



CALLINGS

A NEWSLETTER ABOUT VOCATIONS

Jesuit formation — journeys within the journey to priesthood

By Mark Carr, SJ



Although my 12 years in the Society of Jesus officially began when I entered the novitiate in 1993, the year prior to my entrance remains an integral part of my Jesuit formation, one that helped confirm my call to be a Jesuit.

After completing my undergraduate studies at Marquette University I moved two miles up Wisconsin Avenue to Marquette University High School (MUHS) where I spent the 1992-1993 school year living with the school's Jesuit Community —

praying with them and working with many of them in the high school. I was what is called a *donné*.

Donnés originated with the early French Jesuit missionaries to North America. The word derives from the same root from which we get words such as donate and donation. *Donnés* were lay men who donated a portion of their lives to serving the Jesuit mission and, for the most part, living the life of a Jesuit. In exchange, the Society provided these men with shelter, food, and other necessities. Blessed René Goupil, one of the North American Martyrs, was a *donné* and died while serving in the Jesuit mission to the Huron people. At his death, Père Marquette's only companions were two *donnés* who had helped him evangelize the Illini. One of them, Jacques Largillier, later became a Jesuit Brother.

Today, many volunteers share in the Jesuit mission as members of the Jesuit Volunteer Corps or similar groups, but they are not called *donnés*. Rather, the term *donné* is usually reserved for someone who is thinking about becoming a Jesuit and who lives and works with the Jesuits for a year or so as part of the vocational discernment process.

While in college I had given considerable thought to a priestly vocation, but had not begun discerning it with the help of others

until late in my senior year. To assist the process, the vocation director proposed a *donné* year and regular meetings with a spiritual director. I looked forward to the year to help me confirm my desire to become a Jesuit the following spring.

In part, the Jesuits whose lives I had observed while in college attracted me to the priesthood. Living with the Marquette High Jesuit Community allowed me not only to observe life as a Jesuit, but to share in it. The community had 22 members. Most were priests; some were retired from active ministry. There was also one Jesuit Brother, five scholastics, and a novice, so I came to know men at every stage of their journeys in Jesuit life. Some of my closer Jesuit friendships today began during my *donné* year. They grew out of living together, eating meals, going to movies, watching television, and working and praying together.

A portion of each community meeting was devoted to sharing vocation stories. Each man had a different tale to tell but, all-in-all, each expressed a deep love for Christ and →



FR. MARK CARR, SJ (center) KNEELS BEFORE ARCHBISHOP TIMOTHY M. DOLAN, DD OF MILWAUKEE AT MARK'S ORDINATION MASS IN JUNE. DANIEL HENDRICKSON, SJ LOOKS ON AS ARCHBISHOP DOLAN ANOINTS MARK'S HANDS WITH CHRISM, SIGNIFYING CHRIST'S CONTINUED PRESENCE WITH THE ORDAINED.

a response to God's love. I sometimes recognized similar experiences or feelings of my own. Their experiences helped me reflect on my own life and see more clearly how and where God was calling me.

I found part of God's call in the day-to-day work at Marquette High where my responsibilities included some teaching, tutoring various subjects, prefecting, and working with the retreat and service programs. Before becoming a *donné*, I had not considered a teaching career. My time at Marquette, however, sparked a passion for educating others.

Jesuit community life and the educational apostolate are grounded in prayer. It is difficult to totally separate the living, working and praying dimensions of a Jesuit's life (or the life of a *donné*), for each overlaps, builds upon, and helps sustain the others. At Marquette High we gathered each morning for daily Mass with other faculty, staff, and also students. It was a visible reminder at the start of each day of our Christ-centered unity in community and at school.

Other community practices provided spiritual

nourishment too. On Sunday evenings the community gathered before dinner for a social, which always concluded in communal prayer. Faculty faith-sharing groups at school helped ground everyone in the spiritual aspect of our mission and, along with daily Mass, helped me to be more in tune with God's presence in my

life. Bringing the varied experiences of Jesuit community life and the high school apostolate to my own prayer and to conversation

with a spiritual director were all part of my discernment process.

The 1992-93 year was a difficult one for both the Jesuit community and the school. The novice that began the year in the community decided not to request vows and left the Society. One scholastic left mid-year to take up a new assignment, though another Jesuit moved in as a replacement. Each of these situations exhibited the ongoing discernment required in Jesuit life, openness to responding to the particular calls of the Lord, and care on the part of superiors.

