

**New England Jesuit  
Oral History Program**



**Fr. Donald L. Larkin, 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 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.

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Interview with Fr. Donald L. Larkin, S.J.  
by Fr. Richard W. Rousseau, S.J.  
May 19, 2008

**RICHARD ROUSSEAU:** We'll be going along chronologically. So, why don't we begin with where you were born, your father and your mother?

**DONALD LARKIN:** I was born August 13, 1934, in Stafford Springs, Connecticut. My brother Jim is two-and-a-half years older than I. I have no sister, so we were a small family. I would say that there was nothing really very dramatic in our family's life or in my childhood.

**HIS FATHER AND SPORTS**

**RR:** Could you tell us something about your father?

**DL:** He was from upstate New York, and somehow found his way down to Connecticut, where he met my mother. After marriage, they settled in her home town of Stafford Springs, which is just over the Massachusetts state line at I-84 in north central Connecticut.

I would say our family lived a very ordinary, humble existence. We went to the local Catholic church and school. Though hard at times, my childhood and my teen years were happy ones. I remember what it was

like to be born towards the end of the Depression with an out-of-work father. The job he was doing then was provided by the government's WPA program. By trade he had been a salesman, and he finally got a job as a foreman with Pratt & Whitney Aircraft. He provided for the family, but it was hard going. In many ways we really struggled.

RR: Did he have any special hobbies he may have passed on to you?

DL: He did love sports—so much so that he became the booking manager for the town football and basketball teams. As you can imagine, this made him very well known in the region. When he died young at age fifty of a heart attack, the high school put up a scoreboard in his name in the gymnasium. So you can see why my brother and I have always loved sports. I guess you could say we liked sports “to a fault!” [Laughter] In some ways we could then also be called “student or scholar athletes.”

#### HIS MOTHER'S RESPONSIBILITIES

RR: Now tell us about your mother.

DL: My mother was a homebody. She had worked from the age of fourteen, and never had the chance to go to secondary school. She had loved school, but she especially loved to take care of our home and all of us. When my father died, she took full responsibility for taking care of us. Since the family needed money, she went to work and continued to do so until her retirement.

#### BROTHERLY CLOSENESS

RR: What about your brother?

DL: My brother and I always got along very well together, though he was older than I. Whatever fights we may have had, it was always in a friendly fashion with pil-

lows. [Laughter] He always looked after me and made sure that nobody picked on me at school. If anyone tried to do so, they had to face him first.

After my father died when I was fifteen years old, my brother, who was seventeen, became a kind of father for me. In my mind I've always admired my brother, because he has been outstanding in every respect. Even now, I get emotional when I talk about him.

RR: Given this closeness, did you find it hard to be far away in Jamaica for a number of years?

DL: Actually, we always stayed in touch with each other.

#### GRAMMAR SCHOOL

RR: Let's turn to schooling. What kind of grammar school did you attend?

DL: We both went to the local parochial school and then to the small-town Connecticut high school. We both played various sports. Even when I wasn't playing basketball, I was a scorer for the team and went to the games all over the place. We both did well in school. We both were leaders. I think I just followed his lead in so many ways.

RR: Looking back, do you think you got a good education?

DL: I would say so. It was a coed high school. I always thought that was a good thing at the high school level, though I know there are arguments on both sides of the question.

#### LOCAL PARISH AND PRIEST

RR: Tell us something about your parish and priests there.

DL: I would say we were all close to the priest, but my brother was the closest. I went to church and served Mass, but he was the leading server and served for very many years. The priest really looked up to him in that regard. But I didn't mind that.

I liked church and religion, but I wasn't taken by them the way he was. I remember very well the Mercy Sisters who ran the school. They tried to encourage him into becoming a priest. But not me. I had a mischievous streak and did my own thing more than my brother did. I was fine with that. I was in my own space, enjoying life. He was a much more down-the-line person than I, but I always smile at the fact that, ironically, in the end I was the one who became the priest. [Laughter]

#### STRUGGLES AND OPPORTUNITIES

RR: Then college came next.

