



# JESUITS

Central and Southern

Fall 2022



**On the Road with Ignatius:  
A Pilgrimage of Discovery and Grace**

Parish Volunteers | Sri Lanka's Fr. Basketball | Jubilarian Reflection



Dear Friends in the Lord,  
Peace of Christ!

*“The question that confronts the Society today is why the Exercises do not change us as deeply as we would hope.”*

This assertion from the Jesuits’ most recent General Congregation is important for all of us who embrace Ignatian spirituality. Perhaps we find an answer in the Ignatian Presupposition found in the annotations of the *Spiritual Exercises*. Saint Ignatius instructs us to do three things. First, to be “more ready to put a good interpretation on another’s statement than to condemn it.” Second, to “ask how the other means it,” if one cannot interpret another’s statement favorably. Third, to correct errors “with all kindness.”

In my experience, this presupposition is often cited, but rarely used. It is common for more offense to be taken than is intended. We seem more ready to interpret another’s statement negatively, neglecting how it was intended, and then correct it with harsh words or criticism.

Some Jesuits have exercised the presupposition at a higher level, questioning what a government means when no “favorable interpretation” surfaces regarding its laws or the treatment of the poor and marginalized. Father Ignacio Ellacuría and the martyrs of El Salvador come to mind, as do the efforts of Fr. Francisco de Roux in his leadership of the truth and reconciliation commission in Colombia.

In this issue you will read about Fr. Eugene Hebert, SJ, a New Orleans native and missionary to Ceylon (current day Sri Lanka.) He died there, far from home, and his body has never been found. Father Hebert introduced basketball to Sri Lanka and earned the nickname “Fr. Basketball;” however, he was also known as a peacemaker. He tried to put a good interpretation on the words and deeds of officials yet was not afraid to ask what they meant by laws, policies and actions that mistreated and abused the marginalized Tamil community. He was a man who put the presupposition into action, demonstrating that the *Spiritual Exercises* had changed him deeply.

Thousands of Jesuits and companions have undertaken the *Spiritual Exercises*, but how many of us have truly embraced the Presupposition? The *Exercises* will change us to the extent that we live out the graces we receive during a retreat. Our polarized world badly needs men and women who embrace the Presupposition. Let us pray that we can do so.

In Christ,

A handwritten signature in black ink that reads "Thomas P. Greene, SJ". The signature is written in a cursive, flowing style.

Thomas P. Greene, SJ  
Provincial

Amigos,  
¡La Paz del Señor!

**“La pregunta que enfrenta la Compañía hoy es por qué los *Ejercicios* no nos cambian tan profundamente como esperaríamos”**

Esta afirmación de la última Congregación General de los jesuitas es importante para todos los que abrazamos la espiritualidad ignaciana. Tal vez encontremos una respuesta en el Presupuesto Ignaciano que se halla en las anotaciones de los *Ejercicios Espirituales*. San Ignacio nos instruye a hacer tres cosas. Primero, estar “más dispuestos a poner una buena interpretación a la declaración de otro que a condenarla.” En segundo lugar, “preguntar qué quiere decir el otro,” si uno no puede interpretar favorablemente la declaración del otro. Tercero, corregir los errores “con toda amabilidad.”

Según mi experiencia, este presupuesto se cita a menudo, pero se utiliza poco. Es frecuente que alguien se ofenda más de lo que se espera. Parece que estamos más dispuestos a interpretar negativamente la declaración de otra persona, olvidando preguntar cuál era su intención, para luego corregirla con palabras duras o críticas.

Algunos jesuitas han ejercido este presupuesto a nivel nacional, cuestionando lo que quiere decir un gobierno cuando no aparece una “interpretación favorable” sobre sus leyes o el trato a los pobres y marginados. Me vienen a la mente el Padre Ignacio Ellacuría y los mártires de El Salvador, así como los esfuerzos del Padre Francisco de Roux en su liderazgo en la Comisión de la Verdad y la Reconciliación en Colombia.

En este número leerás sobre el P. Eugene Hebert, SJ, nativo de Nueva Orleans y misionero en Ceilán (actual Sri Lanka.) Murió allí, lejos de su casa, y su cuerpo nunca fue encontrado. El padre Hebert introdujo el baloncesto en Sri Lanka y se ganó el apodo de “Padre Baloncesto;” sin embargo, también era conocido como pacificador. Intentaba interpretar bien las palabras y los hechos de los funcionarios, pero no temía preguntar qué querían decir las leyes, las políticas y las acciones que abusaban y maltrataban a la marginada comunidad tamil. Fue un hombre que puso en acción el Presupuesto, demostrando que los *Ejercicios Espirituales* le habían cambiado profundamente.

Miles de jesuitas y compañeros han realizado los *Ejercicios Espirituales*, pero ¿cuántos de nosotros hemos abrazado realmente el Presupuesto? Los *Ejercicios* nos cambiarán en la medida en que vivamos las gracias que recibimos durante un retiro. Nuestro mundo polarizado necesita urgentemente hombres y mujeres que abracen el Presupuesto. Oremos para que podamos lograrlo.

En Cristo,

Thomas P. Greene, SJ  
Provincial



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Editor  
Therese Fink Meyerhoff

Contributor  
Ignatius Plato

Designer  
Tracy Gramm

Advancement  
Paula K. Parrish, CFRE  
uc advancement@jesuits.org

Lindsay Hartmann, CFRE  
lhartmann@jesuits.org

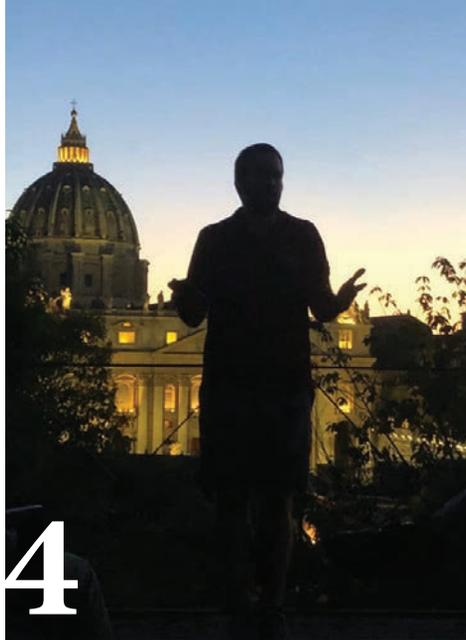
Rosalie Tomeny  
rtomeny@jesuits.org

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St. Louis, Missouri 63108-2191  
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Please address all correspondence  
about stories to the editor:  
UCSCommunication@jesuits.org

Send all correspondence about  
addresses, memberships, and  
bequests to the Advancement Office:  
UCSAdvancement@jesuits.org

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Father Nathan O'Halloran, SJ,  
prays before the altar in a  
side chapel at the Gesù, the  
Jesuit Mother Church in Rome.



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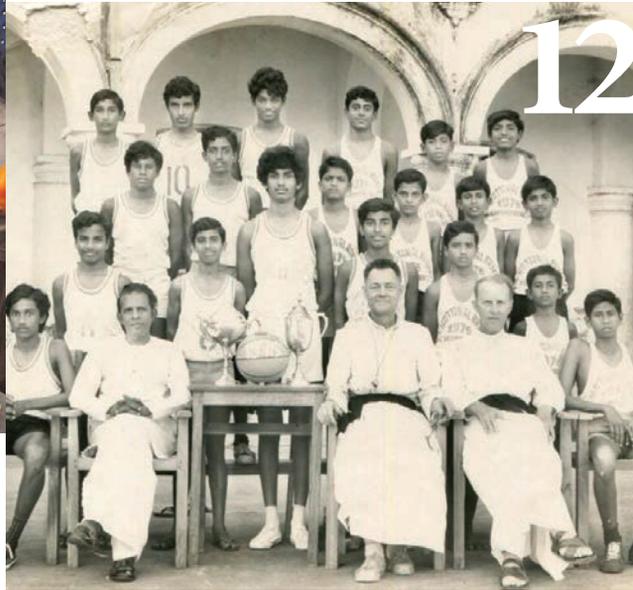
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## New President Named for Spring Hill College

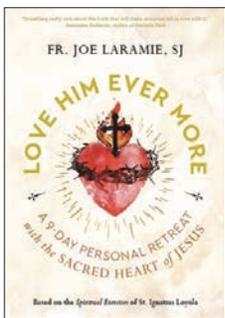
Spring Hill College has selected Mary H. Van Brunt, Ph.D., as its 39th president. She will be the first woman to serve in the top leadership role.



“I am delighted to have been chosen to lead Spring Hill College,” said Van Brunt. “I look forward to connecting with the Spring Hill community and carrying out the centuries-old Jesuit tradition of caring for the intellectual, spiritual and social growth of our future servant leaders.

