100th Anniversary of the Birth of Pedro Arrupe

“He was extremely insistent upon the person of Jesus Christ, Jesus of Nazareth. A Jesuit is a companion of Jesus and so he should be very close to the attitude and views of Jesus – but not Jesus understood speculatively, Jesus the man, Jesus in his concrete history.”

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“Many reporters highlighted that Arrupe was in Nagasaki when the atomic bomb fell on nearby Hiroshima on May 6, 1945. A few months later he captured again the interest of the American media. This second time was not as auspicious.”

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“Just as love of God, in the Christian view, fuses with love of neighbor, to the point that they cannot possibly be separated, so, too, charity and justice meet together and in practice are identical. How can you love someone and treat him or her unjustly? Take justice away from love and you destroy love.”

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Where Are You Standing? A Reflection on the 18th Anniversary of the Martyrs of the UCA in El Salvador

By Andrew Kirschman SJ

San Salvador - The story is well known here: in the early hours of November 16, 1989, a battalion of military soldiers broke into the UCA campus, surrounded the Jesuit residence, and, after blowing up a grenade and shooting up the buildings, demanded the Jesuits come out. Four of the Jesuits were assassinated execution style on the lawn while two others were found in their rooms where they were shot and killed. Two friends of the Jesuits, a cook and her teenage daughter, were found hiding on the property and killed. The soldiers fled, attempting to make their treachery look as if it had been done by rebel groups.

Eighteen years later, this story continues to speak in the people of El Salvador. On this year's anniversary, as thousands gather at the Ignatian Family Teach-In/SA march in Columbus, Georgia, to tell the story and stand in
Leadership As a Teachable Skill

By Nathan Wendt SJ

A workshop aimed at assisting men in First Studies formation to identify and cultivate their leadership skills and self-perception as leaders for the sake of the Jesuit mission was held recently in Chicago. Twenty-two Jesuits in formation at Loyola University Chicago participated in the Jesuit Leadership Training Workshop, organized and conducted by Fr. Patrick McGrath, (CHG), Chicago provincial assistant for secondary education, May 9-11. The workshop explored the meaning and challenges of being a Jesuit leader, offered practical skills for service on a board of trustees, and set forth strategies for ongoing leadership development.

“All Jesuits are called upon to be leaders,” said McGrath, “I’m not talking about leadership as exercised in specific positions or roles; I am convinced that every Jesuit is called upon to be a leader particularly in the way that he lives out of and is able to articulate his experience of Jesus through the [Spiritual] Exercises.”

The workshop featured several guest presenters and a panel discussion by board members from various Jesuit institutions in the Chicago area.

Fr. Tim Kesicki (DET), president of St. Ignatius High School in Cleveland, addressed leadership in the Ignatian spiritual tradition drawn out of the Spiritual Exercises and the constitution of the order. He discussed the call of the Jesuit as leader through an Ignatian vision of being “taught by God;” the image of Christ the King as “a dynamic leader,” and the “trial and power of the cross” in the apostolic life. A discussion of Jesuit institution sponsorship followed. Practical issues of how and why an institution can be called Jesuit or Catholic were examined.

The second day of the workshop was devoted to teaching basic skills. “We are always in need of competent Jesuits to serve on boards,” said McGrath. “We wanted to make sure that, regardless of their background, the participants came out of the workshop with a basic understanding of the finances and laws affecting our institutions and organizations.”

Dr. Raymond Muller, C.P.A., led “Finances 101.” He explained how to read and interpret income statements, balance sheets, annual reports and other financial statements. Two lay colleagues, Dave McNulty, principal of Loyola Academy in Chicago, and Dan Considine, CFO of Chicago’s Cristo Rey Jesuit High School, presented on the development and tasks of sustaining non-profit organizations. They also addressed endowment and portfolio management and how Jesuits should “push trustees on Ignatian and Catholic identity.” Fr. Jack Wall, a diocesan priest who is president of the Catholic Extension Society and serves on the board of Loyola Academy, said that Jesuits should continue to “bring out the human giftedness and potential of those people who share in the mission.”

The workshop provided me with some confidence about what is expected of Jesuits on boards,” said scholastic Michael Singhurse (CHG) who currently is a board member of Loyola Academy and sits on its Jesuit and Catholic identity committee. “I also see serving on a board as a ministerial opportunity.”

Dr. Matthew Hayes, president of Brebeuf Jesuit Preparatory School in Indianapolis and a professional in leadership development, concluded the program. He conducted an exercise for each man to discover and articulate his strengths applicable for leadership. He also spoke about the importance of the spiritual formation of faculty, board members and parents at Jesuit schools. Hayes encouraged the program participants to find their own styles of leadership.

McGrath hopes the leadership training workshop will be replicated in other places along with the development of new programs. “The workshop just began to scratch the surface of providing some support for men in formation in the area of leadership development,” he said.

The workshop was supported by the Loyola University Jesuit Community and sponsored by the Chicago Province. Wendt (WIS) is a third year student in First Studies at Loyola University Chicago.

Russer Receives Magis Award

Acclaimed political analyst, journalist and author Tim Russert was honored October 22 in Philadelphia at the Gesu School, for which he is an advisory trustee and longtime supporter. The Jesuit communities of Philadelphia and Camden presented him with the Magis Spirit Award for his support of such Jesuit ministries as Gesu, the Ignatian Lay Volunteers and the Washington Jesuit Academy. Russert, a graduate of Canisius High School and John Carroll University, spoke with 8th grade students about current events and his ability to succeed in Washington thanks to the lessons he learned in Catholic school. “The best exercise of the human heart is reaching down and picking someone up,” he said.

He also talked with luncheon guests gathered to celebrate the school’s Sponsor a Child program, which provides critical funds for scholarships and fills the gap between the school’s tuition and the actual cost of a Gesu education. Because nearly all of Gesu’s families need assistance to afford the stated tuition of $2,030 - just over a third of the $5,400 in real costs to educate each child - Sponsor a Child donors help give magis and hope to families in North Philadelphia, one child at a time.

Photo by Suzanne Savaria

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solidarity with those who have suffered at the hands of arrogant governments and U.S. foreign policy, the Jesuit University in San Salvador — the UCA — gathers Salvadorans from all over the country to remember, but in a special way. This gathering is personal, filled with intimate stories and tears of lost loved ones, torture and disappearances that still remain unacknowledged by the Salvadoran government. It is not a gathering filled with sadness or despair, though. The events commemorating this tragic, important moment in this small country are filled with song and dance, laughter and celebration. If that sounds confusing, you have to be here to understand. You see it is all about where you are standing!

To be at the UCA during the week-long anniversary events, you might find yourself standing in the museum dedicated to the martyrs of Central America. As you look at photos of Nacho playing his guitar wearing a huge sombrero, or the grin of Sister Dorothy Kazel on her vow card, or the tattered shirt of Fr. Rutilio Grande SJ, you will find Salvadorans smiling at the humanity of these heroes. It is this mixture of the heroic and the human that speaks courage.

At another moment you might find yourself standing in the Rose Garden, the plot of grass outside the Jesuit residence where the Jesuits were killed. Roses of many colors, planted to give life to the blood that was once shed, adorn the stone plaque that lists the martyrs of the UCA. It is this combination of tragedy and beauty that speaks a message of hope.

Or you might find yourself standing on the streets within the UCA campus where students and children make designs on the pavement with colored salt to remember the thousands of martyrs from the country’s Civil War of the 1980s. Images of Romero, the four Church women, and faces of unnamed compasinos begin to take shape on the pavement. This mixture of familiar images and gritty salt brings comfort.

Finally, you might find yourself at the altar during the martyrs’ vigil mass. Words from the martyrs demanding justice and seeking peace are interwoven with the Good News of the Eucharist. Memories of human brutality are juxtaposed with bread and wine in the hope that all may be redeemed and transformed. It is a mixture of the sacred and the profane that makes this anniversary not just an important historical moment, but a story that continues to breathe life into the Salvadoran people today. Despite its brutality, this is a story of hope and perseverance that the Reign of God is upon us.

What was the Reign of God for the martyrs? It was a mission to reconcile people to sharing and creating solidarity. It was imagining a better world. It was a conviction that a theory of scarcity of resources must be challenged — that the world does not have to operate out of a theory of “us versus them!” Impossible though it seems, they believed that there can be enough for all. They dared to imagine a better life.

This is their legacy! You see it in the Salvadoran people today who find themselves under similar conditions that brought the martyrdom of so many during the 1980s. The violence of gangs packing guns left from the war kills as if it were still a war. Polarized politics and trade agreements with the U.S. continue to widen the divide between rich and poor. Salvadorans leave in droves (700+ daily) for el norte, driving communities into greater dependence on money sent back from the States.

And yet, despite the debilitating conditions for too many, the people have hope, a hope that is grounded in the blood of the martyrs. You can see it in the commitment and courage of community groups that continue to speak out and march for basic rights like water and health care despite an aggressive right-wing government’s apathy. You can see it in the compasinos/that are committed to remembering the past in the hopes of being a part of a better future. You can see it in the kids who see God as one that can do anything. Did the martyrs connect with this — this hope in a God of infinite possibilities? They lived and died as if they did. Theirs was a subversive hope for the coming of the Reign of God.

For the martyrs, it was about location. Fr. Ignacio Ellacuria SJ, one of the UCA martyrs, invites us to go where he found hope — at the foot of the cross. Standing in this location invites us, as the martyrs’ model for us, to work towards taking the crucified people down from the cross. For Ellacuria and the martyrs, the crucified people were the Salvadoran people. The questions are poignant for us today. Where are we standing? Who are our crucified peoples? How are we being called to take them down from the cross?

Kirschman (M1S) is a second year regent at the University of Central America in El Salvador.
Indian Peoples and Jesuits in the Pacific Northwest: Enduring Dreams in Changing Contexts

By Patrick J. Twohy SJ

The Meeting of Two Dreams

On a cold spring day in 2003, my Jesuit mentor for work with Indian Peoples, Fr. Tom Connolly (ORE), and I stood in a cemetery in suburban St. Louis. We were accompanying members of the Ni‘i’mipu (Nez Perce) and Salish (Flathead) Nations gathered around a white granite monument carved into two eagle feathers pointing skyward. We were honoring the four warrior-statesmen who made the first 1,600 mile journey from the Pacific Northwest Plateau to St. Louis in 1831, a journey followed later by three more delegations of their countrymen.

These four courageous men were seeking the new spiritual powers that their grandparents had learned about from Catholic Iroquois who came west with the fur trade from Caughnawaga, a village on the St. Lawrence River in Quebec, Canada. Two of the warrior-statesmen fell victim to European-born diseases and were buried in this cemetery. A Jesuit had baptized both men shortly before their deaths.

A young Ni‘i’mipu man led two fully saddled, rider-less appaloosa horses in a slow circle around our gathering. I thought of Fr. DeSmet’s dream of an Indian-Christian Wilderness Kingdom that would reach from the Northern Plains to the Northwest Plateau. I also thought of Ni‘i’mipu and Salish dreams that the new knowledge would help their Peoples thrive on their ancestral lands.

It began to rain. I wondered whether the Native and Jesuit ancestors were weeping in sadness because neither dream had come to pass. Or were they weeping in joy because a circle of love and respect had been completed and that Ni‘i’mipu, Salish and Jesuit dreams were indeed being realized, if only we had the spiritual eyes to see this unfolding mystery? Some dreams seem to be born only to be destroyed. Great dreams have a marvelous power to sustain themselves.

The Contemporary Context

After a century of heroic resistance to assimilation, all Pacific Northwest tribes from the 1960s onwards have made an enormous effort to re-surface and reclaim what is still recoverable from their ancient lifeways. Northwest tribes have also been successfully building stronger tribal infrastructures, first with federal dollars in the 1970s and then increasingly with monies derived from their remaining natural resources. Further dollars from a growing gaming industry have given many tribes an economic prosperity that they are using to implement tribal programs of their choosing and to buy back ancestral lands.

