

A.M.D.G.



*Jesuit Alumni Volunteers – Chicago
“Men and Women for and with Others”
2005-2006 Volunteer Handbook*

JAV-Chicago Mission Statement:

As alumni of Jesuit secondary schools, colleges and universities, JAV-Chicago volunteers strive to grow as “men and women for and with others” in the Jesuit tradition by promoting social justice through their service at the Poder Learning Center, Saint Ignatius College Prep, and Saint Procopius Elementary School and Parish. By supporting these ministries, volunteers seek to deepen their relationship with God and the world through shared experiences of community, service, prayer and simplicity.

Patient Trust

Above all, trust in the slow work of God
We are quite naturally impatient in everything
to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way to something
unknown, something new.
And yet it is the law of all progress
that it is made by passing through
some stages of instability—
and that it may take a very long time.

And so I think it is with you.
your ideas mature gradually—let them grow,
let them shape themselves, without undue haste.
Don't try to force them on,
as though you could be today what time
(that is to say, grace and circumstances
acting on your own good will)
will make of you tomorrow.

Only God could say what this new spirit
gradually forming within you will be.
Give Our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete

- Rev. Pierre Teilhard de Chardin, S.J.

INTRODUCTION:

“Men and Women for and with Others”

Archbishop Oscar Romero once wrote, “This is what we are about: We plant seeds that one day will grow. We water seeds already planted, knowing that they hold future promise. We lay foundations that will need further development. We provide yeast that produces effects beyond our capabilities. We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for God’s grace to enter and do the rest.”

Such is the mission of a JAV-Chicago Volunteer.

Jesuit Alumni Volunteers – Chicago (JAV-Chicago) was founded in 2000 as a means of supporting the Jesuit educational apostolates at the Poder Learning Center, St. Ignatius College Prep, and St. Procopius Elementary School and Parish. JAV-Chicago offers a structured service program for recent college graduates who are also alumni of Jesuit secondary schools, colleges, and universities. JAV-Chicago Volunteers commit to two years of service in educational apostolates and choose to live in community and embrace a lifestyle of simplicity, prayer, and service as an act of solidarity with the poor.

The pages that follow attempt to provide JAV-Chicago Volunteers with some foundational expectations and guidelines for their two years of volunteer service; however, the JAV-Chicago Handbook is intrinsically incomplete as it attempts to give structure and definition to that which is ever evolving: a human community. Through your struggles, your sacrifices, your passions, and your love, you will give life and definition to your community. Therefore, what follows is a work in progress, cast in the Jesuit tradition of loving service *ad majorem Dei gloriam* and fired by the charism of each new Volunteer community.

PROGRAM BENEFITS AND EXPECTATIONS:

Volunteers can receive:

- An introduction to the teaching profession from elementary school to high school to adult education/GED/ESL training to parish youth ministry work
- Education Grant (*See Professional Life*)
- College loan forbearance
- HMO health insurance
- \$400 monthly pre-tax stipend
- Housing in a community apartment in Pilsen
- Use of a community automobile

Volunteers are expected to:

- Serve as “men and women for and with others” in the Jesuit tradition
- Actively participate in all components of their program
- Be open to growth and receptive to learning about, working within and building bridges between different cultures
- Make a two-year commitment to their volunteer community and their educational apostolate
- Embrace a lifestyle of simplicity, prayer, and service

GENERAL GUIDELINES

The following guidelines are meant to highlight potential problem areas and make clear already established policies. The provisions that follow should be understood as a framework. The guidelines do not include all the expectations and responsibilities that will be placed upon JAV-Chicago Volunteers.

As members of JAV-Chicago and as representatives of the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School and St. Procopius Parish, Volunteers are asked to accept and respect that they are public persons, living and working within Roman Catholic apostolates in Chicago. As such, Volunteers represent JAV-Chicago in all that they say and do. The service year begins 1 August and ends 30 June, with the understanding that Volunteers will be given the month of July as a vacation month.

PROFESSIONAL LIFE:

In their professional life, Volunteers seek to serve the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School and St. Procopius Parish as “men and women for and with others” in the Jesuit tradition.

APPEARANCE:

JAV-Chicago Volunteers are expected to adhere to the dress code expectations set forth by their employer’s handbook and/or their immediate supervisor.

ABSENTEEISM/TARDINESS:

JAV-Chicago Volunteers are subject to the absentee and tardiness protocol of their work site and JAV-Chicago. Habitual absenteeism and/or tardiness may result in the dismissal of a Volunteer. Volunteers are expected to discuss their employer’s specific expectations regarding absenteeism and tardiness with their immediate supervisor. This discussion should include questions regarding sick days and vacation days.

PARTICIPATION:

All JAV-Chicago Volunteers are expected to actively participate in all components of the program. This includes but is not limited to training activities, retreats, in-service events, and special events.

MEETINGS WITH THE DIRECTOR:

Every two weeks, each Volunteer will meet individually with the Director in order to discuss the Volunteer’s personal and professional development as a JAV-Chicago Volunteer. The primary purpose of these meetings is to help the Volunteer grow as an educator and discuss how JAV-Chicago can best serve the needs of the Volunteer; however, these meeting will also be an opportunity for the Director to provide the Volunteer with constructive professional feedback and/or address any issues, problems, or conflicts that may arise during the Volunteer’s time of service. As an additional means

of supporting the needs and growth of the Volunteers, the Director will also regularly consult with the JAV-Chicago Mentors as well as the community Support Persons.

VOLUNTEER WORKLOAD/ADDITIONAL COMMITMENTS:

The Director serves as the gatekeeper of the Volunteers' professional responsibilities and commitments. Volunteers should direct persons with any requests on a Volunteer's time, which move beyond those responsibilities and commitments specifically enumerated in the Volunteers' job descriptions, to the Director for his review. Any concerns regarding workload or personal or professional responsibilities should be discussed with the Director during a Volunteer's biweekly meetings with the Director. In accepting a Volunteer, JAV-Chicago makes a commitment to the Volunteer's professional and personal development. JAV-Chicago values its Volunteers as tremendous assets to the communities they serve and the program itself. Volunteers are not to be overextended or worked beyond the hours that are generally accepted as normative in comparable volunteer or Roman Catholic educational programs.

