass of the Holy Spirit at St. John’s High School in Detroit.

- Ms. Michael Simone was certified as a teacher of English as a second language (ESL) on July 1. Michael intends to use this training as part of his service work at Catholic Community Services, and possibly in his future ministry at St. Leonard’s Parish in Boston.

- Fr. Marty Conneal preached and led at the Taylor, Mich., St. Ignatius’s Quinquennial Institute. His preaching, on July 31, was entitled “Meeting Jesus on the Road of Life: The Burning Hearts of Ignatius Loyola and John Wesley.” His series of lectures for the first of August at the high school entitled “Conversation as Holy Practice.”

- Fr. Michael Vincent spent his summer on Mackinac Island helping out at St. Anne’s Parish and ministering English as a second language.

- Messrs. Patrick Collier, Jim Maccloughn, John Shea, Jayme Stapen and Eric Sypeck (SFC) took first walks at God Church in Detroit on August 14 and moved to Loyola University, Chicago, for First Studies on August 18. The novices, on a first break from their studies, spent time with Immaculate Heart of Mary Congregation. They included Tim McCabe, Chris Saab, Richard Bode (CHS) and Chris Musser (CSC) entered the Jesuits Chicago Vista for August 20. Fr. Dick Murphy (CHS) is the new minister of the novitiate.

- Ms. John Petit, a second year novice, was recently licensed to practice law in Michigan. He will be working at the University of Detroit Mercy’s Mobile Law Clinic.

- The June 13 & 20, 2005, issue of The New Yorker featured a short story by Fr. Uwem Akpan (ASNN, formerly the Nigeria-Ghana region of the New York province) called “An In-Mali Fight.” For the past year, he has been a graduate student in creative writing at the University of Michigan and a member of the Ann Arbor Jesuit Community.

- Mr. John Petit, a second year novice, was recently licensed to practice law in Michigan. He will be working at the University of Detroit Mercy’s Mobile Law Clinic.

**NEW YORK**

- Fr. Philip Judge became the 21st president of Regina High School on July 1. He was unanimously elected by the school’s Board of Trustees, and the appointment was approved by Fr. Provincial Jeff Chojnacki S.J. graduated from Regina in 1980 and taught English there from 1983 to 1997. He returned to Regina from McQuaid Joliet High School where he served as principal. Previously, he was an administrator at Fordham Prep and taught at McQuaid during regency.

- ABC News named Bc. Rick Curry (MAR) as “Person of the Week” for the first week of August. Rick is the founder of The National Theatre Workshop of the Handicapped. Rick was born with one arm and described his handicap as “the greatest gift that I’ve ever been given in my life.” For the past 25 years, he has been directing, teaching and helping the disabled. “The profile can be seen on the ABC website at http://abcnews.go.com/WIST/PERS OnProfile/story?id=1012860&page=1.”

- Loyola School dedicated its newly renovated library and technology center in honor of the late Sr. Beatrice, FRYDOL. The ceremony took place the first week of August at the Mass of the Holy Spirit on September 9. Sr. Nina was a much-beloved mathematics teacher and administrator at Loyola for many years before becoming provincial assistant for secondary education.

- Ms. Brian Dunkin, in addition to teaching a demanding schedule in the classics department at Canisius College, has been gaining local renown for his running. He finished second in a field of 30 runners in the Shop for the Shelter 5K Run in April and in May he was one of the top finishers in the annual Buffalo Marathon.

- The Brooklyn-past still lives! Fr. Alexander Jacob hosted the annual Brooklyn Prep alumni reunion in New York this past spring. The school closed its doors in 1972, and yet an amazing 450 alumni came out to celebrate and reminisce. Fr. Ray Scherle delivered a lecture commemorating the fiftieth anniversary of the demise of the borough’s only high school newspaper The Brooklyn Eagle. Ray’s uncle Frank was the publisher in its later years. Ray also was busy writing articles on the paper transition for the Newark Star Ledger and National Catholic Reporter.

**From the Secretary...**

By James L. Rogers

They say communicators are only as good as the story they have to tell. With inspiring traditions of educating men and women for others, steadfast fidelity with the most suffering of the world and the bold witness of faith in pursuit of justice, good stories abound within the Society of Jesus. That is why I accepted the position of Secretary for Communications at the Jesuit Conference. It seemed like the right time to make a great leap of faith and abandon a 10-year career in healthcare communications.

Of course, opportunities are most often accompanied by challenges. As the General Congregation points out, the proliferation of communications technology is filled with ambiguity. Never before in history has it been possible to reach out to millions of people simultaneously with instant images from around the world. To plead ignorance of suffering, in even the most remote corners of the planet, is no longer a valid excuse for ignoring the plight of the poor. But how often is the compassionate work of the Church lost among accusations of misconduct and intolerance? Have the media presented the picture of the Church or merely a narratively caricature? How often do popular media miss an opportunity to call individuals to our better nature? Our response must be one of proactive outreach to members of the media. In the last 10 years, I have spent much time on the telephone trying to convince one journalist after another to write about issues dear to my heart. It is no easy task and one that is often akin to telemarketing. Persistence and responsiveness build relationships. Therefore, we must keep telling our story and be open to reporters’ questions—even on those issues that are difficult to discuss. We will build trust. We will build partnerships. We may even arrive at a little clarity.

The documents of the 34th General Congregation also wisely call for us “acknowledge that communication is not a domain restricted to a few Jesuit professionals but a major apostolic dimension of all of our apostolates.” It is for that reason the Communications Secretariat will strive to be an ever better resource for the Society of Jesus. We are putting in place the infrastructural support necessary for our media relations office and can offer assistance in pitching events and ideas to journalists. Our office will establish a regular forum for gathering and sharing best practices, providing a national voice for communicators throughout the Society. Benefiting from the solid foundation of Publications and Communications Office in New York and in May, we were well positioned to broaden our public relations efforts. We are here to provide counsel and support to each apostolate in their communications endeavors.

Not long after joining the American Cancer Society, I was invited by a surgeon to observe his operation to remove a malignant prostate tumor. “Learn by seeing,” he told me. “I learned that I was never meant to be a doctor. Also I learned a great deal of respect for the physicians I was seeking to promote. My experience was equally humbling at National Rehabilitation Hospital, watching the courage and compassion of people rebuilding their lives in the aftermath of devastating, disabling injuries. Seared into my experience was the truth of Proverbs 31:8, ‘speak up for those who cannot speak for themselves.’ When NBC News aired the story of our hospital deploying robotic technology for the treatment of persons with spinal cord injury, nearly 75 potential callers called that same evening. That's the potential of media and communications to share stories of hope that inspire action.