DL: Yes, I went off to Holy Cross. It was a big step, and it influenced the rest of my life. I guess I always liked Holy Cross. We lived only about forty-five miles away. Holy Cross was often in the news. And sports at Holy Cross, once again, were an attraction for me. But otherwise, at the time, I knew almost nothing about Jesuits. I had applied for an NROTC scholarship at Holy Cross, Dartmouth, and Cornell, but was not successful. But I did get into Holy Cross with a partial scholarship on the basis of need. So with working and my mother's help, I managed to go there.

Education in those days wasn't so expensive. But during my first year, I did not like Holy Cross very much. I found it extremely difficult. I felt I was out of my league. Many students in my classes were from Jesuit prep schools, and I was from this small-town high school in Connecticut. I really struggled very, very much, though I did reasonably well that first year. I think I made something like second honors.

#### SECOND YEAR AND A SMALL VOICE

RR: When did things begin to change for you at Holy Cross?

DL: They began to change during the summer between my first and second year. I was getting ready to buy some clothes for my fall return to school. Then I heard this little voice, coming from I knew not where, saying to me, “You will not need those clothes very much longer.” And I asked myself, “What was that all about?” [Laughter] Of course, as time went on during my second year, I realized that I was being called to a Jesuit vocation. Because I wasn’t what you would call a dedicated religious person, something like this had never occurred to me before. It was entirely foreign to me, so I just put it aside. But it just kept coming back to me.

During that second year, I had Fr. Maurice Reidy in history. And I used to regularly fall asleep in his classes. [Laughter] It was an after-lunch class which was a difficult time for me. And he would always catch me dozing and get after me for it. [Laughter]. I didn’t mind his doing this, because he was right. But I admired him for two reasons—he was a really good teacher with an excellent mind and spirit, and also he loved sports!

#### DECIDING TO BECOME A JESUIT

RR: So sports surfaced once again?

DL: Yes. It turned out that he was a punter who used to train the punters for the school’s football team. He also started lacrosse at Holy Cross. I was still very conscious of sports on campus, and once tried out for the baseball team, but did not make it. One time when we were talking, he said to me, “What are you going to do in the future?” So I told him various things that I’d thought I might do, especially journalism. And then, at the very end of my list, I just said, “There’s something about priesthood that keeps coming back to me.” So he said, “Well, if you want to talk about it, drop in and see me later.”

Of course, it took me about twenty-four hours to go to see him. And things began to happen very quickly. He suggested that I go to Shadowbrook for a weekend retreat. I think it was during the Novena of Grace. I did so, focusing on this particular grace. And it was about that time, March, that I realized fully that I was being called.

RR: Did you complete that second year?

DL: Oh, yes, I completed it. It was during that time that I had my interviews at Holy Cross for the Society. Once again, things moved very quickly. I had my psychological tests at Boston College, where they were done in those days. And, in July I found myself at Shadowbrook, much to my surprise. [Laughter] I always felt it was a genuine vocation, because of the way it came to me. I felt that in no way was it my own doing. My task was to confirm it and actually make the move. I should make it clear that during my second year at Holy Cross, things were going very well for me. I loved my second year. [Laughter] My mother and brother were thrilled. I had a lot of support.

#### MORE ABOUT SHADOWBROOK

RR: Tell us more about your experience at Shadowbrook.

DL: The 1954 Shadowbrook class had a lot of novices, about thirty-two. Despite a few problems, we had a really good time overall.

RR: Who was the master at novices at that time?

DL: Fr. John Post was the master until March 1956. But we had a hard time with his *socius* [assistant], Fr. Jimmy Hanlon. And Fr. Post himself was not easy either. Also there was quite a group of Brothers in the community. We helped ourselves by leaning on each other. All in all, Shadowbrook was good. And I loved the thirty-day retreat, even though it was preached, as was the custom in those days.

## SHADOWBROOK FIRE

RR: What about your month-long experiment?

DL: It was at Boston City Hospital. Again, it was difficult, but we just laughed and laughed and laughed about it all. I have never laughed more than during that month.

RR: Wasn't that just about the time of the Shadowbrook fire?