The workload placed upon a Volunteer is meant to be a full-time job that can simultaneously allow time for the growth and development of the Volunteer community. Volunteers are strongly discouraged from seeking additional employment during their time of service in JAV-Chicago.

COURSE WORK:

Graduate level course work in support of a Volunteer's academic discipline may be made available to a Volunteer at the discretion of the Director in consultation with and with the approval of a Volunteer's site supervisor and Mentor.

ISSUES OF PROFESSIONALISM:

Volunteers are expected to maintain professional teacher-student relationships with the students of the Poder Learning Center, St. Ignatius College Prep, and St. Procopius Elementary School and Parish. For reasons of propriety and for community privacy, a Volunteer should never be alone in a closed-door classroom with a student nor should a student ever enter the Volunteer residence.

EDUCATION GRANT:

In the inception, JAV-Chicago volunteers qualified for an AmeriCorps Education Grant, through the Catholic Network of Volunteers. However, recent budget cuts at the Federal Government Level have caused such Grants to be removed from non-public programs.

Volunteers can still earn \$4,725 per year, for a total of \$9,450 after two years. In order to be eligible to receive the Graduation Stipend, the Volunteer must complete both years of JAV-Chicago.

If JAV-Chicago qualifies again for the AmeriCorps Education Grant in the future, the Volunteer must complete 2,000 hours of non-religious based service in low-income settings to be eligible.

COMMUNITY LIFE:

Volunteers are expected to live in community and embrace a lifestyle of simplicity, prayer, and service during their time as a Volunteer. Some guidelines and expectations for the community life of JAV-Chicago Volunteers follow:

HOUSEHOLD MANAGEMENT:

All Volunteers are expected to share the responsibilities associated with maintaining the community. These responsibilities include such things as grocery shopping, the preparation of and cleanup after meals, and general household cleaning and maintenance. Volunteers are asked to show respect for their community by maintaining an apartment that is reasonably neat, clean, and orderly.

Each volunteer receives a pretax sum of \$400 per month over 12-months from which the Volunteers must pay for food, apartment utilities, transportation costs, and other personal and communal expenditures. The Volunteers are responsible for the creation and maintenance of a system for managing the finances of the community. Volunteers are encouraged to discuss their plan for managing their household finances with a community Support Person and/or the Director.

During the course of the academic year, Volunteers may receive the opportunity to earn additional stipends from their service sites by chaperoning dances, proctoring examinations, or otherwise being of extra service to their service sites. Volunteers are strongly encouraged to pool any additional funds earned through such activities into a community pot or trust, which would then be made available to the community as a whole.

SUPPLEMENTAL INCOME:

JAV-Chicago is a volunteer program comprised of Volunteers who have chosen to commit themselves to simple living in community as an act of solidarity with those they seek to accompany and serve. As such, JAV-Chicago strongly discourages Volunteers from using excessive supplemental financial resources or additional supplemental material allowances during their two years of service; moreover, JAV-Chicago is not responsible for the financial management of any Volunteer's material resources or other personal belongings during their time of service with the program.

WEEKLY COMMUNITY MEETINGS:

Volunteers are asked to designate one evening each week as a "community night." While the final structure of these community nights will be shaped by the individual needs of the community in consultation with the Support Persons and the Director, possible events include: communal prayer, personal sharing and reflection, educational presentations and discussions regarding served communities, household business meetings, community-building activities, and community Mass and dinner. Volunteers are expected to be open to and fully present at community nights. Community nights will be coordinated primarily with the community Support Persons.

PRESENCE IN COMMUNITY:

The Volunteer community is expected to be the primary support community for the Volunteers during their years of service. Volunteers are consequently encouraged to make a commitment to their community that is greater than simply a Monday through Friday commitment. Volunteers with family in the Chicagoland area are strongly discouraged from spending consistent weekends with family at the exclusion of their community. Likewise, Volunteers are discouraged from having romantic relationships that regularly remove the Volunteer from life in the community.

INTIMATE PERSONAL RELATIONSHIPS:

Dating between Volunteers is strongly discouraged while Volunteers are active members of JAV-Chicago. Should a romantic relationship develop between two Volunteers, the Volunteers are asked to be open with the Director or a Support Person about the relationship. Volunteers are prohibited from having sexual relations of any kind with another person in the JAV-Chicago residence.

CONFIDENTIALITY:

JAV-Chicago Volunteers may, on occasion, want or need to discuss personal issues with the Support Persons of the program. While striving to respect confidentiality, Support Persons are obliged to share with the Director any information that relates to the immediate health or safety of a Volunteer or any information that may adversely affect a Volunteer's service commitment and/or community responsibilities. This obligation is meant to protect and preserve the well-being of the JAV-Chicago Volunteers and the communities and schools JAV-Chicago serves.

USE OF ALCOHOL:

JAV-Chicago discourages the habitual use of alcohol. Any inability to perform work-related activities, any failure to participate in community living, or any inappropriate behavior resulting from alcohol use is grounds for immediate dismissal from JAV-Chicago. Volunteers may not operate any JAV-Chicago vehicles while under any influence from alcohol.

USE/POSSESSION OF CONTROLLED SUBSTANCES:

Use and/or possession of any illegal drug are grounds for immediate dismissal from JAV-Chicago.