Working closely with communications colleagues in the provinces, we help tell the story of your good works. We do not to boast of our successes, but rather as an open invitation for others to join us. I encourage you to contact me at jrogers@jesuit.org with story ideas and suggestions on how the Jesuit Conference can be of service.

- James Rogers
A lesson in crisis management: the Jesuit tradition at its best

By T.J. Martinez SJ

Crisis can do two things: they can destroy and they can reveal. And in the wake of Hurricane Katrina’s forceful destruction of the Gulf Coast, the worst of human conditions and the best of our Jesuit tradition emerged.

The very circumstances that destroyed the beautiful, vintage cities of the Gulf Coast also revealed an impressive crisis management operation forged over 400 years. National and international Jesuit institutions quickly responded to the disaster wrought by Katrina’s forceful wrath. Within hours of the evacuation of New Orleans, Jesuit communities took in thousands of weary, storm-soaked refugees. Jesuit service programs began collecting basic necessities for hurricane survivors and systems were created to quickly integrate Jesuit students from New Orleans. Phone banks in Jesuit boardrooms were constructed, coordinating efforts at passing the geniality of parents and friends with the needs of home- less Jesuit families. Teachers were hired and temporary classrooms ordered for the overwhelming tide of Jesuit students from New Orleans. The Jesuit community immediately responded to the crisis at hand, preparing for the needs of those who had lost everything, including a home to return to.

This response illustrated a sometimes overlooked yet essential point about our Jesuit tradition at its best. It not only serves its purpose in providing the finest Catholic education in the country and operating successful spiritual and social outreach institutions, but our tradition uniquely shines in its ability to help others by managing human crises. The very core of this tradition, a trait that makes it ideally suited for men in our age, is rooted in five distinct qualities or ways of proceeding used by Jesuits that, when put into action, can reveal. And in the wake of Hurricane Katrina’s fierce destruction, the very union was placed within the larger context of seeing the “world whole” as their home, which tied the foundation for later intra-communal networking of shared practice, ideas and resources which could easily be summed during times of internal trouble. Jesuit institutions and the people they served could not be destroyed without the destruction of the world. Jesuit practice of shared information and constant communida closely related to Ricci’s reports on China to contemporary province e-mail distribution lists, the practice of updated briefings allows for factual, on-the-spot updates, alternative planning and institutional collaboration, all aiding in the psychological dynamics of people need to know during times of confusion and upheaval. This shared information most importantly permitted the Society to apostolically accommodate, to adjust to her given circumstances while also staying true to her goals. It plus a trial, adjust to your situa- tion and devise plan B - a lesson learned from experiencing disasters far from Western Europe.

Ultimately, however, underlying each of these characteris- tics rests the Ignatian presupposition of a joyful optimis- tim that all will be done according to God’s will, i.e., all will be well. Mirroring the approach Ignatius inspires a spir- itual director to take with one going through the spiritual exercises, Jesuits and their lay colleagues work out of a shared determination of hope and resolve, most espe- cially during moments of dependency and despair.

Each of these five Jesuit qualities is part of what has kept the Society alive for over four centuries. Further, there is no death of crisis management heroes - from Francis Mer- li and the suppression to Arrupe and Hiroshima, each employed these early ways of operating the Society to imme- diately and helpfully respond to unexpected disasters - not merely an easy undertaking. And yet, as President Fr. Dan Lahart (MAM) wrote in his faculty about accommodating more than 250 Jesuit High New Orleans students at Stake in Houston, “while our task is Herculean, it is nothing less that what our mission calls us to do.”

As such, our way of proceeding not only offers effec- tive ways on running schools and retreat houses, but also offers a lesson in crisis management - a sometimes over- looked lesson of what is arguably the Jesuit tradition at its best.

Martinez (XSM) is in his second year at Western Jesuit School of Theology.

MARYLAND

■ Fr. John Kelly, pastor of St. Lawrence’s International English-speaking Roman Catholic Church in Frankfurt, Germany, announces its 10th anniversary celebration. The church, founded in 1219, was once a way station on a pilgrimage route to Santiago de Compostela, Spain. It now gathers people from more than 20 nations each week to celebrate Mass in the heart of downtown Frankfurt.

■ Fr. Gene Rooney has been very busy of late. He is frequently consulting with the media and there are many requests to check the archives of the Oxenrode Province for material relating to the works and life of Blessed Albertus Haddad.

■ In late August, the “Jamestown,” men from the Jamestown region of India, met for a celebration at St. Alphonsus Church in Woodstock, Minn. Fr. Bob Burke, Cy Dawson, Ed Graham, John Gaudiera, George Hoss, Joe Kennedy, Joe Lacey, Frank McGueeny and Dick McHugh gathered for Mass and dinner and to reminisce and celebrate friendships, both old and new. Fr. Tony Raj, who very recently arrived in the U.S. from Jamshedpur, celebrated the Mass. Raj is a graduate student who is attending the pastoral counseling program at Loyola College in Maryland.

■ Frs. Joe Kemme and Ed Sanders continue excellent and much appreciated ministry for the people who are attending the pastoral counseling program at St. Raphael Parish in Frankfort, Germany.

■ The province was blessed in August by the entrance of four new novices, two from Massachusetts and two from Jamaica, West Indies.

■ Fr. Michael A. Fahey, John R. Sachs, Francis A. Sullivan and Robert J. Daly, attend the 18th Congress of Jesuit Ecumenists, which was held July 12-18 at Clongowes Wood College near Dublin, Ireland, where James Joyce had been a student of the Jesuits. The topic of the congress was, “Fourty Years after Vatican II’s Decree on Ecumenism.”

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■ Joe Lacey is the first Jesuit corporate ministry in that state. The topic of the congress was, “Fourty Years after Vatican II’s Decree on Ecumenism.”

■ Fr. Gerald F. Fimegan, newly arrived pastor of St. Charles Church in Westsrooket, Rhode Island, has been joined by Fr. Joseph J. Bruce, who serves in the diocese of Providence. He will continue his priestly service at St. Raphael Parish in Frankfort, Germany.

■ The University of Scranton has be- en included among the elite col- leges listed in the Princeton Review’s “The 361 Best Colleges” for the fourth consecutive year. Only about 13 percent of the four-year colleges in America are in the 2006 edition of the guidebook published by Random House, Princeton Review.

