

A Holy **Boldness**

NEW YORK PROVINCE JESUITS AND OUR COLLEAGUES · SUMMER 2009



Companions of Saint Ignatius Loyola



Dear Friends of the Jesuits,

On July 31st, the feast of our founder, St. Ignatius Loyola, Jesuits express our gratitude to God for the myriad ways in which God continues to bless our service to the Church. In this issue of *A Holy Boldness*, we invite you to join us as we give special thanks for those among us who are celebrating milestones: Fr. James McDonough, S.J. and his fellow Jubilarians; Fathers James Dinneen, S.J. and Vincent Cooke, S.J., who were inducted last fall into the Xavier High School Hall of Fame; and our new Archbishop of New York, the Most Reverend Timothy M. Dolan. We

congratulate Dr. Fred Pestello, the new president of Le Moyne College; and *America* magazine for 100 years of ministry in Catholic publishing.

St. Ignatius founded the Jesuits with a vision of engaging the minds and hearts of his companions to strive in all their endeavors for the greater glory of God. Fr. John Garvey, S.J. centers our attention on this holy ambition of Ignatius in this month's Focus on Faith column. Elsewhere, we learn how Fr. Rocco Danzi, S.J. works diligently as our Promoter of Vocations to engender this same ambition in the hopes and dreams that young people have today. We read, too, how Fr. Michael Tunney, S.J. and all the Jesuits at Canisius College continue to maintain their Jesuit identity and vision *ad maiorem Dei gloriam*.

The oftentimes harsh realities facing immigrants to this country gave focus to this past spring's Ignatian Family Teach-in sponsored by the Ignatian Solidarity Network that brought together participants from Jesuit schools, parishes and other ministries from around the nation. Timothy O'Brien, n.S.J. and Veronica Ticas represented *Centro Altagracia de Fe y Justicia*, a Jesuit-sponsored outreach program serving the Dominican community in the Washington Heights section of Manhattan. Tim, a Jesuit novice, writes about the work of the *Centro* for the faith that does justice and Veronica shares with us her experiences at the Teach-In.

As young adults actively engage in newly chosen careers, many also seek time and space for God in their lives. The Jesuit Collaborative program *Contemplative Leaders in Action* brings them together under the able guidance of Chris Lowney and Alison Donohue. Their discussions enable them to understand how the *Spiritual Exercises* of St. Ignatius can deepen their vocation as Christians and enable them to integrate principles of Catholic social teaching into their professional lives.

On the feast of St. Ignatius we give thanks for you, too, our collaborators and generous benefactors. Your prayers and financial support enable us to be ambitious for the greater glory of God. May God, who can never be outdone in generosity, bless you as you so richly deserve.

Gratefully in our Lord,

David S. Ciancimino, S.J.
Provincial



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Cover photo: St. Ignatius Loyola and the Seal of the Society of Jesus; stained glass window, St. Ignatius Loyola Parish Church, Denver, Colorado
[Photo: Fr. Stephen Yavorsky, SJ]



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2009 JUBILARIANS

80 YEARS IN THE SOCIETY

Father James A. McDonough, SJ

75 YEARS IN THE SOCIETY

Father Arthur A. Clarke, SJ

70 YEARS IN THE SOCIETY

Father Joseph T. Watson, SJ

Father Daniel J. Berrigan, SJ

Father John W. Donohue, SJ

65 YEARS IN THE SOCIETY

Father Robert G. Lynch, SJ

Father Gerard P. Bell, SJ

Father Thomas P. Murphy, SJ

Father Paul J. McCarthy, SJ

Father John J. Scully, SJ

Father Thomas L. Sheridan, SJ

Father Charles M. Whelan, SJ

60 YEARS IN THE SOCIETY

Father Richard J. Pendergast, SJ

Father H. James Roleke, SJ

Father James F. Smith, SJ

Father Joseph A. Cavanagh, SJ

Father Richard I. Caplice, SJ

Father William P. Poorten, SJ

Father Oscar Magnan, SJ

50 YEARS IN THE SOCIETY

Father Daniel J. Gatti, SJ

Father Donal T. MacVeigh, SJ

Father John G. McSherry, SJ

Father Peter J. Murray, SJ

Father David X. Stump, SJ

25 YEARS IN THE SOCIETY

Father Christopher M. Cullen, SJ

Father Joseph W. Koterski, SJ

Father Michael J. Agliardo, SJ

Father Terrence M. Curry, SJ

Father Adelmo P. Dunge, SJ

Father Mark C. Hallinan, SJ

Father Robert V. O'Hare, SJ

60 YEARS IN THE PRIESTHOOD

Father John J. Gerhard, SJ

Father John P. Ruane, SJ

50 YEARS IN THE PRIESTHOOD

Father John F. Curran, SJ

Father Daniel J. O'Brien, SJ

Father Ronald W. Sams, SJ

25 YEARS IN THE PRIESTHOOD

Father John M. Costello, SJ

Father Robert R. Grimes, SJ

Father Charles L. Moutenot, SJ

Father Frederick J. Pellegrini, SJ

50 Years a Priest

He leads one of Buffalo's unique and historic parishes.

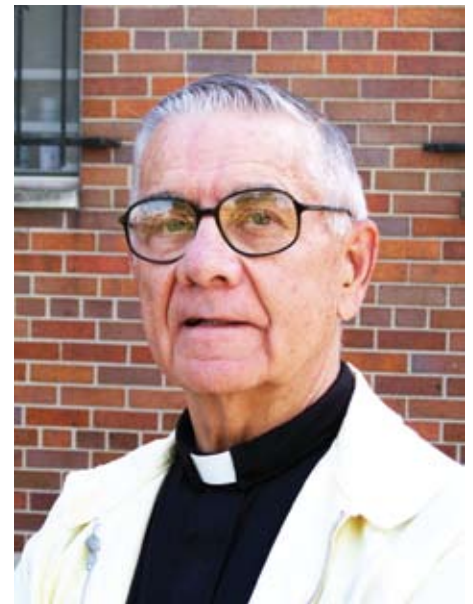
Peter Feuerherd

Father Ronald W. Sams, SJ, spent more than 15 years in the tropical islands of the Pacific and missed the cool burst of the autumn wind whipping off Lake Erie. At 80, Fr. Sams has fulfilled that longing as pastor of St. Michael's Church, the Jesuit parish in downtown Buffalo. He would not want it any other way, as he leads one of the city's unique and historic parishes.

At St. Michael's, where he has been pastor for the past four years, nine Jesuit priests are assigned to parish work and are assisted by Brother James T. Dennehy, SJ, who works on the parish computer system. The staff is vigorous, yet not so young, ranging in age from 75 to 92. These men stay active in sacramental ministry at the church. "They are all doing something," says Fr. Sams.

It is a busy parish. There are four Masses on weekdays, and five on Sundays. The church is open for private reflection and the Blessed Sacrament is exposed throughout the business day. The 19th Annotation Retreat, a Jesuit spiritual staple, is offered regularly, and downtown workers continue to use the parish as a religious home away from home, coming during the week for the sacraments, confession and a quiet place to pray.

Fr. Sams has long been a fixture in Buffalo where family connections and roots



Fr. Ronald W. Sams, SJ

run deep. He grew up in the city and graduated from Canisius High School. Father entered the Jesuits in 1946 and was ordained in 1959. For 10 years, he worked for the short-lived Buffalo Province of the Jesuits as Vocation Promoter and Director of the upstate office of the Jesuit Seminary and Mission Bureau.

In 1970, he began three and a half years on Guam, where he was in charge of the Jesuit pre-novitiate house. In 1974, he returned to Buffalo, serving as Director of Development at Canisius High School. Nine years later he returned to Micronesia, where he served as secretary to Bishop Martin Neylon, SJ. In 1995, once again in Buffalo, he first worked at Canisius High School and then moved to St. Michael's.

In recent decades, St. Michael's neighborhood experienced decline, as residents and businesses left the downtown area. Now there's a sense of hope. Across the street from the church a series of lofts, formerly abandoned, are now fully-leased apartments. Fr. Sams senses a rebirth and is optimistic about the parish's future. It is, he says, "a good, solid church. We have no debts. We are in good shape. We continue to give good service to downtown Buffalo."

97 Years of Fascination

“Was there anything in this world this man was not fascinated by?”

Peter Feuerherd

The room of Father James A. McDonough, SJ, at Murray-Weigel Hall in the Bronx attests to his spiritual and intellectual interests: a prayer book, a copy of the New York Times, volumes on the Church Fathers and a history of Guam.

