



JESUITS

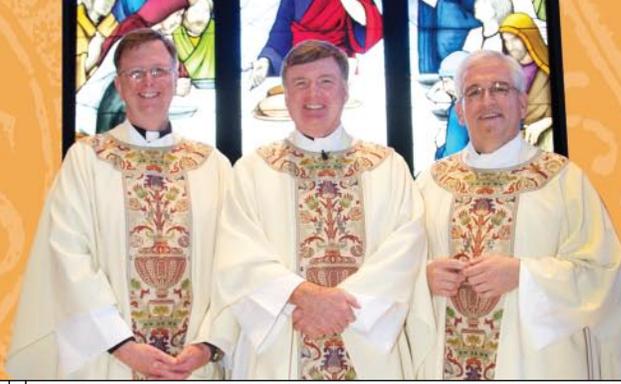
MARYLAND • NEW ENGLAND • NEW YORK PROVINCES

SPRING/SUMMER 2012

**Serving the
People of God**



SOCIETY OF JESUS



Father Provincials, from left: Myles Sheehan, SJ, James Shea, SJ, and David Ciancimino, SJ



Collaboration in Mission

To respond today to the pressing needs of our complex and fragile world, many hands are surely needed. Collaboration in mission is the way we respond to this situation: it expresses our true identity as members of the Church, the complementarity of our diverse calls to holiness, our mutual responsibility for the mission of Christ, our desire to join people of good will in the service of the human family, and the coming of the Kingdom of God.

— Excerpt from Decree 6 of
General Congregation 35

Dear Friends,

Spring is a time of rebirth and renewed life, marked by the feast of Easter and the joy of the Resurrection. As we Jesuits of the Maryland, New England and New York Provinces continue in our collaboration and efforts toward unification, new life and God's goodness abound.

In June, we anticipate the ordination of three of our men, one from each of the provinces. We are honored that Edward Cardinal Egan will be ordaining these men on June 12 at the Fordham University Church in the Bronx. For two days before the ordination ceremony, Jesuits will come together for prayer, reflection and conversation with a focus on our shared vision and the process of unification. This will mark the first time that members of the three provinces will gather for such a joint celebration.

The process toward unification of the provinces has been ongoing. This is particularly true in the area of formation, as we prepare and train our novices and scholastics for future ministry. Men entering the Society of Jesus in any one of the three provinces do so through the vocation director, Fr. Charles Frederico, SJ. Once accepted to the Society, they are trained as novices at the novitiate community in Syracuse, New York, under the direction of Fr. James Carr, SJ, and Fr. Thomas Benz, SJ. Fr. Thomas Feely, SJ, is the assistant to the provincials for formation. He oversees the care of our men in formation through to ordination.

We hope you read with interest of our various works and ventures which all three provinces are undertaking as we strive to serve the people of God.

We ask you to remember in a special way Fr. John Garvey, SJ, who entered into eternal life on October 19, 2011. Fr. Garvey worked for many years reporting on the various works of the provinces in this magazine and in other publications. May he rest in the Peace of the Lord.

We thank you for your ongoing prayers and support for the Maryland, New England and New York Provinces. We could not adequately care for our elderly and infirm Jesuits, support our men in training, or reach out to the poor and disadvantaged without you. May the risen Lord renew your spirit and may you find joy in the mysteries we celebrate during the Easter Season.

V. Rev. James M. Shea, SJ
Provincial of Maryland Province

V. Rev. Myles N. Sheehan, SJ
Provincial of New England Province

V. Rev. David S. Ciancimino, SJ
Provincial of New York Province

MARYLAND
NEW ENGLAND
NEW YORK
PROVINCES



About Our Cover

Fr. Peter Fink, SJ, associate pastor, baptizes Celeste Jacobson-Maslovsky during the Easter Vigil 2011 at St. Francis Xavier Church in Manhattan. Read more about parish ministries on pages 14-15.

Photo by Carlos Martín



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Jesuits is published twice a year by the Maryland, New England and New York Provinces of the Society of Jesus. The opinions expressed are those of the individual writers and do not necessarily constitute the official policy of the Society of Jesus.

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Printed in the USA.

Printed on recycled paper.

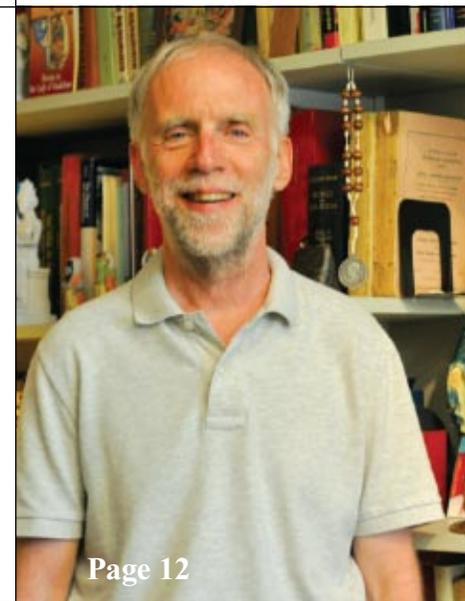
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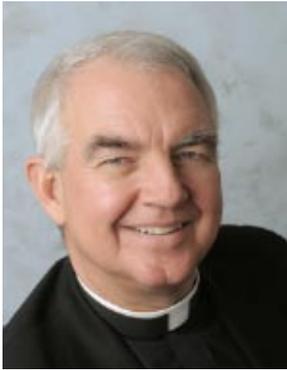
Look for this symbol to find more information online.

Visit our websites at:

MARYLAND: www.mdsj.org
 NEW ENGLAND: www.sjnen.org
 NEW YORK: www.nysj.org

New Appointments

Across Our Provinces



Fr. Gerald Blaszcak, SJ, was called to Rome by Father General Adolfo Nicolás, SJ, Superior General of the Society of Jesus, to serve as Secretary for the Service of Faith, one of three secretariats based at the Jesuit Curia. Among Fr. Blaszcak's new responsibilities will be the promotion in Jesuit ministries of "dialogue and reflection on the relationship

between faith and reason, culture and moral issues, and also between the Church and society." He will also coordinate the secretariat for inter-religious dialogue and work with the six worldwide conferences on Ignatian Spirituality and pastoral work. Fr. Blaszcak, who joined Fairfield University two years ago as university chaplain and vice president for mission and identity, left in August 2011 to study Italian in preparation for his new post.



Fr. Michael Linden, SJ, has been appointed the new superior of the Jesuits in Jordan and Iraq. Fr. Linden brings to this position years of service in Jamaica, work with the Jesuit Refugee Service, and experience as provincial assistant for international ministries in the New England Province office. He will

continue in this role while also overseeing the Jesuit Center in Amman, Jordan. Fr. Linden will collaborate with Jesuits of the New England Province to see how they can best support the works of their fellow priests and brothers in the Near East Province. He succeeds Fr. Al Hicks, SJ, who has so well served the Province and the Church in Jordan and Iraq as superior for the past eight years.



Nick Napolitano was recently named the new assistant for social ministries for the Maryland, New England and New York Provinces. He succeeds Fr. Mark Hallinan, SJ, of the New York Province, who was named pastor of St. Mary of the Assumption and Our Lady of Mount Carmel—St. Benedicta parishes, and Fr. Michael

Linden, SJ, of the New England Province, who was appointed superior of the Jesuits in Jordan and Iraq. Napolitano will coordinate with those who work in Jesuit schools, parishes, direct service ministries and related areas across the provinces on a broad range of social justice issues and advocacy efforts in areas such as immigration, domestic poverty, environmental justice and socially responsible investing.



Fr. Kevin Gillespie, SJ, has been elected the 27th president of Saint Joseph's University in Philadelphia. Fr. Gillespie succeeds Fr. Timothy Lannon, SJ, who left to assume the presidency of Creighton University in Omaha, Nebraska. Fr. Gillespie's term begins on July 1, 2012. After earning his bachelor's degree in psychology from Saint Joseph's College in

1972, Fr. Gillespie went on to earn master's degrees in psychology from Duquesne University and in divinity from the Jesuit School of Theology in Berkeley. He holds a Ph.D. in pastoral psychology from Boston University. He most recently served as associate provost for the University Centers of Excellence at Loyola University Chicago. In this role, Fr. Gillespie led five academic centers and also served as interim dean of the School of Social Work for the past year. In this capacity, he successfully managed the transition to a new permanent dean. He entered the Society of Jesus in 1975. He has served on the Board of Saint Joseph's since 2006.

Awards & Events

Save the Date...



...for the 3rd Annual

Friends of the Jesuits Golf Outing!

- ▶ to benefit the apostolic works of the Jesuits
- ▶ to support the care of senior and infirm Jesuits

Monday, September 24, 2012

Meadow Brook Club, Jericho, New York

Please contact Debra Ryan at the New York Jesuit office:
212-774-5544 or email: ryan@nysj.org

Mount Manresa Retreat Center Celebrations



Over the past year, Mount Manresa Retreat House in Staten Island, New York, marked the 100th anniversary of the lay retreat movement in the United States at the site of its origins with several special events. The Centennial Speakers program featured distinguished authors, activists and scholars including Fr. Daniel Berrigan, SJ, who spoke about social justice, and Fr. James Martin,

SJ, culture editor of *America* magazine, who discussed Jesuit spirituality. Fr. David Ciancimino, SJ, provincial of the New York Province (pictured above), spoke at the Centennial Gala at Snug Harbor Cultural Center in November, which concluded the activities.