JAV-CHICAGO VEHICLES:

Currently, through the generosity of its benefactors, St. Ignatius College Prep is able to provide Volunteers with vehicles for their professional and personal use. JAV-Chicago vehicles: (1) may only be driven by JAV-Chicago Volunteers, Support Persons, Mentors, or Administrators; (2) may only be driven by persons with valid drivers' licenses; and (3) as stated in the general guidelines regarding the use of alcohol, may never be operated by any person under any influence from alcohol or any other controlled substance. Further, the vehicles are to be driven only in the "greater Chicagoland area."

WITHDRAWING/DISMISSAL FROM JAV-CHICAGO:

JAV-Chicago seeks to work with each of its Volunteers throughout the whole of each Volunteer's two-year commitment to JAV-Chicago; however, JAV-Chicago recognizes that philosophical differences between JAV-Chicago and a Volunteer, a Volunteer's unforeseen family emergency or responsibility, or an immoral or unethical act by a Volunteer may necessitate that a Volunteer voluntarily withdraw or be involuntarily dismissed from JAV-Chicago.

EMPLOYMENT AGREEMENT RENEWAL:

JAV-Chicago makes employment agreements with its Volunteers for one year at a time. Volunteers commit to JAV-Chicago for two years. JAV-Chicago may choose not to renew the employment agreement of a Volunteer at the end of the first year of service.

EARLY TERMINATION (VOLUNTARY-BY VOLUNTEER):

Volunteers may discover that they are unable to complete their two-year commitment to JAV-Chicago. Philosophical differences, difficulties with communal living, problems adapting to a different culture, physical or emotional health concerns, or unforeseen family responsibilities may require a Volunteer to voluntarily withdraw from JAV-Chicago. Before making such a decision, Volunteers are strongly encouraged to discuss their individual situation with the Director or a Support Person. While the Volunteer will be encouraged to be open to the Director's or the Support Person's insights and suggestions, the decision to stay or leave the program will ultimately be the Volunteer's. Volunteers are asked to finalize a decision to leave JAV-Chicago in writing via a letter of notification to the Director.

EARLY TERMINATION (INVOLUNTARY-BY JAV-CHICAGO):

JAV-Chicago may choose to terminate a Volunteer from the program at any time. A serious immoral or unethical act, actions contrary to the philosophy or ethical or religious beliefs of JAV-Chicago and its partners, consistent failure to meet workplace expectations, the inability to live harmoniously with other Volunteers in community, and serious physical or emotional problems are all possible, though not exhaustive, causes for termination. Terminated Volunteers are responsible for all debts owed to their community and JAV-Chicago.

CONTACT INFORMATION:

GENERAL JAV-CHICAGO OFFICE HOURS:

The Director can be reached at St. Ignatius College Prep during regular school hours, 7:30 am - 3:30 pm at 312.432.8456. Volunteers must contact the Director in the case of an emergency. The Director can be reached at home at 773.486.1627 or by cell phone at 773.817.6270.

EMERGENCIES/ACCIDENTS/PROBLEMS:

JAV-Chicago Volunteers are expected to contact the Director immediately if there is any emergency or accident involving JAV-Chicago Volunteers or JAV-Chicago property.

This includes all medical, household, automobile, or programmatic emergencies. In the case of an emergency, the Director can be reached at 773.486.1627 (home), 312.432.8456 (work), or 773.817.6270 (cell). Immediately report all accidents and instances of theft to the Chicago Police and the Director.

In the case of any type of accident, mishap, or substantial conflict, Volunteers will be asked to write an incident report which will be kept on file in the Director's office, and used for necessary clarification.

Volunteers must seek out both their Mentor and the Director if they ever have cause to suspect that a child known to them in their professional or official capacity may be abused or neglected in keeping with the requirements of the Abused and Neglected Child Reporting Act of the State of Illinois.

GLOSSARY:

Apostolate – Literally, the mission of an apostle; in JAV-Chicago, the primary work performed by a Volunteer at the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School or St. Procopius Parish.

Director – The administrative head of JAV-Chicago charged with coordinating the recruitment, care, and personal and professional development of the Volunteer. *Current Director:* Brian Ricca, Director of Community Service, St. Ignatius College Prep, 312.432.8456 (work), 773.486.1627 (home), or 773.817.6270 (cell), brian.ricca@ignatius.org.

JAV-Chicago (Jesuit Alumni Volunteers-Chicago) – Founded in 2000 for alumni of Jesuit colleges, universities, and preparatory schools, JAV-Chicago offers recent college graduates the opportunity to commit to two years of loving service on behalf of and with the communities of the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School, St. Procopius Parish and the Pilsen neighborhood. JAV-Chicago Volunteers choose to live the ideals of community, service, prayer, and simplicity within the framework of the Jesuit tradition.

Mentor – An experienced member of the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School or St. Procopius Parish charged with the immediate professional development and support of a Volunteer.

Mission Statement – As alumni of Jesuit secondary schools, colleges, and universities, JAV-Chicago Volunteers strive to grow as “men and women for and with others” through their commitment to serve in the Jesuit educational apostolates at the Poder Learning Center, Saint Ignatius College Prep, and Saint Procopius Elementary School and Parish while they seek a greater understanding of and relationship with their God and their world through shared experiences of community, service, prayer, and simplicity.

Poder Learning Center – 1637 South Allport, Chicago, IL 60608; 312.226.5712; Executive Director: Daniel Loftus.

St. Ignatius College Prep – 1076 West Roosevelt Road, Chicago, IL 60608; 312.421.5900 (switchboard); www.ignatius.org, President: Rev. Brian Paulson, S.J.; Principal: Dr. Cathy Karl.

St. Procopius Elementary School – 1625 South Allport, Chicago, IL 60608; 312.421.5135; Principal: Thomas Denneen.

St. Procopius Roman Catholic Church – 1641 South Allport, Chicago, IL 60608; 312.226.7887; Pastor: Rev. Tim Howe, S.J.

Support Person – An experienced member of the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School or St. Procopius Parish charged with the immediate supervision and support of the Volunteers’ personal and spiritual development in community.

