Afro-Colombians Face Continued Indignities as Refugees

By Shaina Aber

Colombia, a lushly beautiful country, diverse in both topography and people, has suffered more than 40 years of civil strife between leftist guerrillas and right-wing paramilitaries and government armed forces. A resource-rich land with over 44 million inhabitants, Colombia is home to the third largest population in Latin America.

Although Afro-Colombians make up only one quarter of Colombia's ethnic demographic, they compose a vastly greater percentage of those displaced by the conflict, accounting for nearly 70% of the world's second largest internally displaced population. Repeatedly subject to systematic racial discrimination, and social and economic exclusion, Afro-Colombians are also disproportionately targeted and victimized by Colombia's armed groups. And when Afro-Colombians are able to flee the violence in their country of origin, they often find their situation in neighboring countries to be barely tenable.

Most Afro-Colombians are geographically located in an area that receives the lowest per-capita government funding for health, education and infrastructure. They reside primarily on Colombia's Pacific coast, sharing land and history with indigenous populations in the states of Choco and Valle del Cauca. Afro-Colombians and neighboring indigenous groups have long been the favorite targets of the armed actors, as they are socially marginalized within the greater mestizo population, abandoned by their own government and often invisible to the outside world.

For many years, Afro-Colombians fought to maintain their right to lands they had long held in common as armed militias mounted assaults against their communities, frequently at the bidding of multi-national companies or corrupt government officials seeking to exploit the soil that is rich for mining, timber or agricultural industries.

In a symbolic legal victory in 1991, Colombia's newly adopted Constitution recognized Afro-Colombians' collective

Getting Close to the Goal at the SOA

By John Predmore SJ

“We will not allow death to silence the message of peace.” This response from the closing prayer of the 10th Annual Ignatian Teach-In for Justice in Columbus, Georgia, punctuated the intense energy of the gathering because we realized that we are getting close to reaching our goals.

Rep. Jim McGovern (D-MA) of Worcester, Massachusetts, reminded the gathered representatives of our Jesuit institutions of the reasons we gather every November 16 for the Teach-In. “Our goal is to stand for human rights and to press for social justice in our government,” said McGovern. “I love my country and my government” he continued “but not everyone in our government is committed to justice. We continue to face resistance from our own government officials.”

As a young aide to the late Democratic Congressman Joseph Moakley of Boston, McGovern learned of the discrepancies in our government’s rhetoric and practice when he accompanied Moakley on a fact-finding trip to El Salvador. The occasion was the brutal 1989 killings of six Jesuits, their housekeeper and her daughter at the University of Central America (UCA) in San Salvador. Their investigation showed that 19 of the 26 men who murdered the Jesuits and their companions were graduates of the School of the Americas (SOA), a school that trains delegates from Latin and South America to become better and more effective soldiers.

The SOA, now called Western Hemisphere Institute for Security Cooperation (WHINSEC), has been charged with training soldiers in torture techniques. McGovern concluded, “If WHINSEC properly trains soldiers to be effective and you send
Protest Documentary Premiered at Ignatian Teach-In

“On the Line,” a feature length documentary about the movement to close the U.S. Army School of the Americas in Fort Benning, Georgia, premiered November 17 at the annual protest after a sneak preview the previous night at the Ignatian Teach-In. The protest has become an annual event since the murder of six Jesuits, their housekeeper and her daughter in 1989. Their murderers were trained at the School of the Americas, since renamed WHINSEC.

The film, which took three years to make, features Martin Sheen, Susan Sarandon, Fr. Roy Bourgeois and author John Perkins. It provides an inside look at the people involved in the largest ongoing nonviolent protest movement in America today. Activists and local government officials struggle with the Constitutional right of assembly, free speech and dissent in light of the events of September 11, 2001. Politics, passion, and Federal Courts collide, as protesters discuss their activism, the dark side of U.S. foreign policy, and the challenges of protesting during the War on Terror.

Alumni from Loyola Marymount University and Jesuit affiliates banded together with producer Fr. Ron Schmidt (NOR) to make the film. Tracing the history of the movement to close the School of the Americas, “On the Line” uses dynamic interviews and images from the protest to examine issues of dissent, torture and American foreign policy.

“I think we see the film being a vehicle to get a further understanding of the SOA and also how our American foreign policy is continuing in this same vein,” said Schmidt, who noted that the film touches on both Catholic social teaching and Constitutional issues.

About 600 people attended the screening of the film, which Schmidt hopes will be used as a teaching tool at Jesuit high schools and colleges. “Schools can use it in a number of ways,” he said. “It’s not limited to the SOA and Latin American foreign policy.” Schmidt envisions the film as a sequel to discuss globalization and militarism, as well as American foreign policy and civil rights post-September 11.

Schmidt said that a study guide to accompany the film is possibly forthcoming. For more information, visit www.ontheinline-film.com.

Call for Papers

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them back into corrupt governments, the government will only perform more unjust actions."

In 1990, with 10 other concerned citizens, a Maryknoll priest, Fr. Roy Bourgeois, founded the human rights group SOA Watch. An organization whose mission is to close the SOA, the small group demonstrated non-violently at the gates of Fort Benning, Georgia, for the first time that year. This November, over 25,000 activists joined the march, while 5,000 representatives from our Jesuit institutions gathered at the Columbus Convention and Trade Center for the annual Teach-In for Justice.

Retired Auxiliary Bishop Thomas Gumbleton of Detroit, a founding member of Pax Christi, roused the Jesuit-affiliated audience by appealing for a more just distribution of the world's wealth and resources. He called the crowd to "adopt a life of simplicity and moderation – in the spirit of Jesus." He continued, "We are consuming much more than we have a right to do. When we give alms, we are not merely giving to the poor. We are giving back to the poor what rightly belongs to the poor." Gumbleton urged the crowd to "take the message of Jesus to heart and to live a life that calls us to act for justice." Our testimony can empower others to engage in discussion and reflection.

Break-out sessions of the Teach-In focused on practical techniques that schools and individuals could adopt in building more just systemic institutions. Some of the sessions focused on building a social justice network, voter registration and immigration issues, exploring the intricacies of the Iraq conflict, establishing a Pro-life advocacy, Katrina Relief efforts, education about human trafficking and contemporary slavery, and concern for the environment.

The Teach-In featured its traditional powerful rituals: the daily roll calls, singing motivational songs, personal testimonies of discrimination or witnessing to injustice, and the closing prayer in which all Jesuits gather on-stage to remember deceased Jesuit witnesses for justice since 1972.

Fr. Provincial Gerald Chojnacki (NYK) delighted the congregation at the closing liturgy with a bilingual service. During the Mass, Chojnacki paid tribute to the many Latinos who were present. He also recognized the outstanding dedicated service of hundreds of women religious who have served the church so faithfully. The applause was deafening.

The demonstration at the Fort Benning gates the next day was an incredibly powerful, prayerful and peaceful litany. A three-hour funeral procession in which 20,000 white crosses were placed in the lattice-work gates was remarkable to behold.

Our work may be coming to completion soon. Noting that Latin and South American nations are dropping their membership in WHINSEC, and that, if passed, the McGovern-Lewis amendment to the FY 2008 Foreign Ops Appropriations Bill would cut funding for the SOA/WHINSEC, McGovern said, "We are six votes short in Congress. We will get there soon."

We are indeed getting close. But our work as Christians is not over. The Ignatian Solidarity Network is planning regional meetings on current issues that affect our church and state. A Teach-In for Justice on Immigration is planned for March 7-9 at Loyola High School, Los Angeles. See www.ignatiansolidarity.net for registration.

Predmore is director of Mission and Identity and coordinator of Ignatian Programs at Cheverus high school in Portland, Maine.
The Dialogue of Experience: Reflections on Good Friday at Pine Ridge

By Peter J. Klink SJ

People had begun to move toward the center aisle of the church and were solemnly making their way toward the sanctuary. At the foot of the altar, two men of the community held a large, rough Hewn cross for the Good Friday veneration. From the back of the church, where a group of four men encircled a large drum, came the steady beat of that drum. It gave a rhythm to the ceremony and also gave a rhythm to the beating of my own heart. The words of their Lakota drum song pierced the air and lifted the prayers of all who had gathered in the church on that Good Friday evening on the Pine Ridge Indian Reservation.

The community was predominantly Lakota Sioux, although a few non-Lakota people - teachers from local schools, health care personnel from the hospital, etc. - also helped to make up that Good Friday's praying community at Sacred Heart Church in the village of Pine Ridge, South Dakota.

It was then, as people processed toward the cross, that I noticed a Lakota woman making her way up the aisle. She was wrapped in a woman's traditional dance shawl. The tassels at the bottom of her shawl swayed in time with the rhythm of the drum and the movement of her own body. I noticed that her footsteps were the steps of someone dancing and praying at a traditional Lakota Sundance. That ceremony focuses around the wood of the Sundance Tree which is placed in the center of the arbor. Under the arbor, the community gathers in prayer for their beloved and in support of the dancers during the long days of the Sundance. This solemn Lakota ritual invites the uniting of one's own sufferings, especially those endured by the dancers, with one's prayers for the life of the community.

A dancer's sacrifice includes such practices as fasting, physical self-mortification, piercing and prayerfully dancing under a hot sun. All this sacrifice, enwrapped in prayer, is offered up for the blessing of one's family, one's community and one's loved ones. As this woman approached the wood of the cross on that Good Friday, she seemed to me to be reverencing and acknowledging the ways in which the obedient suffering of Jesus Christ - the wood of His cross - were endured for the salvation and healing of all people. This woman now was dancing her prayer as a Lakota Catholic woman of faith and reverence.

Recent General Congregations, particularly GC 34, have called us to a greater awareness of the cultural dimensions of our evangelization efforts. Decree Four of GC 34, “Our Mission and Culture,” reminds us that “our ministries have to be conducted with an awareness of their cultural dimension” (#27) and that “the people of a culture are the ones who root the Church and the Gospel in their lives.” (#26). In Decree Five, “Our Mission and Interreligious Dialogue,” we are called to become more aware of the multifaceted dimension of this call to dialogue. The Congregation and the Church recommend to us that we see this process as involving a fourfold dialogue of life, action, religious experience and theological exchange.