Van Brunt brings more than 20 years of leadership experience in Catholic higher education. She was provost and vice president for academic affairs at Gwynedd Mercy University in Gwynedd Valley, Pa., and founding dean of the School of Business, Arts and Media at Cabrini University in Radnor, Pa. A published author, she also spent 12 years in the banking, securities and pharmaceutical industries.

## New Book from Fr. Joe Laramie



Father Joe Laramie, SJ, has released his second book, *Love Him Ever More*. Based on the Second Week of the *Spiritual Exercises*, with an emphasis on the Sacred Heart of Jesus, it lays out a simple Ignatian retreat that can be done alone or in a group, over nine days, or nine weeks. It includes reflection

questions at the end of each chapter. Perfect for schools, parishes and small groups!

*Love Him Ever More* is available for purchase on the Ave Maria Press website.



Jesuits Beau Guedry, Jason Britsch and Fr. Max Landman display their vow crosses following their first vows Mass in August.

## First Vows

On Aug. 13, three Jesuits of the USA Central and Southern Province – Jason Britsch, Beau Guedry and Fr. Max Landman – pronounced perpetual vows of poverty, chastity and obedience at St. Charles Borromeo Catholic Church in Grand Coteau, La. The profession of first vows follows two years of novitiate training, including academic study, ministerial experience and opportunities for spiritual growth. Britsch, Guedry and Fr. Landman are now in the second stage of Jesuit formation called First Studies.

## ■ MILESTONES



W. Tucker Redding, SJ, was ordained a deacon on Sept. 24, 2022, in the Church of St. Ignatius Loyola, Chestnut Hill, Mass. The Most Reverend Peter J. Uglietto, V.G., Auxiliary Bishop of Boston, presided.



Jesuits Will Hayes, Reed Proctor, John Nuttli, Hai Nguyen and Gus Hardy will begin the 30-day *Spiritual Exercises* in November.

## Five Men Enter the Novitiate

The USA Central and Southern Province of the Society of Jesus welcomed five new novices on Aug. 20, 2022. The following men entered the Novitiate of St. Stanislaus Kostka in Grand Coteau, La., to begin the first stage of Jesuit formation:

- **Gus Hardy**, 28, taught theology at Regis Jesuit High School in Denver. A convert to Catholicism, Gus lived his faith through service to the homeless as a Jesuit Volunteer in Montana.
- **Will Hayes**, 30, studied theology at The Catholic University of America and graduated from St. Mary's University School of Law in May 2022. He is a mock trial national champion and worked as a law clerk dealing with human trafficking.
- **Hai Nguyen**, 30, has a degree in architecture and studied at St. Joseph Seminary College, where he assisted with youth ministry at a parish. He has been involved with the Vietnamese Eucharistic Youth Movement for many years.
- **John Nuttli**, 23, graduated from Jesuit High School of New Orleans. While attending Tulane University, he was an active member of the Catholic Center, belonging to the pro-life club and the student leadership team.
- **Reed Proctor**, 23, attended St. Joseph Seminary College and, in May of this year, completed a degree in philosophy from Holy Apostles College & Seminary.

Over the next two years, they will learn about the Society of Jesus while deepening their relationship with Jesus. A combination of apostolic service, studies of Jesuit primary documents, and community life will help each to discern the Lord's call at this pivotal point in their journeys.

The five first-year novices join seven second-year novices at the novitiate, along with Novice Director Fr. Drew Kirschman, SJ, and Fr. Hanh Pham, SJ, assistant to the novice director.

Please keep the novitiate community in your prayers as they continue to discern their vocations.

Save the Date

## Days of Reflection

The Jesuits USA Central and Southern Province will offer the following Days of Reflection for benefactors and friends:



### Montserrat Jesuit Retreat House

Lake Dallas, Texas

**Wednesday, March 15, 2023**

*Details to follow!*



### Manresa House of Retreats

Convent, Louisiana

**Tuesday, May 2, 2023**

*and*

**Wednesday, May 3, 2023**

*Details to follow!*



# On the Road *with* Ignatius

By Fr. David Paternostro, SJ

Going on pilgrimage has a long tradition in Christianity. For centuries, Christians have wanted to walk in the footsteps of Christ and the saints and experience their lives in a concrete way. The hope is that as you see the reality of these holy lives, you gain a new way of living your own life.

The young priests of the Jesuits USA Central and Southern Province came this summer from assignments around the United States and beyond to Azpeitia, Spain – birthplace of St. Ignatius – to walk the Ignatian *Camino*, a pilgrimage based on the life of Ignatius.

On the first night of pilgrimage, we gathered in a circle with our guide, Fr. Jose Luis Iriberry, SJ, the Jesuit priest who had been instrumental in developing the Ignatian *Camino*. “Okay, Pilgrims!” as he would perpetually address us collectively. “Tell me why you are here: what grace do you seek on this pilgrimage?”

Each of us voiced desires for different graces, but underneath it all, we all wanted to encounter the life of St. Ignatius in a concrete way. We wanted to know the life of Ignatius and model our lives on his.

## Azpeitia, Slow Grace and Iñigo’s Conversion

Our first two days were spent in Azpeitia. There, we saw where Ignatius spent his early years – the ancestral castle where he was born and would have played as a small child, the streets he walked and even the font where he was baptized.

Mountain range of Montserrat



The font where St. Ignatius was baptized as an infant

After so many centuries, I was surprised that the baptismal font used for Ignatius was still preserved. Yet there it was in the parish church the Loyola family would have frequented for generations. On top of the font today is a statue of St. Ignatius holding a sign saying in Basque, “In this place, Ignatius was baptized.”

Having performed so many baptisms myself, it was easy to imagine baby Iñigo held over the font as the priest poured the water. It was a captivating image. How many future saints have I baptized? How will the graces of baptism take hold in their lives? How will the grace of baptism take hold in *my own* life? These are questions only God can answer for now.

As amazing as it was, seeing the baptismal font that morning turned out to be only a prelude to a much more powerful experience. That evening, our pilgrim group said Mass and renewed our vows in the room where Ignatius recovered from the wounds he received at the Battle of Pamplona and first turned to God – a room now called “The Chapel of the Conversion.” Next to the altar stood a statue depicting a wounded Ignatius lying on his sickbed, first considering God.

In spite of his baptism, Ignatius did not lead a particularly Christian life for his first 30 years. Yet on that bed, in the very room where I was saying Mass with my brother priests, he did finally embrace the promises of his baptism. It took time, but the graces of the sacrament eventually seized his soul.



Jesuit priests of the USA Central and Southern Province renew their vows in the Chapel of the Conversion in Loyola, Spain. (Photograph by Fr. Jose Luis Iriberry, SJ)

Most of my active ministry as a Jesuit has been as a teacher, in either a high school or college. Teaching is fundamentally an act of trusting in God’s providence – hoping that God will take care of your students outside the classroom and one day guide them safe to heaven. Sometimes I see my students and wonder how they will fare, whether God’s grace will penetrate their hearts. Celebrating Mass in the Chapel of the Conversion, I saw that it might take time, but God’s grace will win.



Pilgrim Priests after Mass in the Chapel of the Conversion, left to right: Fathers Fernando Luis Barreto Mercado, Roy Joseph, Peter Gadalla, Matthew Baugh, Juan Carlos Rivera Castro, Michael Wegenka, Jonathan Harmon, Brian Strassburger, Nathan O’Halloran and David Paternostro, the author. (Photograph by Fr. Jose Luis Iriberry, SJ)

## Verdú, Claver and Backyard Miracles

“Okay, pilgrims, let’s go!” Jose Luis beckoned us in his perpetually cheerful manner. We hiked from Azpeitia and saw God on the path with Ignatius. In so many of the towns Ignatius visited on his own pilgrim journey, God showed his power clearly, especially through miracles and visions of the saints. Ignatius was one in a long line of mystics and wonderworkers.

As amazed as I was by how God was so palpably present among the people of northern Spain, I sometimes found myself wondering, “Where is God back home? Where are the miracles in America?” I got the beginnings of my answer on Day 3.

We hiked to Verdú, the hometown of St. Peter Claver, the famed Jesuit who declared himself “slave to the slaves” as he tended to the enslaved peoples in Cartagena, Colombia. His home has become a shrine, and we would spend the night there.

I was messaging with a friend from St. Louis that I was staying in the house of Peter Claver, and he excitedly messaged back, “You know he’s got a St. Louis connection, right?”

Texan though I am, I have quickly learned that everything, somehow, has a St. Louis connection, and so I asked him what Peter Claver’s was.

In 1861, a German immigrant to St. Louis had been badly injured while working in a factory. Every doctor pronounced the injury beyond their abilities, and it was presumed that the immigrant would die a painful death. A Jesuit priest was preaching a mission on then-Blessed Peter Claver at the Shrine of St. Joseph and was blessing all the sick who came to him with a relic of Claver. With his last ounce of strength, the wounded immigrant (helped by his wife) came to the shrine to be blessed.

