U.S. Jesuits Join India’s Christians and Minorities in Solidarity

Violence Continues in Orissa State

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Raidsinemployers. Most recently, in arrest immigrants.

These raids disproportionately punish the most vulnerable in our communities and fail to pass the policy test of protecting families.” While we respect the right of the U.S. government to enforce the law, the Jesuits argue that dividing families, one of the consequences of the raids, is inherently inhumane.

The use of worksite raids by the Immigration and Customs Enforcement (ICE) should cease not only because more humane methods of immigration law enforcement exist, but also because the collateral damage to affected communities far outweighs any benefits gained by the raids,” said Fr. Thomas Greene, (NOR), lawyer and research fellow at the Jesuit Social Research Institute, said. “I recently spent an afternoon gathering information on families affected by the raids in Mississippi and the damage was quite evident. One woman related that one of her children now cries and hides under the bed when the doorbell rings. A woman who is a U.S. citizen and long-time resident of the community talked about feeling ostracized and getting hostile stares from others simply for being Hispanic.” Another Jesuit who experienced recent raids in Asheville, N.C., Fr. William Ameca (CFN) said, “There is a sense of deep sadness, confusion, vulnerability, fear to the degree of panic and hopelessness. These families are left in limbo.”

The Jesuit Conference joins the USCCB in calling for legislation that would allow undocumented immigrants who are in good standing to pay a fine, as employers do now, and lets them get in line for the opportunity to become citizens. As part of a broader reform of our immigration system, these measures would help resolve immigration concerns at their root while also keeping immigrant families together.

From the Editor

On behalf of the entire editorial team at NJN, I would like to thank everyone who participated in the reader survey last spring. We received more than 1,000 responses, reviewed them all and the next several issues will gradually incorporate a number of your suggestions.

What you’ll see in this issue based on your feedback:

- More international news.
- Province columns are being restructured to reflect the greater collaboration emerging from Strategic Discernment.
- We are highlighting the writing of young Jesuits on the web via excerpts taken from their blog postings.
- While we are unable to return to printing full obituaries, more narrative information will be provided.
- NJN is also enhancing its online presence. Today, each issue is available on www.jesuit.org as a PDF. In the coming weeks, individual stories from the upcoming print edition will be previewed online – no more waiting for the mail to read the latest news.

Thank you again to everyone who participated in the survey. Please keep in mind that you can always email your comments and suggestions to us via njn@jesuit.org.

Sincerely,

Tricia Steadman Jump
Editor

Meeting of Middle Generation Jesuits set for Next Summer

If you are a Jesuit between the ages of 40 and 60 and in the Society for ten years, please save dates from June 24 – 27, 2009 for an important “Keepers of the Fire” meeting at Santa Clara University. Details and formal invitations will come out later as well as information on the cost. Jesuits who are younger than 40 and older than 60 are also welcome at this meeting. For more information, please contact Paul Macke (CHG) at the Jesuit Conference. pmacke@jesuit.org.

Continued from page 1

Orissa

Jesuit-run Xavier Institute of Management was threatened when mobs passed through the city of Bhubaneswar in the Jamshedpur Province.

The violence was sparked by the Aug. 23 murder of Hindu leader Swami Laxmanandara Saraswathi, a Hindu leader of the Vishva Hindu Parishad (VHP). Although the Indian government has blamed Maoist rebels for the killing, a backlash has been carried out against Christians and other minorities. In response, 30,000 villagers have fled into the forests and relief camps have been set up for over 20,000 villagers who are frightened to return to their homes. Jesuit Brother Paul Marla, who lives in the area where the swami was murdered, is reported to have gone into hiding as have an unknown number of priests, nuns and lay catechists. “The relief camps in Khandamal district of Orissa are filled with hungry and sick people,” said Fr. Michael T. Raj (JAM), provincial head of the Jamshedpur province of the Society of Jesus. “Almost all of them have no homes to return to.”

Protection for the minority population of Christians, who account for only 2.3% of the 1 billion residents of India, remains an utmost concern. “I was really shocked and disturbed by the humiliation being heaped upon the Christians in Orissa,” said Fr. Sebastian Pathenpura (JAM), a Jamshedpur Jesuit studying in New York. “Sadder still is the fact that the attacks on Christians are being carried out in other parts of India too.”

The violence has been condemned by Pope Benedict XVI who said he was “profoundly saddened” and called for communities to try to restore “peaceful coexistence.”

MOVING?

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Jesuits should contact their province office regarding NJN address changes.

A United Nations of the Catholic Faith

World Youth Day and Magis08 in Sydney, Australia

By Paul Macke SJ

Perched on the Eastern Coast of Australia, the population of the city of Sydney temporarily ballooned by 160,000 as World Youth Day 2008 took over the city for five days, from July 15-20, 2008.

Most pilgrims, hailing from more than 150 countries, began each morning in varying venues across the city of five million with Mass followed by a period of catechesis led by one of the many bishops in attendance. After Mass, pilgrims traveled into various places in the city for Youth Festival Events ranging from talks to cultural dances.

The major events of WYD08 were the opening Mass near Darling Harbor with Cardinal George Pell, the archbishop of Sydney; the papal arrival in Sydney via boat to Barangaroo near the harbor; a very realistic reenactment of the Stations of the Cross in Sydney; a seven mile pilgrimage walk from North Sydney across the historic Sydney Harbor Bridge to the Royal Randwick Race Track where pilgrims camped overnight in a vigil with Pope Benedict XVI and finally the closing Mass on Sunday with the Pope.

For many young adults coming from Jesuit ministries around the world, WYD08 was preceded by an Ignatian program entitled Magis08. These young adults, Jesuits, religious, and lay leaders participated in various weekend cultural immersion experiences in Cambodia, Philippines and in many urban and rural settings of Australia.

A group of approximately thirty students from both Georgetown University and Fairfield University worked with local people in the Philippines who were living on a garbage dump. International Ignatian groups engaged in dialogue with members of other faiths in Cambodia. There were many immersion experiences throughout Australia. Pilgrims worked in the vineyards of Sevanah, the Jesuit winery in South Australia, as well as in homeless shelters near Melbourne and walked pilgrimages in the hills of New South Wales, Victoria, South Australia and Queensland.

There were over 1,200 Ignatian pilgrims from at least 45 countries that participated in Magis08.

After the various immersion experiences, Magis08 pilgrims gathered at the Jesuit secondary

see Sydney on page 7

Iñigo Film Festival

The Japanese film Mujo No Kaze won first place at the second Iñigo Film Festival, which was held alongside the Magis08 WYD Youth Festival at Loreto Kirribilli in Australia. The film’s Japanese-American director, Dean Yamada, travelled to Sydney, Australia to accept his award, and spoke of the importance of telling spiritual stories. Mujo No Kaze deals with depression and the futility of life, telling the story of a young man who, following the murder of his friend in the US, encounters the lure of Japan’s notorious suicide clubs. The movie reflects on his wrestle with God, and the spiritual journey this life-changing experience takes him on. “We want to tell stories that will cause people to think and promote dialogue,” explained Dean. He expressed gratitude to “everyone who came here to support film and promote spirituality in film. It’s from Jesus that all our blessings flow.”

Cocoon, which explores the ramifications of an unexpected pregnancy, won 2nd place, while Blind, in which Jesus becomes the protective friend of a small boy as he runs a hostile gauntlet to school each day, was placed 3rd. The Audience Award went to Judas’ Pane, a film in which Judas tries to redeem himself. The Burundian film Le Tournant d’une Vie, which confronts the issues of rape and AIDS, won the Fidel Goetz Emerging Film-Maker Award.

The panel of judges included the festival director, Fr. Christof Wolf (GER) and Fr. Richard Leonard (ASL). The films – all based on the theme “City of God” – were a creative and visual contribution to spiritual enquiry. “These awards reward young people who grapple with spiritual issues,” Leonard said. The aim of the festival, said Wolf, was to “encourage young filmmakers reflecting on spirituality and faith in their own way.” Wolf thanked the festival’s funding partners and committed sponsors, saying that the festival’s comprehensive program, comprising 19 short films, would not have been possible without their support. The Jesuit Conference of the United States was one of the sponsors for this year’s festival.

National Jesuit News  ■  November 2008
This August, the New Orleans Province put into action the emergency procedures enacted by the office over the past three years after the experiences of Hurricane Katrina as Hurricane Gustav bore down upon the Gulf Coast. The Province evacuated to St. Charles College in Grand Coteau, La., in preparation for Hurricane Gustav’s landfall. While critical matters such as transportation, reception sites for members of the province and the Jesuit infirmary, utilities and backup systems, communications, and the technology needed to re-establish the province office so that it could conduct business were all addressed, Fr. Paul Deutsch’s experience resurfaced, for him, the spiritual challenges of emergency preparedness and recovery after a disaster. Following is his account of the storm.

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

Genesis 1:1-2

So much of my life has been devoted to holding things together, anticipating role. Truly I believed that if I worked harder, worked longer, or worked faster, I could tackle any problem in front of me. As I matured and entered the Jesuits, this belief that life could be anticipated and solved remained deep in my bones unchallenged. Even having made the First Week of the Spiritual Exercises, there still reigned within me the belief that “I can fix it.” Year after year, as I made my annual retreat, with great sincerity I would thank God for his forgiving love and then set out again to fix things on my own.

It was against this foundation that Katrina crashed. Through the breach rushed doubt and anxiety – spiritual damage due to the storm. Often, and long, have I pondered, staring into the empty space, feeling myself adrift: “Where is my identity if I cannot fix things? Upon what do I stand firm?” When I wake in the dark of night, I wander, restless and unable to sleep – haunted by primordial images of chaos: suffocating darkness, frantic flight, rising waters. These are images found in the Bible’s presentation of creation – images that show the power and compassion of God. And yet, in my life I have learned to trust in myself.

As a member of the New Orleans Province who fled the city before the impact of Hurricane Katrina and as the acting provincial when Hurricane Katrina made landfall, I personally testify that my experience of Hurricane Katrina changed my life. When I make reference in my homilies to my struggles at times to sleep at night, to my sense of horror as the radio accounts first began to report the surge of water into the city of New Orleans – I see in the congregation heads nodding and eyes tearing, as are mine. The experience of Katrina struck deep, shaking my foundational understanding of God and what role I have in this world. As Hurricane Gustav neared the coast of Louisiana earlier this month, I began to walk the halls of St. Charles College, haunted by memories of three years ago.

As impressive are the pictures from Hurricane Katrina showing the 30 foot wave of water being driven in front of the storm as it made landfall, I found more daunting the wave that crashed against the foundations of my own life. Night after night in the aftermath of Hurricane Katrina, while serving as acting provincial, I sat in the dark of night staring into my own internal darkness – some of my Jesuit brothers were still in New Orleans and the waters were rising. As news broke of the levee breach and as pictures showed the flood waters filling the bowl that is the city of New Orleans, constantly echoed in me the challenge, “What am I to do?”

Some might say that such memories of Hurricane Katrina are three years old, that time has passed, and that it is time to move on. Yet, this recent experience of Hurricane Gustav has shown me how fresh and potent are my memories of Hurricane Katrina. As the winds of Gustav whined through the windows, the waves of Katrina again crashed and swirled in my memories.

After several days of anticipation, Hurricane Gustav struck at mid-day. By the middle of the afternoon, a high-pitched whine startled from the windows as the storm increased in strength. The sensation was that of being in a carwash, for several hours, as the wind and rain buffeted the building. Several times that afternoon the windows seemed ready to blow in. Like birds on the wing, the wind-blown rain swooped in and about the corners of our hundred-year-old building.

Then came a text message from a concerned friend of mine that the radar for southern Louisiana showed the eye of the hurricane approaching from the southeast. I had heard about the eye of a hurricane, even seen pictures, but I had never experienced such a moment, not even with Hurricanes Katrina and Rita. Just before supper, the onslaught of the storm fluttered and stopped. In less than a minute, the storm force winds were still, the whine through the windows silent. Instead, soft rain fell. A gentle breeze greeted us when we stepped out on to the porch – so wonderfully refreshing after hours of enduring the storm.

