



JESUITS

USA MIDWEST PROVINCE

SPRING 2018

A Jesuit Pope

Celebrating Five Years
with Pope Francis

Also in This Issue:

- Becoming a Yogi in Action
- Praying for the Church and Society
- What is First Studies?



Dear Friends,

Sixty years ago, a young man from Argentina named Jorge Mario Bergoglio entered the Society of Jesus as a novice. Fifty-five years later, he became the first-ever Jesuit pope. In the five years since he was elected, Pope Francis has energized the faithful and people of all faiths through his warm, humble leadership and his care for all people — especially those at the margins — and for the earth itself. I was honored to meet Pope Francis in 2016 at the Society of Jesus' 36th General Congregation and hope that you enjoy our cover story on him, which highlights how his “Jesuit DNA” shapes the way he leads and ministers.

In this issue, you also will read articles from Jesuits who are in the world, finding new ways to reach people with this Gospel message.

Fr. Timothy Meier, SJ, uses his neuroscience background to help United States military personnel suffering from PTSD; Bobby Karle, SJ, has created a ministry blending Yoga and Ignatian spirituality; Eric Immel, SJ, reaches out to students at the innovative Arrupe College of Loyola University Chicago. And two of our nurses who attend to the senior Jesuits, Terry Kult and Jane Glynn-Nass, share a heartfelt first-person observation of men who have given their lives to the service of others and now find joy in praying for the Church and the Society.

This issue also highlights some of the many ways that the Midwest Jesuits and you, our lay collaborators, are making a positive difference in the world.

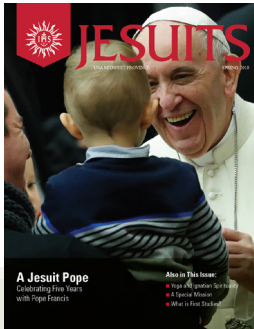
This Easter season, please know that the Midwest Jesuits pray for you in a special way, and we ask you to pray for us.

Sincerely yours in Christ,

Brian G. Paulson, SJ
Provincial, USA Midwest Province

Fr. Brian Paulson, SJ, provincial of the USA
Midwest Province, greets Pope Francis at the
Society of Jesus' General Congregation in 2016





ON THE COVER

Celebrating the fifth anniversary of the first-ever Jesuit pope. **Page 8.**

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A Jesuit Road Trip

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In Fall 2014, Fr. Ed Schmidt, SJ, made a personal pilgrimage to Jesuit-named sites throughout the Midwest Province. Enjoy excerpts from his travelogue.



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Five Years Later

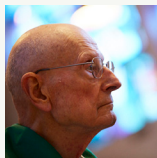
Pope Francis became the first-ever Jesuit pope in 2013. Learn how his "Jesuit DNA" has inspired the faithful and many others throughout the world.



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The Whistle Priest

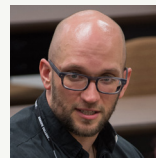
Teaching others to play the Irish tin whistle and being a Jesuit go hand in hand for Fr. Ryan Duns, SJ.



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Missioned to Pray for the Church and Society.

It's true that Jesuits never retire. In their senior years, Jesuits take on a special mission: to pray for the Church and Society.



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Reaching Students Where They Are As Associate Dean of Student Success at Arrupe College, Eric Immel, SJ, says it is important to encounter students as "Children of God."

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St. Ignatius Cleveland Baseball Team to Compete in Italy



The baseball team from St. Ignatius Cleveland is excited to compete in a tournament in Italy this summer.

The “Baseball Cats” of St. Ignatius High School in Cleveland will travel to Italy to play a four-game exhibition series with the Nettuno Baseball Club during a 10-day stay from July 19 to 28.

Head Baseball Coach and Assistant Athletic Director Brad Ganor plans to take the Wildcats to a host of historical sites during the team’s trip to Italy. The Baseball Cats will visit Pompeii, Rome, Vatican, Coliseum, and participate in Mass at St. Ignatius Loyola Church in Rome.

“It has been a dream of mine to take an international trip with our baseball program and that dream will become a reality when we travel to Italy in July 2018,” Ganor said. “I feel my job is to coach baseball but more importantly provide opportunities for kids to create memories that will last a lifetime. I think this trip will do that.”

Baseball is quite popular in Nettuno, located 40 miles south of Rome, where U.S. servicemen introduced the game in 1944 and 1945. Nettuno’s team competes in the Italian Baseball League and plays in the 10,000-seat Stadio Steno Borghese.

The school’s global education initiatives increasingly include international trips through the Athletic Department. Most notably, St. Ignatius rugby team traveled to Ireland in 2015, France in 2017, and will head to South Africa this April.

For more information, visit Ignatius.edu.

St. Camillus Senior Jesuits Move into Their New Home



Fr. Bob Brodzeller, SJ, and Carol Werner, activities director at St. Camillus senior Jesuit healthcare community.

The Jesuits of the St. Camillus senior Jesuit healthcare community moved into their new community space in February, a necessary move made possible by the *With Others. For Others.* campaign for Senior Jesuit Healthcare.

The move into a new community space was necessitated by the historically high numbers of senior Jesuits. As the number of senior Jesuits grew, it became apparent that the old St. Camillus community would no longer be adequate to provide for current and future Jesuits in need of healthcare.

“These men are living longer and, with that, comes increased healthcare needs,” says Father Brian Paulson, SJ, provincial of the USA Midwest Province. “There is a significant population of Jesuits in their 70s, 80s, and 90s. Here in the Midwest we project that we will need both the Colombiere Center in Michigan as well as St. Camillus in Milwaukee for the next 15-20 years. They will both be full or close to full.”

The project broke ground on April 14, 2016, and was completed in early 2018. The Jesuits residing in the community, with the help of St. Camillus staff and volunteers, were fully moved into the new community by the end of February.

This new community is part of the \$25 million capital campaign *With Others. For Others.* The campaign is ongoing to raise funds for the healthcare needs of current and future Jesuits. To find out more, read page 13 and visit WithOthersForOthers.org.

Internship Offers Youth Ministry, Communal Living Experience



The 2017-18 Ignite Internship team at the Jesuit Spiritual Center in Milford, Ohio.

The Jesuit Spiritual Center at Milford, Ohio, has launched a residential internship program called the Ignite Internship, a program designed to give young adults youth ministry experience, while also providing spiritual nourishment for students around the Midwest.

The interns live together in community and serve as members of the youth ministry team, which facilitates approximately 75 retreats for about 6,000 students.

“My experience with young adults is that they want to be involved with something,” says Eric Nichols, assistant director of youth ministry. “We thought that instead of offering another retreat, we should offer them a chance to serve.”

During the internship program, participants live in the historic Rock House on the grounds of the Jesuit Spiritual Center. The house was renovated in 2017. Previous iterations of the program were part-time and did not include a communal living experience.

Each intern has their own private room and a community food stipend to cover all meals, as well as a personal monthly stipend, and health insurance.

“We’re really looking for someone who has the desire to live their life for something more,” says Stephen Poat, director of ministry. “If they have youth ministry experience or a musical talent, great, but they don’t have to. They have to be looking for the ‘Magis.’”

Applications for the 2018-19 year are due by April 15. To learn more about the program, visit JesuitSpiritualCenter.com.

Loyola University Chicago Textbook Wins High Honors at Vatican



Loyola University Chicago's Institute of Environmental Sustainability receives their award in Vatican City.

Healing Earth, an online textbook from Loyola University Chicago's Institute of Environmental Sustainability, was presented with the Vatican's Expanded Reason Award for its innovative approach to answering Pope Francis' call to care for the Earth.

