

**New England Jesuit
Oral History Program**



**Fr. Earle L. Markey, S.J.
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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 sometimes 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.

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Interview with Fr. Earle L. Markey, S.J.
by Fr. Richard W. Rousseau, S.J.
June 8, 2009

EARLY YEARS

RICHARD ROUSSEAU: Welcome to our conversation. We would just like to move through your life, so let's start off with when and where you were born.

EARLE MARKEY: I was born in West New York, New Jersey. It is a small but heavily populated town across the Hudson River from mid-town Manhattan, between the George Washington Bridge and the Lincoln Tunnel, along the Palisades overlooking the Hudson River.

RR: Let me ask you about your parents.

EM: My father's name was Edward Patrick Markey. He was born in New York City and attended St. Ignatius Grammar School. He had to go to work early in his life, because his father passed away when my dad was still in grade school.

He worked in the town, first as Director of Social Services for the poor, and then as a town policeman. After his retirement as a policeman he worked for several years for American President Lines in Hoboken, New Jersey. He was a good father to us children—in-

cluding my older brother and sister, and my younger brother.

RR: And your mother?

EM: Her name was Leona Ott Markey, born on the east side of New York City. She worked as an executive assistant to a commissioner of West New York for a good number of years. She also used to volunteer at the local parish rectory.

HIS SIBLINGS

RR: Tell us about your brothers and sister.

EM: I had an older brother, Ed, who graduated from St. Michael's College in Vermont; an older sister, Terry, who graduated from Ladycliff College; and a younger brother, Dave, who graduated from Canisius College.

HIS PARISH

RR: What was your parish church like?

EM: St. Joseph's of the Palisades was a big parish and had a large church building. The parish had many families, and there were four priests actively assigned to the parish. Each Sunday we had at least six Masses. It grew over time and was later divided into smaller parishes or mission churches. It had a parochial grammar school and a high school, both taught by the nuns. My brothers, my sister, and I all graduated from the grammar school. My older brother and sister also graduated from the parochial high school. If I remember correctly, the grammar school had about 500 students, while the high school had a about 250.

RR: You would rarely find that these days.

EM: Yes, we were very fortunate. Besides the pastor, Monsignor Keyes, and three assistants, we also had a visiting priest or two who came on weekends to assist. The parish was very active, right in the middle of town,

and well-known to people. It was an integral part of the community.

CATHOLIC SCHOOLS

RR: Let's talk about your schooling. Tell us about your grammar school experience.

EM: I attended St. Joseph's parochial grammar school. I was taught by nuns almost exclusively from grade one to grade eight.

RR: Did you find them good teachers?

EM: Very good, very demanding, very nurturing, and very dedicated. They were good women, who were very helpful and solicitous for their students. They had a strong impact on their students as well as on their families. It was a well-known school, very competitive. There were many accomplished graduates who had successful professional lives that made a further impact on the communities that they served. Because the school was located across the street from the church, many of us served as altar boys.

RR: Were you an altar boy?

EM: Yes. We served regular morning Masses, Sunday Masses, funerals, and weddings. We actually preferred funerals, because we would get out of class for an hour or so. Weddings weren't bad either, especially if the best man remembered to leave a "tip" for the servers.

RR: It's amazing how so many of us had the same experience. And you say there was a Catholic high school in the parish?

EM: Yes, the parochial high school was near the grade school. However, I attended St. Peter's Prep at the urging of my parents.

RR: How far away was that?

EM: I had to take two buses, which was something of an adventure for a thirteen-year-old. I would take a bus

from West New York to Jersey City and then connect with a bus to downtown Jersey City, where the Prep is located.

RR: Did it take a lot of time?

EM: It was a good hour each way, but the trip was well worth the effort. St. Peter's Prep had a reputation for academic excellence, and admission was by competitive exam. At the time we had no other large Catholic college prep school in the area—they came later. Our options were a small parochial high school, the local public school, or St. Peter's Prep. Of course, the main purpose of the Prep was to prepare young men for college and eventually professional lives. It had a demanding, traditional academic program, excellent extra-curricular activities, and a good sports programs.

