

**New England Jesuit
Oral History Program**



**Fr. James T. Sheehan, S.J.
Volume 19**

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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 oral history is all about.

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Interview with Fr. James T. Sheehan, S.J.
By Fr. Paul C. Kenney, S.J.
December 4, 2005

PAUL KENNEY: Good morning, Jim.

JAMES SHEEHAN: Good morning, Paul.

PK: Welcome.

JS: Thank you. It is good to be here. You have been talking about this project at table from time to time, and when you asked me if I wanted to partake, I was very excited.

HIS APPROACH: SEE HIS WHOLE LIFE

PK: I am glad you are here. How do you want to approach this?

JS: The first question I asked myself was, "How much of myself do I reveal in this dialog?" Jim Keenan, whom I admire very much, gives this rule of thumb for preaching: I will never preach anything I do not believe. That is the rule I will try to follow here. It seems to me, if you are willing to listen to Jim Sheehan for an hour and transcribe it, it is not because you want me to

give a narrative of just the facts—I taught, I prayed, I was ordained, I was sick—and so forth, because that is not interesting to anybody, even me. But what is interesting to me anyway, and I hope to others, is if I can see my whole life. I will be 77 on my next birthday, which is about six months away.

SITUATE HIS LIFE IN THIS EPOCH

PK: I appreciate your approach. How would you develop it?

JS: If I can see my whole life in the matrix of the civilization in which it occurred, or the culture, the fact is that this epoch in which I have been privileged to live is probably one of the most exciting periods since the Industrial Revolution. That time pales compared to what we have experienced in my lifetime.

JESUIT LIFE IN TODAY'S CULTURE:

PK: Yes, this epoch has brought many changes.

JS: The larger question overarching that, for our purposes, is: How does a Jesuit fit into this changing culture? The answer is sometimes: Very poorly. Let me suggest, since this is being done for posterity, three places where you might go to understand the stresses that my generation underwent and is still undergoing. They are all three Jesuit *Studies*. Two are by Joe Tetlow.

PK: Oh, yes. Joe has written some fine things.

JS: The first is called *The Most Post-Modern Prayer* [Jan. 1994, 26/1]. It is about the examen, which we all call the examen of consciousness. It has

shifted over the years from being an accountant's examen—what my classmate, Frank Sullivan, used to call the “Department of Weights and Measures”—to a careful inspection of how God is at work in me this day, and how I have been responding to God this day. So that Tetlow study on the examen is wonderful.

PK: Yes, that is a major piece. What was his second one?

JS: Tetlow is also helpful in the Jesuit *Studies* on the *Fundamentum: Creation in the Principle and Foundation* [Sept. 1989, 21/4]. He takes a very dynamic view of the Principle and Foundation that I found very helpful and a lot of other people have.

PK: We have enjoyed using it in our Christian Life Community group just this past year. It is very rich.

JS: The third one is by an Irish Jesuit, Joe Veale; he died last year. He starts with a kind of a whimsical conceit. He is talking to St. Ignatius about modern-day Jesuits and how they pray. It is a very stimulating article, *Saint Ignatius Speaks about “Ignatian Prayer”* [March 1996, 28/2].

PK: Yes, it is a refreshing new look at how we pray.

FROM THE DEPRESSION ERA TO VIETNAM

JS: I was a Depression baby. I was born in 1929. Stock market crashed, I think, about a month after, and not necessarily a cause and effect there. It helps me to remember that there were boys that went to high school with me who were killed in World War II. There were boys that I later

taught who were killed in Vietnam. So that America as a world power, or America as a military state, is a large part of my life. When you talk about the middle of that, the Cold War, the Berlin Wall, these are exciting times that I have been privileged to live in.

PK: But also fearful. I remember seeing an animated British film on the effects of the atomic bomb. It has been an epoch of so many changes.

JS: I remember how in 1939 I was hunched over an AM radio with crackly static listening to Edward R. Murrow describing the Blitzkrieg, the German army marching into Poland. Thirty years later I was watching color television and Walter Cronkite, almost in real time, saying that these body bags we are looking at just came back from Vietnam. So things have changed; there has been incredible technological change in my life. Incredible.

PK: And in all our lives. There have been so many changes.