Jesuit Mission churches and schools, once central to Indian communities, are now on the periphery. Tribal administrative headquarters and longhouses, tribal law and order, tribal courts, businesses, health clinics, Elder housing, recreation, drug and alcohol treatment centers, as well as “Birth to Three,” kindergarten, Head-start, grade school, high school and junior college educational adventures are now the most visible focal points of tribal life. Many Indian families are moving back from the cities to enjoy the new economic and political opportunities afforded by growing tribal economies. Some of these families can be largely unfamiliar with their own unique tribal lifeways and the Roman Catholic ways that their ancestors cherished and followed.

Many forces still weaken tribal communities from within: disintegration of family social structures, family feuding and factionalism, alcohol and drug abuse, and a continued grieving for all that has been lost. There is still a profound sense of being not welcome, not understood, and not wanted by the surrounding American cultures. There is still a fear that lives at the base of men and women’s psyches and stomachs that too much has been lost and that the annihilation and complete disappearance of their Peoples is always imminent.

Yet much has been gained. Tribal leadership can be strong, imaginative, focused and courageous. The reclamation and resurgence of original lifeways has given many Indian persons and families a growing confidence in their abilities and unique identities. Tribes have taken back legal jurisdiction on tribal lands and have become more powerful and more independent in dealing with surrounding county and state governments.

A Jesuit Response

We have experienced in the Northwest an unexpected and natural progression since the 1970s that has brought joy and healing to many Reservation communities. First came the Cursillo movement which Indian Peoples enlivened with their absolute generosity, belief in community and intense ability to pray and speak eloquently out of their own life stories. Then came “Pilgrimage,” a unique retreat experience of Twelve Step and Catholic healing spirituality. This was followed by Kateri Northwest Ministry Institute, a traveling program of formation led by Jesuit and Indian teachers that encouraged Indian men and women’s full participation in the life and ministry of the Catholic Church. All of these movements were supported and sustained by the prayer leaders, religious sisters, deacons and priests in all of our reservation communities.

And now there is a request from Catholic Elders carrying the spiritualities of the western plains, plateau and coast for a more intentional conversation with Ignatian spirituality. Jesuits are introducing more Indian prayer-leaders, deacons and catechists to the “Spiritual Exercises in Everyday Life” and eight-day retreats on reservations and in urban centers. Throughout the Northwest we are actively searching for a clear and compelling way forward together that will enliven us and especially the young who will follow us.

It appears now that the best way forward for Indians and Jesuits is to increasingly embody in the witness of their lives the exquisite teachings of the original lifeways that reveal a respectful, compassionate and generous way of being in the world. These manners complement perfectly a participation in the kind, understanding, merciful love and forgiveness offered to us by the Father, Son, and Holy Spirit in the Christian way. Many respected Elders often speak of the perfect and deep complementarity of these two lifeways. They realize that the Origin, Guide and Sustaining Power of both lifeways are one Sacred Mystery.

Following the union of these lifeways, Indian Catholics and Jesuits, with all of the spiritual help in the seen and unseen world accompanying them, participate equally in one, great, sacred work: the attentive, kind regard and caring response to the beauty and suffering of the earth and all living ones. Walking in this way together in mutual love and respect, perhaps we are realizing the dreams of both our Indian and Jesuit ancestors in a manner that neither we nor they could have ever foreseen. The incredible bravery of the Salish and Ni‘i’mipu warrior-statesmen who made the treks to St. Louis in the 1830s and the generous response of the early Jesuits has birthed enduring friendships in one shared and sacred adventure.

Twohy (ORE) is provincial assistant for Native Ministries, director of the Rocky Mountain Missions NW and chaplain to urban Native Americans for the Seattle Archdiocese.
Dublin Hosts International Hopkins Conference

By Joseph J. Feeney SJ

From Israel and New Zealand, from Poland and Japan, from Italy and Korea, from Canada and the United States, Hopkins scholars ate, read or dozed away their long flights to Ireland for "Hopkins: The Dublin Conference." Scholars from England and Ireland had easier trips, but all of them – Jews, Catholics, Protestants, unbelievers – looked forward with pleasure to the weekend Conference on Gerard Manley Hopkins, sponsored by Regis University, Denver. The dates were October 19-21, 2007, the venue, Hopkins' own Dublin, where he spent the last five years of his life (1884-1889) teaching at University College and creating music-filled, experimental, sometimes searing poems.

The conference members numbered 60-27 presenters - the world's major Hopkins scholars, some playing multiple roles - and about 30 listeners. New insights and directions abounded on such topics as Hopkins' concept of duty, his creativity, his poems as texts for prayer, his playfulness, his "divine eros," his representations of the body, his use by American novelists, his Jesuit milieu, his role as Catholic writer, his role as poet of workers and laborers, his work with the poor and of course his poems.

An unusual session called "What's My Line?" gave people two minutes to explain some problematic Hopkins line of their choice. (The most interesting choice was the single word "AND" from "The Windhover"). Two writers read from their new books: Paul Mariani, from his biography of Hopkins (forthcoming from Viking) and Ron Hansen, from his novel "Exiles" (forthcoming from Farrar, Straus and Giroux), about both the drowning nuns of "The Wreck of the Deutschland" and Hopkins himself.

Other lecturers linked Hopkins with such writers and critics as Merton, Ong, Kierkegaard, Newman, St. Philip Neri, Derrida, Empson, Hegel, Freud, Lacan, Heidegger, Levinas, Bakhtin, Kohak, the Polish poets Zbigniew Herbert and Jan Twardowski, the English poet Francis Kilvert, and – the English actor Richard Austin stood by his grave and (I use Hopkins' word) "performed" his Dublin poem "That Nature is a Heraclean Fire and of the Comfort of the Resurrection." A few tears flowed at the last lines, "In a flash, at a trumpet crash, / I am at once what Christ is, since he was what I am, and / This jack, joke, poor potsherd, patch, matchwood, immortal diamond, / Is immortal diamond." This Dublin Conference, a splendid and stimulating gathering, was organized by Professor Victoria McCabe of Regis University and chaired by Paul Kelly, a friend of Regis, along with his wife Loredana. The president of Regis, Fr. Michael Sheeran (MIS) joined us for the sessions. We met at the Jesuit Conference Center, Milltown Park, hosted by Fr. Noel Barber (HIB). It was, as the Irish might say, "a grand weekend." So successful was the Dublin Conference, in fact, that I rather imagine the scholars, on their return flights, inwardly smiling a long smile all the way home, all the way to Poland, Israel, Korea, Japan, even New Zealand. The great, long, quiet smile was well deserved.

November 14, 2007, marked the 100th anniversary of the birth of Pedro Arrupe. As we celebrate the life and legacy of this amazing man, here are some brief reflections from three of his former assistants, Fr. Jean-Yves Calvez (GAL), Fr. Cecil McGarry (AOR) and Fr. Vincent O’Keefe (NYK), who served Arrupe the entirety of his term as general, and in 1981 was made Vicar General of the Society when Arrupe suffered an incapacitating stroke.

Loosening Up

McGarry: The Society [before Vatican II] was very formal. Everything was regulations, rules. Superiors were very distant, and no one ever communicated anything to us. We weren’t as bad as some of the other congregations – we were more friendly with one another, and we could talk to our superiors if we wanted to, and they would listen. But we were pretty bad.

O’Keefe: God, we were curmudgeons. We had become petrified – people called the General “Your Paternity”; it was “Very Reverend Father Rector” and “Your Reverence.” Interpersonal relations had disappeared.

And the General was like the fourth person of the Trinity, this mysterious figure far, far away. Every once in a while we’d get someone who’d had the good luck to travel to Rome and he’d come to talk to us and say, I’m going to explain to you “the mind of Father General” – like you could put it right out there on the table.

Arrupe came to us and he spoke our language. He had this gift of explaining the faith and our Jesuit tradition in terms that people could understand. When he came to the States, the English he used was very American. When he went to France he not only spoke French, but he spoke in terms they would understand, using examples that appealed to them. This was a huge change.

McGarry: He was keen to get us to loosen up and relate with one another, to talk with one another, both spiritually and ordinarily. He wanted Jesuits to really share their lives, their experiences. He stressed the importance of people – we had to relate with people, we had to be friendly with people before we could really give them the Gospel.

And of course the young people responded to it totally: I was rector of the theologate in Dublin just after Arrupe was appointed, and the young people were just living differently. They weren’t interested in clerical dress or anything like that, they were interested in human community. So Arrupe came in at the right moment. He was able to lead what was going on already.

O’Keefe: When he spoke, he wasn’t just convincing, he was infectious. You wanted to be in that company, you wanted to be associated with a group doing those same things.

Leadership in a Changing Church

O’Keefe: When you say to an Italian, “Jesuits,” the first word that comes to their minds is “power.” There’s the pope, and then there’s the “black pope,” Father General, the second most powerful figure in the church.

Arrupe hated that. He said no, no, really, that’s not it. This is not a question of power. We’re the servants of the church; we’re in the church and for the church and of the church. He poo-pooed anything like the cult of the person. Any attempt to put the General on a pedestal, he did away with. He said there’s no room for that. He was a very approachable man, close to everyone, not lording anything over anybody, and open to advice, a listener. When he traveled, he talked to everybody.

McGarry: In the years after Vatican II, a lot of Jesuits left. It was the same with the sisters, thousands left. That was part of the church’s life at the time. But Arrupe didn’t get too excited about the departures. He was very concerned about justice and JRS and those things, but he was never concerned about what was going on in the Society or the church. He saw it as the fruit of our history: the church had been very defensive and closed since Trent, and the Society along with it. (After all, it was the Jesuits who helped Pius IX to design infallibility.) When I was joining the Society, there was nothing better I could do with my life, and the whole Catholic society agreed. That wasn’t true anymore. This was the age we were living in.

Pedro Arrupe: In the Footsteps of the Poor Christ, as Remembered by His Friends

By Jim McDermott SJ

Photo courtesy of The Jesuit Curia
Fr. Pedro Arrupe in a quiet moment, praying.

Photo by Robert P. Neenan SJ
Fr. Arrupe pretends to smoke a peace pipe while Fr. Bill Wood, president of Xavier High School, NYC, looks on.

Pedro Arrupe Remembered on page 16
The Second Time Pedro Arrupe Captured the Attention of the American Media

By James F.X. Pratt SJ

On May 22, 1965, the fathers of the 31st General Congregation of the Society of Jesus elected Pedro Arrupe as their 28th General. The United States media made note of his election. Many reporters highlighted that Arrupe was in Nagasaki when the atomic bomb fell on nearby Hiroshima on May 6, 1945. A few months later he captured again the interest of the American media. This second time was not as auspicious.

On September 27, 1965, for the first time, Pedro Arrupe addressed the fathers of the Second Vatican Council during the fourth and final session. His speech produced a great deal of controversy. The world’s religious and secular press was overwhelmingly negative in their reports about Arrupe’s address. The press described Arrupe not as an agent for Church reform, but as a conservative reactionary. Arrupe was wide-ranging in his remarks about atheism and the Church’s response, but the press concentrated their reports on two paragraphs of his speech.

“This practically atheistic mentality and culture — as the city [of man] in the Augustinian sense — not only fights as from outside, against the city of God, but also pervades and penetrates the walls of the city of God and reaches in an underhand way with its poison the souls of those believers (indeed religious and priests), that has fruits within the Church: naturalism, distrust, and rebellion."

