Jesuit Conference Board meets to discuss the future

By James Rogers

Displaced from their intended New Orleans meeting location, the Jesuit Conference Board of Directors gathered in Baltimore October 8-13 for wide-ranging discussions on the future of the Society of Jesus in the United States. The 10 American provincials and Conference President Fr. Brad Schaeffer (CHG) were joined by the provincials of Upper Canada and French Canada, Secretary of the Society Fr. Frank Case (ORE) and the current United States assistant Fr. James Grummer (WIS).

Much of their attention focused on a new Statement of Apostolic Priority. As Fr. Provincial Fred Kammer (NOR) said, “What we say here is more than a document, it is a call to a bold mission.” Four commissions are meeting to study the statement’s impact and make specific recommendations in the areas of ministries (Nov. 11), partnerships (Nov. 12), Jesuit life (Dec. 10) and governance. The provincials are expected to finalize the statement at their November 22-23 meeting in Loyola, Spain. “The next steps in strategic discernment will flow from the direction of the apostolic priority,” said Fr. Charles Kelley (NEN), national director of assistance planning. The progress of the commissions will be regularly reported in a series of provincial letters entitled The New Magis. Information will also be available on www.jesuit.org.

In other business, the board began reviewing the reports on the proposed Boston College-Weston Jesuit School of Theology re-affiliation. Expressing appreciation for the comprehensive work done thus far by both B.C. and W.J.S.T., the C. Board agreed to continue discussion and committed to reaching a final decision on November 22-23 meeting.

Recovery amidst the wreckage

By Julie Bourbon

The New Orleans Province continues to improvise in the wake of Hurricane Katrina’s devastating assault on the Crescent City more than two months ago. With Jesuits, colleagues and students scattered across the country, every day is an exercise in creative thinking and hopeful planning tempered by the reality that recovery will be a long, challenging process.

“It’s coming, it’s coming,” said Mike Giambelluca, principal of Jesuit High School New Orleans. Recently returned from Dallas, where he and his wife relocated after waiting out the storm in the flooded school building on Banks Street, Giambelluca’s days and nights are non-stop Jesuit business, with little time to attend to his own troubles. The couple, like many other families, lost their home; A giant tile mosaic of Christ awaits installation in a chapel on the Croatian-Slovenian border. Fr. Marko Rupnik is the artist in residence at Centro Aletti in Rome. For this and other stories on the Roman works, see pages 8-11. More in the Dec/Jan NJN.

In Rome, pieces of Christ

A giant tile mosaic of Christ awaits installation in a chapel on the Croatian-Slovenian border. Fr. Marko Rupnik is the artist in residence at Centro Aletti in Rome. For this and other stories on the Roman works, see pages 8-11. More in the Dec/Jan NJN.
Provincials discerning a call to conversion

By James Rogers

At the heart of the Jesuit charism is a yearning to preach the Gospel, save souls and seek out Christ’s poor in the world. For the Society of Jesus in the United States, the words of Christ resonate amidst the dual reality of unparalleled economic wealth and the desperate cry of the disenfranchised poor. “A man’s life does not consist in the abundance of his possessions” (Luke 12:15).

One task of the strategic discernment process is to answer the question so poignantly raised on makeshift signs in flooded New Orleans and echoed by the forgotten in every city—where will you help us? This was the question addressed by the 10 provincials of the United States as they gathered in Baltimore for the Jesuit Conference Board meeting in October. The answer will require a conversion of the Society and the larger American culture. A new Statement of Apostolic Priority now being prepared by the provincials seeks to define the nature of that conversion. The diversity of Jesuit ministries offers common opportunity for a renewed evangelization of culture. Each work of the Society shares a unifying theme—encouraging well-rounded men and women for others.

In the rich heritage of its apostolates, the Society of Jesus will find its future. Education helps marginalized European immigrants work their way into prospering advanced degrees. The Society shares a unifying theme—encouraging well-rounded men and women for others. A man’s life does not consist in the abundance of his possessions.

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Future

whether to enter into a formal letter of intent no later than February 2006.

Convening in their capacity as the Jesuit Refugees Service USA Board of Governors, the provincials heard a report from Fr. Ken Gavin (N.Y.), director of JRS/USA. To date, more than $1.75 million has already been earmarked for relief efforts, with $370,000 distributed directly to JRS works in Atoch Province, Indonesia, and in Sri Lanka. They continue to evaluate programs that meet the long-term needs of the people in the region for additional support, including a $600,000 proposal from JRS Sri Lanka.

The remainder of the J.C. Board meeting covered reports of the various committees. A few of the highlights include: Social and International Ministries approved nearly $50,000 in social and pastoral research grants; there is now a memorandum of understanding in place between the Jesuit Conference USA and C.P.A.L. coordinating fundraising by Jesuit projects in Latin America through the U.S. Office of Centro Magis; and a meeting of young academics will be held June 16–18, 2006, at Loyola Marymount University, immediately following the formation meeting.

Rogers is the Secretary for Communications at the Jesuit Conference.
they’re living across the river on the Westbank, their children are in three different schools and they are figuring out the next steps, day by day, moment by moment. “It’s going to be scratchy.”

The school, which under normal circumstances has about 1,100 students, more than 400 of whom are currently enrolled at Strake Jesuit in Houston, began its last in-person instruction on October 17. On that day, approximately 800 young men who had been out of school since the end of August started classes on the campus of St. Martin’s Episcopal School in Metairie, just outside New Orleans in Jefferson Parish. Jefferson suffered significantly less damage and flooding than Orleans in the storm’s wake.

The Jesuits at St. Martin’s will participate in a second session of classes in the afternoon and evening, much like their classmates at Strake Jesuit are doing. They will continue until a few days before Christmas and will be back in business on Banks Street January 3. Classes will extend three weeks later into summer than they typically would.

The flooding at Jesuit, in hard-hit Mid City, covered the first floor of the school, including the switchboard, some classrooms and several offices, as well as the auditorium, renovated two summers ago for $1 million. Just a few miles away, Loyola University fared much better, with minimal wind damage and no flooding. Like the other universities in the city, except the University of New Orleans, Loyola shut down for the semester.

Students were allowed to come back in mid-October to claim their belongings from the residence halls and pre-registration for the spring semester will begin earlier than usual this year, in November, as part of the school’s effort to get as many students as possible to return in January. Although he’s been hearing from many members of the community that they’re planning to come back, Fr. Kevin Wildes, Loyola’s president, isn’t taking anything for granted. He’s been touring the country, visiting students and faculty in exile at Jesuit universities, which took them in free of charge.

“We just try to get out in front of all of this,” said Wildes (MAR), who returned to campus November 1 after relocating to Alexandria, La., to pick up some clothes, medicine and other essentials. After 23 days in Waveland, Miss. Like nearly every other home in that town, it was completely washed away, rooks and all. Their upkeep was one of Moore’s duties and pleasures, and he estimates that he spent hundreds of hours painting and repainting them over the years.

“It’s a strange feeling being so isolated from it (the storm’s aftermath). I’m seeing it through the news media and friends who have been back,” said “I had the first impulse of ‘Should I go back and work in the shelters?’”

He and his superior decided it would be best for him to go through with the sabbatical as planned, which means returning in December to a very different city than the one he left in August. “There is sadness and a sense of uncertainty about the future,” Fagin said. “What will the future look like?”

Sadie, one thing that the future does not hold for the Jesuits of the New Orleans Province is a chance to sit in the white rock chairs on the front porch of the villa in Waveland, Miss. Like nearly every other home in that little town, it was completely washed away, rooks and all. Their upkeep was one of Moore’s duties and pleasures, and he estimates that he spent hundreds of hours painting and repainting them over the years.

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Recovery

Meanwhile, in Houston, where thousands of Katrina and Rita victims fled, Fr. Larry Moore (M1S) is helping to hold down the fort for the law school. An associate dean and professor, Moore has taken up residence in the garage apartment of a professor from the University of Houston Law Center, which opened its doors to students from both Loyola and Tulane law schools. About 320 Loyola students are with him in Houston, no stranger itself to the vicissitudes of the hurricane season. Their law school was damaged in Tropical Storm Allison 40 years ago as a result; Moore said, they have been “unusually sympathetic” to the plight of their fellow counselors in training. “They’ve been very gracious. They threw out the welcome mat.”

In another act of generosity, several publishers of law books, which are notoriously expensive, have donated thousands of them to the displaced. The hall outside Moore’s temporary offices is lined with volumes, and a constant stream of students comes by with questions, concerns, even heartaches. More than one has told him they plan to drop out this semester, finding the strain of the whole experience to be too much for them. Those who stayed enrolled and didn’t evacuate to Houston may end up passing their semester in a city far from the Gulf Coast.

“This is it. I think, unprecedented in American legal education,” said Moore, noting that nearly every law school in the country, including Harvard, Columbia, University of Pennsylvania and Stanford, has taken in students from New Orleans. “We have students in places they could not imagine.”

The semester in Houston will conclude before the Christmas break, with exams coming after the new year, followed by a late start of the second semester, back on the Broadway campus in New Orleans.

“We are functioning and we have every expectation of returning to Loyola,” said Moore, who has been back to the city once, at the end of September, to pick up some clothes, medicine and other essentials. After 23 years in New Orleans, this is Moore’s first evacuation, which was kicked off by a few days of discernment with other members of the province in Grand Coteau, at the novitiate.

A request from the Jesuits of the New Orleans Province

God’s blessings be with you and your loved ones.

The Jesuit brothers and priests have a long history in the South, going back several centuries. Along with many families both rich and poor, our ministries and apostolates in New Orleans have suffered greatly from Hurricane Katrina and were challenged again by Hurricane Rita. Our ministries outside the New Orleans region have been called upon to receive and care for many evacuees. They too have Shouldered the burden.

Our founder, St. Ignatius, told each Jesuit that he must be able to begin in order to ensure that the Gospel light is shown in even the darkest times. So we turn to you today and beg your assistance during these challenging times for the New Orleans Province.

The Fr. Pedro Arrupe Fund will support the storm-related needs of the province and its apostolates, e.g., the rebuilding of Immaculate Conception Rectory, the province offices or Jesuit High New Orleans, so that we can continue to serve our communities. Some of these places suffered losses in the millions of dollars.

The St. Peter Claver Fund is directed to services to the poor and homeless in their post-hurricane needs through such affiliated apostolates as the Tompkins Homeless Shelter, Good Shepherd Nativity School, the Theaster Center and Cafe Reconcile. You can help the Jesuits help others by supporting these works. In years to come, these ministries will continue to provide hope for the poor so that they may rebuild their lives with dignity.