Almost as soon as the immigrant kissed the relic, his wounds visibly began to heal. Within two weeks, he was completely cured. After an investigation by Rome, the healing was deemed a miracle through the intercession of Peter Claver, who was then proclaimed a saint of the Church.

I had spent days wondering where the miracles were in America, when it turns out a powerful miracle by a great Jesuit saint had happened in my own backyard. God is at work at this place where I slept while on pilgrimage, and God is at work in my home.



The author prays before Our Lady of Montserrat. (Photo by Fr. Nathan O’Halloran, SJ)

## Montserrat

We continued our hikes over several days, Jose Luis continuing to beckon us with his call: “Okay, pilgrims, let’s go!” We continued the hikes knowing that the biggest ones were at the end: up to Montserrat and back.

Montserrat is a massive mountain range, so-called because the mountains have a serrated appearance, like a saw blade. The Shrine of Our Lady of Montserrat, where Ignatius placed his sword at the feet of Mary and pledged his service to Jesus, was at the top of these mountains.

Ignatius made the hike with a leg still hurting from his wounds at Pamplona. I had two healthy legs, but I was still tired by the end.

Being tired and sore made me even more impressed that Ignatius had kept an all-night vigil in his condition, before laying down his sword in service of Christ and His Kingdom. I was filled with an urge to see the



Father David Paternostro, SJ, was captivated by the smile of the infant Jesus.

statue of Our Lady where Ignatius prayed and see what had inspired him.

The statue itself sits inside a great basilica, the abbey church where Benedictine monks have prayed for more than 1,000 years. To see the statue, you go up several flights of stairs until you are at a balcony where Our Lady overlooks the whole interior. There, you have a moment to pray (though not too long, if there are other pilgrims waiting behind you).

Again and again, I got in line to see the statue. Everything about it captivated me. It reminded me of Ignatius' own desire to visit repeatedly the site of Jesus' Ascension, to see the direction Our Lord's feet were pointed.

What struck me most was the joyful smile on the face of the Infant Jesus. When Ignatius swore his life to advancing Christ's Kingdom, he swore obedience to a helpless child who was overjoyed to see him. This joyful Child Jesus is someone I can let into every crevice of my heart, and for whom I would happily lay down my life.

Late that night, we had the opportunity to say Mass together in a chapel of the basilica when other visitors had gone. Afterward, we heard the cheerful call of Jose Luis, "Okay, pilgrims!" He had an announcement: anyone who wanted to make one final visit to the statue of Our Lady could do so.

As I went to see Our Lady of Montserrat one last time, it dawned on me: this is where it happened. You hear the story of Ignatius laying down his sword from the minute you enter the Jesuits.

Now, the story was finally registering as reality – a reality I wanted to be part of.

## Rome and Beyond

We began our pilgrimage in the room where Ignatius was born, and so we finished it in the room where he died in Rome. The rooms of Ignatius are still preserved, including his private chapel where he said Mass so often, and where he finally died.



The private chapel of St. Ignatius, the room that fed his prayer during his time as Superior General. When Ignatius fell ill, he was also carried into this chapel, where, on July 31, 1556, he finished his own earthly pilgrimage.

It was a surreal moment as I said Mass in this chapel with the other young priests of the province. I have often thought while saying Mass that I am doing what Ignatius did. As I said Mass in this chapel, it occurred to me that I was doing what Ignatius did, in the very space where he did so. It was a palpable connection between his life and mine.

Those palpable connections with Ignatius are among the things I savor most from the pilgrimage. I saw in Ignatius an example of how God can work in another person's life and how he can work in mine. My Jesuit vows feel more substantial and prayer more powerful, seeing what grace can do in the life of one sinner named Ignatius. ■



Pilgrims together on the road to Rome (Photo by Michael Mohr, SJ)

# IN *Thanksgiving* FOR PARISH VOLUNTEERS GENEROUS BENEFACTORS



ANY PASTOR WILL TELL YOU: VOLUNTEERS ARE THE LIFE BLOOD OF A PARISH. They serve in both pastoral and practical roles, from bringing communion to the sick to coaching the youth soccer team. Music ministry, liturgical planning, financial oversight ... the ways in which lay people volunteer to serve their parish and the Church is nearly infinite. We highlight just a few of the members of Jesuit parishes who volunteer to make the parish stronger and better able to fulfill its mission.

## **Parroquia San Ignacio, San Juan, P.R.**

**Deacon Carmelo Rivera Martinez** has been serving the *San Ignacio* community for 60 years. Starting at age 24, Deacon Carmelo, as he is known throughout the island, worked for the Jesuit community at *San Ignacio* serving food. Realizing the fulfillment that these simple acts brought him, he took his experience in food service to the broader parish community, eventually being asked to

become sacristan. He considered the invitation a great honor; he still feels privileged to serve in this way.

Deacon Carmelo's work as a sacristan expanded to cleaning the parish when *San Ignacio* moved to the current church building after its construction. Planting and maintaining the outside gardens became a joyful responsibility for Deacon Carmelo, who wants the church to look its best as a part of the Archdiocese of San Juan de Puerto Rico.

At 84 years old, Deacon Carmelo (who has been married to his wife, Luisa, for 58 years) continues to serve the *San Ignacio* community, now assisting the sacristan. He still cleans the church, empties the trash, blows leaves from the walkway and helps count the weekly collection.

I have never met a man like Deacon Carmelo before. He lives each day to serve and loves his life and God's many blessings. He is truly a servant of the servants.

Humility, gentleness and service continue to be the hallmarks of Deacon Carmelo's faith into his old age.

– Fr. Ron Gonzales, SJ, Pastor



Deacon Carmelo Rivera Martinez continues to serve his parish humbly and faithfully.



Eva Garcia pauses her service for just a moment before the tabernacle at Sacred Heart Parish in El Paso.

## Sacred Heart Parish, El Paso, Texas

**Eva Garcia** was born in Torreon, Coahuila, Mexico. After living in Juárez, Mexico, for some years, in 1998, she moved to El Paso, Texas, with her husband and two daughters. She settled in a modest apartment in historic *Chihuahuita*, close to Sacred Heart Parish, and right away began serving the parish.

In 1998, I invited Eva to become a lector. Soon after, she also became a catechist, working with the director of religious education at the parish's satellite meeting place in her barrio, *Chihuahuita*.



Eva Garcia leads the singing at a street *Posada* in an historic neighborhood in danger of demolition.

For some years before COVID, Eva served in the small parish religious articles store on Sundays. She also felt moved to start cleaning the church and washing the altar linens. She also decorates the church for specific liturgies.

She became weekday sacristan and serves as needed for funeral Masses. She is responsible for opening the church doors each day.

Eva's mother used to exhort her to keep her devotion to the Sacred Heart, to sing and to serve, and Eva continues to follow this guidance. She has a powerful singing voice and is a natural motivator, leading the rosary and the singing during *Posadas* in neighboring *Duranguito* and at other events. She has also led prayers and singing during First Friday and First Saturday Eucharistic adoration.

"Coming to church to serve and work is my life," Eva says. She emphasizes that it is beautiful to serve generously and wholeheartedly.

Our parish owes Eva much gratitude. She has truly been a devoted, generous benefactor of time and talent since 1998!

– Fr. Rafael Garcia, SJ, Pastor



Mary Fernandez demonstrates tender care in everything she does for Sacred Heart Church.

**Mary Fernandez** was born in El Paso and raised in a small apartment across the street from Sacred Heart Church. Growing up, her whole family attended 5:00 a.m. Mass daily. Mary received all her Sacraments of Initiation at Sacred Heart and attended Sacred Heart School.

“Sacred Heart is my second home,” Mary says. “Growing up, Fr. [Robert] Gafford, [SJ], was like a father to me. For years, Sacred Heart has been the place where I have sought serenity for dealing with many problems. I could come in and speak with Jesus, the Sacred Heart.”

Growing up in poverty in the *Segundo Barrio* motivated Mary to help the community, leading her to work for Project Bravo, a community service agency founded to help impoverished communities. In 1977, with permission from the bishop, their first office was at Sacred Heart, in the former school building. Project Bravo required the community to identify problems and offer solutions. This led to area improvements such as streetlights, as well as street-cleaning jobs for area residents. Mary became

the community organizer for the *barrio* and, eventually, additional areas as well.

In the parish, Mary served as president of the St. Vincent de Paul Society and formed a children’s choir and a girls group, “*las Inecitas*.”

In the late 1980s, a group of police officers and their wives came to the parish with the desire to offer a Thanksgiving meal to the community. The pastor charged Mary with this project, the beginning of a tradition that continued until COVID.

