

**New England Jesuit  
Oral History Program**



**Fr. John P. Reboli, S.J.  
Volume 108**

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AMDG

## THE IMPORTANCE OF ORAL HISTORY

Oral histories are the taped recordings of interviews with interesting and often important persons. They are not folklore, gossip, hearsay, or rumor. They are the voice of the person interviewed. These oral records are, in many instances, transcribed into printed documentary form. Though only so much can be done, of course, in an hour or some times two, they are an important historical record whose value increases with the inevitable march of time.

For whatever reason, New England Jesuits, among others around the world, have not made any significant number of oral histories of their members. Given the range of their achievements and their impact on the Church and society, this seems to many to be an important opportunity missed. They have all worked as best they could for the greater glory of God. Some have done extraordinary things. Some have done important things. All have made valuable contributions to spirituality, education, art, science, discovery, and many other fields. But living memories quickly fade. Valuable and inspiring stories slip away.

This need not be. Their stories can be retold, their achievements can be remembered, their adventures saved. Their inspiration can provide future generations with attractive models. That is what Jesuit oral history is all about.

## Publications

- |                               |                              |                         |
|-------------------------------|------------------------------|-------------------------|
| 1 Fr. George W. Nolan         | 61 Fr. Richard T. Cleary     | 121 Fr. James M. Keegan |
| 2 Fr. John F. Broderick       | 62 Fr. Gerard L. McLaughlin  |                         |
| 3 Fr. Joseph S. Scannell      | 63 Fr. Francis J. O'Neill    |                         |
| 4 Fr. Joseph G. Fennell       | 64 Fr. Neil P. Decker        |                         |
| 5 Fr. James F. Morgon         | 65 Fr. Joseph R. Laughlin    |                         |
| 6 Fr. John V. Borgo           | 66 Fr. John J. Karwin        |                         |
| 7 Bro. William J. Spokesfield | 67 Fr. Paul T. Lucey         |                         |
| 8 Fr. Lawrence E. Corcoran    | 68 Bro. Edward P. Babinski   |                         |
| 9 Fr. John J. Caskin          | 69 Bro. Vincent M. Brennan   |                         |
| 10 Fr. William F. Carr        | 70 Fr. James J. Dressman     |                         |
| 11 Fr. Alwyn C. Harry         | 71 Fr. Lawrence J. O'Toole   |                         |
| 12 Fr. John F. Foley          | 72 Fr. William J. Cullen     |                         |
| 13 Fr. Leo F. Quinlan         | 73 Fr. Thomas Vallamattam    |                         |
| 14 Fr. Patrick A. Sullivan    | 74 Fr. Edward J. Hanrahan    |                         |
| 15 Fr. John J. McGrath        | 75 Fr. Donald L. Larkin      |                         |
| 16 Fr. Victor F. Leeber       | 76 Fr. Paul A. Schweitzer    |                         |
| 17 Fr. Charles G. Crowley     | 77 Archbp. Lawrence A. Burke |                         |
| 18 Fr. Wilfrid J. Vigeant     | 78 Fr. William C. McInnes    |                         |
| 19 Fr. James T. Sheehan       | 79 Fr. Stanley J. Bezuska    |                         |
| 20 Fr. Francis X. Sarjeant    | 80 Fr. John B. Handrahan     |                         |
| 21 Bro. Italo A. Parnoff      | 81 Fr. Henry "Harry" J. Cain |                         |
| 22 Fr. Dudley R.C. Adams      | 82 Fr. William D. Ibach      |                         |
| 23 Fr. Martin P. MacDonnell   | 83 Fr. Herbert J. Cleary     |                         |
| 24 Fr. Robert E. Lindsay      | 84 Fr. Martin F. McCarthy    |                         |
| 25 Fr. Ernest F. Passero      | 85 Fr. Francis A. Sullivan   |                         |
| 26 Fr. Walter M. Abbott       | 86 Fr. Robert J. Daly        |                         |
| 27 Fr. James P. McCaffrey     | 87 Bro. Cornelius C. Murphy  |                         |