RR: I imagine the change had quite an impact on you—being in contact with all those students from other towns.

EM: Exactly. It was a wonderful experience. Many of my Prep classmates are still my very good friends today. We recently celebrated our 60th high school reunion, and a good number of our classmates returned for that event—at least those who were able to make it without wheelchairs! Our class brought together students from the whole northern New Jersey area—from Hudson, Bergen, and Passaic Counties, among others.

RR: How is St. Peter's Prep doing now?

EM: Very well. It weathered some difficult times in the late '60s and early '70s due to urban decay, but it held tight to its mission and its commitment to the people of northern New Jersey. As a result it is on the verge of a great resurgence today. Many Wall Street firms have moved across the Hudson River to downtown Jersey City, bringing with them a bustling business community, new housing, restaurants, and an escalation of

property values. St. Peter's Prep will obviously be the beneficiary of all these local improvements. St. Peter's Prep still maintains its mission as a college prep school for many low- and middle-class students of all faiths. However, its student population remains predominantly Catholic.

COLLEGE YEARS

RR: When you completed high school what did you do next?

EM: I enrolled in the College of the Holy Cross in Worcester, Massachusetts. There I had another great experience meeting diverse people from many different parts of the country.

RR: And, of course, this was your first experience away from home.

EM: Yes, it was, and I enjoyed it. I had taken Greek in high school, so I enrolled in the AB Greek program. At that time Jesuit colleges did not offer a diverse academic program. If I remember correctly, the college offered AB math, AB Greek, and BS programs in business and science, as well as an outstanding pre-med program.

RR: Right, the selection was very limited.

EM: In junior and senior years we were top-heavy with Thomistic philosophy courses. Fortunately, when I entered the Society of Jesus, I was credited with the Latin and Greek courses I had taken in college and did not have to attend the juniorate. I also was credited with my college philosophy courses, so that my philosophy studies were reduced from three to two years.

RR: What years were you at Holy Cross?

EM: I enrolled in 1949 and graduated in 1953. I entered the Society of Jesus on July 30, 1953. Several of my classmates entered on the same day or shortly thereafter.

VOCATIONAL INFLUENCES

RR: Was the influence on your vocation from St. Peter's Prep or from your parish?

EM: Actually the influence came from many places and many people. My parents were a good example of dedicated, hard-working people who wanted the best for their children, especially in education. Their example was probably the biggest influence of all. However, the influence of the three schools I attended was also very strong. The nuns gave us a sense of God and good behavior, the Prep teachers challenged us to be the best we could be, and our college professors opened up the world of reality to us. Each influence had an effect on my eventual decision to enroll in the Society of Jesus.

In both high school and college we experienced the power of the Spiritual Exercises of St. Ignatius, and we felt the support of bright and idealistic classmates. Our class began high school in 1945, just a few weeks after the atom bomb ended World War II. Such devastating destruction of property and lives, as well as the overall destructive forces in the war, had an effect on our lives and our thinking. How does one rebuild such a devastated world? And, what is the role of a Christian in this Herculean task? The Church, and the Society of Jesus in particular, offered us a way to do our part in such a monumental task. The Church offered the Gospel of Christ to the whole world, and the Society offered education and other spiritual ministries to a world sorely in need of such institutions. God's grace does the rest.

NOVITIATE AND JUNIORATE

RR: Where did you go for your novitiate?

EM: As a member of the New York Province I made my novitiate at St. Andrew-On-Hudson in Poughkeepsie, New York.

RR: How was that experience for you?

EM: It was different and interesting, but not an easy experience for any of us. During my two years there I made the thirty-day retreat, as do all novices. The retreat experience had a strong impact on me, especially since it was so soon after the war and its terrible effects. Because of our youth and divine providence, we were not called to serve as soldiers, but my class was never very far from the war. All this gave me plenty to pray about during the thirty-day retreat and the two years of novitiate.