Jesuit
Collaborative

Presents **Finding God**
In Unsettled Times



The Jesuit Collaborative is sponsoring a conference on Ignatian Spirituality, *Finding God in Unsettled Times*, June 29 – July 1, 2012 at Loyola University Maryland. The conference is designed for those working in a ministry animated by the *Spiritual Exercises* of St. Ignatius or who are interested in learning more about this ministry. The conference features English and Spanish tracks.



Visit www.jesuit-collaborative.org for conference details and registration.

Saint Ignatius National Blue Ribbon School



Saint Ignatius Loyola School in Manhattan was designated a 2011 National Blue Ribbon School by the U.S. Department of Education for “overall excellence.” Forty-nine private schools were among the 305 schools cited nationwide. Saint Ignatius Loyola School was among two Catholic schools recognized in New York. Founded in 1854, Saint Ignatius enrolls 540 students. Principal Mary Larkin credited the hard work of the students and parents.

Pictured (from left) are Sharon Abruzzo, development director at Saint Ignatius Loyola School, Fr. George Witt, SJ, pastor of St. Ignatius Loyola Parish, Mary Larkin and Rosalie Savarese, assistant principal.

Welcome To Our Novices

The Provincials of the Maryland, New England and New York Provinces announced with great joy and thanksgiving that the following men entered our Jesuit Novitiate at St. Andrew Hall in Syracuse, New York.

Hunter Dudkiewicz, 21, from Oakfield, New York, recently graduated from Canisius College, where he studied philosophy and theology/religious studies. Hunter worked as a resident assistant and a campus ministry justice intern while at Canisius and served as a liturgical coordinator and sacristan at parishes in his hometown. He participated in two immersion trips to El Salvador and two service trips to New York City to work with the homeless. Hunter's experience with the Jesuits at Canisius College and the 19th Annotation of the *Spiritual Exercises* shaped his decision to enter the Society. By developing an Ignatian prayer life, Hunter said he was better able to see the work of God in his life and how God led him to the Society of Jesus. Hunter enjoys movies, theatre, and listening to music.

Daniel Gustafson, 22, of Sioux Falls, South Dakota, is a 2011 graduate of Georgetown University. Danny majored in government and theology and minored in economics. During college, he interned at the U.S. House of Representatives and worked as an intern and analyst for the political consulting firm Hilltop Public Solutions. Danny identifies the many Jesuits he encountered at Georgetown, a social justice and solidarity trip to El Salvador, and his many retreat experiences through campus ministry as influencing factors in his decision to enter the Society of Jesus. In addition to politics, Danny's interests include history, travel, and following Hoya basketball.

Michael Lamanna, 23, of Guilderland, New York, is a graduate of Syracuse University, where he earned a bachelor of science in economics and a bachelor of arts in geography. After college, Mike volunteered in a refugee resettlement program through FrancisCorps and in community development as an AmeriCorps VISTA volunteer. A retreat at Loyola Retreat House in Morristown, New Jersey, introduced Mike to the Jesuits and Ignatian spirituality. Upon further study, the Jesuit call to "bring the world to the Church and the Church to the world" further attracted him to the Society. Outside of his academic interests in public policy and international affairs, Mike enjoys playing sports, running, reading, cooking and playing piano.

Stephen Nicholson, 25, of Marlborough, Massachusetts, earned a bachelor of science in chemistry from the Massachusetts Institute of Technology and a master of public health from Boston University. Steve's previous experiences included working as an environmental health research assistant at Boston University, as the emergency services coordinator at St. Andrew Catholic Church, and as a



Jesuit novices, (top row, from left) Salvatore Profaci, Zachariah Presutti and Stephen Nicholson; (bottom row, from left), Michael Lamanna, Daniel Gustafson, William Woody and Hunter Dudkiewicz

confirmation teacher at Immaculate Conception Church, both in Marlborough. During the past year, Steve worked in Zambia as a technical support intern with the Center for Applied Health and Research Development. His experiences working in the Jesuit Volunteer Corps as well as the example set by his great uncle, Fr. Francis Nicholson, SJ, influenced his vocation to the Jesuits. Steve enjoys running, reading, hiking, the outdoors and music.

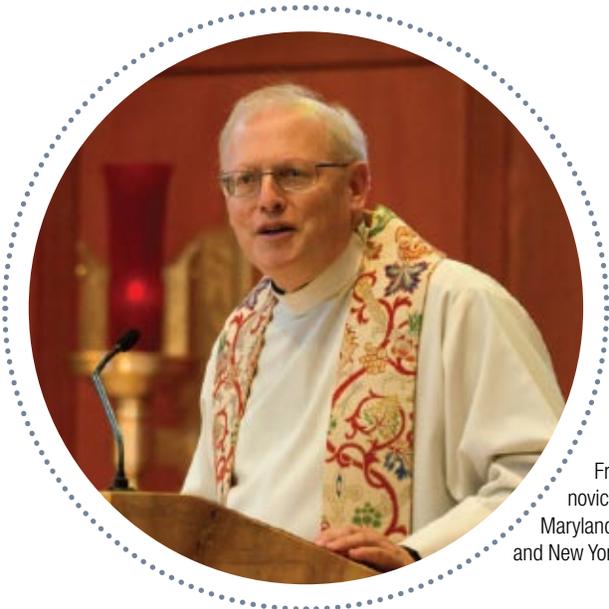
Zachariah Presutti, 26, of Belmont, New York, graduated from Canisius College with a bachelor of arts in political science and theology. Zach studied for the priesthood in the Diocese of Buffalo at Christ the King Seminary and most recently served in his home diocese as a pastoral associate at St. Paul's Catholic Church. Working with Jesuits in campus ministry at Canisius College and the Jesuits he encountered in his seminary studies led Zach to pursue becoming a Jesuit. Besides Zach's academic interests in politics, history, and foreign language he enjoys reading, theatre, travel, skiing, singing, and acting.

Salvatore Profaci, 23, of Mount Laurel, New Jersey, graduated from St. Joseph's Prep and St. Joseph's University in Philadelphia with a bachelor of arts in English and faith-justice studies. During college, Sal interned for over three years in campus ministry and also worked as a clerk for an area law firm. Most recently, Sal served in the community service department at Cabrini College. Eight years of Jesuit education and his strong desire to serve the Church influenced Sal to consider entering the Society. He solidified that passion for the Society's mission by getting to know numerous Jesuits and by working in a Jesuit community in Myanmar for three months. An avid piano player, Sal also enjoys tennis, yoga and running, and has recently begun studying Portuguese.

William Woody, 22, of Bryn Mawr, Pennsylvania, is an alumnus of St. Joseph's Prep in Philadelphia and the University of Scranton, where he earned a bachelor of arts in theology and philosophy with a minor in French. Bill served as a resident assistant and peer tutor in foreign and classical languages while at Scranton. He also volunteered regularly in a hospice care facility and an inner-city tutoring program. Bill gained firsthand experience of Ignatian life through Jesuits, family, friends and eight years of Jesuit education. Studying the history of the Society and the lives of the numerous Jesuit saints and martyrs, Bill was inspired by their willingness to serve God and share that love for God with others. Bill enjoys classical music, reading, traveling, writing, hiking, and playing cards and chess.

Perpetual OWS

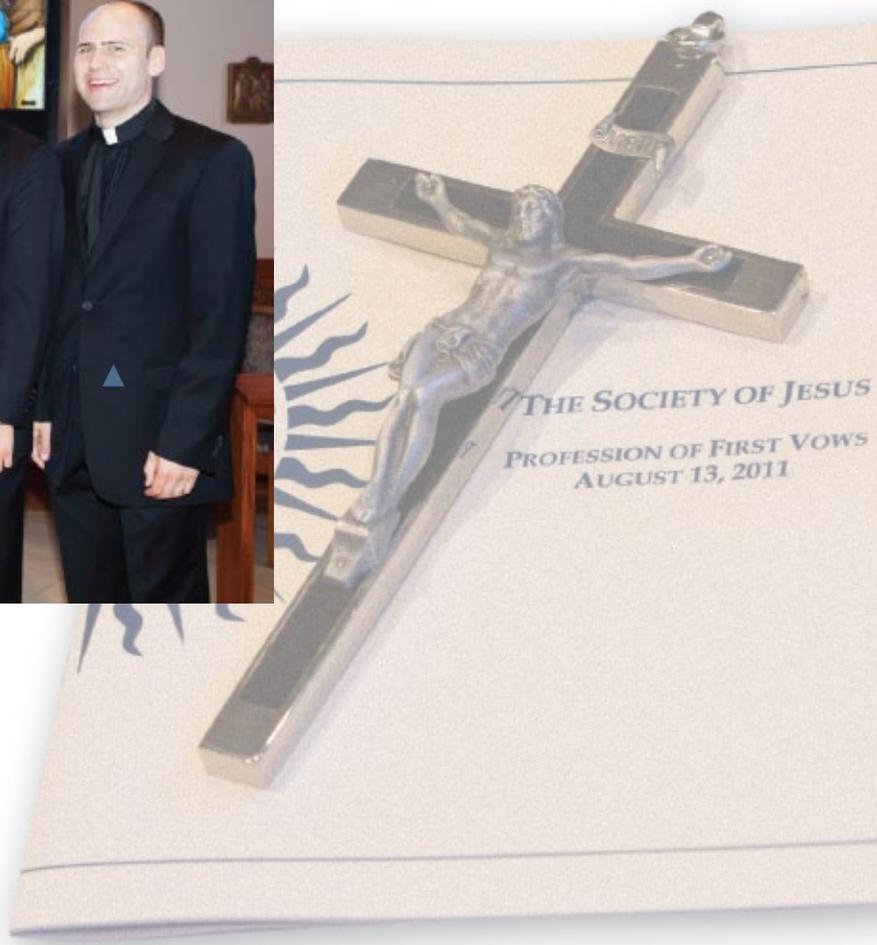
On Saturday, August 13, 2011, Jesuits James Ferus, Christopher Grodecki, Andrew Otto, Marco Rodriguez, and Adam Rosinski professed perpetual vows in the Society of Jesus at Holy Cross Church in DeWitt, New York. Family, friends and brother Jesuits attended the Liturgy celebrated by Fr. Provincials David Ciancimino, SJ, James Shea, SJ, and Myles Sheehan, SJ. Jesuits profess vows of poverty, chastity and obedience following two years in the novitiate.



