New Orleans Schools Reopen, Take Stock

By Julie Bourbon

The Jesuits of the New Orleans Province have returned to that beleaguered city, which is still reeling from the effects of Hurricane Katrina, more than five months after devastating floods forced the evacuation of the entire population. Loyola University reopened January 9 and Jesuit High School, which had been operating since October at a local Episcopal school, officially reopened on its own flood-damaged campus January 23.

Eighty-seven percent of Loyola’s student body returned, answering the call to “Be a Part of the Resurrection.” They will take part in two intensive semesters, from January to April and May to July, to begin the 2006-07 academic year on track. Loyola students attended more than 400 schools while in exile, and the university is now facing a $24 million shortfall in tuition revenue. It also faces a housing crunch for its students, 75 percent of whom come from out of state, a change from its historical student body composition. An increased dependence on national perceptions of the city’s health likely will result in future recruiting and enrollment challenges for all New Orleans schools.

Jesuit High School was flooded with more than five feet of water but expects to have completed all repairs by August. In the meantime, nearly 90 percent of its 1,450 students have returned to the campus in Mid-City, which was badly damaged; much of the neighborhood still stands empty. Through its Hurricane

see New Orleans on page 11

A Place of Meditation Among the Wreckage

A statue of the Virgin Mary remains standing in a meditation garden behind the flooded Girls Hope house in New Orleans. Although two nearby concrete benches were broken and toppled in the storm, and a statue of Francis Xavier lost his head, the relatively light likeness of Mary was not moved from her place of honor.

Society to Convene 35th General Congregation

Fr. General Peter-Hans Kolvenbach has decreed the convocation of the 35th General Congregation in January 2008. With his expected retirement, Jesuits from around the world will gather in Rome to elect a new leader for the first time since 1983.

“Fr. General celebrates his 80th birthday in 2008 and has set this in motion as a providential act to ensure the Society's future service to the Church is as vigorous as the previous 25 years under his stewardship,” said Fr. Bradley Schaeffer president of the Jesuit Conference in Washington. Kolvenbach’s decree comes with the consent of Pope Benedict XVI and the favorable response of the provincials of the Society of Jesus. “Fr. General’s service has been a magnificent, selfless gift to the Society from a talented leader and a passionate servant of the Church,” Schaeffer added.

In the months ahead, 91 individual province congregations will be held on six continents to select delegates. More than 200 delegates representing nearly 21,000 Jesuits in 127 nations are expected in Rome to elect the 29th successor to St. Ignatius. In modern times, general congregations have been held roughly every 10 years to review the state of the Society and set future direction, the last one being convened in 1995.
By Stephen J. Hudik

The plane crash of a Nigerian jetliner on December 10 claiming the lives of more than 100 passengers, including 60 children from Loyola Jesuit College in Abuja, has brought sadness and grief to members of the Jesuit family worldwide.

The tragedy has especially struck a chord at Saint Peter’s College in Jersey City where Fr. Jim Kuntz (NYK) serves as special assistant to college President Fr. James N. Loughran (NYK). Kuntz was the founding principal of the 600-student, coeducational boarding school for 7-12th graders. Saint Peter’s held a Memorial Mass on December 15 for all victims with Kuntz as the main celebrant. Fr. John Buckley (NYK), who served in parishes in Nigeria for many years, also assisted.

“We cannot imagine the pain and suffering of the families who lost their children,” said Kuntz, who went to Nigeria in 1994, accepting an assignment to make preparations for the school’s opening in Abuja two years later. He stayed for five years. “These children and all the students at Loyola Jesuit College are the best and brightest of Nigeria, filled with the eagerness of youth.” The loss represents nearly 10 percent of the student body.

Loyola Jesuit College’s student body and staff reflect the diversity of Nigeria, with representatives from many religious faiths and tribal backgrounds. Many of the children who died in the plane crash were heading home to their families in the eastern oil city of Port Harcourt. The fall term at the school had recently ended.

Kuntz often referred to the students in the first class as “pioneers” for the country’s future. According to him, it was a role these students fully understood and embraced. The faith of the Nigerian people amid so much despair and tragedy often served as a shining example to him and his Jesuit brothers.

During this time of mourning, Kuntz asks all members of the Jesuit family to pray for the families of those who lost a son or daughter in the plane crash. He also requests that we remember the faculty, staff and administration of Loyola Jesuit College, especially school president Fr. Peter Schineller and principal Fr. Marc Roselli, both of the New York Province.

Anyone who would like to express condolences may do so at http://www.loyolajesuit.org/index.html.

Hudik is the director of Public Relations & Publications at Saint Peter’s College in Jersey City, N.J.
Standing for the Unborn: Hundreds of Jesuit Students Pray, Witness for Life at D.C. March

By Joe Laramie SJ

An early morning mass at Gonzaga College High School in Washington, D.C., capped off a weekend of events for Jesuit students in town for the annual March for Life. The march, held January 23, commemorated the 33rd anniversary of the Roe v. Wade decision that legalized abortion in the United States. More than 500 students and chaperones from Jesuit high schools and universities packed into St. Aloysius Gonzaga Parish for the occasion.

Among the high schools represented were Boston College High School, Jesuit New Orleans, St. Ignatius (Cleveland), Brebeuf Prep, Marquette, Regis (Denver) and Walsh; colleges and universities that sent students included Fairfield, Fordham, Gonzaga, Holy Cross, John Carroll, Loyola New Orleans, Marquette, Rockhurst, Saint Louis and Saint Joseph's.

The school, parish and Jesuit Conference sponsored a pick-up breakfast of coffee and bagels following the mass, as the group set off for the walk down Constitution Avenue to the Supreme Court. Over the weekend, students from Georgetown University hosted a "Luau for Life" with food and music; the $8 admission charge went to the city’s Northwest Pregnancy Center. Prior to the luau was a Holy Hour for Life at Georgetown’s Dahlgren Chapel, with worship music provided by scholastics from the Dominican house of studies in Washington. Other weekend events included Sunday Mass at the Basilica of the National Shrine of the Immaculate Conception and Georgetown’s annual Cardinal O’Connor Conference for Life.

"My boys thought the Monday morning Mass was ‘awesome,’” said Anthony Wieck (NOR), who attended with a group of boys from Strake Jesuit. "They really enjoyed developing a camaraderie with other Jesuit students."

Fr. Steve Spahn (MAR) gave a stirring homily, saying "What gives me hope is you... God has touched your hearts, your generation in a special way.” Fr. Brad Schaeffer (CHG), president of the Jesuit Conference, spoke after the Mass to the tired but enthusiastic crowd. He urged the congregation to pray through the intercession of John Paul II, whose tomb he visited on a recent trip to Rome. "You are the mainstream of the Church,” he said. "You are grounded in the tradition of the church to choose life.” Connecting their witness to life with the Jesuit Jubilee year, Schaeffer said that these students, like Ignatius, Xavier, and Favre, shared a "mission, a vision, and a call."

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"I was just impressed by the energy and organization of all the students,” said Bob Stephan (CFN), who traveled with a group of Loyola Chicago students.

Most of the Jesuit students also attended mass at the Basilica of the National Shrine of the Immaculate Conception. More than 7,000 people packed the Basilica, where Cardinal Keeler, Archbishop of Baltimore, presided. The faithful stood hip to hip and shoulder to shoulder, often feeling lucky to find a single square foot of floor space. Keeler spoke of the many signs of hope in the pro-life movement, citing that 2005 had the fewest number of abortions in the U.S. since 1975; he also mentioned several recent legal victories concerning laws for parental consent and laws banning partial birth abortion.

Chris Collins (VIS) was instrumental in organizing the events for Jesuit schools. For several years, the schools have all gathered to march together; this year, a Google e-group was a useful tool for communication and organization among the schools. It is even sparking a number of new projects. For example, Collins spoke with a Boston College student leader “who was so fired up at having [such] Jesuit support, that she plans to go ask BC to help start a pregnancy care center for college students in the Boston area,” he said.

Several of the Jesuit groups visited the U.S. Holocaust Memorial Museum during the weekend. Wieck said that his Strake students “were able to draw the connection very well this year between the Holocaust Museum and its grisly horror and our current holocaust, where 46,000,000 defenseless and innocent lives have been extinguished.”

For all the students who attended it was, no doubt, a weekend of consolations and desolations. The consolations included seeing so many Catholic parishes, schools and youth groups standing in defense of the unborn. The desolations included the fact that this is, sadly, the 33rd consecutive year of legalized abortion in the United States. The Jesuit mass, holy hour, luau and unified march of schools helped students and Jesuits to feel the spirit of prayer and hope that fuels their witness. After the weekend of events, Wieck said that his students clearly understood that ”pro-life also means ‘full of life.”

Laramie (MIS) is a first year regent teaching theology and English at Regis Jesuit High in Denver.
LETTER TO THE EDITOR

Editor:

In the light of the article “Assistance Apostolic Priority: A Discussion Draft” (NJN, December 2005), I would like to join with Fr. Jared Wicks (DET) in making some brief observations about the Roman Delegation apostolate to which the American Assistance has lent great support throughout many decades.

We can see that this draft represents an enormous commitment from all of the provincials engaged in the preparation of such a document. We understand too the urgency of such a document in the face of the prodigious changes that are taking place in so many areas both within and without the purview of the both the Society and the Church.

We can be grateful to the provincials for keeping the Assistance informed of the progress of the reflection, delivering the remarkable libraries and teaching body but most especially grateful for the invitation to be actively engaged in the document’s final form, acceptance, and implementation when it comes to fruition.

It seems to me and many others from perusal of this draft that the provincial’s commitment to our own old intellectual apostolate of the Pontifical Gregorian University and its associated educational institutions, namely, the Pontifical Biblical Institute, the Pontifical Oriental Institute, and the Astronomical Observatory (Specola Vaticana) are missing from such an important document. We know how the Roman Pontiffs over the years and our own Fathers General, particularly Frs. Arrupe and Kolvenbach, have repeatedly called out to us to not only continued, unfailing support of these institutions but most critically that they be placed among the top priorities of any apostolic engagement that the Society and the American Assistance determine for itself at this time and into the future.

The composition of the students and scholars who frequent these educational institutions is most assuredly representative of the people you indicate that we are to serve in the future. For the most part they come from local churches and religious congregations and communities that are relatively poor and marginal which have minimal resources available to them, and so they come to Rome for their formation and find resources and assistance that they will use when they return to their often suffering and even martyred people. These are some of the people indicated in this document that the Society is being called to serve, and, we must not forget, we have already been serving for centuries in our Roman educational institutions. We can recall how the United States was once a missionary territory with few American students who study abroad so we cannot imagine the Bishops’ plan got a glimpse into the political world where decisions are made. British Robinson, former national director of the Jesuit Conference Office of Social and International Ministries, Jill Gerschutz, outreach coordinator for SIM, and Fr. Christopher Lockard (NOR), senior policy analyst at the General Curia or brief conversations over dinner with a handful of Jesuits who form a voice in this discernment moment and process. I would finally invite each of the provincials to come to Rome for a week’s period in order to visit each of the Roman educational institutions and the residential colleges in order to come to know from within the Jesuit and non-Jesuit students from the many third world or developing nations of Africa, Latin America and Asia that are served here as well as the European and North American students who also through their studies in Rome provide a living link with our countries and cultures in an age in which alienation can all too easily happen due in great part to the challenges of multiculturalism and the rapidity of social change.

In a world where borders are opened to goods but closed to people, where individuals rather than behavior are viewed as illegal and where the labor of certain peoples is accepted but citizenship is denied, immigration is a central issue. Migration of people from their home countries to the United States is rooted in everything from trade to affordable housing to homeland security. It is on every politician’s agenda and affects almost every social service agency in the country. The U.S. Conference of Catholic Bishops has focused on immigration as one of the country’s most pressing issues.

They have put forth a plan, which includes promoting a path to citizenship for undocumented immigrants, a path to work, reunification of families and an end to the border blockade.

