



# JESUITS

USA MIDWEST PROVINCE | SPRING 2024





Do you remember where you were when you heard that the first Jesuit Pope had been elected? I do.

I was somewhere between Battle Creek and Kalamazoo, Mich., heading to Chicago for a school presidents' meeting. I had to pull over to the side of the road because my phone was lighting up with calls and texts. One of the things I was asked was, "He took the name Francis—does that mean Xavier?" and I remember texting back to say, "No, I'll bet it's Francis of Assisi!" And it was!

I had heard of Jorge Bergoglio—the Archbishop of Buenos Aires who used public transportation and lived in a working-class neighborhood (not the Episcopal mansion). He had a reputation—a good one.

But I was shocked that he was elected pope. Among my brothers, I do not think a single one ever thought there would be a Jesuit pope. In fact, our own constitutions would almost prohibit that from happening. And yet...

The question I am most often asked today is, "What kind of a pope is Francis?" First, I suggest that Francis is a man of the Spiritual Exercises; in his words and actions, he is truly a companion of Jesus. I also like to answer the question by calling to mind two of the best-known founders of the Church, Saints Peter and Paul.

Our Church in Peter's view would have maintained the Jewish traditions, the dietary practices, and so forth. He believed that to be a follower of Jesus, you had to be Jewish. Peter's vision connects us and anchors us completely in Salvation History, retaining the idea of a Messiah who atones for our sins. Our sacramental system comes from our Jewish roots. We would not be the Church we are today if we were disconnected from the atonement and sacramental theology inherent in these roots.

Paul on the other hand believed that the Church should open the doors to Gentiles, inviting them to be a part of the Christian Church. Paul saw God's vision for the Church as universal, and believed that Salvation is for everyone, Jewish or not. His would be a larger Church, more open, and more representative. I believe that if Peter had won the day, the church would have been limited; it would have declined, and perhaps withered away, in Jerusalem. And we would not be today's universal Church if Paul had not pushed to open the doors widely to others.

Of the recent popes, Benedict strikes me as a Peter type of pope, and Francis as a Paul type of pope. We need *both* types of popes in the Church.

The beautiful thing about our Catholic theology is that it defines the welcome that we are called to give—and to receive. I have written about this in a short booklet called *A Place at the Table*, which I invite you to download at this link: [www.jesuitsmidwest.org/table](http://www.jesuitsmidwest.org/table)

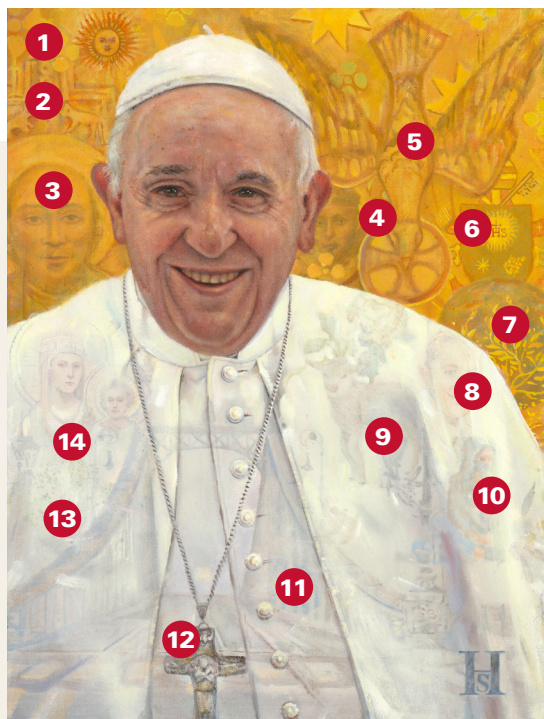
Take your time to linger in these pages, seeing all that is going on in our Midwest Jesuit Province as we consider the papacy and legacy of Francis, the (first) Jesuit pope!

Yours in Christ,

Very Rev. Karl J. Kiser, SJ  
Provincial  
USA Midwest Province

The Very Rev. Karl J. Kiser, SJ, addresses the Jesuit Friends and Alumni Network (JFAN) Cleveland and Loyola Club luncheon at Windows on the River in Cleveland on Jan. 17, 2024.



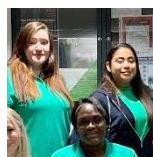


### ON THE COVER

This painting of Pope Francis was created by Cincinnati artist Holly Schapker ([www.hollyschapker.com](http://www.hollyschapker.com)), a 1992 graduate of Xavier University. The numbered symbols in the painting are annotated below, with the **Universal Apostolic Preferences** of the Society of Jesus in bold. Our story on Pope Francis, including thoughts from Midwest Jesuits and supporters, begins on page 8.

### SYMBOLS IN THE IMAGE

- 1. Sun from Argentina’s Flag
- 2. Family crest of St. Ignatius of Loyola
- 3. St. Ignatius of Loyola
- 4. St. Francis of Assisi
- 5. Holy Spirit
- 6. Papal crest
- 7. Earth, **Caring for our Common Home**
- 8. Pope Francis as a youth
- 9. Lamb of God
- 10. Care for the poor and outcasts of the world, **Walking with the Excluded**
- 11. Bridge to Christ, **Showing the way to God**
- 12. Papal Cross
- 13. Tree of Life
- 14. Madonna and Child, **Journeying with Youth**



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### Learning Under Lockdown

The Jesuit Prison Education Network (JPEN) opens minds and hearts, offering much more than any textbook could.



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### In Praise of Annotation 22

Recently retired Midwest Jesuits VP for Advancement and Communications Kristine Mackey reflects on her love of the Spiritual Exercises’ Annotation 22, which asks us to assume the best in others.



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### Cheers!

Alumni of Midwestern Jesuit universities—and a famous high school alum—reflect on their after-class haunts, both on and off campus.



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### Before Their Calling

Three Jesuits share thoughts about the careers they had before answering the call to serve God and join the Society of Jesus.

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## Midwest Province Promotions

The Midwest Jesuits have promoted **Quentin Maguire** to vice president of advancement & communications and provincial assistant, replacing Kristine Mackey, who retired in December of 2023.

Maguire previously led the communications team at the Midwest Province. He will continue to serve as editor of *Jesuits* magazine, which was named the Religious Order Magazine of the Year in 2022 and 2023 by the Catholic Media Association.



In the same move, the province promoted **Patrick Kennedy** to senior advancement director responsible for major gifts and **Lauren Gaffey** to senior associate director of communications.



Since joining the Midwest Province in 2018, Kennedy has excelled at reaching new constituencies in the Chicago and Cincinnati markets. Gaffey will continue to manage the website for the national Jesuit Friends and Alumni Network (JFAN) organization ([jfanusa.org](http://jfanusa.org)), and [jesuitprayer.org](http://jesuitprayer.org), a website and email program utilized by readers in more than 140 countries, offering scripture, prayer and reflection 365 days a year. ✠



## Historic St. Xavier Church Reopens in Cincinnati

After a six-month interior renovation and restoration, St. Xavier Church is open again in downtown Cincinnati. Built in 1861, the structure was rebuilt after being gutted by a fire in 1882. Recently, the parish community raised \$4.5 million to paint and plaster, restore stained glass, and renovate the sacristy. In 1840, the Society of Jesus was invited to take over what would become Xavier University and St. Xavier High School, and the parish has been under the direction of the Jesuits since 1845. ✠

## New Jesuit Roles in South Dakota and Wisconsin

Two Jesuits have new roles in their South Dakota-based missions and a third takes on a new assignment in Milwaukee.

Fr. David Mastrangelo, SJ, has been selected as the next president of Mañpíya Lúta (Red Cloud Indian School) on South Dakota's Pine Ridge Indian Reservation, and will begin on April 1, 2024. Mañpíya Lúta board members made the selection after a thorough search process.



At Rosebud Indian Reservation, Fr. Edmund Yainao, SJ, is now serving as pastor of South Dakota's St. Francis Mission.



Father Yainao, who is from the Kohima region of India, previously served for seven years as an associate pastor at Pine Ridge.

Fr. John Thiede, SJ, is the new vice president for mission and ministry at Marquette University, where the mission's theme for the year is *En Todo Amar y Servir*, or *To Love and Serve in Everything*, a phrase from the Fourth Week of the Spiritual Exercises of St. Ignatius of Loyola. ✠





Jim Skerl says farewell to the student body on his last day at Saint Ignatius High School in Cleveland.

# More than a Number

The #34 program honors the extraordinary legacy of Jim Skerl

By Ann Power Greene

When a jersey number is retired, it signifies greatness, and so often that number is hoisted to the rafters, never to be worn again. They do things differently at Saint Ignatius High School (SIHS) in Cleveland, at least for Jim Skerl's legendary #34.

To commemorate the extraordinary life of the late Jim Skerl, a 1974 alumnus who led the school to the city basketball championship and returned to teach theology for 37 years, SIHS now awards exceptional individuals with the number 34, one of the school's highest honors.

Students participating in any of the school's 16 varsity sports can be honored with a #34. So can members of



Jim Skerl

the choir, band and Harlequin theater group (and the band and Harlequins are open to girls from other schools, one of whom is a #34 recipient). An SIHS student also received the #34 honor for his role as a volunteer coach at The Welsh Academy.

Making the award even more special, teams and clubs can skip years when they don't have someone who embodies #34. Since 2015, the program's first year, the number 34 has been awarded fewer than 140 times, sometimes to the same student more than once.



All honorees receive a plaque, and in recent years they have also received a pin and a book titled *#34: The Stories Behind the Number*, which is filled with personal reflections from Skerl's friends, students and #34 recipients. Only four things are required of #34 recipients: to wear the number with pride, to try to live like Christ, to use the role to inspire others, and to write an essay for the next iteration of the #34 book.

According to all who knew Skerl, he lived like Jesus. In 2001, he co-founded the Saint Benedict Joseph Labre Ministry to show love and compassion to the homeless population of Cleveland. Every Sunday night for more than a decade, Skerl led kids into the community to interact with people on the streets.

