New Superior Urges Jesuits to Strengthen Service to Poor

ROM E (CNS) -- Spanish-born Father Adolfo Nicolás, the newly elected superior general of the Jesuits, called on the more than 19,000 members of his order to strengthen their service to the poor and those excluded from the benefits of economic globalization. Nicolás, who had been moderator of the Jesuit Conference of East Asia and Oceania, was elected superior general of the Society of Jesus January 19 and celebrated a Mass of thanksgiving January 20 in Rome’s Church of the Gesu, the Jesuit mother church.

The new superior, who said his election was “a shock,” began his homily by saying, “This is not a message for the world, but a simple reflection.”

“As Christians, as Jesuits, as people of God,” he said, “we are called to serve. The more we serve, the more we please God.”

Nicolás emphasized the Jesuits’ missionary focus and said there are “other nations, not geographical, but human, who ask our help: the poor, the marginalized and the excluded.”

The 217 voting delegates to the Jesuit General Congregation elected Nicolás, 71, on their second ballot. He succeeds Fr. Peter-Hans Kolvenbach, 79, who had asked to resign because of his age.

Pope Benedict XVI was informed of the election of Nicolás before the Jesuits announced it publicly.

By Cindy Wooden, Catholic News Service

Witnessing for Life

(Jan. 22) While many of their peers were just waking up for morning class, students from across the country packed into St. Aloysius Church, a few blocks from Capitol Hill, for a Mass for Life, filling the church to near capacity. Despite the annual promise of inclement weather, over 600 students from Jesuit high schools and colleges made the sometimes lengthy trip to Washington to stand for the unborn by participating in the 35th annual March for Life. The march drew tens of thousands to Washington.

Prior to joining the march on the National Mall, the Ignatian Pro-Life Network and the Jesuit Conference hosted the Mass for Life as a culmination of a weekend of conferences and events. Dr. William Blazek (CHG) is involved in organizing the Mass for Life and sees it as an opportunity to both educate and witness to the students.

“This is a perfect place to share ideas and fellowship, pray together and manifest ourselves as one,” said Blazek. “This doesn’t happen at any other time. It expresses to the government and to the public that this life issue is important to us socially, personally, politically and religiously.”

Blazek, a second year regent at Georgetown Medical School and an attending physician there, first became active in the pro-life movement as a medical student. “There was no voice for life in my medical school at all, period. There were pro-life students, but nothing to support us,” he said. “We have found a way to work and network these students.” Blazek hopes attendance for both the Mass and the march will continue to grow.
Mel Gibson’s presentation of “The Passion of Christ” was a box office hit several years ago. Organizers of next summer’s Ignatian Spirituality Conference are hoping for similar “success” when the conference presents the Passion with an Ignatian twist.

“Ignatian Passion: The Challenge of the Cross in the 21st Century” is the title of the fourth national Ignatian Spirituality Conference, set for July 24-27, 2008 at Saint Louis University. The conference will gather 500 Jesuits and their lay colleagues from throughout North America for four days of keynote speakers, workshops, conversation, companionship and prayer. Saint Louis University, the Missouri Province of the Society of Jesus and the St. Louis Center for Ignatian Spirituality are sponsoring.

Though perhaps not a glamorous topic for a four-day conference, it is an appropriate one, Fleming said, according to Fr. David Fleming (MIS), author, editor, a conference speaker and member of the conference planning committee.

“There is so much turmoil in world events — the war in Iraq, the struggle between religious groups, the political polarities within our own country, challenges to leadership within the Church,” Fleming noted. “The cross is coming to us in so many different ways. What does Ignatian spirituality have to say to us about living with the cross How do Christians act in the presence of suffering, defeat, diminishment, failure?” These questions will be wrestled with during the conference.

No answers are promised. But Fleming, who will deliver the conference’s opening address, looks to Ignatius’ own experience between religious groups, the political polarities within our own country, challenges to leadership within the Church,” Fleming noted. “The cross is coming to us in so many different ways. What does Ignatian spirituality have to say to us about living with the cross? How do Christians act in the presence of suffering, defeat, diminishment, failure?” These questions will be wrestled with during the conference.

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Life

This year’s attendance seems to be proof of just that growth. Jesuit schools from as far away as Dallas, Cincinnati and St. Louis traveled many hours to be in the nation’s capital for the weekend’s events. With the numbers exceeding the amount expected, attendance at the Mass almost doubled from 2007.

“Each year we’ve had this Mass, it keeps getting bigger. We started with 200 students, and now we’re over 600 today,” said Drew Peters, the university liaison for the Ignatian Pro-Life Network. Peters, the assistant director of peace and justice programs at Xavier University, sees abortion as not just a single issue, but as one of social justice.

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Greg Arnold, a junior at McQuaid Jesuit High School in Rochester, found the Mass a unique opportunity to be with other Jesuit students for a good cause. “I came last year, and had an amazing time. I’m pro-life, and I think it’s my obligation to go. I think ‘pro-life’ is not about just being against abortion, but also against things like the death penalty [and] euthanasia,” said Arnold. “It has been awesome seeing all these other Jesuit schools here. We’re in the same hotel as Fordham Prep, and it was great being able to get to know people from fellow Jesuit institutions.

Fr. Matthew Monnig (NEN), the principal celebrant for the Mass, challenged the students to be a witness to justice for those who could not defend themselves. “We have come to our nation’s capital today because, in the words of Jesus from the Beatitudes, we ‘hunger and thirst for righteousness.’ Our motivation comes from our Catholic faith, the faith that is at the basis of our Jesuit schools, a faith that calls us to do justice,” said Monnig.

Speaking of his time as a student, Monnig said he had been very active in the pro-life movement while in high school, but set aside his pro-life activities in college because “it was too much trouble and would get in the way of [his] social life.” Yet Monnig credits a trip to the March as a sophomore with “reawakening my conscience,” and leading him to a deeper conversion, one that guided him to his vocation.

“God touched my heart to grow in knowledge and love of him, through this pro-life cause, and led me along the path of my vocation as a Jesuit and priest,” he said. “So having been at this March as a high schooler, a Boston College student, and a Jesuit scholastic, it is quite amazing for me to be back here now as a priest.”

Many Jesuit students spent the weekend prior to the March attending educational sessions on life issues. Dallas Jesuit College Preparatory participated in the annual Cardinal O’Connor Conference on Life at Georgetown University.

Jesuit Scholastic Daniel Tesvich (NOR) brought four students to the conference and serves at the moderator for Dallas Jesuit’s Pro-Life Club. “We came to this conference to not just declare what we believe, but to be educated,” said Tesvich. “It’s not just stating what we believe, but engaging with the issues.”

Tesvich and his students attended the breakout session Stem Cell Research: Promise and Peril hosted by Fr. Kevin Fitzgerald (WIS), a professor in molecular genetics and medical ethics at Georgetown Medical Center. Attendance for the talk spilled out into the hallway, with many people sitting in the aisles between desks. Fitzgerald spoke about the medically and morally complex process of stem cell research, both the science of it and the ethical questions underlying it.

Fitzgerald saw the breakout session as an important piece of the conversation about a hotly debated subject. “The more information you have, the more knowledgeable you can be on the subject,” he said. “I try to come to this conference every year I can. It is by participating in this conference that I am doing what I was missioned to do.”

The general sentiment among Jesuit students after the series of events was one of excitement and joy, yet also of hope and sadness, understanding the gravity of the day. They came from across the country to witness, they came to stand together, and they came to be heard.

McCarthy is online editor of NJN.
The Elevation of a New General and Our Mission of Interreligious Dialogue

By Daniel A. Madigan SJ

It would be pointless to begin at this stage making prognostications about the significance of Fr. Adolfo Nicolás’ election for our mission of interreligious dialogue. It may even be impious. GC 34 enunciated very clearly this priority for the Society and, if anything, this aspect of our mission is now even more urgent than it was in those relatively serene times.

Under Fr. Kolvenbach, the work expanded as he consistently encouraged and supported those Jesuits engaged in it. It is also likely that the current Congregation will address some aspects of dialogue, so predictions would be premature. The election of a General from East Asia might, however, draw our focus to some important questions in this area to which we Jesuits may have been giving too little attention recently.

The events of this new century have so fixed our concerns on the relationship between Christians and Muslims that other dialogue relationships have surely suffered. The questions posed to us by the great religious traditions of Asia have tended to be neglected while we focus on – or at least fret about – Islam.

For all the acknowledged difficulties of the dialogue among the Abrahamic faiths, we can at least recognize that we are speaking a similar theological language. We are offering different readings of what is recognizable the same tradition. Those diverse readings may prove to be ultimately incompatible, but there is nonetheless some common basis for a discussion. As Fr. Nicolás has pointed out in a 2005 article in Concilium, Asian religious traditions – especially Buddhism – are a “challenge to every theological word we produce.” We consistently criticize Muslims for their supposed inability to enter into theological dialogue.

are we suggesting that it is easy with a Buddhist, a Hindu or a Taoist?

If with our new General we take a fresh look at Asia, we will find still undone much of the work of inculturation that has been part of the Society’s work since the very beginning – think of Ricci, D’Nobili, de Britto, Valignano – and which received new impetus and attention after the Council. Fr. Nicolás has called this centuries-long failure to understand that there is one culture for each religion. The frontiers between religions do not simply map onto the borders between cultures, as indeed the variety of the forms of Islam and Buddhism in Asia attest.