NEW ENGLAND

■ Fr. Thomas W. Worcester of the College of the Holy Cross served as one of the four curators of the Worcester Art Museum’s exhibition, “Hope and Healing: Painting in Italy in a time of Plague, 1549-1608,” which ran from April 3 through Sep- tember 25. The exhibition consisted of 37 works from 30 different lenders.

■ Four New Englanders, Frs. Michael A. Fahey, John R. Sachs, Francis A. Sullivan and Robert J. Daly, attend the 18th Congress of Jesuit Ecumenists, which was held July 12-18 at Clongowes Wood Col- lege near Dublin, Ireland, where James Joyce had been a student of the Jesuits. The topic of the congress was, “Fourty Years after Vatican II’s Decree on Ecumenism.”

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A History of Apologetics

Jersey Cardinal Dulles SJ
Ignatius Press, San Francisco, 2005
417 pp., paper, $18.95
ISBN: 0-89870-933-4

A masterful overview of Christian apologetics, from its beginning in the New Testament through the Middle Ages and on to the present resurgence of apologetics among Catholics and Protestants. Dulles shows how Christian apologists have at times both criticized and drawn from their intellectual surroundings to present the reasonableness of Christian belief.

Modern Catholic Social Teaching, Commentaries & Interpretations.

Kenneth R. Himes, OFM, editor; Lisa Solle Cahill, Charles E. Curran, David Hollenbach SJ, Thomas Shannon, associate editors.
Georgetown University Press, Washington, D.C., 2005
563 pp., paper, $39.95
ISBN: 1-58901-053-1

An intellectually rigorous and deeply faithful book that examines the key documents that comprise the central corpus of Catholic social teaching and explores the social thought of the "modern" era. The book reviews how Catholic social teaching and social issues such as marriage, family and the dignity of women. Dulles shows how Christian apologists have at times both criticized and drawn from their intellectual surroundings to present the reasonableness of Christian belief.

Preparatory
Spiritus ‘Magis.’ 150 Years of Saint Ignatius College

Paul Totah
San Francisco, 2005
478 pp., cloth, $25.00 (www.siprep.org)

A collection of experiences (“patches”) from the author's life—quilt as it intersected with the life of the larger church over the past 75 years. Besides the vignettes there are essays into theological reflection.

Mysteries and Stations in the Manner of Ignatius

A collection of poem cycles, of which one commentator observes: "as meditations, whose manner resembles the Mysteries of the Rosary and the Stations of the Cross in an inimitable way. As a guide for this exploration of the agency of the Holy Spirit, we could hardly ask for one with better knowledge of the terrain than David Coffey."

A History of Apologetics

Prepared by David A. Clohessy, S.J.

The Catholic University of America Press, Washington, D.C., 2005
278 pp., cloth, $9.95
ISBN: 0-8132-1396-7

A collection of experiences (“patches”) from the author's life—quilt as it intersected with the life of the larger church over the past 75 years. Besides the vignettes there are essays into theological reflection.

Summoned at Every Age. Finding God in Our Later Years

Peter van Bremen
Ave Maria Press, Notre Dame, IN, 2005
107 pp., paper, $9.95
ISBN: 1-59471-036-8

Part of the Ignatian Impulse Series. Summoned at Every Age awakens a sense of profound gratitude and beckons us to enter our inner center of stillness. Ignatius of Loyola made God's desire to give us his very self the foundation of Ignatian spirituality. In the same way, von Bremen helps us to appreciate this same gift that lies before us now.

The Roles of Christ’s Humanity in Salvation. Insights from Theodore of Mopsuestia

Frederick G. McLeod SJ
The Catholic University of America Press, Washington, D.C., 2005
278 pp., cloth, $14.95
ISBN: 0-8132-1396-7

Establishes the principal influences that shaped Theodore's exegetical outlook and draws out the typology that Theodore sees present between Adam and Christ's humanity, exploring three major roles that Christ's humanity plays as the head of all human immortal existence, the bond of the universe and the perfect image of God. The book applies these insights to the 71 excerpts that were used to condemn Theodore at the Second Council of Constantinople and proposes that these passages can be interpreted in a different, non-heretical way.

"Did You Receive the Holy Spirit When You Believed?" Some Basic Questions for Pneumatologists.

The Père Marquette Lecture in Theology 36
David Clohessy
Marquette University Press, Milwaukee, WI, 2005
131 pp., cloth, $15.00
ISBN: 0-87462-585-8

Coffey works to illuminate the Trinitarian realities of mutual love, appropriation, common action and the like with a profound reverence for the mystery of the Triune God. As a guide for this exploration of the agency of the Holy Spirit, we could hardly ask for one with better knowledge of the terrain than David Coffey.

Personalism & Scholasticism

Marquette Studies in Philosophy #40
John Cowburn SJ
Marquette University Press, Milwaukee, WI, 2005
213 pp., paper, $25.00
ISBN: 0-87462-663-3

In his 1967 book, Love and the Person, Cowburn proposed a synthesis of Thomism and Personalism. This helped a number of scholasitically-trained people to accept personalist ideas, precisely because it did not ask them to reject Scholasticism, only to add Personalism to it. In the 1960s and 70s, he taught philosophy and found himself using Scholasticism less and less as he came to see defects in it. These have become more and more clear to the author and this book is the result of long reflection on them.

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A collection of experience (“patches”) from the author’s life—quilt as it intersected with the life of the larger church over the past 75 years. Besides the vignettes there are essays into theological reflection.

Patches. A Human Quilter — A Human Church

George B. Wilson SJ
BooksbyBookends, Ridgewood, N.J., 2004
183 pp., paper, $12.95

A collection of experiences (“patches”) from the author's life—quilt as it intersected with the life of the larger church over the past 75 years. Besides the vignettes there are essays into theological reflection.


