Reconciliation: Gazing into the Eyes of Christ
Dear friends in Christ,

By now, we have grown accustomed to 2019; we may even have learned how to write the correct year on forms! While so much continues as it has in the past, we also see important new beginnings.

For the Church and the Society of Jesus, the second half of 2018 brought the realization of the depth of the abuse crisis and the concurrent loss of confidence in our leaders. In February, Pope Francis will convene a gathering in Rome of leaders of the Church to craft a response to this profound challenge. Father Arturo Sosa, our General Superior, will be one of the delegates. He has asked us to pray for the success of that meeting and to commit ourselves ever more to building a culture that provides safety for all people, especially the most vulnerable.

While many focused on the crisis, the work of God continued, as you see in these pages. We reap a rich harvest from the Reconciliation Conference last June; participants help further Christ's work of building bridges among people. Some of our schools have taken important steps to “go green.” The Holy Father made this a priority for the Church in his encyclical *Laudato si*. It is consoling to see his call come to life.

Beyond that, we delight in the gift of young men who have chosen to test their vocation in the Society. You will read of the pilgrimage experiences of three Jesuits as they grow in trusting the Lord. You will encounter Jordan Jones who served our country in the Marines and who now seeks to serve God through the Society. You will meet Fr. Eddie Fernández, a professor at our School of Theology in Berkeley. He is helping shape a new generation of lay and ordained leaders in the United States. Though he would be loath to say it, his impact is felt all over the U.S. and in many parts of the world.

Yes, beneath the turmoil of late 2018, the slow, steady work of God continues and grows.

For all of this, we thank you; your support of us helps make our apostolic work possible. Please be assured of our prayers and of the deep gratitude we feel for you.

Sincerely in the Lord,

Ronald A. Mercier, SJ
Provincial

Queridos amigos en el Señor:

Ya a esta hora nos hemos acostumbrado al año 2019. ¡Puede que incluso ya nos hayamos acostumbrado a escribir correctamente el año en los formularios! Mientras mucho sigue como en el pasado, también presenciamos nuevos comienzos importantes.

Para la Iglesia y la Compañía de Jesús, la segunda mitad del 2018 nos hizo comprender la profundidad de la crisis de los abusos y la pérdida consecutiva de confianza en nuestros líderes. En febrero, el papa Francisco va a convocar a líderes de la Iglesia a una reunión en Roma para escribir una respuesta a este profundo desafío. El padre Arturo Sosa, nuestro Superior General, será uno de los delegados. Él nos ha pedido orar por el éxito de esa reunión y comprometernos más que nunca a construir una cultura que provea seguridad a todos, especialmente a los más vulnerables.

Mientras muchos se enfocaron en la crisis, el trabajo de Dios continuó, como lo leerán en estas páginas. Recogemos una rica cosecha de la Conferencia de Reconciliación del junio pasado cuyos participantes ayudaron a promover el trabajo de Cristo de construir puentes entre la gente. Algunas de nuestras escuelas han tomado pasos importantes para hacerse ecológicas. El Santo Padre lo hizo prioridad para la Iglesia en su encíclica *Laudato si*. Es reconfortante ver cómo su llamada toma vida.

Además de esto, nos deleitamos en el regalo de los hombres jóvenes que han elegido poner a prueba su vocación en la Compañía. Van a leer sobre las experiencias peregrinas de tres jesuitas mientras crecen en su confianza en el Señor. Leerán sobre Jordan Jones quien sirvió a nuestro país en los Marines y ahora busca servir a Dios a través de la Compañía. Conocerán al P. Eddie Fernández, profesor en nuestro School of Theology en Berkeley. Él ayuda a formar una nueva generación de líderes ordenados en los Estados Unidos. Aunque no lo diría él mismo, su impacto se siente por todos los lados de EE UU y en muchas partes del mundo.

Sí, por encima de la confusión a finales del año 2018, el trabajo lento y estable de Dios continúa y crece.

Por todo esto, les damos las gracias. Su apoyo a nosotros hace posible nuestro trabajo apostólico. Tengan por seguras nuestras oraciones y la gratitud que tenemos por ustedes.

Sinceramente suyo en el Señor,

Ronald A. Mercier, SJ
Provincial
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Cover: Jesuit Dallas Junior Liam Leahy had a chance to really bond with the people he served in Guatemala. Photo by Brandace Laska, used with permission.
Province Releases List of Names of Jesuits with Credible Accusations

The Jesuits USA Central and Southern Province on Dec. 7, 2018, released a list of names of Jesuits with credible allegations of sexual abuse of a minor. Of the 42 names on the list, most are now deceased; four men are still members of this province.

No Jesuit with a credible accusation currently serves in public ministry.

Acknowledging the pain suffered by survivors of sexual abuse, Provincial Ronald A. Mercier, SJ, wrote: “Words cannot possibly suffice to express our sorrow and shame for what occurred, our promise of prayers for healing, and our commitment to work with them. Caring for these survivors – and preventing any such future events – must be our focus as we move forward.”

The province has a zero-tolerance policy regarding instances of inappropriate conduct between a Jesuit and a minor. It is accredited by Praesidium, Inc., an independent firm that advises organizations on the prevention of sexual abuse and audits their adherence to established norms and procedures to protect children and handle reports of abuse.

The men whose names are included on the list have had a credible allegation made against them based on the standards set forth by the Conference of Major Superiors of Men. Inclusion on the list does not imply that the allegations are true or that the accused individual has been found guilty of a crime or liable for civil claims.

The list of names and Fr. Mercier’s statement, as well as the province’s policies to ensure safe environments, can be found on the province website at www.JesuitsCentralSouthern.org.

Three other U.S. Jesuit provinces released names in December, with the final province releasing its list in January. The provincials hope that by providing this transparency, survivors can receive some peace and the Church can begin to heal.

“This represents a sinful part of our history, one that calls the Society of Jesus to repentance and to a renewed commitment both to create a safe space in our ministries for all God’s people and to provide the openness that can become the foundation for renewed trust,” Fr. Mercier wrote.

The province urges anyone who experienced sexual abuse as a minor to report the offense to the law enforcement or child protective services in the locale where the abuse happened. Survivors are also encouraged to advise the Jesuits by calling Carol Zarinelli Brescia, Licensed Clinical Social Worker. She can assist with pastoral care. She can be reached confidentially by phone at 314-915-7168 or email at ucsoutreach@jesuits.org.

New Socius for the Province

The Jesuits USA Central and Southern Province has a new socius. Father Francis “Billy” Huete, SJ, became socius effective Jan. 1, 2019. He replaced Fr. John Armstrong, SJ, who has served in that position since the province was created in 2014.

The socius is of critical importance in the administration of a Jesuit province. The socius, which translates from the Latin to “companion” or “ally,” serves as the province’s executive assistant and functions much like a chief operating officer.

In a letter to the members of the province, Fr. Provincial Ronald A. Mercier said of Fr. Armstrong, “His service mirrors the great love for the Society of Jesus that has marked his whole life … He has brought wisdom, counsel, great organizational skills, real compassion and good humor to this work.”

Father Huete has most recently served as rector of the Jesuit community at Loyola University New Orleans. He worked for many years with the novices of the former New Orleans Province. He has served as principal at Strake Jesuit College Preparatory School in Houston and as rector of the Jesuit communities in Grand Coteau, La., and Dallas.

Father Armstrong will remain on the province staff as province secretary, overseeing the ongoing apostolic planning process.
Jesuits Depart Our Lady of Guadalupe

After 86 years of service at Our Lady of Guadalupe Parish and Shrine in San Antonio, the Jesuits have turned the parish over to the Archdiocese of San Antonio, effective Jan. 1, 2019. A despedida (farewell) was celebrated on Dec. 12, the Feast of Our Lady of Guadalupe. The Most Rev. Gustavo García-Siller, Archbishop of San Antonio, celebrated Mass with parishioners and others from the archdiocese.

Originally founded by the Claretians, Our Lady of Guadalupe had been a Jesuit parish since 1932. The Shrine and parish are a vibrant center for the Hispanic-American population of San Antonio, with a living legacy of ministry, social outreach and advocacy.