DL: Yes, it was. My group was in Boston at the time. And we soon got split up. I was sent to St. Andrew-on-Hudson and others went to Plattsburgh. It was a whole new novitiate with another master and a lot of New Yorkers. Actually, looking beyond the tragedy, I was glad for that experience in another province and with other Jesuits. It taught me a lot. I had only one year of juniorate there. It was shortened because I had two years at Holy Cross. And I came here to Weston in 1957 for my philosophy.

## EDUCATIONAL EXPERIENCE

RR: Before we move on, could you give us some idea of the quality of the education you received during those years? Were you satisfied with what you were taught?

DL: Certainly. The novitiate gave us a good foundation. The studies were manageable. I had avoided Greek at Holy Cross and, of course, ran into it in the novitiate. As for my Latin and Greek, Dr. Sam Johnson once said, "I had little Latin and less Greek." I had trouble with the Greek but my Latin was all right.

I enjoyed the juniorate. I enjoyed Fr. Bill Carroll's French class, for example. It was new to me. All this stimulated me along with my spiritual training. As far as how things were presented, I think it opened my mind for the future. One thing I minded later was what we had at St. Andrew's, namely in the juniorate all we got to read of the *New York Times* was the *News of the Week in Review*.

RR: How did you like that whole experience?

DL: Philosophy was perhaps my most difficult time in the Society. I'm not a philosopher. Those kinds of studies didn't appeal to me that much. I found it pretty dry. I did English as my special discipline, and in a way it was what saved me. I really enjoyed that particular aspect of my philosophy years. Again, we banded together, and that's what saw us through. We'd laugh and talk about the lectures, but it wasn't easy.

T. G. O'Callaghan was a spiritual father who stood out and helped us. I should add, however, that during that same time, I was spiritually drawn more to the contemplative life than to the active life. I really struggled with that, and Fr. O'Callaghan tried to get me through it during that period. During those three years of philosophy, this wasn't at all clear in my mind.

#### MINISTRY OF THE FUTURE

DL: Of course, in the broad sense, I had been drawn to be a missionary from the time I met the Jesuits at Holy Cross. That was what really turned me on. So, as I neared regency, the question was, Where would I go and what would I do? In the 1960s we were told quite explicitly, "You can ask for anywhere in the world." And the missionary outreach of the Society was even stronger in me after a few years in the Society.

I first wanted to go to Japan, but they didn't need anybody there. Then I turned toward Africa. When I wrote about going there, I never really got a response. Then the provincial at the time, Fr. Coleran, said to me, "I'm afraid that we don't have anywhere in Latin America to send you." Brazil had not opened up at the time. Then he said, "But we do need people in Jamaica. So would you like to go there for regency and see how it goes?"

The rest is history. In any case, my going through

regency and teaching in Jamaica, where I was living the active Jesuit life and ministry, solved the contemplative question. I think it was just a “theoretical thing.” And, it never really troubled me again.

#### THEOLOGY STUDIES

RR: After regency, then, you went back to Weston.

DL: Yes, I then did my theology and was ordained in 1966.

RR: Did you find those theology years better for you than the philosophy years?

DL: Yes, very much so, especially because it was immediate preparation for priestly life and ministry. I was very eager to go ahead. I was with some very good teachers and companions. I found it to be a very good time.

RR: During those four years of theology, did you still think about Jamaica?

DL: Yes, very much so. In fact, at the end of my four years, I went down there for the summer to help out. At summer’s end, I was going to remain there and postpone my tertianship. But, as it turned out, I did not postpone it and ended up doing my tertianship both here and there. It was one of those arrangements that were possible in those days.

#### NEW APOSTOLIC DIRECTIONS

RR: So let’s turn to your apostolic life. You began at St. Thomas Aquinas Centre—could you tell us more about that?

DL: When I was down there that summer, I was going to remain in Morant Bay out in the country. The priest there, Fr Scollen, had died in an automobile accident, and they badly needed someone to take his place. So I asked to remain and postpone my tertianship. It had been approved by superiors and I was set to go.