"One of Jim's Labre friends, Rick, who

*Continued on page 19*

# The Arrival

## of Unexpected Joy

### A young man leaves corporate life and ends up in places he never could have imagined

By Ty Wahlbrink, SJ

I climbed into a car at 5 a.m. with my Jesuit superior and a classmate, and all I knew was that we would be visiting a Mexican rancho. After heading two hours south from Guadalajara, the early morning light started to spotlight the growing mountains and wide plains around us, letting us know we were very much in the middle of nowhere.

Eventually, we hit the end of the pavement. We continued up a narrow dirt road until mucky conditions forced us to ditch the car. After walking for a few hours, crossing springy suspension bridges and cutting through sugarcane fields, we reached Mesa Blanca, a tiny farming community of 20 families nestled in immense, pristine, emerald-green hills. We went there to bring the Good News because no one else would.

I did not necessarily enter the Society of Jesus to journey to such far-flung places. I became a Jesuit because I sensed I could be a priest and have a career. Before I entered the novitiate, I worked as an economist in a management training program at a national bank. But my interest in the business world reached back long before that, to my childhood. I even requested shares of stock for my 11th birthday.

Yet I also always had desires of the priesthood, saying as much in my fifth-grade yearbook in response to “What do you want to be when you grow up?” While I had discerned the diocesan seminary, I sensed I had more to offer the Church and the world than being

a local pastor. Even though I attended a Franciscan parish and would pop into the Jesuit parish two blocks from my office for holy days, I never thought about religious orders as an option.

But then I stumbled onto a handful of Jesuits on Twitter. Their posts got me reading *America* and *The Jesuit Post*. Eventually, I read *Jesus: A Pilgrimage* by Fr.

**IN ALL MY MISSIONS, FROM THE HILLS OF MESA BLANCA TO THE CLASSROOM, THOUGH, I FIND CONSOLATION AND JOY BECAUSE I KNOW THAT JESUS INVITED ME THERE.**

James Martin, SJ, and I was struck by his former corporate career. One Sunday evening, while mentally preparing for another week in my little cubicle on the 23rd floor, I asked myself, “Why have I never considered the Jesuits?”

Still being somewhat unfamiliar with the Society, I googled what a Jesuit was. I still vividly remember reading the Wikipedia page for the Society of Jesus and thinking “Oh boy, I am in trouble.” And here I am today—precisely because I read that Jesuits are priests that can also have fascinating “careers.”



Ty Wahlbrink, SJ makes tortillas in the tiny Mexican farming community of Mesa Blanca.

When I discerned my Jesuit vocation, I imagined I would be doing things like teaching high school economics and theology, as I did during my novitiate long experiment at Saint Ignatius High School in Cleveland. But I did not necessarily foresee working in pastoral ministry at an Indigenous parish in Guadalajara, or tutoring second graders in math in Minnesota. In all my missions, from the hills of Mesa Blanca to the classroom, though, I find consolation and joy because I know that Jesus invited me there—whether I had envisioned it as part of my Jesuit career or not. ✠



Ty Wahlbrink, SJ, entered the Jesuits in 2019 and is currently in his third year of philosophy studies at Fordham University. He recently completed an exchange program to the Instituto Tecnológico y de Estudios Superiores de Occidente (ITESO) in Guadalajara, Mexico.

# A Life of Service and Surprises

Fr. Albert DiUlio, SJ, reflects on being open to Christ's call

By Amy Korpi

The biography of Fr. Albert DiUlio, SJ, reads like the combined resumes of several people, but such is the life of a Jesuit who has enjoyed an extensive array of assignments in many places.

He has served as a university president (Marquette University, Xavier University and Catholic University of Ethiopia, which he founded); in several roles at Campion Jesuit High School in Prairie du Chien, Wis.; as a professor at Santa Clara University in California and an administrator at both Loyola Marymount University and the Archdiocese of Los Angeles; as a secretary for finance and

**THE ONE TRUTH THAT IS ALWAYS PRESENT IS THAT OUR GOD IS THE GOD OF SURPRISES.**

higher education for the Jesuit Conference USA in Washington, D.C.; as president and treasurer of the Vatican Observatory Foundation in Tucson, Ariz.; and as treasurer for the USA Midwest Province in Chicago.

There were other roles, too. With a Jesuit's journey like that, it is difficult to choose one position as a favorite. "I found fulfillment and joy in everything," Fr. DiUlio says. "Certainly, there were some difficult times as there are in every life's work, but that's also part of the Jesuit make-up, to go where the need is greatest. And our formation prepares us for that."

Growing up in Laona, Wis., Fr. DiUlio hadn't considered the priesthood. But during college, at Marquette University in Milwaukee, he gradually discerned that the Jesuit life could be for him.

Since formation, Fr. DiUlio's Jesuit identity

has definitely evolved. "I found my life in the Society become more complete with every activity," he says. "There was never just one thing to do, whether teaching, serving in administration, or doing parish work. Some of the experiences were years-long."

During one of the shorter assignments, he enjoyed informal learning experiences between formal ones in Hawaii. Looking to do something pastoral between graduate school academic sessions, he provided relief to priests in small towns so they could take vacations or spend time with families. What he found were tiny but vibrant parishes that afforded solitude with ample time for prayer and opportunities to meet many wonderful people with ethnic heritages different from his.

The discoveries continue today, in his mission to pray for the Church and the Society, living in community and companionship with other Jesuits at a senior care facility in the Milwaukee area.

"Here, too, life is rich," he says. "Those of us who can help care for others do what we can, however we can. We continue to learn from each other. And the staff is amazing. For that, and the quality of accommodation, we are grateful for the support of our friends and benefactors. Everyone gets excellent care."

Even now, the wonder continues. "As I reflect on my assignments over the years, I realize they are not what I expected when I entered the Jesuits," Fr. DiUlio says. "I presumed I would spend most of my life in higher education, either teaching or in administration. But I found that between the needs the provincials identified and the ways



I'd been prepared to serve, I never had to say 'I can't' or 'I won't' do what we discussed. I never felt constrained, and I always felt heard when I had a suggestion.

"The one truth that is always present is that our God is the God of surprises. Perhaps we don't receive just one call, but several calls, for that, in many ways, defines the life of a Jesuit, to go where the spirit and the Society lead, and to always be open to sharing in God's work no matter where, how or when." ✠



Amy Korpi, a freelance writer with two degrees from Marquette University, is based in Green Bay, Wis. She has been working with the Jesuits since 1998.



## The Jesuit Prison Education Network opens minds and transforms lives

By Patricia McGeever

A woman we are going to call “Susie” had never been in trouble before she made a mistake recently that cost her 13 months of her life. She ended up in prison on a drug-related charge, and when she was offered a chance to take a John Carroll University (JCU) class as part of the Jesuit Prison Education Network (JPEN), she did not hesitate.

“Something with John Carroll was impressive and important to me,” she says. “It gave me a sense of normalcy, too, taking

a college class. I’m so grateful to have had that experience because it took me out of my misery.”

JCU and Marquette University are the two Midwest Jesuit schools currently offering classes in detention centers as part of the Jesuit Prison Education Network. Though some schools have had prison programs for years, the JCU classes are the newest in the JPEN network. Nine Jesuit universities now offer college classes in prisons, and that

number could increase in 2024.

“This is a call to our shared humanity and at the heart of Jesuit education is transformation,” says JPEN Coordinator Fr. Thomas Curran, SJ. “Prison education is mutual transformation.”

Susie and nine other incarcerated women attended a “Modern Social Problems” class with 10 campus-based students from JCU in 2022. They met one night per week for 16 weeks in the visitor center of the Ohio





Recent Jesuit Prison Education Network (JPEN) graduates from John Carroll University and Cleveland's Northeast Reintegration Center (NERC).

Photo courtesy of Northeast Reintegration Center, Cleveland, Ohio

Department of Rehabilitation & Correction's Northeast Reintegration Center (NERC) in Cleveland. Another class met there in the fall semester of 2023. All of the students read books, wrote papers and worked on projects together as part of what is called the Inside-Out program.

"I went in with a little anxiety," says Selena Almir, a pre-med student who graduated from JCU in December. "We just, from day one, connected on a deep level. I walked

in with one feeling and I walked out with a completely different one."

The course, and the interaction with the Inside students, emphasized her desire to include social justice in her future practice. Many women at NERC mentioned mental health as a concern, and to that end, Almir is working on connecting them with JCU students in a pen pal program. Another JCU student is developing a program in which JCU students would periodically visit women who do not receive regular visitors. Both projects would help the inmates stay connected to the outside world.

**THE PROGRAM REMINDS CAMPUS-BASED STUDENTS OF THE VALUE OF THEIR EDUCATION, AND HELPS INCARCERATED STUDENTS RECLAIM THEIR HUMANITY.**

The Inside-Out program was developed at Temple University in the late 1990s and brought to JCU by Dr. Richard Clark. A criminologist, Clark wanted to teach a class in a prison. While researching options, he stumbled upon Inside-Out and contacted the associate dean about it. "He emailed me back pretty quickly and said he had just sent an email to the dean," Clark says. "He was immediately on board."

The prison quickly signed on to the idea, and Dr. Malia McAndrew was brought in to help create the course. The process took about two years to fall into place, and the coursework is now a part of the Peace, Justice and Human Rights program at JCU.

"This is about a shared intellectual experience, and because you're bringing together people who normally do not have the ability to interact together, it raises everybody's level of engagement," McAndrew says.

The program reminds campus-based students of the value of their education, and helps incarcerated students reclaim their humanity. "A lot of our incarcerated students

have said no one calls them by their first name inside the prison," McAndrew says.

Inside students receive no college credit for the classes, but for two hours each week they get something more, Clark says: "Last year one of the Inside students walked up to us and said, 'The best thing for me is, I found out I can still talk to a normal human being. For seven years all I've talked to are corrections officers and prisoners. You guys treat me like a normal person. It's so comforting that I can still do that.'"

Marquette's JPEN program offers a total of 13 classes in three detention facilities. Since 2021 Marquette has also operated a blended model of study in which people who have served their time can go to the Milwaukee campus for a class in philosophy, sociology, psychology, history or business.