J. Teike
Kaufmann Publishing, St. Simons Island, GA, 2005
41 pp., hardcover, $10.95

A collection of poems, of which one commentator observes: "as meditations, whose manner resembles the Ignatian technique called composition of place, they mime the Mysteries of the Rosary and the Stations of the Cross in order to bring about a luminous iconography of redemption."
**History of Christianity**

Assistant Professor, tenure track position

Spring Hill College

English Professor

Spring Hill College announces a tenure track position, English (English Skills, Composition and Research Studies), beginning in April of 2007 for one year with the possibility of contract renewal up to three years. A Master’s degree is the minimal requirement. Applicants under 30 years of age are preferred. Applicants should obtain the permission of their Provincial before applying. Inquiries and requests for application materials should be made by January 1, 2006, via e-mail to Fr. Shogo Sumida, Provincial of Japan (copy to English Department Head, Dr. Tanno): provincial@jesuits.or.jp; cc: m-tanno@sophia.ac.jp

**Christian Ethics**

Spring Hill College announces a tenure track position, Christian Ethics, at the level of assistant professor, for Fall 2006. Primary competence in Christian Ethics, with secondary competence in any one of the following areas: systematic, biblical, spirituality. Ph.D. preferred; A.B.D. required. Load of 4 courses each semester, including historical component of required introductory course. Applicants should have competence in the Roman Catholic theological tradition and a commitment to teaching undergraduate as well as graduate students.

**Sophia University**

Tokyo, Japan

English Professor

Sophia University (Tokyo) is seeking a Jesuit to teach English (English Skills, Composition and Research Studies) beginning in April of 2007 for one year with the possibility of contract renewal up to three years. A Master’s degree is the minimal requirement. Applicants under 30 years of age are preferred. Applicants should obtain the permission of their Provincial before applying. Inquiries and requests for application materials should be made by January 1, 2006, via e-mail to Fr. Shogo Sumida, Provincial of Japan (copy to English Department Head, Dr. Tanno): provincial@jesuits.or.jp; cc: m-tanno@sophia.ac.jp

Spring Hill College

Mobile, AL

Spring Hill College is a nationally recognized, comprehensive liberal arts and sciences institution, committed to its Jesuit, Catholic mission and identity. Approximately 1,300 undergraduate students; strong core curriculum, including 9 hours in theology; major and minor for undergraduates; graduate programs for non-traditional students in Mobile and three extension sites, in collaboration with the local Catholic dioceses (faculty travel required, course release provided). Equal Opportunity Employer. For more information, go to our website (www.shc.edu and www.shc.edu/jobshc or e-mail: viscardi@shc.edu). Review of applications begins October 17; position open until filled.

Send letter of application (including statement of teaching philosophy), curriculum vitae, three letters of recommendation, evidence of teaching effectiveness, and copies of transcripts (official transcripts not required unless selected for interview) to: Fr. Christopher Viscardi SJ, Department of Philosophy, Spring Hill College, 4000 Dauphin St., Mobile, AL 36608.

**Assistant Professor, tenure track position**

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**Assistant Professor, tenure track position**

History of Christianity

Spring Hill College announces a tenure track position, History of Christianity (ancient and/or medieval), with secondary competence in any one of the following areas: systematic, pastoral/religious education, bibliography, spirituality. Ph.D. preferred; A.B.D. required. Load of 4 courses each semester, including historical component of required introductory course. Applicants should have competence in the Roman Catholic theological tradition and a commitment to teaching undergraduate as well as graduate students.

**“African Oil and Poverty Speaking Tour” to visit U.S. Jesuit universities**

The African Oil and Poverty Speaking Tour, sponsored by the Jesuit Conference U.S. A. and Catholic Relief Services, will visit 10 Jesuit universities across the United States October 5-20, 2005.

Featured speakers include Fr. Antoine Berilengar (AOC) of the Petroleum Revenue Oversight and Control Committee in Chad, and Austin Onuoha of the Center for Social and Corporate Responsibility in Nigeria. Through the lens of Catholic social teaching, the two will illustrate the human rights and environmental consequences of oil extraction in their countries, bringing their advocacy message for greater transparency and the use of oil revenues for economic development to U.S. audiences.

In a 2001 statement, “A Call to Solidarity with Africa,” U.S. bishops emphasized that the governments, corporations and financial institutions involved with the production of natural resources have a “moral responsibility” to ensure that extraction doesn’t “contribute directly or indirectly to corruption, conflict and repression.” Most Africans gain little or no benefit from the continent’s vast mineral wealth. And in most African oil-producing countries, basic information about contracts with foreign oil companies and revenues paid to the government are hidden from public scrutiny.

The speakers hope to raise awareness and to provide examples of how U.S. audiences can help, such as by engaging in socially responsible investing and corporate or political advocacy. The Jesuit Conference’s success in working with Occidental Petroleum to develop a human rights policy exemplifies what corporate advocacy can achieve.

The African Oil and Poverty Speaking Tour will visit Loyola University, Chicago, Oct. 5; Fordham University, New York, Oct. 6; Seattle University, Oct. 12; University of San Francisco and Jesuit School of Theology at Berkeley, Oct. 13; Santa Clara University, October 14; Georgetown University, Oct. 18; and St. Joseph’s University, Philadelphia and Boston College/Weston Jesuit School of Theology, October 20.

Catholic Relief Services is the official international humanitarian agency of the Catholic community in the United States. For more information, contact Jill Marie Gerschutz at jgerschutz@jesuit.org.
MEMORIALS

George J. Guenther SJ

(Wisconsin) A man who found that life’s challenges could be met by trusting God’s love, Fr. George J. Guenther, 91, died March 6 at the St. Camillus Jesuit Community in Watertown, Wis. He was a Jesuit for 72 years and a priest for 59 years. A first cousin, Fr. Henry Guenther SJ preceded him in death in March 2000.

He was born in Milwaukee on March 3, 1914. The birth was problematic, and at first George refused to breathe. Six days later his mother died due to what the family says was a mistake by the physician during delivery. As a child George had a rigorous education at home and paternal grandmother. His grandmother told him that he should become a priest – that doing something good would be a way of honoring his mother. Upon graduating from Marquette University High School in 1932, George entered the Society of Jesus.

During studies atFlorissant and at Saint Louis University George received an M.A. in Latin and a Ph.L. In the juniorate he was an ace softball pitcher, as a regent at St. Louis University High School he coached athletics and taught Latin.

In 1942 George went to St. Marys, Kan., to study theology and was ordained in June 1945. Following tertianship in Cleveland, he was sent to Campion High School. Teaching there did not suit him, and he soon moved on to St. Francis Xavier Church in Kansas City. From 1952-56 George gave teaching a second try at Creighton Prep, but with no more satisfaction than he enjoyed at Campion. He returned to parish work first at the Gesu in Milwaukee (1956-62) and then at St Peter and Paul in Mankato, Minn. (1962-70).

At the age of 53, George did a gutsy thing. He joined the U.S. Army and was sent to Weisbaden, Germany as a chaplain. When the army discharged him in 1971, he returned to Milwaukee to try his hand at pastoring diocesan parishes in Watertown, Racine and Milwaukee. He also did pastoral work in nursing homes and with prayer groups, and became acquainted with many people. These contacts afforded opportunities for sacramental ministry when he returned to Marquette High in 1975.

