

**New England Jesuit
Oral History Program**



**Fr. John J. Karwin, 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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May 2008

Interview with Fr. John J. Karwin, S.J.
By Fr. Richard W. Rousseau, S.J.
January 30, 2008

BIRTHPLACE

RICHARD ROUSSEAU: Welcome. We are going to proceed chronologically. I would like to ask you to begin by telling us when you were born and where, as well as something about your father and mother.

JOHN KARWIN: I was born in 1934, the time of recovery from the great Depression. We were emerging from the events of the World War I with Vatican II still far ahead. It was a kind of Rockwellian existence. My mother was born in Maine, but I am not sure where. My father, I believe, was born in his hometown of Stratford, Connecticut.

RR: What town were you born in?

JK: I was actually born in Bridgeport, Connecticut, but I grew up in Stratford, Connecticut, which, at the time, was a kind of bedroom community for Bridgeport.

PARENTS

RR: Tell us something about your father and what he did.

JK: My father's name was John. He was a steamfitter for the Bridgeport Brass Company. He was in that posi-

tion for more than twenty-five years. In time, the company decided to move to where labor was cheaper. So my father, after a little training, hired on as a power engineer for the City of Bridgeport, where he ran boilers in the city.

RR: Was that what he did for the rest of his working career?

JK: Oh, yes.

RR: I remember the Bridgeport Brass Company. It was a big support for the city.

JK: Oh, yes. Bridgeport was then a major manufacturing center. It supported a very nice middle-class. It was a central influence. You went to high school, and when you finished, you took a job in one of Bridgeport's companies. That's how things were at the time. Later, it all changed.

RR: How about your mother? What was she like?

JK: Her maiden name was Elizabeth Zubko. She was from a Czech family, my dad from a Polish one. You could describe her as a domestic engineer. She really ran the family and showed herself to be quite a strong woman. She had a garden in the backyard. Of course, we had to do a lot of the physical work, but it was her garden.

She also looked after various pet dogs and cats that we had, and, occasionally, even chickens or turkeys. She was also a strongly religious person involved with many people in the local religious circles. I believe that it was her piety which rubbed off on me.

RR: Anything else you want to say about your mother and father?

JK: No, just that they did very well within the limits of their means. They did nothing glamorous or exciting, but whatever needed to be done was done.

RR: It sounds like they were very dependable.

JK: This was pretty much the ethos of our whole area. Growing up, for instance, I knew of only one woman

who had been divorced—just one among the entire gamut of my acquaintances. So that says something about how things have changed since then.

SIBLINGS

RR: Did you have brothers and sisters?

JK: I had three younger brothers. My brother, Tom, was a year and half younger than I, and ended up working in communications at the University of California at Santa Cruz. He turned out to be an enthusiastic gardener himself.

RR: So he was like your mother.

JK: Actually, he was more into flowers than into vegetables, as Mom was. My brother, Charles, is a kind of free spirit, who likes to wander about in wide double-trailers. He has had a number of jobs, managerial and other kinds, but is content just to keep bread on the table.

RR: Did he stay mainly around Bridgeport?

JK: No, he has traveled and worked all over the country. He worked for some companies for a while, but decided that he didn't like the confinement. So he became a freelancer.

My youngest brother, Bob, is now deceased. He was a C.P.A. and had opened his own tax business in nearby Jamaica Plain.

RR: Did any of them have children of their own?

JK: Yes, Tom had two sons; they are now both married, so he is a grandpa. Robert had two boys and a girl. Charles had three boys. They are all well.

RR: So the family reunions must have been fairly large.

JK: They were infrequent. Everybody had their own schedule, and the distances were formidable. It came down to a couple of letters a year to keep in touch.

PARISH

RR: How about your parish?

JK: It was the Holy Name of Jesus parish, which was well supported by the parishioners. They were all middle class or less.

RR: Was the parish near your home?

JK: The church was but a five-minute walk from our home. At that time, the parish priest was looked up to as an authority and a know-it-all. The changes of Vatican II had not yet been felt.

It was a nice parish. Everything was clean and in good repair. It had a grammar school. It was pretty much a stereotype of a prosperous parish in those days.