The new atheistic society works in a most effective way by means of its most responsible members; it uses scientific and technical, social and economic means. It follows a perfectly elaborated strategy: it exercises an almost complete control in international organizations, in finical circles, in the media of mass communication, television, cinema, radio, the press and in other ways.

Since the first session of the Second Vatican Council, the American Bishops’ Press Panel was established to assist English-speaking journalists in understanding the workings of the Council. This press panel developed into a very important news source for journalists. On the afternoon of Arrupe’s talk, as usual, the press panel discussed and commented upon the morning’s conciliar activities and speeches.

Monsignor George G. Higgins, a regular member of the press panel, claimed that many council fathers were in shock and silent astonishment over Arrupe’s speech. Higgins claimed the talk was “most unfortunate and strange.” Also Monsignor Mark Hurley, another member of the panel, remarked upon Arrupe’s contention that atheists had infiltrated all international organizations, especially the mass media, in order to conspire to undermine the Church: “I know of no evidence of the conspiracy. Since Father Arrupe made the charge, the burden of proof is on him.”

However, one member of the panel, perhaps the New York Province Jesuit Francis J. McCool of the Pontifical Biblical Institute, a usual participant, offered an understanding of the talk in light of form criticism. “This only brought laughter from the sophisticated audience of priests and journalists” reported the New York Times on October 2, 1965.

Due to the press panel’s severe criticisms of the speech, both the secular and religious press in the United States were overwhelmingly unfavorable in their reports about Arrupe’s speech. On the day after the talk, September 28, the Boston Globe headlined the speech as “militant.” The October 9, 1965 edition of Time quoted an anonymous Jesuit professor in Rome: “I think his speech was naive ... It was a speech by a man who doesn’t understand the situation. His language was that of old Papal bulls, which talked about going under the banner of Christ. Of course if you take it literally, it’s absurd.”

The American chronicler of the Council, Francis X. Murphy, CSSR, writing in the New Yorker under the pseudonym of Xavier Rynne, said that Arrupe’s “detailed suggestions on fighting modern atheism more effectively sounded like a page borrowed from ... Opus Dei ... It was not so much that Arrupe was recommending a concrete plan for dealing with atheism as the unfortunate fact that he chose to express himself in military terminology.”

“Father Arrupe’s outburst came as a surprise ... Among the Americans in Rome were mutterings about McCarthyism” reported The New York Times. The French Jesuit Henri De Lubac, later made a Cardinal by Pope John Paul II on February 2, 1983, called the speech “rich and opportune,” even though many misunderstood and criticized him.

Arrupe worked hard in order to correct these misunderstandings and criticisms. He spent a great deal of time clarifying what he was really trying to say. On October 6, 1965, James Johnson wrote in the National Catholic Reporter that “Arrupe’s impact was not what he intended.”

Arrupe also granted individual inter- see Media on page 16
Men and Women for Others

Education for Social Justice and Social Action Today

By Pedro Arrupe SJ

Foreword

The address of Father Pedro Arrupe to the "Tenth International Congress of Jesuit Alumni of Europe," in Valencia, Spain, on July 31, 1973, has already been published in French, Spanish, and Italian. The address caused a stir because it called with insistance for change. Continuing education for social justice poses no threat while it remains on the level of abstract theory. Social justice poses no threat while it is not being addressed on the level of abstract theory.

Father Arrupe addresses the need for education in the Church that participation in the Church is now engaged in a massive effort to education - or rather to re-educate - herself, her children, and all men and women so that we may all "lead our life in its entirety...in accord with the evangelical principles of personal and social morality to be expressed in a living Christian witness."

Men and Women for Others

Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ - for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.

What then shall we do?

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world. We Jesuits have always been heavily committed to the educational apostolate. We still are. What, then, shall we do? Go with the current or against it? I can think of no subject more appropriate than this for the General of the Jesuits to take up with the former students of Jesuits schools.

First, let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms "justice" and "education for justice" carry all the depth of meaning which the Church gives them today, we have not educated you for justice.

Repair the lack in us

What is more, I think you will agree with this self-evaluation, and with the same sincerity and humility acknowledge that you have not been trained for the kind of action for justice and witness to justice which the Church now demands of us. What does this mean? It means that we have work ahead of us. We must help each other to repair this lack in us, and above all make sure that in future the education imparted in Jesuit schools will be equal to the demands of justice in the world.

It can be done

It will be difficult, but we can do it. We can do it because, despite our historical limitations and failures, there is something which lies at the very center of the Ignatian spirit, and which enables us to renew ourselves ceaselessly and thus to adapt ourselves to new situations as they arise.

What is this something? It is the spirit of constantly seeking the will of God. It is that sensitiveness to the Spirit which enables us to recognize where, in what direction, Christ is calling us at different periods of history, and to respond to that call.

In accord with God's will

This is not to lay any prideful claim to superior insight or intelligence. It is simply our heritage from the Spiritual Exercises of Saint Ignatius. For these Exercises are essentially a method enabling us to make very concrete decisions in accordance with God's will. It is a method that does not limit us to any particular option, but opens up for us a sweeping vision embracing many possibilities, to the end that God himself, in all his tremendous originality, may trace out our path for us.

It is this "indifference" in the sense of lack of differentiation, this not being tied down to anything except God's will, that gives to the Society and to the men and women it has been privileged to educate what we may call their multi-faceted potential, their readiness for anything, any service that may be demanded of them by the signs of the times.

Readiness for change

Jesuit education in the past had its limitations. It was conditioned by time and place. As a human enterprise it will always be. But it could not have been a complete failure if we were able to pass on to you this spirit of openness to new challenges, this readiness for change, this willingness - putting it in Scriptural terms - to undergo conversion. This is our hope that we have educated you to listen to the living God; to read the Gospel so as always to find new light in it; to think with the Church, within which the Word of God always ancient, ever new, resounds with that precise note and timbre needed by each historical epoch. For this is what counts; on this is founded our confidence for the future.

It is not as a father speaking to children that I speak to you today. It is as a companion, a fellow alumnus, speaking to his classmates. Sitting together on the same school bench, let us together listen to the Lord, the Teacher of all mankind.

What Kind of Justice? What Kind of Person?

There are two lines of reflection before us. One is to deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. The other is to determine the character and quality of the type of people we want to form, the type of man or woman into which we must be changed, and towards which the generations succeeding us must be encouraged to develop, if we and they are to serve this evangelical ideal of justice.

The first line of reflection begins with the Synod of Bishops of 1971, and its opening statement on "Justice in the World."

Gathered from the whole world, in communion with all who believe in Christ and with the entire human family, and opening our hearts to the Spirit who is making the whole creation new, we have questioned ourselves about the mission of the People of God to further justice in the world.

Scrutinizing the "signs of the times" and seeking to detect the meaning of emerging history... we have listened to the Word of God that we might be converted to the fulfilling of the divine plan for the salvation of the world...

We have... been able to perceive the serious injustices which are building around the world of men and women a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.

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At the same time we have noted the inmost stirring moving the world in its depths. There are facts constituting a contribution to the furthering of justice. In associations of men and women and among peoples there is arising a new awareness which spurs them on to liberate themselves and to be responsible for their own destiny.

The call of the church

Please note that these words are not a mere repetition of what the Church has traditionally taught. They are not a refinement of doctrine at the level of abstract theory. They are the resonance of an imperious call of the living God asking his Church and all men of good will to adopt certain attitudes and undertake certain types of action which will enable them effectively to come to the aid of mankind oppressed and in agony.

This interpretation of the signs of the times did not originate with the Synod. It began with the Second Vatican Council; its application to the problem of justice was made with considerable vigor in Populorum Progressio; and spreading outward from this center to the ends of the earth, it was taken up in 1968 by the Latin American Bishops at Medellín, in 1969 by the African Bishops at Kampala, in 1970 by the Asian Bishops in Manila. In 1971, Pope Paul VI gathered all these voices together in the great call to action of Octogesima Adveniens.

Action for justice

The Bishops of the Synod took it one step further, and in words of the utmost clarity said: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.” We cannot, then, separate action for justice and liberation from oppresion from the proclamation of the Word of God.

Differences on what to do

This is plain speech indeed. However, it did not prevent doubts, questionings, even tensions from arising within the Church itself. It would be naïve not to recognize this fact.

Contradictions, or at least dichotomies, have emerged regarding the actual implementation of this call to action, and our task now is to try to harmonize these dichotomies if we can. This would be in the spirit of the Holy Year that is coming, which is the spirit of reconciliation.

To begin with, let us note that these dichotomies are differences of stress rather than contradictions of ideas. In view of the present call to justice and liberation, where should we put our stress—in our attitudes, our activities, our life style?

1. Justice among persons, or justice before God?
2. Love of God, or love of the neighbor?
3. Christian charity or human justice?
4. Personal conversion or social reform?
5. Liberation in this life or salvation in the life to come?
6. Development through the inculcation of Christian values, or development through the application of scientific technologies and social ideologies?

Justice and the Church

1. Quite clearly, the mission of the Church is not coextensive with the furthering of justice on this planet. Still, the furthering of justice is a constitutive element of that mission, as the Synod teaches. Recall the Old Testament: that First Alliance, the pact of Yahweh with his chosen people, was basically concerned with the carrying out of justice, to such a degree that the violation of justice as it concerns people implies a rupture of the Alliance with God. Turn, now, to the New Testament, and see how Jesus has received from his Father the mission to bring the Good News to the poor, liberation to the oppressed, and to make justice triumph. “Blessed are the poor” - why? Because the Kingdom has already come; the Liberator is at hand.

Love of neighbor

2. We are commanded to love God and to love our neighbor. But note what Jesus says: the second commandment is like unto the first; they fuse together into one compendium of the Law. And in his vision of the Last Judgment, what does the judge say? “As long as you did this for one of the least of my brothers, you did it for me.”

As Father Alfaro says:

Inclusion in or expulsion from the Kingdom proclaimed by Jesus depends on our attitude toward the poor and oppressed; toward those who are identified in Isaiah 58,1-2 as the victims of human injustice and in whose regard God wills to realize his justice. What is strikingly new here is that Jesus makes these despised and marginalized folk his brothers. He identifies himself with the poor and the powerless, with all who are hungry and miserable. Everyone in this condition is Christ’s brother or sister; that is why what is done for them is done for Christ himself. Whoever comes effectively to the aid of these brothers and sisters of Jesus belongs to his Kingdom; whoever abandons them to their misery excludes himself or herself from that Kingdom.

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3. Just as love of God, in the Christian view, fuses with love of neighbor, to the point that they cannot possibly be separated, so, too, charity and justice meet together and in practice are identical. How can you love someone and treat him or her unjustly? Take justice away from love and you destroy love. You do not have love if the beloved is not seen as a person whose dignity must be respected, with all that that implies. And even if you take the Roman notion of justice as giving to each his due, what is owing to him, Christians must say that we owe love to all people, enemies not excepted.

Just as we are never sure that we love God unless we love others, so we are never sure that we have love at all unless our love issues in works of justice. And I do not mean works of justice in a merely individualistic sense. I mean three things:

Works of justice

First, a basic attitude of respect for all people universally. Christians use to use them as instruments for our own profit.

Second, a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege, for to do so, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice.

Third, an attitude not simply of refusal but of counterattack against injustice: a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized person who has been hurt by injustice built into them, are the concrete object of our efforts at purification. Our personal conversion is understood in this sense must also be understood as instrumental to justice as silent beneficiaries of the fruits of injustice.

Personal inclination to evil

4. Sin is not only an act, a personal act, which makes us persons guilty. Over and above this, sin reaches out to what we may call the periphery of ourselves, vitiating our habits, customs, spontaneous reactions, criteria and patterns of thought, imagination, will. And it is not only ourselves who influence our “periphery”: It is shaped by all who have helped to form us, by all who form part of our world.

