

# JESUITS

Central and Southern

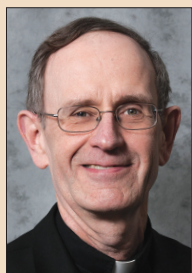
Summer 2019



CALL, QUESTION, ACCEPTANCE:

## *The Path to the Priesthood*

New Apostolic Preferences | Innovative Approaches | Lay Spiritual Leaders



Dear friends in Christ,

This May, the provincials of Canada and the U.S. together participated in a pilgrimage/retreat in the Holy Land before we gathered for our regular meeting as a Conference. Since we had many weighty issues with which to deal, we knew a time of prayer would

prepare us well for our discernment.

Two things struck me in a special way, especially while in Galilee. First, I had a sense as never before of the very particular context within which the Lord worked, entering our world in such a distinctive part of the world. To be with Him, I had to seek to imagine His context, His world. Second, I had never realized how limited most of Jesus' ministry was; we could walk to most places mentioned in the accounts of his public ministry in the Gospels. Yet, from there he touched the whole world, including our lives.

In this issue of the magazine, you will see how the Society of Jesus continues that path of Jesus. The Universal Apostolic Preferences, given to us by the Holy Father after a long discernment process, envision us touching the whole world in Christ's name. Yet, that grand vision is realized in small, particular settings, like the training of lay spiritual directors, or the work with coffee collaboratives, or the work of Fr. Robert Murphy at Saint Louis University or of Matthew Stewart, or Katy Quigley's work in New Orleans that has enriched so many ministries. The aim is always to serve faithfully wherever we are placed, but always keeping our vision wide, like the Lord's, realizing that we share in His work of touching and transforming a world to the glory of the Father.

It is my prayer that as you read this magazine, you too will share both in the stories of the works with such particular focus and in that great vision of the Lord for the Society. Already you share in our work by your support for us in so many ways. Thank you for your generosity of prayer, presence and gifts. May you know the Lord's loving and life-giving presence in your own life and realize how you share with us in His great work of touching and healing the world.

May the Lord richly bless you and all whom you love.

Gratefully in the Lord  
Ronald A. Mercier, SJ  
Provincial

Queridos amigos en el Señor:

Este mayo, los provinciales de Canadá y los EE.UU. participaron en una peregrinación/retiro en la Tierra Santa antes de congregarnos para nuestra reunión regular como Conferencia. Sabíamos que un tiempo de oración nos prepararía bien para el discernimiento, ya que teníamos varios asuntos de peso a considerar.

Mientras estaba en Galilea, dos cosas me impresionaron en una manera especial. Primero, tuve un sentido como nunca antes del contexto muy particular en el Señor trabajó, entrando nuestro mundo en una parte tan distintiva del planeta. Para estar con Él, necesitaba imaginar Su contexto, Su mundo. Segundo, nunca había comprendido lo limitado que fue el ministerio de Jesús; pudimos ir caminando a la mayoría de los lugares mencionados en los recuentos de su ministerio público en los Evangelios. Sin embargo, desde allí él tocó el mundo entero, incluso nuestras vidas.

En esta edición de la revista, verán cómo la Compañía de Jesús continúa ese camino de Jesús. Las Preferencias Universales Apostólicas, dados a nosotros del Santo Padre después de un largo proceso de discernimiento, nos imaginan tocando al mundo entero en nombre de Cristo. Sin embargo, esta gran visión se realiza en lugares pequeños y particulares, como el entrenamiento de directores espirituales laicos, o el trabajo con colaborativas de café, o el trabajo de P. Robert Murphy en *Saint Louis University* o de Matthew Stewart, o el trabajo de Katy Quigley en Nuevo Orleans que ha enriquecido tantos ministerios. El objetivo siempre es servir fielmente en cualquier sitio en el que nos encontramos, pero siempre manteniendo nuestra visión amplia, como la del Señor, sabiendo que compartimos en Su trabajo de tocar y transformar al mundo para la mayor gloria del Padre.

Es mi oración que mientras lean esta revista, ustedes también compartirán tanto en los artículos como en las obras ese enfoque tan particular y esa gran visión del Señor para la Compañía. Ya comparten en nuestro trabajo por medio de su apoyo de muchas maneras. Gracias por su generosidad de oración, de presencia y de regalos. Espero que sientan cercana la presencia cariñosa y vivificante del Señor en su propia vida y que sepan cómo comparten con nosotros en Su gran trabajo de tocar y curar al mundo.

Que el Señor les bendiga abundantemente a ustedes y a todos sus seres queridos.

Con gratitud en el Señor,  
Ronald A. Mercier, SJ  
Provincial



4 | Jesuit News

6 | New Universal Apostolic Preferences

8 | Celebrating Ordinations

12 | Turning Coffee into Hope  
A Co-op Changing Lives

16 | Discerning Spirits  
Training Lay Spiritual Leaders

**Jesuits Central and Southern**  
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20 | Jesuit Grants Collaborative  
Helping Nonprofits Fulfill their Missions

22 | Slavery, History, Memory & Reconciliation  
Project Update

24 | Man at Work:  
Robert Murphy, SJ

25 | Man in Formation:  
Matthew Stewart, SJ

26 | Spirituality: New Book Excerpt

Cover: Four Jesuits of the USA Central and Southern Province were ordained to the priesthood June 8 at Holy Name of Jesus Church, New Orleans.



Outgoing Cristo Rey Jesuit President Paul Posoli (left) congratulates new President Paul Beck.

## New President for Cristo Rey Jesuit

Paul Beck will become president of Cristo Rey Jesuit College Preparatory School of Houston on July 1 when Paul Posoli steps down after five years as president. Beck has for ten years supported Cristo Rey Jesuit students personally

and as executive director of Macquarie Group, one of the school's 170 Corporate Work Study Program partners.

"I am truly humbled and honored to be stepping into this role," Beck said. "I will continue to advance the school's academic achievements, increase building space to meet our growing enrollment, and help send young adults to college as men and women for others."

Beck has a master's degree in business administration and a bachelor's degree in petroleum engineering.

The province extends sincere gratitude to Paul Posoli for his tremendous service to the Cristo Rey Jesuit community.



## Milestone

Father Johnathan L. Brown pronounced final vows in the Society of Jesus on May 8, 2019, in the Chapel of the North American Martyrs at Jesuit High School in New Orleans.

## Social Analysis Reports Released

Jesuits and their colleagues have new tools to help them better understand the "signs of the times" in their locales.

The Jesuit Social Research Institute (JSRI) in New Orleans recently released reports summarizing the socio-economic conditions of nine communities in the Jesuits USA Central and Southern (UCS) Province. These fact-filled reports are being shared with Jesuit apostolates in each area.

"We hope that the reports will provide valuable background information about how our apostolates can address – either separately or together – some of the larger issues



in a region, particularly those related to the recently announced Universal Apostolic Preferences of walking with the excluded and caring for creation," said Mary Baudouin, provincial assistant for social ministries.

The project aims at helping Jesuits, apostolates and colleagues make informed apostolic decisions. The reports focus on economic, social, political,

cultural, religious and environmental realities and trends and serve as a "composition of place" for each city where the province has ministries.

Researchers relied upon data available from the U.S. Census Bureau, the Bureau of Labor Statistics, the Centers for Disease Control and Prevention and the FBI, among others.

**MORE** ▶ The reports are available ON THE WEB on the province website [www.JesuitsCentralSouthern.org](http://www.JesuitsCentralSouthern.org)



Ronald Boudreaux, SJ



Ronald Rebore

## New Provincial Assistants

The USA Central and Southern (UCS) Province has two new provincial assistants. Ronald Boudreaux, SJ, will serve the province as the provincial assistant for pastoral ministry, acting as liaison to the 14 parishes in the province. Ronald Rebore is the new provincial assistant for secondary and pre-secondary education (PASE).

Rebore has served as associate PASE for the past year, working closely with province schools and managing educational programs and the Alum Service Corps.

“I have thoroughly enjoyed the past year collaborating with the schools of the UCS Province,” Rebore said. “Working with all 13 schools gives perspective on what we’re accomplishing in this enterprise of Jesuit education. I’m looking forward to continuing this great collaborative work.”

An alumnus of De Smet Jesuit High School in St. Louis, Rebore brings 20 years of experience in Jesuit education, having served in various roles at his alma mater, including teacher, interim principal and assistant principal for staff development. In addition to serving as liaison between the schools and the province, Rebore will serve on the board of the Jesuit Schools Network.

Father Boudreaux has served in pastoral and spiritual ministries since his ordination in 2005, most recently as pastor of Holy Name of Jesus Church in New Orleans. He also served at Montserrat Jesuit Retreat Center in Lake Dallas, Texas.



## New Director for Our Lady of the Oaks Retreat House

Peter Baudoin is the new director at Our Lady of the Oaks Jesuit Retreat House in Grand Coteau, La. He replaces Jimmy Dauzat, who retired Jan. 31, 2019, after eight years of service.