However, someone was needed at Aquinas, because [Fr.] Horace Levy [S.J.] couldn’t manage things there;

he was teaching at the university and at St. Michael's Seminary. In addition they asked him to be pastor at Aquinas as well as chaplain at the hospital. It was clearly impossible for him to do all this by himself. So I got a call asking me if I would like to go to that hospital rather than to Morant Bay. It meant going into Kingston and to Aquinas Centre at the university as a chaplain. Of course, I had never done any university chaplaincy before and would have to learn it.

RR: How did you solve all this?

DL: I dealt with the auxiliary bishop, Samuel Carter, because Bishop McEleney was away at the time. He said, "Think about it and I'll call you." He called me the next day. In the meantime, I had decided that this was another example of the surprising requests I had received in my life which had usually worked out. So when he called, I agreed and went to Aquinas. And I really loved it. I was there a total of ten years. I returned there somewhat later, as part of a team, for another six years. So Aquinas has really been my main place of ministry over the years.

#### AQUINAS CENTRE

RR: Tell us more about it.

DL: It's just off the University of the West Indies campus and has served it well since 1962. I went there fairly early on in 1967. Since it's off-campus, it also began to attract people from nearby areas. It served both the university and nearby faithful. By the early '70s it became a personal parish. While it did have its own territory, anyone connected to the university or was living around the city could make Aquinas their parish. So there was a mix of university and local people in the city. It was the kind of mix that I liked.

RR: It sounds like a very active community.

DL: Now let us put this all in an historical context. Jamaica had been a British colony, where the Anglican Church was prominent. It was no surprise that Anglicanism was encouraged in the colonies, to say the least. However, as time went on, the Catholic Church began to grow slowly, though its numbers never became very large. At the most, we were about five or six percent of the Jamaican population, but we are now only about three percent. Notwithstanding the numbers, we are well recognized and respected.

#### ECUMENISM IN THE CARIBBEAN

RR: That's quite a change.

DL: Right. It needs to be said, however, that all the main-line churches, including Anglicans, are growing smaller. But the evangelicals, pentecostals, Church of God, and Seventh Day Adventists are all growing significantly. As you can see, we are in a very ecumenical situation. At the same time, it must be said that the Catholic Church, led for many years by Archbishop Carter, has had a leading role ecumenically. And that is true not merely of Jamaica but also of the Caribbean generally. This was true there even before Vatican II.

Though the Catholic Church represents only around three percent of the Jamaican population, it has always enjoyed great respect there. I think that is due mainly to the educational role it has played as well as its service of the poor. The St. Vincent DePaul Society and other Catholic organizations have been recognized as leaders across the board. They have been the hallmarks of the Church in that area.

Archbishop Larry Burke has always been very strong on education and continued to be so until his recent retirement. As can be seen at St. George's and Campanion Colleges, and other Catholic secondary and primary schools, education remains a strong component

of the Church's activity to this day. St. George's used to be the leading school, but many years ago Campion took over the leadership role.

#### RETREATS AND ADMINISTRATION

RR: After your ten years at Aquinas, what did you do next?

DL: To a certain extent, I was involved in retreat work, spiritual direction, and formation. Then, in early 1983, I was tapped to be rector of St. George's College, and administered it until 1988.

RR: Did you like that?

DL: Yes, even though it required a certain amount of administration. That position included the chairmanship of the St. George's board among other things. We were able to retire Fr. Tom Glavin [S.J.], who had been on the St. George's board for at least forty years. I always thought that at least bringing up that question was an important accomplishment, because then he did decide to retire from the board. Those were good years. I liked working with the community and helping us to grow.

RR: Were you called rector or president ?

DL: I was rector of the college as well as rector of the Jesuit community. I lived there in St George's, and I felt that they responded positively to what I was trying to do. In the course of my years there, we renovated the whole community house, which was a major, major enterprise. It was during that same time that we got an educational grant from USAID to build an auditorium and a computer center, and to refurbish the school and the staff dining facilities.

All these things were going on in the community and in the school simultaneously. I never thought of myself as a builder, but that's what I turned out to be. The auditorium grant was in my lap, and I had to work with it. It brought me to know a lot of people that I

otherwise would not have met.