If you care to support any of these institutions in either fund, you can make your check payable and send your tax-deductible gift to:

The Jesuits
HURRICANE RELIEF OFFICES
P.O. Box 218
Grand Coteau, LA 70541

Please writeFr. Pedro Arrupe Fund or St. Peter Claver Fund on the memo line of your check. If you would like it to go to a particular ministry/institution, please note that on the memo line as well. Please visit www.nor-.

Thank you for taking the time to consider being a partner in the recovery of the Gulf Coast region and its hurting but resilient people.

One more thing we beg of you: prayers for the people of the Gulf Coast. Let us pray that the Lord guide us and help us to help others. May St. Ignatius watch over us in the weeks and months ahead.

Peace.
Mission and Dialogue

By Carl Starkloff SJ

We have little information about Ignatius’ views on “interreligious dialogue” other than his famous encounter with the Moor on the way to Montserrat. But that story of the discerning donkey says a great deal about the mature Ignatius reflecting on the very immature Iñigo: while Ignatius was fully devoted to his Christian-Catholic beliefs, he understood the necessity at least of tolerance. Today we have come some journey from the language of “mission among the infidels,” and we have learned to attend more closely to Ignatius’ Presupposition to the Spiritual Exercises, which challenges us to seek for a favorable interpretation of the ideas of others. And yet, we hear the call to testify to the Gospel.

Having agonized for three decades over the tension between mission and dialogue, I offer a brief comment. Readers may be familiar with the (highly inadequate) interreligious rubrics of “exclusiveism, inclusivism and pluralism.” I have long since cast aside any kind of exclusivism – the belief that no one can be saved apart from an explicit adherence to Jesus Christ and the Church. But neither have I been able to embrace a theology of pluralism, which argues that there are many equally valid ways to salvation, depending on the culture of the believer. That leaves me with the argument from inclusivism, that salvation is mediated through Jesus Christ, but that all believers of good will are included in that salvation. This is the “inclusive pluralism” of the late Jacques Dupuis, which argues that historical plurality of religions is here to stay, but that each faith must be true to its essential teachings, which include a type of universal way of salvation. Pluralists call this position “condescending” and reductive-exclusivist, a “my religion is better than your religion” position. I would like to offer a nuance of this argument.

Responding with a number of thinkers associated with the English theologian Gavin D’Costa, I suggest that each of the “world religions,” true to its central beliefs, is ultimately inclusivist. Each religion grants salvation to other believers, but from its own faith standpoint. However, I add an argument that I think has been left more or less unheeded. I mean the argument from what I call a “phenomeology of faith.” When we practice phenomenology, we are adopting a process of examining any phenomenon with “restrained” judgment. This permits us to study all that composes the “essence” of the subject being studied. This method can also help us to avoid confusing different types of discourse.

What is the “essence” of faith? Well, “Faith is the assurance of things hoped for, the conviction of things not seen” (Hebrews 11:1). This is much more than a pious adoration from a proof text! It is a description of what one is doing when one believes; one is not “solving” a scientific problem in such a way as to give one the certainty to call another’s belief insincere or scientifically erro-

neous. It is the embracing of a testimony from a hallowed tradition. Thus, a devout Hindu will tell me that I can follow my own tradition and still be saved, but that I will finally be saved by a union of Brahman-Atman; the Buddhist will allow me many incarnations until I finally find Nirvana; the Muslim will hope for my salvation as one of the “people of the Book.” But each tradition is true to its founding faith. While interreligious dialogue resembles discussions over scientific paradigms, this dialogue is not an argument about the “best religion.” The historical practice of religion is always imperfect, but each believer chooses a certain form of religion, as a result of any number of factors, as the way that unites one with God.

What about the “tension” between proclamation and dialogue? When the earliest Christians began to announce the “Good News,” they did so because they had been grasped by a powerful message about the Person of Jesus Christ. A Christian can do no other, but must appreciate a certain form of religion, as a result of any number of factors, as the way that unites one with God. This makes the way of interreligious dialogue one of deep spiritual and intellectual challenges.

Starkloff (MIS) teaches theology, specializing in faith and culture, at Saint Louis University and at Regis College in Toronto School of Theology.
Woodstock Center marks three decades of theological reflection

BY WILLIAM BOLE

Thirty-five years ago, a beloved general of the Jesuits raised this thought: “In my judgment the first of all ministries that must be mentioned now is theological reflection on the human problems of today.”

That pronouncement by the late Superior General, Fr. Pedro Arrupe, moved many: A Jesuit theologian who had converted from agnosticism many years earlier wrote essays limning this notion of theological reflection, and two Jesuit provincials pursued their vision of a research center in Washington devoted to promoting such in-depth reflection.

In late September, several hundred Jesuit friends and collaborators along with Jesuits themselves gathered for events marking the 30th anniversary of that institution, the Woodstock Theological Center at Georgetown University.

In so doing, they gave thanks to four Jesuit “Founding Fathers” of Woodstock: Father Douglas Altman (MAR), who chaired the organizing committee; Father John L. Dehli (MAR), who was director of the new center and the late-Thomas M. J. Keating, SJ, of New York City; and the late-Fr. John W. Reilly, SJ, of New York City, who gave Woodstock its charge of seeking justice through theological reflection.

“It is a mission which is as necessary today as it was” three decades ago, said Brown, speaking at a Sunday afternoon Mass celebrated principally by Dulles September 25. “And it is a mission which has been pursued over the years not only by the Center’s staff, but by hundreds and even thousands of people.”

Arrupe issued his call for theological reflection in October 1970. He said on another occasion, “And by theological reflection I mean especially the need and urgency of an in-depth and exhaustive reflection on human problems, whose total solution cannot be reached without the intervention of theology and of the light of faith.”

Besides Arrupe, probably no one spoke more influentially about the work of theological reflection than Dulles (who was a spiritual director for the late-eminent theologian, Fr. John McGuckin, SJ, in his work on the papacy following the death of Pope John Paul II, but also to an invitation issued in John Paul’s 1995 encyclical letter on Christian unity. In that document, he called for a broad ecumenical conversation about how to “find a way of exercising the primacy” of the pope in today’s world.

If there was a stand-out message of the forum, it was that some major Christian communities, especially Lutharians, Anglicans, and Orthodox, are wide open to the idea and underlying theology of papal primacy.

“We would affirm that more than ever there has to be a global leader of Christianity,” said Protosbyer Thomas Hopko, an Orthodox ecumenist and theologian. “And I think, like it or not, the Pope of Rome today is a facts if not de jure leader of Christians in the world. He is the Dalai Lama of Christians.”

But Hopkins and three Protestant panelists that evening were less committed to modern structures of papal governance. They, along with Franciscan Fr. John J. Burkhard, the Washington Theological Union’s acting president, entertained ideas of re-visioning the papacy to emphasize collegiality and like ways of advancing Christian unity.

The forum drew approximately 225 people to Georgetown, and nearly as many Woodstock friends and supporters turned out a day earlier for the anniversary Mass and reception.

Speaker leading the forum was Fr. John C. Haughey (MAR), one of Woodstock’s early Jesuits who returned as a senior fellow last year, forging a link between Woodstock then and now. The center was founded as a think tank in 1974, essentially replacing the Jesuit seminary by that name, which closed in 1972. (Woodstock began observing its 30th anniversary during the last academic year, the last September events marked the close of that celebration.)

During those early years, Woodstock’s research projects led to such notable works as “Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition,” by Fr. David Hölzl (MAR), and two widely read volumes edited by Haughey, “The Faith That Does Justice: Examining the Christian Sources for Social Change,” and “Personal Values in Public Policy.”

In the 1980s and ’90s, Woodstock began generating programs of ongoing outreach. Among them are Preaching the Just Word, which has introduced the concept of biblical justice to thousands of priest-homilists nationwide, and the Woodstock Business Conference, a national network of Catholic business people.

In recent years, the center’s projects have spawned works such as “Spiritual Exercises for Church Leaders” by senior fellow Dolores Leycky and writer Paula M. Inaert (Paulist Press, 2003), which is serving as a tool of discernment in parish and diocesan reflection groups; and “Forgiveness in International Politics: An Alternative Road to Peace” (U.S. Conference of Catholic Bishops, 2004), which won second-place honors this year from the Catholic Press Association in the “pastoral” books category.

An initiative that has struck a chord among Jesuits internationally is the Global Economy and Cultures project begun by Woodstock director Fr. Gasper F. Lo Biondo (MAR). The project, particularly its personal-narrative approach to studying interactions between economic globalization and local cultures, has provided a template for a global Jesuit taskforce preparing a report on the subject for Fr. General Peter-Hans Kolvenbach. Lo Biondo belongs to that seven-member taskforce.

Among works on the way is “Just War, Lasting Peace” (Orbis, forthcoming), a collaboration by Leycky, M. Inaert, Mark Massa (OR), and the Jesuits’ John Kleiderer. The book is the result of a just war forum co-sponsored by Woodstock and the Jesuit Center in the fall of 2003. Two volumes will emanate from Haughey’s project on the “catholicity” of Catholic higher education. And the Woodstock Library is heaving John Courney Murray — all of the late Jesuit theologian’s published works and many unpublished onto the Web (www.georgetown.edu/centers/Woodstock).

Behind these and other theological ventures is a way of reflection, laced to Ignatian spirituality, which is “continually open to new questions and perspectives,” said Lo Biondo. “That’s what we call conversion.”

The end-of-the-anniversary celebrations were followed by deep sadness over news that renowned Catholic theologian Monika Mayer, who moderated the papacy forum and was Woodstock’s newest research fellow, had suffered a devastating stroke. She died September 30. Bole is a Woodstock fellow.
Commentary

Zip-code solidarity in a flattened world

By George Wilson SJ

A few years ago I was rash enough to propose that the Jesuit colleges and universities in the United States should establish a national Jesuit alumni association. Such an entity could facilitate interaction and productive collaboration among our alumni and alumnae across the country, making more visible and strong the common bond our graduates attest to. Giving all due weight to the uniqueness of our individual institutions, there is nonetheless something real and powerful about a shared identity among graduates of our network of schools. Committed as these men and women are to their own institutions, many still declare proudly that “I graduated from a Jesuit school.” Our message and much of the vision it expresses do get through.

One of the byproducts of my earlier brash proposal was that I heard about projects already underway of which I had been unaware. I was happy to learn of the efforts of the Association of Jesuit Colleges and Universities (AJCU) office under Fr. Charlie Currie (MAR) in initiating regionally based alumni from across the broader network of colleges. There are good efforts afoot, and we need to support them.