He learned a love for languages as a boy not too far away in the Bronx, at a park where he would listen in on conversations among his polyglot neighbors. Fr. McDonough, 97, the oldest Jesuit in the New York Province, jokes with his wheelchair attendant and greets visitors, seemingly cognizant of his surroundings. Yet he has trouble hearing and remembering much of what he learned and experienced in a life that has spanned the presidential administrations from William Howard Taft to Barack Obama. While he has trouble recalling, those he influenced as a Jesuit – he entered the Society in 1929 – remember.

Father Fran Hezel, SJ, knew Fr. McDonough in two worlds: while a Greek and Latin student at St. Andrew-on-Hudson Seminary in Poughkeepsie, where Fr. McDonough taught from 1953 to 1969, and, later, at the University of Guam, where he taught until 2005.

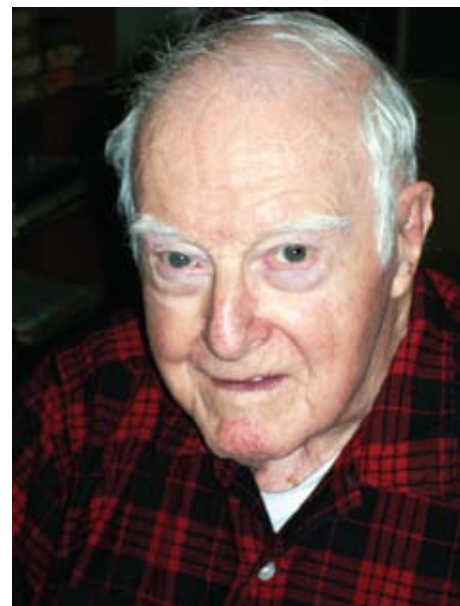
“He wowed us with the variety of interests he had,” noted Fr. Hezel, Director

of the Micronesian Seminar based on the island of Pohnpei. He said that seminarians at St. Andrew were amazed at Fr. McDonough’s breadth of knowledge. “We used to wonder: was there anything in this world he was not fascinated by?”

Under Fr. McDonough’s skilled direction, Jesuit seminarians absorbed the odes of Horace and the prose of Cicero, and the seamy side of ancient Roman life as well. “He introduced us to Juvenal’s *Satires* with the gossip in the baths,” recalled Fr. Hezel.

As an administrator at the University of Guam, Fr. McDonough made his mark as a peacemaker in faculty disputes. “The professors loved him and trusted him completely,” said Fr. Hezel. “He was the ear for anyone who had a gripe, or who had an unmet need. He would listen to one faculty member complain about others in his department, and then sit quietly while another came in to give his side of the story. All the while, Jim never betrayed confidences or took sides.”

While on Guam, Fr. McDonough edited an English translation, from the Spanish, of a massive biography of Blessed Father Diego Luis de San Vitores, the 17th-century Spanish Jesuit who brought the Catholic faith to Micronesia. As a professor at the University of Guam, Fr.



Fr. James A. McDonough, SJ

McDonough taught everything from basic English for beginners to upper division courses.

Fr. McDonough, who earned a doctorate at Harvard, for years studied the writings of the Church Fathers, and edited two large volumes of the Greek text of writings of Gregory of Nyssa. His interests did not end with Greek, Latin and early Church history, however: he also taught Spanish, French and literature. He was a student of Japanese and Chinese languages, and studied in Belgium, Germany and Spain, among other places.

Father Peter Schineller, SJ, archivist for the New York Province and associate editor at America Magazine, was another student of Fr. McDonough’s at St. Andrew. He recalled Fr. McDonough’s insatiable curiosity, which included a visit to Norway to track the places written about by novelist Sigrid Unset.

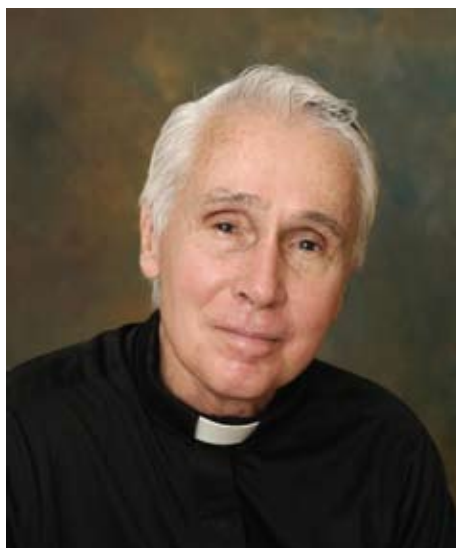
At the height of the Cold War, Fr. McDonough studied Russian. He was a frequent visitor at a Manhattan bookstore that sold Russian books, engendering the suspicion of the FBI, who stopped the Jesuit professor and asked him about the purpose of his visits. He was deemed not to be a security risk.

Next month, on August 14, Fr. McDonough will mark 80 years as a Jesuit.

Hall of Fame Honorees

On November 28, 2008, two Jesuit alumni were inducted into the Hall of Fame of Xavier High School in New York.

Father James Dinneen, SJ, a native of Bay Ridge, Brooklyn, attended Xavier High School in Manhattan. *The*



Fr. James J. Dinneen, SJ

Review, Xavier's longtime school newspaper, "presented" senior James Dinneen in its November 26, 1947 issue: "James Dinneen is one of the mainstays of the school. He is one of the few at Xavier who give up their time to devote all their efforts to activities...he was during his second year very active in boxing...This year Jim is the capable editor-in-chief of *The Xavier*... In second year Jim was a staff artist for *The Review*."

Following his graduation in 1948, Fr. Dinneen joined the Society of Jesus and was ordained on June 21, 1962. He spent 15 years in ministry at Xavier High School working with students and staff as retreat director, guidance counselor, teacher and

liturgist. There followed service at Rikers Island Juvenile Detention Center and at Covenant House, New York, a residence for homeless teenagers. The subsequent 18 years at Saint Ignatius Retreat House have been followed by nearly 8 years as a chaplain to faculty, staff and groups of parents at Saint Peter's Prep in Jersey City, with weekends as an assistant in a parish. As time allows, he does pastoral counseling at a half-way house for former prisoners as well as at Covenant House.

Xavier alumnus Michael Boulanger says of Father Dinneen, a lifetime friend of the family, "He has ministered to students and their parents, faculty and staff, prisoners, and his brothers and sisters on September 11th. His whole life has been one of service to God and man."



Born in New York and raised in Hoboken, NJ, Father Vincent Cooke, SJ, graduated from Xavier High School in 1954 and served as the salutatorian at his commencement ceremony. He entered the Jesuit order that same year and was ordained on June 15, 1967. He received his B.A. degree from Fordham University in 1960 and went on to receive Masters Degrees in teaching and philosophy from Fordham University; advanced theology degrees from Woodstock College and Yale University; and a doctorate from the University of Wisconsin. Fr. Cooke's academic area of expertise focused on ethics, the theory of knowledge, and the philosophy of language.

Fr. Cooke was the Jesuit Vice-Provincial for Higher Education from 1976-78 and as Provincial of the New York Province from 1978-84. Before and after those two terms, he taught philosophy to graduate

and undergraduate students at Fordham. In 1987, he became director of the Collegiate Program for Jesuit scholastics at Fordham. He served John Carroll University as academic vice president from 1991-93 and assumed the presidency of Canisius College in 1993.

As president of Canisius, Fr. Cooke has successfully moved the school into the top ranks of comprehensive colleges in the north by capital improvements, fundraising and by raising the bar for academic standards. Educating students for the demands of today's ever-changing world is one of his high priorities.

Author of numerous scholarly articles



Fr. Vincent M. Cooke, SJ

and book reviews, Fr. Cooke is assistant editor of *International Philosophical Quarterly*. He is currently a member of the board of trustees of Fordham University, a Province Consultor and a member of the finance committee of the New York Province. In a poll of Western New York leaders, he was ranked the second most influential civic leader, and the college as the second most influential institution overall in terms of its positive impact on the community. The National Federation for Just Communities of Western New York presented Fr. Cooke with a 2007 Citation Award for his leadership.

From the Xavier Hall of Fame citation.

America

Celebrating a century of excellence in publishing

Peter Feuerherd

Father Drew Christiansen, SJ, editor of *America*, the national Catholic weekly, says of his work in this ministry sponsored by all the U.S. Jesuit provinces: “I am brought here at a special time of history. It remains to be seen whether we measure up.”