Father Michael Bouzigard, SJ, who had been pastor at Our Lady of Guadalupe Parish, will remain in San Antonio, where he serves as a spiritual director for seminarians, priests and deacons.

Father Flaherty, Centenarian

Father Edward F. Flaherty, SJ, celebrated his 100th birthday with a Mass of Thanksgiving and a special dinner with his community on Oct. 3, 2018, at the Xavier Jesuit Center in Denver. Superior General Arturo Sosa, SJ, sent greetings from Rome.

As part of his birthday celebration, Fr. Flaherty was honored at a reception at the Shrine of St. Anne, where he helped with Masses for the last 20 years of his public ministry. More than 100 parishioners came by to wish him a happy birthday and to thank him for his years of service.

Father Flaherty remains active and sharp. He reads two newspapers every day, keeps up with current events, attends Mass and occasionally presides. When the weather is fair, he plays nine holes of golf every Monday with friends.

As he continues to inspire others, Fr. Flaherty’s primary message is one of gratitude. Recently found in a reflective state, he was asked what he was thinking. His response: “I was just thanking the Lord for being so good to me.”
Jesuit Peace Activist Dies in Sri Lanka

As the world turned its calendars to the New Year, it lost a courageous, if little known, peace activist. Father B. Henry “Harry” Miller, SJ, died Jan. 1, 2019, in Batticaloa, Sri Lanka, his adopted home for more than 70 years.

A native of New Orleans, Fr. Miller spent his early years educating the youth at St. Michael’s College, where he taught physics, English and history, and coached the soccer team. He became fluent in the local language, Tamil, enabling him to serve several parishes.

Later, when violence and civil war broke out, he was one of the founders of the Batticaloa Peace Committee, which worked to find peaceful solutions to the ethnic conflicts.

At a time when others would not challenge either the armed forces or rebel groups, Fr. Miller took up the cause of victims of human rights abuses. Traveling on his motorcycle, he collected first-hand reports of disappearances, torture and killings, which he used to inform national and international communities about these atrocities.

In recognition for his non-partisan work, the government of Sri Lanka nominated him for the Sri Lanka Monitoring Mission, and in 2014 he was awarded the Citizens Peace Award by the National Peace Council of Sri Lanka.

He will be mourned by the people of Sri Lanka whose sorrows and pain he made his own.
New Book by Fr. Jerome Neyrey, SJ, Imagines Jesus in His Own Culture

Jerome H. Neyrey, SJ, has published a new book: *Imagining Jesus in His Own Culture: Creating Scenarios of the Gospel for Contemplative Prayer*. Rooted in Ignatian Spirituality, the book is an exercise of the contemplative imagination, with the aim of developing a better understanding of Jesus in the context of his own cultural and historical moment.

“Neyrey organizes much of his book around the contemplations in the Second, Third, and Fourth Week of Ignatius Loyola’s Spiritual Exercises, in which Ignatius encourages the person to ‘imagine’ scenes from Jesus’ life, making the book a valuable companion for anyone engaging in the Exercises,” Fr. Michael Tueth, SJ, professor emeritus of Fordham University, said.

Father Neyrey is a renowned scholar and the author of more than a dozen books, primarily on scripture. He is now a writer in residence and pastoral minister in St. Louis.

*Imagining Jesus in His Own Culture* is available through Amazon and Wipf and Stock Publishers.

New Book about Our Lady of the Oaks Jesuit Retreat House

A new book is available for all those who love Our Lady of the Oaks Retreat House in Grand Coteau, La.

Published to recognize the retreat house’s 80th anniversary, *A Place Set Apart: The Spiritual Journey of Our Lady of the Oaks Jesuit Retreat House* includes chapters written by Jesuits of this province and others who have worked at or led retreats at this beautiful place.

The book features the history of Our Lady of the Oaks, detailed information about the Spiritual Exercises and interviews with retreatants. In its pages, readers meet Jesuits from the very first retreat director, Fr. Samuel Hill Ray, SJ, to Fathers Steve Kimmons, Louis McCabe and Joseph Tetlow, who currently serve there.

Two sections are devoted to prayer and the work of decades of spiritual directors in the form of handouts.

Noted journalist Trent Angers edited *A Place Set Apart*. It is available for purchase through the publishing house, Acadian House, or on Amazon.

Donor Days of Reflection for Friends and Benefactors

**Convent, Louisiana**
**Tuesday, May 7, 2019**
Manresa House of Retreats
Fr. John Brown, SJ, presenting

**St. Louis, Missouri**
**Tuesday, June 11, 2019**
White House Jesuit Retreat
Fr. Dan Daly, SJ, presenting

**Denver, Colorado**
**Saturday, Sept. 28, 2019**
Regis University
Fr. Marcus Fryer, SJ, presenting

The day begins with registration at 8:30 a.m. and ends around 2:00 p.m.

Breakfast and lunch provided.

Mass will be celebrated.

These events are free, but space is limited, so please reserve your spot.

Call 800-325-9924 and ask for Pat or Ana.
Jesuits in formation are constantly blessed with amazing opportunities. I was particularly aware of this on a recent trip to Rome, where for ten days I covered a worldwide meeting of bishops for The Jesuit Post (TJP) and America Magazine.

These meetings of bishops from all around the world are called synods. Pope Paul VI, inspired by the synodal tradition in the Eastern Churches and Vatican II’s push for more collegiality, instituted the Synod of Bishops as a regular gathering in the Catholic Church. These synods are meant to promote a key concept of Vatican II: “collegiality,” the idea that bishops not only shepherd their dioceses, but as a group assist the Pope in his universal mission.

There was a palpable sense at this Synod that the work of Vatican II is not over, even as new dynamics emerge. Pope Francis has tried to ensure that synods are instruments of deeper episcopal involvement in the Church, thus fulfilling Pope Paul VI’s vision.

At the same time, Pope Francis is also putting his distinctive mark on synods through his emphasis on “synodality,” the idea that the entire Church walks together on our journey toward God. For Pope Francis, the Church not only serves the people, but is the people. Thus, this year’s synod included many young auditors, young people who are passionate about the life of the Church and were eager to share the experience of the young with the Synod fathers.

This Synod’s theme was threefold: youth, the faith and vocational discernment. The three themes fit together naturally, as the Synod examined how young people might come to see their faith in God as key to their place in the world. Young people at a pre-synod meeting called for a more credible Church that can be a mentor and guide for young people, a Church that can walk with the youth even as they struggle to understand and accept Church teaching.

Despite the scandals of recent months, it is clear that the young people involved in the Synod want the Church to be the Church: they want the Church to guide and teach them, and indeed they want to see the Church live what it teaches, to show that it is possible and good. They have faith that God will lead the Church despite the inevitable weakness of humans.

Another major theme of the Synod was migrants and refugees, as a disproportionate number of displaced persons are young. I was privileged to learn about the fine work Fr. Michael Czerny, SJ, is doing as head of...
the Migrants & Refugees Office in the Vatican’s Integral Human Development dicastery. I also met with staff from the Jesuit Refugee Services (JRS), including its global head, Fr. Thomas Smolich, SJ.

**Fruits of the Synod for the Church**

At its conclusion, the Synod issued a 55-page final document shaped by the “Road to Emmaus” account from the Gospel of Luke. The document offers hope, advice and suggestions to the People of the Church, but it is also meant to encourage local churches to undertake their own discernment. The document perhaps most fundamentally reflects Vatican II’s universal call to holiness. The Church can help young people become holy and young people can help others become holy as they are drawn into the life of the Church.

Traditionally, popes have issued their own reflections on synods in what are called post-synodal apostolic exhortations. We will see if Pope Francis issues one for this Synod. He has published two such exhortations that are some of the most significant texts of his papacy: *Evangelii Gaudium* and *Amoris Laetitia*. If Pope Francis does not release a new apostolic exhortation, it would be because he believes the final documents can be affirmed as part of the Church’s Magisterium by the Pope.

I predict Pope Francis will issue his own apostolic exhortation, but he will use it in part to affirm key aspects of the synod’s final document, along the way offering his own interpretation of that document and the experience of the Synod. If synodality is to be central to this papacy, the Holy Father might also take the opportunity to expound upon that doctrine.

