Fr. Robert A. Mitchell, superior of the America House community in Manhattan and first president of the Jesuit Conference, died suddenly on October 5, while traveling on a cruise with members of his family. He had just celebrated Mass on board. He was 80 years old, a Jesuit for 63 years and a priest for 50 years.

Chosen by the Jesuit National Leadership Project to lead the newly created Jesuit Conference in the fall of 1972, Mitchell, who had been the provincial of New York, said at the time “I like this new role because I am thoroughly convinced that our only possible salvation as a group will be to find again this ability to discern together about our life.” He held the position for four years.

“Bob Mitchell will be remembered for his leadership and vision in a critical time for the Society of Jesus,” said Fr. Tom Smolich (CFN), president of the Jesuit Conference. “As the first president of the Jesuit Conference, he played a key role in moving us to deeper collaboration across province boundaries. More importantly, Bob was an exemplary Jesuit: prayerful, intelligent, hospitable and fun to be with. We will all miss him.”

Mitchell was born in New York on January 19, 1926, and grew up in the Bronx. He attended Regis High School and entered the Society of Jesus at St. Andrew-on-Hudson in Poughkeepsie on July 30, 1943. He studied philosophy at Woodstock in Maryland and taught in various Jesuit institutions across the United States.

To celebrate the Jesuit Jubilee Year 2006, Fr. General Peter-Hans Kolvenbach visited the campuses of John Carroll University and the University of Detroit Mercy in early October. While in Detroit, he also attended the Jesuit conference board meeting and celebrated Mass at Ss Peter and Paul Church, Detroit’s oldest church building, which has been in continuous use since 1848. Kolvenbach’s visit marks the 450th anniversary year of the death of St. Ignatius Loyola and the 500th anniversary of the births of St. Francis Xavier and Blessed Peter Faber.
International Jungmann Society Meets

Brazil Meeting Focused on Liturgical Formation in the Society

By Michael Woods SJ

In 1956, reflecting on Christ’s words “Do this in memory of me,” the great Jesuit liturgical scholar Joseph Jungmann wrote: “For these words certainly contain the command to perform the sacramental mystery, but they also include a command to his church to enact the mystery in such a way that the faithful will never forget him, nor will ever forget what he is for them: their way, their truth, and their life. The liturgy leads to conscious Christian faith.” These very simple but profound words reflect the spirit of an international group of Jesuits who took the liturgical leader’s namesake and officially established the International Jungmann Society (IJS) in 2004. The organization’s goal “is to promote the renewal of the Church’s liturgical life as a central dimension of the Church’s mission to preach the gospel effectively in today’s world.” Jesuit members of the IJS have academic training and expertise in liturgy and its allied arts.

In 2002, Fr. Keith Pecklers (NYK) spearheaded the effort to gather Jesuits from around the world for the inaugural meeting of liturgists in Rome, the first such gathering in the Society’s history. They considered not only what role the Society should play in advancing the Council’s liturgical reform and renewal, but also how such renewal might impact Jesuit life and mission. The week’s proceedings were published in Liturgy in a Postmodern World (Continuum, 2003). The group met again in Bangkok, Thailand, for its 2004 gathering. The meeting focused on “inculturation and the Liturgy of the Word.”

It is against this backdrop that the third meeting of the Jungmann Society was held in Fortaleza, Brazil, June 25–July 1, 2006. A great debt of gratitude must go to the local committee of Brazilian Jesuits, especially Fr. Jacque Trudel (BRS) and the many scholastics who worked very hard to make our accommodations comfortable and planned wonderful liturgies. Bishop Sergio da Rocha, auxiliary of the Archdiocese of Fortaleza, welcomed the group to the state of Ceará, the birthplace of Basic Ecclesial Communities.

Several key talks provided the basic structure of the gathering along with common prayer and Eucharist. Bishop Fernando Panico, MSC, from Crotto, Brazil, and chair of the Brazilian bishops committee on liturgy, encouraged the group to not waste time on non-essentials or superficial aspects of the liturgy: “Vatican II was a revolution, rediscovering the Paschal Mystery, the center of liturgy in the first millennium. Formation and participation must occur together. Therefore, good celebration and daily practice, along with simplicity and authenticity, are crucial.” Fr. Eugenio Costa (ITA) urged that we return to Robert Taft’s insightful article on liturgy in the Society. He stressed Taft’s distinction between what is “Ignatius” and what is “Ignatian,” i.e., what reflects the poor liturgical understanding and piety of the 16th century and what reflects the apostolic orientation of the Society, one that “thinks with the Church.”

A panel consisting of Torres, Fr. Vlastimil Duška (SVK), and several Brazilian scholastics was formed to provide “glimpses” of liturgical formation in the Society. Torres noted that formation in liturgy is better than it was 30 years ago. “Back then,” he added, “teachers never modeled good liturgy, never participated in community liturgy, and young Jesuits were never introduced to the Liturgy of the Hours.” It is necessary that the formatores themselves be imbued with the spirit of the liturgy. The Theological Institute of St. Alonius in Bratislava, Slovakia, has a vigorous liturgical program according to Duška. Begun in 1996, it offers liturgical courses during the second, third and fourth years, treating the history, theology, praxis and spirituality of the liturgy. All of these courses are given in addition to “practicums” which prepare future ordained presiders. The faculty also offers a course in liturgical arts that looks at the use of music, art, architecture and vestments.

Small groups, arranged by language, had the task of drawing up a “Proposed Document on Liturgical Formation in the Society of Jesus.” Much of the meeting was spent giving substance to a draft document and providing guidelines for implementation. What precipitated the need for such a document? First and foremost, the General asked that the Jungmann Society take up the issue and report back to him. There are still some
Continued from page 2

Jungmann

places in the Society in which little or no liturgical formation takes place for men prior to ordination. Some of our men enter the Society having had good experiences of liturgy at our schools or parishes, only to find community liturgies lacking. As an apostolic body in the Church, what import does the liturgy have as "source and summit" with respect to our mission? Liturgy is best learned through good example, by people who know and understand its history, theology and praxis; formators have a crucial role to play.

Therefore, the draft document (still being revised) contains a "Preamble" based upon Vatican II's liturgy document and its focus on the Paschal Mystery (the core of the Spiritual Exercises). The document also addresses liturgical life in the Society and its relationship to our common mission. In essence, "General Guidelines" stress that the liturgical formation of Jesuits should bear in mind the official documents of the Church and of recent General Congregations. Further, our study, practice and reflection need always account for the dimensions of inculturation, justice, ecumenism and inter-religious dialogue. The process of liturgical formation in the Society ought to promote a deeper appreciation of the spirit of the liturgy. Specific ways to foster this spirit among Jesuits must begin in the novitate and continue into the years after ordination. Ritual habits (good and bad) are established very soon after ordination, and require ongoing reflection and aggiornamento. The Jungmann Society will send the draft to Fr. General with the recommendation that it take the form of a postulatum for GC 35.

Without a doubt, the talks and small group discussions were quite stimulating. However, I think I can speak for most of the IJS participants that the liturgy celebrated Tuesday evening with the community of St. Francis of Assisi gave marvelous witness to the transformative power of worship. The vitality of this community was quite palpable although I am grateful to Jungmann on page 14

Continued from page 1

Collaborative

resources among the retreat houses and spiritual ministries of the Northeast, the Jesuit Collaborative will employ innovative technology, media and cultural adaptations to bring Ignatian spirituality to the widest possible audience, with a special commitment to identify the needs of, and to be of service to, marginalized and immigrant communities. The Collaborative was announced July 31 of this year.

The idea arose from a strategic planning process in the New England Province, but Fr. Provincial Tom Regan (NEN) saw the need for a broader scope of activity and sought the cooperation of Frs. Provincial Tim Brown (MAR) and Jeff Chojnacki (NYK). Together they launched a planning process led by Fr. Walter Smith (NEN), president and CEO of the HealthCare Chaplains in Manhattan. The process involved Jesuits, religious women and, crucially, lay collaborators, all experienced in the Spiritual Exercises. Frs. Jim Connor (MAR) and Ed Quinnan (NYK) and Sr. Clare Walsh, M.H.S.H. from the New England province, were appointed to implement the vision in each province. Fr. Ron Mercier (NEN) will lead the effort.

While a general vision has been set in place, the first steps of the collaborative will be a process of building from the ground up, recognizing and affirming the initiatives and ministries already underway, and inviting people to help shape a network to bring these gifts to others. Involving as many people as possible in shaping the collaborative in an inclusive way will be a priority.

The Jesuit Collaborative has set seven priorities, seeking both to build on the strong legacy of the work of the three provinces and to meet new opportunities.

- To build a network of persons involved in Ignatian spiritual ministries stretching from Maine to North Carolina, so as to improve sharing of ideas and resources, with special attention to retreat centers;
- To provide opportunities for training people to give the Spiritual Exercises, especially in the "retreat in everyday life" mode, with possible initiatives in programs for giving the Exercises involving combinations of on-site and distance education, and development of supervision, support and on-going formation resources for those working in this area;
- To ensure the quality of Ignatian spiritual ministries, their fidelity to the spirit of St. Ignatius, and their ability to meet emerging needs of various communities;
- To work with Jesuit institutions in fostering an Ignatian identity among those responsible for carrying the ministries into the future;
- To foster research and publication on Ignatian spirituality, especially with an eye toward providing practical supports for persons engaged in the ministry;
- To meet and foster emerging desire for personal and spiritual growth among Catholics by nurturing new forms of outreach, especially to areas and communities to which Jesuits have not usually ministered. An initial commitment of the three provinces to provide Ignatian outreach to Hispanic Catholics has begun, involving Frs. Jack Fagan (NEN) and Bill Rickle (MAR);
- To help retreat centers to share resources and programming in a cooperative way.

The scope of these activities is very broad, and the initial strategic plan foresees work over five years as an ongoing process of dialogue and networking. A board of trustees will be formed this fall. There will also be an intensive program of fundraising to support existing and new ministries and to guarantee the Jesuit Collaborative's ability to reach out to those who lack the financial resources to participate but who have great gifts of heart, mind and spirit. Identifying and promoting leadership within these groups is one of the priorities for the Collaborative, keeping in mind the commitments of the Jesuits to promotion of a faith that does justice.

For more information, please contact Collaborative@sjnen.org.

Mercier (NEN) is the coordinator of the Jesuit Collaborative.

A liturgy at St. Francis of Assisi Parish in Fortaleza, Brazil.

Mitchell

Syracuse. He studied theology at the Jesuit college at Eugenhoven, Louvain, Belgium from 1953-57. He was ordained on July 31, 1956 in Brussels by Archbishop Forni, the Apostolic Nuncio. On his return to the U.S. he made tertianship in Auriesville and then was once more assigned to Le Moyne. He taught theology there for one year and then was named dean of Le Moyne. He was appointed to the position he held from 1959 to 1963. He was, at age 33, the youngest academic dean of any college in the country.

He returned to France for two years in 1963 and took a doctorate in theology at the University of Strasbourg. He was briefly rector of Loyola College in Shrub Oak, N.Y. in 1966 but then became provincial of the New York Province, a position he held from 1966 to 1972, before assuming the presidency of the Jesuit Conference.