America's circulation remains steady, at about 45,000, as it continues its tradition of social commentary with a must-read reputation among educated Catholics. Fr. Christiansen, editor since 2005, has guided the publication as it faces new challenges, including an aging readership; postage increases; how to best utilize its website; and reconfiguring its board to include lay people as well as Jesuits.



Fr. Joseph O'Hare, SJ, Fr. Thomas Reese, SJ, Julia Sosa and Fr. Drew Christiansen, SJ

Planned web initiatives include a Spanish translation, a catechesis for young adult Catholics and spiritual seekers, and a scholarly exchange on Church issues.

As true with many other print entities, for *America* the Internet offers unlimited opportunity combined with a financial drag that few publications have been able to resolve. “Young people aren't inter-

ested in paying for anything off the web. It's a challenge for the future,” says Fr. Christiansen, who points optimistically to the long tradition of Jesuit adaptation to new communication technologies, from the printing press to television.

Fr. Christiansen continues to put his own stamp on the magazine. Before coming to *America* as an associate editor, he



Fr. Drew Christiansen, SJ, Archbishop Celestino Migliore and Bishop Joseph Sullivan were principal concelebrants at the Centennial Mass.

worked for the U.S. bishops in the 1990s as an adviser on international relations, taking regular trips to war zones in the Balkans and the Middle East. He brings this hard-edged international perspective to the pages of *America*. “We look at the Church as an international community,” he says, disdaining what he calls the “naval gazing” in some U.S. Catholic circles whom he describes as overly-absorbed in intramural church issues.

He would like to see the magazine continue its tradition of addressing both church and wider issues, particularly in an era of contentious change. Fr. Christiansen says *America* should be a vehicle for an elevated dialogue on contemporary concerns.

In a time when the web, talk radio and



Cardinal McCarrick delivered the homily.

24-hour cable news combine to create a cacophony of noise around public policy debates, he would like to see *America* continue as a haven of reasoned dialogue.

The magazine, he says, should be “a place open to sensitive issues, including those within the Church.” It should offer a forum “where there wouldn’t be sniping or condemnations of one side or another but where we would break the mold of setting policy by bumper sticker and sound bites and really follow an issue down to its core, where open thinking by Catholics could be accepted.”

Dr. Fred Pestello Inaugurated

*First lay president
of Le Moyne College*

*An excerpt from the Inaugural Address
of Dr. Fred Pestello.*

We at Le Moyne College are perhaps most profoundly grateful for our foundational connection to those men whose remarkable spirit fosters dedication, generosity and excellence: our Sponsoring Order, the Society of Jesus.



Dr. Fred Pestello



Fr. David S. Ciancimino, SJ, Provincial, commissions Dr. Pestello.

Jesuits serve as models for us all in living meaningful lives. The intellectual, literary, scientific, spiritual and political contributions made by this transnational brotherhood are rich, broad and impressive. As applied to education, the Jesuit way is grounded in *cura personalis* - a genuine care and concern for one another.

Jesuit education always strives to prepare each student to live a meaningful life through an emphasis on excellence, rigor, leadership and service. It is the heart of “the Le Moyne Way,” our particular expression of the Jesuit way of proceeding.

Le Moyne is a place where all are encouraged to be fully, authentically themselves. Here a person’s relationship with God is explicitly explored. And, in the finest Jesuit tradition, we fundamentally commit ourselves to sustained intellectual inquiry and reflection. We encourage our students to seek a deeper understanding of life’s truths well beyond the classroom. No matter the context, people here are actively and self-consciously reflecting upon how the Catholic, Jesuit mission of this College resonates in their own work.

Welcome to Archbishop Dolan

Fred Herron

On May 4th, Mount Manresa Jesuit Retreat House, Staten Island, welcomed Archbishop Timothy M. Dolan, the new leader of the Archdiocese of New York. Vincent Zaloom, a retreatant at Manresa attending the event on behalf of the Building Bridges Coalition of Staten Island, an interfaith group, remarked on how the Archbishop warmly greeted each guest, "He seems to be reaching out to everyone."

The archbishop told Mr. Richard Nolan, Chairman of Manresa's Board of Directors, Mount Manresa is a "tremendous apostolate." Archbishop Dolan was officially welcomed by Mrs. Mary Regan, President of Mount Manresa's Circle of Friends; Father Edward Quinnan, SJ, executive director of Manresa; Father Thomas Slon, SJ, executive assistant to the New York Provincial of the Society



Fr. Edward Quinnan, SJ, welcomes Archbishop Timothy M. Dolan.

of Jesus, and honorary chairs Denis and Carol Kelleher.

The archbishop said that when he was coming to New York, he looked in the Catholic Directory to count the retreat houses. "They give us the strength, they give us the energy to keep going," he said of facilities like the 98-year-old Manresa.

Staten Island Borough President James Molinaro was among those giving Archbishop Dolan rave reviews. "I think he'll bring a whole new dimension," Molinaro said. By the next morning the Staten Island *Advance* had already labeled him "the people's prelate."

Fred Herron is Program Director at Mt. Manresa.

Jesuit Final Vows

Final Vows express a Jesuit's total commitment of his life to the Society of Jesus and to service of the Church. In calling a man to profess these vows, the

Superior General of the Jesuits - Father Adolfo Nicolás, SJ - acknowledges the Society's desire to fully incorporate this person into its worldwide community. This profession is deliberately public as a sign of a Jesuit's commitment to serve the universal Church.

Father Michael Guzik, SJ, professed his vows on March 25 in the Chapel of the Jesuit Community at Canisius College, Buffalo. Fr. Guzik teaches religion at Canisius High School.

Father James Dahlinger, SJ, a professor of modern and classical languages, professed Final Vows on May 9 in the Della Strada Chapel at Le Moyne College.

Father Thomas Scirghi, SJ, is a professor of liturgy at the Jesuit School of Theology in Berkeley, CA. His Mass of Final Vows was on May 12 in the Gesu Chapel at the school.

An article on two Jesuits who professed Final Vows this year in Micronesia is on the back cover of this issue of *A Holy Boldness*.