RR: Were you an altar boy?

JK: No, but my brother, Tom, was. Each year the curate would take all the altar boys on an overnight trip. The destination was a seminary for an order of Brothers.

Somehow, I got myself included in one of these trips. I recall being impressed by the size and neatness of the seminary. I also remember being offered all the chocolate ice cream I wanted.

Years later, my Mom told me that Tom and I were both anxious to sign up with this order of Brothers, even though we were both in grammar school. That concern to enroll in that order of Brothers faded in time, but the experience influenced things for me from then on.

EDUCATION

RR: Tell us a bit about your grammar and high schools. Did you feel they gave you a good education?

JK: The public high school in Stratford was pretty much like schools today. You take four courses plus four or five study halls during the day. There is no homework. It was really a custodial kind of existence.

The town grammar school was pretty much along

the same lines. We had a little more flexibility there, since we had more games. It was hardly a challenge. But it gave me enough to make me realize that I could answer questions a little faster than some others.

RR: Did you feel that you got a good education at that high school? What was it like?

JK: The high school didn't demand much study-wise. In retrospect, I was disappointed with it. It didn't do a good job at all.

In those days, the high school's college counselors didn't meet with individual students except once shortly before graduation. This meeting merely informed the student of his/her score on the IQ test. Students were not encouraged to go to college. There was no encouragement to study seriously.

RR: So what was it that encouraged you to go college?

JK: I can think of three factors which led me to college. The first is my experience of an overnight at the Brother's seminary. The second is inexplicable.

As my high school graduation approached, I was innocent of any planning for life after school. I did note, however, that some of my friends and classmates were enrolling in college. Thinking that college might be fun, or, at least, something to do, I enrolled in Fairfield University without knowing what I was doing or why I was doing it.

The third factor which led me to college occurred toward the end of my grammar school education. With my class, I was asked to select a track of study for high school. Since my father worked with his hands, I followed his example and signed up for my high school's technical arts course. When my civics teacher learned of my choice, she, on her own initiative, came to me and convinced me that I belonged in the college preparatory track. And the adjustment was made, allowing me to enroll at Fairfield University after high school.

FAIRFIELD UNIVERSITY

RR: Tell us about your experiences at Fairfield University.

JK: Fairfield was something new for me. I was the first one in my family to go to college. Getting to Fairfield was a matter of commuting from home in a car pool. I was somewhat taken aback by Fairfield. It was a large place with manicured lawns, and had a sense of grandeur. Then, of course, there were the Jesuits in their black habits, their black birettas, and their rosary beads.

VOCATION

JK: This atmosphere rekindled the feeling I had after the overnight trip with the altar boys. It made me refocus myself. I now saw the Jesuits as people I could really sign up for and live with.

I was just wowed by freshman year. In my second year, I had a course in rhetoric taught by an Irish gentleman. One day in class he mentioned that, statistically, there would be three people out of our class of sixty or so who would enter religious life or the priesthood.

Though he said this in the front of the class, I somehow felt that he was talking about me. It became a moment of conviction, a moment of recognition. It seemed to be more than an Irishman talking to me. In my sophomore year, I went to see Fr. William Murphy, alias Moose, the student counselor. I mentioned my interest to him, and things just developed from then on. I graduated from Fairfield in June 1956, and a couple of months later, on August 15, I was in the Jesuit novitiate.

RR: Did you have to go to Boston to see the provincial?

JK: No, the Provincial, Fr. William Fitzgerald, was at Fairfield for some occasion, and sent word that he wanted to see me. I went over to Bellarmine Hall, the Jesuits' main residence, and had a discussion with him. I guess he found that I wasn't a bank-robber and ap-

proved me for entrance. Everything else that then needed doing was done by Fr. Murphy for me.

NOVITIATE AND JUNIORATE

RR: You didn't go to Shadowbrook for your novitiate. You went instead to St. Andrew-on-Hudson?

JK: Yes, it was 1956, the year that Shadowbrook had burned to the ground. I had two years of novitiate at St. Andrew's. Novitiate ended for me when I took my first vows on August 15, 1958. I started juniorate at St. Andrew's, but, as I recall, on November 8, 1958, we got into buses and went to the new Shadowbrook.