He served as president of the University of Detroit from 1979 to 1990. Mitchell made his first priority re-establishing the school's core-curriculum, which engaged all undergraduates in a serious encounter with the liberal arts. As president, he emphasized the need for students to be able to think and express themselves clearly and to have a broad sense of history before they graduated. During his tenure there, Mitchell brought about the union of the University of Detroit and Mercy College.

After the fusion of the two institutions, Sr. Maureen Fay OP became the school's new president and Mitchell became chancellor, a position he held for two years.

A tireless fundraiser during his 11 years as president, Mitchell raised over $100 million to support the university and its mission, which he advanced to reflect its Jesuit tradition of academic excellence and service to others. As president, chancellor and board of trustee member, Mitchell distinguished himself as a visionary leader in Jesuit higher education.

In 1993 he was appointed interim president of Le Moyne College and in 1994 became its tenth president, a position he held until 2000. Over the next several years he played a major role in directing the physical and programming growth of Le Moyne, spearheading an ambitious agenda that included the creation of graduate programs in business and education, growth in enrollment and diversity, and overseeing a successful Tradition with Vision capital campaign.

Last November, Mitchell received the college's highest honor when he was given the Simon Le Moyne Medal at Founders' Day. The award coincided with his 50th year as a priest and his 80th birthday. Mitchell served on boards of Georgetown University, Boston College, Le Moyne College, Loyola Marymount University and the University of Detroit Mercy.

In January 2001 he became superior of the Jesuit Community at America House in midtown Manhattan, the position he held at the time of his death. "In his six years as superior of the America House Jesuit community, he provided comfort, guidance and support to the editors," wrote Fr. Dennis M. Linehan, S.J. (MAR) in the October 23 issue of America Magazine. "He was a marvelous, unassuming mentor, actively enhancing by his own experience and wisdom."
The Society of Jesus and John Paul II Catholics

By Vincent L. Strand SJ

During a recent visit to a thriving American seminary, I struck up a conversation with a handful of seminarians about a Jesuit priest who was recently added to the faculty. While speaking of the many gifts this priest brings to the seminary, one of the men remarked, “We didn’t know we were missing anything until he arrived, but when he came, we realized how something was absent that only a Jesuit could fill.”

The young men with whom I was speaking were representative of that burgeoning group of Catholic young people tabbed the “John Paul II generation” or “millennial Catholics.” These men and women are characterized by a deep love of the Church and obedience to her teachings, admiration for the late Holy Father, practice of traditional devotions and a wholehearted commitment to the new evangelization. Perhaps a sad,der mark of this generation is a certain dissonance and mistrust that has characterized its relationship with many baby-boomer Catholics and others of different ecclesial viewpoints, including some members of the Society of Jesus. The often strained relationship between Jesuits and JPII Catholics has prevented the Society of Jesus from making a widespread contribution to the spiritual momentum generated by the JPII generation.

My conversation with the seminarians left me with several questions: Can the Society of Jesus offer anything unique to these young Catholics? If so, what? What might Jesuits do to minister more effectively to these young people? I propose that the Society of Jesus has many gifts to offer the JPII generation, specifically in the areas of Ignatian spirituality, social justice and a mature, intellectual orthodoxy, and that through an openness to dialogue and a renewed image, Jesuits can be more effective ministers in today’s Church.

Among the greatest gifts that Jesuits have to offer JPII Catholics are the treasures of Ignatian spirituality, particularly the Spiritual Exercises. While JPII Catholics might be quick to pick up a rosary or spend an hour in Eucharistic Adoration, often one senses among them—even among seminarians and young priests—a dearth of knowledge and experience of the Christian spiritual life that is needed for sustained spiritual growth. This lacuna has left young Catholics craving wisdom from seasoned spiritual guides. In teaching JPII Catholics concrete practices of Ignatian spirituality, such as discernment of spirits or the examen, Jesuits could meet this growing need and anchor the JPII generation in a sounder spiritual life.

Second, despite said generation’s admiration of John Paul II, the late pontiff’s indefatigable call to work for social justice has gone largely unheeded by many self-described JPII Catholics except, perhaps, in the issue of abortion. On the other hand, the Society of Jesus has been a bellwether of Catholic social justice. If Jesuits could more effectively educate the JPII generation in a faith that does justice, these men and women would be brought to a fuller understanding of what following Christ entails, as has been articulated in the social encyclicals and synods of the past century, and the Church as a whole would gain renewed vivacity in the global struggle for social justice. A third area where Jesuits may be of service to the JPII generation is in inviting these young people to a more mature orthodoxy. As noted, a defining mark of these Catholics is a strong desire for fidelity to the teachings of the Magisterium. After many of the social and ecclesial upheavals of the past 40 years, such desire for rootedness is more than understandable; it is laudable. However, when taken too far, such desires can morph into an unhealthy magisterial fundamentalism or cause one to succumb to the dangers of formalism, superficiality, or dogmatism, as recently noted by Cardinal Avery Dulles (NYK) in his article “The Orthodox Imperative” (First Things, August/September 2006). The long intellectual history and methodology of the Society of Jesus, when coupled with her special relationship to the Holy Father and seen in light of a contemporary understanding of Ignatius’ “Rules for Thinking with the Church,” could be of great benefit in guarding JPII Catholics from these dangers and nurturing in them a more mature intellectual outlook and a more vibrant orthodoxy.

How might the Society of Jesus make these contributions? First and foremost, Jesuits would do well to heed the first word of the Rule of St. Benedict: Listen. Jesuits must enter into a real dialogue with these young people and listen to their experiences of life, faith, Church and the world. They must hear of the struggles of coming of age in a time of accelerated secularization and rampant moral relativism. Through dialogue, it would be clear that JPII Catholics are not a group to be feared or opposed, but rather, zealous young Christians with whom to cooperate. Myths such as that these young people want to return to a pre-Vatican II Church would be dispelled. This process of dialogue would be a concrete expression of Jesuits continuing to read the signs of the times and the manner in which the Holy Spirit is moving the Church.

Second, Jesuits need to build a better reputation among the JPII generation, many of whom consider the Society of Jesus as being unfaithful to the Magisterium or as having forgotten evangelization in favor of a temporal vision of social justice. Much of this reputation has been unearned; some has been deserved. By no means should the Society of Jesus compromise its vision in an attempt to win popularity; however, reputation is important insofar as a negative reputation closes people’s ears to what the Society of Jesus is saying before the message is even proclaimed.

For the JPII generation to be open to the gifts that Jesuits might offer them, Jesuits must show that they are what Ignatius has called them to be: men of the Church. In doing so, the Society of Jesus will exhibit a renewed image of itself which will allow it to minister more effectively in the 21st century ecclesial context. Perhaps then, as did the young seminarian I mentioned earlier, John Paul II Catholics will realize that they have much to gain from the Society of Jesus and that through this exchange of gifts, all may become more authentic disciples of Christ ready to move the Church forward in the new millennium.

Strand (WIS) is in formation at the Jesuit Novitiate of the North American Martyrs in St. Paul, Minnesota.
Learning from China: The Jesuit Apostolic Preference

By Louis Gendron, SJ

A primary reason for choosing China as one of the five apostolic preferences of the universal Society of Jesus is that we all have much to learn from China. Almost from its beginnings, the Society has had a de facto preference for China. In the few decades following the death of Xavier, there was a small group of Jesuits in the tiny enclave of Macau. At least 25 different Jesuits tried to establish themselves in China, but each time they were sent back. At the end they gave up and were satisfied with taking care of the Portuguese soldiers and traders of Macau.

But then Alessandro Valignano arrived. The young Italian Jesuit had been appointed Visitor of the Far East. He had a different understanding of how to approach China. He thought the Chinese had a great culture, much worthy of respect and loaded with deep values often unknown to non-Chinese. Consequently, he decided to appoint a different type of Jesuit superior in Macau and he asked for another type of young Jesuit to come from distant Goa and Europe. Michele Ruggieri came and spent much time learning the Chinese language and assimilating Chinese etiquette and Chinese “ways of proceeding.” Almost immediately, the Chinese felt that this man was different, and so they readily permitted him to establish himself in China. Not long after that, Valignano asked for Matteo Ricci to be sent to China. Some years back, he had welcomed the young Ricci into the Roman novitiate of the Society. He knew that Ricci was the right man to really appreciate China and the Chinese.

Throughout the following centuries, Jesuits were by and large the most successful missionaries in China, and one main reason seems to have been their genuine appreciation of things Chinese. The Jesuits, by their many writings, also contributed considerably to disseminating knowledge about China in Europe and America.

Without denying the missionary zeal and spirit of sacrifice of so many Jesuits who went to China, it is also a fact that the desire “to learn from China and from the Chinese” often disappeared from the daily perspectives of Jesuit missionaries and they were left with a somewhat “crude” (in Chinese eyes) approach to evangelization, which often seriously backfired.

The recently renewed commitment of the Society to China as a global apostolic preference should not be viewed primarily as a strategic decision to evangelize the rising giant, akin to big corporations (and small enterprises) that strategically invest in China in order to grab an immense market.

Our renewed awareness of the tremendous importance of China for the world of today and tomorrow should stir in us something like what was happening in Alessandro Valignano’s mind 400 years ago. We are not here for trade or business. We just want to make the most of a new opportunity for promoting dialogue with China. Like Ruggieri, Ricci and quite a number of other Jesuit missionaries, we believe that we have much to learn from China and through our friendship with the Chinese.

Alessandro Valignano, Matteo Ricci and some of their companions represented the best of missionology in their own time. Fortunately, we have grown further and we have a better understanding of the intrinsic value of human cultures. We understand much better the importance and possible contribution to the human family of the many great religious traditions. Our current missiology is based on dialogue and respect. We deeply believe in the action of the Spirit outside as well as inside the visible boundaries of the Church. As a result, it should be obvious to us that, as a matter of principle, China with its history, peoples, cultures, ethical traditions and religious traditions, represents a tremendous resource for the enrichment of the human family as well as for new understandings of the Christian faith itself. This is why we have chosen China as an apostolic preference.

For any non-Chinese Christian believer who embarks for China, the desire to learn from China is a condition sine qua non to bring the Gospel to China and to the Chinese. More concretely, this is expressed in the willingness to spend several years in learning the language and in a lifelong commitment to approaching the people and the culture with a positive attitude. It comes out also as a willingness to listen with the heart and to spend much time establishing friendships. There is also a clear desire to put oneself under Chinese leadership whenever possible.

Only a small minority of Jesuits (at least in the next 20 years) will actually move to China or live in a mostly Chinese environment. But most Jesuits could eventually get into the mindset of wanting to learn something from China and from the Chinese. The ever-growing presence of Chinese people and Chinese products in all parts of the world is going to facilitate our learning. For instance, there are more and more Chinese (including seminar- ians) on our university campuses, especially in graduate programs; it is easy to befriend them. Most universities, including Jesuit universities, are actively creating links with foreign universities; China can easily be chosen as a priority in such ventures. Chinese language is becoming a practical choice for college students who need to acquire a second (or third) language. The desire on the part of Catholic students to learn from China and to dialogue with China can be an added motivation in choosing Chinese language as an object of study. Our universities can easily arrange for service-learning programs in China or with Chinese people in our own countries. And for those adults who can afford it, why not a vacation in China, thoroughly prepared by several months of reading and internet searching?

