EMBARKING TOWARD A FUTURE OF HOPE
Through Ignatian discernment and collaboration
Dear Friends,

On July 31, 2022, the Feast Day of St. Ignatius Loyola, the Society of Jesus concluded its Ignatian Year—a spiritual pilgrimage that hopefully led those accompanying us to “see all things new in Christ.” The Ignatian Year began on May 20, 2021, the 500th anniversary of St. Ignatius’ cannonball injury at the Battle of Pamplona, which led to his conversion from a soldier to a pilgrim to a servant of God to a saint. On March 12 of this year, we marked the 400th anniversary of the canonization of St. Ignatius, the founder of the Society, and St. Francis Xavier, one of the first Jesuit companions.

Of all the insights that the Ignatian Year provided, my hope is that, most of all, it helped transform us during these challenging times into a people more centered on Christ. For in Christ, there is hope. And amidst all the “cannonballs” of our modern times, there is much to be joyful about, some of which we present in this issue. We have highlighted two lay women who lead two of our Jesuit institutions of higher education. We commemorate the centennial of Murray-Weigel Hall in the Bronx, which now serves as one of our Jesuit health centers. We also present our newly ordained priests and update you on our province’s Apostolic Planning process.

The Ignatian Year offered a needed opportunity to re-examine our vocations and commit more fully to Jesus’ call to serve others. Please keep the Jesuits of the USA East Province in your prayers and know that we are grateful beyond words for your continued support of our mission, our men in formation, and our senior and infirm priests and brothers. Your gifts are essential to providing for our scholastics in their studies and for the care of our more than 150 Jesuits residing in our assisted living and health facilities.

Blessings to you, and I pray that the remainder of 2022 be joyful and hope-filled for you and your families.

Sincerely in Christ,

Very Rev. Joseph M. O’Keefe, SJ
Provincial, USA East Province

“What is God’s love? It is not something vague, some generic feeling. God’s love has a name and a face: Jesus Christ.”

—Pope Francis
Two historical buildings that have served the Jesuits in many ways: Murray-Weigel and Kohlmann Halls Turn 100.
Saint Peter’s Prep President Michael Gomez, Ed.D., ’91 announced that Christopher Caulfield, ’03—who formerly served as interim vice principal for academics—will serve as the 47th principal of Saint Peter’s Prep. Caulfield’s new role began on July 1, 2022.

On July 1, 2022, Tom Coppola began his term as the 25th principal of Canisius High School. A 2001 Canisius graduate, he has been the Dean of Students at Canisius for the last eight years and has also been the school’s COVID-19 lead.

The Regis High School Board of Trustees unanimously voted to appoint Fr. Christopher Devron, SJ, as the next president, effective this summer. Fr. Devron most recently served as president of Fordham Prep, a position he held since 2013.

Having finished his service as pastor of St. Ignatius Church in Baltimore, Fr. James Casciotti, SJ, will now serve as the provincial assistant for pastoral ministries for the USA East Province.

Fr. James Erps, SJ (Jesuits West), started his new role as pastor of St. Ignatius Church in Chestnut Hill, MA, on June 1, 2022. He previously served as special assistant to the vice president for mission and ministry at Boston College.

Fr. Brian Frain, SJ, was installed as pastor of St. Ignatius Church in Baltimore on July 31, 2022. He had been serving as director of the Thomas More Center for the Study of Catholic Thought and Culture at Rockhurst University.
Fr. Michael McCarthy, SJ, (Jesuits West) a former vice president for mission integration and planning and associate professor of theology at Fordham University, began his new role as dean of the Boston College School of Theology and Ministry on July 1.

Fr. Thomas Simisky, SJ, began his new appointment as pastor at St. Raphael the Archangel Church in Raleigh, NC, on June 30, 2022. He returned earlier this year from Russia, where he directed the country’s only Catholic secondary and pre-secondary school.

Fr. Adam Rosinski, SJ, who formerly served as assistant director of vocations, has been appointed socius to the director of novices at St. Andrew Hall, Syracuse, N.Y.

Steve K. Stoute, JD, vice president for strategic initiatives and chief of staff at DePaul University in Chicago, has been named the 25th president of Canisius College in Buffalo. He began his tenure on July 1, 2022. Stoute succeeds President John J. Hurley, who announced his retirement after serving 12 years as president and 25 years overall at Canisius.

On Feb. 10, 2022, Tania Tetlow, JD, was announced as the 33rd President of Fordham University. She is the first layperson and the first woman to occupy the post. She took office on July 1, 2022. Tetlow comes to Fordham from Loyola University New Orleans, where she served as president since 2018. She received her Juris Doctor degree from Harvard Law School, magna cum laude, in 1995, and her Bachelor of Arts in American Studies from Tulane University, cum laude, in 1992.

