Jesuits, Students Gather to March and Pray for Unborn

By William Blazek SJ, MD

Students from over 20 Jesuit high schools, colleges and universities assembled in Washington, D.C., January 20th to 22nd to join in events culminating in the annual March for Life on the National Mall. The pilgrims joined several tens of thousands in the capital for gatherings that marked the 34 years since the Supreme Court handed down its Roe v. Wade decision legalizing abortion. In the days before the march, groups from various Catholic and other schools joined in two day-long conferences on life issues. The capstone event for Jesuit schools took place the morning of the march on January 22, when the U.S. Jesuit Conference sponsored Mass and breakfast at St. Aloysius Church and Gonzaga College High School, just a mile from the Capitol Dome.

In the presence of over 350 students, Conference president Fr. Tom Smolich (CFN) celebrated the liturgy with Fr. Peter Ryan (MAR) of Mt. Saint Mary’s Seminary. Twelve Jesuit confreres joined the pair at the altar to pray for justice on a day that the U.S. Conference of Catholic Bishops designated as “a particular day of penance for violations to the dignity of the human person through acts of abortion and of prayer for the full restoration of the legal guarantee of the right to life.” In "The most fundamental building block of a just social order is respect for human life. Until men and women individually and collectively make a profound commitment to the value and dignity of all human life, we will never find the true peace, justice, and reconciliation God desires for us.

Standing for the Unborn: A Statement of the Society of Jesus in the United States on Abortion

Jesuit Scholar, Retired Congressman Drinan Dies

From Georgetown University reports

The Society mourns the death of Fr. Robert F. Drinan, one of the nation’s leading advocates for international human rights, who died Sunday, January 28 after battling pneumonia and congestive heart failure. He was 86. Drinan (NEN) dedicated his life to humanitarian causes and to improving the legal profession.

"We are deeply saddened by the loss of Fr. Robert Drinan," said Georgetown University President John J. DeGioia in a prepared statement. "Over the course of his distinguished career as priest, lawyer, public servant, activist, and scholar in Washington and around the world he touched and inspired innumerable lives. Fr. Drinan’s commitment to human rights and justice will have a lasting legacy here at Georgetown University and across the globe."

A funeral Mass was held February 1 at the Church of Saint Aloysius Gonzaga, in the shadow of the Capitol building where Drinan served for 10 years in the House of Representatives (1971-81) before stepping down after John Paul II ordered all priests and religious to withdraw from elected office. Principal celebrant was Fr. Provincial Timothy Brown (MAR), and eulogists included Sen. Edward Kennedy (D-MA) and Speaker of the House Nancy Pelosi (D-CA). He was buried at the Campion Center in Weston, Massachusetts.

In his homily, Fr. Robert Langan (DET), rector of the Georgetown University Jesuit Community, addressed almost immediately the “conflict and tension” that sur

see Drinan on page 9

see March on page 3
Second Teach-In Coming to New Orleans

By Julie Bourbon

Next month will see the inauguration of a second Ignatian Family Teach-In, this one focused on race and poverty. The event, Rebuilding Our Community: Facing Racism and Poverty, will be held March 9-12 at Jesuit High School and Loyola University New Orleans. It is sponsored by the Ignatian Solidarity Network, Loyola and the New Orleans Province.

The seeds of the event were planted last spring, when two ISN staffers visited New Orleans to engage in post-Katrina service work with volunteers from other Jesuit institutions. What they reported back, according to ISN Executive Director Ann Magovern, was that the amount of work “was insurmountable.”

Nearly 18 months after Katrina flooded 80 percent of the city, that assessment is still not far off, and those who attend the teach-in will be encouraged to participate in clean-up work either before or after the weekend. More than 500 people have already registered.

While ISN has been hosting a teach-in for nine years to protest U.S. government funding of the School of the Americas at Fort Benning, Georgia, the format of this event will lean less toward participant testimonials and more toward panels and small discussion sessions, as well as testimonials from New Orleans residents and Katrina survivors. A major theme will be the questions of “who is my neighbor?” and “who gets left behind and why?”

Magovern said that this teach-in represents a more concentrated effort by ISN to provide education and social analysis around the issues of poverty and racism in urban communities.

“The majority of people coming are going to be white, middle class kids,” said Magovern, for whom the politics and economics of race and domestic inequality might be unfamiliar issues.

Dr. M. Shawn Copeland, a professor of theology at Boston College and adjunct associate professor of systematic theology at the Institute for Black Catholic Studies at Xavier University in New Orleans, will give the keynote address. Other speakers include Sr./Dr. Jaime T. Phelps, who directs the Institute for Black Catholic Studies, and William P. Quigley, director of the Law Clinic and Gillis Long Poverty Law Center at Loyola New Orleans. Fr. Provincial Fred Kammer (NOR) will provide a theological analysis.

The weekend will begin with tours of New Orleans on Friday afternoon, followed by an opening prayer service, dinner, testimonials and table discussions. Analysis and reflection will follow on Saturday, with a gospel concert that night. Sunday will close with a liturgy and commissioning of participants.

For more information, see www.igan-tiansolidarity.net.
Continued from page 1

March

his homily, Ryan applauded these assembled for “standing up for life.” “We Jesuits celebrating this Mass are here because we want to stand with you!” he said.

Briefly affecting a Polish accent with great affection and admiration, Ryan echoed the words of Pope John Paul II: “When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life.”

Later, Ryan reminded the congregation of God’s mercy and forgiveness, pointing out that the Incarnation of Christ as a weak baby assures us that “no sin is too big for his love to forgive.” Relating abortion to failed contraception, and touching upon the role of natural family planning, he challenged young people to respect their sexuality as a gift from God.

In comments to the assembly after Communion, Smolich emphasized Christ’s invitation “to be in solidarity with the least and with all.” Looking to the national discernment ongoing in the Assistancy, he quoted the Meditation on Our Response to the Call of Christ: “This call upon our attention and our care rises to heaven in union with the cries of the aborted unborn, the euthanized elderly, the invisible people with disabilities and the hundreds starving across the world.”

Smolich also exhorted the students to see abortion in the context of other social dilemmas, including migrant rights and poverty. Whatever the issue, he asked, “Let your work for justice be for the good of the least and the good of society.”

Despite an overnight ice storm and snowy streets, the rally on the Mall proceeded at noon. Marchers streamed quietly down Constitution Avenue and past the U.S. Capitol to the steps of the Supreme Court Building in a procession that lasted until well after 3 pm. Some marchers prayed the Rosary singly or in union with those about them. The slow parade was a respectful and prayerful event, sometimes punctuated by chanting, drumming and even dancing. Colorful banners hoisted on PVC pipes and wooden poles gave witness to the presence of schools, parishes and other institutions from across the country.

Saint Louis University had the strongest showing among the Jesuit schools in town for the weekend: over 90 students made the long journey by bus from the “Show Me State.”

Kathleen Neuner was chair of the school’s March for Life Committee this year. A sophomore who studies early childhood special education, she credits the turnout to a “pack the buses” campaign, which kicked off the school year. SLU also reached out to local schools that were not organizing their own trips.

Fordham and Xavier Universities each brought over 50 marchers, and others came as far as scholastic Mark Doherty (CFN), who traveled with four from Jesuit High Sacramento.

Many arrived in the District two days before the march to attend the Students for Life of America (SFLA) conference held at the Catholic University of America and the Cardinal O’Connor Conference on Life (COC) on the campus of Georgetown University. Both are annual events. Organizers reported that over 450 students from 80 schools participated in the SFLA conference, while more than 550 attended the COC. At least 28 Jesuit schools were represented at one or another of the weekend’s gatherings.

Georgetown senior Bridget Bowes, director of the COC, hoped the conference showed “that the pro-life movement is filled with young, enthusiastic, intelligent and peaceful people who are committed to protecting the most vulnerable and voiceless members of society, the unborn.” The government major echoed themes found in the Jesuit Conference’s Standing for the Unborn, explaining that the COC also intended “to demonstrate our solidarity with women in difficult situations and help provide life affirming alternatives to abortion.”

Bowes, who served last summer as a White House Intern in the Office of Faith Based and Community Initiatives, related the message of the Gospel of Life to the Social Doctrine of the Church: “It is clear that when we say we are pro-life, that our efforts to help women cannot end at birth. In order to eliminate abortion, we also must eliminate those root causes that make abortion an appealing choice.”

Pointing to poverty as the driving force behind many abortions, Bowes said, “The Church’s efforts to reach out to those in need and to help eliminate poverty are some of the first steps towards reducing abortions.”

The COC, which opened with a Mass celebrated by Archbishop Sean Cardinal O’Malley of Boston, held a “Luncheon for Life” the evening before its main events. The gathering raised funds to support a local crisis pregnancy center that provides clothing, medical referrals, counseling and other assistance to women in crisis pregnancies.

Across town, the SFLA conference took place on the campus of Catholic University. The group, unaffiliated with any religious organization, promotes education on life issues and empowers student leaders in the movement. President Danielle Huntley is a 2006 graduate of Boston College and first-year student at BC Law. Within her pluralistic organization, Huntley sees pro-life work as a Christian vocation to serve the disenfranchised. “The Church has always advocated for the voiceless,” she said. “The unborn are the pinnacle of that community.”

While some pro-life activists work best focusing their energy on a few targeted issues, others increasingly express an interest in a broader and more inclusive array of social questions. Margy Burke, a nursing student at Boston College, traveled to both Ft. Benning and Washington this school year. The junior feels that a consistent “love of neighbor” applies “across the globe to (concerns) addressed at the Ignatian Family Teach-In and the March for Life events.”

Also present for the weekend was SFLA Southern Outreach Director Ben Clapper. The Loyola New Orleans senior was instrumental in founding the Ignatian Pro-Life Network (IPN) after last year’s march. The network “helps unify the pro-life and other justice communities in the Jesuit Family,” he said. Clapper hosted an IPN table at the Georgia Teach-In in 2006. While worried that that some perceive a dichotomy between life issues and other justice concerns, Clapper emphasizes a synthetic approach. “They are one and the same,” he said, “When we talk about justice, we should (use the term) synonymously with Pro-life.”