One of the most vexed questions in contemporary theology – how to understand the uniqueness of Christ in the context of religious pluralism – is as far from a satisfactory resolution now as it was when the late Fr. Jacques Dupuis was under scrutiny by the Congregation for the Defense of the Faith 10 years ago. Dominus Iesus, the CDF attempt to clarify this issue in 2000, has not yet succeeded in putting an end to discussions, and unfortunately the theology of religions is presently polarized between increasing rigid positions that seem unable to engage one another. It is an area of theology waiting for a major breakthrough. In the meantime, Fr. Nicolás may find himself having to accompany some of our brothers through investigations and disciplinary proceedings, as Fr. Kolvenbach has had to do.

Affirmations of uniqueness nowadays are heard as arrogant pretension to a monopoly on salvation, or as a claim that Christians are better or holier than anyone else. Both claims are demonstrably false, and neither of these things is what is meant by Christians who proclaim Jesus as uniquely revealing of who God is. It is in the humble encounter with the richness of varied humanity – and Asia has that in spades – that we will find the way to speak of the originality and particularity of the God who humbled himself in Jesus Christ.

As the new General was being greeted by his conferees immediately after his election, one of them said to him almost in a whisper, “Don’t forget the poor.” This is not a bad motto for our work in dialogue. A tendency to define conflicts in religious terms often masks the social and economic factors that contribute to those tensions and whose resolution is essential to the reconciliation and understanding we seek.

In Western countries we tend to blame immigrants’ faith for their inability to integrate seamlessly into the societies that host them. Yet it is essential to understand the role of poverty in pushing people to emigrate in the first place and then keeping the majority of them in cultural ghettos, because they are fearful of integration, or are rejected when they try to take their place in their newly adopted societies.

Furthermore, the current tendency to see our world as a face-off or, worse, a fight to the death, between two powerful but incompatible civilizations inevitably saps our energy and draws our attention away from the powerless who are crushed by corruption, debt and poverty, and who die in their millions each year for want of food, water and basic health care. “Don’t forget the poor.”

Madigan (ASL) headed the Institute for Study of Religions and Cultures at the Gregorian University from 2002-07 and is currently a visiting fellow at the Woodstock Theological Center at Georgetown University.
Promoting Local Interfaith Relations in the Silicon Valley

By James Reites SJ and Philip Riley

Santa Clara University calls itself “The Jesuit University in the Silicon Valley.” While the Valley is most known for technology, the complex ways in which globalization comes alive locally are equally important. The Valley, more accurately known as the Santa Clara Valley, is a county without a majority ethnicity: the 2000 census revealed Santa Clara County was 44 percent Caucasian, 27 percent Asian, 24 percent Hispanic and 3 percent African-American.

The key to this story is immigration, which has increased 60 percent in the Valley since 1990. Today 36 percent of the county’s residents (nearly 600,000) were born in another country, and 177 different languages are spoken in our homes. The region’s religious life reflects these trends; 11 percent of our neighbors belong to a tradition other than Judaism and Christianity compared to three percent nationally. While Catholicism is the largest denomination here, its 30+ churches share the Valley with 32 Buddhist centers, a dozen mosques serving Muslims from as many as 40 different countries, and active Sikh, Hindu and Jain communities that are building some of the largest and most expensive temples in the United States.

The public square still has Christianity at its center – witness the recently refurbished Catholic Cathedral Basilica – but that center is also populated by public art celebrating the Ohlone heritage and creation myths, and its hillside environs now include Sikh gurdwaras, Hindu temples and Muslim mosques.

Local Religion Project and Interreligious Dialogue

It is in this context that the Local Religion Project (LRP) was established in 2003 as a program of the Religious Studies Department at Santa Clara University. Its goal is to support teaching and research on the many and diverse religions in the Silicon Valley by establishing relationships with religious and civic leaders in the region and documenting an estimated 1,500 local faith communities and organizations. The LRP uses the Silicon Valley as something of an experimental lab for understanding how different faiths live together in a community.

For the past two years, for example, Professor Philip Boo Riley, founding director of the LRP, has assigned his students to enter into this complex community to research how religion is lived in the Valley’s varied faith communities. Taking bearings from class and library research on the region and religious traditions, students observe rituals, interview leaders and community members, and document with images, videos and text what they encounter. Each research study adds to the growing collection of profiles of the area’s religious communities on the LRP website, and in turn provides a starting point for further student research.

Students come away from their research with a greater understanding of alternative faith traditions and an experience of different ways of being religious. Catholic students for whom Buddhism was a distant and esoteric practice attended puja “devotions” with a small Tibetan Buddhist community in a residential neighborhood in San Jose. Students who had never heard of the Bahá’í marveled at the local San Jose community’s hospitality and openness to all faiths. Students who had not ventured beyond California’s borders got a taste of India in their study of immigrant communities at the Jain Center in Milpitas. A Vietnamese Catholic student, with the aid of an elderly gentleman visiting from India, learned about Hindu religiosity by observing a Diwali (“Festival of Lights”) celebration at Fremont’s Hindu temple. Other Catholic students puzzled over the use of light (albeit a flashlight) in the local Silicon Valley Atheist’s “Human Light Festival” celebration – was it not a ritual drawing on a universal religious symbol?

The interreligious encounter is not just about Christians encountering other religions and worldviews. Last quarter, a Buddhist student learned about Catholic social justice traditions by interviewing men served by the Cathedral’s homeless ministry in downtown San Jose. An Ahmadiyya Muslim from Pakistan became interested in World War II internment and researched the extent to which the history of that experience lives on in a local Japanese Buddhist community. Interviews with a Sikh high school student about her language and music classes at the new gurdwara in south San Jose demystified religious practice for a group of non-religious students. A religious studies-art double major witnessed first-hand the power of public inter-religious dialogue when she documented the Ramadan fast by San Jose’s police chief, a Mormon, who sought closer ties to the Islamic community in religious practice.

Local students have turned to their own communities to guide encounters: a Jewish student shared her synagogue’s Holocaust education program with her Catholic classmates, and a Chinese Buddhist student opened her family’s practice at Pao Hua temple in East San Jose to his Catholic classmates.

A Model for Ignatian Institutions

Students are bombarded daily with images of religions contested and contesting. Indeed, CNN, the Internet and the popular media are content to leave us with images but little understanding of the persons and religions they capture. The LRP takes students beyond these dramatic and distant representations of religion and puts individual faces on religion, contact with their neighbors provides young people direct experience of how religion is part of the fabric of life in the Valley. Students can move to understand religion as lived and experienced in a diverse setting, cultivating a disposition to engage across religious differences that will stand them well in the future.

In this way, the university takes advantage of its privileged location in the Valley, providing an illustration of what former Jesuit Father General Peter Hans Kolvenbach intended when he called for education of “the whole person of solidarity in the real world.”

Riley is founding director of the Local Religion Project and associate professor of religious studies at Santa Clara University. Reites (CFN) is associate professor of religious studies at Santa Clara University and the California Province representative on the National Jesuit Advisory Board on Interreligious Dialogue and Relations. The Local Religion Project website is http://www.scu.edu/cas/religiousstudies/lrp
A Union of Love

Rodney Kissinger SJ

Jesus founded one Church. The will of Jesus is that there be one flock and one shepherd and that this unity be a sign to the world that the Father sent him. (John 17:20-21) Today there are many different Churches all claiming to be the church of Christ, or at least a church of Christ. This fragmentation is the scandal of Christianity. And the scandal increases when, as often happens, this division is accompanied by unblushing denigration of one Christian for another.

In the first millennium of Christianity there was unity. The second millennium was one of division. It began with the Orthodox breaking away from Rome. Then in the 16th century came the Protestant Reformation. It was the great hope of John Paul II that the third millennium would see the reunion of Christianity. Will this reunion happen? The prospects are not too good. But with God nothing is impossible.

The movement for reunion belongs not just to the hierarchy, or to a few idealistic souls, but to all Christians. We are all obligated to work for reunion because, in a way, we are all responsible. Not responsible, of course, for the original break, but responsible in as much as our lives have not witnessed to the truth of the Church, and thereby have erected another barrier between us and our separated brethren. Our inability to give a reasonable answer to sincere inquirers because we have not kept up with recent developments in the Church also presents another obstacle to them.

Reunion is necessary also for peace and stability in our families, in our nation and in the world. It may well be, unite or perish. As long as Christians dissipate their energies and time in fighting among themselves we cannot hope to be a match for the highly organized, deeply dedicated anti-Christian forces that are constantly gaining momentum. Divide and conquer is the strategy of the enemies of the Church. Well do they know that a house divided against itself cannot stand. (Matt. 12:25)

But how will this reunion be accomplished? Many are disturbed because they think that reunion will mean giving up some essential truth, or taking the least common denominator of all these different churches to form a new united Church. Nothing could be further from the truth. To do so would be to destroy the Church of Christ.

On the other hand, there is no intention of demanding absolute uniformity. The Church is one, but it is also Catholic, which means universal. Jesus commissioned his apostles to go into the whole world and make disciples of all nations. (Matt. 28:19) Since each nation has its own language and culture, it means that there will not be uniformity but unity in diversity. The Decree on Ecumenism is very clear on this point. “While preserving unity in essentials, let all members of the Church, according to the office entrusted to them, preserve a proper freedom in the various forms of spiritual life, and discipline, in the variety of liturgical rites, and even in the theological elaborations of revealed truth. In all things let charity prevail.” (Chapter 1, 4)

I wonder if those who demand uniformity in the Church are aware that there is no uniformity anywhere in creation. The Creator did not use a cookie cutter; everything and every one is unique and unrepeatable. There is no uniformity even in the Creator. The Father is not the Son, and the Son is not the Holy Spirit. In the Trinity there is perfect unity in diversity. Isn’t it strange that unity in diversity, which is the glory of God, can be the cause of division, fear and resentment for us?