With the wisdom of hindsight, my proposal to jump to a national organization was an over-reach. We are not ready for such a dramatic development and indeed may never be. That said, I remain convinced that we are not reaching the potential that is ours with the existence of this body of schools bearing our common name. If the particular vehicle of a national association is not right, what measures short of that can continue movement to a greater collective empowerment? Names carry enormous power. It’s quite possible that professional people outside our world are intuitively more aware of its corporate potential than are we who are so close to individual schools within the network. But how might we leverage that name, “translate” it into visible images, and thus have a broader impact even after students have left our direct purview?

We may not have found the right programmatic steps yet but I hope that both Jesuits and those laymen and laywomen who collaborate in running these schools find the goal itself worth pursuing. Surely they desire that their hard labors achieve the maximum effect possible in our students’ post-graduate years and careers. One of the groups that responded most positively to the initial idea of a national association was the network of alumni directors of admissions. They have told us that by letting his or her name be accessed; at any time it is retrievable to anyone in the ministry of helping people prepare for anyone in the ministry of helping people prepare for the world (i.e., all of us). One of Friedman’s main themes is about the way many disparate kinds of organizations are shifting their focus from the traditional model of command and control to one based on communicating, connecting and collaborating horizontally. Often these organizations see the wisdom in working together on some projects while fiercely competing on others. Another key, new concept in Friedman’s synthesis is the potential for generation of ideas lateral-ly from individual to individual across the flattened globe, with no organizational go-between, rather than from the top down. All that is needed is the informational link that enables the sharing of ideas. How might such ideas relate to our schools?

Friedman section on the phenomenon of “Googling” led me to consider the significance of our zip codes. It made me think of my own zip code, 45230, and wonder how many Jesuit alumni might be living within its boundaries right now. Since 45230 is on the east side of Cincinnati, I assumed that quite a few Xavier graduates would be living there. But with GE, Procter and Gamble, Chiquita, Federated Department Stores, and Kroger in Cincinnati, there is a high likelihood that graduates of other Jesuit colleges or universities also reside in 45230.

Now let’s imagine a few such people. Joe graduated in business from St. Louis University; Barbara was a biology major at Spring Hill. Both are in their first year of post-collegiate work, recently re-located to Cincinnati from Hannibal and Pensacola, respectively. Neither knows anyone in Cincinnati. It’s intimidating enough to start from scratch in a large corporation, but having no other connections in a strange city makes it tougher still.

Suppose that upon graduation, Joe and Barbara each received a pin number giving them access to a secure website at which they could punch in the number 45230 and retrieve the names and addresses of those in that zip code who had graduated from any of our schools within the past five years. Barbara might discover that in her department there was a fellow who had just moved from Spokane after completing his degree at Gonzaga, while Joe learns that a few doors away from his apartment lives Frank, who moved there from Jersey City two years earlier after getting a BS in computer science from Fordham.

The possibilities for all these alumni would be enhanced greatly by such an arrangement, establishing common bonds that could create more meaningful relationships in their lives. Let’s set our imaginations go one further step. Tom also lives in 45230. While pursuing political science at Xavier he developed an awareness of the importance of human community through his involvement in campus ministry projects. On the eve of his departure from Xavier he heard a homily about Jesus identity extending beyond his own school. He also happens to enjoy a good beer party. So he gets hold of the list of recent 45230’s and circulates the word that he is going to hold an informal gathering around the pool at his apartment complex. Doors open for Joe, Barbara and Frank to meet the neighborhood grads as well as people from other Jesuit schools. Being local, Tom even succeeds in getting his college mentor, Fr. Aquaviva, to drop by for a few beers. More possible connections.

No on-going organization. No financial entanglements or possible encroachment on turf’s or development fund drives. No burdensome expectations. No loss of identification with one’s school of origin. No need of central-office supervision or logistics apart from setting up the software. Just the provision of a facilitating vehicle that any individual is free to take advantage of or not.

What would be needed? An agreement to supply the data to a some central server, and the creation of the pass-word and security software. Each year, every school sends its list of graduates along to the webmaster. At graduation time each student is given the opportunity to opt-in by letting his or her name be accessed; at any time it is possible to opt out by means of a few keystrokes. At present the presidents of our institutions of higher learning meet regularly as do the institutional advance ment officers. Do the IT officers of the network meet periodically to share new possibilities for IT integration and further creative linkages across the system? If not, they should.

Organizations much larger than our network can do it. Why not us?

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A world is not enough: Jesuit film celebrates Jubilee Year

By John Predmore SJ

The Loyola Productions film “AMDG - A world is not enough” will be released in December 2005 to officially kick-off the Jesuit Jubilee year honoring Ignatius Loyola, Francis Xavier and Peter Faber. The film will come in a beautiful cloth-covered gift package and will include the DVD, a CD with hymns and other traditional tracks (e.g., the “Salve Regina”), a timeline and full-color booklet, including a viewer’s guide with tips on how best to use the DVD with groups.

Fr. Eddie Siebert (DET), director of Loyola Productions, is enthusiastic about the quality of the project and the international commitment to this endeavor. “The film will illustrate Ignatius’ pilgrim way of life that engages the world around him, the adventurous risk taking of Xavier as he brings the Gospel to new peoples and cultures, and the personal care that comes from Faber as a master spiritual director,” Siebert said. “Through these themes, we will show how the Society acts today because we are talking about God active in history now.

“The film is about the early Jesuits and their charisms, but its potential effect upon the viewers is transformative. I think of one of the composers for our film, Matthew Ferraro, who was deeply moved by his experience of working with us and learning about the spiritual ministry that Jesuits offer the church.”

Ferraro, who composed a musical score based on the life of St. Ignatius, reflected, “After my trip to Manresa and Loyola, Spain, where I made my first eight-day retreat, I can now say that I have unequivocal proof that God and Jesus Christ exist.” He continued, “Virtually I was unaware of Ignatius a year ago, but tracing Ignatius’ steps was a life-changing course for me. I feel an intensity of myself and I am becoming a better person. It is like when I look into the eyes of most Jesuits, they have an uncanny sense of history and a keen perspective on the world.”

“I want my art to make a difference in the lives of others. I want it to shake up and wake up and inspire others. I’ve discovered that now my art must have meaning and a positive impact and I have an entirely different perspective,” Ferraro said. “I have become a crusader for the church with strength and resolve. I see the tremendous good that the Jesuits have done for people, just look into their eyes and you see their dedication to their mission.”

While Ferraro was immersing himself in the Ignatian heritage at the Basilica in Loyola, he began to get his inspiration for his hymn to Ignatius. He recalls walking along the solemn, never-ending hallways with gentle light streaming in through the windows and thinking, “this is pre-heaven.” And then he played the main organ in the Basilica with the house organist screaming “grande, grande” (louder, louder) as she was pulling out all the stops to allow the music to fill the crevices of the church. Ferraro exclaimed, “I stayed awake until four a.m. composing the second movement to my hymn. I felt as if many forces were leading me to this place.”

“This experience was foundational for my life. Others have noticed a change in me,” he said. “We need to take time with the Creator. We don’t stop - to look or to listen - to get in touch with ourselves as human and examine why we are here. I saw a phrase from Ignatius that sums up what has happened to me. ‘The Spiritual Exercises are the only way I know that a human being can become a better human being.”

Ferraro is one of three composers who wrote a hymn for the musical CD. Acclaimed singer and writer Cristobal Fonés (CHL) created a hymn for Francis Xavier and internationally-known composer Carl Riley wrote one for Peter Faber. These hymns, together with the film score, were recorded in London with vocals by the Crouch End Chorus, conducted by David Temple. Loyola Productions is proud of the international dimension to the project: Dramatic scenes are in English with subtitles in several languages. Voiceover for the documentary scenes will be in English, Spanish and French with subtitles in three languages, plus Italian, Czech, Slovenian and Mandarin. Provinces across the world have contributed financially and have provided footage and images.

Siebert, Br. Michael Breault (CFN) and Fr. Paul Brian Campbell (NYK) are executive producers of the DVD package with Frs. Tom Rochford (MIS), secretary for communications at the Roman Curia, and Gene Geinzer (MAR) as the producers. The script is a collaboration between Breault, who wrote the dramatic portions, and Giuseppe Zito (ITA), and Rochford and Zito collaborated on the voiceover. Luis Blanco-Dorrin (NOR) and Frs. Pierre Belanger (GLC) and John Predmore (NEN) have assisted with the project. Production and packaging have been accomplished with the help of Loyola Press, Chicago. Please check the Loyola Production website www.loyolaproductions.com or the Jesuit Conference Jubilee website at www.jesuit.org for order information.

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

By Julie Bourton

In his letter of Christmas and New Year greeting in 2003, Fr. General Peter-Jans Kolenbach addressed the choice of five apostolic priorities for the whole Society. Noting that they were mentioned in various degrees of GC 34 as well as at a Major Superiors meeting in Loyola, Spain, he wrote: "Far from replacing the main directions of the Society's mission, they offer areas for the realization of these orientations."

The third apostolic priority reiterated in Kolenbach's letter was for the intellectual apostolate, which led to the four, the inter-provincial houses and works in Rome. "I thank the Major Superiors who have shown themselves most generous in putting personnel and financial assistance at the disposition of these Roman works," he wrote.

The Roman works are, truly, an international coalition, representing all corners of the globe and, increasingly, the developing world. The three Pontifical Universities entrusted to the Society by the Holy See— the Gregorian, the Biblicum and the Orientale—boasted student populations this past year of more than 4,100 total, most of them from Europe, Asia, Latin America and Africa. More than 150 countries and territories on six continents were represented, yet so well known throughout the rest of the world, the pontifical universities remain a mystery to many American Jesuits.

But the value of the Rome experience, according to the men living and working there, many of whom also did their studies in Rome, is not to be underestimated. "No other intellectual apostolate of the Society is equal to this," says Fr. John Kligian (CHS), professor of New Testament exegesis at the Biblicum.

A late May visit to Rome reveals that each of the schools there has its own character and strength. The atmosphere at the two smaller colleges is much more subdivided than at the Greg, although whether that's due to size or to the fact that students are studying for final exams is unclear. The dizzying tower of St. Peter's is common in Rome, where every one seems to be multi-lingual; required classes at the Greg and the Biblicum are conducted in Italian although students have their choice of language at exam time (Italian, French, Spanish, German or English). At the Orientale, classes are offered in nine different languages, with liturgy in the multiple vernaculars of its students. Together, the three colleges make up the Pontifical Gregorian Consortium, which was federated by Pope Pius XI in 1928.