TODAY'S INVENTIONS

JS: I made a quick list of things that are kind of commonplace in my life now, that I never heard of as a child. They had no existence in the thirties: jet pilots, FM radio, microwaves, TV, computers, and the internet. I was thinking last night, kind of whimsically: How would you describe to little Jim Sheehan polymer chemistry, which did not exist in 1939? I say, for instance, "You can make this absolutely marvelous fabric. It is called Polartech fleece, and you make it using

the science of polymer chemistry.” He would say, “What’s it made out of?” “It is made out of discarded polyethylene bottles.” “What’s polyethylene?” So these are incredible changes that I have been a part of.

PK: We tend to forget how it was before they came, don’t we?

FACING CHANGE

JS: I entered in 1946, when I was sixteen, maybe a mistake. I might have been chronologically sixteen, but I think emotionally I was much younger than that. I had been accelerated through school. I was smart enough, as they did in those days, to skip a grade or two. Among the things I skipped is how to subtract. So I was dead in the water until calculators came along.

PK: That is remarkable!

JS: So the system that I was adopted into was a system that was really incapable of adapting itself to help a boy like me reach maturity in a climate of change. When I was young, we all thought nothing would ever change.

PK: That is so true!

JS: I went to Xavier High School in Concord in 1962. If you had asked me the first day there, “What will you be doing thirty years from now, Fr. Sheehan?” “Oh, gosh, I expect to be doing exactly the same thing in exactly the same place, wearing the same kind of clothing, teaching the same lessons.” And, like all of my generation, I was in for one heck of a surprise. It is hard to capture the flavor of that for someone who was

not there. We were raised in an age when structure was incredibly important: This is how it is done. Why is it done this way? Because this is the way we have always done it.

PK: *In saecula saeculorum*, for ever and ever. Do any particular examples come to mind?

CHANGING HABITS

JS: Here is one. We wore the Jesuit habit, called the Jesuit cassock, inside the house. You have probably seen pictures. When we went out, like going to the dentist, we would wear a black clerical suit with a Roman collar. I remember once at Xavier someone had a dental appointment. He came back about ten minutes late for supper. He was wearing the clerical street garb. He came in and, without saying anything to anybody, sat down at the dining room table. The minister said to him, "Go upstairs. Put your habit on." As a contemporary would say, "That was the thinking in those days." Or, as someone else would jab right back, "That was the non-thinking in those days."

PK: They were really in a very different era.

TURBULENT '60S

JS: This next story may be apocryphal, and I tell it as apocryphal, but it is wonderful, because it kind of gives the attitude about what was going on. This is the '60s, Boston College. People who were there might say it never happened. Well, if it didn't, don't tell me, because it's a wonderful story. As they say, I don't tell it for true, I tell it

for told.

PK: As the Italians say...

JS: The story is from sometime in the late '60s, when there was a great deal of unrest, rebellion. The Democratic convention of 1968 was an experience of hooliganism like we never saw before or since, probably. Student bodies would erupt, come flying out of their dorms, yelling and hollering and waving placards, and in general threatening good order, which was, of course, sinful. You don't threaten good order in a Jesuit college.

PK: Or in a Jesuit high school, as I recall!

JS: At Boston College there was one of those mini-explosions up on the hill in the dormitories. There was a call for priests to go up and be a moderating presence to kind of quell the riot. And, as three or four guys were leaving the rec room, a retired provincial sitting there in the rec room is alleged to have called out, "Wear your birettas, fathers! It is a sign of authority."

THE WAY WE WERE

PK: That's a great story to capture some of the atmosphere then.

JS: Well, wow! Every time I tell a story like that, I remember an image. You don't remember Bill Mauldin. He was a cartoonist in World War II. Willie and Joe were the quintessential grunts, the dogfaces, the infantry then. The Allies had fought a bloody battle for the possession of a hill in Italy. After the battle was over, Mauldin drew a cartoon of Willie and Joe. These two dogfaces,

badly needing a shave and obviously not having had a bath in a week, are looking down the hill. They are surrounded by the detritus of war, you know: here is a tank with one tread blown off, and a jeep all shot up, and buildings in tatters. And Willie says to Joe, "Holy Mackerel! We wuz down there, and now we're up here." It's an image, it's a silly image that to me is very, very helpful when I look at some of the quantum leaps that culture has taken in my lifetime.