| 28 Fr. Aram J. Berard         | 88 Fr. Robert D. Farrell     |                         |
| 29 Fr. Joseph F. Brennan      | 89 Fr. James F. Bresnahan    |                         |
| 30 Fr. James W. Skehan        | 90 Fr. Raymond G. Helmick    |                         |
| 31 Fr. Joseph P. O'Neill      | 91 Fr. William J. Hamilton   |                         |
| 32 Bro. Calvin A. Clarke      | 92 Fr. John J. Paris         |                         |
| 33 Fr. Edward J. Murawski     | 93 Fr. Donald J. Plocke      |                         |
| 34 Fr. Paul T. McCarty        | 94 Fr. Joseph F. X. Flanagan |                         |
| 35 Fr. Anthony R. Picariello  | 95 Fr. James J. Hosie        |                         |
| 36 Fr. Joseph H. Casey        | 96 Fr. Robert R. Dorin       |                         |
| 37 Fr. Joseph E. Mullen       | 97 Fr. Michael A. Fahey      |                         |
| 38 Fr. Joseph A. Paquet       | 98 Fr. James W. O'Neil       |                         |
| 39 Fr. William G. Devine      | 99 Fr. George A. Gallarelli  |                         |
| 40 Fr. Philip K. Harrigan     | 100 Fr. Francis R. Allen     |                         |
| 41 Fr. John J. Mullen         | 101 Fr. Walter R. Pelletier  |                         |
| 42 Fr. James B. Malley        | 102 Bro. Paul J. Geysen      |                         |
| 43 Fr. John F. Devane         | 103 Fr. Joseph T. Bennett    |                         |
| 44 Bro. H. Francis Cluff      | 104 Fr. J. Thomas Hamel      |                         |
| 45 Fr. William J. Raftery     | 105 Fr. Joseph B. Pomeroy    |                         |
| 46 Fr. John J. Mandile        | 106 Fr. Simon E. Smith       |                         |
| 47 Fr. John W. Keegan         | 107 Fr. John E. Brooks       |                         |
| 48 Fr. William A. Barry       | 108 Fr. John P. Reboli       |                         |
| 49 Fr. Robert G. Doherty      | 109 Fr. Charles J. Dunn      |                         |
| 50 Bro. Edward L. Niziolek    | 110 Fr. James C. O'Brien     |                         |
| 51 Fr. Albert A. Cardoni      | 111 Fr. Robert F. Regan      |                         |
| 52 Fr. David G. Boulton       | 112 Fr. Edward J. Small      |                         |
| 53 Fr. Alfred O. Winshman     | 113 Fr. Vincent A. Lapomarda |                         |
| 54 Fr. Paul J. Nelligan       | 114 Fr. Earle L. Markey      |                         |
| 55 Fr. Edward F. Boyle        | 115 Fr. Normand A. Pepin     |                         |
| 56 Fr. John F. Mullin         | 116 Fr. Gerard C. O'Brien    |                         |
| 57 Fr. John J. Donohue        | 117 Fr. George L. Drury      |                         |
| 58 Fr. Richard W. Rousseau    | 118 Fr. Clarence J. Burby    |                         |
| 59 Fr. Francis J. Nicholson   | 119 Fr. Denis R. Como        |                         |
| 60 Fr. Arthus H. Paré         | 120 Fr. Kevin G. O'Connell   |                         |

Interview with Fr. John P. Reboli, S.J.  
by Fr. Richard W. Rousseau, S.J.  
March 25, 2009

**EARLY YEARS**

**RICHARD ROUSSEAU:** Welcome to our conversation. Let's begin at the very beginning. Tell us where you were born and something about your father and mother.

**JOHN REBOLI:** I was born in Port Jefferson, a town on Long Island, but my home was actually in Stony Brook. My father's family had been living there since the turn of the century. My father's name was Louis. He was born in this country, but his father came to the United States from Italy

**RR:** Was your mother born here?

**JR:** No, my mother was native Irish. Mary Brett was her maiden name. She came to this country and settled in New York, where she met my father. I grew up there on Long Island in the 1950s. It was a relatively simple

and uncomplicated kind of world. The church at that time was very much a pre-Vatican II church, and we just took that for granted—that that was the way it was. The church was always important to the family and accepted as a natural component of family life. I went to a Catholic high school on Long Island that was run by nuns.