We thus have a congenital inclination toward evil. In theological language this is called “concupiscence,” which is, concretely, a combination in us of the sin of Adam and all the sins in history — including our own.

When we are converted, when God effects in us the marvel of justification, we turn to God and our brothers and sisters in our innermost selves, and as a consequence sin in the strict sense is washed away from us. However, the effects of sin continue their powerful domination over our “periphery,” and this, quite often, in a way that we are not even aware of.

Now, Christ did not come merely to free us from sin and flood the center of our person with his grace. He came to win our entire self for God — including what I have called our “periphery.” Christ came to do away not only with sin, but with its effects, even in this life; not only to give us his grace, but to show forth the power of his grace.

From personal to social structure

Let us see the meaning of this as it pertains to the relationship between personal conversion and structural reform. If “personal conversion” is understood in the narrow sense of justification operative only at the very core of our person, it does not adequately represent the truth of the matter, for such justification is only the root; the beginning of a renewal, a reform of the structures at the “periphery” of our being, not only personal but social.

If we agree on this, conclusions fairly tumble forth. For the structures of this world — our customs; our social, economic, and political systems; our commercial relations; in general, the institutions we have created for ourselves — insofar as they have injustice built into them, are the concrete forms in which sin is objectified. They are the consequences of our sins throughout history, as well as the continuing stimulus and spur for further sin.

Saint John and the “world”

There is a biblical concept for this reality. It is what Saint John calls, in a negative sense, the “world.” The “world” is in the social realm what “concupiscence” is in the personal, for, to use the classical definition of concupiscence, it “comes from sin and inclines us to it.”

Hence, like concupiscence, the “world” as understood in this sense must also be the object of our efforts at purification. Our new vision of justice must give rise to a new kind of spirituality, of asceticism; or rather, an expansion of traditional spirituality and asceticism to include not only the personal but the social. In short, interior conversion is not enough. God’s grace calls us not only to win back our whole selves for God, but to win back our whole world for God. We cannot separate personal conversion from structural social reform.

The struggle never ends

5. It follows that this purification, this social asceticism, this earthly liberation is so central in our Christian attitude toward life that whoever holds himself aloof from the battle for justice implicitly refuses love for his fellows and consequently for God. The struggle for justice will never end. Our efforts will never be fully successful in this life. This does not mean that such efforts are worthless.

God wants such partial successes. They are the first-fruits of the salvation wrought by Jesus. They are the signs of the coming of his Kingdom, the visible indications of its mysterious spreading among us. Of course, partial successes imply partial failures; painful failures; the defeat of many people, many of us, who will be overcome and destroyed in the fight against this “world.” For this “world” will not take it lying down, as the vivid American expression has it. It will persecute, it will try to exterminate those who do not belong to it and stand in opposition to it.

But this defeat is only apparent. It is precisely those who suffer persecution for the sake of justice who are blessed. It is precisely the crucified who pass through the world “doing good and healing all.”

Technologies necessary

6. To point out in very general fashion that there are injustices in the world — something which everybody knows without being told — that is not enough: agreed. Having stated principles, we must go to a map of the world and point out the critical points — geographical, sociological, cultural — where sin and injustice find their log.ment; also agreed. To do this, technologies are needed as instruments of analysis and action, and ideologies are needed to program analysis and action so that they will actually dissolve and dismantle injustice by all means agreed.

What role is left, then, for the inculcation of Christian values, for the Christian ethos? This: we cannot forget that technologies and ideologies, necessary though they are, derive their origin, historically, from a mixture of good and evil. Injustice of one kind or another finds in them too a local habitation and a name.

But not enough

Put it this way: they are tools, imperfect tools. And it is the Christian ethos, the Christian vision of values, that must use these tools while submitting them to judgment and relativizing their tendency to make absolutes of themselves. Relativizing them, putting them in their place, as it were, with full realization that the Christian ethos cannot possibly construct a new world without their assistance.

Forming men and women

With this background, let us now enter upon our second line of reflection, which bears on the formation of men and women who will reconcile these antitheses and thus advance the cause of justice in the modern world; their continuing formation, in the case of us “old timers,” their basic formation, in the case of the youth who will hopefully take up the struggle when we can do no more.

With regard to continuing education, let me say this: our alumni associations are called upon, in my opinion, to be a channel par excellence for its realization. Look upon it as your job, and, with the assistance of our Jesuits in the educational apostolate, work out concrete plans and programs for it.

Education and conversion

And let us not have too limited an understanding of what continuing education is. It should not be simply the updating of technical or professional knowledge, or even the re-education necessary to meet the challenges of a rapidly changing world. It should rather be what is most specific in Christian education: a call to conversion. And that means, today, a conversion that will prepare us for witnessing to justice as God gives us to see it from the signs of our times.

The Men and Women the Church Needs Today

Man or woman for others

What kind of man or woman is needed today by the Church, by the world? One who is a “man-or woman-for-others.” That is my shorthand description. A man-or woman-for-others. But does this not contradict the very nature of the human person? Are we not each a “being-for-ourselves”? Gifted with intelligence that endows us with power, do we not tend to control the world, making ourselves its center? Is this not our vocation, our history? Yes; gifted with conscience, intelligence and power each of us is indeed a center. But a center called to go out of ourselves, to give ourself to others in love — love, which is our definitive and all-embracing dimension, that which gives meaning to all our other dimensions. Only the one who loves fully realizes himself or herself as a person. To the extent that any of us shuts ourselves off from others we do not become more a person; we becomes less.

Anyone who lives only for his or her own interests not only provides nothing for others. He or she does worse. They tend to accumulate in exclusive fashion more and more knowledge, more and more power, more and more wealth; thus denying, inevitably to those weaker than themselves their proper share of the God-given means for human development.


Make the world serve other men and women

What is it to humanize the world if not to put it at the service of mankind? But the egoist not only does not humanize the material creation, he or she dehumanizes others themselves. They change others into things by dominating them, exploiting them, and taking to themselves the fruit of their labor.

The tragedy of all this is that by doing this, the egoist dehumanizes themselves. They surrender themselves with the possessions they covet; they become slaves – no longer persons who are self-possessed but un-persons, things driven by their blind desires and their objects.

But when we dehumanize, de-personalize ourselves in this way, something stirs within us. We feel frustrated. In our heart of hearts we know that what we have is nothing compared with what we are, what we can be, what we would like to be. We would like to be ourselves. But we dare not break the vicious circle. We think we can overcome our frustrations by striving to have more, to have more than others, to have ever more and more. We thus turn our lives into a competitive rat-race without meaning.

Dehumanization

The downward spiral of ambition, competition, and self-destruction twists and expands unceasingly, with the result that we are chained ever more securely to a progressively, and progressively frustrating, dehumanization.

Dehumanization of ourselves and dehumanization of others. For by thus making egoism a way of life, we translate it, we objectify it, in social structures. Starting from our individual sins of egoism, we become exploiters of others, dehumanizing them and ourselves in the process, and hardening the process into a structure of society which may rightfully be called sin objectified.

For it becomes hardened in ideas, institutions, impersonal and depersonalized organisms which now escape our direct control, a tyrannical power of destruction and self-destruction.

Vicious circle

How escape from this vicious circle? Clearly, the whole process has its root in egoism – in the denial of love. But to try to live in love and justice in a world whose prevailing climate is egoism and injustice, where egoism and injustice are built into the very structures of society – is this not a suicidal, or at least a fruitless undertaking?

Good in an evil world

And yet, it lies at the very core of the Christian message; it is the sum and substance of the call of Christ. Saint Paul put it in a single sentence: “Do not allow yourself to be overcome by evil, but rather, overcome evil with good.” This teaching, which is identical with the teaching of Christ about love for the enemy, is the touchstone of Christianity. All of us would like to be good to others, and most of us would be relatively good in a good world. What is difficult is to be good in an evil world, where the egoism of others and the egoism built into the institutions of society attack us and threaten to annihilate us.

Under such conditions, the only possible reaction would seem to be to oppose evil with evil, egoism with egoism, hate with hate; in short, to annihilate the aggressor with his own weapons. But is it not precisely thus that evil conquers us most thoroughly? For then, not only does it damage us externally, it perverts our very heart. We allow ourselves, in the words of Saint Paul, to be overcome by evil.

Love: the driving force

No; evil is overcome only by good, hate by love, egoism by generosity. It is thus that we must sow justice in our world. To be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society.

All this sounds very nice, you will say, but isn’t it just a little bit up in the air? Very well, let us get down to cases. How do we get this principle of justice through love down to the level of reality, the reality of our daily lives? By cultivating in ourselves three attitudes.

Live more simply

First, a firm determination to live much more simply – as individuals, as families, as social groups – and in this way to stop short, or at least to slow down, the expanding spiral of luxurious living and social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have will do away with many of the luxuries which in their social set have become necessities, but which the majority of mankind must do without. And if this produces surplus income, well and good; let it be given to those for whom the necessities of life are still luxuries beyond their reach.

No unjust profit

Second, a firm determination to draw no profit whatever from clearly unjust sources. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the regards of production accrue to those already rich, while the cost of production lies heavily on the poor. Let there be men and women who will bend their energies not to strengthen positions of privilege, but, to the extent possible, reduce privilege in favor of the underprivileged. Please do not conclude too hastily that this does not pertain to you – that you do not belong to the privileged few in your society. It touches everyone of a certain social position, even though only in certain respects, and even if we ourselves may be the victims of unjust discrimination by those who are even better off than ourselves. In this matter, our basic point of reference must be the true poor, the truly marginalized, in our own countries and in the Third World.

Change unjust structures

Third, and most difficult: a firm resolve to be agents of change in society; not merely resisting unjust structures and arrangements, but actively undertaking to reform them. For, if we set out to reduce income in so far as it is derived from participation in unjust structures, we will find out soon enough that we are faced with an impossible task unless those very structures are changed.

Posts of power

Thus, stepping down from our own posts of power would be too simple a course of action. In certain circumstances it may be the proper thing to do; but ordinarily it merely serves to hand over the entire social structure to the exploitation of the egotistical. Here precisely is where we begin to feel how difficult is the struggle for justice; how necessary it is to have recourse to technical ideological tools. Here is where cooperation among alumni and alumni associations becomes not only useful but necessary.

Let us not forget, especially, to bring into our counsels our alumni who belong to the working class. For in the last analysis, it is the oppressed who must be the principal agents of change. The role of the privileged is to assist them; to reinforce with pressure from above the pressure exerted from below on the structures that need to be changed.

Christ, a man for others

Men-and-women-for-others: the paramount objective of Jesuit education – basic, advance, and continuing – must now be to form such men and women. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the Spiritual Exercises of Saint Ignatius. Only by being a man-or-woman-for-others does one become fully human, not only in the merely natural sense, but in the sense of being the “spiritual” person of Saint Paul. The person filled with the Spirit, and we know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming a human person, became, beyond all others, a Man-for-others, a Woman-for-others.

Endnotes:

1 Synod of Bishops 1971, “Justice in the World,” nn. 6, 37.
2 Ibid. n. 10.
3 Juan B. Alfaro, S.J., Christianisme et Justice, Commission Pontificale, Justice et Paix, Cite du Vatican, 1973, pp. 28
4 Acts 10:38
5 Rom 12:21
6 Rom 12:21

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PROVINCE BRIEFS

MISSOURI

Fr. Thomas Melancon is settling in as the new director of the Fusz Pavilion for senior Jesuits. The Pavilion, located in Jesuit Hall in St. Louis, provides assisted living and nursing care for aged and infirm Jesuits.

Fr. Tom Rochford helped plan and carry out a major conference on the Ignatian Volunteer Corps on November 4 in St. Louis. Participants included Nicholas Negroponte (the M.I.T. developer of the “Hundred-dollar laptop” computer) to heads of religious orders and educational groups in Rome. This event grew out of a project of the Union of Superiors General to start an educational program in South Sudan.