The Gregorian

The Pontifical Gregorian University (the Greg), by far the largest of the colleges with more than 3,400 students, is a hive of activity near the close of the semester, with students hurrying to prepare for exams and finish papers, taking smoke breaks on the front steps facing the Piazza della Pilotta, currently under renovation and so soon to be favored with a newly commissioned sculpture of Ignatius. About half of the students at the Greg are studying theology, working on a two-year licentiate course in moral theology, some on another two or three years to complete a doctorate in the same. Studies are divided into three cycles—the bachelorate, the licentiate and the doctorate. The academic programs include the faculties of theology, philosophy, canon law, history, missiology and social sciences, and institutes of spirituality, psychology, religious studies and the study of religions and cultures. There is also a center for interdisciplinary communication studies, a program in the cultural heritage of the church, and an interdisciplinary center for seminary educators.

Founded by Ignatius as the Roman College in 1551, the Greg is one of the oldest universities in the world, envisioned by him as "a university of all nations, for the defense and furtherance of his Institute and mission, for the internal life of the church.

Hilbert has been in Rome for 25 years and the dean of canon law for less than one year. He's busy but gracious with his time, stopping more than once when a student pops his head in to ask a question (usually in Italian). "In any given day, I'll be in and out of four or five languages," he says. It's a demanding position. He says sane by singing baritone in a choir that performs traditional Italian songs.

Like many of the buildings in Rome, the Greg is palatial, salmon pink on the outside, all marble and high ceilings and thick brick walls on the inside that make it seem cooler than it really is. It is an ecclesiastical university, Hilbert explains; study is aimed at those who will be working in ecclesiastical ministry, for the internal life of the church.

A tour of the building takes one through cavernous lecture halls, furnished with dark wood desks, the library, which houses close to one million volumes and whose stacks take up seven floors; cubicles overlooking courtyards many floors below; the verdant rooftop garden, one of many in a city whose every wall and windowills bursts forth into riots of pink and purple bougainvillea; and the construction site that is the basement. When work there is complete, the new M. teo Ricci Conference Center will expand the Greg's space by one-third and provide a revenue source as it is rented out for meetings and symposia.

Part of Hilbert's job is to serve as a liaison to the Gregorian Foundation in New York City. Many of the board's members are lay-men and -women, usually businessmen, usually alumni. "They say I now think I'm helping the universal church," says Hilbert. This sentiment is echoed often by the men living and working in Rome.

The Biblicum

To the left of the Greg, on the Piazza della Pilotta, stands the Pontifical Biblical Institute or the Biblicum, home to about 350 students studying sacred scripture. Founded in 1909 by Pope Pius X and entrusted to the Jesuits at that time, it is home to the world's greatest collection of Biblical books. It also has a Jerusalem campus, founded in 1927, and affiliations with the Hebrew University and the Ecole Biblique. Its two faculties are in the areas of Biblical science and Ancient Near and M iddle East studies. The Biblicum offers the licentiate and Ph.D. in sacred scriptures and theemephasis for students is on research, publication and teaching. The Biblical Institute Press publishes scholarly works, such as a word-by-word translation of every word in the Greek New Testament, originally written in Latin and now translated into English.

"For the service of the church, there is no equal," said Fr. Jim Dugan (NYK), librarian at the Biblicum, which shares more than one million volumes with the Greg and the Orientale and houses 165,000 volumes of its own. Dugan was a student at the Bibliicum for three years in the early 1970s and the librarian at the Orientale for 12 years. Calling their work a "commitment to the universal Catholic church," Dugan says that he and his fellow Americans assigned there "stay because the work of the Institute is so important, and the people are so good."

Presently, 38 Jesuits live at the Bibliicum, of which eight are students there and 25 are in the faculty. While many Biblicum alumni teach Sacred Scriptures at other universities and seminaries globally, Fr. Steve Pisano (CFN), in his third year as rector, believes that it's better for faculty to have studied elsewhere "to prevent inbreeding." The emphasis in studies there is on methodology, and a knowledge of ancient languages (such as Akkadian, Ugaritic, Egyptian, Syriac, Coptic and Aramaic) is necessary to do readings in the original language. Students might spend an entire semester studying one chapter. "Wetley trying to teach people to become experts," says Pisano. "Pisano came to Rome as a student in 1976 and has been teaching Old Testament exegesis and textual criticism at the Biblicum since 1982. He was in the super-ior there for six years and is now in his third year as rector.
Everyone wants to study in Rome, it seems, but the Americans, whose numbers are in decline. According to the 2005 catalog for Rome, there were no Americans studying at the three Jesuit colleges last academic year, and two doing doctoral studies at other universities. Of the 4,100 students at the three colleges last year, about 95 of them were Jesuits.

Among the personnel at the Roman works, speculation ranges from the feeling in the United States that the general tenor in Rome is too conservative to the convenience of being able to pursue studies at both Weston Jesuit School of Theology and the Jesuit School of Theology at Berkeley located on either coast of the country. Indeed, Americans more often than not study in the United States, at the Jesuit colleges last academic year, and two doing doctoral studies at other universities. In this way, they are usually taught in a pedagogical style that is more interactive than the European system, more geared toward the adult learner, say some Jesuits. It’s as if the Americans get more accustomed to the fact that they reach university level studies faster than their European counterparts.

Hilbert, of the Gregorian, says he has originality destined for China, after regency in the Philippines and Taiwan, but was sent to Rome instead. Years ago, Cardinal Avery Dulles advised him to go to Rome for the “Roman experience,” and he has never regretted it. There were at least 10 American students in his year at the Greg. “The pool is not as great as it was,” he says. When asked to speculate why, he thinks about it for a moment, then posits that perhaps there is an “anti-Roman animus,” among American students, a feeling that “there were not pastoral, or dealing with some of the things an American would be dealing with in his studies.” That feeling, he says, is not entirely right, but it is completely wrong, either.

For the sheer broadening flavor of the experience, though, Hilbert says American Jesuits should consider coming to Rome. Many students - Americans and others - have told him of the greater interest they’ve taken in international affairs since their arrival at the Greg, where they might sit between a classmate from Rwanda and another from Korea. The world beyond them becomes less of an abstraction when faced with it every day. Hilbert was one of 456 Jesuits assigned to the Roman houses last year, of which 54 were American.

“I think it opens the minds,” he continues to other countries, says Fr. Ignacio Echarte (LOY), Fr. General’s delegate to the Roman houses. The topic of enculturation is a very important right now, Echarte says, with one school of thought saying you must be rooted in your own culture, while another approach is that you must be able to look at your culture from the outside. A Spaniard, Echarte first language is Basque, and he also speaks French, Italian and English. The day before our meeting, he interacted with nine people from seven countries. For me, it’s challenging,” he says in nearly perfect English of his daily encounters with men and women of many cultures and tongues. “For me, it was very enriching.”

“Is language a barrier for American Jesuits?” The reality is, languages in Europe are needed,” says Echarte. For those whose language skills are rusty (or non-existent), intensive training is part of the Rome experience before classes even start.

Fr. Hector Vaill and Fr. François Gick of the Orientale.
Creating a Sense of Jesuit Community in Rome

By Julie Bourbon

There seems to be a certain delight that an older man takes in playing host to a young woman. Could it be that, as the Jesuits at the Bellarmino and Gesu communities are the gentleman tourguides of my stay in Rome, dispensing cookies and orange soda in the kitchen, showing me the washing machines (and assuring me that everyone does his own laundry), giving away bus tickets and making phone calls for me in Italian, telling me they expected a little lady reporter.

Fr. Luis Palomera (BOL), the community’s spiritual director, Palomera, 69, and Elizalde, 68, are sensitive to the priests for many, many years. "Just when they should be engaging in priestly ministries, they are not supposed to go to college for a year; while the natural impulse is to divide by language, they're encouraged not to close themselves off to men of other tongues. The men are invited to form smaller communities within the larger one, to help them form a community that is more intimate, more like a family. A smaller community a 10-minute walk away and which I will visit the next day. Speaking as much with his hands as his words, Elizalde describes the Bellarmino. "We try to give a spirit of community," he says. "For this we have several strategic traditions and activities."

These strategies must balance the structure of community life with the freedom to do research and studies. The men pray together daily and celebrate Mass weekly. Once or twice a month they visit local parishes where they talk about their countries, their backgrounds, play music, dance. They are united in the formation of the two communities. They are not supposed to go to college for a year. "We try to give a spirit of community," he says. "For this we have several strategic traditions and activities."

The house is a labyrinth, more luxurious than some of the other Jesuit buildings in Rome, they tell me, because of its origins as a palace. Over the years there have been renovations, a floor added on to the top, original floors cut into two levels, resulting in staircases that end abruptly in the ceiling or others that take you to one side of a floor but not the other. Guests and new residents have been known to become lost in confusion and despair. Palomera is particularly proud of the chapel, which was redesigned by a female architect - that feminine touch again that you are forced to go one floor down to get at least a facility, "in the language, he says. After a day of classes in Italian, but "by necessity, you have to speak English, which can be a relief to your partners," he says. Many diocesan seminarians in Rome head back to their houses and speak English, which can be a relief after a day of classes in Italian, but "by necessity, you have to get used to it in the city," he says.

Back on the tour of the community, Lopez Rivera and I arrive at Ignatius' rooms. They have been renovated several times. "You are not going up a hallway with a magnificently painted fresco on the ceiling and stained glass windows. One wonders what Ignatius would have thought of such ornamentation. But the building, both here and in the Gesu Church, is a reflection of the Society's founder rests on a pillar; it is said to be his actual height, which would have made him a small man, just over five feet tall. The heart of the Ignatian spirituality is simplicity, and it is reflected in the architecture. Standing over another case that holds one of Ignatius' original documents, Lopez Rivera notes, with a bit of mischief. "He was a very organized man and wrote very many rules. I may be too many. He leaves us entering and leaving the rooms. When asked again about the international makeup of the community there, and his desire that more non-European students study in Rome, Lopez Rivera recounts a conversation he had with an African provincial, who told him he could send two men to the Holy College, the Jesuit theologate in Nairobi, for the cost of sending one man to Rome. He also mentions the policy of jesuits making their first year of studies in their home province, a policy he generally supports. But there is more. He fears that Rome is considered "too academic, too intellectual," by Americans (both from the United States and Latin America), and "not in touch with the problems of the people - poverty, migration."

To a certain extent, this is true," he goes on, with great thought and care, adding that the pedagogy may be more tightly structured than what the students from the Americas are used to. "Very, very, very conscientious," he said. "You win something and you lose something in coming here."
“In diversity the Holy Spirit makes harmony resound and the celebration of colors shine.”

If traffic on the streets of Rome moves at a chaotic pace in the early morning—as opposed to the rest of the day, when it is momentarily frenzy—it calmly considers on the side streets and alleys, perhaps because the May heat is less intense there in the shadows, where red and pink bougainvillea spill from window boxes and scooters are parked at haphazard angles to the salmon stone buildings. Just around the corner is the Termini Station and the beautiful basilica of Santa Maria Maggiore.