“The relationships and the model of Christian life I saw among the Jesuits I lived with drew me into a greater love for them and their life.”

Also that year, the province opened a new retirement community near Milwaukee. Some of its first members were longtime Marquette High Jesuits. Moving was not easy for them, but I saw them accept this new assignment in obedience, and with trust – in the same way, I imagined, that they accepted change and new assignments at other times.

A new principal arrived that fall, which meant that faculty and staff had to adjust some to a new administrator. Another painful experience occurred at the end of the school year when financial problems led to a decision not to renew contracts of several faculty members, including three Jesuits.

Looking back on the upheavals of that year, it might seem surprising that I found confirmation for my vocation. The problems and difficulties the community and school encountered were extraordinary, but realistic, insofar as life is seldom as neat as we would like. That year I witnessed a Jesuit community that confronted the hurt of dealing with difficult changes. What I found confirming was how the Jesuits handled these difficult situations – sometimes with some sadness and anger, but always with a greater openness to unknowns and steady perseverance in their service of Christ and His Church.

Three things that happened to me that year helped

me decide that applying to the Society of Jesus was right for me. In prayer, faith-sharing, and Mass, I fell more deeply in love with God, Whom I saw at work throughout my life and Who now was calling me to serve in a special way. The relationships and the model of Christian life I saw among the Jesuits I lived with drew me into a greater love for them and their life. And I found a love for teaching, a desire that was confirmed later (1999-2002) when I spent three years at Marquette as a regent.

My first post-ordination assignment follows this call to educate others. I now work at Red Cloud High School on the Pine Ridge Indian Reservation. As I look forward to the years ahead as a priest, regardless of what assignments the future holds, I know that wherever I am and whatever job I have, I will always be teaching in some way – whether in front of a class of students, from the pulpit, or in my daily actions.

I will always look back with great fondness and gratitude on my year as a *donné* as a vital part of my formation as a Jesuit. When I entered the novitiate I was more familiar than I otherwise would have been with the Society of Jesus – its triumphs and difficulties, passions and wounds. Overall, the time gave me a clearer sense of what I was committing to and the promise of a joyful life ahead. **E**

Two join ranks of Jesuit priests

Fr. Casey Beaumier, SJ (*second from right*) and Fr. Mark Carr, SJ (*second from left*) were ordained to the priesthood on Friday, June 10. Fr. Carr's first priestly assignment will be at Holy Rosary Mission in Pine Ridge, South Dakota where he will be a theology teacher at Red Cloud High School and work in pastoral ministry. Fr. Beaumier will teach theology and work in campus ministry at Creighton University in Omaha. Also pictured here are Milwaukee Archbishop Timothy M. Dolan, DD (*center*), Fr. James Gladstone, SJ (*left*) and Wisconsin Fr. Provincial Thomas Krettek, SJ.



Come and See event planned

Learn about the Jesuits by listening to Jesuits give presentations on their vocation stories, formation, and the vows. There is a daily Mass, prayer services, and informal time with Jesuits and fellow guests at meals and socials. **E**

FOR DETAILS OF THE NEXT 'COME & SEE WEEKEND' SEE PAGE 6.



CANDIDATES, SCHOLASTICS, AND VOCATION DIRECTORS GATHER AT THE SPRING "COME AND SEE" WEEKEND TO CELEBRATE MASS TOGETHER.



10 pronounce first vows

ST. PAUL – Wisconsin Province Jesuits Nathan Wendt, SJ (*middle row, right*), P.J. Shelton, SJ (*back row, right*), Charles Olsen, SJ (*back row, second from right*), and Jeremy Cramer, SJ (*middle row, center*) were among the 10 men who pronounced first vows of poverty, chastity, and obedience August 15 at the Church of St. Luke.

The others were Max Buehler, SJ (*back row, left*), John Tuan Le, SJ (*front row, left*), Michael Rozier, SJ (*front row, center*), and Dong Phuong Hong Vo, SJ (*front row, right*) of the Missouri Province and Shawn Moore, SJ (*middle row, left*) and Hugh O'Hara, SJ (*back row, second from left*) of the Upper Canada Province.

All 10 vow men now move on to the next phase of the Jesuit formation process known as First Studies – which includes two to three years of graduate courses, mainly philosophy and theology, and various other outside ministries.