"We know how necessary it is to educate students as whole persons — as intellectually inquisitive, morally developing, and spiritually graced human beings," says Dr. Michael Schuck, professor of theology at Loyola. "But we also know that there are few teaching resources that can guide exploration of the scientific, ethical, and spiritual dimensions of today's environmental challenges in one textbook."

Healing Earth is a free-access online textbook in environmental science, ethics, spirituality, and action designed for upper level secondary school students, beginning college and university students, and adult learners. The award, given through a partnership between the Joseph Ratzinger/Benedict XVI Vatican Foundation and the University Francisco de Vitoria in Spain, came with the opportunity to meet the pope, participate in a two-day awards conference, and receive a €25,000 (\$29,500) honorarium.

"This pope is my hero" says Dr. Nancy Tuchman, founding dean of the Institute of Environmental Sustainability. "He's not only a solid-gold ethical world leader, but he is spot-on about our need to care for our environment."

Cristo Rey Milwaukee Moving to Larger Facility



An artist's rendering of the new Cristo Rey Milwaukee location.

After three years of sustained enrollment and growth, Cristo Rey Jesuit High School Milwaukee is moving to a larger location. Students and faculty are expected to move into the facility in Fall of 2019.

"We have exceeded enrollment projections thanks to tremendous community support for our urban work-study model," said Cristo Rey Jesuit High School Milwaukee president Andy Stith. "This new building will provide the space and amenities needed to continue providing our students with a high-quality education and we're excited about the next chapter for Cristo Rey Jesuit High School Milwaukee."

This new location is a part of Cristo Rey Jesuit High School Milwaukee's long-term strategic plan. The school is in its third year with an enrollment of 324 students and is currently located at 1215 S. 45th Street in West Milwaukee. The new building will be at 1818 W. National Avenue in Milwaukee. The school will welcome its fourth class of students in the fall of 2018 and will graduate its first class of seniors in the spring of 2019. Based on current enrollment and admissions activity, Cristo Rey Jesuit High School projects a total ongoing enrollment of 500 students. The new location is more than double the size of the school's current facility and can accommodate all the programming required for Cristo Rey's college preparatory and work-study programming.

New Leaders Named at Jesuit Schools and Universities



Tim Reilly, a St. Xavier alum, has returned to his alma mater to be the new president.

There will be many new faces at Jesuit schools and universities this coming fall as several presidential announcements were released in recent months.

In December, Dr. Michael D. Johnson, Ph.D., was announced as John Carroll University's new president, succeeding interim president Dr. Jeanne M. Collieran, Ph.D.

"The passion that the students, faculty, staff, and alumni have for John Carroll is inspiring, and I am grateful for the opportunity to lead this community," says Dr. Johnson.

Later that week, Tim Reilly was announced as the first lay president of St. Xavier High School in Cincinnati. Reilly, who is an alum (1976), parent of alums, and former board member, came to St. Xavier from St. Ignatius Loyola School in Cincinnati, where he has served as principal since 1995. He succeeded Father Timothy Howe, SJ, who was named president of Colegio San Ignacio de Loyola, the Jesuit secondary school in San Juan, Puerto Rico.

Then, in early January, Fr. William Verbryke, SJ, was named president of Brebeuf Jesuit Preparatory School in Indianapolis, succeeding Fr. Jack Dennis, SJ.

"I look forward to working with the exceptional leadership team, faculty, and staff to continue Brebeuf's history of excellence," says Fr. Verbryke.

For more information on Jesuit schools, visit JesuitsMidwest.org/WhatWeDo

A Jesuit Road Trip

Notes from a travelogue by Fr. Ed Schmidt, SJ

I don't know when I picked up my love for maps and geography, but it was early. In my musings and map scratching a few years ago, I started to notice the number of places in the U.S. that bear the names of Jesuits. There are quite a few, some more obvious than others, like Michigan's St. Ignace or Marquette. In the fall of 2014, I made a road trip across the country to visit the Jesuit-named sites.

My first destination was just a bit off the road to Cincinnati, a suburb of Louisville called St. Regis Park. St. John Francis Regis worked in villages in the mountains of eastern France at a time of a lot of religious fighting. His grave became a pilgrimage destination, and he became a patron of pilgrims. The hotels that bear his name seem to reflect this, though their standards of luxury hardly reflect this simple man.

After a night with the community at John Carroll

University, I moved on

to Ann Arbor and then on August 31 to the Pere Marquette River at Ludington, Michigan. The river also widens here to form Pere Marquette Lake. It was here that Jacques Marquette died on May 18, 1675.

Late in the afternoon I visited the marker at the place where Marquette was first buried. It is a large stone cross in a beautiful setting, though between the shrine and Lake Michigan there are some new homes. Presuming this is the correct site of his death, it does not quite fit the contemporary descriptions. Besides the new houses along the shore, some sand dunes have formed between here and the open Lake Michigan. But still it was an evocative setting.

My next stop was Charlevoix, about 140 miles away, with a lot of rain to slow things down. But once I got there I found it a really neat town. It is named for the Jesuit Pierre François Xavier de Charlevoix, who traveled out west from Quebec to map and describe what French authorities considered their possessions.

I moved on to St. Ignace, crossing the Mackinac Bridge to the

Upper

Peninsula. I found a motel and then took a walk. Later I drove out to the Marquette National Museum, which I had seen years before. Back in the center of town I found – somewhat by accident – Marquette Park. A marker there says that this is his burial site.

Next morning I went back to the park with the Marquette grave. Not much room for pious thoughts. The road I'd driven on last night was now gone, all ripped up and guarded at each end by flaggers. A phone squawked in the back of an open car across the ripped up street. I moved on just before the weed whackers came by.

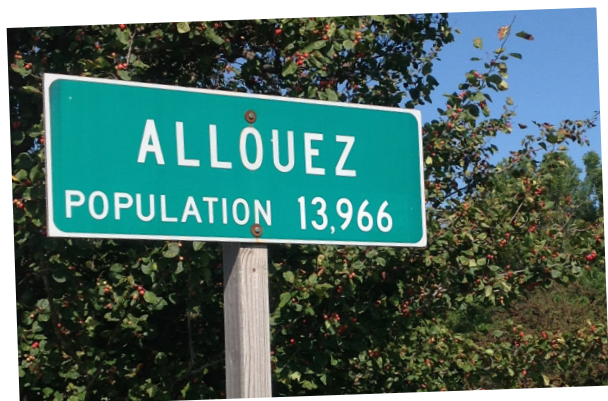
Heading east along Lake Huron, I reached a spot from which I could see Marquette Island and Marquette Bay. Marquette is a large island in a group along the northern shore of Lake Huron; it is a summer home to visitors but has no roads or access other than private boat. From there I went north to Sault Ste. Marie, which has strong connections to Jesuit history.

From Marquette, Michigan, I drove on to Wisconsin. Marquette is clearly a big name around here. Claude Allouez, his Jesuit superior out on these missions, is not so famous. A monument to his memory crowns a hill there.

If Claude Allouez is not so well known



A monument to Fr. Pierre-Jean De Smet at Lake De Smet in Wyoming



Allouez, Wisconsin

as Marquette, still he lends his name to a little town; to two of them to be precise, Allouez and New Allouez, and their Allouez Township. Just to see if he was remembered, I asked the young woman at the BP station who he was; she didn't know. In fact, he worked longer than Marquette and in more places. Most Jesuits are more like Allouez than Marquette in that their lives are quiet.

As I drove on, I thought about how Marquette and the other early explorers found their way here with no paper maps, no Google map search. They had local guides who they trusted, much as I have often asked for directions. It wasn't Marquette who put his name on the map directly. It was others who wanted to note: He was here!

