The author Mark Twain once said, "History doesn't repeat itself, but it rhymes."

While this may not have been the official theme of the "History of Jesuits Coming to North America Institute", it could have aptly served as one. Organized by the National Jesuit Brothers Committee, the Institute, held over four days at Santa Clara University, illustrated a contrast; both the commonalities and the differences within the Society's North American history.

Common themes such as missionary spirit, the frontiers and adaptation to local cultures were threaded throughout the talks, but the specific applications were varied and unique. The historical tales and themes 'rhymed' with the challenges Jesuits face today, but the frontiers in which they work now are very different.

The presentations were geographically segmented, and often illustrated by focusing either on specific Jesuits and their works or particular missions within the region.

Fr. Raymond Schroth (NYK), in his overview of Jesuits Coming to North America, shared with attendees the missionary outreach techniques of Fr. Eusebio Francisco Kino, and how Kino both earned the trust of the indigenous peoples and improved their lives.

"Kino developed the stock raising industry we know today, not just for Jesuit profit," commented Schroth, "but to help the local people to eat and learn a trade. He was a tough, but humble man. He would weep while reading the breviary, he would angrily reprimand sinners, but absorb all criticism of himself. Sometimes he would spend the night in the chapel and have himself whipped. He would take his food without salt or seasoning so that it would taste bad, he took no tobacco, no snuff, and no wine. He slept not in a bed, but on a horse blanket with his saddle for a pillow. Sick with a fever for days, he would get up only to say Mass, then go back to bed."

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See History on page 7.

Middle Jesuits Share Challenges, Create Connections

Keepers of the Fire Conference in California

by Mark Mossa, SJ

For four days in June, Santa Clara University experienced a rather unique kind of Jesuit presence. About 200 "middle generation" Jesuits braved the near perfect weather for an experience of fraternity and looking toward the future. These "keepers of the fire," invoking the words of the recent General Congregation, gathered from all the U.S. provinces, and a few others, to reflect on the call of Christ as experienced individually, and as brothers in the Society of Jesus.

The attendees represented various apostolates and generations within the Society. The youngest in religious life, although not always the youngest in age, were the most recently formed brothers, and those who had been ordained only a year. Others brought the wisdom of having been Jesuits for more than thirty years. All brought their experience of having spent a significant portion of their adult life as Jesuits, no matter their ages.

Jesuit Conference President Fr. Tom Smolich (CFN) kicked things off with a keynote address on Wednesday night, sharing the unexpected turns, and resulting consolations, of his Jesuit life up to now. He surprised some by stating his belief that, based on his experience, being Provincial is "the best job in the Society." He emphasized the privilege of getting to know so
Dear Reader:

The print tradition of National Jesuit News ends with this the fifth issue of our 38th year. The days of newsprint smudging our hands are past. Instead, NJN will continue to serve the information needs of the Assistancy, it will not do so again in that familiar format of rustling paper. Some people may ask why? We would frequently receive a bit of fraternal correction from the more environmentally conscious among us. “Your carbon footprint is too large;” they would say. True, NJN did consume, on average, more than 720,000 pieces of paper per year. The Jesuit Conference will now save annually about ten trees – a humble contribution to the fight against deforestation. Trees and ink are also expensive. Given the economic climate for both the country and the Society, redirecting dollars for other apostolic work seemed wise. Most importantly, we feel the decision will free us to better serve the future communications needs of the Assistancy. “To reach the horizon, you must lose sight of the shore,” as the old adage goes.

A bi-monthly print publication in the Internet age can no longer impart news. A regularly updated website can not only deliver news but do it in a variety of mediums from text to audio to video. Un-tethered from print production, we will enjoy a greater ability to offer content in a timely manner. Our correspondents will continue to write Province columns available in the Jesuits only section along with copies of individual Province and Curia newsletters. We will still gather obituaries that can be found at In Memoriam on Jesuit.org. And in an attempt to revive the important NJN tradition of dialogue, you can see and hear Jesuits reflecting on how they think future historians will view today’s Society of Jesus. Jesuit.org serves as a clearinghouse for the latest Jesuit news and acts as a portal to our social media presence.

If you are thinking about contributing a story, you now have three formats among which to choose. We accept the written word. We can record an audio interview. We can also work with you to produce a simple video presentation. Please email njn@jesuit.org with any questions. In order for the virtual National Jesuit News to become a vibrant resource, we welcome your active participation. Rather than shrinking, the number of readers you are now able to reach has grown exponentially. They read 9.5 million pages on our website – talk about repetitio.

Since 1971, countless Jesuits and lay staff labored to produce National Jesuit News. On behalf of our readers throughout the years, thank you for contributing to such a strong tradition. As we transform that tradition for a new medium, let us offer a special prayer of gratitude for all the past editors. You can find their names in the box on the right. We’ll see you online.

Sincerely,

James L. Rogers
Secretary for Communications
Recent Crises in Catholic-Jewish Dialogue

by Ruth Langer

What does it mean to be excommunicated and for excommunication to be withdrawn? A conversation in my Boston College classroom last spring revealed that Catholic undergraduates can’t answer these questions. To one student, excommunication meant eviction from the Church and effectively undoing one’s baptism. The student had no understanding that baptism is permanent, that excommunication, literally being outside the communion, is covered by exclusion from the sacraments — with the exception of reconciliation, the path to readmission to communion.

If Catholics don’t understand excommunication, then it is even less likely that Jews do. It is precisely this lack of understanding that led to a recent crisis in Catholic-Jewish relations. On January 21, 2009, Pope Benedict remitted the excommunication of four bishops of the Society of St. Pius X, recognizing their penchant desire to accept the papal authority that they had rejected by receiving unapproved ordination from Archbishop Lefebvre as bishops.

The Jewish world heard “excommunication withdrawn,” and “restored to communion” and presumed that the Vatican was expressing officially that it approved the teachings of these bishops, which include refutation of the teachings of Vatican II, especially about Jews and Judaism. On January 29, 2009, Pope Benedict issued a statement that objects in no uncertain terms to participation in dialogue that involves even an implicit invitation to baptism. It also expresses profound disappointment with the documents disavowal of the ongoing validity of God’s covenant with Jews and deep concern about the future of dialogue under these conditions.

This spring’s public crisis was only underscored by this somewhat quieter and theologically more sophisticated crisis this summer. That a very similar set of discussions has been occurring in recent months in Germany makes it even more alarming. While this spring’s crisis included simple elements of miscommunication, both the spring and the summer’s events point to a desperate need for Catholics and Jews of good will to search for theologically authentic paths to express and teach coherently and consistently the legitimacy of the other before God.


The articles published here reflect the opinions of the authors and the individual authors. They are not meant to represent any official position of the Society of Jesus. When sending in address changes include your full address and home province. mailto:NJN@JESUIT.ORG

Find us on the Web: http://WWW.JESUIT.ORG

NATIONAL JESUIT NEWS
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INTERRELIGIOUS DIALOGUE

To Communicate, To Inspire Interreligious Understanding

by John Borelli

NJN has provided a superb service, especially sympathetic to the Society’s obligation to interreligious dialogue. “Our mission of faith and justice, dialogue of religions and cultures has acquired dimensions that no longer allow us to conceive of the world as composed of separate entities; we must see it as a unified whole in which we depend on one another.” This GC 35 consensus applies in principle to all Jesuit works and to all who carry the Ignatian charism.

Through a regular column, Jesuits and their collaborators have addressed an array of topics under “Jesuits and Interreligious Dialogue.” Almost 50 articles, these columns and special articles, in the past six years are preserved on the website, Jesuit Interreligious Dialogue and Mission (http://groups.creighton.edu/sjdialogue/) . If you forget, search “Jesuit interreligious dialogue” and you will quickly find our website at Creighton University, thanks to Ray Bucko.

There the work continues in earnest to accommodate the shift from print to electronic media. We will make the website an even better resource for pastors, professors, high school educators, students, Jesuits and collaborators and all who seek what may well be the guiding feature of this century—interreligious understanding.

John Borelli, Georgetown University, is national coordinator for interreligious dialogue and relations for the Jesuit Conference.

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Putting Houston's Future to Work

First Jesuit Cristo Rey School Opens in the South

by Susan Branda Martin

Fifty years after the founding of the first Jesuit school in the city of Houston, the Jesuits and their lay collaborators are poised to once again found another school in the same city with a focus on getting the poorest and most-at-risk children of Houston ready for college. Cristo Rey Jesuit College Preparatory School of Houston, the first co-educational school sponsored by the Jesuits of the New Orleans Province, opened its doors to 100 freshmen on August 10, 2009. Its inaugural class of young men and women will participate in one of the most exciting educational models in the country - the Cristo Rey Network that consists of 23 schools across the nation.