More recently, Mary has been responsible for coordinating liturgical ministries in the parish, now with a co-coordinator. She also has participated in numerous lay formation courses at the Tepeyac Institute of the Diocese of El Paso.

Mary is always ready to help in parish projects. She is a true benefactor of time and talent for Sacred Heart Church.

– Fr. Rafael Garcia, SJ, Pastor

## St. Francis Xavier Parish, Kansas City, Mo.

Jim Bell and Sara Noreña of St. Francis Xavier (SFX) Parish in Kansas City, Mo., shared the 2022 Bishop’s Recognition Awards for the Diocese of Kansas City-St. Joseph for their commitment and service to Kansas City’s Jesuit parish.



Jim and Nancy Bell epitomize “service with a smile” at the St. Francis Xavier beverage tent.

**Jim Bell** and his wife, Nancy, joined SFX in 2008 after being invited by friends to visit. Drawn to the welcoming and diverse community with its emphasis on social justice, Jim quickly got involved and joined the Sister Parish Committee. In addition to organizing trips to visit our Sister Parish of St. Martin de Porres in Belize City, Belize, Jim volunteered to help and now organizes the SFX beverage tent at the Kansas City Irish Fest every year (with proceeds going to our Sister Parish).

“The Beer Guy,” as he is known, is an engineer and excellent handyman who has volunteered on numerous repair projects at SFX – including replacing all the wood on the raised

beds of our Community Garden during COVID lockdown.

He is a member of the Building Committee as well. He and Nancy volunteer in the food pantry and are members of the SFXcellent Walkers and Runners who raise money for Catholic Charities in the annual Outpace Poverty Walk (recruiting family and friends to do the same). Jim can be seen at the Christmas Eve Family Mass, Easter Sunday and other big events directing traffic in the parking lot, setting up extra chairs and ushering – always with a warm smile and a calm spirit.



**Sara Noreña** was born and raised in Kansas City but was baptized at *San Francisco de Assisi* parish near her

mother's family home, a town near Mexico City. Her mother, Lupe, and her Aunt Amalia made sure Sara knew her family in Mexico – including her grandmother, her cousin and her godmother who were all Third Order Franciscans. She feels that she is “following in their footsteps” with her devotion to prayer and service.

After Sara received the sacraments of first communion and confirmation at Visitation Church (and ALSO at *San Francisco de Assisi* in Mexico!), the family moved closer to SFX and began attending Mass there. “We found our church family,” Sara says.

She began volunteering at SFX as a front office volunteer. As an early childhood teacher, she was soon pressed into service as a teacher for our Sunday School for ages 2-4 and is a regular co-leader of Children's

Liturgy of the Word for ages 5-10, keeping a kind eye on the children. She is also the staff go-to person for the Christmas Eve Family Mass, the Easter Vigil reception, and the annual Easter Egg Hunt.

She was part of the teaching team that worked with the migrant community in Lexington, Kan., and continues her volunteer work with the Refugees, Immigrants, Migrants Group. She most recently started volunteering with the Social Committee, helping plan and work events like the Fall Festival.

Like Jim, Sara was humbled and grateful to be named for this award and says, “I'm only doing what I feel like God wants me to do.”

– Fr. Jim Caime, SJ, Pastor

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## St. Matthew the Apostle Church, St. Louis



**Pam Mason** was born into a large Catholic family in St. Louis and has been active in the St. Matthew parish since kindergarten.

Pam says she has always felt the desire to lead others toward God, but she did not know how to interpret God's call to do so. One day at Mass, the priest mentioned the Bridges Program and Pam felt a strong urge to follow through on the persistent call. She signed up for Bridges and fell in love with the idea of guiding others contemplatively in their Catholic formation.

After completing the next series of programs, Pam became a prayer

companion and eventually became the Bridges site coordinator, leading the program for the past 20 years.

Pam was then invited to join the Archdiocese of St. Louis' Lay Formation Program. Three years with the program enhanced her ability to discern God's call and, more importantly, how to act on that call.

Not long after, Pam began her current role at St. Matthew's in youth ministry. This ministry helped Pam discover her passion for formation of both youth and adults – the call she was discerning for those many years.

“I grew up in this parish and this neighborhood; this community is still my home,” Mason says. “Having been around for so long, it gives me great joy to give back to the youth who are growing up right where I did so many years ago.”

Pam will often encourage gratitude in others through her actions and stick with her goals to the very end. This spirit of perseverance, combined with her love for others, contributed to her decision to lead Youth Ministry.

When asked where her spiritual formation journey led her, Pam answers, “To help others.”

Pam enjoys pointing people toward God and talking about what they feel called to, sharing her belief that once you connect to God, you want nothing more than to please Him.

She loves to help people name and use the tools that will bring them closer to God, much like she did in her own spiritual journey. Her current goals involve ensuring the access of the *Bridges* Program for the Black community in St. Louis. ■

– Cheryl Archibald,  
Parish Life Coordinator

# BASKETBALL AND BATTICALOA:

## Fr. Eugene Hebert, SJ

*By Ignatius Plato*

Sri Lanka is a country with many stories, including tales in which God's grace can be found even in times of turmoil and grief. One of these stories stems from the east side of the island in a city called Batticaloa. Here, a statue memorializing Fr. Eugene Hebert, SJ, stands on the grounds of St. Michael's College. Instead of a crucifix or a Bible, the figure holds a basketball. This quirky stone figure hints at a story of hope from a time when hope was hard to find in this place.

**T**o understand Fr. Hebert's impact on Sri Lanka, one must first understand the challenges that shadowed the country during his ministry. Religious conflicts between two ethnic groups, the Sinhalese and the Tamil, had been broiling for centuries. In the mid-1950s, the government of Ceylon – as Sri Lanka was then known – was run by Sinhalese officials, who permitted violence against Tamil by Sinhalese civilians. The result was a series of counterattacks between the two groups, culminating in organized offenses on the government by the Liberation Tigers of Tamil Eelam (LTTE) in 1983. Thus began the Sri Lankan Civil War.

### EARLY HEBERT

Eugene John Hebert was born Oct. 9, 1923, in Jennings, La., a long way from Ceylon. He entered the Society of Jesus on Aug. 14, 1941, at the tender age of 17.

Beginning in 1946, the former New Orleans Province was responsible for the staffing of what was called the Ceylon Mission. Hebert was asked to join a handful of other Jesuits in Trincomalee, Ceylon, and approval was given by his provincial in August 1948. Hebert set sail with four other Jesuits and



landed in September 1948 on the western borders of Ceylon in Colombo. Hebert began his mission in Puliyadikudah a month later, on the eastern side of the island, assisting Fr. John W. Lange, SJ.

His year with Fr. Lange would be spent in preparation for Batticaloa, a city in the Trincomalee area. At barely 27 years old and still in formation, Eugene Hebert faced the challenges that were Ceylon, not least of which were language barriers and civil unrest.

## THE CEYLON MISSION

As a member of the New Orleans Province, Hebert was familiar with Trincomalee. It was a place constantly mentioned in their prayers, known even before the Sri Lankan Civil War as a hotspot for religious persecution of Tamil. The desperate affairs in this corner of Ceylon were what inspired the Ceylon Mission in Trincomalee.

In the words of Ceylon Mission Director Fr. James C. Babb, the endeavor held a simple yet challenging goal: “[T]o bring the peace and love of Christ to His poor children [in Ceylon].”

Through ministry and education, the New Orleans Province sought to bring God’s hope to what many considered an unsavory outskirts of the world. To experience Batticaloa in person required fortitude and confidence in God’s grace.

Hebert’s primary responsibility, according to his letters to the province at the time, was to teach Batticaloa youth practical skills like appliance repair and electrical work. This was part of a greater effort to drive socio-economic development around Trincomalee, which was inevitably depressed by the ethnic conflicts in the region.

For Hebert, these conflicts would be greater than any linguistic or educational barrier. After all, the Tamil had mainly known conflict and deprivation. How could Hebert, a young man who had never known such hardship, show young Tamil that there was hope in education?



Young Jesuit missionaries in Ceylon



## FR. HEBERT'S MINISTRY

The years leading up to 1954 can be seen as a priming of Hebert’s abilities. Letters from this time to his family and the New Orleans provincial consist mainly of humble gratitude for donations, as well as descriptions of daily life in Batticaloa and Trincomalee. Electricity and clean water were sparse, supplies were limited, and stories circulated from other Jesuits in the area about encounters with violence and persecution. Around the same time, Hebert’s parents were benefiting from successful investments and wanted to support their son’s work. All Hebert asked for was educational supplies and basketballs for St. Michael’s College in Batticaloa.



Father Hebert confers with other Jesuits at St. Michael's College. Left to right: Fathers Hebert, Lorio, Mayer and Weber.

