



JESUITS

USA MIDWEST PROVINCE | FALL/WINTER 2018

60 Years of "Colaboración"

Serving the Needs of the
People of Peru

Also in This Issue:

- Young Adults Put Faith into Action
- Discovering God in Nature
- A Jesuit Priest Finds a Common Calling with His Daughter



Dear Friends,

Before I introduce our fall/winter magazine, I want to address an important moment in the life of the Church. Like many of you, I was outraged and saddened at the revelations and aftermath of the Pennsylvania Grand Jury report. As provincial of the Midwest Jesuits, I want to reassure you that we have no tolerance for sexual abuse by our members, and that Jesuit leadership is subject to the same policies as the rest of our membership. Let us continue to pray for healing graces for all victim-survivors of abuse in our Church, for atonement by all of us collectively for these egregious sins—for “what we have done, and what we have failed to do”—and for light to guide us forward as a church, the body of Christ in our world. My full statement on this matter is available on our website: www.JesuitsMidwest.org/FrPaulsonStatement. I also invite you to review our safe environment policies at www.JesuitsMidwest.org/ProtectingChildren.

Since the founding of the Society of Jesus, our mission as Jesuits has been to go out into the world to serve where the needs are greatest. Four hundred and fifty years ago, the Jesuits saw a need to serve as missionaries in South America. Today, we carry on that tradition in the region, most notably with our sister province in Peru.

In this issue (pages 10-11) you will read about how our relationship with the Peruvian province came to be, how it has evolved, and how Jesuits today carry on the work of the priests and brothers before them. I had the opportunity to visit Peru this past summer and saw the amazing ministry they offer in the service of faith and the promotion of justice. While we have come so far in our work of evangelization and the struggle for equality and justice, we still have work to do. I invite you to learn more about how you—our collaborators in ministry—can help to support our international missions at JesuitsMidwest.org/Peru2018.

Here in the Midwest, it is an exciting time. In August seven novices pronounced first vows, while 12 Midwest novices are in the first year of novitiate. You will be able to meet the new novices on pages 4-5, read about recent ordinand Fr. Andrij Hlabse, SJ, on page 9, and see where Jesuits in formation stand in the enclosed 2018 formation timeline. Please join me in praying for these Jesuits as they take the next steps in their lifetime of service.

I hope you enjoy the many news items and articles in this issue and see the ways in which we and our lay partners are responding to Saint Ignatius’s call to be women and men for others. As we anticipate the blessings of Advent and a new Christmas season, we ask for your prayers. Please know of our prayers for you.

Sincerely yours in Christ,

A handwritten signature in black ink that reads 'Brian Paulson, SJ'. The signature is written in a cursive, flowing style.

Brian G. Paulson, SJ
Provincial, USA Midwest Province

Father Brian Paulson, SJ, provincial of the
Midwest Jesuits (left) with Fr. Juan Carlos Morante
Buchhammer, SJ, (right) provincial of the Peru Province.





ON THE COVER

Father T. Mattingly “Matt” Garr, SJ, visits with parishioners at Virgin of Nazareth parish in Lima, Peru. A Kentucky native, Fr. Garr has served in Peru for more than 40 years.

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Called by God

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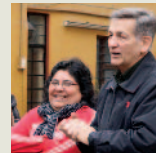
“God has been utterly faithful to the trust I have placed in him walking this path on which he called me,” said Fr. Andrij Hlabse, SJ, who was ordained in the Byzantine Rite on July 15, 2018.



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Meet the New Novices

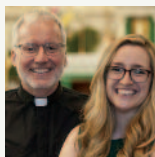
Every single Jesuit, from Fr. Pedro Arrupe to Pope Francis, begins his formation in the novitiate. Meet the 12 new Midwest Jesuit novices who entered the Society of Jesus this year.



Page 10

A History of “Colaboración”

Some of the earliest Jesuits served as missionaries in South America. Now, 450 years later, the Midwest Jesuits carry on that tradition in Peru.



Page 14

“The Father”

In the late 1990s, Tim McCabe was in his thirties when he began to feel a call to the Catholic priesthood. But one thing didn’t fit into this vocational picture — McCabe was already a father — to his beloved daughter.



Page 16

Let’s Build a House*

Olivia Pinto kept hearing an inner voice telling her to do something for the greater good. Five years later, the Olive Garden Children’s Home in Kohima, India, was built.

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*The full version of this article appears on www.JesuitsMidwest.org

Canonization Process Opened for Fr. Arrupe and Black Elk



Father Pedro Arrupe, SJ, (right) served as Superior General of the Society of Jesus from 1965 to 1983.

Father Pedro Arrupe, SJ, (1907-1991) the former Superior General of the Society of Jesus, may one day be known as Saint Pedro Arrupe, SJ.

The Society of Jesus announced earlier this year that it is committing resources to moving ahead with the canonization process of Fr. Arrupe.

"We are still at the beginning of the process, but Angelo De Donatis, the Cardinal Vicar of Rome has given the diocese of Rome approval to open the process of beatification," said Fr. Arturo Sosa, SJ, Superior General of the Society of Jesus. "He was a man of truth rooted in Christ and dedicated to mission whose greatest miracle is that we are here today."

Fr. Arrupe served as the 28th Superior General of the Society of Jesus from 1965 to 1983 and led the Jesuits into the post-Vatican II world. His famous 1973 address to Jesuit educators and students, "Men for Others," has become a central guiding document for Jesuit education today.

The canonization process has also been launched for Nicholas Black Elk (1863–1950), a Lakota holy man who served as a catechist on the Pine Ridge Indian Reservation in South Dakota, where the Midwest Jesuits have served for more than 125 years. He also took numerous missionary trips to other reservations to catechize and is credited with bringing 400 people into the Church.

Father Peter Klink, SJ, Nominated for Light of Christ Award



Father Peter Klink, SJ, is the vice president for mission and identity at Red Cloud Indian School.

Father Peter Klink, SJ, has been nominated for this year's Lumen Christi (Light of Christ) Award. Every year, Catholic Extension, a national fundraising organization which supports and strengthens poor mission dioceses across the US, asks mission dioceses to nominate their best, brightest, and most inspiring people for the annual award.

Father Klink serves as vice president for mission and identity at Red Cloud Indian School on the Pine Ridge Reservation in South Dakota. His mantra and mission at Red Cloud is to provide the Lakota children and their families with "a brighter future."

Since arriving 40 years ago to teach high school students—even before he became a priest in 1981—he has aimed to give a boost to young Lakota who face many challenges. He has served the school and Holy Rosary Mission in almost every capacity: teacher, principal, superintendent of schools, director of development, president, pastor, and currently as vice president for mission and identity.

Father Klink believes that schools need to give any student, but especially Native American students, two things to succeed in college: competency and confidence.

"These sons and daughters of God are beloved and meant to make a positive difference in this world," said Fr. Klink. "They have been gifted with life and given gifts that need discovering and growing."

Seven Midwest Jesuit Novices Proclaim First Vows



Midwest Jesuit novices at the first vows Mass on August 11 in Saint Paul, Minn.

Seven Midwest Jesuit novices made their first public profession of commitment to the Society of Jesus when they proclaimed first vows on August 11.

The vows are the culmination of two years in the novitiate. At the first vows Mass, the seven novices individually proclaimed the three vows of poverty, chastity, and obedience in front of the Eucharist, just as St. Ignatius of Loyola and some of his first companions did.

"At first vows, a novice offers himself to serve the Lord in the Society of Jesus," said Fr. William O'Brien, SJ, director of novices for the Midwest Province. "Subsequent experiences of study, work, prayer, and community life will confirm this gift of self."