History of the Cristo Rey Network

The genesis of the Cristo Rey Network began more than a decade ago in Chicago's Little Pilsen neighborhood, a low-income area largely populated by Mexican immigrants. The Cristo Rey model, the brainchild of Fr. John Foley, SJ and his Jesuit and lay colleagues, emerged from the realization that the expense of a Jesuit college preparatory education was prohibitive to economically disadvantaged families living in this Chicago barrio.

Fr. Foley and his team turned to corporations around the city for help and asked them to provide entry-level corporate jobs for his students whose salaries would in turn help pay for the cost of their tuition. Fr. Foley and his team developed and pioneered an economic and educational program that would be accessible to the poorest families in the city. The result was the innovative Corporate Intern Program, sometimes referred to as the Corporate Work-Study Program.

The Corporate Work-Study Program allows students to earn approximately 70 percent of their tuition by working for corporations one day per week. The students gain first-hand knowledge of the professional, corporate world while also attending a school which will provide them with the education and critical thinking skills needed to perform well in college and eventually in a career. The students are not the only ones to benefit; the sponsors add to their workforce a group of eager, enthusiastic students working at a reduced cost. In addition, the sponsors gain the satisfaction of knowing that they have helped to break the cycles of poverty.

There are currently 23 schools in the Cristo Rey Network, with Cristo Rey Jesuit in Houston being its newest member. The network has more than 1,250 corporate work-study sponsors that employ more than 5,000 students. Over 99 percent of the students who graduate from Cristo Rey schools have been accepted into two and four year colleges, including Georgetown University, Loyola University and Brown University.

The Beginnings of Cristo Rey Jesuit

Cristo Rey Jesuit in Houston was made a reality when the Jesuits of the New Orleans Province decided they wanted to support the opening of a Cristo Rey model school in their region. They identified several potential cities, including Houston. Advisory groups were formed in each city to conduct feasibility studies to identify lower income communities, the level of student and parent interest in a college prep education with a work-study component and the level of corporate support necessary to sustain the school.

In 2006, the Houston advisory group was formed. They conducted the feasibility study where they identified the neighborhoods that fell within the income bracket. During the study more than 1,300 interviews were conducted with middle school students and their families in those identified neighborhoods. The study confirmed the need and the desire of the families for a Jesuit college preparatory school. The advisory committee then began to present the Cristo Rey story to individuals and representatives of companies throughout Houston asking for their support.

Over 30 companies signed letters of intent to provide jobs to the first class of students. The advisory committee also secured over $2 million in donations, grants and pledges, with nine major foundations committing financial support for the school.

Having proven the great need and community support for a Cristo Rey school in Houston, the Jesuits of the New Orleans Province approved Houston as the home of the next Cristo Rey school - Cristo Rey Jesuit College Preparatory School of Houston.

To watch a video from News2Houston on the opening of Cristo Rey Jesuit, click on the picture below.

Creating Cristo Rey Jesuit with Community Support

Cristo Rey Jesuit, located in southeast Houston near Hobby Airport, is in the midst of a very busy start-up year. With the naming of the school's founding president, Fr. Antonio, “TJ”, Martinez, SJ the plans for the school began immediately. After having received an undergraduate degree at Boston College, Fr. Martinez finished with five graduate degrees, including a law degree from the University of Texas and a graduate degree in school leadership and administration from Harvard University.

Once Martinez arrived in Houston, he quickly went to work with the advisory board and negotiated the purchase of an old educational facility on the nearly nine acre piece of property in one of the poorest neighborhoods in Houston. The inaugural Board of Trustees was next named, meeting continuously since December 2007. At this initial meeting, the Board approved the funding for moderate renovations of the purchased facility which will provide a safe, competitive and supportive learning environment. Fretz Construction is generously managing these renovations on a pro bono basis.

Martinez set out to find experts in the field to comprise his founding senior administrative leadership team. He first hired Dr. Catherine Thomas as the principal. Dr. Thomas brings 20 years of experience to the job and currently heads the admissions and faculty recruitment campaigns.

“Any president, young or old, experienced or new, would be envious for the experience and dedication my leadership team brings to our mission,” Martinez said. “I went after the best and with God’s grace, I got it.”

At an event in March, the school unveiled its logo and crest at a cocktail reception for all of its donors, corporate sponsors and the many volunteers who have become involved over the past few months. BrandExtract LLC, a branding and marketing company in Houston, generously devoted their time to develop not only the school’s logo and crest, but the entire branding campaign.

Since the March event, many more people in the community have stepped forward to offer their services to the start up of Cristo Rey Jesuit. The school has received in-kind donations that have helped in all aspects of the opening. The National Terrazzo Tile and Marble Company owner, Victor Longo, donated the installation of the new school crest in the entrance making an impressive and colorfull impact to all visitors. All school furnishing have been donated by individuals and companies throughout Houston. Strake Jesuit College Preparatory, the first Houston Jesuit high school, has been extremely generous in their support of their new brother school and the Cristo Rey Jesuit Women’s Guild, a volunteer group from all over the city, help by answering phones, making copies, updating mailing lists, stuffing envelopes and organizing events.

Securing Business Support

The Houston business community has given a strong message of support to Cristo Rey Jesuit’s Corporate Intern Program model. The school has 25 employment contracts signed by companies that represent Houston’s diverse employment industry. The response has been so positive that the school had to develop a “2010-2011 wait list” made up of companies eager to be Corporate Work-Study Sponsors. Three Houston universities, Rice University, University of St. Thomas and University of Houston, are partnering with the Corporate Work-Study Training Camp, a mandatory 4-week camp created to prepare the students to be successful in their entry-level jobs, by teaching the computer training courses on their campuses.

“We have seen the impact that Cristo Rey has had in other communities and felt strongly that Houston would embrace the Cristo Rey model,” said Ron Martin, a member of the board of trustees as well as a corporate work-study sponsor. “It is humbling to know that Cristo Rey Jesuit will forever change the lives of 100 students who begin our inaugural class this fall and the many more who will follow.”

Recruiting Students to Cristo Rey Jesuit

While the jobs have been relatively easy to secure, the recruitment of students has proven a bit more difficult. It seems that this population of students and families are not in the habit of applying for schools which makes the process more time consuming than expected. Given the economy, the staff was preparing themselves for a more difficult time in finding job positions for their students. Enrolling the students was the last worry in their mind. A final push to fill the freshman class with 100 students is being made with the staff, members of the board and volunteers who are helping canvas the surrounding neighborhoods by spreading the word about the school and its wonderful opportunity. They are confident that the inaugural class will be filled by the first day of corporate training camp on August 10.

Creating Change, One Cup of Coffee at a Time

New School in the Sudan Offers Renewed Hope

by Tricia Steadman Jump

As 183,000 students return this fall to the campuses of the 28 Jesuit-affiliated colleges and universities, many will find themselves standing blurry-eyed in the campus coffee house ordering a triple shot, nonfat, no foam venti latte to help keep their eyes open during their first morning lecture hall class of the semester. For the students at Gonzaga University in Spokane, that latte not only helps them make it through their Statistical Analysis 101 class, it also helps students 7,600 miles away on the campus of the Catholic University of the Sudan.

The pilot program, called the African Outreach Donate a Latte, was started last year and allows Gonzaga students to donate $2 from their dining program’s funds to the Sudanese school in Juba that opened its doors last fall to its inaugural class of 35 students. Thousands of dollars were raised last year via the Donate a Latte program for the new Catholic university, providing much needed materials such as books and even building materials for the school. For Fr. Mike Schultheis (ORE), vice chancellor of the Catholic University of the Sudan, Gonzaga’s coffee for charity initiative also keeps him connected to his home province of Oregon, even though he’s been working in educational apostolates in Africa for more than 30 years.

“My hope would be to see programs like Gonzaga’s be replicated at other Jesuit colleges and universities in the United States,” said Schultheis. With educational opportunities in the country being among the worst in the world and adult literacy below 30 percent, Schultheis realizes that the Catholic University of the Sudan is a critical component in moving the country forward after almost 25 years of civil war. The decades-long conflict left an estimated 2.5 million southerners dead and an estimated 4.6 million displaced.