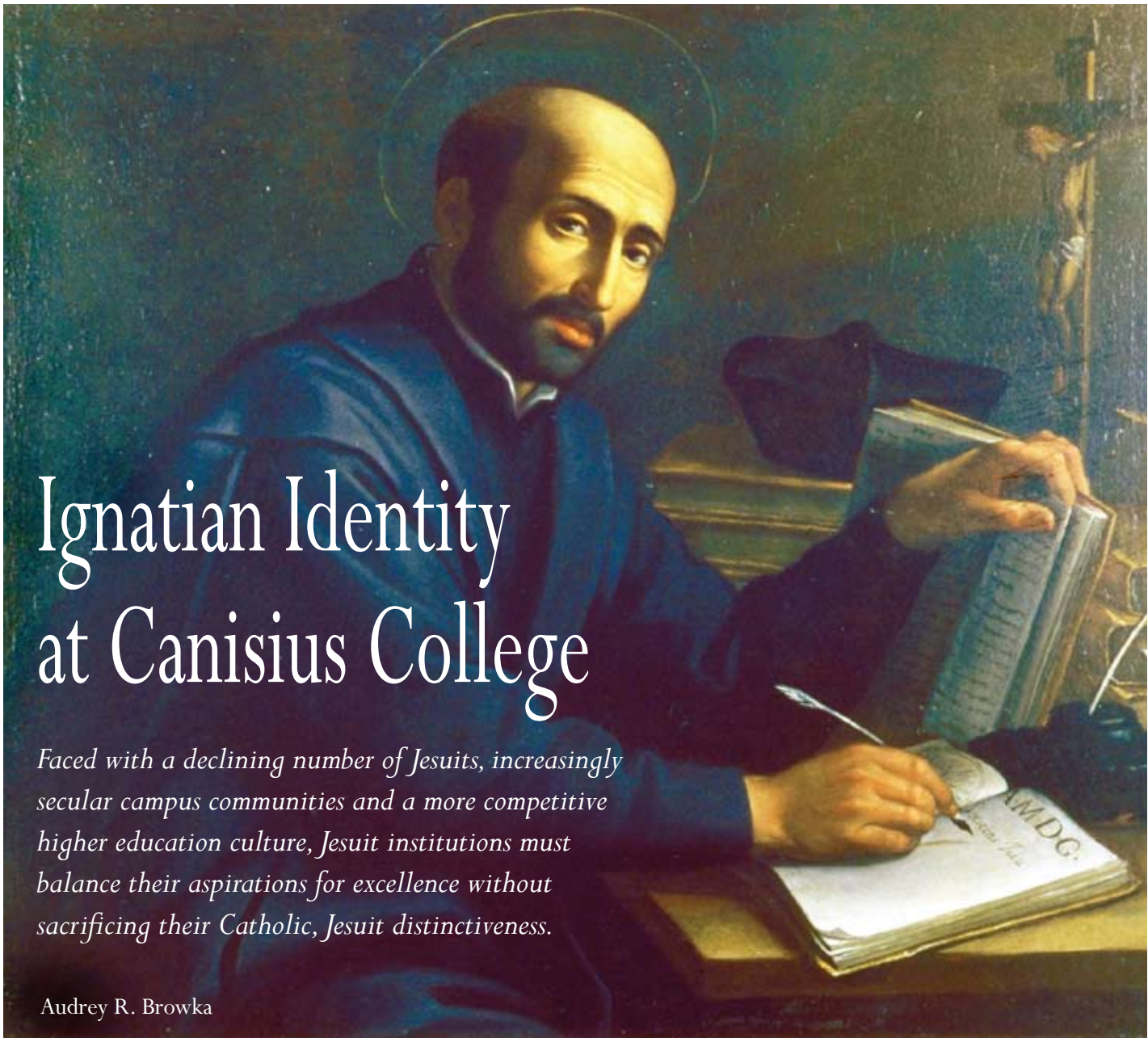
Fr. Michael Guzik, SJ



Fr. James Dahlinger, SJ



Fr. Thomas Scirghi, SJ



Ignatian Identity at Canisius College

Faced with a declining number of Jesuits, increasingly secular campus communities and a more competitive higher education culture, Jesuit institutions must balance their aspirations for excellence without sacrificing their Catholic, Jesuit distinctiveness.

Audrey R. Browka

Father Michael F. Tunney, SJ, rector of the Canisius College Jesuit community, explains what St. Ignatius Loyola had in mind when he established the first Jesuit school in 1547: “Ignatius believed that when the search for intellectual truth is married with spiritual insight, it produces individuals who are guided by moral and ethical compasses, who can offer critical appraisals of the world, and who use their educations and their faiths for the promotion of justice.”

It used to be that Jesuits were prevalent on campuses. They taught in the classrooms, held many administrative

positions, and managed the governance of many Catholic, Jesuit colleges. Additionally, these institutions were predominantly Roman Catholic, and their curricula were saturated with Catholic theology and philosophy.

Fast-forward 40-plus years and Jesuit universities are much more complex institutions. Curricula are expanded to compete for and to educate students in such emerging fields as computer science, bioinformatics and international business. The religious life of campus communities is vastly more diverse. Lay boards of trustees manage the governance

of the institutions, and Jesuits account for only a fraction of the college communities due to a decline in vocations.

“Alumni are concerned,” states Canisius President Father Vincent M. Cooke, SJ. “They wonder how we can keep the Catholic, Jesuit tradition alive in the 21st century realm of higher education.”

“Keeping the Catholic, Jesuit mission alive will always be one of the greatest challenges for our 28 Jesuit institutions,” says Father Charles L. Currie, SJ, president of the Association of Jesuit Colleges and Universities. That is because Jesuit schools are charged with maintaining



Jesuits on the Canisius College faculty: Frs. Daniel Jamros, George Restrepo, Michael Tunney, Robert Haus, Joseph Burke, Vincent Cooke, John Bucki, Paul Dugan, James Pribek and Thomas Colgan. Not pictured: Frs. Patrick Lynch, Martin Moleski, Paul Nochelski and Michael Pastizzo.

Ignatian spirituality and Catholic intellectual tradition and social teaching, with diverse and sometimes secular students and colleagues. “This is not some neatly defined entity. Nor can it be kept alive automatically. Rest assured, though, there is more intentional activity happening on our Jesuit campuses to ensure the vigor of a distinctly Catholic, Jesuit identity than there ever was 40 years ago.”

At Canisius College, that activity is apparent in a number of ways: from the vitality of the campus ministry initiatives to the depth of social justice and community service programs. But it is, perhaps, most apparent in the curriculum, says Scott A. Chadwick, PhD, vice president for academic affairs and the mission and identity officer at Canisius.

“Our graduates are well-prepared for their chosen professions, much like they are at other good private and secular

schools,” says Dr. Chadwick. “But our core curriculum is what truly distinguishes us. A Jesuit education at Canisius is grounded heavily in the search for truth not just in philosophy and religious studies but in the social sciences and the humanities. As a result, students learn early on how to think critically, to be open to

But can Jesuit institutions be Jesuit — with fewer Jesuits?

conflicting ideas, to discern those ideas and to act upon them in the world, in a good way.”

Faculty bear the greatest responsibility now to pass down the Catholic, Ignatian values because they have the most direct contact with students every day. But the reality is that fewer and fewer faculty arrive on Jesuit campuses having had Catholic and/or Ignatian experiences. Couple this with the retirement of experienced lay faculty and the shrinking number of

Jesuit educators, and the charge to fill the gaps appears daunting.

“There are some who think you can’t be a Catholic college unless you have a majority or super majority of Catholic faculty. I do not agree,” says Fr. Cooke. “But the people we employ do determine who we are as an institution. Therefore,

Canisius is careful to hire candidates who understand the mission of the college and are prepared to work for the mission every day of their working lives here.”

This concept is often referred to as hiring for mission. It is a method that schools use to identify people who will fit within the ethos of their organizations.

Canisius College Professor and Interim Chair of Religious Studies Timothy H. Wadkins, PhD, is a perfect example. “My role at Canisius is grounded in three desires,” he says, “the desire to find God in all things, the desire to bring to my work



Spiritual retreats are the most meaningful action. “Retreats enable people to reflect on their lives, their faiths, their relationships with God and their responses to all of those things,” explains Campus Minister Father Thomas Colgan, SJ.

Fr. Colgan leads the Spiritual Exercises in Everyday Life, a variation of the *Spiritual Exercises*. Originally written by St. Ignatius Loyola, the *Exercises* enhance and strengthen an individual’s faith experiences through a month-long program of meditations, prayers and contemplative practices. It is out of the *Spiritual Exercises* that Ignatius had his world-affirming view that God can be found in all things. When retreatants make that discovery for themselves, it can’t help but spill over into the classrooms.

“All the things that made Ignatius the very magnanimous person he was can do the same for everyone who makes the *Spiritual Exercises*. And the more people who make the *Exercises*, the more likely Ignatius’ vision will be kept alive at Cani-

sus,” says Fr. Currie.

And that has never been more necessary than it is today. With fewer Jesuits, “Now the role of Jesuits is to hand down the Ignatian tradition to our lay colleagues; to teach them, guide them, and help them reflect on all things whether it is in or out of the classroom,” says Fr. Tunney.

But can Jesuit institutions be Jesuit – with fewer Jesuits?

“We can be Jesuit in character if we have people on our campuses who embody the Ignatian charism,” says Fr. Tunney. Still, the task to keep the Catholic, Jesuit identity alive will always be a work in progress. “We’re flawed and we’re going to make mistakes but we’re giving it our best shot, and we’re doing it genuinely and authentically,” adds Fr. Tunney. “People appreciate that and are willing, even eager, to join with us in that task of teaching and being true to our Roman Catholic faith.”

Audrey R. Browka is Managing Editor of Canisius College Magazine.

a faith infused by love and justice toward the earth and toward others, and the desire to help them become leaders who are also global citizens. If I can do that, then my academic endeavors are also acts of redemption.” Personally, the Ignatian ideals helped bring Wadkins closer to his own faith (once a devout Presbyterian, he is now Episcopalian) and his academic vocation.

One might argue that if there were a ‘critical mass’ of people like Wadkins on Jesuit campuses, their Catholic, Jesuit identity might not be in question. But truth be told, sustaining that identity has less to do with a critical mass and more to do with critical connections, immersing oneself in Ignatian values and principles in some active, intentional way. That action may take many forms. Faculty and staff who participate in service days, mission-themed seminars, and mission and identity days, weeks or months, get a sense of belonging to something bigger.



Fr. Michael Tunney, SJ, Rector of the Canisius Jesuit Community, is professor of fine arts and director of the Studio Arts Program.

