

Promotio Iustitiae

Martyrs for justice

From Latin America

Juan Hernández Pico, SJ

Aloir Pacini, SJ

From Africa

David Harold-Barry, SJ

Jean Baptiste Ganza, SJ

From South Asia

William Robins, SJ

M.K. Jose, SJ

From Asia Pacific

Juzito Rebelo, SJ



**Social Justice and Ecology
Secretariat**

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Editorial

Patxi Álvarez, SJ

*“Any effort to promote justice will cost us something.
Our cheerful readiness to pay the price will make our preaching of the Gospel
more meaningful and its acceptance easier.”*

(GC 32, D 4, no. 46)

A little more than 25 years ago, on 16 November 1989, six Jesuits were murdered at the Universidad Centroamericana (UCA) in El Salvador, along with the woman who worked for their community and her young daughter. They were executed at night with shots to their heads because it was the force of their reasoning and their ideas that had made them promoters of peace and defenders of the marginalized and the oppressed. Outstanding among them was Ignacio Ellacuría, who at the time was rector of the university. He had dedicated the full prestige and intellectual capacity of his institution to making the truth known and protecting the poorest people.

Those savage murders produced a tremendous impact throughout the Society and in broad sectors of the Church. As the years have passed, the martyrs have become a symbol of our commitment to justice.

However, they weren't the only martyrs. Since around 1975, when the Society of Jesus proclaimed its desire to work on behalf of justice, Jesuits knew that they would have to pay a price for their commitment. General Congregation 32 had issued the warning, and Fr. Arrupe never failed to recall it: confronting the structures that oppress the poor will inevitably arouse the violence of the oppressors, for they will feel their privileges are being threatened. Those companions realized that opting for the least and the last would mean sharing their fate. Since 1975 some fifty Jesuits have come to a violent end, many of them because they were dedicated to living and working with the marginalized and protecting them. The number of lay collaborators who have been slain is even greater. And greater still is the number of Jesuits who have been threatened with death and have had to live with constant fear and apprehension. As these lines are being written, two of our companions remain kidnap victims. In fact, the reality is even sadder, for we know nothing about their fate.

All these companions have given their lives generously, reserving nothing for themselves. They surrendered themselves completely. No doubt they were encouraged by the example of Jesus, to whom they had often expressed their desire to follow him by detaching themselves from everything. Moreover, they understood how their efforts would help to bring new life to the people for whom they were struggling.

As a result of the tragic events in El Salvador, the university lost a good part of its Jesuit presence. The Central American Province could not replace those men. They needed people

with similar preparation, but they were not available. Fr. Kolvenbach then asked Jesuits from other provinces to offer themselves to continue the work that the martyrs had been doing. A great many volunteered to go.

Giving one's life produces much fruit. Our martyrs have transformed the Society, plunging it into a process of conversion in which we still find ourselves. They have brought us closer to the poor and have convinced us of the need to give our lives for them. And they have made us gratefully aware that in the simplicity of the lives of the poor the grace of God has touched us deeply.

This issue of *Promotio Iustitiae* renders homage to all those companions who have given themselves completely. We have collected only a number of narratives from various countries in which Jesuits were killed: Rwanda, Zimbabwe, Brazil, India, East Timor, and El Salvador. Due to space reasons, we have not collected as many as we wanted. Those that appear here want to represent the whole of that great cloud of martyrs. The stories are narrated by Jesuits who personally knew the men who have fallen. They are profoundly moving because of the suffering they recount, because of the solidarity they express, and because they summon us to give ourselves over to the poor just as the martyrs did. At the end of the issue we provide some information about all the Jesuits who have been killed since the proclamation of Decree 4 of GC 32. By their lives and their deaths, they gave the Gospel proclamation new meaning, and they have inspired in us greater desire for a Kingdom in which justice and dignity will be guaranteed to all.

Father Arrupe once said: "In order for the Church to be a credible witness of its divine mission, it must also be a credible witness of justice among men and women. ... This cannot be done by abstract reasoning or by the repetition of general principles. We must implement the Church's teaching on justice by the testimony we give, and it must be a convincing witness." The martyrs have made credible our willingness to struggle for justice, and they summon us to follow in their footsteps.

Original Spanish
Translation Joseph Owens, SJ



The legacy of the martyrs of El Salvador

Juan Hernández Pico, SJ

Universidad Centroamericana El Salvador (UCA)

Twenty-five years ago, on 16 November 1989, I was living in Managua, Nicaragua, and serving as director of the Center for Social Action and Research (CIAS), a work of the Society of Jesus in Central America. I was the member of a community living in a middle-class neighborhood (Bosques de Altamira). Also living in that community were Xabier Gorostiaga (†), Fernando Cardenal, Luis Medrano (†), Peter Marchetti, Alejandro Von Rechnitz, Arnaldo Zenteno, Robert Currie, Joe Mulligan, and perhaps others. One of our guests at the time was the Claretian Teófilo Cabestrero, and it was with him that I was having breakfast when a neighbor suddenly burst in— the dining room door was open because of the heat—and shouted, “They have murdered Ignacio Ellacuría, Segundo Montes, Nacho Martín Baró, Amando López, Juan Ramón Moreno, Joaquín López y López, and Jon de Cortina.” He was carrying a transistor radio in his hand, and his face showed great distress. He had been a Jesuit until regency. Evidently, Jon de Cortina was not among those killed; the Salvadoran radio stations had made a mistake. And nothing yet was being said about Julia Elba and Celina.

The government of El Salvador, with Alfredo Cristiani as president, tried to present the murders as the work of the guerrillas, who at that time were carrying out a major offensive against the country’s capital. Very quickly, however, the barbarous truth was revealed: the murderers had been members of the Atlacatl Battalion, the elite unit of the Salvadoran Armed Forces. Just one week ago, as I was preparing for the Eucharist at El Carmen parish in the city of Santa Tecla, a lawyer who in 1989 had been an assistant prosecutor in San Salvador approached me. He confided to me that his superiors at that time had asked him to portray the assassinations as the work of the guerrillas, but he, after examining the facts, had remained firm in his conviction that it had been the work of the Armed Forces. In fact, the Armed Forces radio station had just days earlier been proclaiming that the Jesuits of the UCA were the brains behind the guerrillas and that they needed to be killed.

The Superior General of the Society of Jesus, Peter Hans Kolvenbach, visited us in El Salvador right after Christmas with the threefold aim of consoling the Jesuits there, denouncing the crime publicly, and expressing his solidarity with his companions. He had an interview with President Cristiani but never revealed what was said. A few weeks later the government acknowledged that those responsible for the murders were members of the Armed Forces. Finally, the colonel who was director of the Military School and who had given the immediate order to carry out the crime was found guilty and condemned to twenty years in prison, along with officers of lesser rank. The corporals and other soldiers immediately responsible for the murders were acquitted on the unethical military principle of blindly obeying superior orders. One of the conclusions of the report produced by the Truth Commission—titled “From Madness to Hope”—was that the order to kill the Jesuits and all undesirable witnesses had

come from the high command of the Armed Forces, including the Minister of Defense, the head of the Joint Chiefs of Staff, and several generals and colonels of the Air Force and the military bases in the capital. But a few days after the publication of the report, the National Assembly rushed to pass a law of amnesty that applied even to members of the legislature who approved the law, something absolutely unconstitutional. As a result, the colonel and the officials who had been sentenced for the crime were allowed to go free. Despite this amnesty, the military officers mentioned in the Truth Commission report are being accused by Spanish tribunals as the persons responsible for the murder of the Jesuits. The Supreme Court of El Salvador has rejected a petition to extradite them.