The division of Christianity was the work of men, but reunion is the work of the Holy Spirit. But the Holy Spirit demands our cooperation. What can we do? First, we can pray for reunion. The Octave of Prayer for Christian Unity (January 18-25) is a good example. We can also cultivate personal holiness and thereby give the witness of our joy to the truth of the Church. Joy is the most infallible sign of the awareness of the presence of God. We can read and meditate on the Scriptures, for here we have a common ground for our discussions. We can be humble and tolerant of others. Faith is not the conclusion of a syllogism, or subject to proof. “Cradle Catholics” should remember that without any request on their part and without any merit on their part they were baptized and given this great free gift of faith.

It will also help to keep in mind the important distinction between material heretics and formal heretics. We are not dealing with the original Reformers but with people born hundreds of years later who had absolutely nothing to do with the Reformation. Generally speaking, these people are of good faith. And if we engage them in honest and open dialogue we will discover that those things we hold in common far outweigh those that divide us. There is nothing like honest, open communication to dispel fears, prejudices and misunderstandings. The Declaration on Religious Freedom of the Second Vatican Council teaches that everyone is bound to follow his honest conscience and whoever does so will be saved.

Finally, and most important of all, if we cannot bring about a union of faith, we can bring about a union of love. And isn’t this what it is all about? Scripture tells us that “God is love, and whoever remains in love remains in God and God in him.” (1 John 4:16) “I give you a new commandment: love one another. As I have loved you so you also should love one another.” (John 13:34) Love is the irrefutable, instantly verifiable sign of Christian identity. (John 13:35) This is how the first Christians were identified. “See how they love one another” (Tertullian, Apology, 39.6) By this criterion would we be recognized as Christians?

Kissinger (NOR) is writer in residence and auxiliary chaplain at Our Lady of Wisdom Healthcare Center in New Orleans.
On Living, Until We Die

By David Brooks SJ

I am not a medical doctor. I am not a specialist on the problems of aging. I am not a scholar. I am a Jesuit and have been for 40 years. I am a lawyer, practicing near Washington, D.C., doing immigration law exclusively. I am also 62 years old, familiar with the process and the difficulties of aging in our religious community. I have been urged by a number of friends, most of whom are not Jesuits, to write this essay since I recently shared with them my decision to live until I die. I believe that the issue of maintaining our health during the process of aging is one of the most important facing our Society today, especially in the United States.

For about as long as I can remember, my life has been a series of physical maladies, a list too boring to repeat, that are only extraordinary in their frequency. I have always been able to keep going, to function in my various roles, and to continue my ministry with only minor interruptions. However, in 2006, after experiencing some annoying chest pains, I went to the hospital for a cardiac catheterization and came back a week later after double bypass surgery. It seems that I was closer to death than anyone thought. The doctors, with a bit of irony, referred to my heart blockage as the “widow-maker.” Almost without thinking about it, I made some radical changes in my lifestyle, exercising, losing weight, eating healthier foods, lowering cholesterol and blood sugar. At some point I asked myself, “Why are you doing all this? Wouldn’t it be simpler to enjoy myself and let nature take its course?”

“We can choose things and patterns of behavior that will lead to a fuller life or that will help us to die more quickly. Can we Christians ever say no to life?”

A current television commercial features Sally Field (the ex-flying nun) who says, “I have this one life and this one body.” She decides that she can best take care of it with a diet of stronger bones. Her motivation is to be there for her family. It would seem that all Christians, and especially we religious, have a different motivation for taking care of our one life and one body. As men dedicated to the service of our fellow human beings, in the myriad of ways in which God calls us, we have the responsibility to retain our health for the sake of the mission. The scope of the mission naturally becomes more limited with our aging. God changes the focus of our mission. Yet every day that we are alive, Jesus continues to call us to deeper love and greater service. “God is the God of the living,” says Jesus. To concentrate on our disabilities and infirmities is to reject life, to turn away from our mission, to deny God’s love and care.

I don’t want to fall into the heresy of saying that ill health is a result of some kind of punishment for disbelief. I think that God has very little to do with our being sick. However, the way we deal with sickness or cope with aging is a choice we can make, inspired and aided by God’s Spirit. “I set before you death and life,” God says in Deuteronomy 20. “Therefore choose life.” The way in which we treat our bodies and our minds is a choice. We can choose things and patterns of behavior that will lead to a fuller life or that will help us to die more quickly. Can we Christians ever say no to life?

We all know people who are at the extremes on this issue. On one side are the “health nuts” who never seem to eat a morsel of fat. On the other side are those who tend toward obesity, the ones who cannot pass up a calorie and whose only exercise is putting something into the microwave. They sometimes have the attitude that food compensates for the sacrifices they have made. Both extremes often want to impose their lifestyle on everyone else. Both have also lost sight of the reason for healthy living. Neither one has really chosen life.

As a preliminary to the Spiritual Exercises, St. Ignatius asks us to consider our lifestyle and how we use the many gifts that God has given us. He suggests that we should make use of God’s creation to the extent (quantum quantum) that it leads us to God’s greater glory and to the salvation of souls—the mission. Let’s face it: food and drink are some of the best things that God has created. As an Italian I appreciate the richness and variety of the fruits of the earth. But food also needs to be placed in the perspective of the missionary goal. Is it helping us in the apostolate? Is it leading to our health so that we can be more effective apostles? If we become obsessed by it—either by avoiding it or seeking it—then it no longer leads to greater service, to a fuller life, to God.

In our more reflective moments we might recognize that our Jesuit culture depends more on food and drink than we would like. Eucharistic celebrations are often preliminaries to “socials” and meals in which large amounts of food and drink are consumed. People make choices about whether or not to attend dinner based on the kind of food served. The importance of sharing with brothers in the apostolate takes a back seat. Communities have little or no discussion about the role of food or the relationship of a healthy lifestyle to our mission. People get caught in routines and habits that are unhealthy because they are not forced to think about them. We are paying the price for this neglect.

Perhaps the one area in which we seem to have fewer options is that of mental acuity. Whether or not we develop Alzheimer’s or dementia is determined by genetics or other factors that are still not well understood. Yet recent studies have shown ways in which we can affect the process by keeping our brains active and agile. The mind exercises itself as well as the body. That is where our ability to choose plays a part. As a lawyer I have to keep track of hundreds of case histories. I can’t look up the law for every single case. To keep my mental edge every day I do word games, crosswords, acrostics. Almost every day I use three different languages. I force myself to think in one other than English. Every one of us chooses for himself the best way to spark the synapses of the brain. Such a choice is also part of our option for life.

We Catholics are known for our dedication to things which are pro-life. We have very clear stances on abortion, euthanasia and the death penalty. Respect for life has been a very large part and the central theme of the Church’s social teaching. Given that centrality, it is hard to understand why so many of us choose death. Living in such a way that you have no respect for your own life and health is a choice for death. It is a negation of the responsibility that we have to the mission of Christ, which is to bring life to the world. Choosing life is a daily chore; we are confronted with so many things that we could do and so many options for a lifestyle. It is hard work at times. I would rather not spend an hour a day pounding a treadmill. I would much rather eat a piece of that chocolate cake for dessert than a fat-free cookie. But I know that the next day I can be better at my job and feel more alive if I choose the latter.

Healthy living is an option. As for me, I have chosen to live; for the sake of who I am, for my personal ministry and for who God has called me to be. I have chosen to live until I die.

Brooks (MAR) is an immigration attorney in Bethesda, Md.

“In our more reflective moments we might recognize that our Jesuit culture depends more on food and drink than we would like.”

Ignatian PeaceAction

a national effort of prayer and action in the Ignatian Family

Easter (March 23) to Pentecost (May 11)

The Jesuit Commission on Social and International Ministries (JCSIM) is inviting all the works of the Society in the United States, along with Jesuit communities, to join in a common effort to pray and act for peace in the period from Easter to Pentecost.

If you have not already received information about this national initiative and would like to learn more, please contact Fr. Mark Hallinan, SJ: hallinan@nysj.org or 212-774-5500.
It was thenext 4 days, however, the time of murmuratio that was most significant to the future direction of the Society and had the most influence on the obedience of the Congregation to its mandate. For these 4 days, we prayed and talked, talked and prayed--praying alone or in large groups and talking one-to-one about the men whose names we had heard, and the hopes we had for them, for us, for our brothers in the Society, and for our partners in mission around the globe. It was an amazing and exhausting time for all of us--those who had their lists and a meeting every half-hour, and those who (like me) tended to meet a few people every day and go to prayer and reflection in the afternoon.

What was most stunning to almost everyone was how intimately we spoke to one another--men who did not know each other revealing their hearts with boldness to other men, all because of our common commitment to this enterprise. Is it any wonder that, for many of us, our first impressions faltered, our preconceptions gave way to the power of the moment, and all the abstract categories gave way to the essentials of Christ’s call and the movement of the Holy Spirit. We prayed for freedom, and freedom was given to us.

Fr. John Whitney SJ Provincial of Oregon

I must share with you how grateful I am to have been a part of this process, so rooted in our history and in our way of proceeding. The period of murmuration made me so proud to be a Jesuit because each of us took very seriously the call to consult with each other one on one about the qualities of the men the Lord was asking us to consider as our leader in the Society of Jesus.

