The Jesuit Conference board recently completed work on *A Meditation on Our Response to the Call of Christ*, nearly a year in the making since the provincials first gathered at Scottsdale, Arizona, last August for two days of reflection on the Society’s way of proceeding. Anchoring the strategic discernment process, the meditation now serves as “the lens through which we will make apostolic decisions,” according to Fr. Provincial Tom Regan (NEN). Jesuits and other Ignatian colleagues are also encouraged to make use of the meditation in their own apostolic and personal discernment. “It invites people to their own religious experience,” said Fr. Provincial John McGarry (CFN).

In the months following Scottsdale, provincials continued their discernment through prayer, conversation and deliberation, leading to the decision following the October Jesuit Conference board meeting to share their work to date with the Assistancy. The document, *A Call to Greater Solidarity*, was distributed for reflection and feedback. In light of this period of listening, their continued reflections, conversations with Jesuits and colleagues in the provinces and the formal feedback received, the text was reshaped. Provincials worked to reground the document in the original form envisioned in Scottsdale—a meditation enriched by the participation of many and to be shared as an invitation to deeper reflection and conversation. Although it will not be officially promulgated until the Feast of St. Ignatius Loyola on JUNE 2006, the text was shaped in light of feedback received, the document was shared among the provinces and used in discernment processes.

JESAM, U.S. Assistancy Meet in Washington

A gathering of African Jesuits held at Georgetown the last weekend of May brought together the moderators of the U.S. and African Assistancies and marked the first time in five years that such a meeting has occurred. All African Jesuits living in the United States and Canada were invited; 41 of approximately 60 attended. They represented eight of the 10 provinces and regions in Africa and Madagascar, and at least 16 countries. Most are studying in the U.S., many in advanced theological studies, and several are working and teaching here.

A fundamental purpose of the meeting was fellowship; for men studying on opposite coasts of the country, in Boston and Berkeley, it was a chance to see old friends as well as to meet others for the first time. The question of African identity, or what it means to be an African Jesuit, was the subject of several presentations and small group discussions.

Fr. Fratern Masawe (AOR), moderator of JESAM (Jesuit Superiors of Africa and Madagascar), presented a vision for the African Assistancy that included serious conversation about the possibilities of new common apostolic ventures in Africa, including a pan African university, and JESAM’s relationship with the U.S. Assistancy. Representing what he called “the African-Madagascar Diaspora,” Masawe called the four-day meeting “an energizing experience.” On the subject of African identity, Masawe said that for the nearly 600 men in formation in his Assistancy, it is a

Children in Northeast India face prospects of a difficult future in an area of tribal fighting. Jesuit works in the area provide education and hope amongst the turmoil. See story on page 18.
Making a Difference in the Boardroom

By Peter Feuerherd

Want to make a difference? Increasingly, Jesuits are discovering that they can exert more influence in the boardroom than just about anywhere else, assuring that institutions founded by the Society carry forth Jesuit values of spirituality and social justice even when they employ few if any Jesuit staffs.

But most are not born with Donald Trump-style boardroom skills. They have to be developed. That was the focus behind a workshop retreat on “An Introduction to Jesuit Trusteeship” held at Loyola Retreat House in Morristown, N.J., in February. The New York Province sponsored the workshop.

“Jesuits play a unique role on our boards,” said Jack Raslowsky, assistant for education. “They function as trustees, but because they are Jesuits people look to them for particular help into questions about mission and identity, what we do and why we do it,” he said.

Often, lay members of Jesuit boards that run universities, high schools, middle schools, retreat houses and special- ized ministries have the luxury of learning the ropes, spending time to figure out where and how they can make the most impact. By contrast, Jesuits frequently have to start at full speed, particularly on issues regarding Jesuit mission.

The workshop, attended by 18 Jesuits, was intended for those new to boards or for those who may soon be serving on boards. The sessions, on topics such as finances, trustee responsibilities and relationships, situations to avoid and what compiles a good functioning board, were intended to “get people into a position to hit the ground running,” said Raslowsky.

Fr. Mark Hallinan (NYK), province assistant for social ministries, is a member of three boards, including the non-Jesuit Habitat for Humanity New York. Jesuits on boards, particularly those of Jesuit institutions, can focus on “faith doing justice,” said Hallinan, a workshop speaker. For example, he said, schools and other institutions need to be reminded about issues of just compensation for their employees.

Mission questions are tied into money, noted Susan Coniff, vice president for finance for Loyola School in New York. Coniff led a discussion on the fiduciary responsibilities of board members who, whether Jesuit or not, find themselves dealing increasingly with complex financial issues.

“Sometimes stakeholders need to be more realistic.” She noted that employees require just wages, parents have a stake in tuition rates and donors have become more sophisticated in determining how they want their money used. “Mission can be shaped by finances.”

In Jesuit circles, for example, the distribution of money determines how employees are paid and whether schools will remain affordable for students from a diverse ethnic and economic base.

“Three is the most informative part of the workshop for me were the sessions on budgeting and investing, said Fr. Claudio M. Burgaleta (NYK), assistant to the director of RENEW International. “The workshop helped me to think about this work as a ministry,” he added.

Fr. Michael Tunney (NYK), professor of fine arts at Canisius College in Buffalo, said he learned that being a board member could provide an opportunity for him to share his perspectives “as a Jesuit, priest and educator,” particularly through his experience in pastoral ministry and in the academic world.

As the number of Jesuits declines, said Fr. Peter Arabia (NYK), retreat and conference director, “Jesuits who attended the seminar request- ed that a similar program be run next year. “The most informative part of the workshop for me were the sessions on budgeting and investing,” said Fr. Claudio M. Burgaleta (NYK).
Loyola Students Reflect on Time Away from New Orleans After Hurricane Katrina

By Melissa DiLeonardo

When Mallory Domingue, a student from Loyola University New Orleans, heard that a Category 5 hurricane was going to hit the coast of Louisiana at the end of last summer, she was prepared for the worst. “I knew what we had on our hands,” said Domingue, who is from Lafayette, La. “When the levees broke, I started looking for other schools.”

Upon hearing that Loyola would be closing its doors for the fall semester, Jesuit institutions answered the call of the displaced students, inviting them to study at a fellow Jesuit college or university, in many cases not charging them tuition and giving them free room and board. In total, 1,241 students from Loyola (including law stu-
dents) studied at Jesuit institutions.

A few months ago, at the beginning of the spring semester, Loyola students were asked about their fall experiences - from escaping the wrath of Hurricane Katrina to finding a home for a semester at another Jesuit institution. The students said that their decision to attend another Jesuit college or university was influenced by their positive experience at Loyola and the expec-
tation that the same ideals of academic rigor and a focus on service and social jus-
tice would be present on another Jesuit campus.

“There was a reason I chose a Jesuit school [Loyola], for the value of the educa-
tion, and I believed this would continue at UDM (University of Detroit Mercy),” said Lucy Kozak, a senior majoring in music industry studies from Birmingham, Mich.

Elliott Sanchez, a Loyola sophomore from Slidell, La., who attended Xavier University in Cincinnati over the fall, said that there were important academic aspects of continu-
ing his studies at another Jesuit school. “I was in the process of becoming a tripe major, and I believe that combining these disciplines and studying them in the context of social justice is best served by a Jesuit univer-
sity,” said Sanchez, who is studying politi-
cal science, economics and philosophy.

“They say that we follow Jesuit values and live out Ignatius’ dreams,” said Catherine (Cat) Weyman, a Loyola junior majoring in computer information science and commu-
nications advertising who studied at Loyola College in Baltimore last fall, “and since I found this at Loyola New Orleans, I thought another Jesuit institution would offer the same environment.”

Sanchez observed the small class sizes and attentive professors “who met with students outside the classroom that needed extra help.”

Sanchez, who wants to connect what he’s learned in the classroom with the political situation in New Orleans. “If we keep an emphasis on serving the community then that’s probably the best thing we can take from this.”

For more information on Loyola New Orleans students at other Jesuit institutions, please see www.ajcnet.edu.

DiLeonardo is the director of communi-
cations at the Association of Jesuit Colleges and Universities.

Dowling's Cross and Cane

By Robert Fitzgerald SJ

Br. Malone, a Jesuit brother sacristan in the 1940s at St. Louis College Church, noted that after Fr. Ed Dowling celebrated his morning Eucharist, he would sit in the sac-
risty and gaze at the crucifix. Then he would get up, go to the nearest phone and make his appointments for the day, sometimes includ-
ing a lunch at the Missouri Athletic Club.

The 2005 AA convention in St Louis celebrated a momentous occasion. It was the 50th year after the historic leader-
ship transition in 1955 from the co-
founders to the extended representation in the elected General Service Confer-
ence. The convention committee asked me to speak on the occasion because I wrote a book on these two men, “The Soul of Sponsorship, The Friendship of Fr. Dowling, S.J. and Bill Wilson in Let-
ters” (Center City: Hazelden, 1995).

Dowling believed, “Leadership should be on tap not on top.”

One hundred and eighty letters between the two men answer the ques-
tion of how they related, especially one letter that Dowling wrote to his provin-
cial, Fr. Brooks, who had asked Dowling to justify spending time with, as he put it, those “drunks.” Dowling wrote back to the provincial, “I am doing a very loose translation of the rules of dis-

cernment for the second week of the Spiritual Exercises of Ignatius.” That was enough for Brooks.

At Dowling’s death, his sister Anna sent Bill his cross and cane. Dowling had once told his sister that meeting Bill Wil-
son was equal to all the graces of his ordination day. The cane is to the right of the fireplace and the cross is above the mantel at Wit’s End. Bill’s private studio where he wrote The Twelve Steps, 50 yards from Stepping Stones, his home in Bedford Hills, N.Y. Bill wrote Anna to thank her: “I am sure that Ed’s cruci-

fix and cane are the finest mementos- indeed relics of him that anybody could possess. They found a resting place at Wit’s End, the only place where I can be alone.”

There they rest and celebrate that friendship.

Fitzgerald (WIS) is a chaplain at the Creighton University Medical Center.
Women Expanding the Possibilities in Dialogue

By Jeannine Hill Fletcher

The challenges for interfaith engagement - highlighted powerfully in last month’s column by Catherine Cornille - are especially acute from women’s perspectives. Excluded from institutional leadership roles, women are often not invited to the most high-profile interreligious dialogues. But, with feminist theologies and methodologies at work across the broad range of religious traditions, the issue of women’s voices in dialogue has been raised to the surface. On March 23, a panel of scholar-practitioners from a variety of religious traditions gathered with a public audience at Fordham University to pursue together answers to the question, Why Do Women’s Voices Matter in the Dialogue of Religions?

While women are not always found on the stages of high profile dialogues, Dr. Chun-fang Yu of Columbia University reminded the audience, quite simply, “Women have always been here.” That is to say, women have always been a part of each tradition, and interfaith encounters among women - honest and sincere sharing of faith and experiences - have taken place throughout the centuries. Indeed, as each scholar presented her work, examples of women’s interfaith encounters came to life. Rabbi Leila Gal Berner highlighted the possibilities of “Monopoly on Salvation? A Feminist Theology at Fordham University” and of our human experiences of the sacred.

The attempt to include women’s voices keeps on the table the necessity to continue to challenge the patriarchal privileges that structure current religious traditions and therefore, too often, the dialogues themselves. If an aim of interreligious dialogue is cooperation for a more just world, then each tradition must also turn inward to pursue the justice that is lacking within. As Dr. Sarah Sayeed noted at the Fordham conference, interfaith dialogue is often a catalyst for internal change; this could not be more necessary in addressing women’s continued exclusion from religious learning and leadership across the traditions.

But the patterns of exclusion that repeat down through the centuries and across the traditions also underscore the distinctiveness of women’s voices as theologically important. If our embodied lives are the place in which we as human beings encounter the divine, then the distinctive and embodied experiences of women across the traditions provide ever-new horizons for understanding what Karl Rahner called the incomprehensible “holy mystery” of existence. Shut out from mainstream rituals directed for and by men, women in many traditions have postured themselves toward the divine through life-giving rituals in a separate space. This was brought to light especially in Berner’s work, who shared with the audience new Jewish rituals focused on women’s life cycles, and in the work of Shukla-Bhatt, who described the way women’s ritual dance for the Goddess was found and empowering this form of dialogue is.

For years, Catholic statements have included “the dialogue of life” among the four kinds of interreligious dialogue, and women’s experiences demonstrate how truly profound and empowering this form of dialogue is.”