PK: That image gives a good sense of perspective.

DEFINING MOMENTS

JS: When I came in for this interview, you told me I could check my curriculum vitae, CV, for any mistakes, and I would be happy to do it later. But it strikes me, as I think about it, that the defining moments of my life have almost nothing to do with the curriculum vitae. Taught chemistry? Guidance? But you won't mention these? Naaa. I remember them, but what were the moments of change? And what were the instruments of change? I believe God was using some experiences to change my life, or to show me that there was another way of living besides the way that I was living at the time. And I can think of a couple defining moments.

PK: That is great. What are they?

RECOGNIZING ALCOHOLISM

JS: I think the first one came in 1957. I was twenty-eight years old, in second-year theology. John Ford, wonderful, wonderful teacher, was teach-

ing us moral theology in a big classroom, which is now our daily chapel. He spent a couple of days on the disease of alcoholism, and was someone that pioneered that field. AA [Alcoholics Anonymous] was a no-no for Catholics before people like John Ford came along. He made it respectable for Catholics.

PK: I recall how this was mentioned at his funeral, his being such a pioneer in so many areas.

JS: I was so moved by the class that I went up to him after class and said, "I think you are talking about me." He said, "Well, I can't make that assessment. You're the only one that can say that. Why don't you come up to my room, and I will give you some stuff to read?" So he gave me the big book of Alcoholics Anonymous and a couple of pamphlets. He said, "Come back in a couple of weeks and tell me what you think." And I read the books; I thought about them; I prayed about them. And the thing that caught my ear, that really was the defining moment there was the best description I have ever heard of an alcoholic: "An alcoholic is a person who cannot guarantee with 100% certitude what will happen if he takes one drink."

PK: That sounds like a useful definition.

WHAT GOES AROUND COMES AROUND

JS: And the wonderful thing about that was, somewhere in the '90s, honest to God, I was visiting the novitiate. It was in those days in Jamaica Plain at Arrupe House. And I was visiting with the novices. I very casually mentioned AA, on

the topic of alcoholism, and one of the novices asked, "How do you know if you are an alcoholic?" I said, "Only you know." One measure that I've always used is the definition I just gave a minute ago. I didn't find out until five years later that one of the novices at that table, who was an adult, said, "I heard that definition, and I said, 'Holy Mackerel! That's me!' And I have been going to AA ever since. And I have been sober, and I thank God that you were there that night at dinner." God works in strange ways.

PK: Wow!

ACCEPTING BEING AN ALCOHOLIC

JS: So I made the judgment that I am an alcoholic. I go to AA meetings. I stop drinking. That was a very, very, very good thing for me to do. Now, it is almost fifty years later. In 1957, forty-eight years ago this Thanksgiving, I look back and I say, "It's at least possible that I'm not an alcoholic, that I made the wrong judgment at the time, you know, we had so little alcohol in the course of studies, so maybe that's not a fair way of judging. And I have said this in conversation with someone else who's an alcoholic, and he says, "Yes, but we both know, don't we, Jim, there's only one way to find out." And that's too big a risk to take.

PK: Indeed!

ATTENTION DEFICIT DISORDER

JS: Addictions are our futile attempts to deal with discomfort of any kind. It doesn't matter what

it is. And, by golly, going through the course of studies, I had a lot of discomfort, because I just didn't fit.

PK: That is a helpful definition of an addiction. It puts an addiction in a wider context.

JS: I was a smart kid, a really, really, really smart kid, who didn't know how to study. Looking back now after about fifty years, I think I probably had Attention Deficit Disorder. And I was able to get by, not merely get by but do rather well, simply because I had a good memory. I could remember what had been said in class, in discussions. At table I was talking about the good marks I had gotten in moral theology. The ridiculous thing is that they were all A's or A-'s. Those were due to two things: I could speak Latin without a flaw, and as a child I had memorized the *Baltimore Catechism No. 2*. Now that embarrasses me, because it talks to the quality of what we were being taught.

PK: Yes, memorization was so much a part of the educational approach then.