**Fruits of the Synod for this Jesuit**

Jesuits in formation benefit from the wisdom and experience of the laity with whom we work, and this trip was no exception. I was blessed to work with some wonderful pros in Rome, including *America*’s Gerry O’Connell and Michael O’Loughlin, and Jesuit Scholastic Billy Critchley-Menor from TJP. I met a number of journalists covering the Vatican beat, all very different, but all with a great passion for serving the Church. Billy and I were expertly guided by Fathers Thomas Rosica, OSB and Thomas Reese, SJ.

Most importantly for me, my time in Rome was yet another example of the consistent fraternity I have experienced in every Jesuit community I have visited. Father Luke Hansen, SJ, celebrated Mass for me and another scholastic in the crypt of Saint Peter’s Basilica. Father Jesse Rodriguez, SJ, a Jesuit of this province based in the Jesuit Curia in Rome, welcomed us and coordinated all sorts of complicated logistics with his knowledge of the Curia and Italian culture.

It was moving for me to be part of something so truly and literally catholic – universal. People gathered from all corners of the globe, from all walks of life. On a given day, I would speak to people from a dozen countries. I am no polyglot, but I mustered phrases in Italian, Spanish and French on a regular basis, and heard many others do the same.

This work is not easy, and the Church needs everyone’s participation. Indeed, the Church is everyone, and so the Church is whatever every member contributes to it – which God of course transforms into something far greater than we could have ever hoped.

That’s a lesson not just for rarefied ecclesial events in Rome, but also for everyday life in our parishes, schools, neighborhoods and families.

Americans have become increasingly distrustful of authority. We tend to see everything, even within the Church, as about power, ideology and ambition. But when I met the Pope, all my American cynicism melted away. Before me was the Successor of Saint Peter, the Vicar of Christ on earth, the Pontifex Maximus. This was the Pope! And it really hit me: this man is not simply another human being. He fills an office that helps keep Christ’s Church united on this side of eternity. I walked away with a burning desire to serve and pray for the pope every chance I get.

Speaking of prayer, I am particularly moved to thank the benefactors of *America* and the Society of Jesus. If you have donated, then I hope you know that you are funding very important work. If you are considering donating, then please know that this is the kind of experience you can make possible for a young Jesuit.

*Bill McCormick, SJ,* is a Jesuit scholastic. His primary assignment is as a teacher of philosophy and political science at Saint Louis University, but he also keeps busy writing for *The Jesuit Post, a blog produced by Jesuits in formation sponsored by America Media.* Find it at www.TheJesuitPost.org.
Back in late October, I was researching Thomas Merton for a course I was teaching at Jesuit College Preparatory School of Dallas. I knew I had seen an image somewhere of Merton that I had found compelling. So, I did a quick Google search and came across Fr. William Hart McNichols’ icon. Once I found Merton, I found myself clicking through McNichols’ other icons; they seemed familiar somehow. I got out my notebook from this past summer’s reconciliation conference and turned to a page where I had written and underlined “Books I MUST Buy.” McNichols’ work *Image to Insight* was at the top of the list.

As I scrolled through the images online, I felt compelled to revise the slideshow for my school’s upcoming All Saints Day Mass to incorporate many of Fr. McNichols’ beautiful and thought-provoking icons.

“Reconciliation looks like a diverse group of people forming a circle, allowing themselves to breathe in God through the signs and symbols of another’s culture and tradition.”

— Gretchen Crowder

This minor takeaway was just one of many instances when the fruits of the reconciliation conference impacted my life and the lives of others throughout the province.

The province-sponsored reconciliation conference took place last June at Regis University in Denver. When we first gathered, called together by a shared mission, I was not sure what to expect. We were convened to discuss reconciliation with God, with others and with creation. This was a new type of conference, unlike any I had participated in before – a mixture of people from different apostolates talking about and having a genuine desire for reconciliation. It was timely and appropriate, new and exciting. The room was filled with people passionate about their work, but also for renewal in relationships with God, others and creation.
**Reconciliation with God**

The first keynote speaker, Fr. Thomas Greene, SJ, reminded us that reconciliation with God must start with mercy, and that the path to mercy is through listening to one another. Not just listening, however, but listening with empathy and compassion. Listening in such a way that we are able to enter into the experiences of one another and be changed by them.

Two days later, Fr. Greene’s words returned to me with new resonance. We were sitting in a room at Arrupe Jesuit High School listening to a panel of representatives from the two area high schools, the university, the parish and the Jesuit community discuss opportunities for collaboration across their different works. The second-to-last person on the panel was Fr. Joseph Damhorst, SJ, who has spent a good part of his apostolic life working with Native Americans.

Regrettably, prior to hearing Fr. Damhorst speak, my experience of Native Americans living on a reservation was limited. I knew even less about the interaction of the Catholic Church with the Native American community. Listening to firsthand stories from Fr. Damhorst and two Native American women gave me an opportunity to visualize their experience, a chance to take off my shoes for a minute and envision what it would be like to walk around in theirs.

I was swept away by Fr. Damhorst’s passion and love for the Native American community. It made me want to learn and experience more. And then, on the last day of the conference, I found myself standing in a circle with the other conference participants underneath the bright sun as the Plentywolf Singers, a Lakota drum group, led us in a water and drum ritual. It was an incredible opportunity to pray with others and feel how they experience God. To me, this is what reconciliation looks like – a diverse group of people forming a circle, allowing themselves to breathe in God through the signs and symbols of another’s culture and tradition.

**Reconciliation in Practice**

Since the conference, many participants have continued to seek out ways to experience God through the culture and traditions of others. Christine Dragonette, social justice minister at St. Francis Xavier College Church at Saint Louis University, shared how the lessons learned at the conference are impacting the parish community.

“We celebrated Black Catholic History Month this year by posting about a different black candidate for sainthood each week,” she wrote. In addition, the parish hosted a presentation by Dr. Leonard McKinnis, assistant professor of constructive theology and African-American religions at Saint Louis University, on *Divine Images and Human Imagination: On the Utility of Racialized Images of God*. He explored with participants answers to the question “How might images of a non-white Jesus challenge dominant narratives of whiteness as a normative category for truth, beauty and justice?”

Sue Robb from St. Francis Xavier Church in Kansas City, Mo., reported that conference participants from Kansas City also expanded their exploration of what it means to enter the experiences of another.

“Our group continues to meet and do a book study on *Courageous Conversations About Race*,” she said. “We are just about to share our racial autobiographies. I hope to bring this to the parish after we have experienced the full scope of what it has to offer.”

At Jesuit Dallas, we continue to examine how various cultures and faiths experience God. In January, we had, for the second year, a series of prayer services focused on reconciliation with God. The first is on Christian Unity; the second explores interreligious dialogue; the third concentrates on Catholic Culture.

Our students also get to explore other cultures and traditions through our robust immersion programs.
El Paso. Encuentro is a new initiative that the U.S. Central and Southern Province supports.

As the first Jesuit high school in the province to participate in the Encuentro project this January, Jesuit Dallas seeks to support the migrants and migrant families not just on the border but “en camino” – on the way. Therefore, in addition to the visit to the border, Jesuit Dallas students have also been supporting the FM4 Paso Libre program, a Mexican organization started by the Jesuit high school in Guadalajara. The dream of the FM4 Paso Libre project is to allow for increased refugee status and asylum for more Central Americans arriving in Mexico.

Jesuit Dallas already had programs established in Guadalajara, but the conversation with Fr. Garcia inspired a deeper form of encuentro. Shortly after the conference, a group of students went to Guadalajara and raised money to purchase items needed for the migrants and completed two service initiatives at FM4 Paso Libre. Later, the students did a full-day sponsorship of 80 migrants, which included a shared meal, a thorough cleaning of the migrants’ housing, and an opportunity to listen to the migrants and exchange stories.

As Perry said, the students had the chance to “move beyond the headlines and get to know the people.”

Face-to-face interactions at the conference, like that between Perry and Fr. Garcia, are important first steps toward concrete future actions. Working in solidarity with others starts with the opportunity for time and space to consider options creatively. This was certainly true for our brothers and sisters from Puerto Rico.