Commemorative items featuring the three Jubilarians are ideal souvenirs for your Jubilee event planning and are also unique gifts for any event. Jubilee cards and posters featuring George Drance’s icon of the three Jubilarians, poster portraits of each individual, mugs, mouse pads, water bottles and more are available for purchase via e-mail. Please visit www.jesuitjubilee.org for more details and a complete listing of other items and events celebrating the Jubilee in various provinces and apostolates.
Psychologist is Immersed in Reality of the Poor

By Kevin Gillespie SJ and Brinton Lykes

As a Tübinger theologian and trained family therapist, Dr. Simone Lindorfer offers unique perspectives on the traumatic situations of refugees that speak to both the psychology and the theology of trauma. Lindorfer recently gave a series of presentations about her work at Boston College’s Center for Human Rights and International Justice, Fordham University, Saint Joseph’s and Loyola College in Baltimore.

On each occasion, Lindorfer spoke about “sharing the pain with the bitter hearts,” a translation of a Northern Ugandan expression that describes the participatory accomplishment of trauma survivors that they are developing in collaboration with her.

In her work Lindorfer has adapted and extended insights of the late Salvadoran psychologist and Jesuit Ignacio Martín-Baró into her research and work with displaced peoples in Bosnia, Burundi, Kenya, Liberia, Rwanda and Uganda. Many of these people are surviving brutal wars and economic and gender oppression.

Martín-Baró was one of the six Jesuits killed, along with their two companions, in El Salvador in 1989. He was a social psychologist who argued that the primary task of psychologists is to accompany, through direct experience, those most marginalized from power and resources as they develop a critical understanding of themselves, their history and their contemporary reality.

Lindorfer believes that it is important for all psychologists, and caregivers in general, to be immersed in the reality of the poor with whom they seek to work as part of their training. Only from within this context can shared and empowering understanding and praxis emerge. Without it, one runs the risk of objectifying the people and possibly traumatizing them even further.

In her address at Boston College, Lindorfer described the challenge of convincing the Ugandans that she was there not simply to ask questions and then to leave, but rather to engage in a mutually empowering conversation that would contribute to their healing. In this respect, Lindorfer shares and re-articulates Martín-Baró’s psychological conviction that we not be simply “for them but with them.”

As evidenced through Lindorfer’s research and shared in her presentations, this approach has enabled her to effectively accompany refugees and displaced persons. Of particular note are her sensitivities not only to the horrific experiences of war survived by these communities, but also the experiences of the survivors that are shaped in particular ways by their cultures and gender.

In her lectures she argued that interventions aimed at addressing the psychological effects of violence must also attend to people’s social experiences, because “the traumatic ‘wounds’ are not only individualized but socially produced and they impact on individuals/mental health as well as on their relationships.” Lindorfer depicted socially produced consequences of conflict, including dramatically increased levels of violence against women, as well as increasing rates of HIV/AIDS.

In order to facilitate a process of healing from conflict, Lindorfer and her collaborators have elicited stories from local community members by means of drawings that reflect both traditional cultural relations and practices, as well as transformed, egalitarian familial and community dynamics. These drawings highlight factors related to the traumatic event, individual personality and group social support. They are designed to contribute to the training of community facilitators and to be used as resources in developing critical consciousness within the community, thus enabling participants to share the past, to learn about the personal and communal resources available to them and, through these processes, to regain some sense of control in their lives.

Lindorfer has also experienced the limits of healing in contexts of ongoing conflict and impunity where there is little accountability and even less hope for justice. In order to face what Martín-Baró called “limit situations,” Lindorfer turns to a spirituality of trauma, a vehicle for exploring the limits of liberation in situations of intense horror and pain. She urges us not to be naive about the possibilities of healing or liberation in places such as Northern Uganda. As she clearly articulated in her presentations:

“...A spirituality of trauma work is theologically and existentially demanding and therefore cannot be a tranquilizer... It does not explain away the wounds of powerlessness. On the contrary, it renders their reality even more painful and sharpens our perceptions. A spirituality of trauma work is fundamentally a spirituality of precarious hope and in our therapeutic or human rights work - a spirituality of vicarious hope. This hope might be the most liberating experience because it enables us to go on with compassionate commitment - not despite the fact that we cannot do away with inhumanity, but exactly because of it.”

Gillespie (MAR) is a professor of pastoral counseling at Loyola College, and Lykes is a professor of community/social psychology and the associate director of the Center for Human Rights and International Justice at Boston College.

Fr. Gap LoBiondo (MAR), Simone Lindorfer and Fr. Kevin Gillespie (MAR) at the Woodstock Theological Center.

Simone Lindorfer with some of the displaced persons she worked with in Uganda. Br. Timothy Butu (AOR) is at far left.

Photos courtesy of Kevin Gillespie SJ.
By Charles L. Currie SJ

College Costs: A Dilemma and a Challenge

No one can deny that the cost of attending college has been running higher than the Consumer Price Index (CPI) and even many family incomes. Undergraduate tuition at Jesuit colleges and universities has risen an average six to seven percent for the last four years to an average in 2005-06 of $25,146 (with a range from $18,900 to $32,024). That is the “sticker price.” The average “net price,” i.e., after institutional aid is subtracted, is about 30 percent less than that, or $17,000, a figure that does not rise as fast as the sticker price, because schools keep increasing their own aid. The average net figure has to be met by various forms of financial aid (grants, loans and work-study) and, ultimately, by parent and student contributions.

By any absolute or comparative norms, this is a lot of money, even when considered an investment in the future of individual students and of our nation, both of which depend on quality education to meet the demands of a world increasingly driven by information and its use. Quality education is indeed expensive, but ignorance is even more so. Why is college so expensive, and why do costs keep rising? The factors driving college costs are many: finding and retaining quality faculty and staff; institutional and educational technology; increasing institutional financial aid to compensate for the relative decline in federal financial aid; vastly increased reporting responsibilities; new security demands; and the ever-increasing demand for costly services and facilities by both parents and students.

We have come a long and expensive way from the days of a few staffers in student life, a few campus security officers, and relatively sparse facilities and services. Now we may well be at the point of requiring budget-neutral decisions, with new services needing to be offset by dropping older ones.

Even with rising tuitions as high as they seem to be, they cover no more than 70 to 80 percent of our costs, so that even the relatively few students paying the “sticker price” are not paying the full cost of their education. The gap between tuition and real cost must be covered by fundraising and income from endowment. Hence the need for ever more aggressive fundraising and investing.

What are our schools doing to address the cost situation? There is no scarcity of suggestions coming from many quarters, including Congress, the Lumina Foundation and, most recently, the secretary of education’s Commission on the Future of Higher Education. Some of these suggestions reflect a lack of understanding of the kind of education we are trying to offer, such as the suggestion that we should imitate the bare-bones strategies of for-profit schools, but our friends and critics do prod us to come up with better solutions of our own.

Our schools are indeed pursuing multiple strategies to cut costs. They include: cost effectiveness studies of campus operations; group purchasing; and outsourcing of many non-academic services such as food service, bookstores, maintenance and even information technology. Our commitment to institutional and programmatic relationships on Jesuit campuses, cost-cutting in the academic areas of our colleges and universities will be difficult, but we have to be open to new ways of doing things. The Lumina report cites examples where effective uses of technology can help cut costs without diminishing quality. Fairfield University participated in that study and realized cost efficiencies in the teaching of introductory biology.

What is the government doing to help? Despite much rhetoric about providing more access and affordability, and despite strong protests from the higher education community, Congress has level-funded the basic instrument for access, the Pell Grant, for five years in a row, and most recently delivered a major blow to student loans by cutting subsidies and by increasing interest rates, for a total impact of $12 billion. This is especially serious, since over the last 15 to 20 years, Congress has substantially shifted its aid from grants to loans. Now that avenue has been made more costly.

Colleges and universities have had to make up for the serious decline in federal grants in recent years. AJCU schools, in their commitment to needy students, collectively provide more than $600 million in institutional grants, three times the amount provided by federal grants.

At the same time it has been cutting aid, Congress has become more intrusive with regulations for higher education. We should certainly be appropriately account- able, and indeed we work within a complex maze of regulations and reporting responsibilities. We simply ask for reasonable accountability, especially since unnecessary regulations increase the cost of our operations, and thus of tuition. I can assure you that each of our schools is searching for ways to address these challenges so that a Jesuit education is as accessible and affordable as we can make it. The increasing collaboration among the 28 colleges and universities should be a big part of the solution.

Currie (MAR) is president of the Association of Jesuit Colleges and Universities (AJCU).
Investing for Mission

By Doug Demeo

My love for investing was planted in me at an early age, around 10, when my father bought me 100 shares of stock in his company, Wang Labs. He taught me what to look for in the financial section of the newspaper, namely, the value of rising stock prices. The addictive pleasures of the game notwithstanding, somewhere between taking a sociology class in college and my year as a Jesuit Volunteer in Kansas City (1989-90), I began to question the social and environmental implications of owning stock in multinational corporations. I listened to stories about labor exploitation and human rights atrocities in countries where companies with household names seized advantage of highly profitable conditions made easy by repressive military regimes. By the end of my year in JVC, I began to feel uneasy about my graduation gift—a mutual fund with holdings among the largest American corporations.

In my 20s, I knew nothing about “shareholder advocacy,” the role of institutional ownership or proxy issues. When I became a stockbroker 13 years later, I came to the empowering realization that owning stock in companies with questionable labor practices or dubious environmental records is not necessarily a bad thing. It all depends on whether or not you exercise your rights as a stockholder. In legal jargon, it is a fiduciary duty for owners to examine ethical business issues, among other financial variables, with respect to the long-term strength of their companies. One way to accomplish this is by casting votes on annual corporate ballots—"proxies"—with deliberation or, in investment parlance, “due diligence.”

Except for inordinately wealthy individual investors, however, how any person votes on his or her proxies has little if any bearing on voting outcomes or the decision-making of management. The story turns when the investor is an institution, particularly one that is organized and discerning like the Connecticut or California Public Pension Plans. The trustees of these and other public institutions, as well as the leaders of major trade unions and conscientious churches—in particular a collaboration known as the Interfaith Center for Corporate Responsibility or IICR—understand the importance of relating financial returns to the social and environmental capital upon which their retirement funds or endowment money depend. Such forward-thinking institutional owners exercise brilliantly their public relations and organizational muscle, often through dialogue, in ways that most individuals cannot, to lobby for prudent change within the companies in which they invest.

For faith-based or mission-related institutions like public pension plans, the key component to proxy ballots is shareholder-sponsored resolutions addressing bottom-line relevant misconduct. Although an investor needs only $2,000 of an ownership stake in a company to file a resolution, it is the institution, typically, that pushes a resolution through the legal process of the Securities and Exchange Commission and onto the ballot. Corporate issues addressed by resolutions range from cutting corners in accounting, to labor abuses in outsourced factories, pollution, or any corporate action that puts the company’s long-term financial condition at risk. The number of shareholder resolutions being filed by the SEC has skyrocketed since a wave of corporate ethics scandals scarched Wall Street in 2001.

For example, I learned from a religious sister and shareholder activist that her community is seriously considering filing a resolution against Massey Energy Corporation, the most brazenly unrepentant practitioner of “Mountaintop Removal” (MTR) among giant coal mining companies depopulating the Appalachian Mountains today. Traveling with a group of Saint Peter's College students to West Virginia for spring break in March, we became only too aware of the destruction and chemical contamination of local water supplies surrounding school children (see “The Rape of Appalachia,” Vanity Fair, May 2006). More than 300 families have filed a class action lawsuit against Massey Energy because of adverse health effects linked to the dust from the explosions and coal cleaning pollutants, not to mention the unsightly man-made plateaus killing habitat and contemplative views. Can there be a more blatant disregard of God’s creation than MTR to mobilize our Jesuit dollars for shareholder action?

In a world on the brink of ecological collapse, with regional water shortages, widespread industrial contamination of the biosphere and the meteorological effects of global warming threatening social chaos, failure of institutional owners to make the link from the sustainability of social/environmental capital to the financial health of their portfolios is becoming less and less a viable option. Although widening perceptions of fiduciary duty and mission-based investing are gaining new traction, the air we breathe, the health of our communities and the lives of our children require far more than what traditional investment strategies alone can accomplish.

Many of us working in Jesuit colleges or universities are inspired by the Jesuit call to faith and justice in the mission of the institution. Our classrooms seek to develop the hearts and minds of our students, providing them critical tools for a competitive workplace. Our retreats and service trips aim to give students deeper experiences of God’s love and mercy. Given the fragile, daunting challenge of living in the “real world,” can our institutions support the lives of our students upon graduation? Can our endowments help nurture the unfolding reality of our recent graduates, to engender cleaner, healthier environments for their children and children’s children? No doubt they can—by investing wisely, leveraging our financial resources through advocacy and proxy voting to sustain a responsible, multigenerational approach to corporate profits and financial growth.

Demeo is the assistant director of Campus Ministry at Saint Peter’s College.

