More than a year after Hurricane Katrina hit the Gulf Coast, the region continues a slow comeback, aided primarily by church and volunteer groups from across the country. The Jesuit apostolates of New Orleans, many of them devastated by flooding, are in process of rebuilding and renewing, which in some instances may take years. Still, signs of hope are present, if not abundant. In a storm-ravaged world, something as simple as coffee and donuts stands out like flowers in the dirt.

Fr. Eddie Gros (NOR), interim pastor of Holy Name of Jesus Church on Loyola’s campus, finds hope in the way his parishioners now come together for hospitality after each of the weekend’s four Masses. The church has no community center, and as such, no history of congregants milling about afterward, downing coffee from silver urns and eating donuts from the late McKenzie’s Pastry Shoppe.

But wind and rain damage from Katrina have forced the congregation out of the church while roof repairs are being made. Masses are now said in the elementary school auditorium and the parish adoration chapel, and space for hospitality is no longer an issue. Suddenly, everyone wants to linger, and parishioners take turns volunteering in the kitchen.

“People in New Orleans just really need a chance to get together,” said Gros, who grew up in the city and whose extended family lost multiple houses in the flooding. “It’s bringing the people together. We don’t want to lose that.”

Recovery Effort is Ongoing for New Orleans, Apostolates

By Julie Bourbon

“Taken as a whole, the 49 lay companions of this Congregation represent 893 years of ministry in Jesuit apostolates,” wrote the members of the Congregation. Then speaking directly to the Jesuits, the group continued, “In our Church today, we need you: men whose priestly ministry has included us in so much of the journey, not excluded us.”

“The primary focus of the delegates was to explore ways to foster and deepen Jesuit and lay partnership,” said Cindy Reopelle, province assistant for secondary education, who chaired the Lay Congregation.

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As the gathering began, the lay men and women saw Whitney and his province consultants leave the room, saying they would be available for input but would not be present for the rest of the meeting. The delegates then prayed, reflected and discussed the recommendations they had received from other ministries throughout the province and formed four commissions as a result: mission and ministries, deepening our partnership, and so forth.

“People in New Orleans just really need a chance to get together,” said Gros, who grew up in the city and whose extended family lost multiple houses in the flooding. The hospitality sessions, which range from full breakfasts after two Masses to snacks after the other two, have been a blessing in disguise, he said, providing people an opportunity to process the experiences of the last year. “It’s bringing the people together. We don’t want to lose that.”

By Elizabeth Elliott

In an historic and unprecedented gathering, 49 lay women and men from all ministries and backgrounds joined together at a Congregation of Lay Companions in June in Portland. The delegates, chosen from province works, made recommendations to the Jesuits of the province that will be discussed in a special session of the Province Congregation, which meets in December in preparation for General Congregation 35.

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Recovery Effort is Ongoing for New Orleans, Apostolates

See New Orleans on page 3

Students from Holy Name of Jesus School in New Orleans begin the school year by making themselves into a hurricane, forming “bands of love rather than bands of destruction,” said Fr. Eddie Gros (NOR), interim pastor of Holy Name of Jesus parish. Like many in New Orleans, they spent some time August 29, the one-year anniversary of Hurricane Katrina, reflecting on how the storm had changed their lives.
The cement plaza that links the library, social service center and teen center became a stage for three nights this summer. Two dozen people - strangers five weeks earlier - became fast friends, or at least acquaintances, willing to kid each other and laugh at each other’s jokes. And Shakespeare became heaven for a rising sense of community in one of Seattle’s most diverse neighborhoods. The plaza, the people and the play all became part of a newly inspired Jesuit work in the Oregon Province.

Two years ago, Fr. Jack Bentz (ORE) gathered like-minded artists from his theater days in the Northwest to launch a modest effort to build community through the arts. They agreed that the communities chosen must be, as their mission statement reads, “rich in stories but poor in ways to tell those stories.” Calling their fledgling theater group Deus X Machina, they took on as their inaugural production an original piece, “12X12: A Dozen Stories of Twelfth Avenue,” which focused on the eclectic people and businesses along Twelfth Avenue near Seattle University. Bentz, the group’s founding artistic director, was at the helm of that production. Two summers later, the Deus X Machina (DXM) theater group, with a core of seven members, was ready to cast a wider net, delving into the work of the Bard himself, albeit with a local twist.

The production of “The Tempest at NewHolly” like “12X12” before it, was based on a very deliberate methodology. Members of DXM conducted a series of interviews and listening sessions with community members in order to gain a better understanding of their hopes, dreams and hardships. They then adapted Shakespeare’s “The Tempest” with the local community in mind, casting a mix of locals and professional performers in central roles.

The South Seattle community of NewHolly offered an ideal garden for this effort to thrive and gave name to this summer’s production, “The Tempest at NewHolly.” Built in the 1940s to house defense workers and veterans, NewHolly reached a low point as a public housing area in the 1980s. It was revived 10 years ago with a mix of public, market-rate, owned, rented, elderly, family and single housing.

The process is as slow, convoluted and frustrating as one can imagine, he admits, but before “The Tempest at NewHolly” was performed in July, the satisfaction of seeing neighbors getting to know each other through the creative process already was realized. “While the performances are important, what leads up to the performances is what we are about,” he explained. The shift in focus is difficult to accept for many professional artists accustomed to living for the moment when the lights come up.

The cast of “The Tempest at NewHolly,” an original theatrical work produced by Deus X Machina, a theatrical ensemble in Seattle founded by Fr. Jack Bentz. The group attempts to build community through the arts.
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**New Orleans**

The church repairs are expected to be completed by Christmas, but the congregation plans to continue the new tradition of hospitality beyond that. Although the parishioners of Holy Name did not suffer as much as some others in New Orleans, Gros said that nearly half the congregation was affected to some degree by flooding. Many are now volunteering in partnership with St. Gabriel the Archangel parish across town, in the devastated Gentilly area, gutting homes.

"It's just good to get the momentum going," said Gros, an experienced carpenter, who was recovering from a weekend of volunteer work in the late summer heat. He and parishioners had just spent four days ripping out moldy insulation and wet sheetrock, with plans to do more.

**Raising Money, As Well As Roofs**

From its new, un-flooded offices in the Central Business District, the New Orleans Province has raised more than $1.8 million and awarded a total of $1,783,275 since last August through the Fr. Pedro Arrupe Fund and the St. Peter Claver Fund. Arrupe funds support the storm-related needs of the province and its apostolates, including rebuilding damaged structures so the province can continue to serve the community. Monies distributed through Arrupe have totaled $1,046,715 after three rounds of funding.

The St. Peter Claver Fund is directed to services for the poor and homeless through apostolates such as the Good Shepherd Nativity School, the Tompsett Homeless Shelter, Boys Hope Girls Hope, the Thensted Center and Café Reconcile. This fund has distributed $736,550 since last fall, including $94,670 through the Claver Family Fund, which provides direct assistance to families for rent, utilities, medication, school costs, construction costs and more.

The province office coordinated the efforts of hundreds of volunteers from Jesuit high schools and colleges who spent the summer in New Orleans, sleeping in makeshift dormitories and often driving great distances to get there, just to help with the recovery. Most were assigned to the seemingly never-ending task of gutting ruined homes, of which there are more than 200,000 in Orleans Parish and neighboring St. Bernard.

"It has been faith-based and civic organizations that have had the largest single hand in the rebuilding of lives and communities in the Gulf Coast Region," said Fr. Provincial Fred Kammer, a New Orleans native. "The physical progress made to date, of which much more is needed, is because of volunteers from parishes, youth groups, high schools, universities and concerned people. We owe them all a great debt!"

**Back to School**

Loyola University and Jesuit High School, both of which reopened to students in the spring, began the school year as usual in August. Each planned modest means of marking August 29, the anniversary of Katrina's landfall. Loyola's Uptown campus suffered minimal wind damage last August, while Jesuit took in five feet of water and is still making repairs to its first floor.

Still, this year was "one of the smoothest starts we've had," said Principal Mike Giambelluca, who waited out the storm last August in the school building. The student body is down about 75 young men, most of them from families who left the city, and they lost over 25 teachers. But to be back on campus with the prospect of an uninterrupted academic year is extremely heartening, "We're ecstatic," he said.

The physical recovery at Loyola has been swift, and its spring semester student retention rate was about 87 percent, but its incoming freshman class this semester, with 555 students, is much smaller than the norm of about 850. Enrollment overall, including the law school and graduate programs, is down just over 1,000 students, to 4,697.

Late in August of this year, Loyola was named a recipient of a federal Department of Education Hurricane Katrina Foreign Contributions award in the amount of $1.7 million, to be used for equipment and instruction. A result of the Congregation is already seen in the province, as Reopelle has taken on a second portfolio as assistant to the provincial for Jesuit and lay partnership.

The gift of vocation, Jesuit and lay, was celebrated in this gathering," Whitney said later. "With so much wisdom, and so many companions, we can better accomplish the mission of Jesus, of which all of us are a part."

To request a copy of the Documents of the Congregation of Lay Companions, contact Elizabeth Elliot at eliz.e@jesuits.or.

Elliot is a receptionist in the Oregon Province office.

President of Bellarmine Preparatory School in Tacoma Jack Petersen felt honored and trusted to take part in the occasion. "If lay people are to continue the trend of integral involvement in Jesuit ministries, some way of incorporating our experiences, our views and our aspirations into global planning makes great sense."

The 49 delegates each committed themselves to the mission of advancing their recommendations throughout the province. "The delegates grew in knowledge of apostolic works and the one mission of the province," Reopelle said.

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**Oregon**

Membership, partnership and formation, and partnership and global solidarity. The document was released in August in Whitney’s opening letter, he wrote, "It is, I believe, an amazing and important document, and one I am honored to promulgate to the Jesuit and lay partners of the Oregon Province, and all those interested in the future mission of the Society of Jesus."

The mission and ministries commission reflected on how the culture of the Society of Jesus is based on Ignatian Spirituality and informed by the teaching of Jesuit documents. They believe both Jesuit and lay colleagues should explain the teachings of the Society to lay leaders. As a result, the group recommended that those working and governing in Jesuit ministries be provided clear direction on how to preserve the Catholic and Jesuit traditions in their works.

Those involved in the deepening our partnership commission recommended that the Society of Jesus adopt a formal, ongoing practice of engaging women, men and Jesuits in dialogue prior to occasions that may influence the direction or the mission of the Society.

The partnership and formation commission encouraged the promotion and availability of the Spiritual Exercises beyond current structures, believing that formation should lead to the deepening experiences of Ignatian Spirituality and expansion of skills for working together in an apostolic community.

The partnership and global solidarity group focused on the realities of a needed and growing global solidarity in relation to the priorities of those who work with the Society of Jesus. One of their recommendations stated, "We invite directors of all Jesuit works intentionally to provide ongoing opportunities, time and encouragement for all persons involved in their works to encounter, listen to, and form relationships with persons living on the margins of society, both locally and globally."

The document also recommended the continued celebration of the anniversaries of the Jesuit martyrs. The Congregation of Lay Companions, 49 men and women throughout the Oregon Province, met for the first time in June in Portland.
THE DEATH OF SAINT IGNATIUS

By John W. Padberg SJ

The document which I have translated from the original Spanish in the Monumenta Historica and which is reproduced here is the earliest and most immediate account of the circumstances surrounding the death of Saint Ignatius. On the occasion this year 2006 of the 450th anniversary of the death of Ignatius Loyola, it may serve as a tribute to that anniversary. Juan de Polanco, secretary of the Society and almost daily colleague of Ignatius for close to 20 years, sent out this account only six days after Ignatius died. He wrote directly to Pedro Ribadeneira, who was at the time in Flanders, but the letter was intended for the superiors of the Society everywhere who were to transmit the information to the members of their communities.

