Going where the NEED is Greatest
Dear Friends,

Going where the need is greatest.

Along with the Jesuit motto of Ad Maiorem Dei Gloriam (For the Greater Glory of God), going where the need is greatest is one of the most significant Jesuit principles. For nearly 500 years, Jesuits and their companions have lived the mission to go where God’s care and compassion are needed most. Whether it involves educating the poor, serving the lonely and forgotten, speaking on behalf of those who have no voice in our world and in our communities, or bringing the message of God’s love to places where love seems lost, our call has always been one of accompaniment, respect and service.

This year has seen great tribulation within our Church. Going where the need is greatest has most recently brought us to our own parishes and to those struggling to grasp with the reality of abuse within an institution that promotes the values and vision of Christ. In this issue of JESUITS magazine, we offer a poignant reflection by one of our newly ordained Jesuit priests, who grapples with many of the same questions as his parishioners, and explains where he finds hope.

In these pages, we also share a profile of Jesuit brothers and how they have consistently served as role models when called to go where the needs are greatest. We take you on a pilgrimage to an immigration detention center, share more on our work in Fiji, provide an update on spiritual directors, offer a look at our Jesuits in formation and remember our beloved Jesuits who have passed away this year.

As always, we thank you for your continued prayers and support of our ministries. May the peace of Christ be with you and your loved ones during this season of Christmas and throughout the New Year.

Sincerely in Christ,

“<We must restore hope to young people, help the old, be open to the future, spread love. Be poor among the poor. We must include the excluded and preach peace.”

— Pope Francis

FROM OUR PROVINCIALS

Very Rev. Robert Hussey, SJ
Provincial, Maryland Province

Very Rev. John Cecero, SJ
Provincial, USA Northeast Province

Very Rev. Robert M. Hussey, SJ
Provincial, Maryland Province

Very Rev. John J. Cecero, SJ
Provincial, USA Northeast Province
Men and women in Komave, Fiji, preparing to welcome Fr. John Cecero, SJ, and Jesuit guests.

ABOUT OUR COVER

New York City area students, parishioners and guests taking part in a Light in the Darkness vigil and pilgrimage to Elizabeth Detention Center in N.J.

Photo by Donald Kennedy
Father Richard A. McGowan, SJ, was appointed the next treasurer of the USA Northeast Province, beginning July 1, 2019. He entered the Jesuits in 1975 and was ordained in 1983. For nearly 30 years, he served as professor of business and management at Boston College. Father McGowan has served as treasurer of the Maryland Province since this past summer, and with this additional appointment, he will prepare to assume the office of treasurer for the new USA East Province in the summer of 2020.

On Oct. 26, 2018, Dr. Michael P. Mihalyo, Jr., was inaugurated the 12th president of Wheeling Jesuit University. Dr. Milhalyo is a committed Catholic who brings much success in the administration of small, private academic institutions. He was most recently provost and vice president of academic affairs at Rockford University in Rockford, Ill.
On October 20 and 21, more than 700 Jesuit-educated alumni and friends of the Society gathered at 24 parishes and schools for the fourth annual Jesuit Friends and Alumni Sunday Masses. They joined the more than 2,000 men and women for others who have attended in previous years.

Jesuit Alumni Sunday was started four years ago as a way of bringing together alumni of Jesuit schools and friends of the Jesuits across the generations to rekindle their connection with the Society and each other. Liturgies are followed by receptions where participants can learn about the Ignatian programming in their area and meet program representatives.

More than 50 Jesuit institutions worldwide were represented at the Masses, including a number of apostolates well beyond the East Coast—from Jesuit High School in New Orleans, to Creighton University in Nebraska and Marquette University in Wisconsin.

At Loyola Jesuit Center, the Jesuit retreat house in Morristown, NJ, Fr. George Collins, SJ, presided and greeted some 50 attendees at the post-event reception, many whom had never been to the retreat house. “The reception was very special,” said Renee Owens, director of Loyola Jesuit Center. “Not only did we share information about the Jesuit ministries available, but we were also able to let guests learn more about the retreat programs here. So many were in awe of the beauty and the peace that they felt here and were thrilled to learn about this oasis that shares in the ministry of the Spiritual Exercises through retreats and prayer sessions.”

At St. Peter Church in Charlotte, NC, attendees proudly wore sweatshirts from their respective Jesuit universities. During the reception, they learned about Ignatian Spirituality programs offered in Charlotte and about the parish’s upcoming trip to the Kino Border Initiative this spring.
In the beginning, the Society of Jesus was made up of pilgrims and preachers and priests. They had mystics and missionaries ... but not a carpenter or cook among them. The original companions were men of many talents who sought to bring souls closer to God, but they were unprepared to make their own meals or clothing, let alone build schools.

And so, just six years after the founding of the Society of Jesus, Ignatius Loyola petitioned the pope to allow the admission of lay co-adjutors—or helpers—more commonly known as brothers. His request was approved, and brothers began to build the Society.

