



JESUITS

USA MIDWEST PROVINCE | SUMMER 2020

Ordination 2020

Celebrating Newly Ordained
Midwest Jesuit Fr. Joshua Peters

Also in This Issue:

- Exploring the Work of Jesuit-Educated Comedians
- The Vocations Team Helps Others Hear Their Call
- Jesuits Collaborate with Women Religious across the Province



Dear Friends,

When we last met in these pages, I was singing the virtues of the lay and Jesuit collaboration in our province office. As I finished putting those words to paper, we were—like many others—swept from the workplace by the COVID-19 pandemic. We learned to navigate a new world of Zoom meetings and social distancing, and I’m happy to report that the work of the Society of Jesus continued largely uninterrupted. Yet, the pandemic continues to wreak devastation on the health and well-being of many of our loved ones, and we pray that they and all affected may find relief.

Just before the pandemic appeared, a group from our offices traveled to meet Fr. General Arturo Sosa and Jesuits celebrating the 50th anniversary of the founding of the Kohima Region. We devote a special section in this issue (see insert) to this most fruitful collaboration. Speaking of Kohima, Ursuline sisters from that region are just one group of women religious (page 16) actively partnering in our ministries; they are a blessing in so many ways. Also, on the international scene, you’ll read of works in Asia, focusing on the impact of Jesuit education in Guam and presence in Japan (page 12).

Closer to home, the worldwide faith community of JesuitPrayer.org received a grant from the Helen Brach Foundation (page 20). With those monies, we will provide three Cristo Rey schools with an app, email, and website featuring daily Scripture, Ignatian reflection, and prayer in Spanish.

Our cover story features Fr. Joshua M. Peters, SJ, who was to have been ordained in Milwaukee on June 13, with hundreds in attendance. Instead, he was ordained (page 4) in Detroit on June 20, with a few dear family members in the pews; it was a moving and joyful celebration. On the other end of the Jesuit timeline of service, we have four Jubilarians sharing their wisdom (page 14) as they celebrate 50 years in the Society of Jesus. We are grateful for the blessings their lives have been to others.

As it was with the pandemic, I write these words as our nation reckons once again with the “original sin” of racism which tragically has been part of the American experience for over 400 years. The death of George Floyd in police custody in Minneapolis triggered massive protests and political and social unrest reflecting anger, distrust, and frustration over the treatment of Black people, Native peoples, and other people of color in the United States. We know there is much work to be done.

As followers of Jesus, let us strive to be part of the solution and not the problem when it comes to dismantling systemic racism and promoting racial healing. In the midst of these struggles, may we who have a voice find a way, wherever we are, to give voice to the voiceless when basic human dignity and decency are violated.

Sincerely yours in Christ,

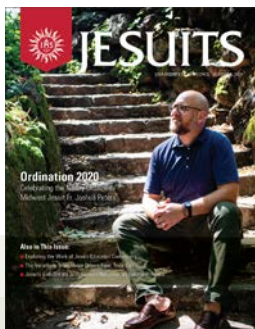


V. Rev. Brian G. Paulson, SJ
Provincial, USA Midwest Province

From left to right: V. Rev. Brian Paulson, SJ;
Most Rev. Donald F. Hanchon, auxiliary bishop
of the Archdiocese of Detroit; and Fr. Joshua Peters, SJ



**MAY WE WHO HAVE
A VOICE FIND A WAY,
WHEREVER WE ARE,
TO GIVE VOICE TO THE
VOICELESS**



ON THE COVER

Fr. Joshua Peters, SJ, in Berkeley, California, where he completed his theology studies at Santa Clara University

Photo: Barbara Ries

Honoring the 2020 Jubilarians



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Some of the men who entered the Society of Jesus in 1970 with former Jesuits at a Province Days Jesuit reunion in the early nineties. From left to right: Dan Schutte; Fr. Charlie Baumann, SJ; Pat Gillick; Pete Donegan; Bill Glenn; Fr. Jeff Loebel, SJ (in front); John Shekleton; Fr. Jim Bretzke, SJ; and Don Fehrenbach.

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Ordination 2020


Father Joshua M. Peters is ordained at Ss. Peter and Paul Jesuit Church in Detroit after over a decade of Jesuit formation.



Page 12

Jesuit Impact on Guam: Hundreds of Marquette Graduates


Since the 1950s, Marquette alumni have contributed to the Jesuit presence in Guam.



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J. R. R. Tolkien's Jesuit Connection

In a letter from a Jesuit, Creighton Prep teacher Mike Witt found confirmation of the influence of Catholicism in *The Lord of The Rings*.



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Companions to the Companions

Janet Merkel, Pat Gillick, and Pete Donegan help senior Jesuits at St. Camillus find meaning and fulfillment in their retirement.



ALSO IN THIS ISSUE

SPECIAL INSERT: JESUITS CELEBRATE 50 YEARS IN NORTHEAST INDIA

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Jesuits Mourn the Death of Former Superior General of the Society of Jesus, Fr. Adolfo Nicolás, SJ

Father Adolfo Nicolás, SJ, 30th Superior General of the Society of Jesus, died on May 20 in Tokyo, Japan. Father Nicolás, 84, was a member of the Jesuit community of Loyola House in Kamishakujii and had been ill for a number of years. He is deeply mourned by the Jesuits of Japan and Asia Pacific, his family and friends in Spain, and by Jesuits and friends around the world.

Father Nicolás was born on April 29, 1936, in Palencia, Spain. His parents were Adolfo Nicolás Rico and Modesta Pachón. The political corruption of that time in Spain forced his family to leave the region and to move often, and Fr. Nicolás spent a large part of his childhood in Barcelona. After considering a career in education as a member of a congregation of brothers, he was put in contact with the Jesuits by his brother, and he attended a Jesuit school in Madrid.

Throughout his life and time in the Society, and prior to being elected Superior General in 2008, Fr. Nicolás had a vocation to serve in Japan. While there, he was a professor of systematic theology at Sophia University, rector of the scholasticate in Tokyo, provincial of Japan, and moderator of the Jesuit Conference of Asia-Pacific. He also served as director of the East Asian Pastoral Institute in Manila, Philippines, and as secretary of the General Congregation of the Society of Jesus.

All who worked with Fr. Nicolás in the Jesuit Curia appreciated his presence during his time as Father General. His strong relationship with Pope Benedict and his close bonds with Pope Francis helped the Society move into an unprecedented phase—the first Jesuit pope in the Catholic Church’s history.

Father Nicolás served as Superior General until his health no longer allowed him to carry out his mission. He convened the 36th General Congregation and offered his resignation on October 3, 2016. After accepting it, the Congregation elected his successor, the current Superior General, Fr. Arturo Sosa, SJ. Father Sosa said, “Fr. Nicolás gave of himself throughout his life. It was a life marked by intense service, calm availability, and a deep ability to inculturate in Japan, where he went as a young Jesuit. It was a culture he loved dearly and to which he committed himself.”



Former Superior General Fr. Adolfo Nicolás, SJ, greets Pope Francis.



University of Detroit Jesuit High School Begins J3 (Jesuits, Joe Louis, and Johnson) Project

University of Detroit Jesuit High has completed the purchase of Joe Louis Park and the Johnson Recreation Center.

U of D Jesuit will begin work this summer on renovating the 20,500-square-foot building, including a gym, locker rooms, and community meeting rooms. Three soccer and lacrosse fields will be among 10.5 acres of open green space, including Joe Louis Park.

“U of D Jesuit is taking another historic step in its commitment to Detroit and the tradition of Jesuit education,” said Fr. Theodore G. Munz, SJ, the school’s president. “Our students will have unrivaled athletic facilities in the city of Detroit. Our neighbors will once again enjoy using the Johnson Recreation Center that has been shuttered for the past 14 years, and that U of D Jesuit is revitalizing. I am thankful to all those who have brought us to this moment and to our alumni, parents, and friends whose generous gifts make this possible.”

Updates in the Search for the New Provincial of the USA Midwest Province

Father Brian Paulson, SJ, is set to complete his term as provincial next summer. The process for identifying a replacement is carefully deliberative. It began with seeking input through discussion within Jesuit communities, as well as recommendations directly from individual Jesuits and other apostolic leaders. Another key step in this process, an extended consult, was completed in Chicago this past June, which considered the needs of the province, the qualities desired in the next provincial, and the most frequently recommended Jesuits for the next provincial. The process to establish a terna for the next provincial—a list of three candidates to be sent to Fr. General Arturo Sosa, SJ, who will make the final decision—will continue this summer and into the early fall of 2020 with the hope for a final decision by end of the year.

Jesuits in Uganda Seek to Build New Residence

Kampala, Uganda, the country's capitol and largest city, sits on a series of beautiful hills that at one time housed the British colonial settlement, and before that, the antelope hunting reserve of its king. Kampala joined Entebbe in 1938 as the first two Ugandan cities to use electric power, and it is a stop on the Uganda Railway. Today, compared to many of the cities of that region, Kampala is modernized, richly diverse, and a center of culture.

Between 1969 and 1972, Maltese and Indian Jesuits entered Uganda with a focus on training clergy, and in 1986, Midwest Jesuits came to accompany the vulnerable, especially refugees, who for decades had entered the country from war-torn neighbors throughout Africa. The initial work also included areas such as spiritual direction, youth ministry, and recovery work. The Ugandan Jesuits' early partnership with the United Nations High Commission for Refugees (UNHCR) contracted with the Jesuits to meaningfully assist refugees, particularly as it relates to providing psychosocial support and education for refugee children. Worldwide, the Jesuits have supported diasporic peoples through their own organization, Jesuit Refugee Service (JRS). JRS operates in 56 countries and is an international Catholic organization with a mission to accompany, serve, and advocate on behalf of refugees and other forcibly displaced persons, that they may heal, learn, and determine their own future.

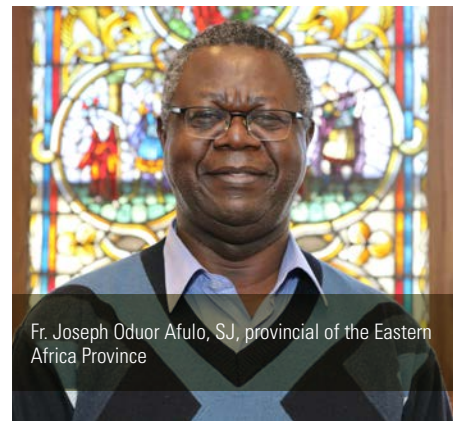
This triad of people of God—the Jesuits, UNHCR, and JRS (along with other notable organizations)—has formed a partnership that has become a model for other regions of the world. Today, Uganda hosts more than 1.4 million refugees, making it the largest refugee host country in Africa, and Kampala hosts about half of them. Recently the displaced come from South Sudan and the Democratic Republic of Congo.

The Midwest Jesuits have been a close partner with the Jesuits of Eastern Africa

for over 30 years for several reasons. The need is great and many of our Jesuits' spirits are moved to accompany their brothers and sisters of eastern Africa. Plus, the Midwest Province is "twinned" with the Eastern Africa Province, meaning there is a formal relationship between the two blessed by the Superior General of the Society. It is akin to "sharing parishes" in the United States. The relationship and the trust it rests upon allows Midwest Jesuits to be sent to ministries in this region and to grow among the people from whom there is so much to learn.

The Midwest Jesuits hope to raise funds for a unique need in Uganda. Xavier House, where the local Jesuits used to live, is located in Nsambya, in the heart of the city of Kampala, and has organically become a center for the integration of refugee services delivered by the said organizations. Within their Jesuit residence you could hear toddlers chanting the alphabet, the buzz of saws as adults learned livelihood skills such as carpentry, and the many languages of the people who sought guidance in rebuilding their lives.