ANOTHER ADDICTION

JS: We are talking about addiction. The addiction that has been most readily at hand for me over seventy-five years is food. And in the Society I've seen my weight—I think I entered at somewhere in the middle 200s—I've seen my weight as high 360 lbs. and as low as 180 lbs. At 180, I was probably too thin. You could see ribs, believe it or not.

PK: Really?

JS: But I couldn't get out of that rut of using food to help me to deal with any some kind of discomfort. You are lonely? Have some ice cream. You are confused about your sexuality? A peanut butter sandwich will help. And, speaking of sexuality, now there, my friends, is a hot button issue. So, needless to say, in my Society years, I did a lot of eating, because it helped.

PK: I see.

YOUR MISSION IS TO LIVE

JS: A defining moment can also help define what preceded it, and it can help you to understand what led up to that moment, or why it happened. I was rector at Boston College High School from 1982 to 1986, and I was an incompetent rector. I was very good, very good with the sick. I could visit hospitals, I could give comfort, I could help people to pick up their courage. What could I not do? I couldn't handle conflict. And any superior who cannot handle conflict ought not to be superior.

PK: That is such an important ability.

JS: The most embarrassing story about that whole awful four years—and did I eat! Brother, did I eat in those days!—came when I had a call from the provincial treasurer's office: "Someone from the treasurer's office in Rome is visiting, and we would like to come over and look at your books." I said, "Fine! When would you want to come?" He said, "About 10 o'clock tomorrow." What did I do? I left town.

PK: No! What happened?

JS: The poor man arrives at the school and finds that the rector is nowhere to be found. I was somewhere in Worcester, I ran away, and I stayed away. And that is avoidance. Me know about books? I was in the wrong job. That is the biggest thing. I was like a good guy in the wrong place. And, after four years of this nonsense Bob Manning said, “We’ve got to get you out of that job before you kill yourself.”

PK: Prophetic.

JS: That was the summer of ‘86. I got out of the job on the Feast of All Saints of the Society [Nov. 5]. And on St. Joseph’s day [March 19] 1987, I was diagnosed with metastatic renal cell cancer. There is a guy who writes about cancer a lot—he was at Yale Medical at the time—and always asked new cancer patients, “What were you doing the year before you were diagnosed?” I was rector at B.C. High.

PK: How did the treatment go?

JS: So I lost a kidney, I had radiation, I had metastasis to the neck, and radiation, and it looked like this thing that was malignant, the disease, was *not* going to kill me. I had to plan for living. So I was in the provincial’s office one day talking to Bob Manning, who was provincial at the time, and I said, “One thing that bothers me is I have such little energy. I can work for about an hour and a half, and after that I have to go to bed again.” And he said, from his five feet seven, “Jim, I’m going to give you a mission. And your mission is to live. And as long as you live, people of the Province will be able to look at you and

say, “Isn’t God good!” This was my second defining moment.

PK: I see. It was quite different from the first.

JS: And I think it was the first time in my Jesuit career where I had not heard myself defined in terms of what I give, or what I produced, or what books I wrote or classes I taught. In other words, Manning was saying, “You know, if you simply honor yourself, if you allow God to be at work in you and you are able to cooperate with God and be yourself, that would be a good thing. And not just a good thing, it would be an apostolic thing, because people would see how God has been at work in you.” Remember I said earlier that a defining moment can be very helpful retrospectively? That defining moment allowed me to look back and, when I’d conceded it, to realize: Was I drunk on occasion? Did I drive drunk on occasion? Yes. Was it deliberate? No. Was I trying to do the best I could? Yes. And it wasn’t until Bob Manning was to announce to me that what matters is that fundamental option: What is the fundamental thrust of your life? Are you, is your life moving in a God-ward direction? And if it is, you have nothing to worry about.

PK: The fundamental option.

JS: Whereas, to go back to Joe Tetlow, in the accountant’s examination of conscience, “I got drunk, I said bad words, I had sexual issues.” All those things would be blotches on the escutcheon. (I suspect that the guys reading this or whatever down the road a piece, they are probably going to laugh. This accountant’s examen,

“What’s that like?”) The whole thrust of religious education now, of catechesis, is towards “Be on a God-ward path. Be an apostolic person, working to help other people to learn and understand Jesus.” Well, jeepers, I couldn’t play that on my *Baltimore Catechism No. 2*.

PK: Such a change in approach!