(Continued)
“Although Saint Ignatius founded a ‘priestly order,’ it became immediately apparent that if the priests were to do their ministry, ‘coadjutors’ or assistants were needed to build and maintain the institutions, as well as to provide for the necessities of daily living.” (Jerome Neyrey, SJ, in *Indispensable Companions: Jesuit Brothers of the South from Colonial Times to the Present*).

Saint Ignatius outlined in the General Examen that brothers would help with the “necessary exterior matters,” which were generally understood as the more hands-on tasks, but he also noted that brothers “may be employed in more important matters in accordance with the talent God gave them.” (*The Formula of the Institute of the Society of Jesus*, in the Constitutions of the Society of Jesus)

“They came with considerable craft,” Fr. Neyrey said. Many, in fact, were true artisans, including architects and artists whose work has stood the test of time. — Fr. Jerome Neyrey, SJ
The role of the brother began to change significantly in—when else?—the 1960s. The Society’s 31st General Congregation, convened in 1965, attempted to eliminate social distinctions between brothers and priests in community life by affirming that brothers “have a full share” in the apostolic vocation with priests. “My generation of brothers experienced a major change in ‘the life of a Jesuit Brother’ because of GC-31,” said Brother Donald Murray, SJ, who served for more than 30 years at Boston College High School and currently assists the Advancement Office for the USA Northeast Province. “By an act of this Congregation, we brothers were totally incorporated into the life of the Society. As a Jesuit Brother, I am most grateful to GC-31 for this gift.”

Jesuit brothers today can still be found caring for sick Jesuits … or ailing boilers. But they also serve as high school teachers, campus ministers, researchers and scientists. Perhaps one of the best-known Jesuit brothers is Guy Consolmagno, SJ, of the Maryland Province, who serves as director of the Vatican Observatory. “I don’t think I ever had a reply to a prayer more clear and insistent than my vocation to be a brother,” he said. When asked if being a Jesuit brother has contributed to his work as a scientist: his answer is just as clear and insistent, “It has made all the difference in the world! I love science, but I hate the politics of grants and competition that too often goes with the academic world. As a member of an order, I am free to pursue science for the only good reason—that it is fun! Which is to say, it gives me the joy that I find is a marker of God’s presence.”

Brothers are occasionally referred to as “lay religious.” They live in religious communities and they profess vows of poverty, chastity and obedience, but they are not ordained priests, nor are they preparing for ordination. Instead, the brotherhood is a vocation of its own,
the world outside our family. He had to be fed, changed and carried, and I participated in all those activities. When I was a Jesuit Volunteer and began considering a vocation, I was attracted to the Society of Jesus by the Jesuits with whom I lived and worked at Nativity Mission Center on the Lower East Side of Manhattan. The Jesuits there were dedicated to the disadvantaged Latino youth of the neighborhood, and they did their work in a humble, joyful way that was powerfully attractive to me. Although I did not feel a calling to become a priest, when I found out the Society also had brothers, I began considering how God had shaped my life through my relationship to my own brother. The role of ‘brother’ has always been incredibly meaningful to me, rich with possibilities for humble service and companionship. It has never seemed to me a ‘second-best’ or ‘second-class’ calling.”

The Jesuit Brothers Committee of Canada and the United States plays an important role in the changing perceptions of the vocation to the brotherhood. It first began in 1978, and lasted only a year. It was reinstated at the request of the U.S. provincials in 1980 to represent Jesuit brothers and promote the vocation. In the early years of the Society, as many as 25% of Jesuits were brothers. Today there are fewer than 100 brothers in Canada and the United States, less than 5% of the total number of Jesuits. Few understand this better than Brother Thomas Kretz, SJ, of
the Maryland Province, who has dedicated much of his work to researching and chronicling the history of Jesuit brothers. “So much of what was out there was simply not true,” said Brother Kretz. “I wanted to set the record straight, so I began cataloging every Jesuit brother in the history of the Society, some 83,000 brothers.” From architects and masons, to cooks and farmers, brothers were the behind-the-scenes force that kept the Jesuit communities operating and their apostolic missions thriving.

“Brothers were often the ones giving extra food and clothing to the slaves,” continued Brother Kretz. “Many do not realize that Fr. Peter Claver, an early Jesuit saint known for his dedicated care for thousands of slaves brought from Africa to Colombia, actually had a Jesuit brother working closely with him. It makes perfect sense!”

Brother Kretz also pointed out that just before the suppression of the Society in the mid-eighteenth century, many Jesuit provinces consisted of up to 45% brothers. A lot has changed. The decline in the number of Jesuit brothers is a concern to some. In 1978, Superior General Pedro Arrupe, SJ, maintained that the brothers’ contribution, “both to community life and that of the apostolate, is irreplaceable … the extinction of this grade of Brothers would be a great loss, a mutilation with grave consequences for the body of the Society and for its apostolate.”