RR: Before we get into schools, could you tell us a bit more about your father and mother?

#### HIS FATHER

JR: Well, my father started working in a local lumber company, but it actually became a construction company after a while. They built homes and other buildings. He was very good at that and rose up through the ranks till he became a company foreman. He spent his whole life there, and I think that created a strong sense of identity and biography. It also made us feel very stable as a family—we just took it for granted that that was the way things had worked out for us.

RR: It influenced you, too, I'm sure.

JR: That's right, it did. I have one brother, Louis, who's four years younger, so it was just the four of us. But as I say, my youth was spent in a very much 1950s kind of world. I didn't have a clear idea of what I was going to do with my life.

#### HIGH SCHOOL

RR: What about grammar school?

JR: I went to a local school. The school situation where I grew up was interesting. Stony Brook itself was somewhat like the town of Weston is today. It was a yuppie town and very WASP in many ways. There was always great tolerance for Catholics and Catholicism, but because the Protestant establishment was so strong, there was no Catholic church in the town.

We attended the parish of SS Philip and James in the town of St. James. There was no Catholic school in the area. In fact to go to Seton Hall High School, we had to get on a bus every day and cross Long Island from the north shore to the south shore. The routes were pretty direct, but it was still a journey. There were a lot of other kids also going to Seton Hall, doing the same kind of thing. It was considered very important to have a Catholic education and to go to a school like that.

RR: Some of the other students were from your own neighborhood?

JR: Not too many, because so much of the neighborhood that I lived in was Protestant. There was no prejudice against Catholics, but there wasn't much racial integration—there was just one black family in the entire town. And there were no Jews, as far as I remember. There wasn't any overt anti-semitism, but I don't think they felt themselves very much at home there. As I say, it was very much a Yankee establishment kind of town. I was used to such a world and I was very comfortable there. The people I knew all came from that background, but we were aware of the difference it made to go to a Catholic school. And naturally there was an emphasis on continuing that education from

high school to college. It was recommended to me that I attend Fairfield University, which was literally just across Long Island Sound.

RR: That's right. I know the place well.

JR: So I decided to go there. In those days it was a very simple process. When you think of what kids have to go through today to get into college, it was another kind of world in those days. It was so simple to apply, and I was accepted with no problem.

RR: Did you have to travel all the way around, through New York City, to get from Long Island to Fairfield?

#### FAIRFIELD UNIVERSITY

JR: There was a ferry, but normally we would go around. I graduated from high school and went to Fairfield in 1955. At that time Fairfield was still relatively new. It had just one dormitory, Loyola, and almost the whole faculty consisted of Jesuits, which was very typical of the period, including Holy Cross. Suddenly I was in a different world, not totally unfamiliar, but I had never really experienced it that way before.

The high school was taught by nuns, so this was quite a bit different. All my peers at Fairfield came from more or less that same kind of environment—there was nothing particularly unusual about it. As a result, you really got to know a lot of the people there, because everybody came from a similar environment. You were in it together: you were being taught the same subjects by the same people. There was great insistence on having everybody take certain kinds of courses, so a strong sense of uniformity prevailed.

As I was ending college, my presumption was that I would probably just work in some business in the New York area, because that's what most of the people around me did. That was what I saw in the world I came from in Long Island and also then at Fairfield. Fairfield was really a very New York-oriented place. Many of us came from New York, so that was taken for granted.

Those years were also a time when the larger society itself was quite prosperous. You never worried about getting a job, or at least I never heard anybody talk about that kind of thing. It was a world in which there seemed to be a lot of opportunity, so that's why I just presumed that things would work out. I had worked for some people on Long Island and had developed some contacts in New York that might be helpful later on. I saw so many people around me just doing that kind of thing and moving on.

RR: Had you concentrated on any area while you were in college?

JR: Yes, I was a business major, but it was just a general business course. It didn't really train you for anything specific, as I remember it. At that time also I was getting interested in the possibility of being a Jesuit.

