Congregation Comes to a Close

By Cindy Wooden, Catholic News Service

ROME (CNS) -- The 35th General Congregation concluded two months of work by approving five decrees, including one on obedience, and a separate document reaffirming the Jesuits' allegiance to the pope and fidelity to church teaching.

The 225 Jesuits elected to represent their almost 20,000 confreres around the world marked the end of their meeting with a March 6 Mass of thanksgiving in Rome's Church of the Gesù, site of the tomb of St. Ignatius of Loyola, the Jesuit founder.

Meeting reporters March 7, Fr. Adolfo Nicolás, who was elected superior general of the Jesuits in January, called the meeting an experience of "the union of hearts, the union of the Society" and of its "union with its head, who is the Holy Father."

The congregation approved formal decrees focused on the Jesuit mission in the modern world; Jesuit identity; collaboration with those outside the Jesuits; internal governance; and obedience, to one's superior as well as to the pope. The decrees will be translated and distributed to Jesuits before they are released publicly.

In addition to the five decrees, the congregation approved a formal declaration titled "With New Fervor and Dynamism, the Society of Jesus Responds to the Call of Benedict XVI."

In a January letter, Pope Benedict asked the Society of Jesus "to affirm its fidelity to the magisterium and the Holy See," Nicolás said. The new superior said the delegates approached the question "with interest and enthusiasm and also with joy."

"The Society of Jesus was born within the church, we live in the church, we were approved by the church and we serve the church. This is our vocation," he said. "Unity with the pope is the symbol of our union with Christ. It also is the guarantee that our mission will not be a 'small mission,' a project just of the Jesuits, but that our mission is the mission of the church," Nicolás said.

Promising fidelity to and union with the pope is not and never was seen as a "problem," he said.

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Plana, himself an immigrant from Cuba, remarked that most of the attendees traveled as far to Los Angeles as many immigrants do, and hoped the weekend would be one of learning and education.  

Immigration Teach-In Draws 500 to L.A.

By Kaitlyn McCarthy

Spring break usually brings to mind flip-flops, an exotic location, and fun in the sun. Migrant work, the asylum-seeking process and immigration ... well ... don't.

Yet what about a spring break with purpose?

In recent years, an ever-increasing number of students across the country, both high school and college, have foregone an MTV-inspired break for something more meaningful.

The Ignatian Family Teach-In on Immigration offered such an opportunity, drawing over 500 Jesuit high school and college students to Loyola High School in Los Angeles. The event, held March 7-9, was organized by the Ignatian Solidarity Network, and aimed at exploring immigration through educational opportunities and personal experiences.

In his opening remarks for the weekend, Tony Plana, who plays the role of Ignacio Suarez on the ABC show Ugly Betty, shared his excitement at the large gathering of students.

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Plana, himself an immigrant from Cuba, remarked that most of the attendees traveled as far to Los Angeles as many immigrants do, and hoped the weekend would be one of learning and education.
I hope that we will be able to strengthen your analysis of the political issues surrounding the current immigration debate. And that you will be able to reflect more deeply on the migrant experience in light of the Catholic social teaching and the gospel mandate to honor the dignity of all,” said Plana.

In the first of many personal stories shared during the weekend, Amalia Molina, the author of “The Power of Love,” shared the account of her incarceration in the San Pedro federal detention facility.

“Living in detention, I learned to suffer, smiling. Helping others, I found a true meaning of my incarceration. I tried to lift up those who were down. I had spent 16 months of my life in San Pedro detention center. And when I was released, I remembered I turned my head to place that, and I promised myself that I would never forget what I saw.”

Molina and her husband were both incarcerated while their teenage children lived at the family home in Los Angeles. Molina said that she and her husband would not be able to see each other during their 16 months at San Pedro, not even for a joint visit with their children. Yet through it all, the Molina family found solace from the chaplain at San Pedro, a Jesuit priest.

“All we had was hope, that things would be the way we needed them to be. Then a Jesuit priest restored my hope,” she said. “His words were like balm to my wounds. I knew that I was not alone, and that someone cared about me. He lifted my spirit; he taught me that I could not alone, and that someone cared about me. ‘He taught me that I could not alone, and that someone cared about me.’

“After getting to know some of the people - their fears and aspirations - affected by this issue, it won’t be as easy to polarize the debate,” said Magovern. “Yet we need to remember that these stories are not just here in California. These stories are everywhere, in your high school, your college, at your church.”

Action was key for Creighton University students, who unified the educational with the experiential, in a weeklong immersion experience. Organized in preparation for the teach-in, students spent a week with migrant workers in the fields of Stockton, California.

Living the life of a migrant worker, students spent their days cutting asparagus, preparing lunches for the workers and learning from the migrants.

“I really like firsthand experience,” said Alison Jibrani, a Creighton senior. “I’ve learned that I’m not too good at [cutting asparagus] though, and my arm hurt after an hour of cutting.”

Four testaments by undocumented students offered another face to the immigration debate. Molina introduced the four, all of whom attend college in California, all brought to the United States when they were young, and all still undocumented.

Stephanie, a sophomore at UCLA, told the students how she was brought to the United States when she was three, on a tourist visa. Yet when the visa expired, her family did not return home. She did not learn of her status until she talked to her mom about applying for a driver’s license, and was told she could not.

“It was the strangest feeling being told that this country which I’ve lived in most of my life is not actually mine. It was like saying to someone who was the most typical American you know, like Tom Hanks, ‘Surprise! You’re not American!’ It’s such a surreal wake up call,” said Stephanie.

Ann Magovern, executive director of the Ignatian Solidarity Network, hoped the personal testimonies would be a catalyst for discussion and action.

“The Power of Love, shared the account of the detention facility. You will be able to reflect more deeply on the immigration issue, and the importance of migrant work.”

“It was an amazing opportunity,” he said. “For these students to live with these workers, share Mass with them, eat meals with them, and have great conversation. It was something… something… beautiful.”

Natalia Trinidad, a sophomore at Creighton, saw her work as a glimpse into the past, a connection with the story of her father.

“My dad was a migrant worker, in Florida. Washington, so many places he can’t even remember anymore,” said Trinidad, who is currently in a pre-med program. “He’d go to the market with me, to the market with me, and then remember what they went through, then you don’t really appreciate what they’ve done for you.”

And while migrant work is only a part of the immigration debate, organizers saw the importance of equal discussion on other aspects of the immigration issue, including asylum-seekers, detention centers and the DREAM Act. Discussion and debate occupied the second day of the teach-in, primed first by plenary speakers, and then reinforced by break-out sessions on a variety of immigration topics.

In the break-out session “Asylum-Seekers and the Immigration System,” Shaina Aber, the policy associate for Jesuit Relief Services USA, hosted an interactive session where attendees played parts in a fictional case. The session gave students an insider’s view of the asylum-seeking process.

Kapyunga Nyirenda (ZAM), a graduate theology student at Jesuit School of Theology at Berkeley, played the character of “Rev. Nathaniel,” a Pentecostal minister fleeing Chad, for his political views against child-soldiers.

“Playing an asylum speaker was devastating to me, in the sense that, my character is looking for someone to help, and I keep getting turned away,” said Nyirenda. “It was also hard because it made me think of a refugee I knew in Angola, who used to be a university professor. He lost all his property, all his family, came to Zambia alone, but because of everything that happened, he was never the same. So while I was playing this character, I kept thinking back to this man, and that was very hard.”

The weekend concluded with a closing Mass celebrated by Bishop Gabino Zavala, auxiliary bishop of Los Angeles, who encouraged students to go home and share what they learned during the teach-in.

“My sisters and brothers, as we come together today, at the conclusion of this teach-in, what each and every one of you needs to think about are: what is it that you can take back with you? What is it that you can do now that you’ve had some experience?”

McCarthy is a communications associate at the Jesuit Conference.
Pope Affirms Jesuit Mission of Bridging Faith and Culture

For the more than 200 delegates of the 35th General Congregation gathered February 21 in the Vatican’s Clementine Room, the Papal audience proved an opportunity to affirm the Society’s mission on the frontier of faith and culture. Pope Benedict XVI thanked the Jesuits for their work, which often involves going “to those physical and spiritual places, where others fail or have difficulty reaching.”

Fr. General Adolfo Nicolás addressed the Holy Father at the beginning of the audience, expressing gratitude for the meeting and the paternal encouragement to the Society during the General Congregation.

“[We have] a strong sense of communion in feeling confirmed in our mission to work at the frontiers where faith and science, faith and justice, and faith and knowledge confront each other,” said Nicolás, adding, “we are grateful to Your Holiness to have been once more encouraged to follow our Ignatian tradition of service right where the Gospel and the Church suffer the greatest challenges, a service which at time also lends itself to the risk of disturbing a peaceful lifestyle, reputation and security.”

The Pontiff then offered his reflection on the future of the Society. “The Society of Jesus, faithful to its best tradition, should continue forming its members with great attention to the sciences and to virtue, without conforming to mediocrity,” said Pope Benedict, “because the task of confrontation and dialogue in diverse social and cultural situations with the different mentalities of today’s world is one of the most difficult and costly there is.”

The Pope also encouraged the Jesuits in their theological work on themes related to sexuality and to other religions, cautioning that such work should also help people understand church teaching on the topics. He also spoke to the value of the Spiritual Exercises, calling them “a precious and effective instrument for the spiritual growth of souls.”

Fr. Tom Smolich (CFN), president of the Jesuit Conference, found much promise in the Holy Father’s words.

“He specifically spoke in gratitude for our work, encouraged us in our commitment to faith and justice, commended us on our work with and for the poor (not just materially, but spiritually as well), and added Fr. Pedro Arrupe’s contribution of the Jesuit Refugee Service,” he said. “His request for us to follow Church teaching was heard and accepted in the context he gave us – an invitation to work with him in the Church. We are grateful for his positive encouragement of our mission.”

“Our papal audience yesterday will be a memorable highlight of General Congregation 35,” Smolich added. “The bond of affection that Pope Benedict XVI has for the Society was clear throughout his time with us.”

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Congregation

Limitation for the Jesuits, Nicolás said. “This tradition of obedience ... has never stopped us, not in theological research, not in apostolic creativity, not in proposing new ways to live the Christian faith,” he said.

The superior general said, “A serious, enthusiastic and joyful obedience to the Holy Father does not reduce in any way the ability of the Society to reflect, to create, to continue moving forward in a dynamic service to the church.”

However, he said, being called to look again at the traditional relationship of unity with the pope “was a good occasion for becoming aware that we need a bit of humility, something for which the Jesuits are not famous.”

“We need the humility of knowing that we are not God,” and that listening to others and being challenged by them is a source of spiritual and intellectual growth, even when the challenge is posed by the Vatican’s doctrinal congregation in the face of a Jesuit theologian’s work.

Questioning and challenging “is creative for us and for the church,” Nicolás said, which is why the congregation members approved the document urging all Jesuits “to take up again our tradition of fidelity to and affection for the Holy Father and the Holy See.”

Fr. Carlo Casalone (ITA), the Jesuit superior for Italy, told reporters that the congregation members insisted that obedience is not conformity, but a shared search for the will of God.

“It is not a denial or sacrifice of freedom, but a willingness to use one’s freedom to respond to the call of the order and of the church, “a freedom for commitment, to make ties, not break them,” he said.

The first Jesuits saw themselves as modern apostles, and since the apostles were sent on a mission by Christ, modern apostles must be sent by the vicar of Christ, the pope, he said.

Nicolás said the creativity needed to minister effectively in the modern world and particularly on “the frontiers” of dialogue with science, cultures and other religions – areas Pope Benedict asked the Jesuits to focus on – obviously carries the risks of being misunderstood or of straying too far from tradition.

But “the only way to respond to reality today is creatively. It’s the only way. I am afraid when I find a young Jesuit, or someone who comes to consult with me, with a reduced, narrow frame of mind,” he said. “This person is not able to grow. To grow we need to go beyond the framework we have intellectually, spiritually and humanly.”