Fr. George Witt, SJ, who has been serving as socius to the director of novices at St. Andrew Hall, Syracuse, N.Y., is now the director of novices. He also previously served as the provincial assistant for spirituality and executive director of the Office of Ignatian Spirituality.
Fr. Joseph M. McShane, SJ, president of Fordham University (2003-2022), shows Tania Tetlow around campus, her new home as the institution’s first woman president.

By Mike Gabriele
It was announced in February of this year that Tania Tetlow, who was serving at Loyola University New Orleans as its first woman president, would become the first woman president at Fordham University, effective July 1, 2022. And while Tetlow certainly has many ties to New Orleans from her youth, Fordham University is in her DNA, so to speak. While many can claim the heritage of having parents who met at Fordham, only Tetlow can profess to also having a father who was a Jesuit priest himself, and she still has an uncle who is a Jesuit, Fr. Joseph Tetlow, SJ. The Jesuit charism was indeed instilled in Tania at a young age. She recalls being sung to sleep by Gregorian chants, and since her mother was also a theologian, dinner conversations often revolved around politics of the ancient world. “If my parents didn’t want us to understand what they were saying, they would simply speak to each other in ancient Greek,” Tetlow recalls with a laugh.

Equipped with a “Jesuit formation” from birth, a law degree from Harvard University, experience as a former Assistant United States Attorney, and

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Since 1846, when the Jesuits took over the newly founded St. John’s College (now Fordham University), a Jesuit priest has served as president —176 years. Most recently, Fr. Joseph M. McShane, SJ, led the institution for nearly two decades. Now, the torch has been passed to Fordham’s new president, who achieves two milestone firsts for the university: its first lay president and first woman president.

Now, more than ever, women are taking the helm at Jesuit institutions

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Photo: Dana Maxson/Fordham University
a tenure as vice president at Tulane University, it’s no wonder Tetlow’s path ultimately led her to leadership at a Jesuit institution. With the number of Jesuits decreasing, the need for lay leadership has grown, and the Society of Jesus is tapping the talents of both men and women to lead their colleges and universities. “Half the world’s talents are women,” says Tetlow. “And with the majority of our student bodies often being female as well, it matters to students to see women in roles of responsibility that broaden their perspective of what a university president looks like.”

Change can be challenging, and switching from a 176-year tradition of Jesuit leadership to having a lay woman at the helm may seem like a sharp turn for an institution steeped in the Ignatian way of proceeding. And Tetlow understands the importance of a Jesuit university remaining uniquely Jesuit. “Being Jesuit is the whole reason we exist as a university,” she explains. “It is crucial that lay leaders maintain this identity and keep it at the core of our mission.”

While president at Loyola New Orleans, Tetlow got to know and respect the Jesuit she now succeeds at Fordham, Fr. Joseph M. McShane. “As a colleague, Fr. McShane has been a great source of support and guidance for me,” she says. “He left very big shoes to fill, not just for bringing Fordham forward in so many ways, but also because he was so beloved on this campus. He was always so present at Fordham, and it’s now my job to live up to that example.”

Fr. McShane is quick to tout the accolades of his successor. “Tania took over Loyola New Orleans at a time when it was struggling, and she really helped turn the institution around in a dramatic fashion. She has the leadership skills Fordham needs, and she possesses a real familiarity with Jesuit higher education and Ignatian spirituality. And did she mention her father was a Jesuit for seventeen years? In fact, some of Tania’s most cherished pictures from childhood are of her and her parents in front of buildings here at Fordham. I know that she brings an emotional commitment to this university.”

Indeed, Tetlow has said on many occasions, “If it wasn’t for Fordham, I wouldn’t be here.” As Louis and Elisabeth Tetlow tied the knot at Fordham in 1970, little could they have imagined that one day their daughter would become president of the Jesuit university where they went to school, met, and got married.

This shift toward seeing more women appointed presidents at Jesuit institutions is a fairly recent one. It was just eight years ago that a Jesuit college appointed the first lay woman president in the history of all Jesuit colleges and universities—right up the street from Fordham at Le Moyne College in Syracuse. In 2014, Linda LeMura became Le

As a colleague, Fr. McShane has been a great source of support and guidance for me. He left very big shoes to fill, not just for bringing Fordham forward in so many ways, but also because he was so beloved on this campus.”

— Tania Tetlow

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Moyne’s president. Or, as LeMura describes it, “I became the first president of a Jesuit college who is also a mom.”

LeMura explains how Le Moyne has always been a pioneering Jesuit institution. “This was the first Jesuit college that the Society of Jesus opened as a co-ed institution. That was a huge risk at the time, but a pioneering one. And I think it was as a function of that decision that I became the first ‘non-vowed,’ woman president.”

