



A forum of communication among present and former members and associates of the Maryknoll Society

Muere el padre Miguel D'Escoto (1933-2017)

Managua. Radio La Primerísima
8 junio de 2017

ROSARIO MURILLO, vice president of the Republic of Nicaragua, announced the death of the former chancellor of Nicaragua, Father Miguel D'Escoto Brockmann ('61), on June 8, 2017:

Con profunda consternación y dolor, el Gobierno de Reconciliación y Unidad Nacional, y la Presidencia de la República, comunicamos a nuestro Pueblo la partida a Otro Plano de Vida, del Canciller de la Dignidad Nacional y Orden Augusto C. Sandino y Orden Carlos Fonseca Amador, Padre Miguel D'Escoto Brockmann....

Miguel D'Escoto Brockmann, Padre, Sacerdote,

D'ESCOTO continued on p.11



Camilo Ortega Saverio

ON A SULTRY EVENING in mid October 1932, a Maryknoll priest, Fr. John Considine, disembarked from a steamship in the port of Mombasa, Kenya, at the beginning of a two-month journey around East Africa.

This journey set in progress what would be Maryknoll's eventual agreement in October 1946, to take responsibility for one diocese in the country of Tanganyika, as it was then called. The

ecclesial territory was Musoma, on the eastern shore of Lake Victoria in northwestern Tanganyika.

Four Maryknoll priests, Fathers Bill Collins, Bert Good, Lou Bayless, and Joe Brannigan, arrived in Musoma on October 21, 1946. Two went to the parish of Nyegina, where people spoke several Bantu languages, and two went to Kowak Parish, in which the Luo people spoke a Nilotic language. The four lived with White Fathers (now called the Missionaries of Africa) for two years, after which the Maryknollers took responsibility for the two parishes.

The multitude of languages in Musoma, at least twelve, was the prime obstacle to any other missionary group willing to do mission work in this territory, and it impeded the work of Maryknollers in the diocese until Swahili became the national language in the 1960s.

Musoma remained under the Diocese of Mwanza until 1950, when it was erected as a prefecture apostolic and Monsignor Gerald Grondin was appointed prefect apostolic. In 1957 it became a diocese and John Rudin was



Veteran Africa missionary Fr. Frank Breen ('70) has compiled a five-volume history of the Maryknoll Society in Africa. The volumes have not been published for the public, but visitors can read them at the Knoll. Frank produced an abbreviated version of the history, which we will publish over the next several issues of *Interchange*.



Thomas R. Melville

5 December 1930 – 1 May 2017

ON MAY 1 OF THIS YEAR – International Workers' Day, fittingly – Tom Melville ('57) died in a nursing home in San Diego with his wife and longtime companion, Margarita, at his side.

The obituary from the *Washington Post* reprinted below focuses on Tom's involvement (with Margarita and other peace activists) in the "Catonsville Nine" protest. But Maryknollers link Tom more closely with his work in Guatemala and, most recently, with the 651-page book he produced (over 18 years!) on Fr. Ron Hennessey ('64) and the history of the country in which they both served, *Guatemala: Through a Glass Darkly: The U.S. Holocaust in Central America* (Amazon, 2005). Tom and Margarita told their own story in a book entitled *Whose Heaven, Whose Earth?* (Knopf, 1971). As the obituary

MELVILLE continued on p.12

BREEN continued on p. 9



Chi Rho Fund, Inc.

P.O. Box 850153
Braintree, MA 02185-0153

The Chi Rho Fund's mission is to provide financial

assistance in the form of grants to former Maryknollers in a time of need. We are ready to help anyone who served in any of the three branches of Maryknoll (Sisters, Priests/ Brothers, or Lay Missioners) for three years or more post high school (e.g., 1964-67) as well as immediate family members of theirs.

Depending on available funds, a grant may be considered for a former member of Maryknoll in need regardless of length of service.

Please do not hesitate to reach out to us. All requests should be made either in writing to the Chi Rho Fund, PO Box 850153, Braintree, MA 02185-0153, or by contacting Joe Doherty at (781) 534-8808 or by email at drd@drjdoherty.com.

If you know of any former member in need of assistance, we ask that you have them contact the Fund.



Address Updates

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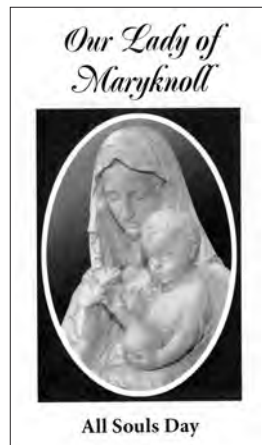
Kehoe, Henry P. ('70), 105 Mesquite Dr., Durham, NC 27703. (941) 798-3711. hpkehoe@gmail.com

Peterson, Edward J., 12 Lincoln Ave., West Orange, NJ 07052. Phone and email = the same.

Rienzo, Gregory ('58), 24626 Willimet Way, Hayward, CA 94544-1146. Phone and email = the same.

Weinburger, Terry (Rocky) and Ann Michaels-Weinburger, 3623 Gunston Rd., Alexandria, VA 22302. Phone and email = the same.

Whalen, George E. ('68). Email = gwhalen@sbc.global.net.



All Souls Day

Copies of the Society's 2017 "All Souls Day" booklet are available (in limited quantities) from the General Council Offices, PO Box 303, Maryknoll, NY 10545-0303. Email: councilsecretariat@maryknoll.org.

The booklet lists birth dates of Maryknoll priests and Brothers and dates of death of all Maryknoll priests, Brothers, and Sisters.



The following members of the Maryknoll family passed on to their eternal reward between March and October 2017. May they rest in peace.

October

Mr. Victor Pagan, Oct. 31 (former Maryknoll Brother); Fr. Donald P. McQuade, Oct. 20; Fr. Sigmund S. Jamroz, Oct. 19

September

Sr. Mary Lou Teufel, Sept. 29; Sr. Jean Pruitt, Sept. 10; Sr. Anita Smith, Sept. 4; Mr. Thomas M. Weir, Sept. 2 (former Maryknoll Brother and Maryknoll Affiliate)

August

Mr. Richard J. Baisley, Aug. 21 (former Maryknoll seminarian); Sr. Cecelia Wood, Aug. 17; Fr. Ronald L. Green, Aug. 6; Sr. Timothy Marie Healy, Aug. 4; Sr. Jane Zawadzki, Aug. 3; Mrs. Mary D'Arcy, Aug. 2 (former Maryknoll Sister Rosaire Marie)

July

Sr. Dorothy Mulligan, July 6

June

Sr. Mary Lou Andrews, June 30; Sr. Katherine Byrne, June 28; Mr. Robert H. Strotman, June 11 (former Maryknoll priest, Class of 1961); Fr. Miguel F. D'Escoto, June 8

May

Fr. John C. Tynan, May 19; Mr. Thomas R. Melville, May 1 (former Maryknoll priest, Class of 1957)

April

Mr. E. Francis (Frank) Bertrand, April 28 (former Maryknoll priest, Class of 1966); Fr. Charles A. Murray, April 25; Mr. Thomas J. Conroy, April 15 (former Maryknoll priest, Class of 1965); Mr. Thomas McDermott, April 10 (former Maryknoll seminarian); Sr. Mary Stolz, April 7

March

Sr. Catherine Rowe, March 12; Mr. Charles P. Forrest, March 4 (former Maryknoll priest, Class of 1951); Rev. Joseph B. Donnelly, March 2 (former Maryknoll priest, Class of 1943)

Note also, Mr. Francis. X. Bean, former Maryknoll seminarian, Class of 1954, died on Nov. 11, 2016.



To mark the fiftieth anniversary of the closing of the Venard (minor seminary) in Clarks Summit, Penn., fifteen members from several graduating classes visited what is now Clarks Summit University on the weekend of May 19–21, 2017. The group’s reflections are published here.

WE SAT AROUND A LARGE ROUND METAL TABLE in a shaded rock-walled enclosure where Brother Fred’s apple orchard once flourished. Just six of us for that Friday afternoon moment, though nearly another dozen would join us that evening or on Saturday. Laughing at the memories, inwardly alone with private thoughts. Not unlike visiting the hallowed ground of a memorialized battlefield, mindful of where you walked and what you disturbed, we each knew that something special happened here. That something special was us.

Call it “contact magic.” Touch a wall, walk a path, revisit the view from a window, and the past welcomes you back, in a rush, and not absent emotion. Time is irrelevant and you don’t accept it’s been fifty years since that last touch, walk, or window. And so it was during a weekend in May fifteen former seminarians and several wives representing a range of high school Venard graduations came “home” to Clarks Summit, Penn., to commemorate fifty years since Maryknoll Junior Seminary closed its massive oak doors, the property soon sold. Remaining classes were moved elsewhere and new residents shortly arrived. Today the grounds house the faculty and students of the Baptist-operated Summit University.

We were giddy kids that warm Friday afternoon, in from Washington, California, Florida, Michigan, and points in-between. It took more than a few wrong turns through new neighborhoods before finding Abington Road, then the old stone church and the once familiar turn east over a pair of rolling hills bisecting former pastures once populated by Brother John’s cows. The “T” intersection and the small grocery that was once the epicenter of Clarks Green just a block or two north gone, new construction having erased

any evidence of the movie that played in our heads. Moments later, as though awakened from a long dormant dream, aptly named Bell Mountain in the distance, the iconic bell tower rose above the distant trees. A half century had passed since most last saw this picture. Whatever the decision to choose Maryknoll, Clarks Summit, and a suitcase stuffed with dark suits over one’s hometown high school, this is where it began – for most, our first time away from the only home we knew, the unknown, unfamiliar, and a million questions just beyond the rise. In May 2017, the memory again had a face.