Photo: Shaun Maciejewski

In Search of Jesuit Vocations



Fr. Rocco Danzi, SJ

Fr. John Garvey, SJ

With a simple yet challenging invitation, Jesus called ordinary fishermen at the Sea of Galilee to a radical change in their lives: “Follow me, and I will make you fishers of men.” Father Rocco Danzi, SJ, Vocation Promoter for the New York Province Jesuits, gives a contemporary voice to that invitation as he addresses young people in Jesuit high schools like Fordham Prep and Xavier, and at colleges like St. Peter’s and Fordham. But he expands the vision as well, visiting colleges like C.W. Post, Cornell, Union College and Rochester Institute of Technology where little Jesuit vocation work has been done.

“I make every effort to diversify our appeal,” he says, a priority that he values from his own multicultural experience at

St. Ignatius Parish in Brooklyn. “We have to be much more intentional, by putting ourselves in places where diversity is in your face.” “Diversity” could well summarize his days as he participates not only in specifically Jesuit vocation events but also those organized by diocesan vocation directors or promoters from other religious congregations of women and men.

From national youth conventions to Sunday evening liturgies on college campuses, from parish missions to high school reconciliation services, Fr. Danzi avails himself of every opportunity to work not only directly with young people but also with parents and teachers. He believes that speaking in parishes is critical because it is through the parish that the hope of our vocational future lies. “Indeed, the

parish is where the family expresses its faith,” he says, “and it is through the family that our vocational dreams will be either encouraged or extinguished.

“Parish missions are great opportunities for us to really put our charisma and vocation out there to the local church. They also permit me to challenge Catholic families about vocations and their children. Even more than the young folks, we have to get their parents and grandparents on board with us. It also allows us to be involved in the much needed Catholic catechesis of our faithful in the parishes. This is so greatly appreciated by all that it draws many wonderful people on the local scene to want to help us in this ministry of promotion.”

“A culture of vocation,” Fr. Danzi in-



sists, “has to be created in the minds and hearts of young and old alike. The critical question before all of us as Catholics is: In addition to nurturing marriage and chaste single life, how can all of us help to nurture vocations to priesthood and religious life?”

Sr. Janet Gildea, SC, a vocation minister for the Sisters of Charity of Cincinnati puts it this way: “The Church needs parents, teachers, parish leaders and other mentors to be confident and committed, encouraging our youngest members to consider the call to be sisters, brothers, priests and deacons.”

Father acknowledges that many young people live through their computers and iPods but “they still long for human contact. They’re looking for that Catholic connection,” he says about the kind of men likely to respond to his invitation. Many can be found at college campus ministry centers where they look for answers about the deeper questions they face in a secular, post-modern culture.

“Our young people are very busy. In some schools, they are overwhelmed,” he says. “We have to be creative. We have to spiritually accompany this generation. There are young men and women defi-

nately thinking about religious life. These same young adults would love to make retreats so as to pray over things, but are so busy that the classic weekend retreat is almost impossible. Perhaps college campus ministers can continue to explore options like online retreats, busy-student retreats, one day retreats, or an

It is through the family that our vocational dreams will be either encouraged or extinguished.

evening of prayer and discussion such as the ministry team at Fordham University has begun. One retreat model is clearly not sufficient for our contemporary college students.”

Fr. Danzi himself regularly explores new avenues of approaching young adults. A good example he points to is a Young Adult Retreat Day that Presentation Sister Mary Catherine Redmond and he offered in the Metuchen Diocese at the Vincentian House in Princeton. “We welcomed 10 young adults ages 21-30 who turned out to be an awesome group of 5 young men [two had from graduated Jesuit colleges, Fairfield and B.C.] and 5 young women. The day was on discern-

ment and different forms of prayer and ended with Mass. After each talk, we gave them time to pray. The evaluations were beyond our expectations. It was clear to us that they were starved for insights about prayer, prayer styles and quiet time. Perhaps the latter was the thing they were most grateful for.”

The most effective approach to searching out vocations is not anonymous brochures or websites but personal invitations. “The way to promote this life,” says Fr. Danzi, “is through doing what we do and forming healthy/holy relationships with young adults. Through these relationships they come to know us and our lives and also grow in trust to ask their many questions regarding Christ, the Church and consecrated life. We are saying to the young adults that we want to listen and learn from them. What better calling card could there be into their lives and into beginning a real dialogue?”

*For vocation information, visit:
www.jesuitvocation.org*

Fr. Danzi, SJ, at Fordham Prep; with C.W. Post students on Long Island; and at a convention of the National Center of the Haitian Apostolate.



Enlivening Minds and Hearts

Attracting young adults to priesthood and religious life

Fr. Richard Malloy, SJ

What can we do to foster in the imaginations of young adults the possibility that they could be priests or religious?

1. *Engage young adults in the fascinating pursuit of God.* We might assume that young adult Catholics know who St. Francis and St. Ignatius were. We do so at our peril. Contemporary young adults often know more about other faiths than they do about their own.

Still, Catholics in their 20s can be energized to pursue the joyful intellectual undertaking that understanding the faith actually is. How? Give a young adult Catholic a good book on the faith, like Elizabeth Johnson's *Quest for the Living God* or James Martin's *A Jesuit Off-Broadway*. Sit down with a young person and watch a movie that deals with religious issues ("The Mission," "The Shawshank Redemption"). Share with a young person what you believe and why. Get them asking theological questions, and they may even rise up to read the Gospels, the catechism and Catholic social teaching.

2. *Service is often a way into conversations about how young adults will spend their lives.* Listening to what is on young adults' minds - especially those who opt to work in organizations such as the Jesuit Volunteer Corps - one quickly realizes that latent in their hearts is often a deep desire

to discover God's will for their lives.

Discerning those desires is not an easy task for young adults who have lived in the blizzard of seemingly chaotic cultural changes. But conversations with such young men and women about their deepest desires can transform imaginations.

3. *Listen to stories and tell them.* Pay attention to the tales that young adults consider important. Reading Harry Potter novels gives one common ground with millions of twentysomethings. "What's your favorite movie?" is always a conversation starter. Young adults live in a media-filled world. Pay attention to what these cultural currents reveal about the young people immersed in them. God's transformative loving grace pulsates in cyberspace. Those striving to seek God in all things must develop ways of conversing with the young adults who live there.

Knowing that we are listening, young adults will eventually ask about, and listen to, the stories important to us. Parents, you can tell your son or daughter about the Jesuit who kept your life on track, or the Sister of St. Joseph who consoled you when your mother died. Aunts and uncles, you can tell your nephew or niece about the Sister of Mercy who serves the poor and homeless in your city, and how you support her work. Grandparents, you can tell your grandson or granddaughter



about the nuns and priests who took your lower middle-class Irish or Italian or Polish immigrant community from poverty to comfortable lives by providing a thriving parish and school as the hub of neighborhood life. The young hunger for your history.

4. *Be upfront and frank about chastity and sex.* Young adults, although tempted by an easy culture of "hooking up," also yearn for the meaning and deep peace that comes from the practice of sexual sanity and fidelity. Love commitments that are congruent with our nature as persons, whose relationships mirror and monitor our relationship with God, are perceived dimly by those who have been burnt by the murky meaning of "friends with benefits."

Religious should speak openly and often of the joys of the vow of chastity and of its challenges. Most importantly, the embrace of celibacy's gift of solitude opens one for commitment to the transformative practice of contemplative prayer. Prayer makes our desires and choices more easily and authentically attuned to God's loving, leading guidance. It helps us discover our true selves and



St. Peter's Prep, Jersey City, students at "Ignatian Nation" football rally that Campus Ministry sponsored for the freshman class and their senior Big Brothers.

thus to know God as companion and challenge.

Christ calls us to live our lives heroically. The fact that no child of mine will ever play tee ball or draw pictures for the refrigerator tugs at my consciousness at times. For some, the peace and joy of solitude can become a real struggle with loneliness.

Our sexual choices should make us admirable and authentic people, persons committed in love. In an overly sexualized culture, those who freely choose celibacy are indicators that there is much more to life than we can know or imagine. We are like fingers pointing to the mysterious moon, calling people to know there is more to life than pleasure, possessions and power. Sexuality is part of who we are, but does not by itself determine who and what we become as persons. Relationships of all kinds, from family to friends to those we serve, much more make up the total reality of our lives.