RR: What was your overall experience of the novitiate?

JK: Due to the circumstances, I happily stayed in one place for my novitiate. It was an uninterrupted and solid introduction to the religious life. As novices, we were introduced to many aspects of the life, like prayer, spiritual reading, and other spiritual insights. We were getting exposed to the Lord's invitation and its different manifestations. Gradually, we became familiar with it and it became our own.

RR: Who was your novice master?

JK: Fr. Martin Neylon. He later became a bishop in the Pacific islands. He was quite an athlete himself. He used to play shortstop in the novitiate softball games.

JUNIORATE

RR: How about the juniorate?

JK: As I said, my juniorate began at St. Andrew's and finished up at the new Shadowbrook. I had a one-year stint, given that I was a college grad. I got interested in Latin and Greek, something I hadn't had before. And of course, there were some humanities courses. A number of things were general introductions to help the young Jesuits learn things that they hadn't learned earlier.

RR: Was any of what you did repetitive, would you say?

JK: No, it was a seminary, and the subject matter was all new to me.

REGENCY AT CRANWELL

RR: That brings us to your regency. You went to Cranwell?

JK: Yes, I went to Cranwell after I spent the summer studying math at Holy Cross. I taught math there during my two years of my regency. During that time, I was trying to decide just what field I would go into.

RR: Was math your main interest at the time?

JK: Yes and no. At Fairfield I was a physics major, which involved eight semesters of mathematics. It included twenty-four credits in theology and twenty-two credits in philosophy. So there were a number of possibilities, any one of which could have served as a stepping-stone into a field.

All this kind of fascinated me. I would say that, at the time, philosophy of science was more or less my tentative major. But by the time I got into theology, I was looking for something much more in contact with people. Philosophy of science now seemed rather dry. I was asking myself just what kind of studies were most needed in our high schools and colleges.

RR: How did you like Cranwell itself? I understand that it was a very busy place, especially for scholastics, who worked day and night?

JK: There was a lot of activity going on all the time. We were responsible for such things as dorm governance, study halls, proctoring meals, and helping in the bookstore. As my fellow regents pointed out, we had an hour and a half free during the week. Despite that, the principal used to suggest that we should spend that extra time with the students. But that left us no free time or recuperation time at all. But we still liked it, even though we had little time for our own growing.

THEOLOGY AT WESTON COLLEGE

RR: That brings us to your theology years. You've already mentioned theology a bit when you spoke of your looking around for a field of work.

JK: I enjoyed studying theology, especially the scripture courses by George MacRae. I did a lot of sports activity as well. I tried to play golf and helped keep the course mowed. I enjoyed our days off each Thursday, when we would cook a picnic lunch in our three small cabins on the grounds.

RR: Did the discussions about moving Weston College to Cambridge affect you?

JK: The turmoil was there, as everyone struggled to pull theology into the new post-Vatican II world. It was in the air, but I didn't let myself get caught up in it. I was there just to study theology, not reform it.

RR: How about your ordination? Was your whole family able to get to that?

JK: Oh, yes. Pretty much everybody came up for that. Even our in-laws came. It was a really large affair. The ordination was right here at Weston. Cardinal Cushing drove here from Brighton in his limousine for it. It was a real mob scene. The whole thing went off very well. It was a big moment in our lives. It was the culmination of everything we had prayed and studied for.

RR: How did you like going out to parishes in your fourth year?

JK: It was fulfilling. Everything in our studies led to our becoming Jesuit priests. It was a moment of great gratification. One of the things we learned was how to put together a half-way decent sermon. It usually took us a good part of a week to prepare one, due to our other obligations.

TERTIANSHIP

RR: Let's conclude this rapid view of the Jesuit course with

just a word about tertianship.

JK: That was when they were experimenting with alternate forms of tertianship. This was shortly after Vatican II, and everything was up in the air, being totally revised. Tertianship turned out to involve a couple of summers along with some meetings in the intervening year. I really couldn't call it an outstanding success. We were all involved in our full school work, but would then suddenly take a weekend off to hear a couple of theological lectures. We then went back to our grind. It was not a full-time tertianship.