There is little doubt that the blood of the UCA martyrs spilt in that horrible massacre was an extremely important factor in speeding up the peace negotiations in El Salvador between the government and the guerrillas. The nearly universal repudiation of the crime led the U.N. to exercise strong pressure on the governments of El Salvador and the United States, the former as one of the main contenders and the latter as the source of weapons and financial aid. Both countries were urged to take the peace negotiations seriously and to reach a reasonable and just agreement without delay. In July 1989, months before the assassination, Ignacio Ellacuría had stated that his position in favor of a negotiated solution for the conflict was viewed quite unfavorably by the Armed Forces, whose leaders want a military victory over the guerrillas at all cost. That was why, he said, “anything could now happen.” Two years after the assassination, with the mediation of Boutros Boutros Gali, the Secretary General of the U.N., the two sides signed the peace accord in Chapultepec, Mexico. In January 1992 the guerrilla commandos made their appearance in El Salvador as representatives of what would be a new political party with the same acronym as the guerrilla front, FMLN (Frente Farabundo Martí para la Liberación Nacional—Farabundo Martí Front for National Liberation). In 1994 the FMLN ran in the national elections, and in 2009 they won them, displacing the government of ARENA, the National Republican Alliance. In the elections this year, 2014, the FMLN repeated their electoral victory, even though only by a few thousand votes, and the new president of the country was Professor Salvador Sánchez Cerén, formerly a guerrilla commando.

Outstanding among the martyrs was Ignacio Ellacuría, who had been rector of the UCA for ten years before he was killed. I have always thought that the lasting value of the legacy Ignacio left us can be found in his last public conference, which he gave in the Barcelona city hall on the occasion of the UCA’s being awarded the Alfonso Carlos Comín prize. In this conference, which was given ten days before his death, Ellacu¹ spoke of how the work of a university needed to be oriented toward creating a civilization of labor as counterposed to a civilization of capital, a civilization of poverty as counterposed to a civilization of wealth—only in this way could history be “turned around.”

Within these polarities the word “counterposed” is especially important. These formulations of Ignacio have been rejected by many, even by members of the Society (such as when we sent a postulate to GC 34, asking the Society to commit itself to processes that were conducive to those goals). Resistance came mainly from those who thought that proposing a “civilization of poverty” as a goal would put a damper on people’s enthusiasm. But it is precisely here that the word “counterposed” takes on a crucial value. If we were still at the first day of creation, it would be absurd to propose such a goal. But we live in a wealthy civilization that excludes the poor and labels them as “surplus,” marginal, and disposable. The civilization of poverty that is counterposed to the civilization of wealth is another formulation of the option for the poor, except that Ellacu insisted on the dialectic between poverty and wealth. During the

¹ This is the nickname that was used by his friends. [In English it would be pronounced “ay-yah´-koo.”]

bishops' meeting at Puebla in 1978, there had been considerable polemics about what it meant to opt for the poor "preferential and non-exclusive" way. As a result, there was confusion between the Christian call to *wealthy persons*, whom the Lord never excluded, and the dynamism of the *structures of wealth* which socially exclude poor people.

Calling for a civilization of poverty, therefore, was meant to counteract the civilization of wealth dialectically in order to move beyond it. And it is necessary to move beyond the civilization of wealth because, if such a civilization were ever to become truly universal, it would destroy the planet on which we live. It is simply impossible for all humankind to live with the lifestyle of the civilization of wealth—it could never accommodate the 1.2 billion Chinese, the one billion Indians, the more than one billion Africans, and the half-billion Latin Americans. It would be impossible even for the 300 million North Americans to attain the levels of wealth of the richest 1% or the richest 20% of the population—they would end up destroying their own habitat. What is not universalizable cannot be ethically good or moral, according to Kant. That is the basis of Ellacuría's argument. People are scandalized by his proposing the "civilization of poverty" as a goal, but in so doing they are effectively rejecting the ideal of a decent life for the vast majority of human beings. Such a hypocritical rejection obscures the fact that the civilization of wealth is actually a civilization of minorities which excludes the great majority of people, assigns them to live on the miserable fringes of history, and condemns them to disdain, discrimination, and exclusion. That is why the motto for the 15th anniversary of the UCA martyrs was "Turning history around out of respect for the victims."

There is a short discourse of Ellacuría titled, "The Challenge of the Popular Majorities," which appears as the final document (pp. 297-307) in a book published in 1999 by the UCA (*Ignacio Ellacuría: Estudios Universitarios*). This is a "university study" not only because it was a conference given when the UCA was being awarded a prize but because Ellacuría's dream was that the UCA would be able to contribute *as a university* to meeting that challenge of the popular majorities. The conference was given on 6 November 1989, when the whole of the "really socialist" East was crumbling and collapsing. The borders had become fluid: people were passing from Hungary to Austria and from East Germany to West Germany and Czechoslovakia. All the other countries were in turmoil, the Soviet Union included. Ellacuría did not see what was happening there with his usual clairvoyance. He spoke of "creating economic, political, and cultural models that would make it possible for a civilization of labor to replace a civilization of capital." And he added: "Much of this can be seen in the socialist states which have undergone a profound crisis of reconversion. Only a regrettable type of historical myopia would try to interpret this crisis as simply a change from state capitalism ... to individual capitalism." Unfortunately this is exactly what ended up happening little by little. After November 9 came the fall of the Berlin Wall, and two years later, in December 1991, the Soviet Union collapsed and split up. What was most important, however, was the intuition Ignacio formulated in terms of the socio-historical opposition of structures. Today we are faced with a form of globalization that is supported by a single military superpower and dominated by transnational corporations born of a capitalism far crueler than earlier "savage" capitalism ever was. Despite this, Ellacuría's intuition remains alive in the movement that believes that "another world is possible." One of his best articles (and one of his last) was published in the *Revista Latinoamericana de Teología*, a journal that was founded by Jon Sobrino in 1984 and that has now put out 91 issues (three per year). In this article, titled "Utopia and Prophecy from the Perspective of Latin America," Ellacuría provided an in-depth analysis of the civilization of poverty that he saw counterposed to the civilization of wealth.