Many of these buildings harbor inner courtyards that are calmer still. On a street where the numbering system makes a u-turn, moving in sequenced downward and coming back up the other, it must do this because the street suddenly changes names at the end of the block, at the fork in the road—it happens often in Rome, mid-block, is the Ezio Aletti Study and Research Center or Centro Aletti. This morning, its verdant and spacious courtyard is abuzz with activity, for which many apologists are made.

But apologies are not necessary. For all the motion, the men loading equipment into trucks, the dismembered pieces of mosaic art lying about on tables and floors—a Jesus head on a stable, a sandal clad foot with no leg in sight—there is an aura of good humor and even peace. After all, they’re regathering up the parts of a chapel to be installed that week in Slovenia. It will commemorate the site, where, in a cave below, during the Cold War, communists killed 15,000 men and women on the border between Slovenia and Croatia.

This is the work of Fr. Marko Rupnik (SVN), artist and theologian. He has designed closest 36 chapels, including the pope’s private chapel, the Redemptoris Mater Chapel in the loggia of the Apostolic Palace of the Vatican. “This is something very special,” he says. “It is a depiction of Mary and Martha at the feet of Jesus; Christ is a depiction of Mary and Martha at the feet of Jesus; Christ is shown coming unbound in the meal himself. Lazarus is shown coming unbound in on his head. The chapel is the second only to the Sistine Chapel in size. John Paul II, who commissioned Rupnik’s work at the Vatican, blessed the chapel at Centro Aletti, which Rupnik also designed.

“It was a very wonderful relationship,” says Rupnik of his friendship with the late pope. The two shared a common experience of living under communist rule that deeply influenced their spiritualities. “I think he felt very strongly this question about the unity of Europe.”

Lipa, which is guided by the sisters. “This is another very graced work,” says Rupnik, noting that they have published 80 books in 10 years, and that 160 translations have been written. “It means that we touch a very sensitive point in Europe because they accept it so strongly.”

Rupnik describes the mission of Centro Aletti, where he has lived since 1991, directing the work of spiritual art since 1999, as a meeting place for tradition and modernity, an “exchange of gifts.” How to use them, how to translate into life.”

With its aim of overcoming division between East and West, Centro Aletti offers a place for Catholics from Orthodox, Oriental and Latin rites to come together, perhaps for the first time. The staff is made up of three Jesuits and five diocesan sisters who specialize in Oriental theology. They offer courses, seminars and symposia in Rome and across Europe, coordinating with universities, major superiors and bishops and covering topics such as spirituality and formation, theology in dialogue with contemporary culture, and art and liturgy.

Rupnik directs the studio of spiritual art, a long, sunny space that is littered with the trappings of a working artist: percolators in various states of sharpness, cans of paints and solvents, a machine to break up tile, hand-drawn studies of the current chapel project hanging from the walls. An artist might study here under Rupnik’s tutelage for four or five years.

Centro Aletti also runs a publishing house, Lipsa, which is guided by the sisters. “This is a very graced work,” says Rupnik, noting that they have published 80 books in 10 years, and that 160 translations have been written. “It means that we touch a very sensitive point in Europe because they accept it so strongly.”

In a tour of the dining room at Centro Aletti, Fr. Milan Zust (SVN), superior and minister of the community, explains Rupnik’s mosaic that dominates one wall. It is a depiction of Mary and Martha at the feet of Jesus; Christ is both at the table being served fish, and on the table, becoming the meal himself. Lazarus is shown coming unbound in on his head. The chapel is the second only to the Sistine Chapel in size. John Paul II, who commissioned Rupnik’s work at the Vatican, blessed the chapel at Centro Aletti, which Rupnik also designed.

Fr. Marko Rupnik and sketches that will become the mosaics on a chapel wall.

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Aging gracefully: Jesuit college, university reeling in the years

Spring Hill College in Mobile, Ala., and the University of San Francisco celebrate major milestones this year, with the former turning 175 and the latter not far behind at 150 years old. Each has a storied history and has played an important role in the life of its hometown.

Founded in 1830 by the first bishop of Mobile, Michael Portier, Spring Hill opened with 30 students. Portier traveled to France seeking teachers and funds for the school and laid the cornerstone of the first building on July 4, 1830. It is one of the oldest colleges in the country and the third oldest Jesuit college in the United States. The Jesuit Province of Lyons, France, took over direction of the school in 1847, calling it St. Joseph's College at Spring Hill.

The school survived Union occupation at the end of the Civil War, two Great Fries (1869 and 1909) and multiple hurricanes, including this year's Hurricane Katrina, which prompted the emergency enrollment of 130 displaced students from New Orleans. Martin Luther King, Jr., referred to Spring Hill in his "Letter from Birmingham jail," noting that it was among the first colleges in the South to integrate.

"Since 1830, Spring Hill College has been integrating faith and culture, educating for the common good, and shaping leaders in the service to others," said Fr. Gregory F. Lucy (WIS), president. "We have sought excellence in all we have done, and today we celebrate what Spring Hill has become and what it can be in the new millennium."

Special events during the September anniversary celebration included a birthday party with the biggest birthday cake in Mobile, a scholarship banquet and a keynote address by NBC newswoman Tam Rustard, a graduate of John Carroll University.

The University of San Francisco is also turning 175 years old as the city in which it resides. Founded by an Italian immigrant Jesuit following the surge of immigration to California after the Gold Rush, it began as the school in 1847, calling it St. Joseph's College at San Francisco with the Irish and Italian immigrants of the late nineteenth century has its roots in a Mass and a gala.

USF President Fr. Stephen Privett (CFN), in his homily at the sesquicentennial mass on October 16, said: "This university from its earliest days until now has never protected the privileges of a few, but always opened up opportunity for many who would otherwise not have access to their share of this world's goods. This is our legacy and our promise." For more, visit www.shc.edu and www.usfca.edu.

MOBILE

• A record 27 seniors have qualified as National Merit Semifinalists at Rockhurst Jesuit High School in Kansas City. The athletes also are doing well, with the varsity football team off to a 6-0 start including a 33-14 victory over the Abilene Christian team and the varsity basketball team off to a 6-0 start including a 63-50 victory over the Abilene Christian team.

• Archbishop Pedro Francisco Javier Díaz Díaz (PER), who invited the School of Theology and Ministry at Seattle University to create the first Jesuit program in the United States, was honored at Seattle University on November 23. He is a graduate of Loyola University in Chicago and a long-time associate of the Jesuits.

OREGON

• The School of Theology and Ministry at Seattle University has a newly designed website under the leadership of Fr. Pat Howells and webmaster Arien Kaser. Lectures presented by top theologians in the country are now available online. You can find the lectures at www.seattleu.edu/thesemin.

• Fr. Bill Watson, Oregon assistant for international ministries and Colombia, made a presentation on the Colombia/Oregon Twinning Agreement at the Partnering for Peace conference in Chicago in October. The interfaith event supported existing relationships with North American groups working with Colombian communities.

• Alan Yost was ordained to the priesthood in 1994 and has served in parishes in Portland, Oregon. He is currently the executive director of the Portland Urban Mission. Yost has been involved in the work of the Oregon Catholic Conference and the Oregon Council of Churches.

• Fr. Bill Riehle was honored at the Washington State jobs with justice Fifth Annual Honorees Dinner and Silent Auction. The organization honored local activists committed to their goals of fighting for immigrant workers' rights and those affected by the war.

• "White Collar" luncheons in Seattle and Portland were hosted by those close to the province to bring together previous and potential donors from the area. The luncheons provided an opportunity for guests to visit with other supporters and learn about the work of the Jesuits in the Northwest. The luncheons are possible due to generous donors with connections to restaurants in both cities.

• Francisco Javier Diaz Diaz, a scholar in his second year of studies at Loyola Chicago, recently passed his USMLE Step 2 clinical exams, an important step on his journey to becoming a licensed physician in the United States. Diaz Diaz has already earned his M.D. from the University of Costa Rica.

-- Sr. Beth Elliott, OSM
-- Karen Craldal
-- Michael Harter SJ

PROVINCE BRIEFS
John Carroll
inaugurates
new president

Fr. Robert L. Niehoff was inaugurated John Carroll University’s 24th president on October 11, 2005. The theme of the inauguration, “Engaging the World,” focused on the Jesuit tradition of developing men and women who engage the world around them. Niehoff replaces John Gladstone, who is now the president at Jesuit High School in Portland.

In accepting his responsibilities, Niehoff (ORE) pledged to lead (OJ) in pursuing service and justice, increasing its diversity and reaching out to the community and the world. “John Carroll is not as diverse as it should be,” he declared. “We must diversify our faculty and staff in order to create the learning environment that actually engages our world.”

Niehoff entered the Society of Jesus in 1972 and completed a B.A. degree in philosophy, two master’s degrees in theology and an M.B.A. at the University of Washington, and a Ph.D. at Gonzaga University in Spokane. Since ordination in 1982, he has served as treasurer of the Jesuit School of Theology at Berkeley, associate treasurer of the Oregon Province, financial officer of the Archdiocese of Nassau, Bahamas, and financial analyst, co-director for mission and identity, and assistant to the vice president for student life at Gonzaga University. Joining the University of San Francisco in 1996 as associate dean in the School of Education, he became associate provost in fall 2000. In January of 2002, he was given the additional title and duties of vice president, planning and budget.

Niehoff is currently on the board of directors at Wheeling Jesuit University, where he also serves on the board of trustees, the executive committee, and is chairperson of the academic and student affairs committee. He is a member of the academic affairs and finance committee of Saint Louis University’s board of trustees and a member of the university mission and financial and business affairs committees (OJ). He also serves as the province’s board of trustees. He also serves on the board and as chair of the audit committee of the board of directors of the Pacific Graduate School of Psychology and serves on the finance committee of the Oregon Province of the Society of Jesus where he also chairs the audit committee.

Rockhurst president announces resignation

Fr. Edward Kinerk announced September 26th that he will step down as president of Rockhurst University in June 2006. Kinerk (MJS) has been president of the university since 1998. He was the first alumnus to have been named president of Rockhurst. He had previously worked on the provincial’s staff as formation director and assistant for province planning, and as provincial from 1991 to 1997.

A search committee has been formed to appoint his successor, who will become the 14th president of Rockhurst. Kinerk expects to take a sabbatical after which he will receive a new work assignment from his provincial.

It was a tremendous privilege to serve as president of the university,” Kinerk said. “I cherish the relationships I have made both on campus and in the community.”