Decree Five also emphasizes the importance of professional theological reflection and exchange. We need the input of those specialists schooled in the different religious traditions to help us reflect upon and appreciate those traditions. However, the call of the Congregation in Decree Five also invites us all to be attentive to our own experience of everyday religious expressions and to attend to the dynamics and reality of an ongoing dialogue of religious experience, “where persons, rooted in their own religious traditions, share their spiritual riches, for instance, with regard to prayer and contemplation, faith and ways of searching for God or the Absolute” in both word and practice. (#44)

We are called to be attentive to and open our eyes for the inculcated religious expression of the people around us. The riches of other religious traditions are brought to us in serious theological reflection and discussion, but they also come to us in the differing religious voices around us and in our religious experience of one another’s faith. God seeks to draw all nations into one. It is important to know how “all” nations hear, touch, see, understand and respond to that Divine call. I am reminded of an Indian saying that was in Peter Buffet’s production, The Seventh Fire: “If you do not walk with the animals, you will not know them. And what you do not know, you will fear. And what you fear, you will destroy.”

In our ministry among Native peoples, we strive to know and understand, and therefore appreciate, how the Risen Christ, whose Spirit has been poured out on all humanity, continues to rise and bless among all peoples and through their cultures as they search for the God of all creation.

Called to a more profound awareness of the cultural dynamics surrounding me and open to the enriching fourfold dialogue, I realized that in the experience of that Good Friday evening I was seeing the eloquently danced footsteps of interreligious dialogue in this Lakota woman’s Good Friday dance of faith. My own veneration and prayer that evening were deepened and enriched by the “dance” of my Lakota sister.

Klink (WIS) is president of Red Cloud Indian School in Pine Ridge, South Dakota. The ministries of Red Cloud include educational, pastoral and cultural ministries with and among the Lakota people on the Pine Ridge Reservation.

Our Lady of Good Counsel Church on the Pine Ridge Reservation in South Dakota.
Muslims Appeal for Theological Basis for Dialogue with Christians: A Common World Between Us and You

By John Borelli

At a time when critics of Islam have charged that Muslims cannot or will not engage in theological dialogue, a widely representative group of 138 Muslim scholars and religious leaders has invited Christians to such a dialogue. “A Common Word Between Us and You,” dated October 13, 2007, for the feast of ‘Id al-Fitr which concludes the Ramadan fast, is a product of Jordan’s Royal Aal al-Bayt Institute for Islamic Thought.

The open letter to 27 named heads of churches and religious organizations and to “Leaders of Christian churches everywhere” prints out to 20 pages of text and notes and another eight pages of signatures. A balanced text, the letter cites the Qur’an and Hadith, the traditional reports of the sayings and deeds of Muhammad, and the Old and New Testaments. It also draws from a traditional Muslim commentator, al-Tabari, which is balanced by a reference to a traditional commentary by Theophylact, an eleventh century Archbishop of Ochrid and Bulgaria. With the Tanakh or Jewish Bible cited, the invitation for dialogue is implicitly extended to Jews.

“A Common Word” has at least a four-year history. In 2004, King Abdullah II of Jordan and his scholars issued the ‘Ammar Message’ an invitation to Muslims for a consensus on the meaning of Islam for the contemporary world. This effort to offset undue emphasis in the media on the statements of extremists was followed by a consensus statement in July 2005, gleaned from Muslim scholars of 50 countries on three relevant questions: Who is a Muslim? Who has the right to undertake issuing a legal ruling (fatwa)? Is it permissible to declare someone an apostate (takfir)?

The Aal al-Bayt Institute for Islamic Thought facilitated and distributed these statements. Prince Ghazi Bin Muhammad, the Royal Institute’s chairman and a member of the Jordanian royal family, then released a commentary explaining this effort on September 11, 2006, the fifth anniversary of the tragic events that directly launched the “war on terrorism” and, paradoxically, the day before Pope Benedict’s named address at the University of Regensburg. This explains how 38 Muslim scholars and religious leaders could issue a respectful, constructive and theologically nuanced response to the Regensburg speech one month afterwards on October 13, 2006.

That “Open Letter to the Pope” turns out to be one facet of this major effort by Muslims for “intellectual exchange and mutual understanding” with Christians. “A Common Word Between Us and You,” issued one year later, is addressed to the pope and to many others. All these messages and their Muslim counterparts are offering a voice of consensus, a technical term in Islam (ijma), which refers to the studied agreement of scholars based on a foundational belief of Muslims that the whole community will not agree on error. “A Common Word” and its predecessor documents are both invitations to theological dialogue with Christians and with others and to a common articulation of faith developing among Muslims. “A Common Word” and related documents can be found at www.acommonword.com.

Borelli is national coordinator for interreligious dialogue for the U.S. Jesuit Conference, and special assistant for interreligious initiatives to President John J. DeGioia of Georgetown University.
Commentary

jesuits and interreligious dialogue

Continued from page 5

Common

and consistent scholarship on the subject stands out among all Muslims involved in research and writing on interreligious dialogue. That criticism aside, a significant aspect of “A Common Word,” in my opinion, is its boldness of outreach. It seeks to broaden the circle of dialogue and conversation, including as many representatives of Christianity as possible among the named addressees. This, it is hoped, will filter down to the constituents of their various Christian groups and create an impetus for dialogue, especially among those Christian groups that have been left out of the conversational loop previously.

“A Common Word” is the beginning of a fresh approach, a new push for dialogue, stronger than before. Although channels of communication have been open for at least two decades between some involved in this initiative, this document highlights a new level of urgency to continue ongoing conversations and to widen the parameters of dialogue to include as many as possible on both sides. This is also significant because, as critics of dialogue have charged, many such meetings in the past were merely friendly receptions where selected “privileged” members from the two sides engaged in dialogue. Thus, the task at hand should be to get as many people as possible. This initiative has been better than others in reaching out to average people by inviting them to endorse the statement electronically (see www.acommonword.com). Hence, “A Common Word” has the potential to reach out to ordinary believers in both traditions and find common ground for dialogue.

If properly pursued by both the invitees and those who issued the invitation, the path outlined in “A Common Word” could generate greater consciousness and invigorate Muslim and Christian activists, students on college campuses, members of mosques, churches and community forums, and those sincere partners in dialogue who are of late feeling a bit of “dialogue fatigue.”

Uncommon

Continued from page 5

Samir Khallal Samir, denies that God’s love for humankind or human love for God plays much of a role in the Qur’an, although he does admit, somewhat grudgingly, that the theme of mutual divine and human love can be found “in the world of Sufism;” the Islamic tradition of mysticism (Asia News, October 17, 2007). Since Sufism derives its piety from profound meditation on Quranic texts, it is hard to see what point Samir is making.

He also suggests that this open letter has no equivalent for the notion of “neighbor” as the word is used in the New Testament. The Arabic translation of the New Testament renders the New Testament Greek word for neighbor (πλιόν), in the text from Matthew, with the Arabic word zarf. The authors of “A Common Word” use the more Quranic word jār for neighbor, a term quite as generic as that used in the New Testament. In his quibbles with the letter, Samir presumes that the Arabic version of the letter is the original, but this may not be so, given the large number of non-Arabic speakers who have signed it. Much more irenic and very well reasoned is the response of the Pontifical Institute for Arab and Islamic Studies in Rome, a center conducted by the Missionaries of Africa (“White Fathers”). The authors recognize the importance of the Muslim document as a ground-breaking moment in Muslim-Christian dialogue until November 19, the only response thus far from the Holy See had been two rather lame remarks, one positive and one negative, delivered off the cuff by Cardinal Jean-Louis Tauran, President, since September 1, 2007, of the Pontifical Council for Interreligious Dialogue, Tauran was formerly the “foreign minister” of the Holy See and his remarks gave the impression that he has not yet adjusted to his new job in Interreligious Dialogue. Finally, however, on November 19 Cardinal Tarcisio Bertone, the Pope’s Secretary of State, ended the comparative papal silence in a letter to Prince Ghazi ibn Muhammad indicating the Popes happiness with the open letter and his willingness in its wake to meet some of its signatories for more formal exchanges.

Having lived and worked with Muslims over many decades in Africa, I am delighted by “A Common Word” and the ironic note it sounds. In an age of Western secularist Islamophobia, this open letter is a clarion call to peace-making that faithful Christians must not ignore.

Ryan (NYK) is vice president for University Mission and Ministry at Fordham University, and New York Province representative on the Jesuit Advisory Board on Interreligious Dialogue and Relations. He has spent 26 years in Africa.
Peter-Hans Kolvenbach: The Man I Knew as General

By John O’Callaghan SJ

My good friend Fr. Bill McGarry (NYK) tells the story that, at a Rome meeting we both attended in 1982, I leaned over and said of someone who had just contributed insightfully to the issue under discussion, “This man is very impressive! He sounds like a good candidate for General.” The participant was the then-rector of the Oriental Institute, Fr. Peter-Hans Kolvenbach. I honestly have no memory of that event. But a year or so later I started to work closely with Fr. General Kolvenbach and began to hope that I really did say that, because my experience soon confirmed it.

From the outset, I saw Peter-Hans Kolvenbach as a man modest and unsassum ing. He seemed to think of himself first of all as a professor of linguistics: when he said “we say” he usu ally meant “we linguists.” There were no airs about him. Early on, when I asked: “What shall we (members of his council) call you?” He answered quickly, “I’d like you to call me by my first name – but I’m afraid they won’t.” They (none of them comfortable with our American informality) didn’t, and I soon followed suit – and never felt distant because of it.

Following Pedro Arrupe as General was not easy. Pedro had ridden the wave of post-Conciliar euphoria; he was a visionary, an extrovert with charismatic gifts combined with deep spirituality, a modern man who had traveled widely, just right to lead a group of religious “men of the Church” precisely as it was becoming aware of itself as “the Church in the Modern World.” He embodied magnanimity and inspired loyalty. Superior Generals of other religious orders were known to stop by the Jesuit Curia when en route to distant visitations to ask Arrupe’s blessing. He was the founder and perennial head of the Union of Superiors General organization. He made the cover of TIME magazine.