RR: But, as you say, that atmosphere lasted into the early '50s.

EM: Yes, and then the Korean War came along shortly after that. Students were still being drafted into the armed forces. Many of the college students were in some kind of military program, such as the ROTC. The college years always had, as a backdrop, the possibility of having to serve in some future international conflict.

RR: Did you have to do military service yourself?

EM: No, because when I graduated I entered the Society of Jesus.

RR: Another kind of army! Tell us a bit more about your experience at St. Andrew's.

EM: Fr. Gleason, a very good man, was the novice master. He was a dedicated and committed Jesuit who had a strong influence on all of us. He was rather conservative but fundamentally sound. He was bright, gave good conferences, and excelled in giving the thirty-day retreat.

The novitiate was a positive experience for me, but it was not an easy one, especially the first year. I was helped considerably by the fact that I entered the Jesuits after college, and not after high school, as was the

case with many of our novices at the time. In our second year we got out to work in various “experiments.” For several weeks I worked at the Martyrs’ Shrine in Auriesville, New York. I also worked as a truck driver, driving down to the wharves in New Jersey to deliver packages for the missions in the Philippines as well as the Caroline and Marshall Islands. Such “experiments” not only challenged us but gave us a welcome change from the regular and boring order of the novitiate. The lessons and attitudes learned in the novitiate would later be challenged and modified as I made my way through the rest of the Jesuit formation.

PHILOSOPHY AT SHRUB OAK

RR: Tell us about the next phase of your Jesuit training.

EM: I studied philosophy for two years at Shrub Oak, New York. Four of us who had already studied philosophy in college were able to skip some courses. Under the guidance of a tutor, we were put into review classes that helped us prepare for the final philosophy exam. It all came together rather well. The two years at Shrub Oak went by rather quickly, but they were very demanding.

We were the first class in that new philosophate building. In the novitiate we had lived basically in dormitories, with just a curtain around our beds. At Shrub Oak we had our own room, brand new furniture, and a nice view of the surrounding countryside. We had a new chapel, dining hall, and library; it was institutional, but it was comfortable. And for us, who were the first class to live in that building, it was novel and unique.

Though the studies were demanding, we also had apostolic opportunities, like teaching catechism and doing other forms of community service. Most of our time and efforts, though, were geared to taking the

general philosophy exam as a preparation for our future study of theology. Overall, the program was academically oriented, with the assumption that most of us were going to be teaching during regency.

TEACHING IN THE PHILIPPINES

RR: Where did you go for regency?

EM: I was assigned to the Ateneo de Zamboanga on the southern island of Mindanao bordering the Sulu Sea. The school had been closed during World War II, but was reopened shortly afterwards. The Jesuits returned as soon as possible to the schools they had been staffing prior to the war. They wanted to establish themselves again as a presence in the community, and they also wanted to be competitive with other schools that were opening at the same time.

When I arrived in 1957, the effects of the war were still evident. The Philippines had suffered immensely during the war, and the attitude of the majority of the people was still very hostile to the Japanese.

At that time our school was a simple rectangular, wooden building. There were five scholastics teaching in the high school, three Filipinos and two Americans, Jim Meehan and myself. There were also five or six priests, who worked basically in the college. The conditions were rather primitive at first. We scholastics lived in cramped quarters above the classrooms in the wooden building, with limited plumbing.

The school complex included sixth and seventh graders, and four years of high school, about 500 students in all. After the classes for those high school students each day, those same classrooms held college classes, which met from 4:00 PM until 9:00 PM every weekday.

It was a very hectic existence, but nothing was more hectic than my own class and coaching schedule. I arrived fresh out of philosophy studies without any preparation for a new culture, new country, or new language. Because English was the common language of the entire country, it was presumed that we could do our jobs using English as the medium of instruction. We Americans spoke only English, but our students and their families spoke English and several other languages, including Tagalog and Chavacano.