As the need grew with the South Sudanese war, the priests selflessly turned over the entire Xavier House to JRS, who made the building their Ugandan headquarters. The building is now a hub of activity for refugee services, especially psychosocial support, livelihoods, emergency assistance, and education, and the center hosts the purposeful collaboration between



Fr. Joseph Oduor Afulo, SJ, provincial of the Eastern Africa Province

many worthy organizations. The Jesuits there are thrilled to see that the highest and best use of this facility has materialized. Their gift, however, has made them essentially "homeless," and the province has not been able to assign additional Jesuits there due to this lack of housing. A plot of land has been identified adjacent to the JRS compound (their old community), plans for a more modest structure have been laid, and the Jesuits hope to build a new residence there, which will also function as a "transit house" for those traveling to other distant cities in Uganda such as Gulu. The total cost of the structure and its furnishings is estimated to be \$298,000. While the other Midwest Province's projects and needs continue, this important project will be at the forefront of our efforts. If you have an interest in supporting this need, please contact Ann Greene at agreene@jesuits.org. Thank you in advance, or as our friends in Uganda would say, *webale!*



A classroom on the site of the JRS compound in Nsambya, Uganda

Ordination 2020

The Courage to Say “Yes”

By Fr. Joshua Peters, SJ

“The Almighty has done great things for me.” These words from Luke’s Gospel are spoken by Mary in her Magnificat. Like St. Ignatius of Loyola, I did not really have the Society of Jesus or the priesthood on my radar until my late twenties. Thankfully, it did not take a cannonball-induced injury to wake me up! Even then, I knew that if I did not seriously look into religious life my heart would

WE, LIKE MARY, PROCLAIM FOR ALL TO HEAR: CAN’T NOBODY DO ME LIKE JESUS!

never be at peace. What I had cooked up for myself in my twenties did not have enough flavor, and I thank God for spicing things up.

I am most grateful to my family, the University of Dayton, and the Black Catholic communities of faith that nurtured the seedbed of my vocation. My Church family at St. Joseph Catholic Church in the West End

neighborhood of Cincinnati watered the seed that God had planted deep within my heart. Singing in the St. Joseph gospel choir gave me confidence in our Catholic faith during the early 2000s when many of my peers were leaving the Church angry and hurt. At St. Joe’s we prayed joyfully and praised God like Mary did in the Magnificat. They gave me the courage to say “yes” to God’s invitation.

Years later, as a vowed Jesuit living in Chicago, I was asked to join the gospel choir at St. Benedict the African on Chicago’s South Side. This community continued to cultivate my vocation as a Jesuit and further formed me in the Catholic tradition which I am currently engaged in at the Institute for Black Catholic Studies in New Orleans. I am eternally grateful to my Jesuit formation as well as my formation in the Black Catholic Church. We, like Mary, proclaim for all to hear: Can’t nobody do me like Jesus! ✠



Fr. Joshua Peters, SJ (right), with his brothers Drew and Seth on a vacation at Metropolitan Beach in Michigan



Fr. Joshua Peters, SJ, outside Malachi House in Cleveland

Fr. Joshua M. Peters, SJ

- **Born:** September 29, 1978
- **Entered Society:** August 29, 2009
- **As a Jesuit:** Father Peters worked on the Pine Ridge and Rosebud reservations in South Dakota, taught at Christ the King Jesuit College Preparatory School in Chicago, and sang in the gospel choir at St. Benedict the African Catholic Church in Chicago.
- **Assignment Following Ordination:** Father Peters will work as an associate pastor at Christ the King Parish in Detroit.

Because of adjustments made for COVID-19, Fr. Peters was ordained by the Most Rev. Donald F. Hanchon, auxiliary bishop of Detroit, at a smaller ceremony on June 20, at Ss. Peter and Paul Jesuit Church in Detroit.



Fr. Joshua Peters, SJ, with his parents Helen and Michael Peters, at his ordination in Detroit



The Most Rev. Donald F. Hanchon and Fr. Joshua Peters, SJ

Ordination photos by Michael Sarnacki

Catholic Comedy and Jesuit Joke-telling

By Michael Austin

Stop me if you've heard this one.

Q: How many people work in the Vatican?

A: About half of them.

Hi-ohh! That zinger didn't come from vaudeville, even if it sounds like it did. Pope John XXIII wrote the joke, spontaneously, in response to a reporter's question—and it wasn't the only quip "The Good Pope" gave us; a generous sense of humor was among his most endearing qualities.

The catalog of Catholic humor is thick and full of jokes, not only about the rites of Catholicism, but also the culture.

There's got to be a million of 'em, and surely you've heard half—from the "wait-for-it" tales set in confessionals to the ensemble pieces that begin with priests and nuns walking into bars. But there's a third bit of Catholic comedy that exists beyond the Catholic story joke and the papal one-liner: original comedy by Catholics. Professional comedy. Not jokes over dinner—jokes on stage, jokes on television.

Stephen Colbert and Steve Carell come to mind, as both have been vocal about their Catholicism. But it appears that within the Catholic education system, an inordinate number of professional comedians have graduated from Jesuit high schools, universities, or both.

Here's a short list: Bill Murray (Loyola Academy, Regis University), Chris Farley (Marquette University), Amy Poehler (Boston College), George Wendt (Campion Jesuit High School, Rockhurst University), Keegan-Michael Key (University of Detroit Mercy), Bing Crosby (Gonzaga Preparatory School, Gonzaga University), Colin Jost (Regis High School), Nathan Lane (Saint Peter's Preparatory School) and John Mulaney (Saint Ignatius College Prep, Georgetown University).

It makes one wonder if there's something inherently Ignatian about comedy.

"Jesuits emphasize open-mindedness and learning through experience," says



Michelle Renslo (back row, far right) performs with her troupe, the Georgetown Improv Association.

Michelle Renslo, a rising junior at Georgetown University and a member of the school's improv troupe. "I think those aspects resonate with approaching life and personal growth through humor. Instead of getting bogged down by an awkward situation or failure, I think both Jesuit values and comedy emphasize character-building and learning from your experiences."

Father James Martin, SJ, author of *Between Heaven and Mirth: Why Joy, Humor, and Laughter Are at the Heart of the Spiritual Life* (HarperCollins), has delivered several lectures on the topic of faith and humor.

"Joy, I think, has a somewhat disreputable reputation in the Catholic Church, and that's a real tragedy because it has a distinguished history among the saints as an essential element for spiritual health," Fr. Martin told a crowd at Boston College in 2011. "Anyone truly in touch with God is joyful. Think of people in your lives who are really in touch with God. Are they not filled with joy?"

In addition to John Mulaney, a stand-up comedian and former *Saturday Night Live* writer, Georgetown comedy alums include Jim Gaffigan, Nick Kroll, Alison Becker, Mike Birbiglia, and Bradley Cooper.

"Georgetown is definitely not an art school, but one of the benefits of that is the people who are involved in comedy are really passionate about it," Renslo says. "Georgetown emphasizes *cura personalis*, care of the whole person, and I would certainly not be the whole person I am without embarrassing myself on stage once a month. So to me, it makes sense."

That concept, *cura personalis*, must also make sense to Fr. Jake Martin, SJ, a Chicagoan pursuing a doctorate in film studies at Trinity College Dublin. Caring for his whole person involves being both a Jesuit and—wait for it—a stand-up comedian!

The author of *What's So Funny About Faith?: A Memoir from the Intersection of Hilarious and Holy* (Loyola Press), Fr. Jake Martin, SJ (who is of no relation to



Father Jake Martin, SJ (right), has a background in comedy and was ordained in 2015.

Fr. James Martin), now understands that his two callings complement each other. But getting to that point, giving himself permission to be both devout and funny, took some doing.

YOU'RE FULFILLING A NEED THAT [PEOPLE] HAVE, AND IT'S A REALLY KIND OF POWERFUL EXPERIENCE. A ROOM FILLED WITH LAUGHTER IS A ROOM FULL.

"The person who had the most difficulty with the Jesuit and the stand-up comedian was myself," he said in a video interview with Vinita Hampton Wright of Loyola Press. "I had this idea, or this image, of what a Jesuit was supposed to be."

That image didn't involve stand-up routines, but eventually he realized that his gift of humor was of value to others, and that sharing it could be a form of service.

"You're giving something to someone," he said in the Loyola Press interview. "You're fulfilling a need that [people] have, and it's a really kind of powerful experience. A room filled with laughter is a room full."

Besides comedy's ability to make us laugh, which is undeniably good for the

soul, it can be a form of truth-telling. It can call attention to the wrongs of a society or institution. It can lift spirits and restore faith. It can also help us understand the absurd and vulnerable moments of another person's life, as it did when Jim Gaffigan recalled being the warm-up act for Pope Francis in Philadelphia. During Gaffigan's sound check, he could see cars lined up on the highway, an estimated 1 million people filing in to see the Holy Father.

"I looked at those people and thought, 'Wow, a million people... that don't want me to do stand-up comedy,'" he said in a later routine. "Because they were all there to see the pope, and not one of those million people was thinking, 'I hope the pope has a comedian open for him.'"

They might not have thought that, but it might have been just what they needed. ✠



Michael Austin is a freelance writer based in Chicago, a national James Beard Award finalist for magazine feature writing, and a former nationally syndicated columnist for the *Chicago Tribune*. He grew up as one of seven in

Joliet, Illinois, and is a renowned Irish musician and a faculty member of Chicago's esteemed Old Town School of Folk Music, where he teaches bodhran, the Irish traditional drum.

Why not a Jesuit?

By Matthew Donovan, SJ

My vocation to the Jesuits initially unnerved me. One clear winter morning, a simple question floated into my consciousness: “Why not a Jesuit?”

It was not a priestly vocation that surprised me; priesthood seemed reasonable. Since I was a child, God has always been my life’s rock, giving meaning, direction, and purpose. The priesthood, where I might be of some help to others on their journey with God, seemed like a natural response to God’s love. That question I was comfortable with. But a Jesuit?

I could think of a million reasons why not a Jesuit. I didn’t particularly like high school, and Jesuits teach in high schools. I am not particularly academic, and Jesuits have doctorates. I am not particularly adventurous, and Jesuits are a missionary order. I couldn’t see myself in those roles. It felt like a remote possibility, one that would entail great reaching on my part. But that quiet question never went away. It required investigation. So, over the next few years, I got to know the Jesuits.

It turns out the Jesuits are not who I thought they were. While many Jesuits work in high schools, many do not. While many Jesuits pursue an academic career, many do not. While many Jesuits serve

as missionaries, many do not. What I learned is that Jesuits are not defined by the work they do; they are defined by their relationship with Jesus Christ. The high school teacher teaches because he loves Jesus. The academic pursues truth because all truth is but one expression of the fullness of truth in Christ. And the missionary’s sense of adventure is compelling because it is Jesus Christ who is the prize found in every human heart. Jesuits are men who have encountered Jesus, experienced his friendship, and who live out the conversion that he always brings. Any work you see Jesuits doing flows from and back to Jesus.

Jesuit formation has been an invitation to grow in my relationship with Jesus. The great irony is that the more I give myself to this life, the freer I become. Each of those areas of work that seemed so remote and far away become invitations to know Christ more. Knowing Christ, I am strengthened to do the things that scare me the most. Since entering the Jesuits, I have taught high school for three years, studied philosophy and theology for even longer, and served in one of the most remote regions of India.

I have been a Jesuit for over eight years now, and, after serving at Saint Ignatius



Matthew Donovan, SJ, completed his regency as a teacher at Saint Ignatius High School in Cleveland.

High School in Cleveland, I began my theology studies in preparation for ordination in a few years. What began as a far off, isolated question that seemed to require a great reaching on my part, turns out to have come from deep within my soul, pointing me outward to Christ incarnate in the students I teach, the inmates I visit, the Jesuits I have come to know, love, and journey with. It is a good and full life.

In all this, what have I discovered? The trick of God is that my own salvation—my search for happiness and fulfillment which is at the heart of anyone’s vocation—is inextricably tied to the salvation of those I am privileged enough to accompany. So, why not a Jesuit? ✠



Matthew Donovan, SJ, is a first-year theologian at the Boston College School of Theology and Ministry. He entered the Jesuits in 2011.

Fr. Albert Fritsch, SJ

Fifty years after the first Earth Day, five years after *Laudato Si'*, he continues the fight for the environment

By Amy Korpi

While growing up in Kentucky, Fr. Al Fritsch, SJ, knew he wanted to be a scientist. He also thought, however, that “it would be awfully nice to be a priest and a scientist at the same time.”

