



JESUITS

USA MIDWEST PROVINCE | FALL/WINTER 2019

Ignatian Innovation

Transforming Lives Through Jesuit Education

Also in This Issue:

- Art-making as a Spiritual Activity
- In the Footsteps of Jesus in the Holy Land
- A North American Jesuit is Installed as a Cardinal

Dear Friends,

What is service, and what is work?

One of this issue's writers, Jacob Zelinski, reflects on this question. He concludes that if we participate in an activity (in this case, a "job") with gratitude, and if we do so for the greater glory of God, our activity is both work and service. In Jacob's words, "Our work is our service, and our service is our work." I invite you to read more of his thoughts on pages 16-17.

The founder of the Jesuits would no doubt be pleased with that assessment. As St. Ignatius of Loyola reminds us in the Spiritual Exercises, Christ calls us to follow him, and the most effective work happens when we allow God to act through us.

Throughout this magazine, you will find stories of people who are answering Christ's invitation to join Him in healing the world—people like:

- Dr. Bill Ahrens, a pediatrician and emergency medicine physician who co-founded and works at the Mayan Health Initiative in Guatemala (page 5).
- Fr. Michael Flecky, SJ, a professor of fine arts at Creighton University, whose art is "a form of service" (pages 8-9).
- Joyce Tibbitts, who coordinates ministries on the Pine Ridge Reservation in South Dakota, and reminds us that "Ignatius taught us that we need to see God in all things" (pages 18-19).

In addition to these and other articles, please make sure to check out our special section on the Cristo Rey Network (pages 12-15)—which started right here in our province! Certainly, all the employees and volunteers at these schools are involved in work that is service. Additionally, the business professionals who mentor students through Cristo Rey's innovative Corporate Work Study Program provide service through their work with these young people.

Essentially, whatever we do in our daily lives, if we do it for the glory of God, it takes on a holy aspect. Going one step further, if we bring this work and service to our prayer in our daily Examen and talk to God about our day, we undertake a prayerful act of thanksgiving. And we can ask God for help in our work and service the next day. Such prayer helps us to become "contemplatives in action," as St. Ignatius calls us to be.

As Fr. David Fleming, SJ, wrote, "Ignatius emphasizes one Spanish word throughout the Exercises: *ayudar*, meaning 'to help' . . . the simplest way for him to describe any ministry that we do. 'To help' is a humble way of serving . . . God calls us to service and he gives us colleagues and friends to work with. The work is his. We are merely helping him with it."

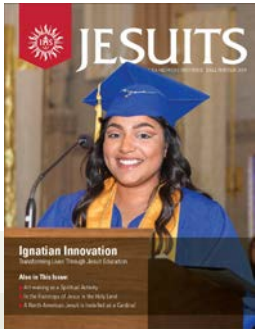
With gratitude for all the ways you share in our work and service for Christ,



Brian G. Paulson, SJ
Provincial, USA Midwest Province

The Jesuit Provincials from the USA and Canada visited the Holy Land this past summer with guide and docent Fr. Brendan G. Lally, SJ (front row, left).





ON THE COVER

Cristo Rey Jesuit High School Milwaukee graduated its first class of seniors on May 31 at Church of the Gesu.

Photo: Jennifer Mazza

Discover the Work of Jesuit Educator and Artist Fr. Michael Flecky, SJ



Father Michael Flecky, SJ, is a photographer and professor of fine arts at Creighton University and has found that art and spirituality are often intertwined.

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Introducing the New Novices

Meet the ten men who have entered the Jesuit Novitiate of St. Alberto Hurtado in St. Paul, Minnesota.



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Ignatian Innovation and Education

The Jesuits opened the first Cristo Rey high school in Chicago in 1996, a model that has since grown to include 37 schools, all of which help to transform the lives of students in urban America.



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Destinations of Faith

Jesuit parishes, such as Holy Rosary Mission on the Pine Ridge Reservation in South Dakota, tend to adapt to the cultural expressions of their communities. This adaptation is part of creating a "culture of encounter."



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Following St. Ignatius to Follow Jesus

Father Brian Paulson, SJ, reflects on the grace-filled moments of his pilgrimage to the Holy Land and his own journey as a companion of Jesus.

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Jesuit Refugee Service to Mark 40 Years of Accompanying Refugees

In 1980, when Fr. Pedro Arrupe, SJ, then Superior General of the Society of Jesus, saw in the refugee crisis “a challenge...we cannot ignore if we are to remain faithful to St. Ignatius’s criteria for our apostolic work,” he founded the Jesuit Refugee Service (JRS). Four decades later, the challenge persists; the United Nations refugee agency reported that as of 2018, 70.8 million people have been forcibly displaced worldwide, and 37,000 people flee their homes every day due to conflict or persecution.

Midwest Province Jesuits continue to be “feet on the ground” in this important mission.

Working in Maban, South Sudan, during the regency stage of his formation, Midwest Jesuit and Detroit native Matthew Ippel, SJ, explains, “Our province, like many

others, continues to respond to the cries and hopes of forcibly displaced persons through direct accompaniment; offering counseling, educational, pastoral, and legal services; and through advocacy and raising awareness in our apostolates and regions.”

Midwest scholastic Mark Blancke, SJ, who recently returned from his assignment in Maban, says of his time there, “This was a privileged experience, as we were welcomed into the homes and lives of others to address those most vulnerable within the communities.”

Like Ippel and Blancke, the entire Society looks forward to the day when such accompaniment, service, and advocacy are no longer necessary. As Superior General Fr. Arturo Sosa, SJ, has written, “Only if we work



Matthew Ippel, SJ, is a Jesuit regent currently working with JRS in South Sudan.

together will the world be able to address the causes of forced displacement at their roots, and end a phenomenon that produces so much suffering for so many people of all ages and situations.”

As this magazine goes to press, the JRS compound in Maban is experiencing heavy rain and severe flooding.

Men and Women for Others First. Athletes Second.



Semira Killebrew is a 2019 graduate of Brebeuf Jesuit Preparatory School and now runs track at the University of Florida.

Semira Killebrew and Ike Eke are both NCAA Division I athletes—but their similarities don’t end there. Inspired by their Jesuit educations, both believe they are called to be men and women for others.

In May, Killebrew graduated from Brebeuf Jesuit Preparatory School in Indianapolis, where she made school history and national headlines by winning her second state title in the 100-meter dash, setting an Indiana all-time record for the race, and earning the title of fastest American high school girl of the year.

Her excellence far exceeds her athletic abilities, however, according to her high school coach, who calls her a “fantastic example of a woman for others.” What does this mean to Killebrew? It’s “being selfless” and “putting others on the same level as you”—values she plans to continue living out as she studies and runs in Gainesville, Florida.

Eke, a multiple all-state and all-city honoree in basketball while in high school at University of Detroit Jesuit High, was recruited to play basketball at another Jesuit school, Marquette University. The social



Ike Eke is a student and former basketball player at Marquette University, where he studies social welfare and justice.

welfare and justice major notes without hesitation that the most important value he’s learned at both institutions is to live “AMDG”—the acronym for *ad majorem dei gloriam* (“for the greater glory of God”).

And he’s already begun to take action in that regard. “I was coming into college and I was thinking, what am I going to do to help others?” Eke recalls. “The first thing that came to my mind was my hometown.” As a result, Eke used his own savings to have a basketball court built in Enugu, Nigeria, and coordinated an effort with friends and teammates to donate over 50 pairs of shoes for the young men there.

While they’ve both excelled as athletes, Eke and Killebrew demonstrate an awareness of and commitment to goals greater than those on the court or the track. One could say they’ve adopted a very Jesuit way of proceeding in their lives.



Seminars in
Ignatian
Formation

Dr. Rita Dollard O'Malley and Fr. Stephen Krupa, SJ, to Lead New Seminars in Ignatian Formation

The USA Midwest Province is embarking on a project entitled Seminars in Ignatian Formation (SIF), designed to equip the next generation of spiritual leaders with knowledge and skills in Ignatian spirituality, spiritual direction, and the Spiritual Exercises—strengthening ministries across the region in the process.

SIF will accommodate laypeople desiring to deepen their understanding of God and discipleship in today's world. This includes those with a calling to be spiritual directors specializing in the complete Spiritual Exercises of St. Ignatius of Loyola, founder of the Society of Jesus.

"The province is already blessed with a strong Ignatian spirit in our works; this initiative seeks to build on that energy," said Provincial Fr. Brian Paulson, SJ. "We recognize that our ministries are most effective when they can draw on persons seeking to share with others our most significant discovery: that the Spiritual Exercises show the way to God."

SIF will be led by Fr. Stephen Krupa, SJ, and Dr. Rita Dollard O'Malley. Father Krupa has experience directing others in the Spiritual Exercises as well as in leadership programs that form people with the skills to accompany others through the retreat. He has worked at Loyola University Chicago and John Carroll University. O'Malley, who recently joined the Midwest Province staff as associate provincial assistant for Ignatian spirituality, has worked at Saint Ignatius College Prep in Chicago (as director of campus ministry), Jesuit School of Theology in Berkeley, California, and St. Ignatius College Prep in San Francisco (where she formed a model adult spirituality program).

JESUIT CONNECTIONS



Klaire Mathews

Hometown: Columbus, Ohio
Schools Attended: John Carroll University
Profession: Graduate Assistant at the University of Mount Union for Sorority and Fraternity Life (Student Affairs)

How did you get involved with the Jesuits?

My first interaction with the Jesuits was in college. When starting my undergraduate journey at John Carroll University, the word "Jesuit" was completely foreign to me. I did not fully understand the ride of a lifetime I was in for. I had no idea the knowledge and heart for humanity I would gain, nor what it meant to be a woman for and with others. However, today I am immensely grateful that I gravitated toward the John Carroll community five years ago.

What have you learned from your involvement with the Jesuits?

I believe the most prominent lesson from my involvement with the Jesuits is the idea of *cura personalis*. People are people before they are statistics, titles, or their circumstances. This has been especially important for me as I transition into a career working with students.

Which Midwest Jesuit ministries do you find particularly inspiring?