She also admits to having been a little nervous about accepting the position. “I knew that people were going to be watching, and I didn’t want to let women down, particularly female students,” she recalls. “I wanted to be a role model and normalize this notion of a woman leading a Jesuit institution. And I think that’s where we are now, and Tania’s appointment at Fordham is certainly a manifestation of that. Women can do amazing things and have a love of the Jesuit charism that is unique and wonderful.”

And sometimes women can be the toughest onlookers. “At my home parish, when they announced my new appointment at Le Moyne,” says LeMura with a telling grin, “a little old lady came up to me afterward and said, ‘We’re so very proud of you... now don’t screw it up; we’ve waited 500 years for this.’”
MURRAY-WEIGEL AND KOHLMANN

Two historical buildings that have

By William Bole

The story and history of the Society of Jesus can be told in many ways, not least of which is through its real estate.

Case in point: two stately buildings on the edges of Fordham University’s picturesque campus in the Bronx, New York, both marking centenaries.

The first, Murray-Weigel Hall—serving today as a healthcare facility for older Jesuits—broke ground on May 6, 1922. The second, Kohlmann Hall—now home to older Jesuits who remain active in ministry and some Jesuit graduate students—followed a year later, with the first stone set on June 25, 1923. Side by side, the two structures are illustrative of the collegiate gothic style of architecture that reigned on many college campuses in the late 19th and early 20th centuries. Though on Fordham’s grounds, both are owned by the USA East Province of Jesuits.
And they tell stories. Most broadly, Murray-Weigel and Kohlmann halls can teach a tutorial on the mission and ministries of the Society of Jesus, from the days when American Catholics (though not as formally schooled as their descendants) religiously read a prodigious array of Catholic periodicals, through times of religious and cultural transformation, to the considerable challenges and opportunities of our own era.

Along the way, the buildings have housed a now-defunct Jesuit magazine mailed to hundreds of thousands of homes in the United States; Jesuit

“The buildings have had different lives, and I believe they are as alive today at 100 as they were when they started.”

— Fr. Fred Pellegrini, SJ
save money by setting up their own printing house for their publications; they did so in what is now Murray-Weigel Hall, the larger of the two adjacent structures.

The print facility was state-of-the-art a century ago. “Circular letters and other printed matter produced in large quantities are printed on small automatic presses and are folded automatically on one of the most modern job folding machines,” said a missive in a 1922 edition of Woodstock Letters, read primarily by Jesuits. “A traveling crane with an electric hoist is used to move and stack up the large rolls of paper... The crane is capable of lifting a ton and of moving that weight to any part of the paper storage room.”

Long before the worldwide Society of Jesus declared social justice as central to its witness of faith, the magazine also adopted pro-worker policies. “Our printers are paid more than the Union scale of wages and, contrary to the usual practice in city shops, are given legal and Catholic Church holidays with pay” said Woodstock Letters, adding that a lunch room, locker room, and shower with hot water helped provide working conditions “unexcelled anywhere.”

During the 1960s, the spiritual tastes of American Catholic readers were veering away from purely devotional fare, which led the Jesuits to discontinue the U.S. edition of the Messenger of the Sacred Heart. At the end of the decade, Murray-Weigel Hall turned into a house of studies for Jesuit scholastics doing graduate-level work, primarily in philosophy. In due time, Kohlmann Hall became the New York Province’s headquarters, with offices and living space for staff.

Newly renovated Murray-Weigel Hall mirrored the offbeat styles of the 1960s. While still in progress, the renovation merited a September 1966 article in The New York Times, titled “At Fordham, a New Style: It’s 21st-Century Monastic.” Noting a
departure from the traditional décor of religious institutions, the article pointed to the use of multiple bright colors throughout the residence as well as “the array of startling sofas and chairs of undulating steel and foam rubber” in the recreation room. At the same time, the bedrooms would be spartan, with a sink but no bath, and no phones or televisions.

And then there was the worship space. “No one can forget the chapel,” said Fr. Robert Grimes, SJ, a Murray-Weigel resident and the longtime former dean of Fordham University’s College at Lincoln Center. Among the arresting features were fluorescent lights and a trapezoid-shaped altar made of transparent acrylic (the see-through altar was also on wheels). “I actually liked the chapel,” Fr. Grimes confesses. “I would say that I was in the minority.”

During the decades that followed, demographic realities ushered in further transformations, especially at Murray-Weigel (originally bearing the name of the magazine, later named at different times after two famed Jesuit theologians, Gustave A. Weigel and John Courtney Murray). Fr. Pellegrini puts it simply: “Gradually, the number of scholastics went down, and the number of older men went up.” The hall was converted into another kind of state-of-the-art facility in the 1980s—essentially an infirmary for older Jesuits. The conversion included a tasteful as well as functional restoration of the chapel, providing open space for wheelchairs and walkers.