During his tenure, Kinerk significantly expanded recreational and athletic facilities at the campus in midtown Kansas City. He also strengthened the university’s sense of Catholic, Jesuit mission and identity. He oversaw the expansion and beautification of the campus quadrangle, featuring a new 93-foot bell tower, pergola and fountains, as well as construction of the Greenlease Art Gallery and a $50 million fund-raising campaign. In 1999, Kinerk changed the school’s name from Rockhurst College to Rockhurst University to more accurately reflect the nature of its program offerings, which today include five graduate programs.

Kinerk was born in Kansas City, Mo., and grew up in the shadow of the Rockhurst campus. He attended St. Francis Xavier Grade School and graduated from Rockhurst High School in 1960. Four years later, he earned a bachelor’s degree in mathematics from Rockhurst College.

Kinerk joined the Society of Jesus in 1966 and received a master’s degree in theology from Saint Louis University in 1970. He was ordained in 1972. In 1975, he received a doctorate in spiritual theology from the Gregorian University in Rome, where he wrote his dissertation on C.S. Lewis.

Hellwig, theologian, passes away at 74

WASHINGTON (CNS) — Noted theologian and author Monika Hellwig died at Washington Hospital Center Sept. 30 after suffering a severe stroke. She was 74 years old.

She had been recently retired as president and executive director of the Association of Catholic Colleges and Universities. Hellwig taught theology for more than 35 years at Georgetown University before taking up the ACCU post. Just days before her death she had taken up a new position as a research fellow at the university’s Woodstock Theological Center. A former president of the Catholic Theological Society of America, she received numerous honors and awards for her work, including more than 30 honorary degrees.

Fr. John Welie, president at Verbum Dei High School in Watts announced that the California Province had renewed its partnership with the diocese of Los Angeles to co-sponsor the education and development of the young men in South Central LA. Enrollment at the “Verde” has doubled over the last two years as the Jesuits continue serving the various needs and ministries of this community.

Among his other duties as coordinator of community service for alumni relations, Br. Jim Sheppard has been appointed the interim director of Campus Ministry at Santa Clara University. Jim replaces Fr. Mario Prietto who was installed as rector of the OUS Jesuit Community in San Francisco over the summer.

Fr. Matt Cannons spent his summer traveling to Chile, Argentina and Peru to conduct dissertation research and catch up with his Jesus contemporaries in each of those countries. Matt also had the chance to speak in a trip to Machu Picchu before returning for more doctoral work at Stanford University.

Fr. Paul Mariani was spotted back in the California Province recently. Paul is in his fourth year of doctoral studies in history at the University of Chicago where he recently led a gripping discussion on the effects of communism and Catholic resistance in China during the Rock and Roll Revolution of the 50’s and 60’s.

Fr. Ed Fassett professed his final vows in the Society of Jesus at Jesuit High School, Sacraments, last month where he has succeeded Fr. John McGarry as interim principal. Ed has been serving the school as assistant principal for instruction and student services.

Fr. John Becker has recently published his second novel, “Cold Comfort,” in which he incidentally turned 80 this past July, continues to teach several sections of English Literature to the young men of Brophy Prep in Phoenix.

Fr. Don Sharp (ORE) has recently completed his dissertation on “The Latin Prose of Saint Patrick’s Sermon in Meso Park.” Don is joined at the seminary by Frs. Mike Barber, George Schultz, Jim Breztek (WSU) and Eddie Samanigo, who serve in various capacities.

--- J. Thomas Hayes SJ

-- Jim McDermott SJ
**Chicago**

- Fr. Robert Thesing has begun his service as provincial assistant for formation. Thesing has been working closely with the men in formation and has already attended a national meeting of formation assistants.
- Fr. Denis Dirscicter of the St. Xavier Jesuit Community in Cincinnati was featured in an article in the Archdiocese for the Military Service News. The article focused on Dirscicter's service to the military, his impressive athletic abilities and his status as a Russian scholar.

**Detroit**

- Frs. Ben Hawley, president, and Tom Widner, rector, and the entire Brebeuf Jesuit Community are proud of the recent news that Brebeuf Jesuit Prep High School has been named the top high school in central Indiana by Indianapolis Monthly.

**New York**

- Fr. Michael Sparacino and Chari Minh were recognized earlier this year by the United States Conference of Catholic Bishops as an example of the best practices in ministry to adults in their 20s and 30s.
- Loyola University Chicago, Xavier University, St. Ignatius College Prep, Loyola Academy, St. Xavier High School and Brebeuf Jesuit have all accepted students from the hurricane-stricken Gulf Coast.

**Province Briefs**

- Fr. Bill Creed is serving as spiritual advisor to the Chicago Ignatian Lay Volunteer Corps, which began its fifth year with a record 31 members, 22 of whom are returning from last year. Fr. Mitch Pachau will feature Ignatian Lay Volunteer Corps (ILVC) on EWTN Live on November 16 at 8 PM EST/7 PM CST. Pachau will interview Fr. James Conroy (MAR), the co-founder of ILVC, and George Sullivan, the Chicago chapter director.

**Job Announcements**

**Loyola Institute for Spirituality** (LIS), a new model for spiritual ministry in the Ignatian tradition, has a full-time opening for the position of ASSOCIATE DIRECTOR. Located in Orange County, California, LIS provides conferences, days of prayer, retreats and training in spiritual ministry for congregations, schools, dioceses and organizations throughout Southern California. LIS is not itself a residential retreat house, although it does provide some overnight retreats at various centers in the area. Services are provided in English or Spanish. LIS’s work ecumenically with Christians of various denominations.

The LIS team consists of three Jesuits and lay partners who value collaborative ministry. This Associate Director position involves coordination/administration of spiritual formation programs. The position includes opportunities for giving retreats, days of prayer, conferences and spiritual direction with other team members or on one’s own. LIS seeks a qualified layperson, religious or Jesuit to fill this position. Master’s degree in Spirituality, Pastoral Theology or related fields and some teaching experience highly recommended; background in Ignatian spirituality and in directing Spiritual Exercises required, and some experience with direct pastoral/social ministries in multicultural contexts recommended. Bilingual ability a plus. Competitive salary and benefits are negotiable. Preferred start-up date is March 2006. Deadline for application is December 31, 2005.

To apply, send introductory letter and resume with two letters of recommendation to:

Dr. Jeff Thies
Chair, Search Committee
Loyola Institute for Spirituality
485 S. Batavia St.
Orange, CA 92868
(714) 997-9537; fax (714) 997-9588
loyola@pacbell.net
www.loyola institute.org

**President**

Marquette University High School

Marquette University High School, located in the city of Milwaukee, Wisconsin, is currently in search of a new president, lay or Jesuit. Marquette High is an all-male, college-preparatory school in the Catholic and Ignatian tradition. Most importantly, the president ensures that the Catholic and Ignatian character of the school is developed, evaluated and promoted among students, faculty and staff. The president must be able to articulate the mission and vision of the school to alumni, parents, students, faculty and the wider community. Additional duties include hiring and evaluating the principal of the high school, overseeing the operations of the president’s office, school finances, development and fund-raising, promotions, public relations, alumni relations, and the care and maintenance of the school’s physical facilities. The Board of Directors hires the president who reports regularly to the Board and acts as a liaison between the school and the larger high school community.

Applicants should have an advanced degree in an academic field. They should have a clear understanding and appreciation of the mission and vision of Ignatian education. It is probable that the successful candidate will also have at least 3-5 years of work experience in secondary education and demonstrated success in administrative roles. Interested candidates should send a letter of intent, curriculum vitae, and 3-2 possible references to the address listed below. The following materials must be received no later than November 15, 2005.

The new president will assume the duties of the office on July 1, 2006.

For further information about the school, including a detailed job description of the president, please visit our website at www.mhu.edu.

The Search Committee
3401 West Wisconsin Avenue
Milwaukee, Wisconsin 53203-3896
Spring Hill College invites applications for two tenure-track positions in the Department of Psychology at the Assistant Professor level to begin August 2006. For each position, we seek applicants who are strongly committed to excellence in teaching and have the ability and willingness to direct undergraduate research. An earned doctorate in psychology is preferred although ABD candidates may be considered. In addition to the courses listed below, candidates for each position will be expected to teach courses based upon the needs of the department and the candidate's area of expertise. The qualified candidate for the Clinical/Counseling position will have the ability to teach Abnormal, Personality Theories, Psychotherapy & Counseling, and General Psychology. For the position in the Biological area, candidates will have the ability to teach Biological Psychology, Health Psychology, Tests & Measures, and General Psychology.

Interested applicants should send letter of application, vita, unofficial graduate transcripts, three letters of recommendation, statement of teaching philosophy and evidence of teaching ability (e.g., copies of student evaluations and syllabi) to Royce Simpson, Chair, Department of Psychology, Spring Hill College, 4000 Dauphin St., Mobile, AL 36608. Email: rsimpson@shc.edu. Application review will begin January 16 and continue until the positions are filled. An Equal Opportunity Employer.

Spring Hill College invites applications for a tenure track position in Mathematics at the rank of Assistant Professor, beginning in August 2006. A Ph.D. in the mathematical sciences is required; the area of specialization is open. Candidates are expected to have a strong commitment to excellence in teaching; in addition, service and scholarly activity are expected for promotion and tenure considerations.

Spring Hill College is a Jesuit, Catholic liberal arts college that emphasizes dedication to quality teaching from its faculty. Candidates should submit a letter of application, curriculum vitae, statements on teaching and scholarly work, transcripts of all graduate studies, and three letters of recommendation. All materials are to be sent to:

Dr. Charles Cheney
Dept. of Mathematics
Spring Hill College
4000 Dauphin Street
Mobile, AL 36608

Applications will be considered until the position is filled. Information about Spring Hill College available at: http://www.shc.edu. Inquiries or documents may be sent to cheney@shc.edu.

Academic Dean for Academic Affairs
The Jesuit School of Theology at Berkeley

The Jesuit School of Theology at Berkeley (JSTB) invites applications for the position of Academic Dean for Academic Affairs, beginning in summer 2006. Candidates should be Jesuit priests with a doctorate in a theological discipline or related field. Background should include a strong record in the areas important to the position: teaching, scholarship, and administration. They should possess a strong commitment to the education of both ordained and lay ministers in a global church (the school has many international students), as well as to a commitment to the Jesuit way of life. In addition, candidates should demonstrate excellence in teaching required. Applicants interested in developing a research program with undergraduates are encouraged to apply.