The letter is quite traditional in its opening paragraphs in the use of expressions employed as far back as the early Middle Ages at the death of a founder of a religious order or congregation. It is also very personal in the details that Polanco could best supply. Indeed, so close was he to Ignatius that he, along with Cristóbal de Madrid, one of the early Jesuits much esteemed by Ignatius, was his supper companion on the last evening of his life.

The simplicity of the letter in its details of what actually happened contrasts with later elaborations on what supposedly happened. Some later engravings seem to portray almost as Ignatius died. Some later written accounts speak of him uttering the word “Jesus” at the moment of his death. No one actually at his deathbed testified to that, but Br. Cannizzaro, the 15-year-old infirmarian who tended to Ignatius while he was ill and who slept in the room next to his, did tell of his hearing Ignatius several times during his last night exclaim “Oh God!” There was even a candlestick, long preserved, as the one Ignatius held supposedly in his hands in his last moments. One account also has Br. Cannizzaro being sent off quickly to beat up two fresh eggs and cook them lightly, to help revive the patient’s strength, something of a 16th century version of scrambled eggs. Many such accounts are owed to later research and interviews with Br. Cannizzaro by the Polish Jesuit spiritual writer Mikolaj Leczycki, better known under his Latinized name, Lancioli, and his 1622 book on the “glory of Saint Ignatius.”

All the biographies of Ignatius rely on this present letter for information on his death. Stewart Rose has a lengthy excerpt from the letter in his more than a century old biography, “St. Ignatius Loyola and the Early Jesuits” (New York: 1891). But as far as I know, this is the first time that the letter has been published in a full English translation. Endnote references will clarify some of the details in the letter.

Padberg (MIS) is director and general editor at the Institute of Jesuit Sources.

Very Reverend Father in Christ

The Peace of Christ.

This letter comes to let Your Reverence and all our brethren who are under your obedience know how it has pleased God our Lord to take from us and to gather unto Himself our blessed Father, Master Ignatius, on the morning of Friday, July 31. On that vigil of St. Peter in Chains God has broken the bonds which held him bound to our mortal flesh and has carried him off to the freedom of his chosen ones. God has finally heard the desires of his holy servant who, while he bore with much patience and fortitude the weariness of his journey, desired very deeply for many years past to see and praise his creator and Lord in his heavenly homeland. Divine Providence left him with us up to the present so that by his example, his prudence, his authority and his prayer the work of our least Society which owed to him its beginnings might go forward. Now that the roots of the Society seems sufficiently deep for this plant to grow, flourish and produce fruit in so many countries, God has taken him from us and raised him in heaven so that he might gain for us a shower of graces all the more abundant as he is more united with the source of all grace and all good.

While it is true that in this house and in the colleges we do not cease mourning the loving presence of such a father of whom we have been deprived, that regret is without sorrow, our tears are full of devotion and his absence increases our hope and our spiritual joy. It seems to us that it was time that his unceasing pains would finally lead to a true repose, his illness to a true health, his tears and his continual suffering to happiness and everlasting joy.

For us, not only do we not think that we have lost him, but now more than ever we hope to be helped by his ever burning charity. Through his intercession the divine mercy will give increase to our spirit, and to the number and foundations of our Society for the universal good of His church.

As Your Reverence will wish to know some details about the passing of our Father (who is in glory), you should know that it happened with the greatest of tranquility and that it did not last more than an hour from the moment where we became aware that he was leaving us. We had in the house many who were sick, and among them Father Master Lázín, Don Juan de Mendoza and several others seriously ill. Our Father was not doing well, he had had a light fever for four or five days and we wondered whether he still had a fever or not, even though he felt very weak as in former times. On Wednesday he sent for me and told me to call Doctor Torres who took care of him as he did the others who were ill. As we did not think his illness was serious, the others were more taken care of than he was. Another important doctor among our friends, named Master Alexander, also visited him everyday. On the next day, Thursday, he asked for me about the twentieth hour and when he had the infirmarian leave his room, he told me that it would be good that I go to St. Peter’s to let his Holiness know that he was near the end, without hope or almost without hope of life. He humbly asked his Holiness to give him his blessing and a blessing too for Master Lázín who was also in danger. And that if God our Lord granted them the grace to call them to heaven, they would pray there on high for his Holiness as they had done everyday here on earth. I replied: “Father the physicians do not think that there is danger in this illness of Your Reverence, and for myself, I hope that God will keep Your Reverence for us for some years for his service. Does Your Reverence really think himself so ill?” He said to me: “I am so ill that I cannot do anything but die” or something like that. Nonetheless, I showed that I still...
hoped that he would live longer — and I really believed it. I told him that I would do as he wished and I asked if it would be all right to go there the next day, Friday, because I had some letters to write that afternoon for Spain, via Genoa, and the mail was going to go out on Thursday. He answered, “I would prefer today rather than tomorrow or I would prefer that it be done as quickly as possible, but as does seem best to you, I leave it completely up to you.”

In order to be able to say that according to the physicians, he was in danger — or at least if they thought so — that same afternoon I asked the principal one among them, Master Alexander, to tell me quite frankly if our Father was in danger because he had given me the assignment for the pope. He said: “Today I cannot speak about his danger tomorrow, I will let you know.” In those circumstances, because our Father had left it to me, it seemed to me good (acting in this ordinary human way) to wait till the next day, Friday, to find out what the physicians would tell me. That same Thursday evening, an hour after midnight, Father Doctor Madrid and I were together at supper with our Father who ate better than he usually did and carried on a conversation with us in such a way that I went to sleep without the least suspicion of any danger from his illness. The next morning, at sunrise, we found out that he was dying. I went immediately and in all haste to St. Peter’s. The pope showed great grief, gave his blessing and all that he could give with great love. And thus, less than two hours after sunrise; in the presence of Father Doctor Madrid and of Master André de Freux, our Father gave up his soul to his Creator and Lord in utter peace.

We were struck by the humility of this holy old man who was sure that he was about to die as he showed the previous day. (I don’t remember him ever saying with so much certainty that something was going to happen except in this instance and at the time when, with reference to Rome getting the help it needed, he had predicted a year in advance what actually happened at the time he had foreseen.) Having, I say, this certainty about his death, he did not wish to summon us to give us his blessing, nor to name a successor nor even a vicar in anticipation of the election of a vicar nor, to put closure to the Constitution, nor to do any of those other things that some servants of God at such a moment had done. Because he had so a humble an opinion of himself and because he wanted the confidence of the Society to rest on no one other than upon God our Lord, he left this world in the ordinary way that most people do. And perhaps it was due to God for whom alone he desired praise that he was given this grace that at his death there were no extraordinary signs; this was as it was in his life, where he sought to conceal the hidden gifts of God except for a few which had to be made known for someone’s edification. Also, sometimes the Divine Wisdom shows forth in its servants miracles that are evident to the senses, so that those who are of little faith or little intelligence are moved by them. Sometimes, too, in place of such miracles God’s wisdom manifests the effects of great and solid virtue and sure evidence of his power, those who have eyes opened by the sight of faith and by other spiritual gifts. Providence seems to have made use of that second manner for the head of the Society, as it does with its members all over the world when they show by the movement of souls, in their conversion and in the spiritual progress that are brought about by such feeble instruments in so many places, whether inside or outside the Society, that “the finger of God is here”.

But to return to our subject: Our Father having left this world, it seemed right in order to preserve his body to remove his internal organs and to embalm him as well as we could. This was also the occasion for great edification and wonder because we found that his stomach and his intestines were completely empty and shriveled up. For this reason the experts in this art of embalming were convinced of the great abstinence which he had undertaken in earlier times as well as of his extraordinary constancy and fortitude from the fact that despite such weakness he worked so hard and with so happy and so calm a confidence. We also found that there were three stones in his liver due to the same abstinence which had hardened the liver! How true was it then what that good old man, Don Diego Eguia (who is now in glory) used to say, that our Father for a long time had been kept alive by a miracle, because I do not know how with so diseased a liver he could have continued to live unless God our Lord had made up for this problem of his bodily organs and kept him alive since it was necessary for the Society.

We watched over his blessed remains until Saturday after Vespers. Although his body was located in the room where he had died, there was a huge gathering of the pious with great marks of devotion. Some kissed his hands, others his feet; others touched rosaries to his body. We had all we could do to fend off those who wanted to make off with a piece of his biretta or of his clothes or those who took his shoelaces or his necktarg and other things that he used even though we did not give any of these things to those who asked for them nor even allow them to do this when they were aware of what they wanted. We also arranged at this time from some portraits to be painted and a plaster cast made, because all during his life he did not allow this although many had asked to do so. On the top of the chapel and on the right side of the Gospel side we dug a grave below the pavement where we put his body in a coffin after we had prayed the office as was customary. We covered it with a large stone that can be removed when that would be necessary. His body will remain there temporarily until we find a more appropriate place.

Doctor Olave went to tell the Sovereign Pontiff of his death and His Holiness, showing the affection which he had had for the Society in every circumstance, manifested himself a good father, etc. In the same way some of the principal Cardinals were most gracious toward the Society, as well as many other friends. God our Lord be praised for grace for our love and our hope. For three days each of us offered the Holy Sacrifice of the Mass for our Father. Even if some of us had such devotion as to ask his prayers rather than to pray for him to God our Lord, nonetheless everything that can be done where he should be done, both as to the three Masses (which need not all obligatorily be Requiem Masses) as well as to the prayers which the coadjutor brothers will say.

We did not find either a box or a locked desk except for some little containers in which those who took care of him kept some of his clothes, some blessed beads and Aignus Dei like those which he used to give away.

From the year 1540 in which the Society was confirmed up to the present our Father has left twelve provinces that had been founded, and there would be thirteen if one counted the Ethiopian Province where Father Tiburcio (or Antonio) de Quadros was charged to become provincial, which was the six provinces of the Indies, Brazil, Portugal, Andalusia, Castile and Aragon. In Sicily, the provincial is Master Jérôme (Domiénec). In Italy with the exception of Rome, Master Lainez is provincial. At Rome, as at Naples and Tivoli, there is no provincial because those areas can be governed easily by the general himself. The provincial of France is Master Paschase (Broét). For Flanders, Master Bernard Olivier; for Germany, Doctor Canisius. The colleges and houses which our Father founded while he was alive are more than one hundred. God be praised, He who has been so good as to give such growth to this least Society.

Father Master Lainez was for a whole day close to following our Father after God our Lord had him taken from us. We gave him also the last sacraments on Saturday. But God our Lord has wished to loan him to us for a while longer here, despite the great longing which he had to finish his pilgrimage. Without his knowing it, all of us professed present elected him vicar; we were moved to do this as much because he was provincial of Italy as because of his great characteristics of goodness, of knowledge and of prudence, together with the fact that in the bull of foundation he is the first of those who are still alive in the Society among the ten who were named there. It only remains to pray to God our Lord to give to all the abundant grace to have a clear sense of his most holy will and to put it into effect.

Rome 6 August 1556 Your Reverence’s servant in Christ.
In the name of our Father Vicar
Juan de Polanco

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1 As was often the style of the time, this whole paragraph in the original Spanish text is one single sentence, its major parts separated only by semi-colons. It is here in English divided into several sentences.