## FR. HEBERT THE EDUCATOR

Following additional formative education in Poona, India, Eugene Hebert was ordained a priest on March 24, 1954. After a brief return to the

United States, Hebert returned to Trincomalee in 1955 to begin a new assignment at St. Joseph's College. The educational supplies he had gathered in the years prior would be used to create a needed science lab to support Fr. Hebert's proposed curriculum.

Father Hebert's teaching epitomized the Jesuit approach to educating the whole person. His students would learn not only skills useful for making a living, or to contribute to Ceylon's economy, but they would also learn how to be adaptive thinkers. Fixing a

refrigerator became an opportunity for a lesson in how to comport oneself for success in a competitive world.



Father Hebert taught students how to rise above their dire situations and reframe their daily trials as a call to persevere. He meant to show how one can use the experience of defeat to come back stronger than before. His proof came in the form of basketball.

## FR. HEBERT THE COACH

By 1978, Fr. Hebert had served at two institutions in Ceylon: St. Michael's College in Batticaloa and St. Joseph's College in Trincomalee. During his tenures at both colleges, he had made a reputation for himself as an outstanding basketball coach.

St. Michael's College, a primarily Tamil institution, was not known for its extracurricular programs. The Sinhalese government had not taken much care to fund the college. Father Hebert chose to make the lack of financial resources an opportunity to prove to the students that negative circumstances can be a challenge to work harder.

Father Hebert came to be known as a stickler for the rules. During matches, he would flag referees for missing or miscalling a play that was clearly against the rules, citing the exact page in the rulebook for reference.

Practices were a time to recall the mistakes of the last game, for considering shortcomings and for praying to accept defeat gracefully. At one tournament, after a particularly bad loss, the officials invited the St. Michael's team to participate in a round for a consolation trophy. Father Hebert refused and told his team to get back on the bus for Batticaloa. If they could not leave with the championship trophy, then they would leave knowing that they could improve. The next morning, Fr. Hebert had them practicing and praying harder than before.

It was this attitude that won St. Michael's College multiple championships from 1978 to 1990. In its own way, these experiences proved to Tamil youth that hopeless circumstances did



*Father Hebert taught students how to rise above their dire situations and reframe their daily trials as a call to persevere. He meant to show how one can use the experience of defeat to come back stronger than before. His proof came in the form of basketball.*

not equate to a hopeless life. If their hard work in basketball could make even an underfunded school excel against its well-endowed Sinhalese neighbors, then what was to keep them from improving themselves despite a raging civil war?

Through basketball, Fr. Hebert had taught Sri Lankans how to hope again.



### FR. HEBERT DISAPPEARS

By 1990, Ceylon had become Sri Lanka (in 1972). Fr. Hebert was 67 years old and had served the people of the island nation for more

than four decades. The civil war was in its seventh year. Government soldiers and the LTTE had both committed civilian massacres throughout the island. One attack in Valachchenai incited a Muslim riot against local Tamil. The LTTE allegedly had burned Muslims alive in one of their own mosques, stirring the Muslim population into a rage. Many Tamil fled south to Batticaloa for refuge, leaving a group of Tamil Catholics trapped in a convent in Valachchenai in the confusion.

The Bishop of Batticaloa sent Fr. Hebert to assist the trapped Tamil. Father Hebert started north on his red Vespa scooter with a young Tamil, Bertram Francis. Why Francis was allowed to accompany Fr. Hebert on such a dangerous trip is unknown, though it was most likely due to family trapped in

the Valachchenai convent. Several days later, there were questionable reports that the two had passed through the town of Eravur and were accosted by rioters, but only one thing is certain: nobody has seen Fr. Eugene Hebert or the young Tamil since the day they set out for Valachchenai.

Despite efforts by the Hebert family and the Sri Lankan Embassy, no trace of Fr. Hebert has been found to this day.

Well, this is not entirely true – traces of Fr. Eugene Hebert can be found throughout Sri Lanka in the form of stories. These stories are memorialized in a statue of Fr. Hebert on the campus of St. Michael's College in Batticaloa, erected in 2020 by the Jesuits of Sri Lanka on the 30th anniversary of his disappearance. Its hands hold a basketball, offering it as a gift of hope to a desperate country. ■



First and last: Father Joe Tetlow (circled), was the first in his class to enter the novitiate. Father Al Louapre (first on the left of the front row) died just days after their 75th anniversary, leaving Fr. Tetlow also the last Jesuit of his novitiate class.



Father Tetlow is joined by his father (top left), three younger brothers and an uncle and aunt.



After four years at Grand Coteau, La., young Jesuits head off to study philosophy. The white hats were required by the diocese for seminarians and priests.



Father Tetlow was a regent when his parents visited him and his two brothers, Mulry and John, for Christmas.

## TO LIVE IN THE HOUSE OF THE LORD: Fr. Joe Tetlow, SJ, Reflects on his Vocation after 75 Years

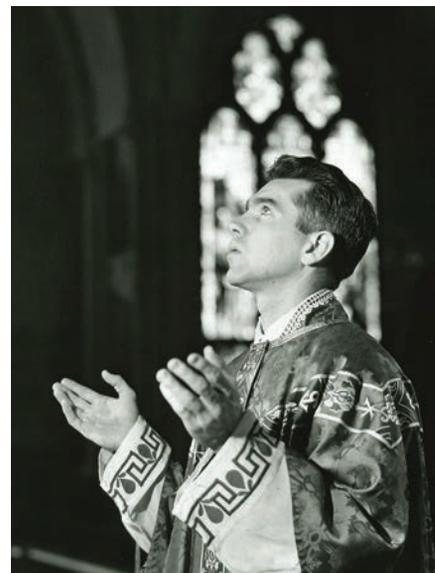


In my 92nd year, vocation looks different.

I think now not "I," but "we." That's not the "royal we" used by kings and popes. What I mean is that the vocation I've lived was never merely "mine" but always "ours."

**I**t is a sign that Christ's prayer – that they may be one as we are one (John 17:21) – has worked. We are in truth one body. So it seems to me now that I became a Jesuit and a priest not by some unique solitary grace, but rather in the course of things unfolding in God. One of my mother's older brothers, to start there, was Jesuit Fr. Malcolm Mullen.

My father played football at Loyola University in New Orleans and met my mother there. My first baby picture is a crinkled little face in a white sweater with a big "L" on it. One of my brothers (the father of Tania Tetlow,



president once of the same Loyola and now of Fordham University) is named for Fr. Louis Mulry, SJ, who was the pastor of the Jesuit parish on campus. He baptized me at Loyola – and then all four of my siblings.

I went to Jesuit High school, at the time the only U.S. Marine Corps

The one thing I asked  
a long time ago,  
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Junior ROTC in the country. My brothers followed me. The only question when I was a senior was whether I'd join the Marine Corps. Ironically, that was settled when we seniors were shipped to Manresa House of Retreats in Convent, La., to make a silent retreat. A Jesuit Navy chaplain preached at us. At some point, I thought, "Dang! (or something like that), I have to be Jesuit!"

I could say I never looked back, but that would ignore some dark stretches, like when I wasn't sure I believed in God. Anyhow, I learned by experience that we choose to be who God wants us to be not once, but again and again.

One of the great graces early in my life came in prayer when I was desolate, harping on "me." I was suddenly praying a scripture about loving your brothers. I saw a light: I can do that. And that's been my vocation: I live with brothers. We are Companions of Jesus – and being companions is being about one another's business. So I am about Jesus Christ's business along with brothers on five continents, living our way of proceeding.

There have been hurdles. I've been called to teach what I hadn't studied and preside over a theologate in a delicately ecumenical union. I've been the book review editor for America

Magazine, the tertian instructor for international groupings of Jesuits and on the staff of the Jesuit Curia. It's the Jesuit way. We study a long time so we can unleash talents when the Church in our place needs them. But it makes for a lot of hairy work.

What kept me faithful (given God's grace and Jesus' friendship) was the men of the Company. The older men were first, and I wish I could list them because at each juncture, one of them was there to steady me. I revere deeply the line I stand in. Then my closest peers: Fr. Vicente Rodriguez, a Cuban accidentally shot by a U.S. Marine in Santo Domingo, Frs. Pat Phillips and Don Gelpi, and others. I have grieved losing each of them.

As time passed, lay colleagues surprised – amazed – me by caring for me and letting me walk with them. Several became friends like Jesus' friends: Mary Mondello, Joe Lipic, Mary Jolley, Bill Durbin. They have made me who I am and all of them make this vocation "ours." I don't know how else to say it.

For our great challenge is learning that we are unique and unrepeatable individuals – and yet, members one of another. With the whole Church, we Jesuits have had to work through

that conundrum, intensely at times. We discovered that we American Jesuits are steeped in a culture that is secular, gnostic, pleasure-mad and individualistic. I found it a bitter lesson to learn, but ignoring that gift and burden left a lot of wreckage.