While savoring the breeze and gentle rain, we were shocked to see the impact of the storm. Roofing shingles were scattered on the grass, close to the building. Further
By Tricia Steadman Jump

Almost three years to the day, once again in late August, yet another hurricane threatened the city of New Orleans. Instead of Hurricane Katrina, this monster was named Gustav and left many people wondering if this storm would be ‘The One.’ The one that could take a city still struggling to recover and rebuild and push it back to the brink or even, perhaps, wipe it off the map? With memories of Katrina and the post-Katrina aftermath, questions like these are never too far out of mind for Fr. Kevin Wildes (MAR).

While President of Loyola University New Orleans in 2005, Wildes stayed behind at the school while sending a majority of the staff and all of the 5,600 students out of the city. Only three days after incoming freshman had been welcomed to campus for the fall semester, all students were ordered to heed evacuation orders as Katrina bore down on the coast.

The university itself was spared from the destruction of floodwaters, with the rising water literally stopping at its backyard. Conveniences like electricity and clean drinking water left Loyola empty and uninhabitable for the rest of the fall semester.

After the disaster than befell Loyola University New Orleans in 2005, every emergency plan that had been in place pre-Katrina was studied and evaluated. “The model we had in place prior to Katrina was, ‘the storm comes, the storm goes and we come back to work.’ What we never counseled on were the levees breaking. One of the things that we did after Katrina was we studied everything, we evaluated every procedure that we had in place prior to Katrina,” said Wildes.

Now, the University requires every student to prepare an evacuation plan and file it with the University. Loyola has created a virtual campus online which enables professors to post assignments and helps students keep up with their classes, allowing them turn in assignments, even if they are hundreds of miles away from the New Orleans campus. Similarly, a mobile office has been created for critical administrative staff, which allows them to all remain in constant contact, and provides flexibility in determining the best place to evacuate based on the trajectory of the oncoming storm.

“One the lessons we learned from Katrina was that if you have to evacuate, and you have to be out of the city for a length of time, you need to have a way to converse and communicate on a staff level. I had staff scattered all over the country and I had no way to track all of them down and let them know what was going on,” said Wildes.

Fortunately for both the school and the city, hurricane Gustav gave New Orleans only a glancing blow. New Orleans officials began allowing residents back into the city four days after the storm, even while power and other services were still being restored. For the University, the virtual campus available to students and staff during the evacuation allowed classes to resume after a week’s closure. According to Wildes, course schedules should resume as if there was no break whatsoever.

Wildes jokingly admits that not all students would agree that the virtual classroom is a good one. “I got an email from a student complaining that he couldn’t believe his professor still expected him to turn in his assignment on time,” Wildes said. “But, that’s the expectation for our students from our teachers.”

Post-Katrina, all the schools in New Orleans suffered a drop in admissions. For Loyola, Wildes said that of the students who evacuated during the Fall 2005 semester, 95 percent returned to campus the following January at the start of spring semester.

For Loyola University’s current seniors, their undergraduate experience will be bookended by evacuations for two hurricanes. The class of 2009 were the incoming freshman who had their first year of college interrupted by Katrina. Wildes remarked that admissions to the school has rebounded and notes that the city is now experiencing a “brain gain” with an influx of 20- to 30-year-olds drawn by the opportunities to serve and help rebuild the city. “They are making their college selection based not only on the academic programs but also because of opportunities that the city provides to serve,” said Wildes.

When asked about New Orleans’ evacuation effort for Hurricane Gustav, especially compared to Katrina, Wildes gave the undertaking high marks. He said that people took this storm very seriously and many voluntarily left days before the mandatory evacuation orders went into effect. And unlike Katrina, the state of Louisiana stepped into evacuate those who did not have the means to do so, including C-130 cargo planes at the ready to fly people to areas out of the hurricane’s path.

Even with a much more coordinated emergency preparedness plan in place from the state and city, Wildes knows that Loyola University must be vigilant and take his extra precautions to be prepared. “At least with a hurricane, unlike, say an earthquake, I know when the thing is coming and can get ready for it,” said Wildes. Loyola has privately partnered with a weather service primarily used by gas and oil companies, which need critical data in order to know when to evacuate their offshore oil rigs and crew. The university has found this data reliable, and gives the school an additional three-day window on the accuracy of the hurricane’s path. “You can’t always run from risk, you just have to determine the best way to handle the risk,” said Wildes.

When Wildes took the position as Loyola University’s president in 2004, he had no way of knowing that in his second year into his role, he would be tasked with guiding the University and its Jesuit community through one of the worst natural disasters the nation has ever experienced. But, he knows that the lessons learned from that experience make him and the school better prepared for any future emergencies. “Who knew that when I took this position, that I’d basically be getting my Ph.D. in disaster and emergency preparedness?” said Wildes. “But, that’s effectively what I’ve got now, after having gone through Katrina.”
MINISTRIES

Ignatian Social Ministers Gather in Denver, Discern Future Together

By Luke Hansen SJ

In our social ministries, we often approach discernment with these questions: “What are the problems and what is the Lord asking of us?” explained Fr. Peter Bisson (CDA). “Now consider your affective response to a different set of questions,” Bisson invited the social ministers. “What is the spirit of the Crucified and Risen Lord doing in our ministry? And how are we called to be participants in this divine activity?”

Following a moment of prayerful silence, the participants looked at each other and smiled—a new insight gained, an understanding deepened. What the Catholic Church and the Society of Jesus have been talking about for decades—“the inseparable link between faith and the promotion of justice of the Kingdom” (GC 34)—had become more profoundly real and practical for those in attendance.

Bisson, a professor of religious studies at Campion College in Regina, Saskatchewan, and director of the Jesuit Forum for Social Faith and Justice in Toronto, uses this exercise with his students to encourage their faith and their commitment to justice. In Denver, Bisson served as a theological reflector for a North American gathering of Ignatian social ministers from June 18-22 at Regis University, titled, “Solidarity in Christ’s Mission: Reflecting, Renewing & Responding.”

More than 200 men and women, including Jesuits and partners in ministry, participated in the historic gathering, which was sponsored by the Jesuit Commission for Social and International Ministries. In Denver, participants represented Jesuit-sponsored social centers, high schools, universities, parishes, retreat houses, and volunteer agencies. Several U.S. Jesuit Provincials were also in attendance, along with the Assistancy Secretaries for Social and International Ministries of Africa, Eastern Europe, Latin America, South Asia, and Western Europe.

The gathering served two primary purposes: to build familiarity, collegiality, and networking among Ignatian social ministers from a variety of ministries, contexts and locations; and to engage in Ignatian discernment about our experiences, how God is active in our ministries and how God is leading us into the future. With the assistance of plenary sessions, affinity groups, regional gatherings, and theological reflection, these tasks were accomplished. Participants were exposed to various forms of social ministry (e.g., direct service, justice education, and social research and analysis), and the importance of “social apostolate” received attention.

A five-day conference. I also reminded everyone that it’s rare for scholastics to work full-time in social ministries, since they are either full-time graduate students or rectors in Jesuit high schools.

But the question lingered, “where is the next generation?” are young Jesuits, compared to previous generations, less interested in the social apostolate? In some ways, I think this reflects reality. Based on anecdotal evidence, it seems that most young Jesuits are interested in working within our educational institutions, either as teachers or campus ministers. Also, a perception exists, among some Jesuits, that too many resources have been invested into the social apostolate, thus “weakening our commitments to education and intellectual research,” to quote retired Fr. General Peter-Hans Kolvenbach in his 2005 De statu Societatis address. Kolvenbach counters this argument, reminding us that only 3.7 percent of all Jesuits work full-time or part-time in Jesuit-sponsored social ministries. Furthermore, in the same address, Kolvenbach emphasizes the necessary involvement of Jesuits in civic movements, which adds to the “credibility of our witness to the Gospel and acceptance of its teaching” (Complementary Norms, 249).

Fr. General Adolfo Nicolás commented on these concerns in his pre-recorded video address to the Ignatian social ministers in Denver. He expressed his desire to “elicit vocations” for the social apostolate, and he offered two practical suggestions to facilitate this invitation. 

First, he identified immersion experiences as particularly valuable. “Even when iterated into for superficial reasons,” Nicolás explained, “people are often changed and they begin ‘to feel’ with the people” that they have accompanied. Second, Nicolás challenged the participants to improve their communication skills, so they can more effectively share their ministry experiences with younger Jesuits. I would add that an “effective sharing of experience” from a young Jesuit’s perspective, very often includes an explicit sharing of faith. We want to know what motivates social ministers, gives them strength, and brings meaning their work.

This is exactly what I found inspiring about the Social Ministries Gathering in Denver. I had the privilege of listening to Ignatian social ministers share their work—and how it relates to their faith. Fr. Jacques Haers (BSJ), the keynote speaker, shared a favorite story from scripture, Jesus and the Samaritan woman at the well, and invited the participants to “live like Jesus...imitating the Incarnation and going into the world.” Fr. General Nicolás invited the participants to consider how we pray when we “work at the edge of humanity,” and he quoted Dominican theologian Yves Congar, who said, “Unless we bring our life to the Eucharist, the Eucharist will not feed our lives.”

Fr. Scott Santarosa (CFN), reflecting on his experience with the Doloros Mission community in East Los Angeles, shared, “We [Jesuits] are good with documents, but what it comes down to is walking, dying, and rising with the poor.” Ray Kemp, a priest of the Archdiocese of Washington and a Senior Research Fellow at the Woodstock Theological Center, reflected on the importance of empowering people in our ministries. “We must bring our ideas and imagination to life,” he said. And then, looking at the crucifix that overhangs the altar in Regis University’s new chapel, Kemp invited all social ministers to “rediscover our courage through the witness of Jesus on the cross.”

Marianne Karsh and Fr. James Profit (CDA), who work with the Jesuit Collaborative for Ecology, Agriculture, and Forestry (JCEAF) in Guelph, Ontario, made explicit the connection between ecological responsibility and the demands of faith. Citing unprecedented extinction rates, they shared, “When we lose species, we lose part of our knowledge of God.” They also referenced Pope John Paul II, and a 2003 Canadian Bishops’ Pastoral, which said, “The cry of the earth and the cry of the poor are one.” Fr. Peter Henriot (ZAM) assisted participants in revisiting the Pastoral Circle—insertion, analysis, reflection, and response—and also shared Jon Sobrino’s theological framework for pastoral action: Incarnation, prophetic analysis, ethical reflection, and graced action.

Such expressions of faith will likely attract more young Jesuits to the social apostolate. This sharing of faith, done so beautifully in Denver, clarifies our identity as “loved sinners” and helps us to better understand how the spirit of the Crucified and Risen Lord is working in our social ministries, and how we called to be participants in this divine activity. This is what attracts many of us to Jesuit life, and what fills our hearts with gratitude for this vocation.

Luke Hansen (WS), a scholastic, is in First Studies at Loyola University Chicago.
Frontiers of Dialogue for Discovery and Renewal

By John Borelli

Interreligious dialogue is integral to Jesuit service of Christ’s mission. The General Congregation 35 unambiguous reiteration of this core message of General Congregation 34 should be writ large in the hearts and minds of Jesuits and those privileged to serve as their collaborators.

On the matter of interreligious dialogue, GC 34 had been eloquent: “no service of faith without promotion of justice, entry into cultures, openness to other religious experiences; no promotion of justice without communicating faith, transforming cultures, collaboration with other traditions; no inculturation without communicating faith with others, dialogue with other traditions, commitment to justice; no dialogue without sharing faith with others, evaluating cultures, concern for justice.” (GC 34, d. 2)

Thirteen years later, GC 35 rejoiced that “in a decisive manner Benedict XVI confirmed what our previous General Congregations have said of our specific mission of service to the Church.” (Decree 1, 5) Expressly, Decree 1 recalls the papal address to the General Congregation on February 21, 2008, when he reaffirmed how the church counts on Jesuits “to reach the geographical and spiritual places where others do not reach or find it difficult to reach.” The pope mentioned particularly the heroic examples of Matteo Ricci in China, Roberto de Nobili in India and the “Reductions” in Latin America—individuals and communities truly on the far frontiers of interreligious and intercultural exchange for their times. Pope Benedict strongly encouraged Jesuits and their collaborators to recognize the signs of the presence and work of God in every part of the world, even beyond the confines of the visible Church, to build bridges of understanding and dialogue with those who do not belong to the Church or who have difficulty accepting its position and message and to adhere to the word of God and teachings of the church while doing so.