This year there will be 18 novices in training at the novitiate, 10 first-year and 8 second-year men. **E**

For more photos, visit www.jesuitswisprov.org

Five from Wisconsin Province enter Jesuit novitiate

ST. PAUL – Five young men accepted as novices by the Wisconsin Province of the Society of Jesus (the Jesuits) entered the Jesuit St. Paul Novitiate in August for their first of about 10 years of studies and training to become priests. In all, 10 new novices arrived at the novitiate, which is also shared by the Upper Canada and Missouri provinces. They join eight returning second-year novices, bringing the total number of novices in St. Paul to 18 for the 2005-06 year.



Front Row: Ronny O'Dwyer (M1), Jason Vaz (C1), Matthew Livingstone (C2), Vincent Giacobazi (M1), Chris Krall (W1), Marc de Asis (C1). **Middle Row:** Chris Johnson (W2), Andrés Vall-Serra (M2), Tom Prag (MS), Phil Shano (CS), John Fitzgibbons (WS), Pat Douglas (W2), Brent Pierce (C1). **Back Row:** John Celentani (W1), Nick Webber (M1), Luke Hansen (W1), Vincent Strand (W1), Joe Miller (W2), Brian Altenhofen (M2), Mike Lex (W2), Brian Rademacher (W1). Absent when this photo was taken: Matt Linn (WS).

KEY M = Missouri Province C = Upper Canada Province W = Wisconsin Province S = Staff 1 = First-Year Novice 2 = Second-Year Novice



John Celentani, 23, from Wauwatosa, Wisconsin attended Marquette University High School and is a 2005 graduate of Northwestern

University where he earned a bachelor's degree in journalism. His other academic interests include history and Italian. For the past year, he taught and coached at Marquette High as a member of the school's Alumni Service Corps. In college he was a reporter for the business weekly newspaper *Crain's Chicago Business* and for the *Daily Herald* newspaper. John has traveled in Europe five times, most often to Italy where he lived in Milan for four months. He was a golf caddie for 11 years. His personal interests include golf, guitar, all kinds of music, football, soccer, basketball, and running.



Luke Hansen, 23, is a native of Kaukauna, Wisconsin. He graduated summa cum laude from Saint Joseph's College in Rensselaer, Indiana

with a bachelor's in two areas of studies – political science and religion/philosophy. His other areas of interest include spirituality and the mental health crisis in correctional facilities. Luke spent the past year as a member of Jesuit Volunteer Corps Southwest working as a legal advocate for mental health clients at the Law Foundation of Silicon Valley in San Jose, California. He served a summer internship in the U.S. Congress and has also worked as an assistant golf pro, a summer program assistant at Saint Joseph's, and a resident assistant at the dorms there. Luke also enjoys deer hunting, the Green Bay Packers, tournament golf, and college basketball.



Christopher Krall, 23, was born at Travis Air Force Base near Sacramento, California. He grew up in Marshfield, Wisconsin and graduated from

Boston College in May with a dual-major bachelor's in physics and philosophy with a minor in computational sciences. His other academic interests include astrophysics and biomedical physics. Chris completed a service internship at the Sioux Spiritual Center in Howes, South Dakota, and has walked the 450-mile pilgrimage across northern Spain known as "El Camino de Santiago." He was an astrophysics intern at the Vatican Observatory near Tucson, Arizona and has also worked, among other things, as a tutor, research assistant, tennis coach, and soccer referee. Chris speaks conversational Italian and German. He enjoys traveling, scuba diving, skiing, and long-distance running.



Brian Rademacher, 29, was born in Park Ridge, Illinois and attended Loyola Academy in Wilmette. He is a 1999 graduate of Marquette University

where he received a bachelor's degree in both Spanish and anthropology and recently earned a master's in public policy from the Johns Hopkins University. He is interested in economic development, urban planning, and fiction writing. Brian has served as a multi-cultural minister with the Jesuit Volunteer Corps in Aberdeen, Washington where he worked with Hispanic youth. Brian also has been a medical case manager at a Milwaukee street clinic and recently interned in the president's office at East Baltimore Development, Inc. His other interests include running, swimming, and baking bread. Brian also served as a hall minister at O'Donnell Residence Hall at MU.