In response, last November, Fr. Provincial John McGrory (CFN) called together 33 people from around the province whose lives are affected by immigration to discuss the resources they share and ways they can work together to promote change.

Many of us present at the conference are involved in creating change on the grassroots level, working directly with immigrants and the concerns they face when they arrive in this country.

In this vein, Prose, executive director of the Jesuit Volunteer Corps, Southwest, pointed out that one of three of their agencies provide services ranging from housing to legal aid to education directly to immigrant populations.

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Here we can even ask, as Fr. Wicks does, if the provincials and formators engage young Jesuit students in conversations about and more importantly preparation to teach or assist in the work of these institutions which form a critical part in our inspiring history and contemporary contribution to the universal Catholic Church.

In a global age where even our United States Congress has determined that we must increase the number of American students who study abroad so we cannot only overcome our national isolationism but also prepare ourselves for ever more essential international dialogues and cooperation, so too must we not lose but even revive our apostolic venerate and service which from our earliest beginnings was one of the outstanding hallmarks of our least Society.

There is probably no better locus than the educational institutions of the University Consortium in our apostolic outreach where all of the elements you have indicated as essential to the implementation of “this Priority” can be manifest:

- PROMOTE faith development and spiritual formation that frees us and our religious communities and religious myths that blind us to contemporary realities;
- STAND boldly in “solidarity with the poor, the marginalized, and the voiceless” in our Jesuit communities, in established ministries, and in new forms of service;
- EXAMINE national and international realities through the eyes of the poor and marginalized families to understand both the causes of injustice and the better ways to promote justice through an intellectually rigorous social, political, economic, and cultural analysis;
- REFLECT philosophically and theologically from an incarnational view of the world that sees God laboring everywhere to draw all people together into God’s Reign.

- UNDERSTAND that confronting injustice and hatred will bring us to share the suffering and scandal of the cross of Christ; and
- ACT concertedly as individuals and institutions to embody both the hands-on gospel charity and the complex education and advocacy for biblical justice that addresses social evil.

We must thank our provincials once again for giving us a voice in this discernment moment and process. I would finally invite each of the provincials to come to Rome for a week’s period in order to visit each of the Roman educational institutions and the residential colleges in order to come to know from within the Jesuit and non-Jesuit students from the many third world or developing nations of Africa, Latin America and Asia that are served here as well as the European and North American students who also through their studies in Rome provide a living link with our countries and cultures in an age in which alienation can all too easily happen due in great part to the challenges of multiculturalism and the rapidity of social change.

Arturo Lopez, pastoral assistant at Dolores Mission Church in Los Angeles, spoke movingly about the way community leaders have grown out of Christian Base Communities in Los Angeles, an idea of faith based community organizing that migrated with the people from Latin America.

Fr. Peter Neeley (CFN), superior and pastoral minister at the Peter Claver Community in Los Angeles, talked about Las Vegas as the new outpost for people migrating domestically, seeking service and construction jobs. He is still gathering data about this rapidly changing part of the country, but spoke of the immediate need for funds and social services as well as long-term needs such as lay leadership and Jesuit institutions.

Many factors push migrants from their home countries and into the United States. Trade agreements and social anxiety that equates the immigrant with the terrorist are just a few of many that are beyond the control of the migrant who is affected by them. Those of us who work at the grassroots level to realize the Bishops’ plan got a glimpse into the political world where decisions are made. British Robinson, former national director of the Jesuit Conference Office of Social and International Ministries, Jill Gerschutz, outreach coordinator for SIM, and Fr. Christopher Lockard (NOR), senior policy analyst at Jesuit Refugee Service, discussed their daunting task of fulfilling the Bishops’ plan in Washington. Advocating on Capitol Hill, they must present immigration reform to those in power, not to win an argument but to dissolve myths, proffer Catholic Social Teaching, and persuade politicians that extensive immigration reform is the right and best thing to do.

The video, “Dying to Live: A Migrant’s Journey,” describes immigrants as “a fuzzy background to the fabric of American life.” To those at the conference, the problems immigrants face on a daily basis, from crossing the border to finding work, are in sharp focus. “Equal rights require unequal treatment,” reminded Fr. William O’Neill (CFN), professor of Christian social ethics at the Jesuit School of Theology at Berkeley: Bringing together those who see the decisions affecting migrants being made by those who see the decisions carried out every day gave greater clarity and urgency to the need for immigration reform.

Galvin is a Jesuit Volunteer serving as an assistant teacher and after-school program coordinator at Sacred Heart Native School in San Jose, Calif.
A Novena of Grace

By John Predmore SJ

A musical dramatization of the dynamics of the Spiritual Exercises called “For the Greater Glory of God” kicks off the Novena of Grace on March 4 in celebration of the Jesuit anniversaries. Musicians from the Jesuit Urban Center (JUC), Holy Cross College and St. Ignatius parish in Chestnut Hill, Mass., will join actors and dancers from the Boston Liturgical Dance Ensemble in a special performance at the JUC/Church of the Immaculate Conception in Boston, a venue long noted for its devotion to the Novena of Grace.

The Novena of Grace is a prayer that is continued over nine days, traditionally March 4-12, for a particular intention through the intercession of St. Francis Xavier. In 1622, both Francis Xavier and Ignatius Loyola were canonized on March 12. The first Novena made to Francis Xavier was done in 1615 in Goa, India, where a boy who was crippled from birth was cured. The tradition quickly spread throughout India and soon took hold in Europe.

The Jesuit Urban Center in downtown Boston has a strong artistic tradition and its open space is naturally conducive for a performance of “For the Greater Glory of God.” Fr. Bob VerEecke (NEN), pastor of St. Ignatius parish, Jesuit artist-in-residence at Boston College and director of the Boston Liturgical Dance Ensemble, a mixture of professional and trained dancers, explained, “I decided to have this performance to inaugurate the Novena of Grace because the heart of the experience of the Exercises is ‘overflowing’ grace. I am hoping that the experience of the Exercises in this format will resonate with those who have made them or give those who are thinking about doing them a chance to ‘taste and see’ what is in store for them.

“One of the things I noticed when I studied dance was that the language of movement and dance was very similar to the language of prayer,” said VerEecke. “The dynamics of religious experience found expression in non-verbal language. When I teach the summer dance program at BC … I try to help people discover this connection between their inner life and a physical expression of that.”

As VerEecke reflected upon the power of dance to express the interior life, he said, “I was inspired to create ‘For the Greater Glory of God’ since I felt that the dynamics of the Weeks of the Exercises could be ‘embodied’ in a new creative form.”

In 1991, as Jesuits were celebrating the 500th anniversary of the birth of St. Ignatius, VerEecke was thinking about a way of introducing his parish to the inspiration that led to the creation of the Spiritual Exercises. “With my background in theater and dance,” he said, “I began to imagine a presentation of the dynamics of the Exercises through these media. … The central image was Ignatius at his desk ‘writing down the Exercises.’ … For each of the ‘weeks’ there was text from the Exercises that was interspersed with music and dance as well as passages from scripture and imaginative dialogue. At the end of each ‘Week’ there was a brief reflection on the Exercises in everyday life. This reflection along with much of the liturgical music that was familiar to the audience made this much more interactive than a performance.”

After two local inaugural performances at St. Ignatius and Boston College, he took the show on the road to other Jesuit colleges and universities, especially those with offices for mission and identity, including Santa Clara, USE, Loyola Marymount, Scranton, Loyola Baltimore, Fairfield, Holy Cross and Regis in Toronto. It was also part of the anniversary celebration for the Center for Religious Development in Cambridge.

As pastor of St. Ignatius Church for 16 years and as artist-in-residence at BC for more than 25, much of VerEecke’s ministry has been focused on the integration of dance and religious expression. “The parish is very accustomed to celebrating liturgy not only with the musical arts but also with movement and dance expression,” he said. “It does not happen every week but mostly for special occasions. We have an evening prayer service in Holy Week that uses dance and music in a way that engages the whole community in movement. It is really very powerful.”

VerEecke entered the Jesuits in 1966 after graduating from Regis High School in New York. “I was fortunate that I entered at a time when the Society was rediscovering its artistic heritage. I had the opportunity to participate in the first Jesuit Artist-in-Residents at Holy Cross College and Santa Clara University,” he said. “It was at Santa Clara that I discovered the power of the dance as a form of religious expression.” That passion never died. “I have been very blessed as a Jesuit to be able to integrate an art form that I love into my ministry.

A ministry that continues to flourish, said VerEecke. “A number of parishioners take a class with me called Salta et Jubilate (SJ Dance). It is for people who love to dance and want to connect it with their Christian spirituality. These are ordinary parishioners who then participate more actively in our special liturgies.”

VerEecke has produced a DVD capturing the 1998 performance of “For the Greater Glory of God,” and particularly recommends the sections on the Anima Christi and the Third Week performance of “How long O Lord.” If you find yourself in Boston in early March, treat yourself to a live dramatic performance to celebrate the Novena of Grace to honor our Jubilarians.

For more information about the performance or the DVD, contact VerEecke at frvereece@bc.edu. To get resources for your parish or personal prayer about the Novena, please refer to the Irish Jesuits’ Sacred Space webpage www.jesuit.ie/novena.

Predmore is a faculty chaplain at Cheverus High School in Portland, Maine.
Sauer Retiring after 27 Fruitful Years at St. Ignatius Prep

By Paul Totah

Fr. Anthony P. Sauer, the man who has led Saint Ignatius Prep as president since 1979 – nearly a sixth of the school’s 150-year history – announced his retirement at the December 3rd President’s Cabinet Dinner, effective June 30, 2006.

In his announcement, Sauer (CFN) noted that, “to be in the world, but not of it as Ignatius would say, a Jesuit must not stay too long in one place, lest it become too comfortable. For this Jesuit, a new horizon (the theme of our Genesis V campaign) is overdue. ... I’m ready to see where God wants me next. It’s been a good run and time to run on!”

Sauer, 71, is not certain of his plans for the future, but he does not rule out returning to SI to teach. Sauer helped SI grow from a strong city school to a college preparatory of national stature, ensuring SI’s future through a series of capital and endowment campaigns. He supervised the school’s transition to coeducation in 1989; SI had been a school for boys since its founding in 1855, and he proved an instrumental voice in voting for and defending the change.

“He has succeeded so well thanks to his trust that God’s presence can be found in all things, even in the process of change,” said Rita O’Malley, director of the Adult Ministry Program at SI.

Sauer first came to SI in 1965 after philosophy studies in St. Louis. A graduate of Loyola High School and Santa Clara University, he had served as a lieutenant in Korea in the 13th Field Artillery supporting the 19th Infantry Regiment at Observation Post Lola at the Demilitarized Zone, 2,000 meters from North Korea. “I had more power at 21 than I’ve ever had since then,” he said. “That’s why I don’t take myself too seriously today.”

After leaving the Army he taught for a time at Loyola High School and was briefly engaged to be married before deciding to join the Society of Jesus. He studied English at USC and at LMU, where he received his Master’s in 1964. The day he arrived at SI as a young scholastic, race riots were breaking out in Los Angeles and tanks were driving up and down Stanyan Street to prevent the riots from spreading to San Francisco.

He found himself teaching English and liked his first two years so much that he asked to stay a third. Two weeks before school started in his third year, Sauer was told that he would be the school’s only counselor, the admissions director and the person in charge of scheduling classes. On top of that, he had one English class to teach. “I had to learn college counseling really fast,” he noted.

Sauer was a far cry from the traditional Jesuits of the 1950s, teaching the poetry of Wallace Stevens, William Carlos Williams, T.S. Eliot and e.e. cummings. He even taught Ginsberg’s controversial poem “Howl,” much to the chagrin of a few parents and faculty. When students asked their teacher to consider the poetry of modern rock songs, Sauer agreed.

He listened to the Beatles and Bob Dylan and even staged a debate as to whose poetry was better: Dylan Thomas or Bob Dylan. Sauer favored the former, the class the latter.