The new superior said, “I encourage young Jesuits to study in a way that is creative, opens horizons, helps them see other points of view, other frameworks.”

The congregation, he said, affirmed the importance of Jesuit work in the field of education, especially in Asia and other places where the majority of people are not Christian.

The Jesuit focus on the education of their members and of others is not so they become great scholars, he said, but so they can “build bridges between our lives, our faith, the Christian tradition and other cultures, traditions and religions that have a depth and experience to share.”
A Common Word Between Us: Reflections of a Muslim Faculty Member at a Jesuit University

By Anas Malik

As a Muslim political scientist interested in Islam and politics, I have enjoyed numerous opportunities to participate in interreligious gatherings. On September 12, 2006, I delivered a talk to the Muslim-Catholic dialogue sponsored by the United States Conference of Catholic Bishops and Islamic Society of North America, an ongoing dialogue founded in 1996. My topic in 2006 was the challenges in building trust and collective action between the two faith communities.

This is a topic I have addressed in depth in a chapter of a forthcoming book ("The Struggle to Constitute and Sustain Productive Orders," edited by Sproule-Jones, Sabeti and Allen). Later in the day of my presentation to the dialogue, there were news reports about Pope Benedict’s comments at Regensburg. An outcry followed and controversy erupted. I discussed the developments in classes and campus clubs, and with my colleagues. There was more demand for public forums on Islam and politics. A busy and sometimes contentious few months followed.

In his May 2007 graduation benediction, our university president referred to “the God in Whom Moses, Jesus, and Mohammad placed their trust.” Some audience members looked around, but mostly listened appreciatively. Coming after a somewhat tense period in Muslim-Catholic relations, this affirmation helped secure a comfortable space for Muslim community members.

In October 2007, 138 noted Muslim scholars representing many schools of interpretation published A Common Word Between Us and You, a letter to the world’s Christian leaders (NJN, December 2007/January 2008). It stated that dialogue between the two communities should be based on the two greatest commandments: to love God and to love one’s neighbor. The document is remarkable for bringing together noted authorities from so many Islamic interpretations. This approach was a potential scholarly consensus, an imja, elevating its stature as an authoritative religious reading. However, as with any religious teaching, its significance is dependent on how people will implement it. Consequently, there is need for venues, gatherings and common endeavors where links may be forged.

Vatican II teachings spread quickly to the world Catholic community because bishops provided a structure for speedy dissemination. The Muslim world differs from this in part because Islam does not have the same centralized church structure. Furthermore, there has been erosion in traditional channels by which people receive religious instruction. In this context, the written word and news media present one channel for spreading A Common Word. A different method is prolonged, serious engagement in multi-religious contexts where people from different faith backgrounds interact regularly.

Civil society norms and institutions are in decline in the United States. As Robert Putnam put it in his often cited study by the same name, published in 2000, people are increasingly “bowling alone,” isolated even when apparently gathered in large numbers. Our gated communities and segregated neighborhoods are miniature reflections of a polarized world. Healthy democracy depends on good citizenship practice. Good citizenship is learned in civic spaces where people from diverse backgrounds interact regularly, develop trust, and learn how to disagree agreeably.

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Universities are important for the civic space that they provide to students as well as the broader community.

“Faced with a family emergency, I felt an outpouring of practical and social support from both colleagues and institution, regardless of our chosen faiths. Love thy neighbor is an exhortation found in all three monotheistic traditions, as well as many others.”
Classical Humanism Has Everything to Do With Justice

By Claude Pavur SJ

The following is an excerpt from the conclusion of the Edmund F. Miller, S.J., Lecture, John Carroll University, given March 28, 2007.

What then are our obligations with regard to [the classical humanist] heritage? Several considerations suggest to me that classical humanism is a tradition that we are obliged to cultivate as a matter of justice.

1. The classical humanist tradition is much larger than justice-questions alone, but it is steeped in them. It can contribute substantially to the reflective thought about those questions; through its literature, it allows for our imaginative and affective substantial to the reflective thought about those questions; through its literature, it can allow for our imaginative and affective orientation towards justice; in its pluralism and essential orientation, it can lead us toward tolerance, toward acceptance of others, toward expansive dialogue and horizons, toward an ethical vision, toward the realization of the importance of political and social thought and action, toward broad and inclusive cultural understandings, and toward the actual realization of justice in the world. Classical humanism therefore supports the development of just individuals that will help create a more just society. It offers common ground that can unite us by giving us an environment of shared history, understandings, and discourse. It can be used in a non-partisan, non-sectarian way to develop in students an attitude of judicious toleration, and an historically-informed concern for human rights, diversity, equality, and a humane existence.

So on the basis of prudence alone, we should support the tradition of classical humanism. But is it a question of justice that we do this? If classical humanism is in our judgment one of the best ways we have to cultivate justice, then it seems to me that we have some kind of an obligation not to ignore it, just as we have an obligation not to withhold the most nutritious food from our families if we have access to it.

2. Secondly, classical humanism provides access to essential cultural information. Is it at all fair to raise a person today in our society and not teach that person the alphabet, or reading, or counting? No, the person needs these things for a chance at a functional, involved existence in our society. Classical humanism is not the entire alphabet the next generation needs to know, but it holds some of the most important letters of that alphabet, so to speak. The next generation can be stronger with it than they will likely be without it.

3. Thirdly, we easily lose what we do not cultivate. It is a matter of justice to the world that we corporately support and maintain what undergirds the greatest spiritual and social advances. You might want to try to create a wondrous utopian society without the wheel, or fire, or soap, but though these inventions are quite old, they have a lasting and universal value. So does classical humanism.

4. Fourthly, classical humanism is also a valuable way for us as individuals to personally appropriate the advances of our cultural tradition. It constitutes a standard, major framework for organizing the story of which we are all already a part. It is, in an important way, our very memory. This tradition therefore provides access to and even enables the constitution of our larger identities. It is an important device for overcoming narcissism and inserting us into the family of humanity. Is it fair to raise a person and not tell the person who he or she is, not let the person know anything about his or her own family? No, having an identity usually entails having and coming to know a family; it entails the act of remembering and integrating memories. It is simply not fair to obscure our students' heritage or to keep from them the valuable patrimony that can help them to live well and to become who they are. It is their right. It is our obligation.

5. Fifthly, students need not just essential tools and the facts about their own identities. All of that is useless if they do not have a sense of the significance of their own lives and of their own educations. It is also for that sense of significance that we have to let our students know the larger story of which they are a part. Words get their meanings from their contexts. Students need to know their own contexts to make sense of what they are doing. They need the larger context of what the best of their cultural heritage is about. They need to have some idea of the import of what society is asking them to do in college and of what is at stake in their academic efforts. The classical humanist tradition at its best is oriented precisely to giving students this sense, both of their own individual spiritual importance and of the importance of what they are doing as students. Classical humanism is famous for taking individuals, humanity, and education seriously.

I therefore conclude: if the service of faith requires the promotion of justice, then an adequate promotion of justice requires the practices of classical humanism. Classical humanism, in fact, has everything to do with justice.

Pavur (NOR) is Edmund F. Miller Chair in Classics at John Carroll University.

Some Syllogisms on Justice and Classical Humanism

**Syllogism 1**

1. Classical humanism is at its core the classical liberal arts.
2. The classical liberal arts aim at the development of the cardinal virtues, which include justice.
3. Therefore, classical humanism essentially includes an intention to develop justice.

**Syllogism 2**

1. Substantial advances in justice require personal and corporate self-knowledge.
2. Classical humanism provides essential support for personal and corporate self-knowledge.
3. Therefore, substantial advances in justice require classical humanism.

**Syllogism 3**

1. All justice questions in our society will one day be managed by the next generation largely on the basis of the education they are receiving today.
2. The education of the next generation can be significantly improved through the judicious practice of classical humanism.
3. Therefore, the handling of justice questions can profit from the judicious practice of classical humanism.

**Syllogism 4**

1. Justice demands a distribution and sharing of goods that can and should be common.
2. The classical heritage is one of the greatest common goods we have.
3. Therefore, justice demands that we share the classical heritage.

“You might want to try to create a wondrous utopian society without the wheel, or fire, or soap, but though these inventions are quite old, they have a lasting and universal value. So does classical humanism.”
The Earth-Human Relationship

By John Surette SJ

Nineteen years ago I was privileged to hear a talk by cultural historian and Passionist priest Thomas Berry. He spoke in a most comprehensive and universal manner about the Divine-human relationship and the human-human relationship. He concluded by saying that now and for the first time ever, continued progress in these two important relationships depends upon progress in the Earth-human relationship. When I heard these words, from deep inside me there emerged an enthusiastic “Yes, this is true!” It was a moment of grace for me!

Our Christian tradition has teachings up to the ceiling and well beyond that reflect seriously and comprehensively on the Divine-human relationship. Our Catholic tradition in its social justice teachings contains an impressive corpus of documents that probes the depths of the human-human relationship. Both traditions, however, have rather limited teachings about the Earth-human relationship.

This is the difficulty today as we Jesuits seek to deal creatively with the withering of the planet. Yes, it is withering. Temperatures are rising, soils are eroding, forests are shrinking, rivers are running dry, fisheries are collapsing, polar ice caps are melting, plant and animal species are going extinct, cancers are increasing, children of all species are dying, and the gap between the human rich and the human poor is widening.

This difficulty shows itself quite clearly as one reads the pastoral letters by Catholic bishops during recent decades that deal with the ecological crisis. Almost all of them, when getting to the part of their letters where they ask the question as to where we go for guidance, turn first to the Hebrew and Christian scriptures and then to the social teachings of the Church. They turn to the Divine-human relationship and to the human-human relationship and pay little attention to Earth itself as a source of wisdom.

The bishops and certainly we Jesuits seek with some pride to a growing concern for how the withering of the planet affects the human poor and marginalized, a concern that flows directly out of the prophetic biblical tradition. This focus on social justice and the pathos of the human situation is admirable indeed and needs to be applauded. It reveals, however, a limitation that is present within our tradition.

This limitation can be described as seeing the Scriptures and the social teachings of the Church as the primary sources for guidance and wisdom. There is an inability or reluctance to see Earth itself as the primary source and as the foundational scripture. There is little or no treatment of the natural world as the primordial revelation of the Divine and as the first proclamation of the Good News. There is a failure to describe how the Planet functions and to point out the role of the human within this functioning. Absent is a sense of Earth as a subject with which we humans are in communion rather than an object that we need to conserve for our future use and well-being. One does, however, find a sense of modesty in the letters of the bishops in that they make occasional statements about “initial reflections” rather than final conclusions.

The above mentioned limitation results in placing the withering of the planet in the category of a moral and/or a social issue. The problem is that our moral and social teachings, as helpful as they are in the area of human-human relationships, are inadequate for dealing creatively with the Earth-human. To be sure, the ecological issue is a serious moral-social issue and in recent times has been increasingly appreciated as such. There are many statements about our care for creation, responsible stewardship and reverence for Earth.

The ecological issue, however, encompasses much more. It is concerned with the cosmological order of things. Again, borrowing words from Thomas Berry, this is an order in which “Earth is primary and we humans are derivative.” It is an order in which there is one integral Earth community and not a human community side-by-side with the other-than-human communities. Words such as these can be jarring to our religious tradition that possesses and values a wonderful humanism but can be easily trapped in an unhealthy anthropocentrism. This anthropocentrism sees the human as the be-all and end-all of everything and the cosmological order as a mere background against which we carry out our human adventure.

The natural order of things as experienced in Earth needs to be seen not as a background but as the very context for all of our human endeavors and institutions: our economics, education, jurisprudence, medicine and religion. We humans are not “of” Earth but are “of” Earth. There is no human community separate from the larger Earth community. We have emerged out of the same dynamics as everything else that participates in the great mystery of existence. Earth’s story is our story. In fact, we cannot tell our full story apart from our role within Earth’s story. Indeed, this comprehensive and all-inclusive story is a sacred story.