Send letter of application, vita, statements on teaching and research, unofficial academic transcripts, and three letters of reference to:

Dr. Charles M. Chester, Chair
Department of Biology
Spring Hill College
4000 Dauphin Street
Mobile, AL 36608
(cchester@shc.edu)


Assistant Biology Professor
Spring Hill College

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Academic Dean for Academic Affairs
The Jesuit School of Theology at Berkeley

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Dr. Charles M. Chester, Chair
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Spring Hill College
4000 Dauphin Street
Mobile, AL 36608
(cchester@shc.edu)


Associate Professor
Spring Hill College

Spring Hill College invites applications for two tenure-track positions in the Department of Psychology at the Assistant Professor level to begin August 2006. For each position, we seek applicants who are strongly committed to excellence in teaching and have the ability and willingness to direct undergraduate research. An earned doctorate in psychology is preferred although ABD candidates may be considered. In addition to the courses listed below, candidates for each position will be expected to teach courses based upon the needs of the department and the candidate's area of expertise. The qualified candidate for the Clinical/Counseling position will have the ability to teach Abnormal, Personality Theories, Psychotherapy & Counseling, and General Psychology. For the position in the Biological area, candidates will have the ability to teach Biological Psychology, Health Psychology, Tests & Measures, and General Psychology.

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Assistant Vertebrate Biology Professor
Spring Hill College

SPRING HILL COLLEGE, a jesuit, Catholic Liberal Arts College, dedicated to quality teaching, seeks a broadly trained person for Assistant Professor tenure track position beginning August 2006. Teaching duties will include Principles of Biology, Anatomy and Physiology, Vertebrate Biology and upper division courses in area of specialty. Areas of expertise in embryology or neurobiology desirable. Ph.D. and documented excellence in teaching required. Applicants interested in developing a research program with undergraduates are encouraged to apply.

Send letter of application, vita, statements on teaching and research, unofficial academic transcripts, and three letters of reference to:

Dr. Charles M. Chester, Chair
Department of Biology
Spring Hill College
4000 Dauphin Street
Mobile, AL 36608
(cchester@shc.edu)

College, West Baden Springs, Ind. His first teaching experience was in philosophy (1942-45) and theology (1948-52) at West Baden Springs, Ind. Bob attended West Baden Springs for 67 years and a priest for 54 years. The cause of death was congestive heart failure.

For the next five years (1983-88), Bob did mission work at Wau and Mupoi, Sudan. He returned home to Cleveland, he entered the Jesuit Novitiate in 1955. When the midnight fire that destroyed the Jesuit residence in 1955, Bob was a Jesuit you could call “a man for Others.” In the words of the Gospel one could say, “Well done good and faithful servant.” Fr. MacDonnell had a wry and sometimes astringent sense of humor. He gave three principal exams per semester, as well as the employees, as well as the employees, as well as the employees, as well as the employees, as well as the employees.

Malcolm Carron SJ

(Detroit) Fr. Malcolm Carron, 88, died April 19, 2005, at Colomboi Center, Clarkston, Mich. He was a Jesuit for 67 years and a priest for 54 years. The cause of death was congestive heart failure.

Malcolm Carron was born in Detroit on May 15, 1917. He divided his grade school between Fairbanks (1923-27) and Barbour Hall, Kalamazoo, Mich. (1927-31). He attended the University of Detroit High school (1931-38) and then the University of Detroit, receiving an A.B. in philosophy and history. Mal entered the Jesuit Novitiate in Milford, Ohio, on September 1, 1939. He studied philosophy (1942-45) and theology (1948-52) at West Baden Springs, Ind. Bob’s first pastoral assignment was at St. Ignatius High School in Cleveland (1945-48). On June 13, 1951 Archishop Paul C. Schulte ordained Mal. He received an M.A. in English at Loyola University, Chicago (1949), and a Ph.D. in higher education at the University of Michigan, Ann Arbor (1956).

For the next five years (1983-88), Bob did mission work at Wau and Mupoi, Sudan. He returned home to Cleveland, he entered the Jesuit Novitiate in 1955. When the midnight fire that destroyed the Jesuit residence in 1955, Bob was a Jesuit you could call “a man for Others.” In the words of the Gospel one could say, “Well done good and faithful servant.” Fr. MacDonnell had a wry and sometimes astringent sense of humor. He gave three principal exams per semester, as well as the employees, as well as the employees, as well as the employees, as well as the employees, as well as the employees.

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Fr. Hogenkamp was renowned for his mastery of detail, his intellectual agility and flexibility to learn about and execute arduous projects, his versatility, which enabled him to remain balanced and fair, and his Jesuit spirituality and personal concern for each person.

Thomas W. Gedeon SJ

(Detroit) Fr. Thomas W. Gedeon, 80, died July 22, 2005, at Genesys Regional Medical Center, Grand Blanc, Mich. He was a priest for 49 years and a Jesuit for 62 years.

Fr. Gedeon was born in Cleveland on June 28, 1925. He attended St. Vincent de Paul grade school (1933-39) and St. Ignatius High School (1939-43). Tom entered the Society at St. Andrew-on-Hudson in Poughkeepsie, N.Y. on August 14, 1948. Fr. Gedeon received his A.B. in Theology at Loyola University in Chicago. Tom spent his three years of Regency at St. Xavier High School in Cincinnati (1950-53). He returned to West Baden College for theology (1953-57) and was ordained to the priesthood on June 5, 1956 by Archbishop Paul C. Schulte. He did his tertianate in 1957-58 at St. Stanislaus Retreat House in Parma, Ohio.

Tom returned to Detroit in 1958 as director of formation for the novitate and one year later was named dean of the community, he would devote himself to a ministry of spirituality and personal concern for each person.

Fr. Bill O'Leary SJ

(NeW York) Fr. Bill O'Leary, 61, collapsed unexpectedly in his room at St. Peter's Preparatory School and died at a Jersey City hospital shortly thereafter, on August 13, 2005. He was a priest for 32 years and a Jesuit for 43 years.

Fr. Bill was born on May 31, 1944 in Brooklyn, N.Y. He attended Regis High School in Manhattan and entered the Society at St. Andrew-on-Hudson in Poughkeepsie N.Y. on August 14, 1962. His course of studies over the next 11 years, both in its length and in its locations, was characteristic of the period immediately after Vatican II. Shadowbrook broke out in March of 1956, Vin's training and skills as a Marine enabled him to keep his own composure and direct many others to safety from the burning building. In 1957 he came to the "Old" Weston College for philosophy, followed by five years of sociology studies at St. Louis and Columbia Universities. He had a strong interest in South America and traveled in 1964 to Bogotá, Colombia, for special studies in sociology, as well as theology and Spanish.

He returned to the U.S. in 1969 for a final year of theology and ordination and to prepare his doctoral dissertation in sociology. The dissertation was a groundbreaking study of relations between government taxation policies in Colombia, labor unions and the theic role of Roman Catholic bishops in that country. In 1977 he went again to Colombia to serve in pastoral ministry there and in Brazil until 1983, when he returned to the U.S. to serve again in pastoral work for five years in New York City, Bridgeport, Conn., and Boston. During this time he served variously as a hospital chaplain, minister of a Jesuit residence, team-member in Hispanic ministry at Boston's Holy Cross Cathedral and similar work with the Hispanic community in Springfield, Mass. He went again to South America in 1988, this time to teach and do sociological research at the Pontifical Catholic University in Rio de Janeiro, Brazil. Six years later he traveled to Jamaica, W.I., to serve in Campus ministry at the University of West Indies and teach theology in the local diocesan seminary until 2004, when rapidly failing health required him to come Campbell Health Center. He led an active, generous and varied Jesuit priestly life.

-- Paul T. McCarty SJ

Leon J. Hogenkamp SJ

(Now York) Fr. Leon J. Hogenkamp, 65, died July 17 due to complications from cancer. He was a priest for 35 years and a Jesuit for 48 years.

Fr. Hogenkamp was born in Buffalo in 1940 and entered the Jesuit novitiate of St. Robert Bellarmine in Plattsburgh, N.Y. in January 1967. After graduating from Canisius High School in Buffalo, N.Y., in 1957, shortly after graduating from Canisius High School in Buffalo, N.Y., he completed his baccalaureate studies at Bellarmine in 1960 and attended Xavier in 1961 to pursue a master’s in philosophy.

In 1967 he moved to McQuaid in Rochester to pursue a master’s in divinity degree in theology at Woodstock College in New York City, he continued to serve as acting principal of the summer school program from 1968-69. He completed his degree and was ordained a priest in 1970.

In 1971, Fr. Hogenkamp returned to McQuaid after pursuing his doctoral studies at Columbia University. He took the helm as principal at a time when the school was experiencing an uncertain future. Closing of the school had been considered in 1969 due to the declining number of Jesuits, lower enrollment and financial pressures. In this difficult context, he took the lead in soliciting funds to keep the school open and to develop the school newspaper, The Lance.

He continued to serve as acting principal until 1977, when he moved to South America in 1977 to teach systematic theology. In 1970 he moved with the Woodstock theology program to New York City and remained a faculty member until the institution closed.

With the end of the theological program in Manhattan, Fr. Tom was free to explore his interest in problems of spiritual development in the context of modern society. He spent four years as a spiritual director at the Retreat House in Monroe, N.Y., and another four years at the Woodstock Theological Center in Washington Early in the next decade, however, his course of the remainder of his life became clear. From a base at Xavier, he taught systematic theology in the 13th Street subcommunity, he would devote himself to a ministry of writing and spiritual direction in New York and in count-
MEMORIALS

The time allotted to various subjects had been much reduced and all the academic institutions attended could be found within a radius of 100 miles of New York City. After novitiate and juniorate at St. Andrew, he studied philosophy at Shrub Oak and spent two years of regency teaching at the Loyola School. His three years of theology fitted within the brief lifespan of Woodstock College in New York. Fr. Bill was ordained by Cardinal Cooke in the Fordham University Chapel on May 26, 1973.

After ordination, Fr. Bill returned to the Loyola School as a student counselor and also undertook graduate studies at Fordham University where by 1976 he had earned a master’s degree in education. In that same year he joined the counseling staff at Xavier High School, the institution with which he would always be most closely identified. Except for three years as director of Boy’s Hope on Staten Island, he would spend the next 15 years counseling Xavier students, for much of that time as chair of the department.

In 1989 he moved for three years to Canisius H.S. in Buffalo before beginning a new career as administrator of the physical plants of several of the provinces retreat centers. He worked at Inridfa in Manhattan, L.I., from 1993 until 1996 and then took responsibility for the structure of Loyola House of Retreats in Morristown, N.J. As his health declined, he accepted in 2003 the chaplaincy at St. Joseph’s Home for the Blind in Jersey City, N.J.

This list of catalogue assignments, however, does not include a work to which Fr. Bill devoted himself enthusiastically for many years - the pastoral care of native peoples in Alaska. As a theologian, he had spent a summer in the Far North and fell in love with the place and the people. For many summers thereafter he returned to Alaska. Fittingly, in the photo on his funeral card, he is wearing a native Alaskan necklace.