Upon my arrival I visited the rector to get my assignment. He said (I can still remember the exact words), “Earle, you will teach the first five high school classes in the morning. You will teach English, Latin, and Church Social Teaching to the seniors in class 4A, and you will teach English and Church Social Teaching to those in class 4B. Those five classes in the morning will be finished by 12:30 PM. After that you will be able to coach the college basketball team from 1:30 PM to 3:30 PM, and then the high school basketball team from 3:30 PM to 5:30 PM.”

For a newly arrived scholastic that schedule seemed very burdensome, so I went back to my room thinking to myself: “I’m sure he’s kidding—he has to be kidding.” But he wasn’t kidding. I was just coming into a new country, a new culture, and what was for me a new school. The people understood English, but they did not speak it with the same accents an American would use. As a result some students had difficulty understanding when an American was speaking his own form of English, without a Filipino accent. It was a very interesting year, but things got much better during the next two years.

THE BISHOP AND THE DEBATE

RR. I should hope so.

EM: For two years I had the schedule I just described. In my third year I taught three classes and became assistant principal. I still coached the college basketball team, but I was also asked to start a debate team for seniors in the high school. This proved to be a very interesting experience, but there were also difficulties.

The school principal, Fr. Manny Regalado, S.J., asked me to prepare a team to debate the women's school, Our Lady of Pilar, on the subject of introducing Tagalog as a national language for the entire country. At the time, English was spoken throughout the Philippines, and a good deal of Spanish was also spoken, especially by the older generation. Nevertheless, there were also many local dialects, and the spirit of nationalism was intense. Establishing a national language would seem to be a natural response to this issue. I organized five very good speakers from my 4A senior class, bright young men with a flare for the spotlight.

Both teams prepared well for the debate, and many parents and friends were invited to the event. The local bishop, an elderly man trained in the Spanish tradition, was also invited as a courtesy, though we really didn't expect that he would attend. Much to our surprise, however, we got word from the bishop's office that he would attend the debate. I was asked by the principal to sit with His Excellency, and I did so. What neither the principal nor I knew was that in that diocese there was a strict prohibition against men and women appearing on stage together, and that included debates.

The debate began, and shortly afterwards the bishop asked me when he was scheduled to speak. I explained

the format of the event to him, but he was uncomfortable with that. About twenty minutes later he told me that he wanted to speak at that point. He proceeded to ascend the stage, and to the surprise of all in attendance, he said we were in violation of the prohibition against men and women appearing on the same stage. And without further ado, he announced that the debate was over. Naturally, everybody there was speechless, including our principal, who had arranged the debate. Many were upset by that turn of events, but the bishop had spoken, and we would have to move on. Not long afterwards that policy was changed, but for us it was too late.

THEOLOGY AND TERTIANSHIP

RR: So your three years in Zamboanga were a good experience. Where did you go after that?

EM: I was assigned to Weston College for the study of theology. As a member of the New York Province, I would ordinarily have gone to Woodstock College, but there were many theologians there already. Furthermore, the provincials wanted to diversify the theologates by mixing students from different provinces, so they often sent us outside our own province.

I was at Weston for the traditional four years of theology, from 1960 to 1964. I was ordained to the priesthood in 1963 at the Fordham University Chapel. After successfully completing the licentiate program during my fourth year of theology, I made my tertianship at the Jesuit Martyrs Shrine in Auriesville, New York. After tertianship I did a summer of theology studies at the University of San Francisco and a semester of scripture studies at Woodstock College. Finally, I returned to the Philippines, this time to the Ateneo de Manila, to teach theology.

RETURN TO THE PHILIPPINES

RR: I hope you had an easier schedule than you had as a regent in Zamboanga.

EM: In Manila the academic environment was much different from that of the provinces. The Ateneo de Manila was our most prestigious school in the Philippines, and it had adequate resources to support its educational mission. Many students came from outside Manila; they were from almost every province in the country. They boarded in our residence halls and attended class at our university, which shared a campus with our high school and our grade school.