The National Jesuit Committee on Investor Responsibility [NJCIR]

http://www.jesuit.org/sections/default.asp?SECTION_ID=191&SUBSECTION_ID=266

The primary purpose of the National Jesuit Committee on Investor Responsibility (NJCIR) is to advocate for and effect change in corporate behavior by coordinating shareholder advocacy initiatives at both the province and national levels. NJCIR province representatives collaborate to identify economic justice priorities and to work together to promote corporate social responsibility consistent with just sustainability in the community, the environment and the economy.

The NJCIR works to expand awareness of socially responsible investment in Jesuit-related institutions; to organize and incorporate the resources of as many provinces as possible; and to involve Jesuits in broad collaborative efforts with other members of the faith community committed to socially responsible investment.
WHAT HAPPENS TO THE RULE OF LAW IN THE IMMIGRATION DEBATE?

By Michael Class SJ

As a nation we have welcomed people for economic reasons but rarely for anything other than that. As the nation spread from ocean to ocean, there was much empty land to occupy before it truly became “American” soil, so we welcomed immigrants from Central Europe into the Midwest. As the Industrial Revolution hit the East Coast and the number of factories grew, the Irish were welcomed into New York and Boston, cities where they had previously been most unwelcome. As the railroad stretched to link the two coasts, work gangs needed immigrant workers to clear brush, lay track and build station-stops. The economic engine of the United States required - and the economic and social upheaval of Europe provided - a steady stream of immigrants.

While the “golden door” was open, it was still not easy to enter. Public health was of course a concern. Ellis Island was built as a quarantine camp to hold the immigrants who made it from Ellis Island (and its counterparts in other ports) landed on the mainland not other ports) landed on the mainland not. The economic engine of the United States required - and the new immigrants until we could be sure of the health of those who entered. The health of those who entered was of course a concern. Ellis Island was built as a quarantine camp to hold the immigrants who made it from Ellis Island (and its counterparts in other ports) landed on the mainland not other ports) landed on the mainland not. The economic engine of the United States required - and the economic and social upheaval of Europe provided - a steady stream of immigrants.

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The debate on immigration control is nothing new in this country. The pedestal of the Statue of Liberty may proclaim “Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door!” But from our nation’s inception, those who were already here placed entrance restrictions on those who wanted to be here.

We have restricted people for racial reasons, religious reasons and cultural reasons. We have passed laws with quotas limiting the number and kinds of people who may immigrate legally. We have concentrated masses of people in limited areas and forced them out of concentrations in other areas. The color of their skin might have mattered, but not always: ask the Acadians forced from New England into New France, who form the nucleus of the Cajuns of Louisiana, about forced displacement.

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As a nation we have welcomed people for economic reasons but rarely for anything other than that. As the nation spread from ocean to ocean, there was much empty land to occupy before it truly became “American” soil, so we welcomed immigrants from Central Europe into the Midwest. As the Industrial Revolution hit the East Coast and the number of factories grew, the Irish were welcomed into New York and Boston, cities where they had previously been most unwelcome. As the railroad stretched to link the two coasts, work gangs needed immigrant workers to clear brush, lay track and build station-stops. The economic engine of the United States required - and the economic and social upheaval of Europe provided - a steady stream of immigrants.

While the “golden door” was open, it was still not easy to enter. Public health was of course a concern. Ellis Island was built as a quarantine camp to hold the immigrants who made it from Ellis Island (and its counterparts in other ports) landed on the mainland not other ports) landed on the mainland not. The economic engine of the United States required - and the economic and social upheaval of Europe provided - a steady stream of immigrants.

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Jesuit Labor Ministry: Very Much Alive

By Edward F. Boyle SJ

I’m as busy as a one-armed paper hanger as the executive secretary and chaplain of The Labor Guild of Boston Archdiocese, yet I realize how fortunate I am to be in working such a vital ministry. How many other positions provide the opportunity for regular contact with rank-and-file workers, top academics, senior labor and management leaders and everyone in between? This range of contacts and the access that this office enjoys is the product of the ministry of predecessor Jesuit and diocesan clergy over six decades. The question is, will this legacy now be continued? Over the past 10 to 20 years, this writer has found seemingly little interest among church clergy and religious for the worker/workplace ministry.

A partial examination of this lack of interest can be attributed to the growing economic affluence and educational sophistication of the Catholic populace and the deteriorating reputation of the labor community (a combined result of the media’s fixation on the negative aspect of trade unionism and its shrinking numbers). This negative assessment of the potentialities of a labor ministry is a judgment that I believe should be overridden by the formidable, almost overwhelming power of the marketplace in American life: adult Americans devote more hours to work than any other sphere of life, which has an immense impact on the stability of family life, the long-term physical and mental health of the adult populace, the level of crime, drug, and alcohol abuse in society, and more.

In fact, the major criticism of the Catholic economic ministry might not be its neglect of the labor ministry, but that we have not expanded this “evangelization” to other spheres of economic activity, thereby keeping abreast of the growing rank of Catholics in senior management and allied professions (Wall St. financiers, the advertising and media world, political and public policy leaders, the range of NGO’s, etc.) There is a simple principle that underlies economic activity; however sensitive and complex its application to everyday responsibilities: a healthy economy, in the long term, must have a solid moral base. Its activities must truly embody a spirit of social responsibility and genuine concern that the economy – and one’s own organization – function in a way that truly benefits all, not simply the most talented or best positioned. (Some readers might be surprised to learn that a Jesuit has held an official staff position at the International Labor Organization headquarters in Geneva since the office was founded in 1919 as part of the League of Nations, serving to remind all the staff of the moral component of their work.)

For such a social justice ministry to bear fruit, faith communities must ground it in a more articulate and aggressive understanding of the temporal dimensions of faith life - the “Love of Neighbor” part of the twofold command of “Love God and love thy neighbor.” This understanding appears to be part of the spiritual development of the Rev. Martin Luther King, which found him giving increased attention to economic and peace issues in his last years. It was this understanding that spurred the following words, spoken shortly before his death in Memphis regarding a strike of sanitation workers:

“It’s all right to talk about ‘long white robes over yonder’ in all of its symbolism, but ultimately, people want some suits and shoes and shoes to wear down here. It’s all right to talk about ‘streets flowing with milk and honey,’ but God has commanded us to be concerned about the slums down here and His children who can’t eat three square meals a day; it’s all right to talk about the ‘new Jerusalem,’ but one day, God’s preachers must talk about the new Atlanta, the new Philadelphia, the new Memphis. This is what we have to do.”

While I propose an expanded economic ministry, it should not be interpreted as discarding the worker/trade union ministry. The Judeo-Christian social Scriptures clearly reveal God as attending to the poor, the marginal, including such stories as the shepherd and the lost sheep. In turn, the church’s social teaching brings philosophical and empirical support to the wisdom and morality of efforts to empower the hitherto voiceless so that they may enjoy an effective voice in determining goals and strategies of workplace policy.

Here in the Boston Archdiocese, The Labor Guild, a lay membership organization, has attempted to attend to this empowerment mission for more than 60 years. Through these decades it has modified its institutional structures and programs in accordance with the changing economic and social scene. Originally, the Guild membership was restricted to Catholic trade unionists and its programs consisted of a night school in basic labor education, monthly membership meetings, occasional days of recollection and an annual communion breakfast. Gradually, membership was expanded to include interested management and other labor relations professionals (academics, labor attorneys, arbitrators and government regulatory staff) and became open to people of all faiths. Consistent with this broader membership, programs were expanded to include labor-management conferences, an annual award dinner recognizing practitioners in all spheres of labor relations work, publication of an employment guide book for all segments of the workforce, service on numerous outside boards and interfaith worship service.

Some of these initiatives have been done well and met with success; others have fallen short because of staff and time limitations. Much still needs to be done. This writer is now approaching 40 years of ministry here, and is looking for someone to help move this Guild into the next chapter of its life of service. The lay board has expressed a strong preference for a continuation of clergy leadership. I would rejoice to see a younger Jesuit choose to carry on this historical and still essential Jesuit workplace ministry. For the right individual, it could be a “great ride.”

Boyle (VENA) is the director of the Institute of Industrial Relations in Weymouth, Mass. He can be reached at laborguild@ ._.

JOB ANNOUNCEMENTS

Campus Minister
Loyola College in Maryland

The office of Campus Ministry at Loyola College in Maryland is seeking an individual for a full-time opportunity as a Campus Minister. The position will report to the Director of Campus Ministry and will be responsible for assisting in the spiritual and liturgical life of the Loyola College community. Working in close collaboration with both professional Campus Ministers and student staff, this minister will coordinate Campus Ministry outreach through personal contacts with various offices on campus and beyond as well as public relations and publicity initiatives.

Bachelor’s degree is required and a master’s degree in theological studies, religious studies, ministry is strongly preferred. Knowledge of the Christian Initiation process and familiarity with basic liturgical “norms” and how norms are enacted in an active, missioned community desired. Experience in working with students in a higher education setting necessary (including training, mentoring, supervising, reflection and spiritual development). Must be committed to communicating and sharing the Jesuit, Catholic mission, ideals and values, especially as they relate to issues of faith, justice, and spirituality. Ability/experience with collaborative team dynamics, experience and desire to work with persons from diverse backgrounds, and a sense of flexibility are necessary.

Loyola College offers a competitive total compensation package. For more information about this position, and to apply, please go to www.loyola.edu/careers to complete the online application. Electronic submission of a cover letter and resume is required and may be attached at the appropriate prompt on the application. Paper applications will not be accepted.

The College values and is committed to enhancing cultural and intellectual diversity among its administrative staff. Loyola welcomes and encourages applications from people from historically under-represented groups. Loyola is an Equal Employment Opportunity Employer.

Principal
Loyola High School of Los Angeles

Loyola High School of Los Angeles, a private Catholic Jesuit college preparatory high school for young men that is regarded as the premier inner-city high school in the American West, seeks a principal.

Reporting to the president, the principal is the educational leader of the school and is responsible for the administration, operation and educational development of the academic, curricular, and formational (spiritual) programs of the school and for the planning, coordination and execution of the school’s educational policy. This responsibility demands a close working relationship with the president, the faculty, staff and students, as well as parents and the community at-large. The principal oversees the coordination of the administrative staff, supervising more than 80 faculty, staff, and coaches including the following direct reports: assistant principal for Campus Ministry; assistant principal for supervision and technology; assistant principal for curricular and scheduling; assistant principal for student life; dean (of men); Ignatian formation director (director of faculty/adult spirituality); director of summer school; registrar; director of admissions; and director of community service.

The principal should be an experienced educator with successful administrative experience, preferably in a Catholic secondary school and, ideally, with knowledge of Jesuit education. Candidates in secular private or public high school environments who have knowledge of and experience with Ignatian values and traditions will also be considered. Candidates should show evidence of accomplishment in the following activities: faculty/staff development, curriculum development, teacher-staff evaluation, student-parent-alumni relations, community and external relations, student activities, management, and board relations. An advanced degree is required. EOE.

Send resume/CV and cover letter to:

Morris & Berger
500 North Brand Boulevard, Suite 2150
Glendale, CA 91203-1923
Fax or Email: (818) 507-4770,
mb@morrisberger.com

For more information, see Loyola’s website at www.loyolahs.edu.
For Suburban Seekers

St. Ignatius Retreat House in Manhasset, New York, just a half mile from the din of the Long Island Expressway, is an oasis of calm repose amidst the busyness of New York suburbia. An 87-room mansion, it was built in the 1920s by Irish Catholic businessman Nicholas Brady and his wife Genevieve. For a short time, it was the home of the future Pope Pius XII, who was a guest of the Bradys in 1936.

The Bradys died childless and left the mansion, with its private ornate chapel and high-ceilinged rooms that echo with the sounds of clicking footsteps, to the Jesuits. It is a historic treasure, which the Bradys dubbed Inisfada, Gaelic for “Long Island.” Fr. Joseph Costantino (NYK), director for the past seven years, is not here for the history of the mansion, but for the retreat house it is now.

Costantino is a believer that seeking the Lord where he may be found can transform the past seven years, is not here for the history or the architecture, though, so much as the atmosphere.

Costantino is a believer that seeking the Lord where he may be found can transform lives, in the here and now. St. Ignatius is a kind of spiritual supermarket, a place that hums with activity every day of the year except Thanksgiving. It offers programs in yoga, Zen, prayer leadership, the Spiritual Exercises and Spanish language leadership, among many others.

Retreat houses such as St. Ignatius, “do what the Jesuits were founded to do,” says Costantino. St. Ignatius wanted to “work with the marginalized, those who don’t feel they fit into the mainstream of the Church.” That ministry is evident in the 12-step programs for alcoholics and drug addicts, as well as outreach to those alienated from the Church.

The Jesuits have also been devoted “to those who want more,” who find that parish life is often not enough to quench their thirst for spirituality, says Costantino, thus the programs on leadership and the Spiritual Exercises. In the swirl of work and devotion to children’s activities, particularly sports, that mark suburban life, the retreat house provides a quiet spot to examine deeper issues.