Fortunately, men still hear the invitation to serve as Jesuit brothers. Those entering the Society of Jesus in recent years are intentional in their vocation; they choose the brotherhood because of the “fit,” not because of obstacles such as age or limited education.

When speaking about the Brother’s vocation, a more recent Superior General, Peter Hans Kolvenbach, SJ, who passed away in 2016, often stressed that, “Religious life begins with a non-hierarchical notion of fraternal life, with priesthood added on later.”

Brother Derby agrees. “At the very core of being a brother is the idea of accompanying people as an equal. When we call a priest ‘Father,’ we register an authority, but when we call someone ‘Brother’ or ‘Sister,’ we address them more as a peer. It is an absolute joy when someone says to me, ‘Hey, Bro!’”

Yesterday, today and tomorrow—Jesuit brothers go wherever they are needed and do whatever needs to be done, as “Bros” to their fellow Jesuits, and as “Bros” to all of us looking to find God in all things.
SPIRITUAL DIRECTION: Discerning God’s Presence

By Henry Frank

Ask ten people about their experiences receiving spiritual direction, and you will hear ten very different responses. Why? Because God moves uniquely in each of our lives, and spiritual direction is all about paying attention to that movement.
Interest in spiritual direction is growing. For example, in the past four years the Spiritual Renewal Center in Syracuse, N.Y., has nearly doubled the number of people its staff directs each month, according to founder and director Jim Krisher.

But what exactly is spiritual direction? Who is it for, and how do you find a director?

In their classic text for training spiritual directors, *The Practice of Spiritual Direction*, William A. Barry, SJ, and William J. Connolly, SJ, define spiritual direction as “help given by one Christian to another which enables that person to pay attention to God’s personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship.”

There is no curriculum for what you “should” experience in spiritual direction. “I try not to set expectations for what’s going to come out of it,” said Fr. Joe Lacey, SJ, priest and spiritual director at St. Alphonsus Parish in Woodstock, Md.

Spiritual directors are not therapists. Jim Krisher (who has been in direction himself since he was 19 years old) says, “But more often than not they are looking for something in their prayer life. They are looking for something deeper. Sometimes it’s people who have been totally alienated from the Church. Maybe they are among those who call themselves ‘spiritual-but-not-religious.’”

Over time, spiritual direction often becomes essential to people’s spiritual lives. “One of the biggest benefits for me is that it’s a monthly check in,” said Lara Ericson, director of faith formation at the Jesuit Parish of St. Ignatius of Loyola in Chestnut Hill, Mass., who has received direction for nearly a decade. “You don’t have to show up with an impressive list of your prayers for the past month. It’s not about if you have succeeded or failed.” Directors are there to listen and share their perspective, not to grade you.

So, how do you find a director?

To support the growth in the ministry of spiritual direction, the Office of Ignatian Spirituality (OIS), a ministry of the Jesuits on the East Coast, created a Catalog of Spiritual Directors. The Catalog is an online resource that connects those seeking spiritual direction with trained directors in their area. Complete a short form, and OIS will send you the name and contact information of an available director. The Catalog contains more than 400 directors on the East Coast, and, since it launched in 2017, nearly 500 people have inquired about finding a director.

All of us have aspects of our spiritual lives that we would like to explore more deeply. Spiritual direction saves us from having to proceed alone. If you feel drawn, give it a try.

Henry Frank serves as communications and advancement manager for the Office of Ignatian Spirituality.
For decades, people in Fiji and surrounding areas have been remembering the legacy of Fr. Marion Ganey, SJ, who is buried in Komave, Fiji.

Since arriving in Fiji, I have been fascinated by the way people in Oceania—the collection of Pacific islands stretching from New Zealand to Hawaii—conceive of personhood. Persons in Oceania are individuals who are essentially connected to everything: to other people, ancestors, the land, all creatures, and to God. Oceanic culture has always seen, and continues to see, God in all things. It recognizes that God charges creation with life and that God brings all creation together, ultimately in a communion of love. The Fijian word vanua expresses this communion. It means “land,” but land as a symbol that connects

Three Jesuits from the USA Northeast Province—Fr. Arthur Leger, SJ, Fr. Don Maldari, SJ, and Br. Juan Ngiaraibuch, SJ—are now serving in Fiji, assigned as part of the first new international ministry of the Jesuits on the East Coast.

Broadening the tradition of helping to educate and form Church leaders, Fr. Donald Maldari, SJ, is professor of theology at the Pacific Regional Seminary in Suva, Fiji. He writes about a recent visit from Fr. John Cecero, SJ, USA Northeast Province provincial, and an important journey they took part in to visit the remote village of Komave to remember a Jesuit who devoted decades of his life to creating sustainable economic opportunities for the people of that region.

By Fr. Donald Maldari, SJ
“Persons in Oceania are individuals who are essentially connected to everything: other people, ancestors, the land, all creatures, and to God.”