"Next year we're hoping to launch an environmental biology class that's connected to a bee husbandry program we run at the prison," says Darren Wheelock, one of three faculty founders of the program. "We've had so many Marquette students say, 'This program was the best thing I've ever done at Marquette.'"

About 450 students have gone through the blended courses at Marquette. While the classes give Inside students hope, some campus-based students have changed their majors and career paths after taking them.

NERC is so happy with the program that the warden asked for a course on women's studies. In response, McAndrew is teaching "Introduction to Women in the Contemporary World" in the spring semester of 2024. ✠



Patricia McGeever is an award-winning freelance writer and television news producer based in Cincinnati. A proud Xavier Musketeer, she is a retired Irish dancer and instructor.



# “Todos, Todos, Todos”

Photos courtesy of the Jesuit Curia, Rome

For 10 years, Pope Francis has been a voice for people at the margins of society, and the environment, but not without controversy in either case

By Amy Korpi

Only 250 years ago, the Jesuits were in danger of being driven out of existence. Under pressure from the royal courts of Europe, who had become wary of the Society of Jesus' influence and independence, Pope Clement XIV formally suppressed the order, forcing its members throughout the world to renounce their vows and go into exile.

Pope Clement XIV had been educated by Jesuits in the city of Rimini in northern Italy, so the decision must have been a painful one for him. Besides that, Jesuits have always taken a fourth vow—in addition to poverty, chastity and obedience—that specifically professes their loyalty and obedience to the pope. In plain language, Jesuits offer their individual service to the pope in any way it is needed, anywhere in the world.

After 41 years of suppression, on Aug. 7, 1814, the Society was restored by Pope Pius

VII. Considering the circumstances of that time, it would have been difficult to envision a Jesuit pope. Yet just less than 200 years later, on March 13, 2013, white smoke issued from the chimney of the papal conclave, signifying that Cardinal Jorge Mario Bergoglio of Buenos Aires had accepted his canonical nomination. The world had its first Jesuit pope. A surprise to many, he had not been well known even among his fellow Jesuits.

Father J. Thomas McClain, SJ, a Midwest Jesuit who served as general treasurer for the Society of Jesus at the Curia in Rome when the pope was elected, witnessed the transition in real time. “On the second day of the conclave, after the fifth ballot, I suggested to another U.S. Jesuit who was visiting that we go to the roof to witness what we thought would be black smoke.”

## But the smoke was white.

“When I eventually heard that the new pope was an Argentine cardinal named Jorge Mario Bergoglio, and a Jesuit, I wasn’t sure who he was,” Fr. McClain says. “When he appeared on the balcony and asked everyone there to pray for him, you could have heard a pin drop. It was an overwhelming moment.”

Born in Buenos Aires on Dec. 17, 1936, to Italian immigrant parents, the boy who would become Pope Francis was the first of five children. He entered the Society of Jesus in 1958 and was ordained in 1969. As pope, he took the name Francis not to honor Society of Jesus co-founder St. Francis Xavier, as many observers likely first thought, but to honor St. Francis of Assisi and his legacy of caring for the poor.

The day the pope was chosen, Fr. Tom Lawler, SJ, was provincial of what was known

then as the Wisconsin Province. "In our offices in Milwaukee there was a room with a large wall-mounted TV for video conferences," he says. "We had it turned on that day so the staff could watch the news as the story was unfolding. None of us had kept a 'tally,' nor did we know that a Jesuit was being considered."

Upon hearing the announcement and realizing the local news stations would soon be calling, Fr. Lawler snapped into action. "I immediately asked someone to Google his name and print out information for me," Fr. Lawler says. "When the camera crews came to the office for interviews and commentary, the only information I had was an internet search result!"

Father Tim Kesicki, SJ, then provincial of the former Chicago-Detroit Province, felt the same pressure. "But as I learned more about

**WHEN I EVENTUALLY HEARD THAT THE NEW POPE WAS AN ARGENTINE CARDINAL NAMED JORGE MARIO BERGOGLIO, AND A JESUIT, I WASN'T SURE WHO HE WAS. WHEN HE APPEARED ON THE BALCONY AND ASKED EVERYONE THERE TO PRAY FOR HIM, YOU COULD HAVE HEARD A PIN DROP. IT WAS AN OVERWHELMING MOMENT.**

him, I felt this incredible sense of history being made," Fr. Kesicki says. "This was a pope of many unexpected firsts: the first Jesuit, first to take the name of Francis, and first to hail from either the western or southern hemisphere. There was a great significance to the new Holy Father coming from a continent where almost half of the world's Catholics live and pray."

Eventually, Pope Francis would also be the first to address the United States Congress and leaders on the Arabian Peninsula (the birthplace of Islam) to promote religious fraternity and peace.

One Midwest Jesuit, Br. Mike Zimmerman, SJ, was not surprised by the College of

Cardinals' choice. He was serving at Holy Rosary Mission on the Pine Ridge Indian Reservation in South Dakota at the time, and when someone told him the new pontiff was from Argentina, he immediately asked, "Bergoglio?"

The two had met in Argentina when Br. Zimmerman was missioned there to help build a Jesuit university between 1964 and 1981. As provincial of the Jesuits in Argentina, from 1973 to 1979, Fr. Bergoglio visited the project, and Br. Zimmerman found him easy to talk to. "It was enjoyable to be with him," Br. Zimmerman says. "He was the kind of person you felt at home with."

He was also humble and ready to serve in whatever way was needed. "When he was novice master [at Villa Barilari in San Miguel, Argentina, in the early 1970s], he did the hard work of slopping the pigs just like he'd ask anyone else to do," Br. Zimmerman says. "But there was much more, an inspiring spirituality, openness, sense of mercy and deep care for others."

During an economic crisis in Argentina in the late 1990s, Fr. Bergoglio's reputation for humility and concern for the poor became more public, as he lived in a simple downtown apartment instead of the archbishop's residence and traveled by public transportation or on foot.

It is a practice he continued in Rome, deciding to live in a guest house at the edge of Vatican City instead of the papal apartments, to carry his own briefcase, to be driven around in a small inexpensive car, and to wear a simple tunic rather than more traditional garments befitting his position.

"Power is not just political," said *Time* magazine's managing editor Nancy Gibbs after the magazine named Pope Francis Person of the Year in 2013. "It can be cultural, it can be spiritual." The first Jesuit pontiff "won hearts and headlines with his common touch and rejection of luxury," according to the magazine.

It was in this unceremonious spirit that Pope Francis invited then-Father General Adolfo Nicolás, SJ, to a meeting shortly after

his election. To start, he made the telephone call himself, alarming and then taking the time to calm a befuddled switchboard operator.



Pope Francis addresses students at Cristo Rey Jesuit High School, Chicago, via video conference in 2015.

Photo: Tricia Koning

When Fr. Nicolás visited, Pope Francis received him at the entrance with an embrace, insisting they use the familiar *tú* pronoun, for "you" in Spanish, instead of the formal *usted*.

In a widely circulated online video, Father General Arturo Sosa, SJ, calls Pope Francis' approach "fresh air" for his life, the life of the Church, and the life of the Society of Jesus. "I think Pope Francis speaks a language I can understand very well," Fr. Sosa says. "It is the language of the pastors in the barrios and villas in Latin America. You can feel in his way of preaching, his way of reading the Gospel, a long experience to be in touch with the poor people and with the hope of the poor people."

Father Sosa goes on to say that Pope Francis "invites us to pastoral creativity, to put the pastor, the pastoral way of acting, as a priest, as a Jesuit, as a Christian, before following norms, or following traditions...to really be sensitive to the needs of the person you have in front of you."

That pastoral emphasis is captured well in a phrase Pope Francis has used often: "The shepherds should have the smell of the sheep."

## Midwest Jesuits on Pope Francis' Papacy

Midwest Jesuits intern **Kamila Chavez** reached out to various Jesuits for their reflections on the first decade of Pope Francis' papacy. One respondent was able to recall when Pope Francis was Cardinal Jorge Bergoglio of the Archdiocese of Buenos Aires. For more reflections, visit [www.jesuitsmidwest.org/pope24](http://www.jesuitsmidwest.org/pope24).

"I met the then-Cardinal in 2005. What struck me the most about Bergoglio was his almost beatific smile and his effortless welcome. It drew me into the moment, a very compelling moment when I experienced my heart opening up to the goodness and spiritual depth of this Jesuit who presented himself with the greatest simplicity." — **Fr. Daniel McDonald, SJ, provincial assistant for higher education for the USA Midwest Jesuits**

"It is clear that not all people love the papacy of Pope Francis. This most certainly includes several Jesuits I know. However, those like myself who love the papacy of Pope Francis, I think love the shift he has outlined from the interior castle of a reliquary to the field hospital." — **Anonymous Jesuit**

"One of the first devotions he promoted was to Mary, Untier of Knots. Throughout the Catholic world, but especially in the global south, people instinctively approach Our Blessed Mother as a 'solver of problems'—an untier of knots. Pope Francis understood this at his very core." — **Fr. Charlie Rodrigues, SJ, provincial assistant for formation at USA Midwest Jesuits**



Pope Francis visits with Father General Arturo Sosa, SJ, in Rome.

In an August 2023 letter to the priests of the Diocese of Rome, he wrote, "...our priestly ministry is not measured by pastoral successes (the Lord himself had fewer and fewer of them as time went by!)... This is the priestly spirit: making ourselves servants of the People of God and not masters, washing the feet of our brethren and not trampling them underfoot... not to be functionaries of the sacred, but passionate proclaimers of the Gospel, not 'clerics of state,' but pastors of the people."

This all rings true to Br. Zimmerman. "During one of our conversations, I remember him saying that he would like to assign every priest to parish work for a while, to get experience in truly knowing the people they're serving," he says. "Francis cares not so much about large audiences or those who are important in the worldly sense, but about individual encounters and Christian essentials like mercy."

Father Kesicki says the pope exhorts us to put the care of souls ahead of discipline or correction: "I think he would say, 'If my pastoral care of a soul in front of me takes precedence over doctrinal concerns, so be it.' And he's reminded us that many of Jesus' teachings offended the authorities of the

time—their power, control, and focus on rules."