The seven Midwest Jesuits were part of a total of 26 novices from the United States and Canada who proclaimed first vows in August. Following the profession of first vows, Jesuits preparing to be priests usually begin three years of studies: two years of philosophy studies, combined with one year of graduate-level theology courses. Those Jesuits who took vows as a brother will usually take several theology courses and work on an advanced degree in a field of interest.

"The men who professed vows in August represent the diversity of the Church," said Fr. O'Brien. "And their current studies are preparing them to minister to a range of needs. They are truly remarkable men."

Midwest Jesuits Honored with Seven Catholic Press Awards



The Midwest Province placed in seven different categories, including four first place wins.

The Midwest Jesuits received seven 2018 Catholic Press Association Awards, including four first place wins, for communications and media achievements in 2017.

Jeremy Langford, provincial assistant (VP) for advancement and communications, was named Communications Director of the Year for his work leading the communications department while also serving as provincial assistant for advancement.

"The Midwest Jesuits use a variety of approaches and platforms to build community," said the Catholic Press Association judges. "*Jesuits Magazine* offers a range of reporting and first-person storytelling, and the website gathers many resources for prayer and reflection, including videos."

Jesuits, the province's magazine, earned four awards, including first place for Magazine/Newsletter of the Year: Religious Order for the second year in a row.

The story on the *With Others. For Others. Campaign for Senior Jesuit Healthcare*, which appeared in the 2017 fall/winter magazine, won first place for Best Feature Article in a Religious Order Magazine and third place for Best Design with Photographs. That issue also featured the 2017 Jesuit formation timeline, which took third place for Best Ad Copywriting.

On the digital side, the Midwest Jesuits won first place for Best Facebook Post and second place for Best General Publisher Website.

New Networking and Community Events Launched



Dr. Jo Ann Rooney, president of Loyola University Chicago, greets guests at a JFAN Chicago event.

New outreach initiatives by the Midwest Jesuits were well received around the province this year as networking events and presentations made their debuts in Chicago, Cincinnati, and Detroit.

Jesuit Friends and Alumni Network Chicago (JFAN Chicago) was revitalized with a presentation on Jesuit higher education from Dr. Jo Ann Rooney, president of Loyola University Chicago.

"It is a mission we can say is as contemporaneous, alive, and vital today as it was 500 years ago," said Rooney.

In **Cincinnati**, Fr. Michael Graham, SJ, president of Xavier University, headlined the inaugural Jesuit Friends and Alumni Network of Greater Cincinnati (JFAN Cincinnati) event on Sept. 19.

"We were very fortunate to have Fr. Graham as our first speaker," said Jeff Meyrose, regional advancement director. "As an innovative leader at Xavier, he is the perfect person to speak to the importance of Jesuit higher education."

Then, in **Detroit**, Jesuit Connections—a series of networking events for young professionals—debuted with an event headlined by Fr. Michael Rossmann, SJ, vocations promoter for the Midwest Province.

"It was great to be with a group of fellow young adults from the Ignatian family as this new group gets off the ground in Detroit," said Fr. Rossmann. "We were able to talk about issues that are significant for all of us today."

St. Aloysius in Kenya Celebrates 15 Years and Looks to the Future



St. Aloysius Gonzaga Secondary School in Kenya has graduated 600 students in 15 years.

In 2004, St. Aloysius Gonzaga Secondary School in Nairobi, Kenya, opened its doors to 56 AIDS orphans and other vulnerable children. Now, as St. Aloysius celebrates its 15th anniversary, sights are set on the future of the school, including a larger student population and dormitories.

"A lot of progress has been achieved in that we now have about 600 graduates of the school with 150 who have completed university," said Fr. Terrence Charlton, SJ, co-founder and chaplain of the school. "We then have a lot more who have diplomas or certificates that help them get a good job."

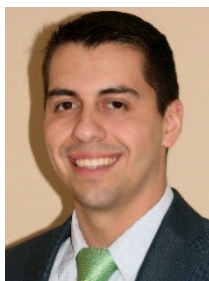
The school currently has 280 students, including 35 boys and 35 girls who are accepted each year on a full scholarship because of dire financial need. The goal, said Fr. Charlton, is to increase the student population to 480.

"Presently our big project is we want to become a boarding school because there are so many difficulties our students face returning to their homes each night," said Fr. Charlton. "We think that this will fully enable them to focus on their studies."

With the School of Hope Foundation, an independent non-profit formed in 2017 to provide fundraising support in the United States, land has been bought to build the dormitories and fundraising is ongoing for the buildings. To learn more about how you can make a difference in Kenya, visit SchoolOfHopeKenya.org.

Meet the New Novices

The new novices of the Midwest Province on entrance day. From left to right, front row: Michael Price, John Stein, Justin Prom, Patrick Fisher, Alexander Hale; back row: Kevin Karam, Benjamin Gehlhausen, Evan Armacost, Patrick Mulchrone, Philip Cooley, Emmanuel Arenas, Jeffrey Grdina.



Emmanuel Arenas, 25, grew up in Park Ridge, Ill., the second of four children. He earned a bachelor's in finance from Marquette University where he

was involved in campus ministry, participated in several service trips, and was a member of the Sigma Chi Fraternity. He came to know the Jesuits well during this time. After graduating, he worked in investments as a fixed income institutional sales assistant at R.W. Baird. Emmanuel enjoys social time with friends, theology, and golfing.



Evan Armacost, 22, earned bachelor's and master's degrees in classical studies at Boston University within four years. He served as a lector, extraordinary Eucharistic minister,

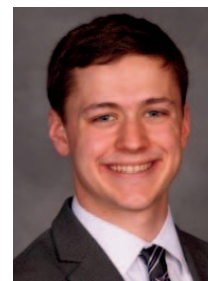
and altar server at the BU Catholic Center, also volunteering with the Back

Bay Mobile Soup Kitchen. A union voice actor with SAG-AFTRA since 2002, for the past five years Evan has written and directed original musicals for young artists at The Musical Offering in his hometown of Evanston, Ill. When he is not reading or writing (in Ancient Greek, Latin, or English), Evan enjoys running or riding his bike. He follows in the footsteps of his maternal great-uncle, the late Fr. Robert Dietrich, SJ, who was a Jesuit of the former Detroit Province for 44 years.



Philip Cooley, 24, earned a bachelor's degree in economics from Xavier University in Cincinnati. While at Xavier, Phil was involved in Catholic faith-sharing groups

and the university's Center for Faith and Justice. After graduation, Phil spent one year in the financial services industry before responding to the call to the Society of Jesus. Phil enjoys reading, exercising, volunteering, learning languages, and prayerful meditation.



Patrick Fisher, 23, grew up in Omaha where he first encountered the Jesuits while attending Creighton Preparatory School. He graduated from the University of St.

Thomas in Saint Paul, Minn., with a bachelor's in philosophy, mathematics, and Catholic studies. After spending his last semester studying abroad in Rome, he spent a year with the Jesuit Volunteer Corps serving those facing homelessness in Baltimore. Patrick spends his free time enjoying the symphony, listening to art history podcasts, or playing Settlers of Catan.



Benjamin Gehlhausen, 31, graduated from Purdue University in West Lafayette, Ind., with degrees in professional flight technology and economics. During

his work in public policy, he discovered

Eucharistic theology and returned to the Catholic faith. Through living the 12 Step Program, he was amazed to learn about its relationship with Ignatian spirituality. Identifying with St. Ignatius of Loyola's self-challenge to become a saint, he left his job as an engine failure analysis technician in rural Indiana for Detroit to serve people facing homelessness at the Pope Francis Center. Ben is a certified commercial pilot, licensed basketball official, and professional musician. He enjoys music, bowling, cards, target-shooting, and hiking.