Since becoming director at St. Ignatius, Costantino has moved the retreat house into a direction focused on lay ministry leadership, including the hiring of a lay conference planner. Costantino will be leaving St. Ignatius this summer to become pastor of St. Francis Xavier Church in Manhattan, and there is a search on for a non-Jesuit to take his place. Some may see this as a radical shift; Costantino prefers to look at it as akin to the instincts of the founding father of the Jesuits. After all, he notes, the original St. Ignatius developed his system of Spiritual Exercises while still a layman with no idea of founding a religious order.

Costantino believes that the Society will continue to have a role in retreat house ministry, but it will be a different one. “Here you will always need Jesuits, but you don’t need Jesuit administrators,” he says.

$2 and the Ferry Ride is Free

 Staten Island may be New York’s forgotten borough in many ways, but those who make it to Mount Manresa Retreat House often remember it as a place of transformation. A typical Tuesday night offers a glimpse. Assembled in its scattered buildings were Zen devotees, the Rosary Society, an AA meeting and a 19th Annotation Retreat.

Fr. Edward J. Quinnan (NYK) spent a number of years at the retreat house in Manhasset. It was good training, but when he came to Staten Island four years ago, he found it necessary to unlearn some things.

“The events at St. Ignatius don’t work here,” he says during a tour of the facility. Tucked neatly inside a neighborhood overshadowed by the majestic Verrazano Bridge connecting the island to Brooklyn, Mount Manresa doesn’t have huge, isolating grounds. It is linked to the city, and that geographic fact is an important dimension of its ministry.

Mount Manresa is the only Jesuit retreat house available to anyone in the five boroughs for a $2 bus and subway fare, including a free ride on the famous Staten Island ferry with its starling views of Lower Manhattan and the Statue of Liberty.

Founded in 1911 - the first known retreat house in the U.S. oriented towards lay people - Mount Manresa offers an ongoing series of lay leadership programs for those who speak Spanish, Korean and Chinese. During the week, it is often home to students from area Catholic schools. It also has a special outreach to the poor. Weekend retreats for HIV/AIDS patients are offered for $25 per person, enough money to pay for just a single meal; the rest is defrayed through fundraising.

Mount Manresa is a haven. Cops and firefighters - Staten Island is filled with signs commemorating its Revolutionary War connections - George Wash-
ington and his army camped here. So it is with the Loyola Retreat House, begun in 1927. The style is traditional, but the content often isn’t, notes Fr. Charles Moutenot (NYK), director. While traditional Ignatian style retreats are the norm, the house also offers lectures on liberation and other social and theological concerns.

Moutenot, who spent many years in spiritual formation, including a stint as rector of the Berkeley School of Theology in California, discovered the Jesuit roots of his vocation at the former mansion in Morristown. As a young man in his 20s, he came to the retreat house with his father, a member of the Yonkers Raceway Retreat Group; to this day, many weekends at Morristown are taken up by retreats geared to particular workplaces or occupations.

“I know first-hand the power of 40 hours here,” recalls Moutenot, noting that that long-ago retreat provided his introduction to the Jesuits and the development of his own vocation, which has lasted 31 years and counting.

He sees Loyola as serving a dual role. It is, of course, an oasis for busy people from throughout the metropolitan area. Yet, he emphasizes, “It is also a place where you get inspiration and strength to go out there as an apostle of hope.”

Good retreat houses, he says, provide more than spiritual solace; they also energize people with a renewed vision of their day-to-day lives. Much of Loyola’s work focuses on group retreats sponsored by parishes and other organizations. The total number of retreatants has dropped over the years, as the formal weekend retreat program clientele gets older. Still, Loyola currently has only three open weekends available, though it does offer individualized retreats, including eight-day and two-week summer reflections, as well as a 30-day retreat focused on the Spiritual Exercises. The goal is to build up the number of midweek retreatants while also strengthening the weekend programs.

Whatever the format, Loyola offers what Moutenot describes as “fundamentally an experience of the Lord.” He can see it in the joyous look on the face of retreatants at Sunday Mass, frequently the culmination of the weekend experiences. It is a peace, he says, that is carried down from mother to daughter and from father to son, as Moutenot well knows.

Feuerherd is the media relations consultant for the New York Province of the Society of Jesus.

Seeking a retreat?
St. Ignatius Retreat House; www.inisfada.net; inisfada@inisfada.net.
Mount Manresa Retreat House; www.manresat.org; mountmanresa@si.rr.com.
Loyola House of Retreats; www.loyola.org; retreathouse@loyola.org.
**ORDINANDS 2006**

**California Province**

Fr. Sean Michaelson, 37, from New York, earned a doctorate in English from Arizona State and taught the subject at Boston College and the University of San Francisco. He coached speech and debate at Fordham Prep, worked with refugees in Toronto, and also served as a dean of the Newman Centre at the University of Toronto. He will teach English at the Colegio del Sagrado Corazón and Universidad Católica in Montevideo, Uruguay, beginning in September.

Fr. James Duffy, 40, from Phillipsburg, N.J., has a BA in biochemistry from the University of Scranton and an MD from Georgetown University. He did an internship in internal medicine at the naval hospital in San Diego and served as a medical officer in the navy. He has also worked with the homeless and uninsured at clinics in Chicago and Oakland. After ordination he will be assigned to the medical department of the Spanish Catholic Center in Washington, D.C.

Fr. Charles Frederico, 34, from Bryn Mawr, Penn., studied at the Culinary Institute of America and earned a BS in food marketing from Saint Joseph’s University in Philadelphia. He taught algebra and world cultures at Scranton Prep, where he also coached swimming and led students on service trips to Mexico. He has directed retreats and taught English to Jesuits in Poland. After ordination he will be working in campus ministry at Loyola College in Baltimore.

Fr. Kevin O’Brien, 39, from North Palm Beach, Fla., has a BA in government from Georgetown University and a law degree from the University of Florida, where he edited the law review. He worked at a leprosy hospital in India, immigration centers in Los Angeles, and a law center in Camden, N.J. He served in campus ministry at Fordham University and taught philosophy at Saint Joseph’s University in Philadelphia. Beginning in July, he will serve at Holy Trinity parish in Washington, D.C.

Fr. George Witt, 41, from Queens, N.Y., has degrees in English, theology, and philosophy from Fordham University. He worked in retreat ministry at St. Ignatius Retreat House in Manhasset, N.Y., and spent some summers teaching English to Jesuits in Poland. He is fluent in sign language and serves as deacon and spiritual director at St. Benedict Parish for the Deaf in San Francisco. He will continue working there after ordination while finishing theology studies at the Jesuit School of Theology at Berkeley.

**Chicago Province**

Fr. Patrick McGrath, 39, from Chicago, has a BA in American Government from Notre Dame and an MS in learning and organizational change from Northwestern University. He directed the Jesuit Identity program at Loyola Academy in Wilmette, Ill. He worked at a nursing home in Detroit and did counseling at Covenant House in New Orleans and at the AIDS Pastoral Care Network in Chicago. He will be teaching the subject, as well as Spanish, at Bellarmine Prep in Tacoma, Wash., this fall.

Fr. Ian Gibbons, 37, from Edwardsville, Ill., has a BA in economics and a MBA from Southern Illinois University and an MA in American studies from Saint Louis University. He taught economics and social sciences at Regis Jesuit High in Colorado, where he assisted with many retreats and liturgies. He has worked at a L’Arche community in Spokane and at the Catholic Worker House in Montreal. He will teach and serve in campus ministry at Rockhurst High School in Kansas City this fall.

Fr. Hung Pham, 36, from Biên Hòa, Vietnam, has a bachelor’s degree in biology, chemistry, and mathematics from Regis University in Denver. During his regency, he taught chemistry and biology at St. Louis University High School and trained teachers with the Jesuit Refugee Service in Mac Hong Son, Thailand. His interests include playing tennis and leading youth retreats. After ordination he will go back to the Weston Jesuit School of Theology for further theology studies.

**Missouri Province**

Fr. Christopher Collins, 34, from Phoenix, has a BA in philosophy from the University of St. Thomas in St. Paul and a master’s in history from Saint Louis University. He taught English and theology at Marquette University High School in Milwaukee during regency, and over the last two summers has led priests and seminarians in 30-day retreats. He will be working on the Pine Ridge Indian Reservation in South Dakota after ordination.

**Wisconsin Province**

Fr. Daniel Hendrickson, 35, from Fremont, Neb., has a BA in psychology and theology from Marquette University. He taught philosophy at Creighton University and worked with the university’s service learning program in the Dominican Republic. He has also served at St. Agnes parish and St. Anthony’s Foundation in San Francisco and at St. Martin of Tours parish in the Bronx. He will teach at the Salvatorian Institute of Philosophy and Theology in Tanzania before starting work on a doctorate in fall 2007.

**Oregon Province**

Fr. Alan Yost, 46, from Clinton, Penn., has an MA in publishing and writing from Emerson College in Boston and an MA in Spanish from Stonehill College in Northeastern Mass. He worked in retreat and young adult ministry and at the Vaticano Observatory Summer School in Italy. He taught English in El Salvador, Mexico, and Madrid and will be teaching the subject, as well as Spanish, at Bellarmine Prep in Tacoma, Wash., this fall.
The cold can really get to a man

Jesuits in Chicago with a little too much time on their hands cooked up an unusual fundraiser in March. They knew they wanted to have a party and that it would feature a holy trinity of sorts: beer, basketball and brats. But they added a twist and gave it a Moustache theme. “Hair on the upper lip, no hair on the chin,” is how the organizers Paddy Gilger (WIS) and P.J. Shelton (WS), explained it. Either come with a moustache (preferably the home grown variety) or cough up $20 for Fr. General’s FASCI Fund, which goes to special worthy causes (e.g., hurricane relief). Thirty people participated and $150 was collected. Awards were given, including the first annual Tom Selleck award. Gilger hopes to host the party again next spring. As for his lamb chops? “I was clean shaven pretty quickly after the party.” Above: Steve Suresnick (MAR), Casey Metcalf (NOR), P.J. Shelton (WS), Juan Pablo Marrufo del Toro (ORE), Paddy Gilger (WIS), Bob Stephan (CFN), Raul Navarro (NOR), Eric Sundrup (CHG). Left: Eric Sundrup, Fr. Allan Kirk (CHG) (seated), Fr. Frans J. van Beeck (NOR) (standing). Photos courtesy of Paddy Gilger SJ

By Elizabeth Elliott

Intended as a parallel experience of the Province Congregation, the companions will elect a delegate to accompany the provincial to the General Congregation, determine postulata and consult on the mission of the Society in the Northwest. In addition to the companions, Jesuits including the current provincial, socius, treasurer, novice director and two rectors of universities will be in attendance.

“I’m honored that I was invited to represent Jesuit High School both as a lay teacher and administrator, and as a woman,” said Karen Love, math teacher and campus ministry director. “I think a collaborative effort like this is what makes the Oregon Province so forward-thinking.”

In preparation for the June event, participants have been gathering informally around the province to begin discussing the decrees and documents that will be presented at the Congregation of Lay Companions. Elliott works in the Oregon Province Office.

Oregon Prepares for Lay Gathering

Mr. Alan Yost celebrated his ordination to the priesthood June 3 at St. Ignatius Church in Portland. The ordaining bishop was the Most Reverend Carlos Sevilla (CFN), Bishop of Yakima, Wash. Yost will teach senior outreach at Gonzaga University. Hess is currently completing his dissertation at Boston College and will begin working in the office of the vice president for student life in late October or early November.

Seattle University was host to an April conference exploring the experience of African Americans in the Catholic Church. Watson is currently serving as president for student life in late October or early November.

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Fairfield Goes High-Tech

Fairfield University’s newly acquired satellite uplink truck will make it possible for the school to reach far beyond its borders, even world-wide, by transmitting its signal to a geostationary satellite in space. That signal can then be downlinked at various venues. Most universities and colleges, as well as other major institutions, have the downlink capability, but uplinking to satellites for national and international transmission is relatively rare for a university campus, especially the size of Fairfield.

Raslowsky, who got the idea for the workshop seminar from a similar gathering sponsored by the Wisconsin Province at Marquette University in 2002, said it was just a start. The province is also working regularly with lay board members on Ignatian spirituality and Jesuit identity concerns as well. “Trusteeship is complicated,” said Raslowsky, who works with a wide-range of school boards in the province. “You’re not going to be an expert in all these areas,” Raslowsky conceded. But such workshop seminars can be an introduction to the knotty problems involving money, program and mission that Jesuit trustees face.

Next year, he said, there will be a second part, perhaps expanded to include more Jesuits who plan to serve on boards as well as more representatives of the laypeople with whom they will work.

Feuerherd is the media relations consultant for the New York Province.