This way of thinking, speaking and acting, has earned Pope Francis a certain amount of detractors, even among Catholics. However, Camille Devaney is not one of them. A Marquette University alumna, and an ardent friend of the Jesuits through her involvement with the Ignatian Volunteer Corps, Ignatian Spirituality Project, Bellarmine and Oshkosh retreat centers, St. Aloysius School in Nairobi, and more, she recalls how excited she was to hear of the elevation of Pope Francis. "I was in grad school in 1966, during the time Fr. Pedro Arrupe, SJ, was superior general, and I admired him very much," she says. "I hoped Francis would focus on the issues that were important to me, as Arrupe had."

Pope Francis did just that. "He has universal appeal," Devaney says. "His concerns are important to everyone, or should be. I see him reaching out to everyone, not just Catholics, and I appreciate how he looks at bigger problems in the world than our western mentality does. I like how he listens to others, and doesn't approach issues as an autocrat. The Church is a big ship to turn, but his inclusion of women and people of diverse

cultures make him a powerful role model. His compassion and recognition of others' dignity is wonderful."

Devaney says Pope Francis speaks realistically and inspires collaboration to solve problems, like the damage being done to the environment. In that regard and more, Pope Francis pulls no punches, which has brought out some critics—especially when he uses phrases like "an economy that kills." His proclaiming that harming the earth is a moral issue spurred by greed and unchecked capitalism, and his connecting actions against the natural world with economic exploitation of impoverished people and disregard for human rights has led some to label him a Marxist, or at least an anti-capitalist.

Other detractors have said Pope Francis is leading the Church astray by flouting long-established doctrine and traditions. As proof they offer his 2013 "Who am I to judge?" comment about an allegedly gay priest, and his "Being homosexual is not a crime." He engendered further controversy when he washed and kissed the feet of Muslim and Hindu refugees, along with Christian refugees—both men and women—during a Maundy Thursday reenactment of Jesus doing

the same for the Twelve Apostles.

Church tradition held that women should not participate in the reenactment because the Apostles were men. This is to say nothing of the leader of the Catholic Church ministering in such a personal way to people of other faith traditions. More recently, Pope Francis extended a gesture of welcome for transgender Catholics. These women, many of whom are Latin American migrants and work as prostitutes, are given VIP seats during monthly visits to general papal audiences, along with meals and items that meet basic needs. He has also expressed his desire to give communion to divorcees who have married again, with opponents saying that undermines the Church's teachings of second unions being adulterous.

"While Francis has been hugely successful in reaching out to lost sheep, he runs the risk of alienating those already in the fold," the BBC keenly observed.

In response to critics, the pope has suggested that fixating on one or two issues narrows the breadth of the Church's mission. As he wrote in a major document in 2018, "Our defense of the innocent unborn... needs to be clear, firm and passionate.

## A Son of Saint Ignatius

A few days after the election of Pope Francis, *The Washington Post* offered readers an overview of the successors to Saint Peter.

"Francis is not only the first non-European pope in 1,282 years but also the first Jesuit to lead the Catholic Church," the *Post* stated. "Of the 266 popes, only 34 belonged to one of the numerous Catholic religious orders."

Seventeen of them were Benedictines, six Augustinians, four Dominicans, four Franciscans, and two Cistercians – each bringing a worldview, influenced in varying degree, by his order.

**FRANCIS IS NOT ONLY THE FIRST NON-EUROPEAN POPE IN 1,282 YEARS BUT ALSO THE FIRST JESUIT TO LEAD THE CATHOLIC CHURCH.**



Pope Francis receives a gift from a refugee linked to Centro Astalli, the Italian section of the Jesuit Refugee Service (JRS).

Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned." More recently, he warned that stagnation threatens "the true tradition" of the Church and runs the risk of ideologies replacing faith.

During a 2023 meeting with Jesuits in Portugal, Pope Francis recalled a parable told by Jesus of a man having a banquet. As he put it, "The invited guests did not want to come ... So, he sent out to the streets to call in everyone. The door is open to everyone. Everyone has their own space in the Church. How will each person live it out? It takes a lot of sensitivity and creativity to accompany people spiritually and pastorally. But everyone, everyone, everyone (*todos, todos, todos* in Spanish) is called to live in the Church."

"None of us fully anticipated how the Holy

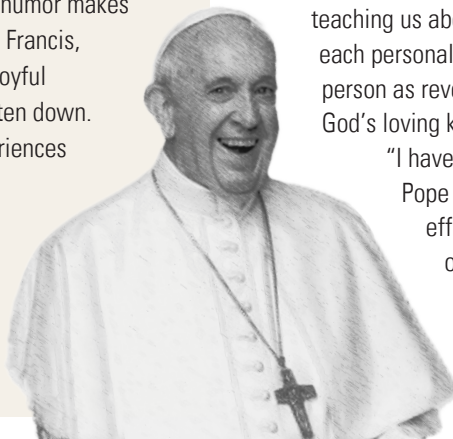
## Humor and Playfulness... in a Pope?

It's just not something you expect: a supreme pontiff who makes jokes. Yet humor and playfulness are words often used to describe interactions with Pope Francis.

"At one time when he was told we were praying for him, he asked, 'Are you praying that I stay or that I go?'" recalls Fr. McClain. "Another time when he visited the Curia—as always, greeting each Jesuit individually—someone asked for a blessing. The pope told him, 'That will be five euros,' causing the other man to check his pockets. Francis started laughing of course because he was teasing."

This should not come as a surprise, however, considering that Pope Francis has made joy a subject of many of his writings, including his book *The Joy of Discipleship*, published by Loyola Press in Chicago, and other books, including *The Joy of the Gospel* and *A Gift of Joy and Hope*. Reflecting on reasons for joy is part of the Spiritual Exercises, another Ignatian trait Pope Francis has carried with him.

As Fr. Kesicki says, "You can't give witness to Christ risen if you don't have joy in your heart. A sense of humor makes us humble before God. In Francis, you always encounter a joyful man. He never looks beaten down. One of my personal experiences of his playfulness was when I told him I was Jesuit. 'That's your fault,' he said with a smile."



Spirit would work through Pope Francis to move the Church forward," says Fr. Kesicki. "His focus on loving and serving our neighbors makes me think of how, when the Jesuits adopted the Universal Apostolic Preferences (guides for our life and work) in 2019, Fr. Sosa told us to pay attention to the verbs. We should *show* the pathway to God through the Spiritual Exercises and discernment, *walk* with the excluded, *journey* with youth toward a hope-filled future, and *care* for our common home.

"We look to popes to be prophetic—in the ancient sense of someone who speaks God's truth. There's something [Pope Francis] once said along the lines of, why does a change in the stock market make greater headlines than the death of a homeless person, or inadequate living conditions for migrants? Yes, stock portfolios can help the people of God, but Pope Francis challenges our priorities. When a person dies because the system can't provide for them, it should make all of us uncomfortable."

Father Lawler echoes this perspective: "I see Pope Francis showing us how to keep our focus on the Gospel of Jesus Christ by our caring for others, especially the poor and marginalized. I think he will be remembered as a pope who shows great love and mercy, who believes that leadership in the Church should be based on a model of service of the least among us. He has shown us a way to preach the Gospel using loving actions and a caring approach which brings people into conversation and dialogue. He has been teaching us about the importance of each personal encounter with another person as revelation of the mystery of God's loving kingdom.

"I have great respect for Pope Francis and his efforts to re-focus the office of Pope toward more collaborative, consultative governance of the Church. I also

appreciate his efforts to show by his personal example a more human, personable way of serving as pope."

After 10 years, and at the age of 87, Pope Francis has slowed down a bit since he assumed the papacy, but he continues to challenge the status quo with actions and words that he believes to be the heart of the Gospel. "His spirit is as vibrant as it was in 2013," Fr. Kesicki says. "His body might be showing more frailty, but his mind, heart, and faith are still intact. And to those who wonder about his retirement, he has said that, as long as he can do what is needed, he will continue to do so with all his energy."

As the first Jesuit pontiff, Pope Francis has often demonstrated the values, beliefs, and traditions lived out by members of the Society of Jesus. Having been a Jesuit since 1958—

**I THINK [POPE FRANCIS] WILL BE REMEMBERED AS A POPE WHO SHOWS GREAT LOVE AND MERCY, WHO BELIEVES THAT LEADERSHIP IN THE CHURCH SHOULD BE BASED ON A MODEL OF SERVICE OF THE LEAST AMONG US.**

and having gone through the lengthy process of formation as such—it's not surprising that early in his papacy he told reporters, "I think like a Jesuit."

Ignatian spirituality, the Jesuit way of proceeding, involves having a missionary spirit and being ready to go to the periphery—not only geographically, but also through ministering to the poor and disenfranchised at the margins of society, and to those disaffected by the Church. It emphasizes constant discernment to identify how God is working in a person's life and finding God in all things.

"I believe the pope's Jesuit background has contributed greatly to how he speaks and acts," says Devaney, the Marquette alum and supporter of the Society's works. "It is clear he believes in accompaniment—

not just serving others, but walking with them—that is characteristic of the Jesuits, and in *cura personalis*, the Ignatian term for care of the whole person. He also shows that collaborative spirit I associate with the Jesuits. One of the first things he did was name a group of consultors to offer different perspectives so he wasn't acting in a vacuum. He welcomes ideas and wants to listen to others."

Father McClain agrees that the unprecedented step of appointing a council of cardinals to advise on Church policy is characteristic of the Jesuits' model of governance. "It makes me think of the first bishop in the United States—Fr. John Carroll, at the time a 'former' Jesuit, because it was during the suppression of the Society—who was noted for calling the Council of Baltimore," he says. "I think Pope Francis' interest in the movements of the Holy Spirit is one of the great marvels of the man. He will disagree with you, but he doesn't get defensive or just dismiss what is contrary to his thinking."

In part, this desire to get others' input on decisions may be a function of Pope Francis' acknowledgement that he is not perfect.



Pope Francis prays at the tomb of Father General Pedro Arrupe, SJ.

When a reporter asked, "Who is Jorge Mario Bergoglio?" his answer was "I am a sinner."