Jeffrey Grdina, 22, is an alumnus of Walsh Jesuit High School in Cuyahoga Falls, Ohio, and he earned a degree in motion picture theory from Wright State University.

During high school Jeff went on his first pilgrimage to Spain, visiting Loyola, Manresa, and other Ignatian sites. In July of 2017, Jeff hiked the Camino de Santiago, during which he responded to God's call to a Jesuit vocation. Jeff enjoys making films, writing, going to the theater, and spending time with family and friends.



Alexander Hale, 23, was raised in the Detroit area where he graduated from the University of Detroit Jesuit High School in 2014. He is a graduate of Xavier University in

Cincinnati where he studied in the Philosophy, Politics, and the Public Honors Program, graduating in 2018, with a focus on the political philosophy of the French Revolution, and the relationship between Church and state. In Cincinnati, he worked in local government as an adviser to various elected officials where he advocated for just public policy for the poor and disadvantaged. Alex enjoys writing,

having good conversations, and exploring nature.



Kevin Karam, 30, was born and raised in Chicago. He graduated from Loyola University Chicago with a bachelor's degree in business administration/accounting. He earned his CPA and has worked in the financial services industry. While studying abroad in Rome, Kevin first learned about the Jesuits in discussion with Fr. Mark Bosco, SJ, over a bowl of gazpacho. He enjoys engaging in conversations about philosophy and the nature of the universe, politics, and history. Kevin also likes listening to music, singing, exploring the world, and tasting new foods.



Patrick Mulchrone, 25, the oldest of four siblings, grew up in the Chicago area where he attended Saint Ignatius College Prep and came to know the Jesuits. During his application year, he worked as a K-4 teacher at the Red Cloud Indian School on the Pine Ridge Reservation in South Dakota. Patrick also has interests in teaching and politics.



Michael Price, 34, graduated from Holy Cross in Notre Dame, Ind., with a bachelor's in theology and leadership management. He worked as a leader of a wholesale gift jewelry company and spent a year as a *donné* at Walsh Jesuit High School in Cuyahoga Falls, Ohio. While at Walsh Jesuit, Mike built many relationships through his work in Campus Ministry; programs like Labre, service

projects, Kairos retreats, and serving as chaplain to many athletic teams. Mike enjoys watching films, reading and writing, playing and watching sports, working out, and traveling.



Justin Prom, 23, graduated from Marquette University with a bachelor's degree in biomedical engineering. He was active in leading retreats and organizing, maintaining, and prompting Eucharistic adoration on campus. He spent a summer serving as a biomedical engineering technician in Rwanda, and he loves moving outside his comfort zone to meet new people and learn new things. He also enjoys camping, canoeing, and anything related to sports or the outdoors.



John Stein, 24, attended St. Xavier High School in Cincinnati before earning a bachelor's degree in philosophy and theology from the University of Dallas in Irving, Texas. He then spent a year and a half as a seminarian for the Archdiocese of Cincinnati at the Athenaeum of Ohio. John spent a semester learning more about the Jesuits while teaching theology at the University of Detroit Jesuit High School. John enjoys playing sports (especially ultimate frisbee), watching his hometown Cincinnati Bengals, reading books, singing, and spending time with friends.

SECOND YEAR NOVICES

- Matthew Bjorklund, nSJ
- Adam Bryan, nSJ
- Michael Pederson, nSJ
- Conor Sullivan, nSJ
- Jonathon Wojtkowiak, nSJ
- Matthew Zurcher, nSJ



Jeffrey Sullivan, SJ, (front row, second from right) at World Youth Day in Krakow, Poland, in summer 2016.

Astonished by God

By Jeffrey Sullivan, SJ

During a sophomore theology class, an earnest student once asked me if I had a favorite passage from Scripture. Without hesitation I told him, 2 Kings 2:23–25. Of course, the student asked, “What does that passage say?” I responded, “It’s the one where the prophet Elisha commands two bears to eat the 42 boys after they made fun of him for being bald.” After a comedic beat I continued, “That seems like an appropriate judgement for those who make fun of their elders.” Responses varied from laughter to boos to the sound of palms slapping foreheads. This is the exact type of clever joke my father likes to tell. In that moment, I realized that I am my father’s son.

Not unrelated to this story, my favorite passage actually comes from John 5:19–20. “Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son [...] and he will show him greater works than these; so that you will be astonished.”

After nine years of Jesuit formation, it is still clear to me that my Jesuit formation actually started with my

parents. Married for more than 40 years, my parents have kept their faith and have kept their sons at the center of their lives. Even though neither of my parents completed their bachelor’s degree, they sacrificed financially to ensure that their two sons would receive a Catholic education—from kindergarten to college. Even before I joined the Society of Jesus or formally took vows, my parents’ quiet and steadfast persistence in their work, family, and faith had modeled the vows of poverty, chastity, and obedience.

My undergraduate experience at Creighton completed what my parents had started. Whereas my parents taught me the virtues of hard work, honesty, and Hoosier hospitality, the Jesuits at Creighton transformed these virtues by teaching me about Ignatian spirituality, social justice, the global society, and “the Magis.” Jesuits such as Frs. Daniel Hendrickson, Richard Hauser, Donald Driscoll, and John Fitzgibbons became mentors and father/brother figures for me. Most importantly, they modeled what the ultimate “Father” is doing in the world. They also encouraged me to keep expanding my horizons by looking for God in all things and in all places.

Since then, I have been blessed to have worked with victims of domestic violence in Milwaukee; to have taught at the Working Boys Center in Ecuador; to have accompanied the students of Red Cloud Indian School; to have walked with teenagers from the Mexican-American neighborhood of Pilsen in Chicago; and to have taught at Loyola Academy on the North Shore of Chicago. I am currently studying theology at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif. God willing, I will be ordained a priest in 2020.

I do not have any designs regarding my future ministry as a Jesuit. However, I trust that no matter what I do as a Jesuit, I will continue to be, as the evangelist John wrote, astonished by the Society of Jesus, the world, and God—because this is what my father, my mother, and my brother Jesuits have taught me. ✠



Jeffrey Sullivan, SJ, is currently studying theology at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif. He entered the Society of Jesus in 2009.

Conan Rainwater, SJ, (left) began to seriously discern a vocation to the Jesuits after his brother Trevor (right) entered the Society in 2010.

Gathering

Around the Table

By Conan Rainwater, SJ

What can happen while sharing a meal together? For Christ, it was when he gave of himself at the Last Supper; for me, it is where I realized I needed to give of myself and enter the Jesuits, as well as when I experienced unity among diversity.

Growing up in North Dakota, where there are no Jesuits stationed, I had never heard of the Jesuits. When I went to Creighton University in Omaha in 2011, I met several Jesuits there. However, meeting them was not my first exposure to Jesuits, for in August of 2010, my biological brother, Trevor, entered the novitiate in Saint Paul, Minn. Upon hearing that my brother is also a Jesuit, many people ask me how him entering affected my discernment to enter the Jesuits myself. In short, it crumbled the pedestal that I had put priests and religious on, for I realized that people from a variety of walks of life can be invited to the table to enter religious life.

One of the most significant moments that aided my discernment to enter the Jesuits happened over a Jamaican dinner my senior year at Creighton. The day after I returned from the March for Life in Washington, D.C., I went out to dinner

with Kyle Shinseki, SJ, who was working at Creighton University. I shared with him several experiences that had happened to me on the March for Life in regards to my discernment toward the Jesuits. Although I forget exactly what he told me in response, I distinctively remember that all of a sudden, I felt all the gears in my head click together.