The opportunity to speak with Jesuits from all over the world about their hopes and desires in seeking to serve the Church and the People of God as Jesuits was nothing short of a great blessing and a grace. To listen to each other and especially to the Holy Spirit as we articulated the qualities that we felt the Society needs in the new Superior General was an exercise of love, humility and trust. We were obedient in listening to the Spirit in seeking the guidance we needed for the election. We began each day of the murmurationes with mass in language groups. We ended each day with benediction together in the Chapel of St. Francis Borgia. We had plenty of time for private prayer each day as well.

Fr. John P. McGarry SJ Provincial of California

These days have been ones of great exhaustion and hard work. I remember telling one of our Latin American brothers that after our second day of murmuratio I was cansado, consolado y confundido (tired, consoled and confused). These have been days of prayer, penance and listening – intense listening to God speaking to us in prayer and through each other. We begin each day with Mass. Since Mass was in linguistic groupings, I tried to make it each of the four main groups (English, Spanish and Portuguese, French and Italian) to pray with them in their language. I noticed other Jesuits doing the same. Since we all want to

“It was in many ways, for me, like the experience of the Spiritual Exercises but this time packed into five days.”

-- Jeff Chojnacki SJ
be friends in the Lord, it seems important for us to be able to pray together, and language facilitates that. I hope this can be an incentive for all of you who still struggle with language skills. Work for the Church and the universal Society will require more and more of us into the future and for that we will need to know and manage conversation in at least two, if not three, modern languages.

Fr. Jeff Chojnacki SJ
Provincial of New York

Fr. Tim McMahon SJ
Provincial of Missouri

The process of choosing the General was amazingly effective, given that it was designed over 450 years ago. And it was a profoundly religious experience. The four days of murmuratio were really days of intensely spiritual conversation, one on one, about what the Society and Church needed in our times, and the qualities (and clay feet) of brethren who were potential candidates. The public media were way off on who were the generabilia. But also, I think most of the delegates were moved to consider candidates that were not on our own initial “lists” as we began the Congregation.

And like a gathering wind, by the end of the murmuratio, all had become focused on just a very few of the same candidates, with the sense that any one of them would make a fine General. But in the end, as it clearly became Adolfo, we all had the sense that the Spirit was working through us to choose him to lead the Society. That is why there is such joy in our hearts as we celebrate these days in Rome.

Fr. Joe Daoust SJ
President, JSTB

Coming into the ad electionem phase, I had no real sense of how this process would work. I can only tell you that the presence of the Holy Spirit was palpable throughout the entire time of the murmuratio and most especially at Eucharist and in the aula yesterday. I was deeply moved by the holy desires of all the electors to open ourselves to the Spirit, to listen and discern with freedom and openness. Throughout the days of murmuratio the Blessed Sacrament was exposed in the main chapel of the Curia and the electors alternated between intensive and serious conversations about possible future Generals and quiet moments of prayer in the presence of the Eucharist. Each day of murmuratio ended with a beautifully prepared Benediction in the chapel. As I knelt with the other electors before the Eucharist, I was reminded of our companionship in the vows taken as we kneel in the presence of our Lord in the Eucharist. It was a wonderful way to bring the fruit of the day’s conversations in the presence of the Lord in prayer. The days of murmuratio were hard work, but it was a fascinating and very effective process.

Fr. Tim McMahon SJ
Provincial of Missouri

American delegates to the General Congregation with Father General. Seated (left to right): Fr. John P. McGarry (CFN), Fr. Frank E. Case (ORE), Fr. Tom H. Smolich (CFN), Father General Adolfo Nicolás, Fr. James E. Grummer (WIS), Br. James J. Boynton (DET), Fr. Ed W. Schmidt (CHG). Standing (left to right): Frs. Tim B. Brown (MAR), Ronald J. Anton (MAR), Brad M. Schaeffer (CHG), Tom Krettek (WIS), Douglas W. Marcouiller (WIS), Tom E. Roach (MAR), Robert J. Gesinger (CHG), Robert J. Scullin (DET), Mark A. Lewis (WGR), Tim M. McMahon (MS), Thomas H. Feely (NYK), Joseph P. Daoust (DET), Michael G. Boughton (NEN), Vincent M. Cooke (NYK), Patrick J. Lee (ORE), Fred C. Kammer (NOR), Michael E. Kennedy (CFN), Thomas J. Regan (NEN), John P. Fitzgibbons (WIS), David G. Schultenover (WIS), Paul L. Locatelli (CFN), Ronald A. Mercier (NEN), Jeff J. Chojnacki (NYK), John D. Whitney (ORE).
A first homily, given at Gesu Church

By Adolfo Nicolás SJ

(Rome, Jan. 20) Above all I would like to say that this is not a message for the whole world. Rather, it is merely a simple homily; a prayerful reflection of today’s readings for Jesuits who are here this afternoon.

The first reading taken from the prophet Isaiah briefly describes to us Christians our mission in the world. The prophet Isaiah tells us that we have all been called to serve, that we are here precisely to serve. It is a clear message regarding our mission as Jesuits, as Christians, as the people of God. God has made us servants and, in so doing, God finds delight. The Spanish version of this first reading says that God is proud of the servant, while the Italian version says that God “is satisfied.” I believe the latter is closer to what the Bible wants to say. The more we become as servants, the more pleased God is. I think this is an image we should all take home today.

Newspapers and magazines these past few days have been toying with a number of clichés, namely, the Black Pope, the White Pope, power, gatherings, discussions. But it is all so superficial, so artificial! These are but crumbs for those who love politics, but they are not for us.

The prophet Isaiah says that serving pleases the Lord. To serve is what counts: to serve the Church, the world, our fellow men and women, and the Gospel. Saint Ignatius also has written in summary form about our life: in all things to love and to serve. And our pope, Holy Father Benedict XVI, has reminded us that God is love; he has reminded us of the Gospel’s essence.

Later on the prophet Isaiah describes the servant’s strength. God is the servant’s only strength. We do not have any other source of strength: not the external strength found in politics, in business, in the media, in studies, in titles, nor the internal fortitude found in research. Only God. Exactly like the poor. Not too long ago I spoke to one of you regarding something that happened to me while working with immigrants. It was an experience that deeply affected me. A Filipino woman who had experienced many difficulties adapting to the Japanese society, a woman who had suffered a great deal, was asked by another Filipino woman for advice. The second woman said, “I have many problems with my husband and I do not know if I should get divorced or try to save my marriage...” In other words, she wanted advice concerning a rather common problem. The first woman replied, “I do not know what advice to give you right now. However, come with me to Church so that the two of us can pray because only God really helps the poor.” This statement deeply touched me because it is so true.

The poor only have God in whom to find their strength. For us only God is our strength. Unconditional, disinterested service finds its source of strength only in God.

The prophet Isaiah continues today’s first reading by speaking about health. Our message is a message about health, about salvation. A bit later he stresses what has most caught my eye about this reading, namely, that our God, our faith, our message, and our health are so great that they cannot be enclosed within a container, in any one group or community, regardless of whether or not the group in question happens to be a religious community. What is at stake is the Good News of salvation for all nations. It is a universal message because the message itself is enormous; a message that in itself is irreducible.

All represented nations are gathered here today. All, everyone, is represented here. However, nations continue to open up. I ask myself today which are those “nations.” Indeed, all geographic nations are here today. However, there may be other nations, other non-geographic communities, human communities, that claim our aid: the poor, the marginalized, the excluded. In this globalized world of ours the number of those excluded by all is increasing. Those excluded are diminished, since our society only has room for the big and not the small. All those who are disadvantaged, manipulated, all of these, may perhaps be for us those “nations”: the nations that need the prophetic message of God.

Yesterday after the election, after the first shock, there came the moment of fraternal aid. All of you have greeted me very affectionately, offering your support and help. One of you whispered to me: “Don’t forget the poor!” Perhaps this is the most important greeting of all, just as Paul turns to the wealthier churches of his time requesting aid for the poor of Jerusalem. Don’t forget the poor: these are our “nations.” These are the nations for whom salvation is still a dream, a wish. Perhaps it may be in their midst, but they don’t realize it.

And the others? The others are our collaborators, if they share our perspective, if they have the same heart Christ has given us. And if they have a bigger heart and an even greater vision, then we are their collaborators. What counts is health, salvation, the joy of the poor. What counts, what is real, is hope, salvation, health. And we want that this salvation, this health, be an explosion of salvation.
that reaches out everywhere. This is what the prophet Isaiah is talking about: that salvation may reach and touch everyone. A salvation according to God’s heart, will, Spirit.

We go on with our General Congregation. Perhaps this is what we need to discern. In this moment of our history where do we need to fix our attention, our service, our energy. Or, in other words, what is the color, the tone, the image of salvation today for those many people who are in need of it, those human non-geographic nations that demand health. There are many who wait for a salvation that we have yet to understand. To open ourselves up to this reality is the challenge, the call, of the moment.

And we turn to the Gospel. This is how we can be true disciples of the Lamb of God, He who takes away our sins and leads us to a new world. And He, the Lamb of God, has shown himself as Servant, he who fulfills Isaiah’s prophecies, the message of the Prophets. His identity as Servant will be his sign, the mark of our own mission, of the call which we try to respond to these days.

Let us pray together for this sense of Mission of the Church, that it may be for the “nations’” benefit and not our own. The “nations” that are still far away, not geographically, but humanly, existentially. That the joy and the hope that come from the Gospel be a reality with which we can work little by little, doing it with a lot of love and disinterested service.