The statement also "identifies him as a son of St. Ignatius," wrote Fr. William Bergen, SJ, senior priest at St. Ignatius Loyola Parish in New York in March 2023. "At the beginning of our formation in the Society of Jesus, every novice enters into a 30-day prayer experience based on the Spiritual Exercises of St.

Ignatius. In those initial days, the young Jesuit is asked to pray for a deep awareness of his sins, and for the gift of a growing and intense sorrow for them."

Pope Francis brought up the Spiritual Exercises directly in an October 2023 homily that concluded the Synod on Synodality—an initiative of 363 voting members to collaboratively chart the Church's path in the modern era—by citing the Exercises' "First Principle and Foundation." He began by recalling how, in Matthew 22, Jesus answered a doctor of the law regarding what is most important: "Love the Lord your God with all your heart and with all your soul and with all your mind. . . . And love your neighbor as yourself."

"It is important to look at the principle and foundation from which everything begins ever anew, by loving," Pope Francis said. "Loving God with our whole life and loving our neighbor as ourselves—not our strategies, our human calculations, the ways of the world—but love of God and neighbor. That is the heart of everything. And how do we channel this momentum of love? I would propose two verbs, two movements of the heart. . . . to adore and to serve." ✠

Pope Francis addresses the delegates of General Congregation 36. Looking on is Fr. L. Orlando Torres, SJ.





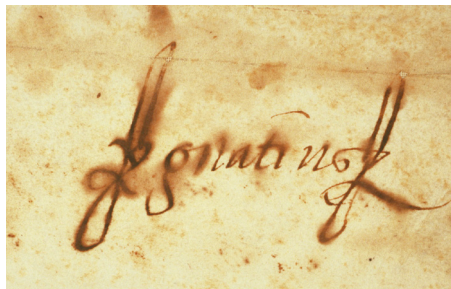
Saint Ignatius of Loyola, and his signature (below).

# Assuming the Best in Others

**The Midwest Province's recently retired vice president for advancement and communications reflects on Annotation 22, her favorite part of the Spiritual Exercises**

By Kristine Mackey

I consider myself a loved sinner who keeps trying to gain meaningful spiritual legs, some days more successfully than others. But I've gained some traction in this pursuit by the beautiful words of the inimitable St. Ignatius of Loyola. The words are found in Annotation 22, a footnote, if you will, to the Spiritual Exercises. Intended to establish a relationship



between a retreatant and a retreat master, the words have relevance for all relationships, especially those threatened by conflict.

In Annotation 22, St. Ignatius says, "It is necessary to suppose that every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false. If an orthodox



construction cannot be put on a proposition, the one who made it should be asked how he understands it. If he is in error, he should be corrected with all kindness. If this does not suffice, all appropriate means should be used to bring him to a correct interpretation, and so to defend the proposition from error.”

Saint Ignatius gives us not only encouragement but a map for assuming goodness in our brothers and sisters. He implores us to assume the other’s best intentions, and to *kindly* challenge and educate when necessary. The word “kindly” is key. A kind heart is far more prone to offer forgiveness, not take offense at a slight, and achieve harmonious interactions.

For years I’ve contemplated the words in the Lord’s Prayer, particularly “forgive us our trespasses as we forgive those who trespass against us,” which presents one of life’s greatest challenges. I long considered those words to mean that God was offering a quid pro quo, that if I could find true forgiveness for the person(s) who did me wrong, then I, too, could be forgiven. Only recently have I read that passage differently, realizing that if we embrace a truly loving God, there would be no offer of a quid pro quo. That truly loving God would assume the best in me, and would assume that I too would offer forgiveness to others, again with an assumption—this one being that I am a good person with good intentions.

This lightbulb came on for me as I re-read Annotation 22, in which St. Ignatius gives the most practical method for moving toward forgiveness—always assume best intentions!

Theologian Fr. Anthony R. Lusvardi, SJ, who teaches sacramental theology at the Pontifical Gregorian University in Rome, wrote the following about Annotation 22 and its



importance in ensuring civility in discussion: “Attributing presumed motives to others shifts the discussion away from the issue and onto the person—and thus shifts it away from the question of truth as well. Moreover,

**PERHAPS HIS WORDS WILL INSPIRE ALL OF US TO ADJUST OUR OWN PRACTICES, AND TO VIEW THE WORLD AND OUR OWN LIVES WITH THE SPIRIT AND METHOD DESCRIBED IN ANNOTATION 22.**

attributing motives to others always strikes a false note for me because knowing someone’s motives requires knowing their internal psychological states, a rather dubious proposition.”

Saint Ignatius’ practicality for us also appears in the preface of *The Constitutions of*

*the Society of Jesus*, where regarding a spirit of cooperation with God (and by extension our brothers and sisters), he writes, “What helps most on our own part toward cooperation must be, more than any exterior constitution, the interior law of charity and love which the Holy Spirit writes and engraves upon hearts.” It is yet another more specific description of the path to harmony with others, and therefore with God.

As a result of living in the 21st century, we risk consuming a spirit of divisiveness, of taking polarizing stances on topics that can contribute to estrangement from our friends and families. On the most basic level, we routinely hear negative rhetoric and sometimes we repeat it. The straightforward words of a canonized 16th-century writer—St. Ignatius—could turn our thinking around. Perhaps his words will inspire all of us to adjust our own practices, and to view the world and our own lives with the spirit and method described in Annotation 22.

In Pope Francis’ 2020 encyclical letter, entitled *Fratelli Tutti* (“All Brothers”), he offers similar ways of understanding and loving each other. Further, he invokes the words of St. Francis of Assisi, St. Thomas Aquinas and others whose ideas about seeing the best in each human mirror St. Ignatius’ words. *Fratelli Tutti* is yet another rich resource as we seek practical paths to avoid conflict, live in harmony and offer forgiveness. ✠



Kristine Mackey served as the Midwest Province vice president for advancement and communications from 2018 until her retirement in December of 2023.

## EDUCATION



John Carroll University students gathered at The Rathskeller, aka "The Rat" bar, in the 1980s, and signs from many of the most popular Midwest Jesuit college hangouts.

John Carroll University yearbook photo courtesy of Mary Power Patton

# Cheers!

## Midwest Jesuit college alums (and a famous high school alum) look back on the quintessential hangouts

By Anna Cate Meis

Returning to your favorite college bar after you've graduated can be a bit dicey. The place is familiar and comfortable, sure, but it might also be a bit more damp and crowded than you remember. I did this recently and was instantly pulled back to my blissfully unconcerned college days.

It got me wondering about the quintessential hangouts at all six Midwest Jesuit universities—from Cleveland, Detroit and Cincinnati in the east, to Chicago, Milwaukee and Omaha in the west. I was interested in the "third spaces," away from campus buildings, away from dorms and apartments, where students have met for decades to blow off steam and share the fellowship of college.

While Loyola University Chicago (LUC) alumni of a certain age will look back fondly on Hamilton's, the place my classmates and I frequented was The Oasis, more lovingly known as "The O." Christina Sweiss ('23) spent almost every Thursday of her college career basking in "The O's" glittering fluorescent lights and engaging in muffled conversation between karaoke performances.

"Going to 'The O' was something I was

always able to look forward to," Sweiss says. "For me, it was a place to spend time with my Loyola community and make great memories with the people I love."

John Wrenn ('86), who owns The Lakefront Restaurant at Theater on the Lake, and Lizzie's McNeill's Irish Pub, both in Chicago, recalls many late-night Thursdays at Hamilton's with his buddies. "Back in the day, you'd even see a few Northwestern [University] students there—Ramblers and Wildcats co-existing peacefully under one roof," he says.

At Marquette University (MU) in Milwaukee, Marissa Provenzale ('23) cites the "no-frills" atmosphere at both Murphy's Irish Pub and Caffrey's Pub, the two spots current Golden Eagles flock to on weekends, Wednesdays (karaoke at Murphy's) and Thursdays (Mug Night at Caffrey's).

But who could forget The Avalanche, Marquette's go-to spot in the '80s and '90s? Well, some people could. Matt Ruder ('94), owner of The Pearl Club in Chicago, will never forget it. He says "The 'lanche" was a place where "generations of Marquette University students came of age," and from other stories I've heard, that sounds about right.

At Creighton University (CU) in

Omaha, my mother, Cynthia Meis ('93), and my uncle, John Thomas (CU '92), spent their leisure time at The Blue Jay, which closed in 2017. Even before that, the spot was Nuncio's, according to Tom Brabec ('77). While older regulars sat at the bar, students played foosball and pinball. Some nights there was live music. It was Brabec's late sister Carol's class of 1978 that made the transition to the recently opened Blue Jay. These days students spend Thursday nights at The Dubliner, aka "The Dub," listening to the sweet tunes of Chris Shelton.

"The Dub" is special because it's a chance for all grade levels to come together and form relationships," says my cousin Caitlyn Thomas ('24). "As a freshman you don't really have the opportunity to meet upperclassmen until sorority/fraternity recruitment, so it's a great way to see how Creighton has impacted them."





The same can be said for the definitive hangout at **Xavier University (XU)** in Cincinnati. **Dana Gardens**—Dana’s, for short—occupies a former firehouse dating back to 1888. While the Delany family first opened it as a bar in 1935, when three young Xavier grads re-opened it in 1996, the place fully stepped into its role as a second home to Musketeers and the Norwood community.

Owners Robby DasVarma ('93), Bill Keehn ('94), BJ Hayley ('94) and BJ's father, Carl, will tell you that the walls at Dana's can't talk but they can definitely be read. Thousands of the bar's fans have scrawled names and messages on them through the years. The order of choice? The Hershel, named for the legendary bartender who invented it. Be careful—they're potent.

"Dana's is our 'Cheers,'" says Shannon Cassidy-Cox ('00, '04), Xavier's executive director of alumni relations. "It is the first stop Musketeer alumni make when they return to campus. It's crazy how BJ and Hershel remember the names of students from decades ago."