Right now, I am in my second of three years of first studies at Loyola University Chicago, where I will earn a master's degree in social philosophy. Besides classwork, another important aspect in first studies is ministerial work. Once a week, I go with three other Jesuits in formation as interfaith volunteers at a detention center for unaccompanied minors in Chicago. Besides planning a small game and an interfaith activity for the children, we always join them for dinner. Before dinner is served, there is a moment of silence where the children, if they want, can silently express a prayer before eating. Despite being from countries all over the world and thus praying according to their own religions, it is amazing to see their diversity be united over a meal. That experience makes Fritz Eichenberg's



Trevor (left) and Conan Rainwater.

The Lord's Supper incredibly real for me, for it is people coming in from all different walks of life to share a meal.

Whether it is chowing down on Jamaican jerk chicken at a restaurant, or enjoying chocolate pudding at the detention center, sharing a meal has a significant place for me, as it did for Jesus. Gathering around a table is not only where bread is broken and shared, but it is where our hearts are broken and shared for each other. And although they may be broken, we have confidence in knowing that our true nourishment is from Jesus, the Bread of Life. ✠



Conan Rainwater, SJ, is a Jesuit scholastic who entered the Society in 2015. He is currently in first studies, earning a master's degree in social philosophy at Loyola University Chicago.

Traveling on God's Path

By Christopher Meister, SJ

When I first inquired about the Jesuits, I was most intrigued by the idea of the pilgrimage: a 30-day, \$30 challenge to travel around the United States. That was all I needed to give me the final push into the novitiate. While waiting until April of my first year to go on the pilgrimage seemed like an eternity, when the moment finally arrived for me to hop on the bus, fear gripped my soul! A few deep breaths and the start of the bus made me realize that God was with me and it would all be fine.

EACH NOVICE IN THE MIDWEST PROVINCE COMPLETES A 30-DAY PILGRIMAGE WITH LITTLE MONEY, PUTTING THEIR TRUST IN GOD TO CARE FOR AND GUIDE THEM.

My pilgrimage focused on engaging with organizations and people who were (and still are) committed to social justice. My trip took me to Chicago, Indianapolis, Washington, D.C., Wheeling, W.Va., and New York City. In each location I worked with people from all different backgrounds, races, and creeds.

Moreover, I saw and participated in all the amazing and generous works that people did for others: working with at-risk youth; accompanying refugees in their new lives in the United States; building bridges with the LGBTQIA community; connecting the developmentally disadvantaged with God; protesting for workers' rights and the protection of our environment; working on a farm commune to provide affordable produce; ministering to and being ministered to by those at the Catholic Worker in New York City; and working with prisoners and better understanding

the criminal justice system.

Through all these ministries, I was able to meet all of the tremendous people running these organizations that I just described. All of their motivations? Love. That love was contagious and something that was so important for me to see. This love was expressed through the generosity these people showed others, often strangers (like myself). They lived out the words of Jesus and were some of the truest disciples that I had ever seen. They also embodied the words of St. Ignatius who asked us all to love without counting the cost.

This deep love is what made their ministries so successful. There was no "us" and "them," no "giver" and "receiver," only friends supporting one another. As I entered in these relationships, I saw that the only things that we could give was time—to accompany one another. Through accompaniment and relationship building, I discovered that I received far more than I gave. This experience helped me to see that it was not my job to only give. To go into a situation with the intent to only give, in fact, is arrogant! Rather, it was my job to be in relationship with them and to receive all these people and their gifts and wisdom with open arms.

Bringing all of these experiences to discernment, I worked with my formators to do my long experiment at Homeboy Industries in Los Angeles. What Homeboy Industries did for me was to



Christopher Meister, SJ, (back row, third from right) completed his long experiment—a several month ministry at a Jesuit apostolate that every novice partakes in—at Homeboy Industries in Los Angeles.

affirm and deepen everything that I had learned on pilgrimage (this reflection is based on the parallel experiences I had at Homeboy Industries that shed light on my pilgrimage experience). As Marcos Gonzales, SJ, told me, at Homeboy Industries, I would, "Learn how to love the people of God." And learn to love them I did. Being at Homeboy Industries made me realize that the "Homies" didn't need me, I needed them. In fact, we all need each other.

All of these beautiful experiences of love and relationship building led me to first vows. As a Jesuit, I learned how to love more fully and to be more present to those I encounter. As a Jesuit, I have the structures and support to allow me to continue to grow in loving others. And as a Jesuit, I will be able to share God's love in a unique way with all those I meet. I felt truly alive engaging with people in this way, and I knew that I needed to continue on this path. ✠



Christopher Meister, SJ, is a Jesuit scholastic currently in first studies at Fordham University in the Bronx, New York. He entered the Society in 2016.

Fr. Andrij M. Hlabse, SJ

Born: August 26, 1984

Entered Society: August 18, 2007

As a Jesuit: Fr. Hlabse served as a Spanish and religion teacher at Saint Ignatius College Prep in Chicago and as director of the choir of the International College of the Gesù in Rome.

Assignment following ordination: The Pontifical Oriental Institute in Rome to complete a licentiate in patristic theology.

“In the words of St. Ignatius Loyola’s ‘Principle and Foundation’ in the Spiritual Exercises, ‘The human person is created to praise, reverence, and serve God, and by this means to save his soul.’ This is one of the first major spiritual themes a Jesuit novice meditates on in his month-long retreat during the very first year of Jesuit formation. The arrival at the end of my formation for priestly ordination in the Society after eleven years means precisely the completion of my training to live this foundation as fully as possible as a Jesuit priest. How could I not be full of gratitude for this opportunity?”

Of course, thanks in the first place are owed to God—who made me, called me, and, above all, sustained me with his faithful love through the various stages of our lengthy formation. God has been utterly faithful to the trust I have placed in him walking this path on which he called me. Among the chief blessings of the Jesuit vocation is that I will spend my life helping others to recognize and live God’s call through sacramental ministry, intellectual research, and spiritual direction. Thanks be to God that I am blessed not only to live this call myself but to help others do the same.

God also worked through the words and deeds of those people who both before and during my formation have helped to guide me along God’s path. My heartfelt thanks go first to my family, my first teachers in the faith; to my Jesuit formators who helped me to learn the Jesuit way of life; to our benefactors who made possible the various studies and experiences that will enable me to live my priesthood in a truly Jesuit way. Finally, but certainly not least, I want to thank the countless others who have sustained me on my vocational path through their prayers and spiritual closeness. *Ad Majorem Dei Gloriam!*”

Father Andrij Hlabse, SJ, was ordained in the Byzantine Rite on July 15, 2018. Photo courtesy of Yevhen Gulenko

Watch Fr. Hlabse’s full ordination at JesuitsMidwest.org/FrHlabse2018

A History of “Colaboración”



(From left to right) Ana Maria Riveros and Maria Chuchón, parish secretaries at Virgin of Nazareth parish in Lima; Fr. Patrick Fairbanks, SJ, pastor of Saint Xavier parish in Cincinnati; Fr. T. Mattingly “Matt” Garr, SJ, pastor of Virgin of Nazareth; Sonia Romero, pastoral associate at Virgin of Nazareth; Fr. Kevin Flaherty, SJ; Ysabel Sernaqué, parish accountant.

Serving the Spiritual and Material Needs of the People of Peru

By Becky Sindelar, staff writer

When Fr. T. Mattingly “Matt” Garr, SJ, first arrived in Lima, Peru, in 1965 for college studies as a 20-year-old Jesuit in formation, he thought of it as “more of an adventure than anything else.” That adventure turned into a lifetime of accompanying the people of Peru.