We met in the Jackson Hall rotunda outside the former chapel on Saturday morning, no longer racing to beat the door closing (latecomers were in for quality time with the dean of discipline). The tower bells still ring, though automation has replaced the long white cords that once dangled near the chapel entrance. To look back down the one long hall, little had changed. Summoned by the rector, en route to a Saturday evening reel-to-reel viewing of *The Magnificent Seven*, or waiting in line for your turn to call home, light bounces off the marble floors and stone walls as it has for the past ninety-eight years. A few short steps the other way and the academic wing, the “Dew Lab” still anchoring the far end, has changed not at all. A floor below, the gym is now one large open classroom, though frayed black wire mesh still covers the upper windows.

If you can accept the absence of the altar, pews, and other remnants of what had been the chapel, little has changed within as well. The large, well-lit space is now a peaceful lounge, ideal for quiet reflection. The pillars, high chiseled inscriptions, floors, walls, windows – they still speak. The not-so-well-known back stairway from the sanctuary through the former TV room brought us into the old refectory, now a library, as are the rec room and music room, where fifty years earlier we mellowed to Maryanne Faithful, the Beatles, the Stones, while de-

VENARD continued on p. 4

(Back row, l-r): Bill Dillon, Jim McCormick, Chuck Morel, Gerry Will, John Zammit, Adam Kretowicz, Pete Berner, Jim Paradis, Marty McDonough
(Front row, l-r): Carmelo Mallia, Jim Borer, Amilbia Mundy, Bob Mundy, Michael Canavan, Norm Gauthier, Larry Blob



bating the Vietnam War, the curriculum, the noon meal, maybe even *Oliver Twist*. We remembered hot dogs and beans on Saturdays, having to sport the white apron to leave the table, “Fruit Loops,” silence until the hand-bell rang and the podium reader was dismissed, Visiting Sunday treats, sounds and steam spewing from the dishwashing monster and – truth be told – those late-night refectory raids. The ledged, wooden-windowed door to the small condiments “store” remains. Where we once sorted “Mother’s Laundry” into personal cubicles is now office, as are much of the dormitories, though those tall mahogany lockers remain in many quarters. All our worldly possessions were kept either there, in the locker room, or inside a study hall desk. What else could we possibly need those nine months.

We visited the former infirmary, where carefully dipping one’s thermometer in the hot tea might earn you another day’s rest, further delaying some dreaded exam. A visit to the bell tower itself was off limits, but that had always been the case. Still...we recalled the late-night smoking session when one of the gathered group tripped over a darkened wire, setting the chimes to sing well after lights out.

Brother Fred’s Apple Cellar is now a well-apportioned student coffee shop, but the rest of that fabulous orchard has been replaced with faculty and student living quarters. The Sister’s residence was torn down fifteen years ago, the red barn gone since the 1970s. The Brother’s residence is now a music building – the memory of “penal squad” and sorting screws under the watchful eyes of Brother Paul haunts us still. We walked the “Rosary path” that still encloses the baseball field, some of us remembering the interrupted soccer game

when we heard JFK had been shot. The pitcher’s rubber and home plate remain just as we last walked off the field against, perhaps, Mt. Holyoke, though deep left and right fields now include impressive sporting, dining, recreational, and other student life structures. Still, one can’t help but notice that within the confines of that black-tarred path, so little has changed. Mindful of where we walked and what we disturbed, still laughing but as deep in thought, we remembered why this place was special, why we returned each September then, as we did now.

Further afield, the pool is gone, now just a wetland. The Lake – that will never change. We spoke of pulling Brother John’s tractor out of the ice, hockey games, “Capture the Flag” in the hill beyond, feeding the ducks, the path through the pasture for an afternoon walk to Clarks Green for a “Yoo-hoo” or on to town for the latest 45-rpm by the Searchers or Four Seasons. The two-lane road that passes the Lake is still referred to as “Venard Road,” the toboggan hill now the home of a Baptist Church and a Jewish retirement home. We laughed some more and swapped fresh stories, many closely held in secrecy until that weekend, over a handful of meals and just maybe a few drinks. Clarks Summit is no longer the sleepy little pit stop it was back then, but once outside its confines, those small quintessentially American towns on the way to the Nicolson Bridge remain frozen in time. And to think we once hiked those hills, sack lunch in hand, mischief somewhere on the agenda. After all, we were young kids: immortal, bulletproof, forever pushing the envelope to its limit, our whole lives ahead of us.

It’s been seventy-seven years since Thomas Wolfe published *You Can’t Go Home Again*.

Wolfe never met us.

□



The current property layout of the former Venard – now Clarks Summit University – is shown in the Google image to the left.

- A the old pool and shed
- B the original (then-named) Summit University seminary building, now (since 2016) owned by the Roman Catholic Priestly Fraternity of St. Peter
- C main entrance (no longer on the “S” Road)
- D pond
- E former Brothers’ House
- F main building (now Jackson Hall)
- G housing for faculty and students
- H buildings constructed by Baptist College (now Clarks Summit University)

Henry (Hank) Gromada

Looking back over the many years that have passed for me since I entered Maryknoll as a high school-aged seminarian at the Venard in 1955, my thoughts and reflections are complex and diverse. The recent occasion of the 50th Jubilee for the ordination class of 1967 brought many of us back together. This event provided the opportunity for us to share stories about our life's journeys. The unifying themes in those stories began with the response that each of us had to what can be described as a "call to service." A meaningful way of describing that "service" as "love made visible." This jubilee reunion at Maryknoll was an opportunity for us to reconnect with individuals we have known for a long time and to learn about the lifetime of experiences and actions that embodied the service that gave meaning and purpose to our lives.

In recent years, many more people have become cognizant of what we have come to refer to as the global community. The experience within Maryknoll of that vision of reality has roots that extend back to much earlier times. And, it was that call to service in the context of a global reality, with its vision of the interconnectedness of all of humanity that was a unifying factor for those of us who responded to that early call to service when each of us was engaged in the process of establishing our personal identity.

In committing my thoughts to written form, I am mindful of the realities of my own personal journey over these years. Even though I decided to leave the Maryknoll Seminary a long time ago, I have maintained a number of my connections with individuals and with Maryknoll itself. I have learned in great detail, from my own experiences and from the stories of others, that this "love" as expressed through "service" can take many forms. In its complexity, it is highly personal and yet it is connected and interactive with others. We learn from each other; we find ways to support each other; we struggle together; we search for hope in the midst of stress and despair. Even though we have glimpses of the meaning of the larger reality that connects all of us, on an individual level, we never "arrive." We continue to experience the ultimate meaning of life as an ever receding horizon.

Perhaps the most striking characteristic of the classmates who gathered at the Jubilee was the humility embodied in the stories of the individuals. The stories that were shared were not focused on status and personal accomplishments. Wonderful and moving stories were told



Hank Gromada ('67) and Bill Murphy ('71) participated as invited guests in the Jubilee events at the Knoll in late June. Hank and Bill share their reflections.

about programs and activities that benefitted people in need in various corners of the world. However, the underlying message, the meaning of it all, was not one that put the story-tellers on a pedestal. Rather, it was clear that the people they had encountered were deeply respected; "they had as much to offer me as I did them." Their careers were not exercises in personal aggrandizement. How refreshing and inspiring that is in today's world.

We are all familiar with the hymn *Amazing Grace*. To me, this song has broad applicability to our lives, beyond its powerful meaning regarding slavery and human suffering. The

calling that led to the ordination of the class of 1967 is an example of grace for these men. But life itself is a gift. In ways that are beyond full understanding, we are gifted with the creative potential to extend our gifts to others. And that expression of grace is magnified in so many ways because, as we have learned through experience, this process is a reciprocal reality. Those whom we have served out of love truly have as much to offer us as we do to them. To all of my classmates, I say, "Thank you."

William Z. Murphy

"What are you going to do with your one precious life?" – Mary Oliver

My wife, Jane, and I had an opportunity to attend the Celebration of Jubilee on June 25 at Maryknoll, N.Y. Twenty-one Society members were marking their 65th, 60th, 50th, and 40th Jubilee anniversaries. The two-day celebration involved small gatherings of families and friends as well as a huge and colorful Sunday liturgy in the chapel that involved representatives from the four entities in the Maryknoll Movement: Society, Congregation, Lay Missioners, and Affiliates. The chapel walls and windows reverberated with the sounds of brass horns, basses, and drums in full accompaniment. After filling up on the spirit in the liturgy, we feasted on that special Maryknoll hospitality, a picnic with no end to the variety and quantity of food. It may be true that people do not live by bread alone, but it's a good place to start.

On Saturday night, before the main celebration, the 50th Jubilee Class of 1967 gathered with family and friends in order to share some reflections on their lives and their fifty-year commitment to priesthood. It felt a bit like campfire sharing – warm, intimate, humorous, reflective, and vulnerable. The sharing started on a so-

REFLECTIONS continued on p. 6

bering note: there are presently 300 Maryknoll priests and Brothers in the Society; only 24 are under 60. Yet to a man, each of the missionaries recounted stories of his life that reflected tremendous joy, fulfillment, meaning, and peace. They told how they were sustained by their people, that they went to Peru to work for a year and ended up staying ten years. Or they would build schools and cooperatives in Chile for years only to have them destroyed by the dictator Pinochet. All in all I would say these missionaries tried to live within themselves, but not simply for themselves, staying faithful to what they perceived was their God-given gift, listening to the call of the spirit as they journeyed through their lives.