At **John Carroll University (JCU)** in University Heights, Ohio, the go-to spot in the '70s and '80s was **The Rathskeller**, aka "The Rat" bar, an on-campus bar run by the student union. Tucked in next to the dining hall, underneath Saint Francis Chapel, the space is home to The Underground piano lounge today.

"It was the place to be, especially on Thursday night when students were packed in shoulder-to-shoulder," says Mary Power Patton ('83). "There were no windows, your feet stuck to the plaid carpet and it smelled like stale beer, but that didn't matter. It was a fun place to share a pitcher with your friends, meet new ones, and take a break from academics."

Current Blue Streaks go to **O'Rielly's Pub and Grill**. Owned by Joe Vaughn and his son, Joe Vaughn Jr., O'Rielly's is where you'll see JCU students enjoying a drink with everyday residents of University Heights.

At **University of Detroit Mercy (UDM)**,

### MA'S, WHERE EVERYBODY KNEW HIS NAME

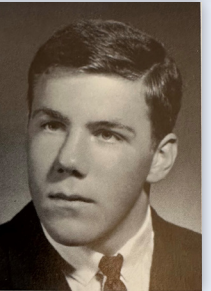
**Y**ears before George Wendt assumed the role of the bar-dwelling Norm Peterson on the sitcom *Cheers*, he and his Campion Jesuit High School classmates spent their leisure hours at Ma's, a burger joint just across the tracks from campus in Prairie du Chien, Wis.

The leisure hours were limited, and so were the options. Campion boys were not allowed to venture into downtown "Prairie," as they referred to town, but from 2:30 to 4:30 p.m. on both Wednesdays and Saturdays, they could walk across the railroad tracks to Ma's, or the bowling alley down the street.

"We played hearts and bridge, and ate burgers," Wendt says. "On campus, all there was to do was play basketball. There was literally nothing else to do. I mean, you could have studied. You could have gone to the library. That was not my lane."

Wendt graduated from a Jesuit university, too—Rockhurst University in Kansas City—where his life imitated his eventual art. He became so familiar and welcomed at Mike's Tavern, they extended him a line of credit.

"It was my very first bar tab, and my only one except for *Cheers*," he says. "Imagine that—a college senior with a bar across the road? And you didn't have to come up with cash? That's the greatest."



— Michael Austin

John "Cal" Freeman ('02) and his Titan classmates frequented both the **Tropical Hut Lounge** and **Woodward Avenue Brewers**. While the Tropical Hut is no longer open, Woodward Avenue Brewers, aka "The WAB," is going strong.

Freeman still remembers the ear-opening music he first heard at his college haunts, and how he used to pick the brains of his professors there, in settings outside the classroom. Most fondly, he remembers time spent with his then-girlfriend/now wife Sarah Pazur ('02), and how they would sit and read

poetry together over a few drinks.

For Freeman and many others, what went on at their campus hangouts is just as important as what came out of them—lifelong relationships and lasting memories. ✂



**Anna Cate Meis** is the Midwest Province Assistant Director for Marketing & Events. She graduated from Loyola University Chicago in 2023.

Photo: Fr. Don Doll, SJ

Sacristan Sam Barton (far right) meets with the 29th Superior General of the Society of Jesus, Fr. Peter Hans Kolvenbach, SJ, during his visit to Creighton University.

# From Chapel to Parish

A new hardcover book offers the rich stories and images of St. John's Church on the campus of Creighton University in Omaha

By Eileen Wirth, Ph.D.

**We Belong Here: The Story of St. John's Church and Its People** recounts the history of St. John's, profiles its notable figures, and describes life in the parish through stories contributed by members. Across 135 pages, historic and contemporary photos depict the beauty of this 1888 landmark Gothic church, which Sarah Emily Creighton encouraged the Jesuits to build.

The excerpt below tells the story of the church's beloved sacristan and janitor Sam Barton. *We Belong Here: The Story of St. John's Church and Its People* is available at [www.stjohnschurchbook.com](http://www.stjohnschurchbook.com).

## Sam Barton: Extraordinary Sacristan

During his decades of service as St. John's sacristan and janitor, Sam Barton, a tall, quiet African American, became one of the parish's most beloved figures.

"He'll be the first to welcome you into the sacristy at St. John's Church and the first to tell you he's only the janitor," said one Jesuit.

Barton and his twin, George, came to Boys Town from an orphanage in Baltimore, Maryland, in 1922 when they were 11 years old. Six years later, Sam Barton got a job in North Omaha and joined St. Benedict the Moor Church. He admired the Jesuits' work ethic.

"Those men cut wood, they painted, and they dug. You'd see Jesuits walk to St. Benedict's and back to Creighton University through places I didn't want to walk," Barton said.

He served in the U.S. Army in India during World War II. While he was on duty in India, he and Boys Town founder Fr. Edward Flanagan corresponded. After the war, Barton returned to Omaha, where he worked as a taxi driver until 1962 when he and George

both became janitors at Creighton. Sam also started helping at St. John's.

"I cleaned up and scrubbed the church floors. I also served the Mass at 4:30 in the morning then. They called it the hunter and fisherman's Mass," Barton recalled.

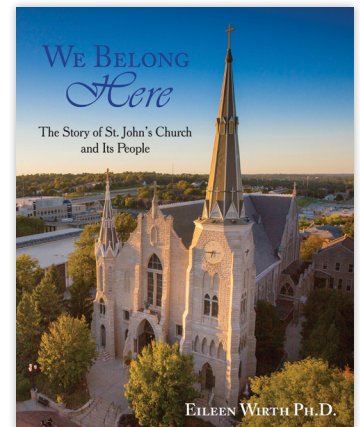
Although Barton was paid little, he asked to have his salary reduced. Instead, Fr. John Lynch, SJ, pastor, suggested he come in about 7 a.m. for the first Mass rather than at 3:30 or 4 a.m. as he had been doing. One year when he received a \$100 Christmas bonus, he donated it to the parish for Mass intentions.

Barton became sacristan in the mid-'60s, and the Jesuits suggested he wear a cassock. He removed it when people mistook him for a Jesuit brother. He also remained active in a charismatic prayer group at St. Benedict's and sang spirituals for celebrations there. Even after Creighton held a "Sam Barton Day" honoring his service, he refused to retire.

"As long as I can do the work and they want me to stay, I'll be here," he said. Barton,

who lived in a small room near the sacristy in St. John's Church and took some meals with the Jesuit community, apparently never did retire. He is buried alongside the Jesuits at Holy Sepulchre Cemetery.

Longtime parishioner Fran Berg, who ironed altar cloths for Barton, recalled his funeral in 1995: "The church was full at the wake, and the Jesuits processed down the aisle singing the old spiritual 'Swing Low, Sweet Chariot.'" ✠



Eileen Wirth, Ph.D., is a professor emeritus of journalism at Creighton University, a St. John's parishioner and the author of several books on Omaha-area history.

# More than a Number

*continued from page 3*

had experienced homelessness and was particularly close with Jim, went to Jim’s funeral,” says SIHS Arrupe Neighborhood Partnership Director John Gill (’97) in the book. “I asked Rick what it was about Jim that made their relationship special. Mr. Skerl was the only person—including social workers, family, friends, etc.—who never judged him.”

Another entry in the book comes from SIHS Principal Anthony Fior (’02): “Now as principal, I often pray to Jim for guidance and wonder when making an important decision—What would Skerl do or say?”

Skerl also founded the Saint Joseph of Arimathea Pallbearer Ministry, the school’s largest extracurricular activity. More than 300 students participate, serving as pallbearers for grieving individuals and families who don’t have people to fill those roles for their loved ones.

“He was friends with everyone: students, teachers, people on the streets, the deceased, people with disabilities,” the book says. “He was a teacher, and he always had a creative way to get his students to understand his subject matter. In pretty much everything he did, he tried to lead with love.”

Skerl graduated from Gesu School, SIHS and John Carroll University, where he also starred in basketball. His most important legacy, however, was teaching more than 11,000 SIHS students—and countless other colleagues and friends—how to live with integrity. He had a love for the Eucharist and an unceasing practice of treating everyone he encountered with dignity and

respect. In other words, he taught people how to live like Christ.

“Walk with God,” Skerl told the SIHS student body gathered outside on his final day of teaching. “Love one another.”

Skerl died of pancreatic cancer at age 58 on St. Ignatius of Loyola’s birthday, Oct. 23, 2014. He was laid to rest on All Saints’ Day.



Skerl founded the Saint Joseph of Arimathea Pallbearer Ministry, Saint Ignatius High School’s largest extracurricular activity.

In the spring of 2025, a 10-year banquet will be held for all #34 recipients, past and present, and one of them will offer a keynote speech on how he has lived a faithful, service-oriented, Eucharist-focused life since leaving SIHS. All recipients will receive a pin and an updated version of the #34 book, now in the works. For more information, contact Drew Vilinsky (’97), director of the SIHS sports and arts chaplaincy program, at [dvilinsky@ignatius.edu](mailto:dvilinsky@ignatius.edu). ✝

**Ann Power Greene** is the senior director of grants and special projects for the Midwest Jesuits in Chicago. A native of Cleveland, and a Gesu School alum, she has served the Jesuits for 15 years.



## Pope Francis Center Housing Campus Opening

The Pope Francis Center (PFC) in Detroit has met its \$37 million fundraising goal, and plans to open the Bridge Housing Campus in May of 2024. The 40-unit housing community in Detroit’s Core City neighborhood will attempt to break the cycle of chronic homelessness by providing guests with 90 to 120 days of shelter plus intensive medical and social services. For more information, visit [popefranciscenter.org/donate/bridge-housing-campus/](https://popefranciscenter.org/donate/bridge-housing-campus/). In related news, the IHM Sisters of Monroe, Mich., recently honored PFC President and CEO Fr. Tim McCabe, SJ, with their 2023 Theresa Maxis Award. The award recognizes leaders who embody the values and vision of the IHM community. Father McCabe was honored for his service to the poor and marginalized. ✝



The future Fr. Chris Manahan, SJ, is honored on his last day as an editor of *The Gazette* in Cedar Rapids, Iowa.