Baudoin served on the retreat house board for three years and as chair of the board for an additional two years. He came to know Our Lady of the Oaks as a retreatant and served as captain of a retreat group for 20 years after making 12 retreats with the group.

A native of Breaux Bridge, La., Baudoin is a Certified Public Accountant and a financial consultant. He served corporate clients throughout the United States and internationally.

## We Give Thanks for this Life of Service

Fr. Brian Garry, SJ



Father Brian Garry, SJ, entered the Society of Jesus after first serving in the U.S. Navy

and then working as a railroad policeman for the Penn Central Railroad. Nearly 30 years old when he entered in 1974, he was considered a late vocation for those years, but through his compassionate care for God’s people, often those considered outside the mainstream of society, he spent his 44 years as a Jesuit making a real difference in people’s lives. He served as chaplain or counselor for Vietnam vets; for inmates in the Louisiana State Prison, including those on death row; for students at Southern University; for juveniles in the Florida detention system; and for patients battling substance abuse or mental health issues.

He also served as assistant pastor at the Gesu Church in Miami; St. Brendan’s in Ormond Beach, Fla.; the Church of the Epiphany in Port Orange, Fla.; and St. Charles Borromeo in Grand Coteau, La.

Father Garry died May 16, 2019, in Grand Coteau. He was 73 years old and a priest for 36 years.

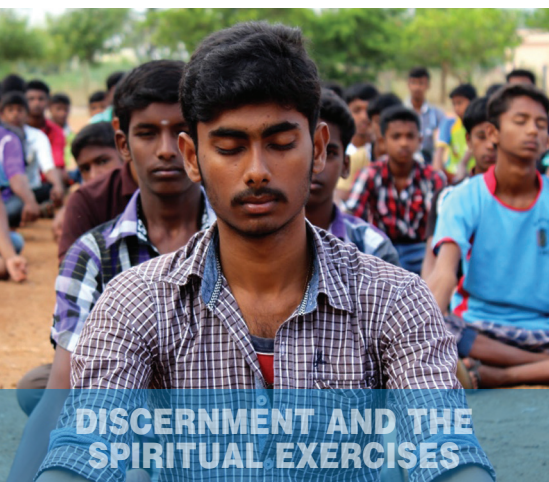
Society of Jesus Announces New

# Universal Apostolic Preferences

## Apostolic Planning Underway

The Society of Jesus has established four new “Universal Apostolic Preferences” (UAPs) that will guide its mission for the next ten years, Jesuit Superior General Father Arturo Sosa announced earlier this year. The result of dialogue by Jesuits and collaborators around the world, the UAPs are

- ▶ promoting discernment and the Spiritual Exercises
- ▶ walking with the excluded
- ▶ caring for our common home
- ▶ journeying with youth.



“Our desire has been to find the best way to collaborate in the Lord’s mission, the best way to serve the Church at this time, the best contribution we can make with what we are and have, seeking to do what is for the greater divine service and the more universal good,” Fr. General Sosa wrote in a letter presenting the UAPs to the Society of Jesus. “We have lived through a process that

has produced, step by step, a consensus that we believe is guided by the Holy Spirit.”

Father General Sosa shared the UAPs with Pope Francis for his approval prior to announcing them to the Society and the world. After a period of prayer and reflection, Pope Francis returned the UAPs to Father General — not just as a document, but as a mission to the Jesuits from the Holy Father himself.

The worldwide discernment process leading to these new apostolic preferences focused on three main questions: Where do we hear the call of Jesus today as He carries His cross in the world? What is the Church asking of us? Where are we most needed?

In 2018, all Jesuit communities participated in apostolic discernment of preferences that would

manifest the 36<sup>th</sup> General Council’s three-fold call for reconciliation: with God, with humanity and with creation. Lay colleagues also participated in this discernment.

“The consistency of the responses both in the province and in the results of the discernment by Father General and his Council spoke to the action of the Spirit among us,” said Fr. Ronald A. Mercier, provincial of the Jesuits USA Central and Southern (UCS) Province.

“I hope the UAPs will challenge Jesuits and our collaborators to think critically about our work in the world and to take bold action in sharing the Good News of Jesus Christ,” said Fr. Timothy P. Kesicki, SJ, president of the Jesuit Conference of Canada and the United States.

“The UAPs aren’t a new program to implement, though they might



## CARING FOR OUR COMMON HOME



## JOURNEYING WITH YOUTH

lead us to start new programs,” Kesicki said. “Rather, they reflect certain movements of the Holy Spirit we encountered through the discernment process that point a way forward. The UAPs should help sharpen our focus on what’s really central to our mission at this point in history.”

In an Easter letter to major superiors, Fr. Sosa wrote, “The Universal Apostolic Preferences are orientations, not priorities. A priority is something that is regarded as more important than others; a preference is an orientation, a signpost, a call.”

“The preferences seek to unleash a process of apostolic revitalization and creativity that makes us better servants of reconciliation and justice,” Fr. Sosa wrote. “Let us undertake this process, designing it and assessing it in accord with persons, times, and

places in the light of the Church’s orientations and the Spirit’s guidance.”

### Apostolic Planning

The UAPS will be used as a touchstone for future apostolic planning in the Society of Jesus around the world. Here in the UCS Province, a process of apostolic planning began two years ago, shortly after the end of the Society’s General Council 36 (GC36). The province invited all apostolates – high schools, universities, colleges, parishes and spirituality and retreat centers – to look to the future and to contemplate what it means to be a Jesuit institution. Lay colleagues are vital to the conversation. As Fr. Sosa wrote, “We do not *have* collaborators; we *are* collaborators. When we fully share this mission with our lay and religious partners, we find grace, vision, creativity, and abundant help.”

“Beginning with General Congregation 34 in the early 1990s, the Society of Jesus transitioned from thinking of the laity as ‘helping the Jesuits with their ministries’ to thinking that, from a spiritual perspective anyway, the ministries belong equally to the laity,” said Mark Thibodeaux, SJ, parochial

vicar of Holy Name of Jesus Parish in New Orleans. “This is why it is essential to engage with our lay partners as we Jesuits discern our own future relationships with our ministries.”

This spring, Fr. Mercier asked communities and apostolates to consider the implications of Jesuit works without Jesuits. What does it mean to be a Jesuit apostolate in the 21<sup>st</sup> century? How do we ensure the vitality of the Jesuit and Catholic identity in Jesuit apostolates?

“The current moment requires deliberate action,” Fr. Mercier said. “We are dealing with major changes. We need to act and ask all our works and communities to do so as well.”

“The Society has received a gift in the Universal Apostolic Preferences, which will be guideposts for the Society’s mission in the coming decades,” said Sean Agniel, advancement chief of staff at St. Louis University High School. “Intentional conversations among the leadership of Jesuit ministries will create new relationships and open up possibilities for collaboration. Jesuit works in the 21st century will move forward through partnerships and collaboration with each other.”

The planning process is continuing with regional meetings at which Jesuits and the leadership of Jesuit institutions come together for prayer and forward-looking conversations on the future of the Society’s mission in their respective regions.