A robust reading of the signs of the times at the beginning of this twenty-first century invites us to on-going progress in our Divine-human and human-human relationships but it also challenges us in a way that no past generation has ever been challenged. We are the first humans ever to experience the withering of Earth, the first to imagine the possibility and experience the reality of biocide and geocide. Our personal psyches and religious traditions are little prepared for challenges of such magnitudes. When it comes to our nurturing of the Earth-human relationship, things are definitely soul size. This can be good news for us Jesuits and our associates in ministry whose spirituality makes us well-practiced in the other-than-human communities. Words such as these can be jarring to our religious tradition that possesses and values a wonderful humanism but can be easily trapped in an unhealthy anthropocentrism. This anthropocentrism sees the human as the be-all and end-all of everything and the cosmological order as a mere background against which we carry out our human adventure.

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The ecological issue, however, encompasses much more. It is concerned with the cosmological order of things. Again, borrowing words from Thomas Berry, this is an order in which “Earth is primary and we humans are derivative.” It is an order in which there is one integral Earth community and not a human community side-by-side with the other-than-human communities. Words such as these can be jarring to our religious tradition that possesses and values a wonderful humanism but can be easily trapped in an unhealthy anthropocentrism. This anthropocentrism sees the human as the be-all and end-all of everything and the cosmological order as a mere background against which we carry out our human adventure.

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US Jesuit Physicians Gather for Annual Meeting

By David G. DeMarco SJ

“How many Jesuit physicians are there in the United States? And do you get together on a regular basis?” When another Jesuit discovers that I am a physician, both of these questions usually follow. The short answers are “24” and “yes.” At present, there are 24 Jesuit physicians ministering in the USA. A number that includes novices, scholastics, and priests. Some are actively practicing medicine—either full or part time—and some have moved into other ministries. All of them continue to draw on their medical training and clinical experience in some way.

For about 30 years now Jesuit physicians in the United States have met on a regular basis. The meetings began in the mid-1970s when several Jesuit psychiatrists gathered for mutual support and scholarly discourse. By the late 1970s, the group had expanded to include physicians of other specialties. Today all of the Jesuit physicians in the USA are included in this meeting that convenes on Columbus Day weekend. In recent years the group has gathered in Boston, Chicago, Fairfield, New York, Portland (Oregon), Saint Louis and Washington, D.C. From the more scholarly agenda of the 1970s, the meeting has evolved into a privileged, restorative space for common prayer, Eucharist, faith sharing and free-ranging discussions of issues impacting the Jesuit community of Boston College High School.

The following morning, the attendees settled down after breakfast to share the stories of their experience over the last year. “This part of the meeting—this sharing—is one of the most consoling aspects of the gathering for me,” observed O’Brien, a veteran of many such gatherings. “I’ve found this kind of support to be immensely helpful over the years.” Typically, the members of the group have an opportunity to explore one another’s experience, while providing feedback and support. It’s common to hear questions like “How are you integrating the practice of medicine and your vocation as a religious?” or “How are you caring for yourself?” or “Where are you finding life?” or “Where are you struggling?” Almost always, a free-ranging discussion emerges from the very personal stories we share. This year’s sharing led to a fruitful discussion of informal “curbside” medical consultations in Jesuit communities.

The issue of medical consultation in Jesuit communities impacts Jesuit physicians and those with whom they live. Most Jesuit physicians regularly field questions about a particular diagnosis or a specific treatment that impacts a fellow community member. Many find themselves answering informational questions (“Why does your left arm hurt when you’re having a heart attack?”). Some Jesuit physicians have been asked to prescribe medicine or complete medical forms for their fellow Jesuits. Those gathered in Boston expressed sensitivity to the American Medical Association’s ethical guidelines that “physicians generally should not treat themselves or members of their immediate families.”

Extrapolating from this to relationships within Jesuit communities, group members voiced a desire that Jesuits living with Jesuit physicians see outside primary care physicians whom they should consult preferentially. However, there was a robust consensus that Jesuit physicians be available to their Jesuit brothers for obvious medical emergencies and for certain other circumstances when questions, particularly informational ones, arise and can be dealt with, without compromising the relationship between a fellow Jesuit and his primary care physician.

This year’s faith sharing sessions gave way, as they often do, to some free space to see the local sights: a stroll through Boston’s North End for gelato or a visit to the Museum of Fine Arts. The group then gathered to celebrate Eucharist (presided over by the most recently ordained priest—myself) and share a fine meal together. The meeting drew to a close on Sunday morning with a moving prayer in which the participants remembered and prayed for their brothers who could not attend, and for one another’s growth and consolation over the coming year.

DeMarco (CHG) is socius to the director of novices at Loyola House in Berkeley, Mich.
Since GC35 ended, amid the various meetings and quiet times, I’ve been reflecting on our final days in Rome.

The first memory that comes to mind is our farewell to Fr. Peter-Hans Kolvenbach on Saturday, March 1. Fr. Kolvenbach had sat quietly throughout the entire congregation, something no former General should have to suffer! Our morning prayer that day was a prayer of gratitude for his leadership and the contributions he made to the Society. Our new General Adolfo Nicolás then shared a few reflections, highlighting Fr. Kolvenbach’s wisdom, depth and sense of humor. There was not a dry eye in the house, including Fr. Kolvenbach’s, I am told.

During his time as General, Fr. Kolvenbach was famous for leaving whatever gifts he was given with the provincial he was visiting (my old office had at least a couple of them). But Fr. Nicolás rode into the breach and gave him a gift: a beautiful icon of the Blessed Virgin. I believe he will keep this one! Fr. Kolvenbach left the following day to visit his brother in Holland and returned after the Congregation had ended. Two days later, he left for Lebanon to begin his new assignment, a truly available and obedient Jesuit!

During our last week, we approved six documents: the official decrees of our Congregation. Each document traveled a similar path to approval. In January, Congregation members chose which decree they wanted to work on; small linguistic groups on each topic nominated representatives to serve on a drafting committee for the decree. Each document had three hearings in the Aula, the large hall reserved for the meetings of the entire congregation. The first hearing was built around reactions to the first draft from the 10 Assistancies (USA, East Asia, Latin America, Eastern Europe, etc.) and some general conversation in a large group. The drafting group would absorb what they had heard and come back with the second draft within a few days.

The second round in the Aula focused on interventions from the members: up to four minutes for a written intervention submitted in advance, up to two minutes for a responsive intervention. The drafting group would then prepare a final draft. At this point, only written amendments were allowed. The drafting group proposed acceptance of some and rejection of others, and the entire Congregation was very receptive to their guidance.

What was new for this General Congregation was the use of the Internet and e-communication. Any member could e-mail a drafting group with comments. In addition, members could post their comments on the equivalent of a “posting room,” and all members could read the various posted comments.

This electronic communication changed two things. First, I’m nearly certain that the posted/e-mail comments received more attention than what was said in the Aula; it’s just easier to read comments than to take notes on them. Second, I am convinced this changed the dynamic of our large-group meetings. Information was better provided online; the Aula meetings could then focus more on discernment, listening to where the movement of the Holy Spirit was taking us as we reflected and commented on the various documents.

Our six documents included the five suggested by the Coetus Praevius: an inspirational document on Jesuit identity; a reflection on our Mission today; thoughts on Collaboration with others; a decree on Jesuit Obedience; and directives for revision of our Governance. In addition, the Congregation approved a brief document in response to Pope Benedict XVI’s initial letter to Fr. Kolvenbach and the Congregation and his allocution to us on February 21.

In addition, we discussed 15 topics of “Ordinary Governance,” important issues from across the Society, ranging from community life to the situation of indigenous peoples. Suggestions from these groups were given to Fr. Nicolás after presentations in the Aula. This was a new dynamic for the congregation: by initially indicating some topics as better suited for suggestions rather than decrees, we could better focus our energy on fewer documents. The last Congregation published 26 documents; six feels like a better result.

The final day of the congregation ended with a beautiful liturgy in the Gesú Church, the same place in which we had opened the Congregation two months previously. This time, though, we filled the church not with anticipation of, but with gratitude for, our new General, for the way God had worked among us and, if truth be told, a weariness and desire to go home. The liturgy was beautiful: the music soared, the General preached elegantly, and the liturgy ended with an incense ceremony that involved the members of Fr. Nicolás General Council as well as other Jesuits in Rome.

As I have reflected and prayed about the experience, I am filled with gratitude. I am grateful for experiencing God’s presence so tangibly among us. I am grateful for the gift of Adolfo Nicolás as our new General. I will always remember the 224 Jesuits I shared this time with; talented, dedicated men who give me great hope for the Society of Jesus. I hope I will have the chance to speak to all of you about the Congregation. In the meantime, I am very grateful for your prayers that kept us going to the end.

Smolich (CFN) is the president of the Jesuit Conference.
O Brother, Where Art Thou? At GC 35

By Jim Boynton SJ

After being away from my community for a few weeks, in June of 2007 I was going through a pile of mail and came across a letter from Rome. Before opening it, I assumed it was something from the Apostleship of Prayer, or perhaps some sort of statistical report often sent to vocation directors. After reading the letter twice, I realized that it was not a joke but that I was being called to the General Congregation. The other Jesuits in the mailroom assured me that the signature truly belonged to Father General Kolvenbach. The letter explained that one brother from each continent had been appointed to attend the congregation, and I had been chosen as the North American delegate. To this day, I do not know the reason, but I was certainly both humbled and honored to part of this historic gathering in the life of the Society of Jesus.

My personal preparations for the congregation fell into three categories: making sure my job of vocation director was covered during my absence, background reading, and a national meeting in Boston. As for vocation work, my assistant was excellent, and a number of Jesuits offered to cover for me. The fact that the Detroit Province has more men in application this year than the past three years speaks for itself.

The best background reading was simply to go over the documents of General Congregations 31, 32 and 34 again. GC31 and GC32 were standard texts during my novitiate class sessions 31, 32 and 34 again. GC31 and GC32 went over the documents of the General Congregation. GC35 was not to take long to read but will help to clarify a number of aspects in our Jesuit life.

The international flavor of the Society of Jesus is most notable at a congregation. Many cultures and languages, but it was clear we were all sons of Ignatius.

"The international flavor of the Society of Jesus is most notable at a congregation. Men attended from all over the world, representing many cultures and languages, but it was clear we were all sons of Ignatius."
A Congregation Goes Techno for the 21st Century

By Thomas Rochford SJ

GC35 will be remembered as important not only for the election of a new superior general, but also because it marked a turning point in the Society's use of technology, becoming the most wired and technologically advanced congregation we have ever convened. Although Fr. Kolvenbach did not use a computer in his years as superior general, he recognized the benefits that a wireless voting system would offer; he had used one a few years earlier during the synod of bishops. When the time came to plan for GC35, he opted to rent a new state-of-the-art digital system rather than go back to the now-ancient Placet-Non Placet equipment that had been used for the previous congregation.

Since the Society has infrequent congregations, it made no sense to invest in equipment that would certainly be obsolete by the next congregation. So a local company was hired to install the wireless voting setup along with a good sound system and the industrial-strength video projector that allowed delegates to see the votes as they pushed the buttons on the handheld units that resembled a TV control pad. The units allowed users to vote yes or no on a question as well as to vote for a person by punching in his identification number.

This latter feature saved several days of the congregation's time when the two steering committees, the Deputatio ad Electionem and the Deputatio ad Negotiam, had to be chosen. In both cases each assentancy proposed a few candidates from within the assentancy's delegates. Then all the delegates chose one candidate from the list. Instead of the hour or more that it would have taken to run the election by hand, choosing from each assentancy's candidates took minutes.