RR: This is what you did for six years. Where did you go from there?

#### HURRICANES FINALLY CAUGHT UP

DL: When the provincial, Fr. Bob Manning, suggested I take a sabbatical, I left Jamaica just three weeks before Hurricane Gilbert wiped out the island. Actually, it happened that I was away during every hurricane until last year. It got so that people figured that, if I was off the island, a hurricane would be sure to hit the island, and they better batten down the hatches! But, finally, last year, Hurricane Dean got me. [Laughter]

RR: I remember going to Jamaica for a visit after one of those hurricanes, and found that all the trees were barren. But the next year when I went back, you'd never know it. Everything had grown back.

DL: That was my experience with Hurricane Gilbert. I saw pictures after the hurricane, but when I returned a year later, most of the vegetation had come back.

#### SABBATICALS

DL: Now a word about my sabbaticals. The first one, 1971-72, I spent a whole year in Connecticut doing a Clinical Pastoral Education program. I acted there as a kind of student supervisor in an ecumenical setting. It turned out to be very, very good, but it had some hard and confrontational aspects. It was especially good for the kind of work that I was doing at the university.

For the second one, in 1988-1989, I first went to the Dominican Republic and immersed myself in Spanish at the age of fifty-five. I learned some things, but since then I haven't used it much, and it's kind of slipping away.

## ROME AND ST. BEUNO'S

RR: Where did you go to after that?

DL: I went to Rome for Ignatian spirituality, and I finally went to St. Beuno's for its three-month program with the Spiritual Exercises as the centerpiece. Some people said, "You never made a proper tertianship." They said that, because I had done my thirty-day retreat in 1967 up here in Pomfret. It was difficult in those days to say just what a proper tertianship was. [Laughter] In any case, I always claimed that my real tertianship was probably at St. Beuno's in a one-on-one retreat. Whatever the case, that whole sabbatical year was just great, in every sense.

## REFUGEE WORK

RR: Wasn't it around that time that you thought of getting involved in some Jesuit refugee work?

DL: Yes. During that thirty-day retreat, I felt a call to leave Jamaica to work with the Jesuit Refugee Service. It led me to make future plans along those lines. However, the Lord had his own plans for me. While traveling in Europe at the end of the sabbatical, I had what turned out to be an angina episode. After that, when I got back to the States in the summer of 1989, my plans for JRS had to be put on hold. I was treated for my stable angina, diagnosed by a cardiologist at Lahey Clinic, who said, "We need to deal with this conservatively by medication, diet, and exercise." For three years, that's what I did.

But after two years of it, I continued to be drawn to JRS. As I remember it, in 1991, my twenty-fifth anniversary of ordination (1966 to 1991), in my heart I still wanted to do JRS in Asia or Africa. And there was an opening for that kind of work that came to my attention in various places. However, to my disappointment, in the end they had no opening.

RR: How did that happen?

DL: There was a time when it looked like they needed help. But by the time it came up again, there was nothing available. They just didn't need anyone.

RR: Was that why you went back to Jamaica?

DL: Yes, that's why I went back to Jamaica. I have always seen my possible going to JRS as a preparation to go to St. Anne's in Western Kingston. It is like JRS. In other words, the people there then were undergoing many hardships, including crime, violence, and guns. That's where I went, because St. Anne's needed someone.

#### DEALING WITH HEALTH PROBLEMS

RR: Did you go there as pastor?

DL: No, I went there to assist Fr. Mike Linden, who had been there for several years. There was a lot of violence in the area. If I had not succeeded in finding places of hardship by working in the Jesuit Refugee Service, I found them in Kingston.

And I was there for three years. But a year or so into my work at St. Anne's, my stable angina became unstable. I stayed at 300 Newbury Street when on holiday, and I didn't do much more than rest and sit around. One day I had some very bad feelings, which led to open-heart surgery at Lahey Clinic. I came here to Campion to recuperate.

#### ON THE AQUINAS CENTRE TEAM

DL: I then returned to Jamaica sometime later and went back to St. Anne's, where I was for another two more years, 1992-94. Then in 1994, a team of four people, including me, was formed at Aquinas to deal in a serious and complete way with all the needs there. As part of that team, I went back to Aquinas for another six years.