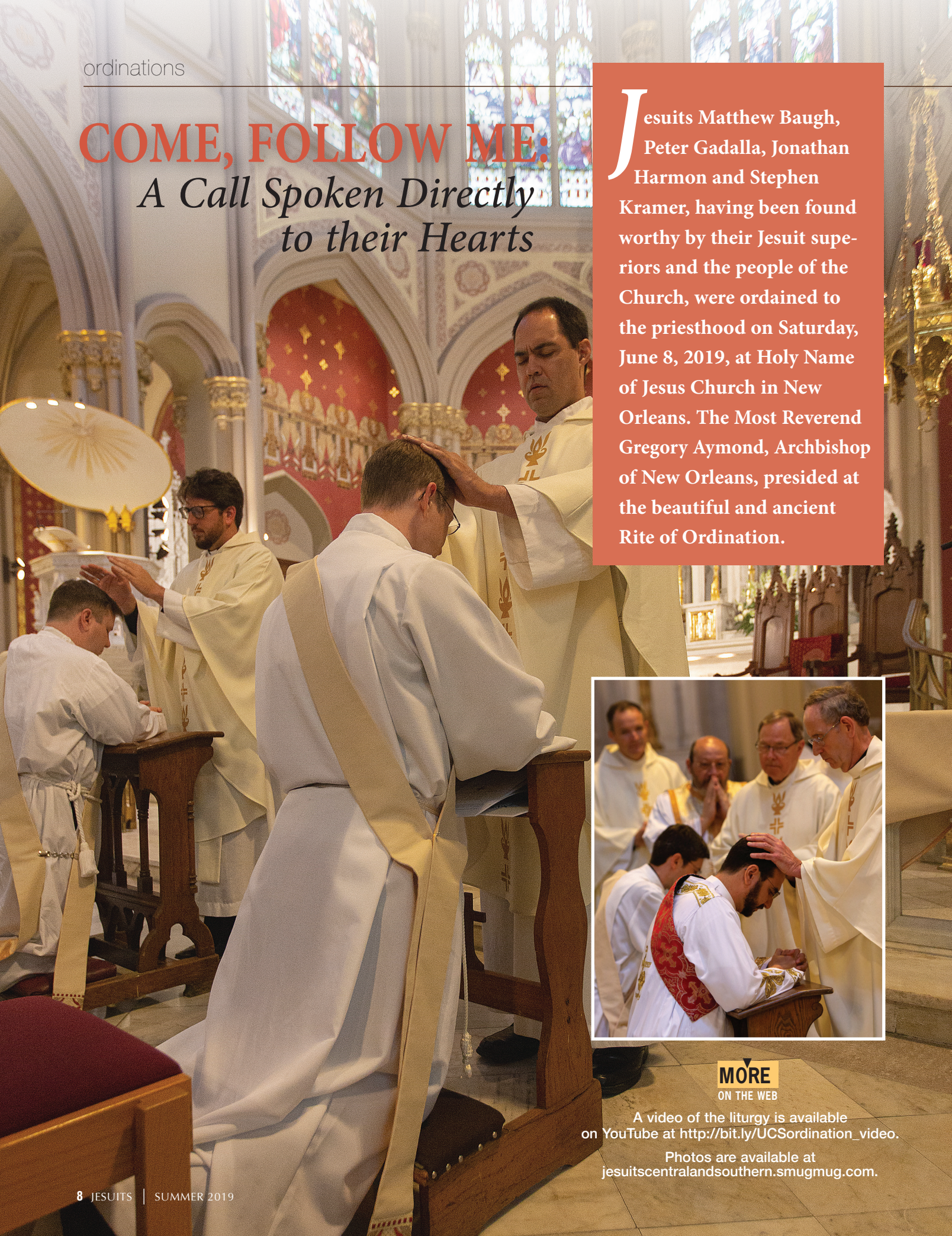
**MORE**  
ON THE WEB

For more information on the UAPs, visit the Jesuit Curia’s website: [jesuits.global/en/uap](http://jesuits.global/en/uap).

# COME, FOLLOW ME:

*A Call Spoken Directly  
to their Hearts*

Jesuits Matthew Baugh, Peter Gadalla, Jonathan Harmon and Stephen Kramer, having been found worthy by their Jesuit superiors and the people of the Church, were ordained to the priesthood on Saturday, June 8, 2019, at Holy Name of Jesus Church in New Orleans. The Most Reverend Gregory Aymond, Archbishop of New Orleans, presided at the beautiful and ancient Rite of Ordination.



**MORE**  
ON THE WEB

A video of the liturgy is available on YouTube at [http://bit.ly/UCSordination\\_video](http://bit.ly/UCSordination_video).

Photos are available at [jesuitscentralandsouthern.smugmug.com](http://jesuitscentralandsouthern.smugmug.com).



Father Provincial Ronald Mercier, SJ, presented each man to Archbishop Aymond, who approved their selection on behalf of the Church.

“Jesus spoke directly to your hearts,” Archbishop Aymond said to the ordinandi in his homily. “He said, ‘Come, follow me.’ ... You took a leap of faith. You said yes.”

During the liturgy, the four men promised to care for the people of the Church, preach the Gospel, teach the Catholic faith and celebrate the sacraments on behalf of the whole Church.

Following their promises and as the choir sang a moving litany of supplication to the Saints, the four men lay prostrate on the floor in a gesture of humility. Of this posture of total surrender, Archbishop Aymond said, “God cannot fill what is full; he can only fill emptiness. Empty yourself every day. What is empty will be filled with the grace of the priesthood.”

Through a laying on of hands, more than 100 priests offered their blessings to the four new clerics. Following a ceremonial vesting and anointing of their hands, the four joined the archbishop in the consecration of the bread and wine for the first time as priests.

The four new priests of this province are among 22 Jesuits to be ordained to the priesthood this year in the United States, Canada and Haiti.



Archbishop Gregory Aymond (center) presided at the ordinations of Jesuits Peter Gadalla, Matthew Baugh, Jonathan Harmon and Stephen Kramer.

**D** Matthew Baugh, SJ, was born in the small town of Casa, Ark. (population: 202), where he spent most of his childhood before his family moved to Mendham, N.J., and later to Raleigh, N.C. He attended Duke University on a full academic scholarship, studying international development and serving as chair of both the Honor Council and Undergraduate Judicial Board. During two extended stays in rural Haiti, Baugh worked with an American Benedictine sister and local youth to produce radio broadcasts on matters of public health. For Baugh, this was a profound experience of Christ's presence in the poor, which sparked initial stirrings of a vocation to the religious life.



**MATTHEW BAUGH**

He was named a Rhodes Scholar in 2001 and attended Oxford University for three years to study international relations. It was there that he first met the Jesuits. He returned to the United States to study law at Yale University as a Truman Scholar, while continuing to discern his religious vocation.

In 2007 he entered the Jesuit Novitiate in Grand Coteau, La. As a novice, he served on the U.S.-Mexico

border; in the L'Arche Community in Mobile, Ala.; at Jesuit High School New Orleans and in a parish in the mountains of El Salvador. He pronounced his first vows in 2009.

Baugh returned to Oxford for one year (2009-10) to complete his doctorate. He then studied philosophy at the University of Toronto from 2011 to 2013. He was sent to Spring Hill College in Mobile from 2013 to 2016, serving as assistant professor of political science and law and assisting with the spiritual formation of students, staff and faculty. He also helped to reactivate the old college sodality, originally founded in 1847 and now thriving once again. While completing his theology studies at Boston College over the past three years, Baugh has ministered to inmates at Boston's main prison and has served as deacon and director of the Rite of Christian Initiation for Adults (RCIA) at Boston University Catholic Center.

He will serve as associate pastor of St. Francis Xavier College Church in St. Louis.

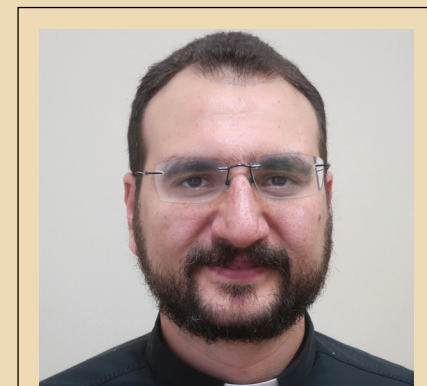


**P**eter Gadalla, SJ, began to discern his vocation to the Society of Jesus while designing propulsion plants for the U.S. Navy.

Gadalla, a Coptic Catholic, was born in Houston and raised in both Cairo, Egypt, and Destin, Fla. After graduating from St. George College in Cairo, he studied mechanical engineering in Mobile, Ala. He then worked for the Navy and studied Ignatian spirituality at Spring Hill College in Mobile. In 2008, he entered the Jesuit Novitiate in Grand Coteau, La.

As a novice, he served at the Rosebud Indian Reservation and Arrupe Cristo Rey High School in Denver. He earned a master's degree in philosophy from Saint Louis University in 2013. He taught philosophy and theology at both Belen Jesuit High School in Miami and the Bethlehem University in Palestine. He completed his theology studies at Regis College at the University of Toronto.

Gadalla always served at various oriental churches where he studied, such as St. Raymond's Maronite Cathedral



**PETER GADALLA**

in St. Louis; The Virgin Mary Melkite Catholic Church in Bethlehem; Holy Family Coptic Catholic Church in Toronto; and St. Andrew Coptic Catholic Church in Rome.

He was ordained a deacon by His Beatitude Patriarch Ibrahim Isaac in Cairo, Egypt, in July 2018. He is currently in Scriptural Studies at the Pontifical Biblical Institute in Rome.



**JONATHAN HARMON**

**J**onathan Harmon, SJ, was born in Tyler, Texas. His family attended Immaculate Conception, the cathedral parish, for many years and then became one of the first families to help start a new parish in the small city of Whitehouse, Texas. Harmon met the Jesuits when he was studying graphic design at Tyler Junior College. At the time, he worked at St. Mary Magdalene Parish in Flint, Texas, teaching middle school catechism.



Harmon entered the Society of Jesus in 2008 at the Novitiate in Grand Coteau, La. As a Jesuit novice, he served on the U.S.-Mexico border; in the L'Arche Community in Mobile, Ala. and in Belize, Central America. After pronouncing first vows in 2010, he was missioned to study philosophy at Saint Louis University, where he was involved with campus ministry and led a Christian Life Community (CLC) group.

He served at Jesuit College Preparatory School of Dallas for his

regency (apostolic ministry) assignment. There he taught in both the fine arts and theology departments and, in his third year, helped with campus ministry. Ordained a deacon in October 2018, Harmon this spring completed theology studies at the Jesuit School of Theology of Santa Clara University in Berkeley, Calif., where he also worked at a local parish, directing the Rite of Christian Initiation for Adults (RCIA) program.

He will serve as associate pastor at St. Ignatius Loyola Parish in Denver.



**S**tephen Kramer, SJ, was born and raised in St. Louis, part of a devout Catholic family. Tied for the last of six children, he and his twin sister received Catholic education from kindergarten through college. For Stephen, that included St. Louis University High School and Saint Louis University, both Jesuit schools.