In July 2007, the Sudan Catholic Bishops’ Conference established the Catholic University of the Sudan as a centerpiece of their national program to help the country recover from decades of violence, famine and mass displacement of people. The vision for the university and its development goes back even farther, to half a century ago, soon after Sudan’s independence from Britain in 1956. The idea for the university was discussed again when former Sudanese president Jaafar Nimeiry met with Pope John Paul II in Rome in 1983, just months before a civil war broke out in the country and dashed the university project yet again.

In 1985, the Sudanese appointed Dr. Neekhalouk to move the national program to wyglad Sudan. The master plan proposed a faculty of Arts & Social Sciences in Juba, the principal city of southern Sudan, with programs in Economics and Business Administration, Information & Communications Sciences & Technology and Social & Religious Studies. The second faculty in Agricultural & Environmental Sciences opened this month in Wau. Their campus is designed to address issues of restoring the fertility of the soils and increasing food productivity. The third faculty will be in engineering with plans to locate it in the oil rich middle region of the Sudan. The engineering programs will be tailored to train students in the skills required to build roads, to understand the geophysical sciences and to manage the development of Sudan’s rich natural resources, including petroleum.

“There’s a strong scientific base to the curriculum, a strong mathematical and science base,” said Schultheis. “We want to train students to be rigorous, to do analytical work and to really contribute to the development of the future of the Sudan.”

The Juba campus students completed their first year in early June of this year and those 34 students began their second year of studies this month along with a new incoming class, bringing the total student body to over 90 students. They come from every diocese and state in the Sudan, with more than three-quarters Catholic.

“We look to train a generation of men and women who are competent technically but also are committed in terms of values. And part of the values has to do with the values of Catholic social thought.”

With the campus of Agricultural & Environmental Sciences opening this month in Wau, Schultheis can proudly exclaim that “the baby has been born!” As he quotes the biblical passage on the birth of John the Baptist, Schultheis asks “what will this baby become?” and sums up his thoughts on the future of the school with “the hope that what is born will become an active and a vigorous young institution that offers great hope for all of Sudan.”

Tricia Steadman Jump is the Managing Editor of National Jesuit News and the Media Relations Manager for the Jesuit Conference.

Inaugural students begin their studies at the campus in Juba. (Photo courtesy of Mike Schultheis, SJ)

Fr. Mike Schultheis, SJ

A student makes use of the new library on campus. (Photo courtesy of Mike Schultheis, SJ)

Video

To watch a video with Fr. Mike Schultheis discussing the progress of the Catholic University of the Sudan, please visit the Jesuit Conference’s video page at http://vimeo.com/jesuitconference

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many Jesuits, knowing them from the inside out. And he expressed his hope that these days at Santa Clara might provide a similar experience for us all.

To that end, the next day provided a mixture of talks by Jesuits reflecting on their life in the Society, and faith-sharing in small groups of diverse ages and apostolic experiences. The candor of hardened veterans mixed with the enthusiasm of those recently ordained, and parish priests compared their experiences with high school teachers. In a short time, observed Fr. Provincial Mark Lewis (NOR), “We moved from not knowing each other to sharing at a very deep level.”

Conversation was spurred by excellent presentations. The first was by Fr. Jim Gartland (CHG), who shared the many unanticipated turns of his Jesuit career, as well as his realization, at 41, that “I was never going to get it all together.” Fr. Jerry Cobb (ORE) led a multimedia guided meditation, inviting the group to meditate on the various graced moments in Ignatius’ life depicted by Dora Bittau’s panels in the chapel at Seattle University. The Jesuits were asked to reflect on the question, “Which grace most speaks to you at this moment in your Jesuit life?” Fr. Dan Lahart (MAR) shared with the group his experience of skydiving, describing his leap from a plane just before being challenged to take the greater leap at Strake Jesuit of accommodating and educating an additional 400 students from New Orleans just after hurricane Katrina.

The days also provided an opportunity for proposed future province groupings to share about their respective province “cultures.” Some groups divided into subgroups representing common apostolates. Others focused more on the opportunities for mission, which their combined resources might afford. Each reported back to the larger group some of the priorities which emerged from their discussions, attending especially to which of the General Congregation 35’s “frontiers” they seemed most called.

As illuminating as such lists were, attendees touted the meeting’s less quantifiable aspects. U.S. Assistant to the Curia Fr. Jim Grummer (WIS) explained that he found the meeting to be very much in concert with Father General’s recent emphasis on the universal vocation of the Jesuit. Fr. Kevin Ballard (CFN) expressed his thanks for the gift of a gathering in which the participants were not divided into pre and post-Vatican II groups. Smolich observed, “It has been very moving to me just to see us hanging out with each other, and what that speaks of.” Similarly, Fr. Provincial Tom Krettek (WIS) shared that compared with other meetings, “What I’ve been noticing here is the laughter.” Yet none sought to downplay the challenges the Society faces. Fr. Provincial Pat Lee (ORE) pointed out that in a time of so much change, when we also face the consequences of past failures; we have to ask, “What are we supposed to be doing with all this?” “The Spirit is leading us into a new wilderness,” said Lewis, striking a similar note, a wilderness “with a single criterion—what is God’s will in this?” Krettek added, “These questions have been around as long as the Society has been around,” and stressed the importance of these desires being nurtured by the two kinds of laughter he noticed—“knowing laughter,” and “the laughter of sheer enjoyment.” These are the questions the men were charged with bringing back to their apostolates and provinces, along with Lee’s reminder that “Hope is what we are about, and we can’t keep that being an elusive word.”

Fr. Greg Chisholm, SJ, pastor at St. Patrick’s Parish in West Oakland, presides over Mass in the mission church on the campus of Santa Clara University, on the second day of the Keepers of the Fire meeting. (Photo courtesy of John Whitney SJ)

Fr. Greg Chisholm, SJ, pastor at St. Patrick’s Parish in West Oakland, presides over Mass in the mission church on the campus of Santa Clara University, on the second day of the Keepers of the Fire meeting. (Photo courtesy of John Whitney SJ)

Fr. Jim Grummer, SJ, the USA Assistant to the Curia, and Fr. Tim Kesicki, SJ, Provincial of Detroit, share a laugh before Mass in the basement of St. Clare’s Church, just off the Santa Clara University campus. (Photo courtesy of John Whitney, SJ)

Fr. Mark Mossa (NOR) is a student of theology at Boston College School of Theology and Ministry. He also writes a blog entitled “Diary of a Rookie Priest” at frmarkmossasj.blogspot.com.

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Fr. James Martin, SJ presents the summary of the report from three Provinces on directions and needs of the future. (Photo courtesy of John Whitney SJ)
Not to be outdone by their western counterparts, the Jesuits in the southern parts of the United States faced the similar struggle of earning the trust of the native peoples. The Jesuits were working against rumors and stereotype. The Indians worried that the Jesuits would treat them much the same way the Spanish Conquistadors did. Plus, there was the added complication of a reputation the Huguenots had credited the Jesuits with; the French warned the Indians of devils in black robes who had come to steal their souls.

The frontiers faced by the Jesuits in New Spain, or present day Mexico, involved ministering to the indigenous people, but also, quelling internal conflict within their ranks.

According to Fr. Allan Deck (CFN), “Rome would alternate the provincial in Mexico between Spaniards; a Spaniard born in Spain and then a Spaniard born in Mexico to keep the peace between those two sets of Jesuits. There was a delicate balance between those two groups.”

Despite this unsteady balance, the Jesuits of New Spain were very successful in their work and ministry.

“Jesuits became the second largest owner of land in New Spain. They primarily owned sugar plantations, mostly run by the brothers, and operated with thousands of slaves. They developed the cattle industry and agriculture in Mexico, and many of the standards in today’s industry were pioneered by these missionaries,” said Deck. “The Jesuits of New Spain were very successful with the native people because of their baroque style of ministry; they were required to learn at least one native language in addition to Latin and Greek. They met the local people where they were at, much as we do today.”

Conference presenters also invited attendees to reflect on those moments in history where the Society has fallen short of its ideals. Jesuits are men of God but that has never meant the Society was immune to temporal divisions of the day. While many things can influence a Jesuit’s work, whether secular or spiritual, personal affiliation and loyalty have potential to cloud decision and opinion, as seen in the Civil War.