Volunteer – A recent graduate of a Jesuit college, university, or high school who has committed to two years of loving service on behalf of and with the communities of the Poder Learning Center, St. Ignatius College Prep, St. Procopius Elementary School, St. Procopius Parish and the larger neighborhood of Pilsen. Volunteers strive to live the ideals of community, service, prayer, and simplicity within the framework of the Jesuit tradition.

COMMUNITY, SERVICE, PRAYER, SIMPLICITY:

JAV-CHICAGO DEFINITIONS:

community – *n* – a deliberate act of relationship building and solidarity in which we strive to live as “men and women *for* and *with* others” amidst the people we hope to serve.

service – *n* – a deliberate attempt to hear the needs and concerns spoken by a community and a sincere commitment to meet those needs with loving action.

prayer – *n* – active listening; a deliberate attempt to see and hear God, active and redemptive in Creation.

simplicity – *n* – spiritual indifference; an active examination of the distinction between perceived wants and actual needs that yields greater personal detachment from material possessions.

IMAGES OF COMMUNITY, SERVICE, PRAYER, SIMPLICITY:

“One needs to understand the basics before setting up a remedy. A number of the organizations now currently ‘fighting against apartheid’ are working on an oversimplified premise. They have taken a brief look at what is, and have diagnosed the problem incorrectly. They have almost completely forgotten about the side effects and have not even considered the root cause. Hence whatever is improvised as a remedy will hardly cure the condition.”

*Bantu Stephen Biko, Martyred Leader of the Black
Consciousness Movement in South Africa*

Born: 18 December 1946

Martyred: 12 September 1977

“I’m inclined to see the material backdrop of my life as mostly immaterial, compared with what moves inside of me. I hold on to my adopted share, chanting private vows: wherever I am, let me never forget to distinguish want from need. Let me be a good animal today. Let me dance in the waves of my private tide, the habits of survival and love.”

Barbara Kingsolver, High Tide in Tuscan

“The mission of the Society of Jesus is the service of faith, of which the promotion of justice is an absolute requirement.”

*Decree 4, 32nd General Congregation
of the Society of Jesus (1974)*

“Prophets of a Future Not Our Own”

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church’s mission.

No set of goals and objectives includes everything.

This is what we are about:

We plant seeds that one day will grow.

We water seeds already planted,

knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects beyond our capabilities.

We cannot do everything,
and there is a sense of liberation in realizing that.
This enables us to do something,
and to do it very well.
It may be incomplete,
but it is a beginning,
a step along the way,
an opportunity for God's grace to enter
and do the rest.

We may never see the end results,
but that is the difference between the master builder and the worker.
We are workers, not master builders,
ministers, not messiahs.
We are prophets of a future not our own. Amen.

Archbishop Oscar Romero, Martyred March 24, 1980

“Man is created to praise, reverence, and serve God Our Lord, and by this means to save his soul. The other things on the face of the earth are created for man to help him in attaining the end for which he is created. Hence, man is to make use of them insofar as they help him in the attainment of his end, and he must rid himself of them insofar as they prove a hindrance to him. Therefore, we must make ourselves indifferent to all created things...

“[Humility] consists in this... whenever the praise and glory of the Divine Majesty would be equally served, in order to imitate and be in reality more like Christ Our Lord, I desire to choose poverty with Christ poor, rather than riches; insults with Christ loaded with them, rather than honors; I desire to be accounted as worthless and a fool for Christ, rather than to be esteemed as wise and prudent in this world. So Christ was treated before me.”

St. Ignatius of Loyola, Spiritual Exercises

“It is the same temptation faced by everyone who has followed a call and found that the realities of life were nothing like the expectations he had in the first flush of his vision and his enthusiasm. It is the temptation that comes to anyone, for example, who has entered religious life with a burning desire to serve God and him alone, only to find that the day-to-day life in religion is humdrum and pedestrian, equally as filled with moments of human misunderstanding, daily routines, and distractions as the secular life he left behind in the world. It is the same temptation faced by young couples in marriage, when the honeymoon is over, and they must face the seemingly endless future of living together and scratching out an existence in the same old place and in the same old way. It is the temptation to say: ‘This life is not what I thought it would be. This is not what I bargained for. It is not at all what I wanted, either. If I had known it

would be like this, I would never have made this choice, I would never have made this promise. You must forgive me, God, but I want to go back. You cannot hold me to a promise made in ignorance; you cannot expect me to keep a covenant based on faith without any previous knowledge of the true facts of life. It is not fair. I never thought it would be like this. I simply cannot stand it, and I will not stay. I will not serve.’

“It is a temptation that comes to every man and woman, sometimes daily... Ultimately, we come to expect God to accept *our* understanding of what his will ought to be and to help us fulfill *that*, instead of learning to see and accept his will in the real situation in which he places us daily. The simple soul who each day makes a morning offering of ‘all the prayers, works, joys, and suffering of this day’—and who then acts upon it by accepting unquestioningly and responding lovingly to all the situations of the day as truly sent by God—has perceived with an almost childlike faith the profound truth about the will of God... The plain and simple truth is that his will is what he actually wills to send us each day, in the way of circumstances, places, people, and problems.”

Rev. Walter J. Ciszek, S.J., He Leadeth Me

“The saving grace of the Gospel allows us to say with confidence, ‘I’m tired and I can’t. I’m a sinner and I’m not the Savior of the world.’”

Rev. Andrew Skotnicki

“We must embrace society not with the coolness of obligation, but with the warmth of love. We must not presume to teach without being willing to learn, and there is obviously much we can learn in this magnificent country.”