During my year of service, I interned for

the youth ministry program at the Jesuit Spiritual Center in Milford, Ohio. While this program was a challenge for me in multiple ways, there were many parts of my role where I was astounded by what I experienced. The piece that I found especially inspiring was something that I noticed with the high school juniors we worked with on an overnight retreat: the difference in the students between the time of their arrival and their departure. When leaving the retreat, students seemed much happier and lighter than they had seemed 36 hours before. I found it inspiring to be part of an organization and a team that was able to do that for those students amidst their busy lifestyles.

What does Ignatian spirituality mean to you?

To me, Ignatian spirituality means that we have a tremendous responsibility for reflection in our complicated world and lives. It means that we need time and space to be quiet and alone. While this takes years to master, it offers great reward. One of the many Jesuit traditions is the idea of pursuing excellence. As individuals, we are called to pursue excellence in our world, in our workplaces, in the classroom, and in ourselves.

Read the full interview with Klaire at JesuitsMidwest.org/Mathews2019

North American Jesuit Among 13 New Cardinals

Father Michael Czerny, SJ, was installed as a cardinal on October 5. Photo: CNS

Of the 13 new cardinals installed October 5, three are Jesuits, including Canadian Fr. Michael Czerny, SJ, who is a member of the Jesuit Conference of Canada and the United States (JCCU). The other Jesuits who were made cardinals are Archbishop Jean-Claude Höllerich, SJ, from Luxembourg, and Archbishop Emeritus Sigitas Tamkevicius, SJ, of Kaunas, Lithuania. These three men raised the total number of Jesuit cardinals to seven. Father Czerny has ties to the Midwest, as he completed his theology studies at the University of Chicago and at Bellarmine School of Theology in Chicago from 1969 to 1973, after which he was ordained a priest. Most recently, Fr. Czerny has been serving in Vatican City as co-secretary of the Migrants and Refugees Section of the new Dicastery for the Promotion of Integral Human Development.

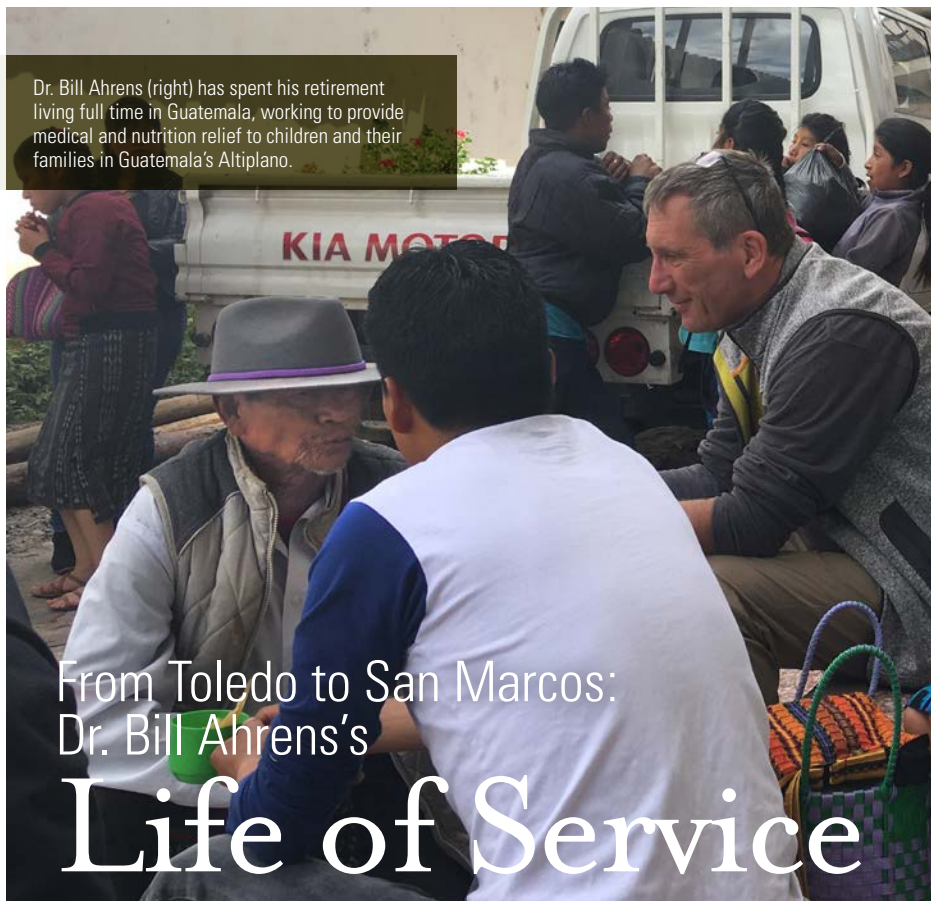
5 Novices Pronounce First Vows

On August 10, five Midwest Jesuits pronounced first vows of poverty, chastity, and obedience at St. Thomas More Catholic Community in St. Paul, Minnesota. These men were among the 27 total novices pronouncing first vows across North America. First vows are the culmination of the two years spent in the novitiate. At the Mass, each Jesuit novice made the profession of vows individually in front of the Eucharist, just as St. Ignatius of Loyola, founder of the Jesuits, and some of his first companions did.



(From left to right): Michael Pederson, SJ; Conor Sullivan, SJ; Br. Matthew Bjorklund, SJ; Matthew Zurcher, SJ; and Jonathon Wojtkowiak, SJ.

Dr. Bill Ahrens (right) has spent his retirement living full time in Guatemala, working to provide medical and nutrition relief to children and their families in Guatemala's Altiplano.



From Toledo to San Marcos: Dr. Bill Ahrens's Life of Service

By Grace Rice

As his oldest friends will attest, Dr. Bill Ahrens has always been compassionate—a trait that grew into a commitment to service during his “formative years” at St. John’s Jesuit High School in Toledo, Ohio.

Ahrens explains, “Once you get to college, you sit on your own; high school’s the place where the teachers can actually influence students, and the [St. John’s] teachers put a great deal of effort into doing that. It was more than just a place to take classes and go on with your life.”

The St. John’s mission statement includes an aim to educate men for others, and Ahrens is a perfect example of that, says classmate Bill Klaus. Klaus had transferred to the high school in the middle of his junior year and he remembers meeting Ahrens in the lunchroom somewhat randomly. Ahrens

was “very compassionate and friendly” even then, he says, and could tell that Klaus looked lost. The two quickly developed a friendship and have remained close ever since.

Ahrens’s compassionate nature enabled him to become a physician double boarded in pediatrics and emergency medicine. While a career practicing medicine in Chicago was fulfilling, his desire to do more led him to begin travelling with other doctors to Guatemala to work at a clinic doing periodic consults. One week a year became two, and that progressed into annual trips lasting a few months. After retiring, Ahrens moved to Guatemala full time, where he (along with the late John Sweeney, a fellow volunteer doctor he met on a group mission to Guatemala) founded the Mayan Health Initiative in 2013.

Bringing Medical and Nutrition Relief to Guatemala’s Poorest Children

The Mayan Health Initiative (MHI) works in Guatemala’s Western Highlands—known as the “Altiplano”—the country’s poorest area, and one which faces a combination of poverty, illiteracy, and inequality. The region’s health system is hampered by lack of access to health care services, medical providers, and support staff; outdated equipment; and cost barriers.

Through community-based grassroots efforts, MHI supports programs that actively reach out to poor residents in rural areas. It has recruited Guatemalan medical professionals (nurses, therapists, a nutritionist, and physicians) to serve San Marcos and the Altiplano.

By cultivating and growing local talent, MHI aims to bring needed skills and services and to provide quality medical care through programs including nutrition, rehabilitation, feto-maternal ultrasound, and medical relief.

Learn more at MayanHealthInitiative.org

Sweeney’s son, James Sweeney, describes the founding: “[Bill] kept going back, making friends, studying Spanish, falling in love with the country, contributing where he could. Eventually, after several years, Bill and my father started going to Guatemala on their own. They met and started working with some amazing Maryknoll sisters in their own medical efforts. Eventually, Bill and my father decided to start their own non-profit as a way of attempting to make a more lasting impact, working almost exclusively with Guatemalan partners in assisting them to better their own communities.” ✕

Grace Rice is a journalist based in Chicago and a graduate of Boston College where she was editor of *The Rock*. Currently, she is assistant director of communications for the Midwest Jesuits.



The 2019 class of new Midwest Jesuit novices on entrance day. From left to right, front row: Thomas Doran, Evan Krummel, John "Ty" Wahlbrink, Nathaniel Cortas, Benjamin Jansen; back row: David Herr, Noah Banasiewicz, Ryan Serfas, Brian Burtka, Min Keun "Daniel" Park.

Introducing the New Novices

Noah Banasiewicz, 21, graduated from the International Baccalaureate Program at Princess Anne High School in Virginia Beach. Noah continued his studies at Loyola University Chicago; he also interned with the fund accounting team at an investment firm in Minneapolis. His first introduction to the Jesuits was during his preparation for Confirmation while his older brother also attended Fordham University; he quickly fell in love with the writings and spirituality of St. Ignatius.



to discern God's call, considering the Jesuits. He attended Michigan Technological University where he graduated with a bachelor's degree in chemistry in 2018. After graduation, Brian spent a semester as an intern doing research in science and engineering at Argonne National Lab in the Chicago area.



Nathaniel Cortas, 22, is a recent graduate of the University of Kentucky, where he studied as a Gaines Fellow in the Humanities and earned a degree in English



and music. While at UK, he worked as an editorial assistant for an academic journal, performed with the university's wind symphony and men's chorus, and was involved in the Newman Center. A native of Louisville, he became attracted to the Society of Jesus through the writings of Jesuit Frs. James Martin, Gerard Manley Hopkins, and Daniel Berrigan.

Thomas Doran, 22, first met the Society of Jesus through Creighton Preparatory School, where he also ran track and cross-country. He graduated from the University of Notre Dame with a major in theology and minors in philosophy, Catholic social tradition, and Italian. While there, he participated in the Rome International Scholars Program. Many conversations with religious and



non-religious influenced his decision to enter the Jesuit Novitiate, but the most impactful were while volunteering with homeless people, migrants, and refugees in Omaha, at the U.S./Mexico border, and across the Mediterranean Sea Basin.