5. *Be willing to talk about the hot-button issues honestly and creatively.* More difficult to address, especially among college-educated Catholics, are the attitudes of some in the Church concerning teach-

ings on birth control, homosexuality and women's ordination. As a vocal minority of conservative Catholics trumpets its opposition to a "culture of death," many young Catholics see the gray in areas that a relatively small number of Catholics paint as black and white. The 30 million former Catholics in the United States, nearly 10 percent of the country's population, are often those who were never offered a subtle, intelligent and convincing presentation of the meaning of the faith. All they ever heard is what the church is against, never what the church is for.

6. *Five practical things we can do to help young people consider religious life or priesthood.* (1) Pay for a young adult to go on a silent retreat. Religious life is at root a life of prayer. Many young people have never had an experience of the mysterious challenges and joys of silence. Giving them time and space for God to touch their consciousness is an invaluable gift. (2) Offer to help pay off college loans. Many never even consider priesthood or religious life because they come out of college carrying crippling debt. Give the gift of financial freedom to young adults, and see where God leads them. (3) Think

about paying diocesan priests more. Salary in our culture is a measure of a person's worth. Diocesan priests do not take a vow of poverty, so pay them what they are worth. (4) Lovingly confront issues of race and class in your dioceses and communities. The United States in the not too distant future will be a society without any one majority group. Our religious communities should reflect the economic, ethnic and racial diversity of our society. (5) Strive to make the priesthood and religious life truly distinctive forms of living. Young adults want to give their lives to great and radical responses to the issues of our age.

Fr. Richard Malloy, SJ, is assistant professor of anthropology and chaplain at Chestnut Hill College, Philadelphia. This article is an excerpt from "Making Your Mark," reprinted with permission of America.



Inviting

What is a way that I can stretch myself to invite someone into my life?

Sr. Mary Catherine Redmond, PBVM
Visitation House, Bronx, NY

For the past eight years, Father John Bucki, SJ, has brought Canisius College students to New York City for a Winter Service Week. We had four young women living with us this year at Visitation House and sharing in our parish and hospital ministries. Theological reflection is always an integral part of their week with us.

“Where was God today?” was a question that started off many sharing sessions. When asked to share a profound experience of the week, one student answered, the warmth of the convent community, the welcome they received and how you could hear the laughter in the walls.

One of the realizations they had is that God meets us in the ordinary experiences of each day. The students who worked with me at the North Central Bronx Hospital Emergency Department often commented on the diversity of both staff and patients. “Everyone is treated with such dignity and reverence regardless of their ability to pay or their social status. That is something I want to bring into my practice as a medical provider.”

The students helping Sister Martha at St. Theresa parish were struck by the multiplicity of services offered to the people there. “It is more than a church and a school. The outreach is to people in need physically as well as spiritually through

the food pantry and the midnight food and clothing packs for the homeless.”

We sisters were also affected by the experience. The gift of seeing your living and ministry through new eyes reminded us of why we are here and why we do what we do. It took a great deal of energy and stretching on our part but the week was rewarding for us as well as for the students.

Fr. Bucki’s interest in the students, his commitment to them and his ministry show a great love that they respond to in wonderful ways. Opportunities have been made available to the students, lives broken open and stories shared.

The question becomes in vocation ministry, can we meet people where they are and invite them into our lives? Can we risk getting exhausted, being involved in what may seem silly, and walk gently with those who are actively seeking God’s place in their lives? Can we take the time out of *our* schedules to invite someone in? Twenty women have lived with us these past eight years and I firmly believe that these experiences have taught them much about religious life and vocation, and left a lasting impression on us as well of who we can be as Jesus in our ministries.

Every priest and religious must ask: What is a way that I can stretch myself to invite someone into my life? Who can I meet where they are and journey with them in their vocation?



Back: Sister Mary Catherine Redmond, Chantal Bartels, Sister Martha Otterstedt
Front: Nicole Germain, Kelli Kruzell, Alyssa Peppe

Faith Seeking Action

Their desire for social justice is integrally connected to their relationship with God.

Timothy O'Brien, n.SJ

Straddling the corner of West 164th Street and St. Nicholas Avenue in the Washington Heights section of Manhattan, the cornerstone of St. Rose of Lima School reads: “FOR GOD & COUNTRY • 1924.” I passed this inscription each day for six weeks en route to the Centro Altagracia de Fe y Justicia, where I served last winter as a Jesuit novice. It is a message so simple that I long overlooked it, but one that characterizes not only the school, but also the adjoining Centro.

In 2005, the New York Province founded the Centro Altagracia de Fe y Justicia to serve the Dominican community, with Mr. Richard Espinal as its Director. Today, the Centro sits at the intersection of faith and justice, serving as a conduit between contemplation and action. In an age paradoxically marked by increased interconnectivity and isolation, the Centro has redoubled its efforts to foster community and encourage active civic engagement. During my assignment, we pursued initiatives underscoring the common vocation of the Centro and the community: the service of God and, therefore, country and neighbor.

“Now What?”

Before the 2008 national elections, the United States Conference of Catholic Bishops published *Forming Consciences for*

Faithful Citizenship, a reflection on Catholic social teaching in light of the political questions facing Catholic voters. Leading up to Election Day, the Centro hosted workshops at parishes across Northern Manhattan based on the document, to aid parishioners in the process of conscience formation before voting in November.

After those elected took office, the question shifted from “For whom should I vote and why?” to “Now what? – ¿Ahora qué?” Rooted in the view that faithful citizenship is a vocation that continues after the polls close, the Centro inaugurated workshops encouraging ongoing civic in-

volvement by area residents, and preparing them to engage their newly-elected representatives.

The Centro’s ongoing “Now What?” meetings offer practical resources for political involvement. The workshop centers on an introduction to the key themes of Catholic social teaching to reinforce the idea that commitment to social action grows naturally out of our relationship with God. Then the focus shifts to translating those principles into concrete action for justice and, where necessary, political change.

What emerges from these conversations is two-fold. First, the issues facing residents of Northern Manhattan – housing problems, education, health care, and immigration, to name a few – are as complex as they are numerous. Second, and perhaps more importantly, the desire for action and change is rooted in a deep love of this country and a firm belief in its cherished ideals of justice and the ongoing pursuit of a better life.

At the event’s conclusion, participants walk away with a clearer sense of how their desire for social justice is integrally connected to their relationship with God, shared by their neighbors, and for the benefit of their country.



Centro staff members Fr. Don Gannon, SJ, and Veronica Ticas discuss an upcoming event.

Albany Public Policy Day

In addition to encouraging civic participation in the “Now What?” workshops, the Centro also collaborated with the New York State Catholic Conference and the Archdiocese of New York to provide an opportunity for concrete political action. On March 10, men and women from parishes across Northern Manhattan joined a Centro delegation to Catholic Public Policy Day in Albany. The event gave delegates an opportunity to connect with approximately 1,000 fellow Catholics from across the State, joining together to lobby state officials on a variety of issues affecting the Church in New York.

This year’s Public Policy Day marked an important milestone for the Centro and the Archdiocese. Reflecting the increasing desire to put faith into action, twenty one participants joined the Centro’s delegation. This was the largest group from Northern Manhattan on record.

It is clear that the Centro’s work to increase civic participation is bearing fruit. One of the key objectives of Catholic Public Policy Day was lobbying for the reform of the Rockefeller Drug Laws. Just weeks after the trip to Albany, politicians announced that they had reached a deal to do just that. Back in Northern Man-

hattan, residents and churches continue to engage with the Centro’s work on issues such as domestic violence, housing and parish faith formation.

Immigration Teach-In

The Centro also works within the wider Ignatian family in promoting a faith that does justice. From March 13 to 16, we joined 230 others at the Ignatian Solidarity Network’s Spring Teach-In. Veronica Ticas, Jesuit volunteer Sarah Taylor, and I attended the Teach-In. [Veronica’s report appears in the next column.]

As I reflect on my time at the Centro, a quote from the Teach-In stands out in my mind. “All we had was hope,” Amalia Molina told us of her months in detention on immigration charges. My hope has been changed as I have seen the people of Washington Heights speak out about the issues that face them. It has been bolstered by the love of country and work for justice I have witnessed in New York City, Albany and Washington, D.C. And at each turn, I have been reminded of words from Pedro Arrupe (fittingly for the Centro, in Spanish): “En Él sólo la esperanza.” In Him alone is our hope.

Timothy O’Brien, n.SJ, is a first year novice in Syracuse, NY.