Seven young men from English Canada, Missouri and Wisconsin visited the Novitiate in St. Paul October 6-8 as part of their vocation discernment. Thirteen others attended a “Come and See Weekend” at Saint Louis University October 25-26.

The four St. Louis Jesuit Volunteers (JVC’s), the 13 Alum Service Corps (ASC) volunteers and those involved with the Ignatian Volunteer Corps (JVC) gathered for a Mass and a potluck dinner in October. It was a time for mutual support as well as further immersion in Ignatian spirituality.

Mr. Tom Digman has become the new assistant to the provincial for advancement for the Missouri Province. He and Fr. Gene Martens hosted a Day of Recollection in Denver at Regis University for some 40 benefactors, donors and supporters of the province.

Three men from the province were recently ordained deacons. John Lan Tran was ordained Octo ber 6 in Cambridge, Massachusetts; Hanh Duc Pham and William Sheahan were ordained October 22 in Oakland, California.

Paul Sheridan and the provincial were acknowledged for their vital roles in the rebirth of Cardinal Ritter Prep, a school sponsored by the Archdiocese of St. Louis. The award was presented at the school’s Founders’ Day Dinner on October 5. At least 10 different Jesuits served in various capacities at the school from its founding in 1979 through the 1980s.

Celebrations honoring the jubilarians of the Missouri Province were held in St. Louis on September 26 and in Denver on November 4.

-- M ichael Hartjer SJ

OREGON

Fr. Jack Morris’ 80th birthday was celebrated in style at St. Mary’s Academy in Portland on Sunday October 21. Jesuit Volunteer Corps Northwest hosted an afternoon birthday tribute to honor Morris, who is a co-founder of JVC.

Fr. William Bichsel and the Catholic Worker Community in Tacoma hosted Days of Peace on September 11. The event included interfaith prayer, a Peace Walk, dedication of a Peace Pole, and a presentation by Bob Maat on the Peace Movement in Cambodia.

Fr. Provincial John D. Whitney presented the John Traynor Award to Sr. Katherine Dyckman SNJM for her contribution to the spiritual ministry of Jesuits and colleagues throughout Puget Sound. She is a Seattle University professor and a co-author of a book on women and the Spiritual Exercises.

Three men have entered the Jesuit Novitiate of St. Francis Xavier in Portland. They recently completed their Triduum retreat and postulancy, guided by the second-year novices. Fr. Tom Lamanna is the novice director and Fr. Paul Fitterer is the socius.

Fr. Michael Badary of Seattle University’s Magis: Alumni Commission for Mission office and Fr. Jerry D. Graham, pastoral minister to the Swinomish peoples north of Seattle, celebrated final vows on September 23 at the Chapel of St. Ignatius at Seattle University.

Fr. Peter Byrne and parishioners of St. Ignatius Parish in Portland kicked off the parish’s centennial year on September 23 with a Mass of celebration and thanksgiving. Former Jesuits who had served in the parish also attended with staff and the Holy Name Sisters.

Fr. Andrew Maddock, pastor at St. Ignatius Mission in Montana, recently placed new headlights in front of the deteriorating markers of 13 deceased Jesuits. The oldest grave in the cemetery is that of Fr. Peter Zerinbati SJ, who died in 1845.

Whitney was the guest of honor at the 7th Annual White Collar Luncheon on November 1 in Seattle, honoring Jesuits living and working in the Puget Sound area. A White Collar Luncheon was also scheduled for November 8 in Portland.

-- Pat Walsh

Priests Sentenced for Nonviolent Protest

On October 17, Frs. Stephen Kelly (CFN) and Louis Vitale, O.F.M., were sentenced to five months in federal prison for their participation in a nonviolent act of civil disobedience at Fort Huachuca, Arizona, for which they were arrested on November 19, 2006. At the time of their arrest, Kelly and Vitale were trying to deliver a letter denouncing certain methods of “interrogation training” sanctioned by the Military Commissions Act of 2006 to then-commander Major General Barbara Fast. (The link to their letter can be found on the California Province website: www.jsu.org/CAJ/)

For many years, Kelly’s main apostolic work has been engaging with and educating others regarding peace, nuclear non-proliferation and nonviolence with the Pacific Life Community and members of the Catholic Worker Movement in Oakland. Vitale is a member of the Santa Barbara Province of the Franciscans and has devoted much of his life to working for peace. (A statement from the Franciscan Friars can be found on their website: www.franciscan.org/JPC/take_action.asp.)

Linked for Life

Celebrating Five Years of AJAN

On October 17, Fr. Michael Czerny (CSJ), coordinator of AJAN, “Today, the dream is being made flesh and the seed taking deep root.”

Fr. Fratern Masawe (AOR), JESAM moderator, agrees: “Indeed the goal has been achieved, although we cannot quantify all the successes. Together we stand a good chance of winning the battle.”

The knowledge that they stand together is very encouraging for Jesuits doing AIDS ministry, many of whom used to feel somewhat isolated. Foster this sense of belonging is one of AJAN’s key achievements. Charles says he feels “very much part of a global network,” a sentiment echoed by Jesuit scholastic Harris Forbti (AOC), director of the Jesuit educational centre in Kyabla, Chad. He describes an AIDS awareness project he has just launched, as one of the cells making up the body that is AJAN.

“We are a link in a large chain,” he said. “My aim is to adapt the know-how and experience of AJAN to our district, to use positive means to fight the spread of HIV.”

AJAN is eager to build on the progress achieved in its first five years. As it develops a corporate profile of a Catholic network with a distinct identity and way of proceeding, its members are keen to speak as one and to be a voice for the voiceless. AJAN looks forward to envisiting the support of Jesuit institutions abroad to advocate for the rights of people infected by HIV and affected by AIDS.

“Linked for Life” captures the enthusiasm and commitment that are hallmarks of the approach of AJAN and shows how the ultimate aim is, in the words of Deuteronomy, choosing life not death. The book is also an eloquent symbol of gratitude to the U.S. Jesuit provinces which, from the beginning and every year, have supported AJAN in its pioneering efforts.

To order “Linked for Life” please send an e-mail with your postal address to books@jesuitaids.net.
Job Announcements

Academic Vice President
John Carroll University
Cleveland, Ohio

John Carroll University, a Catholic, Jesuit university dedicated to developing women and men with the knowledge and character to lead and to serve, seeks nominations for and expressions of interest in the position of Academic Vice President.

The university seeks an innovative and energetic Academic Vice President who will work closely with faculty to continue strengthening the university's academic programs and profile and to broaden opportunities for faculty collaboration, leadership and scholarly development and the creation of new programs.

The Vice President reports directly to the President and is a member of his senior leadership team. This team, which the president has developed, is an inclusive and collaborative decision making team that strives for transparency. Reporting to the Vice President are the Associate Academic Vice Presidents for Academic Affairs, Planning and Assessment, and Academic Programs and Faculty Diversity, the deans of the College of Arts and Sciences, the Boer School of Business and the Graduate School, as well as the directors of information services, Grasselli Library and other Academic Centers.

Qualifications for the position include:

- a deep interest in the values and mission of John Carroll University and its Jesuit foundation
- a teaching and scholarship record sufficient to qualify for tenure at the rank of full professor in one of the departments of the university
- significant experience in academic administration preferably at the dean's level
- demonstrated commitment to valuing and promoting diversity
- demonstrated experience working collaboratively on co-curricular initiatives
- a proven ability to lead through consultative decision making

Applicants will submit a letter of application detailing interest and qualifications for the position and a current resume including contact information of at least five references.

Review of applications will begin December 1, 2007, and continue until the position is filled.

Nominations, expressions of interest, and inquiries should be directed, in confidence, to Jean Dowdall and Lucy A. Leske, the Witt/Kieffer consultants assisting John Carroll University with this search. Electronic submissions are strongly encouraged and may be sent to: JCUAVP@wittkieffer.com.

Documents that must be mailed may be sent to:

Academic Vice President
John Carroll University
Witt/Kieffer
atttn: Jean Dowdall and Lucy A. Leske
95 Goldfinch Drive
Nantucket MA 02554

John Carroll is an affirmative action equal opportunity employer. The university is committed to diversity in the work place and strongly encourages applications from women and minorities.

Executive Director of Development
Jesuit School of Theology at Berkeley
Berkeley, California

The Jesuit School of Theology, a leading Roman Catholic international graduate school and research center, is seeking an experienced and highly motivated leader to manage all of its strategic advancement programs, including fundraising, communications, marketing, community and alumni relations. The Executive Director of Development is the chief advancement officer of the institution and reports directly to the President. He/she is also a member of the President's Executive Team and participates in the general management of the School.

The Executive Director is responsible for leading a small development staff in the cultivation and solicitation of major gifts, the annual fund, foundation grants, planned giving, prospect management, stewardship and alumni relations, as well as overseeing all fundraising events and communications with external constituencies.

Qualifications: The ideal candidate will have senior level administrative experience and a successful record of fundraising, preferably in a high education setting; superior communication and public relation skills; excellent organizational and analytical skills; ability to develop and implement strategic development plans; the energy and drive to lead the achievement of ambitious fundraising efforts; demonstrated ability to communicate and interact effectively with faculty, administration, and students in a collegial environment. A college degree and several years of direct fund raising experience are required. Experience in Jesuit education would be a plus.

The School: The mission of the Jesuit School of Theology at Berkeley is to prepare Jesuit and lay leaders in ministries of faith and justice. With programs at the Masters and Doctoral level, it is a leading center for theological research. Sponsored by the Jesuits, it is a member of the ecumenical and interfaith Graduate Theological Union. www.jstb.edu

Please send a letter of application, resume and references to:

Ms. Corry Dodson
Administrative Assistant to the President
Jesuit School of Theology at Berkeley
1735 LeRoy Avenue
Berkeley, CA 94709
cddson@jstb.edu
Phone: 510-549-5042
Fax: 510-848-1366

-- J. Thomas Hayes SJ
-- Daniel Hendrickson SJ

WISCONSIN

Out of Omaha and on the Bay, former assistant principal of Creighton Prep, Mr. Tom Neitzke, enjoys his first semester at JSTB. In tandem with the completion of his regency, Neitzke also earned his masters in educational administration from USF. He now reads Rahr vigorously, but also celebrated the October 25 diocesan ordinations of evening Mass. Phil Cooke and Matt Walsh. Cooke and Walsh, both residents of JSTB’s Casa Loyola in West Oakland, serve as deacons.

On the opposite coast, Fr. George Drance opened “Caravaggio Chiaroscuro,” a play about the Rome-based times and toils of a young Caravaggio. It was staged at La Mama Experimental Theatre Company in New York City’s East Village. Drance, moreover, already completed casting roles for his next production, “Life is a Dream.” Located in Spain’s Golden Age, the play revolves around the themes of creation and freedom. It will be staged at Fordham University Lincoln Center.

To his north, in the Bronx, Fr. Jim “Midtown” McDermott who continues to write for America, Mr. Chris Johnson studies philosophy at Fordham University in a second year and, newly, ministers at St. Barnabas Hospital. Fordham Road still fascinates him. He is joined at Ciskei Hall by Mr. Vince Strand who, reportedly, enjoyed a quick big bite of the Big Apple in settling. When not studying Plato, Strand teaches 9th grade CCD at St. Martin of Tours in the neighborhood.