Blazek (CHG) is a research scholar at the Center for Clinical Bioethics and Instructor at Georgetown University School of Medicine.
COMMENTARY

Addressing Recruitment in the American Assistancy

By Thomas Acker SJ

The U. S. Army and the Marine Corps are postured to add 30,000+ more troops over the next five years. How do the recruiters feel about that objective? The New York Times headlined this new development with the words: “With a Bigger Army, a Bigger Task for Recruiters.” What incentives do the Armed Services expect to offer? These are listed as personal growth, patriotism, camaraderie, schooling, and a chance for advancement. If you substitute “proclaim Christ” for patriotism, you have a set of incentives that are quite applicable to a Jesuit vocation.

When I speak with competent laywomen and laymen about the Jesuit Order in the United States, specifically that in 45 years the membership has dropped from 8,117 (1960), to 3,079 (2006), and in the last year dropped 88 more members, the response is deep concern with statements such as this: It looks to me like you’re dying. What are you doing about it? Are there any signs of a turnaround?

To make matters even more difficult, the profile of the 8,000 in 1960 was a typical population pyramid of a healthy organization. This pyramid had a base of many young men moving upward, with the elderly not so numerous. Today, however, the pyramid is turned topsy-turvy. The peak is planted in the ground (284 men in formation) and the base of the pyramid is positioned up in the air, 1,400 men above 70 years of age. By the year 2030, unless something changes, the Jesuits in the U.S. will have 1,300 men and will continue to drop. This is ungainly.

When the same figures are brought to many American Jesuit provincials and former provincials, one receives several kinds of response: Sacred Silence (the most apt phrase of the respected Diocesan Priest and author, Fr. Don Cozzens); “It’s the quality that counts, not the numbers;” “You don’t understand all that we are doing;” “Pray;” “We are doing better than Europe;”; and from just a few, “This is real serious.”

This is very serious. Fr. Tom Gaunt (MAR), executive secretary of the Jesuit Conference, wrote in the National Jesuit News in October 2002: “A ‘sustainable’ pool of Jesuits may be defined as the number of Jesuits between the ages of 35 and 70 who will be created by the current entrants, age and perseverance figures. An annual entrance of 50 men, average age of 29, with a 10 year formation, and a 33 percent perseverance rate will sustain a USA Assistancy of approximately 525 active Jesuits between the ages of 35 and 70. Factoring in those in Formation and those over 70 years of age, current entrance rates will ultimately sustain an Assistancy of about 1,000 Jesuits.”

The current vocation directors and their various assistants are undoubtedly working very hard. We must thank them for what they have accomplished. On the other hand, it is not working to stem the precipitous decline in numbers. This decline is driving numerous difficult decisions: finding provincials, rectors, presidents and other leaders for our houses, schools and parishes; reconfiguring and reducing the number of provinces; and withdrawing gracefully from apostolates.

Some say that this decline is all part of God’s plan for the Church. Perhaps! Fr. Kolvenbach in his letter of 1997, “Concerning the Practical Aspects of Vocational Recruiting,” speaks in other tones. “Vocations are a gift of God, but a gift conditioned upon our efforts to raise them up and discover them. I am convinced that the Lord is sending us vocations since the Church continues to express the desire to count upon the help of the Society.” Kolvenbach, in Cleveland, said in a Jesuit meeting in October of 2006, “Be aggressive (in recruiting).” Our leaders are reconfiguring provinces for apostolic reasons; it is equally time to take a new and bolder look at our recruiting activities.

Let me propose the following elements of a new approach and add additional notes for each: nationalize recruitment; hire trained top professionals to head up and lead the national effort; determine uniform criteria for entrance into the Jesuits; establish national novitiates; and communicate to all Jesuits recruitment plans and activities.

Nationalizing Recruitment

Several former provincials have told me that their most important job was cura personalis. This especially is related to the...
account of conscience. Most provincials fare well here. It is an area of their training and practice. On the other hand, very few provincials are professionals in the area of recruitment. The formation committees are likewise thin in professional backgrounds for recruitment. Recruitment, as most presidents of universities, colleges and high schools will tell you, requires top professionals. Individual provinces, with their individual leaderships, bring very mixed results. We have nationalized our seminaries. It will do us well if we will nationalize recruitment.

Hiring a Top Professional

I do not know the resumes of our vocation directors. But, I suspect that very few of them have had professional experience in recruitment or any long history. It would be wise for us to learn to hire the best in this area, men with successful backgrounds in this arena. I strongly urge looking at some of the long-time recruiters for the Marines or the Army. Perhaps a Catholic man or several Catholic men, who have had Jesuit training, could be found who would thrill to undertake this challenge. I suggest the Marines or the Army, because they are dealing with young men and when you look at their challenges and the incentives they offer, you see a significant convergence of ideals and dreams. Few would deny that the Jesuit Order has a very strong military underpinning in its formulation, in the Spiritual Exercises and in its discipline.

Uniform Criteria for Entrance

Each man entering the Jesuit Order has to be approved by a provincial. The provincials change every six years and each one has their own thoughts on the criteria for entrance. We need to come together on this element. Perhaps the current provincials could get together and put out a common set of criteria to which they would all agree. But right now, we seem to have individual tastes from province to province. For example, some provinces will accept willingly men out of high school; others are most hesitant in this area. Why the difference?

Establish National Novitiates

We have two national seminaries. National novitiates might be in order. Indeed, the number of men in each of our current novitiates is probably too small to develop the type of camaraderie which enveloped many of us when the classes were larger. I suggest at this time we hardly need more than three novitiates. Perhaps these novitiates would even have a separate boundary to relate to men of different ages. You cannot treat young men of 18-20 in the same way as men of 29, the current average age of our entrants.

Communicate to Jesuits

I dare say that if you ask a sampling of Jesuits, you find a very unequal knowledge relative to vocation, recruitment and promotion efforts. Again, timely and consistent information would be most helpful. It could easily be included in the National Jesuit News or in some other communication the Jesuits now publish. If superiors want to get the rank and file involved in recruitment, they need to communicate. The provinces are very uneven in communicating recruitment activities and strategies.

It is very likely there would have been a decline in Jesuits no matter what we would have done. But the decline seems so precipitous that one has to question whether we really accommodated in a positive way to changes. We need to take lessons from those organizations that also have recruitment needs and have done it so successfully. I suggest the following as a start pending the wider reorganization presented above.

- Make recruiting an Assistant top priority. State it and do it!
- Recruit directly out of high school, especially our Jesuit high schools. Create a novitiate fitted for this age group. As most colleges understand, recruiting students also requires retention of students.
- Recruit men returning from the military. Men coming back from service in Iraq, Afghanistan and other places may have been deeply spiritualized as well as traumatized. One year of military service in a war zone probably represents about four years of maturation in normal circumstances.
- Study carefully how colleges both recruit and develop retention programs for entering freshmen. We can learn.
- Study carefully the dioceses and religious organizations that do well in recruitment and retention, even if they seem most conservative. We may learn something.
- Actively invite Jesuits to suggest ideas for recruiting and retention, no holds barred. We need to develop brainstorming sessions using email, community meetings, province meetings, etc. A three-month blitz is in order. No idea is silly.

Time is exceptionally precious. I am convinced that we can do much better but we must be more open to risk, more creative and probably much more holy.

Acker (DET) is executive director of Forward Southern West Virginia, Inc.

Communicate to Jesuits

I dare say that if you ask a sampling of Jesuits, you find a very unequal knowledge relative to vocation, recruitment and promotion efforts. Again, timely and consistent information would be most helpful. It could easily be included in the National Jesuit News or in some other communication the Jesuits now publish. If superiors want to get the rank and file involved in recruitment, they need to communicate. The provinces are very uneven in communicating recruitment activities and strategies.

It is very likely there would have been a decline in Jesuits no matter what we would have done. But the decline seems so precipitous that one has to question whether we really accommodated in a positive way to changes. We need to take lessons from those organizations that also have recruitment needs and have done it so successfully. I suggest the following as a start pending the wider reorganization presented above.

- Make recruiting an Assistant top priority. State it and do it!
- Recruit directly out of high school, especially our Jesuit high schools. Create a novitiate fitted for this age group. As most colleges understand, recruiting students also requires retention of students.
- Recruit men returning from the military. Men coming back from service in Iraq, Afghanistan and other places may have been deeply spiritualized as well as traumatized. One year of military service in a war zone probably represents about four years of maturation in normal circumstances.
- Study carefully how colleges both recruit and develop retention programs for entering freshmen. We can learn.
- Study carefully the dioceses and religious organizations that do well in recruitment and retention, even if they seem most conservative. We may learn something.
- Actively invite Jesuits to suggest ideas for recruiting and retention, no holds barred. We need to develop brainstorming sessions using email, community meetings, province meetings, etc. A three-month blitz is in order. No idea is silly.

Time is exceptionally precious. I am convinced that we can do much better but we must be more open to risk, more creative and probably much more holy.

Acker (DET) is executive director of Forward Southern West Virginia, Inc.

Dinner with Saddam

By James Rogers

The contrast of setting and dialogue blended my evening into a froth of surrealism. The plates of delicately sautéed crab arrived at our table along the Potomac River amidst talk of brutality. My half-dozen dinner companions had come to the United States in search of medical treatment at the civilian hospital where I was working at the time. All were missing their right hands – Saddam Hussein’s toll for their advocacy of economic reform. “We are the lucky ones,” they said to my astonishment. The hands of these jewelers were surgically removed. “The doctor used anesthesia; we are alive and our families are alive,” the men said. Though left impoverished without means to earn a living, “thousands of other Iraqis knew greater pain,” according to them.

That spring night in 2004, the reality of Saddam’s savagery leapt off the newspaper pages and into my conscience in a very personal way. Statistics were now stories from friends. So my reaction nearly three years later to news of his impending execution was surprising. If there was ever a candidate for capitoll punishment, surely it was Saddam? A case could be made that it was “the only practicable way to defend the lives of human beings effectively against the aggressor” and thus permissible under Church doctrine.