It was at St. Louis University High School that Kramer first met the Society of Jesus. He was intrigued by the lively, intelligent and loving Jesuits he found there. His affection for the Society deepened after his older brother, Fr. Mark Kramer, SJ, joined the Society. Eventually, in 2006, Stephen entered the Jesuit novitiate in St. Paul, Minn.

During his formation, Stephen fell in love with teaching after serving in various places, including a prison in Belize, Central America; Regis Jesuit High School in Aurora, Colo.; De Smet Jesuit High School in St. Louis and Jesuit High School of New Orleans. In addition to teaching, he has become devoted to all work related to the Spiritual Exercises of



**STEPHEN KRAMER**

Saint Ignatius, from giving retreats to spiritual direction.

Kramer recently completed a master's degree focusing on Ignatian Studies and a Master of Divinity degree at the Boston College School of Theology and Ministry. He looks forward to serving as a parochial vicar at Immaculate Conception Jesuit Church in New Orleans.

## capeltic Coffee Collaborative:

# Turning Coffee into

# Hope

By Kelly Swan

Stephen Pitts and Christina Rossini were idealistic retreat leaders at the University of Oklahoma when they first forged a friendship. After graduation, she dove into a career in telecom sales; he entered the Society of Jesus. Years later, their shared commitment to social justice would lead them to find an innovative way to address the root causes of migration to improve the lives of indigenous people in Chiapas, Mexico.

In 2014, while a student at the Jesuit School of Theology of Santa Clara University (JST), Fr. Pitts assisted with planning the school's 25th anniversary remembrance of the Jesuit martyrs in El Salvador. Inspired by the martyrs and their diverse areas of expertise, Pitts enrolled in the University of San Francisco's international and economic development master's degree program. It was an unconventional decision for a Jesuit in formation, but one encouraged by his Jesuit superiors. The knowledge he acquired would lead to opportunities for change in both the U.S. and rural Mexico.

Through Fr. Eduardo Fernández, SJ, an instructor at JST, Fr. Pitts encountered a longstanding Jesuit mission that was the foundation for *Yomol A'Tel*, a group of cooperatives made up of indigenous Tselal families. Their work and its impact intrigued him, and he decided to make a comprehensive survey of Tselal farmers the basis of his master's thesis.

Two weeks after his ordination in 2017, Fr. Pitts headed to Chiapas for the summer. There he worked with the mission staff to plan his research. In addition, he served as associate pastor at the Jesuit mission there, doing sacramental work in the main church and in several villages.

Father Pitts returned to JST for the 2017-18 school year to finish his two master's degrees (international development and theology). During that year, he remained in contact with his Mexican colleagues as they supervised 600 surveys in 60 villages over nine months. He also solidified important relationship within the

U.S. Jesuit network. At the end of the school year, he reported to his new assignment at Sacred Heart Parish in El Paso, Texas, where he now serves as director of religious formation.

"My experience here on the northern border of Mexico allows me to continue to make connections in Chiapas, which is in the far south of Mexico," Fr. Pitts said. "Here, we deal with people who migrate. There, we do something in communities prone to forced migration, so the people have the choice not to migrate."

## Research Findings

Father Pitts' research, the first quantitative study of its type in the region, tried to measure whether membership in a cooperative impacted the economy of indigenous coffee producers in the state of Chiapas. One of the surprising findings is that social capital matters more than individual capital in terms of whether people join the cooperative. (Social capital refers to the value of social relationships and networks.)

Father Pitts' research also found that coffee growers in Chiapas don't aspire to buy more land and grow more coffee to expand. Instead, they place a premium on price stability: to be able to sell their crop at a predictable and fair price so they don't have to migrate or look for other sources of income. The study measured "market access" as an outcome (% of the coffee crop they could sell) and found a 25% increase for the people after joining the cooperative.

In brief, indigenous farmers joined the cooperative looking not for immediate personal economic gain so much as for economic stability for their communities. And they found it in the cooperatives.



## The Jesuits in Chiapas

The Jesuits have been living and working alongside indigenous people in Chiapas for more than 60 years. The region borders Guatemala and is the poorest in Mexico — a rural, isolated farming region, with most residents growing coffee to sell and corn to eat.

Historically, indigenous farmers have tended their coffee crops on small plots of 5-7 acres and have sold raw, green coffee beans to a local coffee broker, or *coyote*. Three issues have arisen from this arrangement. First, the farmers were at the mercy of an incredibly volatile global coffee market. Second, farmers had no direct market access: a premium crop might have the potential to increase earnings from a single harvest, but without market access, this potential was lost. Finally, a lack of stable and consistent income from harvest to harvest resulted in many farmers falling victim to predatory lending schemes, taking out loans at interest rates ranging from 150-300% — often from the same *coyote* who was purchasing their coffee. This led to generational debt and poverty, and, in many cases, forced migration and displacement\*, particularly when compounded by a poor harvest due to crop loss from parasites or other issues. [\*The United Nations defines displacement as the forced movement of people from their locality or environment and occupational activities.]

Almost two decades ago, the community of small-holder indigenous farmers approached the Jesuits for assistance to end displacement from the region. Many in the region were seasonal migrants, traveling to Cancun and other locales during tourist season, but returning for the harvest. The local community recognized the toll this was taking on family ties, which are highly valued in Tzeltal culture.



Left to right: Christina Rossini and Fr. Stephen Pitts with Monica Hennes; coffee beans roast in Chiapas; former employee Miguel Cruzaley shows off a container of coffee beans roasted to order; touring the coffee plant in Chiapas.



Members of the *Yomol A'Tel* cooperative hand-embroider projects for export (left) and discuss recipes for natural soaps.

The Jesuits recognized that “indigenous people are the victims of free trade,” Pitts said, suffering due to lack of power as sellers and the volatility of the coffee market.

“They realized that these farmers are never going to win, so instead, they changed the game.”

The result of the farmers’ request is *Bats’il Maya* — a coffee cooperative, self-governed and sustained by local farmers without private or government funding. The cooperative, founded with the support of the Jesuits Province of Mexico, has received financial assistance from the Spain Province and private donors. At present, it is financially self-sufficient.

• The Jesuits recognized that “indigenous people are the victims of free trade,” suffering due to lack of power as sellers and the volatility of the coffee market.  
 • Jesuits realized that these farmers are never going to win, so instead, they changed the game.

The cooperative aims to reduce forced migration by creating stability for farmers through fair, consistent pricing — as much as two times what the local *coyote* was paying — and greater market access, resulting in farmers’ ability to sell 25% more of their harvested coffee.

Today, 400 farmers are members of the coffee cooperative. There are two criteria for membership: farmers must be Mexican and must agree to use organic practices within three years of joining. All members are indigenous Tseltal, and the vast majority have civic and church responsibilities in their village.

The program boasts a closed-loop economy. Recognizing that most of coffee’s value resides in the market-ready product, the beans are now roasted locally, making the cooperative the only coffee production operation in the region that roasts at the origin of the beans.

The finished product, *Capeltic* coffee, is made with 100% Arabica beans from the region. The coffee is bagged for sale onsite, and a truck arrives every Thursday for global distribution, an arrangement that allows maximum profit to stay in the community via the cooperative, while also providing a fresh product to consumers.

*Bats’il Maya* and *Capeltic* fall under the umbrella of *Yomol A'Tel*, a group of cooperatives including honey, soapmaking and embroidery companies. *Yomol A'Tel*’s roasting facility is one of the largest employers in the region and serves as a model for other cooperatives.

There are five *Capeltic*-branded coffee shops in Mexico, which cross-sell other *Yomol A'Tel* products: two on the campus of the Jesuit university in Mexico City, one in Guadalajara, one in Puebla, and one at the roasting facility. The shops’ profits are reinvested back into *Yomol A'Tel*, primarily to the cooperative’s microloan program, which allows any farmer in the cooperative to take out a low-risk, low-interest-rate loan for unexpected living or medical expenses or to invest in local business startups.

## Capeltic Comes to the U.S.

Growing up in Dallas, Christina Rossini was taught by Ursuline sisters who emphasized Catholic social teaching. She returned to Dallas after graduating from college. During Pitts’ years of formation, he spent three years as a teacher at Jesuit College Preparatory School of Dallas, and he and Rossini reconnected over their shared commitment to social justice.

Rossini learned about Pitts’ work with the Tseltal when she attended his ordination in 2017. She accepted his invitation to visit Chiapas during his time there. Her visit was transformational. It would be the catalyst for a relationship between the Jesuit network in the United

States and *Yomol A'Tel*, connecting coffee and economic justice in an innovative approach to addressing the root causes of migration from the Chiapas region.

During Rossini's visit to Chiapas in 2017, she and Pitts were approached by the embroidery and coffee cooperatives for help in bringing their products to the United States. They agreed, despite having no experience with international commerce.

They started small, selling products at a holiday bazaar at Jesuit Dallas in 2017 and beginning a word-of-mouth campaign within the Jesuit network.

Rossini formed a company to bring coffee to the United States and distributed it out of her own home. The response was so robust that she was quickly spending more time on coffee sales than on her commission-based telecom sales job. In July 2018, she began working at the coffee business full time. Growth since then has been exponential.