At the age of 66 George did another gutsy thing. He enrolled in clinical pastoral education and found a job as chaplain at hospitals in Chicago and Streator, Ill. However, in 1983, a doctor misdiagnosed him as having cancer. George returned to Milwaukee and began to prepare for death, giving up his pastoral allegiance and society. He returned to parish work first at the Gesu in Milwaukee (1956-62) and then at St Peter and Paul in Mankato, Minn. (1962-70).

After George moved to St. Camillus in 1992 his eye-sight failed. He continued to pray for the Church and the Jesuits, but his writing and participation in the Church was curtailed. He continued to be a source of encouragement to his friends. The diagnosis proved to be an error. Much to his embarrassment he continued to live and resume his pastoral ministry.

After his ordination in 1962, he continued his graduate studies in English and philosophy at the University of Colorado from which he was awarded the Doctorate of Philosophy in 1966. He was then assigned to Seattle University at which he taught English literature from 1964 to 1984. During his tenure at Seattle U., he also served as the dean of Arts and Sciences from 1975 to 1980. In 1985, he returned to his beloved Gonzaga University and joined the English department, where he also served for a time as chairman of that faculty. He was honored by Gonzaga by being named the first captain of the Choughlin Chair. In 2003 due to declining health, he stepped down from the classroom but continued his scholarly pursuits. His wit and charm were infectious. He shared in these situations where he emerized the imagination and creativity of others - his students, his family and friends, his university colleagues, and his brother Jesuits. He read novels and news magazines voraciously. He also would write prose fiction to help himself and his readers “get back to reality.” The secular and the sacred remained a part of his life and permeated his books and articles. When he was diagnosed with Parkinson’s disease in 1988, he had more occasion to reflect on his mortality. But this disease did not arrest his love of walking and keeping agile his body as well as his mind. As an educator and priest for many years, he had sage counsel for the many young people who encountered him in the classroom. He kept his wits by relying on his mental power and the spiritual gifts of God. As he grew older, he demonstrated to his students – both inside and outside the classroom – that although the body may have given up, the soul must not.

--- Karen O’Neal

Richard D. McGloin SJ

(Wisconsin) A longtime residence hall advisor who was beloved by students for his sincerity and caring, Fr. Richard D. McGloin, 90, died March 13 in the community at Creighton University. He was a Jesuit for 72 years and a priest for 59 years. His brother, author Fr. Joseph T. McGloin SJ, preceded him in death in 1993.

“Fr. Mac,” as most alums called him, was born in Council Bluffs, Iowa on June 22, 1914. He graduated from Creighton Prep in 1932 and entered the Society of Jesus at Florissant. He formed himself at and at Saint Louis University culminated in an M.A. in Latin/Greek. During his tenure at Marquette University High School he taught Latin (1939-42).

Mac studied theology at St. Marys, Kan., and was ordained on June 17, 1945. Following tertianship in Pom- fert, Conn., he was assigned to Marquette University. Mac asked permission to live in a residence hall but was told that it would endanger his vocation. Hearing this, Fr. McGloin, a man of the community, asked permission and was the first Jesuit to live with students at MU. A few months later Fr. McGloin told the president it would be better for two Jesuits to live in the dorm lest his own vocation be endangered! Fr. McGloin was picked for the job, but a couple of months later Fr. McGloin moved back to the Jesuit residence, leaving only Mac.

In 1950, Mac became rec- tor/president of Marquette High. He did not enjoy administrative work, preferring instead to hang out in the high school office, talking to students. In 1955 he moved to Creighton University. Upon his arrival, Mac became a Jesuit advisor in Dowling Hall. He also taught Latin and Greek to pre-professional students and others at Creighton. Mac stayed in Dowling until it was torn down nine years later, then moved to Swanson Hall and stayed there the rest of his life.

Mac is remembered by so many alums at Creighton because he made himself available to students 24/7, often helping them financially as well as emotionally and professionally. When they graduated he kept in touch through phone calls and letters. They remember his kindness, counsel and solicitude, and what they taught them about family, character and spirituality. They remember the twinkle in his eyes and smile on his lips that always seemed to say, “Don’t worry, you’ll figure it out.” (He wasn’t just talking about their difficulties with Latin.) Many say their names should be part of their life to the affirmation he gave them over the decades.

In 1998 Creighton named its newest residence hall for Mac after the alums gathered over $1 million to estab- lish a scholarship fund in the McGloin name.

The diagnosis of cancer came just a few weeks before his death. A few days before, his room was transformed into a hospice. From morning to evening friends streamed in to say goodbye and receive a final blessing.

--- Charlie Baumann SJ

Stephen Vincent Duffy SJ

(Chicago) Fr. Stephen T. Duffy died on March 20, 2005 in the Bronx, N.Y. He was 91 years of age, a Jesuit for 54 years and a priest for 41 years.

Fr. Duffy was born in Bay Ridge, Brooklyn, on August 31, 1913 and graduated from Xavier High School in 1931. His vocation began at Loyola, New York, on June 24, 1934, and completed ter- tianship at Auriesville in 1945.

In September 1945, Fr. Duffy arrived at Regis High School to begin an association with the school that would last, with the exception of a one-year sabbatical, for some 55 years. For good reason, and many years before his retirement, he earned the sobriquet “Fr. Regis.” He taught both classical languages and religion in his early years at Regis, and was sent to the newly opened Loyola Semi- nary, Shrub Oak, N.Y., in 1955 with the mission to write a Greek textbook to be used in Jesuit schools. The result, “The Way to Greek,” became the standard textbook for the next generation of students in Jesuit high schools.

Fr. Duffy, in. Oregon for four years and additional studies in Sheridan, he returned to Spokane to continue his education at Mount Saint Michael’s and Gon- zaga University. In 1954, he was assigned to teach at Seat- tle Preparatory School until 1958 when he began his studies for ordination at Alma College and Santa Clara University.

--- Charlie Baumann SJ
gion. Armed with what seemed like thousands of posters picturing material gleaned from travel posters, maga- zines, and other media, he took a group of Regis freshmen to encounter Christ with his excellent and probing teaching and his generous willingness to do any tutoring necessary to help young men keep his Regis scholarship.