But Ignacio was not the only martyr. Another one was **Segundo Montes**, a professor of cultural anthropology who had a great interest in migrants, refugees, and the defense of

human rights; the legacy he left is still evident in the UCA, above all in the continuing scholarship on migrants and in the Human Rights Institute (IDHUCA) that he founded. Another martyr was **Martín Baró**, a professor of social psychology who studied the psychological effects of war in our countries; his works are probably the ones most often republished in Latin America, and his basic teaching remains alive in countless publications and conferences at the continental level; the UCA itself, through the University Institute of Public Opinion (IUDOP), keeps alive his custom of using surveys of public opinion as an analytical instrument. **Amando López** was a professor of theology and had been rector of the UCA of Managua during the days of Sandinista governance; he was purged by the neo-conservative hierarchy (his nemesis was Javier Lozano, now a cardinal, who was sent as an apostolic visitor to the university). In any group, Amando was always the one who would listen to persons of all backgrounds with untiring affection and patience. **Juan Ramón Moreno**, professor of moral theology, was the spiritual guide for many men and women religious; he created the theology library at the Archbishop Romero Center, which now bears his name; he also created and ran *Diakonía*, a journal of spiritual theology that is still published four times a year. Finally **Joaquín López y López** (Lolo), from a family of well-off Salvadoran coffee farmers, was the first secretary general of the UCA and then founded Fe y Alegría in El Salvador and directed it for many years.

These Jesuits were not just intellectuals, some of them quite brilliant; they were simple men who all their lives kept their eyes directed first toward God and then on the ways that lead to God, among them the Society of Jesus and the university. Life, such as it was in El Salvador, ordained that they would have two women as companions in their death for the people – Julia Elba and Celina, mother and daughter, were themselves from among the poor. The sad irony was that that night the two women had accepted the protection offered them by the Jesuits' house since the curfew made traveling in the streets at that late hour a risky venture.

Fr. Miguel Francisco Estrada, S.J., who succeeded Ignacio Ellacuría as rector of the UCA, quickly and correctly defined the stance of the UCA and the Society of Jesus with regard to that crime. What the UCA and the Society wanted was “truth, justice, and forgiveness.” This has been the position of the various rectors and provincials since that time. As we said, the **truth** was acknowledged in the report of the Truth Commission that was appointed by the Secretary General of the U.N. **Justice** began to be done in the judgment we mentioned, but its reach was limited from the outset and was profoundly restricted by the Law of Amnesty of 1991. Several appeals against that law have been presented in the Constitutional Chamber of the Supreme Court of Justice, but none has been resolved. The UCA and the Society of Jesus have always held forth their offer of **forgiveness** but continue to demand full recognition of the truth and the honest pursuit of justice. Nothing prevents the UCA and the Society of Jesus from becoming petitioners of an indult if the process of justice, once carried out, were to condemn those responsible for the crime.

Meanwhile, in El Salvador it is very important to keep attempting to overcome the obstacles to reconciliation that are presented by the great inequality that divides the wealthy minority from the great majority of the people. This inequality, which is evident in the many inhumane aspects of our society, constitutes the most basic injustice against which we must continue to struggle, motivated by the faith that requires such a struggle. We therefore carry on, knowing that Christian reconciliation is founded on the honest acceptance of that reconciliation by which God reconciled the world to himself through Christ and which is the Gospel message that has been entrusted to us (2 Cor 5,18-19).

*Original Spanish
Translation Joseph Owens, SJ*



With martyrdom is reborn the hope of the indigenous peoples of Mato Grosso

Aloir Pacini SJ

Cuiabá, Brazil

Lives for LIFE, lives for the Kingdom.

All our lives, like their lives.

Like the life of the martyr Jesus

Pilgrimage song for the Martyrs of the Way

In Brazil we lived under a military dictatorship after the coup d'état of 1964, but many things were happening in the Church. The Second Vatican Council (1962-65) and the Second Bishops' Conference of Latin America (CELAM),¹ which took place in Medellín in 1968, inspired hope and action in the Church for the service of the Kingdom of God. The Council and the Bishops' Conference moved the Jesuit missionaries of Utiariti to discover "with joy and respect" the seeds of the Word that were already sown among the indigenous peoples. They began to announce the Gospel more by their testimony than by their words. It was a whole new experience, leaving aside indoctrination and beginning to unveil, cultivate, and reinforce the Wisdom of God as it was found among the indigenous peoples with whom they lived.

João Bosco Burnier was born in Juiz de Fora (Minas Gerais) on 11 June 1917, and on 7 April 1928 he left his parents and his seven brothers and sisters to become a priest in the diocese of Rio de Janeiro. While he was studying in Rome he decided to become a Jesuit. He entered the Society of Jesus in 1936 and was ordained a priest in Rome on 27 July 1946. In 1945, after the bombs were dropped on Hiroshima and Nagasaki, he asked to be sent as a missionary in Japan, but instead he served as the secretary of the Father General of the Society for the Assistancy of Latin America. After that he was assigned to be superior of the residence dedicated to Joseph de Anchieta in Espírito Santo, and from 1954 to 1958 he was superior of the Vice-province of Goiano-Mineia. He also worked in formation from 1959 to 1965, as master of novices and as spiritual director of juniors.

In 1967 Fr. Burnier arrived in the Prelature of Diamantino in Mato Grosso, where he worked with small farmers and Indians until his death. He was first missionary to be sent to the Bakairi people in the Anchieta Mission. When Burnier arrived at the Jesuit mission based in Diamantino, it was during a time of grace when great changes were being made in the way

¹ The Bishops' Conference was followed in 1974 by the apostolic exhortation of Paul VI, *Evangelii Nuntiandi*, which in turn led to the Bishops' Conference in Puebla in 1978.

missionaries worked with indigenous peoples. The Church was being subject to constant persecution, but the missionaries kept meeting with great enthusiasm and came to understand their mission in a new way. Fr. Burnier recognized how important it was to participate in discussions with the native peoples as an equal, to recognize his own errors, and to allow himself to be challenged. Whenever meetings got tense or problems seemed difficult to solve, he always said, "Take it easy!"

In 1968 the Jesuits closed the boarding school in Utiariti, which had provided lodging for boys from eight different ethnic groups, because the students became estranged from their cultural traditions. The missionaries went to live in the villages of the Indians with the aim of becoming inculturated and offering a testimony of evangelical life.

The broad perspectives provided by the orientations of the Church and the Society of Jesus helped toward the creation of Operation Anchieta. This organization brought together lay people and missionaries in the Indigenous Peoples Missionary Council (CIMI), which functioned as an organ of Brazil's National Conference of Bishops (CNBB) for coordinating the Church's work with indigenous peoples. In June 1975 the first national assembly of CIMI was held in Goiânia, with the presence of Fr. Burnier. The Jesuit missionaries contributed much to the ministry with indigenous peoples in the dioceses of Mato Grosso, including Diamantino, Sinop, Juína, Paranatinga, and Cáceres. As part of the regional coordination, João Bosco Burnier traveled to the Prelature of São Félix de Araguaia to strengthen the indigenous ministry there. He took part in a meeting of indigenous ministry in Santa Terezinha, visited the village of Tapirapé, and planted a mango tree in São Felix. He then returned to Ribeirão Bonito (now Ribeirão Cascalheira) with Dom Pedro Casaldáliga to celebrate the feast of Our Lady of Aparecida.