2 Baltasar Torres was a Jesuit and physician.

3 Under the then current Roman way of computing time as translated to our way of so doing, this would be about 4:00 p.m.

4 Pope Paul IV

5 About 9:00 p.m.

6 “Doctor” Madrid is so called because for the early Jesuits the usual way of referring to each other was by the titles of their academic degrees, for example, Master Lainez, Doctor Madrid, Bachelor so in so. Only Ignatius was called Father. Earlier in the month of July 1556 Ignatius, because he was ill, had handed over all his governing powers to Polanco and Madrid, effectively making them temporary co-vicars generals of the Society.

7 A little before 7:00 a.m.

8 This quotation is an obvious reference to what Pope Paul III was reputed to have said about the establishment of the Society of Jesus.

9 The situation was far worse than Polanco noted here. The doctor who did the autopsy wrote later that numerous stones were found in kidneys, lungs, liver and even portal vein.

10 The Spanish text of the letter is found in Monumenta Historica Societatis Jesu (Fontes Narrativa), 1, Rome, Institutum Historiae Societatis Jesu, 1943, pp. 764-772.
Indian Jesuit Agitates for Interreligious Understanding

By William Bole

The words “theology of pluralism” flow readily from the lips of Fr. Vincent Sekhar (MDU), even as he speaks of the bloodshed that has made a theology of antagonism far more visible in his homeland of India. While in Washington for a lecture series last spring, he received news of a bomb blast inside a Hindu temple in one city, and the bombing of a mosque in another.

And the worst was yet to come: on July 11, a reported 186 people died and 700 more were wounded in serial blasts that struck commuter trains in Mumbai (formerly Bombay). The bombers are believed to have been Islamic militants with links to Pakistan.

Do these remorseless acts suggest that dialogue and peacemaking among India’s religious communities are merely a pipedream of pluralists like Sekhar? Not at all, says the priest, who heads the Jesuit Conference of South Asia’s interreligious dialogue commission and conducts most of his reconciliatory work on the ground, especially among Christian, Hindu and Islamic youth.

Sekhar—who took part in a visiting lecturer ship arranged by the Woodstock Theological Center together with the Berkley Center for Religion, Politics, and World Affairs at Georgetown University—pointed to a remarkable thing that happened after the explosion inside the Hindu temple.

The Imam of the local Muslim community went to meet with the chief priest of the Hindu temple and apologized on behalf of Muslims. “Immediately there was an interreligious meeting, in public,” Sekhar related after learning of the events from press reports and colleagues in India. “The Hindu priest was greatly moved by the imam’s overture on behalf of Muslims. ‘Immediately there was an imposing force in the nation’s politics, in tension with the religious neutrality enshrined in India’s 1950 constitution.”

For the past 50 years, the Society of Jesus has been at the leading edge of interreligious dialogue and cooperation in India, a mission that intensified in the wake of the 34th Jesuit General Congregation in 1995. The congregation called for the promotion of dialogue in its many dimensions, from everyday encounters among the faithful to theological exploration among scholars.

As both secretary of the Jesuit Conference’s dialogue commission and a university professor, Sekhar has been conceptualizing as well as forging practical ways of inviting young people into the circle of dialogue, a movement embattled by the forces of religious extremism.

“Sadly, the youth of India is the most vulnerable group, easily targeted for provocation and violence,” he said in a March 30 lecture titled “Encountering Differences: Engaging Youth in Dialogue – An Indian Experience,” presented as part of the Woodstock-Berkley fellowship program supported by Georgetown’s Jesuit community.

So, Sekhar and others have made inroads into understanding. Particularly promising, in his experience, has been the practice of holding interreligious prayer and meditation among young people from diverse religious communities. Jesuits have been able to facilitate such communal encounters through their colleges because their student populations are hardly mono-religious. At Arul Anandar College, for example, only a little over a third of the 2,000 students are Catholic and nearly all of the rest are Hindus.

Sekhar’s English-language book, “Religions in Public Life: A Practical Guide to Religious Harmony,” was translated into the Tamil language last year, and the reception given to this edition gave a glimpse into the promise of interreligious outreach in India as well as its perils. The book circulated widely among undergraduates at Arul Anandar, but raised the wrath of Hindu nationalists who complained to the chancellor about references to mob violence at the hands of their co-religionists.

The text was pulled from classrooms earlier this year.

Although he is keen on both the practical and scholarly pursuits of interreligious dialogue, Sekhar is also mindful of the limits of these endeavors. “Prayer meetings alone aren’t going to solve much,” he acknowledged during an interview at Woodstock’s Jesuit residence, which was his base during the three-month fellowship that ended in June. “It [grassroots action] has to be made into a political process. Leaders of political parties have to come out in public and speak against this religious intolerance, instead of exploiting the sentiments of people to create enmity.”

It would help if more religious leaders were quick to extend gestures like the apology tendered recently by the imam after the temple bombing. “Things are happening, but it’s all at a low level,” Sekhar explained.

None of that is keeping this Jesuit from watering the grassroots. In his “Encountering Differences” paper, he drew up a plan for “common retreats” that bring together students of different religious commitments for extended periods of prayer, study and spiritual discernment, as well as fellowship and relaxation. In his “Communal Politics” paper, he sketched the idea of neighborhood-based networks that respond to outbursts of religious violence with dialogue and disapproval across religious lines rather than with resentment and retaliation.

Behind these and other strategies is a theology of pluralism that emphasizes what Sekhar termed the “indwelling presence of God” in each person and each community, a presence that inspires trust and solidarity.

“People are different basically. They have different tastes, interests, needs, and aims,” he wrote in the context of neighborhood development. “Pluralism is the law and reality of life.”

Bole is a fellow of the Woodstock Theological Center at Georgetown University. Texts of Sekhar’s lectures are available at http://woodstock.georgetown.edu/berkley-center.
Papal Thought Studied at Fordham Conference

By John M. McDermott SJ

In June of this year, Fordham University hosted the Jesuit Colloquium on Papal Thought. Previously this conference, whose participants are limited to Jesuits, had studied the thought of John Paul II, but given the length of Benedict XVI’s bibliography, compiled as theologian, cardinal and now as pope, the conference possesses a wealth of material that can provide themes for many future meetings.

In noting the conference’s name change from the Jesuit Conference on the Thought of Pope John Paul II, Fr. Christopher Cullen (MAR), the new director of the conference said, “Since the Church has been blessed with two successive popes who are outstanding theologians in their own right, it is fitting for Jesuit theologians and philosophers today to take advantage of the opportunity.” Held bi-annually since 1990, the meeting typically draws about 30 to 40 participants.

Four main themes were discussed. Cardinal Avery Dulles (NYK) indicated that the major intellectual opponent with which, in Benedict’s understanding, the Church has at present to contend is relativism, or the view that “all points of view can be valid.” Tracing relativism’s modern reincarnation to Kant’s divorce of metaphysical reason from reality over the absolute laws of scientific positivism and their collapse into contextualism and deconstructionism, Benedict worked out the implications of relativism in various areas: political theory, ethics, philosophy, comparative religious studies, ecumenical dialogue, and internal Christian beliefs about Christ as unique Son of God and the Scriptures as God’s revealed Word with great consequences for the Church’s liturgical life.

Against relativism and its consequential religious indifferentism, Benedict insists upon the definitive revelation of God in Jesus Christ. God-made-man, who established a Church for the perpetuation in time of His life and teachings. Yet Benedict is not a simple “absolutist.” He recognizes a legitimate pluralism not only in the political realm but also in various expressions of religious truth, allowing for the development of dogma, for ecumenical dialogue and for learning from non-Christian religious traditions.

Three presentations by Frs. Joseph Koterski (MAR), Joseph Lienhard (NYK) and Cullen underlined Benedict’s attempt to combine diversity with unity. Koterski outlined the former Cardinal Ratzinger’s argument for the need of going beyond Gospel narratives not only in order to deal with the philosophical issues raised for the early Church by Greek culture but also in order to formulate in a universal way the message about what happened to a particular person at a particular time in Palestine. Only so might the Christian message bring all the divergent cultures of the world into a meaningful community of thought, values and action.

Lienhard located Ratzinger’s call for a renewal of biblical studies within the developments of the last century that started with the Church’s rejection of Modernism yet later made room for the acceptance of the historical-critical method. While admitting that method’s value, Ratzinger was early numbered among those pointing to its limitations. God’s Word speaks to the Church today. Moreover, as the whole of Scripture is greater than its parts, God being the author of the totality, its meaning cannot be restricted to the human author’s explicit intention. Hence, Scripture has to be read from within the course of its own development toward Christ and then within the tradition of the Christian mystery, especially in relation to the Church’s liturgy.

Cullen analyzed Ratzinger’s understanding of politics, which steers a middle way between neo-conservative and liberationist views as well as between the confessional state and the secular state. The pope’s communi ecclesiology places the Church at the heart of the world like the soul in a body. Church and state are diverse institutions, yet inseparable and mutually influencing each other. Because the Church has upheld the sacred authority pervading man’s conscience, the Western notion of freedom was able to flourish; indeed, if this freedom is alienated from its Christian roots, it threatens to wither and vanish. For the Church shows the limits of secular authority in recalling man’s spiritual transcendence and the obligation of the moral law. In resisting a political Augustinianism that tends to absorb the secular into the sacred order, Benedict seems to favor the American vision interpreted by de Tocqueville which grants the Church a public role yet does not have it acting directly in the democratic process as a particular political party. Spirited debates followed each presentation that both questioned and expanded various insights of the presen-

A discussion on Deus caritas est, led by this author, led to the reemergence of similar tensions in the first papal encyclical. The encyclical’s theoretical first part, while recognizing the distinction between eros and agape, natural and supernatural loves, and insisting upon the value of the former, nonetheless demands that eros be crucified by agape since the definitive meaning of human life can only be found in the God of Trinitarian love revealed in Jesus Christ. Yet the practical second part adopts a position recognizing a rel-
tively clear Church-State distinction similar to that proposed by John Courtney Murray and the corresponding distribution of justice to the State’s care and charity to the Church. Thus by the end of meeting it was clear that Benedict’s view of reality rests on a nuanced balance between unity and diversity in many spheres, manifesting the subtle application of analogy that characterizes Catholic thought’s wrestling with the mystery of life, created and in Christ.

By late fall, Saint Joseph’s University Press expects to have published the proceedings of the last two conferences, which are being pre-

Cullen announced that the next meeting of the Jesuit Colloquium on Papal Thought will take place June 12-14, 2007 at Fordham University. All Jesuits are welcome.

McDermott (NYK) is the Laghi Chair Research Professor at the Pontifical College Josephinum in Columbus, Ohio.

Web Resources

CathNews
http://www.cathnews.com
A website founded by Fr. Michael Kelly (AUS) that provides a news service featuring headlines of Catholic news, mostly from Australia, but with a considerable international outlook as well. You can subscribe to daily headlines by email through this site.

Education for Justice
http://www.educationforjustice.org
This website provides materials and resources for parishes, schools, small faith communities, justice and peace groups, and others, to deepen their understanding of Catholic social teaching and social justice issues.