#### INTEREST IN THE JESUITS

RR: How did that come to pass?

JR: I would say it came to pass by and large through one person and that was Joe McCormick. Joe was very good at picking out people who he thought might be inter-

ested in being Jesuits, and he wasn't wary about mentioning it either.

RR: Great man.

JR: Quite different from the other Jesuits I knew there. Joe really helped me a lot. When I graduated, I didn't know whether I really wanted to enter the Jesuits or not. I was a bit reluctant. The other element to keep in mind is in that era all American men were faced with a choice: you had to do some kind of compulsory military service, and you could do it basically in two ways. One was to do two straight years of service; that way you fulfilled your duty and you were finished. The other way was more popular, at least with people I knew: you did six months training and then you did six years of a reserve program.

RR: It was a question of the regular army or the reserves.

JR: Right. You had to make a choice, one or the other. I was planning to do the six-month stint. Most of the people I knew were doing that, and it was something that needed to be taken care of. Joe McCormick told me, "Well, look, if you're so interested in taking care of that, why don't you do that in the next year? If you decide you don't want to be a Jesuit, fine. If you decide you do, it probably could be worked out with your military situation. It would be to your advantage either way: you will have taken care of the duty, and then you can just move on."

Well, that made a lot of sense to me, so that's what I did. I went in the National Guard for that year, '59-'60, and was in the six-month program. My program

didn't quite work out the way it was supposed to in terms of timing, so I wound up spending the six months at Fort Dix in New Jersey. Normally, you went there just for basic training and then you moved somewhere else. I never moved on, I wound up staying there for the whole time.

RR: Did they give you some kind of job there?

JR: Yes, it was kind of nice. The strange thing was that everybody did everything under the sun to avoid the army, but I didn't have a bad time in the army the way things worked out. Still, so much of it was luck; I guess I just lucked out in many ways. I did spend the six months at Fort Dix and I learned a lot, but most importantly I decided that I was going to try to pursue becoming a Jesuit. I went back to Joe in spring 1960.

RR: This was after you got out of the reserves?

JR: Yes. I only had a few months free, but I told Joe I thought I would like to apply to be a Jesuit, and so I did. My recollection is that at that time there were a few hoops you had to jump through, but the process was relatively informal. You met with certain people, and the whole thing seemed almost casual to me. It certainly was nothing like what they go through today.

Joe said that he had been in contact with the people in Boston and everything seemed to be all right, but we just had to wait. Then I got a letter from the provincial saying that I had been accepted and was to show up at Shadowbrook at a certain time and all the rest of

it. So that was that. I would say my family was by and large supportive. Naturally they were kind of wary of what all that was going to entail.

RR: Right. Unknown territory, as it were.

JR: Yes, but other than that, there certainly was no resistance from my family. I went from a relatively secure and familiar environment that I had grown up in and traveled to Shadowbrook in August 1960. And that begins another chapter.

#### NOVITIATE AND JUNIORATE

JR: When I entered, the provincial was Jimmy Coleran. In those days a lot of people were entering the seminary, and the facilities at Shadowbrook allowed that. It was a gigantic place, and there were huge numbers in the novitiate when I was there, I think about forty in each year. Records must have been set in those years, but that was the way they wanted it. It was the era of big numbers in general.

That was the way the church was in those days. When you looked around in a place like Shadowbrook, you found yourself surrounded by a certain kind of total world. Of course, that was confirmed by the lifestyle which went out of its way to shut out the larger world and just had you focus on this world where you were then: Shadowbrook. That was very much a part of the thinking of that time.

I was amazed myself. We moved right into that lifestyle in a way that I thought was remarkable. We felt we were in it all together. Again, I developed some very

close friendships there. It was certainly a very parochial world, looking back on it, but it was a world which was complete in itself and had established its own kind of identity. You either wanted to connect with that or you didn't.

I was at the novitiate for two years, entering in '60 and taking vows in '62. At that time, there were just a few inklings about changes that were going to be taking place. I don't think anybody quite knew how those changes were going to happen, but you just sensed that something was happening. So often what you met at Shadowbrook was a world where there was an answer for everything. All of a sudden there was an awareness that it was time to move on, that the answers were not so clear—I wouldn't say they were unclear, but they were just not so perfectly set.