Three Jesuit apostolates in San Juan, Puerto Rico, were represented – the parish (San Ignacio), the high school (Colegio San Ignacio), and the elementary school (Academia San Ignacio). The conference provided their representatives the impetus to consider how valuable it would be to work together.

One of the initiatives borne from the conference is gatherings of members of all three communities in San Juan for prayer and spiritual development. Together, through these prayerful encounters, they hope to strengthen their community and move toward the grace that comes with reconciliation.
Reconciliation with Creation

Cecilia Calvo offered the final keynote address on “Reconciliation with Creation.” She highlighted that humans have, over time, disrupted the balance between God, creation and humanity. She also reminded us that as much as it is necessary to listen to one another to reconcile with God and with others, it is also necessary to listen to one another as we try to reconcile with our earth.

She encouraged us to listen to the voices, concerns, hurts and recommendations of those who live in areas where environmental disruption is having the greatest impact. She also encouraged us to consider new ways of producing and consuming, new steps in the right direction toward the care for creation that Catholic social teaching calls us to.

The participants from Puerto Rico were inspired by the conversations on creation. Through dialogue that began at the conference and continued back home, they have made concrete plans for the future. They plan to use a single recycling company for all three apostolates. They are starting a community garden that will directly benefit the members of all three communities. They plan to use composting from the food waste and organic matter from all three communities to fertilize a field. This plan will save up to $25,000 a year and will decrease the waste production of their communities.

At Jesuit Dallas, Michael Riemer, the coordinator for service and justice projects, was personally inspired by the focus on reconciliation with creation. In June, he was finalizing plans for the building of his house that would break ground in October. After the conference, he met with his builder to adjust his plans. He recalled a woman standing up after Calvo’s talk and challenging the participants at the conference to do something simple for the environment – get rid of our yards. As someone who was in the process of building a new home, he felt compelled to answer the call. So, he plans on a zero-scape yard with no sprinkler system. He will also install a gutter system that will collect rainwater to irrigate some keyhole gardens, which utilize composting as a fertilizer and need limited care and irrigation.

Lasting Impact

These were just a few of the many examples of the positive impacts the reconciliation conference had on people throughout the province. It is quite a special thing when a gathering of people can produce such incredible fruits in such a short time.

At the end of the conference, we were invited to list our takeaways of the week. I wrote in my notes, “It was edifying to see so many people passionate about reconciliation during a time in our country and our world when reconciliation is desperately needed.”

The need for reconciliation has not waned in the past six months, but clearly there is positive movement toward action throughout our province. I remember one of the participants remarking, “Imagination is contagious.” Love, hope and passion for change are also contagious, and I hope and pray for more opportunities within our province like this one to motivate and encourage one another toward a culture of mercy and hope.

Gretchen Crowder is the director of campus ministry at Jesuit College Preparatory of Dallas and an adjunct faculty member for the University of Dallas.
Since the publication of *Laudato si’: On Care for Our Common Home* on May 25, 2015, Pope Francis has compelled Catholics and others to reexamine their relationship with the environment.

In what remains one of his signature publications, Pope Francis addressed not only humanity’s relationship with God’s creation, but also the culture it has spurred, namely, a “use and throw away” culture, whose “logic generates so much waste, because of the disordered desire to consume more than what is really necessary.”

Secondary schools in the Jesuits USA Central and Southern (UCS) Province are actively working against this throwaway culture. They are finding creative ways to go green. With the help of school administrators, innovative teachers and partner organizations, students are creating opportunities to take better care of their own immediate environments, while living the call to care for the Earth.

Some of the inspiration for this care for creation may also stem from the Society of Jesus’ 2016 General Congregation. In the first decree of General Congregation 36 (GC36), Jesuits and their companions in mission are called to reconcile with all the Earth, and to recognize that “Poverty, social exclusion, and marginalization are linked with environmental degradation. These are not separate crises but one crisis that is a symptom of something much deeper: the flawed way societies and economies are organized.”

Addressing this crisis requires a serious reconsideration of society’s structures, but it can begin by taking a fresh look at school structures. Several of the provinces’ secondary schools have made significant changes to the architecture of their facilities to make them more sustainable. These changes often come with cost benefits, but the primary impetus is to care for creation by reducing the school’s environmental impact.

At Strake Jesuit College Preparatory School in Houston, recent sustainability work has made the buildings on their expansive campus more efficient. The renovations included replacing all roofs and overlays with white reflective material and improving their insulation factor to R-21 or better. New buildings on the Strake Jesuit campus feature efficient, double-paned, tinted windows; older structures have been retrofitted with the same.

Inside and out, lighting at Strake Jesuit is also being updated to be eco-friendlier. HVAC units are being replaced with more efficient models. All plates, napkins, eating utensils and take-out containers used in the school’s dining hall are compostable materials. Recycling containers are distributed throughout the campus. In classrooms, about 80 percent of textbooks and most forms of com-

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*By Claire Peterson*
munication (e.g. the school paper and report cards) are digital, thereby reducing paper use.

Environmental efforts at St. Louis University High School (SLUH) are numerous and broad. It received a National Green Ribbon from the U.S. Department of Education in May 2018. One of 46 schools recognized nationally “for their innovative efforts to reduce environmental impact and utility costs, improve health and wellness, and ensure effective sustainability education.” SLUH is the only high school in the state of Missouri and the first Jesuit school to be honored with this award.

The school has made significant changes to the physical plant over the years, including the installation of two 25-kilowatt arrays of 100 solar panels. But perhaps more importantly, SLUH students are responding to the call to reconcile with creation by creating their own sustainable projects.

SLUH shares a community garden with the surrounding Kings Oak neighborhood. Known as Backer Garden, the space is an embodiment of the school’s commitment to sustainability, community building and cura personalis.

Arrupe Jesuit High School, Denver, made care for creation a priority during a recent remodeling of the school. Director of Philanthropy Kim Smith said, “In our construction process that began in 2013, we were very intentional on new construction products and installations that would lower our energy usage.” As a result, Arrupe Jesuit holds an EPA Energy Star rating of 70 out of a possible 100, well above the national average of 50.

Arrupe participates in Energize Denver, a $340-million benchmarking program that tracks the school’s electrical and natural gas use throughout the year and compares it to other data from the Environmental Protection Agency (EPA). The school has already reduced their energy usage by 5.5 percent.
Teaching Eco-Justice

“A true ecological approach always becomes a social approach,” Pope Francis wrote in *Laudato si’*. “It must integrate questions of justice in debates on the environment, so as to hear both the cry of the Earth and the cry of the poor.”

Province schools have intentionally introduced questions of eco-justice in curricula and as a part of the spiritual formation of students. Students in province schools can take classes in environmental science, oceanography, and limnology. Care for creation is a topic for consideration in both science and theology classrooms.

Matthew Klassen, who teaches theology and helps moderate the Environmental Club at *Regis Jesuit High School*, Denver, reflected on a shift from stewardship to care in the school’s *Inspire & Ignite* blog.

"Let us sing as we go, may our struggles and our concern for this planet never take away the joy of our hope." – Pope Francis
by joining forces with the broader Ignatian community,” said Director of Communications Juan Antonio Alberty Mercado. One such partnership is with Caras con Causa, an organization founded by CSI alumnus Michael Fernández Frey.

Caras promotes community development to eradicate poverty through education, the environment and economic development in the communities of Cataño and Guaynabo. CSI students have helped in the reforestation of mangroves along the coast, an area and ecosystem heavily damaged by Hurricane Maria in 2017.

CSI students also collaborate with Organización Pro Ambiente Sustentable (OPAS) – Sustainable Environment Organization. An international organization committed to solving school and community environmental issues, OPAS has recognized CSI’s institutional commitment to increasing environmental awareness by naming it an Eco-School for six years.

**Enjoying the Gift of Creation**

“Let us sing as we go,” Pope Francis wrote in *Laudato si’,* “May our struggles and our concern for this planet never take away the joy of our hope.”

Secondary schools in the province find ways to balance hard work with joyful appreciation of God’s creation. Students at Colegio San Ignacio installed bird feeders and drinking troughs, identify flora and fauna at the school, and take time to birdwatch.

SLUH students turned their desire to minimize waste into an artistic production called “Waste Not, Want Not: Art Reimagined.” In an exhibit featuring art made from recycled and upcycled materials, the creators of the project challenged the SLUH community to “reflect, pray and create a story about the beauty of creation and to contemplate what is meant by a throwaway culture.”