Peter-Hans Kolvenbach never tried to ape or replicate his predecessor. He held Arrupe in huge regard, but he was his own man, with his own very different gifts.

The final years of Father Arrupe’s gener alate were shadowed by uneasy relations with the Vatican and by the mistrust of many bishops for Jesuit directions under his leadership. There were many reasons for that, some of them connected precisely to his high profile but most having to do with a post-euphoric reaction to Vatican II itself, and with the Society’s predominantly “liberal” thrust. That complex situation is better left to more in-depth analysis elsewhere. But it was the situation PKH inherited, and he understood that very well.

Years in the Middle East, some of them as the leader of the Jesuits there, with responsibility for dealing with the political powers of the Levant, equipped him wonderfully for the intricacies of high-level Church politics. As a person, and perhaps as a Dutchman, he tends to direct speech, so there’s little risk of his being devious while he’s being diplomatic. I always had the sense that this was understood well by people he dealt with in the Vatican, and much appreciated. Always respectful and understanding of what sometimes had to be a less than transparent exchange, he was also unfailingly honest in what he said.

For example, he was occasionally informed of a complaint brought against a Jesuit by a local Church authority somewhere in the world. If, after due investigation, he judged that the complaint was well-founded and had been handled well but unsuccessfully locally, he would take appropriate action in the Jesuit’s regard. But if he judged that this was a situation where he was being asked to solve what ought rather be solved at the level of the local Church, he would respectfully but firmly refuse to intervene until local authorities had done what they ought – usually with satisfactory results. As far as I could tell, this was never a problem for the Vatican.

Once in office, he went at his work in a way I came to understand as immensely disciplined and unstraining. I never attempted to scout out his sleep patterns or intrude on the private sphere of his life, but I was aware that he slept sparingly and labored untringly. He met six days a week at 8:00 a.m. with the small group of us who worked closely with him, and this was something we simply came to expect, to the extent of having to guess what the time of year or the liturgical season, Christmas Day and Easter (celebrated as the Eastern Church does: for an entire week) were not the only exceptions to this pattern, but there were very few others! He met with each of us separately as well, on a weekly basis, and had weekly meetings with the regional assistants and other officers of Jesuit central government (secretary, treasurer, canon lawyer, “saint-maker,” etc.). As the years went on, he spent increasingly more time at the midday meal in his private dining room talking to a broad spectrum of official guests from Church or State, far and near.

In the early morning hours he often haunted the library – responsible single-handedly to The Jesuit General on page 14.
Looking Back on GC33

By Vincent M. Cooke SJ

GC 33 was convened at the beginning of September 1983. It followed two events of historical moment. On August 7, 1981, Fr. Pedro Arrupe, the Jesuits' 28th Superior General, suffered a debilitating stroke at Rome's Fiumicino Airport after returning from an exhausting visit to the Far East. Shortly afterwards the Holy Father, John Paul II, suspended the ordinary governance of the Society and appointed Fr. Paolo Dezza as Pontifical Delegate to govern the Society and prepare it for a General Congregation at a date not immediately determined.

During that interim period, Fr. Dezza communicated often with the provincials, and after receiving a suggestion from the American provincials (and possibly from others), called a special meeting of all provincials of the Society in Rome to review what needed to be done to prepare the Society for a Congregation. The Holy Father also addressed the provincials on this occasion. They subsequently were asked to submit progress reports on each of the provinces. It was a time of great anxiety and uncertainty.

At the first session of GC 33 on September 3, 1983, Fr. Arrupe was wheeled into the hall of the Congregation to the tremendous applause of all the delegates. The Congregation accepted his resignation, thus making him the first Superior General of the Society of Jesus to resign. At that session a message was read out that had been written by Fr. Arrupe. “More than ever I find myself in the hands of God. This is what I have wanted all my life from my youth. But now there is a difference: the initiative is entirely with God. It is indeed a profound spiritual experience to know and feel myself so totally in God’s hands.”

After accepting Fr. Arrupe’s resignation, the Congregation moved to the composition of the De Statu document on the state of the Society worldwide; afterward began the official four day period of murmuration, or informally seeking about people who might be considered potential candidates for the position of General. Most of the American delegation with whom I spoke had never heard of Peter-Hans Kolvenbach before coming to the Congregation. Jesuits in Rome, however, knew him well, and spoke very highly of him. He had been called to Rome by Fr. Arrupe to become superior of the Oriental Institute.

In the course of the formal period of information seeking and during the informal stage when the De Statu document was being worked on, there was ample opportunity to learn a great deal about those who seemed to any of the delegates to have the qualities needed in the next General. The regional assistants were a great source of information about the men both in and outside of their Assistancies. It is amazing how well this system seems to work.

To be elected requires an absolute majority of the votes cast. Fr. Kolvenbach was elected on the first ballot, as were more than half of the previously elected 28 Superior Generals of the Society. Fr. Arrupe was elected on the third ballot at GC 33.

After electing Fr. Kolvenbach, the Congregation moved to electing the four general assistants ad providentiam. At GC 33 this was not nearly as well organized a process as electing the General; it will be much better at GC 35 because of new procedures put in place by GC 34. At GC 33, it was generally accepted by the delegates that each of the four Assistants ad providentiam should come from a different Assistancy. But getting information about candidates proved very difficult and depended ultimately on the Jesuits of a particular Assistancy informally telling members of other Assistancies who the consensus candidate was among their members.

Thus, for example, if you wanted one of the assistants ad providentiam to be from India, you would ask the members of that Assistancy to tell you who they thought was the best candidate was, and then the vast majority of people from other Assistancies would vote for that candidate. At GC 35, the newly-elected General will appoint regional assistants whom he will select from a terna presented to him by members of each Assistancy. These regional assistants will surely emerge as likely candidates for assistants ad providentiam, since both positions can be held by the same person, although this is not a strict requirement. The delegates are still free to elect anyone they choose as an assistant ad providentiam.

After concluding the elections, GC 33 moved to a consideration of postulates sent to the Congregation and the consideration of possible decrees. During the two-year period prior to GC 33, the American provincials frequently met in regular and extraordinary meetings, but there was little thought given to the content of possible decrees to come from the future Congregation. In this respect, the preliminary work done in preparation for GC 35 will make the Congregation much better prepared for addressing specific issues of importance to the Society.

Everyone at GC 33 was focused on the prospect of electing a new Superior General and restoring good relationships with the Holy See. When GC 33 met, there was a clear consensus of the vast majority of delegates that our tasks were to elect the General, give him the mandate to restore proper relationships with the Holy See, reaffirm the directions set by GC 31 and 32, and then go home. Since some kind of decree seemed necessary, there was an early call for “only one document,” a cry frequently repeated during the Congregation.

This call resulted in Decree One of GC 33 which, for a variety of somewhat technical reasons, was also followed by several other shorter decrees. In addition to fulfilling the above tasks, GC 33 also made clear the importance of the Society remaining focused on its apostolic works and not allowing itself to be totally distracted by internal affairs.

Cooke (NYK) is the president of Canisius College.
Composition of the General Congregation 35

Percentage of Delegates by Continent

- Europe 31%
- North America 15%
- Latin America 18%
- Asia and Australia 28%
- Africa 8%

Percentage of Delegates by Assistancy

- South Asia 19%
- North Latin America 10%
- South Latin America 8%
- Central Europe 4%
- Eastern Europe 7%
- Western Europe 11%
- USA 13%
- Africa 8%
- Northern Europe 12%
Visions of Chiefs Shining Shirt and Circling Raven: “So Great a Cloud of Witnesses”

By John K. Ridgway SJ

“So great a cloud of witnesses” declares the Letter to the Hebrews (12:1)

In the late 1700s, writes Fr. Thomas Connolly (ORE), Chief Shining Shirt of the Pend d’Oreille tribe in Mission Valley, Montana, and Chief Circling Raven of the Coeur d’Alenes in Idaho had visions that men in black robes would come who, invested with a crucifix and a great prayer, would teach new religious truths having important impacts on the people. They did. Still do.

From 1841-1887 and beyond, those visions inspired the founding of missions serving Native American peoples– Plains, Plateau and Coastal cultures– throughout the Pacific Northwest. Those early missions made up the Jesuit Rocky Mountain Missions, known today as Rocky Mountain Mission-Northwest (RMM-NW), a ministry of the Oregon Province that strives in partnership with Native and other peoples of the Pacific Northwest to serve the missions and parishes within its domains. In October 2007 I had the privilege to catch glimpses of the Chiefs’ visions. I encountered treasures of the legacy of “so great a cloud of witnesses” in many gracious, hospitable places as well as in mission churches and rectories, parish halls and homes, community centers and cafés, cemeteries and landscapes, recollections and photographs.

My encounters arose in response to a two-pronged request by Native members of the Rocky Mountain Mission Commission: (1) that availability of Ignatian spirituality be expanded among the communities of RMM-NW; and (2) that ongoing avenues be explored for integrating Ignatian and Native American spiritual traditions. Resulting from conversations with my provincial and the director of RMM-NW, Fr. Patrick Twohy (ORE), I willingly accepted the assignment of working toward implementing the RMM Commission’s requests.

One of my initial undertakings was a 31-day, 2,677-mile tour of the 12 missions of RMM-NW from the Confederated Tribes of the Umatilla Reservation (Oregon) through the Coeur d’Alenes in Idaho, Flathead, Blackfeet and Fort Belknap Reservations (Montana) to the lands of the Spokane and Colville tribes (Washington), then to the Swinomish Reservation (Washington). My goals were to see first-hand each mission, to listen and learn, and to inquire about what I could do to help people deepen their ongoing faith relationships with the Creator and Jesus through prayer and spirituality.

This endeavor entails a two-way dynamic: while the Spiritual Exercises and Ignatian prayer can enhance the lives of Native Americans, the rich and sacred spiritual traditions of Native peoples have much to contribute to, and indeed teach, the Ignatian heritage and its practitioners.

I experienced facets of the bountiful legacy of Chiefs Shining Shirt and Circling Raven, which I encapsulate here as: heart and heritage, hinterlands and horizons, hidden and hallowed.