“It’s not like living in a nursing home. I’ve known most of these people most of my life,” says Fr. Grimes, a musicologist specializing in nineteenth-century American music, who has been a Jesuit for half a century. Referring to Murray-Weigel, he adds, “It’s primarily a Jesuit community—with healthcare aids.”

And they’re not “retired” in the secular sense of the word, either at Murray-Weigel or at Kohlmann. “They’re still serving the Church and the Society of Jesus,” Fr. Pellegrini, who has worked in several parishes and served as a vocation promoter for the Jesuits, emphasizes. “They’re entrusted with the important work of praying so that the mission can continue. They’re also sharing their wisdom and experience. And they stay very connected to the people and communities they have known and served.”

Currently, those living at Murray-Weigel and Kohlmann form one Jesuit community with approximately fifty-five members. In a profound sense, they’re doing what previous Jesuits in those halls have done for the past century—“asking how we can incarnate Jesus’ mission in our times, and discerning how God is calling us to meet the challenges and adapt to the needs of today,” in Fr. Pellegrini’s words.
On June 11, 2022, three Jesuits were ordained to the priesthood at the Fordham University Church: two from Jesuits USA East and one from the Province of Canada. With different experiences and backgrounds, they entered the Society of Jesus and have completed a decade of formation that began as a discernment and a call of the Holy Spirit. They now embark on their vocations as Jesuit priests, serving the Catholic Church and the people of God.

Please pray for them as they begin their priestly ministries.

Meet our 2022 Jesuits Ordained to the Priesthood

FR. MATTHEW D. CORTESE, SJ, is originally from Mattituck, New York, a relatively small town on the eastern end of Long Island. He is the only child of Michael and Victoria Witherspoon Cortese, a middle school science teacher and an eldercare social worker, respectively. Growing up, he was involved in parish ministry at Sacred Heart Parish/Our Lady of Good Counsel in Mattituck and in local youth ministry. He met the Jesuits both at Inisfada, the former Jesuit retreat house on Long Island, and especially at the College of the Holy Cross in Worcester, Massachusetts. While at Holy Cross, he majored in religious studies/theology and studied abroad at Trinity College Dublin. After college, he spent a year as a Jesuit Volunteer in Seattle, Washington, working at Providence Hospice’s Transitions Program with those who were experiencing a terminal or life-limiting illness. It was perhaps this experience most of all that led him to want to pursue ministry: his clients taught him so much about suffering,
FR. SUDZER CHARÉLUS, SJ, (Province of Canada) was born in Verrettes, Haiti. He is from a family of four children. His father is Aléance C. Charélus, and his mother is Marie Thérèse Fabien. He grew up in Gonaives, Haiti, where he attended Ecole Notre Dame de la Visitation and College Diocésain Saint Paul. At his parish, Notre Dame de la Visitation, he was an altar boy and was involved in various youth activities. He met the Jesuits through his cousin, Charélus Marcel, who is also a Jesuit. He entered the Society on August 9, 2009. After completing his two years of novitiate in Haiti (2010-2012), which permitted him to confirm his calling to serve the Lord in the Society, he was missioned to the Dominican Republic to do his philosophy studies, where he lived for four years (2012-2016). After his philosophy studies, he went back to Haiti to do his regency at the Spiritual Center in Port-au-Prince, Haiti, where he served as minister of the community. During his regency, he was called to teach philosophy at Collège Saint Ignace and at the Grand Séminaire Notre Dame in Port-au-Prince. After his regency, he was sent to Abidjan, Ivory Coast, to do his first cycle of theology at the Institut de Théologie de la Compagnie de Jésus. Currently, he is working on a Licentiate in Sacred Theology in moral theology at the Boston College School of Theology and Ministry.
At the thirty-sixth General Congregation in 2016, the assembled Jesuits elected Fr. Arturo Sosa, SJ, as Superior General of the Society of Jesus and recommended that Fr. Sosa call Jesuit provinces around the world to engage in apostolic planning. Fr. Sosa has made that a priority during his first years in office. To date, more than half of the provinces across the globe have completed their plans.
Last September, Fr. Joseph O’Keefe, SJ, Provincial of Jesuits USA East, announced to the province that we were embarking on a two-year Apostolic Planning process. The heritage Provinces of Maryland, New England and New York were canonically unified as one in 2020, and Fr. O’Keefe sees these first years as a foundational moment for the new USA East Province. The province now encompasses sixteen states from Maine to Georgia, plus Washington, DC, with a combined population of 100,000,000. Our planning must embrace our vast region and ministries. As a new province, the invitation to Jesuits and lay colleagues is to “Discover Anew the Call of Christ.”