The head table in the aula was impressive for its five computer monitors which controlled three computers: one for presentations, one for microphones and one for the voting system. The video projector proved to be very important. The 15-minute prayer service that began each day always had its own PowerPoint presentation, and many groups used this method to present their work to the assembly. Each delegate had an identification number that was represented on the touch screen monitor for the microphone system. When a delegate wanted the right to speak, he clicked a request button on his desk. His number appeared on a list on the screen showing the order in which the requests were made. It only took a touch to turn a microphone on, and off. I once made a mistake when a particularly long-winded individual paused for a breath; I either thought or merely hoped he was finished. He was not, and loudly expressed his displeasure.

The voting pads really showed their value in the final week of the congregation when delegates had to vote on the amendments for the final versions of each decree. The number of amendments ranged from a low of 26 to a high of 53. Fr. Tom Smolich (CFN), president of the Jesuit Conference, was one of the two assistant secretaries for the Ad Negotiam phase of the congregation. He developed much of the process that the congregation followed. One person from each writing group gave a 20-minute presentation when the first draft of each document was finished. Then delegates met by assistantancy to discuss the draft. One spokesman from each assistantancy gave a five-minute summary back in the aula and then the floor was opened to interventions ranging from two to three minutes each.

The writing groups took the feedback they received from this process—along with emails and comments posted on the web site—to create a second draft which went through a similar process of review and revision. Suggested amendments for the final draft had to be written. Each decree had a full morning or afternoon for the congregation to go through these amendments and vote on them individually. Finally, the delegates voted yes or no to accept the decree in its entirety with the amendments that had been accepted.

Communication technology played a role outside the aula as well. Almost 200 delegates brought portable computers with them, and another 25 computers were available in two labs. One delegate from Asia who had attended GC34 told me that he had never seen an email until he arrived in Rome for that general congregation. Thirteen years later, all the delegates had individual email accounts hosted on the Curia's own email server for GC 35. The Curia's website, www.sjweb.info, had a special area reserved for delegates where they could access the 295 documents written during the course of the congregation as well as numerous preparatory documents and even a digital library with the Constitutions, Complementary Norms and decrees of GC34 available for reference.

The website also allowed delegates to post comments on documents. Although time constraints precluded all the delegates being able to speak in the aula itself, the new communication technology permitted everyone to have his say. Many delegates learned that the most effective way to influence a document was not to make a long oration in the aula, but to write an email to members of the writing group, who would subsequently find the author of the email to discuss his suggestions.

During the final days, delegates were well aware of the impending deadline to end the congregation. Most had changed their flights to be able to leave on the day that had been announced some weeks before. The fact that the congregation could process so many amendments in such an efficient way was very important. Most of the difficulties that we experienced were human rather than technical. A delegate only had to press “1” to vote yes and “3” to vote no; rarely did everyone manage to do it exactly right all of the time. The votes were always within the margin of error necessary for a simple majority; however, and the new technology proved that Fr. Kolvenbach's confidence was well-placed.

Rochford (MIS) is secretary of communication at the Curia in Rome.
Documents of the 35th General Congregation

Approved Decrees:

- Identity
- Obedience in the life of the Society
- Governance at the service of Universal Mission
- Collaboration at the heart of the Mission
- Challenges of Our Mission Today: Sent to the Frontiers
- Response of the General Congregation to the Holy Father

Topics discussed and entrusted to the care of the Ordinary Governance of the Society:

- Youth
- Vocations
- Migrants
- Fundamentalism
- Intellectual Apostolate
- Communications
- Ecology
- Formation
- Community Life
- Africa
- China
- Roman Houses
- Jesuit Brothers
- Indigenous people

Appointments

Provincials of the USA Assistancy

Fr. David Ciancimino, New York, succeeding Fr. John D. Whitney
Fr. Timothy P. Kesicki, Detroit, succeeding Fr. Alfred C. Kammer
Fr. Patrick J. Lee, Oregon, succeeding Fr. Jeff Chojnacki
Fr. Mark A. Lewis, New Orleans, succeeding Fr. Robert Scullin
Fr. James M. Shea, Maryland, succeeding Fr. Timothy B. Brown

Membership of the Central Government

On February 12, during the plenary session of General Congregation 35, Father General announced the appointment of the following Regional Assistants:

Fr. Jean-Roger Ndombli (AOC), Assistant of Africa
Fr. Marcos Recolons (BOL), Assistant of Southern Latin America
Fr. Gabriel Ign. Rodríguez (COL), Assistant of Northern Latin America
Fr. Lisbert D’Souza (BOM), Assistant of South Asia
Fr. Daniel Huang (PHI), Assistant of East Asia-Oceania
Fr. Adam Zak (PME), Assistant of Central Europe and Eastern Europe
Fr. Joaquin Barrero (CAS), Assistant of South Europe
Fr. Antoine Kerhuel (GAL), Assistant of Western Europe
Fr. James Grummer (WIS), Assistant of the United States of America

Fr. Mark A. Lewis (MAR)
Fr. James M. Shea (MAR)
Fr. Timothy P. Kesicki (DET)
Fr. Patrick J. Lee (ORE)
Fr. David Ciancimino (NYK)

Frs. Huang and Barrero will not join the rest of the team immediately; they will continue to discharge their present responsibilities as provincials of the Philippines and of Castille, respectively, until they can pass them on to their successor. It is foreseen that this will take some months.

Fr. James Grummer (WIS), assistant of the USA, was named one of Father Nicolás’ four special assistants. Fr. Federico Lombardi will assist Nicolás while continuing in his posts as director of the Vatican press office, of Vatican Radio and of the Vatican television center. Fr. Lisbert D’Souza (BOM) and Fr. Marcos Recolons (BOL) were also appointed as special assistants.

On February 14, Father General made another innovation by appointing two General Councilors who will not reside in Rome. Frs. Mark Rotsaert and Arturo Sosa will be Councilors at large, continuing their present commitments, but ready to come to Rome at the summoning of Father General whenever he wants to hear their advice on different matters. Rotsaert is president of the Conference of European Provincials, and Sosa is rector of the Catholic University in Venezuela.

Father General has also appointed two additional General Councilors: Fr. Orlando Torres (PRI) will continue to be Councilor in charge of Formation. Fr. Joseph Daoust (DET) will be Councilor Delegate of Father General for the Interprovincial Houses in Rome as well as a member of the General Council at the Curia.

Unrelated to the elections, Father General announced in the morning of February 18 that he has appointed Fr. Ignacio Echarte (LOY) General Secretary of the Society. He succeeds Fr. Frank Case (ORE).

Fr. Marcos Recolons (BOL) has been elected admonitor of Father General.
On February 1, Fr. John P. Foley was the featured speaker at the First Friday Club of Chicago luncheon at the Union League Club. His talk, “The Cristo Rey Story: How a Jesuit, Catholic High School Model is Changing the Face of Urban Education in America,” attracted a record crowd of 340 persons, most of whom braved bad weather to attend.

Foley and Frs. Brad Schaeffer, Jim Garrett and Ted Munz are prominently featured in “More Than a Dream: How One School’s Vision is Changing the World,” by G. R. Kearney (former communications director for the Chicago Province) and published by Loyola Press. The book chronicles the founding of Cristo Rey Jesuit High School in Chicago’s Pilsen neighborhood, which became the model for the Cristo Rey Network of schools across the country.

Frs. Dan Flaherty, Pat McGrath, Daniel Berigan (NY), James Keenan (NY) and John Duarte (MAR) are also featured in a new book, “Seeds of Faith: Practices to Grow a Healthy Spiritual Life,” by Jeremy Langford.

This Lent, McGrath offered reflections and celebrated Mass for benefactors in Naples, Florida and Cincinnati. He also offered weekly podcast reflections (also available on CD) on the province website (www.jesuits-chi.org), which began on Ash Wednesday and continued every Sunday through Palm Sunday. With the help of a postcard promotion, the podcasts were listened to by hundreds of visitors each week.

Frs. Eric Knapp, Michael Sparough and Paul Mueller also offered Lenten reflections and Mass to province friends in Palm Beach, Scottsdale and Chicago, respectively. St. Xavier High School and Loyola Academy graciously hosted local events.

The Winter issue of Studies in the Spirituality of Jesuits is devoted to Fr. Bill Cred’ article “Jesus and the Homeless: Companions on Life’s Journey,” which tells the story of and theology behind the Ignatian Spirituality Project (ISP). With Cred’s leadership, ISP was founded in 1998 to provide Ignatian opportunities of prayer and retreats for the homeless. Since then it has become a national model in the fight to end the injustice of homelessness in the U.S.

-- Jeremy Langford

CHICAGO

Br. Jerry Pryor recently completed a portrait of opera singer Salvatore Licitra. Signor Licitra replaced Luciano Pavarotti when the late tenor cancelled at the Metropolitan Opera, and since then has been replacing him all over the world. Licitra’s brother took the painting, the singer’s first portrait, to the family home in Switzerland. Jerry then received word that the painting was well-received, and that it “went very well with the furnitures!” Jerry also has a permanent exhibit of his artwork in a hallway of the Colombiere Center Jesuit Community residence.

Fr. Joe Mueller has been granted tenure at Marquette University. Joe also has a new job at Marquette: he has been hired as associate dean of academic affairs in the College of Arts and Sciences, a 2½-year term that will begin in July 2008. Congratulations, Joe!

Mueller was also named in January to the team of theologians that represents the U.S. Conference of Catholic Bishops in the ecumenical dialogues sponsored by the Faith and Order Commission of the National Churches of Church.

Fr. Tom McClain played the role of “Jacob” in the musical “Joseph and the Amazing Technicolor Dreamcoat” at St. Mary Student Parish on the campus of the University of Michigan. The musical, involving U of M students and children of St. Mary’s, was performed at the parish the weekend of February 9-10.

After completing tertianship in Australia, Fr. Steve Krupa has been missioned to the Institute of Pastoral Studies at Loyola University, Chicago.

Frs. Matt Creighton (CHG), Jack Keilhane, John Kelly (CHG) and Earl Weis joined the Colombiere Jesuit Community in March.

Fr. Francis C. Ryan (MSJ) professed final vows on March 12 in the chapel of Shell House, the Jesuit residence on the campus of John Carroll University, where he is professor of English and chair of the English department.

Fr. Joseph Daoust and Br. James Boynton are the presenters for the Chicago and Detroit Provinces retreat in June. In addition to the Spiritual Exercises, Joe and Jim will incorporate topics from GC 35 into this retreat.

-- John Moriconi SJ

DETOIT

Fr. James Keenan of the Nativity Network reports the generous support of groups from Fordham University, Mt. Mansfield, St. Ignatius of Manchester, St Peter’s Prep and Xavier. All are supporting the students of Nativity and their activities.

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With the death last year of Br. Ignatius Fitzroy at age 98, Fr. Peter Schineller compiled a list of the oldest members of the New York, Maryland and Philippine Provinces (expatriates) as a sabbatical project. The current title holder is Fr. James McDonough at the tender age of 96.

Fr. Michael Corcoran at Brooklyn Jesuit Prep has introduced his students to a range of province sights and activities, taking the girls’ basketball team to Buffalo at Christmastime for some competition and sightseeing and then bringing students to the Fordham Prep presentation of the musical South Pacific.

Fr. James Higgins has unveiled ambitious plans for Canisius High School which include a new field house, a science center and new fields.

Fr. Claudio Burgaleta has gained the support of a foundation to increase the outreach of the Fordham Graduate School of Religion and Religious Studies to the Hispanic community in New York.

Notwithstanding the burdens on his health Cardinal Avery Dulles is completing the proofs of his next book, “Church and Society.”

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-- Kenneth Boller SJ

NEW YORK

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-- Kenneth Boller SJ

Five Minutes with Fr. Joe Daoust

By Julie Bourbon

As he anticipated the end of GC 35 and a return to California, Fr. Joe Daoust (DET), president of the Jesuit School of Theology at Berkeley, wasn’t planning on going back to Rome anytime soon. But God, as they say, “said ‘Hail!’”