RR: That's right. The tertianship programs went through a variety of formats at the time.

JK: Yet, the program turned out to be something of an eye-opener, because it involved some faith-sharing, which also meant some life-sharing. Some of the tertians who were my classmates all the way through the course began to reveal details of their own lives. This was quite surprising for me. Actually, it was the biggest revelation of my tertianship.

EFFECTS OF VATICAN II

RR: One more general question. Personally speaking, what was your own reaction at that time to all these changes happening around you?

JK: I have to admit that they revised my whole general understanding of things. Later on, through spiritual direction, I realize that I had been more focused on a monkish kind of life. I had a kind of settled approach to things, but when Vatican II came along it upset my apple cart. As I said, a complete revision. Of course, there was a core experience, a desire to be one with the Lord, that was under it all. How this was expressed, however, was something else again.

APOSTOLIC YEARS

RR: Let's move to your apostolic or professional life.

JK: It begins with Bishop Connolly High School. It involved a considerable degree of overwork. It was a relatively new school and needed a lot of basic organization. We had, of course, the standard teaching load.

We naturally were looking for a break on weekends, only to find ourselves assigned to parish Masses. This "arrangement" lasted for quite a while. Unfortunately, over time it became a major physical drain on me. I became more and more conscious of its bad effect on me. It was a case of "by their fruits you will know them."

I felt it was time to change what I was doing. Given my four years at Connolly and the personal problems I was having with weekend assignments, I decided to request a move, even though my teaching connection with students had been working well.

RR: You were also Prefect of Discipline, right?

JK: We tried that for one year. I was Prefect of Discipline for only one year. It didn't quite work out. High school kids are pretty rambunctious. During my own experience in grammar school and high school, there had been a certain amount of enthusiasm and dedication to our school. But there was little of that at Connolly in the late '60s. A third of the students were antagonistic to education. This was a disappointing lesson about reality. I found that antagonism rather upsetting.

RR: Would you say that this was not unique and could be found in other schools at that time? It was just the spirit of the times?

JK: I suspect so.

WESTON COLLEGE COMMUNITY

RR: After those four years, you went to Weston College Community in Cambridge, where you were the minister for the Jesuits in the community?

JK: Because the word, minister, had a negative connotation in the then Society, I prefer the title of administrator. But even that had little relationship to what I was actually doing there.

RR: Tell us about it. Did you like it?

JK: Even that job was in a developmental stage. The main focus was on organizing the accounting. At the time, the Weston College Community included some fourteen residences. The administration wanted to put all the accounts into one common format, to ensure a common standard of living. In practice, many of the residences didn't welcome a common format. So I ended up with fourteen sets of books, each in a different format.

Again, a lot of maintenance was needed for the fourteen residences. A hired layman oversaw maintenance. Later, it became apparent that this was not the most efficient way to handle things, both for the maintenance and the accounting.

RR: The Weston School of Theology was only in its fourth or fifth year in Cambridge to begin with. This meant that there were growing pains. It was a new situation and people were trying to find their way.

JK: Yes, they were. Also, some of the individuals in the various residences acted at times like prima donnas. You would try to get something accomplished at one of the residences, and someone there would complain and say, "How dare you interfere with what I am doing?" That was something I wasn't really prepared for.

RR: Actually, I was there some of that time as Dean of the Weston School of Theology. There was division of tasks as we started it up. My own main responsibility was to

bring the school fully up to standard academic levels. So I wasn't fully aware of what you described as happening in the houses.

JK: It was quite a time of change, and I suspect that there is at least some of that still going on there.

PARISH MINISTRY

RR: You next went to Bridgeport, your hometown?

JK: Yes, but it was only for a semester at the cathedral parish. I'd had it with Cambridge, and I was also told that it would be good for me to get some pastoral experience. So I was sent down to Bridgeport to substitute for one of the diocesan priests who was away on leave.

RR: How did that turn out?