Fr. James Carr, SJ, novice director for the Maryland, New England and New York Provinces



From left, Adam Rosinski, SJ, Christopher Grodecki, SJ, Marco Rodriguez, SJ, Andrew Otto, SJ, and James Ferus, SJ, at the vow ceremony



Celebrating Jesuit Ordinations and Jubilees

Jesuits from the Maryland, New England and New York Provinces will gather at Fordham University in the Bronx, New York, June 7–9, 2012 for three days of conferences, prayer and celebration.

One highlight of the weekend is the ordination to the priesthood of Cesare Campagnoli, SJ, Matthew Malone, SJ, and Joseph Marina, SJ. His Eminence, Edward Cardinal Egan, will be the ordaining prelate at the Mass on Saturday, June 9, at the Fordham University Church.

Those men with 50 years of service to the Church and the Society of Jesus from the three provinces will also be honored during the weekend with a special liturgy on Friday, June 8.



Cesare Campagnoli, SJ, entered the Society of Jesus in 2003 and pronounced his first vows in 2005. He was ordained to the diaconate on April 26, 2011 at the Church of the Gesu in Rome by Most Rev. Luis Ladaria, SJ, Archbishop of Thibica and Secretary of the Congregation for the Doctrine of the Faith.

A graduate of the University of Pavia School of Medicine in Pavia, Italy, Campagnoli earned his MD in 1989 and a Ph.D. in obstetrics and gynecology from the Imperial College School of Medicine in London in 2002. He is currently in theology studies at the Boston College School of Theology and Ministry.



Joseph Marina, SJ, entered the Society of Jesus in 2004 and pronounced first vows in 2006. He was ordained to the diaconate by Most Rev. Jean Louis Brugues, OP, Secretary of the Congregation for Catholic Education, on October 8, 2011, at St. Ignatius Loyola Church

in Chestnut Hill, Massachusetts. Marina earned a bachelor's degree in physics and a master's degree in secondary education from St. John's University and a Ph.D. in Education/Administration and Supervision from Fordham University. He served as associate provost and chair of the education department at Le Moyne College and is currently completing the master of divinity and master of theology programs at Boston College while serving as a deacon at St. Joseph's Church in Somerville, Massachusetts.



Matthew Malone, SJ, entered the Society of Jesus in 2002 and pronounced his first vows in 2004. He was ordained to the diaconate on April 30, 2011, by Most Rev. Peter David Smith, Archbishop of Southwark, at Corpus Christi Church in Brixton Hill, London. Malone earned a BA in history from the University

of Massachusetts in Amherst. He completed his first studies at Fordham University and received an MA in philosophy in 2007. Malone served as associate editor of *America* magazine from 2007 to 2009 and is currently in theology studies at Heythrop College in Great Britain.



Br. Christopher Derby, SJ, Professes Final Vows



Br. Christopher Derby, SJ, pronounced final vows in the Society of Jesus on Friday, September 16, 2011, before Fr. David Ciancimino, SJ, provincial of the New York Province, at the Mass of the Holy Spirit at Canisius High School in Buffalo. Before going to Dublin for tertianship in 2009, Br. Derby served the Maryland and New York Provinces as vocation director for five years. He now teaches religion and art at Canisius High School and is chair of the religion department.



For more information on Jesuit formation and vocations, visit www.Jesuitvocation.org.



The Damascus Road

By Daniel Corrou, SJ



Dan Corrou, SJ, with the Port of Sidon in southern Lebanon in the background

The certainty that comes from conversion, from clinging to God in love, is about what will happen. God will continue to love.

— Dan Corrou, SJ

Last January, it was decided that I would spend my regency in Damascus, Syria, studying Arabic and working with the Jesuit Refugee Service. As political movements spread from Tunisia to Egypt, Libya, the Gulf, and then to Syria, my regency plans changed. Instead, I would study Arabic in Lebanon and live with scholastics and priests of the Université St. Joseph Jesuit community.

Damascus enters my thoughts every morning when I walk to my Arabic classes along the “Rue Damas.” I like to think that it becomes my very own Road to Damascus, without the blinding conversion experience of St. Paul.

St. Paul describes his conversion with simplicity. In his letters, there is

no cosmic light and booming voice as in the Acts of the Apostles. There is a certainty in Paul that the direction of his life before the conversion was an illusion and that his new direction, toward Christ, allows him to see reality.

This is the daily conversion for which we all pray, that we might forget “what lies behind,” and instead strain “forward to what lies ahead” (Phil 1:13) so that we might realize our true freedom by yearning for God — just as God has so yearned for us.

Jesuits live out this call to conversion in thousands of different ways. I am part of a long tradition of American Jesuits who have been called to live out this conversion by working in the Middle



Dan Corrou, SJ, center, with his Jesuit colleagues from throughout the Near East Province (Turkey, Syria, Lebanon and Egypt) gather at the retreat house in Tanail near the Syrian border to discuss changes and developments in the region.

My evening jog brings me to the Mediterranean Sea at sunset, while the Muzzein sings out the Maghrib prayers and we are reminded of God's greatness.

— Dan Corrou, SJ

East. In 1932, Pope Pius XI asked the Jesuits of the New England Province to begin work in Iraq. They established a high school and a university that were very successful. In 1968, Americans were expelled from Iraq and the schools were nationalized. Many of the American Jesuits continued to work in Jordan, or they joined the French Jesuits working in Egypt, Syria or Lebanon, where they remain today.

My primary responsibility here is to learn a language. I try to finish my work soon after the Angelus bells ring from the neighboring Christian Churches. If I plan it right, my evening jog brings me to the Mediterranean Sea at sunset, while the Muzzein sings out the Maghrib prayers and we are reminded of God's greatness.

Paul's conversion, Mary's conversion in the Angelus, the conversion about which I am learning from Christians in the Middle East, the conversion about which we can learn so much from our Muslim sisters and brothers, is our response to God's unbridled love which pours out every day. "We are handmaids of God, we are most free when we cling to God in love" (Ps. 91).

The certainty that comes from conversion, from clinging to God in love, is about what will happen. God will continue to love. Resting in that love, we can face anything. Paul's life after Damascus was not easy, but he knew that it was directed toward God, making any struggles bearable. Just as St. Ignatius would remind us centuries later, "everything has the potential of calling forth in us a deeper response to our life in God" (interpretation by Fr. David Fleming, SJ).

This remains our prayer. Our task is to place ourselves in a position where conversion is possible and to be aware enough to notice that it is happening. What I am most grateful for at the moment is realizing that this is a place in which the grace of God is calling me to that conversion.

Dan Corrou, SJ, is a scholastic of the New England Province. For his Regency, he is studying Arabic at the Université St. Joseph in Beirut, Lebanon, and living with the Jesuits of the Near East Province.



Dan Corrou, SJ, stands before the Roman ruins of Baalbek in eastern Lebanon.

Finding Mission and Identity *on the Road*

By Fr. James Hayes, SJ



For five years, Marvin Kitten, SJ, (left) and I served as vocation directors for our provinces. We called Marvin the “Dean” of the directors because he had served for 20 years. Now Marvin and I serve full-time in campus ministry. It was great to reconnect with him during my visit to Spring Hill College.

My days on the road filled me with happy memories and have energized me to work smarter for our Jesuit mission at Holy Cross.

— Fr. James Hayes, SJ

In August 1, 2010, after completing six years as rector of the College of the Holy Cross Jesuit community, I departed on the road and on December 20 I returned. I drove 1,600 miles, slept in 71 different beds, visited 31 schools, and listened to 12 books on CD. I presided at two wake services, preached at one funeral, baptized a friend’s granddaughter and witnessed one wedding. I offered Mass in many homes. I saw one friend I had not seen in 35 years. I reconnected with another friend I had not seen in 31 years. I’ve now slept in 49 states.