As I sat there listening to these incredible life stories, the ominous cloud of reality, the figures mentioned earlier hung over me: 24 missionaries in the Society under the age of 60. What's that all about? Those figures are stark, but as a member of the Maryknoll Affiliate Board, I know they don't tell the whole story. As I perceive it, the story is much more dynamic and responsive, more adaptive and open ended, more mysterious. What was founded as the Maryknoll Society (Fathers and Brothers) in 1911 has evolved into the Maryknoll Movement, with the Congregation of Maryknoll Sisters being founded 1912, the Maryknoll Lay Missioners in 1972, and the Maryknoll Affiliates in 1992. When I look at that history, I can see the subtle and mysterious workings of the Holy Spirit so that what was founded as the all-male, clerical Maryknoll Society slowly and organically adapted to the blowing winds of the spirit. Just as the universal Church in Vatican II was realizing that the Church should be seen as the People of God (laity, clerics, religious, and hierarchy together), so Maryknoll was recognizing that mission is not just for clerical and religious professionals, but is at the heart of the People of God. Some contemporary theologians are even saying the Church *is* mission. The wonder and awe of this moment is that these Jubilarians helped make this possible and practical. Twenty-four men under 60 years old is stark, but surely they have been faithful workers in the vineyard, following the spirit as they understood it. This resulted in the Maryknoll Movement: "unless a seed fall into the ground and die...."

And so it remains to be seen how well the Maryknoll Movement in its various facets will continue to be adaptive and flexible

and attuned to the spirit. I cannot speak for the Society, the Congregation, or the Lay Missioners, but the Maryknoll Affiliate Board asked me to coordinate a three-year experiment to reach out to younger people (under 50!) who are returning from cross-cultural experiences, whether overseas or not. There are millions of young people, college and even high school students studying abroad or working on Habitat for Humanity projects; there are parishioners in twinning parishes and JustFaith groups who are doing immersion programs. They may be going for lengths of stay from a week or two to one year and with varying amounts of in-depth contact with locals. Most sending groups provide some preparatory training for the upcoming experience, but very few, if any, offer any organized opportunity to debrief the experience and assist individuals to integrate it into their future life journey.

We have designed a 4–6-hour workshop we call *Quo Vadis – Where Are You Going?* (see below) that helps participants to begin processing their cross-cultural experiences and integrating them into their life choices. It remains to be seen how many, if any, might choose to join the Maryknoll Affiliates in order to sustain and deepen their experience, but at least the Affiliates would be serving a significant population and nurturing the seeds of global community and compassion.

We have no way of knowing how this project will turn out, or any of the other initiatives the Maryknoll Affiliates are involved in. We can only hope that as we have grown organically into the Maryknoll Movement and remain steadfast, living in the Spirit-filled present, struggling to follow the promptings of the Spirit, we will be able to rejoice like the Jubilarians in lives well lived and leave the outcome to God.

Contact Hank Gromada at hgromada@comcast.net and Bill Murphy at jbzmurphy@rcn.com.

Quo Vadis?
Where are you going?

**Maryknoll Affiliates
Discernment Workshop**

- * A gathering time for those returning from cross-cultural experiences, either long-term work/study or short-term immersion
- * A forum hosted by The Maryknoll Affiliates tailored to various age groups and life experiences
- * A thoughtful moment to reflect individually and with fellow cross-cultural journeyers on the question: "What, if anything, can my experience mean for my life?"



Robert E. (“Bruce”) Campbell, 1924–1988

Ed: The back story to this tribute to Bruce Campbell by Joe Deering ('65) – and the comments by Al Stumph ('68) on p. 8 – is that Joe Michenfelder ('55) and Bruce's long-time friend Josephine Sweeney have been compiling a book of five of Bruce's short stories: All fall. As Al Stumph notes below, the stories were composed at a time when this brilliant man was struggling with his addictions...so the stories are dark! Joe Michenfelder put together the list of key dates in Bruce's life (see below). All fall will be available in print and ebook versions from Amazon later this year. – Tom Fenton ('69)

“Bruce Campbell.” Just to write or think the name Bruce Campbell makes

my happy neurons fire gleefully and contentedly in joy. What lacks in my personal length of time around Bruce is far outweighed by the intensity of time with him. Way back in 1960, there was once in Maryknoll something called novitiate, a misplaced and woeful anachronism slightly sullyng the beautiful countryside around Bedford, Massachusetts. The Maryknoll priests at that outpost included Fr. Robert Campbell in residence ostensibly to catch his breath and recalibrate his direction. O, felix culpa! The desertification of my soul during those eleven months of stultifying “spirituality” exercises was prevented by Bruce Campbell. He was the salvific antithesis to the dark incubus hovering over us that was trying to insinuate the refrain personally into my ear and brain, “I am a worm and no man.”

My first structured encounter with Bruce was his teaching us a course that happily was fresh air, deep and pure, that was surely based on the then-emerging – but not in Rome – recognition that the spirituality of Pierre Teilhard de Chardin was not to be banished but breathed in abundantly. Bruce was not bound by mere indications from Rome still shrouded in the substance-and-accident metaphysics of Aristotle and errant Thomism that forbade enquiring young minds to explore the potential of a boundless universe. He was already way ahead of most clerics still wearing cassocks and collars in grasping de Chardin's shackles-destroying belief that we are all being drawn ineluctably forward with everything else in this universe to the Omega Point, God, in his ever-infinite, creative love. Bruce conveyed as no one else before, and ever since, for me, that it was all good.

Bruce had during those courses what I later formulated in my own slowly opening mind as the three indispensable qualities of a first-rate teacher and instructor: a complete mastery of the subject matter; a passionate love for it; and, an inexhaustible, genuine respect for his students. Those constituted the first pull on me by this version of The Great Attractor.

I had the cheek to approach him for counsel that year. O felix anima! I was transported by my first face-to-face. It was as though he was welcoming one of the chosen of this universe. He exuded joy, exhibited total ease, lis-

tened as if there were no other sound in the universe worth attending, and lifted the dark shroud of the preceding several months. If I had had just that one bracing discussion with him during all those months, I would have likely have been carried by just that one alone. I had learned that there was beauty, truth, genuineness, and elegance at that spot in the universe. I calculated by the Bruce-isms that penetrated my hesitant mind that it must also be so elsewhere.

There is nothing unique about my little story. Like a pleasing aroma that diffuses everywhere in a room or in a fragrant garden full of Stargazer lilies, the same gift was passed from member to member in that Great Class of '65. Ask any one of us what the highlight of the year was...Bruce Campbell.

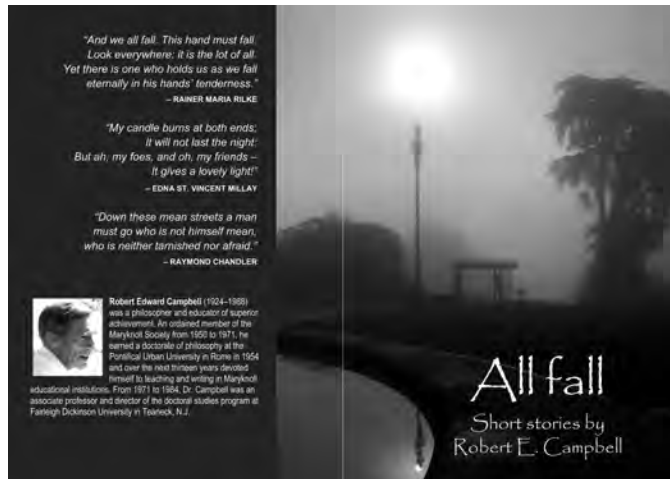
In the vagaries and vicissitudes and jobs and shortfalls of the ensuing years, my encounters with Bruce were

CAMPBELL continued on p.8

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|---------|---|
| 1924 | Birth of Robert E. Campbell, July 10. Scranton, Penn. |
| 1936–41 | Lakewood, Ohio. Diocese of Cleveland. |
| 1941–45 | Maryknoll College. Ossining, N.Y. |
| 1946–50 | Maryknoll Major Seminary. Ossining, N.Y.
Ordained June 10, 1950. |
| 1951–54 | Pontifical Urban University, Rome. Doctor of Missiology. |
| 1954–55 | Assigned to Japan (Tokyo and Kyoto). |
| 1956–58 | Diocese of Mobile, Ala. Pastoral assignment in Bessamer. |
| 1959–60 | Novitiate, Bedford, Mass. Spiritual director and lecturer. |
| 1961–62 | Maryknoll Center. Cultivation Department. |
| 1963 | Lake Orion, Mich. Rehabilitation for acute alcoholism. |
| 1964–65 | Maryknoll Seminary. Professor of Missiology. |
| 1966 | New York City. Maryknoll International Center. |
| 1967 | One-year leave of absence from the Society. |
| 1967–70 | New York City. 7½ Jane Street, with longtime friend Josephine (“Jo”) Sweeney. |
| 1971 | New York City. Granted permanent laicization. |
| 1971–84 | Teaneck, N.J. Fairleigh Dickinson University.
Director of doctoral studies program. |
| 1985–87 | Retired. 7½ Jane Street, New York City. |
| 1988 | New York City. Lennox Hill Hospital. Deceased April 15. |
| 1988 | New York City. St. Francis Xavier Church. Mass and memorial service, May 21. |
| 1989 | New York City. Campbell's Melville/Moby Dick study, <i>Ahab</i> , published posthumously. |

sporadic and hardly commensurate with all that he had provided me. I feel the ingrate. I did not often reach out as he journeyed on his unique path on this planet. I suppose I dumbly justified my lack of action and recognition by opining that Bruce was such the consummate, selfless giver, that he did not need much himself in return. How obtuse. But I need to stop this tack.