Michael Shaughnessy, who graduated from SI in 1967 and has been a teacher and campus minister there since 1981, calls Sauer “my personal hero. When he came to SI, everyone was scared of him. I swear he used a riding crop as a pointer and slammed it on desks to get our attention. He worked our fingers to the bone, but you could tell he cared about us, not just as students but as people.”

Sauer attended the Human Be-In in Golden Gate Park in January 1967 when Timothy Leary arrived in a hot air balloon, was present during the Summer of Love in the Haight, and counseled students who considered applying for conscientious objector status for the Vietnam War. He left in 1968 to study at the Jesuit School of Theology in Berkeley and to be ordained, but he returned in 1971 for his second stint as a teacher.

He later served as president of Brophy College Preparatory in Phoenix before returning to SI in 1979 to serve as its 25th president. That year also marked the 125th anniversary of the school. In a report to the Board of Regents in his first year in office, Sauer noted that “our sense of community is strong at SI, but good feelings alone will not ensure excellence…. One of my highest priorities... is a renewal of SI’s commitment to the Jesuit tradition of educating the leaders of society who will go forth to serve.”

In his 27 years at SI, he did just that, serving the students as an English teacher as well as president. He had a fondness for his students that brought him to countless games, debates, plays and musicals. He also had a devotion to their parents, and was often called upon to minister at weddings, funerals and baptisms, or to administer the Anointing of the Sick to the ill and dying.

“No one has taught me more about what it means to be a Jesuit, a priest and a good human being than Tony,” said Fr. Marto Prieto (CFN), who served as SI’s principal for 14 years. “He is the best.”

Totah is the editor of Genesis IV and an English teacher at St. Ignatius College Preparatory.

Gathering in Support of Life

Above: Students from the Chicago area, including from Loyola Chicago (Alicia Torres, president of Loyola Pro-Life University Students, left) at the March for Life with chaperone Bill Blazeck (CHG). Right: Child with sign at the March for Life. Photos by Bao Nguyen SI.
Leaving Africa and returning to New York has not been entirely easy. I first went to Nigeria as a regent in 1964 and have spent 26 years since then in Africa. I have engaged in several apostolates over those years: high school teaching, university teaching and chaplaincy, service as Socius. Most recently I have been the president of our coeducational boarding high school in Nigeria (1999-2005). But beyond whatever work I was able to do, I learned a great deal in Africa, especially from the Yoruba people of southwestern Nigeria, Muslim and Christian.

I came to Nigeria with a Master’s degree in English, but after one year of regency I realized that Islam was going to be a major factor in the future of Nigeria and the future of Africa. What I came to realize only much later on was that Islam was also going to play an enormous role in the future of the entire world.

While I was studying theology at Woodstock in preparation for ordination, my mind was always on Africa and I began to take an interest not only in Islam as a future topic for graduate studies but also in the complex historical and cultural development of Africa. I supplemented my courses in theology at Woodstock with courses in anthropology and political science at Catholic University and at Columbia. After ordination, I pursued a doctoral program in the comparative history of religion with a stress on Islam and Arabic at Harvard. I then taught comparative religion with an emphasis on Islam for nine years at the University of Ghana.

At the invitation of the New York provincial, I returned for the first time to New York and Fordham University in 1983. I was fitted, somewhat uncomfortably at first, into a fledgling program in Middle East Studies. Although I knew Arabic from my graduate studies, I was more specialized in the study of Islam in Africa and its interaction with traditional forms of faith and Christianity. My first year of teaching at Fordham reminded me very much of my first year of graduate studies: I had a lot of catching up to do.

I have never regretted moving into the study of the Middle East. In the 1980s, theology departments had little or no interest in Islam. Then came September 11 and suddenly a degree in Islamic studies became a hot ticket.

For me, however, the Islamic world first began to take hold of my imagination in a more friendly setting, among the Yoruba. Most of the students at the school where I did my regency (not a Jesuit institution) were Yoruba Christians, but a few were Muslims. About half of the 20 million Yoruba today are Muslim and half are Christian. In most Yoruba families, there are Muslim and Christian members, and all of them get along quite well because of the Yoruba cultural disposition to solve differences of orientation by amicable compromise. So intrigued was I by the Yoruba that I eventually wrote my doctoral dissertation on the Muslim Yoruba and their participation in both the Islamic and the Yoruba traditions.

I learned something from the Yoruba that I think the rest of the believing world, Muslim and Christian, needs to understand. It could be summed up by the old Latin adage: primum est vivere, the first thing to value is living. The Yoruba Muslims and Christians, despite some efforts by a handful of fanatics on both sides in recent years, have learned not only to tolerate each other but even to join in each other’s moments of sorrow and moments of conviviality. Weddings and funerals, baptisms and naming ceremonies, Christmas and Easter, ’Id al-fitr and ’Id al-kabir find everyone in a festive mood in Yoruba cities and villages.

I often think that the wider Muslim world and the wider Christian world could learn something valuable from the Yoruba. In the United States, where I find today so much hatred of Muslims and their faith, I think we need to learn to live together as the Yoruba, Christian and Muslim do. We need to share each other’s celebrations, to share each other’s sorrows, to share each other’s ceremonies of the life cycle. I am joining the Muslim Students’ Association here at Fordham University this year in one day of Ramadan fasting in solidarity with the suffering people of Pakistan and Afghanistan in the wake of the recent earthquake. I will also share with them in the iftar, the breaking of the fast, at the end of that day. The more we share each other’s joys and sorrows, the less likely we are to give into the hatred that surrounds us.

“By Patrick J. Ryan SJ

What I Learned from the Yoruba

“The Yoruba Muslims and Christians, despite some efforts by a handful of fanatics on both sides in recent years, have learned not only to tolerate each other but even to join in each other’s moments of sorrow and moments of conviviality.”

Ryan (NYK) is vice president for university mission and ministry at Fordham University. He has spent 26 years in Africa.
The Practice of Anthropology at Jesuit Universities

By Richard G. Malloy SJ and Raymond A. Bucko SJ

The indefatigable Fr. Ray Bucko does it again! After putting Jesuits on the web in the 1990s, Bucko (NYK) is now raising the awareness of anthropology at Jesuit universities. Anthropology is the study of culture, that is, the analysis and examination of the multiple and myriad interrelationships among the political, social, religious and economic currents that course through our complex lives, and how such dynamics play out in the ever more globalized and technologized world in which we live and have our being. Our cultures are who and what we actually are.

Bucko organized a panel, "The Practice of Anthropology in Jesuit Universities: Research, Service and Community based learning," for the 104th Annual Meeting of the American Anthropological Association, held in late November in Washington, D.C. More than 5,000 anthropologists and interested persons attended the meetings.

Ted Fortier, a former Oregon Province Jesuit and now a professor at Seattle University, opened the session with a PowerPoint presentation and paper entitled "Educating Students to Bridge the Glory and the Horror: Indians in Jesuit Missions in Washington, Idaho and Canada." Fortier spoke about both the heroic and sometimes shameful history of the Jesuits’ presence to tribal peoples in the Northwest, and the important continuation of interactions of students under his tutelage with native peoples on reservations in the Northwest. Learning directly from native peoples is key to the success of Fortier’s programs.

Fr. Luis Calero (CFN) delivered a paper, "The Arrupe Center: A Community Based Learning Model for Cultural Anthropology at Santa Clara University," describing his work with students in service learning courses connected to Santa Clara’s Bannan Institute for Jesuit Educational Mission. He particularly pointed out the rich support Santa Clara as an institution affords the Jesuit Educational Mission. He particularly pointed out the rich support Santa Clara as an institution affords the Jesuit Educational Mission.

Discussant Kathleen M. Adams of Loyola University Chicago, who had read the papers beforehand, offered insightful commentary on the relationship between what was happening at these Jesuit institutions and broader development of these trends in the discipline dating back to Frans Boas’ dating days. She also led the audience in a spirited question and answer period. One participant, himself a former Jesuit, said he thought he would never live to see the day when Jesuits and Jesuit institutions would be represented at the American Anthropology meetings and was most enthusiastic about the presentation.

It could not be anthropology without some mention of food, so afterwards, all adjourned to a spicy meal and spirited conversation at a nearby Indian Restaurant.

Malloy (MAR) gave a paper on immersion service trips. In “Students Gone Service: Spring Break with a Purpose,” Malloy described Saint Joseph’s University’s Project Appalachia. Musing upon and elucidating the complex interrelationships between those served and those serving on such trips, Malloy wondered how such experiences really do affect students’ understanding of faith and justice, spirituality and religion.

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Malloy (MAR) is a professor of anthropology at Saint Joseph’s University and Bucko (NYK) is a professor of anthropology and Native American Studies at Creighton University.

JVC/JVI Meet, Celebrate 50 Years

By Michael Amabile and Maggie Conley

What have I done for Christ? What am I doing for Christ? What ought I do for Christ? These questions, asked of retreatants during the first week of the Spiritual Exercises, served as inspiration for the 2006 National Meeting for JVC/JVI, held in Baltimore the first week of January.

As the Jesuit volunteer movement prepares to celebrate its 50th anniversary, this meeting’s theme, “What have we done? What are we doing? What will we do?” enabled the 36 current and former members who gathered for the five Jesuit Volunteer Corps domestic regions and from Jesuit Volunteers International to reflect on the successes of our past and current work and to address the serious question about where JVC/JVI is being called by God, the world and the Society of Jesus.

”Timing is everything,” said Kevin O’Brien, director of Ignatian partnerships for the Maryland Province and facilitator for the JVC/JVI meeting. “JVC/JVI is looking towards the future at the same time the Jesuits in the U.S are discerning the changes of the new millennium.”

Keynote speaker Fr. Tom Smolich (CFN), outgoing California provincial and incoming president of the Jesuit Conference, addressed the opportunities for convergence between JVC/JVI’s self-examination and the U.S. Assistance’s strategic planning process. “The Society is looking at how we best fulfill our mission and how we can do it in partnership with others by affirming what we are doing well and figuring out how to do it in new ways,” he said. “JVC/JVI is in a similar situation: How do you remain in service to the people of God while being flexible enough to respond to new requests and movements?”

His remarks, “Cocoa Puffs and Pork Sausage: That was Then, This is Now,” a line he borrowed from choreographer Jody Tharp, illustrated the importance of being open to thinking about things in new ways, especially when times and situations change.

“Tom challenged us to think creatively about this time of change that the Jesuit volunteer movement - and the rest of the world - is encountering in the 21st century,” said Mary Medved, SNJM, former Jesuit Volunteer, current executive director of JVI and the current president of the Catholic Network of Volunteer Service boards of directors. “In JVC/JVI, we talk about wanting to dialogue more with the Jesuits about apostolic priorities and the needs of the world today. Here [the U.S. Assistance strategic planning] is another chance for JVC/JVI to bring our experience with people who are poor into the conversation.” Further and on-going communication with Jesuits - individually and corporately - was mentioned as a value by numerous participants throughout the week.

In addition to the keynote, former directors of the JVC regions and JVI, Jesuits, former Jesuit volunteers, administrators at JVC placements and other colleagues provided reflections in person or on paper to help guide discussions, provide inspiration and recall significant memories of the past 30 years. Jeanne Haster, executive director for JVC Northwest, valued the insight provided during the stakeholder panel discussion, which brought together men and women who partner with JVC/JVI in various capacities. "I appreciated their observations and affirmations. They each have a unique lens with which to view us and challenge us to grow,” she said.

Opportunities to learn about the history and impact of JVC/JVI were sprinkled throughout the four-day meeting. Each region presented a “year in the life...” segment for their
Realizing the Presence of God while in Immigration Detention

By Armando Borja

If you were to ask why immigration detainees come to worship, I think their answer would include something about reaffirming their faith. They might also add that faith gives meaning to their lives and helps them cope with adversity. Many detainees may also agree that by exercising their religion they realize the presence of God in their daily existence.