Today, he serves as the pastor of Virgin of Nazareth Parish, founded by the Jesuits in 1968 and located in the El Agustino neighborhood of Lima. Father Garr estimates that the parish, which includes seven local chapels, has 100,000 people living nearby and serves as many as 5,000 people a year through spiritual and social programs.

While Peru is considered to have a “middle level” economy, most of its

people still exist at or below the poverty line, and there are great needs in the areas of nutrition, health, education, and housing, Fr. Garr explains.

WE (THE JESUITS) DID WHATEVER WE HAD TO DO TO KEEP PEOPLE FROM STARVING IN THE STREETS.

Jesuits in Peru serve and accompany the people in a variety of ways: they’ve founded schools and administered parishes, spirituality centers, and radio stations. They maintain social centers in urban areas, and they also serve the rural and indigenous communities in the Andes and the Amazonian forests.

Looking to the future, Fr. Garr says that one important frontier is developing

cooperation—*colaboración*—among Jesuits and laypeople. “We are working together on one mission: that of God and the Kingdom. Our task as Jesuits is to share our spirituality so that these laypeople can be the people who actually run our ministries.”

One such lay person is Lauren De Veau, who first came to Peru in 2013 to work at a PEBEAL (Basic Alternative and Labor [technical] Education Program), a Jesuit organization dedicated to serving the Pamplona Alta neighborhood in Lima. Today, she works at Antonio Ruiz de Montoya University, which was established by the Jesuits in Peru in 2003. De Veau founded the language center there and currently teaches ethics and citizenship and is director of the Office of



Lauren De Veau (in blue) is the director of the Office of Global Engagement at Antonio Ruiz de Montoya University.

Global Engagement.

De Veau, who has a bachelor's in theology and a master's in social justice from Loyola University Chicago, describes her work as building bridges between continents, provinces, districts, and social classes. "I'm grateful for the opportunity to witness others, particularly from a more privileged background like the US, and bear witness to the beauty, grit, and strength of Peru, particularly the students," she says. "Peru and Peruvians have taught me how to redefine beauty, success, and entitlement."

60 Years of Collaboration

The Jesuits of Peru are present in almost all the geographic regions of Peru and offer pastoral, social, and educational ministries, and the Midwest and Peruvian Jesuits' relationship dates back to 1958. One Midwest Jesuit, Fr. Kevin Flaherty, SJ, has worked in Peru for more than 25 years over the course of his life.

As a Jesuit in formation, Fr. Flaherty taught high school and coordinated mission trips to poor areas of the country from 1977 to 1980. He returned to the country in 1987, serving at Virgin of Nazareth Parish until 1992.

Father Flaherty returned to Peru in 1996 as the spiritual director of

the Jesuits' formation program, accompanying priests, sisters, and lay ministers in therapy and spiritual direction, and giving retreats and workshops until 2012. After returning to Peru once again at the beginning of this year, Fr. Flaherty now does counseling, spiritual direction, teaching, workshops, and retreats, while helping in El Agustino on weekends.

"Much of my work is dedicated to the formation of priests and sisters and assisting in the development of a Church that strengthens the faith of the people and promotes social justice for all of Peru's people," Fr. Flaherty explains.

Reciprocity is a strong feature of the Midwest Jesuits' relationship with Peru, as cross-province assignments and trainings provide an opportunity for both

THE SOCIETY'S PRIORITIES IN THE COUNTRY HAVE ALWAYS INCLUDED ... PEOPLE WHO HAVE EXPERIENCED TERRORISM AND GOVERNMENT OPPRESSION.

Midwest and Peruvian Jesuits to improve language proficiency and deepen the sense of solidarity between the provinces.

The Society's priorities in the country have always included an option for the poor and reconciliation work—especially among the people who have experienced terrorism and government oppression,



Fr. Kevin Flaherty, SJ, chats with a parishioner after Mass at Virgin del Carmen Church in Lima.

Fr. Garr explains.

"The people of El Agustino endured 20 years—an entire generation, from 1980 to 2000—of terrorist attacks by Marxist insurgents, and they fled to the parish buildings for safety," Fr. Garr says. "We (the Jesuits) did whatever we had to do to keep people from starving in the streets. We established communal kitchens and people brought whatever food they had to share. The parish really grew up in relationship to the terrible social situation in the city."

At Peru's Frontier

For Fr. Flaherty, the greatest challenge of working in Peru is seeing the effects of poverty in the lives of those he accompanies. "Economic poverty can wreak havoc on families and communities. It takes a toll not only on those who suffer its consequences, but also on those who minister to the poor in so many areas of Peru."

"Peru is a frontier in the sense that there is so much to be done," he says. For example, there are currently 400,000 Venezuelan economic refugees in the country, and the Jesuits are responding to their needs as well.

"Seven million of the 30 million Peruvians live on, or less than, three dollars a day," Fr. Flaherty says. "There are great challenges in the development of adequate systems of local democracy, education, health, and housing. The Peruvian Church has some beautiful colonial churches, yet there is a shortage of priests and a great need to strengthen the participation and leadership of lay Catholics."

Despite the challenges, Fr. Flaherty finds joy in his work—especially in the people. "I love them and their desire to continue to struggle for a better life. My favorite place to celebrate liturgy is a poor chapel in El Agustino where I accompany families that I've known for 30 years ago. The experience of sharing in the lives of the poor is an ongoing invitation to discover how God is with us." ✝

Reconciliation & Resilience

By John Sealey

Throughout a recent meeting of North American Jesuits and Indigenous leaders gathered in Regina, Saskatchewan, frequent intentions were offered for all living things ... the two-legged and four-legged, the winged, plants, land, elements and waters which sustain life. This reverence for creation and creator stands in sharp contrast to a colonizing western worldview which sees nature from a distance and Earth as something to be subjugated, mined and polluted for private gain.

I and several other representatives from the Midwest Province and the Pine Ridge and Rosebud Reservations had the chance to take part in a talking circle with Fr. Arturo Sosa, SJ, Superior General of the Society of Jesus. The meeting gave us the opportunity to engage in an important dialogue on the Jesuits' history with Indigenous people and harmful connections between evangelization and colonialism.

Much of the earliest Jesuit work in the Americas was with Indigenous communities and dates back to the sixteenth century. Jesuits were often the only force standing between Indigenous

people and slavery, as depicted in the film *The Mission*.

Yet, we also realize in humility that our cooperation in the federal system of residential schools in both the United States and Canada caused personal and cultural harm. Father General said that reconciliation is at the core of a Jesuit's vocation. Part of that reconciliation is to face our own historical complicity with violent and sinful social structures.

The Indigenous leaders' meeting with Fr. General allowed representatives to share their work, consolations, and challenges. Then Fr. General shared his reflections, noting that "inequality is the monster in our world ... it is untamed and growing both within and across nations." He said that while reconciliation can be hurtful, like a salt in a wound, that salt also purifies and heals.

In addition to the theme of reconciliation, resilience was another key theme of the Indigenous leaders' meeting. One participant observed that Indigenous communities had been here for thousands of years before the colonizers, and they will continue to survive.

Socioeconomic indicators place the Pine Ridge and Rosebud Reservations among the very poorest counties in the nation. Life expectancy is lower than any place in the Western Hemisphere outside Haiti.

However, in Regina, there was a strong consensus from the group to reframe this narrative and accentuate the hope, vitality, and resilience of communities. Seeing and learning the inhumane and often genocidal history of North American colonial encounters with



Father Arturo Sosa, SJ, Superior General of the Society of Jesus, visits Mother Teresa Middle School in Regina, Saskatchewan, Canada, the Jesuit school which has a 70% Aboriginal student population.