On Sunday morning I drove through town to St. Francis Xavier Church in De Pere, which borders Allouez. The church must be near to where Claude Allouez built his mission named for Xavier, though I do not know if the exact spot is known. The location is just above the

Allouez and De Pere were the last goals of the first half of my trip. I left them behind with a sense of accomplishment. I stopped in Milwaukee briefly to visit a friend at Marquette University High and then proceeded on to Chicago.

The second half of my journey began on Sunday, September 21. Just to review my goal and ground rules for deciding where to visit, I intended to visit all the cities, towns, counties, and also the geographic features in the United States that are named for Jesuits. Forests, parks, streets, buildings, schools, churches, etc. are not included since it would be impossible to visit all of these in the two months I have been given.

There had been a lot of reference to Jacques Marquette in the previous week, and I knew there was more to come. Aptly enough, I passed by Marquette University.

I crossed the Mississippi to Marquette, Iowa. Marquette's party was more likely on the eastern bank at Prairie du Chien, which is near where the Wisconsin flows into the Mississippi. This is where the French group first spied the great Father of Waters that they had heard so much about. Here they turned south, going with the current. A statue group in the town includes Marquette along with other early explorers.

I did not go with the flow from here, but headed northwest towards today's destination, De Smet, South Dakota. De Smet was a Belgian Jesuit who traveled as a missionary through the upper Midwest and the Northwest as well as the Canadian Rockies.

He was a strong advocate for the indigenous communities, and one photo shows him with a group of indigenous leaders at the White House.

As I drove north towards De Smet the next day, I was thinking of how to describe this land. Corn, wheat, other things growing in the fields. Occasionally broken by a patch of trees that looked

like those places where you see deer crossing signs. De Smet is really taken up by memories and places associated with Laura Ingalls Wilder. This is where she sets off lot of her book *Little House on the Prairie*. I went into a gift shop just for some directions. The woman there told me about Washington Park at the other end of town (not far away!) where there is a statue of De Smet. A little further on I spotted a tourist info office, which also seemed to be city hall. Two women there were interested in my quest. One had written a history of the statue and the other had been around for its dedication. The statue is a replica of one in Dendermonde, Belgium, De Smet's birthplace.

I really got into the English version of the inscription on the statue: "As a lasting tribute to the memory of Father Pierre Jean De Smet of the Society of Jesus who for over 30 years offered his life in the service of the Indian people traveling far beyond the Rocky Mountains and sharing with them his deep love of God and Country."

So what did I accomplish? I connected a lot with Jesuit history and the many ways in which the missionaries connected with the people. For every famous one with mountains and lakes and cities named for him, there are hundreds who worked with equal zeal and imagination to serve the mission.

If having things named for one were a contest, Marquette would certainly win. Strangely, Regis is second, ahead of St. Ignatius Loyola even if one counts his ghost towns. These places are places because the things that happened there are remembered in story and monument, in admiration and in prayer. The places could be inspiring or maybe just curiosities, but the miles between them for me were filled with memories and prayers and gratitude. And the story goes on! ❖



Charlevoix, Michigan

last set of rapids before the Fox River empties into Green Bay, an arm of Lake Michigan. These rapids received the name Les Rapides des Pères, "the Rapids of the Fathers," referring to the Jesuits who lived there; over the years the name was rendered simply as De Pere.



Jack McLinden, SJ, and his family, at St. Thomas More Catholic Church in St. Paul, Minnesota

You Can Have Me

By Jack McLinden, SJ

“If I saw You on the street / and You said come and follow me...”

These words from the song *You Can Have Me* by Sidewalk Prophets came on the radio one summer day. I had just graduated from Saint Ignatius High School in Cleveland and the words spoke to me in a life-changing way. The song paints the picture of meeting Christ on the street in our everyday life and being called by him, just like the first apostles were called from the seashore. When I thought about Christ calling me, I thought of the priesthood.

I headed off to college at Bucknell University just a few weeks later with a deep sense of excitement for the new experiences ahead, but also with a desire to discern God’s call for me. In the summer before my senior year, I attended the Six Weeks, a Jesuit program at Martyrs’ Shrine in Midland, Ontario. I lived in the Jesuit community, worked at the Shrine, and learned about the Jesuit martyrs for whom the Shrine is named. While I was discerning there, I felt a renewed call to follow Christ, and I

decided to apply to the Jesuits that year.

My formation so far has been full of experiences that have challenged me to do things I never thought I could do. Yet the way God has accompanied me has deepened my desire to follow Christ wherever he might lead me. For example, I remember saying before I entered the Jesuits that I could not imagine teaching someone the English language. However, in my very first experience of ministry as a Jesuit, I was asked to serve at an adult education center for folks who were learning English. God certainly has a sense of humor! I loved this experience, though, and it has made me more open and available to Christ’s call.


I have had many other experiences in formation that have challenged me to grow in ways I never would have imagined. Often the most difficult experiences have been the most rewarding. Traveling across the country on a Greyhound bus for pilgrimage, learning Spanish while living in Lima, Perú, or even working at a cross-state rival school, St. Xavier High School in

Cincinnati, have all forced me to feel my weaknesses and vulnerabilities. I could only rely on God. In doing so, I learned that God is always with me and that God’s grace can transform even the most challenging circumstances. Each of these experiences had their low moments and trials, but ultimately, they brought me closer to Christ and deepened my desire to follow Him.

Currently, I am studying philosophy, theology, and women’s and gender studies at Saint Louis University, where my desire to follow Christ continues to grow and be formed. Both my studies and my service in the local community have challenged me to work for reconciliation, to value and care for all people, and to be ever open and available to Christ’s call. ✠



Jack McLinden, SJ, is a second-year Jesuit scholastic in the first studies program at St. Louis University. He entered the Society of Jesus in 2014.



Fr. Jim Creighton, SJ, attends Mass at the Colombiere Jesuit Community in Clarkston, Michigan.

God's Will Be Done

By Amy Korpi, staff writer

In Ignatian spirituality, finding — or discerning — the will of God involves two principles: consolation (when we sense an experience or decision is moving us toward God) and desolation (when we sense something is moving us away from God).

For Father James (Jim) Creighton, SJ, the desire to know God's will began in Chicago. "As a teenager at Saint Ignatius College Prep, I viewed the priesthood as a vocation 'higher' than any other way of life," he recalls. "Later, as a novice in the Society of Jesus at Milford, Ohio, it became obvious that there is a higher way of life, regardless of occupation or vocation. And that is seeking the will of God."

"Of course, that's not so easy for any of us," Fr. Creighton continues. "From my early days as a Jesuit to my last Jesuit annual retreat, I have prayed to find God's will and tried to do it, during a life that did, in fact, include the priesthood as a gift of God and many other gifts that have been the will of God. Actually, I have sensed consolation in various

ministries that filled a need perceived by the Society."

Fr. Creighton's roles in those ministries included assistant director of novices and then rector of the large Jesuit community back at Saint Ignatius College Prep in Chicago in the 1960s and 1970s. While completing this latter assignment, he says, "Fr. Pedro Arrupe, SJ, suggested that I consider adding an extra half year to my rectorship because my successor had not yet finished his last year of Jesuit training. And when Father General 'suggested,' I considered that to be the will of God — and was consoled."

When he needed a new residence, Fr. Creighton found an opening at the provincial residence in Oak Park, Illinois. "It was a creative time with the staff of Jesuits there," he recalls. "And they were discussing 'career testing' as an interesting aid for Jesuits in relation to their apostolic works."

Intrigued by the idea, Fr. Creighton found a career testing program in Chicago. "It felt like entering some kind of modern scientific means appropriate to

finding God's will."

The results, based on his personality profile, talents, and tendencies, were to seek goals in education and clinical pastoral care. These findings eventually led Fr. Creighton to studies at the University of Chicago, "which had a rather advanced educational program," he says.