Bruce Campbell remains the biggest-in-life model for he who plumbs the depths and breadths of existence and sings what he finds in his uninhibited and boundless acceptance of the person who encountered Bruce. He gave fully with his huge, full-throated laugh, the sparkle of his eye when greeting, the learned wisdom of the ages and the zest for modernity, science, and the great arts only Bruce combined, and the inexhaustible supply of encouragement gushing from him to say that you were a mime of the divine and could, without an iota of doubt, accomplish whatever good thing



Al Stumph ('68) [astumph@fairpoint.net]:
*I admire those writers who, seemingly fearless, can reach deeply into themselves and engage the demons we all live with. These five stories written by Bruce Campbell show that he could do just that. The stories in **All fall** are dark, but let him, or her, who is without demons within throw the first stone.*

After reading the first story in this collection, I could only do one thing: remain seated in my chair for several minutes absorbing its impact. I confess that I told lies to myself, denying many of my feelings and fantasies, demons, while in the seminary and priesthood. In these stories, Bruce tells no lies to himself or others. Be prepared for vibrant and discomfoting emotions.

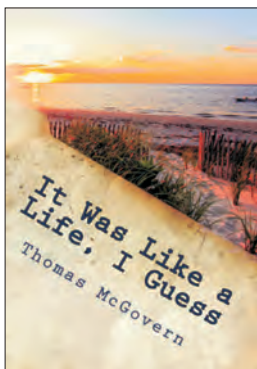
Bruce, I'm coming to bug you eternally for one of your laughs. And inspiration.

Joe Deering ('65), 7804 Takoma Ave., Takoma Park, MD 20912-4109. (301) 585-3255. josephdeering@verizon.net.

In addition to Bruce Campbell (see above) and Fr. Bill Frazier (p. 13 below), other members of the Maryknoll family have been busy writing and publishing books.

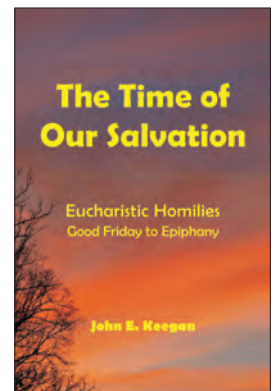


(508) 540-5120. No email address.



Tom McGovern ('54) has produced a volume of sixteen of his original short stories, entitled *It Was Like a Life, I Guess*. Tom's 200-page book is available in print and ebook editions from Amazon and SmashWords: ISBN-13: 978-1540560438 and ISBN-10-1540560430). Tom and his wife, Barbara, live in Falmouth, Massachusetts (3 Wood Rise, 02540-2504).

Fr. Jack Keegan ('60) is preparing to publish a collection of his Eucharistic homilies entitled *The Time of Our Salvation*. The 224-page paperback includes homilies from Good Friday to Epiphany. Look for the book on Amazon later this year (ISBN-13: 978-1979 059770 and ISBN-10: 1979059772). Jack lives at the Society Center in Ossining: PO Box 305, Maryknoll, NY 10545-0305. (845) 270-3453 (cell). Email: JKeegan@Maryknoll.org.



consecrated its first bishop.

In the years 1947 to 1951 over ten more Maryknoll priests and Brothers were assigned to Musoma and two new parishes were started. As more and more Maryknollers were being assigned to Tanganyika, Musoma Prefecture/Diocese added fifteen more parishes from 1951 to 1963 to the four that had existed prior to 1951.

Not only were parishes started, all with rectories and churches built of cement blocks, but many other institutions were established, such as St. Pius Seminary, the Immaculate Heart Sisters of Africa (IHSA), and later in the 1960s Komuge Catechist Training Centre, Makoko Family Centre, and the Maryknoll Language School in Makoko. The latter was acclaimed as the foremost Swahili language-learning facility in all of East Africa.

Parish Work

As important as buildings were, parish work really focused on the adult catechumenate. From 1946 to the early 1960s, Maryknollers followed the catechetical program of the White Fathers, which had a four-year catechumenate that concluded with all the adults living with their families at the mission for six months. The priests enjoyed this system immensely because it enabled them to teach (and become proficient at teaching), to get to know their people well by visiting the families in the evening, and to practice and perfect their language skills. In the 1950s the Maryknollers made improvements to the catechetical method, making it more applicable to the lived situation of the East African people, and shortened the time period to about a year and a half. How-



All photos courtesy Maryknoll Archives/Breen

Fr. Lou Bayless (1917–2001) at Nyegina Parish in the 1940s. He was one of the original group of four Maryknollers that arrived in East Africa in 1946. The others were Fathers Bill Collins (1913–1974), Bert Good (1913–1984), and Joe Brannigan (1919–1999).



Brother Mark Huntington (2000), right, did medical work at Mabatini Parish in Mwanza Archdiocese from 2009 to 2014. He is pictured here attending a Small Christian Community meeting in 2009.

ever, by the 1960s, after Tanganyika became independent (in December 1961), changed social and economic circumstances made living at the mission for six months impossible for rural Tanzanians. The catechumenate was decentralized to the major outstations of the parish, often called Centres, and the priests began to concentrate on training of the catechists. Not only was the catechumenate decentralized, but the celebration of Mass and other sacraments were as well. Thus, Sunday Mass was rotated around to the large Centres on a monthly schedule, rather than Mass being celebrated solely at the parish center every Sunday. Smaller outstations received Mass on weekdays, once a month or every two months.

In 1954, as Maryknoll was having large ordination classes, Maryknoll agreed to take the adjacent ecclesial territory, called Shinyanga. Four experienced Maryknoll priests from Musoma Diocese joined three newcomers to Africa, all likewise priests with pastoral experience. The latter arrived in Shinyanga in September 1954, and all seven dispersed to six parishes to live with White Fathers for two years, similar to the practice in Musoma eight years earlier. In 1956 Shinyanga was made a diocese and Edward McGurkin was consecrated its first bishop.

The apostolic program in Shinyanga followed the lead of Musoma, with the focus on the catechumenate and opening of new parishes. By 1963 fourteen more parishes had been established, bringing the total to twenty. Shinyanga utilized the seminary in Musoma, and also sent its young women to the IHSA Sisters. However, Shinyanga preceded Musoma in building a Catechist Training Centre in 1961, at a parish called Mipa, located along the road to Mwanza.

Varied Ministries

In addition to pastoral activities, Maryknollers also opened many primary schools (called “bush schools”) in the 1950s and health facilities, such as dispensaries and

large clinics that functioned almost as hospitals. In Musoma in 1961, Maryknoll built the Mara Secondary School, which even today is one of the premier secondary schools in the country. In Shinyanga town Maryknoll started SHYCOM, a commercial school for girls who had finished primary school, and the Buhangija School for the Blind. In response to the Vatican II *Declaration on the Church in the Modern World* and Pope Paul's encyclical on development in poor countries, many Maryknollers began to engage in a variety of socioeconomic development projects, such as improved methods of agriculture and animal husbandry, provision of clean water, vocational training programs, literacy programs, and women's development programs.

Small Christian Communities

In the late 1960s, beginning in the North Mara section of Musoma Diocese, Maryknollers initiated the community-based ecclesial model that became known as Small Christian Communities. This model has now spread to all countries of Sub-Saharan Africa and is the pillar of the pastoral structure of the church, especially in urban areas.

Maryknoll was a prime mover in efforts to make the Tanzanian Church self-reliant. However, Tanzania's economic collapse from the 1970s to the 1990s hampered true financial self-reliance and even in the twenty-first century Maryknoll has financed construction of large, modern church buildings in urban parishes, in Dar es Salaam and in Mwanza.

In the mid 1960s the new regional superior, Fr. Joe Glynn, persuaded Maryknollers in East Africa to move out of the two dioceses of Musoma and Shinyanga. At first, this meant taking on an urban parish in each of three locations: Dar es Salaam, Nairobi, and Arusha. The latter involvement did not last long, but even today Maryknoll is present in the cities of Dar es Salaam and Nairobi. In Dar, Maryknoll established three parishes over the years, staffed a fourth, and has done religious

Fr. Jim Conard ('56) worked at Kowak Parish from 1978 to 2017, when he had to return to the States for serious health reasons. In Kowak he built a large Girls High School (boarding) and expanded the health center into a full hospital. He is pictured here in 2012 with the new surgical theater he built.



Fr. John Eybel ('70) started the Clinical Pastoral Education (CPE) program at Bugando Hospital in Mwanza in 1984. He remained there until 2006. He is pictured here with Maryknoll Sr. Veronica Shweyen. (The woman in the center is not identified.)

education in secondary schools, youth ministry, university teaching, and chaplaincy at the Muhimbili Medical School. The Society also managed the diocesan AIDS program.

Beginning in the mid 1980s several Maryknollers went to the city of Mwanza, on the southeastern shore of Lake Victoria. The first apostolate was supervising a Clinical Pastoral Education (CPE) program, adjacent to Bugando Hospital. A few years later two Maryknoll priest/doctors went to the hospital to do surgery and internal and tropical medicine. By 1987 the crucible of the AIDS pandemic had become an obvious and overwhelming medical and pastoral need and much of the Maryknollers' time and energy was devoted to ministering to those suffering from this disease. It was a trying time for, as someone noted, "A diagnosis of HIV/AIDS was in fact a death sentence."

By the new century anti-retroviral therapies had become available and many people infected with HIV received a new lease on life. Maryknoll made an enormous financial contribution to Bugando, refurbishing the hospital and establishing a medical school (the Weill Cornell Medical College) that trains doctors, nurses, and technicians for all of western Tanzania.

Maryknoll also opened a new parish in the Archdiocese of Mwanza, called Mabatini, in which three Maryknollers are still stationed. In addition to parish work, two Brothers stationed at Mabatini did community medical outreach and worked with those with special needs. In addition, another Maryknoll priest opened a Spiritual Guidance Resources Centre in the city.