Vincent Strand, 22, a native of Oconomowoc, Wisconsin, attended Kettle Moraine High School in Wales and is a 2005 graduate of

Marquette University where he received a bachelor's degree with a double major in biological sciences and theology. He is also interested in systematic theology, particularly Christology and ecclesiology. His work experience includes general labor in a plant nursery, truck-driving, and supervision. He has been president of the St. Robert Bellarmine Society at Marquette, and participated in retreats and mission trips with high school students. Vince enjoys basketball, baseball, fishing, hunting, camping, and hiking.

First-year men from other provinces are:

UPPER CANADA

Brent Pierce, 23, from the Ottawa, Ontario area, spent the past year living in the St. John's, Newfoundland community and working at St. Bonaventure's College in that city.

Jason Vaz, 18, Scarborough, Ontario, is originally from Mumbai, India. Jason completed his first year of studies at the University of Toronto.

MISSOURI

Vincent Giacobazi, is from Washington, Illinois and is a 2004 graduate of Saint Louis University. While a student at SLU he worked in Campus Ministry and was a Student Government Election Commissioner. This past year he was part of the Alum Service Corps at Rockhurst High School where he taught theology and worked in the Pastoral Office.

Ronny O'Dwyer, of Englewood, Colorado, a 2001 graduate of Regis Jesuit High School in Denver, graduated this past May from The Catholic University of America in Washington, DC. While at Regis he was on the swimming team, and was involved in student government and pastoral ministries.

Nick Webber, a native of Lakewood, Colorado, is a 2001 graduate of J.K. Mullen High School in Denver, and a 2005 graduate of Boston University. Nick worked as a volunteer at the Working Boys Center in Quito, Ecuador this past summer. **E**

Ongoing Vocation Discernment Groups
We have two discernment groups for men considering the Jesuits.

Milwaukee group: contact Fr. Jim Flaherty, SJ at Marquette University (414) 288.5000, james.flaherty@marquette.edu.

Omaha group: contact Fr. Dick Hauser, SJ at Creighton University (402) 280.3010, hausersj@creighton.edu.

The Jesuits CALLINGS
A NEWSLETTER ABOUT VOCATIONS

Fr. Warren Sazama, SJ
Jesuit Vocation Director
for Upper Midwest and Great Plains (Iowa, Minnesota, Nebraska, North and South Dakota, Wisconsin, and Wyoming)
vocations@jesuitswisprov.org Please visit: www.jesuitswisprov.org

P.O. Box 080288, 3400 W. Wisconsin Ave. Milwaukee, WI 53208.0288
(800) 537.3736 x231 (office)
(414) 937.6949 x231 (office)
(414) 288.5858 (home)

Vocation and Identity: Unique Challenges for Young People Today

Fr. Warren Sazama, SJ

DIRECTOR OF VOCATIONS – WISCONSIN PROVINCE

Some of the special challenges young adults face today in the age-old search for vocation and identity are discussed in the fall, 2004 issue of *Studies in the Spirituality of*

Jesuits by David Nantais, SJ in an article that highlights how Ignatian spirituality offers time-honored help for meeting these challenges.

Determining one's identity, beliefs, values, and vocation in life has long been a key task in transitioning from adolescence to adulthood, regardless of the path taken and choices made about work, marriage, religious life or priesthood.

Nantais, 34, along with other observers of contemporary life, point out how post-modern relativism and recurrent public breaches of trust have perhaps made the transition into healthy, self-giving adulthood more difficult today than before. The past several decades have been witness to a series of devastating breaches of public trust in the Church, government, business, and marriage. These include the clergy sex abuse scandal and cover-ups, political deception, corporate scandals, and a 50 percent divorce rate that affects many of today's youth directly. All this can all too readily breed a skeptical and dismissive attitude about these and other major institutions – from Wall Street to Rome and back to their own homes – making it especially daunting for today's youth to choose a course worthy of their personal fidelity.

Indeed, attempting to claim and sustain a personal identity and meaningful vocational path in this environment can all too easily lead to confusion, isolation, and even despair. In the ruins of so many fallen idols, how do young people discover a life-path worthy of their commitment, worthy of the gift of their very self?



Pseudo-solutions offered by contemporary culture can include latching on to one form of external identity or another such as material success, the right look (appearance, clothing), the right job (status, money), having the right things (consumerism), or an aimless inability to commit to anyone or anything, perhaps resulting in moving from one uncommitted, shallow relationship to another.

While these diversions might temporarily numb the pain, none bring long-term satisfaction, happiness, or inner peace. They lead instead to craving more and more of whatever external prop one is using in order to maintain his or her shaky sense of self-worth – futile pursuits in fending off the wolf of inner emptiness.