David Herr, 25, grew up on a farm outside of Fontanelle, Iowa. He studied psychology at Creighton University where he was introduced to the Society of Jesus and became familiar with Ignatian Spirituality. He studied clinical psychology at Missouri State University, and after graduation worked as a therapist and couples counselor. David has enjoyed teaching the Catholic faith and spirituality as a 7th and 8th grade catechist and adult RCIA instructor.



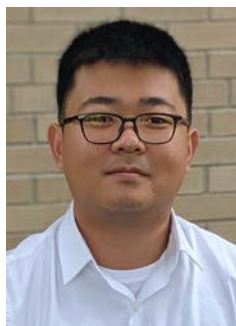
Benjamin Jansen, 34, grew up in Greenwood, a suburb of Indianapolis. He studied Japanese at the University of Hawaii and Nanzan University in Nagoya, Japan, before working in hotel management in Waikiki. He returned to his science roots and worked in a biomedical engineering lab before completing preclinical studies at the IU School of Medicine. Ben spent the past two years working as a medical writer for a healthcare marketing firm while discerning a religious vocation. He experienced Jesuit history while learning about St. Francis Xavier during his time in Japan and has continued to explore the Society through the works of Jesuit Frs. Walter Ciszek, James Martin, and others.



Evan Krummel, 26, graduated from St. Norbert College in De Pere, Wisconsin, in 2015 with a bachelor's degree in English. After graduating, he worked both in corporate recruiting and the financial services industry. Evan experienced the Jesuits through retreats, classmates, spiritual direction, and the writing of Fr. James Martin, SJ.



Min Keun "Daniel" Park, 32, was born and raised in South Korea, until his family migrated to the northern suburbs of Chicago when Daniel was 12. He attended the University of Illinois at Urbana-Champaign, majoring in world literature. Since 2010, he has been employed as an associate at a CPA firm and as an assistant manager at MCA Corporation. He began discerning God's call when he felt God's love at his confirmation retreat and while serving as a catechist at his home parish of St. Paul Chong Ha Sang in Des Plaines, Illinois. Daniel learned of the Jesuits through encounters at his parish.



Ryan Serfas, 22, was born in Omaha, Nebraska, and was raised in Edwardsville, Illinois, a suburb of St. Louis. Ryan graduated from Marquette University, where he earned a bachelor's degree in mechanical



engineering. While at Marquette, Ryan participated in the all-male cappella group, the liturgical choir, various intramural sports, and led a number of retreats. Ryan began discerning his call to the Society of Jesus and the priesthood while at Marquette University.

John Tyler "Ty" Wahlbrink, 25, is from Cincinnati, Ohio, where he attended the University of Cincinnati for both his bachelor's and master's degrees in applied economics.



After graduating, Ty worked as an econometrician in a leadership program at a regional bank. Ty became acquainted with the Jesuits through literature, social media, and *America* online.

Second Year Novices at the Jesuit Novitiate of St. Alberto Hurtado:

- Emmanuel Arenas, nSJ
- Evan Armacost, nSJ
- Philip Cooley, nSJ
- Patrick Fisher, nSJ
- Alexander Hale, nSJ
- Kevin Karam, nSJ
- Patrick Mulchrone, nSJ
- Michael Price, nSJ
- Justin Prom, nSJ
- John Stein, nSJ

The Spirituality of Art

Father Michael Flecky, SJ, has taught fine art photography, criticism, and photo history at Creighton University for 39 years.

Photo: Brandon McKenna, brandon@brandonmckenna.com

By Michael Austin

If you think of art-making as a hobby or pastime rather than a serious pursuit, and if you view the consumption of art as a leisurely diversion rather than a vital life experience, Fr. Michael Flecky, SJ, would like you to reconsider. He would like you to consider that art-making can be a spiritual activity, an important part of ministry, a form of service, and a means of building compassion in the world, as it is for him.

A professor of photography at Creighton University, Fr. Flecky is sharing some of his work in the one-person show, “Spirited Space: Figure and Form,” a fall 2019 exhibit at Creighton University Gallery. The show features large-format prints (some are nearly life-size) of both Anasazi cliff dwellings and the interior of the Chapel of St. Ignatius at Seattle University, as well as subjective-abstract shadow images of human forms printed from scanned negatives.

“Perhaps the biggest challenge we have

today is the suggestion that life is not worth living,” Fr. Flecky says. “When you think about the suicide rate, and shootings, and refugees at the border, you’re tempted to think about society in degradation, and that we don’t have a reason to live anymore.”

THE WAY EACH PERSON EXPERIENCES ART IS AS PERSONAL AS A FINGERPRINT

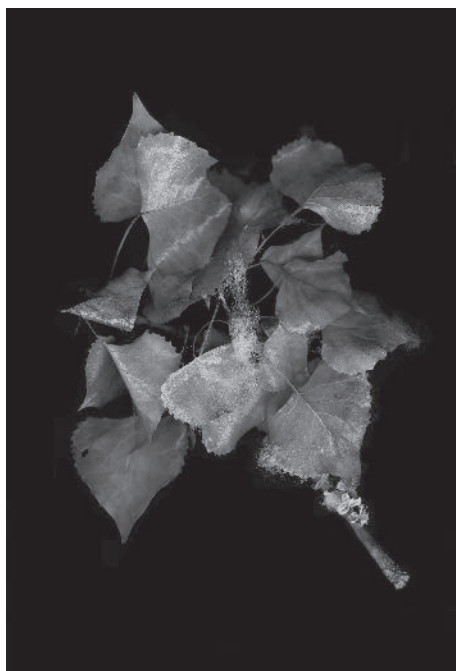
Simply looking at artwork is not the solution to our most pressing crises, but Fr. Flecky says the power of art should never be underestimated, and the way each person experiences art is as personal as a fingerprint.

The same goes for making art in the first place. Father Flecky, who is marking his 40th year at Creighton in 2020 (one as campus minister and the past 39 as a professor), has tirelessly encouraged his

students to pay attention to the smallest visual details, of both nature and life itself. That awareness builds connections.

“He’s very conscious of his surroundings, and I think that reflects in his work,” says Brandon McKenna, a former student of Fr. Flecky who is now a professional photographer in Omaha. “When he’s out hiking, he’s looking for things on the ground that most people don’t even pay attention to. They’ll just walk past them. But he picks them up and works with them and gets beautiful images out of them.”

The ability to turn something small, seemingly insignificant, and overlooked into a thing of beauty speaks to the power of art, according to Fr. Flecky. Such a creation could be the catalyst that finally allows someone to be filled with relief, or perhaps even hope or courage. Art shows us that we are not alone, that other people experience some of the same things we do.



“I think making art is a form of service that is necessary, more necessary than a lot of other things in our society,” he says.

Father Flecky turns 73 this November. He grew up in Council Bluffs, Iowa, the eldest of 10 children, and graduated from Creighton Prep. He earned his undergraduate degree in philosophy and letters, as well as his MA in English, from Saint Louis University; his M.Div. from the Jesuit School of Theology in Berkeley, California; and his MFA in photography from the Rochester Institute of Technology. But his introduction to photography, during his novitiate in St. Paul, Minnesota, in the 1960s, happened by chance.

“After we took our first vows in the novitiate, we had a two-week vacation, and I found it hard to kind of sit on my hands,” he recalls. “I was thinking I’d be a high school teacher and maybe it’d be good to learn photography to make visual aids, or somehow accent my teaching.”

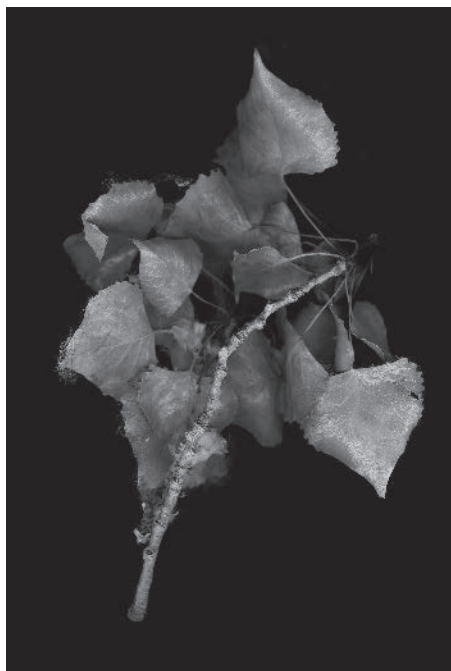
There was a small darkroom at the novitiate, stocked with military surplus photography paper, likely from World War II, and a Kodak Retina 35mm camera. Father George Winzenburg, SJ,

who was a year ahead of Fr. Flecky in Jesuit studies, taught him the basics.

“George still likes to remind me that he was the one who got me hooked and started in the first place, for which I’m grateful,” Fr. Flecky says.

In 2015, Fr. Greg O’Meara, SJ, rector of the Creighton Jesuit Community, nominated Fr. Flecky for honorary induction into Alpha Sigma Nu (the Jesuit honor society). In his citation, he wrote the following:

“By sharing Mike’s vantage point, we are given the privilege of seeing our lives laden with the profound beauty of everything: from rocks, leaves, and



Photos by Fr. Michael Flecky, SJ, from the series “In the Presence of Trees.”

flowers to sand dunes and buildings perceived as fractured and refracted—concrete and steel in dynamic tension—a world breaking apart and crumbling, while new worlds rise and take shape and form. Though he may not put it this way, by looking through Mike’s eyes, we can begin to understand that God continues to take delight in creation, to look at this



world and see it as very good.”

This idea of combining art and faith or religion can confuse some people, or even scare them, but Fr. Flecky insists that art and spirituality need not be mutually exclusive.

“You can think of art as being something secular, kind of material, a little vainglorious, egotistical,” he says. “The fact that it could be the work of God, it could be incarnation, it could be the coming of God’s creation into the world, and it could be redemptive in some way, that’s kind of scary. It’s powerful.”

Look at Fr. Flecky’s photographs and you will see that power. You might even change the way you think about art. ✠



Michael Austin, is a freelance writer based in Chicago, a national James Beard Award finalist for magazine feature writing, and a former nationally syndicated columnist for the *Chicago Tribune*.

He grew up as one of seven in Joliet, Illinois, and is a renowned Irish musician and a faculty member of Chicago’s esteemed Old Town School of Folk Music, where he teaches bodhran, the Irish traditional drum.