For Jesuit Refugee Service/USA (JRS/USA), helping detainees of all religious backgrounds sustain their faith has become central to fulfilling JRS/USA’s vision of giving help, hope, and voice to vulnerable and victimized people on the move. Since 1997, JRS/USA has accompanied thousands of individuals held in U.S. government detention centers by being present to and bearing witness to their plight. Thanks to the committed support of the U.S. Jesuit Conference and Jesuits Mission, JRS/USA has been able to develop a demonstration chaplaincy program at several detention centers in California, Texas, and New Jersey. The success of these programs was praised by the U.S. Congress and subsequently resulted in a Department of Homeland Security (DHS) effort to set up religious services programs at all U.S. federal government-run and -operated facilities.

Many detainees get extremely depressed while in detention; they close themselves down and are overcome by despair. Author Mark Dow, in his book “American Gulag: Inside U.S. Immigration Prisons,” notes that such despair often takes the form of hopelessness that develops from the utter isolation of being held prisoner. Dow further adds that there is a propensity in the U.S. detention system to degrade and dehumanize the individual. “That is often what makes life really unbearable,” Dow argues.

When people are facing life-transforming events such as the possibility of being deported and leaving behind family and the only community they have come to know, there is a human tragedy. Individuals in this predicament usually turn to their religion in the essential rituals and celebrations of their respective religions. Chaplains also ensure that detainees are able to participate in the exercise of their faith threatens their religious rights.

Over several years of working in the field of U.S. detention, I have come to realize that most detainees religious rights violations are attributed to negligence and ignorance rather than ill intent. For example, many documented detainee beatings have occurred after a detainee protested the imposition by detention authorities of a diet contrary to his/her religious beliefs. The presence of a chaplaincy program has helped to alleviate this type of incident. It is the job of the chaplain to ensure that detainees are provided with meals that strictly adhere to religious requirements. Chaplains also ensure that detainees are able to participate in the essential rituals and celebrations of their respective religions.

Fr. Richard Sotelo (MAR), JRS/USA’s chaplain at the El Paso DHS Detention Center since 1999, described JRS/USA’s motivation to this pastoral ministry as follows: “We want to serve those who are underserved, those who are forgotten, those who are not getting pastoral care.” Ultimately, JRS/USA’s goal is to relieve the detainee’s human suffering and restore hope.

JRS/USA has come a long way since its pioneering efforts of bringing pastoral care to detention centers. Since 2005, the DHS has contracted with JRS/USA in partnership with Church World Service to provide chaplaincy services at all eight U.S. government-run and -operated detention centers throughout the United States. More than 60,000 detainees have been given access to hundreds of weekly religious services in addition to having the opportunity of individual pastoral counseling. Thanks to the work of committed Jesuits of the U.S. Assistance and a dedicated lay staff, JRS/USA has been able to make a difference in the lives of many detainees. Ensuring that pastoral care is provided to all detainees, however, is still an ambitious goal. In addition to the eight DHS detention facilities, there are at least 160 other contract detention centers where religious services are not guaranteed. Moreover, it is estimated that the present detainee population of approximately 250,000 may double or triple in the next five years, thus making the need for pastoral accompaniment ever more vital. To put it simply, what JRS/USA strives to accomplish with its chaplaincy ministry is to help detainees “Find God in All Things.”

JRS/USA welcomes your inquiries into this ministry. Currently JRS/USA has an immediate placement for a chaplain in Florence, Arizona. Please write to aborja@jesuit.org

Borja is director for management and programs for JRS/USA

50 Years of JVC/JVI

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region, spanning various years from the beginning to the present. In addition, staff read reflections culled from the personal experiences of individual Jesuit volunteers, capturing the impact of being a Jesuit Volunteer on one person or one community – celebrating holidays abroad, working with clients, living in community, growing in faith.

As the meeting closed, more than 100 former Jesuit Volunteers and friends of JVC/JVI gathered at St. Ignatius Parish to worship and celebrate. Fr. Provincial Tim Brown (MAR) presided at a special liturgy, after which all were invited to socialize and break bread together. The evening activities included a special 50th anniversary slide show, reflecting images from every region and decade.

The stories of former volunteers and the visual memories presented both during the meeting and at the final celebration struck Medved in a profound way. “I am reminded,” she said, “of how many lives have been changed and transformed by our program.”

JVC/JVI will continue to celebrate its 50th anniversary year with several events throughout the year. For more information please visit their website at http://www.jesuitvolunteers.org/50thanniversary.

Amabile is the coordinator of Former Jesuit Volunteer Relations for JVC East and Conley is the Project Manager for National Activities for JVC/JVI.
Province Apostolates Take It One Day at a Time

By Julie Bourbon

A casual observer at Café Reconcile in early January might never know that anything was amiss. A local celebrity chef, the internationally renown Emeril Lagasse, was whipping up a festive meal in the restaurant's open kitchen. Local first responders were honored, Mayor C. Ray Nagin posed for a photo op and the Emeril Lagasse Foundation made a $25,000 donation to the café.

Part of a regular series, this celebrity chef night was the first after a long hiatus during which the café, like everything else in New Orleans, was shuttered. It sustained minor flood damage and reopened in October, serving meals to recovery workers and the occasional neighbor.

Founded in 2000 by the late Fr. Harry Tompson SJ as an economic development and hospitality training program for youth in Central City. Café Reconcile serves the neighborhood by teaching young people ages 17-25 marketable restaurant skills, providing jobs and, not incidentally, dishing up a tasty hot breakfast and lunch to locals who daily fill the dining room to its capacity of nearly 100. Or used to, anyway.

The hospitality program continues as residents trickle back, and a construction training program has been added. "The new industry of promise for this city is construction," said Michael Bourg, executive director of development for the New Orleans Province. In asking themselves "what are the industries we can train youth for" to earn a living wage, Bourg said, the building arts seemed an obvious choice.

One glance around the neighborhood, once a bustling African-American shopping district but long in decline, even before Katrina, and the need is apparent. Just across the street from the restaurant a second story apartment, home to Café Reconcile cook Mr. Willie, lies open to the world like a doll’s house, its side completely ripped away, exposing moldering furniture, clothing, the remnants of a life. The site is all too common in New Orleans today.

Mr. Willie’s apartment is just one of many left in a state of rubble awaiting the recovery of its owner. Across town, near Jesuit High School, the two homes that served Immaculate Conception Parish, are gone, evacuated to who knows where. Now, a new group has taken their place: Mexican work- ers, brought to New Orleans with promises of housing and lucrative construction work, but too often taken advantage of by unscrupulous employers and left to sleep in parks or in sub-standard, potentially toxic housing.

"From a ministerial standpoint, how do we react to and minister to these people?" said Bourg. Just identifying shower space, such a basic need, is a challenge.

One of the hardest situations to address is the lack of decent, habitable housing. For every little victory, another hurdle awaits.

"It’s the post-Katrina reality," said Bourg, a native of the city whose home escaped the floodwaters. His colleague Mary Baudouin, province assistant for social ministries, was not so lucky. Her children have been living with family in California; her car has become a traveling home base. "Life is hard here," said Baudouin, "and we are struggling to rebuild our homes and communities."

As the province looks for new headquarters in town, it is trying to wrap its arms around the pressing needs of the city and its people. For instance, many of the regularly at the damaged Harry Tompson Center for the Homeless, an outreach program of Immaculate Conception Parish, are gone, evacuated to who knows where. Now, a new group has taken their place: Mexican workers, brought to New Orleans with promises of housing and lucrative construction work, but too often taken advantage of by unscrupulous employers and left to live in parks or in sub-standard housing.

Province Claver Fund has been generous, giving $50,000 to the programs, and the national Boys Hope office in St. Louis has also been enormously helpful, said Bourg.

But the needs sometimes seem overwhelming: labor and housing shortages, FEMA hoops, lines at the grocery store and the gas station, if you can find one that’s even open. And always the question of where will the money come from to do justice to those for whom Katrina was just the most recent, and devastating, blow in a life of hardship and injustice. For every little victory, another hurdle awaits.

"There is such a sense of weight on people," Bourg said. "That’s the kind of stress that’s on everyone now, because we know we can’t fail. The consequences are too great. And that’s why we can’t take a moment to celebrate."

For more information about Boys Hope, please visit www.betterhope.org/boyshope and www.orprov.org for a list of ways you can support our Hurricane Katrina projects.

Please visit www.orprov.org to find out how you can donate to the province’s hurricane relief efforts.
New Orleans
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The history of the work of the Jesuits in the city and territory is tied to events in the area. The histories are old and inseparable,” said Fr. Kevin Wildes (MAR), university president. Loyola is committed to fulfilling its role as public citizen. As part of that commitment, Wildes is serving on the governance subcommittee of the Bring New Orleans Back Commission, which was initiated by the mayor to develop a plan for rebuilding the city.

While coming from a place of what Wildes called “grounded optimism,” the school’s mission, he said, “is what it’s always been.” That includes not only educating students, but serving the community. Loyola’s Small Business Development Center has partnered with the newly established Loyola Corps to provide assistance to local businesses as they recover and rebuild. The Loyola Law Clinic is providing legal aid to residents with landlord-tenant disputes or other legal problems. Loyola has established an educational consortium with Tulane, Dillard and Xavier Universities, allowing students from the four schools to take classes at any of the others, space allowed. A local elementary school has been reopened as a charter school for children of university faculty and staff.

“We gather to do the intellectual work of the university that is service,” Wildes said. “We gather to renew the university in its work - its intellectual and spiritual commitment to the city, the region and the nation.”

While Tulane University next door is mandating community service for its students, Loyola has a long history of engaging its students in service work and today that is even more the case, through University Ministry, the Loyola University Community Action Program, Catholic Charities New Orleans and a host of newly-formed consortia. The weekend of their return to campus, students and their parents were offered the chance to take a bus tour of the city's devastated neighborhoods. The tours, offered four times, each filled to capacity and were extended into the next weekend. Living a sheltered campus life, in the new New Orleans, is no longer an option.

At Jesuit High School, where students routinely travel to Appalachia to do community service work, President Fr. Tony McGinn (NOR) has been reminding students to ask themselves “What are we learning from this? What does this teach us?” Lessons of compassion, optimism, gratitude, resilience and a lack of self-pity are the values he hopes the school is teaching its young men.

The Ignatian character of both institutions has perhaps never been so important. Said Wildes, “We gather not to stay huddled or tell stories but to move into the world and change it for the better. We seek not only to do our work, but to do it better than before. …. We are not what we were before. Indeed, I believe we will be stronger.”

It was, finally, a personal connection, stretching from North Carolina to New Orleans to Sydney, Australia, and at last to Houston that kept the Loyola Law School in business last fall when all around was chaos. Brian Bromberger, the charismatic Aussie dean in his third year at Loyola, knew one thing after Katrina struck: he didn't want to close the school for the semester. “I didn’t know what to do,” he admitted, “but I didn’t want to do that.”

Evacuated to Houston, like many of his faculty and students, Bromberger received a call from a friend at the University of New Orleans law school, where he had formally served as dean. The friend had called Bromberger’s daughter in Sydney looking for him; she provided her father’s hotel number in Houston, which the friend subsequently posted on a national law school dean’s list serve. Deans immediately started calling and offering help.

Inside a week, the law deans had agreed to take Loyola and Tulane as transient students without a formal application,” he said, still amazed, “on condition that they pay Loyola and Tulane tuition.” The University of Houston Law Center went one step further, offering the space to reconstitute the first year law program on their campus. Bromberger leapt at the opportunity.

With no way to track down all their students, Bromberger and colleagues set up a website, the great communicator of the 21st century. “When the wash came out,” he said, almost 800 of the school’s students were enrolled, including 358 at 68 law schools around the country. In Houston, they offered 40 classes taught by 28 teachers for 350 1L students.