For the people there, however, it was not a time for celebration. Rather there was an ambience of terror. As part of the wave of violence, a group of squatters had engaged in a confrontation with the military police and had killed a corporal named Felix who was well known in the region for his capriciousness and even his crimes. The police blamed Jovino Barbosa and his sons for the death of Felix. The suspects took flight, and in an attempt to locate them the police captured Jovino's wife Margarida and his daughter-in-law Santana. They tortured the two women barbarously with beatings, cigarette burns, and needles. Several policemen raped Santana, and they burned the family's fields and houses and destroyed the rice they had stored away.

That same day Father João was praying and singing with the people in the procession of Our Lady of Aparecida. While he was blessing the water for baptism, loud cries and supplications were heard from the police station: "Don't hit me!" After the procession Dom Pedro and Fr. Burnier went to the police station to intercede for the two women. According to Pedro Casaldáliga, "The women were weak from torture. They had gone a full day without food or drink. They were kneeling with their arms outstretched. They had needles in their throats and under their nails. It was inhuman repression." Pedro and João asked that the two women be released, but the soldiers insulted both of them and said that the priest's place was in the sacristy. When the women were not freed, Fr. Burnier proceeded to Cuiabá, where he denounced the abuse. On hearing his complaint, a policeman named Ezy Ramalho Feitosa stepped forward and hit him in the face with the butt of his gun and then shot him fatally. The testimony offered by Bishop Casaldáliga in this case is important:

"I introduced myself as the Bishop of Sao Felix and shook the hand of the police officer. Fr. João Bosco also introduced himself. The dialogue went on for maybe three to five minutes. The two of us remained calm, but we were met with insults and threats, even death threats. When Fr. Bosco told the police

officers that he was going to denounce them to their superiors for the offenses they were committing, the soldier Ezi Ramalho Feitosa leapt forward and struck his face hard. I tried in vain to bring to an end what seemed to be an impossible dialogue, saying, "João, let's go..." The soldier immediately struck Father's face with a revolver and in a second vehement gesture shot him fatally in the head."

Father Burnier fell mortally wounded, a victim of charity who did not respond violently to such horrible violence. Dom Pedro gave him the anointing of the sick while Fr. Burnier prayed, several times invoking the name of Jesus. João could see that his time had arrived and while still conscious said to Dom Pedro, "I offer my life for the Indians of the Brazilian uplands." Calling to mind Our Lady of Aparecida, he pronounced his last words: "Dom Pedro, we have finished the task!" Such was the martyrdom of Fr. Burnier, who offered his life for the imprisoned women who were being tortured by the soldiers in the police station of Ribeirão Cascalheiral.² The people in the town were appalled by what had happened. Reacting boldly, the men tried to go and see the wounded priest, while the women remained at home and in the church praying. The people were saying, "If it had been one of us, that would be nothing strange. It happens every day. But a priest! These officers have lost their minds!"

Without any means to help the dying priest, Dom Pedro called the local Church leaders together, and they tried to get an air taxi. For Dom Pedro that was a "sacred way" of salvation in the Amazonian heartland—the lands of the Indians, the small farmers, and the estate laborers. When they arrived at Goiânia, the wounded priest was already near death. Fr. João Bosco Burnier died as Christ died, offering his life for the people. Now from heaven he intercedes for our liberation. The Bakairis had nicknamed João "Saponaghi," meaning "Kind and Smiling Father." Now, as the people make regular pilgrimages to Diamantino where João is buried, they are constantly reminded of the Jesuits' mission in these lands of a prelature that covers the whole northern part of Mato Grosso.

Another Jesuit martyr in Mato Grosso was Brother Vicente Cañas sj, who was known among the M'ÿkys as "Kiwxi." Along with Fr. Thomas Lisbôa, Vicente Cañas made his first contact with this ethnic group in 1973. He met his martyrdom on April 6, 1987, at the age of 48. There were clear signs that he had been murdered: broken glasses and teeth, sandals destroyed, stomach pierced, lesions on his skull. When they found his body 40 days after his martyrdom, it had been mummified by nature.

Vicente Cañas was born in Spain and traveled to Brazil with the firm purpose of being a missionary among the Indians. For five years Brother Cañas worked with the Parecis in the northeast of Mato Grosso. In 1969 he received a baptism by fire when he set off on a mission with Fr Antônio Iasi. The National Foundation for Indigenous Peoples (FUNAI) had asked the two missionaries to help them save the approximately 7% of Tapayúnas (Beißos de Pau) who had catastrophically affected by developments in the Arinos River valley. A report requested by the FUNAI had been the fatal blow because it provoked a flu epidemic. Brother Cañas continued this work until April 1979 and was able to save 40 of the Tapayúnas whom he found. Nevertheless, the government want to distribute the lands traditionally owned by

² A police station was established in Ribeirão Bonito, near Ribeirão Cascalheira, in 1973, in order to intimidate and pressure the poor farmers who were clashing with the large landowners in an attempt to get a small piece of land. The small rural producers wrote to the President of Brazil, Ernesto Geisel, protesting that the police served the interests only of the estate owners, while they maltreated and tortured the small farmers and the laborers. At that time the church of São Félix do Araguaia had the prophetic voice of Dom Pedro Casaldáliga, who became an outstanding champion of the defense of human rights.

the Tapayúnas to the estate owners, and they transferred the people to the Xingu Indigenous Park, where they combined with the Kinsêdjes (Suyás).

Brother Cañas and Fr. Thomaz de Aquino Lisbôa had their first peaceful contacts with the Mÿkys on June 13, 1971 and with the Enawenenawes in 1974, without any losses for the Indians. At the end of 1975 Cañas dedicated himself completely to the Enawenenawes, who are related to the Parecis (Arawak). He became one of them, and his life was definitively marked by his close association with them. He immersed himself totally in this new world, taking part in their rituals, their fishing expeditions, and their field work. He helped them collect honey, fruit, and tubers; he crafted baskets and other artifacts that the men were accustomed to make. He made serious efforts at learning their language since it was a privileged medium for learning about their culture. His diaries show how careful he was about small things; he took note of the purpose of every item in the traditional Enawenenawe habitat.

This Jesuit lives intensely inculturated in the Indian culture for more than ten years, a truly generous donation of himself! Brother Cañas was killed for defending the official boundaries of this indigenous people against the expansion of agribusiness and loggers. Kiwxi formed part of an inter-ministerial group that marked off the territories of the Enawenenawe and helped them to survive as a distinct ethnicity in the multicultural mosaic that is Brazil.

At the present time the Enawenenawes are still suffering aggression against their lands. They have opposed the construction of small hydroelectric plants on the rivers of the region since these impeded the migration of fish toward the river sources and also interfere directly with their traditional rites.³ The Preto River, a tributary of the Juruena, is part of the traditional territory of the Enawenenawes, who spend two months there every year building dikes for fishing. Their territory needs to be marked off since deforestation is increasing in the region year by year.

Dom Pedro Casaldáliga, bishop emeritus of São Félix do Araguaia, has declared that Kiwxi is a martyr for the cause of the Amerindians, a martyr of faith and justice! Brother Cañas reminds all of us of the responsibilities we still have regard the still unfulfilled demands of the Indians of Brazil, who are opposed in the Congress by a caucus in favor of the big estates. The memory of Kiwxi is kept intensely alive along with that of Fr. Saponaghi in the pilgrimages to Sanctuary of the Martyrs of the Way in Ribeirão Cascalheira; the pilgrimages have been held every five years since 1976. The blood that has been shed in these lands of Mato Grosso cries out for justice. The memory of these martyrs has inspired all of us who work with the indigenous peoples and many others who are still striving for the service of faith and the promotion of justice.