Seasoned Spirituality
http://www.frksj.org
Fr. Rodney Kissing (NOR), at age 91, has cast his net into the deep waters of cyberspace. The site contains links to homilies, essays on the Spiritual Exercises, booklets on subjects of interest to Catholic audiences, links to other Catholic sites and more.
Dialogue and Prayer: Reflections on the 20th Anniversary of the Assisi Day of Prayer

by John Borelli

Jesuit missionaries of the 16th through 18th centuries weighed carefully how they might adopt customs and accommodate to cultures in order to gain acceptance and respect to witness the Catholic faith in intellectual and religious circles of Asia. According to author Chris Lowery, who wrote “Heroic Leadership,” the personal ingenuity displayed by Matteo Ricci required a depth of self-awareness that was qualified by freedom from attachments, knowledge of personal non-negotiables and confidence to embrace new approaches.

Comparing and contrasting Roberto de Nobili with other missionaries, Fr. Francis Clooney (NYK), in “The Jesuits,” concluded that their confident intellectual synthesis, despite what it allowed them to learn and contribute, restricted their interreligious encounters to the reasonable and imaginable by “norms that were already well established and devoutly believed in.” As Ron Modras reminds us in “Ignatian Humanism,” “neither Ricci nor de Nobili was uncritical of the culture in his new homeland.” Still, although they avoided religious mixing, because of preoccupations with idolatry and superstition, the mild innovations of Ricci and de Nobili were not safe from suspicion and ultimately censure. When the Vatican restored them in 1939 and 1940, could anyone have imagined the public interreligious encounters of prayer to come?

In 1939 and in 1959, when Pope John XXIII announced a general council, Catholics were still discouraged even from participating in the prayer life of Protestants. Reversing this, the Council’s Decree on Ecumenism commended prayer in common and worship together as far as present communion allows. Although promotion of Christian unity was one of the original motivations of Pope John for Vatican II, ecumenical encouragement was groundbreaking for Catholics. Initially, Pope John had nothing more in mind, like addressing the relationship of the church with Jews, the core idea developed into the Declaration on the Relationship of the Church to Non-Christian Religions. Once it was proposed and considered, he never ceased favoring it. The Council accomplished even more than expected, expanding relations with Jews into something broader, “That Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture.”

While religious pluralism raises questions for those who are grounded in one faith tradition yet are open to the values, truths, way of life and cultures of others, interreligious encounter is not a purely intellectual enterprise. Prayer and spiritual practices provide context for interreligious sharing. Thus, 20 years ago, Pope John Paul II hosted an interreligious World Day of Prayer for Peace in Assisi on October 27, 1986. Five days before, the pope clarified that “What will take place at Assisi will certainly not be religious syncretism but a sincere attitude of prayer to God in an atmosphere of mutual respect.” There were still non-negotiables, for which they used the formula “being together to pray but not to pray together.” Actually, each group, Christians, Buddhists, and so on, prayed together in groups but separately from the others, and, when all re-assembled at the end, they prayed, not together, but in one another’s presence.

Pope John Paul’s mood remained elevated as he reflected on the experience. Devoting his annual December address to the curia to the gathering at Assisi, he stressed how the coming together of Christians and persons of other religions to pray, to fast and to walk in silence was “a clear sign of the profound unity of those who seek in religion spiritual and transcendent values that respond to the great questions of the human heart, despite concrete divisions.” For him, Assisi was an experience of “together turning, in a disinterested way, toward the capital objective of peace” and of “turning, all of us, toward God,” as he explained to the diplomatic corps to the Holy See the following January.

So successful was this form of encounter that John Paul II called two more, one in 1993, focusing on the war in the Balkans, and another in 2002, in the aftermath of the September 11 terrorist attacks. Such encounters, at Assisi and at other times and places, moved John Paul II personally and deeply affected others with him. It was inspiring to see religious leaders walking the streets of Assisi and standing prayerfully together—undeniably a significant feature of John Paul II’s pontificate that moved interreligious dialogue in a formal way beyond Vatican II’s initial steps.

Keeping prayerful silence together in meditation, listening respectfully to the prayers of others, pledging solemnly for peace in ceremonial voices, as occurred at Assisi 2002, being edified by the prayers and spiritual practices of others, and sometimes borrowing their techniques seems to fall between being together in prayer and praying together. De Nobili was accused of diluting Christian truth and values and Ricci of being too accommodating to Confucian culture, but even their modest borrowings, at times, seemed to fail between keeping apart in matters of faith and joining together in practice. They would not have imagined such prayerful interreligious encounters hosted by a pope. Today, we can recall several that still stir our imaginations.

Borelli, special assistant to the president of Georgetown University for interreligious initiatives, is national coordinator for interreligious dialogue for the Jesuit Conference.

A 1986 photo of the interfaith prayer gathering in the Italian town of Assisi, which brought world religious leaders together to pray for peace in the face of the Cold War between the United States and the Soviet Union. From left are Archbishop of Canterbury Robert Runcie, Orthodox Archbishop Methodios of Thyateira/Great Britain and representative of the Ecumenical Patriarchate of Constantinople, Pope John Paul II and the Dalai Lama. (CNS file photo by KNA)
The First International Crosscultural Conference for Catholic Theological Ethicists Held in Italy

By James F. Keenan SJ

Four years ago, I invited eight moral theologians from around the world to meet at Leuven University in Belgium to discuss the possibility of hosting a conference of moral theologians. This summer, on July 8, we opened the first international cross-cultural conference for Catholic theological ethicists. Four hundred moralists from 63 countries attended the four-day conference in Padova, Italy.

The conference's success depended on its four years of planning, which focused on six specific tasks. First, we realized if we were to be international we would need to do fundraising to cover the travel and housing of those from Africa, Asia, Eastern Europe and Latin America. We approached Jesuits, Redemptorist and Franciscan provincials asking them to support us so as to bring their moral theologians from the Southern Hemisphere to Padova. Fifteen provincials contributed to us. We also received funding from seven Catholic foundations in the United States, Germany and the Netherlands. In sum, we raised roughly $450,000 and were able to support 160 moralists from these regions.

Second, we needed to pick a proper place. To keep airline costs down we needed to meet in Europe rather than in the Southern hemisphere. But we needed a country that would grant visas to these scholars from the South and quickly Italy became the primary choice. But where in Italy? Wanting to avoid large cities, we looked for one that emphasized both the church and the university. Only 30 minutes from Venice's airport, Padova with its world famous university and basilicas became an easy first choice. There in Padova we held the conference at the Antonianum, the 100-year-old Jesuit philanthropist.

Third, the program needed to promote an appreciation of the local as we sought to be universal. We designed as a central feature of our program five “continental” panels, which consisted of three moralists of each continent. Every panelist was to respond to the same three questions: what are the major moral problems facing the continent? How do moralists address these problems? What hope is there for the future? But if these were going to be cross-cultural discussions, they would have to be simultaneously translated, as they were, into French, English, Spanish and Italian.

Fourth, we needed to make sure that women moralists as well as doctoral students participated. We especially sought to have women's voices from Africa, Asia, and Latin America. Similarly, in recruiting doctoral students we approached local schools for assistance. Boston College's Fr. John Paris (NEN), for instance, managed to muster enough funds to support 12 of BC's PhDs.

Fifth, meeting as theologians, we needed the support of the local ordinary, Padova's Archbishop Antonio Mattiazzo. His presence was indispensable. On that same note we needed to keep informed and to subsequently invite several cardinals from the Vatican and Italy, but none were able to attend because of previous commitments.

Finally, being in Italy, we needed more than discussion; we needed to pray and eat! We began each morning with liturgies in different languages, and the Sunday liturgy with the archbishop was at the heart of the conference. We catered lunches every day in the Antonianum's sprawling gardens. They became so inviting that the 40 African moralists met there and formed the first association of African moralists and elected their first moderator. Similarly, the 10 moralists from the Philippines formed their first association which in turn prompted an Asian federation. On one evening, the 55 women moralists dined together forming the first such network ever; they later formed a list serve. On that same night 40 of the doctoral students did the same, as did 55 Jesuits. The first conference generated many other first gatherings.

What did we learn? The first thing we learned was our own Catholicity. We learned that though our approaches or methods of moral decision making may differ culturally, we all had similar concerns about conscience, globalization, religious pluralism and justice and that we wanted to respond better to issues of poverty, war and violence, healthcare and access to it, the environment, marriage, family and sexual identity. We realized that we had a similar language, that we were rooted in the Gospel and in the ongoing tradition. We found out that often we thought considerably alike; for instance, an anticipated debate regarding the conscience and the magisterium became an amiable dialogue.

Constantly one heard people referring to our shared vocation as moral theologians. Sometimes people were astonished that a speaker from Ivory Coast was raising a perspective so analogous to another in India or Italy. We found here then a convergence of self-understanding and that in turn developed into a much needed and much felt solidarity.

For these reasons, at our final plenum we set in place the foundations for later gatherings, perhaps in four years. In the meantime, a group of us will meet soon with benefactors in Amsterdam to evaluate the conference. We have established a monthly newsletter, posted on the first of each month at www.catholicethics.com. Similarly, we are preparing to publish the plenary sessions with Continuum International and the applied ethics papers by Orbis books.

Keenan (NYK) is professor of theological ethics at Boston College and was the chair of the conference planning committee.
Jesuits and Aging: Thoughts and Opportunities

By Myles N. Sheehan SJ

Over the next 30 years, the Society of Jesus in the United States will decrease from its present numbers of about 3,100 and, if current predictions are accurate, remain constant at about 1,000 members. Diminishment is not easily viewed with excitement or considered an opportunity, but I believe that American Jesuits now have an opportunity similar to that of Ignatius and his first companions. In a time of turmoil and change, we can labor along with Christ. That may seem like pious, delusional thinking, and I didn't recognize the inevitability of change, making choices, uprooting and even opposition. Realizing some of our future opportunities requires us in the U.S. to be much more creative about aging in the Society.

First we must reconsider what we mean by health in the Society of Jesus. With a better understanding of health in the context of our charism and mission, I believe we can look at retirement as a new opportunity to address some of the challenges we face. This requires thinking about health from more than a medical perspective. Health in the Society of Jesus is not an end in itself; it is part of our ability to fulfill our mission. In my 21 years in the Society, I have been struck that we talk a lot about the problems associated with poor health and the infirmities that old age can bring. Part of this is a commendable desire to ensure that our men receive excellent care and are treated as they age, may retire and move geographically.

But being a healthy Jesuit is not defined by infirmity or illness, or even the absence of medical problems. Health has a variety of components. Those in health care may well be familiar with the model of George Engel that looks at the biological, psychological and social components of health. Engel describes health as different from illness and recommends that we think of health as a dynamic process.

What is the apostolic dimension of Jesuit health? The basic question is whether or not a man is ready for mission and has the necessary qualities and skills to work and be with people sufficient prudence to deal with work related issues; and the freedom to be available for the missions that the Society proposes as part of a discernment process. What about the biological dimension of health? I would emphasize the prevention of disease, care for existing conditions, and a habitual pattern of living that avoids fades and extremes but attempts to minimize health risks and emphasizes reasonable exercise and a prudent diet.

The psychological dimension of health for a Jesuit is clearly related to all the others. It would certainly include the balance and psychological health to live the life of the vows without anguish, to reflect on the challenges and problems of the best course, and the maturity to avoid both an obsessive need to placate authority or an immature failure to deal with unresolved authority issues. Psychic health for a Jesuit includes responding to the challenges of community living and having the ability to maintain good relations while not being afraid of honest discussion and fair disagreement.