“Houston didn’t realize what they were getting themselves into,” he joked, what with everything that had to be taken into consideration: library privileges, email, parking, access to facilities, faculty offices. Houston was perhaps particularly empathetic, having lost many law books to water damage during Tropical Storm Allison four years ago. Publishers of the notoriously expensive texts donated $30,000 worth to the Loyola students in Houston. “You had an idea, but everybody came to the party to help you do it,” Bromberger marveled.

In thanks, Loyola Law School has established an annual lecture series in Houston touching on a topic that is peculiar to some aspect of Louisiana or the Katrina experience. And Bromberger is writing a manual on disaster planning for law schools.

As for the future, applications for next year are down slightly, but they had been up the last few years, so an expected class of 250 will put them back to where they were. There have been no faculty or staff layoffs.

“You don’t sign on for this. It’s an extraordinary challenge,” said Bromberger in his lyrically accented voice, admitting that this will be his last post. At age 67, he’s not eager to face another hurricane, but the pride of having kept the law school together - more than a little help from his friends - is clear.

“We set out to do something, the troops rallied around and by heck we did it,” he said, crediting all of his faculty and staff for their selfless tenacity. “I wish it didn’t happen, but having done it, I don’t deny, when someone says well done, I don’t deny I glow!”

Loyola Law School
Stays Open on Appeal

The flooded gym at Jesuit High school. The floor and lower bleachers have been ripped out and await replacement.
Fr. Larry Bianchi, president of Saint Louis University, has been named the Post Dispatch “Citizen of the Year” for 2005. And Fr. David Suwalsky, director of the Saint Louis University Museum of Art, has been honored for heading the “Most Improved Museum in St. Louis.” He recently mounted a fine exhibit of Chinese Jade. One floor of the museum displays historical artifacts of the early days of Jesuit life in St. Louis.

Fifty-six men in formation in the Upper Canada provinces gathered at White House Retreat in St. Louis over the Christmas break along with Frs. Dave Fleming, John Paul, and Len Altizia, their respective formation directors. Fr. Tom Rochford came from Rome to help focus discussions about communication.

It’s official! The Missouri Province has been fully accredited by Praesidium, Inc. and is in full compliance with the standards set by the Bishops’ Charter for the Protection of Children and Young People.

Fr. Mark Link (CHG) has joined the Rockhurst High School faculty for the year. With his leadership, students at the school have launched a website called “Staygreat.” www.staygreat.com offers features, daily meditations, inspirational stories and fun activities so “tomorrow’s leaders can share their faith, ideals and dreams.”

The Hallahan House Community, which has occupied the top floor of the building that houses the province offices, has moved to a newly renovated house next door. Work is now underway to turn the old community rooms into a new home for the development office. Dave Fleming has become the superior of the community, relieving Fr. Robert Weiss, superior for the previous 18 years.

Holy Trinity Parish in Trinidad, Co., recently celebrated 130 years of Jesuit presence and ministry in the city and at a large number of mission churches in the area. The city of Trinidad counts a number of Jesuits among its alumni, including the late Bishop Bernard Sullivan of Patna, India.

PROVINCE BRIEFS

MISSOURI

OREGON

Portland’s novitate welcomed the California Province first year novices for the month of January. It has become an annual tradition for the two novitiate to host each other for a series of workshops by various Jesuits. Topics included Homiletics, interreligious dialogue, Ignatian spirituality, alcoholism and addiction; human sexuality; chastity; and liturgy.

In February, first year novices from both the Oregon and California provinces will go to New Orleans to help with clean up in the aftermath of Hurricane Katrina. They are working for and are being hosted by Catholic Charities of New Orleans.

The province’s 45 novices, scholastics and recently ordained men gathered for three days between Christmas and New Years for a bi-annual meeting. Those not yet ordained learned about province finances and the need for fundrais- ing. Fr. John Baldovian (NYK) provided input to the newly ordained and some liturgical principles for the entire gathering. The larger group also brainstormed ideas for the Assistancy’s planning project on community and partnership. The scholastics ended their meeting by writing personal thank you letters to donors.

Fr. Arturo Araujo (COL) recently offered an artistic representation of the four Sundays of Advent as a gift to Seattle University. The piece incorporated watercolor and watercolor pigments and represents more than 1,000 hours of labor. Araujo has been studying at SU for three years and will teach when he returns to Colombia. As part of a partnership between the Oregon Province and Colombia, Araujo is learning English and earning a bachelor’s degree in art. He recently started a second bachelor’s program in fine arts at Cornish College of the Arts in Seattle.

Deus X Machina, a new community-based theater company in Seattle, presented its first sold-out production, 12 x 12, in December. Oregon Province vocations recruiter Fr. Jack Renzi is the founding artistic director. Deus X Machina uses theater as a means to build community. This first set of short plays was based on material gathered from interviews with people who live and work on six blocks of 12th Avenue between Union and Denny in urban Seattle. The performers were a mix of DSM ensemble members and community members.

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Following a nationwide search, Fr. John J. Hanwell has been appointed president-elect at Fairfield College Preparatory School, a division of Fairfield University. Hanwell (NEN) is currently the associate director of advancement for the New England Province. He will take over July 1 from current Prep President Fr. Michael G. Boughton (NEN), who has been president of Fairfield Prep for 10 years, and is its longest serving head of the school.

“I am very honored to accept this position as the next president of Fairfield Prep,” Hanwell said. “Jesuit education has certainly transformed my own life, and my goal will be to continue to sustain Prep’s mission in providing an environment and programs that nurture the academic, spiritual and moral growth of Prep students today, and in the future.”

New President for Marquette University High School

The Marquette University High School Board of Directors announced that Fr. Warren Sazama has been appointed president to replace interim president Fr. Edward Mathie (WIS).

Sazama will take office before the beginning of the 2006-07 school year.

Sazama (WIS), 59, who currently serves as the director of vocations for the Wisconsin Province, was born and raised in Milwaukee and graduated from Marquette High School in 1964. He received his bachelor’s degree from Saint Louis University in 1970 and his master’s degree in philosophy in 1973. Sazama also received an M.Div. from the Jesuit School of Theology at Berkeley in 1977 and a master’s degree in pastoral counseling from San Francisco Theology Seminary in 1979. Sazama joined the Society in 1964 and was ordained a priest in 1977.

“I see this as a wonderful opportunity to serve and strengthen an already strong Catholic school which has trained leaders of faith and service for the Milwaukee community and the world for the past century and a half,” said Sazama, who has served Marquette High School in various capacities for a total of 16 years, including as a theology teacher, chair of the theology department, pastoral director and guidance director.

Reiser Appointed President at Saint Peter’s Prep

Fr. Robert E. Reiser has been appointed the 28th President of Saint Peter’s Prep, in Jersey City.

Reiser’s appointment was approved during a special meeting of the board following the unanimous recom- mendation of the presidential search com- mittee.

Reiser (NYK) is currently serving as the assis- tant to the president of McQuaid Jesuit High School in Rochester, N.Y. He will officially begin his tenure at Prep on July 1, 2006, when the current president, Fr. James F. Keenan (NYK) steps down to begin a sabbatical.

A native of Buffalo, Reiser, 41, is a graduate of two Jesuit institutions - Canisius High School and Can- sius College. He was awarded his B.S. in accounting in 1986, followed by advanced degrees from Fordham University (M.A., Philosophy), Weston Jesuit School of Theology (M. Div., Divinity), and Harvard Divinity School (Master of Theology). In January 2006, he was awarded an M.S. in Education Administration from the University of Rochester.

In addition to his current role at McQuaid, he has served as director of vocations for the New York and Maryland provinces, and as director of campus min- istry at Canisius High School. He is no stranger to Saint Peter’s Prep, having served as a faculty member in the math and classical language departments from 1998-93. Prior to entering the Society, he was a staff accountant in the Buffalo office of Peat Marwick Mitchell and Co.

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High Water Mark

Brown water marks stain the home of Jesuit H.S. principal Mike Giambelluca in New Orleans. The taped X’s on the windows are meant to keep the glass from blowing in. The orange paint indicates when and by whom the structure was searched and whether any bodies were found. In this case, none were.

ANNOuncements

Marquette University
Director of the Faber Center for Ignatian Spirituality

Marquette University, a Catholic Jesuit university located in Milwaukee, Wisconsin, is in search of a director for the newly established Faber Center for Ignatian Spirituality. The Faber Center is an endowed center for the promotion of Ignatian spirituality among faculty, staff and administrators. Among the resources it provides are retreats, days and evenings of reflection, spiritual direction and opportunities for interfaith dialogue.

As part of Marquette’s Office of Mission and Identity, the Center staff works with other pastoral personnel on campus in furthering the University’s overall efforts in mission and ministry. The task of the director is to create and articulate with others a vision for the work of the Center and carry out that vision, both pastorally and operationally. The director will provide retreat, educational and pastoral services for employees as well as leadership and supervision for any staff that may be hired by the Center.

Applicants should have an advanced degree in an academic field. They should have demonstrated skills as a retreat and spiritual director, including an in-depth knowledge of the Spiritual Exercises. The ability to work as part of a dynamic ministry team and serve a religiously and ethnically diverse population is also essential. It is probable that the successful candidate will have at least 3-5 years of work experience in retreat ministry, as well as experience in higher education and administrative roles.

Interested candidates should send a letter of intent, resume or vita, and the names and contact information for 2-3 references to the address below. The foregoing materials must be received no later than February 21, 2006. Electronically submitted applications will not be accepted. The new director will assume the duties of the office on or about July 15, 2006. For further information about Marquette University, including a detailed job description for the director of the Faber Center, please visit our website at www.marquette.edu/umi.

Send materials to:
Office of Mission and Identity
At: Faber Center Search Committee
Marquette University
P.O. Box 1881
Milwaukee, WI 53201-1881

Summer Study Opportunity
Sacred and Liturgical Dance
Boston College

For the past seven years, Fr. Bob VerEecke (NES) has been offering a two-week summer study program in Sacred and Liturgical Dance as part of Boston College’s Institute of Religious Education and pastoral Ministry. The program offers a graduate level academic course, “Dance: An Invitation to the Sacred,” as well as opportunities for exploring movement and dance forms as a means of personal and communal prayer. The program offers participants the opportunity to learn the language of movement and make explicit connections between “body and spirit,” exploring ways of expressing the inner dynamics of prayer.

Over the years, Jesuits from many countries have participated in the program. They have come from Australia, Ireland, Haiti, Colombia, Jamaica and the U.S. and have found that these two weeks have given them a powerful experience of prayer and community. This experience has given them a vocabulary of movement expression that some have been able to use in their ministry, and has also helped them develop a body awareness that aids them as presiders in public prayer.

This summer’s program will be offered at Boston College from July 25 through August 3. For more information about the program, contact Fr. Bob VerEecke, Jesuit Artist-in-Residence at Boston College and Pastor of St. Ignatius Church at fvereece@bc.edu or (617) 552-6110.

New orleans

Jesuit institutions in New Orleans are functioning again with great vigor. Some 1,200 students began a second semester at Jesuit High School on January 23. Many attended the Jesuit New Orleans sessions at Strake Jesuit in Houston or at St. Martin’s Episcopal in New Orleans. Some studied as far away as Boston and Los Angeles. Loyola University began its second semester on January 9, with about 90 percent of the students returning.

Immaculate Conception, in the central business district, reopened in January after repairs to the church basement and the offices on the first floor of the residence, and Good Shepherd Nativity School has responded as well. Holy Name of Jesus Church on Loyola’s campus had been open for Mass since the weekend of October 9. The parish school reopened October 31.

Preaching the First Word workshop will take place June 4-8 at the Jesuit Spirituality Center in Grand Coteau, La. The center will be available from May 31 so that Jesuits can incorporate the workshop into their annual retreat.

Renovation of St. Mary’s Hall at Manresa House of Retreats, upriver from New Orleans at Convent, La., has been sufficiently completed to allow the return of retreatants after more two years of trailer living, an actual sign of current life in southeast Louisiana.