Daoust, who has been tapped by Fr. General Adolfo Nicolás to serve in the dual capacity of member of the General Council (essentially Fr. General’s consultants) and Delegate to the Jesuit international institutions and communities in Rome, “It was a complete surprise,” said Daoust, from his office in Berkeley, where he has spent the last 10 years. “I had no idea.”

In July, Daoust will pack his bags and head across the pond to study Italian, with hopes that his background in Spanish and Latin will come in handy and help him pick the language up quickly. “That will keep me busy,” he said.

Daoust will have his pick of communities in which to live, including the Curia. As Fr. General’s delegate for the DOR or Domus Interprovinciales Romanae, Daoust will be major superior for the international houses in Rome, having religious and apostolic responsibility over the ministries and communities and the Jesuits working in them. These include the Gregorian University, Biblical Institute, Oriental Institute, Aletti Center, Canisius Residence (for Jesuits in other Roman institutions) and two residences for Jesuits student, the Collegio Bellarmine and the Collegio Internazionale dei Gesù.

He will also be responsible for three DHR communities elsewhere: the Pontifical Biblical Institute in Jerusalem, and the Vatican Observatory, with communities in Castel Gandolfo, Italy, and Tucson, Arizona.

“It’s a shift of gears back to something I did before,” said Daoust, who was Detroit provincial from 1989-95, “but under very different circumstances.”

Given that this appointment was unforeseen, arrangements for the transition at JSTB are just now being discussed. Negotiations about a possible affiliation of JSTB with Santa Clara University have been moving ahead very well for the past year or so. If an affiliation agreement is finalized soon, it may be possible for JSTB to name an acting president for the short period before the affiliation becomes operational and a separate president is no longer needed.

Daoust has enjoyed his time in Berkeley and being a part of the formation of students from the U.S. and the Pacific Rim, so the move is a little bittersweet. But his faith in Nicolas, whom he first met at GC34, is a balm. “I really look forward to working with him,” he said. “That part is very consoling.”

Web Resource

Society of Jesus in the United States Jesuit Conference
http://www.jesuit.org

Visit Jesuit.org for the latest news and photos on the General Congregation, the Pope’s tour of the United States, news from Kenya and more.
Parish Celebrates 150 Years


Cardinal Francis George, archbishop of Chicago, whose grandmother was baptized at Holy Family in 1870 and lived in the parish for three decades, presided. The church’s new pastoral center was also dedicated.

Fr. George Lane, (CHS), among others, celebrated the liturgy. The standing room-only congregation of more than 1,000 people represented the many generations of Irish, Italian, German, African-American and Hispanic people who at one time or another claimed this parish as their own. Today, the growing congregation is representative of the very same ethnic groups, as well as many parishioners of Asian descent.

Those in the congregation were invited to bring photographs, school records, diplomas, Mass cards, or other mementos of their family’s days in the parish to share with others. During the day-long celebration, visitors had the opportunity to place their name and the names of their relatives in a Historic Parish Register to be retained for future special occasions.

Visitors and parishioners were invited to nominate items symbolic of the parish’s 150 years of service to the people of Chicago to be placed in a time capsule that will be installed later in the sesquicentennial period of 2007-2010 and opened when Holy Family celebrates its 200th anniversary in 2057-2060.

Lane said a small group of parishioners and friends who believed that this magnificent example of Victorian Gothic architecture should be saved from near certain demolition are largely responsible for its continued existence. Many believe that Holy Family, which once had the largest English-speaking congregation in the United States, would be the site of a nearly paved parking lot were it not for their efforts.

Dear Editor:

Jim McDermotttribute Father General Pedro Arrupe (JNJ, Nov. 2007), collapsing recollections from Frs. O’Keefe Calve and McGarry, might mislead the casual reader to conclude from Fr. McGarry’s very brief synopsis of the difficulties of GC 32 that Pope Paul VI easily became “burned out” at the Synod. On the contrary, very gentle by disposition and spiritual training, Pope Paul VI was very well disposed to the Society which had contributed so much to his education. At the time of GC 32 there was much theological discussion questioning the essential distinction between the common priesthood of the faithful and the ministerial, or hierarchical, priesthood, which the Church’s tradition had always upheld and Vatican II had clearly reaffirmed (LG 10, 28; PO 2). (An exaggerated transcendental theology imagining the Church as a product of God’s immediate self-donation in grace to all believers led to such musings, which were alleged also to correspond better with the democratic and ministerial spirit of the times.)

Some religious orders and congregations were considering the abolition of grades between priests and brothers. To preserve the distinction, Paul VI had sent various messages to our Jesuit Curia diplomatically requesting that this issue not be broached in our General Congregation. In his research on GC 32 for the second edition of his much lauded History of the Society of Jesus, the late William V. Banting SJ told me that he did not understand how people in the Jesuit Curia could have missed the intent of those Vatican communications. When he expressed that opinion for his second edition, he was informed by superiors, perhaps concerned with not reigniting a combustible issue, that his judgment on that matter could not pass censorship. So he removed the offending section.

With that issue long in the past it seems fitting now, as an adjunct to Fr. McGarry’s reminiscence, not only to recall Paul VI’s benevolence to the Society but also Fr. Arrupe’s humble magnanimity in accepting the blame for the missed communication, whether he himself or his counselors were responsible.

John M. McDermott SJ (NYK)
Professor of Theology
Sacred Heart Major Seminary, Detroit

-- Donald Hawkins SJ
-- Mary K. Tljghman

NEW ORLEANS

During the absence of the provincial in Rome, Fr. Raymond R. Fitzgerald, sjc, served as acting provincial. Fr. Warren J. Broussard, assistant for pastoral and retreat ministries, served as acting socius.

Fr. M. Arvin Kitten, vocation director for 16 years, began his sabbatical program in January at the Oblate School of Theology in San Antonio. Former socius Fr. Paul Deutsch remains on the provincial staff as the new vocation director. He spent the fall semester on sabbatical at the Sange de Cristo Center in the mountains north of Santa Fe, New Mexico.

A rare 1764 Lettres Patentes du Roi, written by King Louis XV of France, is on loan to Loyola University’s Monroe Library as part of the Jesuit Provincial Centennial Exhibit. The letter concerns the sale of Jesuit estates and personal property in the Louisiana colony and the disposition of all funds acquired from such sales. The Jesuits were expelled from Louisiana (which included the Indian missions, the Jesuits’ primary ministry) by decree of July 9, 1763. The chapel on the Jesuit plantation (now the central business district of New Orleans) was ruined; the graves in the Jesuit cemetery were defiled.

Bishop Michael Jarrel of Lafayette, Louisiana, celebrated the principal Sunday Mass at St. Charles Borromeo Church in Grand Coteau to celebrate the 250th anniversary of the establishment of the diocese. Fr. James Lambert is pastor of the Jesuit parish, the third oldest in the diocese.

Fr. Michael Bouzigard, research fellow at the Jesuit Social Research Institute of Loyola University, and Mary Baudouin, province assistant for social ministry, gave the mid-year retreat, fondly called Re-Orientation, to the Jesuit Volunteers of the province.

Holy Name of Jesus Church in uptown New Orleans on Loyola University’s campus is still working to complete its Capital Campaign Drive for a new system to replace cooling and heating units that are practically five decades old. A year and a half after its inception, the drive has less than $200,000 of the estimated $1,400,000 to raise. Fr. Donald Hawkins, current pastor, keeps watching for the silver lining.

NEW MARYLAND

Fr. Patrick Samway has published “Educating Darfur Refugees: A Jesuit’s Efforts in Chad” (University of Scranton Press). Samway, a professor of English ministry at St. Joseph’s University, has been on the lecture circuit. After addressing a crowd at the Free Library in Philadelphia in February, he took part in the Provincial’s Lecture Series at Loyola Blakefield High School in Baltimore and Holy Trinity Church in Washington, D.C., he talked about his experiences building schools in refugee camps.

Fr. William Watters, acting as provincial, offered a Mass of Thanksgiving February 2 to mark the 175th Anniversary of the establishment of the Maryland Province. The Mass at St. Ignatius Church in southern Maryland also commemorated the 375th anniversary of the launching of the Maryland Mission by Fr. Andrew White and his two Jesuit companions who departed for the New World in 1633.

Hopeworks ‘N Camden is marking its eighth anniversary. Fr. Jeff Putthoff is executive director of the project, which has helped some 1,200 young people. Luís Infante, a second year novice and staff member of Hopeworks, is helping with a project to create a map for the city of Camden.

Fr. Gerard McGlone will profess his final vows on April 5 at Old St. Joseph’s Church in Philadelphia.


Fr. Gregory A. kasheur has been promoted to associate professor with tenure at Boston College Law School.

First year notices completed their pilgrimage experiment assignments in March. John Peck was at Project HOME in Philadelphia. A. J. Rizzo worked in pastoral ministry at St. Peter Claver Parish in Belize; Henry Shea was a staff assistant at St. John’s Hospice in Philadelphia; and Travis Stoops worked in campus ministry at Cristo Rey Jesuit High School in Baltimore. Second year novice Len Mancini is teaching religion and science at Scranton Preparatory School through May.

-- Alice Poltorick

NEW ENGLAND

Fr. William Barry, co-director of the Tertiarianship program and retreat director, has two books recently published by Loyola Press: “A Friendship Like No Other: Experiencing God’s Amazing Embrace,” and a revised edition of “God’s Passionate Desire.”

Fr. Jeffrey von Arx (NYK), president of Fairfield University, appeared on the CBS Evening News in February to discuss the role financial aid policies play in attracting students to the university. “Through our financial aid policies, we try to provide broad access to the education we offer,” he said. “Over 60 percent of our students are on financial aid, and 90 percent of that financial aid goes to students with need.”

In February, Fr. Gerhard Bowering (GER), professor of Islamic studies at Yale University, spoke to over 200 people on the subject: “The Impact of Islam on America and the Catholic Church.”

Fr. Richard Ryscavage, director of the Center for Faith and Public Life at Fairfield University, in conjunction with the Council of Churches of Greater Bridgeport and the Bridgeport Post, hosted a morning discussion in February on how issues, values and the media affect elections. Some 70 political, civic, university and church leaders were in attendance.

Fr. Charles Allen, executive assistant to the present at Fairfield University, received the “Good Scout” Award from the Connecting Yankee Council of the Boy Scouts of America in December. The “Good Scout” Award is presented to those who exemplify in their daily lives the ideals of the Boy Scouts of America as expressed in the Scout Oath and Law. Recipients are chosen for their outstanding community service as evidenced by the interest and leadership they give to many worthwhile organizations as well as the respect and esteem in which they are held by their colleagues.

Fr. Robert VerEecke, pastor of St. Ignatius Church, offered a workshop on dance and prayer at the Los Angeles Religious Education Congress, March 1-3. VerEecke also prepared ritual movement for one of two presentations of Jesuits from various provinces in the U.S.

National Jesuit News • April / May 2008
Fr. Tom Rochford and Bill Oulvey worked diligently behind the scenes at GC 35. Tom, as secretary of communications for the Society, set up and managed the technology used in the aula for voting and communications. Bill, as regional secretary for the U.S. Apostolate, kept notes on many of the sessions.

The Saint Louis University baseball team played a game with the St. Louis Cardinals at their spring training camp in Florida. When team members proudly recount the story to their grandchildren, they will probably not include the final score.

Fr. Dave Fleming addressed the Catholic Health Association’s Annual Ethics Colloquium on March 12. He spoke on the topic of “The Challenge of Formation.”

The members of Loyola Parish in Denver are enjoying their new stained glass window depicting the Last Supper. Two more windows are on order, one depicting a scene of the crucifixion and the other portraying St. Ignatius and the seal of the Society.