Fr. Adolfo Nicolás’ election on January 19 to be the 30th superior general of the Society of Jesus was the first order of business at the 35th General Congregation. The election was preceded by four days of “information gathering” or murmatio. Each member of the Congregation is allowed to ask any other member of the congregation about any particular member of the Society who might be an apt Superior General. Under no circumstances may there be any lobbying of any kind. No Jesuit may seek the position for himself or for anyone else, but he may seek information about other Jesuits. For example, a delegate may ask a Jesuit from a certain region about a particular Jesuit in that region. What has he done? What are his gifts? How many languages does he speak? Might he have the gifts of diplomacy and discretion necessary?

At the end of these four days of conversation, a Jesuit is chosen to speak to the members of the Congregation about their duty to elect a new Superior General.

Then a secret ballot in writing is taken, collected and counted. The electronic voting equipment that will be used for the rest of the meeting is not used for this election. Paper ballots are used for as many rounds of voting as are necessary until someone receives a simple majority vote and is elected the new Superior General.

Fr. Pedro Arrupe was elected on the third ballot at the 33rd General Congregation. Fr. Peter-Hans Kolvenbach was elected on the first ballot at the 33rd General Congregation.

-- NJN and www.creighton.edu
**Because we are poor, God is our only strength**

By Daniel Patrick Huang SJ

"A joyful man, warm, energetic, and with whom I can talk freely!" These words of Fr. Louis Gendron (CHN) the Provincial of China, summarize well a second gift Fr. Nico brings to his new office. Fr. Ben Nebres (PHI) President of the Ateneo de Manila University and elector for the Philippine Province, speaks in the same vein: "When I think of him, the feelings that come are of affection and friendship. Fr. Nico is many things, but he is above all a companion and a friend. He brings the gift of friendship and encouragement of Blessed Peter Faber. He is a leader who will walk with us and who will invite us to find together, in conversation and prayer, the way that the Lord wants us to follow in our time."

Nico is set on becoming General. In his letter of congratulations to Fr. Nicolas, Fr. Gabriel Je (KOR) the Delegate of the Delegations of the Congregation of the Missionaries of Korea, describes the delighted reception of a lay missionary from Hong Kong working with the Jesuits in Phnom Penh.

She had met and been favorably impressed by Fr. Nico when he had visited Cambodia last year. On hearing of his election as General, she spontaneously exclaimed: "There is hope for the Jesuits in Asia!"

This warm, welcoming humanity of our new Fr. General - "I feel refreshed after talking with him," one elector from India told me - is a quality that eminently fulfills the second qualification St. Ignatius mentions in his description of the ideal General: "Charity... should particularly shine forth from him, and in a special way toward the members of the Society; likewise a genuine humility which will make him highly beloved...".

Numerous gifts of person and experience

To lead the Society as General clearly requires many other gifts. "He ought to be endowed with great intelligence and judgment," Ignatius writes. "Learning, prudence, experience... are among the necessary qualifications for governance that St. Ignatius adds to his list. Fr. Nico, the "wise man from the East," is an excellent example of such gifts that are both personal and the fruit of his broad experience of many cultures and governance on many levels. "Nowhere was it written that we wanted someone from the Orient," Fr. Gendron observes. "But for the third time in a row, the Society has elected a missionary, like Fr. Kolvenbach and Fr. Arrupe, a Westerner who has spent most of his Jesuit life in the Orient. There is something providential, surely, in this pattern."

Fr. Nico, European in origin and training, yet with such breathtakingly broad cultural exposure, and indeed exercising leadership for over 40 years in various parts of Asia, brings with him crucial perspectives and sensibilities at a time when the Society of Jesus finds itself in major demographic transitions.

As a Jesuit provincial of depth and creativity, he is also well equipped to help articulate for the Society faithful yet fresh and inspiring visions of our mission and religious life today. His years as director (and at present, chair) of the East Asian Pastoral Institute in Manila involve a rich experience of respectful and fruitful cooperation with the hierarchies and local Church leaders of many continents. Moreover, because he worked for several years in the pastoral care of vulnerable Filipinos and Asian migrant workers in Tokyo, he brings to his office a special care for the poor, for whom the Church and the Society of Jesus call Jesuits to have a preferential love. At the same time, because he has labored for many decades in the increasingly secular milieu of Japan, he also has a profound sensitivity to the challenges of unbelief and religious indifference that are the context and challenge of many parts of the developed world. Finally, as one who has been provincial of Japan and president of the Conference of Provincials of East Asia and Oceania, as well as former Major Superior of our Jesuit missions in Cambodia, East Timor and Myanmar, Nico is no stranger to the requirements of governance and administration, and brings this rich administrative and leadership experience with him into his new office.

Young at 71

Yesterday, with a glint of mischievous humor in his eyes, Fr. Nico told me that he had never experienced so many Jesuits asking him about his health. This is, of course, entirely natural. Ignatian realism lists sufficient "physical strength demanded by his charge" as the final qualification of the General. And Nico is 71, by April.

His age was, frankly, a concern. But interestingly, it became clear to many of us that chronological years were not the most reliable measure of age where Nico was concerned. Paradoxically, one of the oldest among us was also one of the most youthful in energy and spirit. "He has the mind of a young man," someone told me in admiration. "I have never talked with anyone who walked so fast. I have to tell him to slow down when I walk with him," a Latin American Jesuit told me.

But perhaps it is best to let the young speak. Bishop Francisco Ulep (PHI) writes: "I was at LHS Loyola House of Studies, the Philippine Provincial scholastics for supper when we got the news - everybody cheered like we were winning a basketball game!" In nearby Arrupe International Residence, the 70 or so scholastics there have been excitedly gathering to share stories and experiences of the General who, until yesterday, was their Major Superior.

Scholastics, mostly in their 20s, from East Timor, Myanmar, China, the Philippines, Malaysia, Singapore, Indonesia and Thailand have expressed their delight in and appreciation of the choice of the Congregation.

Isaías Caldas, a junior from East Timor, wrote to his Regional Superior, Fr. John Mace (WIS) thus: "Personally I am excited and overjoyed because this General is someone whom I know personally. A General who always passes by in front of AIR, after his lunch in EAPI, a General who once told us during one of his exhortations to the community to make our religious struggles become "big," [broad in apostolic horizons] not limited only to our worries about prayer and charity, a General who wants us to think now about what we can do in the future, a General who wishes us to be very good at one thing for, if that is so, we would be very useful in our ministry later, a General who has good humor and is friendly to us scholastics, a General who encourages me to read more and watch good movies like a good Jesus."

"Because we are poor, God is our only strength."

Yesterday morning, in the Aula, when it became clear that Adolfo Nicolás had been chosen, and when he finally left his place among the electors to stand and then kneel in our midst to make his profession of faith, I found myself, to my embarrassment, unable to control my tears. I felt such pity for Nico, as we placed the enormous burden of the governance of the Society on him, and also such gratitude to him, too, for his willingness to accept this office for the sake of the Society. As I wept, I found myself repeatedly praying a single sentence: "Lord, help Nico!"

Today, however, I am more at peace, mostly because I see that the General is at peace too. This evening, Fr. General led us in a Mass of Thanksgiving at the Church of the Gesù. He homily (in Italian interspersed with a few "Italianized" Spanish words!) was deep and moving, radiant with "Evangelical simplicity," one European Jesuit told me, "without a single excess word." He reflected on the Servant of Yahweh in the book of Isaiah.

Where does this humble servant get his strength to serve? To answer this question, Nico shared an experience he had during his ministry to migrant workers in Japan. A woman, a Filipina, overwhelmed by her many problems, confessed to her friend her confusion and near despair. Her friend, also a Filipina migrant worker, simply said to her: "Let us go to church. Because we are poor, God is our only strength."

Once again, when I heard these last words, I felt tears rush to my eyes, because it seemed to me that Fr. General had borrowed the words of this poor, vulnerable, faith-filled woman to speak of himself.

"Because we are poor, God is our only strength." It is surely appropriate, that as we pray in gratitude to God for the gift of our new General, we pray too for him. May God be Nico's only strength, as he leads us, in wisdom, courage and compassion, in the Society's service of "God alone and the Church, his spouse, under the Roman Pontiff," an ancient Jesuit prayer.

Huang is provincial of the Philippines.
Our New General

By Tom Smolich SJ

Our new General, Fr. Adolfo Nicolás, is a great man and a great Jesuit, one of those rare Jesuits we’ve all met who is all we aspire to be. I was privileged to work with him on the Coetus Praevisus for GC 35 this past year. Even before he was elected General, I told people, “If Adolfo said ‘Jump,’ I would say ‘How high?’”

He is the youngest 71-year-old man I have ever met. His ideas are creative, simple, questioning, intuitive. He gave an interview before GC 35 mentioning that we need to rethink our way of living religious life, adding “How come we elicit so much admiration and so little following?” He walks fast—much faster than I do—but he is not in a hurry.

He will lead us with courage and grace. We are fortunate to have him as our new leader.

The Moment

When the count on the second ballot hit the magic number (probably half of us were tallying the results, and I was looking over the shoulders of the two electors I was seated between), the Aula broke into loud and warm applause. When the vote was concluded and the final numbers given, a sustained standing ovation greeted Fr. Nicolás to the center floor to shake hands with Fr. Kolvenbach. My eyes teared up, moved at the goodness of this man and the grace of God clearly present in the process, and in the Society of Jesus.

All of the electors, followed by the Curia and Canisio community members, stood in line to embrace him. Warm abrazos all around. I promised him my support and prayers; he told me he was counting on me! We all then proceeded to the Borgia Chapel on the ground floor for prayer of thanksgiving, led for the first time by our new general.

And what got us there...