With passion borne of prayer and discernment, Decree 2 on Jesuit identity and the Ignatian charism declares new frontiers beckoning us to “plunge ourselves more deeply into that dialogue with religions that may show us that the Holy Spirit is at work all over the world that God loves.” (24) In our contemporary globalized world, where technology and environmental and other concerns challenge traditional boundaries, the church’s mission of faith and justice and of dialogue of religions and cultures gives new meaning to the frontiers of knowledge and human encounter. (20) “All men and women are our concern for dialogue and for proclamation . . . to discover Jesus Christ where we have not noticed him before and to reveal him where he has not been seen before.” (24)

This all-embracing mission directs us to reach out “to persons who differ from us in culture and religion, aware that dialogue with them is integral also to our service of Christ’s mission.” (20) Scripture serves as our guide to enter dialogue in places where others did not look or even avoided, as Jesus did with the Samaritan woman, Zacchaeus, a Syro-Phoenician woman, Roman centurions and repentant thieves and sinners. (12)

Even in collaboration itself, Decree 6 recognizes a frontier with new challenges: “We are enriched by members of our own faith, but also by people from other religious traditions, those women and men of good will from all nations and cultures, with whom we labor in seeking a more just world.” (3) If the heart of an Ignatian work is the Spiritual Exercises, which many of us

teach and experience in WYD, it was announced that over 80 young people would come to a small room twice to hear a presentation about personal vocation and ask questions on Ignatian discernment. These young people exhibited a strong sense of baptismal call and interest in responding to God’s vocational call.

At the final Jesuit Eucharist at St. Mary Church in North Sydney on July 19, it was announced that Naini, Kenya would host another Magis experience in August 2009. The pilgrims then walked in pilgrimage across the Sydney Harbour Bridge for approximately seven miles to Randwick Racetrack south of the city for an overnight vigil with Pope Benedict XVI and concluded with a Mass on Sunday morning July 20. At this Mass the Pope announced that the next World Youth Day would occur in Spain in 2011.

Paul Macke (CHG) is the Secretary for Pastoral Ministry and Jesuit Life based at the Jesuit Conference in Washington, DC. He can be reached at pmacke@jesuit.org.

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Sydney

educational institution St. Ignatius College in Riverview, slightly north of Sydney in a beautiful area overlooking the city of Lane Cove, to reflect and pray about these immersion experiences and their impact on the pilgrims. There were Magis Circle groups for faith sharing that were done both in country and experiment groups. What struck this observer was the strong bonds formed with young adults of various cultures, languages and nations who were united in the experiments. I attended one Magis Circle sharing involving young adults from Chariis Ministries in Chicago along with Ignatian pilgrims from Northern Ireland, India, Italy and Indonesia. There was articulated friendship between these young people of various

nations and that led perhaps to the greatest blessings for Magis8 participants.

All was not heavy during Magis8—there was plenty of time for dancing, exploring and Australian pubs during this two week modified camping trip. One group of Americans succeeded in finding a restaurant in the Darling Harbor area of Sydney that served Kangaroo steaks. Just the providing of food to feed all the pilgrims in the city was a massive operation that came off smoothly because of the cooperation of many businesses and volunteers. Public transportation via ferry, train and bus was free for all registered pilgrims.

I estimated that there were about 200 Magis8 participants from the U.S., mostly from Jesuit Universities like Fairfield, Fordham, Regis, Santa Clara, University of San Francisco, Georgetown and Loyola Marymount University among others. Also spotted were a few high school students from the Jesuit College Preparatory School in Dallas, Texas.

There were no university Jesuit ministries represented such as the Chariis young adult ministry based in Chicago and parishioners from Iowa and South Dakota. In fact, two Native American women from a Jesuit parish in South Dakota set up a sweat lodge for pilgrims during Magis8.

Eighty or so Jesuits from around the world present at Magis8 were hosted by a very gracious Jesuit community of Australia. A reception was held for Jesuits, religious, and Magis8 group leaders early in the program by the Jesuit community at Riverview. Personally, I was most grateful to be included by a group of students, alumni and a Jesuit from LMU in Los Angeles who were mostly members of CJC. With members of this group, I helped give a session on personal vocation at the Jesuit St. Aloysius parish in North Sydney. We thought perhaps two or three people might come to this WYD08 South Festival event. In fact though we were shocked when over 80 young people crowded into a small room twice to hear a presentation about personal vocation and ask questions on Ignatian discernment. These young people exhibited a strong sense of baptismal call and interest in responding to God’s vocational call.

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The Apostleship of Prayer is experiencing an amazing revival in the United States. Fr. James Kubicki (WIS), national director, reports doubling membership within the past year alone. “People all over the country are realizing that the ‘simple, profound way of life’ we promote is based on a Eucharistic spirituality of self-offering to God,” said Kubicki. “This is not your grandma’s pious society.”

Kubicki attributes the growth to numerous changes intended to emphasize the contemporary relevance of its message to today’s Catholics. In 2005, the Apostleship of Prayer adopted a membership model instead of functioning as a prayer card wholesaler. Instead of invoicing customers, it relies on members’ gifts. The new model has created an atmosphere ideal for expansion and people are responding enthusiastically.

Expanded Outreach via Many Media

Kubicki said that the U.S. Apostleship of Prayer distributed almost 400,000 annual leaflets last year, compared to 300,000 the year before and 240,000 the year before that. The organization has created or re-invented ten new leaflets in English and eight in Spanish. The past two years have seen the number of subscribers to its monthly newsletter triple. Volunteers in the Milwaukee office have also tripled, providing necessary assistance during the mailings.

The website of the Apostleship of Prayer, www.apostleshipofprayer.org, is now able to take orders, enrollments and credit card gifts. Visitors also find numerous new videos and audio files on the site, including daily reflections. The audio reflections can also be accessed as podcasts on iTunes, where listeners can download them individually or subscribe to the series.

The Apostleship now offers an audio CD among its materials. The Evening Review with Father James Kubicki SJ, and expects to release another on the Morning Offering in the spring.

Kubicki currently appears on six Catholic radio stations or networks, including daily meditations 365 days a year. He also speaks at retreats and conferences on the various aspects of the Apostleship of Prayer – including the Eucharist, the Daily Offering, the Pope’s monthly intentions and the Sacred Heart of Jesus. The Apostleship has traditionally promoted the Heart of Christ, since that image powerfully symbolizes the Savior’s own Eucharistic work of love.

Emphasis on Social Concerns

Kubicki expressed a desire to collaborate with various Jesuit social ministries in order to better live out the mission of the Society. This summer he attended the Jesuit Social Ministries conference at Regis University in Denver, Colorado. Kubicki said, “Some were surprised to see the Apostleship of Prayer represented there, but I see a necessary connection. Those who share the desires of the Heart of Christ have a concern for all the people served by our social ministries. And people directly involved in social ministries need a deep personal Eucharistic spirituality for the long haul.” Kubicki also pointed out that the Pope’s monthly intentions typically address international social concerns like poverty, disease, war and refugees.

Continued Growth Dependent on Jesuits

Kubicki acknowledged that the continued growth of the Apostleship of Prayer will depend on the involvement of Jesuits, who for 164 years have preached and promoted this prayerful way of life among Catholics.

Kubicki said that a new priority for this ministry is youth outreach. The effort to introduce young Catholics to the Apostleship will receive a major boost from the hiring of newly ordained Fr. Phil Hurley (MAR) in July 2009. As the new assistant director, Hurley will travel and speak on the Apostleship of Prayer to youth around the country.

Many younger Jesuits besides Hurley have committed themselves to promoting this ministry. During the summer 17 young Jesuits met at the Colombiere Center in Clarkson, Mich., to discuss how they and other Jesuits might help the Apostleship of Prayer become a growing force for the new evangelization in the United States. They talked about preaching teams, parish missions, youth retreats and days of recollection targeting young people.

Seeking to continue revitalizing the organization, the board of directors of the Apostleship of Prayer recently added a bishop and two laypeople to its previously all-Jesuit membership. The board reported that the Apostleship tripled its number of major gifts and grants, while total donations doubled two years ago and almost doubled again last year.

International Coordination

Father General’s delegate to the Apostleship of Prayer, Fr. Claudio Barriga (CHL) journeyed from the international offices in Rome to attend the June board meeting in Milwaukee, as well as the meeting of young Jesuits in Clarkson, Mich. Afterward, Barriga praised Kubicki’s work in the U.S. “You are making the Apostleship available to many people in what is our best service: putting spirituality into people’s lives,” he told Kubicki. “In a few years’ hard work, you really turned the corner.”

Although membership fell off markedly in the U.S. from 1970 to 2000, Barriga notes that internationally the Apostleship of Prayer has continued to grow. He estimates that today there are between 40 and 60 million members of the Apostleship of Prayer worldwide.

Invitation to Jesuits

How might Jesuits help promote the Eucharistic spirituality of the Apostleship of Prayer? Kubicki suggested the following:

1. Make the Eucharistic spirituality of the Morning Offering part of your day.
2. Grow in the spirituality of the Heart of Christ.
3. Promote the Pope’s monthly prayer intentions and the Apostleship’s leaflets reflecting on them.
4. Speak of the Apostleship of Prayer to other Jesuits.
5. Weave the Apostleship of Prayer into homilies, talks and classes.
6. Encourage students and others to use the Apostleship of Prayer website.
7. Use the videos on the website to get ideas for classes and talks.
8. Keep the national office informed so it can share new ideas and activities with other Jesuits.

Kubicki expressed deep gratitude for those who have already stepped forward to support the Apostleship of Prayer.

It is questionable how much help our unskilled labor actually provided, but the time of gathering limbs allowed for conversation as we processed our experiences of the storm. As I think back on the storm, I am grateful for that time of shared labor. Such a range of emotions flooded back through me as I think of Hurricane Gustav, from the early anticipation as it became clear that the storm was heading towards us, to the frenzy of preparing the building to receive the Jesuits and our companions as they evacuated from New Orleans, to the nervousness of what would really happen when the storm hit, to the quick response of the novices to the reports of leaks, to the communal work crews clearing debris. At the end, I was emotionally weary. National news trumpets pictures and video of the physical damage of the storm. For me, the greater impact of the storm, although mostly invisible, is spiritual.

And yet, something is different this time with Hurricane Gustav. In place of my internal trust in my own ability to fix things, there has come a deeper awareness and gratitude that God labors for us. Rather than trying to hold things together, God calls me to ride out the storms of my life in patient trust, relying on God, whose spirit moved over the waters of chaos and brought forth light and life. In the darkness that swirls through the breach in the foundation of my identity -- the same darkness that awakens me years after Hurricane Katrina -- God is present. An even greater challenge to my own resourcefulness is to let go of my belief that I need to be ready. In the aftermath of Katrina and Gustav, the insight calls to me that I need to pray for the grace to let go, to accept, to stand only on God’s foundation; for the grace to let things go, even if they blow away.

And now we follow you with our whole heart, we fear you and we pray to you. Do not let us be put to shame, but deal with us in your kindness and great mercy. Deliver us by your wonders, and bring glory to your name, O Lord. Dn 3: 41–43
Jungmann Society Meets in Montserrat, Spain

Priesthood in the Society of Jesus Discussed

The International Jungmann Society for Jesuits and Liturgy met for its biennial meeting in Montserrat, Spain from June 23-28, 2008, to discuss sacramental priesthood in the Society of Jesus. Welcomed by Abbot Josep Soler OSB., 55 Jesuits and three collaborators began the five days of study and prayer together by hearing of the historical roots of the liturgical movement at the basilica and monastery, as well as Ignatius’ own sojourn in the Montserrat monasteries earlier. This is the first time that a formal gathering of the Society has met at the mountaintop in Catalonia since St. Ignatius left his sword at the foot of the Black Madonna in 1521. The local Bishop Agustin Cortes Sorianno then invited the assembled Jesuits to join the surrounding community for prayer, a bonfire, fireworks and Catalan dancing in the plaza of the basilica in celebration of the Feast of St. John the Baptist. The Jungmann Society grew out of an initial invitation in 2002 by then Father General Peter-Hans Kolvenbach for Jesuits with academic training and expertise in the liturgy and its allied arts to consider liturgical and sacramental life in the Society as both a wellspring of our religious life and an instrument of ecclesial ministry. Major addresses of that Rome conference resulted in the publication of Liturgy in A Post-modern World, edited by Fr. Keith Pecklers (NYK), which includes presentations by Godfried Cardinal Danneels, Timothy Radcliffe OP; Peter Phan, Mark Francis CSV, Fr. Robert Taft (NEN) and other major liturgical figures.