The social dimension of health includes both a person's place in the larger society and the network of relationships in which a person lives and works. Social health for a Jesuit would certainly include the ability to engage and work with others in an apostolate. But in our current society, it also includes the ability to function where there is a loss of previous respect and regard for Jesuits and priests, and where sometimes one can run into overt hostility.

The community dimension of health for Jesuits is often critical and frequently overlooked. It includes being able to live with others in a way that allows interaction; maintaining reasonable hygiene in personal quarters; and engaging with other community members at meals, recreation, worship and meetings. A Jesuit who is disengaged, living in community, absent, or otherwise weird is not a healthy Jesuit.

Spiritual health should be central to our understanding of what it means to be a healthy Jesuit. The characteristics of spiritual health include the ability to pray and maintain a regular prayer life, regular conversation and direction about one's spiritual life; and the use of prayer as a strength and guide for behavior and interactions in the apostolate and in the community. In other words, a healthy spiritual life will be made manifest by its fruits in community and in apostolic work.

Superiors and others may insist that Jesuits see physicians and tend to their physical health, but are they as direct about requiring individuals to have a spiritual director and to take a yearly retreat? You might have a Jesuit with great blood pressure, fantastic lab results and a colon as clean as a whistle, but without a spiritual life, you have an unhealthy Jesuit.

Looking at Jesuit health from these many angles suggests that it depends on the individual but also on the health of communities, the nurturing and maintenance of a spiritual life, and committed superiors who know their men well and are willing to have sometimes difficult conversations. Perhaps a more sensitive indicator of health in the Society is the list of diagnoses of the individual Jesuits but a holistic look at Jesuits as individuals who are meant to be on mission. In other words, the “mission-ability” of the men. A Jesuit is not really healthy unless he is engaged in a mission.

How does a more expansive definition of health directed at mission allow us to face the challenges of the next few years? I believe it allows us to face an inconvertible fact with flexibility and a recognition that God is presenting us with an opportunity. As the numbers in the Assistancy drop, we cannot continue financially to maintain our current structure of health centers and infirmaries. There are too many beds for the future needs of Jesuits, although the next few years will be busy ones as we reach the crest of the aging wave of American Jesuits.

Healthy aging for older Jesuits can include a variety of futures that will allow mission-directed involvement. Mission-directed life is not about sitting around until it is time to go to the infirmary.

Non-Jesuit American men, as they age, may face a variety of different futures. They may retire and move geographically or to a retirement setting, develop new friendships and interests, even second or third careers. I worry that in comparison far too many Jesuits stay put at an apostolate for decades. Some of them truly are wisdom figures who continue to provide enormous service, but there are other men who have no idea where else to go and who lack the support and encouragement, or even the challenge, to move to a new kind of future. At any given time, this may only be a handful of men, but over the years, this wasted potential becomes substantial. Our Jesuit rhetoric about not retiring is not helpful. It creates an incentive to hang on in a setting despite other opportunities beyond familiar confines. Some men are too frightened to move out of their communities, while some hide behind a feeling that they are irreplaceable or that the Catholic and Jesuit character of an institution is somehow dependent on their continued presence. Thus they putter about in their community, generously doing the best they can but perhaps...
missing the much greater apostolic fruit available in a new apostolate. Recognizing a new stage in life with different possibilities is part of what healthy aging is about. So what is the opportunity? It is to develop a plan for aging in the Society that shows the same kind of awareness of God's Providence that Ignatius showed in the Constitutions. It means less focus on institutions and more on individuals coming together on mission. It means maintaining and directing zeal for souls rather than hanging around a recreation room when there is so much need. Let me outline four suggestions.

First, the cornerstone of new opportunities for Jesuits is always their experience of prayer and the Spiritual Exercises interwoven with their experience of life. Although Tertianship is the definitive close to Jesuit formation, it should not be the end of Jesuit spiritual growth and change. I would suggest that the Assistancy create opportunities in the near future for older men, and probably even more important, men in their late middle age, to spend serious time with God and with other men, as they might be praying about where God is leading them as they grow in years. This would mean developing retreats as well as get-togethers similar to what is now done for men in formation. At a recent meeting of our health care coordinators, this idea received much attention and support. No doubt there would be some resistance in the beginning. That will change if the programs are done well, with care, and with obvious respect for the needs and hopes of the men involved. It also is an immediate response to the feelings of neglect that some older men may be having in the midst of planning for the future. Some of the current Assistancy planning can leave older Jesuits thinking that their time is over; many of the health care coordinators expressed concerns that older men felt left out. Change in institutional commitments, communities and patterns of living may create a sense that the contributions of the past are not valued.

Second, Jesuits who are aging and want to move on in ministry should not find themselves “all dressed up and nowhere to go.” We create frustration by having nothing available apostolically as men look to their future. The Assistancy should look to a set of ministries that is appropriate for older men, one that meets real needs as well as provides good community life in a setting congenial to men who may face some physical challenges. We must avoid isolated locales or the temptation to place aging Jesuits alone in rural parishes or other sites that may prove disastrous if they become frail. We must be much more creative about mission.

Although provinces have attempted to look at new career positions, this would be an ideal time to look beyond provinces and across the Assistancy.

Third, thinking about mission concretely means to dream about the kind of opportunities that may be possible for older Jesuits. In considering the future of our current health facilities we must recognize their tremendous apostolic potential. It may be that the facilities, some of which have substantial surrounding land, could be converted into mixed retirement communities, places that would allow older persons from a variety of backgrounds to come together. Using this resource to provide housing for people of low income is a way to combine our desire for justice with our recognition of the needs of older persons. Ministry for older Jesuits in such a setting could include work in spiritual direction, retreats, using this care and other possibilities. Imagine developing a community for older persons that includes Jesuits, alumni from our institutions, and housing for low and middle income elderly in a setting that allows them united in life and work. Not only would the Jesuits have pastoral opportunities, but the other older persons could engage in work to benefit a school, or provide assistance to others in need, etc. Indeed, one can imagine partnership with a Jesuit university and the creation of courses, activities and immersions that could allow the wisdom of older Jesuits, and older lay people, to come forth in new ways.

Finally, we must also realize the tremendous potential of a group of Jesuits who would live in an adult community not owned or operated by the Society. (I hesitate to use the words “retirement community” because of the baggage associated with the word in Jesuit circles.) The lay people in this setting might think of themselves as retired; the Jesuits, however, would be involved in the lives of other people and thus would find themselves busy and active. What would need to create an appropriate community structure for the Jesuits and reflect on issues of governance, but the potential outweighs the problems. The fastest growing segment of the American population is those 85 years of age and older, there are many older souls who need care, and conversion, and the grace of Christ, and their Jesuit contemporaries could provide extraordinary apostolic service. If older Jesuits are working with grandparents, they may find themselves offering spiritual direction as advisors and trusted mentors to the grandchildren. Again, Ignatius found himself overwhelmed by opportunities in a time filled with change and confusion. Are we holding on so tightly to past models that we are missing the opportunity for many more years of fruitful ministry for himself and his companions? Why should we be so dull as to not take advantage of this gift?

We are each called to a variety of reasons to think about our present and our future. There is so much that is exciting and filled with opportunity. The prospect of a healthier Society of Jesus, with health defined broadly and directed toward mission, is one that fills me with hope. The dark spirit makes me worry that people will not have the courage to change, that we are so stuck in nurturing institutions rather than individual Jesuits that it may be too late. All of our rhetoric can tie us up in knots rather than set us free. But that’s the dark spirit, not the Spirit of God. And I truly believe that the Spirit of God is speaking something very important for us to attend to at this time.

Men in Formation Stand For the Unborn

Los Angeles - More than 30 Jesuit novices, scholastics and newly-ordained men gathered at the June national formation conference to discuss mechanisms for furthering the vision of "Standing For the Unborn." Men from across the Assistancy addressed opportunities to bring university and high school students from Jesuit institutions to the annual March for Life in Washington, D.C. The 2007 march is scheduled for January 22. A Mass and gathering of participating Jesuit institutions is planned.

Also discussed were initiatives by students at Jesuit schools that are directed towards calling our institutions to a "consistent ethic of life" through pregnancy resource forums. Such forums are a step towards ensuring that schools actively support their own students who may find themselves in a crisis pregnancy.

For further information, contact William Blazek (CHG) mft@jesuits.net.

Vocation Poster Contest Announced

As part of this Jesuit jubilee Year celebrating the lives of St. Ignatius Loyola, St. Francis Xavier and Bl. Peter Faber, the vocation directors of North America invite students from Jesuit-sponsored middle schools, high schools and colleges to prepare posters on the theme of Jesuit vocations. Students are encouraged to reflect on the life, ministry, charism and character of the Society of Jesus and to prepare posters that will promote the Jesuit vocation among their peers. Each school will then select the best poster from those submitted by their students and send that to their province’s director of vocations.

In April 2007, the vocation directors will review these submissions and select the winning poster in each of the three school levels. A $500 (U.S.) prize will be awarded to the student who prepares the winning poster in each category. In addition, their posters will be utilized for the 2007-08 vocation promotion materials distributed across the participating provinces for display in Jesuit institutions and elsewhere.

For submission guidelines and a display flyer, visit www.jesuitvocation.org/poster.

Nativity Schools Form New Network

Effective July 1, 2006, the Nativity Educational Centers Network merged with the Lasallian Association of Miguel Schools to form the NativityMiguel Network of Schools. The merger brings together 61 member schools with improved and expanded services. For Jack Poddiaio (NYK), who served previously as founder and executive director of the Nativity Network, will continue as director for special projects.

The Nativity Network was begun in 1971, with the opening of the Jesuit Nativity Mission School on Manhattan’s Lower East Side. The De La Salle Christian Brothers opened their version of the Nativity schools in 1993 with the first San Miguel School. The schools typically serve low-income African-American and Latino students in urban communities and are not tuition-driven.

Web Resource

NativityMiguel Network of Schools
http://www.nativitymiguelschools.org/

The official web site of the NativityMiguel network. Find a member school, job opportunities, facts and figures, news updates and more.
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, co-curricular, and formation (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 curriculum and scheduling; assistant principal for faculty/行政部门; director of admissions; registrar, director of student life (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 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.

Academics at Loyola are demanding and expectations for achievement are high. Loyola is also rich in outcomes for its students, with 99% going directly into higher education and 96% matriculating at four-year institutions. Located in the heart of Los Angeles, Loyola attracts a geographically and ethnically diverse student population: 48% of the 1,200-member student body are young men of color. Loyola High School of Los Angeles has an endowment in excess of $28 million. The school embarked upon the silent phase of a capital campaign to raise $45 million in 2003, and has generated an excess of $28 million. The school embarked upon the silent phase of a capital campaign to raise $45 million in 2003, and has generated $38 million thus far. 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.

Spring Hill College
Assistant Professor
Christian Ethics

SPRING HILL COLLEGE announces a tenure track position to begin Fall 2007.

Rank: assistant professor. Primary competence: Christian Ethics, including social, sexual and fundamental ethics. Secondary competence in one of these areas: systematic, biblical, spirituality. PhD preferred; ABD required; modified 4-4 load; expertise in the Roman Catholic tradition of moral theology and commitment to teaching undergraduate as well as graduate students.