— Fr. Donald Maldari, SJ

all life, including ancestors, people, all creation, and God.

On September 1, the three Jesuits working in Fiji, Fr. Arthur Leger, SJ, Br. Juan Ngiraiibuuch, SJ, and I, together with the USA Northeast Province Provincial Fr. John Cecero, SJ, and the regional Jesuit superior in Micronesia, Fr. Thomas Benz, SJ, experienced Oceanic personhood first hand. We made a pilgrimage to the village of Komave on the southern coast of Fiji’s largest island, Viti Levu, where we visited the tomb of American Jesuit Father Marion Ganey, who arrived in Fiji in 1953. He worked for 30 years, until his death in 1984, to establish credit unions, first in Fiji and then in neighboring Samoa and Tonga, separated from Fiji by 700 and 460 miles of ocean respectively. Even today, the mere mention of Fr. Ganey’s name brightens people’s faces here and elicits stories of how his credit unions opened the doors to improving the quality of life. Fr. Ganey’s credit unions were inspired by his faith that God calls all people together to live and work in holy communion. His faith in Christ, whose death and resurrection eliminates all barriers to communion, had lasting connections with Oceanic culture.

Holy communion is what we experienced the moment we drove into Komave. Even before we got out of our vehicle, the village elders met us for formal exchange of the most precious gifts in Fiji: the tabua (pronounced tambua)—a whale’s tooth. The exchange of the tabua was an expression of the high esteem that we had for the villagers and they had for us. They gave us official permission to enter the village. We were then led into a hall for the ceremony known as a sevusevu. This is a formal welcome ritual that consists of drinking yaqona (pronounced yangona), also known as kava, together. Yaqona is a mildly narcotic drink made from the root of the Piper methysticum plant. Drinking it is a communal ritual that connects the participants with the vanua: the land, each other, the ancestors, and God. The Mass that followed with the entire village celebrated the Christian character of our holy communion. After Mass, we gathered and prayed around the tomb of Fr. Ganey, the person who brought us together. We Jesuits then formally presented the village with gifts in a ceremony known as a boka to thank them for their care of Father Ganey. We gave them reams of fabric, bundles of vegetables and of yaqona, and last, but not least, a live pig. The village presented us with highly-valued floor mats and a tapa: hand-painted cloth made from tree bark. We joined leaders of the village for a sumptuous banquet at tables laden with the best delicacies Fiji has to offer. Finally, we all sat together to drink yaqona and to exchange stories: ours, theirs, and memories of Fr. Ganey—to bind us together even more. The day ended with a song of farewell and an assurance that we were always welcome back.

Our visit to Komave was a kind of sacrament of personhood. It brought us closer together with all members of the vanua, and I am privileged to participate in God’s work of promoting God’s kingdom through my work with seminarians from all over Oceania.

First-Year Novices

Jesuit novices from the Maryland and USA Northeast Provinces enter Saint Andrew Hall in Syracuse, N.Y., for the two-year Novitiate program, culminating in the profession of perpetual vows of poverty, chastity and obedience.

In First Studies after the novitiate, most Jesuits study philosophy and theology for three years at Loyola University Chicago, Saint Louis University or Fordham University.

In Regency, Jesuits work full time for two or three years at a Jesuit worksite or apostolate, such as an educational institution, or in pastoral ministry.

In Theology, Jesuits continue advanced studies for three years.

Second-Year Novices

The Path of Formation
at one of three locations in North America (the School of Theology and Ministry at Boston College, the Jesuit School of Theology of Santa Clara University, located in Berkeley, Calif., or Regis University in Toronto) or at the Gregorian University in Rome.

Recently Ordained men are those who completed theology studies and were ordained as priests.

Jesuit Brothers undergo a slightly different but equally rigorous formation process of studies and apostolic work.

Tertianship is the final step in the formation process, and the period of preparation before making final vows in the Society of Jesus.
Let’s be frank. The news this year about the Church has dismayed and disheartened us all. First the revelations about Cardinal McCarrick, then the Grand Jury report from Pennsylvania, then Cardinal Vigano’s accusations against Pope Francis, and now, more Attorneys General are following Pennsylvania’s lead. The constant drumbeat of bad news has caused a lot of pain, both among those who are reliving their experiences of abuse and among those who otherwise just consider themselves good Catholics. One parishioner shared with me that she’s constantly worried that, by

Fr. Brian Konzman, SJ, was ordained a priest on June 9, 2018. He is a graduate of the University of Scranton and currently serves St. Ignatius Loyola Church in New York City. Among those who struggle to cope with the crisis in the Church are young, newly ordained priests. Fr. Konzman is no exception. We hope his reflections here can help us better find God amidst so much despair.
have expected. After decades of silence, where few spoke and practically no one was heard, voices have arisen, and their words have finally fallen on ears ready to listen. That’s entirely consistent with the way God works. We have no reason to be upset with grand juries and journalists. They are doing God’s work by helping people to speak and to hear. Even though it’s painful to confront the past atrocities of clergy we trusted, we have reason to thank God that those atrocities are now in the open and that we can begin the process of healing, of restoring justice, and of making sure this terrible sin never occurs in our midst again. We as a Church have the right and the duty to demand that our leaders provide an account of themselves, of their actions and inactions, and to hold them responsible. Lay people have that right and duty toward their priests and bishops. That is the freedom that God has offered us.