The murmuraciones process is seemingly impossible to describe if you have not been through it. Imagine conversations taking place over four days with constantly shifting pairs of electors trying to find the will of God for the Society. We were honed with one another—ferociously honest, one might say—about ourselves and our dispositions, about others’ strengths and limitations. We could do this because they were some of the most important conversations of our Jesuit lives, because there was no ambition, no striving for position or advantage, because so many were praying us through, because we were praying—in liturgical language groups in the morning, individual prayer all day, and benediction in the evening. I don’t believe I had ever been to four benediction services in a week before this past one.

The electors were living in different Jesuit houses and retreat centers throughout Rome, which many feared would inhibit the process. But the organizers of the murmurationes arranged for sandwiches, water and fruit in the Curia recreation room at lunchtime for all of us, and it became a meeting place throughout the day. Fr. Don Dall’s photographic slide show on the Creighton GC35 website captures the dynamic well. (http://www.creighton.edu/CollaborativeMinistry/GC35/Photos-08.html).

My own experience was a series of conversations with men I knew and men I did not know, in English and Spanish, with candidates and with wise electors, all of us trying to find God’s will for the Society. Extrovert that I am, I absorbed the process in every pore of my soul. I will always treasure the integrity and honesty of those many conversations. I hope for a way to bring into my post-GC35 life the spiritual freedom I experienced in several moments of the murmurationes.

By the third day, the pace began to slow considerably. Most of us had enough information. It was now time to talk with those trusted, or those we considered as general. By day four, it was time for silence.

A mini pilgrimage

Friday afternoon, I walked to the basilica of St. Paul fuori le Mura (outside the walls), about one hour’s walk from the Curia. On April 22, 1541, Ignatius and the first companions pronounced their solemn vows there.

Even before he was elected General, I told people, ‘If Adolfo said ‘Jump,’ I would say ‘How high?’”

I was on a pilgrimage to find the will of God as Ignatius would always have us do. But at least twice I was moved to tears by realizing that so many people were praying for us during these days. I am grateful for your having done so.

The basilica is large and cold, and it pales in comparison to other beautiful churches of Rome. But I believe I found a glimpse of God there. Ignatius and the companions interceding for me, I found myself praying to the Christ whom I have asked to be placed with, the suffering Christ who is the touchstone for our world and its pain and hope. Whoever we were to choose would have to be the one who could hear this Christ, place us with this Christ.

The morning

This morning began with the Mass of the Holy Spirit with Fr. Frank Case (ORE), Secretary of the Society, as presider and homilist. Frank’s words were brief and inspiring, reminding us of the evangelizing roots of the Society and of our mission to be creatively faithful and faithfully creative.

Senior advisor to Fr. Kolvenbach Fr. Jacques Gellard’s (GAL) exhortation at the beginning of our session complemented Frank’s words perfectly, reminding us to dispose ourselves to the will of God for the greatest good of the Society. And I believe God’s will for us was to elect Fr. Adolfo Fr. Nicolás as General of the Society of Jesus.

Smolich (CFN) is president of the Jesuit Conference.
St. John’s College in Belize inaugurated a new science facility January 10. The refurbished Jacoby Hall now houses four modern, fully-equipped laboratories for biology, chemistry, physics and integrated science. The facility is intended primarily for the high school but will be available for the students at the Extension program to learn proper laboratory practices. Money raised from Mission Week activities at Rockhurst High School contributed to these renovations. View their new website at http://www.sjc.edu.bz/main/.

Br. Bob Macke passed his PhD candidacy exam with flying colors at Central Florida State University. He will research meteorites in collections housed in Paris, London, Los Angeles and Washington, D.C.

Contrary to recent claims by the Chicago province, Fr. Ray Reis is the oldest living Jesuit in the United States. He will celebrate his 103rd birthday on March 25. He humbly acknowledges that he is a year and a half younger than Fr. Eusebio Reyna González (MEX), the most senior Jesuit in the Society. Ray still has a good appetite and is first in for dinner each night at Jesuit Hall!

As part of our Twinning Agreement with the province of Central America, Marco Tulio Goméz (CAM) has arrived in Denver to work for two years at Arrupe Jesuit High. José Antonio “Chepe” Rubio (CAM) will spend a semester studying English at Saint Louis University before beginning his regency at Arrupe in the fall.

Five new members joined the White House Retreat board on January 1. Since 1922, White House Retreat has had a lay board of directors; it is the oldest continuously serving board of any Jesuit retreat house in the world.

Between semesters, Fr. Dave Fleming taught a two-week course on the Spiritual Exercises for 17 scholars at Bellarmine House of Studies. Fr. James Short, at age 82, audited the course to keep his retreat-directing skills sharp.

While studying philosophy (and apparently other things) at Bellarmine House of Studies, Mr. Ben Bocher (WIS) co-authored an article titled “Anaerobic digestion of secondary residuals from an anaerobic bioreactor at a brewery to enhance bioenergy generation.” It was published in the January issue of the “Journal of Industrial Microbiology and Biotechnology.” Congratulations.

-- Michael Harter SJ

Fr. Provincial John Whitney and Fr. Steve Sundborg, president of Seattle University, joined the university’s board of trustees to present the inaugural St. Ignatius Medal to Rhody Lee, Jr. and Jeanne Marie Lee for their unwavering faith in the university’s mission.


Whitney announced the Oregon Province and Ignatian Spirituality Center in Seattle have signed an affiliation agreement that gives ISC representatives the same rights and privileges as Jesuit-sponsored ministries. ISC remains an independently governed and incorporated ministry.

Fr. Kevin Connell, the principal at Gonzaga Prep in Spokane, appeared in “The Family Holiday,” a movie that recently aired on the Lifetime Network. Connell played a forbidding bureaucrat who tries to drag kids back to their foster homes.

Fr. Pat Lee is accompanying Whitney to Rome for General Congregation 35. Lee is the vice president for mission and identity at Gonzaga University in Spokane.

Fr. Tony Harris is in Zambia where he recently directed an eight-day retreat for eight Jesuits at the novitate on the outskirts of Lusaka. He reports the 16 novices in the novitiate are from Zambia/Malawi as well as Zimbabwe.

Whitney was joined by several Jesuits for the Oregon Province’s annual White Collar Luncheons with benefactors in Portland and Seattle. Jesuits attending included Frs. Paul Janowiak, Patrick Steward, Bill Watson, Jeff McDougall, Robert Egan, Michael Weiler, David Robinson and Tom Lamanza.

Frs. Natch Ohno, Craig Hightower, and Jack McLain were on the run the Sunday after Thanksgiv-ing. The three took on Seattle’s “up and down” streets when they competed in the Seattle Half Marathon.

-- Pat Walsh

Brothers Committee

The National Jesuit Brothers Committee met for their semiannual meeting at the Jesuit Retreat Center of Los Altos. Seated (left to right): Brs. Judd DeChance (CFN), Tony Kreutzjans (CHG), Lou Mauro (NYK), Mike Nusbaum (DET). Standing (left to right): Br. Jeff Allen (CFN), Br. John Fava (MIS), Br. Larry Huck (NDR), Br. Bill Farrington (CFN), Br. John Moriconi (DET), Br. Tom Williams (MAR), Fr. Tom Gaunt (MAR).

Celebrating Africa: Analysis to Action

Special 25th Anniversary Conference
Washington, DC
April 18-21, 2008

Plenary Speakers Include: Ishmael Beah (dynamic speaker and NY Times bestselling author of “A Long Way Gone: Memoirs of a Boy Soldier”) and Dr. Jeffrey Sachs (renowned development economist and author of the acclaimed “The End of Poverty”).

Along with numerous workshops, a celebration with live African music, a lobby day on Capitol Hill and more. For details go to: www.afjn.org.

Call for stamps

Mag. Wilhelm Reméš in Austria is custodian of a large collection of Jesuit philately. He is the co-author with the late Dr. Walter Nissel of “Die Jesuiten in der Philatelie,” a survey of Jesuit stamps. Part of that collection is made up of envelopes from Jesuit institutions (mostly European) which show the institution’s letterhead, or metered mail which features a slogan or ad of the institution on the metered imprint. He is lacking most of the Jesuit institutions of the United States, Jesuits in the U.S.A. Assistance who care to add envelopes to this collection may address an empty envelope to:

Mag. Wilhelm Reméš
1390 Quarters Road
Bloomfield Hills, MI 48304

Fr. Peter Fennessey (DET) also has a large collection of stamps and a web site, http://www.manresa-sj.org/stamps/home.htm. He does not collect envelopes, but would be happy to receive them and ship them to Mag. Reméš in bulk.

Fr. Peter Fennessey SJ
Manresa Jesuit Retreat House
1390 Quarters Rd
Bloomfield Hills, MI 48304
 **Job Announcements**

**Executive Director of Campus Ministry Georgetown University**

The Georgetown University Office of Campus Ministry serves students/faculty/staff of Roman Catholic and other faith traditions. Staff includes Roman Catholic, Protestant, Jewish, Muslim and Orthodox Christian chaplains, supporting various affiliated ministries and student groups representing other religious traditions. Executive Director has day-to-day supervisory responsibility for all Campus Ministry programs and personnel throughout the university, including law and medical school campuses; reports to Vice President for Mission and Ministry and works to promote the university’s Catholic and Jesuit character and values; will oversee departmental administration, staffing policies and operating budget; is expected to guide department to help students integrate intellectual lives with spiritual development and service; is expected to foster ecumenical and interreligious understanding, and to coordinate interfaith activities.

Ideal candidate will be inspiring, creative, effective and principled, with in-depth understanding of and personal commitment to Catholic and Jesuit character of Georgetown and Ignatian spirituality. Preferred: PhD/DMin/equivalent; significant leadership in campus ministry, proven managerial skills within pastoral setting.