Father Breen's current assignment is with the Maryknoll Office for Global Concerns, 200 New York Ave., NW, Washington, DC 20001. (202) 832-1780. FJBreen@Maryknoll.org.

Amigo, Compañero, Padrino, y Caminante de todas las Causas Justas, aquí Seguimos, Firmes, Consecuentes, y Adelante Siempre, en Victorias, con Daniel [Ortega], con el Frente, con el Pueblo-Presidente, ENAMORANICARAGUA, y Siempre Más Allá!

* * *

Miguel d'Escoto was 84 and had been a Maryknoll priest for 55 years. A Memorial Mass was held for him on June 20, in Our Lady Queen of Apostles Chapel at the Knoll. Funeral services and burial had taken place in Nicaragua on Friday, June 9, 2017.

Of the numerous testimonials and eulogies delivered about Miguel, we publish here excerpts from just two, Daniel Ortega and Ray Finch, Society superior general.

* * *

President Daniel Ortega of the Republic of Nicaragua. Eulogy for Fr. Miguel d'Escoto Brockmann, Minister and Defender of the Dignity of All Peoples. 9 June 2017. (Translated by Jill Clark-Gollub)

Dear Nicaraguan brothers and sisters, with today's life-giving rains, we tell our brother Miguel that he, like the rain, has sown the seeds of life. The part of his family that is here with us today knows this very well, as does the rest of his family who are in faraway lands but still accompany us this afternoon. This is an afternoon on which we honor the man whom we justly call the Minister of Dignity – the Dignity of Nicaragua – who from that position defended the dignity of the people of our Americas, and all the peoples of the world.

[...] Miguel will continue to be with us because his ideas, his light, will not go out just because he has moved on. He has left us physically, but he is with us and will continue to be with us in this daily battle that we will continue to wage for the justice, for the freedom, for the sovereignty, for the peace of our peoples.

[...] Miguel: we are here before you. All of Nicaragua is here, committed to continue your work struggling for those ideals and those principles, with deeply Christian roots. And for that reason we have most certainly been imbued with those Christian and socialist principles of solidarity, which are what have allowed us to build peace and stability in our country.

[...] And the youth of Nicaragua are here today, just as they have always been by Miguel's side all these years. And the new generations are here, too. We are certain that these young people are taking on your way of thinking, your ideas, your conviction, and your resolve, our dear brother, the Minister of Dignity and Peace: Miguel d'Escoto Brockmann....

We say to you, what we have said to our heroes and martyrs, – summed up in that well-known greeting to Che Guevara: Until forever Father Miguel! Until forever!

Fr. Ray Finch, Homilist, Memorial Mass for Miguel, June 20, Maryknoll, N.Y.

Today's first reading speaks of placing our trust in God and doing what needs to be done. It is not always easy to know what needs to be done, and then once we know it can be even more difficult to follow through.

What an appropriate reading for remembering Miguel. Throughout his life he never backed away from doing what he understood needed to be done to serve the poor and to favor God's reign. Some Maryknollers might have disagreed with certain of the decisions that Miguel made during his mission journey or with the specifics about what Miguel was doing at different moments, but no one doubted his integrity or his persistence in following through on what he saw as right and what he understood as demanded by justice.

In the Gospel today we are presented with the Beatitudes. The world as we experience it, the world of power, prestige, and winning, is turned upside down. Jesus doesn't say, "How blessed are the rich and powerful, for they shall get their way." No! Blessed are the poor, the suffering, the insignificant, the persecuted, and the lowly. The kingdom of heaven is theirs. Living the Beatitudes was the GPS, the compass that guided Miguel's life. During his entire missionary journey he placed himself at the service of the poor, the suffering, the humble, and the persecuted.

[...] The world needs the Good News today more than ever. Looking around we can be overcome by the impossibility of the task that we face. For each person that we benefit there are hundreds more in need, for each injustice that we help to correct innumerable atrocities spring up like mushrooms to replace it.

During his missionary journey Miguel was involved in countless educational, organizational, development, and political projects to serve the poor. At times he saw success and at times failure, but he stayed the course and persisted. Despite the impossibility of the task, time and again he tried to respond as best he was able: in organizational projects in Chile, in Social Communications, founding Orbis Books, promoting the gospel and mission here in the United States, in promoting the recovery after the devastating earthquake in Nicaragua in 1972, in serving as foreign minister of Nicaragua, and as president of the UN General Assembly.

[...] We thank God for helping Miguel find his way to Maryknoll so many years ago and for enabling him to faithfully and joyfully live his vocation to priesthood and mission for fifty-five years.



www.maryknoll.com

below makes clear, the Melvilles' participation in the Catonsville protest was intended to focus attention on the parallels between Guatemala and the war in Vietnam.

Thomas Melville, antiwar protester and one of the "Catonsville Nine," dies at 86

Bart Barnes, *Washington Post*, May 8, 2017

Thomas R. Melville, a former Maryknoll priest and social justice activist who in 1968 participated in a high-profile act of civil disobedience against the Vietnam War, the burning of military draft records in Catonsville, Md., died May 1 at a nursing home in San Diego. He was 86. The cause was complications from back injuries in a fall, said his wife, Marjorie Melville, a former Catholic nun who also participated in the raid.

On May 17, 1968, the Melvilles were among nine Catholic activists who stormed a draft board office in Catonsville, a suburb of Baltimore, seized 378 draft records and burned them in a parking lot outside in a homemade concoction of napalm. They distributed a statement to bystanders, including many reporters who had been tipped off in advance of the burning. "We destroyed these draft records because they exploit our young men and represent misplaced power concentrated in the ruling class of America," the statement read in part. "We confront the Catholic Church, other Christian bodies, and the synagogues of America with their silence and cowardice in the face of our country's crimes."

At the scene "we prayed for peace and waited for the police," George Mische, one of the organizers, wrote in a 2013 issue of the *National Catholic Reporter*. The group included two other Catholic priests, brothers Daniel and Philip Berrigan, probably the best known of the nine. Found guilty of destruction of government property, all received federal prison sentences ranging from twenty-four to forty-two months, after a trial that drew international media coverage.

[...] Like its Pentagon predecessor, the raid by the Catonsville Nine would leave a literary legacy, giving rise to a play about the trial and two movies. It also inspired similar raids on draft boards across the country. As much as anything, the burning of the draft records came to represent an already troubled year in American history: More than 500,000 U.S. troops were committed to the Vietnam War; the Tet Offensive, in which tens of thousands of North Vietnamese troops attacked South Vietnamese cities, further elongated the conflict; in a stunning announcement, President Lyndon B. Johnson withdrew from seeking a second term; and the Rev. Martin Luther King Jr. and Sen. Robert F. Kennedy (D-N.Y.) were assassinated.

Mr. Melville, a former missionary in Guatemala, had just returned to the United States before he became in-

involved with the burning in Catonsville. He said at his trial that he saw a parallel between what he had seen regarding social and economic injustices in Guatemala and the situation in Vietnam. For him, the raid in Catonsville was an attempt to "distinguish before the American people that there is no court of appeal for the Guatemalan people or the Vietnamese people in the face of U.S. military might."

Thomas Robert Melville was born in Boston on Dec. 5, 1930. As a Maryknoll priest, he was assigned in 1957 to Guatemala, where he worked on economic development and social justice projects. But in this process, he lost the support of the Catholic Church hierarchy, the U.S. Embassy, and Guatemalan authorities, Marjorie Melville said, and in 1967 they were both ordered out of the country. They received permission to leave their religious orders. They married in 1968 and made contact with the plotters of the Catonsville raid.

At their sentencing, Mr. Melville received three years in the federal prison at Lewisburg, Pa., and Marjorie Melville was sentenced to two years at the women's prison in Alderson, W.Va. With time off for good behavior, he served eighteen months; she, nine.

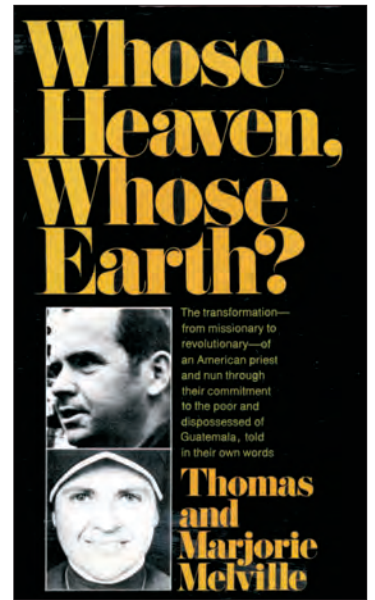
The day before they reported to authorities to begin serving their sentences in 1969, they received master's degrees from American University, submitting a joint thesis, "Guatemala: The Politics of Land Ownership." He received a doctorate in anthropology in 1976, also from American University.

He wrote several books with his wife, including *Guatemala: Another Vietnam?* (1971), as well as *Through a Glass Darkly: The U.S. Holocaust in Central America* (1998). He held a variety of jobs, in real estate and health care, while she taught at the University of Houston and the University of California at Berkeley.

Since 1995 they have lived in San Quintín on the west coast of Mexico's Baja Peninsula.

In addition to his wife, Mr. Melville is survived by two children, Marita (San Quintín) and Tom (Vacaville, Calif.); seven grandchildren; and a great-grandson.

(U.S. postal address) Margarita Melville, 591 Telegraph Canyon Rd., #769, Chula Vista, CA 91910. (619) 748-7138. brad6ville@outlook.com. Copies of *Through a Glass Darkly: The U.S. Holocaust in Central America* are available on Amazon.





How the God of Jesus Makes Peace

by Father William B. Frazier, M.M. ('56)

Mike Virgintino, Manager,
Maryknoll Communications

On Friday, June 23, several former students of Fr. William Frazier surprised him at St. Teresa's by presenting him with a published copy of his book *How the God of Jesus Makes Peace*.