JS: So what’s been happening since that conversation with Bob Manning? Well, first of all, because I stopped and I took stock, I realized that the stuff that I was DO-ing, I was doing poorly. I thought that the DO-ing was important, and I had been unable to recognize that my apostolate was not to *DO*, but to *BE*.

PK: Yes.

JS: For instance, I do a fair amount of spiritual direction these days. My own spiritual director is a woman named Nancy Sheridan. She’s a niece of Bobby Sheridan, who was two generations ahead of me in the course.

PK: Yes, I have met her.

JS: With Nancy, I’ll be talking about someone who has confided in me, and about the effect that their sharing of their own struggle, their own conflict has had on me. And I was telling Nancy about one of these particular incidents, and I said, “Ah, why me, why me?” Nancy said, “Isn’t it possible, Jim, that, because you are ordained, because you are an alcoholic, because you have all these troubles with food and alcohol and your sexuality and authority and life, that people see in you someone with whom they can safely share the darkest parts of their own lives?”

PK: I see.

JS: And I really think that she was onto something, because I did a lot of counseling earlier on in my priesthood, but there was an awful lot of talking, telling you what to do, showing you how you could make your life better. It wasn't until I began to understand the ways in which the Spirit is at work in all of us that I could sit back and listen and give you permission to tell me how awful things are in your life, the things that keep you awake at night, the things that make you throw up occasionally. Listening, we would know that the Spirit was at work in that arena. You would be able to hear what the Spirit was saying to you, if I didn't get in the way. Lots of times in my earlier counseling, that's what I had been doing, getting in the way.

PK: That is quite a different approach to spiritual direction.

JS: To understand how the Spirit continued to be manifested, I must acknowledge the gift of Clinical Pastoral Education. My CPE experience happened in 1970-73, after Xavier but before I went to B.C. High as a guidance counselor. My supervisor was a living saint, Joe Woodson, right out of the Okefenokee swamp, a Baptist minister, who had a first-class doctorate in psychology, and he found it suited his pastoral purposes to act like a hillbilly. He was wonderful.

PK: I see.

JS: The first thing he said to me, when I went to ask if I could study with him, was, "Well, you know, I'll tell you this: One thing I don't like about

Catholic priests is the ministry on roller skates.” I said, “What?” “The ministry on roller skates.” It took me a year or more to figure it out, but, of course, what he was talking about was any ministry which is not relationship-oriented: You can’t walk in and rub oil and sprinkle water or give bread. You have to be there as a person for a person.

PK: The ministry on roller skates!

JS: My first year of CPE was a marvelous example of how one person can influence another. I was working on the locked ward in the mental hospital, Boston State Hospital, and I was there when it was an absolutely crazy setup, so I didn’t know what was going on. Patients were putting their fists through windows, coming up to you with bloody hands dripping.

PK: What a place to do CPE!

JS: It reached its climax when the staff asked me and two other guys to wrestle a male patient to the ground so that they could give him an injection of thorazine to quiet him down. There was a mattress on the floor, radio against the wall. And as I was wrestling, he kicked a water pipe and broke it. And I said to the guys, while I was there on the floor in this puddle of water, “A radio is plugged in over there.” The radio was plugged in but not turned on. I freaked out. I just fled.

PK: Wow!

JS: So I ran down the hill to Joe Woodson’s office, and when I came in, I was scared to death. I was crying, crying, crying. And Joe listened, and Joe listened, and Joe listened. And afterwards he said,

“I can understand where you are coming from, because in this ministry business sometimes all we can do is put one foot in front of the other, and it doesn’t seem like ministry at all. There’s always the fear that we’ll wake up some morning and find that the whole thing has turned to ashes in our mouth. If I were to put that in theological terms, I think what I’m talking about is that virtue of hope. Now, let’s see, it’s half-past three. I think you could go back up to that ward for an hour, maybe an hour and a half, and try to plod like you usually do. And I’ll see you tomorrow morning at group at eight-thirty. You be sweet, now.” If you could bottle that, there isn’t money in the world to pay for it. Ahh. Capital man. He’s a powerful influence on me, powerful influence.

PK: I can see that from how you speak even now.

JS: I told this story to Paul Lucey once, and he said, “Did you notice that at the end, he applied a very Ignatian principle: *agere contra*: go back, go back to the scene of the battle, counterattack?” And it was exactly the right thing to do.