RR: I guess you could say it was where you felt at home.

- DL: The members of the team were Bill Clark as pastor, Orville Shields, Vin Connolly, and myself. I concentrated on the hospital ministry. That has been kind of a thread throughout my pastoral work there. Even now, in 2008, I do a fair amount of hospital ministry, but mainly I train lay people to visit the sick at all the hospitals in Kingston and Spanish Town. So that's been a thread. And I suppose people know me pastorally more for that than the spirituality side, which I enjoy very much along with the hospital ministry. I've not been a pastor for a while, but that's fine, because I've had my years in the trenches.
- RR: There are also a lot of administrative details to deal with when you're a pastor.

#### BEST SABBATICAL OF ALL

DL: My best sabbatical was my third one, 2000-2001. While living here at Campion Center, I spent some time at Emerson Hospital in nearby Concord, Mass., doing hospital ministry to keep my hand in it.

Then, at Christmas and New Year's, I drove across the US, going on the southern route. I spent five months at the Jesuit School of Theology in Berkeley in California at the School of Applied Theology. That was a terrific experience. Besides, my brother lives out there. Since I was in the same town, I could have lived with him, but I chose to live in a rectory. I never had it so good. I saw my brother, of course, but I wasn't on top of him. It was the best of all worlds.

Then, in May, I drove back East on the northern route. My next stop for a month was the Ecumenical Institute of Tantur in Jerusalem. It is right at the edge of Jerusalem, and you can literally walk to Bethlehem Square from there. What more could I ask for! The Society has been very good to me.

## AN IMPORTANT QUESTION: GOD'S PROVIDENCE

**RR:** At this point, let me ask you if there is something important in your life that I haven't given you a chance to mention?

**DL:** There are two things I would like to mention. First, I would not like to end this interview without reflecting on my various stints as local superior, especially my present position at Patrick House in Kingston, Jamaica, since 2003. Increasingly I realized that this is the most important ministry of any that I exercise at any particular time. It is a real opportunity to love and serve my brothers in a way that only comes to those who assume governance in the Society. Difficult as such a responsibility at times can be, it calls forth the best I can offer to those with whom I share life daily in its most basic terms. In this context, the grace of office is very real to me, and I am grateful to God for it.

Secondly, I had this angina, as you know, while traveling in 1989, but I've also had a number of health problems. And it's become a kind of framework for my thoughts. I had bypass surgery in 1992 and my prostate removed in 1998. I spent some time here at Campion dealing with it. I also had cataracts removed in 2004, the same year I celebrated my golden jubilee in the Society. I had two stents put in at Lahey Clinic in 2006. This happened the day before I was due to fly back to Jamaica. I had been feeling funny, and I called the cardiologist, who said, "Don't you travel anywhere. You come right up here." I checked in, and after an angiogram he decided to put in two stents. I came back here to Campion Center for a week, after which I was ready to return to Jamaica.

As I said, my prostate was removed in 1998, and I thought that was the end of it. But in 2007, they found some presence of cancer, so I'm doing hormone therapy

through an injection every three months.

RR: Do you feel that things are now under control?

DL: Well, in 2008, I had a hip replacement. [Laughter] I guess I'm just wearing out!

RR: But you seem to be carrying on reasonably well, I must say.

DL: I tell people, "No, I'm not retiring in Jamaica and am busier than ever." Overall, I'm very grateful.

RR: Well, as you look back over your life and see everything that has happened, does this make you even more aware of how much God in his providence has blessed your life?

DL: Yes, yes. As I said earlier, I didn't ask to be a Jesuit or a priest, but it was given to me. It's been a good life, difficult at times, perhaps, with its ups and downs, but the Lord has provided me with loving support. And when I say the "Lord," I mean the Trinity. I'm very trinitarian. And the Society has been very good to me. I cite, among other things, my three sabbaticals and continued ability to work despite some health problems.