Recalling the rigor of the curriculum, Fr. Creighton declares, "Older man that I was, I had come there to learn — and that was the secret! It reminded me of St. Ignatius learning Latin with students who were decades younger than he in Paris. But this was Chicago, and I was consoled! Wherever God will lead, I will go."

Fr. Creighton ultimately worked his way to becoming a director at the University of Chicago's three hospitals, as well as a clinical pastoral educator and its first Roman Catholic chaplain.

"In all of this," he concludes, "I learned that by taking risks and trusting myself to God's guidance, God's will does find ways to fill needs, and God's will be done. That's the higher way." ✠

Five Years Later

Changes under Pope Francis
Are Revealing His Jesuit DNA

By William Bole



Pope Francis visits a house in Rome for people with intellectual challenges. (CNS photo/L'Osservatore Romano via Reuters)

The story is often told: Pope Francis is on a return flight to Rome, following the World Youth Day celebration in Rio de Janeiro. He walks back to the press compartment and surprises everyone with an impromptu news conference, standing in the aisle for 81 minutes and answering every question thrown at him by reporters. Asked about homosexuality, the pope makes what would become his emblematic utterance: “If a person is gay and seeks the Lord and has good will, *who am I to judge* that person?”

Seldom told — and less understood — is something else Francis said during that spontaneous exchange. “And I think like a Jesuit,” he explained.

It has been five years since white smoke wafted from a tiny chimney atop the Sistine Chapel, signaling that the papal conclave had chosen a new successor of St. Peter, first Bishop of Rome. Just over an hour later, a little-known Argentine cardinal named Jorge Mario Bergoglio appeared on the balcony of St. Peter’s Basilica — the first Jesuit pope, the first pope to hail from the Americas, and the first to take the name “Francis.”

For a few years, there was constant debate among religious pundits as to whether this approachable pope with a message of mercy had as yet brought change and reform to Catholic life worldwide. Father Timothy P. Kesicki, SJ, president of the Washington-based Jesuit Conference of Canada and the United States, points out that to this day, “He hasn’t changed one definitive teaching of the church.” Yet, Fr. Kesicki and many others are now quick to add that the pope who thinks like a Jesuit has changed, perhaps forever, the way a universal pontiff carries out his ministry, and his pastoral spirit has proved infectious for untold numbers of Catholics and non-Catholics alike.

He is pontificating in a new key, making it clear that a fundamental task of the faithful is not so much to follow rules but to discern what God is calling them to do. He is altering the culture of the clergy,

steering away from what he has named as “clericalism” (which dwells on priestly status and authority) and toward an ethic of service (Francis says the church’s shepherds must have the “smell of the sheep,” always staying close to the People of God).

He has energized countless people, religious and lay, Jesuits and their many collaborators, who have gravitated toward what Francis likes to call “the periphery,” the social margins. He has

NO SMALL PART OF THE JESUIT CHARISM IS THAT IT’S A MISSIONARY ORDER, ITS MEMBERS “READY TO GO ANYWHERE IN THE WORLD TO HELP FORM SOULS.”

furnished the example of a pope “who is not untouchable, who is open to criticism, open to changing his mind,” and who wants to lead “a more human church,” says Father Gustavo Morello, SJ, a sociology professor at Boston College.

All of that and more is traceable to what some call Francis’s “Jesuit DNA,”

which is grounded in the Spiritual Exercises of St. Ignatius of Loyola, who sought to promote self-awareness, a joyful sense of freedom, and a willingness to take risks.

...

The day after he was elected, Pope Francis picked up a phone and called the Jesuit Curia in Rome. “This is Pope Francis. May I speak to Fr. General?” he asked a flustered receptionist, who was a little incredulous. Francis had to convince the man that it was really the pope calling, not a prankster. Switched eventually to the office of Fr. Adolfo Nicolás, SJ, then-Superior General of the Society of Jesus, Francis began making arrangements for the two to meet — not at the Apostolic Palace, where popes have traditionally resided, but at a residence for visiting clergy and lay people where he stayed during the conclave. It was an early indication that Pope Francis planned to decamp from the sprawling papal apartment and move into the simpler quarters of the guesthouse, on the edge of Vatican City. It’s where he continues to live.

If there are just a few keywords of this

Pope Francis greets an elderly woman in Asuncion, Paraguay. (CNS photo/Paul Haring)



papacy, one of them is surely “periphery.” Another is “discernment.” Francis the Jesuit is constantly seeking to discern how God is working in his life, and as pope, he is nurturing that kind of spiritual discernment at all levels of the church, notes Father Peter Bisson, SJ, provincial of the English Canada Province. “How is the spirit moving among us? Where is the joy? Where is the fear? And what is the will of the Lord?” the provincial says, relating some Ignatian-style questions for discernment. That’s how Jesuits and others steeped in this tradition characteristically seek to “find God in all things.” As for Francis, Fr. Bisson adds: “He’s not afraid of finding God in unexpected places. He expects to find God in those places,” especially on the margins.

Francis himself says, “The Jesuit must be a master of discernment, for himself and others.” He made that comment when he met with 31 Jesuits based in Myanmar during his visit to that country and Bangladesh in late November and

early December of this past year. “Think of St. Peter Claver,” the pope said, referring to the 17th century Spanish Jesuit and missionary. “He knew how to discern and knew that God wanted him to spend his life among the black slaves. Meanwhile some esteemed theologians were discussing whether or not they” — the slaves — “had a soul.”

HE COMMUNICATES HIS SOUL, GOD’S SPIRIT, IN ENCOUNTERS ... AND IN HIS MESSAGES TO AUDIENCES, HE HELPS YOU UNDERSTAND THE GOSPEL ENCOUNTERS DIFFERENTLY.

During that November 29 conversation, held in the long, narrow chapel of the archbishop’s house in Yangon, a Jesuit asked why the pope always finds time to meet with fellow Jesuits during his far-flung travels. Francis replied that he does so “not to forget that I am a missionary,” to which he added, provoking laughs — “and that I must convert sinners!”

Fr. Kesicki explains that every religious order has its own charism, its way of carrying out the church’s work. No small part of the Jesuit charism is that it’s a missionary order, its members “ready to go anywhere in the world to help form souls,” the priest says. “As a Jesuit, you go out to the periphery. You go out to the poor, the disenfranchised, refugees, those disaffected by the church. You go out to the people. Pope Francis has that missionary spirit. That’s what makes him a Jesuit.”

Gillian Ahlgren is another Catholic whose work has been reshaped by this papacy. A theology professor at Xavier University in Cincinnati, she has been struck by the quality and depth of Francis’s one-on-one interactions, even when he moves among throngs of pilgrims like the thousands who turn out for the regular papal audiences. Ahlgren has attended a few of those Vatican audiences, including one in which Francis worked his way to the far end of an immense hall to bless a small child,



Pope Francis meeting with Jesuits in Myanmar in 2017. (Fr. Wilbert Mireh, SJ)



Pope Francis greets Fr. Timothy Kesicki, SJ.

whose mother broke into tears.

"He communicates his soul, God's spirit, in encounters," Ahlgren says, and in his messages to audiences, "he helps you understand the Gospel encounters differently."

Inspired by Francis, Ahlgren and Xavier launched in 2014 the Institute for Spirituality and Social Justice. The institute immediately began holding full-day workshops in parishes and schools on Francis's 2013 apostolic exhortation *Evangelii Gaudium* ("The Joy of the Gospel"), which presents his vision of evangelization and calls for "pastoral ministry in a missionary style," less preoccupied with doctrinal rules than with Christian essentials such as mercy (another Francis keyword). The workshops in English and Spanish were primarily for church ministers, social workers, and others in the nonprofit sector, aimed in part at helping them encounter the people they serve "in a deeply meaningful way," Ahlgren says. Upwards of 3,000 people from both Catholic and Protestant congregations joined in those workshops and subsequent

ones focusing on *Laudato Si': On Care for Our Common Home*, Francis's 2015 encyclical on ecology.