And more north yet, Frs. Casey Beaumier, Mark Carr and Chris Collins joined Boston College president Fr. Bill Leahy and other B.C. Jesuits on campus for its Boston Pops concert, a popular Parents’ Weekend event each September. Even composer John Williams, the evening’s conductor, was amazed when sold-out Conte Forum sparked with crack-n-shine glow-sticks during, you imagine rightly, “Star Wars.” The Jesuit contingent survived the light saber battles. Beaumier was able to persist in his doctoral program in BC’s history department, Carr could cross the Charles into Cambridge where he is pursuing a masters in secondary education at Harvard, and Collins could return to the Pine Ridge Indian Reservation and resume his work as assistant pastor. Leahy sighed and enjoyed a late-night Pepsi.

Job Announcements

CALIFORNIA
Fr. John P. Foley was one of five recipients of this year’s St. Elizabeth Ann Seton Award from the National Catholic Educational Association (NCEA), the NCEA’s highest honor. Foley was recognized for his visionary role in founding and leading both the original Cristo Rey Jesuit High School in the Priest neighborhood of Chicago and the Cristo Rey Network, also in Chicago, where he is currently president.

On October 9, Foley also was awarded an honorary doctorate from his alma mater, Georgetown University, for the many outstanding contributions he’s made to secondary Catholic education.

Fr. Provincial Ed Schmidt and Frs. Pat McGrath and Chris Devron (NYK) were instrumental in the September 12 press conference announcing the 2008 opening of Christ the King Jesuit College Preparatory School (CTK). A Cristo Rey model high school, CTK will serve Chicago’s West Side.

Schmidt shared his reflections with benefactors and friends at the province’s Companions dinners in Chicago and Cincinnati. In Chicago, Frs. Jim Garland and Devron updated attendees on the success of Cristo Rey and the plans for opening Christ the King, Frs. Matt Garr (42 years in Peru) and Ed Daly (55 years in India) were also present to thank those who support Jesuit ministries in their countries.

In Cincinnati, Frs. Brad Schaeffer and Bill Verbyke, along with Eric Sundrup, explained to a large audience how the Jesuit formation process prepares men for lives of prayerful service.

Despite the heat and humidity, Loyola University Chicago First Studies classmates Sundrup, Ben Bocher (WIS) and Max Buehler (MIS) participated in the Chicago Marathon on October 7.

Check out the province website to hear new podcasts of Msrs. Bill Murphy, Andrew Wawrynz and Charlie Rodrigues reflecting on their vocations and service to God and God’s people. These men, along with Peter Nguyen and Glen Chun, will be ordained in 2008.

Also visit www.ThinkJesuit.org—the shared vocations website of the Chicago, Detroit and Wisconsin provinces—for podcast reflections of scholastics Mike Singhurse, Sundrup and Jake Martin.

--- Jeremy Langford

Fr. Fred Benda spent July in Greece with a group of students and faculty from Xavier University. The students earned up to 12 hours of credit as they attended classes, visited ancient sites, gave reports and wrote papers for the program, “The Glory that Was and is Greece.” Fortunately they were able to keep ahead of the firs that were beginning to ravage the country.

During July, Fr. Bill Ilbach (HEN) enjoyed a month in Louvain, Belgium. A group of 38 women and men—married folk, women and men of religious orders, and diocesan priests, from Australia, Ireland, England and the U.S.—gathered for intellectual and spiritual renewal. Class subjects included secularism, Christology, spirituality, ethics of parables and medical ethics. Evenings and weekends were free so they had plenty of time for casual conversation and outdoor recreation.

Fr. Richard M. Mackowski, after spending 43.5 years in Europe and the Middle East, has returned to the province as a professor of sacred scripture at Sacred Heart Major Seminary, teaching Biblical archaeology and the Book of Psalms. His residence is the University of Detroit-Mercy.

On August 20, Fr. Tom Acker opened a new campus of 33 acres with a new 32,000 sq. ft. building housing eight public college/universities, including West Virginia University and Marshall University. This educational mall in southern West Virginia is the first of its kind in the state and cost over $18 million. Tom developed and now coordinates the campus and center. A second building is in the planning stage. This mall makes higher education more affordable and accessible to students in this stressed area of Appalachia.

The forthcoming volume of Ethnology features Christian missionary contributions to ethnography. Fr. Mike Stelenkamp’s entry, “Upd ating The Jesuit Relations,” profiles past and present Jesuits whose legacy to American Indian studies will endure (e.g., Frs. Ray Bucko, Don Dol, Carl Starkloff, Paul Steinmetz). Ethnology is a rare publication within the field of American anthropology, and this volume features the discipline’s valuation of Protestant and Catholic men and women whose work for the Church provided positive consequences for the study of culture.

Fr. Vincent O’Keefe sent in to the New York Province newsletter an interesting picture of former Fr General Pedro Arrupe. It was forwarded to O’Keefe by a friend who came upon it in the National Archives. Dated February 1947, it shows Arrupe sitting in front of trench-coated and hatted newspapermen telling his listeners of the bombing of Hiroshima on August 6, 1945. Arrupe was the director of novices at Nagasaki just outside the city when the bombing took place.

Fr. Charles Odude (AOR) planned the route and guided 13 Le Moyne College students on a three-week service-learning and Ignatian immersion experience in Africa. In May, in Nairobi they visited and did service work for HIV positive children at the Nyumbani orphanage; in Lea Toto, a home-based care agency for children living withlam family; in and around Nairobi; and in Nyumbani Village, a rural experimental dwelling for teenage children and their grandparents located 200 miles southeast of Nairobi. During faith-sharing each evening, students said the liturgies were some of the most powerful and even life-changing experiences they ever had. They were amazed at the size of the crowds at every mass and their lively participation.

Fr. Robert Dahlke ran a week-end reunion for those who had entered St. Andrew-on-Hudson in the early 1950s. Forty-three Jesuits and former Jesuits (including some wives) attended all or part of the reunion. One came from as far away as Tokyo, and another from New Mexico. Murray-Weigel Hall Community graciously provided the Sunday breakfast, which gave everyone an opportunity to visit those in the health-care center who otherwise would have been unable to get to the reunion.

Fr. Robert Grimes, dean of Fordham College Lincoln Center, reports that the freshman book at FCLC was Fr. Daniel Berrigan’s “The Trial of the Catonsville Nine.” During orientation on September 4, students of the theatre department performed a scene from the play. Then Dan joined the actors and director on stage for a “talkback” with the freshman class. The 410 freshmen were tremendously enthusiastic and closed the forum with a standing ovation for Dan.

--- John Moriconi SJ

--- Louis T. Garaventa SJ

Job Announcements

Faculty Position in Ministerial Formation
Jesuit School of Theology at Berkeley
Berkeley, California

The Jesuit School of Theology at Berkeley seeks applications for a faculty position in ministerial formation. This person will work collaboratively with administrators, faculty, students and the Rector of the Jesuit Community in formulating and carrying out programs of formation with and for the students of the Masters of Divinity Program at the Jesuit School. Areas of focus will include pastoral, human and spiritual formation, with an emphasis on integrating these with the intellectual and academic dimension of the individual student’s experience and aspirations.

The successful applicant for this position will have a strong background in supervision, group dynamics, discernment and pastoral theology. Modalities of interaction will include field education placements and supervision, training of site supervisors, small group reflection, integration seminars, immersion program, and possibly classroom teaching in pastoral theology.

Qualifications include: Roman Catholic; a grounding in Ignatian spirituality preferred; significant pastoral experience (mentoring and supervisory experience preferred); M.Div or equivalent ministerial degree (doctorate preferred).

Note if desired, informal meetings at the AAR meeting in San Diego with the STB Dean can be arranged.

Please send resume, qualifications, and list of three references by December 15, 2007 to:

Jerome P. Baggett
Associate Professor of Religion and Society
Chair, Ministerial Formation Search Committee
Jesuit School of Theology at Berkeley
1753 LeRoy Avenue
Berkeley, CA 94709
(510) 594-5060
jbaggett@stb.berkeley.edu

Development Manager
Jesuit Volunteer Corps Northwest
Portland, Oregon

Jesuit Volunteer Corps (JVC) Northwest recruits, places and supports full-time Jesuit Volunteers who work at over 50 schools, social service, environmental and public agencies in Alaska, Oregon, Washington and Montana. JVC Northwest seeks an energetic and experienced Development Manager to lead its annual giving, major gifts, special events, grant-writing and planned giving programs.

This position offers an opportunity to help individuals and families on poverty level incomes and vulnerable ecosystems. The ideal candidate will have:

• Background and proven success in development work;
• Previous management and supervisory experience;
• Experience and success in solicitation of major gifts;
• Success in writing and obtaining grant monies;
• Excellent writing, public speaking and interpersonal communication skills;
• A record of meeting deadlines;
• A solid presence; ability to interact effectively with diverse personalities; and creativity;
• Bachelors degree.

Send letter of application, resume, salary history and three professional references to:

JVC Northwest
Development Search Committee
P.O. Box 3928
Portland, OR 97208
(jhaster@jvcnorthwest.org

Or email to jhaster@jvcnorthwest.org
Job Announcements

Dean of Students
Jesuit School of Theology at Berkeley
Berkeley, California

The Jesuit School of Theology at Berkeley, a vibrant international center of graduate education, invites candidates for the position of Dean of Students. The Dean is a member of the school’s executive team and reports to the President. The Dean is responsible for the following areas of service: students, formation, liturgy, community life, career development, and housing. In the area of formation, the Dean works closely with the Rector of the Jesuit Community and the Director of Ministerial Formation.

Qualifications: Roman Catholic, significant administrative and ministerial experience in an educational or service-oriented organization; a degree in theology or ministry and familiarity with Ignatian spirituality is preferred.

Deadline for applications: January 11, 2008.

Send letter explaining your qualifications, resume, and 3 references to:

Bruce Lescher
Chair, Dean Search Committee
1735 Lefton Ave.
Berkeley, CA 94709
Phone 510-549-5055
blescher@stb.edu

Art Historian
Saint Joseph’s University
Philadelphia, Pennsylvania

Saint Joseph’s University is seeking an art historian to fill a tenure-track position in its Department of Fine and Performing Arts. PhD and a minimum of two years of university-level teaching experience required.

We are a department of about 60 majors and 9 full-time faculty with deep commitments to our students and to our disciplines in painting, drawing, cinema, photography, ceramics, sculpture, music and theatre. We are looking for an art historian with a deep commitment to the discipline who is an effective teacher with an ability to hire and oversee adjunct art history faculty. Especially important is a demonstrated ability to address connections between art history and the Catholic intellectual tradition, i.e., the intersection of society, politics, scholarship, the arts and religion.

Desired attributes include:

- A strong and ongoing record of scholarly publications and conference presentations
- Familiarity with a broad range of styles, media, and approaches to art
- An understanding of modern and contemporary art that she can effectively communicate to our art students and to non-majors studying at the core curriculum level.

Normal teaching load is three courses per semester including participation in the General Education Requirement. Salary is competitive and commensurate with experience.

Applicants must submit the letter of application and curriculum vitae electronically through our Department of Human Resources, https://jobs.sju.edu. Candidates should also submit a detailed letter of application that addresses the required qualifications, curriculum vitae, sample syllabi, a statement that includes ideas on teaching undergraduate Art History in a liberal arts setting, and three letters of reference to:

Art History Search Committee
Department of Fine and Performing Arts
Saint Joseph’s University
5600 City Avenue
Philadelphia, PA 19131

Applications should be received no later than January 15, 2008. Saint Joseph’s University is a private, Catholic, Jesuit institution and expects members of its community to be knowledgeable about its mission and to make a positive contribution to that mission. AA/EEO/M/W/DV
Arrupe Remembered

O’Keefe: People would say to Arrupe, Where is the Society of Jesus going? And held say, I don’t know. We’re all rushing for the exit. The faint of heart would collapse. But, he went on, God knows, and we have to hear from God. That’s why we have to be open to the “signs of the times.” John XXIII’s great concept. God is leading us today to live the Gospel in new ways. We have to be open to that, ask God to enlighten us and follow his leads. And we have help in our brothers and sisters out there and in the great events of our times. These are telling us something.