Pierce Gibson, SJ, (second from right) professed first vows of poverty, chastity, and obedience on August 13, 2016.

The Truth Concerning God

By Pierce Gibson, SJ

Writing back to Rome in 1584, Matteo Ricci, SJ, summarized the Chinese intelligentsia’s attitude toward his new map of the world: “If you speak truth concerning geography, we will believe you concerning religion.”

I first stumbled upon this passage during a six-day silent retreat at a Franciscan retreat house in Wisconsin. The book, a recent biography of Matteo Ricci (d. 1610), was left behind in my room by a previous retreatant. I had never heard of Matteo Ricci. Having converted to Catholicism when I was 17, I had toyed with the idea of the priesthood and religious life for some years, but my discernment had grown much more serious of late. And while my attraction to the priesthood was sincere, so was my aversion to being a parish priest. I enjoyed academics, and I wanted to teach.

As a convert, I didn’t know much about the Jesuits other than the name. My discernment had drawn me closer to the Dominicans and especially the Franciscans, though even there the attraction was weaker than I had secretly hoped for.

The first chapter of Ricci’s biography was a sweeping exposition of the

Jesuit order: their foundation, their mission, their formation, their “way of proceeding”—and I was hooked. In characteristically Jesuit fashion, Matteo Ricci utilized Greco-Roman literature and philosophy, Euclidean geometry, astronomy, and geography to woo the Mandarins of the late Ming Dynasty toward Christianity. Ricci utilized subjects not explicitly religious to communicate truth and beauty, thereby opening the door to the implicitly religious. In other words, Ricci found God in all things.

I have now been a Jesuit for five years and am in my regency period teaching Latin, Greek, and ethics at Saint Ignatius College Prep in Chicago. I attempt to communicate the truths of the faith through the literature of ancient Greece and Rome, while articulating the theological truths explicit in our philosophical discussions. I love my work, and like Ricci, I believe that the beauty and truth found in literature, art, and language dispose my students toward the truths of our faith.

Near the end of the semester, my class and I were reviewing a Latin poem by Horace, when one of my students

mentioned that he thought it odd that a pagan poet would invoke “God” in the singular—didn’t the Romans believe in many gods? I answered that many pagan poets and philosophers believed in the existence of a single God and that some had offered logical proofs for his existence. A look of skepticism crossed his face, and although he didn’t quite say “If you speak truth concerning this, we will believe you concerning God,” the suggestion was unmistakable. I devoted the rest of the period to three philosophical proofs for God’s existence: two from the Greek philosophers Plato and Aristotle and one from the Roman philosopher and playwright Seneca.

At the end of the period the young man said, “Wow, that actually seems reasonable.”

“Indeed,” I smiled, “very reasonable.” ✠



Pierce Gibson, SJ, is a Jesuit in his fifth year of formation. He is currently in his regency, teaching Latin, Greek, and ethics at Saint Ignatius College Prep in Chicago.

Out of the Blue

Fr. John Mace, SJ

Born: May 1, 1937

Entered the Society: August 17, 1955

Ordained: June 27, 1968

By Amy Korpi

When Fr. John Mace, SJ, celebrated his golden jubilee while serving in the Philippines, he had none other than Fr. Adolfo Nicolás, SJ, then Superior General of the Society of Jesus, delivering the homily and declaring about the jubilarian, “50 years of journeying with the Lord—50 years of being polished into perfection!”

According to the E News of the Jesuit Asia Pacific Conference, these words of Fr. Nicolás and of others that day “summed up the rich and challenging, generous and selfless life” of Fr. Mace, and offered glimpses of his “many-faceted talents as well as his capacity for deep, compassionate care and friendship.”

Eleven years later, these themes were echoed by Fr. John Kim Duhyun, SJ, of the Jesuit Mission in Cambodia, who said of his mentor’s spiritual direction: “Fr. Mace was a very good listener. His presence was the kind that made you at ease in sharing. He also always had nuggets of wisdom about Jesuit life which gave clarity and insight.”

Fr. Mace’s time in the Philippines and in Cambodia was but a small representation of a journey of several decades in service of the Society of Jesus and the universal mission in Asia. In a talk about that journey—called “Out of the Blue”—given when he left Asia for an assignment back in the United States in 2016, he recounted how the Lord’s call took him to unexpected places and affected him in ways that were often unanticipated.



Photo: Courtesy of the Jesuit Conference of Asia Pacific

Born in Omaha, Fr. Mace attended Creighton Prep before entering the Jesuits. He was first missioned to Asia during his formation, when he taught philosophy and English at Daegun Seminary in Kwangju, Korea, from 1962 to 1965. He would later serve as master of novices for the Korean Jesuits from 1973 to 1982.

Significantly, Fr. Mace served as the fifth president of Sogang University in Seoul (see sidebar for more information). Throughout most of his ordained life in Korea, he also taught theology at Sogang.

Yet another place Fr. Mace served was Timor-Leste (also known as East Timor), where he had multiple assignments.

Over the years, Fr. Mace served in several U.S. ministries as well—including positions as assistant director of campus ministry at Marquette University, secretary for formation at the Jesuit Conference USA in Washington, D.C., and pastoral minister at Creighton University.

Today, Fr. Mace is missioned to pray for the Church and the Society of Jesus at St. Camillus Jesuit Community in Wauwatosa, Wisconsin—and he expresses gratitude for the healthcare available to him there as well as for the financial backing provided by lay companions throughout his many years as a Jesuit. “Without the support of our benefactors, I would have been unable to do the important works asked of the Society in South Korea,” he states. “To my friends and those who have supported our work in Korea, I say, ‘감사합니다 – Kamsahamida – Thank you!’” ❖

Strong Ties: Midwest Jesuits and Korea

The Society of Jesus in Korea was established in 1955 as a mission, or dependent region, of the Wisconsin Province in response to a request from the Korean Church to support the spiritual formation of Korean youth. Korea became an independent region of the Society in 1985 and a province in 2005.

In 1960, the Jesuits opened Sogang College (which became a university in 1970) in Seoul, and several Midwest Jesuits were instrumental in its growth. For example, Fr. John Daly, SJ, started serving there as an English teacher and university treasurer. By 1963, he was Sogang’s president. In that post for 12 years, he helped develop the small liberal arts college of 600 into one of Korea’s top universities.

Today more than 15,000 students from more than 80 countries study at Sogang University. Among its notable alumni across political, business, and entertainment sectors is Jung Jin-haeng, CEO of Hyundai Motor Company.

Sogang’s significance can be understood by the fact that when the secular newspaper *The Chosun Ilbo* needed to explain to non-Catholics the identity of the Jesuits in its coverage of the election of Pope Francis, it used the university as a point of reference.



Transforming Lives through Education

The Ignatian spirit of innovation thrives in the Cristo Rey Network

What is innovation?

A two-part special report by Amy Korpi

Is it invention? The introduction of something new? Or is it putting ideas to work?

Theodore Levitt, Harvard Business School professor, author, and economist who popularized the term *globalization*, clearly came out on the side of the last definition: “Creativity is thinking up new things. Innovation is doing new things.”

Saint Ignatius of Loyola would no doubt agree—and the history of the connection between the Society of Jesus and education gives us insights into why.

The early Jesuits did not set out to be teachers and scholars. They saw themselves first and foremost as missionaries. But as their numbers grew, they found that the educational system of the times was inadequate to train the many recruits they were attracting to their company. So, they began teaching those recruits themselves.

When people outside the Jesuits saw the quality of that education, they wanted in—and the innovative early Jesuits seized the opportunity to further their agenda: “to help souls.”

ONE OF THE BEAUTIFUL THINGS ABOUT THIS MINISTRY IS THAT IT ENABLES ENCOUNTERS FOR SO MANY PEOPLE WHO MIGHT NEVER HAVE MET

Father John O’Malley, SJ, explains that St. Ignatius and his companions acknowledged that schools were a way to contribute to what they called “the ‘common good’ of society at large.” They saw that schools would provide entree into the life of a city and the lives of their students’ families. And they knew they had the talent and training to do it.

As a result, the first Jesuit secondary

school was established in Messina, Sicily, in 1548. Saint Ignatius went on to approve the establishment of nearly 40 schools during the last 10 years of his life—including the Roman College (today’s Pontifical Gregorian University). And the Society offered free education at a time when only the very wealthy could afford it.

“[The Jesuits] were consciously committed to extracting every kernel of potential from every moment and had the foresight to see what could happen when that commitment was multiplied many times over,” writes Chris Lowney in *Heroic Leadership: Best Practices from a 450-Year-Old Company that Changed the World*. “So one teacher at a time, one student at a time, one year at a time, one school at a time, they created the world’s most extensive and highest-quality education network.”

In other words, the Jesuits employed the maxim of St. Ignatius that “Love ought to manifest itself in deeds rather than in words.” They did the work that was necessary to turn their ideas into actual innovations.

TRANSFORMING URBAN AMERICA ONE STUDENT AT A TIME

Fast forward to 1993: The Society of Jesus seeks to respond to the needs of Chicago’s Pilsen community, a working-class neighborhood of Mexican immigrant families who lack quality, affordable educational options for their children. A team pioneers a model for an academically rigorous and financially sustainable school, with an innovative approach that incorporates students working five days a month in paid, entry-level professional jobs and assigning their earnings to underwrite the cost of their education.

When Cristo Rey Jesuit High School opened in 1996, Catholic educators across the country and prominent philanthropists committed to educational reform take notice. From these seeds emerged the Cristo Rey Network—today comprised of 37 schools nationwide (two of which opened in 2019), with three more set to open in 2020 and 2021.

As a testament to the model’s broad appeal, just 13 of these schools are sponsored by the Jesuits, but all adhere to Mission Effectiveness Standards, which articulate the shared identity of the network. While Cristo Rey schools are locally owned and operated, a national office protects the integrity of the movement and advances school excellence by supporting mission accountability; stewarding national branding, visibility, and fundraising; and much more.

EMPOWERING STUDENTS FOR SUCCESS IN COLLEGE AND LIFE

On May 31, 2019, one of those schools—Cristo Rey Jesuit High School Milwaukee—celebrated the graduation of its first class, which boasts the following:

- Each graduate earned at least two acceptances to four-year colleges.
- Collectively, the 85 seniors won more than \$3.5 million in scholarships and grants to put toward their college education.
- All represent the first generation of their families to pursue higher education.