Photo courtesy of Fr. Chris Manahan, SJ

# Before Their Calling

The path to becoming a Jesuit sometimes involves a prior career outside religious life

By Garan Santicola

In his first assignment for the *Evening Tribune* in Albert Lea, Minn., cub reporter Chris Manahan profiled a man unicycling around the world. The assignments, and the personalities, continued to hold his interest for close to 15 years, but in 1993, he left the newspaper industry and entered the Society of Jesus.

"The variety of people, situations, and issues one experiences as a journalist is what I remember and appreciate most," Fr. Chris Manahan, SJ, says today. He, like many Jesuits, had great success and fulfillment in a career outside religious life before answering the call to serve God and the Church through the Society.

For Fr. Manahan, when his brother Tom joined the Jesuits, it sparked thoughts of a religious vocation for him, too. Tom had been a marketing professional at General Mills Inc., and when he entered the novitiate, Chris was working as an editor of *The Gazette* in Cedar

Rapids, Iowa. Eventually he took a two-year leave of absence to pursue an education degree while also discerning his vocation. At the end of those two years, he decided to join the Jesuits.

"I began to see it was what would satisfy me for the rest of my life," he says.

Father Manahan's journey in the Society of Jesus has taken him from Manila, Philippines, to northeast India, from the Rosebud Indian Reservation in South Dakota to the novitiate in Saint Paul. He served as the director of the Jesuit Retreat House on Lake Winnebago in Oshkosh, Wis., and today he is the Midwest provincial assistant for senior Jesuits and pre-tertians. In that role, he travels throughout the Midwest to maintain contact with Jesuits 70 and older, and those who have finished theology studies but not yet made tertianship. He also preaches at group retreats, directs individual retreats, and offers ongoing spiritual direction as time permits.

Father Manahan's exposure to the people, places, and situations of his journalism days surely inform his work as a Jesuit, yet he draws a distinction between the two experiences.

"Objectivity is the value," he says of journalism. "In contrast, as a priest I now appreciate evermore that my value is in being able to participate in people's joys, sadnesses, challenges, successes, doubts, uncertainties, and in their everyday events and life-changing moments."

He also feels called to help people recognize God at work in their lives, the lives of others, and the world around them.

**Brother Ralph Cordero, SJ**, practiced optometry for 10 years in his hometown of Lorain, Ohio, before entering the novitiate.

"My life as a Jesuit brother has led me to places that I would have never imagined," Br. Cordero says.

He was inspired to service through his work as an optometrist in what he describes as "a

life-giving community.” In one experience, he performed eye examinations as part of a mission trip to an underserved community in El Salvador. There, he encountered a mother of three young sons, each with congenital cataracts. He called upon the generosity of the people of Lorain to bring the boys and their mother to town, where an ophthalmologist performed surgery. But it did not end there. Before the family left, the people of Lorain set up a trust fund to help with their finances back in El Salvador.

“After my mission trip to El Salvador, and learning about the martyrs and their work for the poor and marginalized, I felt strongly that the Lord was calling me to live out my vocation as a Jesuit,” Br. Cordero says. He chose the Society of Jesus because he was drawn to Ignatian spirituality—in particular, praying the Scriptures with Ignatian contemplation, which helped them come to life for him. Today he serves at the novitiate in Saint Paul.

Brother Cordero’s path in religious life has led him to the United States-Mexico border. “Encountering those who suffer from extreme poverty, violence, and injustice opened my eyes to the suffering Christ,” he says. His path has also led him to ministry at San Quentin State Prison in California, and to the field of education, where he worked with students struggling in school, and directed retreats and service trips, to Appalachia and the Dominican Republic.

“The years helped me understand what it means to listen to others and see where they are,” he says. “But even deeper, I realized that the Lord was precisely working where they were. God was precisely using where they seem stuck, and bringing a new encounter. There is much joy and gratefulness in me to witness how the Lord continues to work in people’s lives.”

For **Fr. Kevin Embach, SJ**, the call to religious life began as a pre-med major at the University of Notre Dame, when he enjoyed philosophy and theology classes and was drawn to attend Mass frequently.



Brother Ralph Cordero, SJ, is pictured here (far right) on a mission trip to the Dominican Republic in 2014. Photo courtesy of Br. Ralph Cordero, SJ

“Often, after Mass, I would stay in church to pray, and it was during these times of prayer that I felt the Lord was calling me to be a priest.”

But the young Kevin Embach also felt called to continue on the path to becoming a physician. He went on to earn a medical degree from the University of Virginia and a master’s in public health from the University of Michigan. He then practiced and taught internal medicine at Bons Secours and Beaumont Hospital in Grosse Pointe, Mich.

“As a lay physician, I began to witness the great spiritual hunger in many patients,” Fr. Embach says. “Additionally, during this time, I sensed that the Lord was continuing to call me to the priesthood.” The charisms of education, scholarship and social justice, and his love of Ignatian spirituality, attracted him to the Society of Jesus.

Today, Fr. Embach teaches at Creighton University School of Medicine. His journey as a Jesuit has included prison ministry, medical missions to Honduras, Haiti and Bolivia, and a teaching assignment at Loyola University Chicago’s Stritch School of Medicine.

“It has been a great privilege to accompany so many medical students and internal medicine residents being formed to follow Christ in the healing professions,” he says.

In addition to his teaching and clinical duties in the Department of Medicine,

Fr. Embach celebrates Mass and other sacraments at St. John’s Church at Creighton, and in surrounding parishes in Omaha. “I am profoundly consoled being available for sacramental ministry, particularly celebrating the Eucharist, anointing of the sick and reconciliation.”

Working at the intersection of faith and science, Fr. Embach sees God’s hand at work in the complexity of creation. True compassion for any patient always begins with good science, and the Gospel is at the center of good health care.

“Despite the best evidence-based medicine, applied in a compassionate and patient-centered way, which often extends and improves the quality of life, all of us will eventually die,” he says. “The great order and complexity of the human body will eventually fail. It seems like planned obsolescence. To me, it points to even a greater order, to the promise of resurrection and eternal life, to what Christ has promised.” ✠



Garan Santicola is a freelance writer who lives in the Catskill Mountains of upstate New York. His Beauty & Truth column on the arts has won multiple National Catholic Press awards, and he is currently working on his first novel.

St. Louis Jesuits (from left) Fr. Roc O'Connor, SJ, Dan Schutte and Fr. Bob Dufford, SJ, are joined by Fr. O'Connor's brother, Mike O'Connor (far right), for a Chicago performance in the fall of 2023.

Photo: Steve Donisch

# Resounding Harmony

The renowned St. Louis Jesuits filled Old St. Patrick's Church with their familiar songs

By Andrew McKernin

**Y**ou know these songs by heart because you've heard them sung in Mass for the better part of your life, if not all of it.

"City of God." "All the Ends of the Earth." "Here I Am, Lord." "Be Not Afraid."

There are many more, and they were all written by a group of five men known as the St. Louis Jesuits.

Although they performed their final concert in 2019, in September of 2023 they delivered a one-night encore performance of 16 of their beloved contemporary liturgical songs at Chicago's Old St. Patrick's Church.

A Jesuit Friends & Alumni Network (JFAN) Chicago event, in partnership with Bellarmine Jesuit Retreat House in Barrington, Ill., the evening featured three of the men—Fr. Bob Dufford, SJ; Fr. Roc O'Connor, SJ; and Dan Schutte. They were joined by seven instrumentalists, the Old St. Patrick's Choir and the voices of the hundreds of attendees who were encouraged to sing along.

The fourth and fifth St. Louis Jesuits, Fr. John Foley, SJ, and Tim Manion, were unable to attend but Manion called in via telephone to address the crowd and participate in the celebration.

Pews were filled with both the young and

elderly, priests, nuns, laypersons, passionate fans and Bellarmine retreatants.

Sitting on 80 acres of gently rolling meadows and wooded countryside 40 miles northwest of Chicago, Bellarmine offers Ignatian silent retreats for men and women, Kairos retreats for teens, 12-step retreats for people in recovery, and personal and directed retreats. Founded in 1948, the retreat center counts Fr. O'Connor among its current ministry team members.

The St. Louis Jesuits' musical journey began at Saint Louis University, in the basement of Fusz Memorial Chapel, where their first collection of 58 songs, named *Neither Silver nor Gold*, was recorded. Originally intended as a personal legacy, this recording set the foundation for their collective identity as the St. Louis Jesuits. Over the years, the group evolved, and the compositions, initially written by individuals, became collaborative. Despite pursuing different vocations and graduate studies, the men reunited several times between 1975 and 1985 to create and record various collections of music. Since 1976, they have received five Grammy nominations.

In 1980, the St. Louis Jesuits made a significant move, relocating to Seattle, where

they continued to study and compose new music. Their legacy was further cemented with the 2005 release of *Morning Light*, a collection of new music that celebrated their 30th anniversary.

The concert at Old St. Patrick's Church was a continuation of their storied journey—a celebration of resilience, dedication and the enduring impact of their music. The audience reveled in the timeless melodies and lyrics—along with the stories and banter between songs—and by the end of the night a palpable sense of community filled the church.

United in the joyous celebration of their faith, concertgoers from as far away as California and Canada left with hearts full of gratitude and a renewed connection to the hymns that have defined their spiritual celebrations for decades. ✠



Andrew McKernin is a Midwest Jesuits gift officer and a graduate of Fordham University. Before joining the Province in 2022, he managed the volunteer services department and numerous client services at Catholic Charities of the Archdiocese of Chicago.



D'Marco Ansari (center) works for Greatwater Opportunity Capital, a real estate development company focused on workforce housing.

Photo: Michael Samacki



Photo: Steve Donisch

## Shaped By Jesuits

### D'Marco Ansari found that Jesuit schools were the right fit for him

By Kristine Mackey

**D**'Marco Ansari listened to his grandmother when she told him that a Jesuit education was the best. He had applied to, and been accepted to, a number of competitive public high schools in Detroit, but per his beloved Grandma Dolores Ansari, one road would lead to a better end.