Calvez: He was not the man to multiply his decisions and decide about everything. There were things that were important, and there were other things that were not important, and he knew which was which.

A Life in Christ

O’Keefe: When Arrupe was talking about the vows, he didn’t go through the whole juridical setup, what it said in canon law. Arrupe spoke about following the poor Jesus - that’s what poverty was, following the chaste Jesus, following the obedient Jesus. He didn’t think in abstract terms, he thought of the following of Christ. And he had a special devotion to the poor Christ.

Calvez: Arrupe would say that if the Jesuit is to be capable of what the world expects from him, difficult things eventually in favor of justice and faith, dangerous things, he needs a robust spirituality. He was extremely insistent upon the person of Jesus Christ, Jesus of Nazareth. A Jesuit is a companion of Jesus and so he should be very close to the attitude and views of Jesus – but not Jesus understood speculatively, Jesus the man, Jesus in his concrete history. The Jesuit should be very close to him.

And if a Jesuit did not have that, he was no good, he was not worth anything at all. Arrupe would never say that directly to a person, of course; he was so delicate with people that he would respect always if he felt something could not be understood. But deep down, he felt that.

Struggles

McGarry: The great majority of Jesuits reacted very positively under Arrupe’s leadership. But there were also groups of people, in Spain, Germany, Japan and elsewhere, who didn’t. They couldn’t take this new world, and they dragged their feet the whole way.

Calvez: After the 31st General Congregation, Arrupe grew concerned that Jesuits could be disputing whether this is the spirit of the Society or that. Around 1970 he felt that the situation had become so tense, he would need another general congregation rather quickly in order to get clear definitions from the body of the Society about what line he could follow. So he began talking about a new congregation.

McGarry: Arrupe’s greatest weakness was that he wasn’t a politician in any sense. He never thought out how he could make the best impression on the pope or anything like that; he was always just himself. That was his greatest strength, too. He was totally loyal to Paul VI; he used to love to go see Paul. But Paul was being told by people in the Curia that Arrupe was a rebel.

O’Keefe: Mc Dermott (WJS) is an associate editor at America Magazine.

March for Life Planning Starts

Plains are underway for the annual Mass and reception sponsored by the Jesuit Conference on the morning of the March for Life. The march is held each January 22 on the National Mall in Washington, D.C., to mark the anniversary of the Supreme Court’s 1973 Roe v. Wade decision that legalized abortion. Student and parish groups, as well as other friends of the Society, interested in “Standing for the Unborn” are welcome. Further details will be made available as the event approaches. Contact person is William Blazek SJ (CHG), vwb2@georgetown.edu.

Feature

LMU Science Professor Shares Nobel Prize

Loyola Marymount University Professor Jeremy Pal is among the contributing authors on the Intergovernmental Panel on Climate Changes (IPCC), an international collaboration of scientists that shared the 2007 Nobel Peace Prize with former Vice President Al Gore.

“It is truly an honor to be a part of a project that has received such distinguished recognition,” said Pal, assistant professor of civil engineering and environmental science.

The IPCC report states most of the global warming to date is “very likely” caused by man and that it is “virtually certain” to continue in the future. The report defines the scientific uncertainties concerning the extent, impacts and timing of global warming. Experts state that the IPCC is the most definitive scientific assessment of global warming to date.

“The Norwegian Nobel Committee praised the group of international scientists and Gore “for their efforts to build up and disseminate greater knowledge about man-made climate change.”

“Hopefully now people will begin to set aside their political affiliations and realize that the scientific evidence supporting that human activities are significantly changing climate globally is overwhelming,” said Pal.

Prior to joining the LMU faculty, Pal worked for the International Centre for Theoretical Physics, an agency that operates under two United Nations Agencies in Trieste, Italy, with the mission to foster the growth of research in developing nations.

Continued from page 6

Media

views to members of the press. One was to Curtis G. Pepper, the chief of the Roman bureau of Newsweek. The story in Newsweek did not help Arrupe in his efforts to clear matters up. The article of October 11, 1965, stated that “The most arresting event at Vatican II was the emergence of the Very Rev. Pedro Arrupe” The article never mentioned the controversial speech that Arrupe gave. So a reader of Newsweek might wonder why his emergence was most arresting.

Then Arrupe spoke in a language readily understood by Americans; he presented an analogy between Catholicism and Coca-Cola. “We have a great product but we don’t know how to sell it. Modern businessmen, looking at us, must shake their heads and say we are so foolish in our methods … Catholicism certainly isn’t a soft drink – but in our battle against indifferentism, materialism, agnosticism and all forms of atheism, we must certainly study our field.”

On October 20, Arrupe held what was called a press conference, but was actually a sophisticated lecture on culture and the mission of the Church. Later Arrupe admitted that “There have been some misunderstandings and exaggerations. But I don’t want to blame the press for this … My remarks were poorly translated into English. I didn’t mean that there was a universal atheistic organization.”

When Pedro Arrupe came to the United States six months later, his first trip as General, perhaps he needed to dispel some misunderstandings among American Jesuits. The American press had portrayed Arrupe as believing in a covert atheistic infiltration of all international organizations, especially the media. Was he the reactionary conservative as the American press had characterized him?

The Jesuits of the United States would quickly find out what Arrupe considered important for the future of the Church and the Society of Jesus. Others can judge whether Pedro Arrupe was a conservative reactionary or a catalyst for change for the Society of Jesus in the United States.

Pratt (NEN) is a writer and business manager for the Jesuit Historical Institute in Rome.

Continued from page 7
Georgetown Debuts Arrupe Documentary

By Kaitlyn McCarthy

As leaves fell from the oak and magnolia trees, Georgetown University played host to the premiere of a documentary on the life of Pedro Arrupe, the former Superior General (1965-1981) of the Society of Jesus.

Pedro Arrupe: His Life and Legacy was commissioned by Georgetown to honor Arrupe, who is considered by many as the Society's second founder. The film debuted to a packed Bunn Intercultural Center Auditorium on the University's campus as part of the centennial celebrations commemorating Arrupe's birth.

In his greeting to attendees, Georgetown University President John DeGioia described the profound faith and compassion of Arrupe. "He was a man whose extraordinary example of courage, concern and generosity earned him the respect and love not only of the extended Jesuit community, but of all who believe, as he did, that faith can never be separated from justice," said DeGioia, adding, "This film puts a very human face of the Christian values of our times."

His Life and Legacy begins with his difficult, formative years. Both his mother and father died early in his childhood, but this would not deter Arrupe from achieving great works. His entire life seemed slowly build on experiences, preparing him for his next stage of his journey. The apparition at Lourdes led him to his vocation, while the atomic bomb at Hiroshima impacted his view of the world, influencing his desire to help those in need.

Immediately after the premiere, time was given to Frank Frost, Mary Frost, Michael Ritter and Tony Moore all who worked on the film. According to the filmmakers, many of the photos and films used in the documentary were found by the archivist, ironically, in the Jesuit Curia basement. As some material was unusable without the proper equipment, the archivist shipped over 75 pounds of video materials from Rome to the U.S., where it could be digitized.

Plans for the film's distribution are currently in the works, including potential PBS airtime.

Tony Moore hopes to gain a wide exposure for the film. "We intend to put it online so it can be viewed by a wider audience," said Moore. "We also will send copies to all of the other Jesuit universities, colleges, high schools and provincials."

After the film, the evening continued with a panel presentation on Pedro Arrupe, featuring Howard J. Gray (DET), John W. O'Malley (DET), and British Robinson, the former national director of the Jesuit Refugee Service. A question and answer session followed, with Mass and reception to conclude the evening.

Boston College Names First Dean of School of Theology and Ministry

Fr. Richard J. Clifford (NEN), acting president of the Weston Jesuit School of Theology and renowned professor of Old Testament, has been named the founding dean of the Boston College School of Theology and Ministry.

The School of Theology and Ministry, which will begin holding classes in the fall of 2008, will include BCS Institute of Religious Education and Pastoral Ministry, the online portions of BCS's Church in the 21st Century program and the Weston Jesuit School of Theology, which is re-affiliating with Boston College after 33 years.

In announcing the appointment, Boston College President Fr. William P. Leahy (WIS), praised Clifford as a respected scholar, administrator and Jesuit who possesses the experience and leadership skills to help position the new School of Theology and Ministry as an internationally respected center of Catholic theological and ministerial education.

"Fr. Clifford will be an ideal dean for the School of Theology and Ministry," said Leahy. "He is an outstanding teacher and scholar who is committed to leading a school focused on the good of the Church and the education of ordained and lay ministers for its service."

Clifford said he welcomes the challenge of directing the new entity, given the promise it holds for the future. "I am excited to be named Dean of the Boston College School of Theology and Ministry, which incorporates into one school three excellent entities: The Institute for Religious Education and Pastoral Ministry, The Weston Jesuit School of Theology and C21 Online," he said. "The mission of each will be broadened and enjoy richer resources. The coming together of so many dedicated faculty members, staff and students to build the school is a historic moment for Boston College. It is an unparalleled opportunity to advance the Gospel and serve the Church and academic community."

In addition to his 37 years of service to Weston Jesuit School of Theology, Clifford has served as visiting lecturer at Harvard Divinity School, president of the Catholic Biblical Association and general editor of the Catholic Biblical Quarterly. He has also served as a consultant for the National Conference of Catholic Bishops' Committee on Liturgy, and chair of the Boston Theological Institute's Old Testament/Hebrew Scriptures Colloquium.


In addition to the appointment of Clifford, the university is also conducting searches for associate deans of academic, student and administrative services. The School of Theology and Ministry will be located on the Brighton Campus of Boston College.

Square for Reg and Lary


Web Resources

Jesuit Solidarity 2008
http://www.jesuit.org/solidarity2008/

In the summer of 2008, the Society of Jesus in the United States is hosting a gathering of social ministers from around the country to reflect on social ministry and God's calling.
MEMORIALS

In Memoriam

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

Director, Dies for 70 years and a priest for 57 years. He was 87 years of age. He had been a Jesuit director, died at the New York Province.

Patrick J. Sullivan, Former Legion of Decency Director, Dies

By F. J. O’Brien SJ

On October 6, 2007, Fr. Patrick Sullivan died at the New York Province Health Center at Murray-Weigel Hall in the Bronx, N.Y. He was 87 years of age. He had been a Jesuit for 70 years and a priest for 57 years.

In 1957 Sullivan was offered the position of assistant director of the National Catholic Office for Motion Pictures, perhaps better known as the Legion of Decency, and the direction of his life underwent a major change. He would remain as assistant director for nine years and then become director of the Motion Picture Office for seven more years.

The Legion was a power in its day because its favorable rating could contribute appreciably to a movie’s profit margin. On the other hand, if a rating was condemnatory, it could break a Hollywood producer’s heart. Sullivan liked to recall a Saturday evening when he was called out of a confessional in a New Jersey parish to take a call from an irate Gregory Peck who wanted to know why the Legion thought “To Kill a Mockingbird” was unsuitable for teenagers. Today, when that film is a staple part of film courses in Catholic high schools, we wonder too.

But there were triumphs as well. Sullivan was particularly proud of the special classification which the Legion gave to Fellini’s masterpiece “La Dolce Vita” which he believed to be animated throughout by a strong moral spirit. And there were also many ironies, such as on the occasion when the film industry cautiously assigned an x-rating to “Midnight Cowboy” and then learned that the Legion would list it as A-. While Sullivan expressed great satisfaction over that last victory, the Provincial of the day spent a week dealing with the cries of moral outrage.