Qualified candidates should submit letter of interest, curriculum vitae, and list of four references through University’s HR website. Application deadline is 2/29/08 encouraged. Preferred starting date is 6/16/08. For more complete information visit http://hr.georgetown.edu (Job 2007-1215D).

**Principal, St. Ignatius College Preparatory San Francisco, California**

The president of St. Ignatius College Prep, San Francisco, is seeking applications for the position of principal for the fall term 2008. Both religious and lay persons are encouraged to apply. St. Ignatius is a co-educationa l, Jesuit college preparatory with an enrollment of 1,420. Founded in 1855, SI serves a college-bound student body with a faculty and professional staff of 115, 10 of whom are Jesuits. The principal supervises all aspects of the educational operations (academic, co-curricular and spiritual) and is responsible to the president of the school.

St. Ignatius is fully accredited by the Western Association of Schools and Colleges. The education program promotes the spiritual, intellectual, social, creative and physical growth of the whole person. The faith and spiritual traditions of the school are highly prized and have abundant resources. The school has a very talented faculty, extraordinary campus facilities, substantial endowment, a large applicant pool, extensive honors and AP programs, and a highly committed Board.

**Minimum Qualifications**

- At least five years administrative experience in a Jesuit educational setting. Master’s degree in educational administration or equivalent.
- Salary and Benefits: Salary competitive and commensurate with experience. Medical, dental and retirement benefits included. Application Process: Preferred consideration will be given to applicants received by Friday, February 29, 2008. Apply online at www.siprep.org/about/jobs. Please download a letter of interest along with resume/curriculum vitae with your on-line application.

**Director of Ignatian College Development Heartland/Delta Conference**

The Heartland/Delta Conference, a consortium of 11 schools within the Association of Jesuit Colleges and Universities (AJCU), is seeking a Full-time Director of Ignatian College Development. Reporting to the chair of the Heartland/Delta Executive Committee, the principal focus of the Director will be to (1) develop and promote the newly created Ignatian College Programs (ICP) during its pilot phase and (2) provide oversight for all educational and formational programs sponsored by Heartland/Delta (currently the Gallup National Faculty Retreat, Heartland/Delta Faculty Conferences, and the Heartland/Delta triennial gatherings).

The ICP is a multi-faceted program designed for administrators in Jesuit colleges and universities who demonstrate potential and interest in furthering the university’s identity and charism. With respect to the ICP, the responsibilities of the Director will include: • Overseeing all aspects of the ICP, including (1) initial orientation and cohort gatherings, (2) international immersion experiences, (3) engagement with the Spiritual Exercises, (4) on-line curriculum, and (5) practical application; • Guiding the work of the on-line curriculum design team and ICP advisory committee; • Directing promotional and communication efforts for the program by maintaining contact with Jesuit university presidents, key university staff, current and prospective participants and Jesuit provincial offices; • Developing grant and fundraising proposals for the ICP, monitoring budget, and reporting financial activities to the Heartland/Delta Board; • Creating and implementing assessment tools for the ICP. The Director will also support and coordinate other formational and educational programs of the Heartland/Delta Conference; assess their ongoing effectiveness, and recommend program initiatives for the future.

**Qualifications**

The Director should have significant familiarity with Jesuit, Catholic higher education, an understanding of Jesuit education as a calling or vocation, and experience with the Spiritual Exercises. Organizational ability, written and oral communication skills; and basic familiarity with Microsoft Word and Excel required. Background with faculty and staff development desirable.

Salary commensurate with experience. Some travel to workshops will be required, though the Director’s office may be established on his/her own Jesuit university campus. Review of applications will begin immediately and continue until the position is filled. Send cover letter and resume with three references (electronic copies preferred) to:

Rev. Charles Currie SJ
President
Association of Jesuit Colleges and Universities
One Dupont Circle, N.W., Suite 405
Washington, DC 20036-1136
Email: ccurrie@ajcunet.edu

**Fr. Gerald McKeivit**, professor of Jesuit studies at Santa Clara University, won the Howard R. Marraro Prize for his book, “Brokers of Culture: Italian Jesuits in the American West, 1848-1939.” The award was recently announced at the American Catholic Historical Association annual meeting in Washington.

**Fr. Scott Santorosa** preached and presided at a mass of missioning to kick off the annual community service senior project at Loyola High School in Los Angeles. Bishop Gordon D. Bennett attended and was recognized for initiating the program nearly 27 years ago when he was principal of the school.

**Fr. Jim Reites** helped the Santa Clara Solar Decathlon team in their design and construction of an energy efficient home that took third place honors in an international competition sponsored by the U.S. Department of Energy. The judges of the competition rated the SCU house above 16 other entries, including submissions from MIT, Carnegie Mellon and Cornell.

**Fr. Jerry Hayes** and Tony Sholander cooked up some good vittles for two worthwhile families who supported the Sacred Heart Nativity School in San Jose by successfully bidding on the dinners at the school’s annual auction. Fr. Peter Pabst is president of the Nativity School and is in his 8th year of campaigning against the violence, gangs and joblessness that plague the city’s poor.

**Rev. Captain John T. Quinn** has completed his term of duty in the U.S. Army Chaplain Corps and is spending the next few months readjusting to the civilian lifestyle. John has spent the last 18 months of service in Iraq.

**After hosting the three first year novices of the California Province for their long retreat, the first year Oregon novices, Fr. Patrick Coute ur, Mr. Lorenzo Herman and Mr. Michael Lavenos have ventured southward to sunny Los Angeles for a few weeks of hospitality and study.**

**Ever on the go, Fr. Louis Peina do traveled to the Holy Land to accompany a group of pilgrims as they retraced the footsteps of Jesus and their ascetics. Within days Louis was back in the saddle directing Ignatian and Marriage Encounter retreats up and down the state in both English and Spanish.**

--- T. Jerome Hayes SJ
--- Daniel Hendrickson SJ

**Marquette University recently sent a contingent of students to the city of Milwaukee’s new twin city, Morogoro, a breastate city of Tanzania in East Africa.** And East Africa is a twin province to Wisconsin. Jesuits presently there include Frs. Jonathan Haschka, Jim Strzok, and Tony Wach. The Jesuit presence in Morogoro is singularly maintained through Fr. Bart Murphy (OFM) of the Salvatorian Institute of Philosophy and Theology, asub-Saharan international seminary utilized by numerous religious orders from Eritrea to Botswana. As a professor of historical theology, scholar-in-residence, parish assistant, and regional spiritual director, he wears many hats.

**There’s more.** Fr. Murphy rallied together the “Jesuit Matlo” bike team in the previous school year. Named for its unpresumptuous feet of skillfully acquired used workers’ bikes, Murphy trafficked already busy New Morogoro Road to Dar es Salam with rag tag riders trying to keep up with him.

**Fr. David Matzko** was all about tinning, too. Pastor of Isaac Jogues Catholic Parish in Rapid City, SD, Matzko went from the Black Hills to the foothills of the Canadian Rockies to visit the Jesuits and apostolates of Northeast India. He crossed tea-rich Kohima Region, but not with his motorcycle. He left that in Rapid.

**Fr. John Fitzgibbons** is not tinning, but he is out and about. He temporarily left behind two administra tive posts at the University of San Francisco to travel to Rome as a province delegate to Scott B. Dziwisz. Fr. Fitzgibbons joined presidents Fr. Joe Daoust and Paul Locatelli, also delegates, up on Berkeley’s Holy Hill. Daoust’s (STB) apostolic turf. The three offered a panel conversation with the (STB) jesuit community just before final examinations and the Christmas holiday.

**What do Belmont, Ben Bocher, and Burns have in common?** They are busy with, respectively, bruschetta, brewing, and a break. Fr. John Belmonte, principal of Marquette University High School, is the new recipient of Milwaukee’s good-Iranian-American citizen award. Mr. Ben Bocher, Bellerin e House of Studies resident at Saint Louis University, published with George Washington University student colleagues a scientific study on brewhouse and its possibilities for energy produc tion. And Fr. Pat Burns spins ice- slippery walk-ways at Holy Rosary Mission more cautiously, and chuckles lightly. He doesn’t want to aggravate a broken rib while laboring as the director of development of the mission.
The election came after four days of prayer, silence and quiet one-on-one conversations (murmuration) among the voting delegates, who were chosen to represent Jesuits around the world.

Nicolás was ordained to the priesthood in Tokyo and is the former Jesuit provincial of Japan. He also served as director of the East Asian Pastoral Institute in Manila. He served as theological adviser to the Japanese bishops attending the 1998 Synod of Bishops for Asia. Some Vatican officials had been surprised during the synod when the Japanese bishops and many other participants urged the Vatican to demonstrate greater respect for their knowledge of their local languages and cultures, particularly when it came to approving the translation of liturgical texts and aspects of local culture in Catholic prayer.

Several Jesuits in Rome confirmed that the Jesuits had wanted to name Nicolás rector of the Pontifical Gregorian University in Rome in 1998, but his name was withdrawn in the wake of the synod discussions.

Interviewed in December about his hopes for the work of the General Congregation, Nicolás said, “I have a feeling, still imprecise and difficult to define, that there is something important in our religious life that needs attention and is not getting it. We have certainly been diligent in addressing our problems whenever we have seen them,” he said, noting the focus of past General Congregations, “but I must say that the uniqueness of the Society and in the church has not disappeared.”

In the interview, with the Province Express, the newsletter of the Australian Jesuits, he said, “The question for us is: Is it enough that we are happy with our life and are improving our service and ministry? Isn’t there also an important factor in the perception of people (voc populi) that should drive us to some deeper reflection on religious life today? ‘How come we elicit so much admiration and so little following?’ he asked.