Spring Hill College is a nationally recognized, comprehensive, liberal arts and sciences institution, with a serious commitment to its Jesuit, Catholic mission and identity. Approximately 1,200 undergraduate students; strong core curriculum, including 9 hours in theology; major and minor for undergraduates; graduate programs for non-traditional students in Mobile and 3 extension sites, in collaboration with the local Catholic dioceses (faculty travel required; course release provided). Equal Opportunity Employer. For more information: Open Positions at www.shc.edu/jobs/ department: www.shc.edu/theology, or e-mail: viscardi@d@shc.edu. Review of applications begins October 12, 2006. Position is open until filled.

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

-- J. Thomas Hayes SJ

Fr. Tom Smolich, president of the Jesuit Conference, was briefly spotted in California for the “reading in” of Fr. Tony Sholander as the new rector of the Jesuit School of Theology at Berkeley. Tony succeeds Fr. Greg Carlson (WIS), currently on sabbatical.

Fr. Tien Nam traveled to Viet Nam in June to direct the Spiritual Exercises for several orders of Catholic sisters. Tien is currently finishing an STL in spirituality and hopes to return to Viet Nam for further ministry.

Four young men professed their vows at the chapel of the Sacred Heart at Loyola Marymount University in early August. Messrs. O. Alejandro Baz, Julian Cilmaaco, Ike Udoh and Victor Cancino successfully completed their two-year novitiate and have now begun first studies at Fordham and Saint Louis Universities.

Bishop Gordon Bennett gave the commencement address at JSTB this last May. Gordon is an alumnus of the institution, having received his Masters in Divinity some 30 years ago. His address was titled “A Reflection on Reflexion” and is available at the JSTB website.

Fr. Tom Finsterbach did an annual blessing of the bikes for a local motorcycle club in San Jose. Some 400 bikers assembled in the parking lot of a bar while Tom stood on a platform with a bucket of holy water and the aspergillum. As the “hogs” rolled by single file, he sprinkled each bike and its rider.

Fr. Lan Ngo finished a degree in history from the University of California and is now ministering to the thousands at what some call the “mega-church” of the California Province: Most Holy Trinity in San Jose. Lan joins his classmate from Loyola, Mr. Robert Baller, who will be ordained a deacon this fall.

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Fr. Ken Rudnick has returned to the well-manicured lawns of Loyola Marymount University where he will teach part time in the philosophy department and do chaplaincy in the law school.

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The summer months have offered the men of the Wisconsin Province time their fair share of brats and cold brew, but for some it’s also been a time of transition and big steps. On August 19, novices Br. Patrick J. Douglas, Mr. Christopher Johnson and Mr. Michael Lex made their first vows at St. Luke’s Church in St. Paul, alongside others from Missouri and Upper Canada. The following week, 15 men joined the Wisconsin/Missouri/Upper Canadian novitate, including eight for Wisconsin, the largest Wisconsin class since the infamous “Clairs from Hell” of 1992.

In June, Frs. Michael Class (CHG), Bill Johnson, Tom Mana- han, John Montag, Kevin Schnei- der and Joe Weiss began tertianship under the guidance of Fr. J.J. O’Leary in St. Paul. Eight others finished tertian programs, and on September 10, Fr. Rob Kroll made his final vows on the Pine Ridge Indian Reservation in South Dakota.

Nonagenarian Fr. Richard Jones moved to the St. Camillus Jesuit Community in Wauwatosa, Wis. Age 93, Jones spent five decades of his life working on the Rosebud Indian Reservation; in 2000, the Catholic Extension Soci- ety recognized him with their Lumen Christi Award for his many years of devoted service.

And finally, in mid-July, Br. Clair Simon moved from an “infamous ‘Class from Hell’ spotted in California for the “reading in” of Fr. Tony Sholander as the new rector of the Jesuit School of Theology at Berkeley. Tony succeeds Fr. Greg Carlson (WIS), currently on sabbatical.

Although his death was very unexpected, he went out with a last laugh. A while back, each member of the community was asked to fill out a funeral plan, Simon did write one, for Br. Bill Foster, another member of the community. Included in the plan was the stipulation that a hit Camel cigarette, Foster’s favorite brand, burn as an “Eternal Flame” throughout the funeral proceedings. (A true story.)

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**Provincial Briefs**

**Chicago**
- Fr. Pat McGrath made history on July 29 when he was the first priest to ever be ordained at historic 150-year-old St. Patrick’s Church in Chicago. McGrath was ordained by fellow Jesuit, Most Rev. Carlos A. Sevilla, the bishop of Yakima, Wash.
- Fr. Michael Graham, president of Xavier University, and Fr. Leo Klein, vice president for mission and ministry, continued their year-long celebration of the university’s 175th anniversary by hosting Fr. General Peter-Hartwell on October 3. Kolvenbach delivered a talk titled “The Service of Faith in a Religiously Pluralistic World: The Challenge for Jesuit Higher Education.”
- Fr. Gerry Walling wrote, produced, and directed a play for Chicago and Detroit Bi-Province Days called “A Conversation with Three Friends.” Fr. Larry Reuter portrayed St. Ignatius in the production, along with Fr. J. Michael Sparough as St. Xavier and Fr. Ross Pribyl as Bl. Peter Faber.
- Fr. Frank Oppenheim has written a new book titled “Reverence for the Relations of Life: Re-Imagining Pragmatism via Josiah Royce’s Interactions with Peirce, James, and Dewey.” The book was positively reviewed in the Transactions of the C.S. Peirce Society Journal by the reviewer recognizing Oppenheim as a “scholar’s scholar.”
- Fr. Raymond Baumbart was honored by Loyola University Chicago on September 7 with the grand opening and dedication of the Rev. Raymond C. Baumbart, SJ, Residence Hall in the downtown Water Tower campus of the university. The new Baumbart residence is the first dormitory in the history of the Loyola Water Tower campus.
- Fr. Jim Garland and the entire Cristo Rey community celebrate their 10-year anniversary this fall. The BBC featured Garland and the success of Cristo Rey with a televised report that can be reviewed on our website at www.jesuits-today.org.
- Fr. John Foley, president of the Cristo Rey Network, was delighted this fall with the opening of the 11th and 12th Cristo Rey network schools. The new schools that opened their doors this fall are Cristo Rey Kansas City and Cristo Rey Sacramento.

**Detroit**
- An anthropologist attached to the religious studies department, Fr. Michael F. Stettenkamp was recently promoted to full professor at Wheeling Jesuit University. He also has served as faculty adviser to the university’s national Jesuit honor society.
- On April 19, Archbishop Raymond L. Burke of St. Louis informed Fr. Provincial Bob Scullin and Fr. General that the Marian Catechist Apostolate strongly desires to initiate the cause of beatification and canonization of its late founder, Fr. John A. Hutmacher, SJ. The cause was approved on December 30, 2000, at the Colombiere Center, Clarkson, Mich. As the current director of the Marian Catechist Apostolate, Archbishop Burke will accept the responsibility of instructing Fr. Hutmacher’s cause.
- Mr. Jayme Sayer has been hired to sing with the Grammy-award winning Chicago Symphony Chorus and Orchestra, one of the most prestigious and competitive choirs in the world. Jayme also was recently reelected to his third term on the board of directors of the T.S. Eliot Society.
- After many months of waiting for a favorable reply to his request for a visa to the Sudan, Br. Joe Shubitowski finally received it at the end of August. He departed for Khartoum on Sept. 7. From Khartoum, Joe will monitor the situation in southern Sudan and, when possible, head to Wau to rebuild Loyola Senior Secondary School that was confiscated by the Sudanese military forces and used as a barracks during the long civil war. The school was recently returned to the local bishop, and the province of Eastern Africa hopes to resume operation of the school in the future. Fr. Dick Cherry will join Shubitowski in Wau.
- Fr. Jack Lucal needed to postpone his return to Hekima College in Nairobi to attend to some health needs at Colombiere Center in Clarkson.
- In mid-August, Fr. Marty Connelly traveled to Tacoma to present “Creating a Just and Caring School Community” to members of the faculties of Bellarmine Prep, Tacoma; Jesuit High School, Portland; and Seattle Prep. He has been invited to be part of a small conference at the Center for Advanced Study in the Behavioral Sciences, on the campus of Stanford University, belatedly celebrating the 50th anniversary of the work of the “Natural History of an Interview” study group.

**New York**
- New York City has been filled with tourists this summer from all over the world, as reflected in the guest lists of various communities in the metropolitan area. Many Jesuits from abroad, mainly from Europe, Asia and Latin America, came to the city to participate in English as a second Language courses. In doing so, they also enriched the communities they visited.
- This past summer was filled with many celebrations and activities for the St. Ignatius Retreat House in Manhasset. Fr. Joe Costantino was honored with good wishes as he headed to his new assignment as pastor of St. Francis Xavier parish in New York City. Fr. Ned Coughlin, the former pastor, is off for a few weeks of well-deserved vacation to be followed by a year-long sabbatical. Fr. Peter Arabia has been appointed as the acting superior and director of the retreat house in Manhasset.
- Fr. Jim Pribek (WIS) journeyed back to Dublin to University College to receive his doctorate. He wrote his dissertation of the influence of the Sudanese military forces and used as a barracks during the long civil war. The school was recently returned to the local bishop, and the province of Eastern Africa hopes to resume operation of the school in the future. Fr. Dick Cherry will join Shubitowski in Wau.
- Provincial gardeners such as Frs. Nick Lombardi and Joe Lienhard at Fordham, Fr. Bill Bosch at Le Moyne, and Fr. Joe Lux in Buffalo all got their gardens in early for a spectacular 2006 season.
- Brooklyn Prep still lives on in the minds and hearts of so many. More than 500 alumni attended the annual Prep Alumni dinner in Manhattan in May. Fr. Dan Fitzpatrick was honored as the alumnus of the year, while longtime alumni moderator and Fr. General that the Marian Catechist Apostolate strongly desires to initiate the cause of beatification and canonization of its late founder, Fr. John A. Hutmacher, SJ. The cause was approved on December 30, 2000, at the Colombiere Center, Clarkson, Mich. As the current director of the Marian Catechist Apostolate, Archbishop Burke will accept the responsibility of instructing Fr. Hutmacher’s cause.
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**Books**

The Consensus of the Church and Papal Infallibility. A Study in the Background of Vatican I
Richard F. Costigan SJ
Catholic University of America Press, Washington, D.C., 2005
256 pp., cloth, $54.95 ISBN: 0-8132-1413-0

Without addressing present-day Catholic controversy, this study offers the necessary historical background for any ongoing discussion of the nature and exercise of papal authority. This book offers the first thorough analysis of the ecclesiological ideas of the Gallican theologians, offering a balanced and much-needed comparison of the differing Gallican and papalist ecclesiologies during the period 1682-1870.

Becoming Who You Are. Insights on the True Self From Thomas Merton and Other Saints
James Martin SJ
Hidden Spring, an imprint of Paulist Press, Mahwah, NJ, 2006
112 pp., paper, $10.00 ISBN: 1-56768-036-X

This engaging book will help readers along the path to discovering who they are meant to be, what Trappist writer and spiritual master Thomas Merton called “your true self.” Readers will meditate on personal examples from the author’s life, as well as reflect on Merton’s inspirational life and writings, and stories from the Gospels and the lives of other holy men and women. As Merton put it, “For me to be a saint means to be myself.”