My sense is that Jesuits and lay colleagues are being drawn toward a significant chapter in the life of Ignatius: the late 1530s, when he and his companions prayed and discussed together what kind of apostolic body they would be. They were led by the Holy Spirit to discover the outlines of what would eventually become the Society of Jesus. Today, USA East Jesuits are reaffirming the vision of Ignatius that we are, above all, an apostolic body of vowed men in service to the Church. At the same time, the Society of Jesus has been blessed by lay colleagues who want to share in our mission. Together we are being called to a Province-wide spiritual experience of communal apostolic discernment with a view to setting our course into the future.

(Continued on page 16)
What is Apostolic Planning?

The purpose of apostolic planning is to assist the Provincial in deploying human, physical and financial resources to better serve the Church and to live out the four Universal Apostolic Preferences (UAPs) of the Global Society of Jesus more fully. Over the next decade, the Jesuit mission will focus on these UAPs:

- Showing the way to God through the Spiritual Exercises and the practice of discernment;
- Walking with the poor, the outcasts of the world, and those whose dignity has been violated, in the mission of reconciliation and justice;
- Walking together with young people, to build a hope-filled future;
- Working together to care for the earth, our common home.

An effective apostolic plan must be:

- Recognizable: reflective of what we asked Jesuits and lay colleagues to contribute (meets expectations).
- Helpful: assists the Provincial in making decisions and realizing our mission.

How will we create our apostolic plan?

The USA East Jesuits can be considered as “out of practice” with apostolic planning. The last time we engaged in this type of process was 1988. The timetable for apostolic planning so far has been one of comprehensive research, drawing on best practices from other Jesuit provinces around the world, extensive preparation of background materials for participants, and the orientation and training of leaders of the sessions of communal apostolic discernment.

Jesuits and lay colleagues are called to trust that the Holy Spirit will be revealed to us through the process of communal apostolic discernment. As Ignatius and his companions did in the late 1530s as they prepared the foundational document describing the charism of the Society of Jesus, we will discern the movements of spirit to seek and find the will of God for our shared apostolic future.

1 Phase One

As we look toward the fall, Jesuits and lay colleagues are engaged this summer in remote spiritual preparation. We are slowly turning our minds and hearts toward God, praying and reflecting individually, asking God that we may become more attentive to the promptings of the Holy Spirit.

The actual deliberations about our new apostolic plan will take place over several months this fall. During this time, the more than thirty Jesuit communities will meet three times. More than 300 lay colleagues and some Jesuits will participate in one of twelve one-day regional gatherings from Maine to Georgia. Our mission in Micronesia will develop its own apostolic plan.
Based on thoughtful analysis of our social, cultural, and religious context, and relying on demographic and financial studies, Jesuits and lay colleagues will engage together in communal apostolic discernment. As each one reflects on these realities, we will experience movements of spirit. Some will be full of hope and energy, while others will leave us flat and unengaged. In an atmosphere of spiritual conversation, Jesuits and lay colleagues will reveal their ideas to others in their small groups. These others will be actively listening, observing their own movements of spirit about what is being spoken. The Holy Spirit will reveal through our minds and hearts the outline of apostolic priorities.

### Phase Two

With the reports from the regional gatherings and the Jesuit communities in hand, the work on developing the actual plan will begin. From January to August 2023, we will rely on communal apostolic discernment to provide content and direction for the drafting of the plan, which will be the responsibility of myself and the Apostolic Planning Advisory Board. This work will be supported by the Provincial staff in New York.

**In closing**

The USA East Province embarks on this journey in turbulent times for our nation and the world. I have wondered if the unusual turbulence we are experiencing today bears any similarity in intensity to what Ignatius and his companions experienced when they were discerning how they wanted to be of service to the Church.

Ignatius and his companions also lived "amidst a changing world." Between the birth of Ignatius in 1491 and the approval of the Charism of the Society of Jesus in 1540, the world had changed dramatically. In 1491, no one knew that there were two huge continents located some 3,500 miles from where Ignatius lived. Magellan reached the Pacific on his way around the globe. Martin Luther was excommunicated. The Age of Discovery had begun with conquest and colonization. The world was at the dawn of the Age of Modernism.

Then, between 1540 and 1550, the first ten years after the approval of the Charism of the Society of Jesus, the world changed fast. Silver and gold were pouring into Europe from America. The Roman Inquisition was in full swing. John Calvin published his catechism. The colonizers in America were given permission to practically enslave indigenous peoples. Jesuits arrived in Brazil in 1549, and the Reductions in Paraguay, Brazil, and the Argentine were being developed. The opening of the Council of Trent was taking place. And there were wars in many places.

To discern the outlines of the Society, Ignatius and his companions listened attentively to the cries of the Church and society. In the same spirit, we will be attentive to the Universal Apostolic Preferences and will prayerfully imagine hearing the cries of people searching for God, the cries of the poor and excluded, the cries of young people yearning for hope, and the cries of the earth in need of care.