The 100-page paperback book is a heartfelt tribute from a generation of Maryknoll seminarians to their professor of theology, who taught every Maryknoll student from 1959 to 2004.

In addition to his teaching, Fr. Frazier was active in missiology circles and often delivered controversial papers to mission groups and societies in the United States and abroad. Fr. Frazier wrote a great deal, but he rarely published.

The book is based on lecture notes that Fr. Frazier delivered to his students at Glen Ellyn and, later, to graduate students who were pursuing M.A. or M.Div. degrees in theology at Maryknoll, N.Y.

How the God of Jesus Makes Peace presumes a healthy background in philosophy and related sciences. The book is in essence a chapter in a much larger work on thanatology that Fr. Frazier has never published.

In his Introduction to the book, Joseph J. Fahey ('67) – a student and colleague of Fr. Frazier – writes, “In this inspiring study, Maryknoll Father William Frazier systematically draws out the ethical dimensions of the death of Jesus and through that how the God of Jesus makes

peace. This seminal book charts the way to an understanding of peacemaking as foundational to the Christian message. Hence, peacemaking is at the heart of the Good News.” □

Tom McGuire ('67) adds:

The 50th Jubilee celebration for the Class of 1967 was a joy for all. We shared life stories and reflected on a common history that had started for all of us in Maryknoll. I am glad my life journey included Maryknoll.

A highlight of our weekend was the presentation to Bill Frazier (in the name of the Class of 1967) of the book of Bill's that Joe Fahey arranged to have edited and published, *How the God of Jesus Makes Peace*.

Bill Frazier's insights on the Christian way of peace demonstrate how the simple way of Jesus has been overlooked, perhaps even covered up, by those who have given their lives to spread the gospel message.

Here are a few of the key points from a summary list at the end of the book. Every practicing follower of Jesus can reflect on these points with great possibility of a new look at the authentic meaning of the Gospel.

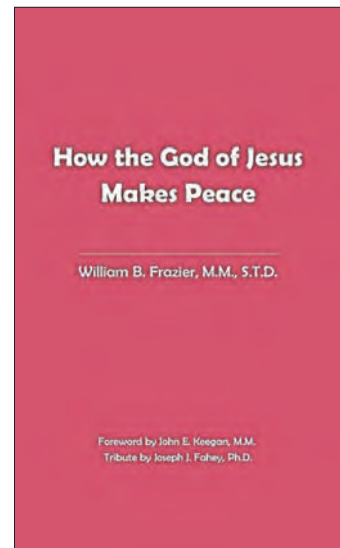
1. That the saving death of Jesus is God's answer to the ongoing disruption of peace in the world (pp. 27–29).
2. That Christian reflection rarely gets into adequate and accurate detail about the peacemaking that happened on the cross (pp. 29–32).

3. That the death of Jesus did not reconcile God to sinners, but sinners to God (pp. 33–37).

4. That the innocence of Jesus' death is the key to its peacemaking potential, not merely by repairing an injury done to God, however, nor merely by applying moral pressure to those who foster violence (pp. 46–50).

I encourage all to read this remarkable work.

*Peace for all
Peacemakers!*



How the God of Jesus Makes Peace is now available in print and ebook formats from Amazon and SmashWords.
ISBN-13: 9781548050153
ISBN-10: 1548050156



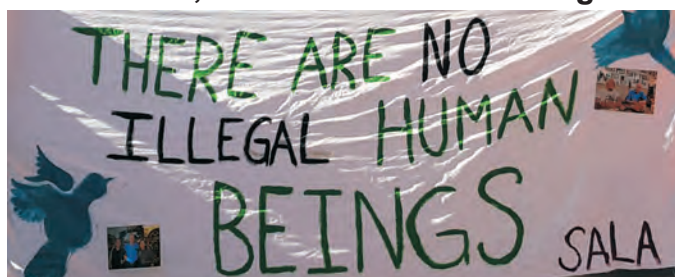
Mike Virgintino

Pictured at the book presentation are (l-r) Tom Samway, Tom McGuire, Fr. Bill McIntire, Fr. Frank Higdon, Fr. Bill Frazier, Fr. Emile Dumas, Joe Fahey, Fr. Jack Moynihan, Fr. Jack Keegan, and Fr. Leo Shea

SOA Watch Border Encuentro

www.soaw.org/border/

Nov. 10–12, 2017. Tucson/ambos Nogales



Among the Maryknollers participating in SOA Watch's Second Border Encuentro on the U.S.–Mexico border in support of refugees and migrants were (left) Dottie and Bill Ruppert ('63), and (l-r below) Joe Fahey ('67), Roy Bourgeois ('72), Tom Samway ('67), and Fr. Leo Shea ('66).

Fr. Leo Shea, MM



Fr. Leo Shea, MM

Two active School of the Americas Watch supporters and organizers in the Oakland/San Francisco Bay Area, Bob Nixon (left, below) and (second from right) Fred Zierlen ('62) are pictured here with peace activists Judy and Charlie Liteky in San Francisco in 2015.

Joe Fahey ('67) was instrumental in helping Charlie publish his powerful memoir, *Renunciation: My Pilgrimage from Catholic Military Chaplain, Vietnam Hawk, and Medal of Honor Recipient to Civilian Warrior for Peace* (2017, Amazon). Sadly, Judy and Charlie both passed away before *Renunciation* was published.



Fred Zierlen

Maryknoll Lay Missioners

Sam Stanton, executive director of Maryknoll Lay Missioners (MKLM) supplies this update and plea for financial support:



November and December of 2017 will be full of great events for MKLM, including the Covenant Eucharist when our eight new missioners read the MKLM covenant in the presence of other missioners, MKLM staff, and the broader Maryknoll Family, committing themselves to God's mission and to the community of MKLM. The new missioners will accept their assignments to six different countries on December 9.

As we await the arrival of our new executive director, Ted Miles, our board of directors has asked me to assume the direction of the Mission Advancement Department until a new director is hired. In this capacity I want to ask for your support. Unfortunately, we are not on track with our income goals for the year. The months of November and December are key in fundraising for religious organizations and NGOs and at MKLM we need to do all we can in these two months to meet our annual goals for 2017. Your contributions will help us continue to sustain good committed missioners in the field and invite others to join us on this journey of faith and service.

If you have any questions or need further information, please contact me directly at sstanton@mkmlm.org or with Mission Advancement at (914) 762-6364, extension 218 or 220.

* * *

Fr. Leo Shea ('66) furnished the following data on MKLM:

Mission statement: Maryknoll Lay Missioners is a Catholic organization inspired by the mission of Jesus to live and work in poor communities in Africa, Asia, and the Americas, responding to basic needs and helping create a more just and compassionate world.

www.maryknollaymissioners.org

Number of lay missioners: 59 adults, 15 children

Regions of ministry: Bolivia (11), Brazil (11), Cambodia (8), El Salvador (10), Kenya (2), Tanzania (10)

Ministry priorities: health; education; peace and justice; pastoral ministry; sustainable development

New candidates: 11 accepted with 5 more in the admissions process.

Overseas lay missioner statistics:

- Number in first contract (3.5 years): 20
- Number in second contract or more (6+ years): 39
- Number of returned missioners in U.S. and other countries: 627 adults, 204 children

Age span of current lay missioners: 23 years to 75 years

Families in mission: 7

Couples in mission: 3

Single men and women in mission: 28





Letter to My Grandchildren – and Future Generations

Hank Gromada ('67)

To those I love who follow after me: Whether or not we will ever have the time together to share our thoughts about the important and significant aspects of

life, I want to take the time to articulate what I have learned over the course of my life's journey. What follows is my list (not necessarily in order of importance):

§ Recognize the importance of relationships with others; be respectful of anyone you encounter, not because they merit respect but rather as an indication of the kind of person you are (or want to be).

§ When you are blessed to be in close relationships, in which you know everything there is to know about the other person (and they know all about you), discipline yourself to *not* use the opportunities that will come along to hurt them with that knowledge of their weaknesses and vulnerabilities. This will engender the trust that will bind the relationship together.

§ Realize that because we are (by nature) social beings the real power of our actions is that they are reciprocal. We do not get love by demanding it from others; rather, we give love to others, with the hope and trust that they will respond in kind.

§ When there are disagreements, search for common ground and use that as the starting point for finding a resolution that is mutually beneficial.

§ Take time to listen well; and, when feelings (particularly negative feelings) are “running high,” allow time for those feelings to subside before taking action or making decisions.

§ Often, we live in a competitive environment, in which success is measured by comparisons to others; there are winners and losers as indications of the value that society places on us and others. Realize that some of the most important aspects of life have to do with our skills to cooperate and collaborate with others and to create relationships and communities that care and support everyone.

§ Value your work and that of others; give it your “best effort.” One of the most important lessons of life is that the sense of achievement we enjoy after “a job well done” is one of our most valuable experiences. It gives us the will to tackle even more difficult challenges, with a sense that we can learn and grow from such experiences.

§ Reflect on beauty in the world, in all of its manifestations; and, create beauty whenever and wherever you can (e.g., gardens, pictures, art, music, poetry).

§ There are some special relationships in life, like the ones I experience with my wife and children and family, in which the standard is unconditional love; i.e., love-no-matter-what. So, even when I experience failure and the depths of depression, I know there are places (certain people, really) where I can return to (or turn to) for acceptance and support.

§ My hope for you is that you will become a “seeker-after-the-truth.” While we stand in awe of infinite realities and a seemingly infinite universe, we are finite beings. But, our desire and our capacity to learn and to grow in knowledge and wisdom know no bounds. There is always more to know and to experience more fully.

And, finally, know that you are loved by me, with all of my heart and soul.