In his book “To Change China: Western Advisers in China 1620–1960” (The Wylie Agency, UK Ltd., 1969), Jonathan Spence, the well-known historian of Yale University, depicted the story of several China adventurers including politicians, businessmen, medical practitioners and Christian missionaries (one of them is the Jesuit Adam Schall). The conclusion of the book is that they all went to China with the aim of changing China, but all ended with their lives being changed by China. From the beginning, let our desire be to be changed by China, to learn from China.

Gendron (CHN) is the provincial of China.
The pace moved rapidly after the pope’s Regensburg address on Tuesday, September 12. That evening, Fr. Federico Lombardi, head of Vatican communications, clarified that Benedict XVI did not intend to interpret Islam as violent. Vatican Radio’s website, where Lombardi once worked, posted a text that evening, and ever-increasing numbers read the quotation from the 14th century dialogue of Emperor Manuel II and the paragraphs around it. By Friday, Lombardi issued a formal statement urging careful reading of the entire speech and repeating that the pope did not intend to offend Muslim sensibilities.

On Saturday, Cardinal Tarcisio Bertone, now that week as papal Secretary of State, issued a similar message calling for thoughtful reading and expressing regrets that certain passages sounded offensive to Muslims. Bertone cited Nostra Aetate of Vatican II and Benedict’s own words to Muslims in Cologne in August 2005 and in the supporting message to those gathered in Assisi earlier that month. The Cardinal told the press that he would encourage papal representatives to emphasize the speech’s finer points.

On Sunday, during the regularly scheduled brief remarks before the Angelus prayer, Benedict XVI expressed deep sorrow for reactions to words that were not his personal view. This was as close to a personal apology as any papal response in living memory. Equally unprecedented was its publication prominently in Arabic on the front page of Il楼盘avatore Romano the next morning. A week after that, on September 25, Pope Benedict received 22 ambassadors from Morocco to Indonesia and others for a 39-minute audience that was even televised live by Al-Jazeera.

At first, Muslims experienced in dialogue and most Catholic experts on Islam and Christian-Muslim dialogue, the ones expected to say something, generally limited their comments to a few well-chosen words for the press. They more comfortably met publication deadlines after Benedict’s unprecedented steps. Their message became twofold: the mistakes, especially the implication of a lack of reason in service to faith in Islam, were unprecedented steps. Their message became well-chosen words for the press. They more comfortably met publication deadlines after Benedict’s unprecedented steps. Their message became twofold: the mistakes, especially the implication of a lack of reason in service to faith in Islam, were

Pope Benedict XVI talks with members of a Muslim delegation from the United States during an open-air general audience in St. Peter’s Square at the Vatican March 1. ©R photo from L’Osservatore Romano
I am a Canadian Muslim of Pakistani background who teaches theology at Loyola Marymount University in Los Angeles. You can imagine the number of people who have asked for my thoughts on the remarks of Pope Benedict XVI in Regensburg on September 12 and on the subsequent developments. Before sharing those, I will begin with a story about the importance of symbols for Christians and Muslims.

I feel incredibly blessed in my second year on the faculty at Loyola Marymount, where colleagues in the department and across the university have warmly welcomed me. On my office door are a number of postcards as decorations. They include a photograph of Woody Guthrie (a favourite songwriter of the 20th century), a painting of retired Montreal Canadiens hockey goalie Ken Dryden (I am, after all, Canadian), William Blake’s watercolour of “Satan, Sin and Death” from his Paradise Lost illustrations (I came to theology through English literature) and a version of Pastor Martin Niemoller’s famous quotation that begins “First they came for . . .” In the summer, a colleague in the department returned from London with a postcard of the famous painting of Sultan Mehmet II by Gentile Bellini that hangs in the National Gallery. I added that to the collection.

After the Pope’s remarks, a Greek Orthodox colleague in the department took me aside and explained that the postcard of the Turkish sultan was offensive to him, because overt Muslim symbols seemed arrogant in a Christian institution. Never mind that a Christian colleague has already mentioned to me that he thought Allah was a moon god and not the God of Abraham, Isaac, Moses and Jesus. Never mind that he wears a large cross around his neck as symbol of his office, a symbol not at all “neutral” for many Muslims and Jews. Of course, not wanting to give offense, I promptly removed the postcard, placing it inside my office alongside treasured postcards sent by students studying abroad.

I share this story not to embarrass my colleague but because it speaks to my own position. I have lived the great majority of my life as a member of a Muslim minority community. I am deeply and thoroughly “western,” as evidenced by the postcards I chose to decorate my door. Inspired by my mentor, Wilfred Cantwell Smith, I have worked on interfaith dialogue in my professional and personal life and, all too often, I must deal with basic misunderstandings.

By now, people are well aware of the points of Muslim objection to the Pope’s statements. Scholars such as John Borelli, John Esposito and John Renard have described these wonderfully in Jesuit and Catholic journals. As a Muslim teaching theology in a Jesuit university, I was puzzled by the initial remarks in Regensburg. How he quoted the Byzantine Emperor Manuel II Paleologos did not hurt me. The emperor wrote this dialogue probably when Ottoman Muslims were laying siege to Constantinople. When one is at war, one often does not portray enemies accurately. The Muslim that the emperor described as bringing “vile and inhuman” things is not the Prophet who is beloved by me and other Muslims. The emperor’s suggestion that Islam was spread by the sword is also inaccurate. A century after the death of the Prophet Muhammad, the Muslim population of Iran was approximately 10 percent, while that of the area comprised of modern-day Iraq, Lebanon, Jordan, Syria, Israel and the Palestinian territories was no more than 20 percent. Clearly, the historical evidence does not support the stereotype of mass conversions at the point of a sword.

I was, however, puzzled that His Holiness did not seem to recognize the Greek intellectual heritage shared by Christians, Jews and Muslims. It was during Arab Muslim rule that the Greek philosophical tradition was preserved, commented upon and transmitted to the European world. St. Thomas Aquinas, for example, was dependent on a Muslim philosopher, Al-Farabi, for his knowledge of Aristotle. One cannot properly understand the European philosophical tradition of the Middle Ages without including the contributions of other Muslim philosophers such as Ibn Sina (Avicenna) and Ibn Rushd (Averroes). Even today, Muslim theology students in Iran read Aristotle. This gives the lie to the simple and unhelpful dichotomy of “Islam” and “the West.”

I was heartened to hear Pope Benedict’s apology and even more delighted at his meeting on September 25 with ambassadors of Muslim nations. There, His Holiness affirmed and sought to continue the work of his predecessor, the late John Paul II, who was deeply concerned and involved in dialogue between Jews, Muslims and Christians. Through this dialogue, we will learn about each other, but also, more importantly, about ourselves. Perhaps we will gain a better understanding of each other’s symbols. With my colleagues at Loyola Marymount, I can agree that a Jesuit university is precisely the place where people of diverse religious communities should be able to discuss, reasonably and even bluntly, their religious symbols and the roles they play in the history of our relations.

Hussain is an associate professor in the department of theological studies at Loyola Marymount University and the author of “Oil and Water: Two Faiths, One God” (Kalwoman: Copper House, 2006), an introduction to Islam for a North American Christian audience.

By Amir Hussain

A Contemporary Muslim View from a North American Jesuit Campus

“Argue not with the People of the Book unless it be in a better way, except with such of them as do wrong; and say: ‘We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to God do we surrender.’”

(Qur’an 29:46)
Domains of Emergence

By John Surette SJ

One year ago, in Poughkeepsie, New York, I was privileged to participate in a ritual at the grave of St. Pierre Teilhard de Chardin. During the ritual, participants were called upon to share the invitations and callings that were washing up on the shores of their souls at the time. Spontaneously, without any weighing of words, I spoke the following: “At the precious age of 70 I am being invited to find my place within Ultimate Mystery, not to rest there, but to become a domain of emergence there.”

It was a moment of personal grace. As soon as I heard these words coming from my mouth I knew that they came from deep within and that they captured a fundamental aspect of my life… that of being a domain of emergence.

I borrowed the phrase from cosmologist Brian Swimme who speaks of the Universe as “constantly seeking new domains of emergence.” This seeking is a mysterious impulse to transcend the existing order of things. The Universe sought and found new domains of emergence when it unfolded galaxies and stars within those galaxies; when Earth was formed and life emerged within its ocean; and when we humans appeared within Earth’s community of life with our suspicion that what presently seems impossible might actually come forth.

Looking back over my life, this impulse to transcend the existing order has shown itself as a restlessness. As a child and an adult I have delighted in watching thunder and lightning storms and listening to the ever murmuring and sighing of the wind among the trees. I have experienced myself shuddering before the beauty and the terror of God’s Universe.

This restlessness has shaped the unfolding of my life, the shaping often occurring at the interface of the personal and the cosmic. The restlessness is not problematic although there have been times when I have experienced it as such. It is not something to get over. Rather, it is a gift that has enabled me to sense something more, a more that allures and captivates. It has informed many of my life choices. With the passage of the years I have come to cherish this gift. As a follower of Ignatius, my restlessness has found a warm hospitality in his call to “the magis” and “the greater good.”

It is, of course, not just me but everyone else. Our churches are also called to be domains of emergence and not just comfortable and safe places for tradition and piety. They need to be places where God’s Creative Spirit can stir-up the dust with theresult that things will never be the same again. We humans are that mammalian species that has only recently emerged within Earth’s community of life (200,000 years ago). We are struggling with our precious gift of conscious self-awareness, a gift that has often proven to be destructive of ourselves, others and Earth. Our churches can help us to share this gift in ways that are creative.

Our institutions of higher education are also invited to be places dedicated to the emergence and free exploration of ideas that can enhance the human adventure and our presence on Earth. Unfortunately, like our industrial agricultural practices, so many of our schools are busy cultivating “monocultures of the mind.” What is required at this time of cultural and planetary change is an educational commitment to a creativity that will challenge old paradigms and encourage explorations into new worldviews. We need not fear this kind of exploration. Rather, we can expect an enrichment to result from it.

Our economic structures, especially the corporate ones with their addiction to growth and profits, often prevent domains of emergence. For example, they obstruct the creation of more just structures for the downpressed peoples of the world as well as justice for other life-species and their habitats. Our present economic system, with its growing gap between the rich and the poor and with its ever increasing diminishment and destruction of life-systems, is simply not sustainable. A creative economic emergence calls for a human economy whose bottom line is the nurturance of life, an economy that is based on and flows out of Earth’s economy.

I want to return to where I began these reflections, at the grave of Pierre Teilhard de Chardin, and I want to introduce you to Fr. Fred Bailey, a deceased member of the New England Province. Shortly before he died, Fred spoke of a “waste of space on the back of Jesuit tombstones.” He suggested that something personal about the man should be inscribed there. I would like to follow Fred’s suggestion and inscribe on the reverse side of Teilhard’s tombstone the words: “Here lies a domain of emergence.” The powers of God’s Universe unfurled within him. Teilhard envisioned humankind as being a creative domain, as being part of the dynamic unfolding of the Universe. In advance of his time and at a time of worldwide turmoil encompassing two world wars, he spoke passionately of an emerging planetary consciousness: “The age of nations is past. The task before us now, if we would not perish, is to shake off our ancient prejudices and build the earth.”