Though D'Marco began at University of Detroit Jesuit High School, he transferred and found his fit at Loyola High School in Detroit. Three of D'Marco's brothers also attended Loyola, and post-graduation, D'Marco matriculated to yet another Jesuit school, University of Detroit Mercy. There, he earned both a BS and MS in urban planning. While D'Marco is grateful for the many Jesuits he connected with, he gives special credit for his personal formation to Br. James Boynton, SJ, and Fr. Raphael Shen, SJ.

Brother Boynton, his chemistry teacher, saw gifts in D'Marco that he did not see in himself. Brother Boynton told D'Marco he was smart, and that he got it. "He pushed me always to do just a little bit more," D'Marco says. He also says that Fr. Shen, his collegiate mentor, lived his life just like St. Ignatius "being amongst the people."

Never forgetting that he was raised to become a man for others, D'Marco began his career in the City of Detroit Housing and Revitalization Department, working for the public/private partnership team. His mission was to transform neglected neighborhoods, bringing together resources through public and private funding. To that end, he is most proud of the East Davison Village project, where his team created the Meade Cut-Thru, a park pathway connecting two disparate sides of

the community and increasing walkability and access to cycling. After moving on from the city, D'Marco joined Greatwater Opportunity Capital, a real estate development company focused on workforce housing. Today he is enthusiastic about his current project in northeast Detroit, bringing to fruition the Benjamin O'Davis Veterans Village.

"Homeless vets don't get enough love from our society," D'Marco says. He knows in his heart the project is the right thing to do.

Ever the learner, D'Marco will be traveling to Paris in March, and in preparation for his trip he has been studying French. He cycles in fundraising races and has most recently begun baroudeur cycling. Father Shen, who died in 2022, and Br. Boynton, who is the current president of University of Detroit Jesuit High School and Academy, would be proud! ✠

# In Memoriam

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*We give thanks for the following Jesuits who have gone home to God.*

## **Fr. R. Gerard Albright, SJ**

April 1, 1926 – September 22, 2023

*“He is most remarkable in my mind for the way generations of students appreciated him—both for his excellent teaching and for his coveted personal recommendations.”*



Professor of 19 different courses (often to pre-medicine and pre-dental students), residence hall chaplain, chair of the biology department, and dean of the Liberal Arts College at the University of Detroit Mercy; started a committee on student evaluation and was the main letter writer in the program, which provided thousands of letters of recommendation for students applying to medical or dental school; missioned to Colombiere Center.

## **Fr. Denis A. Dirscherl, SJ**

May 10, 1934 – September 28, 2023

*“Perhaps his most edifying virtue was his obedience. He represented what he thought the Spirit was calling him to do but would always honor the decision of his superiors.”*



Latin and speech teacher at Saint Ignatius College Prep in Chicago; director of reserve chaplain affairs at Warner Robins Air Force Base in Georgia; Latin and Russian teacher at St. Xavier High School in Cincinnati; Cardinal Newman High School in Columbia, South Carolina; Lehman High School in Sidney, Ohio; Williamsport High School in Williamsport, Maryland; and Annapolis High School in Annapolis, Maryland; Air Force auxiliary Catholic chaplain; retired with rank of Colonel after 28 years of military service; missioned to Colombiere Center.

## **Fr. George A. Lane, SJ**

July 29, 1934 – November 12, 2023

*“George’s pastoral work in Chicago and, especially, at Holy Family was marked with a genuine care for the poor and for people living a very simple and modest life at the margins.”*



English teacher at Saint Ignatius College Prep in Chicago; ministered at Loyola Press for almost 50 years as editorial director and associate director of the press, director, president and publisher; coordinated efforts that saved and helped renovate Holy Family Parish in Chicago, one of the few buildings that survived the Great Chicago Fire of 1871; superior of the Woodlawn Jesuit Community; missioned to Colombiere Center.

## **Fr. M. Dennis Hamm, SJ**

January 18, 1936 – November 19, 2023

*“Dennis was a gentle, patient, faithful brother. It was a grace to live with him.”*

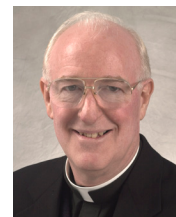


English teacher at Creighton Preparatory School in Omaha; English professor, theology professor and theology professor emeritus at Creighton University in Omaha for almost 50 years; expert on the Gospel of Luke, and wrote four books and more than 100 articles on topics relating to the New Testament and its implications for Jewish-Christian relations; author of the 1994 America magazine article “Rummaging for God: Praying Backwards through Your Day,” an approach to introducing people to the value of the Examen and helping them feel less intimidated by the prospect of a daily Examen; missioned to St. Camillus.

## **Fr. Eugene J. Carmichael, SJ**

July 6, 1941 – November 21, 2023

*“Gene was a devoted Jesuit priest. People gravitated to him because of his care, concern and love of them.”*



Vocation director of Chicago Province; director of Loyola Youth Retreat House in Cincinnati and director of youth ministry at Jesuit Spiritual Center at Milford, Ohio; campus minister, associate dean of students, assistant director of the health and counseling center, administrator of St. Robert Bellarmine Chapel, associate vice president for mission and ministry, interim vice president of student development, interim vice president for mission and identity, and spiritual counselor at Xavier University in Cincinnati; missioned to Colombiere Center.

## **Fr. Hubert G. Boschert, SJ**

September 5, 1937 – November 25, 2023

*“Bert’s gentle, peaceable nature was such a blessing to be around.”*



History and math teacher, assistant prefect of studies and principal at Red Cloud Indian School at Pine Ridge Indian Reservation in South Dakota; associate pastor of the Church of Saints Peter and Paul in Mankato, Minn.; pastor at Saint Gabriel Parish in Prairie du Chien, Wis.; Saint Stephen Parish in Bridgewater, S.D.; the Church of Saint Joseph Parish in Owatonna, Minn.; and Saint Edward Parish in Austin, Minn.; senior associate pastor at Christ the King Parish in Omaha; assistant to the rector, pastoral minister at Creighton University in Omaha; missioned to St. Camillus.

V. Rev. Karl Kiser, SJ  
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#### SPECIAL THANKS

Kamila Chavez; Nora Dabrowski; Br. Patrick Douglas, SJ; Ann Greene; Patrick Kennedy; Nancy Kolar; Dave McNulty; Br. John Moriconi, SJ; Fr. Peter Nguyen, SJ; Fr. Jim Prehn, SJ; John Sealey; Becky Sindelar; Br. Matt Wooters, SJ

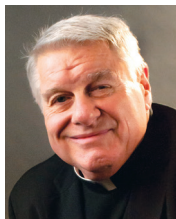
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[WWW.JESUITSMIDWEST.ORG](http://WWW.JESUITSMIDWEST.ORG)

### Fr. Gene M. Donatelli, SJ

February 13, 1950 – November 29, 2023

*“Gino’s creativity was exceptional and his capacity to engage the people he served was remarkable.”*



English teacher at Loyola Academy in Wilmette, Ill.; English teacher and director of pastoral ministry at Saint Ignatius College Prep in Chicago; associate pastor of Cathedral of Christ the King (1995-1998) and Ss. Peter, Paul, and Peter Claver Churches in Lexington, Ky.; chaplain at Loyola University Chicago’s Medical Center; parochial vicar at St. Elizabeth Ann Seton Church; Ss. Francis and John Church; and Cathedral of Christ the King in Lexington, Ky.; missioned to Colombiere Center.

### Fr. M. John Wymelenberg, SJ

May 21, 1926 – January 18, 2024

*“Ask any Jesuit about John and you would hear that he was a gentle, holy man.”*



Teacher at Marquette University High School in Milwaukee; physics professor and pastoral minister at Creighton University; chaplain at Holy Spirit Retirement Home in Sioux City, Iowa; had an abiding interest in physics, especially around the theory of light; published the 1999 article “Three-Dimensional Complex Analysis and Maxwell’s Equations” in Physics Essays; missioned to St. Camillus.

### Fr. Donald R. Matthys, SJ

February 23, 1936 – January 30, 2024

*“Don had a large heart for people in need. He was a faithful Jesuit priest.”*



Latin and math teacher at Marquette University

High School in Milwaukee; physics professor and professor emeritus at Marquette University in Milwaukee; chair of the Optical Methods Division and vice president of the Applied Optics Group of the Society for Experimental Mechanics; consultant to AT&T on deformations in microcircuit modules; awarded summer faculty fellowships at NASA and received the Space Act Tech Brief Award from the NASA Inventions and Contributions Board; missioned to St. Camillus.

### Fr. James J. King, SJ

August 21, 1929 – January 30, 2024

*“Jim was a prayerful and devoted priest. He loved being a Jesuit and engaging people — especially sacramentally.”*



English and Latin teacher at St. Xavier High School in Cincinnati; theology teacher, student counselor, director of public relations, student and moderator of the Alumni Association, and alumni chaplain at Walsh Jesuit High School in Cuyahoga Falls, Ohio; vocation director of Detroit Province; missioned to St. Camillus.

### Fr. Daniel P. Liderbach, SJ

March 17, 1941 – February 1, 2024

*“Dan was a devoted Jesuit, priest, teacher, and scholar. He had an inquisitive and open mind which helped him to consider issues and situations from different points of view.”*

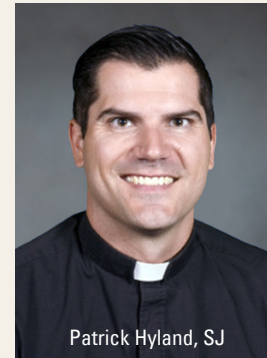


Math teacher at St. John’s Jesuit High School & Academy in Toledo, Ohio; worked at University of Detroit; religious studies professor at John Carroll University in University Heights, Ohio, and Canisius College in Buffalo, N.Y.; ministered at Holy Family Parish in Parma, Ohio; author of eight books and many articles; missioned to Colombiere Center.

## Save the Date: Ordination Mass 2024

The Ordination Mass will be held on Saturday, June 8,  
at Church of the Gesu in Milwaukee, Wisconsin.

The Mass will begin at 10 a.m. CDT. For more information and a livestream of the Mass, visit  
[www.jesuitsmidwest.org/Ordination24](http://www.jesuitsmidwest.org/Ordination24)



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