Heart and Heritage

“For where your treasure is, there also will your heart be.” (Matt 6:21)

Heart and heritage encompass so great a cloud of missionary witnesses who have served among and with Native Americans for nearly 170 years to make present the love and power of Jesus and the values of the Gospel: Jesuits Peter DeSmet, Nicolas Point, Joseph Joset, Anthony Ravalli, Urban Grassi, Adrian Hoecken, Charles Regis, Joseph Carignano, Herman Schuler, Edward Griva, Egon Mallman, Mike McHugh, Dick Mercy and more. The historical record discloses that a prime motivator of the early Jesuits’ zeal and commitment to their missionary labors in the face of hardship and peril was the heart: a love for the Indian people.

A letter penned by Etienne de Rougé SJ from St. Ignatius Mission, Montana, on May 4, 1882 evinces the joy and loving care that characterized the missionaries’ dealings with the Native people. “Their piety,” declared de Rougé, “is edifying and comforting, and certainly I would not change my place for any other position” (Robert). Bigart, ed. “A Pretty Village: Documents of Worship and Culture Change, St. Ignatius Mission, Montana, 1880-1889”.

An article published in The Catholic Review, Fr. Anton Kuhs asked rhetorically: “Who could suppress his emotions in the presence of such [Indian] children, and who would hesitate to honor and love them as children of saints…” (Bigart). This love finds expression in the epitaph inscribed on the memorial stone at the resting place of Jesuits in the tribal cemetery at Sacred Heart Mission in DeSmet, Idaho: “In life and in death among those they loved. R.I.P.”

The combined service of the 14 Jesuits currently serving on RMM-NW exceeds 253 years. Repeatedly, when I asked those men what impels them to remain on the missions – in one case for over 45 years – the answer is often some form of: “I love the people.” “My heart draws me to be present among these people” and “I stay because I do not want to abandon the people.” Robust hearts ministering to and with robust hearts. “We love our priests’” over the people. And vice versa. Hearts both rugged and tender. Capacious, generous hearts embracing gladness and grief, boldness and fear, blessing and tragedy, understanding and uncertainty.

My conversations throughout RMM-NW disclose that issues of concern, and con-
Photo by John Ridgway SJ

“...On the Umatilla Reservation...”

words, gestures; a vigorous yearning for identity.

families conventions of cultural heritage of a lengthy heritage of resolve to the sacred; friendly and welcoming hearts, humor and laughter; honor accorded to elders;5
to creation and creatures; a geographical and tribal lines; delightful household instability; worries about youths about priorities and values; disquiet about remoteness from other Jesuits and province events; demanding travel schedules between mission stations on Sundays; more-than-average difficulty—sometimes impossibility—in securing substitutes to allow for an annual retreat and/sufficient vacation; and sometimes weeks in between days off.

Concomitantly, I encountered in every community expressions of a lengthy heritage of resolve to the sacred and spiritual commitment to the sacred and spirituality, to the Creator and Jesus and the Spirit, to creation and creatures; a stout awareness of relational bonds across geographical and tribal lines; delightful humor and hearty laughter; honor accorded to elders; friendly and welcoming hearts, words and gestures, a vigorous yearning for spiritual wisdom, strength, healing and light; and gratefulness.

When conversing about her tribe’s economic and political difficulties, a Native elder also conveyed a sense of gratitude: “I’ve got a shirt on my back, firewood in my shed, a hot meal, and I’m still here.” 1, and all the Society, are beneficiaries of the treasured mission heritage bequeathed by our brother Jesuits and the endearing Native peoples who embrace each other’s hearts. They did. Still do.

Hinterlands and Horizons

And for all this, nature is never spent. There lives the dearest freshness deep down things – Gerard Manley Hopkins, God’s Grandeur

Another “deep down” grace of my journey was nature’s bravado of brilliant beauty across a 1,280-mile-wide canvas of mission territories with their assorted landscapes, colors, textures, contours and dimensions. St. Andrew Mission, Pendleton, Oregon, shrouded with “blankets” of wheat fields spread out against the Blue Mountains and blazing crimson sunsets. Sacred Heart Mission, DeSmet, Idaho, situated in the fertile Palouse with expanses of wheat, blue grass and lentils pushing to the horizon. St. Ignatius Mission, St. Ignatius, Montana, cradled in the valley peering vertically into the dramatically snow-capped Rockies. St. Anne Mission, Heart Butte, Montana, nestled in the spectacular crescent basin etched by the sharp lines of the Rocky Mountain ridge with its constantly shifting light and shadows. St. Paul Mission, Hays, Montana, framed by prairie valley, forested hills spotted with evergreens and golden aspens, the Little Rockies and Mission Canyon, all under Big Sky.

The Spokane and Colville Reservations, Washington, laden with pine trees, lakes, the Spokane and Columbia Rivers, summits and dels, and blonde-needled tamaracks. The Swinomish Reservation, Washington, situated on Fidalgo Island in the picturesque Upper Skagit Valley surrounded by Puget Sound and her majestic San Juan Islands; the Cascade Mountain divide, the Skagit River, evergreen forests, and the Swinomish Channel.

One can understand why early missions were situated in, and frequently relocated to, areas like their current ones in which Native peoples’ whose tribal names often related to water—had settled: places with ample water and timber, game and other food sources, shelter and farmland, and geographical accessibility.

Hidden and Hallowed

“For there is nothing hidden except to be made visible” (Mark 4:22)

A recurrent realization during my visits was the largely “hidden and hallowed” apostolic devotion of my brother Jesuits serving somewhat anonymously throughout RMM-NW. The daily routines of the Jesuits and others on the missions reflect Jesus’ “hidden life.” One of the Jesuit “elders” described his work among the people as “being present” one to one. Quietly. Respectfully. Empathically. In ways that often defy utility statistics and efficiency curves.

A great many Jesuits do not see, and I think really do not know of, the apostolic “worlds” of mission Jesuits. While, to be sure, conditions vary from locale to locale, recurring realities include harsh weather, coupled with challenges to cool hot churches and heat cold ones; lengthy travel distances often required to obtain fresh foods and other staples, clothing and healthcare; spartan amenities and budgets; staffing shortages; remoteness from other Jesuits and province events; demanding travel schedules to mission stations on Sundays; more-than-average difficulty—sometimes impossibility—in securing substitutes to allow for an annual retreat and/sufficient vacation; and sometimes weeks in between days off.

Yet they persevere—many for three decades or more—largely out of love for the people and a sense of dedication, perhaps inspired and sustained by their forebears: DeSmet, Joset, Ravalli, Griva, Regis, McHugh.

Chiefs Shining Shirt’s and Circling Raven’s visions still impel Native Americans and Jesuits to collaborate in living the Gospel of Jesus under the banner of “a crucifix and a great prayer.” So great a cloud of witnesses continues to shower salutary blessings on mission Jesuits and mission communities. In the words of a Salish expression: Pa lelmktš kʷs čič “you have arrived, I am thankful.” They did. Still do.

Sources Consulted


The dome just before sunrise on the former St. Andrew Mission School at St. Andrew Mission near Pendleton, Oregon, on the Umatilla Reservation.

Present-day St. Paul Mission Church in Hays, Montana, on the Fort Belknap Reservation.

The dome just before sunrise on the former St. Andrew Mission School at St. Andrew Mission near Pendleton, Oregon, on the Umatilla Reservation.

The dome just before sunrise on the former St. Andrew Mission School at St. Andrew Mission near Pendleton, Oregon, on the Umatilla Reservation.
### European Treasures Return to Loyola Chicago

The Loyola University Chicago Museum of Art (LUMA) announces the opening of European Treasures from the Martin D’Arcy Collection, which made its long-awaited return on December 2. Formerly displayed on Loyola’s Lake Shore Campus, the Martin D’Arcy Collection of Medieval, Renaissance and Baroque art will now serve as the permanent collection at LUMA, Loyola’s two-year-old museum located on the Magnificent Mile.

The collection was started in 1969 by Donald Rowe SJ, a British Jesuit, humanist and scholar who was a Loyola faculty member. Beginning with just a single work of art, the collection grew to contain some 306 pieces, including paintings, sculptures, decorative arts, manuscripts and textiles from the early 12th to the early 19th centuries. A special secret among Chicago’s art lovers, the D’Arcy Collection was also known for the annual springtime celebration, Flowers in Art, and the biennial art and culture seminars that accompanied the exhibit.

“The Martin D’Arcy Collection is unique among art collections in the city and the Midwest,” said curator Jonathan Canning. “No other local collection specifically focuses on the arts— and primarily the three-dimensional arts— of the Middle Ages, Renaissance, and Baroque periods.”

The D’Arcy Collection is particularly strong in religious imagery and in objects used for Mass and private devotions. Among its Medieval treasures are two French Gothic ivories, an enamel reliquary châsse and an ivory casket, reputed to have once contained relics of St. Teresa of Avila. The D’Arcy also contains a rare example of a painted Renaissance birth tray, presented to a Florentine noblewoman following the birth of a child.

Other featured items include: an unusual traveling altar painted with a background scene based upon the work of the famous Northern Renaissance artist Rogier van der Weyden; two octagonal paint-

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**Province Briefs**

- Rockhurst High School has dominated the sports headlines in Kansas City and across Missouri. This year the school has won three state championships in swimming, soccer and football. The Hawklets had to get past the other Jesuit schools in Missouri in head-on encounters to win the soccer and football titles. They beat DeSmet Jesuit High in the semi-final round of the football championships and defeated St. Louis University High in the finals of the soccer competition. Congratulations to each of the schools on their fine seasons.

- Loyola Academy, the Nativity school in St. Louis, has a ribbon cutting ceremony on December 7 to mark the completion of a completely renovated building across the street from its present location. The students will begin using the building after the Christmas holiday break. There is enough additional space in the new facility to allow for the addition of a fifth-grade class in the future. On the same date Fr. Larry Biondi dedicated the $67 million Edward A. Doisy Research Center on the campus of the Saint Louis University Medical School.