One of questions concerned what to do with college people after they took vows. The province was a little ambivalent about the answer to that. The general inclination had been to get people moving. It was nice to be in a world like Shadowbrook, but maybe enough was enough, and it was time now to get people going. I think in some ways the Society was very realistic. Of course, it wasn't presented to us exactly that way, but I think they realized that most people were not going to be living their lives in a Shadowbrook kind of world. People had to start getting used to that and finding out what the challenges were going to be. I thought that was quite sensible, as I look back on it.

On the other hand, for some reason that was never made too clear to us, superiors started to wonder about whether everyone should be moving on to Weston af-

ter two years. Some people automatically did so, mostly older people who entered late. It was important to get them moving. They also quickly sent to Weston anyone to whom Shadowbrook didn't have much to offer academically.

But a lot of people like myself and many of my peers, who were college graduates, were lacking a good background in the kind of courses that Shadowbrook offered. So the policy was this: normally, if you had graduated from college, you would stay on at Shadowbrook to study in the juniorate, not for two years, which was the normal juniorate, but for one year and then move on to Weston. If you had graduated from college and gone on to do graduate studies, then it was felt that that was enough to warrant your moving on.

#### ON TO PHILOSOPHY

RR: So I assume you had to spend another year at Shadowbrook.

JR: Yes, the upshot was that I stayed at Shadowbrook for a third year and then moved on to Weston. When I went to Weston for philosophy, it was during the years when everything really started to change, because that's when Vatican II took place. Now, as I said, we had grown up in a Vatican I world, and all of a sudden there was this thing called Vatican II. I would say that, if I had to pinpoint one feature about the years I spent as a Jesuit, it was how much they turned out to be an experience of a church and a religious order in transition. Because the way it was when I entered was very different from the way it was going to turn out. We

didn't know that then—I don't think anybody really did, but that's the way it worked out.

We started to live in a world that was increasingly confused and lacking direction, and nobody quite sure where it was going. At the same time, there were still a lot of the outer trappings of the old Society as well. So a definite tension was starting to grow up between the way the life was actually being lived and the formalities that were still in place. In any case, I was in philosophy for two years and got a master's degree in philosophy. Those years went quite well.

RR: Did you like that?

JR: I did. I did well, and it was a successful excursion intellectually. I certainly wasn't going to go on in anything like that, but it was nice that I got a degree out of it. I can remember my parents coming up for the graduation. It was a big deal, because it was almost the first time we had gotten any public approbation in a way that went beyond the parochial structures of Shadowbrook or Weston. Boston College actually handled the degree program, and that's where the degree came from. After that I went to regency at Fairfield Prep from '65 to '67.

#### REGENCY AT FAIRFIELD PREP

RR: Where you felt pretty familiar, right?

JR: I did, yes. Except that I had never really dealt with high school. That experience of going to Fairfield for regency was an interesting one. It was the only time in my life that I ever really worked in a high school. There

was a large number of people with me so, again, I had a strong support system there, which was nice.

Regency was interesting in the sense that I think I did pretty well, and it certainly opened my eyes to a whole world I'd never really seen before, but at the same time it was somewhat isolated. I didn't realize that at the time, because it didn't feel that way, but in fact it was.

At the end of two years, I was told that the province had decided that everybody in regency was to stay on for a third year. In those days you never heard anything directly; you just went to the annual list of province assignments and found out what was going to happen. I just presumed I was staying there for a third year as we had been told. Then one day somebody came back to the house and said, "Your name is on the *status* [annual list of assignments] to go to Weston." I said, "What?" They said, "Yes." No explanation—it was just the fact; it was never explained to me. So I went back to Weston for theology.