The Human Face of Immigration

Veronica Ticas

The Ignatian Solidarity Network [ISN], whose purpose is to facilitate communication, education and social awareness among Jesuit institutions, hosted its Spring Teach-In on the issue of immigration last March at Georgetown Prep. Over 200 participants from across the country - immigrants, students and teachers from Jesuit high schools, colleges and sponsored works - gathered to discuss how together as an Ignatian family we can collaborate to fight against the great injustice of our nation’s broken immigration system that disregards basic human rights.

College students explained how they became active in advocacy work and why they continue to work on the issue of immigration. Lauren Fukuda from Creighton University, a presenter who used this occasion to call other students to action, said, “You don’t need to be a certain age, and you certainly don’t need any special degree. All you really need is a voice that you’re not afraid to use and a gut that’s not easily defeated.” Through their shining example and strong will, these students proved that at any age people can become involved and make a positive change.

Much of the weekend was filled with putting a human face and story on the abstract, large notion of immigration. Olga Medina from the National Council of La Raza, a daughter of immigrants, understands that one of the reasons for her success was her parents’ legal status in the U.S. Elena Segura is an immigrant who fled Peru during the Shining Path era, and Amalia Molina is a Salvadoran immigrant who was seeking prosperity in the Unit-



Centro participants en route to the Albany Public Policy Day



Centro Teach-In delegates Sarah Taylor, Timothy O'Brien, n.SJ, and Veronica Ticas

ed States and was detained due to her undocumented status for 16 months in San Pedro, CA, while her three children stayed home alone.

It was the youth immigrant panel, however, that impacted us the most. One young man, Jonathan, explained how his mother was arrested and how he and his sister had to emancipate themselves from their mother in order to remain in the country legally. Hugo talked about how he works hard in school and would like to go to college and have the same oppor-

tunities as others, but due to his undocumented status that is not possible. Wendy told me, "This event is wonderful. I feel better now that I have talked about everything that has happened to me and they have listened. I hope that things change."

The Centro Altagracia was given the privilege to host a breakout session, and I was very impressed by the students from our Province. They are motivated to move forward and to put their faith into action. Students and teachers felt that there was a strong need for action

with regard to immigration. Paul Homer, a religion teacher at Fordham Prep, said, "The Teach-In has given us a lot of information and inspiration to go back to our school and try to work for immigrants' rights and their dignity."

Everyone's enthusiasm and willingness to answer their baptismal call by working towards the common good was quite inspiring. I was approached by several students and teachers with questions about the Centro and how they can come to our neighborhood and work with us. A Fordham University student, Heather Armijo, spoke of her impression of the Teach-In and the importance of action. "I thought this weekend was going to be a conference where you sit and listen. I was happy to see that it was a lot of engaging, a lot of reflection, and a lot of my personal experience called upon here. I heard personal experiences of other people and their pain. I hope as a community of universities that are grounded in Jesuit beliefs that we can come together in solidarity and really fix this problem or begin to think of what we need to fix this problem... We need to work to change things."

Veronica Ticas is Director of Social Justice Ministry at the Centro Altagracia de Fe y Justicia. For more information, visit www.centroaltagracia.org.



Teach-In delegates from New York Province colleges, high schools and sponsored works.

Bridging the Worlds of Faith and Work

“I value the Jesuit way of looking at the world.”

Peter Feuerherd

It's easy being green where Bridget Lee works as an environmental lawyer. It's just a bit lonely being a serious Catholic. Just a few years beyond NYU Law School, Lee knows other attorneys at the firm who are observant members of other religions, but, as far as she can tell, she is the only practicing Catholic lawyer.

That isolation felt by many religiously active young professional Catholics is being addressed in a *Contemplative Leaders in Action* group. Composed largely of graduates of Jesuit schools, *Leaders* promotes Jesuit spiritual practices and Catholic social teaching. It's a way of bringing Catholic young professionals together so that they can reflect upon integrating their faith and work lives.

Chris Lowney, a leadership development professional and author of *Heroic Leadership*, started the group with the support of the Jesuit Collaborative, an effort by the Maryland, New England and New York Provinces to promote Jesuit spirituality. He is assisted by Alison Donohue who has taught at Xavier and Regis High Schools in New York and is pursuing a doctorate in theology at Yale.

“We wanted to influence people who are going to be influential,” says Lowney, noting that the 19 members in the project were selected through the recommenda-

tion of Jesuits and others asked to find active young adult Catholics (ages 25-35) who might be interested.

Lee, a graduate of the University of Scranton, a Jesuit college, and a member of St. Francis Xavier Church in Manhattan, said that as an undergraduate, “I valued the Jesuit way of looking at the world.” She found, however, as she moved beyond college, that vision began to fade. “Without a support system, it's easy to fall away from that.”

Mark Orrs, a doctoral student in sustainable development at Columbia University, is a graduate of St. Joseph's University in Philadelphia. He's found that lessons he's learned about spirituality in the group, via regular monthly meetings



Co-Moderator Chris Lowney

and a retreat, have been helpful. “What I've taken from it is the spiritual practices and incorporating them into my daily life,” he said. Jesuit meditation and spiritual practices such as the *Examen* and *Lectio Divina* are part of the program.

“It's a way of finding the center,” said Maggie Murphy, who works as an administrator at the Jesuit-sponsored Cristo Rey High School in East Harlem. “There is a lot of chaos between the ages of 20 and 35. This has been very helpful, providing a safe place to share in.” The spiritual practices have helped her to learn patience and emphasized the value of prayer in daily routines.

For Lowney, young adult Catholics need a place to help them make sense



Thom Devlin



Bridget Lee



Co-Moderator Alison Donohue

of their lives. In many churches they can feel isolated by seeing few other young adult singles; on the job they often feel, like Lee, that they are the only practicing Catholics around. "At work, to be a religious believer is kind of goofy in some New York professions," he said.

Thom Devlin, a former Wall Street worker, now has his own energy company after his previous firm disappeared with the implosion of Lehman Brothers. Some of the discussions in the group have involved coping with job layoffs and career changes in a turbulent economy. "The timing of this was very interesting," he said. "I see the changes in people. A lot has to do with the economy and the world at large."



Mark Orrs

The focus of *Contemplative Leaders* is not only on personal spiritual development, but also on examining Catholic social teaching. The group has heard presentations on the preferential option for the poor and what that means in economics, politics and the professions. It's been an eye-opener to some, who previously thought of Catholic social teaching as largely confined to injunctions against homosexuality and abortion. "Why aren't people celebrating all the great things the Church does?" asked Maggie Murphy.

A new session of the program will begin meeting in the fall of 2009, while the current participants will remain together for a second year. Groups will also be launched in Boston and Philadelphia, and a handful of other cities are planning to implement the program in 2010. "We were aware going in that this is an experiment," Lowney said. "There is no blueprint for this." But he is convinced that the need is there.

While there are retreat programs and socials available, young adults remain largely a neglected community in the Catholic world. There are, said Lowney, "not a lot of programs that are trying to play in this gray middle zone." That's the place, he said, where young professionals attempt to make sense of the role of faith in their lives, a safe zone where being a believer is not an oddity.



Maggie Murphy

The Jesuit Collaborative promotes the *Spiritual Exercises of St. Ignatius* through:

- training Jesuits and lay men and women in the ministry of Ignatian spirituality across a wide variety of schools, parishes and other settings
- formation of men and women who have been well served by the Jesuits and others who hunger for the fruits of Ignatian spirituality and the *Spiritual Exercises*
- building community for all who desire to experience Ignatian spirituality in their lives and become more attentive, open and responsive to God.

Training for ministry is being done in various formats ranging from one-day workshops to the two-year intensive program beginning this summer at Fairfield University.

Formation is taking place in retreats and in programs such as *Contemplative Leaders in Action* (see adjacent article).

The Jesuit Collaborative community is being developed through conferences such as a major one at Fordham University last month, smaller events, and communications and social networks.

Special efforts are being undertaken to reach out to underserved populations such as young adults and Hispanics. All are welcome.

For more information, visit www.jesuit-collaborative.org or call 617-424-0266.

Remembering the New York Province Jesuits

The New York Province of the Society of Jesus established The George J. Willmann, S.J., Legacy Society in memory of Fr. Willmann, the first Director of the Jesuit Seminary and Mission Bureau [now the Province Development Office]. The Legacy Society members are benefactors who include the New York Province Jesuits in their estate plans.

Planned giving options include bequests, gifts of cash, securities, personal property, retirement assets, life insurance, real estate, charitable remainder trusts, charitable lead trusts and charitable gift annuities.