Yet, the night of December 30, 2006 was another surreal experience. Waiting for word of someone’s death – even a tyrant’s – made me uneasy. He deserved it, but did that make it right? Perhaps, those of you who have stood vigil for death row inmates have felt something similar. Can justice truly be found in continuing a cycle of death? The aftermath would seem to provide an answer. A cell phone camera revealed an unsettling reality, one that brought life to the words of the Church, “bloodless methods of deterrence and punishment are preferred as they better correspond to the con-
A Zen Retreat Revisited

By Fr. Robert F. Drinan SJ


The experience was so spiritually moving that I was stirred to write about it. Commonweal published my testimony to it on "The Last Word" page in its January 11, 2002, issue. I am referring to a retreat with a Zen Buddhist orientation and directed by a fellow Jesuit, for whom I have a lot of respect, Fr. Robert E. Kennedy (NYK). At a certain mid-point in his career, he accumulated some 10 years in Japan and added Japanese to his teaching of theology at St. Peter's College in Jersey City. After receiving recognition as a Zen teacher, he published two books on his personal dialogue with that Buddhist tradition, "Zen Spirit, Christian Spirit" (1996) and "Zen Gifts to Christians" (2000).

Chances are that most people know Bob Kennedy through the retreats, which I found prayerful and insightful. The routine is rigorous, going from 6:15 a.m. sitting until a 9:15 p.m. Eucharist. He speaks regularly during these weeklong gatherings of upwards of 70 or more participants. I remember best how he led all of us, mostly lay men and women, in prayer.

It was easier years ago to call this style of retreat "trendy," but now, five years after my experience, Kennedy is still giving these retreats and the world is a little more accustomed to an "interreligious" context for prayer. Pope Benedict XVII seems to have surprised observers of these phenomena by his effusive letter for the 20th anniversary celebration of the 1986 World Day of Prayer in Assisi. He called that now distant event "prophetic" and said how encounters of prayer are needed even more so today so that young people will see how prayer "does not divide, but unites." Should this surprise us? In 2000, as Prefect of the Congregation for the Doctrine of the Faith, he signed Dominus Iesus that described interreligious dialogue to require "an attitude of understanding and a relationship of mutual knowledge and reciprocal enrichment." I reported in 2001 and I repeat now that I found the "reciprocal enrichment" of this retreat particularly satisfying. There was none of the theological "relativism" or a false "religious consensus" that negates essential differences.

On the retreat, each day there were 13 sittings or meditations of 25 minutes followed by eight minutes of walking meditation. All were in silence. As a Jesuit, I should be used to silence. Our "thirty day retreats" of St. Ignatius that we take two or more times over our lives are in silence, but the structure of the Zen model is different. While on a guided Ignatian retreat one has a series of themes and events from revelation for prayer and reflection, on this retreat I focused on the indwelling of the Holy Spirit, and this brought remarkable results. It gave me some glimpse on the way towards self-awareness or enlightenment.

My fascination with Buddhism began in August 1969 when I traveled to Vietnam with a human rights team. The visit coincided with Vesak, the annual celebration of the Buddha's birthday. I remember how a million people, dressed in white, filled the streets of Saigon, now Ho Chi Minh City. It was an unforgettable scene. The contrast was striking when I reflected on our celebration of the feast of the Assumption on August 15 at the Catholic cathedral. We Christians believe in God who became incarnate and was like us in all things and whose mother we honor for being assumed into heaven. While aspects of our doctrines of God, Mary and the saints may appear abstract and nebulous at times, Buddhist do not believe in God or that God is of ultimate importance for salvation. While they venerate the Buddha and his life, some see him as an extraordinary human being, who freed himself from suffering and reincarnation by effort. Others see him as less a tangible, more supernatural or "otherworldly" being. The Buddha is certainly not the Jesus of Philippians. By the time the Buddha's teachings made it to China and then Japan, giving birth to Zen, the concepts seem to have become even more abstract.

I still find many ideas in Zen baffling and almost incomprehensible. I have problems with a lack of social engagement, the "gospel" imperatives that we try to emphasize as Christians. Yet, Vatican II through Nostra Aetate urged us to "acknowledge, preserve and encourage the spiritual and moral truths among non-Christians, also their social life and culture." Buddhist prayers and style of praying can be powerful for us, for example the chanting of prayers. One, which we recited each day and with content that worked for me as the Christian that I am, was:

All the evil karma ever created by me of old
On account of my beginningless
Greed, hatred, and ignorance
Born of my conduct, speech, and thought
I repent it now.

I remember how the silence, prayers and teachings made me reluctant to enter a world where the spiritual and transcendent seemed so foreign. Through Fr. Kennedy, I experienced Asian wisdom combined with Christian illumination. I felt a better Christian, finding God in new ways. I still have that sense of gratitude today.
Possibilities for Peace in the Holy Land

By Donald J. Moore SJ

Having spent much of the last seven years at the Pontifical Biblical Institute in Jerusalem, I offer a few suggestions for those searching for possibilities of peace in the Holy Land. (1) Don't let the extremists on either side set the agenda. (2) Search for an understanding of the conflict that goes beyond that presented in the mainstream media. (3) Discuss the issues, especially the policies of the U.S., Israeli and Palestinian governments, in a frank, open and critical way. (4) Listen to and support those many voices, Israeli and American, Jewish and Palestinian, which today are calling for peace, justice and reconciliation. It is this last point that I would like to develop here.

I begin, however, with a voice from yesterday, one of the great Jewish thinkers of the 20th century who was a life long Zionist. Almost 70 years ago Martin Buber warned that Zionism must decide “either for national egoism or national humanism.” Would Israel be a nation like the other nations, with no task save that of “preserving and asserting itself,” or would Israel become truly God’s people, a nation that would recognize that there is no aspect of personal or communal life which escapes the command of God? The question that Buber would have all supporters of Israel ask: To what extent is the communal and political life in Israel truly Jewish?

One contemporary Jewish voice that echoes the concern of Buber is that of Avi Schlaim, research professor at St. Antony’s College, Oxford: “Israel’s illegal occupation of the Palestinian territories since 1967 is the underlying problem. Occupation transformed the Zionist movement from a legitimate national liberation movement for the Jews into a colonial power and an oppressor of the Palestinians.” In other words, occupation implies turning from a Jewish humanism to a national egoism.

The Bereaved Families’ Forum is another of the voices questioning the communal and political life in this land torn by so much hatred and violence. The Forum is a group of Palestinian and Israeli families that have suffered the loss of one or more family members in the violence which has gripped the Holy Land and who now work together to break the cycle of violence. Rami Elhanan shared with me one of the talks he gives as a member of the Forum. His 14-year-old daughter, Smadar, “sparkling and full of life” was killed by a Palestinian suicide bomber “insane with rage from humiliation and the lack of hope.” The tragedy of Smadar’s death placed Elhanan in a crisis. He could either “sink into the depths of hatred, depression, emptiness” or he could try to overcome the tragedy by helping others understand that it is not only possible but necessary “to break this seemingly endless cycle of bloodshed.”

Both sides must enter into dialogue to prevent further tragedies. “We suffer equally,” Elhanan said. “For a Palestinian mother the pain of losing a son is neither less nor more than for an Israeli mother. The tears of an Israeli father are as bitter as those of any other father…. We have suffered an unbearable tragedy and it places upon us a responsibility to tell our truth, and to do everything we can to prevent other families from suffering the same fate.” The witness of the Forum reminds us that if forgiveness is a necessary component of justice and peace, then justice and peace will again flourish in this land.

Cecilie Surasky from Jewish Voice for Peace insists that “Jews like us must speak out.” Criticism of Israeli policies is needed to “save the Jewish soul.” Because of generations of persecution there is in every Jew a deep seated fear of anti-Jewish hatred, a fear of speaking the truth, but “remaining silent is no longer an option.” She argues that silence “puts us in more danger, not less” because it can lead to the obliteration of the Jewish spirit. “Jews like us know in our hearts that every time a Palestinian mother stands sobbing in the road, clutching her children and watching her home being demolished by an Israeli army bulldozer, another brick is dislodged from the edifice of 5,000 years of Jewish values, ethics and justice,” said Surasky.

We should hear the voice of Samah Jabr, a Palestinian psychiatrist and writer, who lamented the killing of an Israeli youngster in the West Bank. “Is this what we have come to? Has oppression blurred our vision and blinded all insight? Where is goodness? Where is God?” Her prayer is to God’s people: “Help change the ring of destruction that surrounds all of us. Please, please, Israelis and Palestinians and those who influence us from beyond our borders, help us on this tiny plot of earth to recognize that, like it or not, we are of one universal human family, one species, with the unique ability … to distinguish good from evil, and to choose love of each other over determination to take whatever we want only for ourselves, regardless of the cost to others. For me, reverence for God expresses itself in reverence for people.”

It is this same reverence for people that leads Jabr to protest vigorously Israel’s turning Palestinian life into a prison, into a “pressure cooker.” Every day she and thousands of other Palestinians must pass through the humiliating and demeaning checkpoints to get to and from work. Yet as difficult as her life is now, Jabr knows it can get even worse. “I dread a soon-to-come day in which I will not be able to reach my work because of the Israeli measures to close Palestinians completely into their anguish from the rest of the world until they leave or vanish. I see this day coming, and I know I will not leave.”

It is such treatment of Palestinians, along with closures and curfews and assassinations that has led Yitzhak Frankenthal, a founder of the Bereaved Families’ Forum, to proclaim to the people of Israel: “It is time that we awoke from our illusions and fully understand that occupation is the worst form of terror.”

This is clearly not the whole picture. There has been all too much suffering by both Israelis and Palestinians, but space is limited. I hope it is enough to indicate the need to support such groups and individuals as those mentioned herein and all who seek to break through the monolithic presentation of the situation in the Holy Land. Let a prophetic stance be taken by all those who love God’s chosen people, knowing full well, as Buber reminds us, that prophets generally fail in their own hour of history, that their message will often be misunderstood and misjudged, “but its sting will rankle within them for all time.”