A movie called Operation: Finale was released earlier this year. It portrayed the way in which Israeli intelligence tracked down the Nazi criminal Adolf Eichmann and how important it was for them to succeed in their mission of bringing him to court. The film focused in part on how the Jewish people who had suffered under such evil finally had the ability to tell their stories. The world heard those stories, in some ways for the first time with any sort of coherence. The trial allowed people to speak … to listen … to heal. And it encouraged people to promise, “Never again.” We find ourselves in a similar moment. In this trial, we pray that the ears of the Church are opened, that the voices of the abused are heard, and that the wounds inflicted on Christ’s body here among us are healed. We too must commit to that promise, “Never again.”

The Lord has come with vindication. Blessed be the Lord.
Fr. Richard D. Bertrand, SJ
Born Nov. 28, 1947; died Sept. 11, 2017
Taught at Bishop Connolly High School and was later assigned to Cheverus High School in Maine, serving as an administrator; later served as pastor and parochial vicar at numerous parishes in New England for more than two decades.

Fr. John P. Bucki, SJ
Born Jan. 12, 1950; died Sept. 2, 2017
Taught at Regis High School, McQuaid Jesuit and Xavier High School before pastoral leadership at St. Francis Xavier Church in NYC; moved to Buffalo as director of campus ministry at Canisius College; was later assigned as rector of the Jesuit community at Le Moyne College.

Fr. John J. Coll, SJ
Born June 11, 1926; died July 30, 2017
Professor of Ethics and pastoral minister at Wheeling Jesuit University; minister at Woodstock College, Gonzaga High School and Loyola College in Maryland; pastoral minister at Old St. Joseph’s Church in Philadelphia and associate pastor at St. Paul’s Cathedral in Pittsburgh.

Fr. Robert G. Doherty, SJ
Born Sept. 22, 1929; died Dec. 9, 2017
Well-respected teacher of pastoral and spiritual theology at Weston, in Cambridge; also taught at Earlham College, in Indiana, and Pope St. John XXIII Seminary, in Boston; directed the New England Province’s tertianship program; later gave retreats in Japan, Korea and the Philippines.

Fr. William B. Foley, SJ
Born Feb. 2, 1946; died May 15, 2018
Pediatric and neonatology physician at Boston City Hospital and St. Margaret’s, as well as Jefferson Medical School and Hahnemann Medical School; directed Boys’ Hope/Girls’ Hope programs in St. Louis from 1995-2005; later worked in Boston hospitals and performed pastoral service at nearby parishes.

Fr. Robert G. Gilroy, SJ
Born Oct. 19, 1959; died Oct. 29, 2017
Longtime hospital chaplain at the St. Francis Mission on the Rosebud Sioux Reservation in South Dakota; beginning in 2004, he was a spiritual director at Eastern Point Retreat House, Campion Renewal Center and at Los Gatos, Calif.

Fr. Edward F. Howard, SJ
Born May 25, 1932; died Dec. 24, 2017
Decades of service as pastoral minister; former Army chaplain in Vietnam, awarded the Bronze Star; chaplain at Georgia State University; served parishes in Jamaica, Brazil, the Bahamas, El Salvador and Nigeria and in numerous U.S. cities; assisted with the Jesuit Refugee Service.

Fr. William D. Ibach, SJ
Born Feb. 20, 1929; died Dec. 24, 2017
Served in Baghdad until the Jesuits were expelled; taught at Cranwell Prep and Cheverus High School; gave retreats throughout the U.S. and Canada; coordinated a house established by Weston School of Theology for men and women of different faiths; performed retreat house service.

Fr. Donald J. Keefe, SJ
Born July 14, 1924; died Feb. 27, 2018
Taught theology at Canisius College, St. Louis University and Marquette University; also instructed seminarians at St. Thomas University in Denver, Sacred Heart Major Seminary, in Michigan, and St. Joseph’s Seminary, in New York; wrote many books and published some 44 articles and 31 book reviews.

Fr. Kenneth G. Loftus, SJ
Born Feb. 14, 1951; died Sept. 18, 2017
Gifted spiritual director at Campion Renewal Center in Weston, Mass.; was later assistant director of novices and minister of the novitiate community in Jamaica Plain, Mass., and campus minister at the University of Scranton; former staff member at St. Ignatius Loyola Parish in Chestnut Hill.