All ministerial initiatives in our apostolic plan will flow from our deep listening to those cries.
Anna Alinda is the Director of Strategic Planning at Padua Academy, an all-girls Catholic high school in Wilmington, Delaware. She is a member of CLA’s Virtual Cohort.

Sr. Donna Steffen, SC, is a member of the Sisters of Charity of Cincinnati. She worked in parish ministry and with RCIA programs for many years, and currently works as a spiritual director.
On a sunny afternoon, a few miles outside of Jerusalem, a man named Cleopas was walking with a friend to a village called Emmaus. They were anxiously discussing the crucifixion of Jesus, trying to make sense of recent events, when a third man joined them. This man, of course, was Jesus resurrected. As they walked, Jesus listened to their discussion and helped them process what had happened. And, as their conversation continued late into the evening, Cleopas and his friend finally put it all together.

“IT IS VERY INTERESTING TO ME AND REWARDING TO HAVE YOUNGER, VIBRANT PEOPLE REALLY PAYING ATTENTION TO THEIR INNER LIFE AND THEIR LIFE WITH GOD.”
— Sr. Donna Steffen, SC

...before it, not to be a one-off. Spiritual direction helps participants engage in later parts of the program firmly rooted in what is introduced at the beginning — namely, a robust prayer life." As the program encouraged participants to discern where and how God is inviting them to be leaders, one-on-one spiritual direction is offered. "Ignatius taught us about companions on the journey, and we see spiritual directors as accompanying our participants," said Gower. "We are equipping people with the same tools that Ignatius prescribed."

Spiritual direction is not mandatory in CLA. Not every person is in a place to receive such accompaniment all the time. But it is strongly encouraged, and at least half of CLA’s 137 current participants are now in direction.

"It is very interesting to me and rewarding to have younger, vibrant people really paying attention to their inner life and their life with God," said Sr. Donna Steffen, SC, who is directing two CLA participants, one of whom is Anna Alinda.

CLA experienced tremendous interest this year from spiritual directors. OIS asked those registered in its Catalog of Spiritual Directors — more than 500 people — if they would be willing to accompany these young adults. CLA ended up with more directors eager to help than it has participants, and many of the directors offered their time at no cost (spiritual directors typically charge a fee for their professional services).

The desire among the young adults in CLA to participate in spiritual direction and the eagerness of so many directors to walk with them says volumes about the importance of such accompaniment. Prayerful, meditative reflection on one’s experiences is fundamental to Ignatian spirituality and leadership. Like Jesus on the road to Emmaus, a spiritual director listens and helps people notice where God is present in their lives. The goal is to recognize the face of Jesus on the road and walk the rest of the way alongside him.

To learn more about spiritual direction or to connect with a spiritual director, visit JesuitsEastOIS.org/findadirector.
To learn more about Ignatian Young Adult Ministries, visit IgnatianYoungAdults.org.
Accompanying Refugees

How we respond to those fleeing Ukraine should set the standard for all refugees.

Elena Orlova, a refugee from Ukraine, teaches at a JRS shelter in Bucharest, Romania.

By Joan Rosenhauer
Executive Director of JRS/USA
Elena’s eyes teared up as I handed her cards made by students in the U.S. containing messages of support not just in English but also in the Ukrainian language’s Cyrillic script. She had fled her home in Dnipro, Ukraine, leaving almost everything and everyone she knows behind. I met her during a recent visit to a Jesuit Refugee Service (JRS) shelter in Bucharest, Romania.

Despite her losses, Elena’s story, like that of most refugees, is not primarily about loss but about strength and generosity. No sooner did she arrive at the JRS shelter than she began to help her fellow refugees. Soon, JRS Romania hired her to lead our educational programs. Today, Elena supports students ages 2 to 17 with activities to help them cope with the trauma they’ve experienced, and helps older students take online classes from Ukraine.

JRS and local Jesuit communities are providing services to people fleeing the war in Ukraine itself and throughout the region. Our commitment to accompaniment means that we get to know the refugees, support their own leadership and mutual support, and provide holistic services—emergency supplies, shelter, food, healthcare, mental health services, educational programs, recreation, and other assistance as needed.

These programs are possible because of the welcome and overwhelming support for Ukrainian refugees from around the world. Donations have poured in for what will be a long-term process of assistance and rebuilding of lives in Ukraine and in new home communities.

As positive as the financial support and welcoming attitude toward Ukrainians has been, it stands in stark contrast to the world’s response to too many other families who have also been forced to flee their homes around the world. Among the clearest examples are survivors of genocides whom the world has forgotten. In Northern Iraq, JRS supports refugees from the Yazidi, a religious minority who, in 2014, were driven from their homes by ISIL as more than 10,000 were killed.