...

It's no accident that two of Francis's major documents have "joy" in the titles — *Amoris Laetitia* ("The Joy of Love"), on marriage and family, and *The Joy of the Gospel*. Fr. Kesicki of the Jesuit Conference notes, "You can't give witness to Christ risen if you don't have joy in your heart. And in Francis, you always encounter a joyful man. He never looks beaten down." Indeed, reflecting on reasons for joy is part of the Spiritual Exercises — another Ignatian trait Francis has carried with him.

"He is the perfect witness to the Jesuit vocation," Fr. Kesicki adds. "If you want to know what a Jesuit is, you couldn't have any better example than Pope Francis." ✠

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



Pope Francis Warming Center

In 2015, a quarter-century after it was originally built in Detroit, the Ss. Peter and Paul Jesuit Church's warming center was re-named as the Pope Francis Center, to honor the pope's deep commitment to the poor.

Built in 1990, the warming center opened its doors to those facing homelessness, offering warmth and hot beverages. Since then, more than 145,000 people have come seeking physical and spiritual care, including meals, coffee, socks, showers, and laundry.

"Because we have become so much more than a warming center, we needed a name that adequately reflects all we do," says Fr. Timothy McCabe, SJ, director of the Pope Francis Center. "The name 'Pope Francis Center' is fitting because the pope has captured the world's imagination and inspires us with his special love and concern for the poor and afflicted."

On an average day, 170 people will be welcomed to the center. The organization also provides access to doctors, dentists, lawyers, mental health professionals, and housing providers through their free clinics.

To learn more about how to support the mission of the Pope Francis Center or to volunteer, visit PopeFrancisCenter.org

The Whistle Priest

By Fr. Ryan Duns, SJ



Fr. Ryan Duns, SJ, teaches viewers how to play the Irish tin whistle through his videos on YouTube.

Believe it or not, there was a time when playing the tin whistle, let alone the piano accordion, was not a recipe for instant popularity among one's peers. Thirty years ago, back when I began to learn to play Irish music, my lessons were a way for me to participate in my family's Irish heritage. Since I wasn't coordinated enough to dance, my parents handed me a tin whistle and then, a few years later, put an accordion in my lap. Little could I have imagined then how the gift of music lessons would become such an integral and vibrant part of my priestly ministry.

For millions of viewers on YouTube, I am known simply as "The Whistle Priest." Back in 2006, I taught an "Intro to the Tin Whistle" course at Fordham University and put instructional videos online as an aide to my students. In the past decade, I have uploaded more than 130 videos, which have been viewed more than 5 million times.

On an almost daily basis, I receive emails from people all over the world telling me how they have been using my videos to learn Irish music. Once, in an airport, I was grabbed from behind and an excited young guy blurted out, "You're

the tin whistle priest! My wife and I listen to you in our bedroom!" Reading the astonishment on my face, he quickly added, "We're lay missionaries, and we've been learning to play the whistle for the last six months."

On a more serious note, the tin whistle has proved to be something of a skeleton key allowing me to enter into people's lives. I know people who would not normally talk with a priest but who, after playing tunes together, open up areas of their hearts they would otherwise keep concealed. When I play the accordion for Irish dancers, I'm able to celebrate the Eucharist for dancers and their families and bring my two passions — the Gospel and Irish music — together. Sometimes I even find the tin whistle gives me a way of preaching without words. A slow air, with its haunting melody, can reach into otherwise inaccessible parts of the human soul.

Above all else, I think, my training in Irish music has taught me the grace of disappearance. As someone who often plays for Irish dancers, I know I am at my best when I recede into the background and allow the dancers to do what they are called to do — dance. Similarly, I know

I am at my ministerial best when I am most in the background: when I disappear in order to allow others to come to know and love Jesus Christ in and through the liturgy and to respond to his call to discipleship in their daily lives.

My ministerial, musical, and priestly goal, is to help connect others to the rhythm at the heart of creation. As a Jesuit, I want others to feel drawn into the rhythm of the Eucharist, where they can overcome fear and inhibition to sing and dance in the company of Jesus. As a music teacher, I always encourage my students — regardless of their musical talent — to find their place within the tradition of Irish music. Each one has at least one note to contribute. So, too, am I convinced by the Gospel: Each one of us is called to contribute a note — even sharps and flats — and take our place in the symphony of God's kingdom. ✠



Fr. Ryan Duns, SJ, was ordained a Jesuit priest in 2015 and seeks to spread the Gospel through his life, blog, and Irish music.



Every week, members of the St. Camillus and Colombiere senior Jesuit healthcare communities pray over intentions submitted through **JesuitPrayer.org**, an online ministry of the Midwest Province.

Jane Glynn-Nass (right) escorts Fr. Thomas McShane, SJ, to his new room at the St. Camillus senior Jesuit healthcare community.

By Jane Glynn-Nass and Terry Kult

When a vowed man in the Society of Jesus receives the mission to “pray for the Church and the Society” there is indeed a pause in his day. As nurse companions, we have seen them in their preparation for years to accept this assignment to pray for the Church as a whole, as well as the Society of Jesus. It may not be what their hearts desire or their friends believe is necessary. Many Jesuits feel that they still have much more to do and are not ready, but the mission is a mystery at times. What will this change bring?

It is a privilege to walk with Jesuits in these transitions. One man shared that “Praying is not about my achievements. It seems to be more about why I joined the Society. My desire to serve others at all costs, speak for the voiceless, challenge the heart of the powerful. And now I have been called by the vow of obedience and fraternal love to quiet myself and abandon my ego and to pray for the Society and the Church.”

Some men wonder “Why now, oh Lord?” Others have said, “I became a Jesuit to serve, how can I do that now?” For many it seems too soon to be off the front lines. Unless this is the front lines?

From our privileged view, as healthcare givers, the answer is yes: Those missioned to prayer have been called to the front lines, to fervently offer petitions for peace and salvation of mankind.

The Jesuits who have been called to Colombiere in Clarkston, Michigan, and St. Camillus in Wauwatosa, Wisconsin, come with a combined 6,000 plus years of serving God’s people. They are active

THE INTERACTION BETWEEN A JESUIT AND CARE GIVER IS GRACE-FILLED

and holy men who have spent most of their lives serving the Church and Society so that each has become a better place. In this new assignment they have the time for prayer in a different manner. These Jesuits are on the “all-star team” for prayer.

Prayer is one of God’s most powerful weapons. They are called to heal this world and ready it for tomorrow’s Church with their prayer. They have proven and prepared their hearts to give voice to the petitions and needs of others. Now they must surrender themselves to be the vessel that pours out hopes and fears to the Lord.

This move to praying for the Society and the Church is not necessarily easy or natural because of where they have been. Those of us in the role of Jesuit caregiver see the men perhaps vulnerable, but always serving, even serving the caregiver in ways a Jesuit may not even realize. The interaction between a Jesuit and caregiver is grace-filled; often the caregiver receives much more than is given.

The Colombiere and St. Camillus senior Jesuit healthcare communities live their prayer each day as they are humbled with health challenges and share their spirit and wisdom. The communities are holy places of prayer, reflection, and care. For some it is a place for recovery, for others it is not a Jesuit’s final home, but a place to prepare for his heavenly home forever. ✠

Jane Glynn-Nass, RN, BSN, is the Provincial Assistant for healthcare in the USA Midwest Province. **Terry Kult, APRN**, is the Healthcare Coordinator for the Omaha and Minneapolis/St. Paul region of the USA Midwest Province.



Jesuit scholastics and brothers in the first studies program in 2017.