Many of our graduates then studied abroad, either in Europe or the United States, to earn advanced academic degrees. The Ateneo had justly earned a very good reputation for academic excellence. There were understandable complaints that the Ateneo attracted only the upper echelons of society and did not include many students from lower classes. Indeed, there was some truth to that criticism, but it would require a discussion of an entire educational system to respond adequately to this sensitive issue.

The Ateneo was a very good school, with wonderful traditions that went back to the mid-1800s. The school had many very talented students who, by their lives, fulfilled the prediction that St. Ignatius made in 1551: "From among those who are now merely students, in time some will depart to play diverse roles—one to preach and carry on the care of souls, another to the government of the land and the administration of justice, and others to other callings. Since young boys become grown men, their good education in life and doctrine will be beneficial to many others, with the fruit expanding more widely every day." When St. Ignatius spoke those words, he must have had the Ateneo de Manila in mind.

RR: How long were you there?

EM: Four years. I taught first-year theology courses, which included introductions to both the Old Testament and the New Testament. I taught five first-year classes twice a week, for a total of ten classes per week. Obviously, this teaching schedule was not as demanding as the schedule I had in Zamboanga, but I also was the administrative director of two residence halls for two years. Both tasks kept me in daily touch with a large number of students at the college.

RR: How is it you came to leave the Philippines?

EM: It gradually became clear that it was time for the Filipino Jesuits to take control of their own institutions. Foreign Jesuits would be most welcome, but only if they had a specialty that they could offer to the college in areas that could not be served by Filipinos themselves. There were many competent and willing Filipino Jesuits and lay people ready to assume the burdens of staffing a first-class school like the Ateneo de Manila. Many American Jesuits returned to the United States and assumed other educational tasks there.

RETURN TO ST. PETER'S PREP

RR: When you got back here, what happened?

EM: I began a doctoral program in theology at the Jesuit School of Theology in Berkeley, California. There was a possibility that I could return to the Philippines with a doctorate in theology. However, after my first year in studies I received a "request" from the provincial to assume the office of principal at St. Peter's Prep. I served in that position for five years.

RR: That must have been interesting, returning to your old school as principal. Tell us about the changes you found there and what you were able to contribute to the school.

EM: If anything, I was able to give it a bit of stability and to strengthen the Jesuit presence. Those were troublesome days in the country, and Jersey City had its share of those troubles. Inner city problems prevented many students from Hudson County from traveling to and from the Prep without occasional difficulties. Also, the transit service had reduced the frequency of its buses to the area, thus limiting the times that students, parents, and others could visit the Prep for meetings, athletic events, and other after-class gatherings. However, St. Peter's Prep stayed the course.

When I was a student there in the mid-40s, a competitive exam was required for acceptance. Perhaps fifty percent of the applicants were accepted. When I returned to the Prep as principal, application numbers were down a bit because of the conditions that restricted access to downtown Jersey City. Nevertheless, we persevered, and that was a wise decision indeed.

Today the school is surrounded by new high-rise apartment and office buildings, upscale condos, and first-class restaurants. All this happened because many Wall Street firms moved to downtown Jersey City. In fact, the area is now called "Wall St. West." Downtown Jersey City has become part of the financial crossroads of the world, a stature it had not enjoyed in days gone by. As a result, the much needed rebuilding of Prep is now a distinct possibility.

RR: How is St. Peter's Prep doing now?

EM: Very well, though there are some fine Catholic schools with which it competes for outstanding students. In the mid-sixties the Archdiocese of Newark built several large regional high schools.

RR: But in your day there was just St. Peter's Prep?

EM: Yes, it was the only school whose primary mission was to prepare Catholic students for a college education.

RETURN TO HOLY CROSS

RR: In recent years you have been working more on the college level. Could you give us an overview of how that is going? What changes or developments have you seen in the students and in the school generally?