Fortunately, when he studied at Xavier University, he learned through the Jesuits there—particularly the head of the chemistry department—that he could in fact do both.

“It’s very unusual for most religious communities to think of getting advanced degrees in subjects other than theology and philosophy,” he explains. “The fact that I could do doctoral and postdoctoral work in a scientific field was a wonderful thing. And the fact that I’ve been able to be active in public interest science, conservation, and the social inequality associated with environmental issues—versus working in a more typical teaching post—has been a blessing.”

Merging science and faith also makes great sense to Fr. Fritsch. He asserts, “Unfortunately, today’s secular world is biased against religion, but science and faith are not mutually exclusive. We need the gifts that science provides to be agents of change. And that is what we are called to be as the body of Christ. Jesus saved the world, but sufferings are still going on, and our living earth is suffering. If we don’t have a living earth, we cannot live on it ourselves, and that has tremendous theological implications. But if we commit to saving the earth, we enter into the very act of redemption.”



Father Fritsch, nearly 87 years old, continues to live and work in Appalachia.

AN ENVIRONMENTALIST BEFORE IT WAS “POPULAR”

After earning bachelor’s and master’s degrees at Xavier, he entered the Society of Jesus in 1956 and was ordained in 1967. Then, at a civil rights march, he connected with someone who worked at Ralph Nader’s Center for Study of Responsive Law. The result: Fr. Fritsch became a staff assistant to Nader’s group in Washington, D.C.

Father Fritsch’s next move was to co-found the Center for Science in the Public Interest, an advocacy group based in Washington, D.C.

“At that time, we thought the environmental problems would be solved quickly,” he recalls. “The first issues we worked on—lead in gasoline, tobacco, asbestos—actually were addressed pretty quickly. There was ample bipartisan interest in doing something, and several issues were cleared up with some government regulation. I actually thought I’d be moving on to something else.”

“As we progressed, however,” Fr. Fritsch says, “We recognized bigger underlying issues. We came to the conclusion that consumer addiction was a problem that was not going to be solved quickly. We couldn’t even contemplate the future ravages of climate change at that time!”

HOME TO APPALACHIA

Then, in 1976, Fr. Fritsch wrote a guidebook for those seeking a more conscientious, less wasteful life: *99 Ways to a Simple Lifestyle*. But there was a problem.

“As we sought to implement the book’s principles,” he recalls, “It struck me that it was impossible to live that way in D.C., where you’re surrounded by five of the richest counties in America. And it became clear that social justice is a vital component of ‘green living.’”

Feeling a call to “go home” to Appalachia, he returned in 1977 and founded Appalachia Science in the Public Interest (ASPI) to promote sustainability and simple living. As a pastor of the Lexington diocese, he feels blessed by the parishioners who are supportive of the environmental work of ASPI, which “was and is supported ‘by the hands of the poor.’ God gave us the grace to have people in our diocese willing to work for social justice.” ✠



Amy Korpi, a freelance writer based in Green Bay, Wisconsin, has been working with the Jesuits since 1998.

Answering the Call

Team promotes vocations and accompanies those interested in becoming Jesuits By Amy Korpi



Large group: Jesuit vocations directors and promoters from the United States and Canada met at Canisius College in Buffalo, New York. From left to right: Jesuits Fr. Richard Baumann, USA Midwest Province (UMI); Fr. Philip Florio, Maryland Province (MAR); Fr. William Murphy, UMI; Fr. Rodolfo Casals, USA Northeast Province (UNE); Br. Patrick Douglas, UMI; Fr. Chanh Nguyen, USA West Province (UWE); Fr. James Stoeger, UMI; Fr. Michael Dooley, USA Central and Southern Province (UCS); Fr. Edmund Lo, Canada Province (CAN); Fr. Christopher Nguyen, UWE; Fr. Edwin Gros, UCS; Fr. John O'Brien, CAN; and Fr. Michael Rossmann, UMI.

As recently as 50 years ago, Jesuit vocations were built on familiarity. Schools affiliated with the Society of Jesus were the primary source of priests and brothers. Others were welcome, but there wasn't a lot of general outreach. Nor was it crucial, as numbers of those entering were high.

For example, Fr. James Stoeger, SJ, regional vocation director, was ready to apply to the Society right out of St. Xavier High School in Cincinnati. "Entering at that age was common back then," he says.

But the world was changing—both in the larger context, for example, through student movements, and within the Church as it entered the modern post-Vatican II era.

"When we entered the novitiate in 1964, we were one of the last large cohorts to do so," recalls Fr. Stoeger, whose high school and novitiate classes included Fr. Richard Baumann, SJ, another Midwest Jesuits regional vocation director.

Along with the changes in the outside world and the Church, the characteristics of the individuals who inquire about a Jesuit vocation were also evolving. Although a fair amount of today's candidates have had a Jesuit high school and/or college experience, many go on to an extended community service program or another career altogether before applying to the Society. Others might consider diocesan life or another religious congregation first.

"People who apply today are more often exploring their faith journey on their own and conducting a personal search for how to live it," says Fr. Stoeger.

Sophistication and Specialization

In true Ignatian fashion, the Midwest Jesuits have responded to these developments with innovation.

According to Fr. William Murphy, SJ, vocation promoter, the need to "market" vocations outside of Jesuit circles coincided with the growth of the internet, and **BeAJesuit.org** has become a key

source of inquiries.

"Today's vocations world demands sophistication and specialization," Fr. Murphy explains. "The roots planted in the mid-1990s through our website have blossomed to include social media strategy, audience segmentation, and analytics."

The changing nature of the vocations world has also led to the creation of a team. "We used to have one or two people doing vocations work," Fr. Murphy says. "Then provincials like Fr. Thomas Lawler, SJ, and Fr. Brian Paulson, SJ, recognized the importance of having more people in vocations to do things well. Each of us brings different skills and gifts to the team, and we need all of those gifts to succeed in our mission."

The team includes two vocation promoters (Fr. Murphy and Fr. Michael Rossmann, SJ); two regional vocation directors (Frs. Stoeger and Baumann); Br. Patrick Douglas, SJ, provincial assistant for vocations and regional vocation director; Cecilia Hernández, executive administrative assistant to provincial assistants; and Janet O'Keefe, administrative assistant.

Discernment and Screening

When someone inquires about joining the Society, a vocation promoter begins the process of helping each inquirer see what Jesuit life is like and whether he might be suited to the vocation. If there seems to be a fit, the candidate begins working with a vocation director.

That process, during which a candidate discerns whether he will apply, involves the director accompanying and supporting his decision-making journey, often for a year or longer. At the same time, the director determines whether he thinks the candidate should in fact apply.

"On behalf of the Society, the Church, and our institutions, we need to get to know a person well to assess his aptness to be a Jesuit, in terms of our prayer lives, community life, and mission," Fr. Stoeger says. "With fewer Jesuits available, we need priests and brothers who are



At the office of the Jesuit Seminary Guild of the former Wisconsin Province, Jesuits Br. Gerald McKeever and Frs. Augustine Giunta and Jerome Breunig welcome visitors to an open house.

capable, well-rounded leaders with diverse skills more than ever. Candidates must be willing and able to be 'formed' in Ignatian spirituality and in the capacity for effective ministry."

"At the same time," he adds, "discerning whether you have a call to be a Jesuit can be challenging, so our support is vital to the individual. He might have a call to religious life, but not to the particular life of the Jesuit. We want to help him make the best possible decision for himself as well."

When the candidate and vocation director agree that the candidate should apply, he begins a lengthy application process, including a spiritual autobiography; data about family, education, professional development, and reasons for wanting to become a Jesuit; interviews with four Jesuits (including a formal session with the vocation director); an interview with a woman who is familiar with Jesuit life and ministry; and a session with a psychologist.

"Once all the reports are in—thanks to Cecilia Hernández!—the vocation director writes up an extensive description of the applicant and his likely Jesuit vocation, which goes to the provincial for final approval," says Fr. Stoeger. "To outsiders, this might seem overly meticulous. But in constructing this final application, it is vital to our mission to invest the time and effort." ❖

Jesuit Impact on Guam

Hundreds of Marquette Graduates

By Shane Healy

Jesuits in Asia-Pacific: Following in Pioneers' Footsteps and Forging New Paths – Part II

Editor's note: In the spring issue of this magazine, we featured some examples of Midwest Jesuit relationships and presence in Asia. This article continues that exploration.

The Society of Jesus first brought Catholicism to Guam in 1668, and, although expelled about a century later, Jesuits returned to the island in 1968. But that didn't preclude a "Jesuit presence" on the island—some of which came in the form of Marquette University (MU) alumni—several years before that.

Carlos Camacho was Guam's first MU graduate in 1952. Returning home with

a degree from the school of dentistry, he served as a captain in the army dental corps and spent years in private dental practice. His brother Luis Camacho followed him, earning a bachelor's and dental degree from MU as well.

Another professional avenue appealed to Carlos Camacho, however, and, after serving as a senator in the Guam legislature, he was appointed governor of Guam. Then, when Congress passed the Guam Elected Governors Act in 1970, Camacho succeeded in becoming the first elected governor of Guam.

Four of Camacho's sons also graduated from Marquette: Carlos, Felix, Francis, and Victor.

Felix Camacho says that his choice to attend Marquette stemmed in part from family, but also from the strong alumni community on Guam that continues to this day. "I knew that several prominent local leaders graduated from there," he explains. "They have all contributed

their talent and service to the island and are all leaders in their respective fields." Felix Camacho became a prominent leader himself after following his father into politics and serving two terms as governor. He received an honorary doctor of laws degree from MU in 2004.

Felix Camacho's younger brother Victor Camacho went to MU in the 1990s, a time when about 40 students from Guam were in residence. Victor Camacho, executive director of Sanctuary Inc., an organization that helps Guam's youth struggling with homelessness and drug abuse, says his education at MU was "remarkable." "I learned to take every life experience as a learning opportunity," he says. "It was a chance to grow daily and carry out [Jesuit values] with a career in service to others."

The Camachos are just a few of the MU alumni who have gone on to be "men and women for others" in their careers as attorneys, engineers, businesspeople, speech therapists, journalists, teachers, social workers, and more.

One example is Frances Marie Tydingco-Gatewood, whose work has elevated her to the position of associate justice under the leadership of the chief justice of Guam. "My first philosophy professor [at MU] actually convinced me to go to law school," Tydingco-Gatewood recalls. "My experience was really outstanding. The nice thing about Marquette is having all these priests and teachers who really care about your future and want to see you succeed." Even now, about 45 years after graduating, she stays in touch with other MU alumni.

Legacies to the Present Day

Edward Duenas was Guam's first MU alumnus to receive the all-university



Pictured in 2015, left to right: Juan Tenorio, Charlene Tenorio, Ryan Healy, Paul Healy, Shane Healy, and Juanita Tenorio.



Father Arturo Sosa, Superior General of the Society of Jesus (center), was accorded the honor of carrying the staff of a chief by jubilee participants during the procession to the celebration in Jakhama. At his side is Fr. Melvil Pereira, SJ (regional superior of the Kohima Jesuits).

Special Report: Jesuits Celebrate 50 Years in Northeast India

In 1970, IBM introduced the floppy disk. The age of disco dawned. And the provincial of Karnataka, India, sent three Jesuits to start a mission in his country's northeast region.

While the initial plan was to educate the children of prominent families, the Jesuits took a different path, establishing a school in an undeveloped indigenous village called Jakhama, in the state of Nagaland. With the collaboration of religious sisters, they overcame setbacks and the school thrived. Leaders from neighboring villages were soon requesting similar schools, as transportation options were poor and commuting to Jakhama was not viable for them.

Gradually, a second school started and, in 10 years, the Jesuits had schools in almost every village in the region. They also became engaged in ministries like social action; options for the poor; religious and cultural dialogue; care for our common home; and human development, social research, and communication initiatives.