In my lifetime, the Roman Catholic Church has had to change or die. My ordination class (1960) celebrated Mass – and baptism, matrimony and reconciliation – all in Latin for years. It had stopped being useful, and the Holy Spirit led the change. So, from our culture and our Church, challenges have been strong, subtle and unrelenting. A lot of us didn't make it through but left to serve the Lord (I hope and pray) in other ways.

I made it to where I am now, I am convinced, because of prayer – mine, of course, but also my mother's and many others'. I was very fortunate in my father. I was not sure until he lay dying that he thought my being a Jesuit the better thing. But then, and at two other crucial junctures, my father gave me a strong hug and a couple of words. I will die wanting and missing my father, who is with my Father.

The one thing I asked a long time ago, to live in the house of the Lord all the days of my life, has been given me by our most gracious God. For me



and the seven men I live with, that's the daily surprise of our vocation. ■

~ Father Joe Tetlow, SJ



Thanks to the Jesuit Archives & Research Center for the photos from Fr. Tetlow's early life as a Jesuit.



# Jesuit Supporters

## Find Peace and Hope in Ignatian Spirituality

*By Paula K. Parrish, CFRE, Chief Advancement Officer*

When the winds are swirling in Louisiana, the vortex may not be a hurricane. It might just be Patrick and Randalle Moore.

Both are retired now, but you would never know it.

After 40 years of 70-hour corporate work weeks, Patrick now spends 100 hours a week serving others. After a career as senior partner with a global sustainability company, he keeps busy in retirement by working as a spiritual direction intern for the Archdiocese of New Orleans and helping with directed retreats at the Jesuit retreat houses in Grand Coteau, La. This spiritual work is in addition to serving on the board of the Council for A Better Louisiana (CABL),

assisting a local engineering firm, helping former clients plan sustainable environments and investments, attending board meetings and managing his sustainable farm.

He also helps care for his grandchildren (who call him “Captain”), attends annual retreats at Manresa House of Retreats (every year for 37 years!), prays as he learned from Jesuits and finds God in everything.

This frenetic pace reflects his passion for life and all things Jesuit.

Randalle, known to her family as “Supermom,” volunteers at Inner-City Revitalization Corporation, teaching environmental classes and pushing efforts for recycling.

*“Justified by faith, let us have peace with our Lord Jesus Christ,  
and know that suffering leads to endurance and endurance leads to HOPE!  
And HOPE is eternal!’ That’s the message for the Catholic Church!”*

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Together, they have two children and four grandchildren. Randalle notes that they like to “live lightly on this earth” at their home in Alexandria, La. They pray the Examen together every day and focus on caring tenderly for their family and an aging parent. They are true partners in life, her quiet poise a complement to his more outgoing nature.

Both landscape architects, Patrick and Randalle met in Atlanta at a student meeting of the American Society of Landscape Architects. They married, moved to Alexandria and started a new company in a rental house – all in the same week in 1982. These multi-taskers seem naturally imbued with strength, drive and courage.

I first met Patrick almost a year ago when he called out of the blue to ask how he could donate money to the Jesuits. He was passionate about the Jesuit retreat houses in Louisiana but knew little about the province. We spoke for hours about his desire to sustain the Jesuits.

“Ensuring we have many more Jesuits to lead our retreats and touch our lives is critical to our faith!” he said, noting that, “Most of the men who go to retreats at Manresa don’t realize there is a central office in St. Louis managing all 350 of the Jesuits in this province.”

Moore experienced his first 30-day silent retreat one year ago. Everyone who knew him told him he would never make it. “Patrick? Silent for 30 days? It will never happen,” they said. He was not sure he would make it either, even packing twice with the intention of leaving. But if there is one word to describe Patrick, it is persistent. I’d add loyal and devout, as well.

## Spiritual Companions

The late Fr. Edward Romagosa, SJ, was Patrick’s spiritual director for many years and accompanied him as he explored his place in life and his relationship with God.

“His sincere care and advice not only kept me grounded and ‘above water,’ but also allowed me to share that spirituality with others, which I inherently enjoy,” Patrick said.

Today, Patrick meets with Fr. Tony Ostini, SJ, at the Jesuit Spirituality Center in Grand Coteau. Father Ostini directed Patrick during his 30-day retreat in 2021. “It was life-changing,” Patrick said.

He remembers fondly Fr. Harry Tompson, SJ, who cradled Patrick in his arms when he could only cry about

a painful relationship. Patrick drove three and a half hours early one morning from Alexandria to New Orleans just to hear one of Fr. Tompson’s eight-minute sermons.

Patrick believes that the Jesuits are grounded in the true vision of Jesus. “Their diligence, intellect, care, sustainable life ... they are simply a great investment in a reality of the meaning of life itself. They are the ‘Marines of the Church!” he says. “They have our backs!”

I have witnessed Patrick sitting in his garden and watching his six-year-old granddaughter, Iris, dance. During these tender moments, he considers what more he could do to fix something that is messed up or could be better.

He prays about it. He reads the Bible. He finds hope in his prayer and contemplation.

Patrick paraphrases Romans 5:1-5, “Justified by faith, let us have peace with our Lord Jesus Christ, and know that suffering leads to endurance and endurance leads to HOPE! And HOPE is eternal!’ That’s the message for the Catholic Church!”

Always the landscape architect, Patrick envisions new sustainable landscaping at the Jesuit retreat house in Grand Coteau. “I have the perfect place for a courtyard and statue of St. Ignatius!” he says. But it is his deepening of faith that permeates Patrick’s every action. He insists that anyone considering retirement “must” have a plan and an attitude of meaningfulness and the value of giving back.

That is what the Moores do. They give back. They are members of the Ignatian Heritage Society, which means the Jesuits are included in their estate plans. They orchestrated a meeting of like-minded Louisiana businesspeople to meet the provincial and the novices at a special event in Lafayette, La.

They believe that the Lord has blessed us and asks only two things in return: 1. Be joyful! Take care of the world, because you do not own it; and 2. Be yourself! The Lord gave each person unique talents and asks that you use those talents like a palette of paint colors to paint a masterpiece with your life.

When a powerhouse couple with hearts of gold steadfastly believes in the power of prayer and the blessings of the Jesuits, good things happen. They may have lofty goals, but focused as they are, they ensure God’s will shall be done. ■

# Tucker Redding, SJ, Ministers through Storytelling

By *Therese Fink Meyerhoff*

**T**ucker Redding, SJ, is a storyteller. His formation experience – like all Jesuits’ – has been tailored to his skills and interests, in addition to the needs of the province. It includes a master’s degree in communications and a regency that saw him splitting time between a classroom and the office of advancement at Jesuit College Preparatory School of Dallas, as well as a year at America Media in New York City. He is a longtime contributor to the *Jesuit Post*, an online blog written by Jesuits in formation, and has special expertise in video-storytelling.

“My interest in communications comes from being interested in people,” he says. “So much of the tensions in our Church and our society stem from missing the other person – not hearing their story. If we consider Jesuits as agents of reconciliation, our role can be to help people interact with one another and help them get to know each other’s stories. It’s impossible to hate someone when you’ve heard their story. That’s the value in storytelling.”

Redding’s affinity for stories may play a part in his love for Ignatian Contemplation – prayer using the imagination. “This form of prayer helps the stories from Scripture come to life so that we can connect with them more personally and grow closer to Jesus,” Redding says.

Redding grew up on a ranch outside San Antonio. A childhood spent exploring the outdoors led him to Texas A&M to study agriculture and environmental science. Instead, he earned a bachelor’s degree in political science.

“I think my fascination was in human behavior,” he says. “As I grow in my faith, I look at how I can use my intuition about human behavior. I always wanted to work with people, but the motivation and the way of doing that has changed. The sense of wanting to be with people and help people is now motivated by faith.”

In college, Redding began to explore and grow in his faith, recognizing he wanted to work in ministry. As a senior, he was part of a group of students helping an elderly Franciscan Friar, who served at St. Mary’s Catholic Center, move to Cincinnati, staying at schools and churches along the way. The first stop was Jesuit High in New Orleans, where they had dinner with the Jesuits and heard from a vocation promoter.

“I was a little annoyed at first, because I wasn’t expecting to go to a vocations talk. I typically avoided them,” Redding admits now. “But I found myself really engrossed by it.”

The speaker was Fr. Randy Gibbens, SJ, then a Jesuit in formation.



“Randy’s vocation, community life, the variety of ministries Jesuits do ... all of that really spoke to me,” Redding says. “There was a spark that started with that simple talk that’s never gone away.”

Following graduation, Redding became a youth minister in Houston. Four years passed before he finally attended a discernment retreat with the Jesuits.

“The retreat helped me sift through my questions, my doubts,” he says. “It brought me to a place where I felt ready to apply.” He entered the Society of Jesus in August 2011.