EM: In 1976 I was assigned to Holy Cross to work as an associate dean of students. After three years I was appointed Dean of Students. I held that position for eight years during Fr. John Brooks' presidency. I became Vice-President for Student Affairs after ten years as dean. When Fr. Brooks retired, I stayed on for two more years with the new president and then began to work in the admissions office as an Associate Director for Jesuit Relations.

In that capacity I visit Jesuit high schools in eastern United States, including but not limited to Boston College High School, Fordham Prep, Fairfield Prep, St. Peter's Prep in Jersey City, St. Ignatius High School in Cleveland, St. Joseph's in Philadelphia, Scranton Prep, as well as Loyola School, Regis High School, and Xavier High School in New York City. My primary task is to interview students who are interested in the College of the Holy Cross. When not visiting schools, I am busy on campus interviewing students from many non-Jesuit schools, reading applications, and making judgments on applications.

AIMING FOR DIVERSITY

RR: Have there been changes in its admissions policies?

EM: Yes, change continually occurs. We favor certain groups in search of a well-rounded student population. We seek good students among the sons and daughters of alumni, but we also seek out "ALANA" students, that is, those from Asian, Latino, African-American and Native American backgrounds. We also like to have

students from different parts of the country, and of course from different Jesuit high schools. We average about seventy students each year from Jesuit schools. We also draw students from various private and public high schools. Most of our students come from New England and eastern United States, but we also have small representations from other states as well. We have expanded beyond a basically white, Catholic student body.

RR: That is probably true of many of our Jesuit schools.

EM: Yes, it is. We still have a large white, Catholic population, but we include more ALANA students and students from different social backgrounds. When I attended college, most of my contemporaries were middle-class students who had the benefit of very good high schools, especially Jesuit high schools. The key to developing the academic ability of lower- and middle-class students is the availability of good high schools. Without a good high school background, students will find it difficult to excel in college. They may survive, but they will find it hard to excel. Holy Cross remains a four-year liberal arts college, without graduate programs, and therefore without graduate assistants teaching in the classroom.

RR: Has that been a deliberate choice?

EM: Yes. We have small classes and a small student-faculty ratio. All of this is to assure *cura personalis* [personal care] for each of our students. Such a learning environment has proven to be very effective for the academic advancement of our students. Besides the humanities we continue to offer an excellent pre-med program and good science programs. As society changes and makes new demands on our schools, we must keep up with the changes, while maintaining our emphasis on the humanities. Our catalog reflects this balance.

RR: Right. Educators are not expected to teach as they did twenty years ago.

EM: Nowadays they have to work hard to stay up-to-date.

FINALLY A CHANCE TO SEE ROME

RR: We have covered the main contours of your life. Are there any other aspects that you want to mention?

EM: I have been with the Jesuits since I was thirteen, both as a student and as a member of the Society of Jesus. Until recently, strange to say, I had never been to Rome or to Spain. Whenever I traveled back and forth to the Philippines, I usually went flew to Manila via the Hawaiian Islands or Tokyo, always across the Pacific Ocean.

However, I never lost my desire to visit Rome as well as Spain. I wanted to visit the birthplaces of Ignatius and Francis Xavier, and trace their steps in the Basque country, eventually following them all the way to Rome and the founding of the Society of Jesus. When we began this interview, my plans were set for just such a trip. Holy Cross College has been sponsoring Ignatian pilgrimages to Spain and to Rome for administrators and faculty. The aim of the pilgrimages, paid for by a Lilly Foundation grant, is to put the faculty and administrators in touch with the history of the Society as well as the religious and moral values on which it was founded. The pilgrimages have had such a positive effect on those who have made them that the college has continued its funding each year.

After this interview was recorded, I have had the opportunity to visit Spain and Rome, and have found it a very moving experience. We visited the ancestral home of St. Ignatius, the castle of St. Francis Xavier, the town of Manresa, and many of the places that Ignatius made famous by his pilgrim work as an itin-

erant preacher and hospital volunteer. We also visited Barcelona and the monastery of Montserrat.