The Jungmann Society was formally constituted during a follow-up meeting in Bangkok, Thailand in 2004, in response to Father General’s desire to bring such discussions out of Rome and into specific liturgical-cultural contexts. The formation of Jesuits took particular concern at the 2006 meeting in Fortaleza, Brazil, which included an address by the General Assistant for Formation, Fr. Orlando Torres (ANT). Because of the international nature of the Jungmann Society and its venues, particularly scholarly and pastoral concern has been paid to the relationship between the rich liturgical tradition of the Universal Church and the necessary inculturation of the rites which happen, officially or otherwise, in various world contexts. The Fortaleza Meeting resulted in the drafting of a Postulatum for the 35th General Congregation, with an accompanying document on “Liturgical Life and Formation in the Society of Jesus.” (These documents can be found on the Jungmann Society website, http://jungmann-society.org/)

Following the work of the previous gatherings, the Montserrat conference began with a consideration of sacramental and presbyteral identity in the Society. The keynote address on this theme was delivered by the vice president of the Jungmann Society, Fr. John Baldwin (NYK) of the Weston Jesuit School of Theology. In his paper, entitled “Jesuits, Priesthood and Sacramental Ministry: History and Theology,” Baldwin noted that “...in reality, sacramental activity of priests has never been divorced from other aspects of the ministry (preaching, pastoral care),” so that merely cultic functions never offer the fullness of presbytery and sacramental identity.

Baldwin offered images of the priesthood from Vatican documents, Decree 6 of G.C. 34, and the Ordination Rite, offering the suggestion that the “power to consecrate” cannot encompass the mystery which the rite and life invite the Jesuit priest. Rather, the words of the liturgy which sum up the ordination to “model your life on the mystery of the Lord’s cross” and the rich possibilities of the imitation of Christ in our tradition suggest that, as the model, Christ’s priesthood finds its deepest meaning when “understood as his self-gift by the power of the Spirit in returning the love of the Father.” It is the priest’s focal role to gather the baptized assembly to express their vocation to return the world to the Father in Christ. This imitation of Christ’s self-emptying gives meaning and shape to the Trinitarian and sacramental character of ordination. Sacramental priesthood, Baldwin noted, “...is empowered by God through the Church in order to help God’s people to be priestly, i.e. to participate in Christ’s life-giving (self-emptying) activity” (cf. Catechism #1347, #1351). “Self-gift” in union with Christ is a sacrificial image and a vocation in which Jesuits find particular resonance.

Responses by a distinguished Jesuit panel and input from small groups emphasized the diverse cultural understandings of this role within the Church and the passion and creativity Jesuits around the world are attempting in order to serve those entrusted to them. Fr. Javier Melloni (TAR), who works at Manresa and teaches theology in Barcelona, attempted to situate the tension such ministerial roles place the contemporary Jesuit in our time. The variety of Jesuit works and ministries, especially to those “for whom no one else is concerned” (Nadal) and “in the most difficult and extreme fields” (Paul VI and re-emphasized by Benedict XVI at GC 35) were cited by Melloni as examples of the inevitable tension between the prophetic and priestly traditions in the Scriptures and in current interpretations of that dual ministry in which many Jesuits find themselves in an increasingly secular and mobile culture.

Fr. James Conn (MAR), professor of Canon Law at the Gregorian and Boston College, provided a clear and provocative foray into the canonical norms around “Jesuits and Eucharistic Concelebration.” All liturgical and canonical norms permit and encourage concelebration when pastoral needs are not compromised. Parish communities and religious houses face different challenges. According to Conn, “Unity in religious community would be better served by at least permitting liturgical discipline to be observed. Violations then become free and personal rather than imposed on everyone.”

Goffredo Boselli, a monk of Bose, Switzerland, responded that the complexity around concelebration is rooted in different understandings of the history of the practice, from the early Church to the present day. Current practice in various parts of the world struggles with the tension between the foundational primacy of the baptized assembly and the unique vocation of priestly life. All this suggests that much scholarly and pastoral reflection remains to be done.

Despite the hard work of papers and discussion, Jesuits at Montserrat found time to experience the wealth of artistic talent among the participants. Prayer and liturgy, with the monks and as a Society, deepened the bond of fraternal commitment to this important work. The highlight was an evening vigil in the basilica and the original site of Ignatius’ vigil. Jesuits heard again the story in Ignatius’ autobiography of handing over the sword and putting on his pilgrim’s cloak as an offering to God. A procession to the top of the sanctuary where the Black Madonna is enthroned was accompanied by chanting, prayers and silent prayer in the darkness of the Chapel. “Amor y Servir” echoed in the caverns of that famous pilgrimage site. Shared silence, song and prayer was a confirmation of the power of worship to place us both at the center of the Church and deep within the lives of the diverse people to whom we are sent as “Companions in Christ’s Mission.”
New Jesuit Volunteers Corps Organization Names First President

Kevin J. O’Brien

The Board of Directors of the Jesuit Volunteer Corps, the nation’s largest full-time Catholic volunteer organization, has appointed Kevin J. O’Brien as the first President of the organization. Each year, the JVC places close to 300 full-time volunteers in agencies and schools serving poor and marginalized people in locations throughout the United States and in seven other countries.

Since 1956, more than 12,000 Jesuit Volunteers have worked for and with the homeless, unemployed, refugees, people with AIDS, the elderly, street youth, abused women and children, the mentally ill and the developmentally disabled.

O’Brien will lead the new organization, which consolidates and builds on the programs of four domestic Jesuit Volunteer Corps regions and the Jesuit Volunteers International. The new organization will continue to promote the JVC mission: “The Jesuit Volunteer Corps offers women and men an opportunity to work full-time for justice and peace. Jesuit Volunteers are called to the mission of serving the poor directly, working for structural change in the United States, and accompanying people in developing countries.”

Joe Walker, Chair of the Board of Directors, announced O’Brien’s appointment after conducting a national search. “Kevin brings an extensive Jesuit background together with intimate knowledge of the JVC experience to our consolidation. We look forward to tapping into Kevin’s passion and energy for what we want to accomplish,” Walker said.

O’Brien is a native of Omaha, Nebraska, and a graduate of Creighton University. He served for the past 10 years as the Director of Ignatian Partnerships for the Maryland Province Jesuits, where he developed programs in Ignatian formation for lay people and partnership and service opportunities for lay and Jesuit colleagues. Previously, he was director of the Jesuit Volunteer Corps South, headquartered in Houston, where he also served as a Jesuit volunteer. In addition, he spent eight years as a high school teacher.

O’Brien holds a masters degree from Boston College in educational psychology and a certificate from the Johns Hopkins University in skilled facilitation. “I look forward to helping the JVC, an organization that I’ve been involved with for over 25 years, increase opportunities for college graduates to serve those in need, and to do so in a reflective, Ignatian way,” he said. “This new structure also gives us the opportunity to be more efficient in utilizing resources and more effective in responding to emerging needs, both domestic and international.”

The Jesuit Volunteer Corps offices are located at 801 St. Paul St., Baltimore, 21202 (phone 410-244-1733, www.jesuitvolunteers.org).

Director of Campus Ministry Loyola College Baltimore, Maryland

Loyola College in Maryland seeks an energetic and student-oriented individual to serve as Director of Campus Ministry. The new Director will report to the President and lead and supervise a highly successful team of five campus ministers along with staff and students who plan and conduct a vibrant campus-wide program of religious and spiritual programs. Campus Ministry at Loyola includes programs ranging from liturgies, music ministry, and services for individuals of others faiths, to general and special retreats, immersion experiences, faith sharing communities and clubs, and individual and group spiritual direction. Of particular note, over 200 Loyola students participate each year in these wide-ranging religious and spiritual programs, and the College’s state-of-the-art Retreat House is available year-round to support an expanding retreat program.

Candidates must have a minimum of a Master’s degree in theology, liturgy, divinity, pastoral ministry, or counseling. Candidates also must have the ability and experience to work effectively within the framework of a Catholic Jesuit institution of higher education, with a particular commitment to sharing and advancing the Catholic Jesuit mission and values, especially as they relate to issues of faith, justice, and spirituality. Progressively responsible experience in Catholic Campus Ministry at a college or university setting is preferred. In recognition of the distinctive mission of the College, particular attention is being given to recruiting a Roman Catholic priest, preferably a member of the Society of Jesus (the Jesuits), to serve as Director of Campus Ministry; however, lay candidates also will be given careful consideration in the search.

Loyola College in Maryland offers a competitive total compensation package. For more information, and to apply, go to https://careers.loyola.edu to complete the online application. Electronic submission of a cover letter and resume is required and may be attached at the appropriate prompt on the application. Paper applicants will not be accepted.

Loyola is an Equal Opportunity Employer.

Director of School of Social Work Saint Louis University Saint Louis, Missouri

Saint Louis University, a Catholic, Jesuit institution dedicated to student learning, research, health care, and service, is seeking applicants for the position of Director of the School of Social Work. This is an exciting opportunity to lead a dynamic social work program with a long and successful history. The School, located within the College of Education and Public Service (CEPS), is noted for its strong practice orientation and is guided by a vision of social justice. It is an integral component of a Catholic University in the Jesuit tradition of justice and service to the community. The School has two fully accredited degree granting social work programs at the Bachelor’s and Master’s levels, recently ranked by U.S. News & World Report in the top 50. The current combined student population is 250 with 17 full time faculties.

Candidates must possess an MSW and a Ph.D. in social work or related field, and should have administrative experience as well as a record of scholarship that would merit appointment at the Associate or Professor rank. Experience in fund raising is preferred. Candidates should have a commitment to diversity and to social justice, and should possess an open and progressive leadership style.

The Director is an academic leader and administrative head of the School of Social Work. Working with the Dean of CEPS, the Director provides leadership, planning, and administration of the School to fulfill its mission. The Director is responsible for the professional excellence of the School, promotion and support of faculty research and grant activities, innovative development and presentation of curriculum, and has the obligation to consult with faculty and staff on all major matters of policy as well as to inform them of decisions made. The Director is responsible for appointing the directors of the MSW program, BSSW program, admissions program, and the Center for Social Justice, as well as the chairpersons of the School’s standing committees. The Director, together with the Dean of CEPS when appropriate, represents the School in development, public relations, and alumni activities and is responsible for the preparation and administration of the budget of the School.

Applications will be accepted until the position is filled with special consideration for applications received by November 30th. Interested candidates must apply online at http://jobs slu.edu. Please submit online a letter of application, current vita, a writing sample and list of three references to include name, title, phone and email contact. Should you have questions regarding application materials, please contact Jean Riley at 314-977-2532 or riley@slu.edu. Questions regarding the position qualifications and procedures may be referred to Robert Cropl, Ph.D., Chair, Search Committee at cropl@slu.edu or 314-977-3936.

Saint Louis University is an Affirmative Action, Equal Opportunity Employer, and strongly encourages nominations of applications from women and minorities.

To see all the current job postings, please visit www.jesuit.org
A national conference on Ignatian spirituality was held at Saint Louis University from July 24-27, 2008. The conference, with the theme “Ignatian Passion: The Challenge of the Cross in the 21st Century,” drew more than 450 participants from 39 states, Puerto Rico and nine foreign countries. In addition to presentations by Fr. David Fleming (MIS), Sr. Marie Schwan CSJ, Fr. Kevin Burke (MIS) and Creighton University assistant professor of Theology Eileen Burke-Sullivan, more than 30 workshops were offered by those who practice Ignatian spirituality and are involved in Ignatian works.

Clockwise from right: The Sparough brothers, Tom and Michael (CHG), dramatize the life of Ignatius during the opening prayer service. Icon of St. Ignatius displayed during the service. Thomas Smolich (CFN), president of the Jesuit Conference, presents the gifts during the offertory of the Eucharist.