"I'm grateful to deliver U.S. market access to *Capeltic*, as well as introduce people to a socially conscious brand they want to support that aligns with their own values," Rossini said.

## Impact in the U.S. and Chiapas

It is hard to quantify the scope of transformation brought about by the Jesuit mission in Chiapas, Fr. Pitts' research with indigenous families and Rossini's distribution of the cooperatives' products.

Father Pitts is making the data from his research available to the cooperative through a database. He is working with the staffs of the Jesuit mission and the cooperative and a local professor to use the database for future projects, such as teaching the *Tseltales* to grow other crops like avocados and peaches. But the potential reach extends beyond Chiapas: Mexico's new president, Andrés Manuel López Obrador, has shown interest in development projects that help rural agricultural communities in Chiapas and greater southern Mexico.

Since January 2018, 25 Jesuit institutions and partners have supported *Capeltic* by purchasing coffee, including the coffee shops on the campus of the University of San Francisco. Business schools at two Jesuit universities have used *Capeltic* as a case study in classes. A documentary about the project, *A Six Dollar Cup of Coffee*, won "official selection" at two international film festivals last year and has been screened at two locations in the U.S. The Ignatian Solidarity Network has partnered to sell the coffee on their online store and socialize the message within the Jesuit community.

Each new connection is a bridge connecting the justice work of the cooperative and the justice potential of institutions and communities in the U.S.

## Beyond Fair Trade: Addressing Root Causes of Migration

Fair Trade certification has brought significant benefits to many communities throughout the world. However, Fr. Pitts describes the work in Chiapas as a "next step," one that eliminates economic barriers that Fair Trade certification costs can bring, particularly when a farmer cannot sell an entire harvest at a fair trade price.

The closed-loop economy of the *Yomol A'Tel* cooperative overcomes another significant barrier. "Developing nations don't typically produce finished products, and that's where the value is, along with technical know-how," Fr. Pitts says.

"Should the son of a Chiapas coffee farmer learn technical skills and access educational opportunities, or serve margaritas to American tourists as a seasonal migrant worker? This model empowers the entire community and upholds human dignity. We are selling quality, not charity."

Father Pitts credits the witness of the Jesuit martyrs as motivation for both himself and Rossini to use their unique gifts in service to the poor and oppressed. Their work to be the voice for the people of Chiapas by building relationships in the United States addresses the global migration crisis at its root, empowering communities pushed to the margins by global systems to find economic security.

"We don't need a wall," Fr. Pitts said about the flawed approach to the issue of migration in the U.S. and beyond. "We need investment in development projects in communities that send migrants to the U.S. This work is relational, the opposite of consumerism. We're building a culture of encounter, and coffee is the vehicle."



You can purchase *Capeltic* coffee online  
at [www.capeltic.org/home](http://www.capeltic.org/home).

- **Kelly Swan** is communications director for the Ignatian Solidarity Network. She is a graduate of Wheeling Jesuit University.
- **Father Stephen Pitts'** thesis will be published this year in a collection called "Entrepreneurship and Development in the 21st Century."

# Discerning Spirits:

## Lay Leaders of the Spiritual Exercises

By Claire Peterson



*“Our retreat centers are thriving precisely because of our lay colleagues, I think we need to recognize that as a really great grace.”*

~ Fr. Joseph Tetlow, SJ

Upon learning about the first preference of the new Universal Apostolic Preferences (UAP) of the Society of Jesus, announced by Jesuit Superior General Arturo Sosa in June, Fr. Joseph Tetlow, SJ, said, “My heart leapt for joy. I’ve been lobbying for this for 30 years.”

The first Preference, “To show the way to God through the Spiritual Exercises and discernment,” supports the work that Fr. Tetlow has devoted himself to for most of his ministry. Father Tetlow has literally written the book – several, in fact – on the Spiritual Exercises of St. Ignatius. He has spent decades not only guiding people in the Exercises, but training others – both consecrated religious and lay people – to give spiritual direction and lead retreats.



“I was sent here precisely to help lay people learn to give the preached weekend retreat,” Fr. Tetlow said, referring to his role at Our Lady of the Oaks Jesuit Retreat in Grand Coteau, La. While Fr. Tetlow is unique, his ministry is not. Training lay people to lead the Spiritual Exercises and direct retreats is a priority within the USA Central and Southern (UCS) Province.

Father Tetlow gives voice to the stance of the Society of Jesus when he expresses gratitude for the gifts of lay people, calling the ways that lay spiritual leaders serve in retreat and spirituality centers “a great grace from God.”

### Ignatius Would Approve

The role of lay people in the giving and receiving of the Spiritual Exercises has been essential from the beginning, Fr. Tetlow says. Saint Ignatius gave women who gathered to listen to him “spiritual exercises” 30 days in a row. The earliest Jesuits did the same, then told the retreatants to pass it on.

It was not until 1535 that the Spiritual Exercises were used as the basis of a long (30-day) retreat. In fact, says Fr. Lou McCabe, SJ, retreat director at Our Lady of the Oaks Jesuit Retreat in Grand Coteau, “St. Ignatius gave the Spiritual Exercises as a lay person long before he was ordained.”

Today, lay men and women collaborate with Jesuits to deepen and spread the influence of Ignatian spirituality, expanding its impact in communities around the world. Lay spiritual leaders serve in three primary ministries: spiritual direction, guiding others through the 19<sup>th</sup> Annotation, sometimes called the Spiritual Exercises in Every Day Life, and the preached weekend retreat.

“This work is core to the ministry and apostolic preference of offering the Spiritual Exercises as a way to God,” said Carol Ackels, director of the Ignatian Spirituality Institute in Dallas.

Each of the four spirituality centers in the USA Central and Southern Province provides classes,

workshops and multi-year programs to train lay people to fill those roles. These centers are located in Grand Coteau, La.; Kansas City, Mo.; Lake Dallas, Texas and Sedalia, Colo. They are staffed by both Jesuits and lay people.

Father Tetlow has designed a rigorous three-year program at Our Lady of the Oaks to train lay men and women to give the conferences in the Preached Weekend Retreat. The first year focuses on the theology of the Spiritual Exercises, to provide directors with a solid foundation in Ignatian spirituality. The second year revolves around the text and its history. The program’s third year is for writing and delivering the talks, with feedback and mentoring.

Each weekend retreat and spiritual direction session is the embodiment of the resolution to “promote discernment as a regular habit” – one of the outcomes Fr. Sosa wrote about in his letter on the UAPs. They are also evidence of the “offer[ing] of the Spiritual Exercises in as many ways as possible, providing many people, especially the young, the opportunity to make use of them to begin or to advance in following Christ.”

“The preached weekend retreat is a powerful tool,” Fr. Tetlow said. “Something remarkable we’ve encountered is that men and women say their deeper Christian life is strung on a series of weekend retreats.” He told the story of a man who has made 52 weekend retreats over as many years and said to Fr. Tetlow, “My life would be different if I didn’t get this retreat in.”

With lay retreat leaders, retreatants are further empowered to journey with the Exercises, because



During a monthly meeting, spiritual directors in the Ignatian Spirituality Program discuss plans for next year’s retreat offerings.

they see themselves represented. In addition, lay people come with experience of the hierarchical Church that probably more closely mirrors that of the retreatant or directee. The Exercises, powerful tools for the head, heart and hands, become even more personal.

“In some cases,” Fr. McCabe says, “Lay people give better retreats than Jesuits because of their experience with family and married life. Some retreatants may be more comfortable talking to a lay person.”

Two to three Jesuits staff Our Lady of the Oaks during each weekend retreat, providing sacramental and practical support to lay spiritual leaders; one Jesuit also listens to the talks and provides feedback. Father Tetlow remarked, “Our retreat centers are thriving precisely because of our lay colleagues, I think we need to recognize that as a really great grace.”

## Doing the Work: Lay Leaders and their Invitation

### *Dallas, Texas*

Carol Ackels is the founding director of the Ignatian Spirituality Institute (ISI) in Dallas. “This ministry of spiritual companionship was not something I sought. It was more something that was called out of me, something others saw in me.”

Ackels feels compelled to be proactive in forming ministry in lay men and women. “This is one way that God is at work in our world.”

ISI provides formation for spiritual companionship through workshops and a comprehensive two-and-a-half-year program. In addition, more than 300 people benefit from the ISI’s offering of ongoing spiritual direction.

Members of the Institute have even found ways to take their programs on the road. ISI leaders have traveled from Dallas to St. Louis and Tulsa, Okla., and they’re in conversation with groups in Baltimore and Puerto Rico.

“We try to listen carefully to what groups are asking or needing and formulate a response to that,” Ackels said. “Working with the Holy Spirit is always unwieldy.”

“We don’t view our program as ‘training,’” Ackels said. “Our work includes helping a person discern their own gifts and their own call. We’re just hoping to listen to the invitation of the Lord.”

“Lay people are learning to step into the work,” she continued. “Lay persons must begin recognizing our own gifts to offer to one another and to the Church.”