“No, during the Civil War, it would be pleasant to report that the American Jesuits were more enlightened than their contemporaries, and were opposed to slavery and thus supported the Union cause – far from it. The Maryland Jesuits, as you know, owned slaves, [which] split up families,” commented Schroth. “At Boston College, which was then a Scholastica for 46 Scholastics and 8 Brothers from all over the world, including France, Germany, England and Ireland, the Rector, Fr. John Bapst, wrote ‘when Lincoln was inaugurated in March 1861, we are at this moment sitting on a volcano.’ The community was made up of men from every where, which meant their opinions matched where they came from … community members were forbidden to talk about slavery or the war,” as fights were prone to break out.

Many of the presentations discussed the physical, tangible connections between Jesuits of the past, and those of today; the missions founded by Italian Jesuits on the West Coast, the influence on cattle and agriculture industries throughout the continent, the foundation of numerous schools and universities, all of which have lasted through time, and continue to affect countless lives.

Yet, the special connection between the history and present day became particularly evident in Fr. David Suwalsky’s (MIS) presentation about the Jesuits in Missouri and the Midwest.

“To symbolize the connection between Jesuits of today and those of the past, the chalice of the last French Jesuits working in the Missouri Province before the suppression, which was used by the Pope in 1999, is used and presented by the bishop to the Jesuit ordinandi at their ordination,” said Suwalsky.

But perhaps the most poignant juxtaposition of Jesuit mission history meeting present day was found in Br. Jim Boynton’s (DET) presentation on New France.

“The reason that I was originally directed toward the Society of Jesus was the men I am going to talk about today, and the reason I am going to stay is people like yourself,” commented Boynton. “However, I would like to point out that right here I am holding my tribal membership card to the Sioux-Saint Marie tribe of Chippewa Indians. I am a member of the Indian tribe by blood through my mother.”

Despite the Society’s immense historical breadth, vast like the North American continent itself, the commonality of the missionary spirit became manifest throughout the Institute. While the differences between Jesuits and the regions profiled were evident; be it culturally, geographically or generationally; they were connected through their Jesuit identity, and their desire to better the world they knew, for the greater glory of God.

Kaitlyn McCarthy is the communications specialist for the Jesuit Conference in Washington, D.C.
Fr. John Braverman, 41, from Independence, Ohio, earned a PhD in biology from the University of California in Davis. He has taught biology at Georgetown University in Washington, D.C., and Loyola University Chicago, where he also earned a graduate degree in health care ethics. After ordination, he will study theology at Santa Clara University in California and assist in pastoral ministry. (Maryland Province)

Fr. Joseph Carver, 38, from Syracuse, earned a BA in medieval history and theology from Saint Joseph’s University in Philadelphia and an MA in the same subjects from Oxford University. He taught at Jesuit High in Portland and taught philosophy in Colombia, and he has completed several “urban plunge” immersion trips. He hopes to lead retreats and promote ecological spirituality after ordination. (Oregon Province)

Fr. Brian Christopher, 34, from St. Louis, earned a BA in Russian and philosophy at Saint Louis University. He did gang ministry in Chicago’s public housing projects, studied low-income housing in Camden, New Jersey, led retreats for the homeless, and worked as a mediator in courts and with housing authorities in Massachusetts. After ordination, he will work with street gangs at St. Martin de Porres Parish in Belize City. (Missouri Province)

Fr. Richard Curry, 66, from Philadelphia, joined the Jesuits as a brother in 1962. He has a PhD in theater from New York University and a PhD in theater from Loyola University Chicago. He taught English to Polish Jesuits in Krakow. He also served as spiritual director at a California prison and directed eight-day retreats. He plans to pursue a doctorate in American Catholic history after ordination. (New York Province)

Fr. Brian Dunkle, 34, from Freeport, New York, graduated from Harvard University with a bachelor’s degree in Classics and earned a master’s in Greek and Latin from Oxford University. He worked at Canisius College in Buffalo and St. Aloysius School in the Bronx and taught English to Polish Jesuits in Krakow. He will pursue a PhD in Classics after ordination. (New York Province)

Fr. Christopher Hadley, 39, from Seattle, has a bachelor’s degree in liberal arts from St. John’s College in Annapolis and a master’s in education from Seattle University. He taught philosophy for the Service Learning Program at Gonzaga University in Spokane and served as deacon at St. Raphael Church in Medford, Massachusetts. He plans to pursue a PhD in theology after ordination. (New York Province)

Fr. Thomas Kenny, 36, from Belmont, Massachusetts, has an MA in health care ethics from Loyola University Chicago. He served as chaplain at Cook County Hospital in Chicago and deacon for the immigration and customs enforcement unit at a Suffolk County jail. He has worked with youth groups in the Amazon and at an orphanage in Salvador, Brazil. He will continue studying theology at Boston College this fall. (New England Province)

Fr. Fernando Álvarez Lara, 36, from Caramarco, Chihuahua, Mexico, has a BS in engineering from Texas Tech and an MA in philosophy and social sciences from Instituto Tecnológico y de Estudios Superiores in Guadalajara, Mexico. He taught engineering at Seattle University and led immersion trips to Mexico and Co−lombia and pilgrimages to Spain and Turkey. He will work in campus ministry at Seattle University in the fall. (Oregon Province)

Fr. R. Benjamin Osborne, 34, from Winthrop, Minnesota, has a BA in theology from Marquette University in Milwaukee and a master’s in U.S. history from Saint Louis University. He taught Scripture at Creighton Prep in Omaha and to novices in Kohima, India. He also served as spiritual director at a California prison and directed eight-day retreats. He plans to pursue a doctorate in American Catholic history after ordination. (Oregon Province)

Fr. Joseph Riordan, 33, from Eatontown, New Jersey, has a bachelor’s degree in English and Spanish literature from Rutgers University. He taught classical languages and coached baseball at St. Peter’s Prep in Jersey City, and he ministered at San Quentin State Prison in California. He will continue theology studies at the Pontifical Biblical Institute in Rome after ordination. (New York Province)

Fr. Martin Schreiber, 33, from University Heights, Ohio, has a BS in finance from Miami University in Ohio. He taught theology and coached baseball and soccer at the University of Detroit Jesuit High School and Academy. He has led students on immersion trips to Haiti, worked in a Kenyan orphanage for HIV-positive children, and taught religion to orphans in Honduras. He will begin working on a PhD in education this fall. (Detroit Province)

Fr. Dat Tran, 41, from Saigon, has a master’s degree in engineering from Portland State University and taught electrical and computer engineering at Seattle University. He has worked with the Jesuit Refugio Service in Thailand and coordinated the catechism program at Christ the Light Parish in Oakland, California. After ordination, he will teach engineering at Gonzaga University in Spokane. (Oregon Province)

Fr. Matthew Walsh, 37, from Prudenville, Michigan, studied humanities at Creighton University and earned an MA in philosophy from Loyola University Chicago. He taught religion at Red Cloud High School in Pine Ridge, South Dakota, worked with the homeless in San Francisco, and volunteered at Cristo Rey Jesuit High in Chicago. He plans to work in pastoral ministry and spiritual direction after ordination. (Wisconsin Province)

Fr. Eric Watson, 43, from Ashland, Oregon, earned a PhD in chemistry from Brown University. His other academic interests include English literature and art; he has studied at the Art Institute of Chicago and taught English to Jesuits in Poland. He directed eight-day retreats in Los Altos, California, and ministered on the Blackfeet Reservation in Montana. He will teach chemistry at Seattle University after ordination. (Oregon Province)

Fr. Cyril Whittaker, 52, from Cincinnati, has degrees in Classics, philosophy, education, and French from Xavier University in Cincinnati. He taught Classics and philosophy at Xavier and journeyed to Vietnam to teach English to seminarians, and he served at St. Paul Parish in Cambridge, Massachusetts. He will assist at St. Xavier Parish in Cincinnati and continue teaching after ordination. (Chicago Province)
Oregon

- The province gathered in early June to celebrate the ordinations of six Jesuits: Fr. Dat Tran, Quan Tran, Joseph Carver, Eric Watson, Chris Hadley and Fernando Alvarez Lara. That same weekend, this year’s jubilarians were honored at a special Mass and dinner. Thirty-five men celebrated jubilees, including Fr. Paul Luger, still going strong in his 80th year as a Jesuit.

- First Vows were pronounced at St. Ignatius Church in Portland on August 15th. Three men knelt before Fr. Provincial Pat Lee as Jesuits and their families looked on. Pronouncing their vows were Michael Laverson, Lorenzo Herman and Patrick Couture.

- Back at Seattle University after a year’s sabbatical, Fr. Peter Ely has moved into the office of Vice President for Mission and Ministry, replacing Fr. Patrick Howell, the current rector.