(Photos Courtesy of Jesuits of the Missouri Province)
Haitian Jesuits Appeal for Donations to Help Haitian Survivors of Hurricanes

Jesuit Missions, Inc. Taking Funds from U.S. to Help in Recovery

After being pounded by a series of three hurricanes and a tropical storm in less than a month during this year’s Atlantic hurricane season, Haiti and its people are still struggling to cope with the disaster. In an effort to help families recover from the devastation left in wake of Hurricanes Fay, Gustav and Ike and Tropical Storm Hanna, the Society of Jesus in Haiti is appealing for $1 Million in donations to assist with hurricane recovery. Jesuit Missions, Inc. is acting as a conduit to take in these urgently needed donations from the U.S.

Haiti, the poorest nation in the Western Hemisphere, has been devastated by the recent flooding caused by the storms. Hundreds of lives have been claimed, 50,000 families have been left with nothing and the country’s agricultural infrastructure has been decimated. According to the Haitian government, the cost of the destruction of the agricultural sector, the livelihood of the majority of Haitians, stands at $190 Million.

Working with local partners, the Jesuits in Haiti will establish a storm response team to identify 500 of the neediest families in four areas of Haiti. They will oversee the work, facilitate implementation and evaluate the projects. Immediate, short term needs are bringing emergency financial assistance to help victims obtain shelter and essential items like beds, clothing, kitchen utensils and other items washed away by the floods. Eighty percent of the funds will go to more medium-range goals of reconstruction of homes and agricultural rebuilding over the next year.

A Haitian child sits next to an improvised kitchen which was set up after weeks of hurricanes in the town of Cabaret, 37 miles from Port-au-Prince, Haiti. Haiti has been blasted by storms since mid-August, killing hundreds and destroying homes and crops. (CNS photo/Edwards Munoz, Associated Press)
CHICAGO

Fr. Provincial Edward Schmidt and Fr. Christopher Devron (NTK) shared the stage with Francis Cardinal George and Mayor Richard M. Daley at the June 26 groundbreaking for the new Christ the King Jesuit College Preparatory School. The event received wide media coverage locally. On August 25, CTK opened its doors in its temporary location at the former St. Martin de Porres School while the permanent building, which will share a campus with Chicago Jesuit Academy, is constructed for fall 2009.

Fr. Eric Knapp, pastor of St. Xavier Church in Cincinnati, has been named one of the “Forty under 40” for 2008 by the Cincinnati Business Courier. The Forty Under 40 program was started in 1995 to identify and recognize the Tri-State’s up-and-coming business, community and economic leaders. Since then, over 400 local individuals have become a Forty under 40 alumnus and have been recognized for their business accomplishments and their contributions to the community.

Fr. Myles Sheehan, MD, is participating in a new service from the Catholic Health Association that brings health care issues to life in the context of Gospel and church teachings. The initiative provides free homily assistance for parish priests and ministry leaders to coincide with the liturgy for five selected Sundays and feast days through November 2008.

Fr. Jim Haase, an artist and founding member of the Clover Jesuit Community, received the 2008 Keep the Dream Alive Award for his work with the African-American community in Cincinnati. For more than 40 years he has ministered in African-American parishes in Chicago, Detroit, Columbus and Cincinnati. His paintings have been featured local and national exhibits and have been the focus of articles in the Xavier University Magazine and the Columbus Dispatch.

Fr. Mark Andrews, Ray Baumbart, Joe Brennan, Michael Conley, Bill Creed, Paul Faulstich (DEL), Bob Flack, Richard Jarain (KHM), Rick McGurn, Sean O’Sullivan and Bob Sears are serving as spiritual reflectors for the 45 members of the Chicago chapter of the Ignatian Volunteer Corps, directed by George Sullivan.

Fr. Richard Bollman, Jim Haase, Louis Lipts, Michael Brophy, and Joe Folsenberg are serving as spiritual reflectors for the dozen members of the Cincinnati chapter of the Ignatian Volunteer Corps, directed by Sam Schloemer.

Fr. John Sima (PER) and Leo Cochat (NEF) presided at Mission Appeal Weekends at parishes in the Archdiocese of Chicago and the Archdiocese of Cincinnati this summer. They drew good crowds and enjoyed sharing their experiences in Peru and Nepal.

--- Jeremy Langford

DETROIT

Fr. Don Patkash, Dave Mastrangelo, Brian Lehane, Larry Ober, and Bill Dulvey (IMS) went on pilgrimage to the Ignatian sites in Spain and Rome this summer with 35 teachers, spouses, administrators and office personnel from Detroit province high schools. Larry Ober provided excellent background information for the group about Ignatius and the various sites the group visited. The group met Fr. General Adolfo Nicolás and was able to have their photo taken with him.

Thirteen Chicago and Detroit province Jesuits worked for a week at Villa Marquette in Omema, Michigan, cleaning, repairing, and painting various parts of the villa. The intrepid work crew included: Richard Beebe, Jim Collins, Matt Dunch, Andi Hlase, Rick Millbourn (CHG), John Moriconi, Bill Murphy, Hung Nguyen (CHG), Cyril Pinchak, Jim Rioradan, Eric Sundrup, Chris Wagner, and Denise Weber. Brett Stockdale, a New England province Jesuit, not only worked with us, but made an ambo for the chapel.

Matt Dunch (CHG), Hung Nguyen (CHG), Cyril Pinchak and Chris Wagner (CHG) pronounced their first vows on August 16, 2008 in the student chapel at the University of Detroit Jesuit High School. Matt, Hung, and Cyril are now in the First Studies program at Loyola in Chicago, and Chris is at Fordham.

Robert Carlson (CHG), Sean Maclennan, Ryan Masterson (CHG), Bryan Norton (DET), James Sand (CHG), John Simmons, and Matthew Spotts (CHG) entered Loyola House (the Chicago and Detroit Province Novitiate) on August 23, 2008. All of the entrants attended at least one Jesuit school: four attended both a Jesuit high school and a Jesuit university; two attended a Jesuit high school and a non-Jesuit university; and one attended only a Jesuit University.

Chicago and Detroit now are “sharing” two provincial assistants. Fr. Ray Guiao is now the bi-province formation assistant and Fr. Jim Serrick is the bi-province pastoral and retreat ministries assistant.

The provincials of the Chicago, Detroit, and Wisconsin provinces have created a commission to explore the issues needed to be addressed regarding the creation of a tri-province novitiate. The commission includes the following Jesuits: Francis Daly (CHG), Robert Fitzgerald (WIS), Howard Gray, Paul Harman (NEN), Brian Lehane, Theodore Munz (CHG), and Michael Wilmot (WIS). Their initial meeting was September 5, 2008, at Loyola Academy. Wilmette, IL.

--- John Moriconi SJ

WISCONSIN

Loyola Villa in central Wisconsin hosted 75 Jesuits for its St. Ignatius Day celebrations. Many of the cheerful abundance lingered in Waupaca for days, later, the annual Chief Waupaca paddle-boat tour of the Chain-of-Lakes just below the villa’s prominent lakeside bluff.

From that bluff, Fr. Rob Eroll of the Demontreville Jesuit Retreat staff of the Twin Cities dethroned Mt. Luke Hansen of the Loyola University Chicago philosophe and, in doctoral studies at Notre Dame. Fr. John Thiede of their previous victories in the St. Ignatius Day golf long-shot competition over Rainboe Lake. The novices were also victorious. Not only were Messrs. Jacob Boddicker, R.J. Fichtinger, Brad Hild, Tony Luvaardi, Joe Simmons, Brian Taber, and Stephen Wolfe excited about professing vows days later, they and their other novice classmates won the always anticipated Novices vs. The World baseball game. Chicago for Fichtinger, Luvaardi, and Simmons, St. Louis for Boddicker and Taber, and New York for Hild and Wolfe, they go to first studies confidently.

As the novices returned to St. Paul and their new superiors, Fr. Chris Manahan, for the vow ceremony, villa, per usual, closed. Kind of. Fr. John Paul, formation director, and men ordained to the priesthood in the past three years. Frs. Casey Beumier, Mark Carr, Chris Collins, Daniel Hendrickson, and Tim Manatt, gathered on its veranda for a series of morning and afternoon conversations. Frs. Kent Beussele (CHG), Jim Collins (CHG), Mike Conley (CHG), and Mike Rosinski (CHA) joined them in discussing the various joys and challenges of their diverse apostolates in parishes, high schools, and doctoral programs as young Jesuit priests. Three were ready for new assignments. Carr and Jim Collins looked toward to tertianship in, respectively, the Dublin and Weston-in-the-Woods programs. Chris Collins was on his way to the Boston College theologate to begin a doctorate. Afternoon and evening pontoon rides filled free-time, including a prolonged docking at Wheel House pizza.

At Wheel House, the Wisconsin men wondered about new regency assignments. Messrs. Ben Bocher, P.J. Shelton, and Nathan West were missioned two to Milwaukee and one to Minneapolis. On Milwaukee’s southside, Bocher will work at Nativity Jesuit Middle School while, twenty blocks up, Shelton is to labor for Marquette University High School. Westnd becomes the first regent of the newly established Cristo Rey High School in Minneapolis.

--- Daniel Hendrickson SJ
MARYLAND

The Maryland Province moved its offices in August from the St. Claude LaColombiere Residence in Baltimore to offices a little farther north in Towson. The new address is 8600 LaSalle Road, Suite 620, Towson, MD 21286. The main phone number is 443-921-1310.

Six men from the Maryland Province entered the Jesuit Novitiate of St. Andrew Hall, Syracuse, N.Y., in August. The novices are Kirk D. Boyle, of Dallas, Texas; Kevin C. Hughes, a St. Joseph’s Prep grad from Cherry Hill, N.J.; Brian G. Kozman, a graduate of Scranton Prep and Scranton University from Carbondale, Pa.; Vincent J. Marchionni III, a graduate of St. Joseph’s Prep and Saint Joseph’s University from Rosemont, Pa.; Richard H. Nichola III, a graduate of Loyola Blakefield and the College of Holy Cross in Worcester, Mass.; and Timothy W. O’Brien, a graduate of the College of the Holy Cross from King of Prussia, Pa., and a parishioner at Holy Trinity Parish in Washington, D.C.

Fr. Michael Lynch has received an assignment to join the staff of the Hong Kong Workers’ Health Center, a Chinese NGO based in Hong Kong. Fr. Lynch has recently completed his MSW. His work will involve the mental health care of injured laborers in Hong Kong, training of social workers and counselors in Guangdong Province and assisting in efforts to help victims of the Sichuan earthquake.

Scranton Prep honored Fr. William J. McGrath and Br. James C. Lemon during commencement in June. Fr. McGrath received the Ignatian Award, the school’s highest honor. He completed 30 years in the classroom, making him the longest-serving Jesuit faculty member in the school’s history. Br. Lemon received the Ad Altare medal, recognizing his 20 years of service.

Fr. John Conley has seen several of his own plays come to life recently on stages in Illinois, Texas and Leeds, England. In addition of the plays, “Five,” was named Second Best Play at a play competition sponsored by Irish Fest at the Irish-American National Center in Chicago in July.

Fr. James Schall received the Dorothy Brown Award for teaching excellence at Georgetown University. Students elect the honoree each year. Fr. Schall has been a member of the Department of Government since 1978.

Fr. Eric Zimmer has gone to Rome from Georgetown University to take a position with the Congregation on Catholic Education that handles issues involving Catholic universities of the English-speaking world.

-- Mary Tilghman

NEW ENGLAND

Fr. Kevin O’Connell has been sighted on TV in different countries over the past few months. In April, he was on Jordanian Arabic news celebrating Easter Mass for his parish and on Philippine TV celebrating a Lenten Mass for Filipinos and being interviewed during an investigative report on the difficult situation of Filipino workers in Jordan. In May, O’Connell appeared on the Filipino ANC channel celebrating Mass in Tagalog for a group of Filipinas in a hostel operated by the Philippine Overseas Labor Organization under embassy protection.