In 2020, that original outreach mission—having become the Kohima Region of the Society of Jesus within 25 years—is celebrating its golden jubilee. In March, Fr. Arturo Sosa, Superior General of the Society of Jesus, traveled to Kohima to participate. Escorted by four Naga warriors, he was solemnly adorned with traditional Naga attire, then 100 Naga men in cultural dress led him in procession to the celebration venue, where he unveiled the jubilee monolith (which stands with another from the mission's start and a second from its 25th anniversary).

The Eucharistic celebration then began with a procession led by 25

couples from 25 ethnic groups with whom the Jesuits work. Presided over by Fr. Sosa, the Mass was concelebrated by the bishop of Kohima, Fr. Melvil Pereira, SJ (Kohima regional superior), ten other bishops, representatives from women's religious orders who collaborate with the Jesuits, and nearly 150 priests. Over 2,500 people attended.

In his homily, Fr. Sosa recounted God's ways of working through the Kohima Jesuits: "We celebrate the hallowed memory of the [pioneers]... Today their successors continue to live and enrich the precious legacy, which those pioneers bequeathed to them."

He also noted how Kohima Jesuits have kept moving in true Ignatian tradition, "responding to the call of people and places where they discerned a greater need. They handed over to the dioceses those parish centers and institutions that had already been sufficiently well established, to be free to move on to new apostolic frontiers..."

For the offertory, 50 women came in procession with 50 baskets of produce from their land, and the thanksgiving Eucharist concluded with the Papal Blessing to the Kohima Region for the occasion.

Two days later, a celebration was held in Umbir, in the state of Meghalaya. Following the tradition of the Khasi people there, young Jesuits carried saplings for planting to create a sacred grove, as if to say, "we will continue the legacy initiated by those who came before us."

When asked what he liked most about his visit, Fr. Sosa said it was the involvement of the people—that this was a celebration not just of the Jesuits, but of those who had collaborated with them.

This article was written with support from Jesuits in the Kohima Region.



India



Sharing Gifts and Resources

On hand to help celebrate the Kohima Jesuits' jubilee were several representatives from the Midwest Province—as the two regions have had a special relationship called a *convenio* since 2002.

Most simply put, the *convenio* is a pledge signed by the two provinces to support each other in their shared mission to serve the faithful, promote justice, and engage in dialogue with other cultures through friendship and understanding.

Gifts and resources to be shared in this mutually beneficial partnership are: culture, communication and friendship, theological and apostolic reflection, reflections on Jesuit life, cooperation and support in ministry, Ignatian spirituality, knowledge resources, cooperation in formation and ongoing formation, advocacy, and emergency assistance.

There are many graces in the relationship, writes Kohima Jesuit Fr. Philip Abraham, SJ. These include “the strengthening of one’s vocation, discovering a new dimension of one’s religious calling, new insights and widening of perspectives, world-class education at the highest levels, and a deep appreciation and experience of how the Society of Jesus seeks, finds, and does God’s will in different parts of the world.”

Midwest Jesuits Fr. Provincial Brian Paulson, SJ, adds, “Our mutual work with indigenous communities and marginalized ethnic

We agreed from the start that this agreement ... must be inspired by Ignatian spirituality and evaluated honestly in the spirit of the Examen.

groups motivated Fr. Peter Hans Kolvenbach, then Superior General of the Society of Jesus, to ask our provinces to work closely together. We agreed from the start that this agreement must be more than a transactional agreement of personnel or resources; rather it must be inspired by Ignatian spirituality and evaluated honestly in the spirit of the Examen. As a result, each province has been blessed by Jesuits made available by the other to our ministries, communities, and Jesuit formation—enriching our respective institutions, communities, and local ministries in the process.”

All involved agree that the mutual experiences have provided a deeper awareness of the Society’s universal mission.



1996

Midwest and Kohima provincials begin to discuss a closer relationship between their regions. Details will be finalized and made official in 2002.



2003

Interregional visits—including formation-related experiences—begin.



2006

A visiting scholar from Kohima begins teaching in the US. “Ignatian International Immersion” programs including laypeople begin (including the group above, whose 2008 visit led to support for a women’s/family self-help group).

2007

Partnering with Kohima Region’s Teacher Training Institute, Dr. Sharon Ishii-Jordan and the late Fr. Richard Hauser, SJ, of Creighton University initiate a summer study immersion/ service learning course to focus on education methods to preserve culture and language. As it grows, it will bring Kohima Jesuits and colleagues to Creighton for exchanges.

Post-event Reality: COVID-19

As participants celebrated Kohima's golden jubilee, an invisible enemy lay in wait. Father Anand Pereira, SJ, Kohima regional development director, recalls, "We just completed the jubilee celebration and bang came the lockdown. The worst hit in this pandemic are the poor migrants who have come to the cities to work and are unable to get back to their homes." To address the need of displaced workers, Kohima Jesuits have been cooking (with just one small house of six reporting they are feeding 250 per day—and they are only one of many!), distributing the food on the streets, and providing rations to hundreds of families in the villages. "This is our way of alleviating the suffering of our brothers and sisters," says Fr. Pereira.

Jane Glynn-Nass, Midwest Jesuits provincial assistant for health, worries for those brothers and sisters. "My thoughts and prayers go to the people and villages we saw," she says. "I cringe at the thought of COVID-19 hitting the crowded and poor areas we visited—including a tiny infirmary run by the sisters. If the disease hits that village, it will bring such tragedy."

Yet these reflections are balanced with joy for Glynn-Nass, who says, "The Kohima Jesuits' kindness and hospitality were extraordinary. We were so well cared for and welcomed with such genuine affection, even as they continued their heroic work. We were also privileged to meet many wonderful local people—such as these children of Umbir Parish [in the photo at left]. Just look at those faces!"



Above, Fr. Melvil Pereira, SJ, Kohima regional superior (center), accepts handmade Lakota blankets from Midwest Province envoys (from left to right) John Sealey, provincial assistant for social and international ministries; Fr. Joe Daoust, SJ, superior and minister, Holy Rosary Mission (Pine Ridge, South Dakota); Fr. Glen Chun, SJ, socius; Jane Glynn-Nass, provincial assistant, health; and Fr. Don Doll, SJ, professor emeritus, Creighton University.



Photo by John Sealey



2013

Retreat exchanges begin.



2017

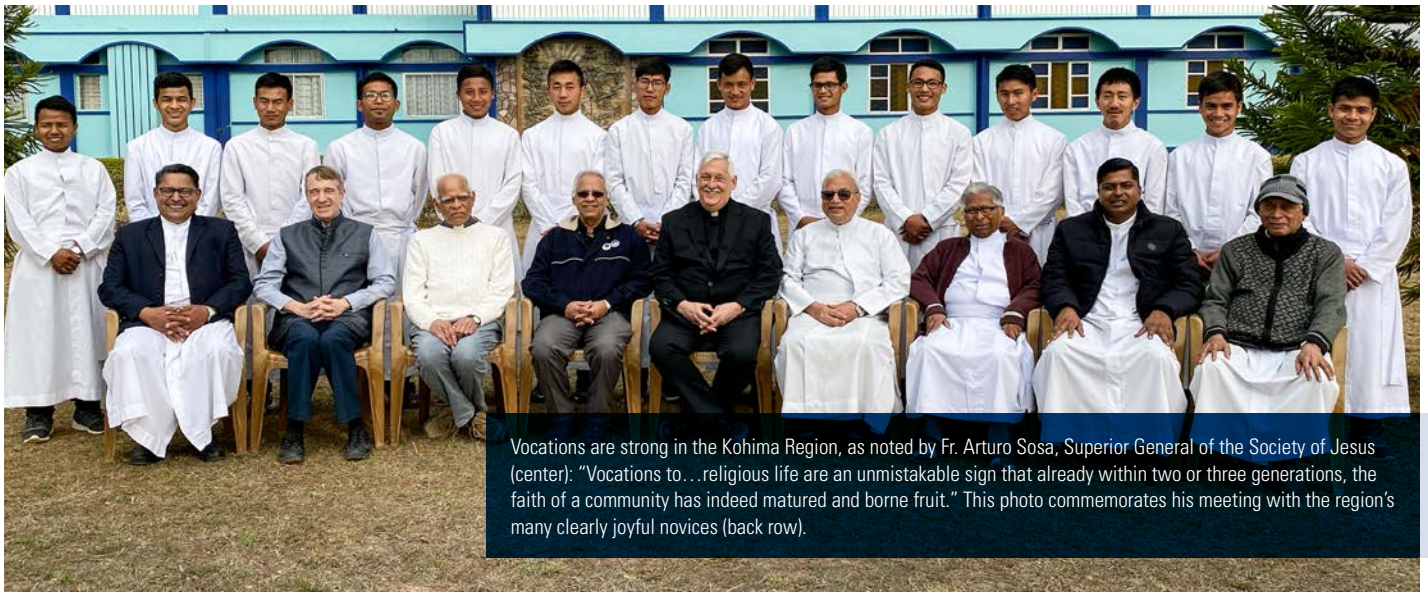
Marquette Center for Peacemaking visits North Eastern Social Research Center and Legal Cell for Human Rights. Midwest lay colleague Judge Virginia Kendall addresses Human Trafficking Conference. Creighton Global Initiative develops a train-the-trainer model for Ignatian spirituality development.

2018

Having spent 17 years in study and service in the US Midwest, Fr. Paul Coelho, SJ, begins an institution of tertiary education (St. Xavier's College Umoid) in Kohima.

2020

The parish team from St. Thomas More in St. Paul, Minnesota, visits Umbir (a village in Meghalaya) to explore next steps in a parish-parish relationship. Kohima Region celebrates jubilee.



Vocations are strong in the Kohima Region, as noted by Fr. Arturo Sosa, Superior General of the Society of Jesus (center): "Vocations to...religious life are an unmistakable sign that already within two or three generations, the faith of a community has indeed matured and borne fruit." This photo commemorates his meeting with the region's many clearly joyful novices (back row).

"Reading the past to write the future"

The Kohima Region's jubilee did not just focus on the 50 years from 1970 to 2020. While the celebration did indeed "read the past" and rejoice in it, participants also emphasized how they will "write the future."

What started with three Jesuits—two priests and a brother—is today a thriving region with 59 priests, three brothers, and 98 scholastics.

Further, over the years, the Kohima Jesuits have ventured into multiple areas of ministry, breaking new ground and setting new trends—although Fr. Glen Chun, SJ, Midwest Jesuits socius, thinks that those trends might not be so new after all.

"During our visit, I was struck by how often I saw a vision of the early Society in the Kohima Jesuits," he explains. "They have started many schools and parishes with limited human and financial resources—although they do collaborate with many religious sisters and others."



"To go out in ones and twos is very much like the first Jesuits," he adds. "So is the fact that, even as they start new missions, they are still very energetic in their goals and actions to expand outward. Often, once they start a mission and make it financially stable, they turn it over to the archdiocese and move on."

Father Chun says, "Provinces like ours have the opportunity to learn from the Kohima Jesuits, who are missioned in such an ongoing

way, and are stretched very thin, but are so joyful in the process. They remain close to each other, no matter how far apart they are—regularly meeting, even if it means a two-day trip over treacherous roads. They are generous and available in their apostolic mission and their extended community lives."

As for the future, fresh "signs of the times" beckon the Kohima Jesuits to respond innovatively. "Modernity has brought about irreversible changes in the lives of the people of the Northeast without preparing them for the same. It has adversely affected their culture, threatened their identity, endangered their languages, and destroyed their livelihoods with no viable alternatives," writes Fr. Melvil Pereira, SJ, regional superior in Kohima.

In response, Kohima Jesuits see a need to impart greater knowledge and appreciation of the unique local cultures in the region and build modernity on that basis—by learning and documenting languages, folktales, and fables to preserve and strengthen cultural heritage; and by specializing in indigenous philosophy and knowledge systems. Additionally, the Jesuits in northeast India—one of the world's 36 biodiversity hotspots—hope to join hands with others in reorienting the path of development to care for our common home.

"Reading the past" uncovers a solid tradition of accompanying the indigenous people of the Northeast. "Writing the future" impels the Society of Jesus to undertake new dreams for their greater good.