## THEOLOGY AT WESTON

JR: In those years a policy had developed at Weston where the theology students, in addition to doing the regular theology studies, were allowed on an ad hoc basis to teach part-time in other places. For example, Xavier High School in Concord was quite close by, so people were going there to do counseling and whatnot. In those days at Holy Cross they had a problem, because there was a large core curriculum that all the students had to take, and they didn't have enough teachers to teach all those sections. When they heard that Weston was allowing theology students to work outside, Holy

Cross really took advantage of that and started connecting with the theologians. Besides, some of the people at Weston, like John Paris, had taught at Holy Cross during regency, so they knew the ropes, as it were: they knew people at the Cross, and those connections started to be made.

In his third year at Weston, John taught at Holy Cross part-time, as did quite a few others. Maybe as many as seven or eight others were doing that, because it got quite popular; they taught various subjects, usually connected to theology. They had to live at Weston, but they could teach at the Cross during the week part-time.

At the end of his third year, John Paris was moving on to ordination and then to graduate work in California. John Brooks, who was the dean of Holy Cross at the time, knew this and he said to Paris, "I want you to go back to Weston now and get me somebody else to take your place for next year." So Paris came back to Weston and explained this to me. He asked me, "How would you like to teach New Testament at Holy Cross next year?" I can distinctly remember I looked at him and said, "Why would I want to do that? I don't have any connection with Holy Cross, and I'm not going on in New Testament or theology." I couldn't see what would motivate me to do that. I had hardly ever been to Holy Cross and knew little about it. He told me that it would be a good experience, and he persuaded me to think about it, which I did.

As a result, I decided to do it. I didn't know anybody at the Cross. I didn't really know the school, but I knew Paris and the situation in general enough to take

a chance. The next year, which was my third year of theology, I started teaching at Holy Cross. I just fell in love with it, and I couldn't believe how much I connected with it and the people and the students.

It was a challenge. I can remember every Saturday morning I had to go over to the library in the William James Building in Cambridge. I would just sit there and put together a lecture for the next week. It was hard doing the preparation, but somehow it seemed to work. I did that for a year, and I really enjoyed it. That was how I got connected with Holy Cross. If that hadn't happened, my whole life probably would have gone in another kind of trajectory. It's curious, it really is.

#### ORDINATION AND GRADUATE SCHOOL

JR: At the end of that year I got ordained and moved on to graduate school. I was interested in studying art history, and I got a very good deal in a state school in Ohio, so I decided to go out there. I had never been west of the Hudson River before that—I was very parochial in that sense.

Out there I was all by myself; there were no other Jesuits there. It was a big state school in a fairly rural area. Part of the understanding was that the graduate students would teach two sections, in addition to doing their own programs. There were all kinds of things about the experience that were going to be new, but I was young. I was willing to try it. Again, everything worked out very well for me. I can't explain it really, but things just fell into place. I found that I bonded well with the other people in graduate school.

One of the good things about being away like that was that I had no distractions. I couldn't do anything much besides work, and my life was a busy one. I helped out in the parish on Sundays, during the week I had to do my graduate work, and I was also teaching two sections of a humanities course. It was a busy life, the kind of thing you can do only when you're young. I really don't know how I did it, but I was motivated to just keep going and get things done, and I did. I wasn't distracted by anything. A lot of the other people around me, unfortunately, sometimes got distracted by personal situations, but that didn't happen to me. I just kept moving on.

The province by that time—the early '70s—had the policy that, if you were in graduate work and planning to move back to a college situation—which was presumably what I was going to do, then you had to apply to all of the Jesuit schools in the Province. Some of the schools were getting very angry, because they felt that the bigger schools were getting much more attention and had ways of sort of luring people, while the smaller schools often never got a decent hearing. The provincial sent me a notice advising me that anybody applying for a job in the province would have to apply to all three schools: Boston College, the College of the Holy Cross, and Fairfield University.

Boston College was in considerable turmoil in those years, and anyway I was on the board there from '73 to '76, so I could not apply for a job there. The two were not compatible, so BC was out. That left Holy Cross and Fairfield, which clearly put me in a somewhat embarrassing situation, because I had to go to Fairfield and interview and Jim Coughlin, who was the dean.