- Also back from a year’s rest is former Provincial, Fr. John Whitney. He will serve as pastor of St. Joseph’s Parish on Seattle’s Capitol Hill, replacing Fr. Chris Weekly who has moved to Portland as pastor of St. Ignatius Parish.

- The education apostolate got a shot in the arm with this year’s status. Nine men, including four of the newly-ordained priests, received assignments to province schools.

- Fathers Dat Tran and Quan Tran are both in Spokane, Washington, at Gonzaga University, while Fr. Eric Watson is at Seattle University. Spokane’s Gonzaga Prep welcomed scholastic Chris Spicer. Seattle Prep got Fr. Joseph Carver and scholastic Juan Pablo Marullo del Toro. Two scholastics, Aaron Englebrechten and Matt Holland are assigned to Bellarmine Prep in Tacoma, Washington, while Phil Sutherland, another scholastic, is teaching at St. Andrew’s Nativity School in Portland, Oregon.

- Gonzaga Prep in Spokane, Washington, began the academic year with an all-school Mass on September 3rd when the Principal, Fr. Kevin Connell, pronounced his Final Vows. The Mass was celebrated by Fr. Provincial Pat Lee outside, on the school’s football field.

- The Regis Community in Spokane, Washington, home to many of the Province’s senior members, has a new superior. Replacing Fr. Bob Lyons is Fr. Paul Cochran, who moved down from the missions in Alaska.

- Fr. Peter Pabst reports that Sacred Heart Nativity Schools held their annual Fiesta and made $300,000 to be used for operating expenses during the year.

- Fr. Robert Dolan’s photographs of the Kino Border Initiative formed the basis for a beautiful and moving article on the new apostolate for Company Magazine. Robert’s stunning photograph of a man recently released from custody by Homeland Security was the cover photo.

- Fr. Bill Cains’s (NYK) play dealing with Shakespeare and Fr. Henry Garnet, SJ, in 1605 London – Equivocation – is now open and running at the Oregon Shakespeare Festival. There will be subsequent productions at Seattle Rep, The Marin Theater Company and on the mainstage of the Geffen Theater in Los Angeles. His 9 Circles – about the Iraq war – was just presented at South Coast Rep as part of the Pacific Playwrights’ Festival. His latest play – How to Write A New Book for the Bible – will be presented in August at The Ojaip Playwrights’ Conference.

- In mid-March, Fr. Jim Felt of Santa Clara University gave a paper, “Novelty in the Possible and the Actual,” at the annual meeting of the Metaphysical Society of America at Emory University in Atlanta. In the fall Notre Dame University Press will issue a collection of Jim Felt’s published essays under the title, Adventures in Unfashionable Philosophy.

- Fr. Max Oliva is on the march publicizing his most recent book, Behaviors of the Workplace, published by Novalis. He uses the Beatiudates of Jesus as a framework to bring spirituality and ethics to the business community in this book.

- Fr. Steve Kelly was finally sentenced in a nearly two-year case involving an anti-war witness at Vandenberg AFB, with being fined. Being indigent and of a tender conscience he and co-defendants, Louise Vitale, O.F.M., and Jeff Dietrich of the L.A. Catholic Worker refused to pay. More recently, Steve and Fr. John Dear (MAR) and twelve others were taken to Las Vegas jail for an attempt to dialog with keyboard-pilots wielding unmanned drones currently bombing civilians in Afghanistan and Pakistan, at Creech AFB.

- Fr. Michael E. Engh, became the twenty-eighth president in the 158-year history of Santa Clara University in ceremonies held on campus Thursday, April 23, and Friday, April 24. The inaugural celebration began with a Eucharistic liturgy, at which San Jose Bishop Patrick J. McGrath presided and Provincial John McGarry preached the homily.

- Leo J. Hombach, SJ

California

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Missouri

- Fr. Douglas Marcouiller succeeded Fr. Tim McMahon as provincial of the Missouri Province on July 31. The transfer of office took place at a Mass followed by a reception for Jesuits and colleagues at Regis University in Denver. And in what seemed a fair turnout, Fr. Marcouiller then assigned Fr. McMahon to become the acting rector at Bellarmine House in St. Louis—a position Fr. Marcouiller had held moments earlier.

- The fastest move of a novitiate on record anywhere occurred on August 15. Six men—three men each from the Missouri and Wisconsin provinces—pronounced their first vows in St. Paul, Minnesota. The occasion culminated a 15-year run of a joint novitiate program in St. Paul that had served the Missouri, Wisconsin and Canadian provinces. On the same day, some 1,200 miles due south, Fr. Mark Thibodeaux, the novice director, welcomed 12 new novices (six from Missouri and six from New Orleans) to begin a joint novitiate for the two provinces in Grand Coteau. Fr. Dan White arrived bleary-eyed from his tertianship in Australia to assume his duties as socius to the novice director. Dan’s soul should have caught up with his body by the time the Long Retreat begins.

- Fr. Eustace M. Segovia (ZAM) was installed as Archbishop Chaput on August 2 as the pastor of St. Ignatius Loyola Parish in Denver, Colorado. Fr. Thomas Jost, the former pastor will enjoy some sabbatical time after his twelve years of leadership in the parish.

- Fr. Tom Rochford, fresh from Rome where he has served as the Secretary of Communications for the Society for the past nine years, has taken on the responsibilities as the Assistant for Communications for the Missouri Province.

- Fr. Dirk Dunfee has begun working as a nurse practitioner at the Southwest Boulevard Family Health Care Center in Kansas City, Kansas, after earning his degree at Oregon Health and Science University in Portland, Oregon.

- The newest community in the province has been named the Sacred Heart Jesuit Community. It has taken up residence in a Victorian era house that previously served as the office and production studio for the Sacred Heart Radio and Television Program. More recently, the building as been a residence for some of the scholastics in the First Studies program. The provincial and three members of his staff along with three university professors and the national ecclesial assistant for the Christian Life Community are the charter members of this new community.

- Fr. Steve Schoenig received his Doctorate in Medieval History from Columbia University in New York and has been hired by the history department at Saint Louis University.

- Michael Harter, SJ
Fr. James R. Conroy has been named the new executive director of the Jesuit Collaborative. Conroy, a native of Pittsburgh, currently directs the Spiritual Exercises in Pittsburgh. Throughout his ministry as a teacher, priest, in Jesuit formation and as a retreat director, he has led more than 150 bishops, priests, religious and lay men and women through the Spiritual Exercises. He served as novice director of the Maryland Province, was co-founder and executive director of the Ignatian Volunteer Corps and was rector of the Gonzaga High School Community.

Pope Benedict has bestowed honors on priests and religious of the Archdiocese of Newark, including Fr. Edward Glynn. He was among the religious men and women honored with the Beneficenti Medal. An evening prayer service will be held in the fall at the cathedral in Newark.

Fr. Jeffrey Chang has been appointed director of the juniorate and prefect of spirituality at Arupe International Residence, the scholasticate of the East Asia and Oceania Assistance, located on the campus of Ateneo de Manila University.

Fr. John Swope has been elected to the Presidents’ Council of the Cristo Rey Network. Elected by his peers, he will serve through June 2011. The five-member council meets on an as-need basis to provide counsel to the network staff, based in Chicago.

Alumni of the University of Scranton honored Fr. William George with the Frank O’Hara Award during Alumni Reunion Weekend in June. The award is the highest honor bestowed by the university and alumni society. Fr. George was honored for his work in religion and spirituality.

For his life’s work in astronomy, Fr. George Coyne received an honorary degree during commencement exercises at the College of the Holy Cross in Worcester, Mass. Fr. Coyne, is director emeritus of the Vatican Observatory.

Fr. Simon Smith, chaplain at Nativity School of Worcester, reports that the 14 eighth-grade graduates received 49 letters of acceptance from private high schools, all with some form of financial aid. Mr. Christopher Ryan will be spending his regency there, thus doubling the Jesuit presence at the school. Mr. Ryan will teach religion and Spanish.

Fr. Bruce Morrill pronounced final vows in the Society of Jesus on Saturday, April 25, 2009 at St. Ignatius Church, Chestnut Hill, Mass. Fr. Morrill is an associate professor in the theology department at Boston College and director of the department’s graduate program.

Fr. William Bagan, teacher of religious education at Fairfield Prep, has been granted a sabbatical next year and plans to study theology in the Holy Land the first semester and in Berkeley, Calif.A the second semester.

Mr. Thomas Olson has been assigned to Fairfield Prep for regency. He will join the theology department as a full-time teacher.