*The Very Reverend Pedro Arrupe, S.J.
Superior General of the Society of Jesus
4 May 1967*

“Everything had changed suddenly—the tone, the moral climate; you didn’t know what to think, whom to listen to. As if all your life you had been led by the hand like a small child and suddenly you were on your own, you had to learn to walk by yourself. There was no one around, neither family nor people whose judgment you respected. At such a time you felt the need of committing yourself to something absolute—life or truth or beauty—of being ruled by it in place of the man-made rules that had been discarded. You needed to surrender to some such ultimate purpose more fully, more unreservedly than you had ever done in the old familiar, peaceful days, in the old life that was now abolished and gone for good.”

Boris Pasternak, Doctor Zhivago

“Of Alexander Crummell”

“So the man groped for light; all this was not Life,— it was the world-wandering of a soul in search of itself, the striving of one who vainly sought his place in the world, ever haunted by the shadow of a death that is more than death,— the passing of a soul that has missed its duty. Twenty years he wandered,—twenty years and more; and yet the hard rasping question kept gnawing within him, “What, in God’s name, am I on earth for?” In the narrow New York parish his soul seemed cramped and smothered. In the fine old air of the English University he heard the millions wailing over the sea. In the wild fever-cursed swamps of West Africa he stood helpless and alone.

“You will not wonder at his weird pilgrimage,—you who in the swift whirl of living, amid its cold paradox and marvelous vision, have fronted life and asked its riddle face to face. And if you find that riddle hard to read, remember that yonder black boy finds it just a little harder; if it is difficult for you to find and face your duty, it is a shade more difficult for him; if your heart sickens in the blood and dust of battle, remember that to him the dust is thicker and the battle fiercer. No wonder the wanderers fall! No wonder we point to thief and murderer, and haunting prostitute, and the never-ending throng of unheard dead! The Valley of the Shadow of Death gives few of its pilgrims back to the world.

“But Alexander Crummell it gave back. Out of the temptation of Hate, and burned by the fire of Despair, triumphant over Doubt, and steeled by Sacrifice against Humiliation, he turned at last home across the waters, humble and strong, gentle and determined. He bent to all the gibes and prejudices, to all hatred and discrimination, with that rare courtesy which is the armor of pure souls. He fought among his own, the low, the grasping, and the wicked, with that unbending righteousness which is the sword of the just. He never faltered, he seldom complained; he simply worked, inspiring the young, rebuking the old, helping the weak, guiding the strong... The more I met Alexander Crummell, the more I felt how much that world was losing which knew so little of him. In another age he might have sat among the elders of the land in purple-bordered toga; in another country mothers might have sung him to the cradles.

“He did his work,—he did it nobly and well; and yet I sorrow that here he worked alone, with so little human sympathy. His name to-day, in this broad land, means little, and comes to fifty million ears laden with no incense of memory or emulation. And herein lies the tragedy of the age: not that men are poor,—all men know something of poverty; not that men are wicked,—who is good? not that men are ignorant,—what is truth? Nay, but that men know so little of men.

“He sat one morning gazing toward the sea. He smiled and said, ‘The gate is rusty on the hinges.’ That night at star-rise a wind came moaning out of the

west to blow the gate ajar, and then the soul I loved fled like a flame across the Seas, and in its seat sat Death.

“I wonder where he is to-day? I wonder if in that dim world beyond, as he came gliding in, there rose on some wan throne a King,—a dark and pierced Jew, who knows the writhings of the earthly damned, saying, as he laid those heart-wrung talents down, ‘Well done!’ while round about the morning stars sat singing.”

W.E.B. Du Bois, The Souls of Black Folk

“Therefore, whatever their [young people’s] modes of expression may be, the criticism that young people bring is authentic. We ought to pay attention to it. They are telling us that the civilization and the societies we have created are not satisfactory. Their idealism, sometimes impatient, is a proof of vitality and a source of hope. Much more than ever before, their generosity manifests itself in the form of service and, in the face of egoism everywhere, they know very well that man fulfills himself more by what he gives than what he receives. They appreciate consistency between doctrine and witness of life, especially in what concerns the radical message of the gospel. They are sensitive to persons and their fundamental rights, particularly in that which concerns the poor and the oppressed. By means of radio, television, movies and convenient modes of travel, they live in an atmosphere of information and universal interdependence; and they leap easily over boundaries—be they racial, geographic, political, social or religious.”

*The Very Reverend Pedro Arrupe, S.J.
Superior General of the Society of Jesus
One Jesuit’s Spiritual Journey*

“On Love”

“When love beckons to you, follow him,
Though his ways are hard and steep.
And when his wings enfold you yield to him,
Though the sword hidden among his pinions may wound
you.

And when he speaks to you believe in him,
Though his voice may shatter your dreams as the north
wind lays waste the garden.

For even as love crowns you so shall he crucify you. Even
as he is for your growth so is he for your pruning.

Even as he ascends to your height and caresses your
tenderest branches that quiver in the sun,

So shall he descend to your roots and shake them in their
clinging to the earth.

Like sheaves of corn he gathers you unto himself.

He threshes you to make you naked.

He sifts you to free you from your husks.

He grinds you to whiteness.

He kneads you until you are pliant;

And then he assigns you to his sacred fire, that you may
become sacred bread for God’s sacred feast.

All these things shall love do unto you that you may know
the secrets of your heart, and in that knowledge become a fragment
of Life’s heart.

But if in your fear you would seek only love’s peace and
love’s pleasure,

Then it is better for you that you cover your nakedness and
pass out of love’s threshing-floor,

Into the seasonless world where you shall laugh, but not all
of your laughter, and weep, but not all of your tears.

Love gives naught but itself and takes naught but from
itself.

Love possesses not nor would it be possessed;

For love is sufficient unto love.

When you love you should not say, “God is in my heart,”
but rather, “I am in the heart of God.”

And think not you can direct the course of love, for love, if
it finds you worthy, directs your course.

Love has no other desire but to fulfill itself.
But if you love and must needs have desires, let these be
your desires:
To melt and be like a running brook that sings its melody to
the night.
To know the pain of too much tenderness.
To be wounded by your own understanding of love;
And to bleed willingly and joyfully.
To wake at dawn with a winged heart and give thanks for
another day of loving;
To rest at the noon hour and meditate love's ecstasy;
To return home at eventide with gratitude;
And then to sleep with a prayer for the beloved in your
heart and a song of praise upon your lips.”