JK: First of all, it was very different from being in a Society community. There was a pastor, two curates, and myself at the parish. There was practically nothing for me to do. The pastor set up the schedule, I said Mass on those days, and that was about it. Then one of them suddenly asks me to take care of his catechism class. It was all stepping down from the grandeur of seminary life and Cambridge, Massachusetts, to a slow parish in Bridgeport, Connecticut, a city which was losing its previous cachet as an industrial center.

DETOUR IN BALTIMORE

RR: I believe that your next move was to Detroit.

JK: Superiors wanted me to do more pastoral work. So after that semester at Bridgeport, I went to Loyola College in Baltimore to do some campus ministry. It was quite interesting, because I knew Don Sherpinski [a New England Jesuit, now deceased] who at the time was Director of Campus Ministry there.

I was looking for a position to complete this year of pastoral work, so I called him. He said that he could

use me. It sounded good, so I packed up and drove down to Loyola. However, when I got there, I found the campus ministry in conflict with the administration. What happened, as I understood it, was that the campus ministry staff announced that they were *the* campus conscience, not *a* conscience there.

You can imagine the reaction of the administration to that claim! So, as I said, I had just gotten there with my truck full of trash to find myself in this hornets' nest. To make matters worse, it was also just the moment when things came to a head, with their obvious conclusion laid being down by the administration. Their solution was to clean out the whole campus ministry team and start all over again.

RR: Including those who had just walked in the door, as it were?

UNIVERSITY OF DETROIT

JK: I had nothing to do with all that fuss. But at least it allowed me to get on the University of Detroit campus.

RR: So how did you get to go there, and what happened to you then in Detroit?

JK: While yet at Loyola College in Baltimore, I chanced to meet Fr. Joseph Daoust, a Jesuit from Detroit. When I mentioned to him that I was looking for a position, he suggested that I apply for a campus ministry position at the University of Detroit. I did, but was rejected on the grounds that I had not earned a doctorate. That unusual prerequisite had just been voted in.

In the meantime, Joe Daoust had me hired on in the Student Financial Aid Department. My background in mathematics made this hire possible.

RR: How did you like that position?

JK: I liked it. It was fine. It's wonderful to have a full-time job giving money to other people. It was a systematic

and mathematical job. It made college possible for many students. At the time, we had the resources to provide needy students with transportation, tuition, and book money. In addition, there were loans available if a student wanted to live on campus. In many ways, it was an ideal situation. They have a need, we have the resources, and the combination worked out very well.

RR: You seem to have been happy with that arrangement.

JK: I was. Very much so. As a matter of fact, it was a very happy time for me, because, beside the pleasant work, the Jesuit community was very welcoming to an unusual degree. There would be bridge games after supper. There would be poker games sometimes with the scholastics on Saturday nights. There were movies with just about everybody in attendance. It was a very supportive environment.

RR: Given your work and surroundings, why did you leave?

JK: It was a matter of philosophical difference. The basis of student financial aid was in a formula which calculated eligibility for grants and loans based on the applicant's financial history. Sometimes, however, an applicant for aid includes data which could be challenged. The decision to challenge or not is made according to the school's philosophy, which may not be compatible with that of the individual financial aid worker.

Fundamentally, financial aid is offered when there is reasonable expectation that the recipient will complete their studies and actually earn a college diploma. What to do, then, when an applicant shows eligibility for financial aid but has a dismal academic record? Again, what will actually be done derived from the financial aid office's philosophy, which may not be compatible with that of the individual financial aid worker.

BOSTON COLLEGE

RR: So you left and went to Boston College. How did that happen?

JK: I started looking around again for another job while still in Detroit. I applied to Boston College, got interviewed, and was accepted into the financial aid department. My six years in financial aid in Detroit helped me to qualify for a similar job at Boston College. There I found that BC students really settled down and studied. If they flunked out, they flunked out. Also their way of establishing eligibility was a lot more straightforward. A lot of assistance was available to students, including lots of opportunities to learn things like, say, computers.

RR: How about the Jesuit community and living quarters there?

JK: The Boston College Jesuit community at that time was very large, but still warm and human. Besides St. Mary's Hall, there were three or four small communities close by. With a job that was forty-plus hours a week on the firing line, I decided I ought to try St. Mary's instead of the added demands of a small community.