He couldn't have been nicer. He made it very clear that he was very interested in having me, but at the same time, of course, I had developed a real interest in Holy Cross. Even so, I tried to be as objective as possible. After my interview at Fairfield I then came to Holy Cross to do the same thing. I was given an offer in both schools, and I had to choose. Obviously I chose Holy Cross. That was the next chapter in my life, you might say. Fortunately, I was able to finish the degree handily; there were no loose ends to tie up before coming back. I started at Holy Cross in September '73.

#### TEACHING ART HISTORY AT HOLY CROSS

RR: You were going to be teaching art history?

JR: That's right.

RR: Could you give us an overview of your teaching?

JR: When I came here the department was called the Department of Fine Arts. The art department at that time was basically an umbrella; it included more than the visual arts. Theater was always a separate division, because they had their own theater and managed their own interests. But the rest of the arts were put together, including the visual arts and music. I joined what was called the Fine Arts Department, where the faculty was drawn from both areas. However, it was very clear that the visual arts and music were rather different, and each of them was also divided between a more practical and a more theoretical kind study.

Some courses taught people to paint and draw or to play instruments and so on. Other courses studied what

is called art history—that was my area. Students chose art courses based on what they wanted to do: some wanted to actually do art and others wanted to study about art. I was trained in teaching people how to look at art and how to study art, and that’s what I’ve been doing at Holy Cross.

## TENURE

JR: Then, of course, there was the tenure process. I eventually got tenured at the end of the seventies, so that created a situation where, unless something happened, like getting some major new position, you were fixed in an identity. Because you had your profession, you had your own sort of identity both as a priest and an educator. Even the place where you were working was fixed, because for most people tenure normally meant you just stayed where you were.

Initially, that was not a big concern, because everybody around me was doing the same sort of thing. Some Jesuits I knew went to Fairfield and became Fairfield people. A lot of others went to Boston College, and there were some who came here to Holy Cross. In those days our numbers were large.

I made a commitment here at Holy Cross in the early ‘70s. I had a commitment to art history and was at home with this kind of world. I was still young, and I could connect with students. It was a world that seemed to fit me very well.

## PASTORAL WORK

JR: Because of the settled situation I have never really exercised much activity having to do with the priesthood

or with ministry. I'll give you a very graphic example: to this very day, I have never in my life done anything connected to giving retreats. It's never come up because it's not my world. But more than that, I never did much in terms of an active ministry. We were very committed here: we had a lot of things to do here in terms of Masses and the like, but no demands were made on us beyond that.

In the early '80s, I was in New York for a semester, doing some research on a project. I was living at Xavier High School while I was writing something up. At one point it occurred to me that I was paying a fair amount of money to live at Xavier; maybe I could find a parish where I could work and earn enough to finish up the project I was working on.

Of course, Xavier has a church as part of its complex, and the pastor was a Holy Cross graduate. I asked him if he knew of any churches that might need somebody to help for a while. He said the only thing he knew of was a church way down in lower Manhattan. The pastor used to call him every once in a while for a priest to help him out on major holy days, when there were overflow crowds. He said he didn't really know the pastor, but he clearly sometimes needed help. He gave me the name of the place, which was an area of New York that I didn't know at all, and I called the pastor.

Again, I was flying totally blind: I didn't know the priest, I didn't know the situation, I didn't know anything. The pastor called me back, and he was very interested. He invited me to go down and talk with him, which I did. The upshot of that was that I started working there gradually, but eventually I moved into the

parish, which was called St. Peter's. It was right across from the World Trade Center, which then, of course, was fully operating. The pastor really did need help, and from the very beginning he and I got along extremely well.

I worked there that summer, and it was the first time I had ever done such pastoral work in my life. We had to do a lot of different things there, and I was often thrown into complex situations in dealing with people, for example, when you were meeting people on their turf, not your own, and you had to figure out a way to deal with them. It was very challenging in some ways, and yet I was able to do it and actually liked it. I think the experience brought out new things in me, and I was happy that it worked out as it did. The pastor wanted me to come back regularly after that. He liked what I did there, so the upshot was that a whole new dimension of my life opened up.

RR: You were still at Holy Cross?

JR: Very much so, yes. Everything worked around that. I've been working there in that New York parish during the summers right up to the present, for almost thirty years now.