Moore (NYK) is professor emeritus of theology at Fordham University and director of Interfaith Relations at the Pontifical Biblical Institute, Jerusalem.
Worldwide Conference Sparks Ideas for Higher Ed

By J. Steve Jacobs

On all continents, adult and distance learning are growing rapidly. These two important areas for the future of Jesuit higher education were the topic of discussion for 122 representatives from Jesuit universities around the globe when they gathered November 1-3 at Regis University in Denver for the World Wide Conference: Collaboration in Adult and Online Learning.

One of the conference keynote speakers noted that the traditional 18- to 22-year-old, full-time, undergraduate college campus resident student in the United States represents only 17 percent of total U.S. enrollments – fewer than 3 million of the more than 17 million students enrolled today. Who are the others? In the U.S. higher education population, students 25 years of age or older are rapidly approaching the majority.

Co-sponsored by Regis University, the Association of Jesuit Colleges and Universities and the Office of the Secretary of Communication of the Society of Jesus (Rome), the conference was one of many gatherings in Jubilee 2006 marking the 450th anniversary of the death of St. Ignatius, and the 500th anniversary of the Society of Jesus.

While Jesuit universities in the United States have enjoyed many meetings and collaborations with colleagues from the Association of Jesuit Universities in Latin America (AUSJAL) over recent years, this was the first time faculty and staff from Jesuit universities worldwide gathered to share best practices in adult and distance learning. In attendance were 14 Jesuits, plus faculty and staff from Australia, Belgium, Belize, Brazil, Chile, Colombia, Ecuador, Ghana, Guatemala, Ireland, Italy, Kenya, Lebanon, Mexico, Micronesia, Philippines, Spain, the United States, Uruguay and Venezuela.

Conference keynote speakers and topics included: Dr. Peter Stokes of Edventures, speaking on “Hidden in Plain Sight: Adult Learners Forge a New Tradition in Higher Education”; Fr. Charles Currie (MAR), AJCU president, speaking on “Jesuit Universities and the View of the Future”; Susana DiTrotta, speaking on “Open Source Border.”

Many at the worldwide conference voiced the belief that the founder of the Jesuits would have loved the Internet. Ignatius, who wrote thousands of letters in the latter years of his life, was passionate about staying in touch with the worldwide ministries of the Society, even though his letters took months to arrive. Always interested in community, our Jesuit universities are discovering that community today is no longer defined just by place, as it has been for thousands of years, but by shared interests and values regardless of where people live around the globe. Young people are instant messaging new friends thousands of miles away. Global businesses manage their enterprises on the Internet well beyond their own national borders. Our Jesuit university communities are redefining themselves through those who want to participate in our common life together, but who may rarely – or never – set foot on our campuses.

One of the most inspiring illustrations of adult and distance learning at the conference came from faculty at the Australian Catholic University who are using adult and online learning pedagogies to educate refugees along the Thai-Burma border. This program enables young adult men and women to continue their tertiary education, even though their lives have been tragically disrupted by violence in their Burmese home villages.

Rising out of this inspirational model, many at the conference will collaborate in the future on The Messina Initiative to broker the resources of Jesuit universities worldwide with the needs of in-situ Jesuit works of social justice, such as Fey Allegria, Jesuit Refugee Service, and education for the poor and marginalized.

Jesuit universities worldwide speak a common mission, share common values and have a passion for finding God in all things. The worldwide conference in Denver reconfirmed the will to break down the historic physical boundaries among our institutions, and to use adult and distance learning to find new ways to share our resources on behalf of others.

Jacobs is the assistant provost for accreditation at Regis University. He can be reached at jacobs@regis.edu.

Angela Huff, director of continuing education at Gonzaga University, speaking with Fr. James Woods SJ, of Boston College.

Fr. Michael Shulthies SJ, president of the Catholic University of Ghana, speaks on distance education.
In Defense of Darfur

“90,000 Chadians have been forced to flee their homes as the Sudanese Arab militia joined Chadian Arabs in a new frenzy of bloody attacks. Dazed and terrified survivors cluster under trees while aid agencies struggle to respond to the latest rampage of terror,” Farrow said. “In eastern Chad, 60 villages have been destroyed since November 5. In one of those villages, Tamadjo, I met Josef Oumar, who had recently returned from a visit to Darfur. She displayed a charred teapot which she had unearthed amid the smoldering ashes of a bombed and ravaged village in Darfur. She expressed the hope that this symbol of loss would spur the audience to contact President Bush and government leaders, urging them to pressure the United Nations to action. The U.N. is considered the only organization that can prevent additional destruction and further genocide in Darfur and Chad.”

To see photos, visit: http://www.jrsusa.org/multimedia/mia_darfur_fl/mia_darfur-fl.htm.

Julie Bourbon contributed to this report.

In Defense of Darfur

Robert F. Drinan, S.J., Chair in Human Rights for his half century of involvement in the cause. Drinan was a founder of the Lawyers’ Alliance for Nuclear Arms Control and the National Interreligious Task Force on Soviet Jewry. He was also the vice chair of the National Advisory Council of the ACLU and a member of the Helsinki Watch Committee.

He served on numerous committees devoted to the furtherance of human rights and was on the board of directors of the International League for Human Rights, Human Rights First, Bread for the World, the Council for a Livable World Educational Fund, Americans for Democratic Action, People for the American Way and the NAACP Legal Defense and Education Fund.

During his time in Congress, Drinan sat on several congressional committees, including serving as chairman of the House Judiciary Committee’s Subcommittee on Criminal Justice during the impeachment hearings for President Nixon.

He traveled the globe both as a member of Congress and as a private citizen on human rights missions to Argentina, Chile, China, El Salvador, Guatemala, Hong Kong, Israel, Japan, the Netherlands, Nicaragua, the Philippines, South Africa, the former Soviet Union, Sudan, Thailand and Vietnam.

A regular contributor to several law reviews and policy journals, Drinan was the proud founder and faculty adviser of the Georgetown Journal of Legal Ethics, which just celebrated its 20th anniversary. Drinan was also the author of 12 books on major public policy issues, including “Can God and Caesar Co-Exist? Balancing Religious Freedom & International Law” (Yale Press, 2004) and “The Mobilization of Shame: A World View of Human Rights” (Yale Press, 2001). Once asked to pick his favorite book, he responded, “I can’t answer that. Who can say which is their favorite child?” Drinan also served as a regular contributor to the National Catholic Reporter.

Drinan was the recipient of numerous awards and honors. The American Bar Association called him “the stuff of which legends are made” when awarding him its 2004 ABA Medal, an honor shared by such legal luminaries as Thurgood Marshall and Sandra Day O’Connor. Just last summer, Drinan received the 2006 Congressional Distinguished Service Award, which is given to former members of the House of Representatives who have performed their duties “with such extraordinary distinction and selfless dedication as to merit special recognition.” He was the recipient of 32 honorary degrees and a visiting professor at four American universities.

Robert Frederick Drinan was born in Boston, Massachusetts, on November 15, 1920, and spent his early years in Hyde Park, a suburb south of Boston. After graduating from Hyde Park High School in 1938, Drinan received both a B.A. and an M.A. from Boston College in 1942 and entered the Society of Jesus the same year. After receiving an LL.B. in 1949 and an LL.M. in 1951, both from Georgetown Law, Drinan was ordained a Jesuit priest in 1953. He spent the last 26 years teaching, writing and celebrating daily Mass with his fellow Jesuit priests.

In her eulogy, Pelosi quoted a recent talk by Drinan which she entered, at his request, into the Congressional Record. “We learn things in prayer,” she said, “that we otherwise would not know.”
CALIFORNIA PROVINCE
Provincial: Fr. John P. McGarry SJ

Electors
Fr. Michael E. Kennedy, Pastor, Dolores Mission, Los Angeles
Fr. Paul L. Locatelli SJ, President, Santa Clara University

Substitutes
Fr. Thomas E. Roach, President, Loyola Marymount University
Fr. Stephen M. Fields SJ, Professor of Theology at Georgetown University

MARYLAND PROVINCE
Provincial: Fr. Timothy B. Brown SJ

Electors
Fr. Thomas E. Roach SJ, Secretary for Education at the Curia of the Society of Jesus
Fr. Ronald J. Anton SJ, Director of the Beijing Center for Chinese Studies at the University of International Business and Economics

Substitutes
Fr. Brian O. McDermott SJ, Rector of Loyola College
Fr. Joseph E. Lingan SJ, Rector of St. Andrew Hall, novitiate of the Maryland, New England and New York Provinces
Fr. Stephen M. Fields SJ, Professor of Theology at Georgetown University

CHICAGO PROVINCE
Provincial: Fr. Edward W. Schmidt

Elector
Fr. Bradley M. Schaefer SJ, Rector, Weston Jesuit Community

Substitutes
Fr. James G. Gartland SJ, President, Cristo Rey Jesuit High School, Chicago
Fr. Richard J. Baumann SJ, Spiritual development and Ignatian formation, Arrupe College, Harare, Zimbabwe

MISSOURI PROVINCE
Provincial: Fr. Timothy M. McMahon SJ

Elector
Fr. Douglas W. Marcouiller SJ, Rector, Bellarmine House of Studies; Professor of Economics, Saint Louis University

Substitutes
Fr. Frank Reale SJ, Vice-President for Mission and Ministry, Saint Louis University
Fr. Kevin F. Burke SJ, Academic Dean, Professor of Theology, Jesuit School of Theology at Berkeley

NEW ORLEANS PROVINCE
Provincial: Fr. Alfred C. Kammer SJ

Elector
Fr. Mark A. Lewis SJ, Professor of History, Spring Hill College; Province Archivist

Substitutes
Fr. Rafael Garcia SJ, Superior, Sacred Heart Parish, El Paso
Fr. Francis W. (Billy) Huete SJ, Director of Novices, St. Charles College, Grand Coteau, LA

NEW YORK PROVINCE
Provincial: Fr. Gerald J. Chojnacki SJ

Electors
Fr. Thomas H. Feely SJ, Assistant for Formation for the Maryland and New York Provinces
Fr. Vincent M. Cooke SJ, President of Canisius College, Buffalo, New York

Substitutes
Fr. Joseph S. Costantino SJ, Pastor at Saint Francis Xavier Church, New York City
Fr. Gerald R. Blaszczak SJ, Pastor at Saint Ignatius Loyola Church, New York City
Fr. Kenneth J. Gavin SJ, National Director of Jesuit Refugee Service/USA, Washington, D.C.