Indigenous communities is appropriately unsettling. For instance, we visited the site of the former Regina Indian Industrial School, where 20 percent of its students died during its operational years of 1890–1910. Children were simply buried in unmarked graves without even telling families.

In his prepared remarks to Fr. General, Fr. Patrick Twohy, SJ, perfectly summed up the difficult history between Indigenous peoples and Jesuits—as well as the path ahead.

"The road we are now on as Indigenous peoples and Jesuits is a road created and sustained by the profound and lasting friendships in a way we continually learn from one another and try to discern the road forward together. We also acknowledge that our past journey together has often been painful and difficult," he said. "The ongoing colonial invasion that continues to gravely wound Indigenous peoples and their lands and waters must continue to be addressed not only by Indigenous peoples but also by Jesuit universities, high schools, parishes, and in all spheres of public discourse, seeking understanding, compassion, and greater solidarity." ✠



John Sealey is the provincial assistant for social and international ministries for the Midwest Province.



The Midwest Jesuits are engaged in ministry with the Lakota communities on the Pine Ridge and Rosebud Reservations in South Dakota.



The 2018-19 Ignite internship cohort at The Jesuit Spiritual Center in Milford, Ohio. The Ignite interns live in an intentional, Ignatian community and work as members of the youth ministry team.

Igniting the Faith

By Joe Neidhard

For the past year, I have lived with three fellow interns learning and practicing youth ministry at The Jesuit Spiritual Center in Milford, Ohio, through the Ignite residential internship. I'm not sure what I was expecting the other interns to be like before I arrived, but I assumed that for the most part they would be like me: twenty-something Catholics with college degrees. And truth to reason, they were all "like me" in that respect. But being part of a small, intentional community of laypeople, I never focused on how my housemates and I are similar. Community living highlighted our idiosyncrasies in ways that seemed inescapable.

For instance, while I've always found most contemporary Christian music cloying, I live and work with someone who gets deep spiritual fulfillment from the music of Tenth Avenue North and Needtobreathe. Likewise, I grew up going to a progressive liturgy where the congregation held hands and stood during the Eucharistic prayer. Meanwhile, I have different housemates who wear veils to Mass and receive communion on the tongue.

Our differences are often more significant than those two examples, but just as often are much, much pettier. What's been fascinating is that our differences always proved most surmountable when we're all practicing contemplation in action.

The difficulties of our shared work always manage to outweigh the difficulties of our clashing tastes and personalities. We don't care that we all have different opinions on music when everyone's worked 60 hours on retreats the past week. Instead, we each will sit at our dining room table, drinks in hand, knowing that there's only a handful of people who fully understand the effort we've just exerted, and they're all sitting at that table.

Youth ministry has its many stresses. There are questions we are forced to deal with on micro- and macro-level issues. How do you leave a lasting impact on each of the thousands of students you meet on retreat each year? How do you respond when a teen asks you a question about the Church's abuse cover-up? What is the best way to engage a discussion group that doesn't want to talk?

Our community grapples with these questions constantly, but they're what unify us. In many ways, the pressures of our job make our gathering at the end of a long day like a second communion for us. We are together in ministry, and though our work may be challenging, it has a way of forcing us to practice Ignatian practicality at home. Though there is debate, we know who does which chore and when. There is no need to complicate these tasks with ambiguity. We live to serve each other.

Likewise, we grow in faith together. The different styles of worship with which we are each familiar become less differences and more signs of the diversity of our collective experience. Our idiosyncrasies fortify us and act as starting blocks for growth. ✠



Joe Neidhard is an Ignite intern at The Jesuit Spiritual Center in Milford, Ohio.

Father Timothy McCabe, SJ, (left) and his daughter, Mary McEvoy, have both found a calling to serve the poor and those facing homelessness in Detroit.

"The Father"

A Jesuit Priest and His Daughter Find a Common Calling

By William Bole

During the late 1990s, Timothy McCabe was in his thirties and running a service agency in Detroit when he began feeling a call to the Catholic priesthood. It was not altogether shocking for a lay person in his position to sense a religious vocation: The organization that McCabe directed was the Midwestern regional arm of the Jesuit Volunteer Corps and he had become well versed in Jesuit

spirituality. But one thing didn't fit into this vocational picture—McCabe was already "Father." He was a dad.

At the time, he was raising his daughter, Mary. "My vocation was raising her," McCabe said.

Some years later, after going on retreat in Oregon, he felt pulled to the priesthood more than ever. By then, Mary was a college freshman, and he called her up to ask what she thought of his discernment. Her reaction: "You know, Dad, it makes perfect sense."

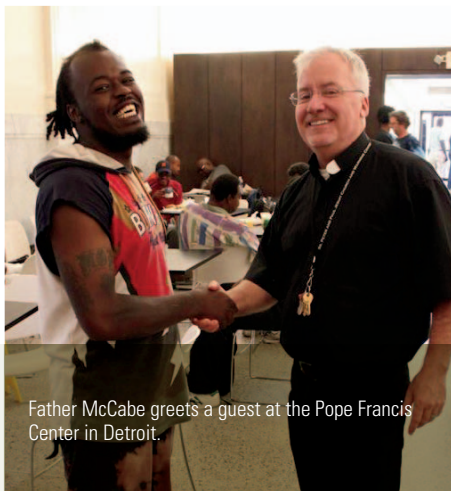
That was in the spring of 2005. Today, Fr. Timothy McCabe, SJ, is serving as executive director of the Pope Francis Center, which offers life-saving services to the "chronically homeless" of downtown Detroit. But the two vocations of his life have not drifted far apart from each other. Fr. McCabe spends his days at Ss. Peter and Paul Jesuit Church, where the Pope Francis Center is headquartered, and across the hall from him is the center's director of institutional advancement—his daughter, Mary McEvoy.

"It's been an amazing journey," said McEvoy, who spent her college years at one Jesuit school, Loyola University Chicago, and went on to receive her law degree from another, Fordham University Law School in New York.

Priest and Parent

For Fr. McCabe, an early point in that journey came during the mid-1980s when he was a young humanitarian worker in Detroit, helping to resettle refugees who had fled civil strife in Central America. At the time, he traveled to El Salvador and spent time with Jesuits who were ministering to, and advocating for, victims of violence and oppression in that country. Their example of courage and conviction led him to resume college studies at a Jesuit institution, University of Detroit Mercy.

In 1993, he took the job as executive director at the Jesuit Volunteer Corps in Detroit, coordinating long-term volunteers who lived together in community and worked at a refugee



Father McCabe greets a guest at the Pope Francis Center in Detroit.

resettlement program. He threw himself into all things Jesuit, taking inspiration from official documents that articulate the social, spiritual, and pastoral visions of the Society of Jesus.

“It became how I prayed, how I understood the world,” Fr. McCabe recalled. “I was really set on fire by the social ministries, the commitment to the poor and marginalized.” McEvoy, who was seven years old when he began this work, absorbed everything.

“I grew up aware of what was happening in Central America, in a way that was different from most of my peers. I knew about children carrying around weapons in civil wars. That certainly changed my view of the world,” she said. “Our family life and our spirituality had a more global focus.”

Near the end of her father’s 12-year stint at the Jesuit Volunteer Corps, McEvoy went off to Loyola. And, in the summer between her freshman and sophomore years, her dad entered the Society of Jesus, beginning his decade-long formation as a Jesuit priest.

From then on, college life for McEvoy was a little unusual. She formed a close, enduring bond with Loyola’s Jesuit community, spending much time at their residence, often going back to her dorm with a care package assembled by the Jesuits. McEvoy says they became her extended family in Chicago, helping her to better understand the changes happening in her life and her father’s, and to discern where God was, in the midst of it all. The Jesuits there liked to call themselves her “spiritual uncles.”