What is First Studies?

By Ben Gartland, *Communications Specialist*

Before he decided to become a Jesuit, Emanuel Werner, SJ, a scholastic in the first studies program at Fordham, was a licensed clinical counselor at a psychiatric hospital. He says a general principle in psychology is to try not to make more than one major life change in a year.

For Jesuits moving from the novitiate to first studies, however, they make three.

Jesuit "Scholastics" and Brothers

After a Jesuit on the track to becoming a priest professes first vows, he is referred to as a "scholastic" until he is ordained. Jesuits who have taken vows as a brother continue their equally rigorous formation as "Brother."

Are you or someone you know interested in becoming a Jesuit?

Learn more at BeAJesuit.org

"You need to prepare yourself for a major transition in your life when you move on to First Studies," says Werner. "You make a major life commitment in your first vows, you change cities, and then you begin a new way of life. There's a lot changing right away"

One of the unique aspects of the Jesuits is the process of becoming one. It can take 10 years or more for a Jesuit who is on track to becoming a priest to complete the four sections required for his formation. After two years as a novice where one learns how to live like a Jesuit, they proclaim their first vows of chastity, poverty, and obedience, then move on to first studies either as a scholastic or a brother.

"First studies is an academic program where a Jesuit must complete 30 credit hours or more in philosophy and six in theology," says Fr. Tim Lannon, SJ, "It's

also very formational. They live in Jesuit houses and formation programs to help them fully develop as Jesuits."

Fr. Lannon is the Midwest Jesuits' Provincial Assistant for formation. One of his responsibilities is to work with Jesuits who are about to complete their time as novices to recommend to the provincial where the novices should spend their next few years for first studies.

"I talk to them about their desires for the future as Jesuits and what their interests might be, their academic background and where they think they want to go regarding listening to God's call for them about first studies," says Fr. Lannon. "Most will say 'I'm available to go anywhere.'"

Anywhere can be one of four sites in North America: Loyola University Chicago, Fordham University in New York City, St. Louis University, and,

rarely, Regis College in Toronto. After meeting with the novices, Fr. Lannon consults with the novitiate staff, spends time in prayer, provides recommendations to the provincial, then discusses placement with the provincial assistants for formation from the other provinces in the United States. After all of the consideration, a decision is made by the provincial on where to mission the Jesuit.

Arturo Carrillo, SJ, was missioned to St. Louis University in 2017. In his first year as a Jesuit scholastic, he says first studies can be very different from the novitiate.

“At the novitiate you don’t have electronics such as a laptop or cell phone, so when you get into your studies program you get all this technology back,

you’re out in the real world a little more,” says Carrillo. “You start to see what really matters and what is really important.”

When back in the “real world,” those in first studies will take multiple graduate-level classes during the semester while adjusting to a new location and a renewed purpose in their formation. The intense classes and study can fill up a schedule quickly, so, in addition to attending Mass daily, they must learn how to balance their prayer life they developed in the novitiate to their schedule.

“I like to make sure the basics of self-care and well-being are taken care of,” says Werner. “I try to get enough sleep, I try to exercise at least every other day, if only for thirty minutes to an hour. A prayer life is essential. You have to pick

your spots and figure out how is it that I will get at least 20 minutes of that kind of silence.”

The program, however, is both a rewarding and essential part of formation. The studies give the Jesuit a base in philosophy before they move on to regency, the next stage in formation.

“First studies has been an opportunity to delve into thinking critically about reality, people, and other factors that are involved in it,” says Werner. “I think the great gift of philosophy is beginning to learn the heart of human reason and hardship, and how eventually we come up against something that’s completely beyond us, and yet we still want to approach things that are not immediately present to us.” ✠

First Studies

The newly vowed Jesuit moves into academic work as a brother or a scholastic. He studies philosophy and theology, and he deepens his Jesuit identity through other ministerial work which strengthens or challenges his gifts. Brothers may continue with further studies based on their personal gifts and the needs in the Society.

Novitiate

A novice learns to create a community which grows in prayer, knowledge of the Society, apostolic work, and personal enrichment. At the end of these two years, he pronounces vows of poverty, chastity, and obedience.

Regency

The Jesuit brother or scholastic moves into active Jesuit ministry, usually teaching at a high school or university.

Theology

Jesuit scholastics usually move on to formal theology studies which prepare them for priestly ordination, but the Jesuit brother might study theology for a shorter time as a way to enhance his effectiveness for ministry.

Tertianship

Sometime after ordination, a Jesuit revisits the foundational documents and history of the Society of Jesus and makes the 30-day Spiritual Exercises again — in a sense reaffirming his vocation.

Formation Timeline



Jesuits in the first studies program at Loyola University Chicago.

Reaching Students

Where They Are



Eric Immel, SJ, at Arrupe College of Loyola University Chicago.

By Eric Immel, SJ

The day ran long, and the streetlight just outside my window shone brightly. I had just begun contemplating whether my late night in the office warranted an Uber home, when a student walked in and dropped onto the couch. She stretched out her legs, looked at me, and smiled.

“Hey, Dean Eric — you got a minute?” I smiled back. As if I had a choice.

I work at Arrupe College, a groundbreaking program at Loyola University Chicago that seeks to dramatically reimagine how we offer and execute Jesuit, liberal arts education. Arrupe seeks to help young people build a bridge toward valuable avenues of greater success and opportunity; after completing an Associate’s degree, our students pursue either entrance into Bachelor’s degree programs or meaningful employment. I’ve been there now a year and a half, and in that time, I’ve learned that if my door is open, someone is coming in.

The student started slow, sharing a bit about her romantic relationship, her schoolwork, and the ways she was struggling in both. Then, I asked about her family. She told me about her grandmothers and how she’d walk between their houses as a little girl. She told me about how she got homesick and

thought about moving back to her old neighborhood. She knew it was better for her to live away from there; the distance gave her a chance to focus and take care of herself. But still, she felt a responsibility to her siblings. She was lost. Emotion welled up in her.

As her tears subsided, she took a deep breath, looked at me and said, “Eric — I’m sorry for being such a burden.”

What could have prompted such a statement from her? The answer is no secret: she feels like one. And not just to me, but to the whole educational world she lives in. I’m sure that, without meaning to, we have made her feel that way.

When she entered the pool of potential college students, she was immediately characterized as three things: first-generation, low income, student of color. And sadly, while these three characteristics are true ways to describe her on paper, they are rooted in the perspective of socialized consumers of traditional higher education who, as it stands, are not generally first-generation, low income, or students of color. And, to our mind, these characteristics create a deficit; her identity as a first-generation, low income student of color immediately creates a forced narrative by which

she must rise up, face the tremendous adversity in her life, and persist no matter what.

And perhaps, in the pressure she feels to persist, she realizes how we see her and feels defeated. She realizes that when people talk about her, they talk about the problems she faces, and not the gifts she brings.

What if, when she walked through our doors, we didn’t think of first-generation, low income, students of color as in deficit, but rather, as bearing tremendous wealth? What if we saw her experiences, her way of thinking, her way of communicating, her very way of being, as full of gifts and potential? Truly, what could be more in line with the Gospel of Jesus? To welcome people as they are and see them as a child of God, perfectly made and deserving of everything good the world can offer. This way of thinking about students is, I believe, vital to our success at Arrupe College. ✠



Eric Immel, SJ, is a Jesuit scholastic in the Regency stage of his formation, serving as Associate Dean for Student Success at Arrupe College of Loyola University Chicago.

Fr. Timothy Meier, SJ, has served United States military personnel all over the world as a chaplain for 11 years.