He was the self-styled “Bukidnon Bookie” who, through his legendary football pools – from which it seemed no one was exempt – raised money for several projects for the Jesuit apostolates on the island of Bukid- non in the Philippines. He always honored his part-Jew- ish ancestry in the classroom by teaching the students about Jewish customs and making sure that every fresh- man traveled down Eighty-fifth Street to the local Ortho- dox synagogue to hear presentations from and ask questions of its rabbis. He retired from the classroom at the end of the 1990-1991 academic year but was no stranger to the building for the next 10 years as an ac- ademic tutor and a vital reminder to students of the school’s legacy.

His failing health brought him to the province infir- mary at Murray-Wiegell Hall in May 2001, and he died early on Passion Sunday morning, March 20, 2005 at Our Lady of Mercy Hospital Center in the Bronx.  

-- Louis T. Garaventa SJ

Joseph J. LaBran SJ

(New England) Fr. Joseph J. LaBran, 89, died at Cam- pion Health Center, March 23, 2005. He was born in Lynn, Mass., graduated from Lynn Classical High School in 1934 and attended Holy Cross College in Worcester, Mass., for two years and before entering the Society in 1936 at Lenox, Mass. Interestingly, he intended to apply for a scholarship at Holy Cross, but his father dissuaded him, saying that the family “could afford that and it wouldn’t be quite fair to him for edge out some poorer applicant who could not afford college expenses. After novitiate and juniorate studies in Louvain, Fr. LaBran came to Weston College for philosophy and in 1942 he returned to Holy Cross for two years to teach English, math, physics and religion. In 1944 he came back to Weston College for theology, which was ordained in 1947 and completed the theology course in 1948. He then did ter- niatuas at Pomfret, Conn., and in 1949 he traveled to Iraq to teach in the province’s secondary school in Baghdad until 1958, when he again returned to Holy Cross to become director of the Student Christian Life Community, stu- dent counselor, director of the Lay Apostolate and director of campus ministry. His involve- ment with wider social justice issues, along with student life on campus, can be illustrated by a phone call – a col- lege call – which the rector of the Jesuit community received in August of 1973. The call was from Fr. LaBran, who was in the Florida Keys at the time, when he had been arrested for being part of a demonstration with Cesar Chavez’s United Farm Workers’ Union. Father demanded an offer of bail money because he wanted to remain with the other prisoners until all of them were released, which he did.

He was a zealous chaplain and mentor to the students, and conducted week-long retreats for them several times at a retreat center in Rhode Island. The students came in groups of 50 young men and women and most of them later considered their retreats with “Fr. Joe” the most meaningful and significant parts of their college years. At one point a student from Texas presented Fr. Joe with a $10- gallon hat, and along with an elegant cane to help with his balance, the sight of Fr. Joe with hat and cane became a familiar image on the campus scene.

He continued to be active in campus ministry and in local parish assistance until health problems required him to go to Campion Health Center in 2001, and even there he welcomed a steady stream of friends and former stu- dents who wanted to spend time with him.

-- Paul McCarty SJ

Br. Thomas J. Casey SJ

(New York) Br. Thomas J. Casey, SJ, died at the New York Province Infirmary, Bronx, New York, on March 30, 2005 after a long illness. He was 85 years of age, and a Jesuit for 48 years.

Tom was born in Rochester in 1921, and attended parochial schools and the Rochester Insti- tute of Technology where he received a degree in industrial management. He saw service dur- ing World War II as a bom- bardier/navigator in the European Theater stationed mostly near Cambridge, England. After demobiliza- tion after the war’s end, he moved to New York where he attended and received a degree from the Modern Insti- tute of Photography in 1947. He worked as a machinist and production supervisor in the automotive industry, and later owned and operated a photography business for nine years.

He entered the Society of Jesus at Saint Andrew-on- Hudson in 1957 and began long years of service to Jesuit apostolates and communities. He served on the staff of the Jesuit Bureau of the Buffalo Province for four years, and then supervised the physical move of the Woodstock College Community to New York’s Upper West Side – a complex task which necessitated moving the scholastics and faculty to various apartments and residences scat- tered over a wide area. He also served as administrator of St. Joseph’s Hall, a residence for Jesuit graduate stu- dents in the north Bronx, and later went to Jersey City to serve the community at St. Peter’s College in the same capacity. He returned to Buffalo in 1975 to become the Director of Parish in Canisius College. Two years later, he became the assistant treasurer and then treasurer of the Jesuit Community at Canisius College. For most of these years he ably managed the community’s villa at Port Colborne, Ontario. Here he delighted in his love of gar- dening, produced an array of floral photographs and was noted for his warm, hospitable ways. It was obvious to his many Jesuit friends in the New York and Upper Canada Province that he found great joy and reward in caring for Jesuits. He was deeply devoted to his two sisters and his family in Rochester.

His health gradually deteriorated in his later years, and in the autumn of 2004, he moved to Murray- Wiegell Hall.

-- Louis T. Garaventa SJ

Robert J. Haskins SJ

(New York) Fr. Robert J. Haskins died on April 5, 2005, after a lengthy illness at Our Lady of Mercy Hospital, Bronx, New York. He was 81 years old, and had been a Jesuit for 63 years and a priest for 50 years.

Bob was born in Brooklyn on June 3, 1922 and gradu- ated St. Peter’s Preparatory School in Jersey City in June 1942. He entered the Society of Jesus on August 14, 1941 at Saint Andrew-on-Hudson, where he also completed his juniorate studies. He did his philosophy studies at West- on College (1945-1948), regency at The Loyola School (1948-1951) and returned to Weston for theology from 1951 to 1955. He was ordained at Fordham by Cardinal Spellman on June 19, 1954, and completed tertianship in Florence, Italy, in 1956.

His first assignment was at Brooklyn Prep where for five years he was student counselor and taught religion. In 1960, he returned to The Loyola School as headmas- ter where he remained for eight years before going to St. Peter’s College as Coordinator of the College-High School Program. He spent a transitional year as curate at the Church of Saint Ignatius Loyola, New York, and became pastor in 1970. For the next nine years he would main- tain a busy schedule in parochial duties, refurbishing the Church fabric, and delighting in ministering to the young students at the parish grammar school. The economic uncertainties of the 1970s caused him to accept the addi- tional burden of president of The Loyola School while remaining pastor of the parish church. He loved and believed in the mission of the school, and it was under his administration that the school became one of the first coeducational Jesuit secondary schools in the American Assistance. It was during this period that the school began its climb to academic excellence and financial stability. He went to the Jesuit School in San Juan de Ulúa in 1979-80 for a sabbatical year and remained there for an additional three years as an associate to the rector and later as superior of special students. From 1983-88 he was rec- tor of the Jesuit Community at St. Peter’s College, Jersey City. He then went to America House in Hong Kong for years. While at America House, he assisted the magazine as an assistant editor for development and taught Eng- lish as a Second Language at Fordham’s Lincoln Center campus.