RR: With the same pastor?

JR: No. The pastor eventually had to retire because of age. Very late in his life he developed cancer, and he died a year ago. There's a new pastor there now, but the old one was there a long time, at least eighteen years while I was there. We were connected for a long time, and I stayed in touch with him after he retired.

Once again something unexpected came into my life and developed into something significant that I had not anticipated and that I knew nothing about. It probably didn't make sense in some ways, and yet there we are. I would say if there's anything that this history shows, it's how God operates in so many different ways and somehow makes everything work out, because it certainly wasn't me who was determining all this stuff, yet somehow that's what it all turned out to be.

That's why I think it is important that people coming into the Society shouldn't overly plan what they think their life is going to be like or how they're going to operate, because it's not going to work out that way. I'm sort of a living testimony to that! Some of it does, of course, but a lot of it doesn't. You just have to realize that you plan what you can but beyond a certain point something else is going on here.

RR: That's very interesting because that's one of the things that has come out in our various discussions: how providence intervenes in our lives.

JR: Exactly. I would say that development of going to New York and working in that parish opened up a whole new world to me. I was exposed there to something that I had not anticipated, but it became an important component of who I am—so much so that when people think of me, they think of that situation, because not many people here do that kind of thing, and I wouldn't have done it myself had not those circumstances fallen into place.

RR: Aside from your teaching, what other interests do you have?

JR: I have a strong interest in the arts in general. I go to a lot of opera, the theater, and I'm very involved in things like that. For eighteen years I was the faculty moderator for two different student theater organizations, so I have a lot of connections there as well.

#### RUNNING

JR: Also, I have also been running now for over thirty years. It's another one of those things I never anticipated, but I started running with a lay faculty member when I first came here, and somehow it just became part of my life.

RR: Keeps you in shape?

JR: Yes. I don't run as fast as I used to, to say the least, but I stay at it, so that's something. Still, the years go by. I just turned seventy last September, so I'm obviously at the point now where I have to think about what the future holds in store. I am soon going on a sabbatical, and when I come back from it, I've got to start to figure out what lies ahead. I don't feel much different from what I did ten years ago, but at the same time I can't pretend that I'm not older.

RR: It will work out. [Laughter]

JR: Yes, I'm sure it will.

RR: Just as it has in the past.

JR: Yes, but it's hard to know. Eventually I may just stay on teaching part-time because that fits naturally into the situation.

**RR:** Yes, that's easier for people to do in the long run, rather than go off into something completely different. Thank you very much for the interview. It was a delight talking with you.

**JR:** Thank you. I've enjoyed it.

**Fr. John P. Reboli, S.J.**

**Born:** September 9, 1938, Port Jefferson, New York

**Entered:** August 14, 1960, St. Stanislaus Novitiate/  
Shadowbrook, Lenox, Massachusetts

**Ordained:** June 6, 1970, Chestnut Hill, Massachusetts,  
St. Ignatius Church

**Final Vows:** September 9, 1985, Worcester,  
Massachusetts, Loyola Hall, College of the  
Holy Cross

1951 Patchogue, New York: Seton Hall High School -  
High School student

1955 Fairfield, Connecticut: Fairfield University -  
Student

1959 Fort Dix, New Jersey: Army Reserves

1960 Lenox, Massachusetts: St. Stanislaus Novitiate/  
Shadowbrook - Novitiate, juniorate

1963 Weston, Massachusetts: Weston College - Studied  
philosophy

1965 Fairfield, Connecticut: Fairfield Preparatory -  
Taught English

1967 Weston, Massachusetts: Weston College - Studied  
theology

1970 Athens, Ohio: Ohio University - Studied art history

1973 Worcester, Massachusetts: College of the Holy Cross  
- Taught art history

1976-79, 1982-83, and 1999-2003 Chair of Art  
Department

1980, 1987, 1994, 2002, 2009 Sabbaticals

### Degrees

1959 Bachelor of Business Administration, Fairfield  
University

1965 Master of Arts, Philosophy, Weston College-Boston  
College

1970 Master of Divinity, Weston College

1973 Doctor of Philosophy, Art History, Ohio University