Reflections on Ministry, Trauma, & Grief

From a Military Chaplain

By Fr. Timothy Meier, SJ

While I was loving my dream job as undergraduate research coordinator and director of the honors program in the Department of Biological Sciences at Stanford University, the Society of Jesus finally called me (14 years after ordination) to the two-summer tertianship program in California beginning in 2005.

During my engagement with the Spiritual Exercises that summer, much to my surprise (or, perhaps, horror), I recognized a call to ministry in and with the military. Given that I was 49 years old and had never served in the military, that I'd never even liked war movies, and that receiving a draft number at the end of the Vietnam War terrified me (even though the draft was effectively over by then), I felt sure that the message I'd received during the Exercises had been delivered to the wrong address.

God clearly has a sense of humor, I've learned.

Whereas I'd been concerned that my having "more degrees than a thermometer" would prove a hindrance to my effectiveness as a military chaplain, my civilian doctorate in molecular neurobiology from Stanford has actually synergized with courses offered by the Department of Pastoral Ministry Training at the U.S. Army Medical Department

Center and School to equip me to explain to trauma survivors, their loved ones, and their military buddies what happens in the human brain when a serious threat is perceived. Trauma can occur when our brains perceive an immediate threat to life, liberty, bodily integrity — or core values — regarding ourselves or someone for whom we're in a relationship of love,

I FELT SURE THAT THE MESSAGE I'D RECEIVED DURING THE EXERCISES HAD BEEN DELIVERED TO THE WRONG ADDRESS.

responsibility, or care; in the midst of intense negative emotion (terror, horror, revulsion, rage, etc.) and a recognition of powerlessness before the perceived threat.

Trauma can bring grief, and that grief can become toxic, despite our best efforts. Grief is not a mental illness, though it can certainly feel like one, probably because every new grief brings up every old grief. During the last 11 years of my ministry to military personnel, I've come to know too many twenty-somethings who are shouldering more than their fair share of grief.

These days, as I regularly interact in person, by phone, or through other

technologies with veterans who are survivors of trauma I could never even have imagined before, I'm honored to have gained the professional, military, and spiritual credibility to be taken seriously by them and to have been invited to accompany them on their journey toward recovery from their own traumatic stress injuries.

Father John O'Malley, SJ, was researching his book *The First Jesuits* while I lived in his community at the Jesuit Theologate in Cambridge, Massachusetts, in the late 1980s. One phrase he used again and again — "the ministry of consolation" — to describe Jesuit self-understanding in those early decades of the Society of Jesus, has taken on new and deeper meaning in my own Jesuit life since becoming an Army chaplain and embarking on the journey of healing with servicemembers and veterans who have survived trauma. ✠



Fr. Timothy Meier, SJ, is a Midwest Jesuit priest serving as a military chaplain in California.

Assignments

Schools

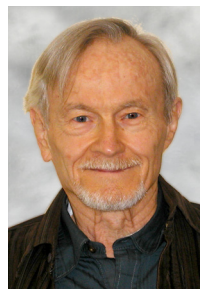


Fr. Timothy Howe, SJ, will become president of Colegio San Ignacio in San Juan, Puerto Rico, starting July 2018. He was previously president at St. Xavier High School in Cincinnati.



Fr. William Verbryke, SJ, will become President of Brebeuf Jesuit Prep in Indianapolis starting July 2018. He was previously vice president for mission and identity at Brebeuf.

Jesuit Community



Fr. Robert Ochs, SJ, has been missioned to pray for the Church and Society.



Fr. Patrick Peppard, SJ, has been missioned to pray for the Church and Society. He was previously pastoral assistant at Ss Peter & Paul Jesuit Church in Detroit.



Fr. George Von Kaenel, SJ, has been missioned to pray for the Church and Society.



Fr. Jared Wicks, SJ, has been missioned to pray for the Church and Society. He was previously a senior priest and scholar in residence at Pontifical College Josephinum in Columbus, Ohio.

Parish

Fr. Patrick Casey, SJ, of the Peru Province, has joined the Ann Arbor Jesuit community and provides pastoral ministry at St. Mary's Student Parish.



Pope Francis' Assignments

Pope Francis served in many different ministries before he became pope in 2013.

Entered the Society of Jesus as a Novice (1958)

High School literature and psychology teacher at Colegio de la Inmaculada Concepcion (1964–1965)

Ordained a Jesuit priest in Argentina (1969)

Master of Novices in Argentina (1971–1973)

Superior of the Province of Argentina (1973–1979)

Rector of the Philosophical and Theological faculty of San Miguel (1980–1986)

Auxiliary Bishop of Buenos Aires (1992–1998)

Archbishop of Buenos Aires (1998–2013)

Pope (2013–Present)

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



**Fr. Eugene J.
Nevins, SJ**

Mar. 28, 1932 –
Feb. 2, 2018

"Gene was a gentle, kind, soft-spoken man who always had a smile for those he met. He was a magician and ventriloquist and used his talents to teach about God's love and to bring joy to others — especially children in hospitals. Gene's ventriloquist dummy, Shamus, was an Irish monk who wore a green habit."

Registrar of West Baden College; secretary to the Chicago provincial; pastoral visitation team at Holy Family Church in Chicago; chaplain at Cook County Hospital (Chicago), Children's Hospital of Michigan (Detroit), St. John Hospital (Detroit), Good Samaritan Hospital (Cincinnati), John H. Stroger Hospital (Chicago). He also was associate pastor at Holy Family Church.



**Fr. Thomas F.
Ackenbrandt, SJ**

Jan. 6, 1930 –
Jan. 8, 2018

"Tom celebrated the Eucharist with great devotion at Colombiere and at nearby Our Lady of the Lakes. Tom was an avid reader especially in the areas of philosophy, theology, and art history. For about 20 years he hosted a theology discussion group at Colombiere Center for lay friends and interested Jesuits. Tom's academic writing continued to influence students as recently as this past year."

English and Latin teacher at St. Xavier High School; Religious studies professor at University of Detroit and Wheeling Jesuit College; Theology teacher at St. Ignatius High School, teacher at Jesuit High School in New Orleans; associate pastor at Gesu Church (Toledo), St. David Church (Davie, Florida), and St. Maurice Church (Fr. Lauderdale); Colombiere Center.



**Fr. James E.
O'Reilly, SJ**

June 12, 1926 –
Jan. 5, 2018

"Jim's smile and self-deprecation put everyone he encountered immediately at ease. When a person was in Jim's presence, they knew that Jim cared for and respected them. The twinkle in his eye let everyone know that he was not only enjoying their company but was truly grateful for the time he spent with them. He often said: 'I don't try to change people. I just accept them.' Through his words and actions Jim showed others the way to a deeper encounter with his one true love: Jesus Christ."

Teacher and President at St. Ignatius High School in Cleveland; teacher at Walsh Jesuit High School; teacher at Loyola Secondary School in Wau, Sudan; pastor of St. Francis de Sales parish in Detroit; chaplain and counselor at Loyola High School.

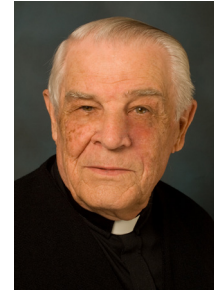


**Fr. Robert H.
Schmidt, SJ**

July 26, 1938 –
Sept. 26, 2017

"He was a man of prayer and practical wisdom and systematic in his thinking and action. Hence, he communicated with conviction, clarity, and kindness. He was a community man and team person who created an atmosphere which increased the synergy of the Jesuit staff members so that they implemented their mission with commitment and creativity."

Director of the Juniorate, the Province Coordinator for Formation [PCF] and the Superior of the Regional Theology Centre [RTC] in Patna, India.



**Fr. Vincent A.
Hagerman, SJ**

Jan. 19, 1922 –
Sept. 10, 2017

"Vince was a genuine gentleman who always had something good to say about other people. He was also very generous and helpful; and when asked to do something, Vince would respond 'Sure' and begin the task."