Hank and Ruth Gromada, 113 Canal St., Rehoboth Beach, DE 19971. (302) 226-2445. hgromada@comcast.net

An Imaginary Conversation between Jesus and Bishop Robert McElroy of San Diego, California

Joseph Bukovchik ('66)

Jesus: Hi, Bob. I'm pleased with your article in *America Magazine* defending James Martin, S.J., and his work with the LGBT community. I couldn't have said it better.

Bishop Bob (hereafter BB): Thanks, Jesus. I try to live like you.

Jesus: I'm glad you said that. I know that you believe that I speak to you in the Bible and that you live by my Word.

BB: Yes, Lord, I believe your Scriptures. I believe you speak to us through your written Word. After all, you are the Word made flesh.

Jesus: Good, very good. Bob, is the human word ever more important than my Word? Is the human word to be followed especially when it contradicts what I say?

BB: No, Lord, never. We don't contradict your Word.

Jesus: Really? Are you certain?

BB: Yes, Jesus, I am certain. Human words are there to serve your Word, never to contradict you.

Jesus: The Sunday bulletin of Sept. 24, 2017, at St. Thomas More in Oceanside, California, says the church plans to have just four communion services that week, from Tuesday through Friday. What happened to daily Mass?

BB: The pastor is ill; their supply priest can barely celebrate Monday morning Mass, and priests are scarce.

Jesus: Really, Bob? Really? Do you know there are 300+ priests in your diocese not assigned to any church? Are you aware that at St. Thomas More, there are eleven other priests besides the two you mentioned? Some of these priests attend daily Mass. I send you more priests than you need! Your prayers are answered!

BUKOVCHIK continued on p. 16

BB: Well, I know we have lots of married priests, but we can't use any of them.

Jesus: Can't, won't, or refuse to use them? Most would offer their ministry freely.

BB: I'd love to use them, but Canon Law forbids it.

Jesus: I see. So your human/Canon Law words that contradict me override my Word?

BB: What are you talking about?

Jesus: Bob, I am the same yesterday, today, and tomorrow. I picked married men as my apostles, and I haven't changed my mind. Do you think I changed my mind?

BB: I don't know what to say.

Jesus: You choose to have no Eucharist rather than one celebrated by a married or widowed priest. You act as if a priest who marries is a Judas priest! I don't understand that. A priest who marries is a Jesus priest! More than half of the churches around the world no longer celebrate my Eucharist, and it's happening in your diocese. Bob, I don't like it! The Eucharist is slowly dying out and is beginning to die at St. Thomas More parish too! I know you are not satisfied with that. It doesn't matter to me if a priest is married or celibate. What matters is how much a priest loves me. Why don't you use some of the eleven priests I've provided at St. Thomas More for daily Mass? They love me.

BB: I wish I could, but my hands are tied.

Jesus: Who tied them, Bob? Are you not free to follow my Word? Who dares to override my Word? In 1 Cor. 9:5, I clearly state (through Paul) that the apostles, my brothers, and Peter have the right to be accompanied by a believing wife. Do you recall that passage?

BB: Yes, Jesus, I do.

Jesus: Can you obey my Word or will you continue to disregard it as your Canon Law commands? Human/Canon Law contradicts me in this matter. No wonder you have so few priests! You bring this on yourselves and then you pray to me for vocations! I give them liberally, yet your law strains out 95 percent of the vocations I send because they are married vocations to the priesthood!

BB: I wish I could follow you on this because if I did, my problems would be solved.

Jesus: Bob, you can follow me. You are an apostle in your own diocese. You need to have as much courage and passion in this matter as you have defending Fr. Martin, S.J., and his work with the LGBT community. Doesn't the Eucharist go to the heart of my church? What will you do about it? Do you think you could write another letter to *America Magazine* about this most important matter?

BB: Then there was a great silence, the *magnum silentium*.

Joseph Bukovchik ('66), 695 Sunset Dr., Vista, CA 92081-6821. (760) 726-8831. jabuko@sbcglobal.net.



Fr. Leo Shea, MM

Concelebrating Fr. Gerry Kelly's Golden Jubilee Anniversary Mass at his home parish church (St. Joseph's) in Malden, Mass., on May 28, 2017, are (r-l) Fr. Tom Ahearn ('68), Fr. Leo Shea ('66), and (far left) Fr. Gene Sullivan, a Boston College classmate of Gerry and Tom.



Fr. Leo Shea, MM

Anne Marie and Jack Daniels ('67) at classmate Fr. Gerry Kelly's Golden Jubilee Anniversary Mass in Malden, Mass., on May 28, 2017.



Dennis Power

Joining Jubilarians Fathers Emile Dumas and Gerry Kelly (class of 1967) are (l-r, standing) Dennis Power and Joe Sullivan.



Dennis Power

Pictured above during the Jubilee weekend at the Knoll in June are (seated) Carolyn Watson-Peters and Fr. Jerry Burr ('67) and (standing, l-r) Fr. Jack Moynihan and Jerry Watson-Peters (both class of 1967).



Fr. Gene Toland, MM

Fr. Gene Toland ('64) (right) is pictured here during a visit with his classmate Bill Lafferty and his wife, Carlota, at their home in Cochabamba, Bolivia.

Fr. Joe Towle, MM



On September 14, 2017, at Saint David's Episcopal Church, South Yarmouth, Mass., Fr. Joe Towle ('65) (pictured above on a Habitat for Humanity job site) received a ten-years-of-service award at the annual meeting of the Habitat for Humanity of Cape Cod. A special award card read, "Thank you for your many years of volunteer service with Habitat for Humanity."

Monica Bushman



John Bushman ('61), left, a certified member of the California Rare Fruit Growers Association, in his element at the 2017 Avocado Fest.

The Rockaway (N.Y.) gang came together this past summer to welcome home Steve Weil ('64) from more than twenty years in Nicaragua and Guatemala, seven of those years with Maryknoll.

Pictured standing (l-r) are Bill Allen ('57), Steve Weil, John Hallinan ('64), Ken Riley ('64), Frank Gerace ('64). Seated (l-r) are George Laudadio ('63), Carmelo Mallia ('63), Pat Murphy ('65), and John Traugott ('65). (Ed Briody ['63] was unable to attend.)



Fr. Leo Shea, MM



On May 22, 2017, Leo Shea ('66) was granted an honorary doctorate (*honoris causa*) by his alma mater, Boston College. Leo (center, above) writes that it was "a special day for my family since my dad graduated from BC in 1929 and the first class of BC Law School in 1932. My classmates of the School of Arts and Science class of 1960 have been very supportive of Maryknoll and my mission life down through the years." The award read: "Father Leo Shea has served the world's poor since graduating from Boston College in 1960, first with the Boston College Lay Apostolate Program in Jamaica and then during a half-century of global ministry with the Maryknoll Fathers and Brothers. Educated in a Catholic grammar and high school, he earned a degree in English from Boston College in 1960, and then taught as a volunteer at St. George's College in Jamaica. The following year, he entered the Maryknoll religious community, and was ordained five years later. He began a 16-year mission in Venezuela in 1975, living in a shack in the Caracas slum of Nueva Tacagua, where he preached in the streets and drew strength from liberation theology. In 1983, he became Maryknoll Regional Superior for Venezuela-Colombia, and subsequently the first codirector of a commission investigating human rights abuses in Venezuela. He returned to the United States in 1991 to serve as vicar general of Maryknoll. In that role, he helped establish the Maryknoll Lay Mission Association to support missionaries worldwide, as well as the Chinese Seminary Teachers and Formators Project, which has brought 150 Chinese priests and

women religious to study in the United States. For his tireless, generous commitment to the poor and disenfranchised, education and human rights and Maryknoll missionaries across the globe, Boston College confers on Father Leo B. Shea, MM, the degree of Doctor of Humane Letters, *honoris causa*." *Congratulations, Doctor Shea!*



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A Maryknoll Good-bye to Mary D’Arcy

Mary D’Arcy passed away in New York City on August 2 at the age of 86. A former Maryknoll Sister (Sr. Rosaire Marie), Mary married Paul D’Arcy (’46). Mary was very active in a professional capacity with Maryknoll Lay Missioners and, in recent years, with Maryknoll Affiliates. Her son Paul delivered this tribute during the memorial service for Mary in the Society Center chapel, August 5, 2017.

Being here at Maryknoll is a perfect way to say goodbye to my mom:

- My Mom began her adult life here when she joined the Maryknoll Sisters with her twin sister, Marie
- She set out for her decade as a missionary in Bolivia from here
- Much later, my Mom and Dad met here
- And even later my Mom loved her work here: she loved the community of lay missioners and she and my Dad loved participating in the gatherings of the Affiliates
- As kids, Peter and I used to spend our summer days at Maryknoll, playing tennis and swimming and exploring and having way too much dessert in the cafeteria
- And, of course, the tree that memorializes my Dad is right here out front

My Mom lived an amazing life. It’s almost like she lived multiple lives, one after another. There was her upbringing with seven siblings during the Depression in her parents’ hotel in Pennsylvania, her life with Maryknoll and her decade in Bolivia, and then the life of our D’Arcy family.

My Mom gave so much to make sure that my brother Peter and I had an amazing life. She left her Ph.D. program in psychology with just her dissertation left to complete. Even though they didn’t have the money, my parents found a way to send us to a private school. She and my Dad worked so hard to make sure that we would have every possible opportunity in our lives.

My Mom wanted to make sure that we were exposed to the world. When I was in elementary school, she came into my class to talk about the political situation in Nicaragua. I remember my parents setting up the slide projector and screen in the living room, popping in a carousel, and sharing photos from their trips or past family travels the way other families might watch TV together.