- Fr. Ricardo Falla (CAM), former provincial and renowned anthropologist and sociologist on indigenous languages and Mayan culture, gave a talk at St. Francis Xavier (College) Church in St. Louis titled “Never Again! Massacres in Guatemala (1982).” The talk marked the beginning of a twinning relationship between the parish at Saint Louis University and Santa Maria Chiquimula Parish in Totonicapán, Guatemala.

- Fr. Pedro Arrupe’s 100th birthday was celebrated in St. Louis with a prayer service prepared by the scholastics at Bellarmine House followed by a social and dinner attended by about 100 Jesuits. After the meal, a half-hour video made during Fr. Arrupe’s 1975 visit to St. Louis was played and Frs. John Kavanauagh, Dave Fleming and Leo Weber spoke of their memories of Don Pedro. In Denver, the occasion was marked by an all-school Mass and social at our Cristo Rey school, Arrupe Jesuit High School.

- Fr. John Padberg has given a talk entitled “Expect the Unexpected” to Jesuits in several different provinces. The talk focuses on the history of General Congregations as we prepare to begin GC35.

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Michael Hartter SJ
Pat Walsh

**Treasures on page 13**
Job Announcement

Vice President for Advancement
Loyola College
Baltimore, Maryland

Loyola College in Maryland, a Jesuit Catholic university founded in 1852 and highly regarded for its commitment to academic excellence, its strong Jesuit mission and a history of effective broad-based advancement programs, seeks applications and nominations for the position of Vice President for Advancement.

Loyola's new vice president for advancement will be expected to lead an advancement effort that supports Loyola's strategic initiatives and effectively integrates relationship building with fundraising while significantly increasing annual philanthropic revenue. A comprehensive capital campaign is anticipated within the next few years. The vice president reports directly to the president, is a member of his cabinet and oversees a staff of 34.

The next vice president must be a proven fund raiser with the inspirational leadership qualities, breadth of experience and interpersonal and communication skills to enable him or her to strengthen and lead the advancement program to new levels of success. The ability to resonate with Loyola's Jesuit mission and values and a strong commitment to diversity are essential. A bachelor's degree is required; an advanced degree is preferred.

Nominations, expressions of interest, and inquiries should be directed, in confidence, to Lucy A. Leske and Jane Courson, the Witt/Kieffer consultants assisting Loyola College with this search. Electronic submissions are strongly encouraged and may be sent to:

LoyM Dadv@wittkieffer.com.

Documents that must be mailed may be sent to:

Vice President for Advancement
Loyola College
c/o Witt/Kieffer
95 Goldfinch Drive
Nantucket MA 02554.

Credential review is underway and will continue until an appointment is made.

Loyola College in Maryland values and is committed to enhancing cultural and intellectual diversity among its administrative staff. Applications are welcomed and encouraged from women, people with disabilities, members of the Society of Jesus, veterans and particularly from people from historically under-represented groups. Loyola is an equal employment opportunity employer.

To stimulate international academic links, the Irish Jesuits offer two fellowships a year to visiting Jesuit scholars in Theology (including Spirituality) and Philosophy. The fellowships offer:

• A stipend of €8,000 for a semester; or €16,000 for one or two semesters (September to Christmas or Christmas to September)
• A stipend of €15,000 per academic year or €30,000 for two years
• Office and computer facilities.

The Fellows will teach one MA/STL module and conduct one staff seminar.

Application, with a CV, should be sent by post or preferably by email to Fr. Noel Barber SJ (nbarber@jesuit.ie), Jesuit Provincial Delegate for Learned Ministry, Gonzaga College, Sandford Road, Dublin 6.

The deadline for applications is April 30 prior to the commencement of the academic year (for the 1st semester) and September 30 (for the 2nd semester).

Continued from page 12

Visiting Jesuit Fellowships at the Milltown Institute

To stimulate international academic links, the Irish Jesuits offer two fellowships a year to visiting Jesuit scholars in Theology (including Spirituality) and Philosophy. The fellowships offer:

• Full board and accommodation in a Jesuit residence for either one or two semesters (September to Christmas or January to May);
• A stipend of €15,000 per academic year or €30,000 for two years;
• Office and computer facilities.

The Fellows will teach one MA/STL module and conduct one staff seminar.

Application, with a CV, should be sent by post or preferably by email to Fr. Noel Barber SJ (nbarber@jesuit.ie), Jesuit Provincial Delegate for Learned Ministry, Gonzaga College, Sandford Road, Dublin 6.

The deadline for applications is April 30 prior to the commencement of the academic year (for the 1st semester) and September 30 (for the 2nd semester).

Treasures

ed marble panels by Jacopo Bassanasso; and pieces from well-known artists Tintoretto and Guercino. Lastly, and possibly the D’Arcy’s most important piece, is Christ Among the Doctors by the 17th-century Dutch artist Matthias Stomer.

The D’Arcy also contains two pieces associated with Queen Christina of Sweden, the 17th century monarch who gave up her throne to convert to Catholicism. One item, a stunning treasure chest by the German goldsmith Wenzel Jamnitzer, is said to have held some of the queen’s jewels and other precious pieces. The second item, a devotional sculpture of the flagellation of Christ (c. 1650), with figures cast in silver by Alessandro Algardi, is also thought to have belonged to the queen.

For more information, please visit www.luc.edu/luma.

-- J. Thomas Hayes SJ

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Fr. Jim Hanley celebrated his 80th birthday surrounded by family and friends at the Jesuit Retreat Center in Los Altos. Jim also marked his 25th year of directing retreats in Los Altos as well as 50 years of priesthood.

Br. Charlie Jackson has taken up residence in the southern part of the state joining the staff of the Loyola Institute for Spirituality in Garden Grove. As an assistant director of the Institute, Charlie’s work will focus on the Spiritual Formation Programs as well as continuing to meet with several men who are discerning a Jesuit vocation.

A fire broke out in the bedroom of Fr. Francis Wang (CHN), longtime resident of the Sacred Heart Jesuit Center in Los Gatos. Heroic efforts on the part of Elias Puentes provided a safe passage for the elderly priest who speaks very little English. Seventy Jesuits were efficiently and safely evacuated in less than 35 minutes.

The California Province Advancement Office commissioned one of Europe’s leading icon artists, Ustjinian Tilov, to create original icons of Ignatius, Peter Faber, Francis Xavier, Pedro Arrupe, Eusebio Kino and Robert Bellarmine as part of its annual appeal to raise funds in support of the various formation works in the province.

Fr. Michael Kennedy was recognized and honored as the recipient of the 2007 Ignatian Volunteer Corps Delia Strada Award. The award honors an individual whose life reflects the Ignatian values of service to the poor, and of working and educating for a more just society.

Fr. Michael Zampelli (MAR) produced and directed the West Coast premiere of an 18th century Jesuit chamber opera from the Paraguayan missions. Called “San Ignacio de Loyola,” the opera was written by Jesuits Domenico Zopoli and Martin Schmid, both 18th century Jesuits composers.

It is no surprise that Mr. Phillip Ganir demands excellence from his students as they work to develop their use of the most miraculous instrument—the human voice. He trained the chorale group at Jesuit High in Sacramento so that they could contribute to the Catholic Student’s combined choir that sang at the 150th anniversary of the Mercy Sisters serving in the Sacramento Diocese.

Fr. John Schlegel with special commemoration. Since 1971, an Omaha World-Herald cartoonist has caricatured portraits of Nebraska-related notables including Spio Agnew, Warren Buffet, Johnny Carson and Gerald Ford. The Schlegel caricature is an impressive expansion of buildings and programs on Creighton’s campus under his leadership. The 114th “Face on the Wall,” Schlegel’s portrait now accompanies the caricature of photographer Fr. Don Doll.

In Milwaukee, Marquette University Jesuit scholars and chair holders have been prolific these months past and achieved academic recognition. Frs. Jim Betzke (CFN), Pat Donnelly, Bob Doran, Tom Hughson and Roland Teske, to name some, have received published writings and received awards in history, philosophy and theology. Doran, Longern enthusiast and expert, also delivered the annual Doer Chair Lecture with his paper, “Constructing a New Catholic Systematics: A Report and an Invitation.”

Doran is pleased, too, that newly vested Mr. Chris Krall continues a province presence in his beloved Toronto and that, better yet, Krall likes Longern. A first Wisconsin man to participate in the Gardener House formation program and First Studies at Regis College of the University of Toronto, Krall is excited. He confirms that he is surely reading Insight, and reports that he is apostolically engaged in other ways, too, enjoying “a free range to light hearts on fire…”

Krall is proud to be pedaling Toronto’s packed roadways, but some of his novice brothers in St. Paul hit the streets with their feet, still. Following Novice Master Fr. Phil Shano’s (CDA) lead, Mssrs. R.J. Fichtinger and Joe Simmons ran in the Twin Cities Marathon, the hottest one recorded in its 26 year history. Situated on the 24th mile of the marathon route, cheering novices grilled brats on the novitiate front-lawn for race officials and their Come-and-See Retreat participants.

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Elias Puentes

Fr. John Schlegel

Elias Puentes

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Elias Puentes

Fr. John Schlegel

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Elias Puentes

Fr. John Schlegel

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**CHICAGO**

- Fr. Mitch Pacwa leads his 50th Holy Land pilgrimage this December, visiting a variety of sites and celebrating Mass in Bethlehem. He has prepared a prayer book to help pilgrims in their thoughts become true pilgrims. Pacwa also led a Greek pilgrimage this past June, as the first of four trips that follow in the footsteps of St. Paul in celebration of the Pauline Year.

- Fr. Eugene Nevin, director of the Jesuit Chaplaincy Ministry at Stroger Hospital (formerly Cook County Hospital), recently delivered to the Cardinal Bernardin Archives and Records Center of the Chicago Archdiocese records representing 104 years of sacramental ministry given by 37 Jesuit priests at the hospital. Nevin has written an article about the role of the Jesuits at the hospital. According to detailed ledgers, they have administered the sacraments to 395,314 people.