DETROIT PROVINCE
Provincial: Fr. Robert J. Scullin SJ

Elector
Fr. Joseph P. Daoust SJ, President, Jesuit School of Theology at Berkeley

Substitutes
Fr. Gary R. Wright SJ, Rector, University of Detroit Mercy Jesuit Community; Director of University Ministry
Fr. Timothy P. Kosicki SJ, President, St. Ignatius High School, Cleveland

NEW ENGLAND PROVINCE
Provincial: Fr. Thomas J. Regan SJ

Electors
Fr. Michael G. Boughton SJ, On sabbatical, Jerusalem, Israel
Fr. Ronald A. Mercier SJ, Director, The Jesuit Collaborative

Substitutes
Fr. Paul F. Harman, Rector, Boston College Jesuit Community
Fr. John R. Sachs, Dean, Professor of Systematic Theology, Weston Jesuit School of Theology
Fr. Gregory C. Chisholm, Pastor, St. Patrick’s Church, Oakland; Professor of Pastoral Theology, Jesuit School of Theology at Berkeley

General Congregation 35
The following men were chosen by their Province Congregations to accompany their provincials to the Society’s thirty-fifth General Congregation since its founding by St. Ignatius Loyola in 1540. The Congregation will begin in January, 2008, in Rome and will last approximately three months. More than 250 men, representing every Jesuit Province in the world, will attend. Among their duties will be the election of a superior general to succeed Peter-Hans Kolvenbach, SJ.

OREGON PROVINCE
Provincial: Fr. John D. Whitney SJ

Electors
Fr. Patrick J. Lee SJ, Vice-President for Mission, Gonzaga University
Substitutes
Fr. Thomas J. Lamanna SJ, Novice Director, Jesuit Novitiate of St. Francis Xavier, Portland
Fr. Gerald T. Cobb SJ, Professor of English Literature, Seattle University

WISCONSIN PROVINCE
Provincial: Fr. G. Thomas Krettek SJ

Electors
Fr. David G. Schultenover SJ, Professor of Historical Theology, Marquette University; Editor in Chief, Theological Studies
Fr. John P. Fitzgibbons SJ, Assistant to the President, University of San Francisco

Substitutes
Fr. Richard P. Abert SJ, Superior, Miguel Pro Jesuit Community; Minister to priests for the Archdiocese of Milwaukee
Fr. Andrew F. Alexander SJ, Vice-President for University Ministry, Creighton University
Fr. Gregory I. Carlson SJ, Instructor in English Department, Creighton University

A Once-In-A-Lifetime Grace

By Jerry Fagin SJ

One delegate at the end of General Congregation 34 expressed the sentiment of many of the participants who had faithfully labored for three months in a poorly-ventilated aula in the Jesuit Curia: “This has been one of the greatest graces of my life, a grace no one should ever receive more than once.”

Attending a General Congregation is, without a doubt, a great privilege and grace. I spent three months with Jesuits from all over the world – Latin America, Europe, Africa, Asia and North America. The meetings, both in general session and in commissions, the meals and times of relaxation were filled with stories of successes and struggles in widely-diverse ministries. Since almost 80 percent of the delegates had some facility with English, even the monolingual delegates among us could converse with a rich variety of people from varied cultures. There was an empowering sense of the universality of the Society and its ministries and a humbling awareness of the rich ways God worked through the members of the Society to bring the Good News to God’s people.

As the Congregation began, a number of delegates spoke against any more documents. “We have more than enough documents that we still need to implement.” But 250 Jesuits gathered together cannot be expected to remain silent or leave town without saying what they think. And so, on one level, we were, as one delegate voiced it, inundated with “words, words, words,” but on another level, some gifted writers crafted thoughtful reflections into documents on mission, interreligious dialogue and the role of the laity. Surprising documents emerged on fidelity in the Church and on the situation of women, clearly works of the Spirit.

So why is attending a Congregation not a grace to be prayed for and sought after again and again? Simply put, such long meetings are at times tedious, frustrating and exhausting. Speeches are often too long and documents belabored. There are commissions that in the end produce nothing and others that are less than inspiring. Just imagine a meeting that lasts three months!

I am sure that General Congregation 35 will be filled with a sense of urgency because of the complex problems facing the Church and the Society of Jesus, of gratitude for Fr. Kolvenbach’s many years of wise leadership and of hope as the delegates choose a new General to guide the Society in the years ahead. What are the important issues and challenges confronting the Society in the next decade? What priorities and directions should shape the Society’s mission? Do the Society and the world need more documents? These and other questions – expected and unexpected – will engage the delegates of General Congregation 35. There will be postulates to consider and new issues to address but, most importantly, friends in the Lord will gather to share a vision.

The goal of any Congregation is for the Society to experience again the final grace prayed for in the Exercises: “Here it will be to ask for interior knowledge of all the great good we have received, in order that, stirred to profound gratitude, we may become able to love and serve his Divine Majesty in all things.”

Fagin (NOR) is a professor of theology at the Loyola University New Orleans Institute for Ministry.
Director
Bellarmine Jesuit Retreat House
Barrington Hills, Illinois

The mission of the Bellarmine Jesuit Retreat House is to cooperate with the Church in fostering the spiritual development of Catholics and fellow Christians. Bellarmine specializes in silent weekend retreats for men and women adapted from the Spiritual Exercises of Saint Ignatius. A variety of other experiences are held at Bellarmine including Kairos retreats for teens, Charis retreats for young adults, 12 step program retreats as well as private and directed retreats. Bellarmine also offers programs tailored to the changing needs in today’s Church. Jesuit and non-Jesuit colleagues collaborate in the planning and execution of all of Bellarmine’s retreats and other programs. As an expression of its ecumenism and civic fellowship, Bellarmine’s facilities at times are open to other religious and civic groups.

The Director should be a practicing Catholic, preferably a Jesuit priest with experience in directing retreats and in giving spiritual direction. Reporting to the Provincial of the Chicago Province of Jesuits, the successful candidate will have full responsibility for the operations and maintenance of the retreat house and grounds working as a colleague with a board of advisors and providing leadership and direction for a small (10) dedicated staff of both lay and Jesuit colleagues. The Director should be ‘at home’ in fund-raising work and possess a basic understanding of finance as it relates to the annual budget and the management of the retreat house’s investment and endowment fund.

Since current Jesuit discussion is centered on creative ways for our Jesuit ministries to adapt to changing spiritual needs, we hope to attract a director who can lead us in the discernment process and enable our mission to continue its important work in the Church and the Society of Jesus today. We want a leader gifted with a deep faith and gifts of discernment with good team building and other interpersonal skills. The qualifications for the position are demanding, but the apostolic work at Bellarmine is blessed with such success that we are certain the Lord is supporting and guiding our efforts. Does the Lord call you to lead Bellarmine into an even more blessed future? For more information visit: www.bellarminehall.org Interested candidates should send their resume by March 31, 2007 to:
Search Committee
c/o Bellarmine Hall
175 West County Line Road
Barrington, IL 60010-4043

Questions should be addressed to:
Phil Kosiba
Loyola University
6525 North Sheridan Road
Chicago, IL 60626
E-mail: pkosiba@luc.edu
Voice: 773-508-2491
Fax: 773-508-2103

Two Jesuit Priests
Red Cloud High School
Pine Ridge, South Dakota

Red Cloud High School, a Jesuit, Catholic Lakota secondary school located on the Pine Ridge Indian Reservation in SW South Dakota, is looking for at least two Jesuit priests to join the faculty in August, 2007. Both Jesuit priests currently ministering in Red Cloud High School are moving on to other assignments next year. It is critical to Red Cloud’s mission that they be replaced. The qualifications for both teaching and administrative positions are available. Any Jesuit priest also would have opportunities for and be involved in campus ministry and Ignatian animation.

Red Cloud High School has become one of the very best reservation-based American Indian secondary schools in the country. A high percentage of its graduates continue on to college and do well there. Part of a complex set of institutions (including two elementary schools, six pastoral centers and a Native American art museum), Red Cloud High School is located on the Holy Rosary Mission campus, where Jesuits have been ministering with and to Oglala Lakota people since 1888. Red Cloud High School plays a crucial role in preparing the leaders of tomorrow on the large, often challenged, always fascinating Pine Ridge Indian Reservation. Its 225 students are almost all Oglala Lakota. A high percentage of its students qualify as at-risk students by any criteria. Red Cloud’s mission is to prepare these Lakota boys and girls to continue on to college and do well there, before returning to serve their own people as educated, principled, highly motivated leaders. It strives to invite its students to be proud of their rich Lakota heritage at the same time as it prepares them to operate successfully in the wider American culture. It seeks to build on both Lakota religious traditions and the Christian vision and values (primarily Catholic and Episcopal) of the families from which it draws most of its students.

Qualifications sought in any Jesuit priest interested (in addition to the usual academic qualifications): a desire to minister in a cross-cultural context to students growing up on one of the poorest American Indian reservations in the country while living simply in a community of 10 Jesuits and almost certainly losing your heart to the people you serve.

For more information, contact Fr. Peter Klink, president (pklink@redcloudschool.org - 605-867-9600, x228) or Fr. Pat Burns, superior (pburns@redcloudschool.org - 605-867-9600, x214) at Red Cloud Indian School, 100 Mission Drive, Pine Ridge, SD 57770-2100.

For information about Red Cloud, consult Red Cloud’s website at www.redcloudschool.org

St. Ignatius College Prep
Assistant Principal for Campus Ministry
San Francisco, California

The Assistant Principal for Campus Ministry is responsible for the spiritual formation of the St. Ignatius Community by providing opportunities for prayer, liturgies, retreats and sacraments. The APCM reports directly to the principal and is responsible for the articulation of Ignatian spirituality at St. Ignatius.

The APCM witnesses to the saving presence of God by promoting and leading prayer through sacramental and liturgical experiences, retreats, meetings, assemblies, special events, posters and fliers, communal prayer, public address announcements, etc.