BOSTON COLLEGE HIGH SCHOOL

JK: I stayed at BC for four years, then went to Boston College High as the community treasurer. I was interested in changing, but what happened was that BC High needed to separate the school's financial books from the community's financial books. So I was assigned there to finally work out the division. It took me a while, but I was able to effect the separation.

RR: How did you manage to do that?

JK: In the previous arrangement, everything was in a lump fund, and, at the end of the year, divisions and adjustments were made. Any surplus in the community

would be transferred to the school. So, during the year, the school could not get this surplus, because it was being held by the community. Finally, it was all worked out and the checking account was signed by the proper people. The finances of the school and the community were now quite separate. That was what they wanted and that is what they got.

BACK TO DETROIT

RR: That was a great contribution to both the school and the community. I see that you then went back to Detroit?

JK: I tried to. That was again a surprise. After I finished my task at BC High, I started looking around for a job again. I contacted Detroit because of my six years there. The dean said, "Oh, yes, we have lots of jobs. Come on down." So I packed up the U-Haul again and went to Detroit. But when I arrived, I found that there had been a change.

What had happened was that the basis of that previous assurance had changed between the time I was invited out and the time I got there. A review of their program budgeting had disclosed that they were financially in the hole. So there was an immediate freeze on hiring. So here comes Karwin again in his truck, only to find himself blocked by the hiring freeze.

I was looking around for something to keep myself occupied in Detroit for the rest of that year. Finally, I found a position. They had a computer program to contact alumni about donations. It needed to be put into working form. So I started doing that. I wasn't creating anything new, novel, or wonderful, just plugging along with routine tasks at the University of Detroit High School.

WHEELING JESUIT UNIVERSITY

RR: Were you then able to find something after your year at the high school?

JK: One day, Fr. Tom Acker, who was President of Wheeling College and a member of the Detroit Province, came to Detroit on a visit. While there he mentioned that he was looking for someone to help with his financial aid program. And with my background in financial aid, to say nothing of my need of a real job, I applied to Wheeling and was accepted.

Wheeling is a small city, which once had a population of around 50,000, but, as time went on, shrank closer to 35,000. It is in the Ohio River valley, part of Appalachia and only an hour from Pittsburgh.

Wheeling Jesuit University is a really small Catholic liberal arts college without major ambitions. It is the only Catholic college in the whole state of West Virginia. In the past at least, it was often described as a college for people who had no college experience in their families. They taught liberal arts and a number of majors, which were geared towards employment. They also had some graduate courses. When I first arrived, there was an MBA that developed slowly. They started with a Master of Nursing for RNs and a number of other master's programs.

RR: Did you have much contact with the other Jesuits in the Maryland Province?

JK: Not really. Wheeling is at the far western end of the province. Go west 1.3 miles and you are in Ohio. I really couldn't get to know anybody else from the Maryland Province. They were all too far away. It takes a five or six hours drive to get to the eastern shore of the Province from Wheeling. So, people assigned in the eastern end of the Province were not about to drive six hours west to Wheeling. So the Jesuits in Wheeling had little connection with the Jesuits in the East.

WOODCARVING

RR: Over the years did you have a hobby?

JK: Yes, I do woodcarving.

RR: Really? How did you get into it?

JK: I don't remember exactly, but it was probably while I was studying math at BC. I had seen an article about it which caught my eye. I just picked it up myself. My first attempts were only wood-butchering. But over the years I developed some skills and assembled the basic tools I needed.

Some places, like the University of Detroit and Wheeling, had a common hobby room. It was great. One place even had a superb set-up with an architect's drafting table and excellent light. That helped me meet the challenge of designing projects.

RR: What do you like to make?

JK: I experimented a lot. I liked to do plaques.

RR: I have been admiring the lovely one on the door of your room. It has a pipe on either side and swirls of tobacco smoke meeting in the middle over your name.

JK: That's the kind of thing I like to do. I'd like to resume doing it again, and hope to find a suitable spot here at Campion. There may be others who would like to take it up or even resume their own hobbies.

PASTORAL MINISTRY

RR: I see you continue pastorally active.