### *Denver, Colorado*

The Ignatian Spirituality Program (ISP) of Denver supports lay people as they train to become directors and guides for the Spiritual Exercises through a three-year curriculum and spiritual direction practicum. Joe Lagan began as ISP’s director in 2018

and values the approachability of Ignatian spirituality: “It is available to all persons. It’s a spirituality for all, lay and ordained.”

“As the number of ordained Jesuits decreases,” Lagan notes, “all of us who have been formed in Ignatian spirituality are responsible for passing along the traditions. What better way to learn the intricacies of the spirituality of St. Ignatius and the traditions of the Jesuits than to put them into practice?”

The work of ISP is just that: a practice—refined over time. Lagan says his motivation to do the work is “the ongoing discovery that the Spirit is working in the lives of others, in my own life. Grace is present, alive, re-creating all the time.”

As U.S. demographics shift, so do the demographics of the people seeking the guidance of Ignatian spirituality. In 2004, Jesuit Frs. Tim McMahan and Lou McCabe were looking for ways to respond to the influx of Spanish-speakers in Denver. They began introducing Spanish-language retreats at Sacred Heart Jesuit Retreat House in Sedalia, Colo. and recruited Lillian Salmeron-Voll to help as a spiritual director.



Jim Broderick King, spiritual director at the Ignatian Spirituality Program of Denver, meets with a directee.

“Statistics show the Catholic Church of the future will be mainly composed of people from Hispanic backgrounds,” Salmeron-Voll said. “There is a great need for Hispanic lay spiritual leaders to pass along the beauty and simplicity of our Ignatian spirituality.”

The Ignatian Spirituality Program serves about 250 people in the Denver area.

### *Kansas City, Missouri*

Jim Caccamo made the Spiritual Exercises for the first time 12 years ago. It was a time of transition for him: “I was going to change jobs, and it was the right thing to do, to get close to Jesus, to really take some time to pray and discern.”

At the time, he was a faculty member at a university, and he desired a guide who was similarly engaged in life, “so I got a married Ph.D. business guy with kids.” This was a blessing for Caccamo: “He knew my life; I thought that would be best for me.”

Caccamo became the director of the Ignatian Spirituality Center (ISC) of Kansas City in 2015. ISC provides two-year training to become prayer companions, taking “a deep dive into discernment and other Ignatian values.” After two years, if a lay person decides they want to be a guide, they work with a mentor for two additional years, learning among other things what they need to pay attention to in one-on-one spiritual companionship. This is followed by three more years of peer supervision.

When Fr. Provincial Ronald Mercier expressed a need for apostolates to work together, Caccamo said, “We took him at his word. With the help of Fr. Bill Sheahan, SJ, we began a collaboration with

Rockhurst High School to refurbish a part of the school to do the Exercises there on site with faculty.”

ISC began guiding faculty during free periods and after school hours. Five faculty members, mostly in their early 30s, became retreatants. “Our belief is that if they become stronger in Ignatian identity and closer with Jesus, it will touch the way they teach and reach the student body,” Caccamo said. “That’s going very well.”

Rockhurst High School parents soon came looking for resources as well. So, the ISC created a six-week Lenten Jesuit prayer orientation and group prayer experience for mothers and fathers of students.

collaborating with lay men and women who are not Catholic, including offering the Spiritual Exercises to many non-Catholic Christians. In Denver, the Ignatian Spirituality Program continues to expand their outreach and offerings in Spanish and English. And in Dallas, the Ignatian Spirituality Institute has worked to create a formation program in the Diocese of Dallas that includes morning spiritual conversations for deacons and their spouses.

In all these initiatives, lay people are sharing their gifts and their love for and dedication to Ignatian spirituality as collaborators with Jesuits. As Carol Ackels described,

*“My motivation to do the work is the ongoing discovery that the Spirit is working in the lives of others, in my own life. Grace is present, alive, re-creating all the time.”*

~ Joe Lagan, director of the Ignatian Spirituality Program

The new ISC offices at Rockhurst High School, made possible by a gift from the AMDG Foundation, are evidence of both a hunger for Ignatian spirituality and a commitment from both lay and Jesuit leaders to meet this demand.

### **Meeting God’s People Where They Are**

In a letter on apostolic planning Fr. Mercier wrote, “Given the wide range of models available, the province and its work will seek out the best modes for helping people grow in our charism in a particular area.”

For the Ignatian Spirituality Center of Kansas City, that means

“Collaboration is harder than you think, and richer than you can imagine.”

She imagines Jesus braiding a rope; she sees his hands weaving and testing its strength. “Jesuits and lay people each have their own strand, with its own integrity, purpose and call,” she said. “But the rope is used together.”

“We grow together, and I hope they learn from me,” Ackels said. In the formation of lay leaders, “Together, we allow ourselves to be invited, challenged and given in the way Jesus wants.”

# Jesuit Grants Collaborative

## Ensures Small Nonprofits Fulfill their Missions

By Brooke Iglesias

*Time, talent and treasure: the golden wish of every nonprofit professional fulfilling a robust mission with lean staff on even leaner budgets. It's a common problem, requiring an uncommon solution.*

The Good Shepherd School is a small parochial school founded in 2001 by Fr. Harry Tompson, SJ, to serve a low-income population in New Orleans. Father Tompson believed education was the key to breaking the cycle of generational poverty, as it allows young children an opportunity for their God-given talents to blossom. The school operates frugally, preferring to fund programs and resources that directly benefit the students rather than overhead. So, the possibility of hiring a grant writer seemed remote.

Then in 2005, the staff of the former New Orleans Province noted something: The Good Shepherd School was not alone. Several Jesuit-sponsored organizations in the New Orleans area needed fundraising help. In addition to The Good Shepherd School offering tuition-free elementary education, the Harry Tompson Center was operating a day center for the growing homeless population; Boys Hope Girls Hope was housing and educating young men and women from struggling families; and the Jesuit Volunteer Corps South was matching recent college graduates with year-long placements at service agencies across the southern United States.

The intensity of the work left staff at each organization with little time or energy for fundraising, so



The Jesuit Grants Collaborative played a significant role in the construction of the new Good Shepherd School in New Orleans.

the staff of the province's advancement and social ministries offices devised a plan. The province would hire a grant writer and research assistant to support these organizations in meeting their fundraising goals. Each organization would contract for a "share" of the writer and researcher's time, but the province would supplement a portion of the expense. Then-provincial Fr. Fred Kammer, SJ, immediately approved the plan.

Since then, the Jesuit Grants Collaborative has raised more than \$18 million in grant awards for 17 nonprofit partners and the province. When the Missouri and New Orleans Provinces came together in 2014 to form the USA Central and Southern Province, the Jesuit Grants Collaborative expanded to include an additional writer and serve five additional organizations and the international works of the province.

The Jesuit Grants Collaborative focuses on Jesuit- and Catholic-oriented works both in and out of the province – particularly those without dedicated advancement offices. Grant partners contract for one fiscal year and have the option to renew for subsequent years. There's usually a waiting list.

"We're especially interested in supporting the missions of organizations who serve marginalized populations, and we work to be responsive to each organization's unique needs," said Mary Baudouin, provincial assistant for social ministries, under whose umbrella the Jesuit Grants Collaborative falls. "Our adaptability to each partner gives organizations the time to fulfill their missions, address opportunities and challenges as they arise, and move into growth and expansion phases."

The Good Shepherd School that started with 30 students in 2001 will have in excess of 325 students for the 2019-2020 school year. In fall 2018, the school moved from its original 15,000-square-foot building in landlocked downtown New Orleans to an expanded 38,000-square-foot campus in the Gentilly neighborhood, where nearly half of its student population resides. Its expansion has been made possible, in part, by the Jesuit Grants Collaborative.

"Our partnership with the Jesuit Grants Collaborative has allowed us to reach countless foundations, organizations and individuals who are now a deeply engrained part of our community," said Thomas G. Moran, Jr., president and chief executive officer of The Good Shepherd School.

"The wonderful folks at the Jesuit Grants Collaborative help us to tell our story – one that now includes 112 graduates making an impact in the world. The Good Shepherd School is blessed by our partnership with the Jesuit Grants Collaborative and those who work in it – they ensure that the founding spirit of the Jesuits is alive and thriving in our world today in places like The Good Shepherd School."



Zach Presutti, SJ, leads a prayer circle as part of Thrive for Life Prison Project, a partner of the Jesuit Grants Collaborative.

## Vaya con Dios!



This summer the Jesuit Grants Collaborative experiences its own transition, as

Director of Grants Katy Quigley retires after 10 years of service. Admired throughout the New Orleans community and in the Jesuit realm for her compassion, skill and wise discernment, Katy's professional life has been lived in total service to others.

Katy's generous, adventurous spirit brought her to New Orleans, a world away from her Indiana roots. She began working at Hope House, a neighborhood community center where she helped to fulfill the basic needs of struggling families. Shortly thereafter, Katy was recruited to serve as the first director of Project Lazarus – the Archdiocese's hospice residence for people dying of AIDS. Over the years, she has served in Catholic Worker communities, homeless service agencies and housing programs in California, New York, Texas and Louisiana.