Continued from page 2

Boardroom

pastoral minister at St. Ignatius Retreat House in Manhasset, N.Y., the work that Jesuits do on boards will become more important. Arabia put this new-found knowledge to work as soon as he returned to Manhasset, where he is part of a search committee seeking a new executive director for the retreat house.

“After I went to the seminar my questions were different,” he said of his talks with prospective candidates for the position, now held by a Jesuit but likely soon to be soon held by a layperson. He asked how the candidates planned to work with the retreat house board, a line of inquiry he hadn’t thought about previously.

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Fr. John M. Moriconi has created a podcast titled "Biblical Musings." He hopes to use it to help people to understand, think of and pray with Bible stories. For more information or to listen, please go to: www.biblicalmusings.com (for those without an mp3 player, click on the "pod" icon to the left of the podcast title).

Fr. George Murray has worked at Massachusetts General Hospital (MGH) for 53 years. In 1976, George started the Fellowship in Consultation Psychiatry at MGH. In that time George has trained 87 psychiatrists in the post-residency fellowship.

Fr. John Staudenmaier (WIS) conducted five Lenten Spiritual Exercises in March and April at the University of Detroit Mercy. "Making Decisions for a Better Life" and "Grief and Joy in the Spiritual Life" are currently available via podcast at: http://www.udmercy.edu/jesuit-jubilee/lenten.series/.

Fr. Joseph Costantino will become pastor of the Church of St. Francis Xavier in Manhattan.

Fr. Ted Munz is participating in his second Cristo Rey Network feasibility study. More than 10 years since he helped assess the viability of establishing Cristo Rey Jesuit High School in Chicago’s Pilsen neighborhood, he is part of a group studying the feasibility of a Cristo Rey Network school in the Austin neighborhood. Fr. Daniel Flaherty is also participating in the study.

Fr. Terry Charlton came back to his home province to promote St. Aloysius Gonzaga, a high school for AIDS-orphaned teenagers in Nairobi, Kenya, and was well received in Chicago, Cincinnati, Washington, D.C., and New York. He was also featured by local and national media, including the Chicago Sun-Times and Catholic New World.

Fr. Joe Folzenlogen will serve in the role of spiritual director for the members of the newly created Ignatian Volunteer Corps (IVC) in the Greater Cincinnati area. The Cincinnati chapter of IVC open this past fall under the leadership of Sam Schloemer.

Putting in the Good Word for Religious Bookstore

The Colombiere Center in Clarkston, Mich., has a fine religious book and art store called "The Word." We would like to increase our sales by asking you to purchase from the bookstore located inside Colombiere Center. If you are purchasing books from other bookstores, such as Borders or from Amazon, you are using Jesuit funds and these other bookstores are making a profit from you. If you are purchasing books located inside Colombiere Center, you will have its official opening later this spring.

Fr. Tom Clarke, who recently passed away, has been memorialized by the sisters at Bethany Retreat House where he spent his final years. Three chairs have been placed on the porch of the Red Cottage. A plaque on the porch invites guests to sit on the chairs and to be inspired "by his life of prayer, love and the search for justice."

--- Jeremy Langford

A sure and certain sign that global warming is enveloping us occurred in late April at the Canisius Jesuit Community villa in Port Colborne, Ontario. Mr. Brian Dunkle, soon to head off to Rome for Theology, went out for a long run, returned and, to the amazement of the Jesuits who witnessed it, dove into the 40-degree waters of Lake Erie.

Fr. William Dolan was appoint- ed rector of the LeMoyne Community, and Fr. James Van Dyke rector of the Saint Ignatius Loyola Community in New York. Bill had already been working in campus ministry and teaching history at LeMoyne, but Jim’s absence at McQuaid Jesuit High School in Rochester will be deeply felt. In addition to being a superb English instructor, he also founded Crew at McQuaid. Fr. Joseph Costantino will become pastor of the Church of St. Francis Xavier in Manhattan.

The community at America House will soon be on a temporary move as a new elevator is installed in their building on West Fifty-sixth Street. They will scatter to various communities in the metropolitan area while the work is being done.

Over the winter months Fr. Steven Pugliese, the minister at Loyola Hall, Fordham, brought back the customary Friday Night at the Movies for the community. His first two choices, “Crash” and “March of the Penguins,” both subsequently won Academy Awards.

The communities of St. Peter’s Prep and St. Peter’s College inaugurated the new villa at Sea Bright with a pre-opening dinner in February. Fourteen community members attended. Fr. Mike Hoag was the expert cook. The villa, on the northern New Jersey shore, will have its official opening later this spring.

Fr. Joe Mulligan’s “Stations of the Cross in Jail” written while he was serving a 90-day sentence for “crossing the line” onto Ft. Benning, Ga., in a November 2003 protest against the U.S. Army’s School of the Americas, is posted on The Witness Magazine at http://thewitness.org.

On April 1, Fr. Provincial Bob Scullin performed music from his audio CD, “And It’s So Clear,” in the St. Francis Chapel on the campus of John Carroll University. Ninety attendees enjoyed two hours of spirited, heart-moving music performed by Scullin and others. The concertgoers donated $1,680 to Jesuit Refugee Service.

--- John Moriconi SJ

--- Louis T. Garaventa SJ

--- Kenneth J. Boller SJ

"primary identity (that) cannot be denied." It represents the "past, present and future" of the continent.

While some of the small group discussions focused on the experiences of the African Jesuits in North America – both the positive and the challenging aspects of living and studying in an entirely different culture - another important conversation touched upon the ways that U.S. Jesuits have been formed by their African counterparts. Fr. Tom Smolich (CEN), the new president of the Jesuit Conference and moderator of the U.S. Assistancy, thanked those gathered at the final liturgy for their contribution, especially to the theological education and community experience of North American Jesuits.

Still another conversation focused on JESAM’s relationship with the U.S. Assistancy, which is meant to be one of collaboration, support and growth. The Society’s apostolic preference for Africa, the selection of advocacy issues and twinning relationships were all on the agenda. John Kleiderer, policy director of the Social and International Ministries Office of the Jesuit Conference, outlined the various collaborative efforts. Advocacy regarding issues such as the sales of small arms and continuing support for anti-HIV/AIDS campaigns emerged as priorities from the discussion. The group also reviewed ways in which they are of service to the Church in North America during their stay here. A video made by the African Jesuits in Boston (AJIB) showed their ministry to a number of African communities in the Boston Archdiocese as they helped immigrants express their faith far from home.

Fr. Emmanuel Foro (AOC), a principal organizer of the meeting who is studying for his STD at the Jesuit School of Theology at Berkeley, was visiting Washington for the first time. A native of Burkina Faso, he said that not all men have the same desire to study in the U.S., but that he considered it a “privilege and a duty.” And while his studies back home were valuable, his studies in the U.S. would prepare him to return and serve differently.

“I take it as a mission, but it is also a delight to study in California. It is for some service. I do not take it for my own glory,” said Foro, 38. “We have a well of resources to make a better reality for our people. We have a call to the betterment of our people. We have a call and an identity.”

That call and identity, Foro said, beckon him back to Africa once his studies here are complete, and he took heart from hearing other men express the same call. “I am looking forward to returning,” he said.
Documentary about Xavier Debuts in New York

By Julie Bourbon

Francis Xavier never made it to mainland China. But then again, neither did the two Jesuits who recently finished a film about him. Their travels took them from Europe to India to Macao on a whirlwind labor of love completed for the Jubilee Year. The documentary, “Xavier,” premiered at Fordham University May 2; it was attended by more than 300 people.

“His letters provided the best information on Asia since Marco Polo,” said Jeff Johnson (NOR), who wrote the script. “There’s something about him that lends itself to an exciting film.” Johnson and his co-creator, Jeremy Zipple (NOR), never even considered Ignatius or Faber as possible subjects; they knew they had their man all along and followed his footsteps, from the place of his birth almost to the place of his death.

“While there is some good historical scholarship on Xavier, there are not a lot of background stories,” said Johnson, an amateur historian who teaches English at Jesuit High School in Tampa. “We’re trying to tell them.” Their intended audience is not just Jesuits and their lay companions, although a dvd of the film will be distributed to each Jesuit high school, college and university before the fall semester begins. Johnson hopes that PBS or the History Channel might be interested in picking the film up for distribution, allowing a wider audience to come to know the peripatetic saint.

Placing Xavier in historical context required much research, interviewing and travel. The crew followed an intense shooting schedule that was condensed into about five weeks of rigorous travel, “which was insane,” said Zipple, laughing at the memory. “I don’t recommend it.”

The New York, Chicago, Maryland, California and New Orleans Provinces, as well as the Jesuit Conference and private donors, sponsored the production, which entailed moving enormous amounts of equipment literally around the world. It was their cameras that kept them out of China; once authorities realized how much equipment they were bringing with them, they were prohibited from entering the mainland as well as the island of Sancian, where Xavier died in 1552. The island is now a large naval base.

Instead, they shot in and around the Macao region, where Xavier landed. “In a way it was a pilgrimage, too,” said Zipple, who is in his second year of First Studies at Fordham. That pilgrimage brought them full circle, from Navarre, Spain, Xavier’s birthplace, to the Far East. Although Xavier considered himself a failure for not reaching China, sharing a similar disappointment turned out to be a blessing for these Jesuits, in part because it brought them into contact with so many members of the worldwide Society.

That was “a grace-filled part of the experience,” said Zipple, of hearing their subject’s story from Jesuits around the world. For him, it all added up to a deeper knowledge of and love for Francis Xavier. “I came to understand him in a personal, intimate way. I really felt his presence in a profound way. It really changed our experience of the film.”

For behind the scenes information about the film “Xavier” and to order copies, visit www.xavierfilm.com.

NEW ORLEANS

Under the sponsorship of Fr. Provincial Fred Kammer, the Jesuits of the New Orleans area came together on Good Friday morning at the Holy Name of Jesus Parish Center to reflect and pray about their experiences during Hurricane Katrina and its long-lasting aftermath. Several Jesuits shared their experiences with the whole group. There was time for silent prayer and reflection and sharing in small groups, ending with a simple lunch.

Holy Name offered the same kind of program on the Saturday before Mother’s Day, giving parishioners and others in the city a chance to share their stories. Fr. Eddie Gross, interim parish administrator, organized the event and offered some of his own reflections.

Repairs continue at Jesuit High School, with some assistance from FEMA and insurance, but the president, Fr. Anthony McGinn, spends much of his time looking for ways to raise funds - a difficult task in a city that was 80 percent heavily damaged by Katrina. Many areas still have no public utilities; driving can be problematic at so many intersections without traffic lights. As a result of last year’s storms, the interior of Holy Name is getting its first full-scale renovation in many decades. The leaking roof necessitated the repairs, which insurance is helping to cover.

The superior of the New Orleans Mission and Province lived at the Jesuit College at Baronne Street in the Central Business District from 1848 to 1926. Once again, the provincial office is back on Baronne Street, this time at 710, six blocks away from its former address at 140. Many Jesuits and friends attended the late April open house in the new offices. The former Southern Province office, located on South Jefferson Davis Parkway, was a casualty of Hurricane Katrina.

After more than three decades of service to Strake Jesuit Prep students in Houston and decades in other high schools of the province, Fr. J.B. Leiningen will teach his last class in May. A gala dinner sponsored by the school will raise over $100,000 for the Fr. J.B. Leiningen, S.J., Endowed Scholarship. Incidentally, his twin brother Fr. C.A. Leiningen is continuing to teach a reduced class load at Jesuit College Prep of Dallas.

— Donald Hawkins SJ

NEW ENGLAND

Skilled masons have begun work to restore deteriorating masonry on the exterior of the historic church and rectory at Old St. Joseph’s Church in Society Hill, Philadelphia. The $250,000 project will extend through July. Parish funds have been supplemented by $50,000 in gifts from the Connelly Foundation, Partners for Sacred Spaces, and the Pennsylvania Historical and Museum Commission.

Fr. George V. Coyne, director of the Vatican Observatory and adjunct professor of astronomy at the University of Arizona, received the Pedro Arrupe Award for distinguished contributions to Ignatian mission and ministries at the University of Scranton, Jesuit Identity Week, March 27–31. The award was presented by university president Fr. Scott R. Pilarz.

Fr. Bruce Bavinger, parochial vicar at St. Therese’s Church in Wilson, N.C., recorded two homilies in Spanish that were then broadcast on the local radio. La Ley 96.9 FM is the largest Spanish speaking radio station between New York and Miami. It is hoped the homilies will reach those Catholics who are unable to attend Mass on a regular basis.

Fr. Mike Desjardines, superior, director of novices, retreat director, regional consultant and chaplain at St. Joseph’s Byzantine Rite Community in Novosibirsk, Russia, shared his experiences as novice master in Russia with the Jesuit Community of St. Isaac Jogues after his recent retreat there.