Produced and distributed by Steve Catlin, archivist at the Martyrs’ Shrine, Midland, Ontario
$375 for the 24-volume soft cover set; sold individually pending availability; catlin@pathcom.com

Not only has the celebrated “Jesuit Relations and Allied Documents” there been a monumental effort to gather the original documents pertaining to the 17th century Jesuit missions to New France than by Fr. Lucien Campeau SJ (Monumenta Novae Franciae, MNF). As well, the work of other noted French Canadian scholars has shed more light on the Jesuit missions of the 17th, 19th and 20th centuries in Canada and the Eastern United States. Now these works have been painstakingly translated into English by Fr. William Lonc SJ, professor emeritus of physics at St. Mary’s University, Halifax.

The Kingdom of God and World Religions
Mariusassai Dhavamony SJ
Gregorian University Press, Rome, 2004

The book is volume 31 in the series Documenta Missionalia. It includes chapters on the Church as sign of the kingdom of God; new evangelization as the announcing of the Good News; Trinitarian theology of the kingdom; the Christocentrism of God’s kingdom; the kingdom of God in FABC documents and in the Ecumenical Asso-
ciation of Third World Theologians; the kingdom of God and evangelization in Asia; its role in major world religions; in the World Synods of Bishops and in the teaching of JPII; in mission in Africa, America and Asia; in the Synod of Bishops for Europe and the Greek-Catholic Ukrainian Church; in the third Christian millenium; and in JPII’s catechesis on the Creed.

In his new book, Bracken reconciles the sometimes conflicting views of traditional Christian doctrines and the modern scientific world. He shows how modern views of the world and God can be accepted and kept in balance with the traditional biblical views found in the Christian faith, and how this balance can help Christians make better choices in a world shaped both by contemporary natural science and by traditional Christian spirituality.

Self-Emptying Love in a Global Context. The Spiritual Exercises and the Environment
Robert T. Sears SJ and Joseph A. Bracken SJ
Cascade Books, Eugene, OR, 2006
94 pp., paper, $13.00
ISBN: 1-59752-559-6

Our spiritual tradition has so focused on human salvation that the Earth has been seen simply as a transient environment that will be left behind in the end. The little book highlights another spiritual tradition within Western Christianity that affirms that creation itself will also be transformed with humanity through the self-emptying love of God.

The Treasure of Guadalupe
Part of the Celebrating Faith Series: Explorations in Latino Spirituality and Theology
Edited by Timothy Matovina, Virgil Elizondo and Allan Figueroa Deck SJ
Rowman & Littlefield, Lanham, MD, 2006

Written in a scholarly yet spiritual manner, this analysis of Guadalupe recognizes her dual roles of maternal figure and inspiring evangelist. Contributors discuss the history of Guadalupe and analyze how to carry out her message and teachings in contemporary society. Ideally suited to courses in Latino religions and cultural studies.

For God’s Greater Glory. Gems of Jesuit Spirituality from Louis Lallemand, Jean-Pierre de Caussade and Claude de la Colombiere
Foreword by Raymond Gawronski SJ; Edited by Jean-Pierre Lafouge
Part of the Treasures of the World’s Religions Series
World Wisdom, Bloomington, IN, 2006
211 pp., paper, $22.95

This anthology takes the reader to the heart of one of the most influential streams of Christian spirituality. Though rooted here in the particular language of the Jesuit tradition, themes of seeking the inward life, purification of the soul and prayer of the heart possess universal meanings common to all the great religious traditions of the world.
Why I Am a Jesuit

By Rick “Mugs” Malloy SJ

September 3, 2006: The 30th Anniversary of Entrance Day

The primary reason I am a Jesuit is because I am fascinated by God. The only point of life is to try and figure out why we are alive, what we are to do while we are on earth, and what happens when we die. Those three questions all have to do with the mystery of existence, i.e. God. Over 30 years ago I was led to a nursing home to work as an orderly, and that experience of service transformed my life. There, I found joy, assisting the elderly and helping them prepare for death. That job mysteriously was an answer to a prayer I prayed out on the 30-day Spiritual Exercises of 1977 and 2000. This God about my soul. This same God refused to be distracted by God and is freed to pursue God, within which a man is necessarily pur- sued by God and is freed to pursue God, many many days muddled and murky, and often cantankerous (eight-day retreats are usually more mud wrestling with God than halcyon inter- ludes between months of apostolic service). Often, evidence of that primary relationship with God is manifest in interactions with fellow Jesuits, our praying, daily living, sometimes fighting, but always laughing, together. Most deeply, that reality of God and God of all reality is mediated to me by those who love me and those I love.

Those who are not Jesuits, of course, are also able to serve others, and to seek and encounter God, and many most like- ly do so more faithfully, authentically and integ- rally than I. For me, the structures and constraints of life in the Society of Jesus focus and free me in the quest for Jesus and his truth, our daily Mass, as I kneel amidst the entire student body, looked up at the priest and realized, “I’m going to do that someday.” On the High School “Encounter” retreat in 1972, I met this God, and then hid from him for several years. This God is the meaning and mystery of my life. This mysterious God saved me from death when I totaled a pick up truck on the Gar- den State Parkway, after a wild night in the bars of Margate, N J., in the summer of 1974. This God has led me, fascinated me, explicitly and directly, ever since calling me to Jesuit life in 1976 when the words of Mk 10:21 powerfully spoke to my soul. This same God refused to be God my way in the 30-day Spiritual Exer- cises of 1977 and 2000. This God about whom I’ve read and read, and thought and thought, to whom I’ve prayed and prayed, is the reason I’m a Jesuit.

Life in the Society of Jesus is one within which a man is necessarily pur- chased by God and is freed to pursue God, and to pursue God in a way radically ori- ented toward service of others, to be “of help to souls.” As a Jesuit, I find that I am naturally, constantly, daily impelled to seek God in all realities, in all personal encounters, in all that is and can be. Peo- ple in my life support and challenge me as I develop this mysterious relationship with God, a relationship many days muddled and murky, and often cantankerous (eight-day retreats are usually more mud wrestling with God than halcyon inter- ludes between months of apostolic service). Often, evidence of that primary relationship with God is manifest in interactions with fellow Jesuits, our praying, daily living, sometimes fighting, but always laughing, together. Most deeply, that reality of God and God of all reality is mediated to me by those who love me and those I love.

Those who are not Jesuits, of course, are also able to serve others, and to seek and encounter God, and many most like- ly do so more faithfully, authentically and integ- rally than I. For me, the structures and constraints of life in the Society of Jesus focus and free me in the quest for God. If I were not a Jesuit, I’d probably be a truck driver, wandering endlessly, wast- ing away my life in the pursuit of trivial- ities and distractions from what really matters, our eternal destiny.

As a Jesuit, I grew and was formed despite my myriad faults and failings, yet also with a flowing forth of abilities and talents I never would have known, had I not taken vows, had I not let go and placed my feet firmly in air, had I not received the grace to keep saying “the Infinite Yes” to God. Preaching and min- istering in situations and contexts far, far too numerous to count, have made me a man ready for just about anything: from teaching English and religion in a high school in Osorno, Chile; to burying a 15- year-old killed in the insane violence of the inner city drug wars of Camden, N J., to teaching anthropology and sociology at a Jesuit University; to speaking in contexts as varied as hospitals and retreat houses; to writing of many kinds; to learning from the elders on the Pine Ridge Indian Reservation and in Yupi’k Eskimo vil- lages; to the necessary penances of mul- tiple committee and board meetings; to preaching and presiding at Masses in parishes and prisons; to celebrations of baptisms and weddings; to retreat week- ends on hilltops with Jesuit Volunteers; and on and on. I am not unique. Most Jesuits lead lives as varied and as interesting as...
mine. Many Jesuits' lives are even more varied, interesting and fascinating. When people ask why Jesuits and what we are, and do what we do, I don't think we communicate clearly that this life is fascinating and fun.

That's a second major reason I am a Jesuit. This life is endlessly intriguing and interesting. There are critics galore in the Society of Jesus, and sometimes the criticism fails to rise above the level of petty complaint, but the one complaint I have never ever, heard is that Jesuit life is boring. The intellectual feast that is Jesuit life means engaging in a never-ending graduate seminar, probing and exploring the endless realms of knowledge, from discussions of theoretical physics' string theory at breakfast to lunch debates about global politics to kitchen talks late at night over ice cream, sharing about the personal encounters, in all that is and can be."

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MEMORIALS

We invite you to celebrate the lives of these recently departed Jesuits. To read their complete obituaries, please visit http://www.jesuit.org/obits.

Fr. John V. Borgo (NEN)
Born: January 6, 1927
Entered: August 14, 1944
Died: April 20, 2006

Fr. John F. Broderick (NEN)
Born: September 17, 1909
Entered: September 15, 1936
Died: May 21, 2006

Fr. Harold J. Hocking (MAR)
Born: June 22, 1921
Entered: August 14, 1939
Died: May 16, 2006

Fr. Thomas N. Lay (MIS)
Born: October 16, 1929
Entered: August 17, 1955
Died: April 30, 2006

Fr. Robert A.J. Brungs (MAR/MIS)
Born: July 7, 1931
Entered: September 7, 1949
Died: May 8, 2006

Fr. Christopher L. Lockard (NOR)
Born: July 14, 1960
Entered: August 14, 1993
Died: May 4, 2006

Fr. Eugene J. Colosimo (CFN)
Born: October 30, 1913
Entered: July 30, 1935
Died: March 1, 2006

Fr. Richard L. Mccaffrey (ORE)
Born: March 28, 1943
Entered: July 30, 1961
Died: May 7, 2006

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Fr. Richard L. Mccaffrey (ORE)
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Entered: July 30, 1961
Died: May 7, 2006

Fr. J. Frank Devine (NEN)
Born: October 12, 1923
Entered: September 7, 1941
Died: March 24, 2006

Fr. Alfred G. Playoust (CFN)
Born: March 23, 1916
Entered: August 14, 1933
Died: May 2, 2006

Fr. Bernard J. Dooley (MAR)
Born: July 28, 1924
Entered: February 1, 1943
Died: April 21, 2006

Fr. James P. Scull (WIS)
Born: February 12, 1927
Entered: February 4, 1945
Died: March 23, 2006

Fr. J. Frank Devine (NEN)
Born: October 12, 1923
Entered: September 7, 1941
Died: March 24, 2006

Br. Lawrence W. Elliott (MIS)
Born: August 21, 1915
Entered: May 12, 1936
Died: May 8, 2006

Br. Joseph F. Sweeney (MAR)
Born: September 17, 1927
Entered: September 7, 1944
Died: April 18, 2006

Fr. Bernard J. Dooley (MAR)
Born: July 28, 1924
Entered: February 1, 1943
Died: April 21, 2006

Fr. James P. Scull (WIS)
Born: February 12, 1927
Entered: February 4, 1945
Died: March 23, 2006

Fr. Bernard J. Dooley (MAR)
Born: July 28, 1924
Entered: February 1, 1943
Died: April 21, 2006

Fr. James P. Scull (WIS)
Born: February 12, 1927
Entered: February 4, 1945
Died: March 23, 2006