JK: Yes, each weekend I say a Sunday Mass at St. Catherine's parish in Norwood. I really enjoy having that to look forward to each week.

GOD'S PROVIDENCE

RR: If you feel that you have not yet mentioned something of importance, don't hesitate to bring it up before we end our conversation. Is there anything you would like to add?

JK: Yes, I would like to add that I have felt guided and supported by God's providence. I have had situations where I was in danger of something seriously harmful in some way. This was true of my having to look for jobs one after the other and having to try them all.

And at the same time, of course, there was always another dimension in my life, namely the Lord's governing direction. As we age and time goes on, you begin to recognize what is truly important, as we were taught as novices by the Spiritual Exercises. We learned the important lesson of indifference. If you don't have a choice, it is nice to be indifferent about things. All the changes that come along need to be seen more and more as expressions of God's providence rather than random events.

RR: An awareness of God's providence in our lives is very important, not merely for Jesuits but for everyone. We are all guided by God. When we pray, surprising things begin to happen in our lives and the lives of those around us.

JK: Yes. What is important and what is not? There is always going to be evil around in one form or another. We have developments in our lives in which we have no voice. We need to balance that against indifference to see things more clearly. There is always more in our lives than meets the eye.

RR: Very thoughtful words. Let me thank you once again for sharing so much of your life with us.

JK: You're welcome.

Anima Christi

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the wicked foe defend me.
At the hour of my death call me.
And bid me come to Thee.
That with Thy saints I may praise Thee
For ever and ever. Amen.

Fr. John J. Karwin, S.J.

- Born:** October 29, 1934, Bridgeport, Connecticut
- Entered:** August 14, 1956, Poughkeepsie, New York,
St. Andrew-on-Hudson
- Ordained:** June 10, 1967, Weston, Massachusetts,
Weston College of the Holy Spirit
- Last Vows:** August 15, 1978, Detroit, Michigan,
University of Detroit

1948 Stratford, Connecticut:

- 1948-1952 Stratford High School - Student
1952-1956 Fairfield University - Student

1956 Poughkeepsie, New York: St. Andrew-on-Hudson -
Novitiate, juniorate [to November 1958]

1958 Lenox, Massachusetts: St. Stanislaus Novitiate &
Juniorate/ Shadowbrook - Juniorate

1959 Weston, Massachusetts: Weston College - Studied
philosophy

1961 Lenox, Massachusetts: Cranwell School - Taught
mathematics, science

1963 Chestnut Hill, Massachusetts: Boston College -
Studied mathematics

1964 Weston, Massachusetts: Weston College - Studied
theology

- 1968 Fall River, Massachusetts: Bishop Connolly High School -
1968-1969 Taught religion
1969-1971 Taught mathematics
1971-1972 Prefect of Discipline
- 1972 Cambridge, Massachusetts: Faber House -
Administrator at Weston College Community
- 1975 Bridgeport, Connecticut: St. Augustine Cathedral -
Parish ministry [fall 1975]
- 1976 Baltimore, Maryland: Loyola College - Campus
minister
- 1976 Detroit, Michigan: University of Detroit -
Assistant Director of Financial Aid
- 1983 Chestnut Hill, Massachusetts: Boston College -
Assistant Director of Financial Aid
- 1987 Dorchester, Massachusetts: Boston College High
School - Treasurer for Jesuit community
- 1989 Detroit, Michigan: University of Detroit High
School - General administration
- 1990 Wheeling, West Virginia: Wheeling Jesuit
University -
1990-1994 Assistant Financial Aid Advisor
1994-2007 Taught remedial mathematics
- 2007 Weston, Massachusetts: Campion Residence/
Assisted Living - Pastoral ministry

Degrees

1956 Bachelor of Science, Physics, Fairfield University

1961 Licentiate in Philosophy, Weston College-Boston
College

1961 Master of Arts, Philosophy, Weston College-Boston
College

1966 Master of Arts, Mathematics, Boston College

1968 Bachelor of Divinity, Weston College

1968 Licentiate in Sacred Theology, Weston College

1968 Master of Arts, Theology, Weston College