I had three goals for my journey. I wanted to visit 23 Jesuit university campuses and eight other Catholic university campuses. My work at Holy Cross involved mission and identity and campus ministry. Since I would return to Holy Cross full-time in campus ministry and serve on the mission and identity committee, I hoped to interview the heads of mission and identity and the directors of campus ministry at 31 institutions. I sought best practices and ideas that I could implement at Holy Cross.

Mission and identity officers and committees, designed to keep Catholic and Jesuit character at the core of the institutions, have become standard in Jesuit schools since 1988. Jesuit presidents realized that Jesuits needed to share their vision of Jesuit education with their colleagues in order for the inspiration to continue on Jesuit campuses.

My second goal was to say I had spent a night in 49 of the 50 states. I had already visited many of the states but I crafted my journey to hit those I had not visited. In addition, I planned to connect with friends and relatives on the way and visit some sights that I had longed to see.

I enjoyed visiting Notre Dame, DePaul, University of Saint Thomas, Saint John’s Collegeville, University of Portland, Saint Mary’s College in Morago, California, University of San Diego and Villanova and learned a great deal at our Jesuit schools. I believe Jesuits are on the cutting edge of mission and identity as Catholic universities evolve and the number of priests and religious diminish.

I offer a slice of what I learned. At Canisius, the college has done effective work with the *Spiritual Exercises* according to the 18th and 19th annotations with non-Christian faculty members. The mission and identity director at John Carroll also serves as the director of Catholic studies. He sees the two offices working together. Three times a year, the head of Catholic studies, the assistant for mission and identity, the director of campus ministry, and the president gather to brainstorm at the University of Detroit Mercy. These sessions have led to their Celebrate Spirit Day, which culminates in the Mass of the Holy Spirit. The field house is packed for the event.

At Loyola Chicago, the new Cuneo Mansion provides an excellent setting for mission and identity orientation sessions for the faculty. Marquette has a well-endowed Faber Center to offer the *Spiritual Exercises* and to train and supervise directors. Marquette has also created some very engaging colleague programs.

The *Spiritual Exercises in Everyday Life* has enriched programs at Gonzaga University. The university has hired a Jesuit to oversee the office. Seattle University offers research grants to enhance mission effectiveness to faculty and has established excellent faculty immersion programs.



Students at Gonzaga University prepare for a pilgrimage to the Cataldo Mission of the Sacred Heart in Cataldo, Idaho. As a Jesuit scholastic at Gonzaga University, I took a similar journey.

The University of San Francisco also offers weeklong faculty immersion programs. Every other year, the president takes his cabinet on an immersion experience, which optimizes mission consciousness on the part of the administration.

The new core curriculum at Santa Clara has an experiential learning course for social justice and Kolvenbach Solidarity Immersion programs run by the Bannan Center.

Loyola Marymount holds an annual Mission Day and a weeklong seminar, called the President's Institute, for faculty to heighten mission awareness.

Rockhurst University has a retreat each year for new faculty conducted by the mission and identity office and the center for excellence.

At Saint Louis University, the mission and identity office works with faculty to offer the *Our Journey* series three times a year. The program features testimonials from a faculty member, an administrator, and a student, followed by group discussion.

The mission and identity office at Loyola New Orleans has been geared toward students, but the university recently has hired someone to work with faculty. Spring Hill has invested its energies in faculty conversations.

Xavier University has been developing AFMIX (Assuring the Future of Mission and Identity at Xavier) for over six years. The first two semesters of the program consist of a seminar for faculty. The third semester is an experience of the *Spiritual Exercises*. The fourth semester asks the question, "What does this mean for Xavier?"

This is just a sample of what I learned on the road. When I returned to Holy Cross, I made an 11-point proposal to the mission and identity committee.

My days on the road filled me with happy memories and renewed energy to further enhance the Jesuit mission at Holy Cross.

Fr. James Hayes, SJ, is associate chaplain in campus ministry at College of the Holy Cross.



Visit the websites of Jesuit colleges and universities in the Maryland, New England and New York Provinces to learn more about mission and identity programs.

Boston College
Chestnut Hill, Massachusetts
www.bc.edu

Canisius College
Buffalo, New York
www.canisius.edu

College of the Holy Cross
Worcester, Massachusetts
www.holycross.edu

Fairfield University
Fairfield, Connecticut
www.fairfield.edu

Fordham University
Bronx, New York
www.fordham.edu

Georgetown University
Washington, DC
www.georgetown.edu

Le Moyne College
Syracuse, New York
www.lemoyne.edu

Loyola University Maryland
Baltimore, Maryland
www.loyola.edu

St. Joseph's University
Philadelphia, Pennsylvania
www.sju.edu

St. Peter's College
Jersey City, New Jersey
www.spc.edu

University of Scranton
Scranton, Pennsylvania
www.scranton.edu

Wheeling Jesuit University
Wheeling, West Virginia
www.wju.edu

Learning from the *Other* – West Meets East

By Catherine Walsh



The bookcases and walls in Fr. Clooney's office are filled with religious artifacts and artwork from around the world.

Living with paradox comes naturally these days to Fr. Francis X. Clooney, SJ. He grew up as a “traditional Irish Catholic kid” in the 1950s and 1960s, the son of a police officer. He found his vocation while attending Regis High School in New York City.



Icon of an Indian Woman by Constance Laessig is a giclée print with hand-painted gold watercolor on the halo and jewelry. “I bow to the divinity in you” is a translation of the familiar Indian greeting, namaste.

Today, he is a comparative theologian with expertise in Christianity and Hinduism. Fr. Clooney has traveled frequently to India over the last 40 years and has served as director of the Center for the Study of World Religions at Harvard University since 2010. “I like to believe that my own journey reflects in some ways that of the Church in the late 20th and early 21st centuries,” said Fr. Clooney, 61: “Strong memories of our long tradition, yet vulnerability also to the changes that have swept Church and world in the past 50 years.”

During his college studies as a young

Jesuit, Fr. Clooney heard the famed Filipino Jesuit, Fr. Horacio de la Costa, speak about the need for Jesuits to have “hearts as large as the world,” filled with compassionate love for everyone — regardless of who they were or where they were in the wide world. While studying philosophy and classics and loving those traditional disciplines at Fordham University, Fr. Clooney became interested in Gandhi and Mother Teresa and yearned to study non-Western thinkers and ideas. “I remember asking myself, ‘What about Asia and Africa? Why not go to those far-off parts of the world?’” said Fr. Clooney.

A “pivotal moment” for Fr. Clooney occurred when it was time for Regency, the stage at which a Jesuit scholastic does apostolic work like teaching. He received permission to go to India, but because of visa problems ended up going to St. Xavier’s School in Kathmandu, Nepal, instead. His students at this Jesuit boarding school were either Hindu or Buddhist, and teaching there was a learning experience at least as much for him as it was for the boys. “I found that to teach the boys, I needed to learn from them first,” recalled Fr. Clooney. “Kids don’t let you off the hook.”

He started going with his students to temples and festivals and reading Hindu scriptures and Buddhist stories. “I found that I was growing more interested in Buddhism and particularly Hinduism, and very much wanted to keep this connection as a part of my Jesuit life,” he said. Fr. Clooney, however, felt that despite the long and memorable tradition of Western Jesuit scholars in Asia, the age of Western missionaries was waning, and so “I decided that my mission was back in the States, to help open the door to learning from the East.” The next decades would offer him many chances to visit India and Nepal again.

Fr. Clooney earned a master's of divinity from the Weston School of Theology in Cambridge, Massachusetts, was ordained in 1978, and earned his Ph.D. in South Asian languages and civilizations at the University of Chicago, finishing in 1984, after dissertation research in Madras, India. He then taught for over 20 years in the theology department at Boston College, during which time he helped define the relatively new field of comparative theology.

Unlike the more established fields of comparative religion and the theology of religions, comparative theology requires that one delve into one's own faith and background while also studying another religious tradition in depth. "Questions I have to ask myself include: 'How does studying this other religious tradition affect me personally, my community, my Church? How do I learn from the other and allow it to change my life, yet without losing my basic commitments in the process?'"

Gesturing around his office at Harvard Divinity School, where he has taught since 2005, Fr. Clooney noted that while images drawn from many religious traditions, including that of the Blessed Mother alongside those of Indian goddesses, fill his book-crammed shelves, such images need not be confused with each other just because they stand near one another. "Confusing these images, all of which have specific histories and rich meanings, serves no purposes, and there is no value in calling them all the same," emphasized Fr. Clooney. "I need to be able to imagine the other, while holding firm to my identity as a believing Catholic Christian and inquiring theologian."