The school’s president, Andrew Stith, recalls, “Looking out at the assembly of graduates, their families, and the mentors from their work experiences gave me a vision of heaven. It was a group of people from all walks of life brought together in pure joy.”

“One of the beautiful things about this ministry is that it enables encounters for so many people who might never have met,” he adds. “I think St. Ignatius would appreciate that we meet people where they are—in their educational journey, in life, in the workplace. It often feels to me like we are collaborating with the Holy Spirit in miraculous work that empowers students to develop their God-given potential to succeed in whatever path they choose, while favorably impacting the Milwaukee community.”

BUILDING SOCIAL CAPITAL

“The chief innovation of the Cristo Rey model is the corporate work study program,” says Fr. Bill Johnson, SJ, vice president for strategic growth at Cristo Rey Milwaukee and a member of the founding leadership teams both there and at Cristo Rey Jesuit High School-Twin Cities. “We say it’s ‘the school that works’—and that’s true in many ways.”

Students’ professional experiences facilitate even more than skill development, resume-building, and job connections. They learn about their interests and talents through engaging in several positions. And they serve as ambassadors for their communities and their schools, showing business leaders the value of their missions and inspiring them to participate.

Raymone Jackson is a case in point.

While working as Northwestern Mutual’s senior director of diversity and inclusion and campus development, this Cristo Rey Milwaukee supporter saw firsthand how “Cristo Rey prepares students for the future while helping businesses make meaningful connections with a pipeline of talent. The businesses can learn more about the work styles of the generation and ideally make adjustments to prepare for the future. Students gain access to the vast career opportunities that exist in the market. And ideally, they will be motivated to remain in the area or return after they have graduated from college.”

In addition, “by setting the stage for students from underserved families to navigate between their cultures at home and the cultures in their workplaces, we help them build valuable social capital,” says Aaron Bohr, SJ, who has served as campus minister and director of corporate work study at Cristo Rey Twin Cities.

As the son of an immigrant (his mother is Chinese Jamaican), Bohr identifies with navigating cultures. “But my family did not have the struggles of the families that so many of our students face,” he says, citing the example of a student who had to deal with the deportation of her parents to Mexico while she was in high school. “As we walk with students when that kind of thing happens, we realize they aren’t just part of a news story. Their strength in the face of extraordinary odds is very humbling to me.”

“Although their lives can present such challenges, it’s consoling to realize that our students are positioned to break the cycle of poverty within one generation,” says Fr. Johnson. “And, as a ministry designed to foster spiritual development and ‘form men and women for others,’ it’s our hope that the students will pay it forward. If graduates just get their diplomas, move to the suburbs, and forget about where they came from, we haven’t done our job well. Positioned to be leaders wherever they go, they can open doors for others just as someone did for them.” ✠

Continued on next page



Navigating the intersection

between faith, culture, and language

Cristo Rey Chicago embarks on a pioneering Hispanic ministry initiative

Young Latino Catholics “are the present and the future of the Church in this country,” says Timothy Matovina, theology professor and co-director of the Institute for Latino Studies at the University of Notre Dame. And “Hispanics are redefining American Catholicism in the 21st century,” writes Hosffman Ospino, associate professor of Hispanic ministry and religious education at Boston College.

Statements like these are based on data that Latino people accounted for 71% of the growth of the U.S. Catholic population between 1960 and 2010, and that a majority of U.S. Catholics under 18 today are Hispanic.

But Latino Catholics contribute much more than numbers. They also bring a cultural heritage that enriches liturgy, community, and faith traditions from which the Church can benefit.

Enter Cristo Rey (CR) Chicago’s

strategic plan for the future.

“We believe we are uniquely positioned to examine how Hispanic ministry can integrate culturally relevant art, music, religious traditions, and language in the

CRISTO REY IS PROUD TO SERVE AS A BRIDGE TO FAITH FOR STUDENTS AND THEIR PARENTS, AND STRIVES TO CELEBRATE AND NURTURE THEIR CULTURAL HERITAGE

faith formation of our students, parents, and broader community,” says Antonio Ortiz, president of the high school.

“As the only Catholic high school in Chicago with a dual-language curriculum serving exclusively Spanish-speaking families, Cristo Rey is proud to serve as a bridge to faith for students and their parents and strives to celebrate and

nurture their cultural heritage,” Ortiz adds. “But in the spirit of St. Ignatius of Loyola and the Jesuits, we know we can do more—the *magis*.”

To these ends, school leadership is forming an advisory board of scholars from around the country focused on Hispanic theology (including Ospino), as well as Cristo Rey alumni, parents, and supporters, to create “a pioneering Hispanic ministry program that promotes faith, culture, and language in a manner that fosters campus ministry and theological education *Latinamente* (‘Latin-ly’).”

The program’s priorities include:

- Defining the state of Hispanic ministry overall, and at Cristo Rey in particular, within the broader context of national best practices, scholarship, methodologies, and strategies.
- Defining where Hispanic ministry,



Cristo Rey Jesuit High School in Chicago's Pilsen neighborhood was founded by the Jesuits in 1996 and continues to educate and innovate today, as seen in their new Hispanic ministry initiative.

Bottom right: Antonio Ortiz, current president of Cristo Rey Chicago (left) poses with '07 graduate and new Cristo Rey Miami principal Cesar Muñoz (right) at this year's graduation ceremony.



Cristo Rey Network Schools in the Midwest

- Chicago: Cristo Rey Jesuit High School* (opened in 1996) and Christ the King Jesuit College Preparatory School* (opened in 2008)
- Waukegan, Ill.: Cristo Rey St. Martin College Prep (opened in 2004)
- Cleveland: Saint Martin de Porres High School (opened in 2004)
- Indianapolis: Providence Cristo Rey High School (opened in 2007)
- Minneapolis: Cristo Rey Jesuit High School-Twin Cities* (opened in 2007)
- Detroit: Detroit Cristo Rey High School (opened in 2008)
- Cincinnati: DePaul Cristo Rey High School (opened in 2011)
- Columbus, Ohio: Cristo Rey Columbus High School (opened in 2013)
- Milwaukee: Cristo Rey Jesuit High School* (opened in 2015)

* Jesuit-led

Ignatian spirituality, and youth ministry intersect at Cristo Rey, and building a corresponding curriculum and catechesis.

- Establishing an institute for Hispanic ministry that incorporates art, music, culture, and language in the faith formation of students, parents, and the broader community.
- Serving as a catalyst and resource for new instructional methods, space for dialogues around faith and culture in the Latino community, and an experiential training ground for Jesuits aspiring to minister within the Latino community.

“This is an exciting opportunity for us, as we continue to live out the Ignatian spirit of innovation that the Cristo Rey model represents,” Ortiz says.

Cesar Muñoz, the first Cristo Rey alumnus to serve as a CR principal (at

Cristo Rey Miami, opening in 2020), agrees.

“My goal is to duplicate the experience at CR Chicago for the benefit of CR Miami students and families—motivating students to be men and women for others during and after high school, as well as preparing them for a changing world while recognizing and celebrating their cultural heritage,” he explains. “I want to make sure that we establish the norm of education being culturally responsive to our student population.” ✠

Read the full report at JesuitsMidwest.org/Innovation19



Amy Korpi, a freelance writer based in Green Bay, Wisconsin, has been working with the Jesuits since 1998.

A Privilege to Serve

Jacob Zelinski teaches eighth and ninth grade English at his former high school, University of Detroit Jesuit High School and Academy.

By Jacob Zelinski

In the fall following my college graduation, I have found myself back in high school. From stimulating conversation about early 20th century American literature and the theology of racial justice to questions about grammar, cross-country practices where 14-year-olds call me “coach,” to summer reading tests—it has been quite the readjustment and quite the privilege.

OUR WORK IS OUR SERVICE, AND OUR SERVICE IS OUR WORK.

Like a lot of recent graduates—and certainly like a lot of my friends from Marquette University, where I received my degree—I am currently completing a “year of service.”

I have found myself roaming and working in the halls of my high school alma mater because I applied—and was fortunate to have been accepted to—the Alumni Volunteer Corps (AVC) at the University of Detroit Jesuit High School

and Academy (U of D Jesuit), modeled after the Jesuit Volunteer Corps. In other words, I am back at U of D Jesuit because I wanted to be back, because I asked to come back, to come home. And thank God I did.

In my first weeks back at U of D Jesuit, many of my former teachers—now colleagues—shook my hand, welcomed me, and thanked me, to which I could

only respond, “It’s great to be back. Thank you.” I felt starstruck and awkward whenever these interactions occurred, but I meant what I said: It has been great being back, teaching eighth and ninth grade English, coaching cross-country, advising students to pull up their ties and tuck in their shirts, standing in a lunch line next to a 16-year-old who doesn’t know I’m just as nervous as he is, and bearing witness to the greater glory of

God at work in the young minds of the students I share the classroom with and in the faculty, staff, and parents I interact with on a daily basis.

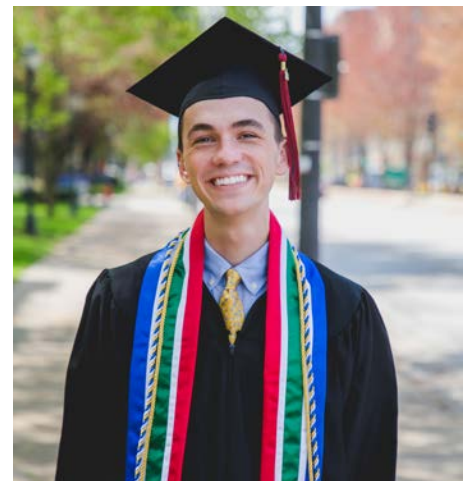
So it’s tough for me to accept that what I’m doing is “service” work or some sort of sacrifice: I am here because I am able to live a year off of a meager stipend pay. I am able to begin student loan payments without any expendable income to match. I am able to rest assured that—should I need—I have family throughout Michigan and beyond who would open their doors, wallets, and refrigerators to me. I am able to remove myself from the pace of the capitalist society in which I finished my degree in with very little concern or fear of retribution.