- Frs. Walter Deye and Ed Pigott braved the freezing rain and fierce winds on December 1 to cheer as their beloved St. Xavier High School Bombers defeated the Mentor High School Cardinals 27-0 to win the Division I Ohio state football championship. Pigott, an avid sports fan who has served as chaplain to the football team since 1970, was delighted to see this year’s squad go undefeated and win the state title for the second time in three years.

- Fr. John P. Foley was the guest speaker at the Cleveland Club, the oldest free speech forum in the country, on October 5. Foley spoke about the importance of education and the success of the Cristo Rey Network were heard on hundreds of radio outlets in 40 states and were cablecast on Time Warner Cable. Foley will be the guest speaker at the first Friday Club of Chicago on February 1, 2008.

- In addition to his service during Operations Desert Storm and Desert Shield and as an adjunct assistant professor of medicine at Georgetown University School of Medicine, Fr. William Blazek has a new title: spiritual writer. He has published several articles at the joint website of the Washington Post and Newsweek. Read the latest at: http://newsweek.washingtonpost.com/onfaith/guestvoices/2007/11/go_d_war_and_coffee.html.

- At age 97, Fr. Lothar Nurnberger, who recently moved to Colombiere Center, is the oldest Jesuit in the U.S.

**DETROIT**

- Fr. Bernie Owens of Manresa Retreat House, Bloomfield Hills, gave a three day retreat at Holy Spirit Center, the Jesuit retreat house, in Anchorage, Alaska, on September 27-30. About 25 people came for two talks a day on Teresa of Avila's teachings on prayer and spiritual growth in the Christian journey. Eucharist and contemplative meditations were included, plus up-close sightings of a mother moose and her two calves in the front yard of the retreat house. The bonus for Bernie was being able to see more than 15,000 birds. 20,000 feet up and 250 miles away completely snow covered and bathed in pink as the morning sun shone on it.

- Fr. John O’Malley gave three public lectures at Georgetown University in October. The general title of the talks was “What Happened at Vatican I.”

- O’Malley had two audio courses/lectures recently released from Now You Know Media, Inc. The two programs are: “St. Ignatius Loyola & the Remarkable History of the First Jesuits,” and “2000 Years of Papal History: The Popes from Peter to Benedict XVI.”

- Fr. Richard M. Mackowski, our Knight Commander of the Holy Seculari in Jerusalem, attended the Order’s special festivities at Notre Dame University, Indiana, from October 4 to 8.

- Fr. John Moriconi spoke at and was the master of ceremonies at the Thumb Vicariate Vocation evening held on October 19 at the Knights of Columbus in Imlay City, Michigan.

- Michigan’s Governor Jennifer Granholm, Mary Sue Coleman, president of the University of Michigan, Honoray John Hefte, mayor of Ann Arbor, and others provided welcomes to the board of trustees of Central American Ministries (CAM) on November 7 at the Michigan League on the University of Michigan campus. Founded in 1995 by Fr. Don Vettese, CAM serves 7,000 victims of extreme poverty living in garbage dumps in Guatemala, El Salvador and Honduras through housing, schools, nurseries, adult education, microloans and medical and dental brigades. CAM serves U.S. citizens through on-site educational visits to affiliated programs.

**NEW YORK**

- Fr. Harold J. Oppido, long-time classics teacher at Brooklyn Prep and St. Peter’s Prep and devotee of all things turf had a race horse named for him by the horse owner, L.J. Walsh. Harry O came in first in his initial out- ing at Chester Downs, Philadelphia. Harry O the Elder is greatly enjoying his new fame!

- On November 18, St. Francis Xavier Parish has a disabilities liturgy to celebrate the 29th anniversary of the Bishops’ Pastoral on Disabilities. The ministers for Word and Sacrament are from among the parish’s disabled members, Fr. Joseph Costantino, the pastor, presided. The mass was signed for the deaf, and members of the National Theater Workshop of the Handicapped, founded by Br. Rick Cardin (MAR), sang along with the parish choir.

- Fr. Ned Coughlin, the newly-arrived superior of Jourges Retreat, welcomed over a dozen Jesuits to Cornell for the celebration of the Feast of the North American Martyrs. The Eucharist was celebrated followed by some conviviality outside because there was no such warm evening. The group then went inside for a delicious dinner cooked by Ned and the Jourges Retreat staff.

- Anniversaries abounded all over the province in recent months, but particularly noteworthy was the celebration held at Fordham University for community jubilarians, including Fr. William Reilly (75 years in the Society) and Frs. John Leonard and Vincent O’Kade (70 years in the Society). The event was attended by Fr. George McCauley, a Founder’s Award from Fordham’s Graduate School of Religion and Religious Education where he had taught for some 15 years. The school’s Alumni Association held a Mass and large reception to honor religious educators in the area. George’s only protest was when the citation described him as “avuncular.” George continues to do great service to the province by gathering and publishing all the news in the New York Province. New York.

- Several communities in Jersey City and in Manhattan are warmly receiving the St. Peter’s Prep Community while repairs continue on theewer and sewer lines of their residence in downtown Jersey City. The community has been valiantly coping with the inconveniences caused by the disruption for the past five weeks.

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**Continued from page 7**

General

...edly, I suspect, for withdrawing and reading more books than the rest of the community put together. Besides his ordinary schedule of meeting...
Web Resource

The New England Jesuit Oral History Program
http://www.jesuitoralhistory.org

Begun in 2005 at Campion Center in Weston, the program has interviewed some 60 Jesuits and printed most of these interviews in short booklets. Some texts are available on the site, and booklets can be ordered. The program will continue with other communities in the province. Fr. Richard Rousseau, former director of University of Scranton Press, directs.

NEW ORLEANS

As 2007 ends, Fr. Marvin Kitten will finish his work as vocation director, turning things over to Fr. Paul Deutsch. Both will work on the December Discernment Retreat. Marvin is of course the senior vocation director in the U.S. Assistancy, serving since 1991. There will be a more formal recognition of his contributions at the Formation Gathering. He has been a tremendously positive force for vocation promotion. Thanks, Marvin!

Mr. Anthony Borrow’s mother recently started a yahoo group of parents of priests, Jesuits, etc., who would like to keep in touch with one another. Check it out at: http://groups.yahoo.com/group/OursOnWorks. Also, Anthony continues his interest in and work with the use of technology for educational purposes while studying at JSTB.

Immaculate Conception in Albuquerque marks 125 years in 2006. The parish kicked off a year of celebration December 8 with a Mass presided over by Archbishop Michael J. Sheehan of Santa Fe. Among the events planned, Fr. Jerry Neuyou will present a slide presentation titled, “The Birth of Jesus in Art and Theology;” a parish mission in March; three mornings of recollection during the year emphasizing Jesuit themes; a parish pictorial directory; a Blue Mass honoring police and fire personnel; and a White Mass honoring those in health care.

Fr. Eddie Gros was officially installed as pastor of Sacred Heart Church in El Paso on October 21 by Bishop Armando Ochoa. His mom Cleo and his sister Becky were present for the occasion. The parishioners hosted a wonderful fiesta for Eddie and his family immediately following the service.

Fr. Sam Rosales, spiritual director for Our Lady’s Youth Center in El Paso, traveled to Brazil where he spent two wonderful weeks with his mentor and predecessor, the great Fr. Harold Rahm (BKC). He has been enthusiastically recounting all of his experiences, and his admiration for Rahm’s work has grown even more.

Mr. Brian Reedy wowed many Strake parents at an auction sign-up dinner party. “The Science of Cooking,” Brian sliced and diced for days and served up a spectacular culinary delight.

-- Julie Bourbon

Pilgrimage In the Footsteps of Paul and John

Join Fr. Michael Cooper (CHG) for a 12-day spiritual and educational pilgrimage through Greece and Turkey into Early Christianity, including a 3-day cruise on the Aegean Sea. Visit Athens, Corinth, Rhodes, Patmos, Ephesus, Myceane, Miletus, Sardis, Pergamon, Nicaea, Istanbul and more.


For details, visit www.travelillume.com/trc/ors or email Fr. Michael Cooper at michael.coopersj@saintleo.edu or call 727-644-5544.

Continued from previous page

Reflection

See change under him? What is his legacy? I could say something about some of that – always with the proviso that I was not present for the last 13 years of his generality, just for the first 12.

But important things happened then: the Society regained the trust of the Pope; the profile of the General no longer alarmed the Vatican; our Curia related more easily with the Roman Curia (Pittau); we held a congregation at which substantial things were clarified about Document 4 of GC32; and P-HK wrote/ spoke good things about Faith and Justice which corrected misapprehensions and misinterpretations of GC32. GC34 also clarified, with the help of the Loyola Meeting of Brothers, the place and profile of the Temporal Coadjutor, revised our proper Law and meshed the Society’s central documents with the Constitutions, while appropriately abrogating a number of the latter’s outdated stipulations. His systematic instructions on Formation in its various stages set dear and helpful policy in that area; his letters/ instructions on important subjects like Community Life, Apostolic Disenchantment in Common, Chastity, Vocation Promotion, etc., have solidified our directions and given Jesuits helpful guidance.

NEW ENGLAND

Fr. Jon Fuller (CFN), physician at Boston Medical Center, has been named one of the outstanding alumni of Loyola High School of Los Angeles. Jon was honored at the Alumni Awards Dinner at Loyola on October 27.

Fr. James Hederman, director of Campus Ministry at Boston College High School, recently trained 60 priest-facilitators from the Archdiocese of Boston in preparation for their conversation with Cardinal O’Malley.

Fr. J. A. Lotus (MAR), psychologist in private practice and associate pastor at St. Ignatius Church, Chestnut Hill, Massachusetts, recently trained 60 priest-facilitators from the Archdiocese of Boston in preparation for their conversation with Cardinal O’Malley.

Fr. Denis Como, ordained for the Chaldean diocese in 1986, finds himself back on the whirlwind stage of Ab i, in the Kurdistan province of Iraq. He now serves as assistant rector and spiritual director for the seminarians at northern Iraq’s Chaldean seminary, along with teaching English at Babel College, a pontifical institution.

On October 23 Fr. T. Frank Kennedy, chair of music and director of the Jesuit Institute at Boston College, spoke at Fairfield University on “Jesuits and Music.”