Fr. Clooney's current book project, tentatively titled *He Has Made Darkness His Hiding Place*, studies the Biblical

Song of Songs alongside the south Indian *Tiruvaymoli (Holy Word of Mouth)*, a Hindu poetic classic from the 9th century. Reading the texts together, Fr. Clooney realized that both had much to say about "real-life human issues of love and loss" and, as centuries of readers have believed, help believers in finding their way to God. "In the Hindu text, over a quarter of the songs are in a voice of a woman who is mourning the loss of her beloved and longing for his return. In



This painting was presented to Fr. Clooney in 1975 by Passang Sherpa, a resident at St. Xavier's Social Service Centre in Kathmandu.

the Biblical *Song* and the love of which it speaks, the drama of loss is also key," he added. "The beloved in the *Song*, and God understood as that Beloved, may at one moment appear intensely present, but then at another as absent, gone away," said Fr. Clooney. "Knowing and loving God in God's absence may sound unusual, but even God's absence can teach us. Mother Teresa had an intense experience of the presence of God on a train in India when she received her vocation to work with the poorest of the poor," pointed out Fr. Clooney, "but after that she experienced decades of desolation in her prayer life," he added. "Mother Teresa is an eloquent example

of persevering in faith, knowing and serving God more deeply, even during God's seeming absence."

Staying close to his Catholic roots at a place as diverse as Harvard is at times challenging, said Fr. Clooney. The only other Jesuit ever tenured at Harvard Divinity School was Fr. George MacRae, a respected New Testament scholar who died in 1985. "That I am a theologian, that I believe in studying one or two

traditions and taking them seriously, is considered fairly conservative here," he said. Nevertheless, his insistence that one can take other religious traditions seriously while remaining true to one's own is surely one of the reasons he was asked in 2010 to become the sixth director of the Center for the Study of World Religions. Founded more than 60 years ago, the Center is located within Harvard Divinity School and attracts scholars of religion worldwide. "The Center is best conceived of as a place where we center ourselves, attentive to today's religious diversity, as an intellectual community

that is inevitably interreligious," said Fr. Clooney in his inaugural lecture upon being appointed the Center's director. In addition to being a place where scholars bring academic rigor to "very specific research concerns," says the priest, the Center "is also a community of faith and spirituality — something I find very Jesuit."

Catherine Walsh is a journalist who has written for a number of faith-based/religious organizations and publications, including *America* magazine.

For more information on Fr. Clooney's work at Harvard, see the website of the Center for the Study of World Religions: www.hds.harvard.edu/cswr.

Pastoral Care for the people of God

Ministering in parishes is an important part of the mission of the Society of Jesus in service to our Church. More than 20 Jesuit parishes are spread throughout the East Coast. Jesuit pastors, priests and brothers collaborate closely with laity and other religious in diverse settings, from inner cities to suburbs to rural areas. Grounded in the *Spiritual Exercises* of St. Ignatius, Jesuits bring their charisms, discernment and a passion for justice to pastoral care for the people of God.

Jesuit parishes of the three provinces include Holy Trinity in Washington, D.C., St. Ignatius Loyola in New York City, and St. Ignatius of Loyola in Chestnut Hill, Massachusetts. With long histories of attracting alumni from Jesuit schools, these and other Jesuit parishes often draw parishioners from beyond their adjoining neighborhoods. For example, a recent survey at St. Ignatius in Chestnut Hill indicated that parishioners resided in 85 different zip codes.

Several parishes, serving large immigrant and ethnic congregations, offer Mass in multiple languages. St. Mary of the Assumption Parish in Staten Island, New York, serves a primarily Latino population. Holy Cross Parish in Durham, North Carolina, was founded by the Jesuits in 1939 to minister to the needs of African-American Catholics. Old St. Joseph's Parish in Philadelphia, Pennsylvania, the oldest Catholic Church in the city, has an active Ignatian Spirituality and Formation Committee, with Ignatian prayer and retreats based on the *Spiritual Exercises* offered throughout the year.



Fr. Patrick Earl, SJ, with a parishioner and a statue of St. Ignatius at St. Peter's Church, Charlotte, North Carolina



Fr. Vincent Curtin, SJ, confirms a parishioner at the Easter Vigil at St. Therese Catholic Church, Mooresville, North Carolina.

east coast parishes:



▲ Fr. Joseph Sobierajski, SJ, greets parishioners after Mass at Holy Trinity Catholic Church, Washington, D.C.



◀ Fr. Kenneth Loftus, SJ, blesses the community with water from the new baptismal font at the Church of St. Ignatius in Chestnut Hill, Massachusetts.

▼ Parishioners fill the pews at St. Ignatius Loyola Church in Manhattan.



Maryland Province:

Holy Cross Catholic Church

Durham, North Carolina
www.holycrossdurham.org

Holy Trinity Catholic Church

Washington, D.C.
www.holytrinitydc.org

Old St. Joseph's Church

Philadelphia, Pennsylvania
www.oldstjoseph.org/index.php

Sacred Heart Catholic Church

Richmond, Virginia
www.sacredheart.weebly.com

St. Aloysius Gonzaga Church

Washington, D.C.
www.stalschurchdc.org

St. Alphonsus Rodriguez Church

Woodstock, Maryland
www.maryland-us.com/church.htm

St. Ignatius Church

Baltimore, Maryland
www.st-ignatius.net

St. Ignatius Church

Port Tobacco, Maryland
www.chapelpoint.org

St. Peter's Church

Charlotte, North Carolina
www.stpeterscatholic.org

St. Raphael the Archangel Church

Raleigh, North Carolina
www.saintraphael.org

St. Therese Catholic Church

Mooresville, North Carolina
www.sainttherese.net

New England Province

Our Lady of Hope Parish

Portland, Maine
www.stpiusx-parish.org

Parish of St. Ignatius of Loyola

Chestnut Hill, Massachusetts
www.bc.edu/bc_org/prs/stign

St. Charles Borromeo

Woonsocket, Rhode Island
www.stcharlesborromeo.com

SS. Mary and Joseph Parish

Salem, New Hampshire
www.saintsmaryandjoseph.org

New York Province

Our Lady of Mt. Carmel –

St. Benedicta Parish

Staten Island, New York
www.simarycarmel.info

St. Anthony's Parish

Oceanside, New York
www.stanthonyoceanside.org

St. Francis Xavier Parish

New York, New York
www.sfxavier.org

St. Ignatius Loyola Parish

New York, New York
www.stignatiusloyola.org

St. Mary of the Assumption Parish

Staten Island, New York
www.simarycarmel.info

St. Michael's Parish

Buffalo, New York

Jesuit parishes across the country are listed on the Jesuit Conference website www.jesuit.org.

A Life Changing

Experience

A parishioner of The Church of the Transfiguration in Pittsford, New York, Charles Newton recently completed the 19th Annotation Retreat and said the experience altered forever his relationship with Jesus and others in his life. It enabled him to face his own battle with cancer with grace. Throughout the process, his journal writings and poetry captured the thoughts and emotions sparked by his reflections. He said his spiritual director, Damian Zynda, “patiently taught me to imagine, reflect, discern and meditate in order to say ‘yes.’” His poem reflects on the Risen Lord appearing to His Mother on Easter morning.

Thank You Mother

I came to see you,
 So you would be the first to see.
 I have risen as promised.
 As brutal the death on the cross may be
 I did not die.
 You suffered most as my Mother,
 And to you I wanted to return.
 To hold you, to wipe away your tears,
 For you to be the first to share in this glory,
 To share in the joy.
 You were His first Gift to me.
 It was you who taught me love,
 His love was made real through you.
 It was your heartbeat I listened to before I was born,
 From the womb I heard your voice.
 It was through your pain I entered the world,
 Your cries, the signal to angels, I had arrived.
 I learned through your touch to nurture.
 Joy was given to me each morning through your radiant smile.
 At your cheek, calm and peace,
 At your knee I learned of Abba,
 To honor, praise and glorify Him.
 At night beside my bed you taught me to pray.
 Held tight in your arms, my fears slipped away.
 In the early morning hours you taught me to listen.
 To feel and sense pain and others sorrow.
 I learned of: patience, kindness,
 To bow my head in respect,
 To see His beauty about me,
 Courage, for you said “yes” not knowing.
 My compassion and caring sprung from you
 Through your mercy I learned forgiveness.
 But most of all I learned of love.
 A love that opens hearts
 In happiness, pain, joy and sadness.
 For in me you created the man to grow with His Graces,
 To give my bread away to those who hunger,
 To go to bed tired doing His work.
 A man ready to accept His power and wisdom.
 As I went to spread the message of Hope,
 Son of Man was ready to do the work of the Son of God
 For I was the son of Mary
 I must leave now but I will always be with you.
 Thank you.





The

Physics of Perception:

An Account of Change in Camden

Perception has inertia and follows the same rule: perception tends to remain in the same state unless an external force is applied to it. This past summer, 23 young men and women from St. Ignatius Parish in Chestnut Hill, Massachusetts, felt that force through the ministry and hospitality of the Romero Center at St. Joseph Pro-Cathedral in East Camden, New Jersey. In preparation for confirmation, they spent a week at different agencies in and around Camden engaged in acts of service. Service sites included homeless shelters, nursing homes, summer camps, home construction sites and food banks. Through connection with some of Camden's most disenfranchised populations and reflection on Catholic social teaching, the students confronted and tested the dominant narrative of one of the most impoverished cities in the United States. Below are some of their reflections.

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"Camden changed my attitude toward service through a newfound appreciation for person-to-person interaction. Although I did not realize how lucky I was, I was assigned mostly to worksites that involved people. Because of this, with each day, I was forced a little farther outside my comfort zone, and began listening to people's stories, heart-aches and troubles."