What makes this experience a year of service, then? The fact that I’m enjoying what I’m doing? (Should work not be enjoyable?) My bank account? The fact that I may only be in this position at this school for 11 months? Perhaps. Yet, I



Jacob Zelinski's Jesuit roots run deep as an alumnus of University of Detroit Jesuit High School and Academy and Marquette University in addition to his current service. He is known by some for his popular Marquette commencement address, "With a Cap and Gown and Broken Heart."

Watch the commencement address at JesuitsMidwest.org/Zelinski19



know that I am working. I know that being at U of D Jesuit is my full-time job: I am waking up early and sleeping too little, handling responsibilities and setting goals, analyzing performance, and working closely with a mentor to better my teaching abilities. I become exasperated often, have a plethora of questions for each new situation I find myself in, and strive to reach and achieve and fall and pray and grow every day—and so does everyone else.

Some may call what I'm doing a year of service, a gap year, a year off, or a year to build my resume, but I'm more inclined to call it my job.

Our work is our service, and our service is our work. In a culture obsessed with labels and compartmentalizing, we have decided that joining a corps after you graduate is not work, but a service, and that getting your dream job at the hospital downtown is not a service, but a profession. A career.

And I refuse to accept that. At least 10 times a school day, I am struck by a profound, inarticulate gratefulness to be where I am: in an entirely familiar place with a multitude of old friends, yet with a completely changed perspective, heart, faith, and mind. I am being afforded the opportunity to be on the other side of Jesuit education for the first time in my life, and I'm learning just as much as I would be if I were still a student.

I am surrounded by some of the most hardworking, inspiring professionals I've ever met (i.e., educators, teachers, school administrators, coaches, etc.), and I am growing at a rate I haven't experienced since my first year in college. I love my job, and if this is what service is, then I'm happy to serve, too, and cognizant of my ability to do so—my privilege.

New corps members of various organizations across the country and world this fall will be thanked by a

variety of community members they work with in the coming months, and while I cannot speak to any other work experience but my own in the AVC program at U of D Jesuit—an experience additionally marked by my whiteness, my queerness, my faith, my education, and so much more—it is my hope that I will not be alone in reciprocating gratitude to those I work with while acknowledging what a privilege it is to be where I am. For "when we give cheerfully and accept gratefully, everyone is blessed" (Maya Angelou). ✝



Jacob Zelinski is a member of University of Detroit Jesuit High School and Academy's Alumni Volunteer Corps.

Destinations of Faith

Jesuit Parishes Carve Out a Distinct Role

By William Bole



Bill White; Most Rev. Robert Gruss, Bishop of Saginaw, Michigan (formerly the bishop of Rapid City, South Dakota); and Joyce Tibbitts



St. Agnes Church in Manderson, South Dakota, is part of the Holy Rosary Mission on the Pine Ridge Indian Reservation.

It was an early evening in March of 2013, and the world was learning that an obscure cardinal from Argentina had been elected pope. In Richmond, Virginia, members of Sacred Heart Church—an overwhelmingly Latino congregation—were sending up cheers. A woman strode up to the pastor of this Jesuit parish, and exclaimed, “Father, Father, one of us made pope!”

“Yes,” replied Fr. Shay Auerbach, SJ, thinking he knew what she meant. “A Latin American.”

“No,” said the parishioner, correcting him—“a Jesuit!”

Fr. Auerbach relates this anecdote about the election of Francis, the first Jesuit pope, and he does so to illustrate something else: Jesuit parishes are different. They share a sense of identity, stemming from the distinct blend of religious sensibilities and spiritual practices that Jesuits refer to unassumingly as “our way of proceeding.”

The Society of Jesus and its institutions are known widely, but as Fr. Dan White, SJ, points out, “People don’t think of Jesuit parishes. They’re not what we’re known for.” Fr. White is pastor of St. Francis Xavier College Church, a full-service parish at Saint Louis University with a registered membership of around 850 families. “When most people think about Jesuits, they think of teaching” at high schools and universities, he notes.

Still, there are 67 Jesuit parishes in the United States and Canada, and increasingly the Jesuit provinces are looking to their parishes as one way to animate the contemporary Jesuit mission. That mission includes, among other priorities, collaborating with the laity, sharing Ignatian spirituality, and practicing a “faith that does justice” through solidarity with the marginalized and other advocacy. Father White has a straightforward explanation of what a Jesuit parish does, and how it’s different from other parishes: “It’s one that is doing the mission of the Society of Jesus in a parish setting. That’s the difference.”

In a light aside, he also says the parishes are different from the famed Jesuit universities in this way—“You don’t have to pass a test to get in.” The parishes are open to all.

Conventionality is not in the operating manual of these parishes. In a 1979 document titled “Some Guidelines for the Parish Apostolate,” the beloved Fr. Pedro Arrupe, SJ, Superior General of the Society of Jesus from 1965 to 1983, stressed that a Jesuit parish “should not merely be a place where sacraments are administered to a small number of practicing Christians. Rather, it should be a center where the Word of God is preached and inspires deep probing; where there is a sense of openness to

“YOU DON’T HAVE TO PASS A TEST TO GET IN.” THE PARISHES ARE OPEN TO ALL.

local social, economic, and cultural problems.” Fr. Arrupe, whose cause for beatification and canonization opened recently in Rome, added: “The parish should be a meeting place for everybody in the district.”

It’s no surprise, then, that members of Jesuit parishes tend to be parishioners by choice, not by geography. Some parishioners travel long distances—much like those at St. Francis Xavier College Church, who travel from no fewer than 60 zip codes in metropolitan St. Louis—to reach their destination parish. Many of these seekers already have some familiarity with the Jesuits, typically as alumni of Jesuit schools rather than as parishioners of other Jesuit churches. And, one thing they’ll notice early on is that Jesuit parishes have a different pastoral feel.

Jesuit parishes are also known for going with the flow of different cultural expressions. Or, in the words of guidelines issued by the U.S. Jesuits nearly two decades ago, liturgical celebrations should be “characterized by a spirit of creativity and a willingness to adapt to the cultural realities of the

communities we serve.” That’s the spirit at Holy Rosary Mission, which oversees the full array of pastoral ministries on the Pine Ridge Reservation in South Dakota. Ministering to the Lakota people across a sprawling expanse of 3,500 square miles, Holy Rosary and its smaller parishes offer liturgies that incorporate Native American customs such as solemn drumming and purification rituals involving the use of feathers and smoke.

Then there are the wakes and funerals. They could go on for nearly a week, with a team of trained lay ministers often presiding over the rituals, at times flanked by a traditional medicine man. This is customary for members of the Lakota tribe, who also receive ritual gifts such as blankets when all is done. “And you feed them after every service during the week. These are full meals. They’re not finger food,” says Joyce Tibbitts, who coordinates ministries on the reservation. As the lead catechist, she also has the same job once held by Nicholas Black Elk, the iconic Lakota (Sioux) medicine man whose cause for canonization was launched two years ago.

Tibbitts makes it clear that the cultural accommodations are not really about flexibility. They’re about mission, which includes what Pope Francis calls a “culture of encounter,” a dialogue among cultures. She also invokes Ignatian spirituality. “Ignatius taught us that we need to see God in all things, in all people and cultures. The principles of Ignatian spirituality definitely intersect with Lakota spirituality,” she explains, citing shared themes such as gratitude and God’s activity in the natural world. “The Jesuits have made it so that our people can embrace Catholicism with an open heart.” ✠

Read the full article at [JesuitsMidwest.org/Parishes2019](https://www.jesuitsmidwest.org/Parishes2019)

William Bole, a journalist in Boston, writes frequently on Jesuit topics. Bole’s previous work for *Jesuits* magazine includes *Five Years Later: Changes Under Pope Francis Are Revealing His Jesuit DNA* and *The Father: A Jesuit Priest and His Daughter Find a Common Calling*.

In Memoriam

To read the full obituaries of Jesuits who have gone home to God, visit us at www.JesuitsMidwest.org/Memoriam

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

Fr. Richard W. Anderson, SJ

December 28, 1934 – August 10, 2019

“Dick loved Jesus Christ and eagerly encouraged others to encounter Jesus in their lives and ministries.”

Latin teacher and director of 19th Annotation retreats to staff at St. Xavier High School in Cincinnati; religion teacher at Loyola Academy in Wilmette, Ill.; spiritual director at the Jesuit School of Theology in Chicago; staff at the Claret Center and Institute for Spiritual Leadership in Chicago; chaplain at Loyola University Chicago’s John Felice Rome Center; campus ministry at Loyola University Chicago; staff at Loyola’s Institute of Pastoral Studies in Chicago; provincial assistant for spiritual renewal in Chicago; superior of Loyola University Chicago’s Arrupe House Jesuit Community; staff at the Jesuit Spiritual Center in Milford, Ohio; superior of the Cincinnati Jesuit Community; chaplain to faculty and staff at St. Ignatius College Prep in Chicago.



Fr. James E. Fitzgerald, SJ

June 9, 1935 – September 12, 2019

“Jim was loquacious and eager to engage others in conversation. He was a man of prayer and a gracious community member.”

History teacher at Champion Jesuit High School in Prairie du Chien, Wis.; advancement professional at Creighton University in Omaha and Marquette University in Milwaukee.



Fr. Jonathan Haschka, SJ

March 18, 1945 – October 3, 2019

“Jonathan was a zealous Jesuit priest with the instincts and imagination of an artist.”

Sculpture teacher at Creighton University in Omaha; minister at the St. Paul Novitiate Jesuit



Community and the Marquette University Jesuit Community in Milwaukee; minister, local superior, and pastor in Nairobi, Kenya, and Mwanza, Tanzania; superior at St. Camillus Jesuit Community in Wauwatosa, Wis.

Fr. John J. Kilgallen, SJ

January 29, 1934 – June 27, 2019

“Just like the disciples on the road to Emmaus, Jack’s understanding and friendship with the Risen Christ were deepened as he shared his thoughts and life with his Jesuit brothers.”

Latin and Greek teacher at Saint Ignatius High School in Cleveland; professor of theology at Loyola University Chicago; director and academic dean at Loyola University Chicago’s John Felice Rome Center; professor of theology at the Pontifical Biblical Institute in Rome.



Fr. James H. Ryan, SJ

January 1, 1937 – July 25, 2019

“He was a faithful Jesuit priest: a quiet man, a good listener and counselor, a steady presence in community.”