Nearly twenty years ago, the world was horrified by the genocide in Darfur. Yet today, most of us have moved on, while survivors who fled to eastern Chad are still living in refugee camps, prioritizing education for their children through JRS’s programs as their greatest hope for the future.

A more recent example involves those fleeing violence in Myanmar. After a coup in early 2021, thousands have faced abductions, warrantless arrests, sexual violence, and torture. Yet the world is paying little attention and nearby countries do not welcome refugees, but often return them to face grave danger.

For the U.S., the clearest example of the global contrast in welcome for refugees is the significant closure of our asylum system through Title 42 and the Migrant Protection Protocols (MPP). These policies, enacted by the Trump Administration and continued under the Biden Administration, block people from seeking asylum in the U.S., so we are no longer a refuge for people fleeing violence and persecution.

The Catholic tradition is clear about our call to welcome newcomers. Matthew’s Gospel tells us that our lives will be judged by whether we welcomed the stranger (Mt 25:35). Most recently, in his message for World Day of Migrants and Refugees 2022, Pope Francis emphasized “Building the Future with Migrants and Refugees.”

The response to Ukrainian refugees demonstrates how generous the world can be. Let’s offer the same generosity and welcome to our other brothers and sisters, no matter what their race, religion, or nationality, who have fled their homes around the world.

What you can do...

- Advocate for U.S. policies supporting refugees.
- Join JRS’s Migrant Accompaniment Network to help newcomers.
- Write to “Any Refugee” to share your support.
- Give to JRS programs for displaced families.
- Visit JRSUSA.org for more information.
On May 7, 2022, more than 120 friends, supporters, and Jesuits gathered at Fordham University’s Lincoln Center Campus in Manhattan for the USA East Province’s Jesuit Dinner. The night was an opportunity to not only celebrate the works of the Province but also to present Mr. John C. Meditz with the Ad Majorem Dei Gloriam award.

“We celebrate where God is calling us forward, as brothers and sisters in Christ, working together to serve one another, and especially those on the margins.”

—Provincial Fr. Joseph O’Keefe, SJ
This was the province’s first in-person dinner gathering since the start of the COVID-19 pandemic. During his remarks, Provincial Fr. Joseph O’Keefe, SJ, discussed how, despite the challenges of the past two years, attendees were able to gather to celebrate in person. “We celebrate how far we’ve come through the trials and challenges of the past two years,” said Fr. O’Keefe. “We celebrate where God is calling us forward, as brothers and sisters in Christ, working together to serve one another and especially those on the margins.” Fr. O’Keefe then introduced Mr. John Meditz and presented him with the Ad Majorem Dei Gloriam award.

Mr. Meditz graduated from Xavier High School in New York City in 1966 and Fairfield University in 1970. He is a former Chairman and current member of the Board of Trustees at Xavier, as well as a current Trustee of Fairfield University. Mr. Meditz served on the Capital Campaign Committee for the province, where his donation led the way to the creation of The Jesuit Center, which has become the heart of operations for the USA East Province. This unique center allows Jesuits and lay colleagues to respond to ministerial needs in creative and effective ways. The Jesuit Center continues to foster the increased collaboration that enables USA East Jesuit works throughout our region to continue to thrive.

Through the generosity of our donors, the Province was able to raise more than $850,000 in support of our works.

Thank you to everyone who made the evening such a success!
Dear Friends and Benefactors:

Having just concluded our Ignatian Year, we now look to the hopeful opportunities of our burgeoning Apostolic Plan. We thank you for accompanying us on this journey that will help our many ministries grow and flourish.

As the largest Jesuit province in the U.S. and Canada, we are blessed to have so many friends and partners in mission. Your prayers and gifts make it possible for Jesuits to serve those on the margins, to educate our men in formation, and to care for our elder and inf rm Jesuits. Please know that we, in communion with the Jesuits of the USA East Province, offer heartfelt gratitude to God for your loyal support. May God bless you and keep you and your loved ones well.

“May he grant you your heart’s desire and fulfill all your plans. May we shout for joy over your salvation, and in the name of our God set up our banners. May the Lord fulfill all your petitions.” — Psalm 20:4-5

Fr. James F. Keenan, SJ
Director of Donor Relations

James F. Skurka
Provincial Assistant for Advancement and Communications
To kick off spring this year, Jesuits USA East hosted two Lenten events in Florida, at which participants could reconnect with friends and alumni now in the sunshine state. On Sunday, March 20, a Mass and brunch were held at the Naples Sailing and Yacht Club, and on Tuesday, March 22, a breakfast prayer service was offered at the DoubleTree Hotel in Palm Beach Gardens. Our Province Socius, Fr. John Hanwell, SJ, and Director of Donor Relations, Fr. James Keenan, SJ, hosted both events. It was wonderful to see everyone and give updates on all that the Jesuits of the USA East Province are doing for the greater glory of God.