Katy brought this varied and rich experience, along with her exceptional writing talents, to the Jesuit Grants Collaborative. She was drawn back to direct service work for a short time with UNITY GNO, an assignment that allowed her to engage with and find housing for thousands of men and women who were homeless. After several years Katy returned to the Jesuit Grants Collaborative, where she has brought in millions for her non-profit partners.

Anyone who knows Katy knows she isn't "retiring." She's just going to find new ways to channel her passion for serving others. After her son enters college this fall, Katy plans to tour the U.S. in a converted ambulance that bears her artistic touch, making stops at points of interest and magically appearing like a volunteer angel to unsuspecting organizations that need help.

Katy hands the reins to Brooke Iglesias, current grant writer for the Jesuit Grants Collaborative, who brings 15 years of experience working in nonprofits and in the Jesuits' advancement and communications offices. "Katy has been an exceptional mentor and colleague," Iglesias said. "Impossible shoes to fill."



# THE SLAVERY, HISTORY, MEMORY AND RECONCILIATION PROJECT:



## Exploring and Telling the Story of Families and a Nation

By Laura Weis and Kelly Schmidt

▲ Charles Chauvin's name—though misspelled—appears on the wall at the African American Civil War Memorial that lists the names of more than 200,000 men who served in the U.S. Army and Navy during the Civil War.

Jeffrey Harrison, SJ, Nick Lewis and Kelly Schmidt discuss implications of new information related to the Slavery, History, Memory and Reconciliation Project.

The last 12 months have been a time of growth for the Slavery, History, Memory and Reconciliation (SHMR) Project. In collaboration with Saint Louis University, Fr. Provincial Ronald A. Mercier established the SHMR Project in 2016 to research the lived experiences of the men, women and children enslaved by Jesuits in the 19th century, in order to know, and to share, a more complete history of Jesuit involvement in the institution of slavery. The project now receives the support of the Jesuit Conference of Canada and the United States.

The commitment and leadership of David Miros, director of the Jesuit Archives and Research Center, along with Jonathan Smith, vice president for diversity and community engage-

ment at Saint Louis University, have sustained the project's vision. Led by Research Coordinator Kelly Schmidt, as many as six researchers and translators have combed through archives, translated foreign language documents and begun the painstaking task of constructing family trees.

Laura Weis joined the team as project coordinator in January 2019. This spring, the SHMR Project staff moved into a new office.

Schmidt and her team have now identified nearly 200 enslaved individuals, whose unfree labor helped establish and sustain Jesuit missions and colleges in places such as Missouri, Kentucky, Kansas, Illinois, Louisiana and Alabama. Researcher Fr. Jeffrey Harrison, SJ, continues to pursue new threads of this history as he traces the lives of the enslaved

and their descendants. Research Assistant Nick Lewis, a doctoral student in history at Saint Louis University, helped the team to learn more about prominent Jesuits Peter De Smet and Peter Verhaegen, their attitudes toward slavery, and the decisions they made about enslaved people's lives in early 19th century Missouri and beyond.

The discovery of new details prompts renewed reflection upon the realities of slavery. Prohibited in principle but pervasive in practice, family separation and physical violence were not uncommon. Freedom seekers who escaped their bondage faced the threat of capture, imprisonment or being sold.

Schmidt, Harrison and Lewis recently pieced together previously unknown parts of one enslaved

We are learning about this resilience through descendants such as the Mills/Chauvin family. While we know little about Henrietta Mills' life as a bondswoman at Saint Louis University, we do know that at the turn of the 20th century, she, her husband, Charles Chauvin, and their ten children lived in St. Louis and supported themselves as washers, waiters, porters, barbers and musicians. Their youngest child, Louis Ignatius Chauvin, was a famous musician in his day, and performed alongside ragtime musicians Scott Joplin and Sam Patterson. We also know that members of the family worshipped at St. Elizabeth's Parish, a Jesuit parish and the first parish for black Catholics in St. Louis.<sup>2</sup>

As we continue to trace family lineages, we have identified a growing

As we begin to grapple with the question, "Where do we go from here?", we affirm our commitment to a transformative process of truth-telling, reconciliation and healing that acknowledges historical harms, seeks to repair relationships and works within our communities to address the legacies of slavery that persist in the form of racial inequities today.

We have been struck again and again by the ways in which the stories we are piecing together compel us, especially those of us who identify as white, to confront the ways in which our contemporary lives are inextricably bound to the legacies of slavery. While the story we seek to tell is one that honors the lives of the enslaved and bears witness to the full extent of Jesuit

## In connecting with descendants, our commitment, first and foremost, is to listen.

man's story: Peter, a man purchased by the Jesuits in Missouri in 1832, was torn from his wife and children in 1849 when he was sold to Jesuits in Bardstown, Ky. A few weeks later, Peter attempted to escape, but he was apprehended and imprisoned in Lexington, Ky., then sold away. It is unlikely he ever saw his family in Missouri again.

While we continue to learn about the severe conditions the enslaved endured, the historical record also reveals their resilience. As Schmidt has shown, during the period of enslavement, the people enslaved by Jesuits built communities that they and their descendants sustained in the years after they became free, despite entrenched patterns of segregation and racial inequity that took hold in the postbellum era.<sup>1</sup>

number of living descendants, with whom we hope to build relationships. In connecting with descendants, our commitment, first and foremost, is to listen. We seek not only to share with descendants of the enslaved what we know about their families' histories, but also to learn from them about their stories, past and present.

We have met recently with faith leaders in north St. Louis city and county, areas where we expect descendants may still be living. We will continue these meetings in the coming months, in order to share our findings and to invite people into a conversation about next steps.

slaveholding and its consequences, we are also reminded, in our research and in conversations with community members, that this history and its legacies transcend the boundaries of any one group.

This story is also the story of the Catholic Church and the ways in which its leaders and laypeople alike participated in the institution of slavery. It is part of the origin stories of cities from Missouri to Louisiana. It is part of the story of westward expansion, not only of Jesuit missions, but also of U.S. territory. It is, at its core, part of our national story.

<sup>1</sup> To learn more, see her recently published article: Kelly L. Schmidt. "Enslaved Faith Communities in the Jesuits' Missouri Mission." *U.S. Catholic Historian* 37, no. 2 (2019): 49-81.

<sup>2</sup> More details about the Mills and Chauvin families' stories have recently been shared on our website, <http://shmr.jesuits.org>.

## Robert Murphy, SJ: Embracing the Paschal Mystery

In his chrisem Mass homily in St. Peter's Basilica, Pope Francis noted that being with the people "is the most beautiful place" to be. He went on to say that just as Jesus always sought to be with the people to serve, teach and heal, so, too, must priests always be in the midst of God's people, "pouring ourselves out for them."

It's a way of ministering Fr. Robert Murphy, SJ, already embraces. Ordained in 2014, he has served four years at Saint Louis University (SLU) as the campus minister for the Health Science Campus and as the retreat coordinator for the broader campus ministry department. He has also been, he says, "just a priest on campus" – a priest in the midst of God's people.

A certified athletic trainer with a Doctor of Physical Therapy degree, Fr. Murphy has a level of understanding that helps him connect with students of health sciences. In addition to Mass, retreats and prayer groups, his ministry included instilling Ignatian fundamentals like discernment, *cura personalis* and finding God in all things – even, maybe especially, in Gross Anatomy. "It's not a fluke the way our bodies are designed," he said.

Father Murphy's assignment at SLU ended in May. In September, he leaves for tertianship in Ireland.

Tertianship is a nine-month period of Jesuit formation, undertaken several years after ordination and before final vows. It has been called



*"It's a time to examine how I've grown and how I can best serve the needs of the Society of Jesus and, through that, the Church and the world."*

*Robert Murphy, SJ*

"a return to the novitiate," because Jesuits repeat many of the same experiences they had as novices. During tertianship, Jesuits study the Constitutions, repeat the Spiritual Exercises and serve in experiments – apostolic experiences that challenge them to rely on God.

"Tertianship allows us to go back to our foundational experiences and go deeper," Fr. Murphy said. "We review our vows now that we've lived them. When we pronounce first vows at the end of novitiate, that's *our* election. Final vows are a final confirmation of our vocation; the Society of Jesus confirms our own individual election."

Tertianship is also a time of reflection and discernment. "It's a time to examine how I've grown and how I can best serve the needs of the Society of Jesus and, through that, the Church and the world," Fr. Murphy said.

At the completion of his tertianship, Fr. Murphy will receive a new assignment. One role he hopes to continue is his involvement with Teens Encountering Christ (TEC), a Catholic retreat ministry. TEC offers young people the opportunity to learn about and integrate the Paschal Mystery into their lives during this critical period of development.

Father Murphy first got involved with TEC when he made his very first retreat, the summer before his senior year at Jesuit High School in New Orleans. He later served as a retreat leader. For the past five years, he has been on the National Spirituality Committee, helping to update TEC's materials to meet young people where they are today.