Educator and superior of the Jesuit community at Marquette University High School in Milwaukee; educator at Champion Jesuit High School in Prairie du Chien, Wis., and Boston College High School; pastoral ministry in South Dakota at the St. Isaac Jogues Church in Rapid City, St. Francis Mission on the Rosebud Indian Reservation, and Holy Rosary Mission on the Pine Ridge Indian Reservation; retreat ministry in Omaha; superior of the Creighton Prep Jesuit Community in Omaha.



Br. Robert W. Schneider, SJ

May 17, 1938 – September 14, 2019

“Most often, Bob had a huge smile on his face when he was with his friends or when he was basking in the warmth of the sun in the community garden.”



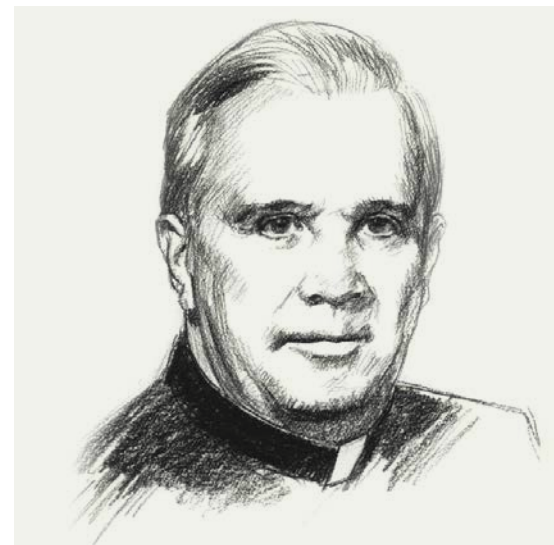
Worked in assistant principal’s office at St. Xavier High School in Cincinnati; worked in dean’s office at Saint Ignatius College Prep in Chicago; campus ministry at Xavier University in Cincinnati; house manager for the Jesuit Renewal Center (now the Jesuit Spiritual Center) in Milford, Ohio; assistant to the president and bookstore manager at Brebeuf Jesuit Preparatory School in Indianapolis; minister of the Kentucky Jesuit Mission Community in Lexington; business manager at Holy Family Church in Chicago; minister of Arrupe House at Loyola University Chicago; support professional working with adults with intellectual and developmental disabilities at Misericordia: Heart of Mercy in Chicago; minister of the Loyola Academy Jesuit Community in Wilmette, Ill.; minister of the Saint Ignatius College Prep Jesuit Community in Chicago; nurse’s aide at Colombiere Center in Clarkston, Mich.; volunteer at Faber House Jesuit Community in Cincinnati.

Fr. Robert C. Thul, SJ

April 3, 1930 – August 25, 2019

“Bob’s life as a Jesuit was a wonderful example of how to live as a Jesuit. His profound love of Jesus and his deep prayer life were apparent to everyone he encountered.”

Math teacher at University of Detroit Jesuit High School, St. Xavier High School in Cincinnati, Colegio San José in Arequipa, Peru, and Saint Ignatius College Prep in Chicago; pastoral ministry in Lexington, Kentucky, and at St. Xavier Church in Cincinnati.



Assignments



Fr. Jack Heim, SJ



Fr. Mark Luedtke, SJ



Fr. Brad Held, SJ



Fr. Eric Sundrup, SJ



Jim Kennedy, SJ



Jack McLinden, SJ



Sean Teets, SJ



Chris Williams, SJ



David Inczauskis, SJ



Jim McGivney, SJ



Tommy O'Donnell, SJ



Fr. Don Serva, SJ



Fr. Kyle Shinseki, SJ



Fr. Jayme Stayer, SJ

Jesuit Community Fr. Jack Heim, SJ, has been missioned to pray for the Church and the Society at Colombiere Center in Clarkston, Mich. **Formation** Fr. Mark Luedtke, SJ, will begin the tertianship program in South Africa. **Mission** Fr. Brad Held, SJ, has been named pastor of Holy Rosary Mission and associate pastor of Sacred Heart Parish in Pine Ridge, S.D. **Parish** Fr. Eric Sundrup, SJ, has been named pastor of St. Robert Bellarmine Chapel in Cincinnati. **Schools** Jim Kennedy, SJ, will teach

social studies at Marquette University High School in Milwaukee; Jack McLinden, SJ, will teach theology at Loyola High School in Detroit; Sean Teets, SJ, will teach theology and music at Saint Ignatius High School in Cleveland; Chris Williams, SJ, will teach theology at Marquette University High School in Milwaukee. **Universities** David Inczauskis, SJ, will teach Spanish and philosophy at Xavier University in Cincinnati; Jim McGivney, SJ, will begin the Clinical Pastoral Education program at

Loyola University Health System in Oak Park, Ill.; Tommy O'Donnell, SJ, will serve as coordinator for student support and outreach at Arrupe College of Loyola University Chicago; Fr. Don Serva, SJ, will serve as an adjunct professor of biology at John Carroll University in Cleveland; Fr. Kyle Shinseki, SJ, will serve as a campus minister at Santa Clara University in California; Fr. Jayme Stayer, SJ, will serve as an associate professor of English at Loyola University Chicago.

In Memoriam: Fr. Raymond C. Baumhart, SJ

December 22, 1923 – October 10, 2019

Father Raymond Baumhart, SJ, was the 21st and longest-serving president of Loyola University Chicago (1970-1993). His tenure saw the university grow in both enrollment and physical space. When Ray was elected president, Loyola University owned 31 buildings and when he left office, the university owned 83 buildings. Flanner Hall, Maguire Hall, Halas Sports Center, and the Crown Center are four examples of campus buildings constructed during his presidency. Prior to his presidency, he served as executive vice president and acting vice president of Loyola's Medical Center. He had a major hand in the 1969 opening of the Loyola University Medical Center in Maywood, Illinois. Ray was greatly admired and respected by colleagues and counterparts alike for his insights, strategic planning, and gentle but direct capacity for making decisions, large and small. He was a very effective mentor to many younger Jesuits as they prepared for or began their administrative service to the Society or in one of our apostolic works. In all of his jobs and ministries, Ray humbly practiced servant leadership and encouraged, and empowered, others to do the same. May he rest in peace. ☩

Following St. Ignatius to Follow Jesus

Prison cell of Jesus at the House of Caiaphas



One of the most grace-filled moments of our time together was prayerfully, in silence, walking down the Mount of the Beatitudes, toward the Sea of Galilee.



Fr. Brian Paulson, SJ, is the provincial of the USA Midwest Province.



According to tradition, the small Chapel of the Ascension on the Mount of Olives was built around an imprint of the feet of Jesus, left in the rock when he ascended into heaven.



I was blessed to spend time with my fellow Jesuit provincials, (from left to right) Frs. Scott Santarosa, USA West Province; John Cecero, USA Northeast Province; Robert Hussey, Maryland Province; Ron Mercier, USA Central and Southern Province; Erik Oland, Canada Province; and Timothy Kesicki, Jesuit Conference.

By Fr. Brian Paulson, SJ

After his intense months of prayer in the cave at Manresa, Spain, outside of Barcelona, Iñigo of Loyola went on a voyage across the Mediterranean to the Holy Land as a pilgrim. So intense was his love for Jesus that Iñigo felt a deep desire to physically be where Christ was known to have lived, suffered, died, and rose from the dead. One of the places Iñigo visited was the small medieval Chapel of the Ascension on the Mount of Olives. According to tradition, this chapel was built around an imprint of the feet of Jesus left in the rock when he ascended into heaven.

I had the privilege last May of making my own pilgrimage to the Holy Land, along with five other Jesuit provincials and Fr. Timothy Kesicki, SJ, the president of the Jesuit Conference of Canada and the United States, under the inspiring guidance of Fr. Brendan Lally, SJ, who has led dozens of pilgrimages to the Holy Land. Like St. Ignatius, I too had the privilege of placing my hands in the imprint where tradition tells us the feet of Jesus left a mark just before he ascended to heaven 40 days after his resurrection.

We spent six amazing days in Galilee, followed by a day of travel through Qumran near the Dead Sea, to Jerusalem, where we spent four days, including a day trip to Bethlehem.

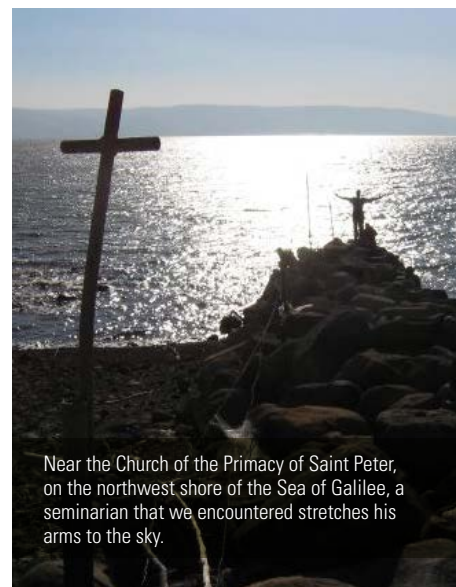
Before I left on my pilgrimage, Fr.

Michael Sparough, SJ, a friend of mine who is a noted retreat director and has served as a chaplain on many pilgrimages to the Holy Land, suggested to me that I would pray Ignatian contemplations of biblical passages with new eyes after having experienced this pilgrimage. How right he was! Swimming in the Sea of Galilee and eating fish out of that lake each evening are experiences I will never forget—and that will enter into my prayer for years to come.

One of the most grace-filled moments of our time together was prayerfully, in silence, walking down the Mount of the Beatitudes, toward the Sea of Galilee. Earlier, we celebrated the Eucharist together outdoors, on top of the mount, near the church and beautiful gardens which commemorate the events of Christ's life which took place there. But what seemed most remarkable to me was that while the hill is just an ordinary hill, the sense that we were on sacred ground was palpable. It might have taken us 20 minutes to prayerfully walk down the hill. There were several places—little plateaus—where one could imagine hundreds or thousands of people gathered for the Sermon on the Mount or the multiplication of the loaves and fishes. The hillside was green. The views were spectacular. Near the bottom of the hill—but still a hundred or so feet above

ground level—there was a cave-like overhang where it is said that Jesus would retreat to pray. We too took time to pray in that very cave, taking in the same view that Jesus would have enjoyed about 2000 years ago.