Fr. Edward C. Lynch, SJ
Born Jan. 9, 1934; died Nov. 17, 2017
For nearly 30 years, was a teacher and administrator at St. Peter’s Prep, Regis High School and Xavier; was later minister at Murray-Weigel Hall and treasurer and subminister at the Canisius College Jesuit Community; also assisted at St. Clare’s Church on Staten Island.
Fr. John J. Martinez, SJ  
_Born August 23, 1931; died June 30, 2018_  
Math teacher at Loyola Blakefield in Baltimore, St. Joseph’s Prep in Philadelphia and Gonzaga High School in Washington, D.C.; pastoral minister at Corpus Christi Church in Baltimore; director of Intergroup Relations and Urban Development at Canisius College; pastor at St. John’s Church in Dinwiddie, Va.

Fr. Richard P. McHugh, SJ  
_Born March 11, 1930; died June 27, 2018_  
Parochial vicar and pastor at St. Xavier’s Church in Chaibasa, India and assistant headmaster of the school; Spiritual Father for theologians at DeNobili College in Pune, India; assistant director of Sadhana (daily spiritual practice) at St. Stanislaus Villa in Lonavla, India; parochial vicar at Holy Trinity Church in Washington, D.C., and St. Alphon-sus Rodriguez Church in Woodstock, Md.

Fr. Francis G. McManamin, SJ  
_Born Sept. 15, 1924; died Feb. 24, 2018_  
Professor and chaplain at Loyola University Maryland; teacher at Wheeling Jesuit University, the University of Scranton and Saint Joseph’s University; parochial vicar at Holy Trinity Parish in Washington D.C., and Old St. Joseph’s Church in Philadelphia; also taught in China and Japan.

Fr. James W. O’Neil, SJ  
_Born Apr. 12, 1921; died Mar. 3, 2018_  
Served in the Army Air Corps before entering the Jesuits; in 1974, began an assignment that would last 44 years, teaching math at BC High; enjoyed working with his lay colleagues and never lost his enthusiasm for guiding brilliant students.

Fr. G. Donald Pantle, SJ  
_Born May 17, 1928; died August 28, 2017_  
Taught German at Gonzaga College High School; was a superior at the Carroll House Jesuit Community in Washington, D.C., and associate director of campus ministry at the University of Scranton.

Fr. Thomas Vallamattam, SJ  
_Born Apr. 19, 1936; died Apr. 26, 2018_  
Born in India, he spent three decades ministering at St. Anne’s, St. Patrick’s and St. Helen’s Linstead, all in Jamaica; he spoke four languages and earned the affection and gratitude of the many he served; amidst health struggles, he continued pastoral ministry at St. Patrick’s, in Kingston, until 2005.

Fr. José M. Vilaplana, SJ  
_Born Mar.12, 1927; died Nov. 26, 2017_  
Native of Catalonia, came to the U.S. in 1982, 19 years after ordination; served as an associate pastor at St. Paul’s Parish in White Plains, N.Y. and was a well-known spiritual director; was involved in a weekly charismatic prayer group.

Fr. John F. Wrynn, SJ  
_Born Feb .4, 1940; died Jan. 22, 2018_  
Served as a full-time professor at St. Peter’s College for 36 years; completed three terms as superior of the Jesuit community there; offered a weekly Mass in the Gaelic tongue; published scholarly works and accepted the Donald I. MacLean, SJ, Chair at Saint Joseph’s University in 2012.

Fr. Edward H. McGrath, SJ  
(JAM former MAR)  
_Born January 7, 1923; died August 4, 2017_  
Arrived in Jamshedpur, India from the Maryland Province in 1949; there he worked extensively at the Loyola School and XLRJ (Xavier School of Management). He and other Jesuits from the Maryland Province helped start the Jesuit province of Jamshedpur.

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_Born Feb .4, 1940; died Jan. 22, 2018_  
Served as a full-time professor at St. Peter’s College for 36 years; completed three terms as superior of the Jesuit community there; offered a weekly Mass in the Gaelic tongue; published scholarly works and accepted the Donald I. MacLean, SJ, Chair at Saint Joseph’s University in 2012.
Twenty-six Jesuit novices in Canada and the United States professed first vows of poverty, chastity and obedience in 2018. From the East Coast provinces, Douglas Jones, SJ, and Paul Phillipino, SJ, pronounced first vows in the Chapel of Saint Joseph on the campus of Saint Joseph’s University in Philadelphia on August 11.

A novice spends two years at the novitiate for the first stage of Jesuit formation, which culminates in first vows—a public profession of commitment to the Society of Jesus. At the Vow Mass, each Jesuit novice makes the profession of vows individually in front of the Eucharist, just as St. Ignatius Loyola, founder of the Jesuits, and some of his first companions did. They also received a vow cross that they will keep for the rest of their lives.

During their two years in the novitiate, the novices prepared to become vowed members of the order by learning about the Society, participating in local ministries and living in Jesuit communities. They also embarked on pilgrimages, performed community service and completed the Spiritual Exercises—a 30-day silent retreat developed by St. Ignatius.