Stay tuned for details on next year’s events in Florida by visiting JesuitsEast.org.
Dear Friends,

Please join us this year for the 14th annual Friends of the Jesuits Golf Outing.

As we all emerge from the challenges of the past two years, we encourage you to be part of this year’s Golf Outing, which will allow us to gather safely and confidently in person. Staff members will ensure that all protocols are followed. In addition to having a great day of golf, you will be able to bid on exciting silent auction items and take a chance on winning our 50/50 raffle and supporting our Jesuits through the Fund a Need for Formation.

Thanks to the generosity of our donors, this much-beloved event has raised more than $3 million in support of Jesuit ministries. Let us return to the beautiful course at Quaker Ridge! Join us for a great day on the green and support our Jesuits and their lay partners in “going where the need is greatest.” This year promises to be unlike any other.

We have special surprises planned that will be announced as we approach the big day. We hope to see you on the course!

Register Now!

For more information, visit www.JesuitsEast.org/Golf2022 or contact Ann Marie Houston at ahouston@Jesuits.org, 617.607.2814.
As the world slowly returns to normal, the USA East Province has been bringing back in-person events. We will continue to follow all safety protocols as we bring back a sense of community with our Ignatian family members like yourselves. To receive the most recent updates on our upcoming events, please visit our event page at:

www.JesuitsEast.org/events

Get Jesuit News on Your Phone!

We engage our friends and supporters through our Facebook, Twitter and Instagram pages. If you have not done so, we invite you to join us on these platforms, where we highlight the good work of our Jesuits and apostolates throughout the East Coast.

Additionally, the province produces a monthly e-newsletter delivering announcements about virtual events, news, and feature stories from the Jesuits of the USA East Province straight to your inbox.

Use the camera app on your smartphone to scan these QR codes to follow us online.

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What is the key role of the Provincial Delegate for Senior Jesuits?

The Provincial Delegate for Senior Jesuits takes the place of the Provincial in hearing the account of conscience of each of our men living in a healthcare community. Given the size of the East Coast Province, it is not possible for the Provincial to visit personally with all the men under his care. Also, the Delegate has that particular “cura personalis” oversight of Senior Jesuits that would ordinarily be that of the Provincial. His goal is to get to know the men in his care and to listen with compassion and understanding to their needs, vulnerabilities, and desires. He will, in doing so, get to know their caregivers and speak on their behalf as their circumstances call for. He has both a practical and spiritual role.

More than half of our 600+ Jesuits in the USA East Province are over 70. As one of these Jesuits yourself, what have you learned from your brother Jesuits by serving as their delegate?

Some say, “It takes one to know one!” I think there is some wisdom in being a Jesuit in the same age category as the men you are responsible for, especially for those over the “young age of 70.” I strongly believe that every Jesuit has a great story to tell—one filled with success, failure, joy, sorrow, sin, repentance, work, grace, prayer, and gratitude beyond explanation. My brother Jesuits have confirmed in me that belief in the deepest way. I have learned that our Society is filled with holy men. Their witness has called me to a deeper prayer and a solidarity with them that I never anticipated when I accepted this mission. It is both a humbling and consoling experience.

There are more than 150 Jesuits residing in our assisted living and healthcare facilities whose main mission now is to pray for the Church and the Society of Jesus. Why is this such an important mission for these men of faith in their advanced years?

One of the great gifts of God to so many of our men is “length of years.” God is giving us “extra” time at a later moment in our journey. The mission to pray for the needs of the Church and the Society of Jesus should be the mission of every Jesuit, but for those of us given this “extra” time, it presents an opportunity to pray more attentively for our brothers and sisters around the world in all their needs—what a privilege to be able to do so! Also, having the wisdom and insight that comes with years and life experience, we can direct our prayer where it is most needed.
Mass Cards from the USA East Province

Mass cards are an expression of your faith as a Christian, as well as a token of your love for a particular person. When you send a Mass card to a family member or friend, you are initiating a process that will culminate in the prayerful remembrance of your intentions in the Masses and prayers of the Jesuits of the USA East Province. Below is a selection of the variety of Mass cards available through the province.

One-Year Enrollments

Those enrolled in the Jesuit Association will share in the special Masses and all other prayers offered for members.

Perpetual Enrollments

Those perpetually enrolled share forever in the prayers and good works of the Jesuits. Perpetual Enrollments are available for the living and the deceased.

If you wish to order cards, please contact us at UEAAdvancement@Jesuits.org or 212-774-5500. Card orders can also be made online at JesuitsEast.org. Your card(s) will be shipped to you for your personalization.

Will you consider a gift to the Jesuits?

To make a gift that supports the Jesuits and their apostolates, please contact:

James Skurka | jskurka@Jesuits.org | 212-774-5500
The UEA Jesuits in formation are excited to serve the Lord and the Church.