Surette (NEN) is co-founder and director of Spiritearth, a center for contemplation, reflection, and justice for the Ecozoon Era.

JSTB Dedicates New Chapel

By Catherine M. Kelly

On Friday, September 29, 2006, Most Reverend John Cummins, Bishop Emeritus, Diocese of Oakland, presided at the Dedication of the Gesù Chapel and the renovated Academic Center at the Jesuit School of Theology at Berkeley, California.

Fr. Joseph P. Daoust (DET), JSTB president, welcomed trustees, donors, faculty and students to this celebration of the first on-campus chapel in the school’s history in Berkeley and the completion of $7 million in renovations.

Fr. Thomas Smolich (CFN), president of the Jesuit Conference, preached the homily, proclaiming, “Today salvation has come to this house!” Smolich reflected on how the Gospel story of Zacchaeus echoes three important movements that should occur in any chapel, especially a Jesuit chapel: conversion, challenge and celebration. “The chapel is a place to experience God in word, sacrament and community … a place to truly find God in all things as St. Ignatius invited us to do.”

Cummins remarked on the fruitful contributions that the Jesuit School has made to the Oakland Diocese, including the ongoing commitment to pastoral ministry to the parishes in the West Oakland Deanery and faculty-led educational opportunities at the diocesan level. Thanking the faculty for the aid they provide to the U.S. Bishops Conference, the bishop concluded by praising the school’s ecumenical and interreligious dialogue efforts.

The new Gesù Chapel is the product of several years of thoughtful consideration and construction. Historical theology and spirituality professor Mary Ann Donovan, SC, commented, “The vision includes a chapel designed to be a chapel, with room for every member of the school – students, faculty, staff and visitors – moveable furnishings and space for movement.” The chapel serves as a worship space, a gathering place, and a liturgical classroom. Faculty utilize the chapel as a teaching device for preaching, presiding, sacraments, liturgical theology and other classes.

Fr. Tom Lucas (CFN) and his students hand made beautiful stained glass windows etched with the name of Jesus in 31 languages, reflecting the global nature of the student body and the mission of the school. Another set of stained glass windows is etched with the names of 72 “Witnesses to Faith and Justice around the Pacific.” The locally handmade altar is deeply imbued with meaning, as the focal point is a reliquary containing the relics of the three North American martyrs, Jean de Brebeuf, Charles Garnier and Gabriel Lallemant.

The Jesuit School of Theology at Berkeley was established in 1934 as Alma College in Los Gatos, California. In 1969, the school relocated to Berkeley to become one of the member schools of the Graduate Theological Union, placing it in proximity to the University of California, and changed its name accordingly. Today, it is one of only two Jesuit theological centers in the United States. Aware of its own unique geographical and demographic location, it is an international center for culturally contextualized study of theology, and admits Jesuit, religious, and lay students from all over the world.

For more information, please visit www.jstb.edu. Kelly is the associate director of development at JSTB.
Jesuit Cemetery in Bronx Has Colorful History

By Gene Roman

Between Faber Hall and the University Church on Fordham University’s Rose Hill campus, there is a small graveyard that houses the remains of 124 Jesuits. During the early 19th century, these men worked as parish priests, teachers, college presidents, prison chaplains and advocates for the Irish, Italian and Hispanic immigrants of New York City.

The headstones marking their graves list Ireland, Italy, France, Germany, Jamaica, Costa Rica, Cuba and Maryland as their birthplaces. Their legacy inspired one New York Jesuit to investigate the history of their resting place.

“Most people are surprised to learn that there is a cemetery on campus,” said Fr. Thomas C. Hennessy, 89, professor emeritus of education at Fordham, and the author of “How the Jesuits Settled in New York: A Documentary Account” (2003; Fordham University Press).

During an early October interview in his room at Murray-Weigel Hall, the Jesuit retirement community on campus, Hennessy explained why he included a chapter on the cemetery in his book.

“I wanted these guys to be remembered,” he said. “They were important people and nobody knows about them.”

The chapter, titled If Cemeteries Could Speak, 1847-1888, chronicles the early days of the cemetery, the men’s lives in New York City and the Jesuits’ decision to transfer the cemetery to a new location at Rose Hill.

In his book, Hennessy discovered that from 1847-1889, the Jesuits buried their dead at what was then the east campus of St. John’s College (later renamed Fordham) on a “hillside of the property that later became a part of the New York Botanical Garden.”

The old cemetery is now occupied by the Native Plant Garden, a permanent exhibit of the Botanical Garden, according to Jane Dorfman, a reference librarian at the Garden.

The New York Botanical Garden occupies 250 acres just across from the Southern Boulevard entrance to the Rose Hill campus between Bronx Park East and Gun Hill Road. It is part of the larger Bronx Park complex totaling 721 acres that includes the Bronx Zoo, according to the New York City Parks Department.

By 1889, the Jesuits sought to consolidate all of their programs on the Rose Hill campus. When the city of New York took possession of 27 acres of Fordham’s east campus in April of 1889 under the authority of the 1884 New Parks Law, the Jesuits gladly accepted the city’s check for $93,966.25. (The New York City Department of Finance assessed the market value of the Botanical Garden property at $185.5 million for the fiscal year 2006-07.)

A year later, on January 7, 1890, the N.Y.C. Department of Health approved the removal of the bodies from what was then called Bronx Park under the condition that the work “be done in freezing weather and under the supervision of the district medical sanitary inspector,” according to city records discovered by Hennessy.

The remains of 61 Jesuits, three seminarians, nine college students and two workmen were transferred to the new cemetery near the university church during the week of January 21, 1890. The total costs of transferring the remains and new headstones came to $1,203.83, according to city records.

“It must have been a little drama moving those bones from the Botanical Garden to the cemetery where they are now and getting them all straight,” said Hennessy’s editor and publisher Fr. George McCauley (NYK).

The first burial in the new cemetery occurred on January 26, 1890, according to university archives. The deceased Jesuit, Fr. James Perron, 72, was described as “a former French army officer who was regarded as a model Jesuit.” Fr. William O’B. Pardow, the last Jesuit buried in the new cemetery on January 24, 1909, served as provincial and earned a reputation as a famous preacher.

One of the challenges in researching the cemetery’s history and digging out the biographical information of the deceased Jesuits was that most of the documents describing the province’s early history were in Latin, Hennessy said.

“Certain sections were hard to translate, but since I am fluent in Latin it did not pose a major problem,” he said. “If I ever needed help I would call on academic or Jesuit colleagues.”

By 1998, the cemetery’s headstones had deteriorated to what Hennessy described as a “disrespectful condition.” Hennessy approached then university president Fr. Joseph A. O’Hare (NYK) for help.

That same year, O’Hare appointed a committee to study the most appropriate way to insure the “sacred character of the campus cemetery.” In 1999, the committee recommended that the deteriorating tombstones be replaced by low granite markers. Fr. Gerald Blaszczak (NYK), then rector of the Jesuit community, blessed the improved cemetery and markers in a well-attended ceremony that year, according to the archives.

On April 5, 2000, the university placed a permanent plaque beside the cemetery to “bear witness to those interred in God’s Holy Acre.”

Hennessy, seated in his wheelchair and wearing a red-cardigan sweater, his hands clasped in front of him, recalled a dinner conversation with McCauley that led to the publication of his book.

“George and I were having dinner and he put down his fork,” Hennessy said. At that point, McCauley, who was seated nearby, added his voice to the conversation and recalled what he told Hennessy: “I just started a project and I have published a couple of books. I might be able to help you.”

The project McCauley had started was called Something More Publications, a small press publisher whose titles include both of Hennessy’s books, McCauley’s own “Eddie’s Dream,” and additional works in history, travel, memoir and poetry. McCauley also designs and edits the province’s monthly newsletter SJ New York.

The impact of Hennessy’s work reached across the country to the office of Fr. Gerald McKevitt (CFN), Ellacuria Professor of Jesuit Studies in the history department at Santa Clara University in northern California.

“Last January, when I was teaching at Fordham for a semester as the Loyola Professor, I dropped by the infirmary one day to tell Tom how much I appreciated his book,” said McKevitt. “I congratulated Tom on the book and told him that it had been useful to me in my own research for a volume on Jesuit history, ‘Brokers of Culture: Italian Jesuits in the American West, 1848-1919’ (2006; Stanford University Press). The translation of French documents was particularly valuable.”

Through his research, Hennessy investigated a small plot of land in the northwest corner of Fordham’s Rose Hill campus and discovered the adventures of a pioneer group of men and their resting place in the Bronx.

“Like the Jesuits who journeyed from afar to reach New York,” he said, “this cemetery involved a journey as well—not distant or arduous for those involved, to be sure, but real and interesting nonetheless.”

For a chronology of the cemetery, visit http://www.library.fordham.edu/archives/ce metery.html

Roman is the editor of Columbia Community Affairs Newsletter and a 1982 graduate of Boston College.
Jesuit Universities Join National Teach-in on Guantánamo Bay Detainees

On October 5, Seton Hall University School of Law hosted the first conference in the United States to study the federal government’s unprecedented detention in Guantánamo Bay, Cuba, of hundreds of individuals described as “enemy combatants.”

Inspired by the techniques of teach-ins of the 1960s but utilizing the technology of the present, the conference was a collaboration of more than 200 colleges and law schools. Academics joined journalists, military officers, theologians, human rights activists, lawyers for detainees, and released detainees themselves to discuss Guantánamo: How Should We Respond?

By Lucy V. Katz J.D.

What is Guantánamo Bay? Who are the prisoners detained there by the United States government for over four years, with no access to the courts nor any chance to prove their innocence? What should we do about it? Is the torture of prisoners ever justified? In the Jesuit tradition, as men and women for others, what should be our response to the reports of mental and physical abuse of the detainees? How do we address national security issues while respecting the moral, political and legal rights of others? Should a doctor or psychologist ever collaborate in the torture of prisoners? Should journalists reveal supposedly classified information to stop physical and psychological abuse of the innocent? Why do military lawyers want the government to respect the Geneva Conventions on the treatment of prisoners?

These and many other difficult questions were aired at Fairfield University and at Jesuit universities and colleges across the country on October 5, as part of a nationwide teach-in called “Guantánamo: How Should We Respond?” Students, faculty and community members joined over 300 other universities in viewing a day-long simulcast from Seton Hall University with speakers who have been intensely involved in efforts to end the abuses at the prison, an American military base in Cuba.

At issue: the more than 500 men being held at Guantánamo, including some as young as 12 years old. Most have been detained since shortly after the start of the war in Afghanistan in 2001. Only 10 percent have been accused of being fighters for terrorist organizations; 55 percent are specifically not accused of any hostile acts. The goal of the teach-in was to raise awareness about living conditions among the detainees to a wide audience, so that students and others can reach informed opinions about the issues.

Fairfield University president Fr. Jeffrey von Arx (NTK) praised the university’s participation in the teach-in, saying, “I was happy that Fairfield University students, faculty and staff could participate. The detention camp there and our treatment of prisoners raise critical issues regarding law, civil rights and morality even as we seek to protect our country from terrorist attacks like 9/11. It is most appropriate that these issues be discussed at a university, and that Jesuit colleges and universities in particular should bring to bear the perspective of Catholic social teaching on such questions.”