Photo by John Sealey

merit award, and his college roommate Juan Tenorio received the College of Engineering's distinguished alumnus award shortly thereafter. Among Duenas's achievements were serving as press secretary to the first governor, Carlos Camacho, and playing a key role in coordinating the governor's historic Christmas visits with Guamanian troops in Vietnam. He also spearheaded a move that earned US veteran status for two groups of Chamorro men who contributed to military efforts during World War II. (The *Chamorro* people are the indigenous people of the Mariana Islands, which includes the US territory of Guam.)

After serving as director of Guam's Department of Public Works, Tenorio established an engineering firm, the first formed by a Chamorro engineer. His firm handled major designs and

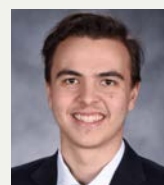
project management in Guam, the Commonwealth of the Northern Mariana Islands, and Micronesia. Having served in the active army for several years, Tenorio was also instrumental in establishing the army reserve on Guam and in Saipan, and he commanded Guam's 411th engineers battalion before retiring as a colonel.

Both award winners sent their daughters to Marquette as well.

Juan's eldest daughter, Juanita "Tico" Tenorio, who graduated in 1986, recalls when she and her sister Lisa met MU's director of admissions, Leo Flynn: "We [put him] in contact with our dad who, along with other alumni on the island, flew Mr. Flynn out to Guam to recruit students. The initial trips were so successful that Marquette started sending him to Guam every year. When I was leaving Marquette, there were about 30 to

40 students attending."

Today, the numbers are lower—in fall 2019, there were six students from Guam at MU—but there is still enthusiasm on the island about the university. According to the Marquette Club of Guam (established in 1999), the university has more alumni on the island than any other US mainland university. Perhaps the great-grandchildren of the first voyagers to the Midwest will continue the trend. ✕



Shane Healy is a third-generation Marquette graduate from Guam (he is Juanita Tenorio's son and Juan Tenorio's grandson). He is excited to be part of such a strong alumni network that shares the values cultivated in Jesuit education.

Jesuit Impact in Japan By Amy Korpi

In recent history, one of the most notable Jesuits to serve in Japan was Fr. Pedro Arrupe, SJ, but this was long before he served as the Society's 28th Superior General. Starting in 1938, Fr. Arrupe spent 27 years as a missionary in Japan, and he was living on the outskirts of Hiroshima at the time of the devastating atomic bomb blast. Drawing on medical training he received before entering the Society, Fr. Arrupe and his Jesuit companions cared for people who had suffered bodily injuries and symptoms of radiation poisoning.

Nearly two decades later, a seven-year-old in Ireland became "fascinated" with Japan while watching the Tokyo Olympics on television. And, when the future **Fr. Paul Brian Campbell, SJ**, (former publisher at Loyola Press in Chicago) became a Jesuit, he says, "I learned that St. Ignatius said he wanted us to go where the need is greatest. In the 1970s, the streets of Dublin were awash with nuns and priests, so I thought I should go somewhere with few Jesuits in the field."

Granted his aspiration, he earned bachelor's and master's degrees and a licentiate in theology from Sophia University in Tokyo. While there, he took courses taught by Fr. Adolfo Nicolás, SJ, who would later be elected 30th Superior General of the Society. Fr. Campbell also taught English at Eiko Gakuen High School in Kamakura and served as associate pastor at a parish in Yamaguchi.

Reflections From Fr. Paul Brian Campbell, SJ on His Time in Japan:

- "Though he was a Spaniard, [Fr. Nicolás] spent most of his career in Asia—he completed his theology studies and was ordained in Tokyo in 1967. After earning a master's degree in Rome, he taught systematic theology at Sophia University. When I arrived there in 1983, he was in the Philippines serving as director of the East Asian Pastoral Institute in Manila. He returned to Japan to teach at Sophia and eventually became provincial of Japan, so I knew him as a teacher and a community member. As Japan was growing in confidence and wealth when I was there, he always had his eye on the marginalized. That was very telling for me."
- "The Japanese approach to religion is very different from any other I've encountered. I think the Japanese find the concept of dogma difficult to appreciate; it's more vital to feel at one with nature and other people."
- "Less than one percent of the population is Christian, and less than half of that is Catholic, but, having said that, I think Christians [including Jesuits] 'punch above their weight.' Sophia University, for example, is very highly regarded, as are our high schools."

**I THINK CHRISTIANS
[INCLUDING JESUITS]
'PUNCH ABOVE THEIR
WEIGHT.'**

Honoring 2020 Jubilarians

Reflections on 50 Years in the Society

One of Those Arrows

By Fr. Charlie Baumann, SJ

Born: November 16, 1945

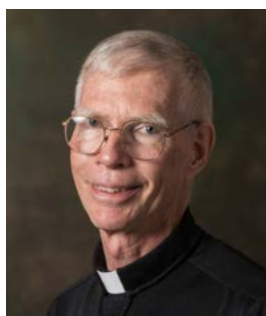
Entered: December 1, 1970

Ordained: June 20, 1980

When I was a child, I was fascinated by bows and arrows. I used to make them out of string, twigs, and willow branches. So, when I read the Book of Isaiah (49:2), the idea of being an arrow in God’s quiver caught my attention. And the image came back to me during many retreats when I was dealing with discouragement. I could be an arrow that Jesus would use to reach a specific someone. Jesus was good at archery, and his arrows never missed their mark. I needed to be watchful and wait for the moment when he would launch me into the air.

The favorite “targets” for the Lord during my 50 years as a Jesuit were those who did not quite conform to the norms of polite society. Much of my time as a Jesuit has been spent meeting the person who showed up at the rectory door seeking alms or the person who had a rap sheet as lengthy as someone’s Santa Claus list. It was thrilling to meet people from other backgrounds, to hear their story, and to ask the Holy Spirit what to say next.

The Society of Jesus did its best to make me a “polished” arrow. Alas, it did not work. I sometimes wonder why God made me the way I am. Since God does not answer “why” questions, the only reply I get is, “I am satisfied with you the way you are.”



Disciples of All Nations

By Fr. Jim Bretzke, SJ

Born: February 22, 1952

Entered: August 23, 1970

Ordained: May 30, 1981

Jesus’ valedictory command “Go therefore and make disciples of all nations (πάντα τὰ ἔθνη)” (Mt 28:19-20) echoes in St. Ignatius of Loyola’s Inflammate Omnia missioning Francis Xavier to Asia. I remember this emblazoned on the statue of Ignatius at the Curia in Rome—but with a fire extinguisher kept nearby just in case we should do something that might get out of hand!

Having spent the bulk of my Jesuit life far from my native Milwaukee, I find a definite resonance with both Jesus’ and Ignatius’s commands. I first studied Greek at Marquette University High School, but ended up teaching it at Sogang University in South Korea, and it was there that the phrase πάντα τὰ ἔθνη (*panta ta ethne*) took on special significance for me. It’s rather anachronistic to translate this as “all nations,” while another rendition might be to “all ethnicities.” In Korea, Rome, Manila, Boston, and Berkeley, California, I came to appreciate how culturally complex the real world was beyond Milwaukee and Omaha. This insight remains a graced challenge in my life: to attempt a genuinely inculturated “cross-cultural” theology and ministry in the way I believe Jesus has commanded

and Ignatius had hoped. In this, I am both inspired and supported by so many Jesuits and countless others. I remain hopeful that anywhere and everywhere Jesus’ promise “I am with you always, to the end of the age” means “with us through thick and thin” to the end not only of my “age,” but until the Father’s kingdom completely comes.



Finding God in All Things

By Fr. Jeff Loebli, SJ

Born: April 27, 1952
 Entered: August 23, 1970
 Ordained: June 17, 1982

“Finding God in All Things” captures the experience of being a Jesuit for 50 years to me. Finding God in our lives through every aspect of the Spiritual Exercises of St. Ignatius of Loyola involves finding ourselves as loved sinners in God’s sight. Finding God in all things means growing in a personal and intimate relationship with Christ, coming to know, love, and serve him through engaging with him from his birth and maturity, public ministry, passion, death, and resurrection. Finding God in all things means praying “All that I am and all that I have, you have given unto me. I give it all to you.”

As Jesuits, we pray to Mary to be “placed at the side of her son, in the service of his Church, beneath the banner of the cross.” These are all part of how St. Ignatius captured my heart. There is not time or space to say more here; however, gratitude

I AM SO GRATEFUL FOR ALL THOSE WHO ALLOWED ME TO ACCOMPANY THEM AS A PRIEST AND WITNESS THEIR LIVES IN THEIR JOYS AND SUFFERINGS

is a great part of the Ignatian charism. So, I express my profound gratitude, for my family, my friends, and my fellow Jesuits who have all nourished me in the love of God and in knowing his faithful, enduring love. I am grateful for how they have nurtured and challenged me to seek to grow more and more as a companion of Jesus. I am so grateful for all those who allowed me to accompany them as a priest and witness their lives in their joys and sufferings; here, especially, I saw God present in every possible moment, every heartbeat, every instance of life. Yes, truly and gratefully, we can “find God in all things.”



تَكَرَّابَمَ ءَايَ حَ قَرِي سَم

(Massirat hayat mubarakat)

What a blessed life journey!

By Fr. John Paul, SJ

Born: June 11, 1949
 Entered: August 23, 1970
 Ordained: June 13, 1980



Massira (journey or pathway): My time in the Society of Jesus has been a journey that has taken me places I never imagined. Like with Abram and Sarai, the Lord has invited me to leave one’s home and to journey to other places with the continual message of “trust me, it will be good for you—and others; I will ‘broaden your tent.’” The Lord has gifted me with a desire to travel and to “embrace adventures.” Some of those adventures have been awesome and some of the side-trails on this journey have not been so awesome (at least at the time). Yet through it all is the realization that this journey is not of my initiative.

Mubarakat (blessed): Having been on this pathway/journey for 50 years(?!!) has given me the deep-felt knowledge of how deeply God has blessed me and gifted me along the way. My years on the Pine Ridge Reservation have given me a deep sense of the beauty of Lakota culture, language, and traditions in the midst of some “thorns.” It has given me *hunka* (adopted relatives) who have made me one of their own and who have invited me to be part of their lives and their faith. They also taught me and invited me to see the giftedness of my own cultural and ethnic background. God has further “blessed” me through internal governance in the Society of Jesus—especially as novice director and as formation assistant. What a gift to be able to journey with other young men that our Lord has called to serve our God with him under the banner of the cross—affirming them in their holy desires to be part of this wonderful company. And that sense of being blessed by God has continued while working with others in the ministry of “unlocking the potential” of students with other gifted staff and faculty at Cristo Rey Jesuit High School in Minneapolis.

Hayat (life): a favorite quote of mine from the prophet Jeremiah (29) speaks about God having “plans of life for you/ us—not woe, not diminishment.” My massira has been an experience of God abundantly sharing hayat with me through others. I have enjoyed helping others experience life deep within them while realizing, sometimes belatedly, how much more they have been instruments of the Lord, deepening his life-giving love within me. In the Byzantine tradition, our Easter proclamation is: Christ has risen from the dead, and by his death, he has trampled upon death, giving life to those who are in the tomb. I see my journey being so greatly blessed by a God who continually bestows life within each of our tombs!





Finding Synergies

with Sisters

Dominican Sisters of Mary, Mother of the Eucharist Mary Elizabeth, Mary Magdalene, Agnes Maria, and Maria Canisius currently teach at Saint Ignatius College Prep in Chicago.

By Grace Rice

Many orders of priests have a corresponding order of sisters. The Jesuits do not—although numerous orders of sisters were founded by Jesuits. While this may seem like a major contrast between the Jesuits and other orders such as the Dominicans and Franciscans, one might argue that it enables the Jesuits to have a greater reach in terms of their

collaboration with women religious, as they work alongside many different orders and congregations—and have for centuries.

Plenty of older Catholic-educated individuals will recall having nuns as teachers in their youth. However, this has significantly declined over the past few decades, which makes Saint Ignatius College Prep in Chicago’s recent addition of Dominican sisters all the more unique. While Saint Ignatius president Fr. Michael Caruso, SJ, originally set out to have the sisters open an elementary school in the surrounding area, when it became clear that wasn’t in the cards, he decided to embark on a different “experiment”: having the Dominican sisters come aboard at the high school.