Self-awareness of this inauthentic way of being, however, is the precise point at which Ignatian discernment of spirits can provide invaluable aid. The transcendent treasure trove of Ignatian spirituality (and in particular Ignatian guidelines for the discernment of spirits) can offer a true beacon for navigating through the fog that shrouds the search for a clear personal direction worthy of vocational commitment.

St. Ignatius observes in his guidelines for the discernment of spirits that the Holy Spirit repeatedly tries to call us away from our counter-productive diversions back to our particular path to personal wholeness. By listening to the Holy Spirit we can begin to tune into the inner dissonance and restlessness. This inner restlessness is a call from God, often experienced as longing for a life of “more.” Not more external props, but a life that is more meaningful, more fully engaging, more deeply satisfying, and more joyful.

These disturbing feelings of inner anxiety and emptiness of a self-absorbed life, however, are often not recognized as coming from God. In this way the “enemy of our human nature” (as Ignatius refers to the evil spirit) tries lulling us into complacency and remaining on a path that is ripe with distraction but barren of the true fruits of inner peace and

happiness. The “Father of Lies,” as Ignatius also refers to the evil spirit, tries to mislead us into believing that a self-absorbed path of materialism, consumerism, and superficial relationships is indeed the path to happiness. We just need more of it!

Those on this self-destructive path will inevitably experience powerful inner resistance to acknowledging their sad inner state. And this resistance, supported by the evil spirit, fuels denial and repression of the resultant feeling of angst which, in turn, drives the person to continue along their forlorn path continuing to numb themselves with even more possessions, money, status, casual relationships, busyness, partying, or other distractions. The evil spirit and dominant contemporary culture encourage this path of self-centered materialism and, as St. Paul tells us, deride the wisdom of God as folly.

The Holy Spirit, on the other hand, tries to prod us toward recognizing our truest, deepest desires and inner longings, even though this can be an uphill battle in an atmosphere that relentlessly promotes superficial desires.

Nantais insightfully points out how Ignatius’ “Two Standards” meditation in the *Spiritual Exercises* provides a helpful lens through which young people can view their inner struggles. In this meditation, Ignatius observes how the human condition includes two inner compasses – one leading to God and freedom and the other to sin and broken relationships. Young people – and indeed all of us – have to choose which inner compass to follow.

Ignatius writes that the enemy of our human nature tempts us with riches, honor, and pride. While the forms of these temptations have changed over time, the consequences of giving into them have not. Nantais observes how young people are encouraged by popular culture and social pressures to base their personal worth on the external factors mentioned above such as income, the right look, status, and exaggerated autonomy, rather than on interdependence, trusting relationships, meaningful commitments and inner factors such as an authentic spirituality,

core beliefs, and enduring values.

Moreover, Nantais, along with Michael Ivens, SJ, helps us see how giving into these temptations is a form of pride because, in succumbing to them, we in effect attempt to establish ourselves as absolute – as the center of the universe – rather than acknowledge our true identity as creatures and beloved children of God. It is precisely through this humble acknowledgement that we give praise and reverence to our Creator. “The key problem is not the possessions in themselves,” Nantais notes, “but rather how tightly young adults grasp onto them for the sake of their identity.”

Avoiding commitment is another key way, he says, that the evil spirit tempts young people into the prideful belief that there is nothing greater than themselves and their personal needs. “No one can make a claim on them and no person, institution, or religious organization is worthy of them.”

However, as social beings we need to commit to someone or something beyond ourselves, hopefully something that will give our lives true meaning. If we do not see that there are persons or communities worthy of our commitment, we will be left to hop from one superficial relationship, spirituality, or trend to another, leaving us feeling empty, anxious, and aimless.

Ignatius’ Two Standards meditation points out how both the evil spirit and good spirit work within us. Armed with this knowledge, we are empowered under the guidance of the Holy Spirit with the inner freedom to move beyond cynicism and make good, prayerful decisions that lead to a meaningful life filled with love, hope, true joy, and inner peace.

The good spirit challenges us to overcome our temptation to despair by daring us to hope, believe in transcendent values, and give of ourselves out of genuine love. The good spirit calls us to overcome the temptations of self-centeredness and individualism by entering into trusting relationships and authentic community. The good spirit inspires us to see beyond the superficial appeal of materialism and self-indulgence that ultimately lead only to isolation and respond to options that call us into union with God. The good spirit prods us away from the distractions of constant activity, cell phones, television, and the like, pointing us instead toward reflection and prayerful silence.