For those of us who call ourselves companions of Jesus, walking in the footsteps of Jesus and of St. Ignatius gives our lives meaning, hope, spiritual energy, and direction. I am deeply grateful to be on this journey with my brother Jesuits and with our colleagues, friends, and benefactors near and far. ✠



Near the Church of the Primacy of Saint Peter, on the northwest shore of the Sea of Galilee, a seminarian that we encountered stretches his arms to the sky.



Breaking Out of the Tomb of Racism

By William Critchley-Menor, SJ

“It felt like a meeting for those in recovery,” one Jesuit scholastic remarked as he reflected on the most recent meeting of the Jesuit Anti-Racism Sodality (JARS). Over 70 Jesuits gathered this past June to discuss how the Society of Jesus continues to be influenced by racism and to pray for guidance to grapple with that reality.

JARS, which began as an initiative of Midwest Jesuits in formation, is now a group sponsored by the province and open to Jesuits at every stage of formation and beyond.

Three years ago, an annual gathering of men in formation focused on anti-racism. It included in-depth training on understanding systemic racism and applying that knowledge to analyze our own religious order.

One observation made was the imbalance in vocational recruitment efforts between our largely suburban, white-populated schools and those schools populated with a majority of students of color. While such imbalance was certainly not deliberate, many of us concluded that it reflected a subconscious thought process that thought of “Jesuits” as “white” and thus, for whatever reasons, recruitment efforts for men of color were not as crucial.

At that meeting, Jesuits of color shared

some of their own experiences of racism within the Society.

Since that 2016 meeting, a group of roughly 30 Jesuits has met twice a year to bolster reflection on the effects of racism within the Jesuit order and to look for personal and systemic ways to interrupt it.

Father Pedro Arrupe, SJ, called for such activity in a 1967 letter to American Jesuits, “On the Interracial Apostolate,” in which he deemed Jesuit relations with African Americans a failure. Among the reasons he gave was “an unconscious conformity to the discriminatory thought and action patterns of the surrounding white community.”

The June gathering included a time of silent prayer where we reflected on 1 John 1:5-10, “If we say, ‘We are without sin,’ we deceive ourselves, and the truth is not in us.”

In a discussion afterward, multiple white Jesuits talked about how easy self-deception can be for white people when it comes to racism and how vulnerable we are to unconsciously taking on racist attitudes that can impact institutional decisions.

“I don’t think anyone in this room would ask the question if they are a sinner, but we would ask, how am I a sinner?” one scholastic shared.

“The question isn’t if I’m racist, the

question is how am I, or how are we, racist?”

While the reality that racism infects the Jesuits even today is quite serious and cause for contrition, the meeting was blessed with a sense of hope. Ignatian spirituality has taught us that keeping things hidden is a temptation of the evil spirit that constricts our freedom and hinders our ability to seek healing from God.

“I am hoping that [JARS]...will help our Jesuit brothers see that the truth really does set us free,” said Fr. Joseph Brown, SJ, “Racism entombs us all. Only by holding on to the truth of redemptive love can we bring ourselves out of the tomb that we human beings have constructed.”

“[The gathering] was a day of hope,” he concluded.

Even in confronting our sin and admitting our failures there is reason to hope, because “we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us.” ✠



William Critchley-Menor, SJ, is a Jesuit scholastic. He is currently in first studies at Saint Louis University studying philosophy and American studies. He entered the Jesuits in 2015.



Don't miss the chance to make a charitable IRA gift this year!

If you are 70½ or older and own a traditional IRA, please consider making an IRA charitable rollover gift to the Midwest Jesuits. Contact your plan administrator to make a qualified transfer from your IRA to us **by December 31**.

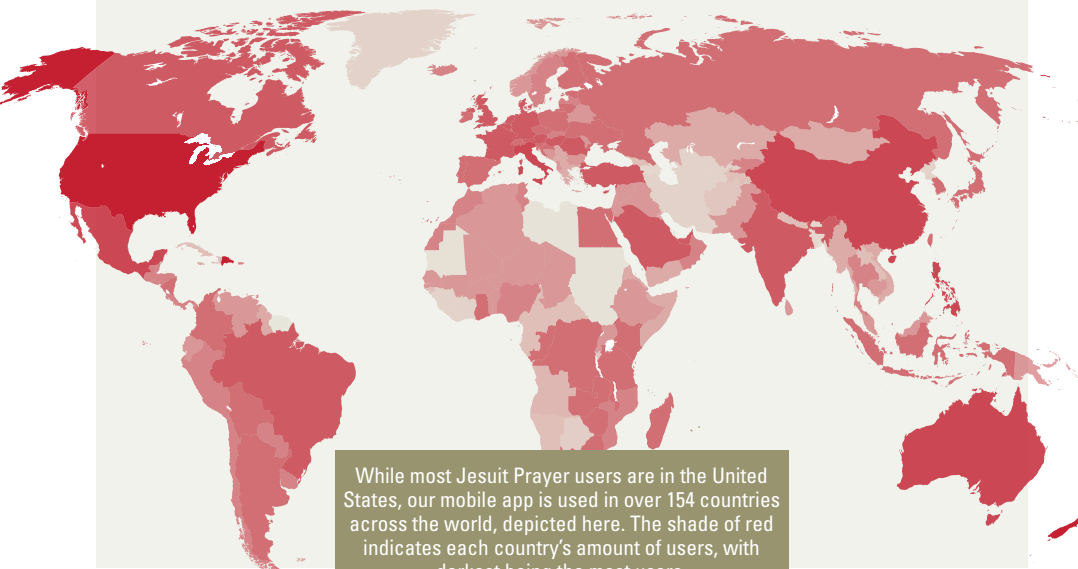
A gift of any amount up to \$100,000 made from your IRA to us will:

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- satisfy your required minimum distribution (**RMD**) for the year.
- reduce your taxable income, even if you do not itemize deductions.
- not be subject to the 50% limitation on charitable gifts.
- **positively impact the work of the Jesuits.**

For questions about an IRA Rollover gift please contact Margie O'Neill at (773) 975-6911 or moneill@jesuits.org. We also invite you to visit www.jesuitmagisgift.org.

The Worldwide Reach of Jesuit Prayer

In 2012, the Midwest Jesuits launched Jesuit Prayer: a free website, daily email, and mobile app offering daily Scripture, Ignatian reflection, and prayer. The goal was to satisfy increasing demand for Ignatian spirituality-related content, while also utilizing increasingly popular methods of digital communication—"meeting people where they are." As the ministry grew, Jesuit Prayer increased collaboration to share costs, content, and outreach efforts. Since the launch seven years ago, Jesuit Prayer has transformed into a global community, with users in 154 countries and more than 112,000 app downloads. Join our community by visiting JesuitPrayer.org or downloading the Jesuit Prayer app for Apple and Android.



While most Jesuit Prayer users are in the United States, our mobile app is used in over 154 countries across the world, depicted here. The shade of red indicates each country's amount of users, with darkest being the most users.

Fr. Brian G. Paulson, SJ
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UPCOMING EVENTS

Save the Date for our Lenten Days of Prayer

Wednesday, February 26th

Naples, FL
Chicago, IL

Sunday, March 1st

Phoenix, AZ

Sunday, March 8th

Twin Cities, MN

Sunday, March 15th

Cleveland, OH
Milwaukee, WI

Sunday, March 22nd

Detroit, MI

Saturday, March 28th

Omaha, NE

Sunday, March 29th

Chicago, IL
Cincinnati, OH

Visit JFANUSA.org for Jesuit
Friends and Alumni Network events
in your area!

Farewell Concert

The St. Louis Jesuits performed their final concert to a sold-out crowd at Powell Hall on September 29th. ✠

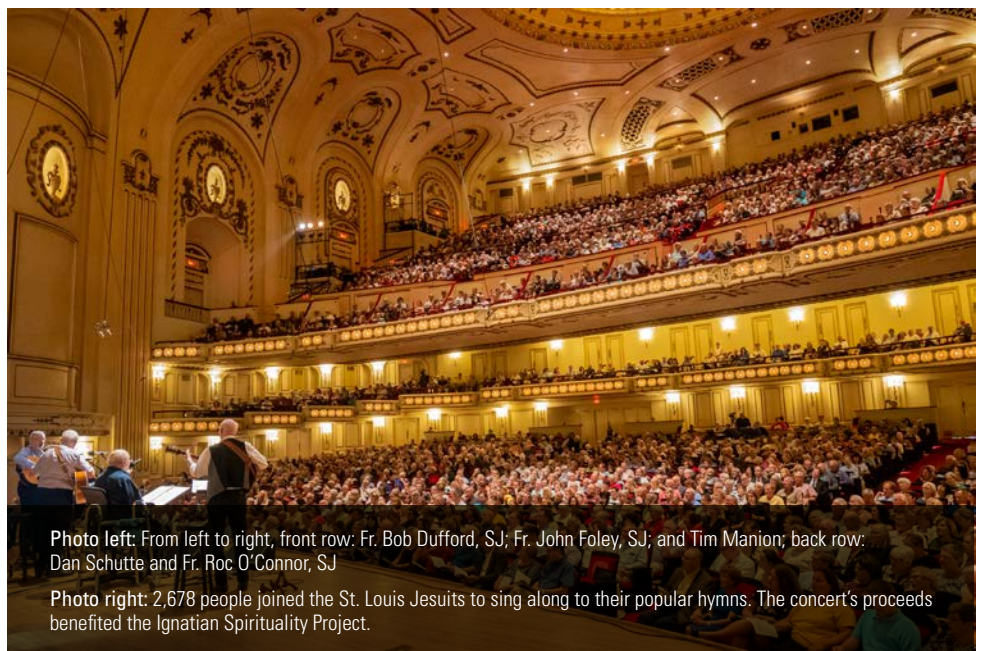


Photo left: From left to right, front row: Fr. Bob Dufford, SJ; Fr. John Foley, SJ; and Tim Manion; back row: Dan Schutte and Fr. Roc O'Connor, SJ

Photo right: 2,678 people joined the St. Louis Jesuits to sing along to their popular hymns. The concert's proceeds benefited the Ignatian Spirituality Project.