Art Zinselneyer, assistant to the provincial for secondary and pre-secondary education, gathered approximately 70 new faculty members of the Missouri and Wisconsin province high schools for a “New Ignatian Educators Retreat” February 9-11 outside St. Louis. Fr. Carl Heumann participated as a new member of the St. Louis University High faculty, bringing his experience as a longtime Ignatian educator.


Fr. Kevin Cullen led a group of Rockhurst University students to El Salvador over spring break, March 8-15. This year he has encouraged 70 students and 15 faculty and staff to participate in such service trips, over Christmas break in New Orleans, spring break in Baltimore, Belize, Honduras, Guatemala and El Salvador, and summer break in Michigan.

Winston Min is doing his novice long experiment at the African Jesuit Aids Network (AJAN) in Nairobi, Kenya. He entered the Society as a physician and brings his medical background to AJAN’s network as he learns more about working with those living with HIV/AIDS.

Fr. Pat Howell, Seattle University’s vice president for mission and ministry, invited Fr. Bill Watson to present the history of the Oregon/Colombian Twinning Agreement to SJ’s executive leadership team and faculty interested in projects with Colombian Jesuit universities.

Fr. Mark McDougall is completing his regency assignment in Liberia working for Jesuit Refugee Service. Through a small scholarship program for Liberians and Ivoirian refugees that he helps administer, he says that he can see in them the great hope that education offers.

First year novices Messrs. Patrick Couture, Lorenzo Herman and Michael Lavenson spent February working and praying with the people of the Rocky Mountain Mission in Washington and Montana.

Fr. Provincial John Whitney kept the Oregon Province and the faithful Ignatian educators abreast of General Congregation 35 through his blog. His blog and photographs can be viewed online at: www.nwjesuits.org just click on the link.

Fr. Gene Delmore reports that the Cardoner Jesuit Community in Yacama gathered for prayer and a discussion about the document “Social Analysis: Linking Faith and Justice” by Fr. Peter Hencet of the Center of Concern in Lusaka, Zambia.

Fr. Craig Hightower will be joined by fellow Bellarmine Prep theology teacher Rick Kiesler and Campus Minister Jim Fish in leading a Holy Land Pilgrimage for adults June 17 through July 3, 2008.

Fr. Paul Janowiak had the opportunity to spend sometime with Frs. Joseph Retzel and Bob Erickson from St. Paul Mission in Hoyts, Montana, after they attended the installation of Bishop Michael W. Warfel in the Great Falls-Billings Diocese.

After nearly 20 years in Rome, Fr. Frank Case will be returning “home.” He will reside at Arupe Jesuit Community in Seattle. Since 1990, Case has served the universal Society as regional assistant, general counselor and secretary of the Society.

Fr. Jack McClain will leave the provincial development office to move to Australia to serve as an understudy to a Jesuit who started St. Aloysius High School in Sydney. After that, McClain heads to New Zealand to help found a Jesuit school.

The University of San Francisco seeks an Associate Director of University Ministry for Music and Liturgy. This position is full-time for 10 months and the incumbent will be responsible for all university liturgies including weekly student mass, major university liturgies and other liturgical celebrations. Req: Master’s degree preferred, proficient keyboard skills and ability to direct a choir and plan liturgical music, knowledge of the liturgy of the Roman Rite, and knowledge of Ignatian spirituality.

For detailed job description and application instructions, please visit our web site at http://www.usfjobs.com.

The University of San Francisco is a Jesuit Catholic University founded in 1855 to educate leaders who will fashion a more humane and just world. Candidates should demonstrate a commitment to work in a culturally diverse environment and to contribute to the mission of the University.

USF is an Equal Opportunity Employer dedicated to affirmative action and to excellence through diversity. The University provides reasonable accommodations to qualified applicants with disabilities upon request.

President Xavier High School

Founded in 1847, Xavier High School is an independent Jesuit Catholic preparatory school dedicated to providing a rigorous and challenging education to young men of promise in the New York metropolitan area. Serving 935 boys in grades 9-12, Xavier endeavors to produce graduates who are persons of competence, conscience, and compassion—“men for others.” Xavier students are expected to graduate with a lifelong passion for learning and to use their knowledge and skills to bring about positive change in the world.

Located two blocks from Union Square, Xavier offers a dynamic urban environment for a student body that is ethnically and economically diverse. More than $1 million in financial aid was awarded this year.

Annual Giving topped $3.3 million last year and the school’s capital campaign raised $14.9 million. The school is debt-free and has a $25 million endowment.

President Xavier High School and a member of the Board of Trustees, responsible for the direct supervision of the Office of Advancement and Alumni Relations, the Business Office, and the physical plant; and, by delegation to the Headmaster, responsible for the well-being and operation of the educational programs of the school.

Xavier is seeking an energetic and visionary leader with exceptional skills in administration, fundraising, and strategic planning. The President must be a practising Catholic who understands and embraces the tenets of Jesuit education to which Xavier is dedicated.

Wickenden Associates is conducting the search for July of 2009. Call Lead Consultant James Wickenden at 609-683-1355 or visit www.wickenden.com to request the complete position description. Please do not contact the school directly. Application deadline: September 5, 2008.

Job Announcements
Associate Director of University Ministry for Music and Liturgy
University of San Francisco

The University of San Francisco has openings for several Resident Minister Interns to begin working August 1, 2008. The position is part-time, 15 hours a week, and for 10 months. Req: Bachelor’s degree in an appropriate field (preference given to those working toward a Master’s degree), ministerial experience with youth, or ministerial experience which would effectively transfer to a Catholic University.

For detailed job description, and application instructions, please visit our website at http://www.usfjobs.com.

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Pilgrimage	In the Footsteps of Paul and John

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


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

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Physician-Priest Receives Creighton’s Highest Alumni Award

Fr. George B. Murray M.D. received Creighton University’s Alumni Achievement Citation during the university’s winter commencement ceremony on December 15, 2007. Dr. Murray, who attended Creighton from 1965 to 1967, was recognized for his contributions to medicine and psychiatry.

Murray, who is now a professor of psychiatry at Harvard Medical School, served for many years as director of a preeminent fellowship training program in psychosomatic medicine and consultation psychiatry at Massachusetts General Hospital.

The author of more than 90 professional articles and reviews, Murray, 76, is well known for his contributions to modern medicine's understanding of clinical applications for the human brain's limbic system, which supports a variety of functions, including emotion and memory.

The Alumni Achievement Citation is the highest honor bestowed on a University alumnus. It is awarded to Creighton graduates for distinguished service that exemplifies the university's values. Recipients must possess high moral principles that are guided by the Jesuit ideals of serving others.

Ignatian CD Released

The Ignatian Schola is proud to announce the upcoming release of their first CD entitled “To Praise You with All Your Saints.”

Recorded at a concert in November 2007 at the Church of St. Francis Xavier in New York City, the CD contains an eclectic repertoire of sacred music that includes chants, Renaissance motets, traditional spirituals and music by contemporary composers.

To hear audio clips and to get ordering information, visit their website: http://www.ignatianschola.org.

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CALIFORNIA

- Fr. Jon Fuller received the 2008 Isaac Aller Award for Social Justice in January for his lifelong devotion and dedication to the service of a marginalized population through his work with HIV/AIDS treatment and research.

- Fr. Howard Gray (DET), special assistant to the president at Georgetown University and a prior delegate to GC33, which elected Fr. Peter-Hans Kolvenbach in 1983, gave a lecture to the faculty and students at JSTB titled “Traveling Light—The Substance and Style of Peter-Hans Kolvenbach.”

- Fr. Christopher Nguyen and the novices of the California Province organized the Jesuits Day on the campus of Loyola Marymount University’s Loyola High School in Los Angeles. Visiting all the theology classes throughout the day and speaking personally about vocations, the 20 or so Jesuits inspired students to consider a vocation to the Society of Jesus.

- Fr. Tom Rausch, the T. Marie Chilton Professor of Catholic Theology at Loyola Marymount, recently published two books: “An 8 Day Ignatian Retreat for Priests, Religious, Deacons, and Lay Ministers” (Paulist Press) and “I Believe in God: A Reflection on the Apostles’ Creed” (Liturgical Press). Tom also spoke in Chicago on New Ecclesial Movements at the 12th Annual Cardinal Bernardin Conference sponsored by the Common Ground Initiative.

- Frs. Paul Crowley and Jeff Baerwald (NYK) pronounced final vows in the domestic chapel of the Jesuit Community at Santa Clara University. Paul delivered the homily, while Jeff presided, and Fr. Sonny Manuel received their profession.

- Fr. John Coleman did a presentation at Seattle University Law School for a program on Pluralism, Religion and Law. His topic was Liberal Theory’s Religion Problem. John is now a regular monthly op-ed blogger for America Magazine’s on-line version.

- Fr. Bob Fabing gave a presentation at the annual Los Angeles Religious Education Congress on “Integrating Ignatian Spirituality and Adult Psychological Development.” He also premiered several pieces of newly published liturgical music from his CD’s Let Me Follow and Your Song of Love (Oregon Catholic Press).

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WASHINGTON

- Both Creighons demonstrated immediate responses to the December shootings at the Westroads Mall in Omaha. On the university’s campus, an unprecedented number of students gathered for prayer services and the funeral of victim John McDonald, Prep graduate and longtime parishioner and CCL member of Creighton’s St. John’s Parish. His cousin, Fr. Dan McDonald, faculty member and administrator at Gregorian University in Rome, returned to the States to preside at the funeral Mass.

- Fr. Ray Bucko’ss (NYK) BYOB parties at Creighton University reign. Continuing exceptional hospitality to students in his chaplain’s apartment at Kenefick Hall, his “Bring Your Own Bowl” soup gathering is a favorite of the numerous Bucko events. They don’t distract him, though. Work on the Pine Ridge and Rosebud Indian reservations, consultation with Loyola University Chicago’s anthropology department, web-work for different entities, inter-religious dialogue advocacy, and personal scholarship and teaching on Creighton’s campus occupy his time. Note-worthy is his achievement of the 2007 Arrington-Prucha History Award for an essay on the history of religion and the Web.

- As president of Holy Name School of the Archdiocese of Omaha, Fr. Jim Clifton continues to reach out to Omaha’s large Sudanese community. Already 70 children from the Sudan thrive at Holy Name. As pastor of St. Francis Cabrini, however, Jim is busy preparing for the parish’s one hundredth anniversary celebration as well as a restoration of the church organ, one of the oldest in the city.

- Marquette University Jesuits evacuated the 2404 campus residence hall in the dark Wisconsin-cold morning of January 28. Public Safety demonstrated a swift response and discovered no fires, but, instead a well-steamed resident of Pine Ridge. Work on the Pine Ridge and Rosebud Indian reservations, consultation with Loyola University Chicago’s anthropology department, web-work for different entities, inter-religious dialogue advocacy, and personal scholarship and teaching on Creighton’s campus occupy his time. Note-worthy is his achievement of the 2007 Arrington-Prucha History Award for an essay on the history of religion and the Web.

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This summer was full of different events for the Catholic Church in Kyrgyzstan and especially for us in Dzalalabad. There were four summer camps this year: two for small children, one for older and one for youth. Such camps are very important for us, because they are giving us a great chance to do pastoral work with children. Most of the children during the year are living in the villages, which are visited by a priest once every two weeks. There are a few children in our community and it makes it especially difficult for the youth: they have no believing friends.

These camps were prepared with help of Fr. Jerzy Jendrzejczyk (a secular priest from Poland) and two Franciscan Sisters from Kazakhstan, Sr. Davida and Sr. Joanna. Two camps for little children were three days long, and about 40 children aged 5-9 took part. Children were staying in the social center Pro Homine in Bishkek, the capital; the center is run by the Sisters. Our children took part in a trip to the mountains, where Holy Mass was celebrated, and also visited an Aquapark. The sisters taught religion classes for them and the children learned new songs. For almost all of the children, it was their first time in a summer camp and in Bishkek.