The next day Fr. Richard Ryskavage (MAR), director of Fairfield’s Center for Faith and Public Life (CFLP), conducted a day-long workshop entitled “Human Trafficking: Slavery Here & Now,” a conference on the Trafficking of Human Beings in the United States. The conference was co-sponsored by CFLP and the International Institute of Connecticut, Inc., in collaboration with the Connecticut State Police Human Trafficking Taskforce.

Three days later Fr. John Baldovin (NYK), currently at Fairfield on sabbatical from Weston Jesuit School of Theology in Cambridge, sponsored a workshop entitled “The Liturgy Wars: The Post-Vatican II Mass and Its Critics.”

MARYLAND

In honor of its 125th anniversary, Marquette University has published a 281-page bibliography of faculty and alumni publications, grants and awards from 1881 to 2007, and the volume is dedicated to Fr. Thaddeus Burch. The inscription reads: “In recognition of his tireless devotion to scholarly excellence at Marquette University, as Chair of the Physics Department, then Dean of the Graduate School and now Director of Special Projects, The Marquette University Distinguished Scholars 125th Anniversary Edition is dedicated to Rev. Thaddeus J. Burch, S.J.”

Fr. Frank Haig, professor emeritus of the physics department at Loyola College, was a member of the team meeting with Chinese nuclear scientists in Beijing and Shanghai in October. The meeting was organized by the People to People Program, founded by President Dwight Eisenhower.

Fr. Mark Horak, pastor of Old St. Joseph’s Church, was part of a panel of religious leaders speaking to judges and attorneys on the subject of ethnic, race and religious sensitivities in the courtroom as part of a continuing education program sponsored by the Philadelphia Bar Association. Horak is a licensed attorney and formerly practiced immigration law in Baltimore.

At the invitation of Speaker of the House Nancy Pelosi, Fr. Allen Novotny, president of Gonzaga College High School, opened the October 24 session of the House of Representatives with a prayer as guest chaplain, an honor he has had once before in that chamber, as well as in the Senate.

The University of Scranton was in the national spotlight when NBC’s Today show conducted a live broadcast from the campus on October 26. The university was host to a convention about the television show “The Office,” which is set in Scranton. During the broadcast, Fr. Scott Pilarz, university president, welcomed NBC reporter Al Roker to the campus.

Messrs. Phillip Hurley and Gregory Schenden were ordained to the diaconate on October 20 at St. Augustine Church in Oakland, California. Archbishop Emeritus John Quinn of San Francisco was the ordaining prelate.

-- Kate Pipkin

-- Richard Roos SJ

National Jesuit News ▫ December 2007 January 2008 15
Meeting God in Subtraction

By Michael Kennedy SJ

The weekend of September 28, three of us gave a retreat in the place of much subtraction, the SHU (Security Housing Unit) of Tehachapi prison, a maximum security facility in Southern California. In this prison during that retreat, we strongly experienced once again how God can be so profoundly found in subtraction.

The morning that Fr. Steve Corder (CFN), Clyde Davis, the chaplain at the prison, and I walked into the SHU was extremely windy and overcast. As we showed our ID’s to one guard after the other, I wondered what we were getting ourselves into. I had celebrated liturgy already in this place of subtraction but never had attempted to begin facilitating the Spiritual Exercises within any prison. I was unsure what would happen when facilitating a retreat with men locked up in their cages for seven straight hours, and I thought to myself that this was either going to be really good or really bad.

Ignatius the military man always insisted that his troops go to places where no one else wanted to go; normally people do not want to go to places of subtraction. Ignatius wrote a small book called the Spiritual Exercises which is a tool to help in our journey to God. One of the methods of prayer which Ignatius proposes in the Exercises is Gospel contemplation.

By way of explaining, during this last year I dedicated myself to writing and meditating on Jesus as a risen prisoner. Doing Ignatian contemplation facilitated my own entrance into the Gospel scenes, helping me to feel that I was somehow present with Jesus when he was arrested, when he went to trial, was humiliated, was tortured, was forced to carry his own instrument of death and was crucified as the worst class of criminal. For 15 years I have witnessed Jesus’ life as prisoner lived out in the life of ordinary men and women in prisons.

Clyde made the arrangements for the retreat. I had been in the SHU celebrating liturgy two days before the retreat. On the day of the retreat, the officer who met us as we entered said cheerfully: “Welcome to the most unhappy place in the world.”

This guard could not imagine that the men could use their inner senses to identify with Jesus as he suffered, died and rose. He could not imagine how they could experience this One who also wore clothes that marked him as a prisoner.

One of the officers met with us outside the SHU. He said, “I have now heard of everything, first you give a Mass in there and now you’re going to give a retreat that is going to last seven hours? I do not understand what they are going to do during all that time. When I make a retreat I move around outside. There is plenty of time to walk in nature. It seems it could be hard to do a retreat locked inside all day.”

Then, while we were giving the retreat, a volunteer told me that the former chaplain won’t even visit the SHU because he told her these ones are hopeless and not worth any effort.

In the life of those on the retreat, subtraction was something very real: minus my freedom, minus my friends, minus my job, minus my family – all these together should logically equal the total absence of God, meriting a very minus number. Yet paradoxically, where we were least expecting to experience presence, we found God hiding in the most unlikely place.

After praying on meditation, we broke into three groups. We would have four meditations during the seven hours we were together. After each of the meditations we shared what we experienced during the meditations, what movements passed through us during the prayer time. Each one was trying to express how God was in their lives even while living in a place of subtraction.

Jose, a young man of 25 was in my group. The feeling of subtraction has been his life. Subtract for him that he is not with his child, subtract he is far away from his family, subtract he is in his windowless cell all week except for two hours outside when he is another cage, subtract that in order to make a retreat he needs to be enclosed in a cage. Logically and mathematically, all this should equal a huge minus 0.

From nine in the morning till four in the afternoon, Jose along with nine others entered into the life of Jesus as prisoner and risen prisoner, an experience of connecting Jesus’ life to their own.

Right away, while giving this retreat and accompanying these “very dangerous prisoners” who most likely had committed fairly serious crimes, I was not surprised to bear witness to them connecting to Jesus in a new way, looking at Jesus through many different lenses.

During the retreat, after the time for meditation, each one was asked to answer the question: “Where do I need Jesus to heal my wounds?” Francisco spoke movingly of things he asked Jesus and what Jesus seemed to be saying to him. He could say to Jesus that he was sorry that he had to go through such suffering. Francisco could ask Jesus to help him every moment in being locked up, to be patient and not to react with anger when provoked by some form of degradation.

The last meditation we did on that Saturday day was on healing, using the Gospel scene of Thomas. The question was “Where do I need Jesus to heal my wounds?” Francisco spoke of his addictions and how previously he was always trying to fill up his emptiness with drugs. Paradoxically, it may only be when we have passed through such total subtraction that we can become aware of our great need and dependence on God. In that very moment the subtraction changes into addition. We have everything after losing everything.

When Francisco was speaking I could feel it was not coming from anything he had ever learned in books but from his own journey of subtracting to his present life of addition. He has found something; there is no going backwards.

It was now time for the Eucharistic. We prayed the Eucharistic prayer, a prayer of subtraction, of arrest, prayer, trial, torture and death combined with the prayer of addition (new life, of hope, of power to continue). There was not one sound during this prayer of subtraction and addition. Each one was entering the Paschal mystery through his own life.

It was communion time. Somehow those that have been hurt by their actions were also present. Somehow all their families who have been so affected by their decisions were also present. There was a healing taking place around the whole circle of people affected by their actions. Time to share the Body of Christ, handing each one His Body through a tiny slit in his cage.

The goal of what ultimately could be a year-long retreat began that Saturday and Sunday is to give this tool of Gospel contemplation to be used after the retreat. Before we ended the retreat we gave each one enough meditations to use until the next time we came back. At the evaluation at the end of the day, they asked if the next retreat could be longer.

Driving back from Tehachapi it was one of those magically beautiful California days. After so much wind, the sky was crystal clear. The sun draped soft shadows across the finely shaped hills and proud oak trees. All the perfect summations to add up to a wonderful experience of God. I certainly did feel the presence of God in this beauty but I was still reeling from seeing the face of the crucified and risen One in the men with whom we had prayed all day. I reflected that this retreat had been for me an invitation to meet God deeply, to feel an intensity of Presence that was much more much more vibrant than the beauty of the moment.

What I once again experienced during those two days is the depth of how deeply in a place of subtraction strong religious experience erupts. It was no longer just a place of subtraction but now also one of addition.

Kennedy (CFN) is the California Province Coordinator for Restorative Justice and Detention Ministry and is assisting as chaplain at Tehachapi Prison.
The Promise of More

By John Surette, SJ

“Billions of years before our own appearance in evolution it was already seeded with promise.”

--- Theologian John Haught

No matter where we focus our attention in the 13.7 billion year unfolding of the universe, we find the promise of more. We find it in the beginning and we find it in our present moment.

In its original flaring forth the universe expressed itself as plasma of charged particles and energy. The temperature of the plasma was in the order of a thousand million degrees centigrade. That primordial plasma was in the order of a thousand million atoms. The promise of more was embedded in the universe, we find the promise of more. And so it happened, after less than a million years, that the plasma cooled as it expanded and the particles were drawn together forming atoms of hydrogen and then of helium. Very quickly the universe took the form of galactic clouds of these gases. These proto-galaxies, hundreds of billions of them, foamed into existence.

The galaxies held the promise of stars. And so it happened, after less than a million years, that the plasma cooled as it expanded and the particles were drawn together forming atoms of hydrogen and then of helium. Very quickly the universe took the form of galactic clouds of these gases. These proto-galaxies, hundreds of billions of them, foamed into existence.

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The early Earth contained the promise of life. And so it happened, some 4 billion years ago, that conditions were such that life was able to emerge within Earth’s ocean in the form of tiny one-celled creatures. For millions of years they cleaned the waters, added oxygen to the atmosphere, and prepared the way for every differentiated and complex form of life that was to follow. Among those who followed were we humans, that most creative and unpredictable of creatures.