Through these efforts to care for creation, each school provides students with opportunities to be leaders in their community and to take responsibility for their impact on the world. Supported by school administrators, students are playing active roles and challenging their school communities to imagine and establish new approaches to consumption, conservation and restoration.

“Young people demand change,” Pope Francis wrote in *Laudato si,’* “They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded.”

In working for both structural and personal change, the schools’ efforts can help transform students’ minds and hearts toward a greater availability to respond to the call of eco-justice. Students who participate in the green efforts of their schools live the Jesuit ideal of being men and women for others, today and for generations to come.
Enduring Graces:
The Jesuit Novice Pilgrimage

The Pilgrimage Experiment for a Jesuit novice dates back to the very beginnings of the Society of Jesus. St. Ignatius Loyola, understanding himself as a pilgrim, included this unique way of encountering God in the Constitutions of the Society as an important experience in one’s formation:

... [make] a pilgrimage without money ... begging from door to door at times, for the love of God our Lord, in order to grow accustomed to discomfort in food and lodging. Thus too the candidate ... may with genuine faith and intense love place his reliance entirely in his Creator and Lord.

(Constitutions, General Examen, ¶67)

The Pilgrimage Experiment begins by returning to the graces of the 30-day retreat (the Spiritual Exercises). Through the retreat, Jesus invites each one to co-labor with him in the world today. Each novice discerns where Jesus desires to meet him as a pilgrim.

Through conversation, the novice director determines a “landing city” specific to each novice. Each novice receives five dollars and a one-way bus ticket. For the next 12–14 days, a novice seeks that tangible presence of God to deepen his reliance on God’s care, God’s protection, God’s voice.

Life on the road as a pilgrim can be tough. A novice begs for food, shelter and transportation, making very real his dependence on God’s loving care. The pilgrimage, therefore, is not just a very different experience of being in the world; it is a unique time of allowing the desired grace to become tangible, become incarnate.

What follows are the reflections of three Jesuits who completed their Pilgrimage Experiment. Each writer represents a different stage of formation: a novice (the first two years), a regent (after philosophy studies – a time of working in a Jesuit apostolate) and a theologian (theology studies after regency). Their reflections make clear that it was not what they did or where they landed that transformed them, but the ways they encountered Christ in the world and in the people they met.

Sitting in the Greyhound Bus station preparing to leave for pilgrimage, it seemed only natural to pray for confidence and courage, but I desired something much more specific. I asked for the grace of confidence to do difficult things, and to know deeply God’s providence.

Praying for this confidence encouraged me each time I had to ask for directions or tell my story, becoming vulnerable to complete strangers. By the end of pilgrimage, I was surprised by how my nervousness turned into overwhelming peace. This grace was not daring or gusto; it was a full-hearted understanding that I was journeying with Christ.

The night before we got on the first bus, I was anxious. The small knot in my stomach relaxed a little when I heard we would be sent out in pairs. I knew we would be going solo in a few days, but for now, I was immensely grateful to have another novice by my side.

Arriving in Akron, Ohio, my fellow novice and I headed straight for the homeless shelter. We asked for bed assignments near one another. As we made it to the front of the line of men waiting for their beds, we announced, “We have #60 and #61.” The man replied, “60 is the room on the left. 61 is the room on the right.” We were split up. My sense of security ebbed away.

“Pilgrimage is a touchstone moment from which to draw confidence for the rest of my life.”

As I walked to my bed in the back corner of a massive dormitory, I repeated a familiar prayer, “Jesus, I trust you.” As I approached, a voice in the darkness boomed, “Hey. Twenty bucks for security.” I froze, panicked. “I... uh... I...” was my articulate response.

The two men on the bunks below and next to mine burst into laughter. “Clearly you don’t come here often,” one of the guys, Kevin, said. “What are you doing here?” The night consisted of some great conversation and advice from a seasoned shelter-seeker, as well as much
needed rest. The next day, Kevin gave us some bus passes — not the only time I would be helped by someone with very little to give.

That prayer to Jesus became my mantra. I started my journey saying a simple prayer when things got tough: “Jesus, I trust you.” After a few encounters with intense hunger and last-ditch efforts at finding shelter, I realized that the prayer was neither completely sincere nor inclusive of everything I felt. I had to add to it to express my sense of urgency. One evening, I was walking, talking to myself but also praying, hoping that something would come through. I said, “Jesus, it’s getting late.” Pause. “... and I trust you.”

Pilgrimage gave me confidence in my relationship with Jesus. It helped me grow in trust — especially in uncertain times. My experience of uncertainty didn’t end with Pilgrimage. I’ve experienced other forms of uncertainty as my novitiate unfolds: a month in Puerto Rico learning a new language, ministry with the homeless of Lafayette, La., and teaching high school students in Belize City, Belize. Trust in Jesus has been essential. From that trust grows confidence to do difficult things.

Jesuit life promises difficult moments that will take great faith. Pilgrimage is a touchstone moment from which to draw confidence for the rest of my life.

As a novice, my most important job is to stay open to wherever God is calling me. The graces of Pilgrimage are special, yet they are only a few of many to be discovered in a Jesuit lifetime. That seems to be one of the many beauties of this life — it opens the heart to continual growth, while relying on grace already received.

Even if I never feel peace again, I can look back at pilgrimage, know who is leading the way, and say, “Jesus I trust you,” no matter how late it gets.

Daniel Everson, SJ
First Year Regent
Entered 2013

When I was an interfaith chaplain at a detention center for unaccompanied immigrant children in Chicago, I would often pause before one of the young migrants’ drawings there. A chain of X’s — the U.S.-Mexico border — ran from the middle of the page to its bottom edge. There were small human figures on both sides of the border. Some were approaching it from the south. Others had already crossed. Above this scene, the artist had written: La vida migrante, la vida mejor. (The migrant life, the best life.)

When I discerned to work with these young migrants, a major influence on my decision was my novitiate pilgrimage, which I spent almost entirely in Texas, near the U.S.-Mexico border. It was on pilgrimage, reading the news at the Jesuits’ kitchen table in San Antonio, that I first learned about unaccompanied immigrant children. The children in detention in Chicago could well be the children I learned about on pilgrimage. Moreover, it seemed these children were on a pilgrimage of their own, seeking a better life, a safer home or a parent they had never met.

I found the detention center to be a more loving place than I had imagined. It was managed by a loving staff of social workers, who genuinely cared for the children and took great pains to reconnect them with family members. But still, I wondered, how could this vida migrante be la vida mejor?
My novitiate pilgrimage brings me closer to an answer. To be clear, unaccompanied immigrant children face far greater threats than any novice on pilgrimage. When my novice director put me on a bus from Kansas City to McAllen, Texas, with nothing but five dollars and a backpack full of clothes, I was terrified. But I was 24 years old, white, male and traveling in my own country. I can only imagine what unaccompanied children must feel as they depart their homelands, no more than 17 years old, for a surreptitious and dangerous journey to a foreign land. Even so, I wonder if the novitiate pilgrimage exposed me to the same grace God offers to young migrants who leave their homes – perhaps with nothing more than a few dollars and a bag of clothes – in search of a better life.

“God provided for me in a way I could never have imagined. God, I had to concede, was worthy of my trust.”

The grace I have in mind is the grace of trust – and of the peace that comes with it. As I boarded the bus in Kansas City, I said a prayer: “God, if you are real, now is the time to show it.” If God could take care of me for 17 days, when I had been intentionally stripped of pretty much anything I could use to guarantee my own survival, then I could believe in God more firmly than I ever had before. And sure enough, in so many ways that it would take a book to describe them all, God provided everything I could have needed and more.

Was my pilgrimage always comfortable? No. I spent several nights in homeless shelters and several more sleeping on a Greyhound bus. Was pilgrimage always easy? No. Many plans were frustrated as I tried to raise the money I needed to move from city to city. But did I ever lack for food, clothing or shelter? Did I ever go without help when I needed it? Did I ever lack human companionship? No, no and no.