Latin, math, and physics teacher at St. Ignatius High School in Cleveland; superior of the Collegian Program at the University of Detroit; Physics teacher at University of Detroit Jesuit High School and Academy, Rector of the Jesuit Community.



**Br. William J.
Foster, SJ**

July 2, 1929 –
Sept. 2, 2017

"A quiet, gentle, steady man, he remained calm no matter what emergencies arose — in a place where emergencies were common. He is remembered with special affection by the Jesuits with whom he lived and shared ministry."

Plumber, electrician, locksmith, carpenter, and general maintenance worker, Superintendent of Buildings and Grounds at Holy Rosary Jesuit Community in Pine Ridge, SD.

Becoming a Yogi in Action

By Bobby Karle, SJ

I attended my first yoga class in 2009 while serving as a campus minister at the University of Detroit Jesuit High School. I had recently returned from two years as a Jesuit volunteer in Belize and was on the fence about entering the Jesuits. I was immediately intrigued by the way this new “American fad” transported me into a state of deep consolation. Yoga brought together so many different parts of myself: the physical, athletic, spiritual desire for community, intimacy, and a sense of the sacred. It left me feeling calm, connected, grounded, and more in touch with my deep desires. Was this of God? Could this be compatible with my Catholic faith? Whatever it may have been, yoga helped me find the clarity and conviction to apply and enter the Jesuits in August 2010.

During the first summer of philosophy studies at Fordham University in 2013, I participated in a 200-hour yoga training program and lived at the University of San Francisco Jesuit community with Frank Buckley, a Jesuit priest and yoga teacher. For one month, I spent six days a week in a studio with 40 other students learning alignment, sequencing, philosophy, meditation, and other aspects of yoga. On Tuesday nights, I attended the donation-based Yoga on the Labyrinth class at Grace Cathedral with 300 to 400 others. Wonder and awe filled my entire being as I moved and breathed along with the diverse sea of people in this beautiful Christian cathedral. Could this ever happen in a Catholic church? I was going to try.

Upon returning to New York City, I started teaching yoga at a local Bronx food pantry called POTS (Part of the Solution) and at Fordham University. The food pantry yoga class evolved into Spanish-language yoga for the Dominican



and Puerto Rican clients of the center, and the Fordham class — called “Chapel Yoga” because it took place in Our Lady’s Chapel — became a very popular Ignatian-based yoga class that continues today under the direction of campus minister Carol Gibney. Over the past four and a half years, I’ve had the privilege to teach yoga in jails; on the Pine Ridge and Rosebud reservations; to the homeless in the Tenderloin District of San Francisco; at The Center at Blessed Sacrament Parish in Hollywood; at Ss. Peter and Paul Church in downtown Detroit; and abroad in Australia, Belize, Spain, and rural villages of Northeast India.

As I’ve immersed myself in Ignatian spirituality and yoga, these two traditions have grown increasingly interconnected. When studying or practicing one, I think about the other. With one foot on the Ignatian spirituality path and the other on the path of yoga, I began to offer retreat experiences that integrate the two.

Out of these retreats emerged Ignatian Yoga, an organization I co-founded in 2017 with Alan Haras, a master yoga teacher, yoga studio owner, and Ignatian-based spiritual director. Ignatian

Yoga is a collaborative effort between Jesuits and non-Jesuit yoga teachers offering workshops, day retreats, and multi-day residential retreats that share the foundations and core principles of Ignatian spirituality and yoga.

The programs offer instruction and guidance to experience these two traditions to support the spiritual journey. Ignatian Yoga also aims to accompany yoga teachers in Catholic settings and share Ignatian spirituality and yoga with people on the frontiers and margins of society, including people facing homelessness, addiction, and incarceration, as well as lapsed Catholics and spiritual seekers. I am profoundly grateful for my Jesuit vocation and the many wonderful opportunities and connections it has provided. ✠



Bobby Karle, SJ, a Detroit native, is a teacher at Brebeuf Jesuit Preparatory School in Indianapolis and a co-founder of Ignatian Yoga. To learn more, get involved, or attend an event, visit ignatianyoga.com or email ignatianyoga@gmail.com

Your Gifts Make a Difference

Giving can still benefit you!

While tax laws may have changed, there are still many ways you can make a gift to support the Midwest Jesuits and make a difference.

IRA ROLLOVER GIFT

If you are 70 ½ or older, you can avoid extra income this year by making a gift to us from your IRA.

GIFT OF SECURITIES

Give us your old stock (with a low basis) that has appreciated in the rising market and avoid capital gains tax.

LIFE INCOME GIFT

Make a gift for a gift annuity of charitable remainder trust and receive lifetime payments.

LIFE INSURANCE GIFT

Eliminate an old or unneeded life insurance policy by making a gift of the cash balance to support our work.

CHARITABLE BEQUEST

Make a gift to support our work that costs you nothing today. Provide for your loved ones first and then the Midwest Jesuits with a bequest made in your will or trust.

Thank you for considering these options in support of our shared mission.

Pilgrimages with the Midwest Jesuits in 2018



The Basilica of Loyola, Spain, is one of the sites that will be visited on the Spain pilgrimage.

Eastern Africa Province — June 12–26
Spiritual leader: Dan O'Hare, SJ

Spain — November 3–12
Spiritual leader: Fr. Eric Sundrup, SJ

FOR MORE INFORMATION CONTACT:

Jeff Smart
jsmart@jesuits.org
773-975-6920

Midwest Jesuits and colleagues are immersed in a variety of international projects. We participate in twinning relationships, or convenios, with Jesuit provinces in Eastern Africa, Kohima (Northeast India), and Peru. Twinning emphasizes a cross-cultural, two-way partnership that includes financial support and, more importantly, apostolic, formation, and educational exchanges across provinces.



Fr. Brian G. Paulson, SJ
PROVINCIAL

Jeremy Langford
PROVINCIAL ASSISTANT FOR ADVANCEMENT AND COMMUNICATIONS

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SPECIAL THANKS

Fr. Glen Chun, SJ;
Nora Dabrowski; Ann Greene;
Fr. Timothy Lannon, SJ; Dave McNulty;
Br. John Moriconi, SJ; Dan O'Brien;
John Sealey; Becky Sindelar;
Fr. James Stoeger, SJ

FOR MORE INFORMATION
WWW.JESUITSMIDWEST.ORG

Meet the 2018 Jesuit Ordinands



Kevin Embach, SJ



Kyle Shinseki, SJ



Nathaniel Romano, SJ



Tho Vu, SJ

MIDWEST JESUITS ORDINATION

June 9, 2018

10:00 a.m.

Church of the Gesu

1145 W. Wisconsin Ave.

Milwaukee, WI 53233

ORDINATION OF ANDRIJ HLABSE

July 15, 2018

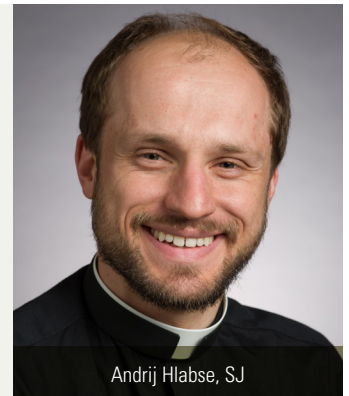
2:30 p.m.

St. Josaphat Ukrainian

Catholic Cathedral

5720 State Road

Parma, OH 44134



Andrij Hlabse, SJ



Pope Francis calls us to be a church of
Mercy & Care

Thank you for enabling us to serve where
the needs are greatest.
Support our mission at
JesuitsMidwest.org/SP18GreatestNeed



JESUITS
USA Midwest
Province