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"A few of us sat with one man at a homeless shelter for what seemed like an eternity. He told us his life story, sobbing the entire time. At the end, he said to us, 'Man, you can't ever be afraid to cry. They say real men don't cry, but I'll tell you



Members of St. Ignatius youth group participated in the Urban Challenge Program at the Romero Center.

what, they do. They do.' He got up and walked out. Later, others staying at the shelter came over and told us how rough and tough that man usually was, and how amazed they were that he cried in front of total strangers.

They poured out their feelings to us, something I had never experienced before. It truly changed my view of service, especially that these people who had so little could give us so much, and that we could give them so much as well just by listening and learning."

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"The day we got there I had no breakfast for some reason, and then you know that hunger where your stomach is churning and you don't even want to eat, and even when you do you don't feel any better? That's how I was feeling when we were given

an amount of money equivalent to the value of food stamps allotted to a family of four in Camden for dinner. Sure enough, I ate and didn't feel any better. But then I realized that people lived with that feeling, and that was when I understood what it meant to be hungry. That changed my outlook on life with poverty."

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The inertia shifts, attitudes change, understanding develops. A language of love and hope emerges from sorrow and pain. The external power of relationship forces us to change our interior perception. God is indeed a master physicist.

Contributed by Daniel Robb, coordinator of faith formation; Cole Durbin and Sam Walters, members of the St. Ignatius youth group who will receive the sacrament of confirmation in April; and Amy Chapman, director of faith formation at St. Ignatius Church.

Gratitude

for a Lifetime of *Jesuit Connections*

By Gregory Hugh Marshall



The Marshalls with Fr. Charles Allen, SJ, in Loyola Chapel at their wedding on April 11, 1987

My many years of association with the Society of Jesus have been a source of extraordinary blessings for me. These include an incomparable, life-changing high school experience, a deeply satisfying career, and, most important, the chance meeting that led to my happy marriage and to my two delightful, loving daughters. In a real sense, my Jesuit journey started before I was born.

My father, Harold Hugh Marshall, was a member of the eighth graduating class of Fairfield College Preparatory School, a new Jesuit school that was founded in 1942 to serve the many families of southwestern Connecticut. The decision that I would someday follow my father at Prep was made very early. The spring 1955 issue of the school's

Bellarmino Quarterly publication posted this entry in its Alumni Corner section: "Congratulations are in order for Mr. and Mrs. Harold Marshall '49 on the birth of Gregory, also for the class of '73." Without even having submitted a formal application for admission, at the age of six weeks I had already received my acceptance!

The prediction inherent in that congratulatory message was fulfilled 14 years later when I entered McAuliffe Hall as a member of Fairfield Prep's class of 1973. A number of the priests I encountered remembered my father well. I remember the excitement I felt when I realized that my teachers expected greatness from us. Their conviction that we would meet that expectation gave us



Fairfield College
Preparatory School

confidence and, in the end, produced the desired result. Moreover, in many respects the level of intellectual inquiry I enjoyed during those four years as a Prep student exceeded much of what I would later encounter in college and graduate school.

My favorite subjects at Prep were Latin, Spanish and theology. Later, majoring in Spanish at UConn, I found that I had been well prepared for further study in the language. After graduating, I did a two-year stint as a social worker with a predominantly Spanish-speaking clientele in inner-city Bridgeport, Connecticut. Due in great part to the Prep language program's focus on developing listening and speaking skills, I readily adapted to the difficulties posed by extended conversation with my clients in Spanish.

In late 1978, I learned that my former Spanish teacher at Fairfield Prep, Robert Perrotta, was leaving that position to take the academic dean's spot. Having already begun graduate studies toward a master's degree in education at Fairfield University, I took advantage of the opportunity and applied for the Spanish teacher's position.

To my great joy, Prep offered me the teaching job! They made the offer contingent upon my successfully completing a five-week student teaching program under Bob Perrotta's mentoring. Almost 10 years after entering McAuliffe Hall as a Prep freshman, I came back as a student teacher, now learning to teach in the very same classroom where I first learned Spanish.

In the fall of 1979, I began a 22-year career as a Spanish teacher at my alma mater. I would eventually add department chair to my resume, teach English for 10 years in the summer program, and much later in my career, teach English grammar part-time in the Fairfield University graduate school.

In my early years as an educator, the foreign language department would receive an intern each semester from the Fairfield University Graduate School of Education. In the fall of 1984, a new intern named Amy Richards was assigned to Prep. We met, dated, fell in

love and were married by Prep's headmaster at the time, Fr. Charles Allen, SJ (now the executive assistant to the president at Fairfield University). Our wedding took place on campus in Loyola Chapel. Amy taught at Prep for two years before moving to the public school system. She is today a very successful elementary school principal.

Neither of my daughters was able to follow me at Fairfield Prep, a school for boys, but I am pleased that both are pursuing undergraduate degrees at Jesuit institutions — Mary-Megan at Fairfield University and April-Ann at Loyola University Maryland.

I am now in my 32nd year at Fairfield Prep. I happily serve as dean of enrollment and marketing, speaking each year to eighth-grade boys about the advantages offered by Jesuit education at Fairfield Prep. For one whose career, marriage and family ultimately spring from the decision my grandparents made to send my father to Fairfield Prep in the 1940s, there could be no more fitting a role.

My lifetime of association with the Jesuits has had a profound, beneficial impact on all areas of my life, and for this I am most grateful to the Society of Jesus. A.M.D.G.!

Gregory Hugh Marshall is the dean of enrollment and marketing at Fairfield College Preparatory School.

My lifetime of association with the Jesuits has had a profound, beneficial impact on all areas of my life.

— Gregory Hugh Marshall

The Marshalls with their daughters and Fr. Allen at the chapel at Academy of Our Lady of Mercy — Lauralton Hall. Fr. Allen celebrated the liturgy at the baccalaureate Mass for the class of 2010. Greg's mother and his daughters are graduates of the school.



Gerard Manley Hopkins, SJ: From Unknown Poet to Worldwide Fame

By Fr. Joseph Feeney, SJ

How did he do it?
An English Jesuit
priest, he was
unknown as a poet
when he died, was
unpublished for 29
years after that, yet
is now celebrated
worldwide.



His story is fascinating, its second half almost unknown. How did this unlikely man gain worldwide fame?

Born in 1844 in an industrializing London suburb, Gerard Hopkins grew up in London's leafy Hampstead, did brilliantly at Oxford, became a Catholic, then a Jesuit. While studying theology at St. Beuno's College in beautiful North Wales (1874-77), he "was the most popular man in the house," recalled a classmate, and wrote his first stunning poems, the ode "The Wreck of the Deutschland" and 11 sonnets including "God's Grandeur," "The Starlight Night," "As kingfishers catch fire," "Spring," "The Windhover," "Pied Beauty," and "Hurrahing in Harvest." Ordained a priest in 1877, for seven years he taught schoolboys, did parish work in England and Scotland, and continued writing poems. Some were environmentalist pleas — "Binsey Poplars," "Inversnaid," and "Ribblesdale" — but most rhapsodically celebrated God and his saints and his world.

In 1884 Fr. Hopkins was sent to Dublin to teach Greek at the Jesuits' University College (now University College Dublin). Though warmly received, he suffered from depression, poor eyesight, weariness, and political irritation (he was a patriotic Englishman in an Ireland wanting Home Rule). In 1885-86 he suffered spiritual desolation, recorded in brilliant, searing sonnets — "To seem the stranger," "I wake and feel," "No worst, there is none," "Not, I'll not, carrion comfort," and "My own heart let me more have pity on." On recovering, he experimented with the sonnet-form, writing one "sonnet" of 24 lines, "That Nature is a Heraclitean Fire," whose unforgettable climax trumpets how Christ's redemption makes Hopkins an "immortal diamond."

Four touching sonnets complete his work: "St. Alphonsus Rodriguez," "Thou art indeed just, Lord," "The shepherd's brow," and "To R.B.," the last, dedicated to Robert Bridges, his dearest friend, Oxford classmate, and fellow poet. On June 8, 1889, Hopkins died of typhoid fever, seven weeks before his 45th birthday, unknown by the poetry-reading public.

Inversnaid

Sept. 28, 1881

*This dáarksome búrn, hóirseback brówn,
His rollrock highroad rolling down,
In coop and in comb the fleece of his foam
Flutes and low to the lake falls home.*

*A windpuff-bónnet of fáwn-fróth
Turns and twindles over the broth
Of a póol so pitchblack, féll-frówning,
It rounds and rounds Despair to drowning.*

*Degged with dew, dappled with dew
Are the groins of the braes that the brook treads through,
Wiry heathpacks, flitches of fern,
And the beadbonny ash that sits over the burn.*

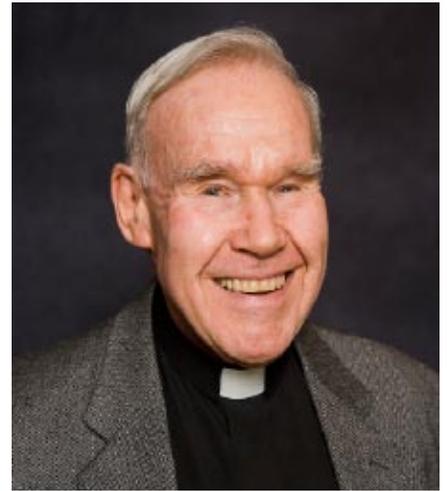
*What would the world be, once bereft
Of wet and of wildness? Let them be left,
O let them be left, wildness and wet;
Long live the weeds and the wilderness yet.*

Inversnaid is the name of a waterfall that cascades into Scotland's Loch Lomond.
The poem is best read with a Scots accent.