Kahlil Gibran, The Prophet

St. Ignatius College Prep

School Mission Statement

St. Ignatius College Prep, a Jesuit Catholic school in the heart of Chicago, is a diverse community dedicated to educating young men and women for lives of faith, love, service and leadership. Through outstanding teaching and personal formation, the school challenges its talented student body to intellectual excellence, integrity, and life-long learning and growth. Inspired by the gospel of Jesus Christ, this community strives to use God's gifts to promote social justice for the greater glory of God.

Jesuit History of St. Ignatius College Prep

It is difficult for us in the beginning of the 21st century to believe that our beloved St. Ignatius had its roots in what was then an upstart town on the prairie. In 1850, Chicago consisted of little more than nine square miles. Outbreaks of disease such as cholera, smallpox, and tuberculosis were common. Yet Chicago, on the doorstep to the rich soil of the Midwest, located on an inland port and connected to the Mississippi River by the Illinois and Michigan Canal, soon became the shipping point to the east for agricultural commodities. The new technology of the railroad further enhanced the city's stature as a transportation hub. Manufacturing and retail made household names of Field, Palmer, and McCormick.



Chicago had grown from a village of 3,000 in the 1830s to a population of 60,652 by 1854. An influx of immigrants, including considerable numbers of Catholics from Ireland and Germany, came to work on the railroads, in the mills, and in the slaughterhouses. The need for clergy to serve this influx was great.

The United States was a missionary country in the eyes of the Church, much as we view third-world countries today. The famous Jesuit missionary to the United States, Peter DeSmet, often made journeys to his native Holland to recruit young men to become missionaries to take up the great task of serving the Church in the United States. One of these young recruits was Arnold Damen.

After he completed his theology studies, Fr. Damen was ordained in 1844. He served as associate pastor and pastor of St. Francis Xavier Church in St. Louis. In 1857, at the request of Most Reverend Anthony O'Reagan, Bishop of Chicago, Fr. Damen was assigned by Rev. J.B. Druyts, superior of the vice province of Missouri, to establish the first permanent Jesuit house in Chicago.

The Bishop of Chicago first offered to turn over to the Jesuits Holy Name Church along with the nascent University of St. Mary of the Lake. Fr. Damen, however, wished to found his mission with his own parish in what was then a sparsely inhabited part of the city. Critics questioned Fr. Damen's sanity at establishing a parish on the prairie southwest of the central city. How, some were wondering, could anyone build and expect to support a parish where there are no parishioners? Nevertheless, land was inexpensive and Fr. Damen answered his critics by saying,

"I shall not go to the people; I shall draw the people to me." Thus did Fr. Damen set up the present Holy Family parish.

The parish flourished so that within one year the church building had to be enlarged. More and more Irish immigrants were settling the prairie around the church as Fr. Damen had envisioned.

Soon there was a need to educate the children of the parish and thus began a series of grammar schools staffed both by the Religious of the Sacred Heart and the Sisters of Charity of the Blessed Virgin Mary. By 1865, nine hundred boys and five hundred girls attended the parish schools.

As early as 1862, the Jesuit board of consultors to the Missouri vice-province decided that there ought to be a Jesuit college in Chicago, and it appears that a college was always in Fr. Damen's plans from the time he reached Chicago. The time, however, was not opportune. The country was engaged in the Civil War, and the cost of borrowing money was high. The new University of St. Mary of the Lake closed because of financial difficulties. Furthermore, Holy Family Parish consisted largely of newly arrived, mainly poor, Irish immigrants. It is a tribute to Fr. Damen's fund-raising ability that he could secure the funds for the Holy Family Church and the system of grammar schools.

Fr. Damen's tactics and financial management became legendary within the parish. Once, when invited to stay for dinner while visiting one of the families in the parish, Fr. Damen is said to have replied, "I'm in great trouble today and what would be better than a dinner to me would be a helping from the sugar bowl." The sugar bowl contained this family's loose cash, from which this parishioner invited Fr. Damen to help himself. It was also said about Fr. Damen that "whenever he wants a big collection, one-half of his sermon is about hellfire and the other half about St. Patrick." Another time, in an act smacking of showmanship, Fr. Damen auctioned his horse and buggy to raise funds for the parish.

Fr. Damen's management of funds also would raise a few eyebrows today for his audacity in using leverage to achieve his goals. The parish and its schools demanded a large amount of property, little of which during the early years was owned free and clear. It was Fr. Damen's practice to use whatever equity the parish held in its properties to borrow money to purchase more land immediately. The parish property was valued at \$250,000 in 1865, according to a report written by Fr. Damen to his superior.

Such a far-flung enterprise, however, could not rely solely on the generosity of the early parishioners and Fr. Damen's aggressive style of fund-raising. Furthermore, the provincial insisted that no funds for the college be raised from Holy Family parish. Whence, then, would come the funds to start the college? Fr. Damen was well known throughout the country as a preacher and year after year he spent the months from September to June traveling the country giving parish missions. Not only did he employ his stipends toward the needs of his parish back home in Chicago, but he also would make a direct appeal to the congregations he was addressing on the mission circuit. It was especially through such appeals to people all over the United States, people who had never been to Chicago, that Fr. Damen raised the money to begin construction of St. Ignatius in 1867. Still, Fr. Coosemans, the provincial, believed that the time still was not ripe. Fortunately, Fr. Coosemans was called to Rome on business and Fr. Damen, shrewd as a serpent, asked for and received permission to begin construction from Fr. Keller, the acting superior. When Fr. Coosemans returned from Rome, he discovered that the foundation of St. Ignatius was completed and work on the first floor begun. There was no turning back.