Toward the end of my pilgrimage, this lesson set in. Struggling to beg for money and fearing I would never make it to New Orleans, my final destination, I sat down for Mass in Fort Worth. Little did I know that the man who sat next to me was an alumnus of Jesuit College Prep in Dallas. He bought me a bus ticket to New Orleans and invited me to spend the night on his couch. It amazes me to this day: God provided for me in a way I could never have imagined. God, I had to concede, was worthy of my trust.

The worries I faced in Fort Worth pale in comparison to the threats unaccompanied children face on their journey to the U.S. Many of these young people have an unshakeable trust in God. They trust in the God that brought them – not without pain, not without suffering, but who brought them nonetheless – to a place of new hope. While their future remains uncertain – will the social workers be able to find their family members? – they trust that God is still with them now, as God always has been, and as God ever shall be.

In the end, I think it must be this trust that makes la vida migrante la vida mejor. There comes a great peace when we surrender ourselves to the God who brings us – not necessarily without pain or suffering, but who brings us nonetheless – to the places we need to be. The unaccompanied children, whom I was so privileged to serve for three years, know this far better than I.

The lingering grace of my pilgrimage is the sense of trust and peace that comes when we stop relying on ourselves, and instead trust in the God who creates us, sustains us and, as we hear in the Eucharistic Prayer, brings us safely home “when our earthly pilgrimage is done.”
When speaking to student groups about my vocation and formation, the one experience that sparks their curiosity the most is the novice pilgrimage. Naturally, the 30 days of silence on the Long Retreat, and the overall length of formation are also impressive, but it is the weeks-long pilgrimage that tends to garner the most questions. In particular, most seem to be shocked by the idea of being left alone in the world to “fend for yourself” on as little as five dollars. As the years have progressed, however, the uniqueness of the pilgrimage has faded into the recesses of my memory, and what remains at the fore is one particular grace that serves as a touchstone for my relationship to God.

As I journeyed from Houston to Los Angeles on the Greyhound, making intermittent stops along the way, I found it difficult to ask strangers for financial assistance to make the next leg of my journey. Certainly, the embarrassment and vulnerability I experienced in those moments was itself a grace, seeing how generous strangers can be to a traveler. But it was not in this that I received the most consolation.

On the final leg of my journey, from San Bernardino to Los Angeles, I felt an invitation from God to give away all the money that remained in my bag from the many generous benefactors along the way. All of a sudden, I feared the possibility of being poor again, as I was in the beginning. Surely, the money I had was God’s gift and He wouldn’t ask it back from me, right?

The fear entered my heart that, though God had clearly been good to me already, He would somehow forget me if I were poor again. What I remember thinking in that moment of fear was that I doubted God would continue to provide for me beyond the first moment of consolation. Yes, God was generous to me at the beginning, but if I gave it all away again, would He bless me again and provide for me anew? I mustered the courage to trust that God would continue to be generous, even after leaving everything I had “earned” with someone who was clearly more in need than I.

The decision to start over was made easier when I met the man in need that God placed in my path. I don’t remember his name now, but I remember he was recently released from prison. He was on his way to visit his son for the first time since being imprisoned. He had learned a great deal about responsibility while in prison and was hoping to make amends with his family and to become a good father to his children.

Sitting next to him on the bus, I felt the money in my pocket weighing heavier and heavier. “This money doesn’t belong to me, it belongs to this man,” I thought to myself as we approached the bus terminal in Los Angeles. I feared starting over from nothing and fought the idea of being generous to this man as so many had been generous to me.

In the end, I came to the realization that if God had been so good to me, I should be kind and generous to those who are also in need. My fear notwithstanding, I had a responsibility to be a good steward of God’s gifts. So, I gave him all the money in my bag. The shock and gratitude on his face and in his voice were enough confirmation for me to know that this was indeed God’s will.

“God, who provided for me in the beginning, will continue to provide for me along the way, if I continue to heed His call to leave everything behind, care for those in need, and trust in His care.”

God did not abandon me and continued to provide for me throughout the trip. The lesson, however, has remained with me throughout the next eight years: the same God who provided for me in the beginning, will continue to provide for me along the way, if I continue to heed His call to leave everything behind, care for those in need, and trust in His care. As I approach priestly ordination, I remember this grace and trust that in moments of confusion and darkness, the God who was good to me in the beginning, will continue to provide for me along the way.
New Orleans born and bred, Jordan Jones, SJ, is a graduate of both Jesuit High School and the grade school at Holy Name of Jesus Parish, where his faith formation began. His is not a story of a lifelong calling to the priesthood, however. Instead, he always knew he wanted to serve in the military. He launched that career at the United States Naval Academy.

“The Academy was the first place I lived that was not culturally Catholic,” Jones said. “I began to get questions from my classmates – ‘Why do you worship Mary?’ – that sort of thing. It forced me to look at my faith in a different way and really take ownership of it.” Naval Chaplain and Jesuit Fr. Bob Keane supported Jones during this process as he grew in his faith.

As he drew near to graduation, Jones began to consider the possibility of a vocation to the priesthood, but he had places to be: he owed the country five years. He was accepted into the United States Marine Corps and completed additional training at Quantico Marine Base in Virginia before becoming an infantry officer in 2006. He was deployed to Iraq for seven months in both 2007 and 2008. He served as a rifle platoon commander in charge of 40 other Marines. He later served as a platoon commander in Okinawa, Japan, with yet another deployment, this time to Afghanistan.

He found his life in the Marines fulfilling: it was mission-oriented and completely absorbing. He also learned to be a servant-leader, he says, quoting the Marine saying of “Officers eat last.”

Through God’s grace, Fr. Keane was stationed in Okinawa for the same two-year stretch Jones was there. “He helped me gain better perspective on my life in the military and grow stronger in my faith,” Jones said.

After his 2010 deployment to Afghanistan, Jones began to feel a strong call to the priesthood, but ultimately determined the time was not yet right. He had opportunities for further service and advancement in the Marines.

In addition to prayer and the sacraments, experiencing combat impacted Jones’ discernment of his vocation. “I saw true evil,” he said. “Seeing people do completely irrational things to harm other people made me realize that the force of evil is a real thing. And I began to wonder if God was calling me to combat this evil in a different way, through the priesthood.”

Jones left the Marines in November 2014 and attended a discernment retreat through this province. He entered the Society of Jesus in August 2015. He recognizes there are similarities between his life as a Marine and his life as one of “God’s Soldiers.”

“I loved the experience of brotherhood, of living and working with people you depend upon,” he said. “I learned in the Marines that mission accomplishment is my responsibility. Just like in the Marines, when the mission was determined by others above me, now the mission isn’t mine, it’s the Church’s. We’re all in this together – priests, religious, laity.”

Jones finds Jesuit life every bit as compelling as his life as a Marine. “Walking with Jesus is the greatest adventure,” he said. “Seeing him in others … recognizing him in different faces in my ministry and my community – it’s just the greatest adventure.”

Jones is in his second year of philosophy studies at Saint Louis University.
Father Eduardo “Eddie” Fernández, SJ, plays a critical role in forming Jesuits and lay people. A professor of pastoral theology, missiology and ministry at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif., since 1997, Fr. Fernández specializes in Latino theology, Mexican and Southwestern history, social justice, intercultural ministry, inculturation and the celebration of the sacraments in multicultural contexts.

He enjoys collaborating with students, especially in writing a thesis or dissertation. “It’s my job to help students discover what they’re interested in, as one does in spiritual direction, exploring God’s great desires and invitations to them at this point in their life. When we begin to discover how we can work together, we each experience an affirming glow and encouragement.”

Born in El Paso, Texas, about five minutes from the U.S.-Mexico border, Fr. Fernández grew up around Jesuits. He attended a Jesuit parish run by the Mexican Province in the mission town of Ysleta. He worked in the rectory through high school, and during his time there he was always impressed by the generous and apostolic response of the Jesuits to people who came to the parish seeking help.

“They showed me the depth of my Mexican culture that I didn’t always get in school,” Fernández said. The profound influence of the Society made him eager to join the Jesuits upon graduating from high school. The former New Orleans Province encouraged him to take time before entering.