The event was conceived by several lawyers and law professors, known collectively as the Guantánamo Bay Bar Association. Mark Denbeaux, Seton Hall law professor and teach-in co-chair, opened the day by noting the role of higher education and university teach-ins in redeeming and bringing America together when the central values of the nation are threatened. Throughout the day, speakers and listeners responded with dismay and confusion that the United States government could create a place that has become, in New York Times columnist Thomas Friedman’s phrase, the “anti-Statue of Liberty.”

Law Professor Joseph Margulies, author of the book “Guantánamo and the Abuse of Presidential Power,” has successfully represented three Guantánamo detainees, including one case before the U.S. Supreme Court, Rasul v. Rumsfeld, in which the court held that detainees are subject to U.S. law and judicial review. He described the isolation of prisoners and the deliberate government policy to induce feelings of anxiety, dread and hopelessness. The U.S. government claims the power to identify prisoners as terrorists and to hold them with no communication with family or attorneys, indefinitely, on order of the president. In addition to Margulies, teach-in simulcast sessions included journalists; medical professionals who discussed the role of physicians and psychologists who are asked to advise on effective interrogation techniques, including torture and force-feeding detainees on hunger strikes; clergy; and military lawyers. In a session on "Matters of Faith: Guantánamo and Religious Communities," three clergy argued that torture, including the Guantánamo methods, violates precepts of all religious faiths. Military lawyers and members of the Judge Advocate General Corps (JAG) formed a panel expressing the military view that the United States should not use techniques that fly in the face of the Geneva Conventions and other international treaties against torture. The F.B.I. and the military have condemned the treatment of Guantánamo detainees, as have the Red Cross and a team of U.N. investigators.

Among the worst abuses speakers talked of were short-shackling, in which prisoners are chained by ankles and wrists to the same iron floor bolt, sometimes for hours or days at a time; sleep deprivation and drastic variations of temperature; soaking prisoners with ice water for up to 30 hours at a time; harsh lighting and loud, raucous music for days without stopping; waterboarding, or stuffing a wet cloth in the mouth to simulate drowning; and sexual abuse. Guantánamo prisoners have been deliberately isolated and deprived of

For more on Guantánamo: How Should We Respond? visit http://law.shu.edu/guantanamoteachin/index3.htm.
any hope that they would ever be released. Three detainees committed suicide last June, and many others have made attempts. Ninety percent of the prisoners were arrested, not by U.S. forces, but by individuals and police in Afghanistan, Pakistan and elsewhere and then turned over to the U.S. military. Some were sent directly to Guantánamo, and others were held, through extraordinary rendition (the extra-judicial procedure in which suspected terrorists are sent for imprisonment and interrogation to countries that allow torture), in Afghanistan, Egypt and other places where they were tortured and then transported to Guantánamo. Many prisoners were taken because the United States paid bounties of $5,000 to $20,000 to anyone turning over members of the Taliban and Al Qaeda.

At the teach-in, Fairfield students and faculty responded with shock that U.S. policy allows and even encourages the gross mistreatment of prisoners and violation of their human rights. Said one student, "This was incredibly frightening to hear of [of U.S. detention policy]." The same student was shocked and shaken by the lack of knowledge and interest among fellow students, and said she was glad to have played some role in letting them know the truth about Guantánamo.

At a live panel discussion at Fairfield, held near the end of the teach-in, the university debate team took on the question of whether interrogation techniques and detentions at Guantánamo should continue. Some students argued that interrogation and even torture are necessary and justified to save the United States from further terrorist attacks. Other team members took the opposite view, arguing that torture can never be justified morally, that it does not work and that it is not a valid reason to sacrifice the deeply held American commitment to the rule of law. A nursing student who will enter the military upon graduation spoke for military personnel and their mission to do what

ever is necessary to protect the United States.

Janie Leatherman, Ph.D., professor of politics and the first panel speaker, said it was "staggering to hear such stories of abuse and denial of justice by the American government. She also warned of the chilling effect such policies could have on all Americans, making them reluctant to speak out against government abuse, for fear the same "could happen to me."

Prior to the teach-in, faculty in university classes from philosophy and politics to business and nursing incorporated issues related to Guantánamo into their class discussions. In the legal environment of business classes, students read the recent Supreme Court decision that Guantánamo policies violate U.S. and international law and the Geneva Conventions. The issue of fair and ethical procedures and due process of law was used to help students understand the need for fairness in disciplining employees and dealing with customers. Philosophy students studied Guantánamo as a human rights issue.

In all, the teach-in provided an opportunity to bring to life the connection between Jesuit values and important public policy issues, particularly questions of national defense and war. The teach-in enjoyed broad university support and was co-sponsored by the Dolan School of Business minor in business law and ethics, the department of politics, the department of philosophy, the program in international studies and the Center for Faith and Public Life.

At least 14 other Jesuit universities and law schools joined in the teach-in. Participation was encouraged by Fr. Provincial Gerald A. Chojnacki (NYK) in a letter dated August 29, 2006. "The faith community is playing an important role in calling our nation to be true to its highest ideals, and to conform to the international treaties to which we have committed ourselves, by abolishing torture in law and in fact," Chojnacki wrote. "This is a moment in our nation's history that calls for our moral voice to sound with clarity and conviction." He urged Catholics to call for an end to the torture of U.S. prisoners and to support the United States Catholic Bishops in their call to the president to adhere to Common Article 3 of the Geneva Convention "which prohibits cruel treatment and torture, as well as outrages upon personal dignity, in particular humiliating and degrading treatment."

The Conference of Major Superiors of Men (CMSM) recently passed a resolution condemning torture in all its forms regardless of putative justification. The resolution also encourages support and help for victims of torture throughout the world, but especially in areas under the control of the United States government.

A new law enacted September 29, 2006, codifies the president's power to designate who should be detained and for how long, and to reinterpret the meaning of torture under the Geneva Conventions. The law also denies detainees access to the writ of habeas corpus, which allows prisoners to challenge the lawfulness of their detention.

Katz is the Robert C. Wright Professor of Business Law, Ethics, and Dispute Resolution, Charles F. Dolan School of Business, at Fairfield University. She, Donald Greenberg, Ph.D., associate professor of politics, and Joy Gordon, J.D., Ph.D., professor of philosophy, organized the teach-in at Fairfield.

Resources

Catholic Legal Immigration Network

The national affiliation of JRS/USA and CLINIC on immigration detention issues grew out of a joint legal service project which began in 1996. The heart of this project was the establishment of CLINIC’s JRS/USA Detention Legal Fellowship Program. At present, there are several detention legal fellows from Jesuit Law Schools serving immigration detainees at various sites across the country. At some of these sites, JRS/USA detention fellows also work collaboratively with JRS/USA pastoral and social service workers with the goal of providing a holistic service model. CLINIC’s projects try to exemplify the JRS/USA mission of service, accompaniment and advocacy with and on behalf of detainees.

www.cliniclegal.org

Human Rights First

A non-profit, nonpartisan international human rights organization based in New York and Washington D.C. The pages on Law and Security provide background, relevant cases and news updates about detention and interrogation of terror suspects.

http://www.humanrightsfirst.org/us_law/us_law_06.htm

JRS/USA

Each year JRS/USA, partnering with Church World Service, provides spiritual care to over 60,000 individuals held in U.S. government immigration detention facilities. Eight JRS chaplains minister at four Department of Homeland Security (DHS) detention sites in California, Texas, New York and Arizona. This program enables people of all faiths to have access to appropriate pastoral care. The JRS/USA chaplaincy program is based on a non-proselytizing model that is ecumenical in scope and practice. JRS/USA promotes courage, hope and peace for detainees in the ups and downs and the day-to-day routine of their lives in a detention facility. In addition to pastoral counseling, chaplains facilitate religious activities that include opportunities for worship, prayer, scripture ser-

vices, and fellowship within the traditions of each person’s faith. JRS/USA chaplains and pastoral care workers give support to those in suffering and crisis. They help struggling people find purpose and meaning, value and direction, hope and love in their lives.

With an ever-growing use of detention, JRS/USA’s task is to make our government and the general public aware of the need for more limited use of detention as well as the fundamental human right to practice religion. We continue to advocate for extension of current spiritual care programs to the many detention centers where detainees face limited access to chaplains and religious services.

www.jrsusa.org
**OREGON**

- **Fr. Dan White** has been named acting superior of the men working in Belize as Fr. William Oulvey heads to Rome to become the Secretary for the U.S. Assistant.
- **Fr. Walter Sidney** has assumed the role of president of De Smet Jesuit High School. His predecessor, Fr. John Arnold, is enjoying some brief sabbatical time before taking on his new duties as the province bookkeeper.
- **Fr. Jon Sobrino** (CAM) was a featured speaker in the Great Issues series at Saint Louis University. He spoke to a packed audience on the topic “Being Christian in a World of Victims.”
- **St. John’s College** in Belize City has announced the formation of its fourth division, the School of Professional Studies. The new school targets working adults who want to continue their studies beyond high school. Some 300 adults are expected to benefit each year. Fr. Steve Mitten has been appointed the new associate dean for the school. In addition, Fr. Jesús Riveroll has been appointed the new associate dean for St. John’s Junior College.
- Some 45 current and former members of the Society gathered in St. Louis in early October to celebrate the golden jubilee of their entrance into the novitiate. Fr. Frank Guentner, the novice to their novice director, celebrated Mass for them. The full story of the events surrounding the mysterious muffling of the tower bell back in 1957 finally emerged in the stories told after dinner . . . once again confirming the truth often proclaimed by Fr. Ralph Huse that “there are no secrets in the novitiate.”
- **Fr. John Padberg** represented the province at the International Jubilee Year Conference on the Constitutions held at the new Ricci Conference Center at the Gregorian University in Rome.
- The mayor of St. Louis presented St. Louis U. High with the Spirit of St. Louis Award during a ceremony dedicating a new entrance plaza to the school. The award recognized the school’s VISION 2000 initiative, the largest investment ever made for an existing secondary school in St. Louis. Physical improvements include a new on-campus baseball stadium, a regulation track and a soccer field.

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**MISSOURI**

- The Colombia-Oregon twinning agreement is intensifying this November with three delegations traveling to Colombia to advance the original agreement signed in 2000. Fr. Stephen Sundborg of Seattle University and Fr. Robert Spitzer of Gonzaga University are leading teams of academic administrators to advance work begun by Javeriana presidents and administrators in a trip to Oregon last April. The four universities are looking into international program collaboration. Joyceann Hagen, provincial assistant for pastoral and social ministries, is also leading a delegation of eight administrators from five of the Oregon province Jesuit parishes to explore sister parish twinnings with Jesuit parishes in Bogotá, Barrancabermeja and Cartagena. Fr. Patrick Conroy, Oregon assistant for formation, will hold meetings in Colombia with the Colombian Formation Assistant Fr. José Ricardo Alvarez (COL), to discuss plans for Colombian and Oregon scholastics to do regency in each other’s provinces.
- The provinces of Oregon and Zambia-Malawi renewed their twinning agreement that began in 1960. Under the leadership of Frs. Provincial John Whitney and Peter Bwanali (ZAM), the agreement will bring the provinces together to encourage the exchange of Jesuits between provinces, to assist each other in fundraising efforts, and to seek additional institutional and personal connections to support the mission of the Society of Jesus. This revised twinning agreement is in effect through the year 2012.
- Mr. Glen Butterworth, a recent graduate of the Institute of American Indians and Alaska Natives at St. Joseph’s College, will work as assistant to the dean of students at Seattle University, is moderating two social justice forums this fall in cooperation with Fordham University. The programs allow students, faculty and alumni of both universities to discuss issues of social justice through a real-time video conference forum. The October program is titled “Nonviolence in Time of War” with Fr. John Dear (MAR), peace activist, author and editor.
- November’s program will feature Fr. Dan Berrigan, poet, author and activist. Butterworth began working with the Social Justice Forum in January of this year when he was in the First Studies program at Fordham. It began as a collaboration between Jesuit scholastics and their lay professors. The forum quickly grew to include faculty from other departments, undergraduate and graduate students, and alumni. The programs are also webcast on www.sfjforum.org.