The APCM supervises the Campus Ministry team, the director of Christian Service and the administrative assistants for Campus Ministry and Christian Service in the mission and ministry of St. Ignatius College Prep. This person will develop annual goals for the department and for individual programs and evaluates progress on articulated goals; prepare and manages the budget and expenses; represent the school as Campus Minister at inter- and intra-school events and act as Campus Ministry liaison to administrative staff and to allied groups such as the Beli-
JOB ANNOUNCEMENTS

gious Studies Department, Adult Spirituality Office, Chris-
tian Service and the Jesuit community.

The APCM maintains sacristy and liturgical supplies of the Otradré and Jensen chapels; designs and imple-
ments programs in the areas of faith development, sacra-
mental life and community building; and chairs the Social
Justice Committee, which is the clearing house for all social
justice activities on campus.

The APCM promotes and facilitates the daily cele-
bration of the Sacrament of Eucharist, schedules the litur-
gical calendar for the school and schedules retreats,
coordinates daily morning prayer, recruits and facilitates
faculty participation in liturgical and retreat planning and
ministry and coordinates Masses for the entire St. Ignatius
community.

Together with the liturgy director, the APCM coordi-
nates the training and scheduling of student liturgical
ministers and plans and implements Friday morning
liturgies. With other coordinators and directors, the APCM
manages training and formation of student and adult
team and retreat leaders, designing and evaluating retreat
programs. Presides at liturgies and prayer services if
applicable, and directs retreats.

For a complete job description, visit our website at
www.sjrep.org/jobs. Send your resume to
applicable, and directs retreats.
programs. Presides at liturgies and prayer services if
applicable, and directs retreats.

For a complete job description, visit our website at
www.sjrep.org/jobs. Send your resume to
applicable, and directs retreats.
programs. Presides at liturgies and prayer services if
applicable, and directs retreats.

For a complete job description, visit our website at
www.sjrep.org/jobs. Send your resume to
Fr. John P. Foley was honored by Newsweek magazine which featured him in the Who’s Next 2007 issue for his work as the president of the Cris to Rey Network. Please visit www.jesuits-chi.org to view the article.

Fr. Provincial Edward Schmidt delivered the state of the province address at the province congregation on January 2. The address is now available as a podcast on our website. To listen to or download the address, please visit www.jesuits-chi.org.

Last year, Frs. John Sima, Paul Faulstich, Edward P. Schmidt, Robert Beckman, Boniface Tigg, Leo Cachat and Bob Thul visited parishes in Chicago, Cincinnati and Lexington, Kentucky, raising financial support for Jesuit missions across the world and creating awareness of the life of a missionary.

The Chicago Province is hosting several Lenten events this spring including a Morning of Prayer, Mass and lunch with Frs. Mitch Pacwa (Wilmette, Ill.), Frs. Mitch Pacwa (Naples, Fla.), Pat McGrath (Naples and Palm Beach) and Patrick Fairbanks (Cincinnati). The series ends with a Passion Reflection by Fr. Michael Sparough, along with Mass and lunch in Scottsdale, Arizona.

Fr. Pat McGrath will be attending the Jesuit Partnership Conference this February in Baltimore. Conference highlights include a keynote speech and discussion with Fr. Tom Smolich (CFN), president of the Jesuit Conference, as well as a discussion on strategic discernment and workshops.

Frs. Jim Collins and Pat McGrath, as well as Messrs. Mark Luedtke and Eric Styles, participated in a panel at the Bi-Province Young Jesuits Retreat in December. Members of the Chicago and Detroit provinces listened to a keynote presentation by Fr. Brad Schaeffer and participated in conversations on strategic discernment along with panel discussions.

Chicago’s current 47-member Ignatian Volunteer Corps (IVC) has hosted Jesuit presentations and/or Jesuit liturgies by Frs. Jim Collins and Bill Creed, as well as First Studies students Messrs. Robert Stepan (CFN), Patrick Gilger (WIS), Ian Mitchell (MAR) and Cesare Campagnoli (MAR). Fr. John Ferone will also present to the Chicago IVC chapter in May.

Fr. Simon Hendry (NOR) is the new director of the Art McGovern Catholic Studies Program at the University of Detroit Mercy.

Fr. Tim Meier was commissioned as a captain in the United States Army Reserve Chaplain Corps, on his way into the 40th Infantry (Mechanical) of the California Army National Guard, on October 5, 2006. Tim is now waiting to find out when he will do om the 13-week “basic training” for chaplains.

Fr. Richard Mackowski has accepted a professorship in Sacred Scripture at Sacred Heart Major Seminary in Detroit. He will reside at the University of Detroit Mercy.

Fr. Paul Panareto joined 39 travelers as tour leader on the November 2006 Manresa Jesuit Retreat House “Wonders of Turkey and Greece” 14-day tour, under the auspices of Nawas International. The tour offered glimpses of both contemporary and ancient sites and provided a taste of the worlds of the early Christian generations in Achaia and in Asia Minor. Another Jesuit connection on the tour was the presence of Peg Murphy, mother of Mr. Bill Murphy (CHG).

On Saturday, December 2, 630 parishioners from Gesu Catholic Church in University Heights, Ohio, participated in a first ever parish-wide service day. The idea was conceived by the pastor, Fr. Lon J. Snow, as a means of expressing the parish’s concern for the wider community. On the anniversary of Francis Xavier’s death, parishioners went to 48 different schools, churches, shelters and social service agencies in the greater Cleveland area to clean, decorate, cook and serve food, sort food, stuff envelopes and spend time with the poor, the homeless and the elderly. The day ended at Gesu parish with Mass and dinner.

A joint Detroit and Chicago eight-day candidates retreat at Loyola House novitiate took place the first week of January while the novices were beginning their long retreat. The 20 candidates were directed by Frs. Norm Dickson, Walt Farrell, Peter Penney, Karl Kiser, Dick Murphy, Bernie Owens and Don Petkash and Messrs. John Mark, Joel Medina, Charles Minnhi (AOR) and Martin Schreiber.

Fordham University hosted a colloquium in honor of Fr. W. Norris Clarke, the founding editor of International Philosophical Quarterly on January 19. Norrie offered a presentation on “Personalism and Thomism in the Twenty-First Century,” and is gearing up to teach an elective course on metaphysics this semester. Norrie turned 91 last spring.

On November 15, Saint Ignatius Retreat House, Manhasset, installed its first lay director, Don Holden. Don has worked with various organizations coordinating special events, facilitating strategic planning sessions and leading capital campaigns to raise funds. Acting director Fr. Peter Arabia will be warmly welcomed back to the secondary education apostolate at the end of this year. On December 10, Fr. Joseph Costantino, the former director at Manhasset, was installed as pastor of the Church of St. Francis Xavier, New York.

Fr. Nicholas Lombardi continues to receive kudos for his superb creation and continuing administration of the Fordham University website. In early January it was awarded “Link of the Week” by Bob Johnson Consulting, and it has been listed as number one among “The Best of the Best” 30 college and university web sites because of Nick’s online videos. You can take a look at http://www.fordhamhcfc.org.

Less than a month before his death in Nairobi, Fr. Angelo D’Agostino (MAR) was awarded an honorary doctorate by Le Moyne College. He addressed the convocation with great passion on the topic of “The Present Plight of Orphans in Africa and the Future Catastrophe of Forty Million by 2015.” Many who were in attendance felt his talk and presence at the college were a tangible grace, and one Jesuit member of the faculty felt that it was one of the few times in his life that he had listened to a “genuine saint.”

Fr. Dennis Leder, who makes the West Side Jesuit Community his second home when returning to province from Guatemala, sent two sculptures to the exhibit of Catholic art at the National Museum of Catholic Art and History. Dennis teaches at Ralae Landivar University. He also teaches theology to novices of various religious communities and is very active in the country’s artistic community.

Georgetown Center for Liturgy Celebrates 25th Anniversary

For the past quarter of a century, the Georgetown Center for Liturgy has enhanced the faith lives of thousands of people. On December 8, the center recognized its 25th birthday with a Mass, celebration and benefit. Bishop Donald W. Trautman of Erie, Pennsylvania, chairman of the U.S. Bishops’ Committee on the Liturgy, was presider and homilist at the Mass. Fr. Provincial Timothy Brown (MAR) and Fr. Lawrence Madden (MAR), director of the center, celebrated.

During the celebration, Trautman was given a special citation for his “visionary and widely influential work in liturgy.” Over the past 25 years, the Center for Liturgy has conducted more than 60 regional workshops attended by more than 20,000 priests and laity; 13 national conferences on church architecture with more than 6,000 participants; and hundreds of retreats, workshops and conferences.

For more information about the work of the Center for Liturgy, visit http://centerforliturgy.georgetown.edu.

**Jesuits in the Arts**

June 12-16, 2007 - New York City

At Fordham University - Rose Hill Campus

This Institute, which is open to all Jesuits, will focus on Jesuits who work in Art, Film, Architecture, and Performing Arts.

Scheduled speakers: Ted Bohr, SJ (Introduction to the Arts), Rick Curry, SJ (Performing Arts), Mark McGregor, SJ (Film), Peter O’Brien, SJ (Jazz Mass), Mike Tunney, SJ (Art), Ed Sheehy (Puppetry), and Tom Slon, SJ (Architecture).

In addition, there will be an exhibit room for Jesuits to display their artworks in a PowerPoint presentation format.

For more information on the 2007 Institute of Jesuits in the Arts, contact Br. Jeff Allen, SJ at jallen@calprov.org.

This event is a National Jesuit Brothers Committee sponsored Institute. www.njbc.com
International Director
of JRS Appointed

On December 3, 2006, Fr. General Peter-Hans Kolvenbach announced the appointment of Fr. Peter Balleis (GSU) to succeed Fr. Lluís Magriñà (TAR) as the next international director of the Jesuit Refugee Service. Balleis will take office November 1, 2007.

At the end of 1994, Balleis took up his first position with JRS in west Tanzania, responding to the Rwandan refugee crisis and preparing the groundwork for a more comprehensive JRS intervention. The following April he was appointed regional director of the new JRS Southern Africa Region. Over the coming years, JRS was to consolidate its regional structures as its work expanded, providing assistance to urban refugees from the Great Lakes region as far away as Sudan in South Africa and Zambia, and to internally displaced persons within Angola. JRS was also involved in the repatriation process as Mozambican refugees began returning home from Malawi.