The thought just came to me that the Lord has saved me from myself. I don't know what would have happened had I gone in another direction. I think I was very worldly. I think I would have been a very worldly person, looking perhaps for power, prestige, and many other things. But during my second year at Holy Cross, everything turned around, and here I am.

RR: Thank you for your cooperation, and God bless you.

A summary Scripture passage that has always meant much to me is Ephesians 3:20-21:

*Glory be to him,  
whose power working in us  
can do infinitely more  
than we can ask for or imagine;  
glory be to him  
from generation to generation  
in the Church and  
in Christ Jesus  
for ever and ever.*

*Amen.*

**Fr. Donald L. Larkin, S.J.**

**Born:** August 13, 1934, Stafford Springs,  
Connecticut

**Entered:** July 30, 1954, Lenox, Massachusetts, St.  
Stanislaus Novitiate / Shadowbrook

**Ordained:** June 11, 1966, Weston, Massachusetts,  
Weston College of the Holy Spirit

**Last Vows:** December 3, 1975, Aquinas Centre,  
Kingston, Jamaica

1948 Stafford Springs, Connecticut: Stafford Springs  
High School - Student

1952 Worcester, Massachusetts: College of the Holy  
Cross - Student

1954 Lenox, Massachusetts: St. Stanislaus Novitiate /  
Shadowbrook - Novitiate [to March 10, 1956]

1956 Poughkeepsie, New York: St. Andrew-on-Hudson -  
Novitiate, juniorate

1957 Weston, Massachusetts: Weston College - Studied  
philosophy, English

1960 Kingston, Jamaica: St. George's College - Taught  
English, religion, Latin

1963 Weston, Massachusetts: Weston College - Studied  
theology

1967 Pomfret, Connecticut: St. Robert Hall - Tertianship

- Kingston, Jamaica: St. Thomas Aquinas Centre -  
Tertian, pastor, chaplain at University of West  
Indies and University Hospital
- 1968 Kingston, Jamaica: St. Thomas Aquinas Centre -  
Pastor, chaplain, University of West Indies  
and University Hospital
- 1971 New Haven, Connecticut: St. Raphael Hospital -  
Student, Clinical Pastoral Education
- 1972 Kingston, Jamaica: Aquinas Centre - Pastor,  
minister
- 1977 Kingston, Jamaica: Superior's Residence -  
Co-director, Jamaica Centre for Religious Dev.
- 1979 Kingston, Jamaica: Manresa House of Formation -  
Superior, director of formation
- 1983 Kingston, Jamaica: St. George's College - Rector,  
director of formation
- 1988 Sabbatical  
Santo Domingo, Dominican Republic: Learning  
Spanish  
Rome, Italy: Ignatian Spirituality Center  
St. Asaph, Wales, Great Britain: St. Beuno's  
Spirituality Centre - Spiritual Exercises Program
- 1989 Kingston, Jamaica: Holy Cross Church - Co-pastor
- 1991 Kingston, Jamaica: St. Anne's Rectory -  
1991-1992 Assistant pastor, chaplain at Kingston  
Public Hospital  
1992-1994 Co-pastor

- 1994 Kingston, Jamaica: Portland Road & Silvera Drive  
 Jesuit Community - Superior, team member at Aquinas  
 Centre, hospital chaplain
- 1997 Kingston, Jamaica: St. Thomas Aquinas Centre -  
 Pastor, hospital chaplain
- 2000 Sabbatical  
 Weston, Massachusetts: Campion Center -  
 Pastoral ministry, Emerson Hospital, Concord  
 Moraga, California: St. Monica's Rectory -  
 School of Applied Theology, Oakland & Berkeley  
 Jerusalem, Israel: Tantur Ecumenical Institute
- 2001 Kingston, Jamaica: St. Patrick House -  
 2001-2003 Coordinator of hospital ministry program,  
 associate at Jamaica Centre for Religious  
 Development  
 2003- Also superior, minister

### Degrees

- 1958 Bachelor of Arts, Philosophy, Weston College-Boston  
 College
- 1960 Master of Arts, Philosophy, Weston College-Boston  
 College
- 1967 Master of Divinity, Weston College  
 Licentiate of Sacred Theology, Weston College