Nevertheless, \$100,000 was needed to complete construction, which required more borrowing. Fr. Coosemans, citing the debt Fr. Damen owed the province for the construction of Holy Family, refused any more credit for the construction of the college. Interest rates in a country just

emerging from the Civil War were prohibitive at 10 to 12%. New sources had to be found and Fr. Damen turned to his native Holland.

One of Fr. Damen's companions on the missions was a fellow Hollander, Fr. Van Goch, whose brother was a wealthy businessman in Holland. Fr. Damen requested that Fr. Van Goch contact his brother to ascertain whether he could lend the money. Fr. Van Goch's brother agreed and, having obtained permission from both the provincial and the father general, Fr. Damen set out for Holland to close the deal. In a report to Fr. General Becks, written in the winter of 1868, Fr. Damen gives a glimpse of his business acumen:

Now, to borrow money in this country I shall be obliged to pay ten per cent and perhaps more. This interest is too much and I am not in favor of paying so much. Therefore we have written to Holland to Mr. Van Goch, a very rich man, the brother of Father Van Goch, my companion on the missions. He has replied that if we come to Holland and give him the necessary security, he will give us all the money we need to finish the college, at four percent. That will save us six thousand dollars a year, and this saving, put out at interest here, will in ten years, with added interest, enable us to save more than a hundred thousand dollars. Thus in ten years we shall have paid all the debt of the college. This we can undertake without any difficulty or danger. The revenues of our Chicago house are at least thirty thousand dollars a year, of which we can save fifteen thousand dollars surely. Our other Fathers say twenty thousand, but I shall put it at fifteen thousand. Consequently in six or seven years we shall be able to pay all the debt, even without counting any revenue from the college.

These funds were enough to complete the part of the original building running north-south, plus the east wing on the front of the building facing Roosevelt Road. This L-shaped structure was ready to begin instruction with thirty-seven students and a faculty of three plus a president, prefect of studies (principal), and a prefect of discipline. It is worthwhile to pause here to emphasize that the construction of St. Ignatius College was funded almost exclusively by persons with no connection to Holy Family parish and no connection to Chicago. The college's early donors most certainly never saw the results of their generosity.

All looked promising for the new institution as it began its second year of operation with sixty-one boys enrolled. Then on 8 October, the Chicago fire began at Jefferson and DeKoven Streets, just five blocks from St. Ignatius. Much legend has sprung up in the St. Ignatius community about how the flames were headed toward the school, how Fr. Damen stood on the porch and prayed that his beloved church and college be saved. God heard his prayer. With flames about to reach the new college, the wind suddenly shifted and destroyed the central part of the city.

Like all myths, there is a gram of truth to this one, which over time through exaggeration and confusion of facts became a wonderful story. In fact, Fr. Damen was in Brooklyn at the time, giving a parish mission. When he had heard of the great fire, he spent that night in a vigil praying that the college, the church, and his parishioners be spared. He made a vow that if his prayers were answered, he would keep in Holy Family seven lights burning in front of the picture of Our Lady of Perpetual Help. He then took the next available train to Chicago and arrived to find most of the city in ashes, but his parish and college spared. He kept his vow; to this day, seven lights burn in front of the picture of Our Lady in Holy Family Church.

It is true that during the fire, the wind shifted, but not on the very doorstep of the school as the popular legend has it. Rather, the fire never came west of Jefferson Street where it had begun, well away from St. Ignatius. As one of the few buildings left intact, St. Ignatius immediately became a relief center and shelter. Among those who moved into the college were the Benedictines and the orphans of the Sisters of St. Joseph who occupied the classrooms in the

main part of the original building, and the Bishop of Chicago, John Foley, who set up his residence and office on the first floor of the west wing where now is the Deans' Office. It is amazing that, with the demands put upon St. Ignatius as a shelter and relief station, classes resumed a mere two weeks after the fire.

The term "college" as we conceive it does not adequately describe the institution or its course of studies. The concept of a high school was still in its infancy and the curriculum offered at St. Ignatius ran the spectrum from junior high school to the bachelor's degree. A course was offered in basic grammar and arithmetic for those boys still needing to acquire or improve these skills. The next higher course of studies was a three-year program called Humanities, which concentrated on Latin, Greek, literature, and rhetoric. The final year leading up to the bachelor degree was called Philosophy. In addition, St. Ignatius offered a commercial course, which concentrated on bookkeeping, business mathematics, and office skills for those not working toward the bachelor's degree. St. Ignatius was thus a more comprehensive institution than it is today.



Attendance rose steadily during the first decade from the original thirty-seven students in the first year to 215 by the end of the decade. It appears, though, that attendance was quite fluid and that very few students remained at St. Ignatius for the full course leading to the bachelor's degree. In the academic year 1878-79, for example, there was no class higher than the second year of humanities and no degrees were awarded. This should not be surprising considering the period under discussion. One must remember that the regulations for attending school were not as strict as today and that there was no mandate that children attend school until the age of sixteen. Such decisions were left up to the family. Consider also the clientele of the school, made up of the sons of newly arrived immigrants. Those of us familiar with the stories of our own families know that the children were needed to go to work to help support the family.

Education meant training for a better job than one's parents and so, many students went to school long enough to obtain job skills. Consider also that very few individuals, almost exclusively men, went to college and received degrees. Colleges and universities were the preserve of the well-off and offered a classical curriculum such as the one leading to the St. Ignatius bachelor's degree and not geared to providing job skills. Furthermore, in an age when academic standards were really standards and little attention was paid to a student's self esteem, a survey of the student records from the early years shows that few received grades higher than "C," and many received lower grades. So it appears that the attrition rate due to inadequate performance was higher than today. Given these factors operating against higher education, it is amazing that the college division managed to survive. Yet it is a tribute to Fr. Damen and the Jesuits that they had the vision to offer the opportunity for advancement through higher education where there seemed to be a small market for it.