Novices also experience life as a Jesuit, including living in community and ministering in different settings—from hospitals and third world countries to soup kitchens and Jesuit high schools.

By the time a novice kneels at the altar to pronounce vows, he is prepared and ready to speak the words of the vow formula to God, which concludes: “And as you have freely given me the desire to make offering, so also may you give me the abundant grace to fulfill it.”
Imagine if someone kidnapped you, and then threatened to murder you. You escaped, police wouldn’t protect you. Wouldn’t you flee to save your own life?

If this happened to you, and you managed to get a visa to the U.S., and you declared asylum at JFK airport—imagine if you were then shackled and handcuffed. Your luggage is taken from you and you are forced to wear a blue prison jumpsuit. You would be taken to corporate-run jail for at least six months while you await a hearing from an immigration judge. Inside, you would be offered food which was often inedible. You would have little access to medical care. If you were lucky, you have volunteers from a church who accompanied you in detention, coming weekly for a one-hour visit. If you were lucky, you would have help from a pro-bono attorney; otherwise you would likely be deported and sent back into harm’s way.

If you were granted asylum, freed from this nightmare, would you return to the detention center soon thereafter to join a prayer vigil and visit other detainees?

Sam, a new refugee from West Africa, did just that on Sunday, Sept. 16 at Elizabeth Detention Center in New Jersey. There he joined more than 100 parishioners of the New York City Churches of St. Francis Xavier and St. Ignatius to participate in
PRAYER

God of compassion,
We seek your protection and comfort for immigrant families. For families separated by violence and destruction, forced to flee their homes and everything they know; For the asylum-seeking families separated in the name of border security; For parents who send their children alone to a new land in hope of building a future for them; For families separated here in our country by deportation; Provide solace and peace to these families. Comfort them in their time of sorrow. Guide those in positions of power toward compassion. Grant us the courage and compassion to be a presence of welcome, of radical hospitality for the most vulnerable in our midst. Amen.

Fr. Dan Corrou, SJ, leading those gathered for the vigil in prayer

the Ignatian Solidarity Network’s (ISN) Light in the Darkness vigil and pilgrimage. He and others stood in solidarity with immigrants facing deportation, and with refugees seeking asylum, offering prayers and songs. Other groups participated as well including the Migrant Center at St. Francis of Assisi, the Catholic Workers, and the Sisters of Charity of St. Elizabeth.

In every Catholic church, a candle perpetually burns near the tabernacle as a reminder of the presence of the Body of Christ. The ISN program invited Jesuit parishes, schools and individuals to join in the ancient tradition of keeping vigil and uniting in solidarity with immigrant families separated at the southern U.S. border, scattered across continents by forced migration or torn apart by deportation.

Sam shared his stories of the terrible conditions in detention and led the group in a prayer for the 400 detainees inside who are seeking freedom in the United States.

Sam told those gathered, “For seven months, inside this detention center, I never saw the sun, or breathed fresh air. I was forced to flee from my home, but I never thought I would be treated like a criminal when I came to America, seeking asylum. It was torture.”

When one of the guards at the Center came outside to dissuade the group from getting close, Sam went and shook hands with his former captor. It was a powerful moment.
The group walked two-by-two for more than 30 minutes in the heat, going from the nearest transit stop, past a maze of distribution warehouses, to the corporate-run detention center. When detainees are granted asylum there, they are usually set free in the middle of the night with no assistance in finding public transportation to a refugee shelter.

Immigrants detained by ICE are held under civil, not criminal, law. According to the International Detention Coalition, dozens of countries only use detention as a last resort for migrants seeking refuge. Instead, they require weekly check-ins with immigration court officers or wearing of ankle bracelets. Recent news reports have shed light on the horrific plight of migrant children also being held in detention, separated from their parents.

Fr. Dan Corrou, SJ, acting pastor at Church of St. Francis Xavier, led the group in prayer, saying, “We gather in this sea of warehouses to remember that no humans should be treated as commodities. All humans possess dignity and a violation of the dignity of one of our companions is a violation of the dignity of all.”

Elsewhere along the East Coast, Holy Trinity Church in Washington, D.C., and St. Ignatius Parish in Baltimore, Md., planned a Nov. 16 vigil to the ICE office based in Baltimore. St. Ignatius Loyola Parish in Chestnut Hill, Mass., has also planned a mid-December event; these two gatherings occurred after this printing.

Kevin Tuerff (@channelof_peace) is a parishioner at the Church of St. Francis Xavier. His true story of being an American 9/11 refugee is portrayed in the Broadway musical Come From Away, and his memoir, “Channel of Peace: Stranded in Gander on 9/11.”
CELEBRATING THE JESUITS’ ANNIVERSARY AT THE MET
While there are many days throughout the year that Jesuits are remembered and celebrated, Sept. 27 is particularly special—the anniversary of the founding of the Society of Jesus. On this day in 1540, Pope Paul III issued the papal decree that approved the Jesuits’ charter as an official religious order in the Catholic Church.