Fr. Phil Florio was invited to give a five-day retreat for the deacons and seminarians of the Archdiocese of Philadelphia. The April 17-21 retreat was held at the Mary Immaculate Spiritual Center in Allentown, Penn.

Fr. George Aschenbrener, rector of the Scanton Jesuit Community, was part of a team giving a training program for 35 priests in Austin, Texas, April 22-28. The retreat helps the men to become spiritual directors in the midst of their people. The whole program runs for three years with three sessions each year and is part of the Institute for Priestly Formation.

— Jackie Antkowiak

— Richard Roos SJ

MARYLAND

Fr. Kevin White, Religious Education teacher at Boston College High School, ran the Boston Marathon on April 17 to raise funds for children with Spinal Muscular Atrophy. Despite cramps, he finished the 26.2-mile course in 4 hrs 17 minutes.

Fr. James Martin, an associate editor of America Magazine, has been featured in both The New York Times and The Boston Globe for his new book, “My Life with the Saints.” Perhaps his widest outreach, though, is through a three-part interview he gave to www.bustedhalo.com, which advertises itself as “An online magazine for spiritual seekers in their 20s and 30s.”

Fr. Joseph Bruce, whoministers to the deaf Catholic community of Rhode Island, was the subject of a feature story in a recent issue of The Providence Journal, the state’s largest newspaper. Before Bruce’s arrival last July, the state-wide diocese had been seven years without a deaf priest to offer regular signed Masses and was losing deaf Catholics to other denominations that were offering signed services.

Fr. Greg Sharkey, stationed in Kathmandu, Nepal, has been sending informative e-mails home to the province about the political upheaval in that country. On the eve of a recent national election there was serious danger of damage to his home and possible harm to his person and those who share the building with him. That seems to have quashed, but tension still exists among Nepal’s seven major political parties and the monarchy.

Fr. James Mayzik (MAR), director of the Fairfield University Media Center, was delighted to receive as a gift a fully-equipped 32-foot television production satellite-uplink truck capable of transmitting and receiving digitally encoded television signals to and from geostationary domestic satellites. The half-million-dollar truck, which took Massachusetts-based Wolf Coach four months to custom build, will allow campus programming to be broadcast nationally. (See photo on page 15.)

On May 6, Fr. Michael Boughton, S.J., principal of Fairfield Prep, was feted by about 600 people at the Hyatt Regency Greenwich in recognition of his 10 years of outstanding leadership at the school.
Lay Partnership and Ownership in Northeast India

By Paul Fleisch

He said "Close the school, Close the school or you will come to harm!"
I said back to him, "I can close the school and go away. But how will it help your children? The people asked us to open this school. If the school is closed, where will your children study? Who will teach your children?" 

The Jesuit priest in charge of Good Shepherd School in Gunjung has more to contend with than the normal stresses of a principal. He has to balance the demands and goals of a community trying to pull itself out of poverty in a complex socio-political situation.

Wherever they work, the Jesuits of Northeast India deliver two things to the people that they need: quality education and hope. Between tribal infighting, lack of development and poor education, the people have little choice but to become subsistence farmers. While they see value in education, they cannot make it a reality in their lives. The Jesuits, in the region since the early 1970s, are helping them change that reality.

I experienced this change firsthand in January as a member of the Wisconsin Province twinning expedition to Northeast India. Along with five other lay men and women and two Jesuits - from the Wisconsin Province, Creighton University and Red Cloud High School, among others - I spent 10 days meeting with student and organizational groups. We were the first such team to visit an international region with which the province has a twinning agreement; this agreement has been in place since 2002.

"Both the Kohima Jesuits and Wisconsin Jesuits feel like the trip was a success - a way to deepen the twinning brotherhood/sisterhood and a way to incarnate the twinning beyond the province level to include the works of the province," said John Sealey, provincial assistant for social and international ministries.

One of the fascinating organizational differences I observed was a special understanding of lay partnership. The low number of Jesuits relative to the size and needs of the community has created a high dependence on developing lay collaboration.

Among the people we met with were a women's group that engages in collective bargaining; villagers from Gunjung who had never welcomed westerners to their village before and whom the Jesuits were encouraging to develop their store so they won't be as reliant on crops for the village economy; and two teacher groups with whom we strategized on teaching techniques and administrative problems.

In the relatively undeveloped North Cachar Hills, the Jesuits organize the schools with the help of a management committee. The committee acts as a pseudo board of directors while the Jesuits set the mission of the school. Lay people from the community staff the school, adding to the lay collaboration.

There is an exciting aspect to the relationship that has resulted not just in partnership, but also strong community ownership. The ownership that the lay people feel in the mission of the school and the hope it brings to the community is moving. There still are difficulties as the community goes through this kind of development. For example, Fr. Soosai Arul (KHM) of Good Shepherd School in Gunjung faced personal threats along with the threat of school closure during a political strike. He could face the situation because he was convinced that the community, which had too much at stake, would not allow the school to be closed; they had invested too much to let the political strike take precedence over Good Shepherd. Arul witnessed the power of community ownership in overcoming this ordeal. What has evolved is a strong leadership of the lay community with the guidance of Jesuit ideals.

One of the benefits of this strong partnership is that the schools can quickly mold to the local needs. Good Shepherd, founded 12 years ago, is situated in a region facing the onslaught of globalization, though the community itself lives in a remote area of Northeast India. We met with a group whose name translates to "Torch Light." The members of the group provide guidance and some financial help to the school's 437 students. They speak to the classes on a regular basis emphasizing the importance and even responsibility of learning. The leaders of the group told us that they want the youth to receive modern and meaningful education, but they also consider preservation of their culture to be a primary objective. The school has responded to this in various ways; they require the students to learn English, Hindi and the native tribal language, and there is a weekly assembly in which the classes honor some aspect of their tribe. It is not a forced, politically correct, multicultural awareness, but a healthy celebration of the qualities that make the children unique.

The community plays an important role in the development of the ministry, but it is the collaboration with the Jesuits that completes the relationship. The Jesuit leadership has the responsibility to establish the overall mission of the school; this way, the schools can retain a strong Jesuit identity while still expressing the individuality of the community they serve. For example, the schools near Kohima, a more urban setting, have some different programs from the students in rural Gunjung. In Kohima, the students, being Christian, attend daily mass, whereas students in Gunjung are encouraged to preserve their tribal beliefs and traditions. Yet, whether it is through daily mass or daily prayer, the students see the power of the Ignatian vision. This unity in mission across diverse communities is due to the leadership of the Jesuits and the strength of the people they lead.

Fleisch teaches chemistry at Marquette University High School in Milwaukee.
An Aussie in Boston Makes Every Post a Winner

By Ed Dooley SJ

“Fair Dinkum, mate. Let me tell you, 26 miles is a bloody long way!” That was my first statement after finishing the Boston marathon in 3 hours 34 minutes April 16. It was my first marathon; unfortunately I could not qualify for a number but that didn’t stop me from running. In fact, I raised money for an organization called Community Change, Inc., which focuses on anti-racism issues. I also had a couple of people who wanted to sponsor me as a way of contributing some financial aid to the work of Fr. Tony Corcoran (NOR) in Siberia. I arrived at Boston College in September 2004 to partake in some studies at the Institute of Religious Education and Pastoral Ministry. I had completed a Masters in Melbourne 10 years prior and had this time to indulge in further reading and reflection before going to Sri Lanka for tertianship. But as the fall semester progressed, it became obvious that actually enrolling in the program was the right thing to do.

When I first left Australia to come to Boston, one of my dear Jesuit friends, Richard Leonard (ASL), told me to make sure that I make every post a winner. This was such wonderful advice from a true friend. I partook of every opportunity that came my way at Boston College, everything from sporting games to ministerial opportunities. I still remember my first gridiron game: I went with Fr. Jim Keenan (NYK), who told me just to stand when he did. So that is exactly what I did. Stand, cheer and applaud! I also remember my first ice hockey game. It reinforced my understanding of the Church - I love it dearly but have absolutely no idea what is going on! I was also privileged to be able to preside at St. Ignatius Church. The 10 a.m. family Mass resembled my classroom experience in Melbourne - pure pandemonium! It was an example of “just keep talking and someone may hear a word or two over the exuberance of the children.”

I was certainly fortunate to arrive in Boston just as the mighty Red Sox were finishing their regular season and entering the playoffs. Who would have thought that an Aussie would be responsible for helping the Red Sox come back from 3-0 to defeat the Yankees and then thrust the Cardinals 4-0 to win the World Series for the first time in 86 years?

I remained in Boston throughout the spring semester and summer school and then departed for Sri Lanka in August of 2005. Tertianship, in Sri Lanka, is also the second largest city, Kandy, was a wonderful experience of being with the international Society. The group comprised 16 tertians from India, Indonesia, Australia, the United States, Taiwan, Malaysia and the Philippines. We were extremely lucky to have two tertian directors, both of whom had been provincial in their respective provinces of Indonesia and India. I realized very quickly that to be with other Jesuits from around the world highlights the fact that I joined an international order and not a single province. I was fortunate to undertake my apostolic ministry experiment in the Hazaribag Province, where 20 Australian Province Jesuits are still working in a province which now totals over 150. The Australian Province sent Jesuits to this area from 1950 till 1967; in 1967, the Indian government banned missionaries.

During all this time I continued my running. I have also been a cross country runner from school days and as I have gotten older I have continued to jog. I find that when I jog I receive energy rather than lose it. I have always had the desire to complete a marathon; it’s one of those things that joggers think about - can I run 26.2 miles? Well, there I was in Boston, living at the 21-mile spot of the marathon route. On many occasions I would run “Heartbreak Hill.” I thought to myself, “I can run up this hill. Well, if I can do this part of the course can I run the whole marathon?”

So, when I went to tertianship I knew I would have more time to train seriously for the marathon, if so desired. Every day I would run the streets of Kandy. The only thing I was not prepared for was the numerous dogs who had never scene a caucasian running in THEIR domain. A stick quickly became an addition to my running attire. Fortunately, once the dogs became used to me running the streets they left me alone.

I returned to Boston in March 2006 for two reasons. One was to complete my Masters degree. I defended my thesis on the relevance of the Crucified-Risen Lord to those who suffer today during Holy Week – an appropriate time to defend such a thesis! But I still had another marathon in which to partake. I never realized how nervous I would be to run 26.2 miles. Jesus had His resurrection the day before the marathon; I really prayed that I would not have my resurrection the day of the marathon!

The weather conditions suited the runners. It was partly cloudy and around 52 degrees most of the afternoon. I have never experienced anything else like what I experienced during the race. Supporters lined the whole course; never once were you running alone. I wore a singlet with “Australia” down the side. Along the way people would scream out, “Go Aussie Go Aussie!” I thought to myself, “Gee, mate, if this doesn’t scream out, “Go Aussie Go Aussie!” I thought to myself, “Gee, mate, if this doesn’t make you run the whole way, nothing bloody will!”

I leave Boston College having made every post a winner. There is nothing else I could possibly do to make my time better than it has been already – running the marathon completes all possible activities to partake in of Boston. Of course, running an unofficial time for the marathon is like the priest who made a hole-in-one playing golf. His only problem was he achieved this feat on a Sunday!

Hope in Northeast India

Above left: The Jesuits of Northeast India provide education and hope to villagers in an area beset by tribal infighting. Above right: Paul Fleisch passes through a bustling market in Guwahati.
Adam C. Weisgerber SJ

(Ohio) Br. Adam C. Weisgerber passed away on December 21, 2005, in the Jesuit Infirmary in Spokane, Washington. He was 80 years old and a Jesuit for 32 years. Br. Adam was born on August 5, 1925 in Lewiston, Idaho. He attended St. Stanislaus grade school in Lewiston, Idaho and graduated from Lewiston High School in 1943. He served in the Navy during World War II from 1943-45. He attended Lewis Clark State College from 1947-51. Br. Adam was a member of the Knights of Columbus. After college he worked for Shetlons Floor Covering in Lewiston and later joined his brother at Weisgerber Interiors.

In 1972 he entered the Jesuit Novitiate at Sheridan, Oregon and then served at Jesuit High School in Portland from 1974-80. He served at Bellarmine Preparatory School in Tacoma until 1982 and was then assigned to Gonzaga Preparatory School in Spokane until 1986. He worked in the student life office at Gonzaga University from 1986-2002. In that year, he joined the Oregon Province Senior Jesuit Community where he spent his days in prayer and service.

James E. Garvey SJ

(Wisconsin) A man known by family and friends for his distinctive laugh, Br. James E. Garvey, 71, died Jan. 4 in his room at the Jesuit Community at St. Camillus in Wauwatosa, Wis. He was a Jesuit for 52 years.

Born March 24, 1934, in Milbank, S.D., Jim was the third of four children in a family of Irish and Luxembourg ancestry. His older brother Jack became a diocesan priest in the Diocese of Sioux Falls.