*Original Portuguese
Translation from Spanish Joseph Owens, SJ*

³ The collective fishing rituals are beautifully presented in the video, “Yákwa: Banquete dos Espíritos,” CTI.



The seven Jesuit martyrs of Zimbabwe

David Harold-Barry, SJ

Harare, Zimbabwe

Seven Jesuits, two brothers and five priests, died in four different incidents during the closing years of Zimbabwe's protracted war of liberation, 1972-79. Three were German, three British and one Irish. They were all serving in rural missions, easy targets for guerrillas who interpreted in their own way the general instructions they received from their distant commanders. It was never the policy of the liberation movements to target missions but there were always some guerrillas with private agendas.

The opening and most dramatic event occurred on 6 February, 1977, when a group of guerrillas arrived by night at St Paul's, Musami, 80km E of Harare. They lined up four Jesuits and four Dominican sisters, all European, and shot and killed three of the Jesuits and all the sisters. The Jesuit and Dominican Superiors, Patrick McNamara and Sr de Pace, drove out next day consoling each other as they went but cautioning that, "some of our best people will falter and we may have to cope with reactions that are not to be misunderstood ... Fear will grip many - 'Is it us next?'"

Although we had vague expectations that we might be caught up in the war, when it actually happened we entered a state of shock. The British, for instance, knew all about their martyrs under Elizabeth I, but that was four hundred years ago. They did not expect something similar in the time of Elizabeth II. We were numbed into a belief that our support for the aims of the liberation struggle, though not some of its methods, would be our protection. Superiors knew they were risking our companions' lives by leaving them in rural missions when they could have withdrawn them to the safety of the towns. But they made the discernment that our witness to the gospel called us to this risk. The seven Jesuits who died could have asked to leave but they didn't. They chose to "stay on", words which became the title of a small book we put together to commemorate their sacrifice.

In all of Africa only Algeria and Zimbabwe had such drawn out and bitter wars of independence. European settlers arrived in Zimbabwe in 1890 intending to stay permanently. They claimed the country was never a colony as other territories were. Over the decades they took step after step to ensure that African advancement would be measured and would never be able to compete with European control. Smouldering resentment among Africans eventually erupted in the 1950s and twenty years later it flared up into war.

Unlike the situation in El Salvador in the 1980s the Jesuits in Zimbabwe were on both sides of the conflict: they served the Europeans and the African communities. The "official" position of the bishops and the religious communities was to support the aims of the struggle. But there were weighty dissenting voices. Europeans were never more than five percent of the

population but they carried disproportionately strong influence even in church circles. And Jesuits who served among them were not untainted by the propaganda that poured forth daily from the *Rhodesian Herald* and the Rhodesian TV. Besides, some of our Jesuits who served in remote rural areas, and who came from East Germany where they had had first-hand experience of Communism in action, were wary of the propaganda coming from the other side of the border in Mozambique.

The result, in the words of Stephen Buckland, a locally born white Jesuit, was “a deep uncertainty and ambiguity within the Jesuit consciousness was exposed ... at the time.” And he went on, “the Jesuits were apparently unable as a body to produce a coherent policy even on such practical matters as how to react to the presence of guerrillas at missions, let alone more theoretical questions about the church’s attitude to the political aspirations of the people.” On the other hand, in a typically generous and healing comment, Fidelis Mukonori, a locally born black Jesuit, said “the Jesuits had a coherent policy of having no policy, because some worked among the blacks, some among the whites.”

Many other religious and countless laity also died in our bitter war. The death of so many Christians - clergy, religious and lay - together with the stirring work of the Catholic Commission for Justice and Peace, meant that the churches came out of the war well respected. And as regards the four incidents where Jesuits died memorials were set in place. The shrine at Musami, which was opened by the Vice President, sees a commemoration service each year on 6 February.

So who were these seven men? Were they Miguel Pros playing cat and mouse with the Mexican revolutionaries or Edmund Campions ‘bragging’ to the English government that ‘the price is reckoned’? They were none of these. None of them stood out as particularly brilliant or noticeably saintly. In fact, two of them were difficult to live with.

Br John Conway, the Irishman, whose application to join the Society was lost and he had to reapply a year later, was ‘banished’ by the community to a specially built house - ‘Conway Castle’! It was set a little distance from the Jesuit house such that the noise of the constant stream of children in and out of his room was more bearable. John loved children and used to tell them stories while he taught them catechism. He had a warm heart for everyone.

Fr Christopher Shepherd-Smith (Sheppy) held such ‘odd’ views that his obituary described him as ‘impossible to live with’! When I compiled the book, referred to above, I asked the author of this judgement, Fr Mark Hackett, who escaped the massacre at Musami because he was on leave, whether he still held this view twenty years later. His reply was to dip it in salt: ‘he was *absolutely* impossible to live with’! I make these ‘negative’ comments secure in the knowledge that Sheppy and the others were all deeply appreciated and loved by their companions. Sheppy had grown up in Kenya in a boarding school where his mother was matron and as a small child had virtually lived in the sisters’ convent, in and out like a stray cat. He imbibed unquestioning loyalty to the pope at an early age and never lost it. He also developed dedicated single-minded ways of doing his pastoral work. His more critical brethren found his rigidity sometimes hard to stomach. But he had the last laugh as Pope Paul was personally informed of his name and his death and spoke about the Musami martyrs, if my memory serves me well, at a Sunday angelus.

Another ‘character’ was Fr Gerhard Pieper, whose room at the old German philosophate in Pullach was a virtual tavern! Gerry’s hospitality stretched to filtered coffee, cigarettes and a cognac. From his novitiate, when the second years demanded the first years’ strict observance of all 656 rules and Gerry branded it ‘fanaticism’, to the day he died, Gerry was an advocate

of humanity and common sense. He had a vivid imagination which he used to develop his pastoral work and was organised and deeply committed to the people. He was shot on St Stephen's day 1978, at Kangaire Mission, some 250 kms NE of Harare. He had been warned but wrote in his final Christmas letter to his relatives and friends, "Many of you will perhaps ask, 'Is it worthwhile? Would it not be better to leave these people to their own fate? Why try to help when everything is going up in flames anyhow? Why invest money and one's life's work if the people show no gratitude? Believe me, if we were to leave now, we would be like the shepherd who leaves his flock because he is only a hireling.'" He stayed and was riddled with bullets outside his house.

Two other Germans, Fr Gregor Richert and Br Bernhard Lisson, died on the same afternoon, 27 June 1978, at Magondi Mission, 200 kms W of Harare. The provincial of the North German province, Fr Guenter Gerhartz, happened to be in the country at the time and had looked forward to seeing Gregor with whom he had studied. Instead he stood by his open grave and, while mourning his fallen companion, in the name of all Jesuits and friends he forgave the killers "from our hearts."