Father Caruso was excited about the endeavor, given his own experiences with sisters as teachers, saying, “So many of our kids had not met a nun or sister or had a teaching sister before, and, for me, having grown up in the era where

we had sisters in abundance, it had a profound influence on me.” He thought the Dominicans would complement the Jesuits well. “The Dominicans have a great emphasis on learning and being educated, and a lot of their emphasis is in study and prayer and bringing the fruit of that to other people,” he says. “They’ve always been known as being

HISTORICALLY, A HUGE CONNECTION BETWEEN SISTERS AND JESUITS HAS BEEN SHARING IGNATIAN SPIRITUALITY.

great educators, and in the Society of Jesus, our emphasis is on education, and the commitment to that really echoes that prayer and reflection that comes out of the Spiritual Exercises for us.”

Current Saint Ignatius student Richie Wetzel, who had three sisters as teachers this past semester, agrees that having the sisters has enriched his education and



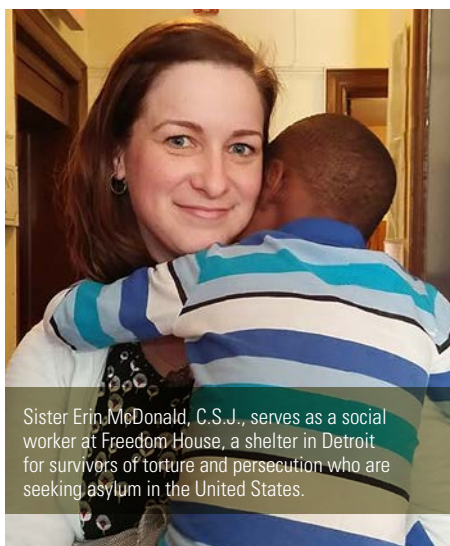
Sr. Rana and Sr. Otoli, Ursuline Franciscans from northeast India who teach at Red Cloud Indian School

taught him to learn on a deeper level “because learning is a gift we receive from God, through them.”

On the Pine Ridge Reservation in South Dakota, Ursuline sisters from the Kohima Region of India have found a different type of synergy in their work at Red Cloud Indian School, where they teach religion. Father Joe Daoust, SJ, superior and minister at Holy Rosary Mission in Pine Ridge, South Dakota, also described having the sisters join the Jesuits as “experimental,” and he finds that they have adapted well to their new environment. Father Daoust explains that they have been particularly great at teaching the Lakota students because, “They’re coming in as religious sisters with an understanding of a religious reality that is tribal, Catholic, and Ignatian. [As such], they’ve been able to help us establish a stable and effective curriculum.”

Additionally, the sisters have been able to connect with the Lakota people in a way unique from that of the Jesuits. Father Daoust attributes this to their shared experience with indigenous culture, explaining, “Western culture has become so highly rational and individualistic, while tribal thinking is much more community-based. Those are some things that I point to that are innate in both tribes, for the sisters and the Lakota.”

Historically, a huge connection



Sister Erin McDonald, C.S.J., serves as a social worker at Freedom House, a shelter in Detroit for survivors of torture and persecution who are seeking asylum in the United States.

between sisters and Jesuits has been sharing Ignatian spirituality. Sister Erin McDonald, C.S.J., says that the Jesuits

THE COLLABORATION BETWEEN JESUITS AND WOMEN RELIGIOUS ... SHOWS THAT IGNATIAN SPIRITUALITY IS UNIVERSAL

influenced her vocation greatly, as she attended Wheeling Jesuit University (now Wheeling University) for both her undergrad and her master’s degrees and served with Jesuit Refugee Service: “My Jesuit colleagues modeled Christ’s love in action, and I found my own relationship

with God, my trust in God, and my desire to create a more just, equitable, and loving world grow exponentially.” Accordingly, Sr. McDonald found herself called to enter the Congregation of St. Joseph, which was founded by the French Jesuit Jean Paul Médaille. She now serves as the university minister for service and social justice at the University of Detroit Mercy, which is co-sponsored by the Jesuits and the Sisters of Mercy. She notes that this combination is very beneficial: “Collaboration between the Jesuits and women religious is important in the life of our Church and is a wonderful way to invite young adults into the diversity of congregations alive in our Church today.”



Sr. Elizabeth John, O.P., a social studies teacher at Saint Ignatius College Prep

Ultimately, the collaboration between Jesuits and women religious, be it in universities, retreat centers, or other ministries, shows that Ignatian spirituality is universal, and works are strengthened when orders and congregations work together. Father Daoust puts it simply: “There is a fit there.” ✠



Sr. Maria Catherine, O.P., with her religious studies students at Saint Ignatius College Prep



Grace Rice is a journalist based in Chicago and a graduate of Boston College, where she was editor-in-chief of *The Rock*. Currently, she works as assistant director of communications for the Midwest Jesuits.

In Memoriam

To read the full obituaries of Jesuits who have gone home to God, visit us at www.JesuitsMidwest.org/Memoriam

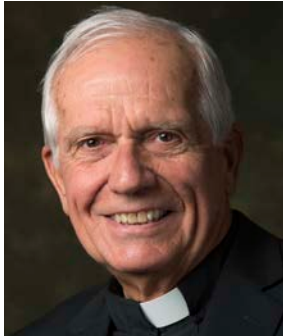
We give thanks for the following Jesuits who have gone home to God.

Fr. Louis E. Busemeyer, SJ

December 21, 1938 – January 26, 2020

“Lou spent most of his Jesuit life working in secondary education and touched the lives of countless students as a teacher, coach, and administrator.”

English teacher at Loyola Academy in Wilmette, Ill.; math and computer teacher, service program director, athletic director, and director of the administrative computer services at Saint Ignatius College Prep in Chicago; director of the Voyageur Wilderness Programme in Ontario, Canada; computers teacher at Aurora Central Catholic High School in Aurora, Ill.; administrative assistant to the corporate internship program at Cristo Rey Jesuit High School in Chicago; associate pastor of St. Rita of Cascia Parish in Aurora, Ill.; retreat director at Bellarmine Jesuit Retreat House in Barrington, Ill.



Fr. Frank M. Oppenheim, SJ

May 18, 1925 – April 3, 2020

“Frank will be remembered by many as a man with an inquisitive mind and a contagious smile—a gentleman and a scholar, and a wonderful Jesuit priest, in the very best way.”

French teacher at the novitiate in Milford, Ohio; Latin teacher at Saint Ignatius College Prep in Chicago and Saint Ignatius High School in Cleveland; associate professor and professor of philosophy at Xavier University in Cincinnati; consultant to the Cincinnati Archdiocese Ecumenical Commission; director of the Kenya Sociological Survey; retreat director; substitute teacher in St. Paul’s Seminary in Wau, Sudan; researched Josiah Royce at the Harvard University archives in Cambridge, Mass.

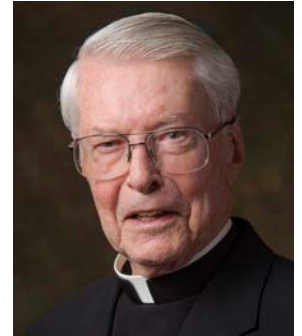


Fr. William J. Kelly, SJ

February 10, 1924 – April 16, 2020

“Bill was such a wonderful Jesuit because he grounded himself in an active life of daily prayer, a reverent celebration of the sacraments, a genuine investment in community life, and a generative ability to live his vows faithfully.”

Secretary to the provincial of the former Wisconsin Province; professor of theology, chairman of theology department, and chaplain for the Golden Eagles at Marquette University in Milwaukee.



Fr. John T. Dillon, SJ

April 20, 1930 – May 12, 2020

“John’s gifts helped countless directees leave spiritual direction with better self-knowledge and understanding

of how very clearly God was active in their lives, and maybe more importantly, how active the individual was in God’s life!”

English teacher at University of Detroit Jesuit High School; student counselor, chaplain and counselor at the Rome Center, consultant to the president, university chaplain, assistant to the president, and spiritual director and retreat master at Loyola University Chicago; director of Bellarmine Jesuit Retreat House in Barrington, Ill.; spiritual director at University of St. Mary of the Lake and Mundelein Seminary in Illinois.



Fr. Philip R. Amidon, SJ

August 22, 1943 – May 14, 2020

“Through his preaching, teaching, and, most importantly, his actions, Phil was able to help countless people realize God’s love and care for them.”

Taught English and theology at Sogang University in Seoul, South Korea; secretary to the USA regional assistant to Father General in Rome; campus minister, professor of theology, chaplain at the law school, and chaplain in Kiewit residence hall at Creighton University in Omaha; associate pastor at St. John’s Church in Omaha; writer and translator.



Br. Edward C. Gill, SJ

February 5, 1934 – June 6, 2020

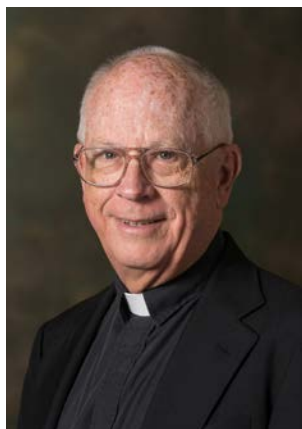
“Ed was a wonderful Jesuit brother, a practical hands-on servant of the servants of God—and an articulate and astute observer of the passing scene in a wide variety of Jesuit communities and ministries.”

Minister and community treasurer at Creighton Prep in Omaha; administrative assistant at St. Francis Mission on the Rosebud Reservation in S.Dak.; treasurer at the former Wisconsin Province, Campion Jesuit High School in Prairie du Chien, Wis., Sogang University in Seoul, South Korea, and Holy Rosary Mission in Pine Ridge, S.Dak.



Assignments

Jesuit Community



Fr. George Winzenburg, SJ, has been named the next superior of the St. Camillus Jesuit Community in Wauwatosa, Wis.



Fr. RJ Fichtinger, SJ, has been named the next superior of the Jesuit Novitiate of St. Alberto Hurtado in St. Paul, Minn.



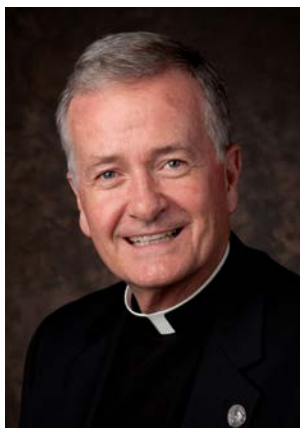
Fr. Richie Salmi, SJ, has been named rector of the Loyola University Chicago Jesuit Community.

Universities

Province Office



Fr. Tom Neitzke, SJ, has been named dean of Arrupe College of Loyola University Chicago.



Fr. Tim Lannon, SJ, has been named as treasurer for the USA Midwest Province.



Fr. Charlie Rodrigues, SJ, has been named as the new provincial assistant for formation for the USA Midwest Province.

MIDWEST JESUITS VOCATIONS AT A GLANCE

- The average discernment period from inquiry to entry is 18 months (as little as ten months to three years or more).
- At any given time, there are 60 to 80 active candidates in the Midwest Jesuits vocations system.
- About 20 percent of candidates join at some point.
- Although inquiries about Midwest Jesuit vocations come from all over, Ohio is currently the state with the highest number.
- The diversity of backgrounds is “dizzying,” says Fr. William Murphy, SJ, vocation promoter. “We get converts and cradle Catholics, US-born and foreign-born, economists, poets, scientists, writers, and more.”
- Of those who enter, 96 percent have at least a bachelor’s degree; 40 percent have advanced degrees.
- The average age is about 25, but many entrants have had professional careers of a decade or longer.
- One requirement is to have been a practicing Catholic for at least three years.