Upon graduation from Milbank High School, Jim entered the Society at Florissant on March 11, 1953. The newly created Wisconsin Province asked him to be a cook and a refectorian. But soon he settled into a long assignment as an office assistant at the Jesuit Seminary Guild (1961-74). The only time away for Jim was a 1963-64 tertianship program for Jesuit Brothers in Cleveland.

In 1974, Jim left the Seminary Guild and went to Marquette University High School where he utilized his talent in pottery and macramé by teaching art and by being minister of the community at the school. He returned in November 1973 to 1993, except for one-a-year sabbatical in New Orleans where he attended classes in art at Tulane University. Jim's pottery is still used in the art classes at Marquette High as examples for the students.

In 1993 Marquette High experienced a contraction in staff, and Jim lost the one job he truly enjoyed. When he became minister of the community at Creighton Prep in 1996, the school could not offer him a teaching position. The school did, however, re-landscape the grounds around the Jesuit residence wing, and Jim created a beautiful flower garden for the community to enjoy. That plus the meals he cooked and the artistic way in which he appointed the common areas of the community were the hallmark of his time at Prep.

In July of 2002, Jim suffered a stroke that affected his speech memory. Unable to function as minister, he moved to St. Camillus in 2004. His speech improved nearly 100 percent, but pancreatic cancer was diagnosed in February of 2005.

Choosing to forego treatment because of a limited prospect of success, Jim spent his last months with the community, helping with chores when he had the strength and receiving visits from family and Jesuits. His "hospice time" was remarkable for the great peace and dignity he displayed, an example to everyone of how to die well. --Charlie Baumann SJ

James E. Farrell SJ

(Detroit) Fr. James E. Farrell died January 5 at MetroHealth Medical Center in Cleveland. He was 91 years of age, a priest for 60 years and a Jesuit for 74 years. He was a member of the St. Ignatius Jesuit Community at the time of his death.

Jim was born in Cleveland on April 29, 1914. He attended St. Thomas Aquinas Grade School (1920-28) and St. Ignatius High School (1926-32). In August of 1932, he entered Milford Novitiate in Milford, Ohio. Jim studied his philosophy (1936-39) and theology (1943-47) at West Baden College, West Baden Springs, Ind. His regency was spent at St. Ignatius High School in Chicago (1941-42) and at St. Xavier High School, Cincinnati (1942-43). He was ordained at West Baden College on June 20, 1946 by Archbishop Joseph Ritter of Indianapolis. He did his tertianship at St. Stanislaus Novitiate in Parma, Ohio (1947-48).

For the next six years, Jim served as assistant principal and then principal at Loyola Academy in Chicago. With the founding of the Detroit Province in 1954, Jim moved to the University of Detroit High School where he became chairman of the English and theology department until 1971. In 1972, after a year sabbatical, he became a retreat and spiritual director at Loyola of the Lakes Retreat House in Clinton, Ohio. From 1973 until 1978, he was the director of the Jesuit Retreat House in Parma, Ohio. Then Jim also became the superior and a spiritual director at Parma. In 1981, he moved to Loyola of the Lakes Retreat House in Clinton, Ohio, continuing retreat work and also becoming the province coordinator for the Spiritual Exercises. In 1988, he became the superior of the Manresa Retreat House until 1994, when he returned to the Jesuit Retreat House in Parma, again as a retreat director until ill health caused him to move in with the St. Ignatius Community. He remained there until the time of his death.

Jim loved history, especially the Civil War period. Many occasions he and his younger brother, Walt, would take their vacations together and tour the Civil War battlefields of Pennsylvania. Later, Jim would give tours to laymen who were also interested in the Civil War period.

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--Dick Conroy SJ

Robert B. Campbell

(New England) Fr. Robert B. Campbell, an Arabic scholar, died at Campion Center in Weston, Mass., on January 10, 2006. He was a priest for 49 years, a Jesuit for 61 years. He was 79.

Fr. Campbell was born in Cambridge, Mass., but grew up in rural Chelmsford, where he graduated from high school in 1943. Then he attended Holy Cross College for a year before entering the Society at Lenox, Mass. After noviceship and juniorate at Shadowbrook he came to Wellesley College for philosophy, and then began his career as a Middle East scholar and apostle by volunteering for the Jesuit mission in Iraq. For three years he taught English, religion and math to Iraqi boys at our secondary school in Baghdad, where the scholastics would take turns before meals reading aloud from the New Testament in Arabic. Fr. Campbell was very interested in learning the language and worked hard at it, and was assigned to remain in Baghdad for a fourth year to concentrate on Arabic study. In 1954 he returned to Weston College for theology and ordination, followed by tertianship at Pomfret, Conn.

Next year, he went two years to Fordham University, completing the Mideast Civilization Program there; he returned in 1961 to Iraq to teach philosophy at Al-Hikma, the Jesuit University in Baghdad. In subsequent years at Al-Hikma he served as chairman of the philosophy department while also teaching theology, and later taught Arabic Sociology and served as chairman of that department as well. All of this came to a sudden stop in November 1968, when the Iraqi Baathist Party came to power and expelled all foreign teachers, including the American Jesuits. They were given one day to pack their things and go. Fr. Campbell returned to the U.S. to begin a doctoral program in Arabic Literature at the University of Michigan, receiving the degree in 1972. Although he was not a star athlete in any particular sport, Fr. Campbell was a wiry and vigorous man, and during his years at the university he covered the distance between Michigan and Boston on his bicycle at least once.

In 1972 he returned to the Middle East, this time to Beirut, to do research at the Center for the Study of the Modern Arab World. The Center was a part of St. Joseph's University, staffed mostly by French Jesuits, but Fr. Campbell's fluency in French enabled him to fit in well with the Jesuits and other staff there. During this time he was asked to undertake some delicate missions to other Arabic countries for Catholic Near East Charities.

After leaving medical problems required him to return to the U.S. and to Campion Health Center in 2001. Fr. Campbell was a man always eager to learn and to teach; he never gave up. He was also a true gentleman, respected and loved by his brother Jesuits and all who knew him.

--Paul T. McCarty SJ

James C. Sunderland SJ

(Missouri) Fr. James C. Sunderland died in Denver on January 18, 2006, at the age of 81. He was a Jesuit for 60 years and a priest for 48 years.

A Denver native and graduate of Regis Jesuit High, Jim Sunderland won an appointment to the U.S. Military Academy at West Point, but withdrew during his first year to enter the novitiate. Once he entered the novitiate he "never looked back." No matter what his ministry, Jim found a way to deliver the message: "God loves everyone.

Jim's Jesuit career began in standard fashion: He taught literature at Campion in Prairie du Chien, Wis., at Kapaun High School in Wichita, and at St. Louis University High. Handsome and athletic, he taught with clarity and was a strict but just disciplinarian. He had
Neale W. Herlihy SJ

(California) Fr. Neale W. Herlihy, 86, died February 12, 2006, at Los Gatos Community Hospital of heart failure. He had been a Jesuit for 66 years and a priest for 54 years.

Neale and his twin brother, John, were born November 25, 1919, in Watertown, Mass. His father was a U.S. naval officer and the family moved quite frequently: Newport, R.I., Boston, San Diego, Seattle, Manila, Shanghai and Long Beach. While in Shanghai, Neale attended Gonzaga College, and credited this experience with giving him a vocation. The family returned stateside and Neale graduated from St. Anthony’s High School, Long Beach. After two years of college, he entered the novitiate at Los Gatos, Calif., on August 14, 1939.

Upon completion of philosophy, Neale taught history and civics at Bellarmine Prep, San Jose (1946-49) and studied theology at Milltown Park, Dublin. He was ordained to the priesthood there on July 31, 1952. Health problems developed, resulting in a truncated fourth year and a long period of recuperation.

In 1955 he was “temporarily” assigned to Santa Maria, a mission for the Spanish speaking in Ogden, Utah, as assistant pastor. He also served as chaplain and teacher of history, religion and sociology at St. Joseph’s High School. In 1957, a formal parish, St. Mary’s, was added to the work at the mission, and Neale continued on in his duties. In 1974 he was named pastor and superior of the Jesuits in Utah, a post he held until 1993. Neale remained in Ogden as associate pastor until 1999, when he was reassigned to Sacred Heart Jesuit Center, Los Gatos. But retirement did not suit Neale and in 2003 he returned to St. Mary’s as pastor emeritus, doing light pastoral ministry until 2005.

For man whose health was precarious, Neale accomplished a great deal. His temporary assignment to Utah stretched out for 45 years. During that period, he proved to be an extraordinarily zealous priest. He did everything with an intensity that would often strain his personal resources. In addition to parish ministry and teaching, Neale was the school’s athletic director, junior varsity basketball coach, and moderator of the Boy Scouts. His ministry to the Spanish speaking held a special place in his heart. In 1977, in view of his outstanding service, Neale was raised to the solemn profession. In 1987, Bishop Weigand nominated him to receive knighthood in the Order of the Holy Sepulcher of Jerusalem for his years of dedicated service to the church of the state of Utah. He was highly respected and beloved in the parish and there was a general outpouring of affection for him upon his retirement. Neale was kind and approachable, zealous and honest, and his deep spirituality shone through all that he did. May he rest in peace.

-- Fred Mercy SJ and Patrick Twohy SJ

Richard R. Mercy SJ

(Oregon) Fr. Dick Mercy, 69, died of esophageal cancer at the Jesuit Infirmary at Gonzaga University in Spokane, Wash., on February 6. He was a Jesuit for 47 years and a priest for 35 years. His brother Fred is also a member of the Ore-\n
Norman Francis Martin SJ

(California) Fr. Norman F. Martin, 91, died of congestive heart failure in O’Connor Hospital, San Jose, on February 5, 2006. He had been a Jesuit for 70 years and a priest for 58 years.

Norm was born in Half Moon Bay, Calif., on July 8, 1914. He graduated from San Mateo High School and attended Santa Clara University for two years before entering the noviciate at Los Gatos on August 14, 1935.

He taught Latin and English at Santa Clara and served as dorm prefect, 1942-43. In his second year of regency he was selected to go to Nicaragua, as part of a new venture of American Jesuit cooperation with the Vice-Province of Central America. He taught English and history at Colegio Centro America in Granada, Nicaragua. He found life there on the rough side. Noting the humid climate and the primitive conditions, he likened it to living in “a summer camp.” He also saw the rigid class structure, noting that he was teaching the sons of presidents while the poor lived in a separate world. All was not grim, and Norm enjoyed outings in the country and found time for playing piano for the students and searching for pre-Columbian artifacts. In a year the project fell through and the Americans pulled out of the school. Norm completed his regency at the Colegio San Bartolome in Bogotá, Colombia, where he taught English, 1944-45.

Norm made his theology studies at Colegio Máximo de San Miguel, Buenos Aires, Argentina and was ordained to the priesthood there on December 20, 1947. In 1949-50, he earned a M.A. in magnum cum laude in history from the University of the Americas in Mexico City. After ordination in Mexico City, Norm remained there for doctoral studies at the National University, earning his doctorate in Latin American History in 1957.

In 1958 Norm resumed his association with Santa Clara University, which would continue until his death. He taught Western civilization, Latin American history and history of Spain until 1978, while continuing his extensive research in European and Mexican archives, investigating the problem of unemployment in colonial New Spain. He published his findings in several books and articles. For many years beginning in 1962, he was a member of the Jesuit Historical Institute, Rome. In 1977 he was raised to the solemn profession of four vows.

After retiring from the classroom, Norm served as assistant to the president for university relations, directing various special projects and keeping in touch with alumni and benefactors. Norm was known as a gifted scholar and gentleman, a good community man dedicated to the church and the Society. He was very apostolic and over the years he enjoyed ministry at Santa Clara as well as summer pastoral work in Hawaii. May he rest in peace.

-- Daniel J. Peterson SJ

Richard L. Bailey SJ

(Missouri) Fr. Richard L. Bailey died in St. Louis on February 14, 2006, at the age of 78. He was a Jesuit for 61 years and a priest for 48 years.
MEMORIALS

Rich Bailey's work in secondary education began during regency at Campion in Prarie du Chien, Wis., where he discovered the basics of high school teaching. There he earned a degree in philosophy and literature. The bare facts do not do justice to those 30 years at SLUH. In 1970 he was part of a small group of Jesuits who produced "The Pre- amble," the document that elaborated the essential nature of Jesuit secondary education and became the basis for every subsequent document produced by the Jesuit Secondary Educational Association. This document stressed that the goal of Jesuit education is to create "Leaders in Service." Rich was instrumental in developing the Senior Service Projects at SLUH which became a model for service projects at Jesuit high schools.