Redding is now in his final year of theology studies and was ordained a deacon on Sept. 24. He is excited by the opportunities that lie ahead. “This coming year, I’ll get to do so many new things,” he said, priestly ordination not least among them. “It’s really renewing.” ■



## Fr. Richard Hadel, SJ A Life of Love and Respect

By *Therese Fink Meyerhoff*

**F**ather Richard Hadel was in a reflective mood when we spoke in August. He was one week past his 70th anniversary as a Jesuit and one day shy of his 87th birthday. (That's right, he entered the Society of Jesus at just 16!) He'd been doing some thinking about his life and what comes next.

"As I near the end of my life, I'm looking back," he said. "I see a thread running through the whole thing: people have loved me, and it's a reflection of God's love. I see the work of God in my life like a symphony, and I am very grateful."

Then, lest one think he was being overly sentimental, he added, "Even my fellow Jesuits have loved me, and they're a tough crowd!"

Father Hadel is like that: philosophical one moment, joking the next, but kind and respectful always.

It was perhaps respect that led him to create a Garifuna dictionary during

his time in Belize in the 1970s. The Garifuna people are descended from Africans (mostly men) who escaped slavery. They intermarried with Carib and Arawak women and eventually settled in Central America. They were among the peoples impacted when the British colonized what is now Belize from the mid-19th century until its independence in 1981.

"As a result of colonization, both the Carib and the Creole people began to hold in low esteem their own cultures and languages, even their physical attributes," Fr. Hadel said. "I wanted both the Caribs and the Creoles to know that their cultures were beautiful and worth celebrating."

Father Hadel learned Garifuna while living in a Carib village for a year while gathering material for his doctoral dissertation in anthropology.

"I began to record the music they sang on Saturday nights, when they gathered around a campfire, playing

guitars and making up their own songs," he said. During the week, he spent four hours a day working with a Carib who taught him the language. He had a specific goal in mind with his lessons: "I got good enough to celebrate Mass in Garifuna."

With the blessing of the bishop, he celebrated Midnight Mass on Christmas Eve in Garifuna. It was the first time the people of the village had ever heard the Mass in their own language.

"A woman stopped after Mass and told me in Carib, 'It went to my heart.' I will never forget that."

Father Hadel saw the boost this experience gave the Caribs, so he began to teach students at St. John's College about the value of their own languages and cultures, whether Carib or Creole. Some years earlier, Fr. John Stochl, SJ, had begun work on a Garifuna dictionary; now Fr. Hadel took up that work and expanded the dictionary to be more comprehensive. The dictionary was never published, but the Jesuits had 50 copies printed and sent to university libraries. It was one step toward recognizing the Garifuna language and culture as genuine, with deep historic roots.

After returning to the United States, Fr. Hadel taught at De Smet Jesuit and St. Louis University High School and later worked at White House Jesuit Retreat, all in St. Louis. "The vow of obedience sent me wherever the Lord wanted me," he said. And he is grateful.

"Gratitude. That's the theme that runs through my life." ■

# Filling Jars with Water:

THE UCS OFFICE OF IGNATIAN SPIRITUALITY

By Patty Feder

If you have ever driven a California coastal highway through dense fog, you understand what an adventure that can be. Intensely aware that you are surrounded by majestic beauty, all you can really see is the road immediately before you, occasional “curves” signs, and glorious redwoods standing at reverent attention. A welcome moment on this meandering route comes when a sudden burst of sunlight puts the entire journey into clearer perspective.

**S**uch a clarifying moment came for me while seated among brother Jesuits and sister collaborators at the Jesuit USA Central and Southern (UCS) Province’s inaugural retreat focused on women in mission with Jesuits.

I was awestruck by what I observed. Each person represented some wonderworking of the Lord unfolding in his or her respective apostolate. At the same time, something fresh and new, unclear yet beautiful, was happening in our midst.

A Jesuit seated beside me casually asked, “How goes it with the OIS?” referring to my work with the province’s Office of Ignatian Spirituality. My spontaneous answer became a dwelling place for much ongoing reflection: “We are filling jars with water. The rest is up to Jesus.”

## “Do whatever he tells you.”

Amazing things happen when people gather and invite Jesus into their midst.

Pre-pandemic, the province’s Commission on Ministries recommended that the UCS Province establish an office to promote collaboration in advancing the ministry of the *Spiritual Exercises* in the province. Father Provincial Thomas Greene, SJ, followed the recommendation and confirmed the Office of Ignatian Spirituality (OIS) into existence at the outset of the Ignatian Year, in May 2021.

## “When the wine ran short ...”

Every gathering has its context. And no matter how much a host plans, circumstances have a defining impact.

Whatever the conceivers of the OIS intended, the pandemic has shaped the vision of the OIS as well as its manner of proceeding. The mission of the OIS is clear: to “show a pathway to God” by creatively sharing the *Spiritual Exercises*, assist with the “formation of formators,” and foster “collaboration and networking” among Ignatian ministries. How this mission has unfolded continues to be like an adventurous drive through the dense fog on the coastal highway.

Online adaptations to the Colleagues Retreat stretched “real presence” and “sacred space” in new directions. Liturgical-season Ignatian retreats united people from San Antonio to Singapore and words like “community” and “church” took on fresh meaning.

New ways of gathering were required, new communities developed, new needs came to light. And newness inevitably brings with it myriad questions, frustrations and occasional mishaps. Opening amid a global pandemic and at the outset of an Ignatian Year, the OIS began with a flurry of activity. Setbacks, both visible and invisible, were inevitable. Thankfully, one stabilizing truth abides: those employed, those volunteering, those donating, and those collaborating with the OIS from across the province and beyond are as edifying as the towering redwoods which stand along a glorious coastal path.

## “Fill the jars with water.”

In Cana, Jesus makes use of what is at His disposal. The OIS is developing the capacity to create several types of “sacred spaces” instrumental in facilitating encounters with the Lord.



The Marriage Feast at Cana, Juan de Flandes, CCO  
(Photo Credit: Wikimedia Commons)

**Online sacred spaces** (retreats, seminars and a future website) are indispensable settings that exist with support from two generous Dong Hanh Christian Life Community volunteers. Ministering online also broadens the reach of the OIS to unite various Ignatian populations. These extended virtual communities are cherished benefactors of OIS endeavors.

The OIS also works with province entities to create sacred spaces for **in-person** encounters. Thanks to donor generosity and province resourcefulness, the renovated Xavier Jesuit Center in Denver will serve as a hospitable venue for formative Ignatian teaching, seminars, gatherings and retreats as invitations arise. This is now our “home.”

In addition, recent UCS Colleagues Retreats have used **hybrid sacred spaces**, connecting in-person venues and online presenters. Participant feedback reveals that this new version of “sacred space” has inherent challenges as well as promising potential. Pilgrimages to Guadalupe, Mexico, or *El Camino* in Spain are future endeavors that will meld virtual meetings with in-person retreating.

In all of these sacred spaces, people seek a personal encounter with Jesus. Traditionally, retreatants experience “preached” or “silent-directed” retreats to grow closer to God. The OIS approach combines elements of “preached” presentations with the sacred space of “silence,” whether at home or at a physical venue, with opportunities for individual spiritual direction in either setting.

This new way of sharing the *Exercises* bestirs abundant graces, with retreatants witnessing to the powerful impact of encountering God who faithfully and generously meets us wherever we are.

A final “vessel” OIS strives to fill when invited is the formation of Ignatian leaders and directors. *Ignatian Seminar* and *Theological Dynamics of the Spiritual Exercises* will be re-introduced this fall, and an updated version of the *Forming Sacred Spaces* workshop rests in the background as the road ahead continues to unfold.

### “So, they filled them to the brim.”

I have often wondered where the wedding servers go to find the water necessary for Jesus’ wonderworking. For the UCS Office of Ignatian Spirituality, that source of grace is the *Spiritual Exercises* themselves. But for me, it is the font of collaboration and networking with dedicated men and women of the *Exercises* from which the greatest graces flow.

We don’t fill the jars by ourselves. A steadfast community of Ignatian ministers from across the province continues to assist and form the adventures ahead. Loosely known as a “Consortium,” modeling their relationships and way of proceeding after those of the first friends in the Lord, this geographically diverse group meets regularly to engage in communal discernment, thereby profoundly impacting the landscape of the ministry of the *Exercises* in the province and how the OIS continues to be fashioned.

The wedding servers must have been bewildered as the wonderworking drama unfolded around them. Why is Jesus calling for water when what was really needed is wine? The direction does not make sense. Still, they abide by his perplexing request, and good things unfold.

Similarly, the OIS “big picture” eludes me. I prefer a pristinely drafted road map with twists, turns and destinations clearly defined. Yet, with an email inbox to mark a given day’s tasks, and collegial collaboration to dispel the fog and illuminate a path, OIS continues to “add water” when and where invited. The rest is up to Jesus.