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

Balduf, Raymond J. (NYK)
Born: June 13
Died: July 13

Baumiller, Robert C. (MAR)
Born: August 24
Died: June 29

Brennan, John J. (NEN)
Born: July 13
Died: June 29

Carr, William F. (NEN)
Born: August 1
Died: July 21

Casey, Thomas James (MIS)
Born: April 16
Died: September 27

Cassidy, Laurence L. (NYK)
Born: July 14
Died: August 5

Clifford, Paul J. (CHG)
Born: June 16
Died: September 7

Coco, Francis J. (NOR)
Born: June 17
Died: August 25

Collins, T. Byron (MAR)
Born: June 17
Died: August 25

Condry, John T. (NOR)
Born: June 17
Died: August 25

Doherty, Patrick D. (CFN)
Born: June 17
Died: August 25

Golden, Francis P. (NYK)
Born: June 17
Died: August 25

Honord, Lionel P. (NEN)
Born: June 17
Died: August 25

Kenealy, Thomas L. (CHG)
Born: June 17
Died: August 25

Kirk, Allan F. (CHG)
Born: June 17
Died: August 25

Laubacher, Carroll G. (CFN)
Born: June 17
Died: August 25

McCurdy, Richard L. (CFN)
Born: June 17
Died: August 25

McMullen, Aidan C. (NYK)
Born: May 28
Died: July 9

O’Connor, Thomas A. (NYK)
Born: May 28
Died: July 9

Paret, John J. (NYK)
Born: May 28
Died: July 9

Quinn, James J. (WIS)
Born: June 16
Died: August 29

Schuett, John T. (DET)
Born: June 16
Died: August 29

Simon, Clair M. (WIS)
Born: June 16
Died: August 29

Stahel, Thomas H. (NOR)
Born: June 16
Died: August 29

We invite you to celebrate the lives of these recently departed Jesuits. To read their complete obituaries, please visit http://www.jesuit.org/obits.
Say It With Flowers

By Rodney Kissinger SJ

From the very beginning of the Society of Jesus, Mary has been an essential element in Jesuit spirituality. Ignatius began his conversion by going to our Lady’s shrine at Montserrat. After a night of prayerful vigil, he hung up his sword at the altar of our Lady. On the Feast of the Annunciation he set out for Manresa, where he would write the Spiritual Exercises. It was on the Feast of the Assumption that the first Jesuits vowed poverty, chastity and obedience on the hill of Montmartre dedicated to our Lady of Sorrows. The first Jesuit church was Our Lady of the Way. Finally, in 1541, at our Lady’s altar in the basilica of St. Paul Outside the Walls, the first Jesuits made their solemn profession of vows in the newly approved Society of Jesus, an event that is commemorated each year with the Feast of Mary, Queen of the Society of Jesus.

October is the Month of the Rosary, a good time and a good way to express our thanks, our dedication and love to our Lady. For years now florists have been suggesting that if we wish to say “Thank you!” or “I love you!” we should say it with flowers. And they have arranged it so that we can send flowers to anyone, anywhere in the world, “love you!” we should say it with flowers. And if we wish to say “Thank you!” or “I love you!” to Mary, we should say it with flowers. Say it with roses. Say it with the Rosary. And the Church assures us that the delivery will be instantaneous.

For those who may have forgotten about the Rosary, or perhaps were never attracted to it, these few words may enkindle a desire to try it again and see if they may not have missed something. The Rosary is very old and ever new. It is both traditional and scriptural. It is vocal prayer, meditation and contemplation. It is the prayer of ordinary people, and also of the great saints. It is so simple we hardly realize how sublime it is. It is a compendium of the whole of Christianity, the Gospel in the form of a prayer. If we ever lost the Gospel we could reconstruct them from the Rosary.

The Rosary begins and ends with the Sign of the Cross, the traditional profession of faith in the Triune God. Next is the Apostles Creed, a summary of the principal truths of Christianity, the great reality that shapes our minds and inflames our hearts. It is followed by the Our Father which is the prayer our Lord taught to his disciples. Then we say the Hail Mary, the angelic salutation announcing the coming of the Savior of the world. The final prayer is the doxology, reminding us of the purpose of all creation.

These are the prayers of the Rosary. The heart of the Rosary is the meditation on the mysteries which represent the principal events in the lives of Jesus and Mary. They unfold for us the greatest Cinderella story of all time, the amazing story of the little Jewish maiden who became the mother of Jesus and the very Queen of Heaven. The story becomes even more thrilling when we realize that she is also our own mother. The Joyful, Luminous, Sorrowful and Glorious Mysteries reveal joy mingled with sorrow and crowned with glory, elements which are also to be found in our own lives.

The last two of the Glorious Mysteries, the Assumption and the Coronation, are the only two mysteries which are not explicitly contained in the Gospel. These two mysteries also highlight one of the differences in the Protestant and Catholic attitude to the devotion to Mary. The Protestants look on the Protestant and Catholic attitude to the Protestant and Catholic attitude to the devotion to Mary. The Protestants look on Mary historically, as she was here on earth. They say that she did her mission perfectly but now her work is finished. Catholics, on the other hand, look on Mary not only historically but also existentially, as she is today, Assumed into heaven and still active in her constant intercession for us through the Communion of Saints.

Some object to the Rosary because of the constant repetition of the Hail Mary. They say that it is monotonous and boring. They miss the point. This constant repetition is the dynamic, the Catholic mantra, which gives the Rosary its tranquilizing and therapeutic effect. Like the heartbeat of Mary it is reassuring to her children, and it furnishes the background music against which they ponder the mysteries. Saying the Rosary, of course, is not necessary for salvation. If we never say the Rosary we can still save our soul. And evidence the Rosary is not for everyone. But if it is for you, you are blessed indeed. How do you know if the Rosary is for you? Well, you have to try it again and see if they may not have missed something. The Rosary is very old and ever new. It is both traditional and scriptural. It is vocal prayer, meditation and contemplation. It is the prayer of ordinary people, and also of the great saints. It is so simple we hardly realize how sublime it is. It is a compendium of the whole of Christianity, the Gospel in the form of a prayer. If we ever lost the Gospel we could reconstruct them from the Rosary.

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Exploding bombs constantly. Sometimes I felt the day and night. I could hear the jet engines and the BB MT entered with the U.S. Embassy that morning and the situation was becoming dangerous. I registered me. Rising from Beirut’s airport. That night, bombs aircraft gunfire in the distance and see the smoke bomb the airport at Tripoli. I could also hear anti- I heard the roar of Israeli jets as they headed to conflict. How soon was it before you sensed that the noise was coming from a nearby Shi- ite neighborhood. They were celebrating Hizbol- lah’s capture of the two Israeli soldiers that had taken place earlier that morning, probably just about the time I was landing at the Beirut airport.

MT: What was your first clue that there was trouble?

BB: I didn’t really grasp the gravity of this event until the next day, Thursday, when Israel started bombing Southern Lebanon and Beirut’s airport. I heard the roar of Israeli jets as they headed to bomb the airport at Tripoli. I could also hear anti-aircraft gunfire in the distance and see the smoke rising from Beirut’s airport. That night, bombs exploding in the nearby Shi’ite neighborhood awak- ened me.

MT: Okay, time to get out of there, right?

BB: Well, by Friday morning it was clear to me that the situation was becoming dangerous. I regist- ered with the U.S. Embassy that morning and waited to hear from them about evacuation plans.

MT: So, while you waited to hear from the embassy, what was going on?

BB: During the rest of my stay in Beirut, I was kept bombing the nearby Shi’ite neighborhood, less than a mile from the Jesuit residence, all hours of the day and night. I could hear the jet engines and the exploding bombs constantly. Sometimes I felt the bombs as they shook the building. On some mon- nings the smell of explosives came wafting through the Jesuit residence. A constant haze of smoke emanating from this neighborhood could be seen from the Jesuit residence. I still get a little anxious when I hear the roar of jet engines.

MT: With all the noise and the smells and the tremors, how nervous were you getting?

BB: I was never really overly concerned about my safety or anxious about the delay in my evacu- ation. I think that family and friends looking at the graphic pictures on television were more worried than I was. The Jesuits assured me that Israel was very precise in hitting its targets. Besides, I enjoyed the constant hospitality and companionship of the Jesuits and various university administrators, especially Dr. Khalil Karam, who is in charge of international relations for St. Joseph’s. One Jesuit, Zak, and I joked that I was never going to leave and that I might as well start learning Arabic and French.

MT: Pretty dark humor, Bernard. I can’t imagine how you stayed so calm in that situation. So, how did you finally get out of there?

BB: Dr. Karam helped me the most. Fortunately, he was a good friend of the U.S. ambassador to Lebanon, so I kept receiving up-to-date news about the U.S. evacuation plans and was able to be airlifted out relatively early in the evacuation process. Still, it took almost a week to get things arranged. So in the meantime Dr. Karam very kindly showed me around Beirut and surrounding areas during the days I waited to leave. I am really grateful to him. I’ll never forget all of his efforts to make my stay in Beirut actually enjoyable in the middle of this violent eruption, and all his work in arranging my safe evacuation. He is a gracious host and a great ambassador for his university and his country.

Finally, I got out on Thursday, July 20. The U.S. Marines took me by helicopter from the U.S. Embassy to Larnaca, Cyprus. Some of my fellow passengers had waited at the boat dock the day before in the hot sun, only to be told that the boat was full. They were mentally and physically exhausted. Luckily, the airlift option was made available to them.

MT: What were you feeling as you left?

BB: I had very mixed emotions as we flew away. It was a poignant moment. I was relieved to be getting out but paired about leaving behind my fellow Jesuits and others whom I had met. At that point I knew that things were going to get worse before they got better. I had noticed that the Jesuits were becoming more somber, anxious and frustrated as the days passed. They had all lived through the previous wars in Lebanon and were afraid that the current situation would con- tinue to escalate. Understand that Beirut is still in the process of rebuilding after the end of the last war in 2000.

MT: Any thoughts about Beirut now that you’re back home?

BB: The Lebanese are such warm and hospitable people; they do not deserve this ongoing destruction of lives and property. I continue to pray for them and a peaceful solution. When these tensions are resolved, I look forward to returning to Lebanon for a longer stay.

MT: Last year, as I recall, you were in London when terrorists set off those bombs in the Underground. How did you manage to end up in another trouble spot this summer?

BB: I was sent to Beirut by Fordham University as its representative at the 12th annual International Association of Jesuit Business Schools (IA(BS) World Forum, which was being hosted by Saint Joseph University, the Jesuit institution there. I arrived four days early in order to tour around Lebanon. Within 36 hours of my arrival, the forum was cancelled and, as it turned out, I was the only delegate who made it to Beirut.

BB: After arriving in Beirut at 4:00 in the morning on Wednesday, July 12, I went to sleep in my room at the Jesuit residence only to be awakened hours later by the sound of fireworks and gunfire. I found out that the noise was coming from a nearby Shi’ite neighborhood. They were celebrating Hizbollah’s capture of the two Israeli soldiers that had taken place earlier that morning, probably just about the time I was landing at the Beirut airport.

MT: So you were there at the very beginning of the conflict. How soon was it before you sensed that this was going to be something pretty serious?

BB: It turned out, I was the only delegate who made it to the Jesuit Relations Forum, which was being hosted by Saint Joseph University, the Jesuit institution there. I arrived four days early in order to tour around Lebanon. Within 36 hours of my arrival, the forum was cancelled and, as it turned out, I was the only delegate who made it to Beirut.

BB: So, while you waited to hear from the U.S. Embassy that morning and wanted to be airlifted out relatively early in the evacuation process. Still, it took almost a week to get things arranged. So in the meantime Dr. Karam very kindly showed me around Beirut and surrounding areas during the days I waited to leave. I am really grateful to him. I’ll never forget all of his efforts to make my stay in Beirut actually enjoyable in the middle of this violent eruption, and all his work in arranging my safe evacuation. He is a gracious host and a great ambassador for his university and his country.

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Fr. Bernard Barry smiles with relief as he is shuttled to safety aboard an evacuation helicopter.