Fame after death

Hopkins' second life as a poet began in 1918, 29 years after his death, when Oxford University Press published his book *Poems*, edited by his friend Robert Bridges. Yet few people read it: only 750 copies were printed and they sold slowly. But in the late 1920s the literary movement "New Criticism" stressed the "close reading" of a poem — words and sounds and structures — instead of the writer's biography or the reader's impressions, and the rich originality of Hopkins finally shone. In 1930, the second edition of *Poems*, by Charles Williams, brought greater recognition, and Hopkins was seen as strikingly experimental and modern, with rich music, novel rhythms, clustered words, and craggy power. He now stands with Donne, Milton, Pope, Keats, Tennyson, Browning, and Eliot as a major English poet, who influenced important 20th-century poets: W.H. Auden, Sylvia Plath, David Jones, Dylan Thomas, and Seamus Heaney.

A leap to the present brings wonder. Hopkins has been translated into Japanese, Korean, Dutch, French, German, Spanish, Italian, Polish, and Hebrew, and Hopkins scholars — Jews, Protestants, Catholics, and atheists — teach and write in Japan, Korea, Australia, Canada, the United States, Mexico, Ireland, England, Holland, France, Spain, Italy, Poland, and Israel. Three scholarly biographies study him, along with two academic journals — *The Hopkins Quarterly* (Philadelphia) and *Hopkins Research* (Tokyo) — and several scholarly books appear every year. He's even the subject of several novels. Hopkins Societies and Conferences meet annually in the U.S., Wales, and Ireland, and nearly 500 musical compositions use his texts and themes, some by the well-known Samuel Barber, Benjamin Britten, Aaron Copland, and Sir Michael Tippett. A Hopkins memorial



Fr. Joseph Feeny, SJ

graces The Poets' Corner in Westminster Abbey, and — a rarely known fact — the United Nations' Palais des Nations in Geneva has a huge marble bas-relief above the entrance to The Council Chamber on which Eric Gill carved the first stanza of "The Wreck of the Deutschland" — a 1938 gift of the United Kingdom to the League of Nations. In 1989, the centennial of Hopkins' death brought festivities on four continents and an especially rich and lavish exhibition at Oxford University's Bodleian Library.

Hopkins still inspires studies on prayer and spirituality, and religious retreats meditate on his poems. Scholars apply new critical approaches, most recently presenting him from a Jewish perspective and as an early environmentalist and ecologist. And a new edition of everything Hopkins wrote — poetry and prose, including recent discoveries — is currently being published in eight volumes by Oxford University Press.

Gerard Manley Hopkins' path to fame is fascinating, halting, impressive, even a bit unbelievable, but is worldwide and grand. And the path still branches out in new directions!

Fr. Joseph Feeny, SJ, is professor of English at Saint Joseph's University in Philadelphia, author of *The Playfulness of Gerard Manley Hopkins* (2008), and co-editor of *Hopkins Variations* (2002) and *The Hopkins Quarterly* (1994-). In 1998, he discovered an unknown Hopkins poem in London and is currently writing on Hopkins' environmentalism.



gnatian Immersion

By Fr. George Winchester, SJ



Participants from 20 countries studied and prayed together during the Ignatian Immersion Experience in Manresa, Spain.



“Hero, Saint, Sage” sums up the underlying theme of the first Ignatian Immersion Experience for English speakers at Manresa, Spain. I was one of 36 people, lay and Jesuits, male and female, married and single, from 20 countries. At its conclusion, we named ourselves “the new First Companions.” I sum it all up by calling myself “a born-again Jesuit!”

The program ran from April 27 to June 4 and included four weeks of lectures, interactive exercises, site visits, communal prayer and an individually directed retreat. Each presenter spoke from the mystical perspective which dominated the life of Ignatius, giving rise to the writing of the *Spiritual Exercises*, pervading his *Autobiography and Letters*, and shaping the Constitutions.

One after the other traced this theme as it evolved into the stock Jesuit phrases: Contemplatives in Action, Finding God in All Things, Persons for Others, the Magis. The radical departure from the monastic tradition enabling an itinerant mission without limits in service of the Church and the Vicar of Christ shaped our history from its roots. Ignatian spirituality as a shared interest and heritage brought us together. We parted from one another as “Friends in the Lord,” an enduring bond with one another.

Participants were asked to draw parallels between their own spiritual autobiography and that of Ignatius, examining and reflecting on how we have been shaped and reshaped in our consciousness, understanding and practice by Ignatius’ own experience. Reexamining the Ignatian sources renewed each one’s kinship and inspiration with Ignatius. Our common and individual prayer helped us deepen our personal appreciation of Ignatius in company with one another, hence our identification of ourselves as “the new First Companions.”

The power and joy of the program was the profound relationships that grew out of our morning, noon and night pilgrimage to the sites and sources of Ignatius’ relationship with God, Father, Son and Spirit, along with his First Companions. We came to be Friends in the Lord with them and one another, parting for our home countries cherishing this incredible gift of renewed understanding of each one of us on mission in service of and companionship with Jesus.

Fr. George Winchester, SJ, is a chaplain at Brigham & Women’s Hospital in Boston, Massachusetts.



Participant names and countries were placed at the foot of the life-size crucifix above and behind the altar in the house chapel at Cova Manresa.



Fr. George Winchester, SJ, Asun Puche from Spain, and Wayne Brabin and Rachel McLaughlin from Australia

Being Christian *in an Arab-Islamic World*

By Raed Awaad

Founded in 1989, the Jesuit Center is helping Arab Christians of Jordan in the traditional churches (Roman Catholic, Greek Catholic and Greek Orthodox) to reflect on their faith and to deepen their life with God. The current world climate shows that there is a great need for both.

In general, these two areas could be described as theological and spiritual. In the Arab, Islamic culture, religion has little depth with regard to reflection and interiority. This cultural characteristic describes the Christians as much as the Muslims. We have often asked ourselves how we should enter this culture and try to expand or deepen it. The main reason we think we have something to give here is that without a developed reflection and interiority the Arab culture is not able and will not be able to deal with the onslaught of the modern world, especially the Western world.

To be a Christian in an Arab-Islamic world, especially in the Middle East, is both a challenge and an opportunity. It is a challenge because Christians trying to live their beliefs, values and convictions sometimes may not fit fully within their societies. Unfortunately, political disagreements, renewing regimes and the rising of Salafis (advocating an ultra-conservative form of Islam) are new events which Christians and moderate Muslims have to address in the



Raed Awaad

future. Christian values such as love, forgiveness and loving one's neighbor are at stake. How can Christians love those who hate them? How can they accept those who deny their right to live? As things get worse, those questions will arise and be questioned more and more.

On the other hand, to be a Christian in this chaotic atmosphere is an opportunity. There is a famous Arabian saying: "Only in the darkest night do you discover the importance of the full moon." I think the role of our center is to bring the light of Jesus to those who are still living their darkest nights. Spiritual nights, intellectual nights and financial crisis nights need to be illuminated by the touch of God and we, at the Jesuit Center, can be the tool of God's touch.

Christians in Jordan are in an active relationship with their Muslim fellows. This interaction leads to dialogue on different levels: daily life dialogue, beliefs dialogue and human dialogue. In our workshops we try to address those three levels. What does it mean to be human?



“I planted the seed, Apollos watered it; but God made it grow” (I Cor 3:6)

Biblical studies are important tools which help participants to deeply understand their own faith and live it fully. Through biblical studies and spiritual workshops, retreats and spiritual direction, the Jesuit Center tries to provide participants with sparks of hope to heal their painful wounds and memories. Hospitality is what characterizes our center. We open the doors of our hearts, not only the doors of our Center, for those who need a place to pray, to reflect upon the Word of God or even to share with us their concerns, fears and hopes.

With the mounting political unrest and dangers people are facing in Iraq today, more Iraqis are seeking asylum in Jordan. But most of those who come to Jordan do not succeed in getting residence and work permits, so they are in desperate need of financial aid. Three years ago the Jesuit Refugee Service (JRS) established itself here to organize aid for the many Iraqi refugees in Amman. With great generosity, financial aid is donated monthly by the American Chaldean Foundation in Detroit. In time, given that the foundation could not keep up with the aid for the increasing number of refugees seeking help, private donors were sought. Thanks be to God, our Jesuit Center opened the center to the activities of the JRS for refugees in Jordan, which began services for the Iraqis, Christians and Muslims. That way, more can be done for the poor Iraqi refugees. The work of the JRS focuses on running a school and paying personal visits to the homes of the refugees.

The Jesuit Center’s goals for our youth are to encourage them to:

- † Meet Jesus and form a personal relationship with Him.
- † Develop the traditional Christian faith into a living active faith.
- † Develop a personal living faith through prayer, reading and interpretation of the Gospels.
- † Develop the spirit of service through works of charity and mercy.
- † Move out into their parishes as spiritual guides.