The Society has announced it will hand over St. Ignatius Parish in Spring, a suburb of Houston, to the Archdiocese of Galveston-Houston. The transfer will take place in late spring or early summer.

Eleven new novices arrived at Grand Coteau on August 14. In little more than two weeks, they found their quiet world invaded by evacuees of Hurricane Katrina, Jesuit and non-Jesuit alike, including Poor Clare nuns, Dominican friars and lay people. All the novices and, indeed, the entire community at St. Charles College rose to the occasion and showed the kind of hospitality that was a true blessing.

Archbishop Wilton Gregory dedicated the new chapel at Ignatius House of Retreats in Atlanta. The Jesuits on the staff still continue to go out to area parishes on the weekends and preach at all the Masses about retreats at Ignatius House.

Wisconsin

They say aging is not for sissies. But at the St. Camillus Community in Wauwatosa, Wis., that’s not to say it can’t be enjoyed. St. Camillus currently has 37 men, and life there is very fine. Fr. Jim Gladstone, superior since last July, is receiving very positive marks for his attentiveness and warm, welcoming disposition. When Fr. Claude Boudreaux (NOR) celebrated his birthday, Jim made sure the meal included shrimp and chocolate cake, two of Claude’s favorites.

Another welcome addition to the Camillus Community has been Fr. Bill Kegel, who arrived this fall after years working in California. The 85-year-old has found his niche in the arm of the brethren with both his love of singing and his companionship. Shortly before Christmas a group of Marquette High students came to sing carols; when they started somewhat weakly, Bill got up to lead them himself. “If you’re going to sing,” he told them, “then sing.”

The community recently bid a fond farewell to Fr. Claude Boudreaux (NOR) and Fr. Ted Kalamaja (NOR), who spent the months since Hurricane Katrina living at St. Camillus. Both were great additions. Kalamaja had never lived with any of our men, yet in a short time he became well loved. At the party on the night before the two left, Kalamaja went around and shook everyone’s hand. The two will be sorely missed.

A final Camillus story: Br. Jim Garvey recently died of pancreatic cancer. He was an inspiration to the community: though he lived months longer than expected, he was noted for his lack of complaints, his gentle disposition, and his gratitude for anything anybody did for him. In his honor, Marquette High, where he once worked, is creating a display of his pottery work, with an invitation to pray for his brothers.

And at St. Isaac Jogues, in Kaposvár, Hungary, Fr. David Matzko says “Life is full, but not flashy.” Recent times have seen the completion of renovations on the church, including new windows, heating, AC and paint. The community center continues to host weddings, funerals, memorials, meetings, dinners, parish activities and after school programs.

-- Jim McDermott SJ

Jim McDermott SJ
The Christmas season at the infirmary at Murray-Weigel included a number of special entertainments. Whenever youth groups came by, Fr. Bill McGowan donned his Santa suit and in his electric wheelchair spread Christmas joy. One of the groups was the St. Aloysius Parish Youth Choir which Fr. Tom Green has brought by annually. They enlivened the Eucharist with soul-filled song.

Fr. Tom Marciniak has just completed 12 years in campus ministry at LeMoyne College. Among his great works there, he has led almost all of the student retreats during that period, continuing a long-standing LeMoyne tradition.

As Fr. Andy Szepenyi went to part-time teaching in preparation for his eventual retirement from the classroom, he has begun to paint again after 30 years without touching a brush to canvas! Maybe it was the awarding of a double Bene Merenti medal for 40 years in the biology classroom and lab that inspired him to put on his beret again.

Fr. Peter O’Brien continues his work with the Mary Lou Williams Foundation. A new compact disc, which includes her “Zodiac Suite” from 1945, will appear in stores nationwide next month. Peter also produced two additional CDs for the Smithsonian Institution/Folkways Collection.

Fr. Keith Pecklers continues the tradition at Canisius High School that he began at McQuaid Jesuit High School. Every Christmas season he sets up a large natale in the school chapel with pieces collected from sundry parts unknown. In early January each year, Fred hosts a Mass and brunch for his family and friends to celebrate the season.

Fr. Dean Rechard splendidly survived his first semester teaching in Italian at the Bibliicum. He celebrated by returning home for the holidays to visit his family and attend his classmate’s annual reunion at Lake Caren- eria Villa. Reports state that his English has become somewhat accented.
Fr. Provincial Timothy Brown announced that Fr. John Swope, socius, has been named president of the new Cristo Rey school, scheduled to be established in Baltimore over the next two years. Before embarking on his new duties, Swope will spend the next few months completing several projects already underway for the province.

Fr. Paul Brandt recently received a Letter of Appreciation from the Governor’s Advisory Council of Hispanic/Latino Affairs in North Carolina. Appointed to the council in 1997, Brandt was honored for his accomplishments in working with the Latino population in the Diocese of Raleigh.

Fr. Ed Dougherty officially began his pastorate at St. Ignatius Church in Chapel Point, Md., on January 1. Dougherty follows Fr. Sal Jordan, who served as pastor of St. Ignatius for 13 years.

Fr. Swope, Bob Hussey, Tom Gavin, Frank Kaminski, Bill Rickle and Nick Rashford, members of the Chile-Maryland Committee, recently met at the province office in Baltimore. The group discussed inter-provincial collaboration, migration and pastoral innovation, and a short-term immersion program for Maryland Jesuits in Chile.

Old St. Joseph’s Church in Philadelphia received grants of $50,000 from the Pennsylvania Museum and Historical Commission, $50,000 from Partners for Sacred Spaces and $50,000 from the Connelly Foundation to help with restoration of deteriorating exterior masonry on the church and rectory. These grants supplement $100,000 contributed by the parishioners of Old St. Joe’s in a recent capital campaign.


Brown and Tim Kelly, province assistant for social and international ministries, traveled to India in January to visit men from the province, now transcribed to the Jamshedpur Province.

Fr. Vincent A. Lapomarda of Holy Cross College was awarded the title of “Kentucky Colonel,” that state’s highest honor, for his work with the International Order of Alhambra, which dedicated two plaques in Bardstown. One is at St. Thomas Cemetery, commemorating the unmarked graves of four pioneer priests, and another declares the Basilica of St. Joseph Proto-Cathedral a national Catholic historical site.

Fr. James A. Woods, dean of Boston College’s continuing higher education program since 1967, was given the Association for Continuing Higher Education’s highest award at its national meeting in November.

Fr. Ronald A. Mercier, former dean and professor of ethics at Regis College, Toronto, has returned to the province to serve as director of New England’s participation in “The Jesuit Collaborative,” the tri-province initiative (with New York and Maryland) for promoting ministries in Ignatian Spirituality.

It’s beginning to look like one has to have the middle initial “A” to be a New England Province newsmaker. So let’s disprove it.

New leadership has been appointed for both of our province’s retreat houses: Fr. Albert A. Agresti will succeed Fr. John W. Michalowski as director of Campion Renewal Center, and Fr. Richard J. Stanley will become acting director, following Fr. James M. Keegan, at the helm of Eastern Point Retreat House.

In December, Fr. Kevin G. O’Connell of The Jesuit Center in Amman, Jordan, was the subject of a four-page feature article in the pilot issue of VIVA, a new popular Jordanian magazine. The opening spread showed a full-page color photo of Kevin. Such an article about Christian ministry is a rarity in that Muslim country.

In January, Fr. William C. Russell of Kingston, Jamaica, gave the annual guided retreat to the diocesan clergy of the Dioceses of Montego Bay and Mandeville.
William K. Kellett SJ
(Missouri) Fr. William K. Kellett died in St. Louis on July 18, 2005, at the age of 72. He was a Jesuit for 53 years and a priest for 40 years.

Born in Kansas City, Mo., he attended Rockhurst High School and Rockhurst College before entering the Society. Bill Kellett, a gentle and caring soul, was known throughout his Jesuit life as a pastoral man—in parishes, as hospital chaplain, and as minister to his fellow Jesuits. His early ministry was done in Belize, teaching religion during his regency at St. John’s College from 1959 through 1962. After his ordination and tertianship he returned to Belize where he taught and did varied pastoral ministries. He was recalled briefly to St. Louis to assist the Mission Office in its fundraising efforts. Administrative duties and life in an office, however, were not to his liking and he quickly returned to Belize where he served as pastor of the church of St. Francis Xavier in Corozal in the northern part of the country from 1969 to 1972.

After the province closed St. Stanislaus Seminary in Florissant, Mo., and relocated it in Kansas City, Bill was called upon to become superior and minister of the formation community. His skills as a carpenter and electrician came in handy in adapting the four duplexes on the edge of the Rockhurst College property into Kostka House, the new house of formation.

A steady succession of pastoral assignments followed his work at the novitiate. In 1973, Bill became the pastor at St. Joseph Parish in Pueblo, Co., where he served until 1980. He then moved back to Kansas City and ministered at chaplain at St. Joseph’s Hospital in Kansas City, Mo., for the next eight years. During that time he was able to assist his aging parents. He was pastor briefly at St. Francis Xavier Church before moving back to Colorado where, after a sabbatical at the Vatican II Institute in Menlo Park, Calif., he served as pastor at Mount Carmel parish in Pueblo from 1991 to 1997. Bill’s final assignments brought him back to St. Louis where he was plant manager at the province offices and minister to the Hallahan House Jesuit community, which occupied the top floor of the province offices. When his health began to fail in 2004, he moved to the Fusz Pavilion at Jesuit Hall where he prayed for the Church and the Society and brightened the lives of his Jesuit companions, the staff and visitors with his contagious smile.

Throughout his life Bill had two hobbies: fishing and woodworking. He found simple but effective ways of integrating them into his spirituality. Not only did he relax by fishing and took delight in whatever size fish he caught, he was also most at home when he lived out the invitation to be a “fisher of men.” There is a photo of him wearing his hip-wadders and clerical shirt as he is baptizing a young adult in a baptismal pool. And when Bill was given a new assignment to move on, as it were, to the next fishing hole, he would ask permission of the provincial to take his Bible and his carving tools along with his pole, lures and net. People are still moved by the devotional pieces he left behind in various places he worked, but especially by the unique Stations of the Cross that he carved when he was a young Jesuit at St. John’s College in Belize. May the one whose invitation he followed so faithfully and creatively labored to make known now embrace him into the fullness of life.

—Michael Harter SJ

Paul F. Mattingly SJ
(Chicago) Br. Paul F. Mattingly, a Jesuit brother and 54-year veteran of Milford Novitiate and Milford Spiritual Center, died Sunday, October 30, 2005, at Colombiere Center in Clarkston, Mich. He was 84 years old and had been a Jesuit for 56 years.

A native of Alexandria, Ind., Br. Mattingly attended St. Mary’s Elementary School and graduated from Aurora High School in 1940. Eleven years later, he entered the Jesuits at Milford, Ohio, to become a brother. “It was when patrolling the New Jersey beach at night in the United States Coast Guard during World War II that I gave serious thought to the brother’s life,” he once explained. “The vastness and depth of the Atlantic Ocean helps one think of eternity.”

Br. Mattingly served as a grounds and building engineer at Milford Novitiate and then Milford Spiritual Center for 54 years. “I first met Br. Paul when I was a novice in the early sixties,” said Daniel Roche, executive director of Milford Spiritual Center. “What always struck me was his sense that God communicates through nature. To do his best possible work, he befriended the curator of the local cemetery grounds and learned everything he could about trees and lawn care.” Fr. Richard Anderson (CHG), former superior of Milford, said, “Paul was my right hand man, a real ’Mr. Fix It’ on just about everything. He also went to cooking school in his later years and one of his gourmet treats was homemade split pea soup.” Fr. Anderson continued, “He had such a gentle manner that deer would walk right up to him and ’he’d talk to them.’

Br. Mattingly also served as a Eucharistic minister for 27 years at St. Andrew’s parish in Milford and in recent years worked with the poor and homeless at Mary Magdalene House in Cincinnati. “Br. Paul volunteered a half day each week and helped clean our guests’ laundry, which is no easy task,” said Br. John P. Martin (CHG), who ministers at the House.