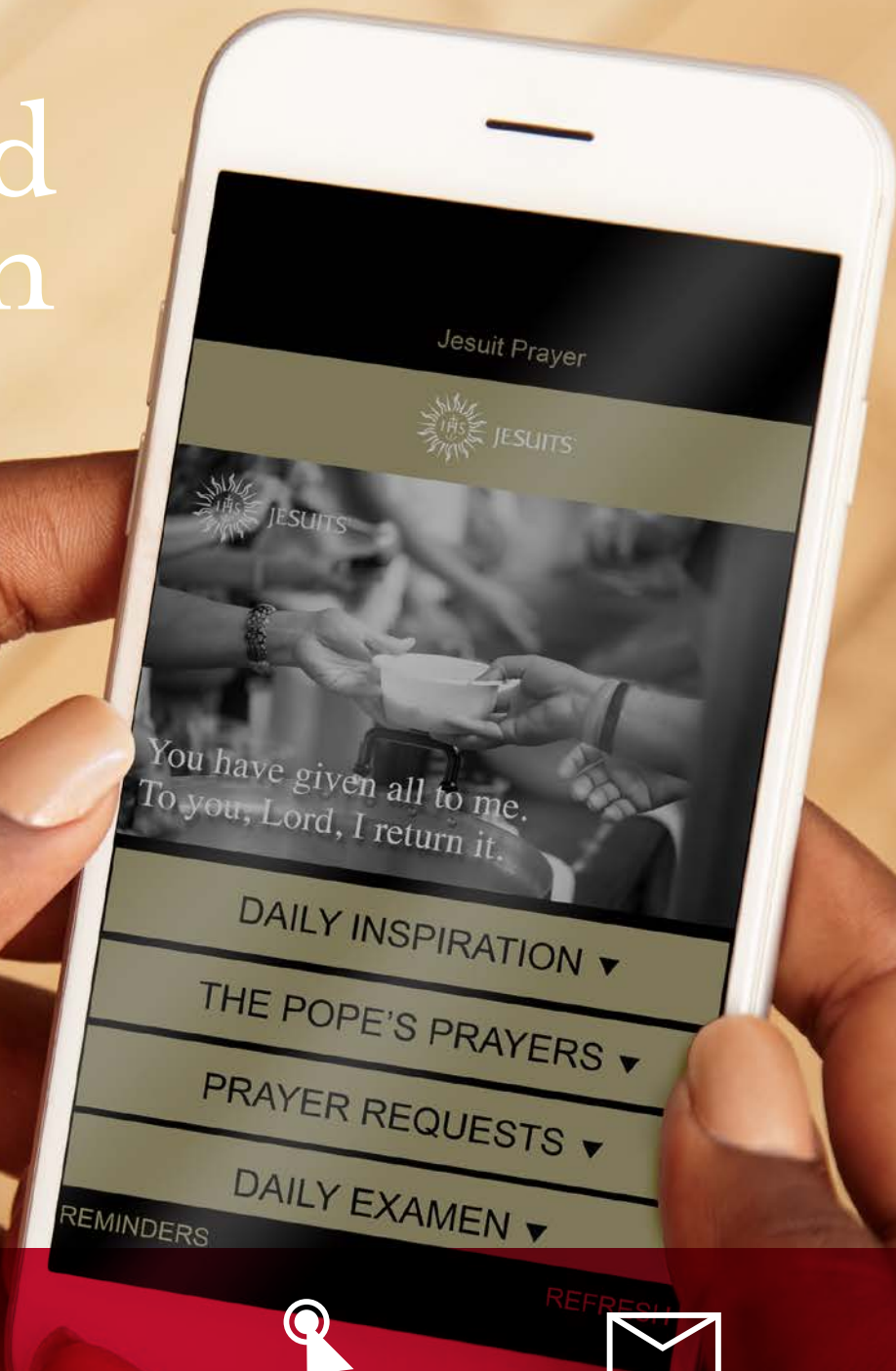
VOCATIONS WORK DURING A PANDEMIC

During normal times, vocations work involves a lot of travel, with promoters on the road as many as three or four days a week, to meet with interested individuals, give retreats to college students, and host events. Vocation directors also travel to spend time with candidates. In addition to the funds spent for these activities, the province is willing and fortunately able, thanks to benefactors, to help with travel costs for candidates to attend programs and retreats, to avoid the possibility that lack of resources could be an obstacle to becoming a Jesuit.

Read more about Jesuit vocations on page 10.

Jesuit Prayer's Continued Innovation

By Lauren Gaffey



154
countries using



112,000+
app downloads



15,000+
monthly website visitors



14,000
subscribers to
daily email

Jesuit Prayer is grateful to Fr. Theodore G. Munz, SJ, for his vision and support, which made this ministry possible.

Beginning with St. Ignatius of Loyola and his first companions, the Society of Jesus has gone to the frontiers to meet people where they are, inviting them into a deeper relationship with God. In 2012, the former Chicago-Detroit Province Jesuits continued this tradition by putting the gifts of Ignatian spirituality directly in people's hands, specifically their phones and computers. In the eight years since the launch of the Jesuit Prayer initiative, the ministry has become a global community by offering uniquely Ignatian resources for daily prayer, all free of charge.

Each day, the site features a Scripture reading from the day's Mass, a brief reflection on that passage, and a corresponding prayer. Individuals can sign up to receive the readings via email each morning or view them anytime through the mobile app or at JesuitPrayer.org. These easily accessible prayer resources allow users to stay connected to their faith, no matter where they are physically or spiritually. As regular reader Diane Owens said this spring while many were sheltering in place due to the coronavirus, "In these times when we cannot even go to Mass, I so appreciate having the dependability of daily Scripture, a thoughtful reflection, and a meaningful prayer and visual."

To date, more than 500 Jesuits and lay colleagues have written reflections for the site. These authors represent Jesuits in all stages of formation, as well as staff, volunteers, board members, and students at various Jesuit schools and institutions. While the reflections are all based in Ignatian spirituality, the diversity of author backgrounds means that the reflections come from a variety of theological and personal perspectives, offering different insights each day.

The ministry of Jesuit Prayer would not be possible without the work of the Jesuit Prayer team which is made up of Jesuits and lay collaborators. The team includes Troy Bengford, who ensures that the technology is in place to publish the reflections each day. Quentin Maguire is

the co-founder of the site and oversees the operation. Kathy Sullivan manages the prayer requests received through the site, ensuring that each person receives a personal response and has their intention prayed for by the senior Jesuit communities. More than 23,000 requests have been remembered in the daily and Sunday Masses of the men at Colombiere and St. Camillus. "People are so grateful to the Jesuits for praying for them during important moments and very difficult struggles in their lives," Sullivan says. "They frequently write how much it means to receive a personal response, assuring them that they are not alone, that the Jesuits walk the pathway with them."

RECENTLY, THE MIDWEST JESUITS RECEIVED A GRANT FROM THE HELEN BRACH FOUNDATION TO EXPAND THE REACH OF JESUIT PRAYER TO THREE CRISTO REY SCHOOLS.

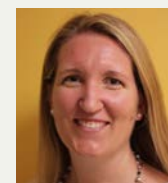
While the content of the site is curated through the Midwest Jesuits province office, Jesuit Prayer enjoys a relationship providing many of our educational and pastoral works with these same prayer and reflection materials. These institutions are able to offer the content to their constituents as a tool for prayer in their daily lives, while also deepening their understanding of Ignatian spirituality. Many Jesuits serving as teachers or administrators in high schools use the Jesuit Prayer materials with students in their classrooms.

The other Jesuit provinces in the United States also partner with the Midwest Province to spread the word about the app and help recruit new authors. Therese Meyerhoff, provincial assistant for communications for the Central and Southern Province Jesuits invites authors from institutions in that province and continues to publicize the ministry. "Our province supports Jesuit Prayer because we want to make it easy for people to include Ignatian spirituality in their daily prayer life," she said. "Jesuit Prayer

allows users to experience and benefit from the broader Jesuit family, with the wide range of perspectives and insights each brings. Praying together through Jesuit Prayer is a great unifier."

Recently, the Midwest Jesuits received a grant from the Helen Brach Foundation to expand the reach of Jesuit Prayer to three Cristo Rey schools: Cristo Rey Jesuit High School in Chicago, Cristo Rey Jesuit High School in Milwaukee, and Cristo Rey St. Martin College Prep in Waukegan, Illinois. This initiative will include the technology to translate the reflection material into Spanish. Chicago Cristo Rey Jesuit High School president Tony Ortiz said, "We are honored that the Midwest Jesuits and Helen Brach Foundation have partnered with us to recognize the importance of customizing this app, with great care and intentionality, to the rich language, culture, and spiritual traditions present in the Latinx community. This resource will allow us to deepen the faith experience we provide by weaving Ignatian spirituality into the digital daily life of our school community—from our students and their parents to our graduates and staff—with an emphasis on Hispanic ministry."

Because the addition of these schools requires significant upgrades to the app, it is anticipated that the technology to add computer-aided translation will be included as part of a larger initiative, enabling readers to access the prayer and reflections in their preferred languages. All are welcome to join the Jesuit Prayer community by submitting a prayer request, downloading the app, or signing up to receive the daily email at JesuitPrayer.org ✠



Lauren Gaffey is the associate director of communications for the USA Midwest Province Jesuits and manages the content of Jesuit Prayer.

Mike Witt is an English teacher at Creighton Prep as well as a renowned scholar of J. R. R. Tolkien.

J. R. R. Tolkien's Jesuit Connection

By Michael Austin

It's been 40 years since J.R.R. Tolkien scholar Mike Witt received the letter.

Today the single page enjoys a place in one of the world's largest collections of Tolkien materials, at Marquette University in Milwaukee, and late last year it appeared in Volume 16 of *Tolkien Studies: An Annual Scholarly Review* published by West Virginia University Press.

The letter is an official historical document now, but in July of 1980, when Witt was an English teacher at Creighton Prep and a graduate student at the University of Nebraska Omaha, it was just a valued piece of personal correspondence.

When it arrived, Witt was finishing his master's thesis on the influence of Catholicism in Tolkien's writing, specifically *The Lord of the Rings* and *The Silmarillion*. More than two months earlier, Witt had sent a chapter of his thesis to both Tolkien biographer Humphrey Carpenter and Fr. Robert Murray, SJ, a personal friend of Tolkien's and pre-publication reader of *The Lord of the Rings*.

Carpenter responded soon, assuring Witt that everything looked fine. But Fr. Murray's constructive criticism appeared in a letter dated July 14, 1980, meaning Witt would have less than two weeks to make changes. Despite the time crunch, exacerbated by Witt's other demands as a

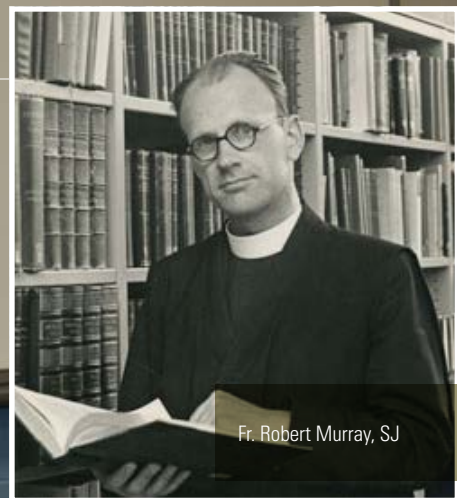
student, teacher, and father of two young children, he met his deadline.

"I do not recall being stressed," says Witt, who will begin his 50th year as a teacher this fall, 44 of these years at Creighton Prep. "I do recall being disappointed that I had not made my argument entirely clear to a person very close to Tolkien. This disappointment reenergized me to follow Fr. Murray's advice—to condense and rewrite parts of the last chapter."

When Witt submitted his thesis on July 28, 1980, it could have been the end of the story. But as providence plays a part in *The Lord of the Rings* and *The Silmarillion* (a point raised in Witt's thesis to support the influence of Catholicism on the work), so did it play a role in Witt's life. Or did it?

The year was 2004, and Witt had driven from Omaha to Milwaukee to visit his son at Marquette—and to attend a conference celebrating the 50th anniversary of *The Lord of the Rings*. Witt's interaction with two fellow scholars there led him to think that perhaps his thesis and the letters he had received from Fr. Murray, Carpenter, and Tolkien's son, Fr. John Tolkien, belonged in the Tolkien collection at Marquette. Five years later, Witt made the donation.