Fr. Robert Anujo has been appointed the inaugural holder of the John Courtney Murray, SJ University Professorship at Loyola University in Chicago. In addition to his other duties, he will be teaching at Loyola Law School.

Fr. Jonathan Stott has been missioned to the Vatican Observatory in Tucson Arizona for his regency.


Fr. Mubodh Kurain George (KER) and Fr. Lloyd George (CUDA) are currently lecturing at the College of the Holy Cross in Sociology and Religious Studies respectively. The Holy Cross Visiting International Jesuit Scholars program, endowed by the Holy Cross Jesuit Community, has hosted fifteen scholars since its inception in 2000.

Cristo Rey

Fr. James Coughlin is completing his first year as principal at McQuaid Jesuit High School in Rochester. He is playing keyboards for the orchestral accompaniment of a well-received high school presentation of Les Miserables.

Fr. Gregory Boyle (CFN) joined the school community at The Loyola School for Ignatian Awareness Day along with two of his “homeboys” from Homeboy Industries. The day began with an assembly at which Fr. Michael Sehler (MAR) shared a reflection on loving, Greg then preached and presided at a school liturgy. Afterward, Greg gave the keynote address in the gymnasium. Next, the students divided into groups to hear from the two homeboys, do a reflection on loving and play Jesuit Jeopardy.

Fr. Ron Sams celebrated the Golden Anniversary of his ordination. During his long ministry in the missions in the Caroline and Marshall Islands, he served the Jesuit Seminary and Mission Bureau and was always a loyal supporter and worker at his alma mater, Canisius High School. His countless friends and parishioners and the St. Michael’s community celebrated his jubilee earlier in the summer.

He added, “These kids are my grand- father all over again, making this mission not only one I believe in because I am a Jesuit priest, but one I believe in because it is my family’s story as well.”

Susan Branda Martin is the director of communications and public relations for Cristo Rey Jesuit in Houston. For more information about Cristo Rey Jesuit, visit www.cristoreyhouston.org

Continued from page 4

brating,” Dr. Thomas said. “This opening mass promises to celebrate the diversity of the school which mirrors the diversity of the city of Houston. This celebration will mark the beginning of the school’s mission ‘...to empower students of all faiths from economically challenged families to reach their full potential’.”

Martinez’s primary vision of the school is to provide a rigorous, first rate educational, moral and corporate environment that allows the students to re-imagine their futures as business, civic and religious leaders of Houston and beyond. In a very real way, the students are our own “future at work.”

Many people ask, ‘Why would you at all be interested in being involved in the chaos of starting up a school particularly at this time?’” Martinez said. “My grandfather came over from Mexico, became a citizen and had an opportunity to work his way through school. Because of this, he was able to send my dad to school and my dad sent me, without which I would never have been a Jesuit and now president of Cristo Rey Jesuit.”

- Mary Tilghman

- Alice Poltorick

National Jesuit News September 2009 11
Fr. Timothy Kesicki (DET) became the provincial of the Chicago Province on August 30, 2009, while remaining the provincial of the Detroit Province. This is a major beginning step in the reconfiguration of the Chicago, Detroit and Wisconsin Provinces. Kesicki became provincial at a Mass presided over by Fr. Ed Schmidt (CHG), the former Chicago provincial, in the student chapel at St. Ignatius College Prep. Attendees at the Mass included Jesuits from the Chicago, Detroit, and Wisconsin provinces as well as representatives from Jesuit institutions in the Chicago area. Kesicki and most of his staff will be based in the Chicago area. The business, development and social and international ministries offices in the Detroit Province will remain in Detroit until next summer or later. Until December 2009, Fr. Jim Riley (DET) and Br. John Moriconi (DET) will be based in the Detroit office, preparing to move essential records to the Chicago office before the end of 2009.

Messrs. Andrij Hlabse (DET), James Riordan (CHG), and Kyle Roark (CHG) pronounced first vows on August 15, 2009, in the student chapel at the University of Detroit Jesuit High School. Andrij is in the First Studies program at Fordham University and James and Kyle are at Loyola University.

Ten novices entered Loyola House Novitiate on August 29, 2009. The first year novices are: Messrs. Trevor Beach (DET), Stephen Calme (CHG), Jeff Dorr (WIS), Kevin Embach (DET), Gavin Keisling (WIS), Matthew Lienzer (CHG), Adam Meacher (WIS), Gregory Ostieck (DET), Joshua Peters (DET), Peter Range (DET), John Roselle (WIS), Kyle Shinseki (CHG), and Jeffrey Sullivan (WIS). The young men range in age from 23 to 49 years old and come from Arizona, Hawaii, Indiana, Michigan, Ohio, Oklahoma and Wisconsin. For more information on these novices, please visit www.thinkjesuit.org. The first year novices were welcomed by the second year novices: Messrs. Robert Carlton (CHG), Joseph Fleischman (WIS), Ryan Mesterson (CHG), Bryan Norton (DET), Nathaniel Romano (WIS), James Sand (CHG), John Simmons (DET), and Matthew Spotts (CHG).

The Chicago and Detroit Province’s novitiate has been located at Loyola House in Berkley, Mich., since 1971. As of Entrance Day, August 29, 2009, a tri-province novitiate of the Chicago, Detroit and Wisconsin provinces was launched. Loyola House will serve as the transitional location of the tri-province novitiate until it is relocated within the current Wisconsin Province in August 2010.

Fr. Martin Connell (DET) has been missioned to the Eastern Africa Province, where he will help start and be the headmaster of St. Peter Claver High School and Our Lady Queen of Peace Educational Center in Dodoma, Tanzania. Read Marty’s blog to keep up-to-date on his adventure: www.crosshairs@providence.blogspot.com/

Fr. Jerome Odbert (DET) is now the minister at the Pontifical Biblical Institute in Jerusalem.

Fr. Jared Wicks (DET) had a book published earlier this summer by Paulist Press. Doing Theology explores how major Christian thinkers (Irenaeus, Origen, Luther, and others) pursued theological understanding and then reviews the directions given by Vatican Council II for working out a beneficial and well-grounded Christian theology.

The St. John’s Jesuit Community has moved out of the residence they have occupied for the past 44 years. The five-person community moved into a house a few miles from the school. The new community house was named Bermudas House because the school is named after St. John Bermudas.

- John Moriconi, SJ


On Saturday, August 15, Mssrs. Ben Anderson, Michael Rossmann and Tho Vu professed final vows alongside their three Missouri confreres. The six represent the final class of the Wisconsin-Missouri merger which, with English Canada, began in 1994 at the existing North American Martyrs novitiate in St. Paul, Minn. For the service at St. Thomas More parish, Missouri voween Mr. Sean Powers (MIS) father, Rev. Mr. James Powers, proclaimed the gospel. Fr. Joe Weiss, pastor, professed final vows. Archbishop John Nienstedt of Minneapolis-St. Paul witnessed the ceremony, offering warm encouragement to the newly vows Jesuits and exuberant praise of Weiss’s leadership and ministry in the archdiocese.

A week later, at his family’s parish out in the suburbs, Fr. John Thiede professed final vows, too. A graduate student in systematic theology at Notre Dame, Thiede’s entire South Bend, Ind, Jesuit community traveled to New Hope, Minn., to celebrate the day. Thiede’s novice master and the current director of the Demontreville Retreat House, Fr. Patrick McCorkell, preached.

The St. Louis Jesuits, a musical group with members Frs. Bob Dufford, John Foley (MIS) and Roc O’Connor, held a 35-year reunion concert in Omaha, Neb., at the Holland Performing Arts Center. Proceeds from the September 20th concert benefited the Jesuit Middle School and St. Peter Claver Cristo Rey High School in Omaha. The concert featured their new “Morning Light” CD as well as a commemorative book, The St. Louis Jesuits: Thirty Years. The book offers readers an inside look into the history and development of Catholic contemporary liturgical music and these men who composed it. Creighton University bestowed an honorary doctorate of music on the St. Louis Jesuits in 2006.

Fr. William Kurz, professor of theology specializing in New Testament exegesis at Marquette University, will serve as the Rev. Francis Wade Chair at Marquette for fall 2009 semester. Kurz is the author of more than 40 articles and seven books, including his most recent, Reading the Bible as God’s Own Story: A Catholic Approach for Bringing Scripture to Life (2007). He is currently writing a theological commentary on the book of Acts for the 16-volume Catholic Commentary on Sacred Scripture, which is to be completed later this year. Fr. Dean Brackley (NYK) of the University of Central America in San Salvador, El Salvador, will occupy the Wade Chair in the spring.