In 1971, the U.S. Catholic Conference set up the Division for Film and Broadcasting and Fr. Pat became its director. In 1968, Pope Paul VI appointed him a consultor to the Pontifical Commission for Social Communications and in 1974 he was reappointed to a second term. He was a member of the international committee which drafted the Pastoral Instruction on Social Communications in 1971. In 1981 the old Legion of Decency closed its doors.

Fr. Patrick Sullivan was born on March 25, 1920, in New York City. He grew up in the far northern reaches of Manhattan Island, an area much altered today by the immediate approaches to the G. W. Bridge. After graduation from Regis High School on Manhattan’s Upper East Side, he entered the Society of Jesus on August 14, 1937, at the Novitiate of St. Isaac Jogues in Wernersville, Pennsylvania.

Sullivan made his novitiate there and his first studies in its juniorate as well. For philosophy, he moved only a short distance further south to Woodstock College in Maryland. During regency he returned to Manhattan where he taught for two years at Xavier High School. In his third year he attended Fordham University and managed to polish all the course work necessary for a doctorate in philosophy. For theology he went back to Woodstock for his first year but then during the remaining three years studied at Weston College in Massachusetts.

He was ordained in Weston’s chapel on June 17, 1950, by Cardinal Richard Cushing of Boston.
World Meeting: Jesuits and Philosophy

By Stephen Rowntree SJ

Seventy Jesuit philosophers from around the world met in Frankfurt, Germany, August 30 to September 4 at Saint Georgen School of Philosophy and Theology. The meeting was occasioned by the thirtieth anniversary of the Villa Cavalletti gathering of Jesuit philosophers convened by Fr. General Pedro Arrupe to discuss philosophy in Jesuit academic formation.

This year’s gathering took the form of an academic conference with invited and submitted papers. The meeting was organized by a committee of three European Jesuit philosophers: chair, Fr. João Vila-Cha (POR), Catholic University of Braga, Portugal; Fr. Louis Caruana (MAL), Heythrop College, London; and Fr. Henrich Watzka (GSE), Saint Georgen.

Among the 10 invited keynote addresses were Bishop Peter Henri, speaking on SJ’s presentation on the 1977 Villa Cavalletti meeting and its results; Fr. Anand Amaladas (MSU) of Satyajyoti Nilayam submitted papers. The meeting was organized by a committee of three European Jesuit philosophers: chair, Fr. João Vila-Cha (POR), Catholic University of Braga, Portugal; Fr. Louis Caruana (MAL), Heythrop College, London; and Fr. Henrich Watzka (GSE), Saint Georgen.

The language of the conference were English and Spanish. Both European and Latin American Spanish-speaking Jesuit philosophers were well-represented. Among the Spanish keynote addresses were Fr. Juan Carlos Scannone (ARG) of Facultad de San Miguel, Argentina, speaking on “La Filosofía y el Discernimiento de los Ríos y Oportunidades de la Globalización para la Misión de la Compañía de Jesús: La perspectiva de los pobres”; and Fr. Vincenzo Duran (COL) of Universidad Javeriana de Bogota, Colombia, speaking on “La Teología Filosófica y la Misión de la Compañía de Jesús.”

Thirty-three papers were discussed in parallel sessions on three afternoons. These papers covered a wide variety of topics, many of which reflected efforts to bring philosophy to bear on problems of particular regions and cultures. Fr. Pius Qura (AOE), Arrupe College, Harare, spoke on “The Drama of Hope and Despair in Living with HIV/AIDS as Evil Suffered”; Fr. Felix Körner (GSU), of the German Jesuit Project in Ankara, Turkey, spoke on “The Role of Philosophy in Dialogue with Islam”; and Fr. Cyril Desbruslais (CCU), Jnana Deepa Vidyanath philosophy, Pune, India, spoke on “Teaching Philosophy in Asia Today, in Light of the Faith That Does Justice Option.”

Diverse perspectives on economic globalization generated sharp exchanges. Teachers from Jesuit philosophy faculties were well-represented: Kizimwenda and Harare (Africa), Chennai and Pune (India), Jakarta (Indonesia), Rome and Frankfurt. Each day liturgy was celebrated by the conference participants with singing in English, French, German and Spanish. Celebrants included Fr. Provincial Stefan Dartmann (GSE) and Fr. Mark Rotsaert (BSE), head of the Conference of European Jesuit Provincials. One evening Dartmann and Rotsaert spoke on the current situation of the Jesuits in Germany and Europe and expectations for the future.

Sunday afternoon, participants journeyed by tram and subway to downtown Frankfurt for a three-hour walking tour. Frankfurt’s public transit system is a wonder of comfort and convenience, and seems to run mostly on a honor system, with only very occasional checking of tickets. This observer was quite surprised, but did recall this was the land of Immanuel Kant. Local guides had been hired to give tours in English and Spanish.

We began the tour in front of the Romer, the ceremonial City Hall, in which the Holy Roman Emperors of the German People for hundreds of years had been inaugurated. The central hall of the Romer contains portraits of all the Holy Roman Emperors up until 1806. Also in the immediate neighborhood is the magnificent Emperor’s Church, where Emperors were chosen and crowned.

Frankfurt has long been a market city in which numerous merchant fairs are held. Frankfurt today continues to uphold this tradition; the most-well-known is the Frankfurt Book Fair. Frankfurt is also a center for banking. The European Central Bank, for one, is headquartered there in a very fancy office building in the heart of downtown. Many of the office buildings are occupied by banks from all over the world.

One of the most poignant stops on the tour was at the City Museum where models of Frankfurt at various times in history were displayed. The most moving was the model detailing the almost complete destruction by U.S. and British bombing in World War II. One American participant felt compelled to offer an apology and ask forgiveness from the guide. The final stop on the tour was a visit to the house of Johann Wolfgang Goethe, reconstructed after having been destroyed. The afternoon concluded with Mass celebrated by the conference chair Vila-Cha in the Jesuits’ downtown parish church.

The meeting was marked by a strong sense of Jesuit brotherhood in the shared ministry of philosophizing for the sake of the promotion of a faith that does justice and for the sake of dialogue with cultures ancient and modern. One unifying thread was the number of participants from all over the world who had done doctoral studies at Boston College or enjoyed sabbaticals there. The participants, besides being multinational, included Jesuits of different ages, including some still in graduate studies or recently completed.

Those in attendance were unanimous in supporting future gatherings, and a committee of Indian Jesuit philosophers began work while still in Frankfurt to plan a second world meeting. They were urged to schedule such a gathering for sooner (the next two or three years) rather than later – 30 years had been too much too much of a delay.

Rowntree (NOR) is a professor of philosophy at Loyola University New Orleans.

Books

Mexican-American Catholics
Eduardo Fernández SJ
Paulist Press, Mahwah, NJ, 2001

Presents the history of Christianity in Mexico via Spain, the conditions of Mexican Catholics in America, the challenges facing Mexican-American Catholics and suggestions on how to meet them.

La Vida Sacra: Contemporary Hispanic Sacramental Theology
Series: Celebrating Faith: Explorations in Latino Spirituality and Theology
James Empereur SJ and Eduardo Fernández SJ
Rowman & Littlefield, Lanham, MD, 2006

An original, insightful approach to the sacraments from the perspective and actual practice of Latinos over the centuries.

Offers a distinctive take on the actual belief and enculturation of the sacraments in the Latino experience and context.

Keeping the Covenant: Taking Parish to the Next Level
Thomas P. Sweetser SJ

An insightful commentary on a wide spectrum of parish life, including mission, structures, planning, decision making, help for pastors, staff and councils, ideas related to stewardship, accountability, and coping with changes. Ideas stem from Sweetser’s 34 years of work with parishes throughout the country and also from his work with the Parish Assessment and Renewal (PAR) process offered through the Parish Evaluation Project.
Living the Jesuit/Artist Connection

By Peter Feuerherd

When Fr. Michael F. Tunney was a graduate art student at Pratt Institute in Brooklyn, a professor looked over his work, made some pointed suggestions, and posed a question: "Forget your colors, forget your figures, forget your ideas; just paint," she said, "and what does all this have to do with being a Jesuit priest, anyway?"

Tunney (NYK) has spent much of his life answering that question. He hasn't responded with sentimental, pietistic art, but with an honest series of self-portraits of himself and the things that shape his world. If, as Jesuits believe, God is in all things, Tunney can see God reflected in his own work, sometimes overtly, more often subtly.

"I am using all these drawings to get at Christian ideals and graces," he says to a visitor to his studio at Loyola Hall on the campus of Canisius College in Buffalo, where he serves as professor of fine arts and as rector of the Jesuit community.

The studio doubles as his living space as well, a sign that the lines between his everyday life and art are blurred. It's hard to distinguish where one ends and the other begins. Tunney, 49, who entered the Society in 1976, says, "I am using all these drawings to get at Christian ideals and graces," he says to a visitor to his studio at Loyola Hall on the campus of Canisius College in Buffalo, where he serves as professor of fine arts and as rector of the Jesuit community.

Tunney returned to his hometown to teach at Canisius College in 1994. But there were many stops along the way. Ordained in 1988, he earned a master's in divinity from the Jesuit School of Theology at Berkeley and studied art at Pratt. His work has been shown in Buffalo as well as New York City, Montreal, Kansas City and Boston, among other places. He has been an illustrator for America Magazine for the past 11 years and, before becoming rector, worked weekends at St. Mary of Sorrows Church in Buffalo for 14 years. He also taught for three years at St. Peter's Prep in Jersey City and two years at Canisius High School.

He has generally shunned overt religious imagery, although some of it has recently entered his paintings, including representations of crucifixes and other Catholic iconography. Yet many of his paintings are self-reflections, some literally so. A series of five paintings, titled "Interiors (Graces)", features the stuff, both trivial and symbolically significant, that has become part of his life. Depicted in one work is a room cluttered with, among other things, a birthday card, an ordination picture, a Cookie Monster doll, a Harry Potter cap, JetBlue earphones, a plaster cast of the Jesuit symbol IHS, and scattered shoes and laundry.

The process of creating his art is slow, contemplative and, most of all, prayerful, he says. When he's working, he's creating "an internal dialogue going on with God and the people in my life. It's prayer."

He sees it as part of a long Jesuit tradition. St. Ignatius of Loyola urged his followers to place themselves into biblical scenes, imagining, through all the senses, Jesus and other biblical figures. Tunney does something similar with his own drawings and paintings.

"It's a way of applying my own senses," he says. His subjects are "sacraments with a small 's'. They are things of heaven and the Divine world becoming immersed into ordinary human things. It's a way of seeing that our world is full of grace."

It's through artistic creativity, he says, "where I sometimes find grace."

He's found an outlet for that grace through his Jesuit vocation. The way towards living as a Jesuit and an artist was paved by older colleagues in the New York Province, including Frs. Dennis McNally (NYK) and Dennis M. Leder (NYK). Their work encouraged Tunney's path.

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His appointment as rector this year challenged him to call upon managerial skills very different from life as an academic artist. He is responsible for 27 Jesuits who minister in the Buffalo region, including 24 at Canisius College and Canisius High School and another three who reside at St. Ann's Jesuit Community. Two of these latter three work at St. Monica and St. Augustine Scholars' Program for middle school students. This educational program for bright but economically disadvantaged students grew out of St. Ann's Parish, now returned to the Diocese of Buffalo. Finding ways to pay for this apostolate is an ongoing challenge for Jesuit ministry in Buffalo.

Such practical concerns are a central focus of Tunney's task as rector, work he combines with his own artistic and teaching schedules. Whether he is in the role of artist, administrator, academic, or preacher, it's all of one Jesuit piece for Tunney. So far, his life is continually providing an answer to the question posed by the inquisitive art professor in Brooklyn.

Feuerherd is a communications consultant for the New York Province.