The good spirit encourages us to overcome the lure of cynicism and dares us to strive to make a difference and give of our time and talent to a mission or project that involves some greater good and sense of purpose. The good spirit spurs us not to give up the search for an authentic spirituality that will serve both as an inner anchor and compass as we navigate

shifting currents of change and relativism that threaten to swamp us.

While it’s true, as Karl Rahner, SJ eloquently pointed out, that all institutions including the Church are made up of sinful human beings and therefore can and will let us down at times, if we dare to put our faith and trust in God, there are truly meaningful options worthy of our commitment.


The Church endures as the Sacrament of Christ on earth and continues to be of divine origin and guided by the Holy Spirit, despite the failings of some of her ministers and leaders throughout history even to present times. The failings of some of her ministers only highlight the need for good people to respond to God’s call to minister in the Church. Similarly, marriage remains a sacrament in the Catholic Church graced by God despite the failings of many married individuals. Divorce rates only highlight the need to take the marriage commitment more seriously and enter into this sacramental covenant more thoughtfully.

While any meaningful life commitment will likely involve some combination of sacrifice, suffering, and disappointment, there is also the

promise of inner peace, deep satisfactions, and joy. There are many good priests and religious who faithfully, happily, and fruitfully live their vows as their way of loving and serving. Loving marriages give witness to the life-giving potential of this commitment. Meaningful work that makes a positive difference in the world is possible. A positive spirituality and genuine relationship with God are also possible. Authentic community and human relationships do in fact occur through grace.

As a member and vocation director of a religious community in the Church, I want to bear witness to my experience that religious life offers one wonderful option for a more meaningful, satisfying life.

My plea to young people today is this: Please don’t give into the temptations of cynicism, despair, and individualism. Never give up your search for meaning. It is indeed as possible as ever, even in today’s postmodern world, to find a personal path worthy of your choosing.

As Tolkien said in *The Lord of the Rings*, “Ours is not to choose the times in which we live, but how we respond to those times.” 

UP COMING EVENTS

OCT 7-9

WEEKEND AT THE NOVITIATE in St. Paul, MN. This weekend is intended only for “late stage” discerners who are seriously considering applying in the next year or two. The weekend starts with Mass at 5 p.m. and ends with lunch on Sunday.

DEC 17-21

COME AND SEE DISCERNMENT RETREAT at Creighton University in Omaha, NE. This retreat starts with Mass and dinner at 5 p.m. on Saturday and ends with lunch on Wednesday. (This is right after semester exams for many colleges.) The first day of the retreat is the “Come and See” part, where a number of young Jesuits in training will share their vocation stories and talk about life as a Jesuit and the vocational discernment process. The rest of the retreat (from after dinner on Saturday through lunch on Wednesday) will be a silent, individually-directed prayer discernment retreat where you’ll meet with your Jesuit director once per day, and spend most of the rest of the day in prayerful silence. There will be daily common morning and evening prayer, daily Mass and a Reconciliation Service.

FEB 17-20

DISCERNMENT RETREAT at the Jesuit Retreat House near Denver, CO. This retreat, which takes place at our retreat house in the beautiful foothills of the Rocky Mountains, is on the long Presidents’ Day Weekend. It starts on Friday afternoon and ends with lunch on Monday. This is a silent, prayer retreat on which you will have daily conversations with a young Jesuit in training. The retreat will include some presentations on Jesuit life. Since this is a busy ski weekend in the Denver area, airline reservations need to be made early.

OCT 21-23

COME AND SEE WEEKEND at the Jesuit House of Studies at Loyola U. in Chicago. This weekend experience is for all inquirers who are interested in learning more about Jesuit life and training and in getting to meet young Jesuits in training. The weekend starts with Mass at 5 p.m. and ends with lunch on Sunday.

T B A

SPRING COME AND SEE WEEKEND at the Jesuit house of studies at Loyola U. in Chicago. This weekend is for all inquirers who are interested in learning more about Jesuit life and training. You’ll spend the weekend with young Jesuits in training, who will share their vocation stories and experiences of Jesuit life and formation. We’ll begin with Mass at 5 p.m. on Friday and end with lunch on Sunday.

There is no charge for any of these events, and we are happy to help men with travel costs to and from these events if needed. Please contact Fr. Sazama, SJ.