- Daniel Hendrickson, SJ
Beautitudes for the Workplace
Max Oliva SJ

People in the workplace are asking some difficult questions about how to find meaning in their work, how to find God in daily life, and how to bring the light of faith to ethical issues.

Using the Beatitudes of Jesus as a framework, Oliva explores eight virtues: wisdom, integrity, honesty, compassion for others, justice for the earth, forgiveness, generosity, and courage.

Readers will find in these pages help from the experience of others, hope for their work-faith journey, and encouragement to live a blessed life.

Catholic St. Louis: A Pictorial History
William Barnaby Faherty SJ
Photography by Mark Scott Abeln
Reedy Press, St. Louis, Mo., 2009

Catholic St. Louis: A Pictorial History, rich text and photography capture the people and places that have defined Catholicism in a historic, and historically Catholic, city. Renowned historian William Barnaby Faherty, S.J., delivers concise historical sketches of the integral churches in majestic fashion. From the eighteenth century Holy Family Church in Cahokia to the overwhelming power of the Exercises of St. Ignatius, Faherty, S.J., shares his unique understanding of the Spiritual Exercises and demonstrates how they can benefit the ordinary person’s relationship with God. Finding God in All Things gives new life to the spirituality of St. Ignatius and illuminates the transforming power of the Exercises.

God of Our Deepest Longings: Seven Biblical Meditations
Peter van Bremen, SJ
Ave Maria Press, Notre Dame, Ind., 2009

God of Our Deepest Longings: Seven Biblical Meditations is a homily in our souls. In this marvellous exploration of spiritual journeying, van Bremen suggests that life is not a series of problems to be solved, but rather a wonderful mystery to be appreciated and lived fully.

This volume is the third of Pierre Rousselot’s Philosophical Works. It includes seven essays written between 1908 and 1914, one year before his death (Two were published posthumously: “A Theory of Concepts by Functional Unity” and “Idealism and Thomism”). These essays offer a complement to Rousselot’s views on epistemology, which he presented in Intelligence and constitute the core of his Neo-thomist philosophy. However, besides making his views more clear and specific, these essays also go further than what we had in Intelligence. It is an effort to offer a systematic view on knowledge as the fusion of the knower and the known. These views go significantly beyond St. Thomas’s doctrine and some of them are rather daring, like Rousselot’s notion of an Angel-humanity. The common thread of these essays is the role of love in knowledge. Rousselot’s expands St. Thomas’s view on knowledge, on the mode of nature (per modum naturae) or connaturality, and understands love both as an attitude of the knower, who must be in a certain disposition toward the object, and a characterization of the relationship between knower and known.

Finding God in All Things: A Companion to the Spiritual Exercises of St. Ignatius
William A. Barry, SJ
Ave Maria Press, Notre Dame, Ind., 2009

In Catholic St. Louis: A Pictorial History, rich text and photography capture the people and places that have defined Catholicism in a historic, and historically Catholic, city. Renowned historian William Barnaby Faherty, S.J., delivers concise historical sketches of the integral churches in majestic fashion. From the eighteenth century Holy Family Church in Cahokia to the overwhelming power of the Exercises of St. Ignatius, Faherty, S.J., shares his unique understanding of the Spiritual Exercises and demonstrates how they can benefit the ordinary person’s relationship with God. Finding God in All Things gives new life to the spirituality of St. Ignatius and illuminates the transforming power of the Exercises.

Pope Benedict XVI: An Introduction to His Theological Vision
Thomas Rausch, SJ
Paulist Press, Mahwah, NJ, 2009
Hardcover; 195pp; $22.95; ISBN 978-0-8091-0556-4

Thomas Rausch, SJ, professor of Catholic Theology at Loyola Marymount University, presents a helpful overview and critique of the theological vision of Joseph Ratzinger, now Pope Benedict XVI with special attention to his view of Scripture as well as his Christology, ecclesiology, and liturgical theology.

The Reception of Pragmatism in France and the Rise of Roman Catholic Modernism, 1890-1914
Edited by David G. Schultenover, SJ
Catholic University of America Press, Washington, D.C., 2009
Cloth; 247pp; $69.95; ISBN 978-0-8132-1572-3

This collection of essays provides a small revolution in the study of Roman Catholic Modernism, a movement that until now has been largely seen as an episode that underscored institutional Catholicism’s isolation from the mainstream intellectual currents of the time. By recasting the provincial story within a transatlantic intellectual-cultural framework—that is, the French Catholic Modernists’ reception of the pragmatism of William James, the towering giant of American intellectual life—the present volume turns a confessional “Catholic” episode into a broadly “catholic” one. It explains precisely why Modernism was a rather universal phenomenon, finding expression in non-Christian religions, Russian Orthodoxy, and mainstream Protestant denominations as well as in Roman Catholicism.
Reaching Today’s Young Catholics

New Possibilities, New Demands, New Commitments

By Ed Schmidt, SJ

In 2000, I had some work to do in northern Italy, and my best option was to fly to Milan and travel onward by train. I had never visited Milan, so before heading home I spent two nights with the Jesuits in the center of the city. Close by lies the Duomo, the venerable cathedral with its massive piazza in front. This is the heart of Milan.

When I climbed up from the metro at the Duomo stop, I found the streets barricaded to accommodate a bicycle race. Later, a political rally filled the great space. I walked out after dinner, expecting to find the piazza back to normal. It was about 8:30 at night and it was dark.

This time, the low barricades had been moved to isolate the piazza. Thousands of excited young people milled around beyond the barricades, laughing and talking. A few minutes later the huge bronze doors of the cathedral swung open and light flooded out into the piazza. The police opened the barricades and the crowd rushed through. Quick- ly, 10, 12, perhaps 15,000 young people were running towards the open doors of the church. Quite a sight!

The occasion was a special liturgy, the traditio symboli, handing over the Creed to the catechumens who would be baptized a week later at Easter Vigil. Cardinal Carlo Maria Martini, archbishop of Milan, had turned this liturgy into a faith testimonial for young people, for whom he had particular concern. Solemn and professorial, Martini had a draw on young adults of Milan, generating energy like a rock star. They listened to him. They cheered for him. They loved him.

Martini took young adults seriously. Early in his time as bishop, he sat on the steps of the cathedral to talk with them and learn their world. When some asked him how to pray with the bible, he scheduled sessions in the cathedral that grew quickly from 200 to 2,000 a month later and, in a couple of years, to 25 church-es linked by radio. He appreciated their struggles. He told a Jesuit retreat group recently that as the archbishop he met a lot of young people during parish visitations. But there were many more he never met, those for whom Church is not a part of life. Martini said, “I wrote to them, and I asked for an answer. And I received thousands of answers of young people not going to church or having left the church, telling their reason. And what impressed me very much was that some said, ‘When I am in the company of my friends, I am joyful. I am the one who proposes things, initiatives, play and so on. But when I come to my room, I am profoundly alone and sorry for my life. I see no sense in my life.’” Church does not offer them the life that they find with their friends. It is more like being alone.

I returned to Milan the following year, hoping to understand better where Martini’s appeal came from. After the liturgy, I approached a small group from a suburban parish and asked them what they found so attractive in him. They tossed the question around for a while in Italian and English until a young woman answered, “He’s authentic.” When Cardinal Martini spoke, they knew that he believed, and they believed with him.

This year the traditio focused on St. Paul. A lector imagines Paul looking around in Corinth, a vibrant, noisy port. People from many lands pass through Corinth, mixing languages and religions, all pushing for a better life. Everyone is in a hurry. Paul wonders: “Every instant of this hurry can be a threat or an opportunity. How can I proclaim the Gospel here? Where do I start?”

We have a lot in common with Paul’s Corinth, another commentator notes. Our cities grow larger, but we lack a sense of place. So many people meet but fail to communi-cate. “We need certainties,” he says, “but we don’t know where to look for them. How much searching and how much fear do we encounter in our streets?”

Many of us might feel more at home in Corinth, a proto-postmodern metropolis abounding in diversity; than in the rational Athens, where Paul earlier tried to proclaim Christ. We live in Paul’s experience. Young adults today are very much citizens of Corinth. How do we minister to these young Catholics? We have resources. Even without Cardinal Martini’s scholarship and depth, we have Sacred Scripture as a powerful start-ing point. We have our own insights into its power. We have our own prayer.

Cardinal Martini is also profoundly experienced in the Spiritual Exercises. He has led a great variety of retreats, always tailored to the group he was with. He never gave the same retreat twice! Each was unique. And each was rich and memorable.