“Before Br. Mattingly left Milford for Colombiere in early 2005,” said Roche, “we planted two white oak trees, which is what Paul wanted because they are among the largest and most enduring varieties.” Milford sponsored one and the Mattingly family sponsored the other with a plaque that summarizes Br. Paul Mattingly’s legacy: “His life’s work is all around us in the beauty of the trees, shrubs, and plants.”

—Jeremy Langford

Everett J. Mibach SJ
(California) Fr. Everett J. Mibach, 88, died of cancer November 1, 2005 at Sacred Heart Jesuit Center, Los Gatos. He was a Jesuit for 68 years and a priest for 54 years.

Born in San Francisco on November 7, 1916, he graduated from Sacred Heart High School and attended the
Gerald F. McKeever SJ

University of San Francisco for two years before entering the Society at Los Gatos on July 30, 1937. After completing philosophy studies at Mount St. Michael's and three years of regency at Loyola High School, Los Angeles, where he taught Latin, English, speech and wrote and directed the variety stage show, he was assigned to the province’s Yangzhou Mission in China in 1947. After language studies in Peiping, he began theological studies at Zizikwei, Shanghai. With the communist authorities putting pressure on foreign missionaries, several theologians, including Ev, were sent back to their native countries for ordination. Ev was ordained to the priesthood on June 15, 1953 in St Mary’s Cathedral, San Francisco, and completed his fourth year of theology at St. Mary’s, Kansas.

Tertiariation was made at Port Townsend, Wash., after which Ev returned to the missions, this time to Taiwan, where the California Jesuits had relocated. He taught English at the National University in Taipei from 1953 until 1958. He returned to the U.S. and studied for his M.A. in English literature at Loyola University, Los Angeles (1958-60).

He then resumed his teaching of English, this time at Taif Normal University, the country’s major teacher’s college, remaining until 1983. For many years, in addition to English, Ev taught physical education. He found this quite ironic since, as he put it, “I had no skill whatsoever in athletics.” In 1982-83 he also served as English language secretary to the provincial of the China Province.

In 1983, Ev returned to USF and taught classes of foreign students in the World English Center. His teaching was interrupted by a year serving as minister at St. Ignatius Prep, San Francisco (1985-87), after which he resumed teaching at the university. He left the classroom in 1990 and served as pastoral minister and guest master. In 1999 he retired to Sacred Heart Jesuit Center, where he served as guest master until this fall.

As befits a professor of English Literature, Ev had a knack for writing. As a child he won several local essay contests and over the years he published short articles on spirituality. He also left behind a head of unpublished short stories. In recent years he turned to light verse to comment on the struggles and indignities of old age: “Take, O Lord, and receive all my Senior Moments, my little failing, my broken bones, my failing memory...” (An Elderly Jesuit Re-Sings His Suspect).

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-- Daniel Peterson SJ

Gerald F. McKeever SJ

(Wisconsin) A man with many similarities to St. Alphonsus Rodriguez, Br. Gerald F. McKeever, 93, died Nov. 3 in his room at St. Camillus Health Center. He was a Jesuit for 53 years.

Born April 10, 1912, Gerry grew up on a farm near Stiles, Wis. He finished his education at the University of Wisconsin-Madison where he earned bachelor’s and master’s degrees in teaching science. He taught in Pulas- ki, Oconto, and Sturgeon Bay. In 1938 he married Dorothy Stangel. They both taught school in the Panama Canal Zone during World War II. When they returned to the U.S. in 1947, Dorothy was diagnosed with cancer. They

had no children when she died in 1949. Meanwhile Gerry found employment as a credit rep for Mirro Aluminum Company in Manitowoc.

Gerry joined the Society of Jesus at Florissant in January 1952 as a brother candidate. He took first vows on Feb. 2, 1954 and was made director of the clothing room at the Florissant complex. When the Wisconsin Province was created in 1955, Gerry was assigned to work in fundraising with Frs. Gus Giunta and Gene Jakubek.

Gerry ran the office. Gus visited donors by phone and made hospital visits. Gene did publications and fundraising. Gerry was very intelligent and a hard worker. In addition, he was one of the gentlest people one would ever meet, a man who conducted himself with dignity and self confidence. He stood up to his priest bosses but was ever so gentle and kind that the conflicts were settled and mutual respect prevailed.

Gerry left the Society, May Guild in 1983 and served at the Jesuit Retreat House in Oshkosh in the years 1983-86 and 1991-95. There, Gerry had one-on-one conferences with retreatants, kept things running smoothly, and looked after the grounds. He had a passion for trees, planting them, watering them, and keeping them well-pruned. A joke he said was not finished “until you can see the sky through them.” In between assignments at Oshkosh, Gerry helped out where needed in the Marquette High neighborhood (1986-91) and afterward in the Jesuit Community at St. Camillus.

When he was 80 Gerry was heard to remark, “I am the most balanced Jesuit I know - 40 years of life in the world and 40 years a Jesuit.” At the end of his life the two things he wanted most were to be united with God and reunited with his wife; he loved both dearly.

-- Charlie Baumann SJ

William John Mayer SJ

(New Orleans) Bill Mayer, 62, died on Sunday, November 6, 2005 at Touro Infirmary in New Orleans, La. He was a Jesuit for 43 years, a priest for 31 years. A native of Seattle, he was born March 26, 1922. After graduating from Seattle Preparatory School, he entered the Society of Jesus in 1940. His training for the priesthood included three years of teaching back at Seattle Prep. He was ordained in St. Aloysius Catholic Church, Spokane, in 1953.

During 50 years, Fr. Fury served in parishes of the North-west at St. Ignatius, Portland; St. Joseph, Seattle; St. Mary, Pendleton, Ore.; St. Leo, Tacoma; St. Jude, Havre, Mont.; St. Stanislaus, Lewiston, Idaho; The Downtown Chapel, Portland; St. Joseph, Yakima; and finally, St. John, Naches. Twice this series was briefly interrupted by a year teaching at Jesuit High School, Portland, and two years as manager/treasurer at St. Michael’s Institute, Spokane.

George was an artistic, multi-talented priest whose special interests were decorating and gardening, with a consuming interest in raising orchids. A crowning achievement at St. John was his completion of a new church and parish hall.

George was a compassionate person with special concern for the unfortunate. His ministry extended to prisoners in the Yakima County Jail, which he visited after Mass on Sundays. He was congenial, witty, approachable, gentle and kind with his time, and loved by his parishioners. He was a deeply devotional man, which had a decided influence on the spirituality of the parish.

-- Karen Crandal

Robert A. Pollauf SJ

(Detroit) Fr. Robert A. Pollauf, 90, died Monday, November 7, 2005, at Yakima Valley Memorial Hospital, after a fall in Naches where he was pastor of St. John Catholic Church. He was a Jesuit for 65 years and a priest for 52 years.

Bill made a successful comeback from double knee surgery on foreign missionaries, several theologians, including Ev, were sent back to their native countries for ordination. Ev was ordained to the priesthood on June 15, 1953 in St Mary’s Cathedral, San Francisco, and completed his fourth year of theology at St. Mary’s, Kansas.

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was an associate pastor at Gesu Church in Cleveland in or of the retreat house. After his years in retreat work, Bob Loyola of the Lakes Retreat House in Clinton, Ohio, where Retreat House in Parma from 1963-66, then moved to the in Wilmette until 1960. The following year, he taught the novices at Columbere College in Clarkson, Michigan. The next 11 years, Bob became involved with retreat work and spiritual direction. Bob served at the Jesuit Retreat House in Parma from 1963-66, then moved to the years of regency (1940-43) were spent at Loyola Academy, and model trains. Bob was, in his life as a Jesuit, a "Man for devotion to the Sacred Heart. He had a love for airplanes of a "person for others." Hospitality was a ministry that embraced his whole life. One of his closest Jesuit brothers had this to say of Fr. Dufner’s life: “Like all individuals that open our hearts, those who knew Andy, we can look at the rings in the tree that is our life, and discover very near the core rings which have his name on them. In our growing process, he was there.” -- Karen Crandal, Paul Janowski SJ

George J. McMahon SJ

(New York) Fr. George McMahon died at the province infirmary on November 30. He was a Jesuit for 65 years and a priest for 53 years. Fr. McMahon was born in New York City on June 20, 1923, and grew up in the Morris Heights-Tremont section of the Bronx. Shortly after graduating from Xavier High School, he joined the Society on August 14, 1940 at the old novi- tiate of St. Andrew-on-Hudson in Poughkeepsie, N.Y. In 1944 at Woodstock College he first began the study of philosophy. During two years of regency, he taught math and physics at Regis High School and then continued his philosophical studies for a year at Fordham University. He began theology at Weston Col- lege but returned after two years to Woodstock where he was ordained a priest on June 21, 1953, by Archbishop Keough of Baltimore. He made tertianship at Wepion in Belgium and then studied for three years at Laval University in Quebec City, where he earned a doctorate in philosophy.

His first assignment to higher education was a two-year appointment as professor of logic and metaphysics at Saint Peter's College in Jersey City, N.J. He then moved for a very short stay to Shrub Oak before returning for one last year at Saint Peter's as Assistant Dean. In 1962 he crossed the Hudson to Fordham University to which he would devote the rest of his life.

Over the course of the next 32 years, Fr. McMahon held a number of important administrative posts at Fordham. His first assignment was as dean of the Col- lege of Arts and Sciences. During the 12 years that he spent in that position, he became the preferred president at Fordham passed through what was probably the most difficult and tumultuous period in its histo- ry. In the late 1960s and 1970s, virtually every college in the country experienced student demonstrations that at times brought the academic process to a halt. Unfor- tunately, the situation was exacerbated at Fordham by its first hesitant steps toward co-education and a simul- taneous bold experiment in advanced educational the- ory. Not surprisingly, unease among conservative faculty and alumni grew at a rapid rate during these years. Finally, a financial crisis alarmed all members of the academic community, whatever their political inclinations. Yet Fr. McMahon led five different presi- dents at Fordham through what was probably the most difficult and tumultuous period in its histo- ry. In the late 1960s and 1970s, virtually every college in the country experienced student demonstrations that at times brought the academic process to a halt. Unfor- tunately, the situation was exacerbated at Fordham by its first hesitant steps toward co-education and a simul- taneous bold experiment in advanced educational the- ory. Not surprisingly, unease among conservative faculty and alumni grew at a rapid rate during these years. Finally, a financial crisis alarmed all members of the academic community, whatever their political inclinations. Yet Fr. McMahon led five different presi- dents at Fordham through what was probably the most difficult and tumultuous period in its histo- ry. In the late 1960s and 1970s, virtually every college in the country experienced student demonstrations that at times brought the academic process to a halt. Unfor- tunately, the situation was exacerbated at Fordham by its first hesitant steps toward co-education and a simul- taneous bold experiment in advanced educational the- ory. Not surprisingly, unease among conservative faculty and alumni grew at a rapid rate during these years. Finally, a financial crisis alarmed all members of the academic community, whatever their political inclinations. Yet Fr. McMahon led five different presi- dents at Fordham through what was probably the most difficult and tumultuous period in its histo- ry. In the late 1960s and 1970s, virtually every college in the country experienced student demonstrations that at times brought the academic process to a halt. Unfor- tunately, the situation was exacerbated at Fordham by its first hesitant steps toward co-education and a simul- taneous bold experiment in advanced educational the- ory. Not surprisingly, unease among conservative faculty and alumni grew at a rapid rate during these years. Finally, a financial crisis alarmed all members of the academic community, whatever their political inclinations. Yet Fr. McMahon led five different presi- dents at Fordham through what was probably the most difficult and tumultuous period in its histo- ry. In the late 1960s and 1970s, virtually every college in the country experienced student demonstrations that at times brought the academic process to a halt. Unfor- tunately, the situation was exacerbated at Fordham by its first hesitant steps toward co-education and a simul- taneous bold experiment in advanced educational the- ory. Not surprisingly, unease among conservative faculty and alumni grew at a rapid rate during these years. Finally, a financial crisis alarmed all members of the academic community, whatever their political inclinations. Yet Fr. McMahon led five different presi- dents at Fordham through what was probably the most difficult and tumultuous period in its histo-

Edward W. Schott SJ

(New Orleans) Fr. Edward W. Schott, a member of the New Orleans Province, died on December 3 at Ignatius Residence in New Orleans. He was 77 years of age; he had been a Jesuit for 53 years and a priest for 42 years.