In June 2015, at age 52, Fr. McCabe was among eight Midwest Jesuits ordained to the priesthood in a ceremony at Queen of All Saints Basilica in Chicago.

One of the more affecting moments in such a ceremony comes during the “vesting.” That’s when someone close to the ordination candidate—very often his mother—helps bestow upon him the stole and chasuble that serve as symbols of his new office in the Catholic Church. On that day, there was a small flock



McEvoy visits McCabe at the Jesuit School of Theology in Berkeley, Calif., in 2012. McCabe was completing the theology stage of his Jesuit formation.

of mothers performing this role and they spoke of McEvoy as an “honorary member of the mom’s club.” When Fr. McCabe took his turn, it was the daughter who vested the father.

A Ministry on the Margins

A month later, Fr. McCabe was directing the Warming Center at Ss. Peter and Paul, later renamed the Pope Francis Center in honor of the Jesuit pope’s commitment to ministry among the marginalized and destitute. McEvoy, who had graduated from Fordham Law three years earlier and was working in the field of international law and human rights, was at a turning point herself when the job of development director opened at the center that summer. Father and daughter have been working ever since as full-time collaborators in Jesuit social ministry.

Among the other staff members at the center, he is referred to simply as “the father,” with appropriate ambiguity.

Fr. McCabe also lends a pastoral hand at Ss. Peter and Paul, although he is not currently on the ministerial staff there. He recalls that during his very first homily at the church, he introduced himself in

part by mentioning his daughter—which met with what he described as “confused laughter.” Some knew about his family situation, some didn’t.

“This is my reality. I’m not hiding anything,” Fr. McCabe explained in an interview. “And the laity have been so supportive, so affirming. They feel that I have a unique perspective because I’ve raised a child. I’ve had the same hopes and fears they’ve had, as parents.” He said, “People are really curious, but they love the story.”

For her part, McEvoy said she has never doubted for a moment that her father’s first vocation is to be her dad, but she added that his parental role has “become enveloped in a wider vocation.” Both she and Fr. McCabe say they know they won’t be working together forever, but they’ll always share a common calling—“to find God in a broken, wounded world,” in the words of the father. ✠

William Bole is a journalist in Boston who writes frequently for and about the Jesuits.

Let's Build a House

By Amy Korpi, staff writer



The foundation laying ceremony for the Olive Garden Children's Home. (Page 17, clockwise from top left) A student reads the morning prayer at a school assembly; a student who was a beneficiary of the OGCH dormitory; the roof of the new dormitory is spacious enough to allow children to run around and play.

Family addresses critical need for children in Northeast India

Olivia Pinto couldn't sleep. "It was about eight years ago," she recalls. "An inner voice kept waking me up in the middle of the night telling me I had to do something for the greater good. Eventually, my husband Alan and I asked my cousin for help. We told him we had saved some money and wanted to donate it for a fruitful purpose. But we didn't know how to begin."

Olivia's cousin—Fr. Julian Fernandes, SJ, a Jesuit in the Kohima region of Northeast India—shared his province's desire to construct a boarding home for children attending a Jesuit-sponsored school in Meghalaya (on the Bangladesh border). The Jesuits had the land, but not the resources to build.

That was the beginning of Olive Garden Children's Home (OGCH).

A Family Affair

Olivia, a self-employed CPA, and Alan, a retired engineer, grew up in India and migrated to the United States in the 1970s. Today, they live near Houston.

"They are great examples of the American dream," says their son David. "Mom and Dad started with little, but they worked hard and were careful with their money. My brother Daniel and I never went without, but we didn't live extravagantly either."

The hard work and diligent saving paid off, creating a nest egg that led the couple to consider answering Fr. Fernandes'

request through their estate plan. Their sons had a different idea.

"I wanted them to be able to visit it during construction so it could be real and tangible for them," recalls Daniel.

"After talking it through—along with other options for use of the money—we decided God had called us to do this," says Alan. "We ultimately said, 'Let's build a house.'"

Fighting with God

The road was not smooth though. Setbacks included the land being on a fault line (requiring a deeper foundation—and more money—than originally planned) and personal hardships (two job layoffs).



WHO ARE THE KOHIMA JESUITS?

While the Jesuits can trace their history in Northeast India to 1626, they established their first institution in 1970. Kohima Jesuit projects are located in primarily rural, mountainous surroundings in the Himalayan hills and valleys between Myanmar, Bangladesh, Bhutan, and Tibet. The area is historically, politically, and ethnically distinct from mainland India, with land, cultures, and languages that are among the most diverse in the world. Modern conveniences are a luxury in a region where only 30 percent of households have safe drinking water and electricity.

The Kohima Jesuits focus on pastoral efforts, education, healthcare, social research (to support human rights, religious tolerance, economic and social justice, and environmental preservation), socio-economic transformation, diocesan support, conflict resolution, and peace initiatives.

“In the beginning, we second-guessed our decision a few times. We were fighting with God,” Olivia says with a laugh. “God won.”

Within five years, OGCH was built.

Ongoing Commitment

David, an emergency room physician, continues to support the project financially and by traveling to the region annually to provide classroom clinics in an area rife with malaria and other medical concerns.

“While I support other great organizations, this is my favorite,” he says. “It’s important to our family. And we know the faces on the other end of the checks; the work the Jesuits are doing

in Northeast India is nothing short of amazing. Plus, we know how much of a difference we can make.”

I VISITED A FAMILY LIVING DEEP IN THE JUNGLE WHO HAD LOST FIVE OF EIGHT CHILDREN TO MALARIA.

Daniel adds, “During construction, I visited a family living deep in the jungle who had lost five of eight children to malaria. Their daughter was only nine or ten at the time, and she had to walk almost four hours to school—so they were overjoyed that she could stay at OGCH upon its completion. I’m proud

of my parents’ decision to help these families, but it’s more incredible to see the difference they are making in our lives 10,000 miles away.”

Such assurances help Olivia sleep better these days.

“Eventually, we will have 90 children who will have a safe bed to sleep in and a beautiful house they can call home,” she says. “But while we knew we could build it, we also knew we could not sustain it indefinitely. That’s why the Jesuits are such an important part of this. We pray these children will have a future in the deep hills of Meghalaya long after our work on Earth is complete.” ✠

Assignments

Education



Fr. Brian Lehane, SJ, has been appointed to ministry at St. John's Jesuit High School & Academy in Toledo, Ohio. He was previously a teacher of theology at the University of Detroit Jesuit High School and Academy.



Fr. James McCann, SJ, has been named the director of campus ministry at the Georgetown University Law School. He was previously senior vice president at the Gregorian University Foundation.



Fr. Thomas Pipp, SJ, has been named the rector at the John Carroll University community. This is in addition to his role as director of Ignatian formation, mission, and identity at John Carroll University.



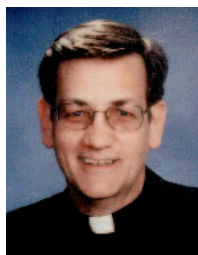
Fr. George Traub, SJ, has been missioned to pray for the Church and Society. He was previously a Jesuit scholar at Xavier University.

In the World

Midwest Jesuits answer the call to go forth and set the world on fire. Here's where some of them are serving.



1 Fr. James Strzok, SJ, director of development for St. Peter Claver High School and St. Ignatius Preparatory School in Dodoma, Tanzania.



2 Fr. Kevin Flaherty, SJ, spiritual director and psychological counselor at the Center for Ignatian Spirituality in Lima, Peru.