We, too, have the Exercises as a particular gift of St. Ignatius that speaks clearly to our world, which finds God in the world as it is and that challenges us to hear the voice that calls to our better selves.

These two resources can have profound impact on young Catholics. They give us a lead into how to revivify young Catholic participation in Church life. Young Catholics tell us they long for spirituality. They long to connect. They want to know themselves, their tradition and the possibilities their tradition offers. All of our ministry, I believe, must work towards this connection. Other things matter a lot, excellent schools for example, but without this connection everything else is diminished.

We also have our credibility. A vast net-work of graduates brags that they are “Jesuit educated.” They know our name and recognize our mission. And they have friends who are also seeking to be Catholics in modern life and asking how to make this happen.

We also have our Jesuit vocations, our response to the God we meet in Scripture and in the Exercises, and we have our col lective living of that vocation. Our first com-panions changed Catholic Europe with that vocation. We can reshape our world. Young Catholics want that and are ready for it. We need to accept their challenge.

Ed Schmidt, SJ (CHG) is the former Provincial of the Chicago Province of the Society of Jesus.
IN MEMORIAM

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

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

Br. Charles J. Blouin (NOR), 84, died on August 10, 2009 in New Orleans, La. He was a Jesuit for 47 years. Born in Gonzales, La., he entered the Society in 1962 and took his final vows in 1977.

Fr. Claude Daly (NOR), 93, died on June 9, 2009. He was a Jesuit for 77 years and a priest for 66 years. Born in Austin, Texas, he entered the Society in 1931, was ordained in 1943 and took his final vows in 1949.

Fr. Edward J. Murawski (NEN), 77, died on July 3, 2009 in Weston, Mass. He was a Jesuit for 52 years and a priest for 43 years. He entered the Society in 1957 and was ordained in 1966.

Fr. William A. Ryan (MAR), 94, died on July 19, 2009 in Merion Station, Pa. He was a Jesuit for 77 years and a priest for 64 years. Born in Baltimore, Md., he entered the Society in 1932, was ordained in 1945 and took his final vows in 1949.

Fr. Pasquale "Pete" M. Spoletini (ORE), 87, died on May 21, 2009. He was a Jesuit for 63 years and a priest for 55 years. Born in Bellegra, Italy, he entered the Society in 1946, was ordained in 1954 and took his final vows in 1964.

Fr. Charles Murphy (WIS), 85, died on August 1, 2009 in Wauwatosa, Wis. He was a Jesuit for 59 years and a priest for 47 years. Born in Green Bay, Wis., he entered the Society in 1943, was ordained in 1949 and took his final vows in 1954.

Fr. Thomas D. Culley (NOR), 81, died on July 14, 2009 in New Orleans, La. He was a Jesuit for 58 years and a priest for 44 years. Born in Atchison, Kan., he entered the Society in 1950, was ordained in 1961 and took his final vows in 1965.

Fr. Joseph Hebert (MIS), 93, died on August 8, 2009 in St. Louis, Mo. He was a Jesuit for 75 years and a priest for 62 years. Born in Denver, Colo., he entered the Society in 1950, was ordained in 1944 and took his final vows in 1950.

Fr. Philip Pick (WIS) applied to MIS, 93, died on August 14, 2009 in St. Louis, Mo. He was a Jesuit for 69 years and a priest for 59 years. Born in West Bend, Wisc., he entered the Society in 1939, was ordained in 1950 and took his final vows in 1975.

Fr. J. Richard Van de Velde (CHG), 74, died on August 11, 2009 in Chicago, Ill. He was a Jesuit for 56 years and a priest for 41 years. He entered the Society in 1953, was ordained in 1968 and took his final vows in 1978.

St. Louis Priest, World’s Oldest Jesuit, Dies at Age 104

Fr. Raymond H. Reis, a retired priest at St. Louis University who was a longtime professor and also had worked as a nurse, died July 19 at age 104 at his university residence.

He was the world’s oldest Jesuit.

According to the St. Louis Post-Dispatch, the Society of Jesus learned from the order’s headquarters in Rome that Father Reis became the oldest member of the order after the recent death of a Jesuit in Mexico.

In 2005, when he turned 100, Father Reis told the university’s magazine: “I have had an enjoyable life and I have done a lot that I wanted to do. I used to like to travel, but now I have no plans. I just let things happen.”

As the world’s oldest Jesuit, asked if he had any advice for reaching the century mark, he responded with a chuckle: “That’s something that’s a gift from God.”

Born March 25, 1905, in St. Louis, the young Reis joined the Jesuits in Florissant in 1926 after college. He earned a doctorate in biology in 1940 at St. Louis University and went on to teach at Marquette University in Milwaukee and what is now Rockhurst University in Kansas City, Mo., both Jesuit institutions.

From 1961 to 1973, he taught biology at St. Louis University.

In 1956 Father Reis’ father, Valentine, donated 225 acres of land, mostly oak-hickory forest, to the university to establish the Reis Biological Station. Operated by the biology department to promote environmental and biological research and education, the station is located in the eastern Ozarks of Missouri, about 100 miles southwest of St. Louis.

Father Reis retired in 1973 but then returned to school, studying nursing at the university. Until 1992, when he retired for the second time, he worked as a nurse for residents of Jesuit Hall, the university’s residence for Jesuits.
Seventeen Years in Tanzania
A Chorus of Blessings

Theodore W. Walters, SJ

Back in 1992, Fr. Joseph Daoust, our Detroit Provincial, asked me if I would like to help a struggling college run by the Bishops’ Conference in Tanzania. I had experience in both our universities and high schools and had spent a year in Korea and Germany after completing my doctoral studies so I readily agreed. It looked like an interesting place to work, although I was 66 at the time and had no idea how long I would be there. Now I am completing my seventeenth year in Tanzania. During this time, the college became a university and, under a dynamic vice chancellor, now has some 6,000 students. I’m sometimes asked not what I accomplished but what benefits I got out of this experience. I assume many other Jesuits given the opportunity to serve in mission fields will experience similar benefits.

I’ve divided the benefits into three groups: those that derive from any missionary work, personal and individual benefits I have gotten from this experience and, among the latter, I will single out those that reflect a richer appreciation of what we have in America.

Missionary Benefits

Any effective missionary needs a respect for this new and different culture. The respect comes gradually, as you see the culture being lived out in the lives of the people. Are family life and religion important? You’ll know this from how the people live. Are children and the elderly treated with esteem? When you see brothers carrying their little sisters to church on Sundays or fathers hand in hand with their young daughter, you realize the cohesion of Catholic families and the way children enter into this loving unity.

At the same time, the missionary quickly learns to adapt to these foreign cultures especially where they differ from his own experience at home. Not only this, but it takes living in a foreign culture to understand his own culture better and to realize its own strong and weak points.

Respect for the poor can’t help but grow as the missionary comes into daily contact, say, with a child at his door begging for a little money. That gives you a better sense of what it is to be poor than any book you’ve ever read. A visit to anoint a dying person in an untidy bed in his mud-and-wattle house shows you how poorly they live every day.

One cannot overestimate the value of such personal contact. You realize and admire how many persons survive, even somehow thrive, under harsh circumstances, and you want to learn more about what there is about their character that makes this possible. You also know how many things we who live in developed countries take for granted, such as clean, running water, enough food, a variety of meals, regular health care, good education, libraries stocked with the books we need and all the rest.

And yet you must continue to believe that God is present in these wretched situations and that somehow it all fits into his plan for us.

Personal Benefits

First, as with Jesuits everywhere, is a conviction that we are members of one Jesuit family the world over. Whether in Toledo or Timbuktu, we share the same values and are wedded to the same calling. We are determined to follow Christ our brother wherever he leads and to minister to him in the people of many colors and many languages we see all around us. I admire the Church as a potent force for hope in the world, with its moral, religious, civic and personal values and the lifelong influence that it has made in our lives and productivity. Every aspect of these educational systems could be compared with Africa and America would come out very much stronger. This is not just a matter of finances, though this obviously has a big effect, but a question of priorities in poor countries, dedication to a clear goal and a determination to achieve success.

I tell all my friends: if you are fortunate to live and work in a foreign country for a while, you will count your blessings when you get back home.

Fr. Walters (D77) continues to teach and write from Tanzania. He has written Finding God through the Catholic Faith, The Joy of Believing and the professional book Public Relations and the Church. He is grateful for the prayers and generous support of his fellow Jesuits and friends.