It had all happened when three armed men entered the mission a little after 4.00 pm and asked for money and became annoyed there was so little in the house. They shot Gregor and then fired a volley at Bernhard who was repairing the mission truck.

Gregor had worked at Magondi for eleven years. He had been intensely interested in the development of the area and introduced cotton as a cash crop for the people. They were sceptical at first but soon took to it. He also worked as schools manager both before the mission out schools were transferred to the local council and afterwards when the same council asked him continue as manager.

Bernhard, like Gregor, grew up in a part of East Germany that is now Poland and qualified as a blacksmith. He was a powerful man and Wolfgang Thamm SJ describes him as having "a frightening physique". He was more used to a hammer than a pen but he did write of himself that as a boy he wondered, "How long did the little boy Jesus have to wait in the shed of Bethlehem until he was allowed out! Then the light dawned on me. He and the Holy Family needed help." He joined the Jesuits in 1931 and was the oldest of our seven. Bernhard worked on many of our missions and was the driving power behind the building of the new St Albert's, 200kms N of Harare. Fr Norbert Gille SJ remembers the day when all the priests and brothers and mission helpers were summoned to "lift the trusses with nothing but a long rope and the booming voice of Br Lisson shouting, 'Pull! Pull!' We did. The walls vibrated, the gable wobbled but with the genius of Br Lisson we succeeded."

Fr Desmond (Gus) Donovan, from Leeds in the UK, lost his father when he was three and Fr Ganley SJ arranged for him to do his secondary education at the Jesuit College of St Aidan's in South Africa. Those who knew him spoke of him as a perfectionist and a bit of a martinet both with himself and with others, though he could also be extremely kind. In learning the local language he would mark the inflections on each word in his written homilies. He became angry about GC 32 and struggled with the new direction the Society was taking. He was killed on January 15, 1978 while out on his motor bike visiting two centres and doing sick calls. His body was never found and his coffin only contains some earth from where we think he died.

Fr Martin Thomas was almost sent away from the novitiate because of ill health. Studies were always a struggle and no one seems to have expected much of him. Yet there was a steely determination behind the benign 'English gentleman in Africa' impression he gave. I remember being intrigued by the afternoon tea and trimmed cucumber sandwiches served up

every Saturday in the heart of the African bush in the large hut at St Michael's, which served as our community room. Martin wanted to keep his ties with home. It helped him to be focused on Africa.

Martin put people before timetables and efficiency and treated everyone with courtesy. St Michael's was one of our poorest missions and students would pay their fees with buckets of maize. Martin struggled to provide water and eventually two abundant boreholes were dug. Like some of our seven Martin seems to have had a premonition of his coming end. On his last home leave he gave his sister, Elizabeth, a book of poems which included *The White Horse*, about the death of St Columba, telling her she must always keep it. He pointed to the lines, 'He loved me and shows sorrow because my departure is nighing/ Dying's but awaiting, my end is tomorrow.'

Oscar Wermter SJ, who was Socius to Provincial Henry Wardale at the time, wrote that Henry was deeply shocked by the death of Gerry Pieper, the last of the seven to die. 'For the rest of the war he was absolutely determined not to let another Jesuit die. It is no exaggeration to say that for the whole of 1979, the last year of the war, Fr Wardale did not allow himself to be distracted from watching his men and concerning himself with their safety for one minute. Literally day and night he was weighing up against each other the need to let his men stay with the people, ensuring at least minimal pastoral and medical care, and his firm resolve not to put another Jesuit life at risk. Maybe this ruined his health and brought about his own early death.'

Fr Pedro Arrupe called these seven, "average, obscure, unrecognised ... people who never took part in broad national controversies. ... Why did the Lord choose them? I believe it was precisely because of their evangelical life ... There can be no slightest doubt about the unaffected simplicity of their lives."

I began this account by referring to the perceived ambiguity in our Jesuit attitude towards the liberation struggle. As the years pass so does this sense of unease about our role at the time. Our seven brothers who died were the descendants of the eleven, also from different nations, who came up exactly a hundred years earlier by ox-wagon at the speed of 17km a day. For the first eleven years they failed to make an imprint. But when the white settlers later came with infrastructure and communications the Jesuits began to make progress. Whether they were "over identified with the colonial project" or not can be endlessly debated. They made the decision to minister to both black and white. It was the obvious thing to do. But it did result in the unease referred to. When all is said perhaps it is only the most sensitive among us who worry over such questions. What shines forth is the magnificent sacrifice of our men who stayed on in dangerous places prepared to risk everything for the sake of the gospel. We are immensely proud of them.

Original English



Three grains planted in the Rwandan soil

Jean Baptiste Ganza, SJ

Kigali, Ruanda

They are three Rwandan Jesuits, three lives tracing different paths. They were also of different ages. Chrysologue Mahame (1927-1994) called the *Patriarch*, Patrick Gahizi (1946-1994) the friend of refugees and prisoners, and Innocent Rutagambwa (1948-1994, the silent one. The first was born in the south of Rwanda, the next in the southwest, and the last in the northwest. They offered themselves for the service of the Gospel within the Society of Jesus. They had all served the cause of faith and justice in a conflict situation, and consequently a time of great trial. Patrick had himself known exile in Burundi. The end of their earthly course came upon them on April 3, 1994 at the Centre Christus in Kigali. They were part of the million lives taken away by the genocide of the Tutsi of Rwanda.

What happened that morning?

The murder of our three companions came as the culmination of a process of deep tension and large-scale massacres that followed the invasion of the country by a rebellion of Tutsi coming from Uganda. The turbulence of the 1960's had led to the abolition of the monarchy and the installation of a Hutu republic from which the Tutsi were excluded. Thousands of Tutsi were killed while thousands of others were forced into exile in the neighboring countries. For three decades the Rwandan refugees asked to return to their native land but the government of Juvénal Habyarimana insisted on saying that their country was too overpopulated to receive them. These refugees eventually grew weary and decided to return to Rwanda by force of arms. On the morning of October 1, 1990, they launched their attack from neighboring Uganda. The rebel ranks were made up of young Tutsi come from all of the countries neighboring Rwanda. For the most part the leaders were former officers of the Ugandan army.

From the very first hours of the war, the Rwandan regime hurried to present the conflict as an attempt of the Tutsi to restore the monarchy and to exterminate the Hutu majority. A powerful propaganda campaign was put into action to mobilize all the Hutu in view of a generalized ethnic confrontation. The national radio and a number of the local newspapers joined the effort. All the Tutsi of the interior of the country were considered accomplices of the attacking Tutsi rebels. All of the Tutsi intellectuals and merchants were arrested and tortured. Some were killed. In the north of Rwanda, a group of Tutsi pastors called *Abagogwe* were the target of Hutu militia. This was the first test of genocide, a signal to the Tutsi rebels and the international community. President Habyarimana and his regime wanted to let the rebellion know that unless the attacks ceased, there would be an apocalypse for the Tutsi in the interior of Rwanda. Shortly after the massacre of the *Abagagwe*, another took place of the *Bugesera*,

about thirty kilometers from Kigali, the capital. Thousands of Tutsi were killed by the Hutu militia supported by the Rwandan army. This was a second test of genocide to gauge the reaction of the international community – which remained mute and inactive. This stimulated the hard core members of the Habyarimana regime to plan what they called the *Final Solution*. Colonel Theoneste Bagosora – now being detained at the International Tribunal of Arusha – was the head of those favoring the total elimination of the Tutsi.