Nicolás concluded by telling the newsletter that he hoped the General Congregation would begin “a process of dynamic and open reflection on our religious life that might begin a process of re-creation of the Society for our times, not only in the quality of our services, but also and mostly in the quality of our personal and community witness to the church and the world.”

Thomas H. Smolich, S.J., president of the Jesuit Conference, told Catholic News Service that Nicolás “is a great man. He is inspirational, he is holy and he represents a great bridge among the various cultures in the church.”

Smolich said he had gotten to know the new general as they both served on the commission preparing for the General Congregation. Although Nicolás is 71, “he has the energy of a much younger man,” Smolich said.

Born April 29, 1936, in Palencia, Spain, Nicolás entered the Jesuit novitiate in 1953. After earning a degree in philosophy in Spain, he was sent to Japan to study theology. He was ordained a priest in Tokyo in 1967. After earning a master’s degree in theology from the Pontifical Gregorian University in Rome, he returned to Japan and taught systematic theology at Sophia University in Tokyo.

From 1978 to 1984 he was director of the East Asian Pastoral Institute in Manila. From 1991 to 1993 he was rector of the program for Jesuit scholastics in Japan, and in 1993 he was appointed provincial for Japan.


In a January 10 letter to the Jesuits, Pope Benedict asked them to reaffirm their “total adhesion to Catholic doctrine,” particularly regarding interreligious dialogue and various aspects of sexual morality.

Smolich said, “I do not think there was a cause-and-effect relationship, but we have chosen one of the pioneers in the society in the field of relations between Christianity and other religions.”

“Has work intimately with the pope and the Vatican on this very issue, he said, “Seriously, he is one of the most intelligent and holiest men I have ever met. He has the breadth and depth to handle these issues.”

The resignation of Kolvenbach and the election of Nicolás were just the beginning of the General Congregations work; as of January 19, the Jesuits had not announced an end date for the meeting, but it was expected to last at least another month and focus on questions of Jesuit identity and governance, vocations, mission and collaboration with the laity.

——Jeremy Langford
——John Moriconi
——Fr. Kenneth J. Buller SJ
Expressing his heartfelt appreciation in accepting an honorary doctorate on behalf of the Buddhist monks of Burma, Sayadaw U Kovi da said the University of San Francisco’s December 14 tribute was proof that people care about the suffering of the voiceless at the hands of brutal military regimes around the world.

In September, thousands of Burmese Buddhist monks demonstrated peacefully and nonviolently against their country’s repressive military regime, prompting a brutal response from the government. During and after the demonstrations, according to international media, thousands of monks were arrested, and many were beaten and killed.

“This honor gives all of us inside and outside Burma much needed encouragement to carry on with conviction,” said Sayadaw U Kovi da at the commencement ceremony. He promised to relay to the Burmese monks the message of support from USF, which awarded them collectively with an honorary degree.

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IN BRIEF

BOOKS

Theological Foundations: Concepts and Methods for Understanding Christian Faith  
J.J. Mueller, SJ et al.  
Saint Mary's Press, Winona, Minn., 2007  

Here, a team of award-winning teaching scholars has come together to create an introductory text that offers a truly unique and innovative contribution to the discipline of theological studies. This “first book” provides students of any religious tradition with the foundational skills, vocabulary, conceptual understanding and research abilities that they need to succeed in theology and religious studies.

An 8 Day Ignatian Retreat for Priests, Religious, Deacons, and Lay Ministers  
Thomas P. Rausch SJ  
Paulist Press: Mahwah, NJ; 2007  

Using contemplations and themes from the Spiritual Exercises as well as other meditations on the life of Jesus, this book seeks to lead a retreatant prayerfully into the heart of an Ignatian retreat.

Mystics  
William Harmless SJ  
Oxford University Press, New York, 2007  

In this book, William Harmless introduces readers to the scholarly study of mysticism using a unique case-study method. The heart of the book focuses on the life and writings of six Christian mystics: Thomas Merton, Bernard of Clairvaux, Hildegarde of Bingen, Bonaventure, Meister Eckhart, and Evagrius Ponticus. Later chapters step beyond Christianity to examine mystical elements within Islam (focusing on the Sufi poet Rumi) and Buddhism (focusing on the Japanese Zen master Dogen).

Entering Christ’s Prayer: A Retreat in 32 Meditations  
Eric Jensen SJ  
Ave Maria Press, Notre Dame, IN, 2007  

Born out of Jensen’s own prayer, the book is both practical and thought-provoking, drawing readers deeper into prayer of Jesus Christ as they contemplate their own relationship with the father in the Spirit. This retreat experience is meant for use with or without a director. Drawing on the tradition and practice of Ignatian spirituality, Jensen offers 32 passages from Luke’s Gospel, allowing for individual choices each day over a period of eight days.

The Catholic Church and the Jewish People: Recent Reflections from Rome (Abrahamic Dialogues)  
Philip A. Cunningham, Norbert J. Hofmann SDB, Joseph Sievers, Editors  
Hardcover; $50; 256 pp.; ISBN-10: 0823228053

This book makes available in English important essays that mark the fortieth anniversary of the Second Vatican Council’s Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate). Surveying Vatican dialogues and documents, the essays explore challenging theological questions posed by the Shoah and the Catholic recognition of the Jewish people’s covenantal life with God.

Finding God in All Things: Celebrating Bernard Lonergan, John Courtney Murray, and Karl Rahner  
Mark Bosco SJ and David Stagaman SJ  
Hardcover; $50; 208 pp.; ISBN: 0823228088

Written by leading scholars, friends, and family members, these original essays celebrate the legacies of Lonergan, Murray, and Rahner after a century of theological development. Offering a broad range of perspectives on their lives and works, the essays blend personal and anecdotal accounts with incisive critical appraisals of what each offers contemporary theological discussion.

Friends on the Way: Jesuits Encounter Contemporary Judaism  
Thomas Michel SJ, Editor  
Hardcover; $45; 176pp; ISBN 978-0-823228118

Understanding and improving relations between the Church and the Jewish people has been a major focus of the Holy See and the Society of Jesus for many years. This book, the fruit of a major conference on the history, nature, and dynamics of relations between Jesuits and contemporary Jewish life, brings together a rich, wide-ranging selection of essays by Jesuit scholars and pastoral leaders, a leading Jewish studies scholar, and a leading rabbi.

The Cristo Rey Story: More Than a Dream. How One School’s Vision is Changing the World  
G.R. Kearney  
Loyola Press, Chicago, 2008  

In More Than a Dream, G.R. Kearney shows how one daring vision became a reality and has turned into a resounding success. Through Cristo Rey Jesuit High School’s innovative curriculum, creative financing model, and intense devotion to the needs of Hispanic students, the lives of thousands of families continue to be changed.

Gary Smith SJ  
Loyola Press, Chicago, 2008  

Smith’s journal is a vivid, inspiring account of the deep connections he forged during his life-changing experience with the Sudanese refugees in Uganda. Along the way, he discovered a suffering people who, despite being displaced by a brutal civil war, find the strength to let go of the many and deep sorrows of the past.
In Memoriam

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

John R. Becker SJ (CFN)  
Born: January 9, 1925  
Entered: July 1, 1943  
Died: January 19, 2008

Thomas C. Hennessy SJ (NYK)  
Born: November 3, 1916  
Entered: July 30, 1934  
Died: December 13, 2007

John J. Rohr SJ (NYK)  
Born: November 24, 1929  
Entered: July 30, 1947  
Died: January 1, 2008

John E. Beez SJ (DET)  
Born: May 3, 1925  
Entered: February 1, 1952  
Died: December 28, 2007

Richard T. Jones SJ (WIS)  
Born: September 16, 1914  
Entered: September 1, 1933  
Died: January 20, 2008

John M. Scott SJ (WIS)  
Born: April 8, 1913  
Entered: August 30, 1946  
Died: December 27, 2007

Fred F. Bergewisch SJ (CHG)  
Born: February 2, 1920  
Entered: September 1, 1946  
Died: December 24, 2007

William C. Kidwell SJ (NOR)  
Born: August 11, 1924  
Entered: August 14, 1942  
Died: January 13, 2008

James T. Sheehan SJ (NEN)  
Born: September 8, 1929  
Entered: July 30, 1946  
Died: January 2, 2008

Roger A. Downey SJ (JPN/MIS)  
Born: January 8, 1944  
Entered: September 1, 1962  
Died: December 26, 2007

John A. Lucal SJ (DET)  
Born: December 2, 1926  
Entered: February 1, 1951  
Died: December 16, 2007

Leonard F. Sitter SJ (ORE)  
Born: December 20, 1929  
Entered: September 7, 1948  
Died: January 18, 2008

L. Augustine Grady SJ (NYK)  
Born: August 29, 1916  
Entered: February 1, 1934  
Died: January 6, 2008

Francis J. McNamara (NYK)  
Born: July 8, 1923  
Entered: August 14, 1941  
Died: January 7, 2008

Theodore E. Zembal SJ (ORE)  
Born: March 26, 1930  
Entered: September 7, 1956  
Died: January 14, 2008
Views of the General Congregation

Clockwise from above: Jesuits discuss the election during murmurationes; Peter-Hans Kolvenbach addresses the Congregation upon their acceptance of his resignation; delegates visit the Sistine Chapel; Fr. General Nicolás stands with former Superior General Kolvenbach on the roof of the Curia, with St. Peter’s in the background. Photos by Don Doll SJ