3 José Camacho, SJ, first-year regent at Platano y Caco in Villhermosa, Tabasco, Mexico.



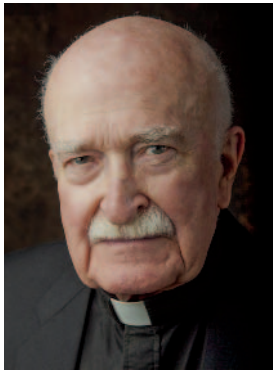
4 Fr. Charles Rodrigues, SJ, director of Vinayalaya Retreat House in Mumbai, India.



5 Fr. Robert Geisinger, SJ, promotor for justice for the Congregation for the Doctrine of the Faith in Rome, Italy.



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

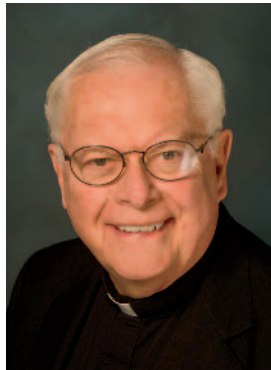


Fr. Thomas S. McShane, SJ

July 22, 1929 – October 16, 2018

"Throughout his years of teaching at Creighton University, Fr. Tom spent many semesters as a guest investigator in physics. The machine shop at Creighton is named in his honor."

Ministry at the St. Francis Mission on the Rosebud Indian Reservation in South Dakota; physics professor at Creighton University in Omaha; guest investigator in physics at the Brookhaven National Laboratory on Long Island, New York and the Lawrence Livermore National Laboratory near Berkeley, Calif.



Fr. Robert J. Welsh, SJ

June 6, 1936 – August 30, 2018

"Fr. Bob said, 'No boy should come to school without passing a church.' He may have been a superb fundraiser but he was so much more a priest, confessor, and spiritual counselor."

Latin teacher at University of Detroit Jesuit High School; theology teacher, director of student spiritual counseling, director of development, assistant director for mission and identity, and president of Saint Ignatius High School in Cleveland; pastor of Gesu Parish in Toledo, Ohio.



Fr. Earl A. Weis, SJ

May 5, 1923 – August 15, 2018

"Fr. Earl was a consummate gentleman who truly valued friendship. He had a great love of and fidelity to the Eucharist. Fr. Earl was a respected professor and was willing to teach courses others chose not to teach."

English teacher at St. Xavier High School in Cincinnati, professor of dogmatic theology at West Baden College, staff editor of the *New Catholic Encyclopedia*, professor of theology at Loyola University Chicago.

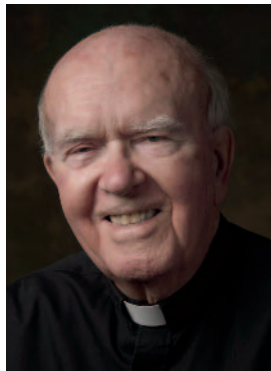


Fr. Thomas C. Widner, SJ

April 27, 1942 – August 13, 2018

"Fr. Tom continually cultivated his union with God and was greatly admired for his life of prayer. This union with God made Fr. Tom a wonderful spiritual director, a great pastor, and an attentive superior."

Assistant editor at *America* magazine, editor-in-chief of *The New World*, secretary for communications for the USA Jesuit Conference, vice president for mission and identity at Brebeuf Jesuit Preparatory School in Indianapolis.



Fr. Charles F. Burns, SJ

October 20, 1936 – August 2, 2018

"Fr. Chuck was a gifted, dedicated, and very successful pastoral minister. He worked well both with young people and adults. He had passionate dreams for the Church and for those whom he served pastorally."

Theology teacher and counselor at Marquette University High School in Milwaukee, pastoral minister at Immaculate Heart of Mary Church and St. Luke's Church in Saint Paul, Minn.



Fr. Walter J. Stohrer, SJ

February 13, 1930 – July 14, 2018

"Fr. Wally was committed to the ministry of higher education and very effective both in the classroom and in his pastoral ministry to students, faculty, and staff. He was quiet, extremely reliable, and a steady companion in his Jesuit community."

Teacher at Marquette University High School in Milwaukee, philosophy professor at Creighton University in Omaha, philosophy professor at Marquette University in Milwaukee, chaplain of the Marquette University College of Nursing.

Two readings readily came to my mind throughout the Peru trip. The first was Annie Dillard's book *Pilgrim at Tinker Creek*. In it she reminds us that a "pilgrim" strives to behold the sacred, which she devotes herself to finding either by "stalking" or "seeing." The second was Pope Francis' 2015 encyclical *Laudato si'*. Both speak of observation as an essential skill and practice to any spiritual discipline (and to many of the disciplines of science as well).

For me God's creative act of love is best seen in the Eucharist but is also equally found in the myriads of life forms of hope. "If you want to see birds, you must have birds in your heart," John Burroughs said. If you want to see God, you have to have God in your heart for

inhabitants with respect and love.

Yet, as the pope states, "Each year sees the disappearance of thousands of plant and animal species which we will never know, which our children will never see, because they have been lost forever." Many of the Earth's birds, reptiles, turtles, amphibians, mammals, insects, and plants; ecologists warn, will be gone by the turn of the century if we do not stop and smell the roses.

Most of the world's biodiversity persists in some of the world's poorest countries where conservation is not a top priority. In addition to the call to care for creation, environmental issues are tied to our duty to be in solidarity with the poor. The heart of what the encyclical proposes is an integral ecology: an ecology "which respects our unique place as human beings in this world and our relationship

Awakening Your Heart to

By Fr. Stephen Mitten, SJ

Ecology

TO KNOW GOD'S CREATION IS, IN SOME MANNER, TO KNOW MORE INTIMATELY THE CREATOR.

I have a confession to make. I was one of the wayfarers on a province pilgrimage to sacred sites of Peru. We Midwest Jesuit pilgrims were not alone! Standing on an outcrop overlooking the sacred Inca ruin Machu Picchu, rubbing elbows with folks from around the world made that perfectly clear. All my companions were deeply inspired by the majestic Andes mountains and the spectacular nature of Peru. Me too ... but I really had hoped to behold an Andean condor ... but no such luck; nevertheless, I was not totally disappointed, as I witnessed the mountain caracara fly above the peaks of Machu Picchu.

And here is my confession: throughout the trip I had one eye out at all times for birds! But then that is my profession.

the roots of the eye lie deep in the heart.

To know God's creation is, in some manner, to know more intimately the creator.

Ignatius came to an insightful realization that God was present and active in all of creation, including within his own soul. As Pope Francis says in the encyclical, "The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a poor person's face. The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things." It is our duty to return this love as praise of our creator. Thus our lives are a reflection of three critical and closely intertwined relationships: our relationship with God, with our neighbor, and with the Earth itself. Authentic praise is treating our neighbor and the Earth and all its

to our surroundings." Jesus states that the two greatest commandments are to love God and to love your neighbor. We love neither if we are without love for the earth.

How does one "care for our common home?" I for one suggest that you take a pilgrimage ... even if it is to your local park or you own back yard and enjoy God's gifts and let what you find show you another facet of God. And then, plant native plants for native pollinators, feed the birds, and invest time in organizations that work to secure habitats for future generations of your grandchildren. ✠



Fr. Stephen Mitten, SJ, teaches biogeography, ecology, and bird conservation at Loyola University Chicago.

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March 3

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March 10

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March 24

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March 31

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Details to come

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(From left to right) Father Robert Brodzeller, SJ;
Carol Werner, activity director at St. Camillus;
Fr. Terrence Brennan, SJ



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