"The language and examples have been updated for the current generation, but the message of the Paschal Mystery remains intact," he said.

Father Murphy relishes his work with TEC as an opportunity to give back to an organization that was such an important part of his faith journey and enhance it with Ignatian spirituality. "Being able to expose young people to Ignatian Spirituality and impact them the way it has me has been a great gift."



## Matthew Stewart, SJ: Trusting in God's Faithfulness

**D**uring his ten years as a Jesuit, Matthew Stewart, SJ, has learned a lot, in the classroom and out, but perhaps his greatest learning is a growing understanding of God's faithfulness. Stewart's experiences and his ever-deepening relationship with God assure him he can respond to God's call with complete peace of mind.

"As a Jesuit, your future is often in the hands of others," he said. "It can be hard, but the pieces do fall into place. And like most Jesuits, I want to go where there's a need."

So far for Stewart, he's been needed in the classroom. Since entering the Jesuits in 2009, he has completed master's degrees in philosophy and music (choral conducting). He's also taught and served in campus ministry at Regis University in Denver. He's recently been assigned as the formation coordinator for the province's Alum Service Corps.

Now in theology studies at the Boston College School of Theology and Ministry, he looks forward to being ordained a priest next June. Recently, he's been getting hands-on pastoral experience. He recently directed his first retreat, at White House Retreat in St. Louis. And he's directing a man – a husband and father – in the Spiritual Exercises in Everyday Life.

"It's been awesome to see how he's growing, where God is active in his life as a devoted lay person," he said. "It's rewarding to spend time



*"As a Jesuit, your future is often in the hands of others. It can be hard, but the pieces do fall into place. And like most Jesuits, I want to go where there's a need."*

*Matthew Stewart, SJ*

with someone whose faith life is indispensable to him in the midst of his busy life and work."

Stewart clearly enjoys the way spiritual accompaniment allows him to connect with people, just as his music ministry does.

"The arts are about learning how to engage with beauty, spirituality and God in a way that brings people together, instead of emphasizing differences," he said. "Who doesn't love beauty? Not many people who do music aren't spiritual. It's hard to master music without a connection to something bigger."

He conducts a choir at Boston College made up of students from the School of Theology and Ministry, all of whom, while Catholic, have different approaches to their faith. "But they all enjoy making beautiful music together and leading our school in worship," he says.

This St. Louisan attended both St. Louis University High School and Saint Louis University. After graduating from SLU, he served for a year in the Alum Service Corps (ASC), teaching at Rockhurst High School in Kansas City. "I loved it," he said.

After ASC, he landed a job at his old high school. "(Former SLUH principal) Mary Schenkenberg took a chance on me," he said. "There is no way I'd be a Jesuit today if she hadn't hired me." He went on to work at SLUH for six years, teaching theology and directing the campus ministry office.

"I was planning liturgies, directing retreats, and it finally occurred to me: it seems like this could be a vocation," he said. He began exploring that vocation in 2007 by attending a retreat in St. Louis. He entered the Jesuits in 2009.

"My decision kind of surprised some of the people in my life," he said. "I think they thought the moment had passed. I was 29, and I loved teaching. But the invitation wasn't going away. I had to try it out. My life is so full now, fulfilled and enriched by my vocation. I am so grateful to God for this call."

# LITTLE ADAM

## *in a Rural Eden*

By Fr. Joe Laramie, SJ

I grew up in the suburbs of St. Louis. My grandparents had a farm about an hour outside the city. As kids, my sister and I would often go there for a long weekend with Grandma and Granddad. For me, these trips were a little taste of Heaven.

They would pick us up on a Saturday morning. My grandfather drove one of those massive Buicks that were popular in the 1970s; it was like a giant green yacht on wheels. My sister, Katie, and I would run out of the house to the car with our bags. We'd sling the bags in the trunk and slide onto that slick vinyl backseat.

An hour later, my sister and I would wake up just as the car started rumbling down the gravel road. An old country song played quietly on the radio. We'd see the red barn, the little bridge and my grandparents' farmhouse. This was their weekend place—a scenic spot for rest and recreation.

We had a ritual of quickly unpacking and then suggesting foods for my grandma to make: "Fried chicken! Apple pie! Bacon and eggs!" First, she wanted to look at the garden with my sister, while my granddad and I went to the barn to check on the animals.

He was tall and lanky, as I am now. He could have walked faster, but he went slowly so that I could keep up, taking three steps for every one of his. As we walked, he'd stop to point out little details in nature. As we crossed the creek, he said, "See here, JW" – his nickname for me, the initials of my first and middle name, Joseph William. "Right here, these little fish. Those aren't really fish. They're tadpoles. They'll get bigger and turn into frogs." I had heard this from my

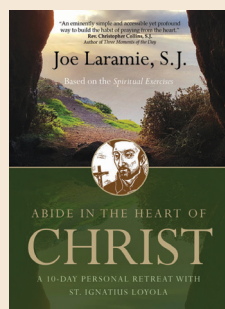
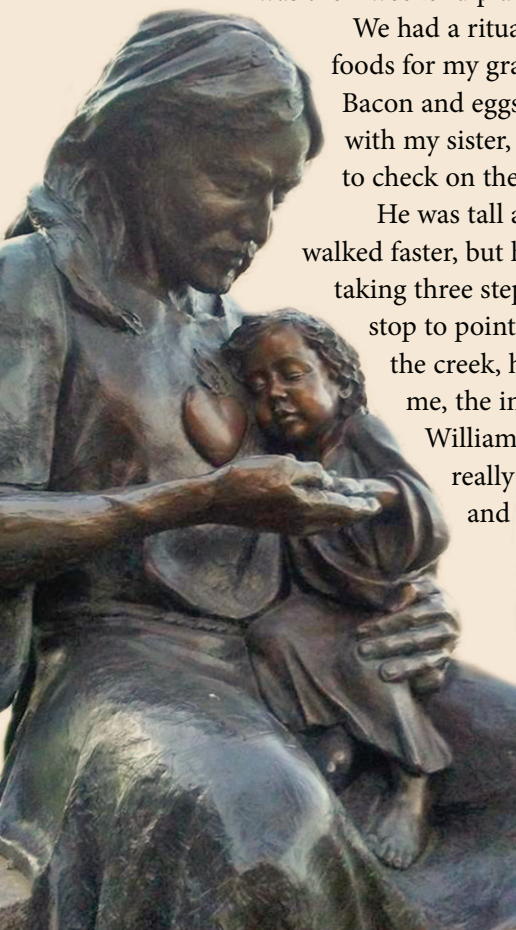
science teacher in school, but seeing them now with Granddad, made it alive and real.

He continued: "And here, see this pink flower? Well, that flower will turn into an apple. And then we can pick them, and your grandma can make them into a nice apple pie." He'd also ask me about my classes at school, about my baseball team and about my parents. We'd continue our journey together to the barn, and then head to the fishpond.

These weekends were a taste of Heaven in a rural Missouri Eden. I was like a little eight-year-old Adam, with my grandpa as a loping image of God. He took time with me. He literally bent down to speak at my level. We are made in the image and likeness of God [Genesis 1:27]. God became man in Jesus, "stooping" to our level to speak words of love to us in a way that we could understand.

Sometimes we simply need a place of quiet to see the Lord and to see ourselves more clearly. A retreat can offer us that place of peace, where we set aside the busy confusion of daily life. We are blessed with seven Jesuit retreat/spirituality centers in our province; find the list at [jesuits.org/retreat-centers](http://jesuits.org/retreat-centers).

A spiritual book can also help us to find that place of peace in daily life. You might use mine, below, or one from another Jesuit author.



### *Abide in the Heart of Christ* A 10-Day Personal Retreat with St. Ignatius Loyola

By Fr. Joe Laramie, SJ / Available Sept. 13, 2019, from Ave Maria Press.

In *Abide in the Heart of Christ*, Fr. Joe Laramie offers accessible wisdom from the foundations of Jesuit spirituality – the Spiritual Exercises of St. Ignatius. This book will enable you to make a ten-day personal retreat in the midst of your daily life, helping you encounter Christ and grow in your relationship with him.

Find information, excerpts, videos and more at [joelaramiesj.com](http://joelaramiesj.com).

# Jesuits USA Central and Southern Province



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“I am humbled by the prayers and the support that people have given me these past 13 years. Your gifts have made my formation possible and carried me through my ministry to the people of God, from the Belizean prison to our high school classrooms and retreat centers. More importantly, your prayers have sustained me. God bless you, and be assured of my gratitude and prayers.”

~ Stephen A. Kramer, SJ  
Newly ordained priest

*Thank you for your support  
of our men in formation.*



## VOCATIONS EVENTS

VOW WEEKEND | Aug. 9-11, 2019 | Jesuit Novitiate, Grand Coteau, La.

COME AND SEE | Oct. 25-27, 2019 | St. Louis

DISCERNMENT RETREATS | Dec. 17-21, 2019 and Jan. 2-6, 2020 | Jesuit Novitiate, Grand Coteau, La.

[UCSVocationCoordinator@jesuits.org](mailto:UCSVocationCoordinator@jesuits.org)