Francis X. Grollig SJ

(Chicago) Fr. Francis X. Grollig, 83, died August 20, 2005 at Colombiere Center in Clarkson, Mich. He was a priest for 52 years and a Jesuit for 65 years. A native of Cincinnati, Fr. Grollig attended grade school at St. Ursula Academy and graduated from St. Xavier High School in Cincinnati. Shortly after his high school graduation in 1940, Fr. Grollig entered the Jesuits at Milford, Ohio. During his studies to become a priest, he earned an AB in Latin in 1947 and an MA in history and philosophy in 1950 from Loyola University Chicago. Subsequently he earned a Ph.D. from Indiana University in anthropology in 1959, the first Jesuit priest to obtain a doctorate in any subject from that school. He was granted a licentiate in philosophy from West Baden College in Indiana in 1949 and a licentiate in sacred theology. During his Jesuit training, he also taught history and English at St. Xavier High School and Latin at Loyola Academy in Wilmette, Ill. Fr. Grollig was ordained a priest on June 17, 1953 at West Baden, Ind.

After ordination Fr. Grollig, was first assigned to St. Xavier Church in Cincinnati and then, in 1955, to Loyola University Chicago where he became a teaching fellow in the history department.

In 1959, Fr. Grollig became the first chairman of the Anthropology Department at Loyola University Chicago. As chairman, he began the Annual Peru Program in 1963 and the Annual Mexican Program in 1978. In 1989, Fr. Grollig was named director of the Latin American Studies Program at Loyola University Chicago, a position he held until 1991. Throughout his many years there, he edited and wrote several books on both anthropology and Latin American studies.

The following Jesuits have died since the NJN last published and prior to our October 7 deadline. Their obituaries will appear as space and information become available.

Anderson, Robert L. (NOR) September 16
Barth, J. Robert (NYK/NEV) September 29
Connor, Joseph M. (MAR) September 20
Gelin, Henry C. (DET) October 1
Hollingsworth, Robert (NOR) September 25
Johnson, Earl (NOR) September 5
Kempker, Paul J. (WIS) September 16
Long, John F. (NYK) September 20
Mueller, Francis E. (ORE) September 28
Mullen, Charles J. (MAR) September 26
Thall, Apollinaris (NYK) September 4
Welsh, John R. (NOR) September 5

The Jesuits and the Arts

1540-1773

John W. O'Malley SJ and Gauvin Alexander Bailey, editors

John W. O’Malley SJ and John W. O’Malley SJ and John W. O’Malley SJ and John W. O’Malley SJ

320 pp., cloth, 45.00

Vanderbilt University Press, Nashville, 2005

R. Bentley Anderson SJ

Interracialism, 1947-1956


Richard A. Blake SJ

Francis X. Grollig SJ

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The first survey ever published of the Jesuits global artistic enterprise in Europe, Asia and the Americas, from the foundation of the Society of Jesus in 1540 to its suppression in 1773. A lavish coffee table volume includes 12 essays.


R. Bentley Anderson SJ

Vanderbilt University Press, Nashville, 2005


320 pp., cloth, 45.00

The diversity of New York City’s neighborhoods has left distinctive marks on four New York-bred filmmaking.

Street Smart. The New York of Lumet, Allen, Scorsese, and Lee

Richard A. Blake SJ

The University Press of Kentucky, Lexington, 2005

368 pp., cloth, $35.00

ISBN: 0-8131-2357-7

The diversity of New York City’s neighborhoods has left distinctive marks on four New York-bred filmmakers. Blake argues that a good understanding of each director’s neighborhood of origin is necessary for a comprehensive critical grasp of that director’s films. Examining the diverse social, economic and ethnic backgrounds with a solidity not found in other essayist studies, the book also remedies the fact that little critical work has been done on Lumet and Lee.

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Kalouba alia Nar. Es-Salaat m’a er-Raheban el-Yesoueyeen (Hearts on Fire. Praying with Jesuits) Translated by George Atallah Muslah with Emil el-Dik and Clarence Burby SJ

Jesuit Center, Amman, Jordan, 2005

204pp., paper, free of charge

An Arabic translation of the popular prayer book compiled by Michael Harter SJ, it is already in its second edition. For copies, e-mail hicks@jesuits.io. Postage will be requested and donations to the Center will not be turned away.
The joke is not dead

By Raymond A. Schroth SJ

I hate to say this, but I think the New York Times may have got something wrong. In the lead article in the Sunday Style section at the end of May, obituary writer Warren St. John declared that the joke died recently, after a long illness of about 30 years.

Think about it. When was the last time Americans heard - or tried to tell - a good classic joke? Not as wisecrack, or insult, or the TV late-night comic's second quiet about Bill Clinton's sex life or Michael Jackson's nose followed by a drum roll and yuks from the studio orchestra. I mean a joke as story.

Two penguins walk into a bar. The priest, rabbi, and Protestant minister are in a plane about to crash and there's only one parachute. The two guys on the golf course and the two women up ahead, and one guy walks up to ask if they can play through. Real jokes.

On the cause of death, St. John speculated, there is much dispute. Some blame women. The joke is a man thing. Now that men and women socialize less in packs and more together, the guys can't tell their favorite stories.

Some blame political correctness. Somehow Irish drunks, stingy Scots, Jewish mothers, black servants, Polish light bulb changers and Chinese laundrymen are no longer the appropriate subjects of humor.

Finally, everyone blames the young. Their mini-second attention span and their brains shrunkken by radiation from their cell phones make it impossible for them to focus on anything after. "So the bar tender says to the penguin: . . ." But where did the Times go wrong? They forgot the one social sub-group in which these factors do not rule, and where therefore the joke has been preserved, as in a time capsule, or perhaps a museum. The Jesuit community. There, the average Jesuit is 70 and the average age of every joke is at least the same.

So, in the interest of historical preservation, I conducted a survey here at Saint Peter's College, where we have some real serious jokesters, to scout out the all-time best jokes, stories that deserve to outlive their tellers.

Fr. Bob McCarty (NYK) is one of the serious jokesters, to scout out the all-time best jokes, stories that deserve to outlive their tellers.

A drunken gentleman is staggering down the street late one night and, hanging on a lamp post, he runs into a cop on the corner who wants to lock him up for being intoxicated in public. The drunk protests and argues that he is in fact not wandering around but standing right in front of his own home.

"See that house right there?" he says. "It's mine."

"See this key?" he says. "We those stairs? They're mine."

The cop follows him up.

"See that bedroom? It's mine."

He opens the door.

"See that woman in bed? That's my wife."

"See that man in bed with her?"

"That's me."

The cop follows him up.

The joke is not dead

The report is that the class didn't get it. Strange. Another approach is Fr. Tom Bledsoe's (NYK) more intellectual observation about the three philosophical schools represented among baseball umpires.

The realist: I calls 'em the way they are.

The logical positivist: I calls 'em the way I sees them.

The idealist: I calls 'em the way I think they should be.

The joke is a man thing. If you're a woman, you can and do. The Times is a woman-owned newspaper.

"This one was begun by Fr. Dave Stump (NYK) and corrected by Fr. Tom Sheridan (NYK) - or was it the other way around?"

Young Fr. O'Toole had just been ordained a few weeks, and one Sunday he was sent to say mass at an interfaith scout camp. It happened that a lot of the Lutheran scouts showed up at the Catholic mass, and the whole bunch of them, Catholics and Lutherans together, started coming up for communion at the same time.

Fr. O'Toole was flustered and had to think quickly about what to do. The next week, he reported to the Bishop on the crisis. "So what did you do?" the bishop asked. "Well, Your Excellency," O'Toole replied. "I asked myself what Jesus do. "Oh no!" the bishop replied. "You didn't!"

The top joke I found was one in the classic genre of old-time British army movies from the days when the "Sunn ever set" on the Empire. The stories bristle with places like Kartoum and Crimea, and lines like "blown to bits," and "Haarrrrruuumpth!" And it helps to have seen the classic films: "Gunga Din," "Lives of the Bengal Lancers" and, above all, the original "Four Feathers."

A group of retired generals is sitting around drinking sherry in their club as they reminisce about the Sudan, its battles, its heroes, its fools. General Hard saddle has been asked whatever happened to Lieutenant Faversham, and he heaves a heavy sigh and stares into the flames.

"Sir, would you rather stay in here and face them."

"No, I would rather go out there and face a thousand trembling with fear and bloodthirsty Dervishes."

"Sir, I would like to hear your version of Colonel Faversham, and he heaves a heavy sigh and straightens his shoulders to Lieutenant Faversham, and he heaves a heavy sigh and straightens his shoulders.

"Sir, I have seen the classic films: "Gunga Din," "Lives of the Bengal Lancers" and, above all, the original "Four Feathers."

As I said, it helps if you've seen the movies. Schroth (NYK) is professor humanities at Saint Peter's College in Jersey City.
Kibera technically doesn’t exist. Although more than 800,000 people live there, the government of Kenya does not officially acknowledge their presence. And so, in this Nairobi slum, the people make do without electricity, without running water, with raw sewage running through the streets, living in tentative shacks, with HIV/AIDS a plague upon them.

In Kenya, if AIDS doesn’t kill you, it gets you somehow, perhaps by relegating you to the ranks of the more than 11 million AIDS orphans in Sub-Saharan Africa. Kibera is teeming with them, children left parentless, or with one parent dead and the other dying. If they’re lucky, extended family will take them in, but their schooling — assuming they’re in school in the first place — may be disrupted or brought to a sudden end. Primary school is subsidized by the state, but secondary school is not, and for families living on less than $1 per day, in absolute poverty, continued education is a dream, and maybe not even that. A year of high school costs about $800, but it might as well be a million.

There are more than 10,000 children of secondary school age in Kibera; three-quarters of them are not in school at all. Last fall, though, 56 young people registered at St. Aloysius Gonzaga High School, housed in a shack at the edge of Kibera and reachable by a footbridge crossing an open sewer. Opened in January 2004, it is the first Jesuit school of its kind in Africa, probably the only one of its kind, period. This year, the school had 70 places for freshmen and received 150 applications.

It was not his plan to start a high school, says Fr. Terry Charlton, but he couldn’t say no when approached by the director of the Hands of Love Society (HOLS), an offshoot of the Christian Life Community for which Charlton is national chaplain. HOLS members had sponsored 12 students attending a local school until the costs became prohibitive and they decided to open their own in January 2004. After four members had sponsored 12 students attending a local school until the costs became prohibitive and they decided to open their own in January 2004. After four months, the district authorities asked them to close the school, providing start-up funds.

For AIDS orphans, school is a lifeline. For more information, contact Charlton at Charlton@CJKenya.org.

By Julie Bourbon

The rooftops of Kibera, a slum of 800,000 in Nairobi.