In June, Fr. Bill Barry gave two talks as part of the days of preparation for those who would make the annual 30-day retreat at the Jesuit Retreat Center (formerly known as El Retiro San Ingiso) in Los Altos, CA. From California he traveled to the Manresa Center of Spirituality in Changhai, Taiwan, to give a workshop on training spiritual directors, and then led the China province retreat. From Taiwan, he traveled to Hong Kong to spend a day with spiritual directors and give a workshop entitled “God Wants Your Friendship” at the Canossian Spirituality Centre.

On May 23, Fr. Philip Pausteri, pastor of Sts. Peter and Paul Church, attended the opening of the new Hospice Southeastern Connecticut in Norwich, Conn. The hospice sits on land donated by the parish and is the result of two years of planning and collaborating between the parish, the diocese and the city.

In June, Fr. Jack Hanwell, President of Fairfield Prep, brought the Prep Glee Club and Orchestra to China for a week to perform at a number of venues prior to the start of the 2008 Olympics.

Fr. Jeff von Arx (NYK), President of Fairfield University and Frs. Jim Mayzik and Mark Scalese joined Fairfield University students at World Youth Day in Sydney, Australia. Prior to traveling to Australia, most of the Fairfield group spent a week in Manila, the Philippines, working in service projects arranged by the Australian Province of Jesuits.

The media program at Fairfield University, under the leadership of Fr. Jim Mayzik won five Videographer Awards for “Escort, Escort,” a short film about the powerful journey of the human soul, and “St. Ignatius Rap,” a music video in which the main character is St. Ignatius of Loyola.

For the twelfth summer in a row, Fr. Bob Levens of Fairfield Prep, assisted by Fr. John Murray gave a seven-day directed retreat to New England bishops at the Marist Joseph Spiritual Center in Biddeford Pool, ME. Levens then helped to give the Arrupe Experience Retreat for Jesuit scholastics at the Sacred Heart Jesuit Retreat House in Sedalia, CO.

-- Alice Poltorick

NEW YORK

Fr. Joseph Parkes has been appointed chairman of the New York City Campaign Finance Board by Mayor Michael Bloomberg. The board’s mission is to reduce corruption in New York City elections by, among other initiatives, matching candidates’ fund-raising monies with public funds and by providing voter education. Joe, a former New York provincial and president of St. Peter’s Prep and Fordham Prep, is currently serving as president of Cristo Rey High School in East Harlem.

Avery Cardinal Dulles celebrated his ninetieth birthday at a Mass and outdoor reception at Fordham University. Edward Cardinal Egan, the archbishop of New York, was among the hundreds present honoring Cardinal Dulles.

Fr. Henry Zeronini, now in his 88th year, continues to astonish everyone at Xavier, many of whom are several decades younger, with his energy and spirit. He continues to work each day as Treasurer, managing many complicated tasks. He has a number of commitments to celebrate liturgy, and is well known to all of us as a superb preacher at Community masses.

Fr. Richard Zanoni, at the end of his over twenty years of teaching at Canisius High School was given the James Ruddick, S.J. Renaissance Award for Excellence by the Nativity/Miguel Middle School of Buffalo. The award recognizes Fr. Zanoni for his outstanding contribution as a priest and teacher to several generations of CBS students and as a dedicated supporter of the mission of the Middle School. Rich has moved to Cisek, Hall as assistant to the rector.

Fr. Daniel Gatti was about ready to leave his position as president of Xavier High School when the Board of Trustees learned that his successor, Mr. Frank Morrison was unable to take office because of health reasons. Dan generously agreed to stay on until the Board could appoint a successor. His well-earned sabbatical still awaits him!

One reviewer had this to say about Fr. John Gerhard’s book The Miraculous Parallels of John: “What does a nonagenarian have to say about the Fourth Gospel that hasn’t been said before? Quite a bit actually. ... The book is fully in line with the spirit of Plato’s remark in the Phae- drau that ‘Every discourse must be organized like a living being, with a body of its own, as it were, so as not to be headless or footless’. It’s a great learning workbook for beginning readers ready to sharpen their lenses.” What a wonderful tribute to a Jesuit who means so much to so many!

-- Louis F. Garaventa SJ

-- Alice Poltorick

-- Kenneth J. Boller SJ
In designing the new online presence, the New England Province of the Society of Jesus sought to capture the essence of Ignatian spirituality and to build a NetCom- munity for friends and benefactors who want to stay con- nected with and support the Jesuit mission. The new site provides easy-to-use navigation to access information about the Jesuit mission and the many ministries of the Jesuits in the Province learn ways to become involved, and register for province communications, for programs and events.

New England Province of the Society of Jesus

http://www.sjnen.org

In a carefully orchestrated three-way switch, Fr. Rich Bubler was installed as pastor of St. Francis Xavier (College) Church in St. Louis on August 17. Fr. Jim Burshek was then called upon to fill the role of director of White House Retreat, and Fr. Dave Suwaldsky is now discovering the duties, rights and privileges attached to being provincial treasurer.

Timothy Kieras, Stephen Kramer and Winston Mina were among the thirteen men who pronounced their first vows in St. Paul, Minnesota, on August 16. Each headed off to a different city to begin his studies. Kieras begins his First Studies at Fordham, Kramer at Saint Louis University and Mina at Loyola of Chicago.

A life-size, bronze statue of Pedro Arrupe was commissioned by Fr. Steve Planning to adorn the entrance of the Cristo Rey School in Denver named for Fr. Arrupe. The statue, sculpted by New Jersey artist Brian P. Hanlon, was blessed by Fr. Leo Weber when it was unveiled at the school’s graduation ceremony.

Fr. Marco Tulio Gomez, a newly ordained priest, and Mr. Jose Antonio Rubio, a first-year regent, have joined the faculty at Arrupe Jesuit High School in Denver. Both are from the Central America province and have come to teach as part of the twinning agreement between the two provinces. Chris Schroeder joins them as he, too, begins his regency at the school. Across town, Mr. Dong Vo has begun his regency teaching in the Girls Division at Regis High School.

Ten members of the 2008 Class from the Regis High School Boys Division in Denver worked throughout the summer to complete a contemporary rendering of DaVin- ci’s Last Supper. In the mural, which adorns a wall outside the school chapel, the students replaced DaVinci’s depic- tion of the apostles with literary and historical figures who had influenced their educational experience. Fr. Tom Vali- quette, who died unexpectedly in July, is included in the painting as a tribute to his work at the school over the last nine years.

Bellarmine House welcomed seven new scholastics to its community as a new academic year began. Twenty- seven scholastics in First Studies make up the majority of the community and come from eight of the ten US provinces. To accommodate the larger numbers, the province has purchased two houses next to three of the buildings currently used by the formation community. The houses are being renovated and will be available for occup- iancy in the fall of 2009.

In his work at the Jesuit Social Research Institute, Fr. Tom Greene initiated two immigration projects for Loyola University. In July, Fr. Greene and two attorneys from the immigration law clinic provided workshops on U.S. immi- gration law and policy for the Universidad Rafael Landivar in Guatemala. In August he partnered with Tulane University by leading a migration experience for graduate students in Latin American Studies. The three-week trip traced the route of Central American immigrants from Guatemala to El Paso. The students will be presenting their research at the annual meeting of the Southern Political Sci- ence Association, to be held in New Orleans in January, 2009.

Fr. Bill Farge of Loyola University presented a paper titled “Satire as Political Dissent in Early Modern Japan” at the annual conference of the Association for Japanese Liter- ary Studies, held at the University of British Columbia in Vancouver.

Fr. Jerry Pagin of the Loyola Institute for Ministry led a pilgrimage to the “Home and Heart of Ignatius” to cele- brate the fortieth anniversary of the institute. Twenty-one pilgrims relived the early years of Ignatius’ conversion and the birth of the Spiritual Exercises.

At the Grand Coteau, Louisiana, novitiate, on the Solem- nity of the Assumption, Fr. Provincial Mark Lewis received the final vows of Fr. Mark Thibodeaux, newly appointed novice director, and the vows of scholastics Paul Frederick, who will next year be at Loyola of Chicago, along with Stephen Pitts. Marcus Fryer, who will be at St. Louis University; and John Hough, who will be at Fordham.

As for former provincial Fr. Fred Kammer, he began his sabbatical at one of his favorite places, the province villa at Perdido Key, Alabama.

The day before the eight novices (four in each year) were scheduled to travel to New Orleans for the annual Labor Day picnic at Ignatius Residence, the picnic came to them. Almost all the Jesuits of the Crescent City, including the retirement community of Ignatius Residence, evacuated to Grand Coteau. Following the New Orleans Jesuits came Hurricane Gustav itself, which passed over the enlarged Jesuit community without doing too much damage, except for decapitating the outdoor statue of the Little Flower. Back in New Orleans, Holy Name of Jesus Church sustained slight damage to its bell tower.

The superior of schools of the Archdiocese of Galveston-Houston and Fr. T.J. Martinez, president of Jesuit Cristo Rey High School of Houston, jointly announced an agreement that the Cristo Rey School will purchase from the archdiocese a property occupied by a Catholic high school. Cristo Rey is set to open in the sum- mer of 2009.

Apostleship of Prayer

http://apostleshipofprayer.org/

The mission of the Apostleship of Prayer is to encourage Christians to make a daily offering of themselves to the Lord for the coming of God’s Kingdom and for the Holy Father’s monthly intentions. This habit of prayer develops a Eucharistic spirituality of solidarity with the Body of Christ and loving service to others. Nourishing this love is the Sacred Heart of Jesus.

http://www.jesusresearch.org/support_praying_refugees.php

A new monthly feature of the JRS/USA website, Praying with Refugees invites people to join in prayer and reflec- tion on the plight of refugees in our world. The vision of the Jesuit Refugee Service is based on the gospel and on the priorities for service enunciated by St. Ignatius Loy- ola, the founder of the Jesuits: attend to the greater needs, seek the more universal good and go where there is lack of other for service. This gospel vision is strengthened by prayer with and for refugees.

In De nver wo rked throughout the and Mi na at ees of the and ee of the FF oo oo FF nn ss nn ss of Ch rist and loving service to others. Nourishing this love is the Sacred Heart of Jesus.

In the m ural, w hich adorns a wall outside the building currently used by the form ation com munity. The painting as tribute to his w ork at the school over the last painting as tribute to his w ork at the school over the last MM issouri

New Orleans

http://www.sjnen.org

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Fr. James A. Horan SJ (MAR), 76, died on Aug. 29, 2008 at the University of Maryland Medical Center in Baltimore, Md. He was a Jesuit for 53 years. Born in Philadelphia, Pa., he entered the Society in 1955 and took his final vows in 1965.

Fr. Lucius F. Cervantes SJ (MIS), 94, died on July 3, 2008 at the Fusz Pavilion in St. Louis, Mo. He was a Jesuit for 75 years and a priest for 64 years. Born in St. Louis, Mo., he entered the Society at St. Stanislaus Seminary in Flourissant, Mo. in 1933, was ordained in 1946 and took his final vows in 1951.

Fr. Robert J. Kelly SJ (KOR), 87, died on July 16, 2008 at the St. Camillus Jesuit Community in Wauwatosa, Wis. He was a Jesuit for 67 years and a priest for 56 years. Born in Valle City, N.D., he entered the Society at St. Stanislaus Seminary in Flourissant, Mo. in 1941, was ordained in 1952, took his final vows in 1956 and was transcribed to the Korean Region in 1986.

Fr. Herbert "Bert" K. Conner SJ (NOR), 78, died on August 30, 2008 at St. Mary Magdalene Parish in Simpsonville, S.C. He was a Jesuit for 75 years and a priest for 62 years. Born in Augusta, Ga., he entered the Society of Jesus at St. Charles College in Grand Coteau, La. in 1948, was ordained in 1961 and took his final vows in 1965.

Fr. Lee A. McNamee SJ (WIS), 82, died on July 23, 2008 in Wauwatosa, WI. He was a Jesuit for 64 years. Born in Fort Crook, Neb., he entered the Society at St. Stanislaus Seminary in Flourissant, Mo. in 1944 and took his final vows in 1956.

Fr. John C. Futrell SJ (MIS), 81, died on September 6, 2008 at the Fusz Pavilion in St. Louis, Mo. He was a Jesuit for 65 years and a priest for 50 years. Born in Oklahoma City, Okla., he entered the Society at Florissant, Mo. in 1945, was ordained in 1958 and took his final vows in 1962.