In the second camp, organized on the beach of Lake Tch道教, located high in the Tienoshan mountains, 300 km. from Bishkek, 30 kids aged 9-14 took part. They were predominately from villages around Bishkek (Sokoluk, Serafimovka, Tuz, Stanca Ivanovka, Ivanovka, Oktyabrskoye), and from Bishkek and Dzalalabad. Children swam in the lake mornings and afternoons. There were religion classes twice a day, organized on the theme “Holy Mass.” They went for a trip to the mountains, took part in different sport competitions, everyday attended Holy Mass and community prayer. There were cinema screenings in the evenings, discos or camp-fires. Bishop Nikolaus Messmer paid us a visit one day. Camp was 10 days long, and a few of our youth helped us as the leaders.

Thirty young Catholics spent 10 days in the high mountains close to Issyk-Kul Sea. The first days, they lived in the yurt (Kyrgyz traditional tent), but because of the big rains we had to move to the old meteorology-station. We had a few trips to the high mountains. The youth prepared fire and food themselves. They were aged from 15-23. During conferences we talked about love and sexuality. Every day there was a camp fire or a funny evening with songs and community prayer. One Polish Jesuit was a spiritual father but also taught climbing. We spent the last two days on the beach of Issyk-Kul. This summer camp was prepared thanks to financial support from the Vatican.

In July, our parish of blessed Mother Teresa from Calcutta was visited by two doctors from Austria, Dr. Tomas and Dr. Getraud Weggemann, specialists with handicapped children. This visit was organized by Fr. Herwig Buechele (ASR) from Insbruck. They examined about 60 children during three days, most of them with Cerebral Palsy or other heavy mental or physical illness. They examined 30 small children in the city main hospital and visited the orphanage where 120 children live, most of them deeply mentally and physically handicapped. We bought a washing machine for this house; they wanted to have new big washing machine, because their Soviet machine was very old, and almost not working. One woman working there takes care of about 25 children who spend all their lives in bed; she has a salary of only 20 Euro (this is enough to buy 70 small breads). If this old washing machine would stop working this would be true tragedy for this woman, because a new one costs 4,000 Euro. The Ministry of social affairs has no money for such expenses. When it was possible, the visiting doctors gave medicine for the sick. We want to continue this activity, but we would need guest rooms and a cabinet for the doctors and a place for the chemist.

Last month we bought a shop in the neighborhood house. The entrance to this place is from one of the biggest streets in the Dzalalabad, so we want establish there a chapel, which now is located in our Jesuit community house. We have started reconstruction of this room.

Now we will buy house for a chapel in Osh (100 km from Dzalalabad, the second biggest city in Kyrgyzstan). For two years every two weeks a priest visits this city and serves Mass in a private apartment. This causes many problems because the room is very small. It is problematic to invite strangers (such as former prisoners) to a family’s house. There is no place for catechetical classes and no place for a priest to sleep. Finally, if Catholics continue to meet in a private apartment, the development of the Catholic community will not be possible.

We have a plan for next summer to organize a few different camps for our children and youth. The main trouble is that every year the prices we pay for accommodations are higher and higher, a trend that is expected to continue. It is very difficult to find a cheap place, a house for the holiday. That same time the prices for real estate are rising. This current time is the very “last moment” to buy some buildings relatively cheaply. We have a plan to buy now some real estate on the beach of Issyk-Kul Sea. In the future, such a holiday place could be used by not only Catholics from Kyrgyzstan, but also our parishes in Kazakhstan. Already for a few years some parishes in south Kazakhstan have been organizing summer camp at Issyk-Kul Sea, paying big money for hostels. A house at Issyk-Kul could also be also a source of income for us.

We would be very happy to have an American scholastic here for regency, or any temporary stay. This scholastic could teach English (including University), as well as help in charity and pastoral work. We can cover all of the cost of his stay here, excluding air tickets from the States. We also are searching for any lay Catholic volunteers who would like to share our live and work here.

For more information, please visit http://www.tienshan.nm.ru/ or www.catholic-kyrgyzstan.org.

Wojciechowski (PMA) has worked for more than 10 years in Siberia and Kazakhstan; the last two years he worked in Bishkek, the capital of Kyrgyzstan. He can be reached at damian@wp.pl.
Prayer Request for Jesuit Shareholder Advocacy

At the recent 35th General Congregation of the Society of Jesus, Pope Benedict XVI included this instruction to world-wide delegates:

“...I encourage you to continue and renew your mission among the poor and for the poor. Unfortunately new causes of poverty and exclusion are not lacking in a world marked by grave economic and environmental imbalances, processes of globalization, caused by selfishness rather than by solidarity, by devastating and absurd armed conflicts. It is therefore natural that whoever wishes to make himself a companion of Jesus, really share the love of the poor. For us the choice of the poor is not ideological but is born from the Gospel. The situations of injustice and poverty in the world of today are visible and dramatic and it is necessary to try to understand and combat in the heart of man the deeper causes of the evil that separates him from God.”
-- February 21, 2008

One concrete strategy to advance this apostolic directive has been shareholder advocacy. While our influence with foreign governments in lesser developed countries can be distant, we do have direct access to North American corporations that do business in these regions through our investments. On May 28, the Jesuit-led resolution will again be considered at Chevron’s annual shareholder meeting. Starting April 11 and in the weeks prior to the meeting, Chevron shareholders will be casting their votes regarding this resolution. We petition all Jesuit institutions and friends of the Society to engage in two actions: (1) If you own Chevron stock, vote FOR the Jesuit-led shareholder Resolution to develop a Human Rights policy (Item #5 on the Proxy Ballot); (2) Pray that decision-makers at Chevron corporate leadership may see that their social license and long-term interest are best served by protecting human life and promoting the human potential of the host community.

In lands which are resource rich, the rewards of these natural gifts have not been shared by all and ironically mineral wealth has often worsened the situation of people living near the resources. The title of recent 200-page report by the Nigerian Catholic Bishops says it all, “The Traveesty of Oil and Gas Wealth.” Through civil conflicts, corruption and environmental damage, the living conditions of host communities often deteriorate. Royalties and rents paid to the central governments are often misdirected, lost or wasted. Sometimes civilians are caught in the violent clashes between armed factions, including contracted security forces which are needed to put down any threat to company operations. While host governments have a responsibility to their own citizens, multinational companies also have a vital role given their influence and their sizeable footprint in these regions. The religious community brings the earned trust of host communities and can help provide a space for dialogue on issues.

We are thankful for the U.S. and Canadian Jesuit Provinces who have unambiguously supported this effort as well as the other religious and social investors who have co-sponsored our Human Rights resolutions including Creighton University, Marquette University, University of San Francisco, Gesu Parish (Milwaukee). We enthusiastically invite others to consider joining this effort, which is not limited to Chevron. We pray that decision-makers at the SEC, as well as corporate leadership within and beyond the energy sector, may see that their social license and long-term interests are best served by protecting human life and promoting the human potential of host communities. Please consider inviting your school, parish, religious community or organization to join the Jesuit shareholder advocacy effort through prayer and action. Visit www.njcir.org to learn more about the Jesuit commitment to socially responsible investing. You may contact your provincial representative on the National Jesuit Committee on Investment Responsibility for recommendations for proxy voting according to the Interfaith Center on Corporate Responsibility.

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The Church in Kyrgyzstan

Kyrgyzstan is one of the five mid-Asian former Soviet republics that appeared on the world maps suddenly as independent countries in 1991; it remains relatively unknown to most people. Kyrgyzstan borders with Kazakhstan, China, Tajikistan and Uzbekistan and is approximately two-thirds the size of New Mexico, with 90 percent of its surface covered with mountains reaching over 20,000 feet. The population is close to five million, with a mix of Kyrgyz, Uzbeks, Russians, Ugyurs, Dungans, Germans, Ukrainians, Kurds, Tadjiks, Turks and Poles – a total of around 100 nationalities.

Muslims dominate the religious landscape, but their connection to the Muslim faith is often loose. Christianity arrived to Kyrgyzstan in the early Middle Ages with the Nestorians. Their monasteries are still to be seen along the Silk Trail from China to Europe. In the 14th and 15th centuries, Franciscan missionaries started real evangelization work with local peoples. Most recently, Catholics from Poland and Germany arrived at the end of the 19th century. In the 1930s and 40s, tens of thousands of Catholics were deported to Kyrgyzstan by Soviet leader Joseph Stalin. The first legal parish was established in the 1960s. At the end of the 1980s, Jesuits took over the care for Catholics in this country. Right now there are 13 missionaries and nuns in Kyrgyzstan.

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Other than the parish in the capital of Bishkek, missionaries visit about 30 Catholic gatherings that are spread around the country, each between a few and few tens of souls strong. The most distant, in Dzalalabad, was visited by a priest only once per two months, because the road going through the mountains up to 16,000 feet high is often impassable. For that reason, two new parishes were opened last year, with chapel, parish priest and sisters, in Dzalalabad and Talas. Parishioners are mostly Polish, but also Russian, German, Korean and native Kyrgyz. Most of them are elderly and very poor, but there are also quite a few young people and children.

In 2006 Pope Benedict XVI established in Kyrgyzstan Apostolic Administration with Bishop Nikolaus Messmer. This should be an impetus for growth in the Catholic Church of Kyrgyzstan.

-- Br. Damian Wojciechowski SJ
In Memoriam

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

Fr. Walter M. Abbott SJ (NEN)  
Born: December 2, 1923  
Entered: June 30, 1941  
Died: March 5, 2008

Fr. Walter J. Burghardt SJ (MAR)  
Born: July 10, 1914  
Entered: February 10, 1931  
Died: February 16, 2008

Fr. Philip L. Bourret SJ (CFN)  
Born: April 14, 1913  
Entered: September 7, 1929  
Died: January 29, 2008

Fr. John J. Brennan SJ (CFN)  
Born: December 10, 1914  
Entered: July 30, 1934  
Died: February 11, 2008

Fr. Lawrence X. McCaffrey (NYK)  
Born: January 14, 1920  
Entered: September 17, 1938  
Died: March 17, 2008

Br. William E. Sessing SJ (CFN)  
Born: June 21, 1918  
Entered: July 12, 1948  
Died: February 6, 2008

Fr. Dary G. Cornish SJ (MIS)  
Born: August 8, 1950  
Entered: September 17, 1972  
Died: February 24, 2008

Fr. Paul A. Huber SJ (CHG)  
Born: July 8, 1911  
Entered: August 7, 1931  
Died: January 31, 2008

Fr. Arthur F. Rutledge SJ (CFN)  
Born: February 18, 1921  
Entered: July 30, 1938  
Died: January 30, 2008

Fr. James T. Sheehan  
Born: September 8, 1929  
Entered: July 30, 1946  
Died: January 2, 2008

Fr. Walter J. Burghardt SJ Dies

Fr. Walter J. Burghardt SJ (MAR) died February 16, 2008, at Manresa Hall, the infirmary of the Maryland Province in Merrion Station, Pennsylvania. He was 93, a Jesuit for 77 years and a priest for 66 years. A noted author, preacher and former editor of Theological Studies, Burghardt was remembered as an accomplished priest of many talents, a man committed to social justice and Christian Unity.

“Walter’s ministry as a Jesuit apostle on a variety of levels was impressive, successful and certainly prolific,” recalled Fr. Provincial Timothy B. Brown (MAR). “Through his extensive writings and profound preaching and breaking open God’s word, he touched the lives of many people through his long years of service to the Church and the Society of Jesus.”

Burghardt was born in New York July 10, 1914, the son of European immigrants John and Mary Krupp Burghardt. He credited his father with teaching him the value of justice. When young Walter announced he wanted to be a Jesuit, his father replied, “If that’s what you want, then be a good one.” He had one brother, the late Edward Burghardt.