Though disappointed at first, Fernández was eventually grateful for this time. He enrolled at Loyola University New Orleans. There he came to know and to study with Jesuits who inspired him and helped him to grow. Father Joseph Fichter, SJ, ignited his interest in the sociology of religion, which he continues to teach and study today to some degree.

While he was discerning, his teacher Fr. C.J. McNaspy, SJ, inspired Fernández by volunteering to go to Paraguay. Fernández thought, “If C.J. can go to Paraguay at 65, I can go to Grand Coteau at 22!”

After the novitiate, Fernández spent time ministering in many places: “My dream was always that I would be a barrio priest. I admired Fr. Edmundo Rodriguez and Fr. Harold Rahm very much.” Though he desired to be one of those men in the grassroots, “It was a real surprise to me when I enjoyed studies as much as I did.”

He finished two degrees in Rome and spent time discerning his vocation within a vocation. “There are very few U.S. Latino Jesuits with degrees in theology. I saw a real need there, an area where I could contribute passionately.”

Eighteen years after he’d left El Paso for New Orleans, Fernández returned to serve at Sacred Heart Parish and teach at the University of Texas El Paso. As it happened, those were the last years of his father’s life. “It was a real blessing to be able to be near him.”

Even with his busy academic schedule, which has included several scholarly publications, Fernández strives to serve pastorally. “I like giving retreats and helping out at parishes, along with lots of workshops to pastoral agents. These opportunities get me out there with the people de la base. The pastoral feeds the academic and the academic feeds the pastoral.”

The approach he takes with his students is not unlike the approach he takes in his ministry. Fernández embodies a spirit of open readiness, which helped him understand the vow of obedience, and the mission to stand with the other: “Especially if you have your ear to the ground, and you listen to what people need, you go where you are sent!”
Dear Friend,

For nearly 500 years, Jesuits and their companions have worked together to bring people closer to God and to each other. Your support has helped Jesuit works thrive.

Thanks to your generosity, young Jesuits are being formed by experiences that transform their lives and prepare them for a life of service. Jesuits and their colleagues at schools and universities shape the hearts and minds of thousands of students annually. The province’s senior healthcare communities are more vibrant than ever, and our international works are changing lives.

Because of you, your gifts, large and small, make possible these daily miracles of the Society of Jesus and its ministries throughout the world.

The financial summary in this report represents data from the 2018 calendar year. The Jesuits are sincerely grateful to the many individuals, organizations and charitable foundations who have contributed to the U.S. Central and Southern Province of the Society of Jesus during the past year. For a listing of these donors please visit www.JesuitsCentralSouthern.org/SupportUs.

With your help and with God’s blessings, we will continue to accomplish so much. I remain grateful for your financial and prayerful support of our various ministries and missions. Because of you, the fruit of our shared work will continue to flourish throughout and even beyond the limits of this province.

Sincerely,

John Fitzpatrick
Assistant for Advancement

Querido amigo,

Durante casi 500 años, los jesuitas y sus compañeros han trabajado juntos para acercar personas a Dios y entre sí. El apoyo de usted ha ayudado a que las obras jesuitas prosperen.

Gracias a su generosidad, jesuitas jóvenes están siendo formados por experiencias que transforman sus vidas y les preparan para una vida de servicio. Los jesuitas y sus colaboradores en colegios y universidades modelan los corazones y las mentes de miles de estudiantes anualmente. Las comunidades de asistencia médica a nuestros mayores son más vibrantes que nunca, y nuestras obras internacionales están cambiando vidas.

Gracias a usted, sus donaciones, grandes o pequeñas, hacen posible estos milagros cotidianos de la Compañía de Jesús y sus ministerios a través del mundo.

El resumen financiero en este informe refleja datos del año natural 2018. Los jesuitas agradecen sinceramente a los muchos individuos, organizaciones y fundaciones benéficas que durante el año pasado han contribuido a la Provincia USA Central y Meridional de la Compañía de Jesús. Para ver la lista de estos donantes, puede visitar www.JesuitsCentralSouthern.org/SupportUs.

Con su ayuda y la bendición de Dios, continuaremos logrando mucho. Quedo agradecido por su apoyo financiero y devoto a nuestros varios ministerios y misiones. Gracias a usted, el fruto de nuestro trabajo compartido continuará floreciendo a lo largo y aún más allá de los límites de esta provincia.
BECAUSE OF YOU
FINANCIAL REPORT

SOURCES OF REVENUE:

- 30 Planned Gifts
  Totaling $1,849,898
- 7,844 Individual
  Totaling $1,465,959
- 196 Organizations
  Totaling $699,321
- 8 Grants
  Totaling $114,465

GRAND TOTAL: $4,129,643

FUNDS USED FOR MISSION AND MINISTRY:

- Formation $2,045,797
- Works of Province $826,124
- Care of Elderly/Infirm $575,499
- Other $11,362
- Jesuit Archives & Research Center $106,653
- International Missions $564,208

GRAND TOTAL $4,129,643

ANNUAL GIVING LEVELS

- Companions of St. Stanislaus Kostka
  $36-$99
- Companions of St. Aloysius Gonzaga
  $100-$499
- Companions of St. Peter Faber
  $500-$999
- Companions of St. Francis Xavier
  $1,000-$4,999
- Companions of St. Ignatius Loyola
  $5,000+
Jesuits in Formation

Each issue of this magazine includes a brief profile of a "Man in Formation." These are the men who will be tomorrow's priests, teachers, school presidents and missionaries. Today they are preparing for those roles by following a prescribed path established by St. Ignatius. Jesuit formation is a lengthy process. The total journey to Jesuit priesthood or formed brotherhood can take from eight to 13 years. The path generally includes:

- **Novitiate** – two years learning about the Society of Jesus: how to pray, live in community and serve as a Companion of Jesus;
- **First Studies** – two to three years at a Jesuit university, usually studying philosophy and theology while serving in part-time apostolic ministry;
- **Regency** – two or three years working in a Jesuit apostolate, almost always a secondary school;
- **Theology** – three years of graduate studies in theology, also with part-time apostolic ministry.

BECAUSE OF YOU, Jesuits in formation can focus on their formation, on how to become a Jesuit, rather than earning a living. Because of you, Jesuit priests and brothers are educated and experienced, ready to serve the Church of God.
Jesuit Missions

Founded by Fr. Jack Warner, SJ, Teatro la Fragua in Honduras is one of Mesoamerica’s leading cultural institutions. It enters its 40th year continuing its groundbreaking work in serving the people of Central America. Teatro’s renowned Gospel productions – the Assassination of Jesus and Our Christmas – tell the Passion and Christmas stories as they play out in a poor Honduran village. The theater’s summer festival and its ballet school delight a wide range of audiences, students and artists.

Because of you, Teatro la Fragua provides cultural enrichment and so much more. Because of you, 22 families in El Progreso, Honduras – the staff at Teatro La Fragua – have food on the table tonight. Twenty-two families feel the dignity of a good meal shared in a safe home surrounded by loving relations.

Father Warner’s work with Teatro la Fragua is just one of the imaginative ways Jesuits serve in struggling communities around the world. Because of you, Jesuit missionaries help people, sometimes in desperate situations, to recognize their own dignity and make the most of their opportunities.

Care for Senior Jesuits

Father Roland Lesseps, SJ, is a teacher, a researcher and a priest. In addition to many years in classrooms at Jesuit institutions in the United States, he spent more than 20 years at the Jesuit-run Kasisi Agricultural Training Center (KATC) in Kasisi, Zambia, conducting scientific research to improve the lives of low-income Zambians. He helped develop an array of sustainable farming methods that enable local subsistence farmers to succeed in the challenging environment. His work will impact families for generations.

Today, at age 85, Fr. Lesseps lives at the St. Alphonsus Rodriguez Pavilion, the Jesuit assisted-living community in Grand Coteau, La. He is no longer able to work the fields or conduct research, but because of you, he is well cared for and content, surrounded by his brother Jesuits and a staff of caring people who value his life of service.

Fr. Roland Lesseps’ work in Zambia will help future generations of local farmers provide for their families.