Fr. Francis K. “Jerry” Wallace SJ (MIS), 92, died on July 26, 2008 at the Metropolitan Hospital in Managua, Nicaragua. He was a Jesuit for 75 years and a priest for 62 years. Born in Bartlesville, Okla., he entered the Society at St. Stanislaus Seminary in Flourissant, Mo. in 1933, was ordained in 1946 and took his final vows in 1949.

Fr. Thomas M. Valiquette SJ (MIS), 75, died on July 20, 2008 at Regis Jesuit High School Community in Denver, Colo. He was a Jesuit for 57 years and a priest for 44 years. Born in Rock Island, Ill., he entered the Society at Florissant, Mo. in 1952 and took his final vows in 1974.

Fr. John J. Mullen SJ (NEN), 77, died on July 4, 2008 at the Campion Center in Weston, Mass. He was a Jesuit for 75 years and a priest for 63 years. He entered the Society at Shadowbrook in Lenox, Mass. in 1933, was ordained in 1945 and took his final vows in 1977.

Fr. Leo Quinlan SJ (NEN), 92, died on July 10, 2008 at the Campion Center in Weston, Mass. He was a Jesuit for 75 years and a priest for 63 years. He entered the Society at Shadowbrook in Lenox, Mass. in 1933, was ordained in 1945 and took his final vows in 1977.

Br. James A. Horan SJ (MAR), 76, died on Aug. 29, 2008 at the University of Maryland Medical Center in Baltimore, Md. He was a Jesuit for 53 years. Born in Philadelphia, Pa., he entered the Society in 1955 and took his final vows in 1965.

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

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I AM THE RESURRECTION

Saints of God, come to their aid!
Hasten to meet them, angels of the Lord!
Receive their souls and present them to God the Most High.
May Christ, who called you, take you to himself;
may angels lead you to the bosom of Abraham.

--Rite of Christian Funerals
Two Leaders in Jesuit Secondary Education Leave an Enduring Legacy

The Jesuit Secondary Education Association mourns the deaths of two great visionaries who helped guide and shape the association from its initial formation into a vibrant, fully functioning organization of Jesuit high schools. Fr. Vincent Duminuco (NYK), the second president of JSEA, died on Saturday, Sept. 6 and Fr. Joseph O’Connell (MAR), who led the association for nine years from 1995 to 2004, passed away on Thursday, Sept. 25 after battling pancreatic cancer.

During each of their respective years as presidents of JSEA, both Jesuits worked tirelessly to help schools gain a deeper understanding of their Ignatian roots through numerous publications, projects and workshops.

During Duminuco’s tenure as president from 1977 to 1986, JSEA advanced the schools’ understanding of the ministry of Jesuit secondary education by developing the Collegium on the Ministry of Teaching. In conjunction with the Commission on Research and Development, JSEA began and completed its Curriculum Improvement Process (CIP) with its Profile of the Graduate at Graduation, now a seminal document for Jesuit secondary education. As a member of the International Commission on the Apostolate of Jesuit Education, Duminuco played an important role in creation of the Characteristics of Jesuit Education. Duminuco also promoted the ministry of Catholic education through his many years of dedicated service to the National Catholic Education Association.

After his leadership of JSEA, Duminuco became the Secretary for Education for the Society of Jesus in Rome from 1986 to 1996. During his secretariat, he oversaw the creation and publication of Ignation Pedagogy: A Practical Approach. Duminuco also inaugurated the International Jesuit Education Leadership Project to train lay men and women to become administrators in Jesuit schools throughout the world. Serving as the eyes and ears of Father General, he was instrumental in helping new Jesuit schools begin and grow particularly in Eastern Europe.

“Vin was first and foremost an expert Jesuit educator who contributed significantly to the renewed and revitalized mission of Jesuit secondary education not only here in the United States but also worldwide,” said Fr. Charlie Beirne (NYK), visiting professor in the Graduate School of Education at Fordham and consultant to the Jesuits of Africa on higher education. “Before serving as president of JSEA from 1995 to 2004, O’Connell had worked many years as an organizational and managerial consultant to many religious orders. During his nine years of distinguished presidential leadership of JSEA, O’Connell researched and wrote extensively about Jesuit education. Some of his more significant contributions included Ignation Leadership in Jesuit Schools, the Administrative Leadership Profile Survey (ALPS), Profile of the Ignatian Educator, Companions in the Ministry of Teaching and the Ignatian Educator’s Prayer.

O’Connell orchestrated a think tank in August 2000 – 2020 Vision: An Ignation Examination of Jesuit Education for the 21st Century – which led to a practical workbook for Jesuit schools to address educational and formational challenges in an ever-changing society and world. Under O’Connell’s leadership, JSEA began the Seminars in Ignation Leadership, expanded the number of JSEA conferences, revised the Student Profile Survey, created the Ignatian School Identity Survey and expanded school consultation services. “Joe was truly a visionary leader, who continually asked and answered the question of ‘What would it be like if…?’” said Fr. Ralph Metts (MAR), current president of the association. “JSEA would not be the strong association of Jesuit schools today if it were not for the always future visioning of Joe O’Connell.”

After serving as president of JSEA, O’Connell became the Secretary for Secondary and Pre-Secondary Education for the Jesuit Conference of the Society of Jesus in the United States. In this role, he continued working with Jesuit schools and was a prominent contributor at JSEA national meetings. O’Connell served as mentor, guide, supporter and friend to many colleagues in Jesuit education whom he brought together to share a passion for educating and forming young people of competence, compassion and conscience.

JSEA salutes its visionary Ignatian leaders Duminuco and O’Connell – compassionately, dutiful friends and always companions of Jesus.

Jesuits Remember President of Weston Jesuit School of Theology

The Jesuit Conference of the United States joins the School of Theology and Ministry at Weston College in mourning the loss of Fr. Robert E. Manning (NEN), a respected administrator and the former president of the Weston Jesuit School of Theology and provincial of the New England Province of the Society of Jesus. Manning died October 6, 2008 of prostate cancer at Campion Center in Weston, Mass. at the age of 71.

Manning entered the Society of Jesus at Shadowbrook, the Jesuit novitiate in Lennox, Mass., at the age of 16. He volunteered for the Jesuit missions and was assigned to Iraq, where American Jesuits had been operating Baghdad College and Al Hikma University in Baghdad since 1932. While there, he learned Arabic, studied the Koran and did his master’s thesis on the philosopher Avicenna. In 1964, he participated in Pope Paul VI’s historic visit to Jerusalem where, fellow Jesuits say, he was touched by the sight of Muslims, Christians and Jews living together in peace. He remained in Baghdad after the Baathist coup of 1963, returning to the United States in 1964 to study and work at Weston College.

In 1968, Manning enrolled in the New Testament doctoral program at Princeton Theological Seminary - the first Catholic, the first priest and the first Jesuit to do so. According to his friend and successor at Weston Jesuit, Fr. Richard Clifford (NEN), his increasing involvement in the anti-war movement and interest in the ministry of higher education led him to accept the invitation of Fr. John Brooks (NEN), the new president of the College of the Holy Cross in Worcester, Mass., to become chaplain and teach theology.

In 1985, Manning was named provincial of the New England Province of the Society of Jesus, which at that time numbered 720 men. After six years as provincial, he was named rector of the Jesuit School of Theology in Berkeley, Calif., where he served from 1991 to 1996, before being named President of Weston Jesuit School of Theology in Cambridge, Mass. Recently, his work with the Seminary Division of the National Catholic Education Association as part of the committee for the United States Conference of Catholic Bishops that revised the Program of Priestly Formation in 2005 made a significant contribution to the wider Church.

“During his tenure as president of the Weston Jesuit School of Theology, Bob was instrumental in the re-affiliation of Weston with Boston College,” said Fr. Thomas Smolich (CPH), president of the Jesuit Conference of the United States. “It was Bob’s vision that allowed the re-affiliation to be undertaken and his visionary spirit is evident in the new School of Theology and Ministry at Boston College.” The re-affiliation of Weston with Boston College included WJST, Boston College’s Institute of Religious Education and Pastoral Ministry and the online programs of the Church in the 21st Century initiative into the new School of Theology and Ministry at Boston College. The school opened on the Brighton Campus of Boston College this summer.

In February 2007, Manning was diagnosed with prostate cancer, which forced him to resign as president in August of that year.

“A warm hearted and deeply affectionate man, Bob knew how to encourage people and let them know how special they were,” said Clifford. “Though in great pain during the 18 months of his illness, he spent much of the day phoning and emailing his friends and former students, and there was plenty of laughter in the exchange.”

Fr. Bradley Schaeffer (CHG), rector of the Weston Jesuit Community, said, “From the beginning of his illness, Bob told me that he wanted to die as a good Jesuit should, with his eyes set on the Lord. He has done that; he has completed his journey of faith with incredible grace and fidelity.”
Carl Starkloff: A Remembrance of Modern Day Jesuit among Native Peoples

By Raymond Bucko SJ

As a fourth year theologian, I told my provincial that I wanted to study overseas. He was gracious enough to let me cross Lake Erie from New York to Canada. While that was not the sea I had intended to cross, I did want to attend Regis College, specifically to study with Fr. Carl Starkloff (MIS). I arrived in Toronto during the summer before my last year of theology to work with urban Natives at St. Anne’s Parish and to begin studies with Carl in the fall. This was the beginning of a life-long scholarly and personal friendship that I cherish to this day.

Carl was an intellectual giant, thinking deeply and writing profoundly about the history of missions, the role of the Native Christians in the Church and their relationship to the Church, inculturation and syncretism and the importance of a respectful, well-defined and theologically and culturally sound, contemporary mission practice. He brought to theology a deep relationship with God, with the Church and with many Native people. He drew from a long relationship with the people of Wind River to inform his theology and his way of proceeding. He was a superb teacher because he was always a willing learner. An anthropologist colleague who also worked with the Arapahoe spoke of their high regard for Carl on the Wind River reservation. Then there was his work at the Native retreat house and training center at Anderson Lake, in Canada, while he was also teaching at Regis. He related to Native people in direct and unassuming ways, despite his scholarly expertise.

Carl lived through many changes in the Church and in Indian country. He embraced and encouraged us to dialogue and to learn from the people to whom we were sent to serve. He encouraged Native leadership in the Church and the recognition of Native leaders, particularly spiritual leaders, in their own communities. He was careful to raise in dialogue important social and theological issues and to listen respectfully. He encouraged Native people who brought their languages into the Church and struggled with them over the complex theological and cultural issues of translation, always treating Native peoples as equal partners. So too in the classroom, he had a deep respect for all his students, listened to us carefully and encouraged us to excel. Carl Starkloff embodied in contemporary times the spiritual and personal graces of our centuries old mission to the Native peoples of North America.

The Lakota people, with whom I worked and with whom Carl was also familiar, have a term for an ideal person — “i’keya wicasa” — an ordinary man. This expression refers to those who are great leaders, thinkers or spiritual people but who live simply and unassumingly. That was Carl. He loved just to visit people — a social duty that holds great value in Indian communities. Active at Tekakwitha Conferences and on the Jesuit Advisory Board on Interreligious and Relations, he would listen carefully and share his ideas when he thought appropriate.

Carl Starkloff worked to bring consistency to the Jesuit apostolate to Native peoples. He also thought and wrote broadly about the history of missions and of missiological practice and theology. He was re-reading the Jesuit Relations, preparing to write on the theology of these early Jesuits, when God called him home. He was deeply interested in the work of Joseph-François Lafitau SJ, one of the first comparative theologians and, some would say, the first anthropologist. Carl was indeed similar to this profound thinker. While Carl was never trained in anthropology he was an adept observer and, more importantly, a good friend and relative. While he skillfully crossed over into anthropology, I would usually be blundering past him, as an anthropologist, attempting to cross over, not always successfully, into theology. He was a good family member to the people on the Wind River reservation and they commemorated his passing beautifully. He was a good colleague to many in the fields of interreligious dialogue and inculturation. He was a good friend and mentor to me. He remains a model of what we should be about in our ministry: strong believers, deep thinkers and good relatives to one another.

Raymond A. Bucko (NYK) teaches at Creighton University, where he is involved in a program for Native students and is a member of the Advisory Board on Interreligious Dialogue and Mission.