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**St. Augustine Indian Mission Portraits on Display**

An exhibition of 16 portraits of St. Augustine Indian Mission students by award-winning photographer Fr. Don Doll will be on display at the Sioux City, Iowa, Lewis & Clark Interpretive Center until March 2007. Titled “Encounter Time: Children of St. Augustine Indian Mission,” the exhibition celebrates students educated at the historic mission founded by St. Katharine Drexel in 1909 on the Winnebago Reservation in Northeast, Nebraska. More than 100 children of varied faiths and heritages are taught traditional language and culture along with a solid core of academic basics at St. Augustine. The 20-by-30-inch color portraits show children in traditional Native regalia. Doll (WIS), a professor of journalism at Creighton University where he holds the Charles and Mary Heider Endowed Jesuit Chair, shot the photographs in May at St. Augustine for the 2007 edition of the Mission’s award-winning calendar. The calendar, which was released in September, is available at the interpretive center.

The photo exhibition is the first of a two-part project produced by the Center in cooperation with St. Augustine Indian Mission, Doll and Creighton University’s Native American Studies Program. Part II, which opened October 29, is a commissioned exhibition of St. Augustine children’s art.

For more information, call 712-224-5242 or visit www.siouxcityycljc.com.

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**Web Resource**

Cardinal Seán’s Blog
http://www.cardinalsseanblog.org/

When Cardinal Seán returned to Rome recently to celebrate the Padre Pio Mass, attended to Archdiocesan business and to formally accept Boston’s Titular Church, Santa Maria della Vittoria, he created a personal blog to share his reflections and experiences directly with the Archdiocese of Boston. Cardinal Seán continues his blog with a weekly post on Fridays.
JOB ANNOUNCEMENTS

Director of Advancement
Detroit Province of Society of Jesus

The Detroit Province of the Society of Jesus, headquartered in Detroit, Michigan, is seeking a mission-focused experienced Director of Advancement. The province area includes Michigan and Ohio and sponsors two universities, five high schools, three retreat houses, four parishes and other Jesuit missions. Position involves leadership and management: strategic planning, mission promotion and staff management.

The Province seeks an experienced, highly creative and energetic individual. This person will possess good communication and management skills to enable him/her to fund and advance the Province mission efforts. The ability to initiate and sustain productive advancement relationships, as well as demonstrated success in major fund development, planned giving and strong campaign experience required. College degree required.

Nominations and expressions of interest may be directed, in confidence, to the following:

Director of Advancement Search
7421 Oak Hill Drive
Sylvania, Ohio 43560

Please visit www.jsuidet.org for more information about the province.

Regents Chair in Normative/Social Ethics
Loyola University Chicago

Loyola University Chicago invites applications for the newly endowed Regents Chair in Normative/Social Ethics in the Department of Philosophy. Applicants are expected to have national prominence and a distinguished record of publications in normative/social ethics. The appointment would preferably begin in the fall of 2007. AOS: Normative/Social Ethics. AOC: Open.

As one of the largest and most diverse philosophy departments in the country, we offer an undergraduate major in philosophy and an M.A. and a Ph.D. in philosophy. Thesis supervision and committee responsibilities, salary competitive. Send a CV, writing samples, and contact information for at least three references.

Submit applications at: http://www.cers.luc.edu

Materials that cannot be submitted online should be sent to: Paul K. Moser, Chair, Department of Philosophy, Loyola University Chicago, 6525 North Sheridan Road, Chicago, IL 60626-5311.

Deliberation on applications will begin on January 15, 2007, and continue until a suitable candidate is found. EO/AEE. Women, members of minority groups, and Jesuits are encouraged to apply.

Dean, College of Arts & Sciences
Saint Louis University

Saint Louis University, a Catholic, Jesuit institution dedicated to education, research and healthcare, is seeking nominations and applications for the position of Dean, College of Arts and Sciences. The position is available July 1, 2007. The Dean reports to the Provost and has direct responsibility for the largest academic unit of the university with more than 300 full-time faculty and 16 academic departments, plus 10 interdisciplinary programs.

The Dean has academic and budgetary authority over the College departments and programs, the faculty, and the student body. The Dean also works closely with the Graduate School Dean, an active alumni association, and an advisory board of supporters from the larger community. The successful candidate will be a leader within the College who supports faculty initiatives to develop teaching, research and service excellence, fosters collaboration across disciplines, and works with faculty to develop a vision for the College consistent with the University's Catholic, Jesuit identity. The Dean will also represent the College's interests within the larger university, and play a leadership role in the College's fund-raising efforts within the larger community.

The successful candidate will demonstrate a strong commitment to the liberal arts and sciences, to the integrity of research and teaching, and to both undergraduate and graduate education. He/she should have a familiarity with and support for the Catholic intellectual tradition, and for the mission and identity of the University as a Catholic, Jesuit institution. Exemplary leadership with administrative experience in higher education and a commitment to shared governance is required, as well as a strong commitment to following through on the University's strategic plan for the College (see http://www.slu.edu/college/SAs/artsandsciencesplan.html). Serious consideration will be given to the candidate who has an earned doctorate and a record of academic achievement qualifying the candidate for appointment as a tenured professor in a department of the College. The ideal candidate should possess successful grant and fund-raising skills, within and beyond the university community, a strong and dedicated commitment to diversity, and an open and collegial personal style and strong communication skills.

Review of candidates will begin November 15 and will continue until a successful candidate is identified. All applications must be made online at http://jobs.slu.edu. For more information, visit http://www.slu.edu.

Saint Louis University is an affirmative action/equal opportunity employer (AA/EOE) and encourages nominations and applications of women and minorities.

-- J. Thomas Hayes SJ

-- Jim McDermott SJ

CALIFORNIA

Fr. Dennis Smolarski traveled to Brazil for a meeting of the International Junnagmann Society for Jesuits and Liturgy held in Fortaleza. After the conference he visited the Jesuit reductions in Argentina as well as other Jesuit schools and historical sites in Sao Paolo, Rio de Janeiro and Salvador, Brazil.

Fr. Sam Renna accompanied 18 students from Brophy College Preparatory on a summer excursion throughout Europe. The trip was Sam’s 50th with the European Humanities Program and included the cities of Salzburg, Prague, Munich and Vienna.

Fr. Greg Boyle has been giving presentations to various school districts in order to orient teachers, administrators and staff on helpful ways to work with young people, particularly those who are new or have been gang members. He is also eagerly anticipating the newly constructed Homeboy Industries which will now be headquartered in downtown Los Angeles.

After 21 years of teaching mathematics at St. Ignatius College Prep in San Francisco, Fr. Jerry Hudson has joined the staff of the Jesuit Retreat Center in Los Altos as a retreat and spiritual director. Jerry also recently celebrated his 25th Jubilee as a Jesuit priest.

The annual Cassassa Lecture at Loyola Marymount University featured Fr. T. Frank Kennedy (NEN), who highlighted the music of the Latin American Jesuit Missions during their early colonial period in his presentation.

The Hesburgh Sabbatical Program at Catholic Theological Union of Chicago is home to Fr. Michael Kennedy this semester while Fr. Max Oliva has taken up residence in Berkeley to begin a year with the New Directions Sabbatical Program. Mike will return to East Los Angeles in December where he is pastor of Dolores Mission while Max focuses his energy on the newly formed Las Vegas missions of the California Province.

After serving for three years as associate pastor, Fr. Dan Sullivan took over as pastor of St. Francis Xavier Church in Phoenix. Dan succeeds Fr. Russ Roide who will discern his next assignment from the holy grounds of the Jesuit Retreat Center in Los Altos.

-- J. Thomas Hayes SJ

WISCONSIN

Bringing out the Big Guns: The Jesuit Partnership of the Wisconsin province started the year strong with talks by Fr. Greg Kalscheur (MAR) and Br. Richard Curry (MAR). Kalscheur, a professor of law at Boston College, gave a talk to over 400 in Milwaukee titled “Conscience, the Constitution and the Role of the Catholic Judge.” In Omaha, Curry, founder and artistic director of the National Theater Workshop of the Handicapped (and recently featured in an episode of the television show “Monk”), spoke to equally large crowds on lay collaboration.

The Wisconsin province has posted on its website audio preachen retreat talks by Fr. Jeff Loebl (www.jsuitswisconsin.org/jesuit_sjurneys/2006/summer/audio.htm). Loebl is well known by retreatants and directees for his sense of humor and spiritual insight. Creighton University’s Online Ministries offers audio retreat talks, as well, by Frs. Larry Gillick, Tom Shanahan and Don Driscoll (www.creighton.edu/collaborative-ministries/online.html).

Each week among their many duties as parish priests in Prairie du Chien, Wis., Frs. Bert Boschert and Jim Warosh teach religion at the parish grade school. Boschert works with the middle school students on formation of conscience, while Warosh tells scripture stories to the youngest. Frequently, Warosh notes, the children offer unexpected comments; in one such instance, a child informed the class that she had baptized her cat. The class found the story very amusing. A few thought it historical. One even suggested a good Christian name for the cat might be Purpetta.

Around the Horn: Fr. Joseph Brown, director of Black American Studies at Southern Illinois University, recently gave a talk to the Charles D. Tenney lecture at S.I.U. The evening included a poetry reading by Brown and a book signing. Fr. Tom Boedy has moved from the parishes in Prairie du Chien to a new assignment as pastor of a parish in Shakopee, Minn. Fr. John Fitzgibbons won the John B. Bach award from the St. Paul and Minneapolis Archdiocesan Commission on Women for his efforts to include women in campus ministry and other ministries.

--- National Jesuit News ---

November 2006 13

--- National Jesuit News ---

November 2006 13
it is very poor (materially). Fr. Eliomar Ribeiro (BRS) presided; he is one of three Jesuits who minister to a parish of over 50,000 people spread among 15 smaller “chapels.” The people participated fully and actively in the liturgy. As the Gloria and the Alleluia are sung, the people wave their hands above their heads in a joyous gesture indicative of what the action signifies. The assembly applauds at the end of the proclamation of each reading, not for the fine proclamation by the minister, but because it is God’s great and saving news. The Church was packed for our Sunday liturgy on Tuesday evening; where pastoral circumstances necessitate, one adapts. A festive meal was provided for the group afterwards by God’s poor along with music and dancing. All of us felt transformed as we left that community.