Teatro La Fragua in Progreso, Honduras, uses the theater as a creative commons, a civic space for dialogue, action and evangelizing – while providing the cast, crew and staff with steady jobs.
Tom and Maureen Nolan **Make an Impact**

By John Fitzpatrick

Tom and Maureen Nolan embody all the traits of good volunteers. Both come from families that stressed faith, fairness and service to others. Both spent their careers in education, choosing to serve in the low-income northside of St. Louis. Now, because of the Nolans, low-income people in Belize have new reason to hope.

As they approached retirement in early 2013, Tom and Maureen knew they had more to offer. Tom said, “We have been blessed with good health, and our children – Rosie, Tom, Jr. and Patrick – were all grown, so taking on a volunteer role made perfect sense.”

They had specific criteria as they considered which projects to support with their time. Their next undertaking must have preferential concern for the poor. It would have to make a real impact, with measurable results. Finally, it had to include a sense of community.

Tom and Maureen prefer to work with like-minded individuals who want to accomplish good. “We knew we would continue our efforts in the northside through our parish, Sts. Teresa and Bridget,” Maureen said. “So, for our new venture, we thought about working beyond the U.S. borders.”

As good fortune would have it, their youngest child, Patrick, was serving as a volunteer in Belize City, Belize. Pat frequently visited the Jesuit community at St. John’s College, and Jesuit Fathers Tim Thompson and Bill Snyders and Br. Glenn Kerfoot took him under their wing. Pat became quite familiar with the Jesuit works in Belize. He scheduled meetings for his parents and two other couples: David and Nancy Danis and John and Joan Vatterott. What all three couples witnessed was a beautiful country and kind people living in extreme poverty.

That initial meeting inaugurated an ongoing effort to work with the Jesuits to help the people of Belize. The Nolans and several other families launched Belize 2020. The “2020” in the name refers to perfect 20/20 vision, as opposed to the upcoming year. The Nolans helped to recruit more volunteers in the U.S. and worked with Belizeans to form a mirror committee to create a true partnership.

“There is one thing we have definitely learned from working in the northside, and that is not to simply jump into something, but to listen to the people who live there,” Maureen Nolan said. “It is their life. They know better than anyone what challenges they face and what is really needed.”

Belize 2020 has become a labor of love for Tom and Maureen. They travel frequently to Belize, putting in numerous hours and providing much needed guidance to the overall effort. All is done with great humor and humility.

“Today in the U.S. most people write a check and their obligation to help others has been met,” said friends John and Joan Vatterott. “The Nolans are different; they live their charity. We can’t think of too many couples like Mo and Tom that think in a Big Picture-Big Heart way and are so much fun at the same time.”

Currently, Tom and Maureen can be found working on their parish’s Winter Outreach Program. When the temperature drops below 20 degrees, Sts. Teresa and Bridget open the basement to people who are homeless, providing a meal and a warm place to stay for the night.

When Maureen and Tom are asked why they don’t spend their retirement on a beach or the golf course, their response is simple and shared: “We do get away and recharge our batteries, but the purpose of life is to share with others, help when you can.”
We give thanks for the Jesuits who have gone home to God.

**Father Clair M. Cazayoux, SJ**

A scientist by training, but a pastoral minister by nature, Fr. Clair M. Cazayoux was a missionary, a chaplain and a pastor. He served in Ceylon (now Sri Lanka), at Southeast Louisiana State Hospital in Mandeville, La., and later at a series of churches in Deming, N.M.; Albuquerque, N.M.; Tampa, Fla.; New Orleans and Grand Coteau, La. He was particularly good at the kind of accompaniment required of a chaplain, whether at a correctional facility, a mental health facility or with elder Jesuits in their final years. He was very conscious that in his pastoral ministry, he received at least as much as he gave. He once wrote to those he served: “May Christ touch your lives with his love as he as touched mine through you.”

He died Sept. 30, 2018, in Grand Coteau. He was 88 years old, a Jesuit for 69 years and a priest for 56 years.

**Father Edward L. Maginnis, SJ**

After decades of service at Regis University in Denver, Fr. Edward L. Maginnis had a profound impact on the school and the students he taught there. He spent most of his apostolic life teaching theology and religious studies at

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Regis, where he also organized and chaired the theology department. Along with Fr. Robert Boyle, SJ, a professor of literature, he also developed a music appreciation course that many Regis alumni from the ’60s and ’70s consider one of the most influential courses they took. He spent some time away from Regis in service to the former Missouri Province, first as a consultant and later as Provincial Assistant for Higher Education. He loved life and beauty, was deeply involved in pastoral ministry, and had a reputation as a fine preacher.

He died Oct. 7, 2018, in St. Louis. He was 95 years old, a Jesuit for 78 years and a priest for 65 years.

Father William J. Hutchison, SJ

For 30 years, Fr. William J. Hutchison split his time between two ministries, one in a classroom and university office, the other in the neighborhood around St. Matthew’s Parish in north St. Louis. At Saint Louis University, Fr. Hutchison served as a professor and dean of the School of Social Work. During the same time period, he helped to found the Northside Community Center and served as board chair. Northside Community Center and its affiliate, Northside Community Housing, provide programs such as social services for the elderly, youth recreation, summer employment and affordable housing.

He will be remembered for his diligent and creative work with the vulnerable and marginalized. By his words and example, he challenged, supported and enriched his community, his brother Jesuits and many others who felt his influence.

He died Oct. 19, 2018, in St. Louis. He was 83 years old, a Jesuit for 65 years and a priest for 52 years.

Father Frank J. Schmitt, SJ

Fr. Frank J. Schmitt began Jesuit life as a religious brother, but in 1979, he received permission to prepare for ordination to the priesthood. He served in pastoral ministry in numerous parishes throughout the United States, including St. Francis Xavier College Church in St. Louis; St. Joseph Parish in Pueblo, Colo.; St. Stephen’s Mission, St. Stephen’s, Wyo.; Sacred Heart Parish in Dangriga, Belize; St. Peter Claver Parish in Punta Gorda, Belize; St. Ignatius Loyola Parish in Denver; Holy Rosary Mission in Pine Ridge, S.D.; Holy Apostles Parish in Colorado Springs, Colo.; St. Andrew Mission, Pendleton, Ore.; and Our Lady of Loretto in Foxfield, Colo.

In a throwaway culture, he enjoyed fixing things and had his own private crusade against wasteful excess. Father Schmitt died Nov. 3, 2018, in St. Louis. A man who believed his vocation was “to help others love God,” he was 79 years old, a Jesuit for 61 years and a priest for 35 years.

Father Francis C. Brennan, SJ

Father Francis C. Brennan, SJ, spent the first part of his ministerial years in higher education, serving at Saint Louis University (1965-74) as English teacher and then dean of the graduate school; at Xavier University in Cincinnati (1974-82) as academic vice-president; and then in Honolulu as superior at the Newman Center (1982-86).

The second part of his apostolic life was in pastoral work. He served at White House Retreat in St. Louis (1987-91), then as pastor at St. Mark Parish in Houston, Mo. (1991-96), and as pastor at St. Cecelia’s Catholic Church in Kennett, Mo. (1997-99).

He returned to academic pursuits as associate editor at the Institute of Jesuit Sources (1999-2007). His final assignment was at Jesuit Hall in St. Louis, where he served in pastoral ministry, then a ministry of prayer.

He died Jan. 11, 2019, in St. Louis. He was 91 years old, a Jesuit for 73 years and a priest for 60 years.

Full obituaries are available on the province website: www.jesuitscentralsouthern.org/in-memoriam.
Heavenly Father,
Let me fast—
  Giving up the excess and distraction in my life,
  So that I can hold on tighter to Your Son.
Guide my fasting, Lord,
So that it places You
  At the center of everything I am.

Let me give alms—
  Holding all I have and possess as generous gifts from You,
  Giving to those in need, as a way of sharing and returning those gifts,
  So that I grow in gratitude and wonder for the ways You love.
Guide my giving, Lord,
So that it molds my heart
  To be more like Yours.

Let me pray—
  Bringing to You all my hopes, fears, and struggles,
  Deepening our relationship and my reliance upon You,
  So that no matter the deserts, the crosses, or the joys in my life
  I'll remember You are with me, always.
Guide my prayer, Lord,
So that my encounter with You these forty days
  Draws me deeper into the mystery of Your love.

Amen

– Colten Biro, SJ
Jesuits USA Central and Southern Province

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