His health began to fail in 1994 and he moved to Mur- ray-Wiegell Hall first in residence and then to the province infirmary where he spent his remaining years praying for the Church and the Society he so much loved.

-- Louis T. Garaventa SJ

James P. McDavitt SJ

New York Fr. James P. McDavitt, 74, died at Campion Health Center in Weston, Mass., on April 14. Born in Worcester, Mass., he graduated from high school there in 1952, and went on to the Jesuit Community at the College of the Holy Cross before enlisting in the U.S. Navy. After a few months, Brother concluded that he was wearing the wrong uniform and should be dressed in the clothing of a Jesuit novice, so he appealed for a dis- charge so he could join the Society. Fortunately, his commanding officer facilitated the discharge, and in early 1950 Brother joined the postulants at the “old” Shadow- brook, in Lenox, Mass. He completed the novitiate in 1952 and took up duties as tutor for the community and man- ager of the heating plant.

After the Shadowbrook Fire of March 1956, Fr. McDavitt was appointed secretary of the Jesuit Seminary Guild and Mis- sion Bureau at the provincial offices in Boston. This ministry funded the educational and spiritual formation of Ours and also the province’s missionary works in Iraq, Jamaica, Lebanon and elsewhere. Also, as the number of elderly Jesuits increased, Fr. McDavitt joined with his predecessor, Fr. Michael Pastore, in gath- ering funds for the care of the elderly and infirm Jesuits at Campion Center.

Caring for an infirm may not seem to be a particularly “spiritual” activity but that was not the case with Fr. McDavitt. He approached his fundraising work as a genu- inely minister of God to thousands of people. He was not merely “content” in his vocation, but very grateful, joyful and ebullient in it, and this joyfulness and upbeat disposition carried over into his fundraising work. He had an uncanny ability to relate to people, whether well-to-do or poor and every religious per- suasion. Friendship was his greatest gift and his greatest virtue, and he counted among his friends those who cleared the offices where he worked as well as the rich and famous who contributed so generously to his appeals. Supper guests were well aware of the scope of Jim’s work, at a meeting in Rome last year with Fr. Kolvenbach, he was
He was born on July 8, 1933 and graduated from Marquette High School in Jamaica, Washington in 1953. During those years he was influenced by the Jesuit scholastics that he admired. Some of them coached boxing, a sport in which Tony, a short, blokey little fellow, excelled. Like a number of the boys in that era, he entered the Society of Jesus at Sheridan, Oregon. He continued studies at Mt. Michael’s in Spokane and earned a bachelor’s degree from Gonzaga University in 1960. He taught at Bellarmine Preparatory School in Tacoma, Wash., from 1963 to 1964. He studied theology at Alma College in California from 1964 to 1968 and was ordained to the priesthood on June 10, 1967. During his years of active ministry, Fr. Jahner taught at Jesuit High School in Portland, Ore., was a chaplain in several hospitals in Washington and Oregon, and served in many Catholic parishes throughout the Northwest. For a few years, he was administrator of a parish in Vernon, northeast of Portland, returning during the week to reside near Loyola Retreat House.

During his last years he was available to help in parishes until failing health required his retirement to the Jesuit Retreat House. In his death he fulfilled the hope that was his and of all Jesuits - to persevere to the end in the Society of Jesus.

— Neil Mooney SJ

Dominic William Doyle SJ

(Equinox) Fr. Dominic William Doyle, 86, died May 6, 2005. He was a Jesuit for 68 years and a priest for 55 years.

He was born December 17, 1918, in Zurick, Mont. The family moved to Chicago when Dominic attended a grade school at St. Ant’s and St. Xavier’s, then high school at Gonzaga. After graduation in 1937, he entered the Society at Sheridan, Ore. He studied theology at Loyola University, Cal., and was ordained to priest in 1940 at St. Mary’s Cathedral in San Francisco.

Doyle’s greatest pastoral interest throughout his life as a priest was serving the Indian tribes of this area. From 1952-56, he lived at Winstip and served the Spokane and the Kalispel Reservations. The following year he served at Defilet, Idaho. Fr. Doyle taught intermittently some 23 years at Gonzaga Prep in Spokane in the 1990’s. Doyle died April 9, 2005, on the Cœur d’Alène Reservation in Idaho, and then four years on the Spokane Reservation. He was always loved by the teachers, students and nurses giving them backroads rides, water skiing and snowmobiling. He was affectionately nicknamed the “cowboy priest.”

His great heart always reached out to anyone in trouble. Even when teaching at Gonzaga Prep he spent most of his free time in some kind of ministry to the Indian people of the area, with whom he always shared much mutual affection. However, in his last years, Fr. Doyle struggled with dementia and retired to a care center in Spokane. He passed away peacefully at the Jesuit Infirmary at Gonzaga, surrounded by fellow Jesuits, family and friends.

— Jim Connolly SJ

Charles J. Fox SJ

(Equinox) Fr. Charles J. Fox, 91, died May 13 in Patna, India. He spent his life ministering and preaching to the people of Patna, and at the time of his death was the oldest Jesuit in the Patna Province.

Charles was born in Dayton, Ohio, on November 7, 1913. As a child, he moved often with his family and attended Catholic grade schools in Dayton, Adrian, Mich., and Mt. Vernon, N.Y. He studied at Fordham Prep for one year before his family moved to Chicago, where he enrolled at St. Ignatius College Preparatory. After graduating in 1931, he entered the Jesuit novitiate in Millford, Ohio.

While completing his novitiate in the Latin at Loyola University Chicago, Charlie volunteered for the Jesuit missions. Years later, after completing studies in philosophy in 1958, he was assigned to the Patna Jesuit Mission, where he completed Hindi language studies before beginning studies in theology. In 1944, he was ordained for priestly ministry in Kurigram, India.