He was assigned to DeSmet Jesuit in 1990. He did go and became DeSmet Jesuit's fourth president. When he arrived, enrollment had been declining; there were financial deficits, and the idea that the school was closing. That possibility never entered Rich's mind. He initiated a long line of physical changes: the football field became a stadium with lights, a track and permanent seating. Air-conditioned the school and built a state-of-the-art theater. He worked with local donors to put the school on a solid financial basis.

There was little that did not fascinate Rich. He could talk about Latin, religion, art, horse and dog racing, antiques, golf, philosophy and Greek all with the same level of knowledge and intensity. He could play a mean game of Jeopardy and tell some rather good jokes. He was a genuinely decent person who made people feel comfortable and at ease and that they were important to him. It didn’t matter if you were a six-figure donor or a student on the verge of flunking out.

Rich was an academic and an administrator, but first of all a priest. That every morning he said the 6:00 a.m. Mass at a nearby convent or that four years a year he gave a four-day retreat at the White House Retreat. He lived the mission of the school by meeting the needs of individual students, faculty, parents and alumni. There are many alumni who, when they think about their high school experience, think about him. If there was a "grand old man" of Jesuit secondary education and became the basis for the Jesuit Secondary Educational Association. This document stressed that the goal of Jesuit education is to create "Leaders in Service." Rich was instrumental in developing the Senior Service Projects at SLUH which became a model for service projects at Jesuit high schools.

Rich started his career as assistant principal. It did not take long before he was given all of the top jobs. In 1967 he became principal. Then because of his energy and administrative ability he became the president while continuing as principal. And, since nothing succeeds like success, he was also named the superior of the Jesuit community from 1969-71. He stepped down as president in 1973 and spent the next 17 years teaching Latin, theology, philosophy and literature.

After tertianship at Auriesville, Fr. Maher began at Fordham the study of economics upon which his whole later academic career would be based. After a year he moved to Boston College where in 1965 he received a doctoral degree in the subject. In that same year he took up his first teaching assignment at St. Peter’s College in Jersey City. For the next 31 years, he would expound the basic principles of economics in the classrooms of the college on the Boulevard. During 10 of those years he served as chairman of the department and established an enviable reputation for mastery in leading committees. He was one of that hardy group of Jesuits who struggled with many problems and setbacks in order to offer the possibility of higher education to a multi-cultural community frequently beset by severe economic challenges.

At the age of 70 he retired from the classroom. He was a devoted brother to his three sisters and a concerned caregiver in their illnesses. Only a few years after retirement, however, when his own health started to fail and his last years were increasingly difficult. His funeral was held in St. Peter’s Church in Jersey City and he was buried at the Shrine of the North American Martyrs at Auriesville, N.Y.

-- F.J. O'Brien SJ

William Maher SJ

(New York) Fr. William X. Maher died in New York City on February 16, 2006. He was 79 years old and had been a Jesuit for 61 years and a priest for 48 years.

Fr. Maher was born January 19, 1927. After graduation from Xavier High School, he entered the Society at the age of 24 and served in various capacities until he was assigned to Fordham Prep for regency. After theology at Woodstock College in Maryland, he was ordained a priest by Bishop Pernicone in the Fordham Chapel on June 22, 1957.

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-- F.J. O'Brien SJ

Theodore J. Clarkson SJ

(New York) Fr. Theodore Clarkson died at Our Lady of Mercy Hospital in the Bronx on February 19, 2006. He was 92 years of age and had been a Jesuit for 74 years and a priest for 61 years.

A native of the Bronx, he grew up in a neighborhood not far from Fordham. After graduation from Cathedral College Prep he entered the Society on September 7, 1931 at St. Isaac Jogues Novitiate in Wernersville, Penn. He studied philosophy at Woodstock College and then was assigned for regency to Brooklyn Prep. For theology he returned to Woodstock and was ordained in the chapel of the old college on June 18, 1944 by Archbishop Curley of Baltimore.

After tertianship at Auriesville his first assignment was to Canisius High School. Within two years, however, he was sent to join the small band of Jesuits, then residing on James St. in downtown Syracuse but struggling to create a center of higher learning on Le Moyne Heights to the east of town. With but one major interruption, Fr. Clarkson would continue the work he had begun in Buffalo and Syracuse as a young priest. He showed considerable discrimination in electing to study Italian in Florence and then German in Heidelberg.

In 1956 he returned to Le Moyne and taught modern languages there for the next 22 years. He also served for a number of years as assistant dean of men and later as a dorm prefect. When he reached 65 in 1978, he had to accept mandatory retirement from the classroom but he remained active at Le Moyne for virtually all the rest of his life. The Jesuits of the community found in him most willing and cheerful chauffeur. He had always been an animal lover and was generally seen on campus in the company of one or another canine. As the years went on, he became one of the few links left to the foundation of Le Moyne and to its early alumni. He attended their reunions and remained in correspondence with old grads in distant places.

Only in his last months did a stubborn ailment force him to move to the province infirmary. Almost until the end he hoped to return to Le Moyne but his health suddenly collapsed and he died after a brief hospitalization. His funeral was held in the Chapel on the Le Moyne campus where he had served so long.

-- F.J. O'Brien SJ

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

Azadian, Joseph G. (CFN) May 27
Borgo, John V. (NEN) April 20
Broderick, John F. (NEN) May 21
Brunos, Robert A.J. (MAR) May 8
Colusimo, Eugene J. (CFN) April 26
Devine, J. Frank (NEN) March 24
Dooley, Bernard J. (MAR) April 21
Ellert, Lawrence W. (MIs) May 8
Graham, John F. (CFN) March 22
Grega, Joseph E. (M.Is) April 15
Hecking, Harold J. (MAR) May 16
Hoffman, Thomas A. (WIs) May 23
Lay, Thomas N. (MIs) April 30
Lockard, Christopher L. (NDR) May 4
Monacell, Cornelius J. (CFN) May 13
McCArrey, Richard L. (ORE) May 7
Playoust, Alfred G. (CFN) May 2
Scull, James P. (WIs) March 23
Sweeney, Joseph F. (MAR) April 18
Zinkle, Ronald T. (MIs) May 22
Lockard, JRS/USA, Passes Away at 45

The Jesuit Conference lost a dear friend and colleague May 4 with the sudden death of Fr. Christopher Lockard (MAR). A quiet and unassuming man with a wicked sense of humor and a passion for justice, Christopher was only 45 when he left us. We will remember him as a gentleman and a gentle man, a Southern, a compassionate listener and an eloquent homilist, a fence climber with an open door policy for every person passing to and from the kitchen. If his hands shook unsteadily, his faith was steadfast and his heart true. We will miss him. He will ever remain in our memories, and several from our office wrote out their thoughts.

The Bible says that “A life that is lived is a tale that is told.” In living his story, Fr. Christopher Lockard taught me a valuable lesson. When I first met him, Fr. Lockard’s strong southern accent left me uncertain of how to relate to him, but perceiving my discomfort, he smiled and said “nice to meet you.” When he saw me on the streets, he called my name and walked beside me as our destinations allowed. He always did or said something special, thereby endearing himself. This gentle giant made his love of God and humanity felt by all. Thank you Fr. Lockard.

-- Charlinea Daniel

Here goes – something simple. Fr. Christopher had a wonderful spirit and an extremely marvelous sense of humor. I’ve been here at the Conference only eight months and he was very pleasant and professional to me from the onset. I enjoyed seeing him daily, for I knew he would say something to make me smile or laugh – usually both. May the Peace of the Lord be with him and his family.

-- Jeannette Chatman

When I first met Christopher in the office when I began work at the Jesuit Conference in August, 2005, he was in clerics and I thought he was rather quiet and formal. Later my first impressions were blown at the Mardi Gras celebration at his community; he was the bartender outfitted in multilayered beads and a crazy hat who insisted that I have a tumbler full of the crazy concoction he was serving. Later at lunch, I came to find out that before he became a Jesuit he was a busy attorney who at one time was married. My first impressions of a rather formal and traditional Jesuit at one time was married. My first impressions were entirely shattered, to my delight. I will remember him and his family.

-- Paul Macke SJ

Christopher was a tireless advocate for the marginalized, a caring colleague, and confidant in his vocation. Christopher - as he preferred to be called, because it means “Christ bearer” - could always sense when someone needed a pick-me-up. He would casually tell a joke, managing to withhold the usual twinkle in his eye until his audience laughed.

Christopher didn’t allow a fractured foot to prevent him from making the rounds through the halls of Congress on behalf of refugees. We exited a Senate elevator one afternoon and came upon Senator Mary Landrieu from New Orleans. Without hesitation, he wholeheartedly presented himself in his Southern charm, saying to her, “I’m Father Christopher Lockard, a Jesuit Priest from the New Orleans Province.” His strength in his faith and vocation was a light to many.

Christopher spoke eloquently about his faith, which he lived by example. He said Mass at the Jesuit Conference on the Feast of St. Joseph, when he spoke of the virtues his father exemplified. Christopher respected and trusted his father and missed him - he kept a small, framed black and white photo of himself as a toddler on his father’s lap just beneath his computer monitor at work. I believe it was his strong relationship with his earthly father that enabled Christopher to maintain a child-like faith in his Heavenly Father throughout his graceful 45 years with us. I am certain that faith has already reunited him with his Heavenly Father.

-- Jill Marie Gerschutz

My lasting picture of Christopher as an advocate for the poor and as a loving priest comes, believe it or not, from a photo I took of him holding a chicken! Last year at about this time Christopher and I, after attending a JRS meeting in Caracas, Venezuela, visited a JRS team working with Colombian refugees in Quito, Ecuador. One afternoon we spent time with a refugee family – a father and mother and their 4 children who had been driven from Colombia by its long civil conflict. The family lived in a dark, two-room hovel that offered little or no privacy for any of them. Without legal papers, they could not find real work and were reduced to selling incense sticks on public busses in order to survive. The pride and joy of the father of the family were two chickens that he had raised in the few square feet of a back yard behind the family apartment. He invited Christopher to admire the birds and then handed him one of the chickens to hold. As Christopher took the struggling bird into his hands, I took the photo. A photo of a Jesuit priest and advocate for refugees holding – somewhat awkwardly – in his broad arms a chicken, the prized possession of a displaced, poor family. To this day that photo reminds me that Christopher’s dedication to the poor was never ethereal or theoretical. His thirst for justice came from a desire to accompany refugees and to treasure them personally. That’s what made him the priest and the advocate and the man that he was. That afternoon in Quito, after our visit had ended, Christopher left that refugee family’s home, having cherished their treasure and carrying in his hands a package of incense sticks that he insisted on buying from them.

-- Ken Gavin SJ

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Books

Thomas M. King SJ
Paulist Press, Mahwah, NJ, 2005
172 pp., paper, $17.95
ISBN: 0-8091-4328-3

The Mass on the World” was the theologian Teilhard de Chardin’s most popular essay. King explores the heart and mind of Teilhard as no other approach has done. This book shows how a Christian can transform one’s life and death into an all-embracing Mass on the Altar of the world. A recent encyclical on the Eucharist speaks of every mass having “a cosmic dimension.” This book enables those interested in the liturgy to understand the claim.

Discernment. Acquiring the Heart of God
Marko Ivan Rupnik SJ
Pauline Books & Media, Boston, 2006
248 pp., paper, $16.95
ISBN: 0-8198-1882-8

More than a tool for making decisions or a method for mastering God’s will, discernment is a process by which we learn how to remain in Christ. Rupnik blends the wisdom of ancient church fathers collected in the volumes of the Philokalia with the keen insights of Renais-ance giant Ignatius of Loyola, liberally sprinkling in present day examples. The result is a book of spirituality both eminently practical and lyrically enticing.

Enough Room for Joy.
The Early Days of L’Arche
Bill Clarke SJ
Novalis, Toronto, Ontario, 2006
160 pp., paper, $24.95
ISBN: 978-2-89507-554-7

Inspired and impressed by his 1968 travels to the l’Arche community in Trosly, France, Clarke was moved to write about the spirituality of this place that welcomed and celebrated people with developmental disabilities. This text is a new edition based on the 1974 book on Jean Vanier and l’Arche, which captured the spiritual heart and soul of Vanier’s work as it was still emerging. Over 30 years later, Clarke’s insights and observations are as thought-provoking and as moving as they were when the community began.

New England Jesuits Oral History Program
Richard W. Rousseau SJ, Editor
Society of Jesus of New England, Weston, MA, 2006
$8.00 plus $2.00 S&H;
email ohp@sjnen.org to order

The purpose of the New England Jesuit Oral History Program is to recognize and preserve the histories of individual Jesuits summing up their busy and productive lives. These are great stories and they need to be told, inspiring in the true sense of the term. The first three volumes feature interviews with Fr. George W. Nolan, Frs. John F. Broderick and Joseph S. Scannell.
Jesuit Makes Heraldry His Hobby

By Julie Bourbon

Working with the aid of a homemade light box. The final design.