THE NOW OF MY LIFE

PK: How are things going for you now?

JS: So, I’m here at Campion Center. I’m seventy-six years of age. My health is somewhat precarious; I won’t bore you with all the details. I’m in a house where death is a frequent visitor. And people say to me, “What do you do?” And I say, “Well, I do a little spiritual direction sometimes. I visit the sick sometimes. I hold hands with the

dying sometimes. Occasionally I preside at the Eucharist for the Health Center community in the daily chapel. I read a lot of detective stories. Sleep a lot. Go to a lot of meetings of the Twelve-Step variety. And it's OK. I mean, it's OK.

PK: I see.

JS: You know, it took me a long, long, long time to get to this point. But, you see, the reason that we've been talking for an hour now—and I haven't said one word about the role of the chemistry teacher, what's it's like to be a religion teacher, what it's like to be an assistant in the athletic department, what it's like to be "Father,"—is because those things, while they matter, really pale in significance when I compare them with what has been going on interiorly.

PK: I see.

JS: Almost all the time, and you know this yourselves for your own lives, the people with whom you live don't have a clue about what's going on in your inner life. Ah, that's changing, I think, somewhat for the better. Remember David Donovan?

PK: Yes, very well.

JS: He was ten years younger than I am, and a wonderful, wonderful priest. He died very, very suddenly. He had an atrial fibrillation, and boom! He dropped dead. You know, my dream of myself is, of course, I will die in bed surrounded by my Jesuit friends, and we'll all be saying the rosary, and I'll just go to sleep, and that'll be it. Lovely! But maybe David had dreams of his own death, too, ya know? Now looking at my own

life, and looking at David's life, I see you could die the way David died. And you know what? It's OK. It's OK. Ah. It's OK.

Rev. James T. Sheehan, S.J.

- Born:** September 8, 1929, Springfield, Massachusetts
- Entered:** July 30, 1946, Lenox, Massachusetts, Novitiate of St. Stanislaus/Shadowbrook
- Ordained:** June 13, 1959, Weston, Massachusetts, Weston College
- Final Vows:** August 15, 1963, Concord, Massachusetts, Xavier High School
-
- 1942 Springfield, Massachusetts: Cathedral High School - Student
- 1946 Lenox, Massachusetts: Novitiate of St. Stanislaus/Shadowbrook - Novitiate, juniorate
- 1950 Weston, Massachusetts: Weston College - Studied philosophy
- 1953 Fairfield, Connecticut: Fairfield Preparatory School - Taught chemistry
- 1956 Weston, Massachusetts: Weston College - Studied theology
- 1960 Pomfret, Connecticut: St. Robert's Hall - Tertian-ship
- 1961 Chestnut Hill, Mass: Boston College - Studied chemistry
- 1962 Concord, Massachusetts: Xavier High School - Taught earth science, spiritual director of students (1962-65); taught religion (1962-70); taught chemistry (1963-70); religion department chair (1969-70)
- 1970 Boston, Massachusetts: Boston State Hospital - Studied Clinical Pastoral Education
- 1971 Boston, Massachusetts: St. Andrew House - Assistant Director of Novices; continued CPE
- 1973 Boston, Massachusetts: Boston College High School - Guidance counselor

- 1981 Cambridge, Massachusetts: Center for Religious Development - Sabbatical
- 1982 Boston, Massachusetts: Boston College High School - Rector (1982-86); guidance counselor; campus ministry
- 1986 Berkeley, California: Jesuit School of Theology at Berkeley - Sabbatical
- 1987 Jamaica Plain, Massachusetts: Burke House - Spiritual direction ministry, treasurer (1991-93)
- 1993 Boston, Massachusetts: Loyola House - Spiritual direction ministry
- 1998 Weston, Massachusetts: Campion Health Center - Praying for the Church and the Society; retreat ministry; spiritual director; assistant chaplain to Health Center

Degrees

- 1952 Bachelor of Arts, Philosophy, Weston College-Boston College
- 1953 Licentiate in Philosophy, Weston College-Boston College
- 1959 Master of Arts, Philosophy, Weston College-Boston College
- 1960 Licentiate in Sacred Theology, Weston College