He entered the Society on February 10, 1931, and was ordained a priest June 22, 1941. Burghardt earned his Masters degree as well as licentiates in both philosophy and sacred theology at the former Woodstock College near Baltimore, where he was ordained a priest in 1941. Burghardt received his doctorate in sacred theology from the Catholic University of America in 1957.

He taught historical theology for 32 years at Woodstock College. He was also a professor at Catholic University and a visiting lecturer at Union Theological Seminary in New York City as well as Princeton Theological Seminary. Editor in chief of the journal Theological Studies for 23 years, he was until recently on the staff of Woodstock Theological Center in Washington as a senior fellow and as director of the WTC project “Preaching the Just Word.” In addition, Burghardt, along with David Read and Bob Birge, founded the journal The Living Pulpit.

Burghardt was the author of more than 300 articles in journals as varied as the Encyclopædia Britannica, Our Sunday Visitor, Variety and America. He was perhaps best known for his many books on preaching. He published more than 25 books over the past 30 years. His most recent book was “Justice: A Global Adventure,” published by Orbis Books in 2004. He also published a memoir in 2000, “Long Have I Loved You: A Theologian Reflects on His Church,” which was awarded first prize by the Catholic Press Association.

“Sitting at the feet of a master preacher to see in person the art and the craft of preaching was so inspiring,” recalled the Rev. Brian Cavanaugh, T.O.R., who worked with Burghardt on his books on preaching for Paulist Press. “His words of wisdom will be missed by all his fans. I’ll never forget his advice to me: ‘Never settle for a good word when the best word is better.’ I got a better thesaurus,” Cavanaugh said.

Baltimoreans may recall his radio program in the 1950s heard on the former WWLN. He was also featured on the Catholic Hour on NBC in 1959 and 1964. He was listed in “Best Easter Sermons” in LIFE magazine on Easter, 1957. Because of his preaching style, Burghardt was featured in the Odyssey Channel’s series “Great Preachers” in 1998. In the 25-minute film, he preaches on social justice.

Burghardt worked tirelessly for Christian unity. Among his many memberships were the Academic Council of the Ecumenical Institute for Advanced Theological Studies in Jerusalem, the Baltimore Archdiocesan Commission for Christian Unity, the U.S. Dialogue Group of the Lutheran-Roman Catholic Conferences and the North American Academy of Ecumenists of which he was president.

He held 21 honorary degrees from Catholic universities all over the country, from the University of Notre Dame to St. Thomas University in New Brunswick, Canada, to Gonzaga University in Spokane, Washington.

Burghardt was honored for his scholarship and his service many times. Among his honors: the Cardinal Spellman Award for outstanding contributions to sacred theology in 1962; the Twelve Most Effective Preachers Medallion from Baylor University in 1996; and the Distinguished Service award from Washington Theological Union in 2002. Burghardt was also given the award for “exemplary contributions to the life and ministry of preaching” by the Catholic Coalition on Preaching in 2002, which then named the annual award in his honor.

“Love God above all else. Love every human being—friend or enemy—like another self as a child of God, especially those who are on the lower edge of society,” Burghardt once said. “Touch the earth, God’s material creation—nuclear energy or a blade of grass—with respect. With reverence as a gift of God.”
John Cowburn SJ presents the theory underlying the doctrine of free will from both philosophical and theological perspectives. Part One covers the psychological and philosophical conditions for free will, dealing also with compatibility and chance. Part Two covers the historical background of predestination and other theological problems from the Biblical and Patristic periods through the Scholastics and Reformation and continues into the twentieth century. Part Three offers a detailed defense of free will against determinism. Part Four covers practical questions on making decisions, the influence of emotion, and moral theological concerns.

A Jesuit Education Reader
George W. Traub SJ, Ed.
Loyola Press, Chicago, 2008

A collection of the best contemporary writing on the mission, challenge, and state of Jesuit education. Showcasing the finest recent short essays on Jesuit education, the 35 offerings are divided into the following themes: the Principle Underlying the Early Jesuit Mission; History; The Current Problematic; Principles; The Issue of Catholic Identity; Ignatian Jesuit Pedagogy; and Practical Applications. Traub introduces each section and provides suggested further readings on Jesuit education, as well as a glossary of key concepts.

Free Will, Predestination and Determinism
John Cowburn SJ
Marquette University Press, Milwaukee, Minn., 2007

A Jesuit Education Reader
William J. O’Malley SJ
Orbis Books, Maryknoll, NY, 2008

Holiness
William J. O’Malley SJ
Orbis Books, Maryknoll, NY, 2008

A masterful teacher looks at “down-to-earth” holiness and inspires us to live for God on the spot where we’re standing. To be holy, writes O’Malley, is to be “fully human, fully alive,” and to draw on Jesus’ life and the examples of saints who are flawed like us to surprise us and inspire us to be what we already are: children of God in the family of God.

Langford, director of communications for the Chicago Province, has written a book for anyone seeking to lead a faith-filled life in the real world. By tapping into the spiritual practices revealed in scripture and throughout Christian tradition, we come to embrace what God the Gardener is doing in our lives and, in turn, to share God’s grace with the world. The healthier our spiritual lives, the more abundant will be the fruits of our love, hope, joy and kindness.

Seeds of Faith. Practices to Grow a Healthy Spiritual Life
Jeremy Langford
Paraclete Press, Orleans, Mass., 2008
Some Particulars about Generals

By John W. Padberg SJ

The following particulars are just that, simply some interesting facts about various Fathers General of the Society of Jesus. At least several times as many such facts could be added. They certainly do not define the personality or the style of governance of any one of the generals. But they do state certain facts about some of them, about the times in which they lived and acted, and they emphasize the reality that, just as it is true of the rest of us Jesuits, so also our superiors general do not at all come from one and the same cookie-cutter mold. They are as different and individual as each of us.

The first time that a name is mentioned here, it is followed by three sets of numbers in parentheses, for example, Ignatius of Loyola (1491-1540). They give the years respectively of his birth, his becoming general and his death. Subsequent mentions of that same general omit the dates. The material is deliberately not put in strict chronological order, to obviate any temptation to see it as a procession that presented a “capsule history” of the generals.

1. The general who served most briefly in that office:

Alessandro Gottifredi (1595-1652-1653). He served for a total of 42 days, January 21 to March 12, 1652 and died while the tenth congregation was still in session.

2. The general who sought permission to carry a personal weapon:

Ignatius of Loyola (1491-1540-1556). While in the service of the Duke of Najera, Ignatius wrote a letter in 1518 to King Charles I of Spain seeking permission to carry weapons to defend himself against a certain “Francisco de Oya … who says he is going to kill him … and has several times laid ambush for him.” Ignatius received the permission.

3. The general who was “papal preacher” at the Vatican under four popes:

Giovanni Paolo Olive (1600-1661-1681). He held that office for almost 24 years, under Innocent X, Alexander VII, Clement IX and Clement X, who gave him a lifetime pension when he retired from that office.

4. The general who noted defects in those who taught fellow-Jesuits philosophy and theology:

Francesco Piccolomini (1583-1649-1651). He said that they did not follow the order set down in the Ratio, that they spent the time on useless subtleties and that they taught novel doctrines.

5. The general who wrote under a pseudonym:

Vincenzo Carafa (1585-1645-1649). He published books on the spiritual life and devotional practices under the name Luigi Sidero.

6. The general who was oldest when elected:

Luigi Fortis (1748-1820-1829). Fortis had been a professor member of the Society at the time of Suppression and that, along with his excellent service as a superior and his being a living link with the old Society, favored him in the first election after the Restoration.

7. The general who said that the teaching scholastics ought to dine better than the teaching priests because of the burdens of being regents:

Goswin Nickel (1584-1652-1664). This was in a letter to one of the colleges where the priests thought they ought to be better fed than the regents there.

8. The general who served as a page at the Hapsburg imperial court of Austria-Hungary:

Wojciech Ledochowski (1866-1915-1942). He came from a family of the Polish nobility and served for some time as a page to Empress Elizabeth of Austria.

9. The general who died in prison:

Lorenzo Ricci (1709-1758-1775). Ricci, who was general at the time of the Suppression, was imprisoned in Castel Sant’Angelo while a commission of cardinals tried, but without any success, to produce evidence of his personal malfeasance and that of the Society.

10. The youngest Jesuit to be elected general:

Claudio Acquaviva (1543-1581-1615). He was 37 years old when elected and had gone in 13 years from being a novice to being general of the Society.

11. The general who was of Jewish ancestry:

Diego Laínez (1512-1558-1565). He was a descendant in a Jewish family converted to Christianity probably four generations earlier.

12. The only general to be elected outside Rome:

Luis Martín (1846-1882-1906). The political situation in Italy was so hostile to the Society and other Vatican pressures were so present that the pope agreed to let the Society hold its general congregation at Loyola in Spain.

13. The only general except for Ignatius of Loyola to be elected unanimously on the first ballot (except for his own vote):

Charles de Noyelle (1615-1682-1686). In his brief generalate he had to deal with the imperious demands of both Spain and France, especially the latter in the case of the Gallican Articles which Louis XIV was attempting to impose on all of the French church.

14. The general with a family scandal:

Vincenzo Carafa. His mother became a nun, which was certainly not scandalous, but his father was assassinated along with the wife of the prince of Venosa while the two of them were surprised in adultery.

15. The generals who participated in ecumenical councils:

Diego Laínez, Peter Becciu (1795-1833-1887), John Baptist Janssens (1889-1946-1954) and Pedro Arrupe (1907-1965-1996). Laínez was a papal theologian at Trent; Becciu participated at Vatican I (although he said not a word during all of the general sessions there); Janssens and Arrupe were participants at Vatican II.

16. The general who was father of a large family:

Francisco Borgia (1510-1565-1572). He had four sons and four daughters and had to make provisions for them before it became known that he had entered the Society of Jesus.

17. The long distance general:

Tadeusz Brzozowski (1749-1805 (in Russia)-1814-1820). When the Society was restored in 1814 the Russian government would not allow Brzozowski to leave Russia for Rome. It did not want the Jesuit general out of its sight so Brzozowski had to try to govern the Society from Russia with a vicar general in Rome.

18. The general who was the first marriage counselor in the Society:

Ignatius of Loyola. He was frequently called to mediate disputes between the husband and wife, Margaret of Austria who was the illegitimate daughter of the emperor Charles V, and Otario Farnese, the grandson of Pope Paul III. Ignatius baptized their child Alessandro, who later became a cardinal and the builder of the Gesù for the Society. Ignatius was also called to attempt to patch up the marriage between Joanna of Aragon and Ascanio Colonna, the father of Marcantonio Colonna, who led the Holy League (the alliance among the Pope, Spain and Venice) to victory against the Ottoman Empire at the Battle of Lepanto in 1571.

19. The general who after he became general attempted to publish anonymously a book on probabilism which had been prohibited by the censors before he became general:

Tirso Gonzalez (1624-1687-1705). He was an ardent defender of probabilism and was effectively forced by the pope on the Society as general. Against the advice of his assistants, he had the book printed in Germany, where it was locked up and vanished from the face of the earth with only one copy presently known to exist. The story goes far too complicated to describe briefly here.

20. The generals who studied in the United States:

Anton Anderledy (1819-1887-1892), Pedro Arrupe and Peter-Hans Kolvenbach (1928-1983). When the Swiss Jesuits were expelled in 1848, Anderledy finished his theology studies in the Missouri Province at Saint Louis University and then worked in Green Bay before returning to Europe in 1850. Arrupe did part of his theology at Saint Mary’s College, also in the Missouri Province, and then tertianship in Cleveland, then part of the Chicago Province. Kolvenbach did his tertianship at Pomfret, Connecticut, in the New England Province.

Padberg (M15) is the director of The Institute of Jesuit Sources in St. Louis.