Born in New Orleans, he received his first years of education from 1933-44 in the Redemptorist parish ele- mentary and high schools. He graduated from Loyola Universi- ty of New Orleans in 1947 with a B.S. in chemistry and was award- ed an M.S. in chemistry in 1950 by the University of Illinois at Urbana. He later received his doc- torate in biochemistry from Saint Louis University in 1960 and his S.T.L. after his theological stud- ies at Innsbruck, Austria.

Fr. Schott entered the Jesuit novitiate at St. Charles College in Grand Coteau on Sep- tember 7, 1950. Following first vows and a year of juniorate, he moved on to Spring Hill College in Mobile for his philosophical studies. He then did four years of doctor- al work at Saint Louis University. He was ordained on July 25, 1963, at Innsbruck, Austria, and made his ter- tianship under Fr. Paul Kennedy SJ, well known for revi- talizing the directed retreat movement, at St. Benno's in North Wales. He pronounced his final vows on August 15, 1977, at St. Charles College in Grand Coteau.

At Spring Hill College from 1965-73, he was a teacher of chemistry and remedial reading; in addition, he served as a chaplain for the students. Part of the time, he was a member of the formation staff for Jesuit scholars at Spring Hill College.

In 1973 he moved to Xavier University in New Orleans to teach chemistry. For the next nine years, he taught the subject at Jesuit High School of Tampa. He also served on the faculty of Hillsborough Community Col- lege from 1977-80. He spent a sabbatical year at the Jesuit School of Theology in Berkeley, and then dedicated the last 17 years of his active ministry to the Church of El Paso, Texas.

At various times, Fr. Schott taught computer science and mathematics for the Yalef public school district, for St. Charles Seminary, for Cathedral High School, and particularly for Loretto Academy. For many of his years in El Paso, he was also chaplain at Loretto. He was a member of the community at Sacred Heart parish.

In 2001, Fr. Schott came to Ignatius Residence in New Orleans. For two years he taught computers, and for the last two years of his life he was community sacristan.

-- Paul Deutsch SJ

MEMORIALS

Andrew J. Dufner SJ

(Oregon) Fr. Andrew J. Dufner, SJ, passed away peacefully fully November 19 at Providence Medical Center in Portland after a long journey with cancer. He was 73 years old, 51 years a Jesuit and 38 years a priest.

Fr. Dufner was born November 9, 1932, in Savoy, Mont. He attended grade school and part of high school in Montana, and graduat- ed from Gonzaga High School in 1950. He earned a bachelor's degree at Gonzaga University in 1954. He entered the Society of Jesus in the fall of 1954 at the Jesuit Novitiate in Sheridan, Ore. During his studies for ordination, he worked as a staff member in the theoretical division of the Stanford Linear Acceleration Center. Fr. Dufner was ordained in Spokane on June 10, 1967, and then worked as a professor of physics at Seattle University and the Catholic University of Leuven in Bel- gium until 1971.

Fr. Dufner spent the next 12 years working at the Jesuit School of Theology in Berkeley as a professor of theology, dean, acting president and a fellow in religion and science; he took his final vows in the Society of Jesus on February 2, 1976. From 1983-87, Fr. Dufner returned to Seattle Uni- versity to teach in physics research.

The last 18 years of his life were spent as the director of Nestucca Sanctuary, a retreat center located in Pacific City, Ore. Fr. Dufner took over a rustic Jesuit summerhouse in 1987 and turned it into a dynamic center for spiritual revi- talization for thousands of retreatants. People from all faiths and diverse economic and social backgrounds dis- covered the rhythm and harmony of a spirituality in which ecology and Christian values of peace and reconciliation were welcome partners. Young Jesuits found him to be a man of deep wisdom and a role model of the Jesuit ideal of a “person for others.” Hospitality was a ministry that embraced his whole life.

One of his closest Jesuit brothers had this to say of Fr. Dufner’s life: “Like all individuals that open our hearts, Andy remained in us - long after our paths went in dif- ferent directions. There is a giant Sitka spruce that sits next to the entrance road at the Nestucca Lodge. It looks like it is a million years old... craggy, fat, beautiful. What magnificent moments the rings of that tree would disclose about the centuries of this mysterious life. For those who knew Andy, we can look at the rings in the tree that is our life, and discover very near the core rings which have his name on them. In our growing process, he was there.” -- Dick Connery SJ

The following Jesuits have died since the NJN last published and prior to our January 13 deadline. Their obituaries will appear as space and information become available.

Campbell, Robert B. (NEN)
Donovan, David I. (NEN)
Farrell, James E. (DET)
Garvey, James E. (NEN)
Hayes, Donald J. (CHG)
Kent, Thomas J. (NYK)
Kramer, James P. (WIS)
McDermott, Edwin J. (CFN)
Nolan, George W. (NEN)
Weisgerber, Adam C. (ORE)
AJCU President Joins Delegation Commemorating U.S. Churchwomen, Salvadoran Martyrs

Fr. Charles Currie (MAR), president of the Association of Jesuit Colleges and Universities, traveled to El Salvador in December with a delegation that included Rep. James P. McGovern (D-MA), and former senator and presidential candidate George McGovern (D-SD) for a five-day visit to mark the 25th anniversary of the murder of four U.S. churchwomen on December 2, 1980.

AJCU co-sponsored the trip with the Washington Office on Latin America, and the delegation joined the Maryknoll Congregation, the SHARE Foundation, and many other Americans, for the commemoration. The four women - Maryknoll nuns Ita Ford and Maura Clarke, Ursuline nun Dorothy Kazel and lay missionary Jean Donovan - had been living and working with the poor in a war-torn El Salvador when they were brutally murdered by five members of the National Guard.

Members of the delegation visited their places of work and their grave sites, attended a number of memorial services, and met with the families of the churchwomen and the U.S. ambassador. They also visited the grave sites of other martyrs who gave their lives pursuing social justice, including Fr. Rutilio Grande SJ (murdered in 1977), Archbishop Oscar Romero (murdered in 1980), the six Jesuits and their two co-workers (murdered in 1989) and the more than 75,000 victims of the war, remembered on a sober memorial wall.

The delegation met with students from Jesuit universities at the AJCU-sponsored immersion program, Casa de Solidaridad; visited the innovative San Salvador Children’s Museum; Tin Marin, which brings youngsters, rich and poor, together through imaginative learning experiences; and toured a Vietnam veterans-sponsored factory that produces artificial limbs for victims of war, landmines and cancer.

Rep. McGovern, who played a key role in the investigation of the 1989 murders of the Jesuits and their two co-workers while he was a senior aide for Congressman Joseph Moakley (D-MA), has introduced a Congressional resolution honoring the churchwomen. Former Senator McGovern was visiting El Salvador for the first time, but had been invited to speak at the Jesuit university shortly before the Jesuits were murdered.

“These four churchwomen represent the best values and ideals of not only the American people, but all people,” said Rep. McGovern. “This trip reminded me that we must remain committed to continuing the churchwomen’s legacy by helping El Salvador’s poor.”

Currie, who has been to El Salvador with Congressmen Moakley and McGovern several times, and last visited El Salvador in November 2004 to commemorate the 15th anniversary of the killing of the Jesuits, remarked on the importance of continuing solidarity with the Salvadoran people. He noted “The obvious contrast between the power of love exerted by the churchwomen, as seen in the appreciation of and influence on the Salvadoran people 25 years after their deaths, and the brutal power of repression that people would like to remember only as a bad dream. The Salvadoran people, with their faith in resurrection and hope for a better future, continue to inspire their visitors from the north.”
Mid-East Jesuit Uses Icons with Retreatants

By Paul Kenney SJ

The bridge-building between Eastern and Western spiritualities that Fr. Stephen Bonian (NEN) does by using icons on retreats parallels Fr. George Drance’s (WIS) use of Rublev’s icon of the Holy Trinity for the 2006 catalog cover. Assistant director at Campion Renewal Center, Bonian helps retreatants pray more fervently via icons. His own journey has taught him to value icons as highways into Christ’s mind and heart. His method exemplifies what Pope Benedict XVI said at Epiphany as he compared icons with the magi’s star in how they come to us and disclose God’s many mysteries.

Bonian says he uses icons as directors use scripture: to suit individual needs. Building on his deep personal experience as a retreat director here and abroad, what distinguishes Bonian’s use of icons are a wide selection of icons, skill in suiting individuals’ preferences and prayer styles and his use of scripture and the literature on icons. He also uses them in spiritual direction, parish retreats and days of prayer.

In the afternoon sun, his office walls glow with icons of the life of Christ, Mary and the saints. The windowsill holds a dozen smaller icon prayer cards, which he gives to retreatants. The bookstore stocks a wide selection of icons, even some originals. Such variety helps him match the right one to each retreatant.

For suiting an individual’s preferences, he offers a choice of two icons of the same subject but in different styles, or two icons of different aspects of a subject, such as John the Baptist in his ministry and as a martyr. For the colloquy, he suggests an icon of the face of Christ. Retreatants borrow the icons during their retreats.

The scripture quotations which Bonian suggests form the primary portal for retreatants to enter the mystery portrayed. The icon is an aid to the composition of place which St. Ignatius so regularly encourages in the Exercises. As Henri Nouwen writes in “Behold the Beauty of the Lord: Praying with Icons,” gazing prayerfully at icons, which have themselves been prayerfully made, has proven to be sacramental for retreatants, a ready road to the Lord. Retreatants, usually bombarded by myriad flickering media images enticing the viewer to buy more, are pleased to gaze in peace at an image and encounter a picture which can bless them just by beholding it.

Retreatants have given generally positive feedback. They find they can pray more fervently, enter the scene more readily and more easily feel closer to Christ and Mary. They often continue using icons for their regular prayer.

Bonian’s personal faith journey has made him well-acquainted with what icons can offer to a person following Christ. At the Jesuit Center in Amman, Bonian was on a team with Emil deek, a Greek Orthodox layman, who used icons for religious education. Bonian himself employed icons there for much of his work in spiritual direction and retreats. He studied the integration of Eastern and Western spiritualities at the Pontifical Oriental Institute and at the John XXIII Center, then at Fordham and later Scranton University.

Ordained in the Maronite rite, he has ministered to Eastern Christians in the United States, then at the Jesuit Center, in Jordan and Israel with Fr. Peter DuBrul (PRO) and in Oklahoma, where his own relatives also reside. Tertianship in Austin with Fr. Joseph Tetzlow (NOR) affirmed using holy images for his prayer and confirmed him in his apostolate of integrating the prayer of Western Christians through icons.

As Bonian enhances retreatants’ spiritual lives with icons from the Eastern churches’ rich tradition, he says he is only returning the favor to the New England Jesuits, for Campion Center was the house of studies where many prepared for Baghdad and elsewhere in the Middle East. By seeking images to help enliven the themes of the Exercises, Bonian stands in a long Jesuit tradition of bringing the Exercises to the people of each age.

Bonian is in a unique position to return the favor. Born in Iran in 1950 and raised in Iraq, he attended the Jesuit-run Baghdad College then joined the Society in 1968, just before all foreigners were expelled. As Abraham found God’s face as he journeyed, Bonian has grown to realize how God’s heart is disclosed via icons as he moved, studied and worked in Europe, the Middle East, and the USA. Bonian himself finds God in the still, small voice of a heart gazing in stillness at these sacred pictures, and stands ready to companion other pilgrims on their journey.