We then flew to Rome and for three days visited Jesuit sites of importance, including the Curia [Jesuit headquarters] and, of course, the Vatican Museum and the Basilica of St. Peter's. In the city of Rome we toured the Forum and visited various churches of importance in Jesuit history. It was a wonderful trip and personalized for me so much of Jesuit history. I recommend it as a tertianship "experiment" for every Jesuit prior to beginning his priestly ministry.

On this pilgrimage I had the privilege of celebrating Mass in some very special places: in the room where Ignatius recovered from his injury at the battle of Pamplona, in the cave at Manresa where Ignatius composed much of the Spiritual Exercises, and in the room where Ignatius worked for fifteen years as General of the Society and in which he died. Each was a very moving and significant experience for me.

THE SPIRIT MOVING US

RR: As you look back over the years, do you feel that what's happened to you has been proof of God's providence looking over you?

EM: Yes, I do, unquestionably. My life has been guided both by divine providence and the power of the Holy Spirit. As you age, you come to understand that your meager labors may sometimes produce wonderful results, but not because of you individually, but because of the institution for which you labor, or the group of people with whom you work. Through the entire Jesuit enterprise of schools, missions, parishes, and retreat houses, a great amount of good has been done.

I have often told people that if they are interested in a life of service, they cannot do better than being a

part of the Church. It is the largest charitable institution in the world, and it is the most diverse institution. While it has problems, it still provides opportunities to be of service to the suffering and the poor.

RR: You just find your own slot.

EM: Yes, you have to find your own slot. I really do believe that's the way the Holy Spirit works. Sometimes you may give a talk and not think too much of it, but you may afterwards receive a compliment for it. It is flattering, of course, but you realize that there was something in what you said that wasn't your own: it was the message of God, it was the Spirit working through you. It is my understanding that's the way we live as Jesuits. We are instruments for the extension of the Holy Spirit and the Church. I have seen this influence in the lives of so many people who have attended and graduated from our schools, places like the College of the Holy Cross, St. Peter's Prep, the Ateneo de Manila, and so many other Jesuit institutions. I feel confident that they are the work of God, assisted by many human instruments, and that is why they endure.

Favorite prayer: The Eucharist

Fr. Earle L. Markey, S.J.

Born: March 14, 1932, West New York, New Jersey
Entered: July 30, 1953, Poughkeepsie, New York, St. Andrew-on-Hudson
Ordained: June 20, 1963, Bronx, New York, Fordham University
Final Vows: August 15, 1970, San Francisco, California, University of San Francisco

1945 Jersey City, New Jersey: St. Peter's Prep - Student

1949 Worcester, Massachusetts: Holy Cross College - Student

1953 Poughkeepsie, New York: St. Andrew-on-Hudson - Novitiate

1955 Shrub Oak, New York: Loyola Seminary - Studied philosophy

1957 Philippines: Ateneo de Zamboanga - Taught Latin, English, sociology, religion

1960 Weston, Massachusetts: Weston College - Studied theology

1964 Auriesville, New York: Jesuit Martyrs Shrine - Tertianship

1965 Woodstock, Maryland: Woodstock College - Studied dogmatic theology

1966 Manila, Philippines: Ateneo de Manila - Taught theology

- 1970 Berkeley, California: Jesuit School of Theology -
Studied theology
- 1971 Jersey City, New Jersey: St. Peter's Prep - Principal
- 1976 Worcester, Massachusetts: College of the Holy Cross
1976-1979 Associate Dean of Students
1979-1997 Dean of Students
1987-1997 Vice-President of Student Affairs
1997-1998 Special Assistant for Alumni Relations
and Development
1998- Associate Director for Jesuit Relations in
Admissions Office

Degrees

- 1953 Bachelor of Arts, English, College of the Holy Cross
- 1957 Licentiate in Philosophy, Loyola Seminary
- 1962 Master of Arts, Education, Fordham University
- 1964 Licentiate in Sacred Theology, Weston College