Meanwhile, a mediation effort was begun by Tanzania. At Arusha, the Tanzanian president, Hassan Mwinyi, and his counterparts in the region had tried to reconcile the parties in conflict. They negotiations had reached an accord on the division of power between the Tutsi rebellion united in the *Front Patriotique Rwandais* on the one hand and the government of General Habyarimana on the other. The Hutu of the extremist wing felt betrayed and began to prepare for the genocide of the Tutsi. On their part, the sharing of power was unacceptable. On the evening of April 6, 1994, as the President was returning from a round of these same negotiations in Arusha, his airplane was fatally struck by a missile when it was preparing to land. Ironically, it crashed in the garden of the presidential palace not far from the airport. The airplane also had on board the President of Burundi, Cyprien Ntaryamira. On the announcement of their deaths, barricades were put up on all the roads of the county to prevent the escape of the Tutsi. The chase began that evening. From house to house. Cadavers piled up in the houses and on all the streets. During that night, the sounds of arms and the detonation of grenades, mixed with the cries of the victims, left no doubt of the extent of the massacres. The apocalypse had been. It would last one hundred days and take around one million lives.

At the Centre Christus, the retreat house of the Jesuit Fathers, the worst arrived the morning of April 7, 1994. According to the testimonies of the Belgian Jesuits who were present, the attack on the Centre was perpetrated by elements of the Presidential Guard of Habyarimana. They had come in a vehicle, armed with guns and grenades. They gathered together 19 persons present at the Centre, leaving behind the ex-patriates. These they locked in room 28. They set free two of the Hutu captives. They threw grenades through the window and shot at the pile of victims with their rifles. No one survived this carnage. Our three companions, Chrysologue, Patrick, and Innocent were among the victims. With the others, they were buried in a common grave behind room 28. In 2007, I received the order of the Regional Superior, Augustin Karekezi, to supervise the construction of a Memorial to the victims of Centre Christus. This was inaugurated April 7th of that year in the presence of the families of the victims, the local authorities, and some friends of the Society of Jesus.

What was the impact on the jesuit mission in Rwanda?

Fr. Chrysologue Mahame was justly called *Patriarch*. Along with fathers Gahizi and Rutagambwa, Fr. Mahame was a pillar of the Society of Jesus in Rwanda. It goes without saying that the death of these three companions was a blow for all the Jesuits of Rwanda.

Fr. Mahame was the first Rwandan to enter the Society of Jesus in Rwanda in 1971. He was a man of great worth. From the beginning of the war in 1990, he distinguished himself by his efforts to reconcile the parties in conflict. President Habyarimana had confided in him the delicate mission to persuade the Tutsi of the diaspora to renounce the armed struggle to give a negotiated solution a chance. He was the target of criticism from all sides. On one hand, the Hutu extremists had no use for this initiative [d'un mauvais oeil???]. On the other hand, the Tutsi rejected his proposal and thought Fr. Mahame naive. Certain of them went as far as to accuse him of being a sellout to the Habyarimana regime. With a group of friends, he founded

the Association des Volontaires pour la Paix [Association of Volunteers for Peace] which, although weakened by the death of their founders, is still in existence. His thirst for reconciliation and peace had made him enemies. When the soldiers penetrated into the Centre Christus on that tragic morning, it was him they said they were looking for. "We are looking for Fr. Mahame," they cried. He left his room and went to meet those who were looking for him. He must have known what was going to happen. Fr. Patrick Hahizi followed him to investigate the situation. Fr. Innocent Rugambwa was later led from his room with the rest of those who were to be massacred. As lambs led to the slaughter, the entire group was led towards room 28. They were locked in there for a brief moment. Suddenly there were detonations and explosions. That was the end.

The impact of these deaths on the Society of Jesus can be read from the sacrificial angle. Fr. Mahame and his two companions, Patrick and Innocent, shed their blood because they were seen as Tutsi, certainly, but especially as tireless workers who had preached against hatred, discrimination, and violence. For our Rwandan Jesuits, their blood will make our mission fruitful. One can truthfully say that the Society of Jesus has been definitely founded in Rwanda. We perceive them as grains planted in the earth which, though dead, produce much fruit. Chrysologue Mahame, Patrick Gahizi, and Innocent Rutagambwa are three grains planted in the Rwandan soil. Along with the multitude of other priests, male and female religious, and other apostolic workers, they shed their blood as a witness to the presence of our Church with those who suffer. They will remain the sign of hope in this society which is still struggling to heal from its wounds.

The murder of our three companions has inspired us to involve ourselves without reserve in the process of reconciliation in progress in Rwanda. By means of the Spiritual Exercises given at the Centre Christus and in other locations, we work to make possible interior healing and a new friendship between Tutsi and the Hutu. The call to reconcile ourselves and our brothers and sisters occupies a chosen place in the apostolic project of the Jesuits of Rwanda and Burundi. The Christian Life Community has also served as a place to reconcile the Hutu and the Tutsi around the Word of God. It is in humility and prayer that we are making small steps on the road of reconciliation and true peace. And what we see around us encourages us to pursue this engagement. May the Lord assist us in this noble mission at the service of his people.

*Original French
Translation Robert Hurd, SJ*



A Haven for the Homeless: Fr. Thomas E. Gafney, SJ

William Robins, SJ

Kathmandu, Nepal Region

On the morning of Sunday, 14 December 1997, I was looking forward to a relaxing day off, first by cleaning my room. I was busy with the vacuum cleaner when a community member burst into the room. "Bishop Anthony just phoned. Tom has been killed!" I turned the machine off, put on a jacket, raced to the cycle shed, and after five minutes was at Tom's rented bungalow, a simple four room house. Rachan, the house boy, had come to work at 8:00 A.M. as usual. He found the front door ajar, and Tom lying on his floor sleeping matt, his throat slit. Bishop Anthony lived a short walk away, so Rachan informed him first. I looked across the room at Tom's body and offered a pray of absolution, but dared not contaminate the crime scene.

The police arrived and began their investigation, detaining Rachan and Manoj, Tom's gardener. Friends came to help move the body to a hospital for a post-mortem investigation, and by evening had prepared the body, waked in our school auditorium.

Tom (28 November 1932 – 14 December 1997) grew up in Lakewood, Ohio. He dropped out of pre-medical college studies to enter the Jesuit noviciate. Five years later he moved to South Asia where he completed his seminary studies and received ordination in 1965. The Jesuits in Nepal then ran two schools. Tom became the Rector of one, and helped with counselling, accounting, teaching and infirmary work. In 1970 his concern for the poor led him to open the St. Xavier's Social Service Center. A tourist group had helped some street boys and asked Tom to continue that service. Tom added that ministry to his school work. I arrived in Nepal seven years later, to find that the work had expanded to provide a home for about a hundred homeless and often handicapped youngsters. Tom and his staff provided medical services to government school students, and his social workers visited the poor in the government hospital. With the help of a psychiatrist, Tom had begun to provide treatment to young Nepali men addicted to hard drugs.