After serving from 1994 to 1998 as director of JRS for the region of Southern Africa, Balleis served as the director of the Mission Office of the German Province in Nuremberg. Magriña, who has held the post of international director since October 2000, will return to his province of Catalonia for a new assignment there. Under his leadership, JRS has grown rapidly, responding to a variety of emergency situations, such as post-tsunami relief, assistance to the massive flow of Sudanese refugees from the Darfur region to Chad and expansion of projects in Angola and Liberia to assist the voluntary repatriation of refugees. During this period, Magriña also presided over the establishment of the JRS West Africa Region.

Kolvenbach expressed gratitude and appreciation for all that JRS has accomplished under Magriña’s leadership as director.
Fr. James N. Loughran (NYK), the 21st president of Saint Peter's College in Jersey City, died in his home after a fall on December 24. He was 66 and had served as president since 1995. Loughran taught philosophy at Saint Peter’s in the 1960s and welcomed the opportunity to return to lead the college in 1995.

“Throughout his life, Fr. Loughran put into practice the words of Saint Ignatius to serve as a man for others,” said Eugene J. Cornacchia, Ph.D., who was named acting president. Cornacchia previously served as provost/vice president for academic affairs. “Fr. Loughran devoted his life to cura personalis and led our institution with grace, dignity and a profound enthusiasm for all associated with Saint Peter’s.”

Mourners paid their respects to Loughran at a wake service held on campus on December 29. Friends and colleagues filled Saint Aedan’s Church in Jersey City to capacity for the Mass of Christian Burial on December 30.

Fr. Raymond Schroth (NYK), a faculty member at Saint Peter’s and friend of Loughran, delivered the homily. “Jim was proud that Saint Peter’s had the most racially, economically, and ethnically diverse collection of students in the country,” said Schroth. “Jim and the faculty have both loved every student as he or she is today but challenged each one to be a better student tomorrow.”

James R. Kelly, Loughran’s brother-in-law, gave the eulogy. He spoke of Loughran’s dedication and spirituality. “We expect Jesuits to be smart, well educated, committed to a faith that, in prayer and the promise of grace, does not fear the always uncertain future,” said Kelly. “We expect them to be men of faith and men of the world and that the one would never diminish the other.”

Loughran was born in Brooklyn, New York, on March 22, 1940. He graduated from Brooklyn Prep in 1957 and entered the Society of Jesus in July of the following year. He attended the College of the Holy Cross and Fordham University, graduating summa cum laude with a degree in history from Fordham in 1964. Loughran also earned a master’s degree and a doctorate in philosophy from Fordham and studied theology in France and at Woodstock College in New York. He was ordained on June 11, 1970, and took his final vows on December 8, 1978.

Between 1984 and 1994, Loughran served as president at three colleges: Loyola Marymount University in Los Angeles from 1984-91; as acting president of Brooklyn College in New York. He was also ordained on June 11, 1970, and took his final vows on December 8, 1978.

Loughran was interim vice president for academic affairs and interim dean of the Arts and Sciences faculty at Fordham. He authored many articles for various publications.

“Jim Loughran was above all, in struggle and in aspiration, a Jesuit Priest,” said Kelly in his eulogy. “Our last words must surely be the unsentimental but affectionate blessing of his father: Thank you, Jim, for keeping up the good work.”

Hudik is the director of public relations and publications at Saint Peter’s College.
Strangers in a Foreign Land: The Organizing of Catholic Latinos in the United States
George E. Schultz, S.J.
Lexington Books, Lanham, MD, 2007

Schultz highlights the missed opportunity between the Roman Catholic Church and the U.S. labor movement in failing to work together to promote the well-being of Latino immigrants, the majority of whom are Catholic. Schultz argues for a better understanding of the cultural war, and approaches concrete measures in order to promote a working relationship beneficial to the needs and concerns of both Church and State, while at the same time keeping a close, protective eye on the Catholic Latino community caught in the middle.

Xavier University: A Celebration of Art
M. Katherine Uetz, Jenny Cossentino Shives and Kathleen Boultiere
Xavier University Press, Cincinnati, OH, 2006
Cloth; 112 pp; $40.00; ISBN: 978-0-979-0971-0-2

To order, contact the Xavier Bookstore at 513-745-3311 or Joseph-Beth Booksellers at 513-396-8960.

This book showcases Xavier University’s collection of paintings, sculptures and tapestries. It features full-color photographs of pieces from Xavier’s fine arts collection in three areas of emphasis: religious art, Cincinnati’s Gold Age and twentieth century contemporary and European art. Includes artists Clement Barnhorn, Frank Duveneck, Edward T. Hurely and Paul Chidlaw, among others, and historical commentary.

The Liturgical Year: A Work In Progress
By Rodney Kissinger, SJ

The Liturgical Year is the Church’s most constant and the most effective teacher. Each year the liturgy celebrates all of the important events in the life of our Lord, so that we can experience them again, understand them better, and model our lives on them. The Liturgical Year developed slowly over the centuries and is still a work in progress.

Originally it was simply 32 Sundays. Sunday has structured the history of the Church for 2,000 years and today is still the definable and indispensable element in Christian identity. The Eucharistic Assembly is the heart of Sunday. It is the celebration of the presence of the living Lord in the midst of his people. It is a powerful and essential support group for Christian life in a counter-Christian culture. In the Liturgy of the Word we hear the Word of God as it was gradually and progressively revealed through the patriarchs and prophets, culminating in the person of Jesus Christ.

In the Liturgy of the Eucharist we celebrate the one sacrifice of Calvary by which we are all saved. And we receive the Eucharist which is the source and sign of union and unity in the community.

In the second century the Feast of Easter was established. Then in the fourth century the Feast of Christmas was established. Then there slowly developed a period of preparation (Advent and Lent) and a period of celebration (Christmastide and Eastertide) for each of these feasts. So we have today the liturgical seasons of Christmas and Easter.

Between these two seasons there is Ordinary Time. Not Ordinary in the ordinary sense but ordinary in the sense of ordinatio, the Latin word for numbered. These are called the Numbered Sundays, 33 of them, which witness to the original, basic weekly Sunday celebration of the Paschal Mystery. Feasts of the Saints are sandwiched in between the Seasonal Sundays and the Numbered Sundays. They proclaim the work of Jesus in his followers and offer us an example of what it means to be a disciple and an apostle.

The Liturgical Year developed slowly over the centuries and still is a work in progress. More than half of the Liturgical Year is Ordinary Time so there is room for more feasts. And there is a great need especially for more Jewish Feasts. Christianity is not a new religion that started from scratch. It is the Judaico-Christian Religion. When the Liturgical Year begins on the First Sunday of Advent a lot is assumed from Judaism. We should have feasts celebrating these events.

We should have a Feast of Creation. How relevant it would be for us today in this age of the big bang and secular humanism. It would help us to realize that man is the lord and steward of creation and will have to give an account of his stewardship of the air we have to breathe, the water we have to drink and the land we have to live on.

We should have a Feast of the Institution of Marriage, between a man and a woman, celebrating the family as the fundamental unit of society. This surely would be relevant in our same-sex marriage culture. Then we could have a Feast of the Fall of Man. How humbling it would be to have to factor Original Sin into all of our economic and political plans and strategies. Other possibilities would be a Feast of Abraham, Our Father in Faith, reminding us that salvation is not through blood but through faith. And a Feast of The Exodus would remind us of Sinai and the Ten Commandments.

These feasts would help to ease the tension between Christians and Jews. And converts from Judaism would not feel that they have given up their religion but that they are really coming home to the fullness of Judaism realizing that Jesus is the glory of Israel.

Kissinger (NOR) is writer in residence and auxiliary chaplain for Our Lady of Wisdom Healthcare Center in New Orleans.
Secretary for Higher Ed Named

Fr. Peter-Hans Kolvenbach has appoint-
ed Santa Clara University President Fr. Paul Locatelli (CFN) the secretary for higher education for the Society of Jesus effective January 1. As secretary for higher education, Locatelli will convene meetings of the International Committee on Jesuit Higher Education (ICJHE), plan periodic meet-

ings of Jesuit uni-

versity presidents and encourage pro-

grams of collabo-

ration among Jesuit universities. In the United States, there are 28 Jesuit colleges and universities and 46 high schools and an estimated 133 Jesuit institutions of higher education across the world.

Because this position is part-time, Locatelli will continue as president of Santa Clara University. “I am grateful for the honor and for the confidence Fr. Kolvenbach has in me,” he said. “This appointment speaks well for the Santa Clara University community because without the commitment to excellence in teaching and scholarship as a Jesuit university by faculty, staff, students, trustees, and friends, I would not have been selected.”

Locatelli has been the president of Santa Clara since 1988 and has written or spoken on topics ranging from service-learning in accounting, Jesuit education in a globalizing world, educating for justice, Catholic education in the 21st century, globalization: integration and solidarity, to the role of the teaching scholar. Locatelli previously served as academic vice president and associate dean of business at SCU, as well as a member of the accounting department faculty. He received a baccalaureate degree from Santa Clara, a doctorate of business administration from the University of Southern California in 1971, and a master of divinity from the Jesuit School of Theology in Berkeley in 1974. He became a Jesuit in 1962 and was ordained a priest in 1974.

New Film Documents Pipe Organ at St. Ignatius Loyola

“Creating the Stradivarius of Organs” is a behind-the-scenes look at the remarkable collabora-

tion among dozens of artists and artisans on the journey of designing, building and installing the largest tracker organ in New York City since the 19th century. The N.P. Mander Pipe Organ at the Church of St. Ignatius Loyola on Park Avenue in Manhattan is the church’s musical crown jewel, and the heart of its popular Sacred Music in a Sacred Space series, which features organ and choral music. The series is now in its 18th season.

In 1993, this monumental instrument was completed by the N.P. Mander firm in England and shipped to North America for the painstaking task of installing it into its new home. Standing over 45 feet high, weighing more than 30 tons and made up of 5,000 pipes, the N.P. Mander Organ quickly became a musical icon in the organ community, drawing renowned musicians from all over the world for an opportunity to perform on this magnificent “Stradivarius of Organs.”