Jesuit Blogs

“...I do not have to shake the world, topple systems, or set anything on fire unless that is what the call to live the goodness of God would have us do. I am not serving Christ if I am trying to leave my mark, market my talents, or make a name for myself. These things might happen, of course, but they are intended to be a relatively neutral means to more magnanimous end. Whatever I am, if it is not through, with and in Christ, I can hardly be said to be a Companion of Jesus.”

Paul Lickteig (WIS) IGNATIANTLIFE.ORG shares the reasons why he is a writer and an artist in the blog “This Ignatian Life.”

“...Well, I knew it was going to happen sooner or later...I had a communicant who chose to receive on the tongue, but didn’t give me much to work with! So, I did my best to try to get it in there, and the next thing I knew, it was flying through the air! Well, as you can imagine, what followed was flying vestments in a panic!”

Mark Mossa (NOR) FRMARKMOSSAJ.BLOGSPOT.COM discusses one of his first Communion experiences as a new priest in his blog “Diary of a Rookie Priest”, adding “the moral of the story, I guess: these things happen, and you do what you have to do.”

“Although it’s less dramatic than lining up for the Sorting Hat at Hogwarts, [Regency Assignment] is still an exciting time. Many of us daydream about where we’ll do our regencies; indeed, many of us were directly influenced by young regents when we were in high school. So now the time approaches when we’ll have the excitement of discerning just where it is that we will spend the next 2-3 years of our Jesuit lives.”

Ryan Dun (DET) RYANDUNSSJ.BLOGSPOT.COM prepares for his third year at Fordham University and journals about his upcoming Regency assignment in his blog “A Jesuit’s Journey.”

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Books and Media

The Enigma of Gunpowder Plot, 1605: The Third Solution
Francis Edwards SJ
Four Courts Press, Dublin, Ireland, 2008

This is the third volume written by Francis Edwards SJ on the various plots against Queen Elizabeth and King James in the sixteenth and seventeenth centuries. The third solution of this strangest and most enigmatic of events – or non-events – in British history is outlined. The author has tried to make his approach non-confrontational and non-political, so that, even if readers remain unconvinced by the array of evidence and its interpretation, they will recognize that this third solution is neither extreme nor absurd.

An Ignatian Spirituality Reader
George Traub SJ, Ed.
Loyola Press, Chicago, Ill., 2008

A collection of the finest short essays on Ignatian spirituality and its founder, Ignatius Loyola, the 18 essays on Ignatian spirituality are conveniently organized by theme. Editor George W. Traub SJ provides an introduction, suggested further readings and a short glossary of key terms and concepts for each section. The essays on Ignatian spirituality compiled here are written by a veritable "Who's Who" of Ignatian spirituality experts (including Howard Gray SJ, William A. Barry SJ, Dennis Hamm SJ, Ron Hansen and many others). These essays on Ignatian spirituality will be of particular interest to those involved in all forms of Jesuit ministry, understanding of Ignatian practices and principles.

A Kindly Providence: An Alaskan Missionary’s Story
Louis L. Renner SJ
Ignatius Press, St. Collins, Colo., 2008

In this comprehensive and richly illustrated autobiography, Louis L. Renner SJ, a dedicated missionary in Alaska for 40 years, tells a compelling story of a full and fascinating life of service to the people and the Church in northern Alaska, a great land of natural beauties, challenging elements, and vast wilderness regions. Renner interweaves the everyday lives of the people and the Church as he experienced them first hand as a scholar, a teacher, a "bush missionary" and ever the Jesuit priest.

On The Line
Hope Media Productions, Los Angeles, Calif., 2008
Website: www.onthelinefilm.com
DVD; 55 min; $19.99

From Jesuit producer Ron Schmidt SJ, this film is an inside look at the people behind one of the largest non-violent movements in America today: the movement to close the School of the Americas/WHINSEC, a U.S. Army school that trains Latin American soldiers. It is an up-to-date look at the protest movement that came about after the massacre of six Jesuit priests, their co-worker and his daughter in El Salvador, on November 16, 1989. The film uses dynamic interviews and images from the protest and Latin America to look at issues of dissent, torture and American foreign policy.

A Persistent Peace: One Man’s Struggle for a Nonviolent World
John Dear SJ
Loyola Press, Chicago, Ill., 2008

The autobiography of John Dear SJ invites readers to follow the decades-long journey and spiritual growth of this nationally known peace activist, and to witness his bold, decisive and often unpopular actions before government officials and military higher-ups. With heroes such as Martin Luther King, Jr., Mahatma Gandhi and Nelson Mandela it should come as no surprise that Dear's activism has taken him to many places—including war zones—all over the world.

Teology Brewed in an African Pot
Agbonkhianmeghe E. Orobator, SJ
Orbis Books, Maryknoll, N.Y., 2008

Using a framework of excerpts from Chinua Achebe’s well-known novel, Things Fall Apart, Orobator, a Jesuit priest from Nigeria, introduces the major themes of Christian doctrine: God, Trinity, creation, grace and sin, Jesus Christ, church, Mary, the saints, inculturation and spirituality. While explaining basic Christian beliefs, the book also clarifies the differences between an African view of religion and a more Eurocentric understanding of religion. Very accessible and engaging, each of the 11 short chapters ends with three discussion questions followed by one or two African prayers.

Sundays with Jesus: Reflections for the Year of Mark
James DiGiacomo SJ
Paper; 100 pp; $7.95; ISBN 978-0-8091-4503-4

These homilies, written for the Sundays and major feasts of the church year, offer food for prayerful thought and provide direction for the following of Christ.

Review for Religious, St. Louis, Mo., 2008

This book is the third collection of 30 articles dealing with the Spiritual Exercises. They are not so much instructions as the eager sharing of discoveries that people have made. The title is from Ignatius’s Fourth Week reminder that love impels persons to share with each other everything they have.

Theology of the Council: Themes from the Catechism of the Catholic Church
Cramer, Norwood, Mass., 2008
Website: www.catechismthemes.com
DVD; 8 hours; $39.95

Produced by the Weston Jesuit School of Theology to help people better understand the doctrine and beliefs of the Catholic faith, this video series provides understandable theological insights into the sacraments, ethics, morality, prayer and other major teachings and themes of the Catholic Church. The series focuses on eight major Catechism themes, presented in easy-to-understand language with professional visual support. Each topic is enhanced through a roundtable conversation with the speakers and a diverse student panel.

Sharing the Spiritual Exercises of St. Ignatius
David L. Fleming SJ, Ed.
Review for Religious, St. Louis, Mo., 2008

This book is the third collection of 30 articles dealing with the Spiritual Exercises. They are not so much instructions as the eager sharing of discoveries that people have made. The title is from Ignatius’s Fourth Week reminder that love impels persons to share with each other everything they have.

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Jesuit Life

Jungmann Society Travelogue

Members of the Congress of the International Jungmann Society for Jesus and Liturgy held their biennial meeting this year in Montserrat, Spain. Founded by the Society of Jesus as a response to the Church’s urgent call for a new evangelization of the world’s many different cultures through worship, scholarship and dialogue, the Jungmann Society is an international professional association of Jesuits with academic training and expertise in liturgy and its allied arts. Fr. Charles Pottie (CDA) kept a journal during his visit to Spain while attending the gathering. An edited version of his travelogue appears below:

Tuesday, June 24

Yesterday, I had to take a mountain train up a windy road to the monastery in Montserrat. What a glorious view of the mountains! How the Benedictines built a monastery near the top of this 4000-foot mountain in the 11th century is beyond me. The original monastery and church, where St. Ignatius placed his sword at the foot of the famous Black Madonna, were razed by Napoleon in 1811 but were rebuilt in the Renaissance style. The Black Madonna statue is still preserved. The church is impressive and the view of the surrounding valleys and mountains is breathtaking.

We are 57 attendees, 54 Jesuits and three invited non-Jesuit guests who have worked with Jesuits in liturgy. People have come from six continents - Asia, North America, Europe, Oceania, Africa, Latin America and from several countries in each of those continents. This meeting is the first time the Jesuits have gathered in this monastery since St. Ignatius left his sword at the foot of the Black Madonna in 1522. Since it was the vigil of St. John the Baptist, one of Catalonia’s patron saints, the evening ended with a celebration that included a bonfire and fireworks on the square in front of the Basilica.

The following morning, we began with lauds - morning prayer with the monks - in the Basilica Shrine of our Lady of Montserrat. This was followed by a plenary address entitled “Reflections, Questions, and Provocations Concerning Priesthood in the Society of Jesus,” by FXaver Melloni (TAR), who works at Manresa and also teaches theology in Barcelona. He stressed the prophetic aspect of Christ’s ministry and therefore of our Jesuit exercise of ministry.

At 5:00 p.m. we had various “short communication” sessions on areas individual Jesuits were working on. One session was on the arts in the Society of Jesus. We had a very good musician from Chile who has composed some wonderful music for the liturgy; as well as three professional dancers who are Jesuits - an American, a Portuguese and one Indian. In the evening we had vespers. After vespers, I went up the steps to see the Black Madonna up-close. I prayed for our Province members there.

Wednesday, June 25

Our day began with morning prayer outside. There are a number of younger Jesuits from various countries here. I was with a Chilean, a Slovak and an American this morning during breakfast.

Our main talk was on the subject: “Jesuits and Eucharistic Concelebration”, by James Conn (MAR) This is part of the question and issues arising around the meaning of priestly/ordained ministry in the Society. It is a sensitive point in many parts of the Society and has many different responses. The Jesuit who presented gave us the current legislation on it and some of the observations he had noticed, particularly in the U.S.

We celebrated the Eucharist with the monks and the people once again in the Basilica. The monks have been very hospitable to us and we are happy to be part of this larger group. After the Eucharist, we had our small group discussions and plenary session to respond to the morning’s talk.

Later, I attended one group discussing a new book to come out by Fr. John Baldwin (NYK) entitled “Reforming the Liturgy: Response to the Critics.” This is an important book because it tries to respond to those in the Church who seem to want to turn back from the reforms of Vatican II.

After dinner, we enjoyed the highlight of the trip. The sub-prior of the monastery showed the Jesuits where St. Ignatius came through the night of March 24 – 25, 1522 and prayed before the altar of Our Lady of Montserrat - the Black Madonna statue also known as La Moreneta (the Dark One). Each one of us went to the same statue before which St. Ignatius made his self-offering for a quiet moment of personal prayer.

Thursday, June 26

In the morning, we boarded buses for Barcelona - about 30 miles away. After the celebration of the Eucharist, we took a walking tour of the places where Ignatius walked and lived while he was in Barcelona for two years. The streets of the old city have changed, but one still gets some sense of how the area might have been during St. Ignatius’ time. We saw the church of Our Lady of the Way where pilgrims, including St. Ignatius, would have visited. We saw the location of the house Ignatius stayed in while he was in Barcelona for two years.

Today, we travelled to Manresa, where St. Ignatius spent 11 months in prayer and contemplation, seeking where God was calling him more deeply in service of Christ and the Church. The rector of the House of the Exérıcıes welcomed us and we visited the cave where Ignatius spent many hours in prayer. This was a wonderful and moving experience. Then we went upstairs to the house chapel and celebrated our final Eucharist together. The acoustics in the chapel made the singing sound full and alive. If you could have heard those men singing with full hearts, you would have been as moved as I was.

We left Montserrat with a sense that we, as a group of liturgical scholars, have something to offer the Church and the Society of Jesus through our reflections on the ongoing formation of liturgical life for the sake of the mission of the Church.

Friday, June 27

We began our day with lauds at the Basilica with the monks. Our plenary address, “Eucharistic concelebration and Presbyteral ministry,” was given by an Italian Benedictine, Goffredo Boselli. It was an excellent and much appreciated presentation. After lunch and free time, we had our business meeting – including the election of a new council, reports from the secretary, treasurer and the outgoing president of the council. As the Jungmann Society for Jesuits and Liturgy, we received letters from former Father General, Fr. Kolvenbach and the current one, Fr. Adolfo Nicolás, encouraging us in our work for the Church and the Society in our reflections on the importance of liturgy for the mission of the Church. We concluded the evening with a festive banquet.

Saturday, June 28

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