Charlie is known and remembered in India primarily as a preacher. As director of preaching, he was assigned to the Patna Diocesan Band and traveled the country for four years preaching and offering parish missions. Aside from two stints in Jesuit schools — he taught at St. Xavier’s Patna prior to his ordination and was principal at St. Xavier’s Japiur from 1947–48 — he spent his life preaching and serving the people of Patna in various rural parishes. He was, by all accounts, a
simple man and dedicated priest known to bicycle great dis-
tances to say Mass at rural mission outposts. Fr. Charlie
could have returned to a more com-
fortable retirement in the United States, but chose to remain
in India until the end. He was preceded in death by his broth-
er, Fr. Frederick Fox SJ, who served as a missionary in the
Philippines.

Francis H. Belcher SJ (New England) Fr. Francis H. Belcher, 74, died on May 20, 2005. He was born in Cambridge, Mass., and after attending local schools went to Boston College High School where he was a star catcher on the baseball team. He graduated in 1954 and entered the Society at Poughkeepsie, N.Y. After the noviceship he came in 1955 to teach English at Weston College for philosophy. In 1955 he went to Baghdad to teach in our sec-
ondary school there and serve also as assistant basketball coach, while also studying Arabic at Al Hikma, our univer-
sity in Baghdad. He returned to the U.S. in 1958 for theolo-
gy and ordination, followed in 1960 by tertianship at Pontifex, Conn. Next he did a year of studies in educational counsel-
ing at Boston College and in 1964 returned to Iraq to resume teaching at Baghdad College and serve as coach of the basketball team. He also did further studies in Arabic until 1969, when a new government came into power and expelled foreigners from the country's educational institutions. Fr. Belcher returned to Boston College High School and for the next 20 years served successively as director of educational counseling, chaplain to the faculty and director of admis-
sions and financial aid. From 1992-98 he served variously as director of residence for students at the Weston Jesuit School of Theology, as a campus minister and minister of the Jesuit community at Boston College High School, and minister of the provincium's novice residence. From 1998 to 2004 he did retreat work at Eastern Point Retreat House in Gloucester. In September 2004, he began a specialized ministry of sharing Ignatian and Jesuit spirituality with the faculty of Cheverus High School in Portland, Maine, and the effective-
ness of this last service is shown by a passage from a recent letter to the provincial, signed by every member of the Cheverus faculty. ‘‘Fr. Belcher’s presence, his grace, his affli-
bility, his gentleness, and his concern have helped us as we
endeavor to fulfill our mission as a Jesuit school. He has con-
ducted prayer meetings, celebrated Masses, organized Ignat-
ian evenings, counseled us in matters of faith, and eased our individual suffering. And beyond this, he has been able to convey peace.”

Frank Belcher was a zealous and generous Jesuit priest, and the seeds he planted and nurtured will continue to bear fruit far into the future.

Francis A. Liuima SJ (New England) Fr. Francis Aloysius Liuima, 86, died at Campion Health Center in Weston, Mass., on June 6, 2005 his last hours being marked, as was his life, with a gentle smile and a quiet aura of peace. He was a priest for 60 years and a Jesuit for 68 years. He was preceded by a brother who was also a Jesuit and a professor of spirituality at the Gregorian University.

He was born in the Utwala District of Lithuania in 1919, one of 10 children. He graduated from the Jesuit secondary school in Kaunas and entered the Society in 1937. After the two years of noviceship in Pagysvary in Lithuania he was financed in 1939 to go to the other Jesuit scholastics from imag-
ing Russian forces. He was assigned to complete accelerated
courses of philosophy and theology in then-neutral Holland. The German invasion and occupation of Holland followed in 1940 and Fr. Liuima had vivid memories of the bombing and destruction of those days, coupled with gratitude that he was able to continue his studies.

He was ordained in August of 1945, followed by a final year of theology in Bel-
land, and tertianship in France. Fr. Liuima arrived in the United States in 1947, still a seminarian in the Jesuit residence as being "the kindest man she ever knew." A fine tribute, and well deserved.

— Francis A. McCarty SJ

The following Jesuits have died since the NJN last published and prior to our September 6 deadline. Their obituaries will appear in space and information become available.

Belcher, Francis H. (NEN) May 20
Campbell, John D. (WIS) June 26
Clarke, Thomas E. (NYS) August 14
Dolan, Charles F. X. (NYK) Ford, Patrick J. (ORE) June 13
Fox, Charles (CFN) May 13
Garber, Stephen A. (MARR) July 14
Gerdeen, Thomas W. (DET) May 13
Gormley, James J. (MAR) June 16
Grilja, Francis X. (CFN) August 20
Hogenkamp, Leon J. (NY) June 17
Kelleher, William K. (MRS) August 30
Kellett, William K. (MRS) July 18
MacDonald, Joseph F. (NEN) June 14
Maloney, Paul J. (WIS) July 12
Maloney, George A. (WIS) July 19
McCluskey, Raymond E. (NEN) August 20
McDermot, Gerald A. (NYS) July 26
McReedy, James (ORE) May 10
Norton, Emmett J. (NY) June 30
O'Brien, James F. (NY) July 31
O'Leary, William (NY) August 15
Quegan, William M. (NEN) May 22
Thronton, T. Thomas (NY) July 25
Vollenweider, Roy W. (ORD) July 10
Walsh, John J. (MARR) Sony
Zimmer, Eugene R. (CFN) August 13
devotion, and the time at the Magis was geared toward the Ignatian experience, the two days at Taizé were eucumenical in focus, with thousands participating in sung prayer in many languages, meals eaten en-masse outside, and small group discussions. The exposure to a different kind of prayer was also good for the young people, said Fr. Christopher Lockard (NOR).

“...to be able to encounter a spiritual-ity that’s not your own is another vision of Ignatian spirituality. I think they did really well with that,” Lockard said. For some, he noted, adoration of the Sacra-ment does not speak to them, and that’s okay. “There’s a tension here,” he said, “but a healthy tension that “provides avenues for people to challenge them- selves.”

Crístobal Fónes (CHL), whose guitar playing and crystalline singing voice accompanied the group all along their pilgrimage, felt some of that tension. “The empha-sis on the Sacred Heart and on adoration prompted him to won-der, “How do you put together faith and jus-tice? We have come to serve him - what does that mean?” Fónes, 29, has hopes that this group and other young people will pour more of their not inconsiderable energies into justice work, a devotion close to the hearts of many Latin American Catholics.

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“...to be able to encounter a spiritual-ity that’s not your own is another vision of Ignatian spirituality. I think they did really well with that,” Lockard said. For some, he noted, adoration of the Sacra-ment does not speak to them, and that’s okay. “There’s a tension here,” he said, “but a healthy tension that “provides avenues for people to challenge them- selves.”

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