The 23-minute film contains archival footage and stills from the Mander workshop in England and the installation into the church, as well as interviews with organ builder John Mander, St. Ignatius Loyola organists Kent Tritle, Nancianne Parrella and Renée Anne Louprette; radio personality Michael Barone, host of the NPR program “Pipedreams;” and organist David Higgs, who performed the organ’s inaugural concert in April 1993. The film was produced by Pheasants Eye Productions.

The DVD is available as a double-bill with “The Organists,” a 27-minute film featur-
ing master musicians and their passion for the organ, often called the King of Instruments. The film uses music from Bach to the contemporary master Stephen Paulus and includes venues from magnificent churches, chapels, concert halls and private homes.

For more information on the film or the Sacred Music in a Sacred Space series, or to pur-

chase a copy of “Creating the Stradivarius of Organs” and “The Organists” or music CDs, please call the concert information line at 212-288-2520, email music@saintignatiusloyola.org or visit www.saintignatiusloyola.org. DVDs are $35.00 each plus $3.00 shipping and han-
More Than 10 Percent of 110th U.S. Congress are Jesuit Alums

The Association of Jesuit Colleges and Universities (AJCU) reports that among the 535 Members of the 110th U.S. Congress, 54 of them, or more than 10 percent, are alumn/i of Jesuit colleges and universities. This is an increase of nearly 15 percent compared to the 109th Congress, which had a total of 47 Jesuit alumn/i.

There are nine Jesuit alumn/i in the Senate and 45 in the House of Representatives. Among the top leadership, both the majority and minority leaders in the House of Representatives, Congressmen Steny Hoyer (D-MD) and John Boehner (R-OH), respectively; the Senate Majority Whip, Senator Richard Durbin (D-IL); and the chairman of the Democratic Congressional Campaign Committee, Congressman Chris Van Hollen Jr. (D-MD), are all Jesuit alumn/i.

Of these 54 alumn/i, 32 received graduate or professional degrees from Jesuit universities. There are 14 Jesuit institutions represented in the U.S. Congress, and Georgetown University has the most alumn/i with a total of 22.

“This is an important reminder that a Jesuit education is meant to lead to lives of leadership and service,” said AJCU President Fr. Charles Currie (MAR). “We are proud that our Jesuits, whether as public servants and the many ways they reflect the competence, compassion and commitment we pursue on our campuses.”

The following is the full list of the Jesuit college and university alumn/i in Congress:

**UNITED STATES HOUSE OF REPRESENTATIVES**

- Rep. Timothy H. Bishop (D-NY), Elected 2002
- Rep. John A. Boehner (R-OH), Elected 1999
- Rep. Vern Buchanan (R-FL), Elected 2006
- Rep. Henry Cuellar (D-TX), Elected 2004
- Rep. John D. Dingell (D-MI), Elected 1955
- Rep. Michael Ferguson (R-NJ), Elected 2000
- Rep. Jeff Fortenberry (R-NE), Elected 2004
- Rep. Vito Fossella (D-NY), Elected 1999
- Rep. Wayne T. Gilchrest (R-MD), Elected 1990
- Rep. Paul W. Hodes (D-NH), Elected 2006
- Rep. Mark Steven Kirk (R-IL), Elected 2000
- Rep. Frank A. LoBiondo (R-NJ), Elected 1994
- Rep. Daniel E. Lungren (R-CA), Elected 2004
- Rep. Donald Manzullo (R-IL), Elected 1992
- Rep. Thaddeus McCotter (R-MI), Elected 2002
- Rep. Gwen Moore (D-WI), Elected 2004
- Rep. Timothy E. Murphy (R-PA), Elected 2002
- Rep. Albio Sires (D-NJ), Elected 2006
- Rep. Adam Smith (D-WA), Elected 1996
- Rep. Peter J. Visclosky (D-IN), Elected 1984
- Rep. Peter Welch (D-VT), Elected 2006
- Rep. Frank Wolf (R-VA), Elected 1980
- Rep. Lynn Woolsey (D-CA), Elected 1992
- Rep. Albert R. Wynn (D-MD), Elected 1992

**UNITED STATES SENATE**

- Sen. Jim Bunning (R-KY), Elected 1998
- Sen. Richard J. Durbin (D-IL), Elected 1996
- Sen. John F. Kerry (D-MA), Elected 1984
- Sen. Patrick J. Leahy (D-VT), Elected 1974
- Sen. Robert Menendez (D-NJ), Appointed & Elected 2006
- Sen. Barbara A. Mikulski (D-MD), Elected 1986
- Sen. Lisa Murkowski (R-AK), Elected 2004
- Sen. John J. Hall (D-NY), Elected 2006
- Sen. Edward M. Kennedy (D-MA), Elected 1962
- Sen. Steny H. Hoyer (D-MD), Elected 1981
- Sen. Michael N. Packard (D-MA), Elected 1999
- Sen. Bill Frist (R-TN), Elected 1999
- Sen. J.D. Rockefeller (D-WV), Elected 1984
- Sen. John B. Breaux (D-LA), Elected 1977

**Bold names are new members of Congress.**

---

**Murphy Named Bishop of Youngstown**

By CNS

Pope Benedict XVI has named Bishop George V. Murphy (MAR) of St. Thomas in the U.S. Virgin Islands to head the Diocese of Youngstown, Ohio. Murphy, 58, succeeds Bishop Thomas J. Tobin, who was appointed bishop of Providence, R.I., in March 2005. “I am honored to accept the Holy Father’s appointment to serve as bishop of Youngstown, and I look forward to meeting and working with the priests, deacons, religious and laity of the diocese,” Bishop Murphy said of the January 30 appointment. He will be installed March 28.

One of 10 active U.S. black Catholic bishops, Murphy had headed the Diocese of St. Thomas in the U.S. Virgin Islands since June 1999. He first went to the diocese when he was appointedoadjutor bishop in May 1998. When Bishop Elliott G. Thomas retired, Murphy automatically succeeded him. Before being appointed to the Virgin Islands diocese, Murphy was a Chicago auxiliary bishop for four years.

Murphy attended Saint Joseph’s University in Philadelphia and St. Mary’s Seminary and University in Baltimore, where he received a bachelor’s degree in philosophy in 1972.

He entered the Society in 1972 and was ordained on June 9, 1979. He has a master of divinity degree from the Jesuit School of Theology in Berkeley and a master’s in philosophy and a doctorate in American cultural studies from George Washington University in Washington.

Murphy’s priestly ministry was primarily focused in Washington. He served on the faculty and was dean of student activities at Gonzaga College High School from 1974 to 1976.

He was special assistant to the director of the U.S. bishops’ Office of Migration and Refugee Services from 1975 to 1977, assis- tant professor of American studies at Georgetown University from 1986 to 1990 and president of Archbishop Carroll High School from 1989 to 1994. He was named associate vice president for academic affairs at the University of Detroit Mercy in 1994.

Established in 1943, the Diocese of Youngstown comprises six counties in northeast Ohio. It has a Catholic population of 239,960 out of a total population of more than 1.2 million.
By Gebhard Fröhlich SJ

On May 19, a group of religious and lay people, mostly from Louisiana, went on a pilgrimage to the Loyola Sanctuary at Azpeitia, Spain, where they made a silent directed retreat. The improbable happened: I was allowed to participate. There were eight lay people, three sisters, one brother (me) and eight priests. Two priests, two sisters and one lay woman were the retreat directors.

The retreat was well-planned by Sr. Noel Toomey (Spirituality Center of Notre Dame Seminary) and Fr. Gerald Fagin (NOR, Loyola University Institute for Ministry), both of New Orleans. The sometimes hectic air and bus travel was soon forgotten when we entered the very place where Inigo became Ignatius. Guided through the Loyola family house, we went step by step closer to our focal point, the actual place, real and touchable, where Ignatius was given the grace of conversion. The room is now the Chapel of Conversion, and there in the corner is the richly gilded sculpture depicting Ignatius as he realized his new vocation. I felt undeservedly privileged when we were told that we would have daily access to this room for individual prayer and meditation.

The next day, a bus took us to the mountain shrine of Our Lady of Aranzazu, where we attended Mass together with many other pilgrims. Back at the Loyola retreat house, where we occupied simply furnished single rooms with private baths, we had an ample and Spanish-ly late 9 o’clock dinner. The sisters who run the retreat house saw to it that hunger would not distract us during our spiritual journey. And then, that night, our retreat began.

With every step closer to Emmaus, my retreat director had Christ walk with us, guiding and deepening my awareness of His presence in our lives. He brought to our meetings deep personal insight which enabled him to recognize and remove “safety shells,” enabling me to become wide open and vulnerable to God’s love. Thus, our fortuitous interaction was, and is, the fundamental gift of grace for me on this retreat. All further spiritual progress would grow from this grace.

More graces were to be added. We attended daily Mass in the room of Ignatius’ conversion, so suffused with his spirit. We joyfully surrounded the massive altar table, to be blessed and enriched by the Eucharist.

The complete silence we kept, except during the daily contact with our individual directors, was so fruitful that I was reluctant to talk when the retreat was over. There was also the feeling of regret that this so spiritually and emotionally fulfilling experience was now ended. But during the various personal summations of the retreat at a last group meeting, the realization dawned that these protected, cloistered eight days were give to us to recharge, reorient and strengthen us to carry these accumulated graces back into our accustomed landscapes. We would now experience them in a more inspired light.

The next day, our bus took us to visit St. Francis Xavier’s family castle, where we learned much about the family’s political involvements, his youth and the growing influence of St. Ignatius Loyola’s spirituality on Xavier during their studies in Paris. We celebrated Mass in their large church, after which we enjoyed bagged lunches of sandwiches, fruit and water supplied by the good sisters at Loyola. After our return, we had time to pack our luggage. A last dinner followed. Early the next morning, May 31, we started our long day’s journey home via Bilbao, Paris and Houston.

Fröhlich (NOR) is professor emeritus of art history at Loyola University New Orleans.