The promise of more was embedded in humankind. And so it happened, over the past 200,000 years, that we humans moved from being hunter-gatherers into being village and city dwellers. We dared to dream dreams and see visions. We created language and art, literature and poetry, philosophy and theology, science and technology, and in modern times took into ourselves the very powers of the universe itself.

The evolving universe is essentially promise. Its Creative Energy carries this great promise of abundance, of fulfillment, of more. That more turns out to be galaxies, stars, planets, Earth, life and each one of us reading these words at this moment with all that moves deeply within us. Reflecting on this cosmic reality, the late David Tooman SJ wrote that the promise of more “shines through the whole of things, not just at the beginning but throughout all time and history and at every instant.”

This more is often not predictable or even imaginable. A charged particle in the primordial plasma could not have foretold atoms of hydrogen and helium. Those atoms could not have imagined stars and galaxies. Tiamat could not have predicted our beautiful planet Earth, and Earth’s early life forms could not have forecast the human adventure. In recent times who among us could have predicted the disintegration of the Soviet Union or the collapse of apartheid in South Africa or the emergence within Maoist China of a capitalist economy?

The more that the universe promises often turns out to be a total surprise. Such a universe points to an Ultimate Mystery that is more than we can imagine, a Divinity who is full of surprises and who delights in change and adventure. Such a universe provides the cosmic basis for the hope of fulfillment that resides at the core of the great religions and in the hearts of all peoples. This hope invites us into our future and moves us into action in the present moment.

The promise of more also provides us with the basis for an ecological ethic. It nurtures within us humans an intensified sense of responsibility for Earth within which such promise is embedded. It fosters an ecological justice, a justice that is sensitive to all creatures that carry within themselves such a promise. It makes evident to us that to contribute to the diminishment of Earth and its human community is to despair of the promise and of the Maker of the promise.

Many look at our 21st century world with its ever growing problems and they perceive an historical process leading to ever greater chaos. Experiencing a lessen-

ing of their optimism for the future, they yearn for the good old days. Others look at the same radical changes that are taking place in our world and they perceive the resulting chaos as being a necessary condition for the emergence of something more that is promised. These people become our “cultural creatives,” and they are the ones who will lead us into our promised future. These people experience the promise as a source of potential energy, an energy for moving forward and dealing creatively with the challenges and invitations of our time and for the enhancement of our human adventure.

As children of the universe we know that the dynamics of the cosmos play out in our individual human lives. If the promise of more is carried by the whole cosmos, we know that the promise is available to us in our present moment. And so it does not surprise us that we are never satisfied and carry deep within ourselves an endless aching need. Theologian Karl Rahner has said that we live in a world in which “all symphonies must remain unfinished.”

Our hearts are restless, and when we experience this restlessness we are participating in the cultural promise that pulsates throughout the universe. The universal is present in the particular and the particular participates in the universal. The cosmic yearning for more and our individual yearning for more are one yearning. An evolutionary universe encourages us to believe and to trust that there is always more!

Surette (NEN) is the director of SpiritEarth, a center and a network whose focus is contemplation, reflection and justice-making in the Eocene Era.
Refugees

Continued from page 1

...the children... Some of us here have been soliciting permanent refugee status for seven years now. In 2003, they [the Panamanian authorities] returned a large number of people to Colombia, having received word from the Colombian government that all was safe. Our people were massacred by the armed group that now occupies our land. It was an embarrassment for both of the governments, so now they let us stay, but confined like this. We cannot leave this town, even when we are very sick and have no access to medicine. We have no status here, and all of our children are sick... and without vaccinations.”

Ecuador

“What do you say when your baby comes home crying from school asking you what a rapist is and why his grade-school teacher singled him out for humiliation...? What crime has he committed in this world outside of being born black and Colombian?”

In Ecuador, the complaint of omnipresent and intolerable racism is almost universal among Afro-Colombian refugees and those seeking refugee status.

Afro-Colombian refugees are easily identified within the mostly Mestizo racial landscape of the Ecuadorian interior. They are victims of a pervasive xenophobia that bars even those like Anita - who holds special refugee status, granted by the Ecuadorian state - from obtaining gainful employment. Anita explains that this same xenophobia keeps Afro-Colombian children from matriculating into Ecuadorian schools. She has attempted to enroll her older son in three different schools. Each time incidents have discouraged her 15-year-old from continuing his education.

“Twice it was the director of the school who told him he was unwanted. One time it was the boys in his class who gathered around him after school and began throwing stones. He was such a good student in Colombia. He wanted to be an engineer. It gave me a lot of pain when after the third time I had paid for his enrollment he turned to me and said ‘don’t waste our money mani. I can’t go to school here. Here they just do not want me.’”

Anita, herself a former school teacher, insists that her elder son continue his education at home. “I plan lessons for him and I buy him books whenever I can,” she explains.

“I cannot even get them to give me a [job] interview so I can prove my character.”

Historically Marginalized, Continuously Targeted

Panama

In the jungle-enclosed border town of Jaque, Panama, lives a group of Afro-Colombians seeking refugee status. Forced off their communally-owned lands some seven years ago by the FARC guerilla group of Colombia, the community settled in nearby Panama. There they were granted temporary humanitarian protective status, but Panamanian authorities forcibly confined the group to a small corner of the Darien jungle.

The community lives in precarious circumstances. Amelia, a grandmother of three, speaks eloquently of the community’s condition. “Our situation in Panama is better than the danger we left in Colombia. But we do not have resources here, jobs, or education for...”

Photos by Shaina Aber
Continued from page 18

Colombia

A Colombian boy from the other two boys. She told the children, ‘These little Colombian boys are thieves,’ pointing to all four boys, ‘and these little negritos’ she said pointing toward my son and the other black boy, ‘are little black rapists.’”

Anita shakes with anger as she relates the event. “He didn’t even know what the word meant, but he could feel how much toward my son and the other black boy,” she said pointing to all four boys, “No, no, these little Colombian boys are thieves, pointing to all four boys. The event.” He didn’t even know what the event. Continuing from page 18

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

We sit and talk on the makeshift porch beside her one-room stone dwelling near the border of Venezuela and Colombia. Marta was a new arrival on a strip of muddy farmland occupied by both refugees of the Colombian civil war and Venezuelan nationals. There, the Venezuelan community, accustomed to receiving refugees fleeing the 40-year-long Colombian armed conflict, welcome new arrivals with relative openness.

Marta is a young Afro-Colombian mother of three. She fears the regular incursions of Colombian guerrilla and paramilitary groups over the Venezuelan border. Two weeks before, a group of guerrillas drove trucks down the gravel road past the row of shacks. Her neighbor, an elderly Venezuelan woman who treats Marta’s daughter and two small sons with warmth, was relatively unfazed by the occurrence. But Marta witnessed the death of her husband at the hands of paramilitaries a mere six months before.

Marta’s primary concern is still for her family’s safety; with the marauding bands of Colombian armed actors moving with relative ease across the border, Marta’s situation in Venezuela has not yet proven sufficiently secure. For her, the lurking danger of the Colombian armed conflict is still palpable. Marta is currently considering her options, including applying for refugee status within Venezuela.

Where to Go From Here?

As the U.S. government contemplates refugee assistance funding for the coming year and a free-trade agreement with Colombia, the circumstances that Afro-Colombians continue to face, coupled by the intensification in violent acts targeting the population, deserve due attention. Jesuit Refugee Service supports a non-binding resolution currently under consideration in the U.S. House of Representatives. The resolution calls attention to the precarious situation of Afro-Colombian communities and urges the Colombian government to take measures to combat and investigate human rights violations, acts of violence, displacement, racial discrimination and social exclusion of Afro-Colombians.

The measure further requests that the U.S. Government ensure that Afro-Colombians and other marginalized groups are fully consulted in negotiations concerning pending U.S. aid and free-trade agreements with Colombia. In particular, free-trade agreements must not erode the laws that protect the right to communal ownership of land by this vulnerable group.

Aber is a policy associate at JRS/USA.

The Order of Things

James V. Schall SJ

Ignatius Press,
Paper; 225 pp.; $16.95;

Schall, the well-known author and professor of philosophy at Georgetown University, inquires about the various orders found in the cosmos, the human mind, the human body and the city, and he seeks to reflect upon the unity of these orders. In a world in which the presence of reason and order are denied—presumably in the name of science—in favor of chance explanations of why things are as they are, it is surprising to find that, in the various realms open to the human intellect, we find a persistent order revealed.

MOVING?

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Jesuit Professor Explores Realm of Spirit, Psyche

By Peter Feuerherd

Fr. John Cecero keeps a hammer tucked away in an office drawer in the Psychology Department office at Fordham University's Lincoln Center campus. It is an artifact from his late father Albert, a plumber from South Philadelphia, where Cecero (MAR) was raised in a household with his mother, Mary, a retired medical secretary, and his brother, Anthony, 14 years his senior.

"It's in case I need to fix anything," he jokes. It serves as both a reminder of his father and a statement that plumbing jokes. It's serves as both a reminder of his interest, "he says, noting that psychologists and other researchers have created theories of psychology and spirituality besides focusing on ills, can also nurture these positive traits. For Cecero, the key to doing that has much to do with spirituality.

"Spiritual people are more inclined to look inwardly, and use it productively," he says. This year, he is focusing on studying spirituality among the 26 Jesuits affiliated with Fordham. There are, of course, fewer Jesuits than there used to be. The goal is to keep the Jesuit heritage alive at what has always been a crown jewel of the Society's mission in New York City.

So he is hoping to institute Arrupe Seminars to train lay educators in Ignatian Spirituality. Cecero hopes to engage more Jesuits in these training sessions.

"We have a great opportunity to shape the future generation of leaders who will carry on the work that is important to us," he says. In that way, and through his work as a psychologist and academic, Cecero, the kid from South Philly with his father's hammer in his desk, is building his own legacy.

Feuerherd is a communications consultant for the New York Province.

Electric Bill on 34th Street

Christmas lights from 34th Street in the Hampden neighborhood of Baltimore, MD. The neighborhood's dizzying array of decorations have been warming the heart of the Baltimore Gas and Electric Company since 1947.