So the feast, and the majestic adventure, carry on. ■



**Patty Feder** administers the Office of Ignatian Spirituality for the Jesuits USA Central and Southern Province.

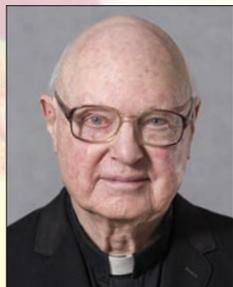
# IN MEMORIAM

*We commend our dear brothers to Almighty God and entrust them to our Creator.*

*May Christ who died for us admit them into his garden of paradise.*

*May he forgive all their sins and set them among those he has chosen.*

## GARTH L. HALLETT, SJ

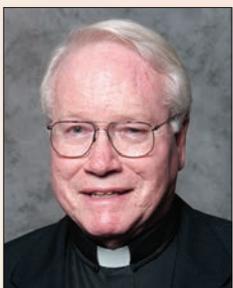


Father Garth Lie Hallett, SJ, died June 24, 2022, in St. Louis. He was 94 years old, a Jesuit for 75 years and a priest for 62 years.

Father Hallett is remembered by his brother Jesuits for his distinguished academic career, his discipline and his impact on

Jesuit formation. For several years, he taught at Spring Hill College and/or the Jesuit House of Studies on the Spring Hill campus. He was an associate professor of philosophy at the Gregorian University and the University of Detroit, a visiting professor at both Xavier University in Cincinnati and Marquette University in Milwaukee, and then a professor at Saint Louis University for many years. At SLU, he was also dean of the College of Philosophy and Letters for much of the time, assisting young Jesuits in their academic program. He was the author of books on Ludwig Wittgenstein and linguistic analysis.

## JAMES B. GUYER, SJ



Father James B. Guyer, SJ, loved being with people, especially if the occasion was a celebration. He was devoted to his family and friends.

A graduate of Regis College (now University), Fr. Guyer spent most of his Jesuit ministry at his

alma mater. His assignments included professor of history, director of academic advising, rector of the Jesuit community and pastoral minister.

Father Jim Guyer died July 11, 2022, in St. Louis. He was 83 years old, a Jesuit for 60 years and a priest for 50 years.

## ALBERT C. LOUAPRE, SJ



Father Albert C. Louapre, SJ, died Aug. 13, 2022, in Arnaudville, La. He was 91 years old, a Jesuit for 75 years and a priest for 62 years.

A New Orleanian and graduate of Jesuit High School New Orleans, he taught or served as principal at Jesuit high schools in New Orleans, Dallas, Detroit, Houston and Tampa.

He also served the former New Orleans Province as socius (assistant and consultant to the provincial) and director of secondary education, and he was the executive secretary for the Jesuit Conference in Washington, D.C., for five years. Beginning in 1995, Fr. Louapre began a new ministry – spiritual direction and retreats – serving at Jesuit retreat houses in Grand Coteau, La., Lake Dallas, Texas, and Atlanta.

Known for his organization and attention to detail, Fr. Louapre's service always went above and beyond.

Please join us in prayers of remembrance for the following Jesuits of the USA Central and Southern Province who have entered into the peace of Christ. May they rejoice in God's kingdom.

*September 2021 through September 2022*

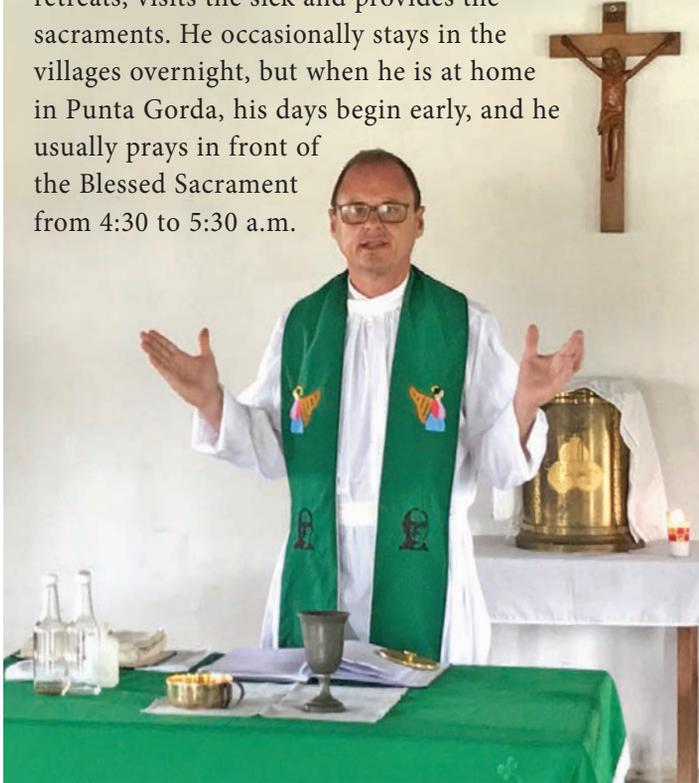
- W. Peter Bayhi, SJ
- Francis R. Brou, SJ
- John J. Callahan, SJ
- Anthony S. Coco, SJ
- Castenzio A. Ferlita, SJ
- Gregory F. Lucey, SJ
- Donald J. Martin, SJ
- Frederick G. McLeod, SJ
- William T. Miller, SJ
- Leo A. Nicoll, SJ
- John W. Padberg, SJ
- Peter S. Rogers, SJ
- Paul V. Stark, SJ
- Charles B. Thibodeaux, SJ



For complete obituaries, visit the province website:  
[JesuitsCentralSouthern.org/in-memoriam](https://www.JesuitsCentralSouthern.org/in-memoriam).



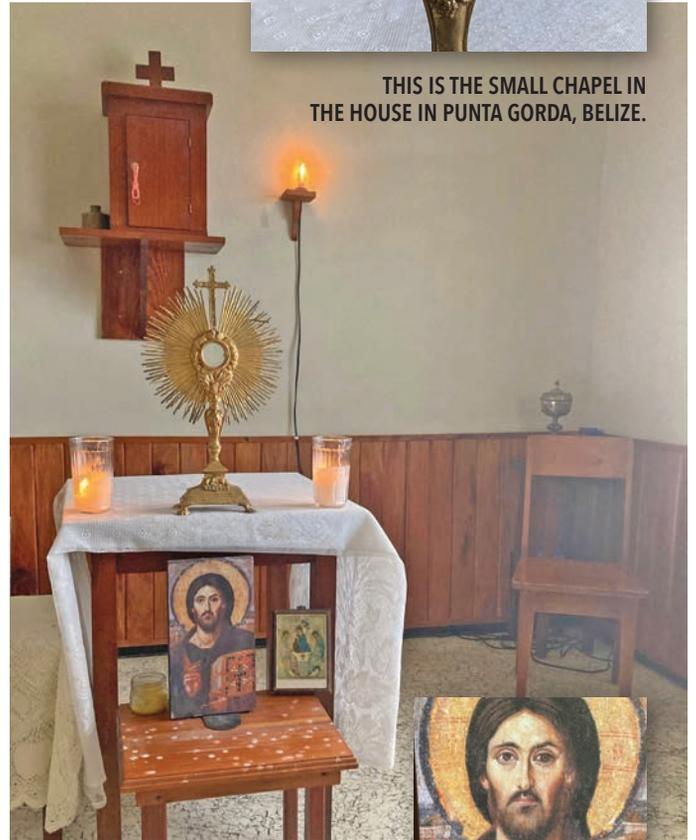
**FATHER SAM WILSON, SJ**, is assigned to St. Peter Claver Parish in Punta Gorda, Belize, but he works primarily in 35 remote Mayan villages in the area. He travels long distances on muddy, rutted roads to reach them, where he offers Masses and retreats, visits the sick and provides the sacraments. He occasionally stays in the villages overnight, but when he is at home in Punta Gorda, his days begin early, and he usually prays in front of the Blessed Sacrament from 4:30 to 5:30 a.m.



**THE PEOPLE I WORK WITH ARE DESPERATELY POOR, MAKING MY MISSION ESPECIALLY INTENSE.** Praying in front of the Blessed Sacrament helps me rise to the challenge of this difficult work.



**THIS IS THE SMALL CHAPEL IN THE HOUSE IN PUNTA GORDA, BELIZE.**



**BELOW THE BLESSED SACRAMENT ARE TWO ICONS.** One is the gaze of Christ. It poses a question: Lord, what do you see, that I may not see? How do you see me, how do you see these people we serve, how may I see through your eyes?



*A liturgical procession in a Mayan village*



**THE OTHER ICON IS OF THE HOLY TRINITY.** Sometimes, I place myself at the "table of the Trinity" to try and listen to the what the three divine persons are saying about this or that difficult circumstance or situation or person. It's a way to ask for the grace to move forward with wisdom, the wisdom of God.

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