Attendance steadily increased through the '80s and '90s until, by 1894, 400 young men were attending St. Ignatius. The school needed more space and it was decided that a new building was needed. Work began on the "Hoeffler Building," known today as the "1895 Building." Generations of students down through the 1970s have also tagged it the "New Wing." In addition to new classrooms, the new building housed "state of the art" chemistry and physics labs that remained in use until 1992. It also was the first part of the physical plant to be wired for electricity. The new building



marked the end of the first twenty-five years of St. Ignatius and signaled further expansion of the Jesuit education apostolate in Chicago in the new century. (*excerpted from St. Ignatius College Prep: 125 years of Jesuit education*, a history prepared by Raymond J. Heisler '78. Copies available upon request.)

Throughout the campus of St. Ignatius College Prep, the letters IHS are predominantly displayed. IHS are the first three letters of Jesus in Greek. St. Ignatius of Loyola chose these letters as a symbol for the Society Jesus, or Jesuits, a religious order he founded in 1540.



St. Procopius Parish

St. Procopius Church is more than just a parish. For those

Extending the Home and Family

it serves, St. Procopius is an extension of home. The Church serves as a religious, social, and educational center for the members of the largely Mexican American Pilsen community in Chicago. Whether people need food or need to talk to a nurse or a lawyer, they turn to the church; there is an active grammar school and an adult education center. The lay community is involved in the leadership of the church, and Mass attendance is high. Neighbors gather in the church for social functions, to discuss local political concerns, and decide on a direction in which to steer the community. The situation at St. Procopius wasn't always this bright, however.



Jesuits and parishioners participate in the blessing of the Miguel Pro statue. Miguel Pro was a Jesuit priest who was martyred in 1927 for defending his faith. He became a model of Christian faith for young men and women.

In the early 1990s, the Chicago Province leadership and the late Joseph Cardinal Bernardin began meeting to discuss what could be done to help Chicago's growing Hispanic Catholic population. As more and more immigrants, primarily from Mexico, moved into the Pilsen neighborhood, the province and the Archdiocese recognized the need to initiate special ministry programs. Most of the immigrants were poor, spoke little to no English, and often had difficulty finding jobs and making the transition to their adopted country. And while the Church had been an important part of their social, political, and familial lives in Mexico, the new Americans were turning away from their faith.

The efforts made to reach out to the people of the parish became known as the Pilsen Project, the Chicago Province's effort to understand and serve the needs of the people in and around St. Procopius Parish. The Chicago Province Jesuits undertook the monumental tasks of overhauling the elementary school, starting the Loyola Center [*Poder Learning Center*], participating in the development of Cristo Rey Jesuit High School, and transforming the parish into the heartbeat of the neighborhood.

Fr. James Gartland, SJ, the former pastor of St. Procopius, got to know his parishioners and their culture, as did his Jesuit predecessors. He and his staff began to introduce culturally sensitive programs at St. Procopius, including a Spanish Mass, and traditional Mexican celebrations like Guadalupe and Posadas. He and his staff wanted to encourage the children of the parish to embrace their Mexican American heritage as well as their faith, a move that touched the parents of the parish as well.

*"It's amazing how many people trust us,
how many people want to be a part of the project"*

Since the beginning of the Pilsen Project, life at St. Procopius has been increasingly busy. Mass attendance has doubled, and the people of the community willingly come forward to take active roles in church leadership, whether working as volunteers or serving on the 20-member parish council. The neighborhood has a long history as an arrival point for immigrants, but most families move out to the suburbs once they have saved enough money. The initiatives at St. Procopius have helped to change that, however. New construction has begun, and more middle-class

families are staying in the neighborhood, which helps stabilize the economy and serves as an example to the young people of the community by showing them that dreams can come true and difficulties can be overcome.



Fr. Tim Howe greets parishioners at St. Procopius.

Like so many in the Archdiocese, this parish also provides basic outreach to its neighbors. Warm clothing and food are available when families need them, and the priests are often called upon to do counseling and put parishioners in touch with professionals who can help them. The support of the Jesuit brothers and the laity has been overwhelming, and major factors in the success of the Pilsen Project. But as far as St. Procopius has come, there is much more that can be done. The St. Procopius wish list includes a GED program for adults who dropped out of school but have returned to the parish for support, as well as a more proactive role with youth who are at risk due to gang involvement.

Fr. Tim Howe, SJ, is the pastor of St. Procopius. He brings to the parish a long history of experience with young people and Hispanic cultures, as well as a true Jesuit dedication to serving the people of God. Fr. Howe would like to see Loyola Center double its existing level of service to the Pilsen neighborhood. The Loyola Center programs, which are offered free of charge, concentrate on ESL classes, Spanish literacy courses, and computer training.

There is currently a five-month waiting list for the Center. "The need and the desire for adult education is overwhelming," says Fr. Howe. "Our dream is that, with the help of the province, we can hire more teachers, buy more computers and supplies, and eventually increase the number of students from 75 to 150" Also in the works are plans for a youth center, where the neighborhood's young people can gather after school and on weekends. "At the moment, they come to the rectory, which is fine," says Fr. Howe, "but we would really like them to have a place they can call their own, where they can discuss their lives, their faith, or just hang out."

"The need is endless," he continues, "and the people turn to us for everything, in times of celebration and in times of trouble. Almost everyone in the neighborhood is Catholic, and the church is a real force in their lives. They give us what they can: their time, their love, and their faith. In turn, we give them everything we can, but it is not yet enough."

Source: www.jesuits-chi.org

I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following Your will does not mean that I am doing so. But I believe that the desire to please you does, in fact, please you. And I pray I have that desire in all that I am doing. I pray that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it.

Therefore, will I trust You always though I may seem to be lost and in the shadow of death. I will not fear, for You are ever with me, and You will never leave me to face my perils alone.

*-Thomas Merton
Thoughts in Solitude*