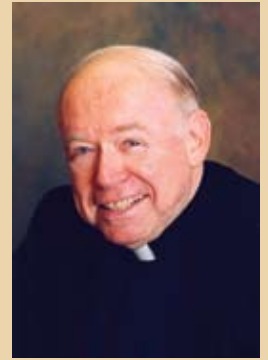


For our brochure, An Informational Planned Giving Guide, contact the Province Development Office by calling 212.774.5500 or emailing us at plannedgiving@nysj.org.

Detailed information about Planned Giving can also be found on our Province website, www.nysj.org.

Results are what counts.

Love ought to show itself in deeds more than in words.
St. Ignatius Loyola, *The Spiritual Exercises*



The New York Province of the Society of Jesus is not immune to social and economic conditions. Several of our ministries may be forced to curtail programs in these difficult times. To help us respond to these circumstances, we look to you for help.

Why should you continue to support the New York Province Jesuits? The proof is, as the cliché says, in the pudding.

That saying, a bit of cursory research reveals, dates back hundreds of years. Our modern version is a bit truncated. The original noted that “the proof of the pudding is in the eating.” In other words, results are what counts.

Father David S. Ciancimino, S.J., highlighted several milestones in his message on page 2 of this issue of *A Holy Boldness*. As a collaborator you helped to bring about these accomplishments.

Please also note our commitment to parish ministry in Buffalo, where Father Ronald W. Sams, S.J., is pastor of St. Michael’s Church. This downtown landmark is known for its sacramental ministries to priests, religious, office workers and nearby residents.

On page 4, our readers are introduced to the oldest member of the Province, Father James A. McDonough, S.J. This language scholar, 97 years old, will mark 80 years as a Jesuit educator and missionary this summer. He now resides at Murray-Weigel Hall in the Bronx. Here, Father McDonough is cared for, in an atmosphere of prayer, thanks to our generous benefactors.

The role of the Province in developing the Church in Micronesia is featured on our back cover. We give thanks for the two Jesuits who professed their Final Vows on February 2, 2009. You have been partners in fostering native vocations in the Pacific islands for some 60 years.

We thank you for contributing to these and our other vital ministries. You have enabled the Jesuits of the New York Province and our colleagues to reach out to the people of God with a message that continues to transform lives. We feel a proof of that “can be found in the pudding,” as featured throughout this issue.

The love in action that St. Ignatius Loyola envisioned in the *Spiritual Exercises* comes about through a Jesuit’s commitment to a variety of apostolates, from Micronesia to Buffalo. Please consider a gift that will help us to continue the ministries the Church has entrusted to the Province.

As always, know that we Jesuits keep all of our benefactors and your intentions in our Masses and prayers.

Gratefully in the Lord Jesus,

Rev. James F. Keenan, S.J.
Director of Development

An Ambitious Man

Fr. John Garvey, SJ

Ignatius Loyola was an ambitious young man. He could see clearly that his fame and fortune lay in a singular direction: loyalty as a soldier and chivalry with the young ladies of Spain. But one day his dream shattered under the weight of a cannonball that tore into his knee. The healing left one leg misshapen and shorter than the other.

Ignatius' spirit healed with greater success than his body. His new ambition was modeled on heroic saints who had done great deeds for God and Church. His was now a holy ambition. It carried him into a pilgrim's life whose journey began as a grown man in a classroom filled with children learning Latin.

While a university student in Paris, he befriended another Spaniard, Francis Xavier, a man of wealth who looked forward, as Ignatius once had, to a successful career and to living well. Francis was urging Ignatius to give up his useless ambition of serving the Church and to work instead for wealth and prestige.

God's grace moved Ignatius to respond to Francis with a question Jesus had posed to his disciples about power and possessions: "What does it profit a man if he gains the whole world, but loses his very self in the process?"

Jesus' question points to the ultimate uselessness of building up monuments to ourselves, be they buildings or bank accounts or bigger houses with more cars. A person's *true* worth is not in possessions or popularity or power. These are false idols that suck us in and keep us sleepless at night. Ultimately, they leave our hearts completely empty when we ponder, as Ignatius asked Xavier to ponder, what really gives us a sense of our

own self-worth.

Our inner passions of desire and greed that underlie our immoralities and prejudices leave us not only doubting our *own* worth, but doubting the worth of our neighbor as well. The truth is that we Christians, through our baptism, have died to those false idols and have been graced with a new life in Christ. The problem is we *hear* those words but often they have no real meaning for us.

From our birth to our death our consumer society bombards our senses with other "truths." Our happiness, our feeling *real*, is based on what we own, on what others think of us, and on the power that money and prestige seem to provide us. We are taught to believe in magic: that what we possess can transform us and reward us, and that there is no joy more intense than seeing an object we desire and possessing it immediately, for an *object* will never walk out on us as a *person* might. We feed our hunger for intimacy and worth with the cotton candy of some momentary pleasure.

These voices of our culture call us to a modern idolatry that can allure and overwhelm us. When we give our hearts to such false idols, Jesus says, we are fools. Be rich instead, he says, with God. Open your heart to *God* and to what *God* promises and your life will have meaning that



Ignatius with Xavier in Paris

lasts. Open your heart to your neighbor in love and respect: feed the hungry, clothe the naked, care for the widow and the orphan. Use whatever you have for the good of all.

Think outside the box for a moment. We're not talking here just about money. What do you withhold of *yourself*? What emotional, intellectual and spiritual needs are in the persons all around you? Can you open the gift of your *self* – not just your wallet – to *those* needs?

Ignatius Loyola was an ambitious man. He wanted more – the *magis*. His life's goal was the *greater* glory of God.

What's yours?

Partners in the Company of Jesus

Fr. Kenneth Hezel, SJ

An excerpt from Fr. Hezel's homily at the Final Vow Mass.

In 1540, seven European priests formed a company. They did not name it after themselves as a law firm might - *Loyola, Favre, Xavier et al.* They named it The Company of Jesus. By vowing obedience, each of them became a full partner in this new Company with equal rights and obligations. And then, as a group, they presented themselves to the Holy Father, Julius III, to be at the service of the Church. They were ready to go anywhere and do whatever would build up the Church.

Today we gather to witness Fr. Wayne Tkel and Br. Juan Ngiraibuuch profess their Final Vows. In doing so, they become full members of this Company of Jesus and share both its mission and charism: the service of faith and the promotion of justice.

At some time in their youth, the Spirit inspired first Juan and then Wayne to become Jesuits. During the course of their novitiate here in Palau, they took a harder look at that commitment and then made it their own for life. Since then I am sure that in difficult moments they have had to renew this promise privately.

So there is nothing really new about their commitment but today they will renew it out loud so that their fellow Jesuits and all of you who represent the whole Church hear what they say to God. They want all of us to hear that they are making this solemn promise not only to God but also to us. They are saying, "I intend to belong to this worldwide fraternity forever - so help me God."

They vow that there are no limits to this promise. In his letter to the Corinthians, St. Paul says that by remaining single you can devote yourself completely to God and his ministry. No family or human attachment will take them away

*Take, Lord, and receive...
All I have and call my own...
Give me only your love
and your grace,
That is enough for me.*

Prayer of St. Ignatius Loyola

from their fellow Jesuits and their service to the Church. This is their vow of chastity.

In their vow of poverty they say: "I will no longer own or inherit any property for my own use. I promise to live a very simple, even austere life so that I am free to go anywhere and to do anything for the Gospel."

Finally there is the vow of obedience. This is a promise to continue the traditions of the first members of the Company, to obey the Pope and serve the Church wherever needed. Thus they commit themselves to the universal service of the Gospel.

Our recent 35th General Congregation reminded us that "Jesuits know who they are by looking at Christ." We Jesuits find our identity not alone but in companionship with the Lord who calls us, and in companionship with others who share this call. What is first and last is the experience of Christ: found because sought, looked upon because met, listened to because followed, served because loved.



On February 2nd, 2009, at Sacred Heart Church in Koror, Palau, Father Kenneth Hezel, SJ, then Regional Superior of the Jesuits of Micronesia, received the Final Vows of Father Wayne Tkel, SJ, and Brother Juan Ngiraibuuch, SJ. Fr. Tkel is Pastor of Our Lady of the Rosary Parish in Anguar and of Our Lady of Lourdes Parish, Peleliu. Brother Ngiraibuuch is Director of Manresa House of Studies in Koror for men considering a vocation.