Witt also met Tolkien scholar Richard West at the Marquette conference.



Fr. Robert Murray, SJ

Photo: Courtesy of Jesuits in Britain

West, a presenter that year, would reach out to Witt 15 years later, in 2019, for permission to publish the Fr. Murray letter in Volume 16 of *Tolkien Studies: An Annual Scholarly Review*.

"I would have attended the conference, no doubt, whether my son Jonathan was there or not," Witt says. "But, as Tom Bombadil tells Frodo Baggins and his companions in *The Fellowship of the Ring*, the first volume of *The Lord of the Rings*, 'Just chance brought me then, if chance you call it.'"

Witt began researching his thesis in 1978, less than five years after Tolkien's death. As West recognizes in the scholarly volume *Tolkien Studies*, Witt was one of the first people anywhere to recognize the Catholic influences on the English writer's work.

"I think Tolkien would agree with St. Ignatius's injunction to find God in all things, and one of these things is the genre of fantasy," Witt says. "One should not dismiss Tolkien's work because it is classified as fantasy. One can find truth in fantasy, and one can catch a glimpse of God. As Tolkien told C.S. Lewis, paraphrased in Carpenter's Tolkien biography, 'We have come from God... and inevitably the myths woven by us, though they contain error, will also reflect a splintered fragment of the true light, the eternal truth that is with God.'" ❖

Recognizing Excellence

in Jesuit Education

By Fr. Dan McDonald, SJ

On March 11, 2019, Fr. Brian Paulson, SJ, gave his permission and blessing to move forward with a pilot program recognizing administrators, faculty, and staff as partners dedicated to the Jesuit, Catholic educational mission in higher education at the USA Midwest Province universities.

The initiative was the creative inspiration of Dr. Debra Mooney, vice president for mission and identity at Xavier University. The idea for this designation emerged during the provincial assistant for higher education's annual visit to Xavier in December 2018. I asked the vice president for enrollment if prospective parents ever asked how many Jesuits were active on the Xavier campus. Dr. Mooney responded that indeed families do ask this question and the response was that two full- and one half-time Jesuit worked at Xavier. It occurred to Dr. Mooney that it would be helpful and accurate if their enrollment officers would be able to add "and xx% (or a total number) of our faculty and staff are Province Ignatian Educators of Distinction."

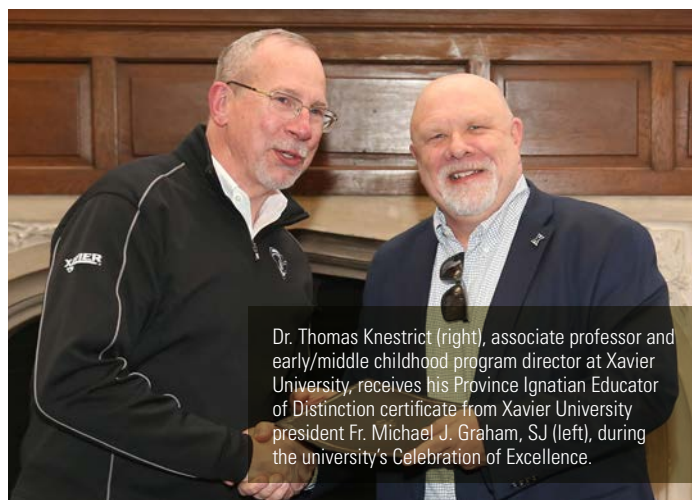
There was a second confirmation when I asked the representatives of the university staff committee how collaboration with Jesuits might look in the future. While the first responses focused on the declining presence of Jesuits, there was a tone of desolation. In the discussion that ensued, the group was encouraged to trust the foundation built, for decades, by the late Fr. George Traub, SJ, and Fr. Michael Graham, SJ,

president of Xavier, and their own and others' involvement in the mission and identity of the university—to trust that they and the Jesuits on campus can carry on the tradition. It was a small but significant message and the spirit in the room changed to one of consolation.

The idea for a province recognition was born as a formal way of repeating that message to trust yourself and be confident in articulating and carrying on the mission. It would show the support and trust the province has in the faculty and staff of our universities—and it would be a genuine tie to the province network. The proposal for this recognition was formally presented to the six chief mission officers of the USA Midwest Province universities during their February 15, 2019, virtual meeting. It was enthusiastically received and moved forward with a presentation to Fr. Paulson.

This certificate ceremony has grown across the six USA Midwest Province universities. Xavier held the first Celebration of Excellence and John Carroll University held the second this past January during its Ignatian Heritage Week. Loyola University Chicago has also scheduled this event. The other universities have indicated they will petition Fr. Paulson for this ceremony at their respective universities.

The standard for this program is based on depth and time of education for people engaged in a comprehensive



Dr. Thomas Knestrict (right), associate professor and early/middle childhood program director at Xavier University, receives his Province Ignatian Educator of Distinction certificate from Xavier University president Fr. Michael J. Graham, SJ (left), during the university's Celebration of Excellence.

Photo: Courtesy of Xavier University

education and/or scholarship on Jesuit identity, including pedagogy, spirituality, and heritage. The requirements are standard across the institutions, such as participation in the major Association of Jesuit Colleges and Universities leadership programs, with some specialized opportunities based on the programs available at each institution.

Empowering individuals in this fashion has created the multiplier effect that St. Ignatius of Loyola would have hoped for in Jesuit ministries and institutions. There is already evidence that this acknowledgement and empowerment is taking hold in concrete ways.

Regarding this certificate program, Fr. Paulson noted, "It seems to me that over time, this 'cohort' of mission-driven 'Province Ignatian Educators of Distinction' would be a group which forms a mission community on our campuses."

This program has clearly surfaced adults on campuses who are hungry for and receptive to such a call as part of their ministry at our institutions. ✠



Fr. Dan McDonald, SJ, is the provincial assistant for higher education for the USA Midwest Province. Previously, Fr. McDonald served as professor, dean, and vice president of the Pontifical Gregorian University in Rome.

Companions to the Companions

By Grace Rice

The notion of Jesuits as “companions” dates back to the earliest days of the Society of Jesus, when St. Ignatius of Loyola and his circle of friends came to see themselves as each other’s companions, as well as companions of Jesus.

“We are companions to the companions of Jesus,” Pat Gillick says, describing his work at the St. Camillus senior Jesuit community. Gillick works alongside his old friend, Pete Donegan. As former Jesuits themselves (pictured with their former classmates in this magazine’s table of contents), they can connect with the Jesuits at St. Camillus in a way that the typical lay person might not be able to. Donegan and Gillick’s work varies from day to day, from excursions to Milwaukee to helping the men cook their own meals, to hearing the Jesuits relay stories of their years in the Society.

The job is rooted in occupying the Jesuits’ days meaningfully, which can be



Members of Janet Merkel’s first class in 2006, Jesuits Br. Jim Becwar (left) and Fr. Bob Hoene (right)

a challenging task after the colorful lives these men have lived. Gillick says, “It’s a privilege to be a companion to great men who are coming to the end of their days and letting go.”

For other Jesuits, slowing down at St. Camillus can mean having the time to learn new skills, specifically drawing

and painting. Janet Merkel, mother of Creighton University’s Fr. Thomas Merkel, SJ, has been teaching art classes to the Jesuits at St. Camillus for 14 years now. The endeavor began somewhat serendipitously. A Jesuit happened to be admiring a painting done by Janet Merkel’s mother one day. Merkel explains, “He said to me ‘This is a really lovely painting. I’d always wanted to learn how to draw, but I never had the time or the opportunity.’ I said ‘Really?’ I think I could teach you.’ And that is how it began.”

Merkel’s students start off with the basics: drawing with charcoal. From there, they can move onto watercolor pencils and eventually, watercolor and oil paints. Different Jesuits have different skill levels, and she tailors her course to each individual. Although Merkel had taught classes to seniors before, she finds that there is something different about her time with the Jesuits. “It started off simply as teaching, but it became a mission. I like to see people be happy drawing. I think that the art has a lot of reflection in it and time for the creativity of God to be explored,” she says. ✠



Oil pastel by Br. Jim Becwar

Kristen Schenk

Hometown:

Louisville, Kentucky, but has resided in Chicago since 2013

School(s) Attended:

Saint Louis University and Loyola University Chicago Institute of Pastoral Studies

Profession:

Pediatric hospital chaplain and community coordinator with Jesuit Volunteer Corps' (JVC) international program



HOW DID YOU GET INVOLVED WITH THE JESUITS?

I first learned about the Jesuits when I was exploring college options, but it wasn't until my freshman year at Saint Louis University that I really started to understand more about the Jesuits, their charisms and spirituality, and their focus on working to create a more just world in line with God's vision. After college, I spent two years in Belize City as a Jesuit Volunteer (JV), where I was a social worker. Later, I made my way to Chicago to pursue my Master of Divinity degree and master's in social justice at Loyola University Chicago.

HOW HAVE THE JESUITS IMPACTED YOUR LIFE?

Aside from becoming a parent, the most transformative chapter of my life was being a JV in Belize. It's hard to summarize two years of living, learning, and loving, but I'd say that my time there helped make ideas about what it means to live for and with others practical and real. I saw what it means to stand alongside those whose needs are different than my own, to listen to and learn from them, to share my own story, and to figure out together how to move forward. It's this sense of shared humanity, of mutuality, that drives what I do.

HOW DO YOU APPLY YOUR JESUIT VALUES IN YOUR DAY-TO-DAY LIFE?

Being a Jesuit Volunteer showed me that I can't separate my faith and spirituality from the call I feel to walk with others and work for a more just community. Viewing my work as a chaplain as a ministry of presence helps me to listen attentively to the stories, struggles, and joys of others.

The notions of being a woman who is for and with others and of being a contemplative in action both shape who I try to be and how I try to live. My spirituality is rooted in global kinship, an understanding of life as an ever-unfolding journey, a desire for the right relationship with and connection to all of creation, and a sense of attunement to God's presence everywhere, all of which can be traced back to these notions.



V. Rev. Brian G. Paulson, SJ
PROVINCIAL

Kristine Mackey
VICE PRESIDENT FOR ADVANCEMENT AND COMMUNICATIONS & PROVINCIAL ASSISTANT

Quentin Maguire
EDITOR AND DIRECTOR OF COMMUNICATIONS

Lauren Gaffey
ASSOCIATE DIRECTOR OF COMMUNICATIONS

Grace Rice
ASSISTANT DIRECTOR OF COMMUNICATIONS

Kurt Metzler
DESIGNER

USA MIDWEST PROVINCE

1010 N. Hooker St., Chicago, IL 60642
(800) 537-3736

Regional Advancement Directors

Dede Crowley (Omaha/Twin Cities)
dcrowley@jesuits.org | (402) 214-5639

Nora Dabrowski (Detroit/Cleveland)
ndabrowski@jesuits.org | (773) 368-6399

Patrick Kennedy (Chicago/Cincinnati)
pkennedy@jesuits.org | (773) 975-6920

Dan O'Brien (Milwaukee/Twin Cities)
dobrien@jesuits.org | (773) 975-5755

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MAGAZINE OF THE YEAR
BY THE CATHOLIC PRESS
ASSOCIATION**

VISIT US AT
WWW.JESUITSMIDWEST.ORG



Fr. Gerry Albright, SJ

Jack Smith

COINS AND STAMPS DONATED

Father **Gerry Albright, SJ**, former professor at University of Detroit Mercy, received a collection of coins and stamps from his mother to be donated to the Jesuits. Jack Smith, a student from the Frances Xavier Warde Catholic School and well-known coin collector, performed a valuation for the USA Midwest Province in March.

First Vows

Emmanuel Arenas, Phil Cooley, Patrick Fisher, Alex Hale, Kevin Karam, Justin Prom, and

John Stein will pronounce First Vows at 9:00 a.m. on Friday, August 7, at the Saint Thomas More Catholic Community in Saint Paul, Minnesota. While the ceremony will be closed to the public, we invite you to join us for a livestream at

JesuitsMidwest.org/2020FirstVows