What else, you might ask, does the IJS do besides meet in far-flung locations every two years? Peckler’s report at the end of the meeting was quite instructive of what the young organization has accomplished in its four-year existence.

There has been consciousness-raising throughout the Society. The fact that Jesuit liturgical scholars exist and, indeed, that the Society of Jesus has the largest number of trained liturgical scholars of any religious order in the Catholic Church is less of a shock.

We have grown and continue to grow in an awareness that we Jesuits have something very unique to offer the Church and the world liturgically, different from what the monastics offer. It is closer to what Karl Rahner called “the liturgy of the world,” and what our newest saint, Alberto Hurtado called “the prolongation of the Mass.”

There have been regional follow-ups to the Rome meeting, such as that by Jesuits in India who organized a gathering to discuss their own liturgical issues pertinent to the Society and Church. The book published after the Rome meeting, “Liturgy in a Postmodern World,” became a catalyst for province and community discussions, especially Robert Taft’s foundational article on liturgy in the Society of Jesus.

In parts of the Society there are no Jesuits trained in the area of liturgy. The group’s existence, its meetings and the publication of the Rome discussions, have led provincials to send young Jesuits to do graduate studies in liturgy. The best example of this comes from Africa, where for the first time, a Congolese Jesuit is being sent to Rome to pursue graduate studies at the Pontifical Liturgical Institute.

Fr. General has come to rely on the group for guidance and assistance in areas of the Society’s liturgical life. He took to heart the IJS request to write a Letter on Liturgy in the Society and sought the assistance of our group in its preparation. This was his letter to the Eucharist.

The future holds promise for many projects to continue and propose, especially in the areas of inculcation and formation. At the conclusion of the conference, Fr. Pierre Faure (GAL), former editor of Etudes, succeeded Peckler as the society’s new president. Fr. John Baldwin (NYK), liturgy professor at the Weston Jesuit School of Theology, was elected vice-president. Fr. Marc Reeves (CFN) stays on as Secretary, while Cristobal Fones (CHL) and Fr. J-Glenn Murray (MAR) were selected as treasurer and delegate respectively. The International Jungmann Society will convene again in June 2008 at the Benedictine Monastery of Montserrat in Catalonia.

The group’s history and work can be seen at www.jungmann-society.org. Woods (MAR) is working on a doctorate in liturgical studies at the Catholic University of America.
In mid-September, Fr. Albert Agresti, director of Campion Retreat and Renewal Center in Weston, Mass., delivered a paper, one of the few that will be published, during a three-day conference at the George C. Marshall Center for Security Studies in Garmisch-Partenkirchen, Germany. About 60 academics, theologians and government officials from Europe, Eurasia, the Middle East, Southeast Asia and the Americas gathered to explore strategies for de-legitimizing terrorism as part of an ongoing movement to counter ideological support for terrorism.

Ms. Meg Florentine, provincial assistant for secondary and middle education, has been appointed to the Commission on Laity, one of five international commissions created by Fr. General Peter-Hans Kolvenbach in remote preparation for our upcoming General Congregation 35.

Fr. Louis Grenier, who celebrated 70 years in the Society in August and who has ministered in Jamaica, W.I., since 1953, has been named one of four Servants of the Poor by Food for the Poor, Inc. as part of its 25th Anniversary celebration to take place in January 2007. Grenier is being honored for his “life long devotion to the self-less service of the poor.”

On September 25, Fr. Francis A. Sullivan of Boston College gave the Annual Cashwa Center Lecture at the University of Notre Dame. His topic was “Catholic Tradition and Traditions.”

Fr. Frank Parker, also of Boston College, reports landing in late July a 26 lb. salmon at Ted Williams’ old fishing camp in New Brunswick. (Two years ago Frank caught two salmon there while his companion Jack Nicklaus struck out.) This catch is thought to be the largest July catch in at least 30 years and the second largest fish caught overall within the last three years.

Fr. William A. Cark of the College of the Holy Cross received an 18-month fellowship and research grant with the Engaged Scholars Program of the Congregational Studies Team, a group of scholars studying local churches. Bill’s project focuses on the ecclesiological implications of the parish reorganiza-tion projects underway in several dioceses.
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. Joseph G. Azadian (CFN)
Born: November 1, 1916
Entered: August 14, 1939
Died: May 27, 2006

Fr. Raymond J. Balduf (NYK)
Born: April 6, 1919
Entered: July 30, 1938
Died: June 13, 2006

Fr. John T. Condry (NOR)
Born: July 14, 1917
Entered: July 30, 1936
Died: August 25, 2006

Fr. William F. Carr (NEN)
Born: May 8, 1925
Entered: July 1, 1943
Died: August 24, 2006

Fr. William F. Gavin (MAR)
Born: July 4, 1932
Entered: August 14, 1949
Died: September 26, 2006

Fr. John J. Bresnahan (NEN)
Born: June 23, 1927
Entered: June 30, 1945
Died: August 12, 2006

Fr. Francis Golden (NYK)
Born: October 22, 1922
Entered: September 1, 1940
Died: October 11, 2006

Fr. Robert C. Baumiller (MAR)
Born: April 15, 1931
Entered: July 30, 1953
Died: July 13, 2006

Fr. Francis P. Golden (NYK)
Born: October 8, 1940
Entered: August 14, 1958
Died: August 12, 2006

Fr. John M. Ginsterblum (WIS)
Born: March 1, 1922
Entered: September 1, 1940
Died: August 4, 2006

Fr. Laurence L. Cassidy (NYK)
Born: June 9, 1929
Entered: July 30, 1948
Died: June 29, 2006

Fr. Thomas A. Hoffman (WIS)
Born: May 22, 1925
Entered: February 4, 1943
Died: May 23, 2006

Fr. Laurence L. Cassidy (NYK)
Born: June 9, 1929
Entered: July 30, 1948
Died: June 29, 2006

Fr. Thomas A. Hoffman (WIS)
Born: May 22, 1925
Entered: February 4, 1943
Died: May 23, 2006

Fr. Francis J. Coco (NOR)
Born: October 8, 1920
Entered: July 30, 1938
Died: September 7, 2006

Fr. Thomas L. Kenealy (CHG)
Born: February 8, 1922
Entered: August 21, 1947
Died: August 26, 2006

Fr. Paul J. Clifford (CHG)
Born: June 3, 1925
Entered: June 1, 1943
Died: June 16, 2006

Fr. Lionel P. Honoré (NEN)
Born: December 20, 1934
Entered: August 14, 1958
Died: June 25, 2006

Fr. T. Byron Collins (MAR)
Born: August 16, 1920
Entered: September 7, 1940
Died: June 17, 2006

Fr. Allan F. Kirk (CHG)
Born: March 21, 1934
Entered: August 8, 1952
Died: August 9, 2006
The following Jesuits have died since the NJN last published and prior to our publishing deadline. Their obituaries will appear as space and information become available.

Oscar L. Benziger (WIS)      November 3
William C. Dibb (ORE)        November 2

Fr. Patrick H. Koch (NOR)
Born: November 8, 1927
Entered: July 30, 1944
Died: September 9, 2006

Fr. Carroll G. Laubacher (CFN)
Born: May 17, 1926
Entered: August 14, 1943
Died: August 5, 2006

Fr. Roger D. McAuliffe (CFN)
Born: October 4, 1918
Entered: July 30, 1936
Died: September 17, 2006

Fr. Richard L. McCurdy (CFN)
Born: January 12, 1930
Entered: August 14, 1956
Died: July 21, 2006

Fr. Anthony J. McNally (MAR)
Born: December 13, 1920
Entered: August 14, 1940
Died: October 20, 2006

Fr. Aidan C. McMullen (NYK)
Born: June 25, 1917
Entered: August 14, 1934
Died: May 28, 2006

Fr. James R. Menard (CFN)
Born: March 4, 1923
Entered: August 14, 1941
Died: October 7, 2006

Fr. Robert A. Mitchell (NYK)
Born: January 19, 1926
Entered: July 30, 1943
Died: October 6, 2006

Fr. Thomas A. O’Connor (NYK)
Born: February 23, 1931
Entered: July 30, 1949
Died: July 9, 2006

Fr. John J. Paret (NYK)
Born: April 12, 1919
Entered: August 14, 1940
Died: August 29, 2006

Fr. James J. Quinn (WIS)
Born: December 16, 1918
Entered: August 231, 1937
Died: July 10, 2006

Fr. Gustav H. Schmidt (NYK)
Born: May 9, 1935
Entered: July 30, 1953
Died: September 24, 2006

Fr. John T. Schuett (DET)
Born: March 30, 1927
Entered: February 10, 1945
Died: July 2, 2006

Br. Clair M. Simon (WIS)
Born: November 23, 1936
Entered: March 7, 1959
Died: July 14, 2006

Fr. Thomas H. Stahel (NOR)
Born: January 5, 1938
Entered: August 14, 1961
Died: July 6, 2006

Fr. George W. Steenken (CHG)
Born: June 25, 1921
Entered: September 1, 1941
Died: October 18, 2006

Fr. Theodore J. Tracy (CHG)
Born: January 2, 1916
Entered: September 1, 1939
Died: October 2, 2006

Fr. George M. Twigg-Porter (CFN)
Born: April 20, 1921
Entered: August 14, 1940
Died: September 8, 2006

Fr. Ronald T. Zinkle (MIS)
Born: December 15, 1928
Entered: August 18, 1946
Died: May 22, 2006
Brazilian Jesuit Lauded for Work with Addicts

By John M. Keller

When Fr. Harold J. Rahm received the coveted Harry Sholl Award at the World Federation of Therapeutic Communities 23rd World Conference on September 2, he described in his acceptance speech the surprise visit of a priest from New York to his ranch in 1978. "I was called from Brasilia by a priest who wished to visit our center," Rahm (BRC) said at the ceremony in New York City, "and I told him I would pick him up at the airport. On my part this was just an act of charity." Little did he know that Monsignor William B. O’Brien, one of the founders of WFTC and its current president, was visiting to speak to him about a new concept making a splash across the world in the treatment of alcoholics and other drug addicts – therapeutic communities, in which those seeking treatment live together cooperatively and voluntarily in a substance-free, long-term residential environment. In this model, community support and self-help are both key to recovery.

Rahm, 87, had already been operating a therapeutic community just outside of the second largest city in the state of Sao Paulo, Brazil, in Campinas for a little under a year. He just didn’t know that that was what it was called until O’Brien provided him with a name for what he was doing. Now TCG, as they are known, are a mainstay of the recupera-
tion process and perhaps the best avenue to pursue when addiction has completely taken hold of a person.

The meeting between the two priests provided the first bridge to communica-
tion between Latin America and the United States regarding therapeutic com-

munities and, in the next several years, extended this connection to the numerous similar communities that were forming all over the world.

Rahm has received many awards for this work with addicts, as well as for his ministry to street children and prostitutes. On this occasion, before a crowd of about 500 international leaders in the field, O’Brien presented the award to Rahm, saying, “Fr. Rahm is known around the world as Fr. Harold. He is the president of the Brazilian Therapeutic Communities and truly a miracle worker. He has devoted himself to healing people with addictions since attending the seminary. When Fr. Harold went to Brazil in 1964, there were few services for dealing with addiction, and certainly no formalized program. Fr. Rahm has been instrumental in founding a number of centers in Brazil, including Our Lord’s Ranch in Campinas and Our Lady of Guadalupe Prevention and Assistance Center for female addicts. Along the way, he has authored 24 books and received numerous awards from the Brazilian government and many community groups. Fr. Rahm was also instrumental in founding a successful street children apostolate in Campinas.”