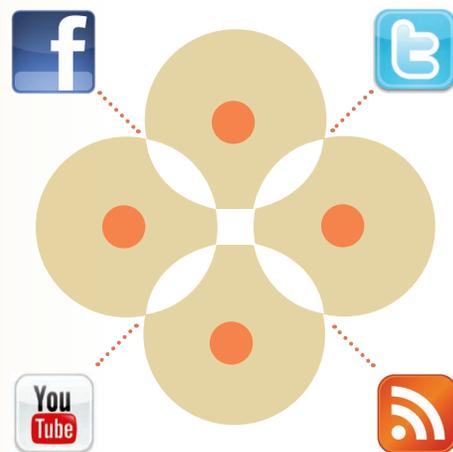
With these goals, the state of the Church in Jordan will grow in theology and spirituality, as the youth are our future. St. Paul said: “I planted the seed, Apollos watered it; but God made it grow” (I Cor 3:6).

Raed Awaad is the director of the Jesuit Center, Amman, Jordan, a ministry of the New England Province. A version of this article was originally published in the summer 2011 *Mission Update*, a publication of the Catholic Mission Association.

Stay connected with Jesuit News

This issue of *Jesuits* magazine is only one way to keep connected with the good news about Jesuits and our lay colleagues in the three provinces. For more frequent updates, we encourage you to visit our websites, stay connected on Facebook, follow us on Twitter and read our blogs.

Become a fan of Maryland Province Jesuits, New England Jesuits, the Jesuit Connection and the Jesuit Conference USA on **Facebook**. Follow Maryland Jesuits, Jesuit New England and Jesuit News on **Twitter**. Watch Jesuits New England and New York, National Jesuit News and Jesuits Revealed channels on **YouTube**. Visit the National Jesuit News **blog** for stories, videos and a list of Jesuit bloggers. Sign up to receive periodical **e-news** from the provinces and the National Jesuit e-news.



We welcome your comments, suggestions and story ideas. Send an e-mail to: Alice Poltorick, Apoltorick@sjnen.org

Your Gifts at Work... *Helping Senior Jesuits*



Cura personalis, care for the entire person, is a term that characterizes Jesuit ministry to others. Jesuits, whether in the classroom, parish, mission or many other works, administer individual attention to the needs of others.

Cura personalis is also at the core of care provided to Jesuit priests and brothers at the health care facilities in the provinces. Financial support from friends and benefactors allows for care of the physical and spiritual needs of those who have devoted decades of their lives in serving God's people in numerous venues.

Our Lord said, "Where two or three are gathered together in my name, there am I in the midst of them" (Mt:18:20). Thus, through their ministry of prayer for the Church and the Society of Jesus, the Jesuits residing in the health care facilities serve as a source of inspiration to their fellow priests and brothers engaged in active ministry.

Residents at the Jesuit health care facilities enjoy the companionship of those with whom they have served, while receiving round-the-clock therapeutic services and medical care from doctors, nurses and other specialists. Spiritual direction and counseling from chaplains and other staff enable residents to remain grounded and to grow in their prayer-filled lives.

Certainly these needs increase over time as Jesuits live longer. A recent article by Fr. Peter Schineller, SJ, the archivist of the New York Province, noted that the average age of death for Jesuits was 44 in 1839, 55 in 1889 and 65 in 1929.



Deirdre Banscher, RN, health care coordinator for the Maryland Province, said:

"Service to one's own community is part of the Jesuit mission, and there seems to be no limit to the scope of mutual service I have observed. The generosity of Jesuits to one another has really been apparent."

The newest senior community for Jesuits is the Maryland Province's St. Claude La Colombière community in Baltimore. It was dedicated and blessed by the Archbishop of Baltimore in September 2011. It supplements the Maryland Province's Pennsylvania communities at Manresa Hall, Merion Station and the Jesuit Center, Wernersville.





Campion Center, in Weston, Massachusetts, is the New England Province's health care facility. It integrates Jesuit community living, assisted living and skilled nursing care.

Today, 60 percent of the Jesuits from the Maryland, New England and New York Provinces are 65 or older. The average age at death for all Jesuits is about 80. It is hard to pinpoint any one case for the increase in longevity, but certainly progress in medical care is one contributing factor, and improved Jesuit health care facilities is another.

One of the most important aspects of a provincial's responsibilities is the physical and spiritual well-being of the members of the province. This becomes most evident when age and infirmity affect some priests and brothers. Financial support to the Jesuits makes quality health care possible for the elderly and infirm Jesuits who have dedicated their lives in service to God's people.

The New York Province has Murray-Weigel Hall, which is adjacent to Fordham University in the Bronx, as its health care center. The Province is currently renovating the facility and upgrading the accommodations to meet the needs of current and future residents.



The celebration of Mass is one of the unifying moments for the Jesuit community each day at Campion Health Center. In this photo, Fr. Joseph Paquet, SJ, proclaims the word of God for his brother Jesuits.



A Dedicated *conviction* to Our Faith

Chuck and Gloria Clough came of age at a time in Boston when family and social life were woven into the fabric of the Church and parish — Holy Name, West Roxbury, Massachusetts, in Chuck's case and Sacred Heart, Roslindale, Massachusetts, for Gloria's family. Chuck attended public school, while Gloria attended parochial school. However, true to form, the pair met at a parish dance 52 years ago and soon became a couple.

Gloria's family eventually moved to Rhode Island. Gloria spent her senior year in high school at St. Mary Academy Bay View in Providence and was drawn to nursing school and pediatrics. She later earned a bachelor's degree at St. Joseph College in Connecticut.

Chuck applied to one school — Boston College. He was accepted and flourished in his new surroundings. "I was a history major and professors like Ray McNally, Tom O'Connor and a Jesuit scholastic really inspired and challenged me. I came to know human aspiration, that ability to realize that if you applied yourself and saw the fruits of your efforts academically, you could dream about a future," said Chuck.

The Cloughs later married and today have four wonderful children. In raising their family, the couple jointly discovered their ministerial calling. Their parish asked for parent volunteers to help with youth ministry, and the two raised their hands to help out.

It was the start of their ongoing journey of faith and service.

God was tugging at Chuck and Gloria. Chuck's faith led him to become a deacon in 1986. He worked as a Catholic chaplain in a prison and served as a deacon at Our Lady Help of Christians Parish, Newton, Massachusetts. He currently serves at Holy Family Parish in Concord, Massachusetts, where he and Gloria raised their family.

Gloria's spiritual path took her through Cursillo and to Weston Jesuit School of Theology, Cambridge, Massachusetts, where she obtained her master's of divinity. "I loved my time at Weston where my faith was nurtured by my Jesuit professors, Fathers Stanley Morrow, SJ, Dan Harrington, SJ, Randy Sachs, SJ, and Dick Clifford, SJ," said Gloria.

Through their service to the Church, Chuck and Gloria were very much aware of the various works of the Jesuits in general and the New England Province in particular.

The Cloughs co-chaired the 2011 New England Province Jesuit GALA, which raised funds to support the Jesuits in formation, our senior Jesuits, and the apostolic works of the Province. They continue their commitment to the GALA and serve as lay collaborators in mission with the New England Province.

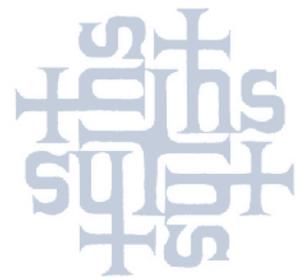
Today, Gloria and Chuck remain active at Holy Family Parish, participating in the confirmation program and retreat work. Chuck is often asked to officiate at weddings. Gloria earned a master's in nursing with a psychology focus, enabling her to "offer a Catholic and Christian viewpoint" to her patients. She runs a private practice and speaks at Holy Name Parish during Advent about "getting through the holidays" for those dealing with loss and stress.

The Cloughs have made an active decision to carry forward their faith and are blessed to collaborate with the Jesuits in bringing people closer to God and their faith through words and deeds.

Thank you, Chuck and Gloria, for your generosity, your time and conviction to the Catholic faith and the works of the Jesuits.



How to Create *your legacy*



The cornerstone of your legacy to your family and to the Society of Jesus (the Jesuits) is your estate plan. The Jesuits would be honored to welcome you into the IHS — the *Ignatian Heritage Society*. This legacy society gives the Jesuits an opportunity to thank those who have remembered them in their estate planning.

A **planned gift** helps ensure the future of our many works through gifts of cash or securities. They include gifts stipulated in a will or bequest, charitable gift annuities, charitable trusts and beneficiary designations of life insurance policies or other assets such as IRAs.



We can show you a variety of tax-effective ways to include the Jesuits in your estate plan. And when you are ready, please write, call or click on our website to create your customized plan and take advantage of our financial planning resources.

Your gift helps the Province to:

- *Prepare men to be priests and brothers*
- *Care for senior Jesuits*
- *Support the apostolic works and ministries of the Jesuits*



Whether your support takes the form of an outright gift or a planned gift, there are a number of flexible options for your special financial goals and circumstances.

Ways to Give

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