Our frequent family vacations, typically road trips, were always a mix of fun and education. Over a period of a decade, I think we visited every Civil War and Revolutionary War battlefield and history center on the East Coast.... In 1987, we went to London on our first trip outside of North America. When we arrived, one of the first things my parents did was to take us to a trial in a London courthouse. The one we were assigned to was a trial for buggery, which certainly was educational. And



Fr. Bill Coy, MM

Mary Gray D’Arcy (left) and Sara Charles Kennedy, Maryknoll, N.Y., 2011.

almost every summer we visited our cousins Ned and Neil – in Chicago or New York. My Mom was deeply connected to her twin sister, Marie, and she made sure that our families spent as much time as possible together.

But I think, as much as anything else, I’ll remember my Mom for her incredible love of our family. She truly truly, truly loved my Dad. They had a beautiful marriage. After making the hard decision to leave Maryknoll together, they built a wonderful new life....

My Mom deeply loved all six of her grandchildren. Time with Peter and Stacey and the girls in Larchmont was the highlight of every week for her. Likewise, she stayed so closely connected to all of our family....

One of the ways she helped so many people was by listening. She could take any problem or situation and come back with useful thoughts and ideas. She had such clarity and she was almost always right.

While it is dreadfully hard to say good-bye, it helps to know that my Mom lived her life to the fullest. In the last year she visited her brother in France and spent the holidays with our family in the mountains of New Mexico, joining in funny reenactments of the crazy art in the house we rented.

When she would visit with family, she would always help to keep the party going – joining us at a jazz club, hitting golf balls with us, sitting and talking by the fire, dancing like crazy at a wedding, or – as she did in her eighties – going indoor skydiving with the whole D’Arcy gang in Austin.

Peter and I are so thankful that our Mom was our Mom. We will miss talking to her...hearing her thoughts and advice; we’ll miss her love and her witty sense of humor. We’ll miss her voice. For all of us, the world won’t be the same without Mary Gray D’Arcy – but I know her spirit will live on for a long time in the way she has touched and shaped all of us.

□

Ordinations

On Saturday, May 20, 2017, Deacon Daniel Siwoo Kim of Cerritos, Calif., and the Diocese of Orange and Deacon Peter Latouf of Detroit, Mich., and the Archdiocese of Detroit were ordained Presbyters into the Maryknoll Society. The Mass of Ordination at Our Lady Queen of Apostles Chapel was celebrated by His Excellency Bishop Frank Joseph Caggiano of the Diocese of Bridgeport, Conn. Present also were Rev. Raymond J. Finch, superior general, and Rev. Stephen R. Booth, rector of the Maryknoll Seminary. Frs. Kim and Latouf's parents as well as many family members and friends were also in attendance. Daniel and Peter received their missionary crosses at the Maryknoll Sending Ceremony that same afternoon. Both will serve in mission in the Asia Region.

Senior Missioner Status

The following Maryknoll Fathers have been assigned Senior Missioner Status in the Society: Robert L. Depinet, Gerald J. Farrell, Joseph A. Slaby, Leo B. Shea, Dennis W. Cleary, Robert J. Lloyd, John J. Sullivan, Gerald J. Persha, Michael G. Callanan, Peter L. Ruggere, John P. Martin, James R. Roy, Joseph A. Klecha, Rafael R. Dávila, Francis T. McGourn, David L. Pfeiffer, John F. Soltis, Bryce T. Nishimura, Richard S. Czajkowski, David C. Kelly, Stephen R. Booth (with a three-year assignment to pastoral ministry in the Diocese of Spokane, Washington), and John J. Lange (remaining in the Africa Region).

Celebrating the Society's First Mission Sending

September 7, 2018, marks the 100th Anniversary of the Maryknoll Society's First Departure Ceremony and sending of the first mission group to China. To prepare for the celebration of this historic event, the General Council has appointed a planning committee comprised of Society Members and employees. The members of this committee, which has already met several times, are Fathers Steve Judd, Ed Shellito, Dennis Cleary, and Bob Jalbert, and employees Mike Virgintino, Lisa Quist, and Anna Johnson.

Support for Syrian Refugees

In April 2016, a forum that attracted three hundred people was held in White Plains, N.Y., to address the issue of resettling refugees from Syria in the United States. Several Society members were present and decided to seek ways to assist local organizations doing resettlement. It was recommended that Maryknoll begin by assisting a newly formed group in Stamford, Conn., called Stamford Interfaith Refugee Settlement (SIRS) that had



News from the Knoll

just received a family of six from Syria.

From September 2016 to February 2017, Maryknoll priests and Brothers have contributed a total of \$72,174 to assist refugees from Syria and elsewhere. A group of about ten Maryknollers at the Center have been responsible for making disbursements. The following disbursements have already been made: \$15,884 to SIRS in Stamford; \$10,000 to Hearts and Homes for Refugees (HHR) in Pelham Manor, N.Y., which resettled a family from Syria in January this

year; and \$10,000 to Church World Service in Poughkeepsie, N.Y., which in February resettled a family from the Democratic Republic of Congo (formerly Zaire). There are plans to assist in April the HHR group in Larchmont, N.Y., that has resettled a refugee man from Pakistan, and to give additional assistance in May to the Stamford SIRS group.



Friends Across Borders, a mission-awareness program sponsored by Maryknoll Lay Missioners has announced trips being planned for 1918:

CHILE: Notre Dame and Marquette. Feb. 9–25, 2018. Deadline for signups: Nov. 9, 2017

CAMBODIA: JustFaith Ministries. Feb.

23–March 4, 2018. Deadline for signups: Nov. 23, 2017
BRAZIL: June 8–17, 2018. Deadline for signups: Feb. 8, 2018

CHILE: Notre Dame and Marquette. July 7–23, 2018. Deadline for signups: March 7, 2018

BOLIVIA: JustFaith Ministries. Aug. 9–19, 2018. Deadline for signups: April 9, 2018

TANZANIA: Aug. 17–26, 2018. Deadline for signups: April 17, 2018

EL SALVADOR: JustFaith Ministries. Nov. 30–Dec. 9, 2018. Deadline for signups: July 30, 2018

For information, visit www.friendsacrossborders.org, email friendsacrossborders@mklm.org, or telephone (914) 236-3474.

Recognitions

Maryknoll Father Alan Doyle ('64) has been granted Republic of China citizenship by the National Immigration Agency. Fr. Doyle has lived in Taiwan for fifty-three years. (Fr. Brendan O'Connell ['63] was granted Taiwan citizenship in January 2017.)

Also in Taiwan, Father Eugene M. Murray ('58) received the Taiwan Citizenship Award on August 17, 2017, in his parish in Cingshui. He is the first foreigner in Taichung to be so honored.

US priest vows to defy North Korea US travel ban

By Jee Abbey Lee, BBC Korean Service

A CATHOLIC PRIEST who has been to North Korea fifty-two times on humanitarian missions says a new U.S. [government] travel ban will not stop him from going again.

Father Jerry Hammond [’60] has been traveling to North Korea since 1995, helping to treat people suffering from tuberculosis. But in July [2017], the [U.S.] State Department introduced a travel restriction amid growing concerns over the detention of Americans. The regulation came into effect on 1 September except for those with special permits.

Father Hammond says he will push ahead with another trip in November, even though going against the ban could cost him his passport. The 84-year-old, who lives in South Korea, has sent a permit request, but has not heard back. “If I don’t hear from them, I am going to take that as a yes,” he says. “The thing is, if they don’t want me to go, I think they should tell me that. So if I don’t hear from them, I am going to go.”

To an email response to BBC, the State Department said it can “revoke a passport for misuse.” Depending on the circumstances, criminal penalties may also apply.

Father Hammond travels to the North for the first three weeks of May and November each year. The lifelong cleric says he is only driven by the goal of saving lives. “In all reality, I am a Catholic priest; I have been working in South Korea; I am 84 years old; so it seems strange [that the North Koreans would want me there],” he says. “They don’t even have to give me a visa.”

Father Hammond is part of Maryknoll, an American Catholic Church overseas missionary organisation and is one of twenty people in a North Korea delegation organized by the Eugene Bell Foundation, a US-based nonprofit. The foundation provides medical assistance to four regions in the North, focusing on delivering medicine that combats multidrug-resistant tuberculosis. A typical multidrug-resistant tuberculosis patient requires about \$5,000 of medication for eighteen months.

Father Hammond says this is why groups like the World Health Organization are not able to step in. It is simply too expensive.

If the priest is banned from traveling to the North, the foundation will find it difficult to find another contributor to fund the biannual trip. The Eugene Bell Foundation is the “transporter” of the medicine, but all the expenses tied to the humanitarian work come from volunteers themselves. Father Hammond, like other clergy in the delegation, finances his own trips.

When North Korea first reached out for help from Maryknoll, they were going through a famine. The Cath-



Maryknoll Father Gerard Hammond (’60), second from right above, with members of a mobile medical van in North Korea.

olic agency’s work began with treating regular tuberculosis patients but later moved into solely treating multidrug-resistant patients.

Father Hammond has spent so much time on the peninsula that his Korean name Ham Chae-do is familiar on both sides of the border. When he first visited North Korea, the locals called him their “comrade,” which means a mate in the communist North. As time went by, “mate” transitioned into “*haraboji*” or grandfather: a popular way to address a male figure past middle age. “So now I am at a point where I answer, ‘Yes, grandchild’.”

With nothing to gain by breaking the travel ban, what motivates the priest to travel to the North?

“If you saw an accident on the road, you would not ask that person what religion they are or anything else,” he says. “You’d try to help them out.”

Fr. Gerard E. Hammond, M.M., Seoul Society House, Gwang-Jin PO Box 10, Gwang-Jin Gu, Seoul 05048, Korea.

INTERCHANGE

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