As if this weren’t enough to try to fit on a curriculum vitae, Rahm has also assisted in founding more than 2,000 therapeutic communities in Brazil and also took the ideas of Tough Love, a treatment philosophy established in 1979, and created a Brazilian version of the same. Today, Amor Exigente, Tough Love in Portuguese, comprises more than 1,500 communities. Naturally, Rahm claims only to be the “initiating force of these movements,” as he said many other wonderful Brazilians carry out his ideas.

On September 3, at the World Federation board meeting, Rahm was elected third vice-president, which signifies that he will be responsible for overseeing therapeutic communities in Latin America, where he has lived for the past 42 years.

Rahm said his first project as third vice-president will be to direct two institutions, entitled “Prevention in Faith For Religions,” in Campinas, Brazil, and Lima, Peru. Rahm said he hopes to include not only Christian religions but also to work from a pluralistic point of view and include Buddhism, Hinduism, Judaism, Islam and other less-known traditions in the process of reaching out to chemically dependent people.

For the past three years, Rahm has joined together some 60 religious tradi-
tions with other secular philanthropic and civic organizations, including Masons, Rotarians and Lions, in an endeavor, through spiritual initiative, to prevent the abuse of alcohol and other drugs so that the problem may be solved before it arises. According to Rahm, this spiritual work is most effective in the prevention of addicts returning to the world of alcohol and drug abuse.

“True science and correct religion go hand-in-hand,” said Rahm, who also believes that work is a fundamental factor in curing alcoholics and other drugs addicts. Every day he labors in the field for about two hours with his residents. He said he leaves to the professionals the scientific part and endeavors personally to accentuate the spiritual life, adding that he follows especially the example of Ignatius of Loyola.

Keller is a freelance journalist working in New York and Latin America.

Web Resource

The California Province has launched its new state-of-the-art website

http://www.californiajesuits.org

The California Province has launched a state-of-the-art website. More than 25 men and women, including Jesuits and lay partners, helped develop the site, which provides a comprehensive overview of the province’s history, ministries and current activities.

The site also serves as a virtual storehouse of spiritual resources as well as information on volunteer opportunities for laypersons in Jesuit ministries. The resources available online include an introduction to Ignatian spirituality, an Ignatian-style Rosary with Gospel meditations, and an interactive feature which enables visitors to electronically compose their own prayers and share their intentions in a public gallery if they wish.

Visitors to the Web site can access many other features, including the following:

Audio podcasts by Jesuits and lay partners in ministry on inspirational topics.

Blogs by Jesuits and lay people working in pastoral and social ministries.

Discussion boards on topics including parish life, education and vocations.

A calendar of retreats designed to refresh and enrich spiritual life.

Spiritual Resources Guide, including prayers and reflections on topics ranging from the mystery of creation to the tragedy of war.

Jesuit Art Gallery, a slide show featuring images by Jesuit artists and photographers.

Jesuit songs from the video A.M.D.G. produced by Loyola Productions.
Program Sends FJVs Back to School

By Julie Bourbon

A two-year-old program that is unique to Loyola Chicago is providing former Jesuit volunteers with a graduate education while meeting the needs of Jesuit apostolates and other Catholic service organizations in the city. JVC Magis truly lives up to its name by providing that extra something to program participants as well as the people to and with whom they minister.

The program, a two- to three-year commitment, entails working for 30 hours each week at a Chicago area school or social service agency while taking classes toward a Master’s degree. Ten students participate, embracing the principles of community living, Jesuit spirituality, social justice and simple lifestyle.

JVC Magis was born out of a desire to provide former Jesuit volunteers with an ongoing connection to the Society and an outlet for their impulse to give something back, as well as to the very real need of social service agencies to have experienced, reliable staff who could stick around for more than one year (the JVC limit). JVC Midwest initiated the program which has now been taken over by Loyola Chicago.

“I really admire the folks in our program,” said Lee Hubbel, the JVC Magis director. “They want to make a further commitment to service.”

Most students take classes in social work, social justice, divinity, pastoral studies and education, although all programs of study are open, except law and medicine. They must first be accepted to Loyola Chicago before the Magis program will accept them.

Although there are similarities between a traditional JVC/JVI program and JVC Magis, it is clearly geared toward slightly older, more mature student who brings with them their experience both in the working world and the Jesuit world. For instance, Hubbel said, there is not as much direction given on creating community (volunteers live in two houses of five each), but there is a great deal of structure provided for the spiritual piece. Students participate in multiple retreats (Ignatian spirituality, social justice, silent retreat), four days of reflection that correspond to the themes of the Spiritual Exercises, faith sharing and spiritual direction.

Their placements, too, are geared toward supporting the work of the Chicago Province. Presently, JVC Magis participants are teaching at the Chicago Jesuit Academy, a Nativity school, and the Ignatian Spirituality Project, which performs spiritual outreach to homeless men (and soon to women), as well as other agencies. Each agency pays between $17,000 and $20,000 per year to have a volunteer placed with them, less than the cost of hiring an equally qualified employee.

“We narrow the focus to be as Jesuit and Catholic as possible,” said Hubbel, who also oversees the LU-CHOICE program, or Loyola University Chicago Opportunities in Catholic Education, a two-year service program in which students teach full time at a struggling diocesan school while attending graduate classes at Loyola and living in faith communities. Their undergrad loans are deferred for the duration of the program.

Twenty-two young men and women are participating in this, the program’s fourth year, and more than 80 percent can be expected to remain teachers, about half of them at the schools where they were placed during the LU-CHOICE program. Thirteen other Catholic U.S. colleges, including Creighton and Loyola Marymount, have similar programs in place.

“No really believe that both of these programs are heart changing, life changing programs,” said Hubbel, who was first exposed to the Jesuits as a student in his native Lafayette, Louisiana, when he made several retreats at Grand Coteau.

“We really believe we are training leaders to do the continued work of the church.”

Because the JVC Magis program is small and most participants take the full three years to complete their degrees, there were only four spots available this year, for which 15 people applied. LU-CHOICE is similarly competitive, with 40 applicants applying last year for 11 spots.

Hubbel is hopeful that more Jesuit colleges and universities will adopt both the JVC-Magis and the LU-CHOICE programs, benefiting both the students who take part and the communities they serve.

“The university is proud of these programs because they embrace the Jesuit philosophy of educating the whole person,” he said. “It’s like a spiritual Peace Corps.”

For more information on JVC Magis or the LU-CHOICE program, contact Hubbel at lhubbel@luc.edu.

National Jesuit News • November 2006 19

Fr. Michael Garanzini (MIS, far right), president of Loyola University Chicago, welcomed the JVC Magis Program volunteers to a dinner at the Jesuit residence.
When Fr. Michael Corcoran comes to work winter mornings at Brooklyn Jesuit Prep, the first faint glimmers of light are rising over New York’s most populous borough. When he makes the short walk home to his residence at St. Ignatius Church, it’s dark. In between, he’s entering and hoping to transform the world of the 80 students at the Crown Heights middle school. He is the sole Jesuit there.

Brooklyn Jesuit Prep opened in September 2003 on the campus of the former St. Teresa of Avila School, which had closed the previous year, leaving locals with limited options for Catholic schooling. In a neighborhood that mixes the elegance of the grand boulevard on Eastern Parkway with a reputation for sometimes tense relations among Orthodox Jews, Hispanics, African Americans and West Indians, the Jesuits saw potential for another successful Nativity school project.

Jesuit Prep, with students in grades 5-8, is located just a few blocks from the old Brooklyn Prep, the legendary Jesuit high school that closed in 1972. The new school was named in its honor, and a number of Brooklyn Prep alumni have provided support for the new school.

Corcoran (NYK) teaches math and science. And while his classes explore the details of equations and dry-cell-generated electricity, teaching involves much more than that, as anyone who’s ever taught can tell you.

“Getting through the school day itself takes a lot of energy,” he says during a rare break in his schedule. “The students have a lot of needs.” Corcoran, 48, focuses on teaching them the study skills they will need in high school and college. The Nativity program includes regular mentoring for its graduates, including nightly study halls for high school students.

The school mixes traditional and more innovative educational ideas. Boys and girls are separated in single gender classes, to keep distractions at a minimum. Students stay until well after 4:30 p.m. each day, doing homework in a supervised environment. A camp directed by Corcoran last summer at Fairfield University in Connecticut provided not only intellectual enrichment but a window into the world of college for students from families with little or no experience of higher education.

Originally begun on the Lower East Side of Manhattan in the 1970s, Nativity schools combine all of these elements – long days, small class sizes and educational summer sessions – into a program that encourages junior-high aged students from poor communities to succeed. Corcoran recently spent a year’s sabbatical touring the country’s network of Nativity Schools, picking up tips on the innovative educational concept and how it could be implemented in Brooklyn.

Prior to that, the experienced educator taught at Regis and Xavier High Schools in Manhattan, Canisius High School in his native Buffalo, and Fordham Prep in the Bronx, as well as at St. Ignatius School in the Bronx, another Nativity-model school.

He is the kind of teacher who notices those days when a student can’t seem to pay attention. Perhaps there has been trouble at home. Maybe the family is having trouble paying the rent. Crisis is never far from their lives, and many attend the school for about one dollar a day, with the rest covered by generous contributions from outside donors.

Corcoran’s school day is never a simple 8:30 a.m. to 3:00 p.m. gig. Besides teaching a full load, he tutors in the afternoon, is the chaplain and has taken over the daily maintenance of the school building. He’s done the renovation work on the school’s fourth floor and new library, and also adds general electrical, plumbing and lighting work to his resume. Last semester he coached the girls’ basketball team, and over the summer, along with teaching newly-enrolled fifth-graders, he painted and renovated the school’s science labs. It’s hardly surprising that he’s a former marathon runner, a pursuit he quit after sustaining knee and shoulder surgeries. He is now a walker, biker and swimmer, and his photography interest has the added benefit of chronicling the school’s short history.

He transmits his work ethic to his students. One noted: “Thanks for being the only person who believed I could get to school on time.”

Corcoran entered the Society as a 20-year-old, just a few years after graduating from Canisius High School. His father and grandfather were firemen, his mother a nurse, and he is the middle of nine children. As a young man, he was inspired, while still a student at SUNY Buffalo, by the Charismatic Renewal that was a strong part of church life in the 1970s.

As the only Jesuit on the staff, Corcoran sees part of his work as educating the faculty, most of whom are just out of college, on Jesuit traditions and spirituality. “Fr. Corcoran is the person who embodies the Jesuit piece of our identity,” said Emily Seelaus, principal of Brooklyn Jesuit. He is there as priest and Jesuit, “living out the Word and preaching it.”

As an experienced educator, he’s also assisted in developing a standard curriculum and trained other teachers. In the years to come, he looks forward to expanding his role as school chaplain.

There are, no doubt, many more sun down days ahead. Feuerherd is a communications consultant for the New York Province.