Four hundred and seventy-eight years later, friends of the Maryland and USA Northeast Provinces marked the anniversary in a unique and inspiring way. On Sept. 27, a group of friends and benefactors were treated to a private tour of the popular exhibition *Heavenly Bodies: Fashion and the Catholic Imagination* at The Metropolitan Museum of Art in New York. The exhibit featured papal robes and accessories from the Sistine Chapel sacristy, many of which have never been seen outside of the Vatican.

The tour was led by Fr. Leo O’Donovan, SJ, president emeritus of Georgetown University who now serves as the director of mission for the Jesuit Refugee Service. Father O’Donovan is also the *National Catholic Review*’s arts commentator, so he was uniquely qualified to provide insight into the “dialogue between fashion and faith,” as portrayed through the medieval art in the Met collection.

Following the tour, some 20 guests with Ignatian ties to multiple Jesuit works on the East Coast gathered for a recap and refreshments at the recently refurbished Jesuit Center, just down the block from the museum.

“How wonderful to have long-time friends and new friends of Fr. O’Donovan gather for this first joint-province event,” commented Sherri Weil, director of advancement for the Maryland Province. “Given the convenient location of the Jesuit Center, there are many more opportunities for such gatherings, which we greatly look forward to as the two Provinces are unified.”

“The exhibit dramatically illustrated the extraordinary influence the Catholic Church has had on artistic and design expression,” said Jim Skurka, provincial assistant for advancement and communications for the Maryland and USA Northeast Provinces. “We are truly grateful to those who attended, for their friendship and for their ongoing support.”
Due to inclement weather, we were unable to host the 2018 *Friends of the Jesuits Golf Outing*. We extend our sincere thanks to all benefactors and sponsors. Please mark your calendar for our Tenth Annual *Friends of the Jesuits Golf Outing* at Quaker Ridge on Tues., Sept. 24, 2019!

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In 1548, ten members of the then recently founded Society of Jesus opened the first Jesuit school in Messina, Sicily. The school was modeled on Renaissance and humanist traditions. St. Ignatius Loyola and his companions brought a depth of spirit drawn from their experience of the Spiritual Exercises: the firm conviction that all creation is good; all learning is good; and everything in the world can help us find and serve God and one another.

After nearly five centuries of experience, the Jesuit and Ignatian charism is especially resonant in our Jesuit high schools, where teaching is seen as a vocation, and where the same Ignatian ideals are recognizable beyond the boundaries of a single school campus, and, indeed, at Jesuit schools around the world.

The 2019 Jesuit GALA—set for April 9, 2019—recognizes the 10 Jesuit high schools of the USA Northeast Province, and the relentless efforts made by Jesuits and lay partners at these institutions to challenge young men and women to develop toward their human potential, instilling:

**COMPETENCE**, and an intellectual outlook that encourages students to see the hand of God in all things, which leads to a comfort with questioning and exploring within an expansive worldview;

**COMPASSION**, and a spirituality that fosters a relationship with Christ as a model for adult living; and

**COURAGE**, a restlessness to discern and do the magis—the more, the better—to go deeper, leading to a constant pursuit of excellence and leadership.

Please join Grace Cotter Regan and Fr. James Keenan, SJ at the Marriott Copley Place in Boston as they lead us in celebrating the contributions of the ten Jesuit high schools of the USA Northeast Province. Help sustain the Ignatian vision of these schools by supporting the Jesuits of the USA Northeast Province.
What brings you joy?
What brings me joy is the spirit of our missionary God, who has planted in me a great desire to follow his Son to seek out those not here with us. On a university campus, they can be students who are present yet absent in the class you teach, those who stick out alone in the cafeteria, or those who reside in your building, darting in and out of their rooms in ear-phoned isolation. They are specially those who find themselves exiled outside of the gates of our minds by race, creed, gender, sexual identity, political leanings, or by their social and economic status. In this seeking and finding, God is uncovered, the God who is for us, with us, and in us.

What insights into prayer can you offer others?
In the midst of work that demands much time and attention, I hold on to the insight that “prayer is the courage not to act.” I pause to pray before composing that thirty-third email of the morning or celebrating three Masses on two campuses on weekdays, composing that fourth homily for the weekend; or accompanying the third directee, or answering the door when troubled souls come knocking late in the day.

Didn’t Jesus repair to the mountain to pray as crowds pressed on him from all sides? It is in stepping off to ascend in prayer that grace descends to meet me that I may more consciously act according to God’s will and less on mine.

What’s something most people don’t realize about Jesuit life?
That Jesuit life in community as “friends in the Lord” is really, truly, and precisely friendship in the Lord. Left to ourselves, by ourselves, and in ourselves, we could likely choose differently!
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