Tom looked for ever better ways to help these suffering young men. He supported the Asian Federation of Therapeutic Communities, and learned that simple auricular acupuncture can help calm restless people especially during the detoxification period. Therefore he seldom resorted to the use of medicines during treatment. Months of counselling in an open-ended program helped Tom and his staff to slowly guide these men towards greater self respect with self control. Simple tasks in the treatment center helped build one's sense of responsibility. Some clients ran away. Others relapsed and often returned for another try. Tom would not abandon them. Tom soon learned how Nepal's drug trade worked. Nepal's open border with

India, and easy-going attitudes, proved a boon to drug dealers and smugglers. Tom probably knew who were involved.

Tom was fearless. He wrote strongly in both Nepali and English, challenging authorities to bring justice to the poor and help to the needy. His motto for the Social Service Center was "Help for the Helpless" and "Haven for the Homeless." He challenged organizations working in social service to serve the poor efficiently and justly, and was a great support to many Nepali doctors and social workers who devotedly served the needy. These good connections helped Tom to refer cases to the correct servers.

Tom lived the last twenty years of life in rented quarters, generally alone, but was always close to the community, both physically and especially emotionally and spiritually. For most of those years I was his superior. He always had time to share a mug of strong, sweet, black coffee with community visitors. He was a wonderful "sounding board," never shy to reflect clear, direct, insightful advice when I asked. He loved to drop in at the Jesuit residence and never missed meetings, community dinners, and special community prayers. He would forcefully challenge wrong, especially injustice, but never put people down, whether they were the powerful or simple youngsters at the center. His quick humour would often cool tense encounters.

Tom was a naturalized Nepali citizen so had no concerns about being sent out of the country. He could therefore write strong articles and letters to editors concerning the needs of Nepal's poor and sick people. Not everyone appreciated such challenges! What happened that night? Tom had joined our research center community for supper and left for the five minute drive home at about nine o'clock. He seems to have gone to sleep normally. There was no sign of a forced house entry. The murder weapon was left in a cupboard amidst folded bed sheets. We can only guess as to how the murder took place. Tom was an apostle to the poor and victimized and was ready to stand up for them. He did so with his life.

That Sunday evening I was able to finish the cleaning and to look ahead. The case would not be solved; not important for me, but the people Tom served were lost. David, a Jesuit seminarian, worked alongside Tom so could help us get organized. Our Region Superior honoured me by giving me charge of the Social Service Center – a big yet blessed change from high school teaching! I enjoyed the next eight years working first with David, and then other Jesuits and a dedicated staff, to build up what Tom had started. I moved on, but the Nepal Jesuits continue to serve the needy through the center, thanks to Tom's blessings from heaven.

Original English



Fr. A. T. Thomas SJ, 1951-1997

M.K. Jose, SJ

Prerana Resource Centre, Hazaribag, India

Fr. A. T. Thomas, a courageous Jesuit, a compassionate human being, a fearless social activist, an intelligent scholar, a friend of the poor and the marginalized, a man with a vision and a committed priest of peace and harmony was beheaded on Friday 24th October 1997. He was 46 years old. "If A. T. (Fr. A. T. Thomas) did not get such a death, who would get it?" said a friend Jesuit who was very close to A. T. Thomas. His statement contains the life of A. T. Thomas which was not a bed of roses but filled with thorns that were not only piercing but also challenging and uncompromising. He laid down his life for the rights and education of the *dalits*.

Fr. A. T. Thomas, Social Activist

Fr. A. T. Thomas was inspired and influenced by the Gospels, social teachings of the Church, Vatican Council II and General Congregation 32. "Faith that does Justice" made him plunge into the socio-pastoral ministry of Hazaribag province soon after his ordination in 1981. He was the pioneering parish priest of Mandair in Chatra District, an under developed remote village in those days. He travelled to the remotest villages on his bicycle to spread the Kingdom of peace, love, equality and Justice. He had a compassionate heart for the oppressed indigenous people, and so he became a voice for the voiceless untouchables of Hazaribag district.

Quoting from the Bible he encouraged the people, "do not be afraid, I am with you". He became an apostle of the *dalit* (untouchables) of Karanpura and Tarwa Dalit Mission of Jesuit province of Hazaribag. He has helped them to struggle against oppression. "Freedom means freedom of speech, freedom to raise your voice against oppression", A. T. taught the voiceless *dalits*. They fondly remember his sayings. "Break this slavery, for how long are you going to be slaves, for how long will you be touching the feet of others. Learn to stand on your own feet. We will stand together as one people and face the hardships together and struggle for a better dawn. At present you have not much to lose but you will have a better future, a new life is waiting for you". He was not only a man of thought provoking words but also a man of action. Because he "sought and found God in the poor untouchables". For him sacrifice means to be with the poor, to work with the marginalized and share their joys and sorrows and a "total commitment to Yahweh and the *anawim* of Yahweh to the extent of giving up one's own life".

Fr. A. T. Thomas had a dream and a vision for the dalits who were economically below the poverty line, educationally illiterate, culturally inferior to the dominant upper caste *Brahminical* culture and a dehumanizing philosophy that created the untouchable class. He

dreamt of a just society where dalits and non-dalits live in harmony, each individual and community love and respect one another. He dreamt that the dalits will be empowered one day and they will live with human dignity. In order to achieve this goal he started his work by creating awareness among the untouchables of their existing reality and their socio-economic and cultural subjugation. Socially they did not belong to the Hindu caste hierarchical order. They were put outside the caste system.

He started a movement, setting up *Dalit Vikas Samity* (an organization of the untouchable *dalits* for their own development). He had opened schools in various villages only for untouchable children, a *Grihini* School for the uneducated girls. He also started Women's Self Help Groups in a number of villages to help them to become financially self-reliant. Health care facilities were made available and saving schemes introduced, income generating projects to become self-sufficient and self-confident people and to live with their own dignity as human persons were started. The Dalits began to assert their rights and fight court cases to recover their land from their upper caste oppressors. They also began to realise that God has created all human beings equal, and each human person is a child of God. A. T. was their inspiration. His revolutionary and transformative actions won the heart of the untouchables as well as invited the wrath of the dominant oppressive class.

The Exodus Experience

Ambajit, a dominant upper class village had made the *Bhuiyas* of the village literally bonded labourers. Fr. A. T. Thomas worked for the liberation of the bonded labourers from the clutches of the Zamindars. His initial efforts to free them had met with hostile opposition from the dominant *Bhumihars* of Ambajit as well as the reluctant fearful *Bhuiya* Community. While the dominant class threatened him with dire consequences, the *Bhuiyas* murmured, like the Israelites of Old Testament, "who will give us food if we protest against the atrocities of the *Bhumihars*? They provide us daily bread". Nothing could dishearten the spirit of Fr. A. T. He promised them a land of their own; a land may not be flowing with milk and honey but a land of freedom, a shelter for themselves and an identity of their own. They stood up against the threats of the oppressors.

This struggle was three fold, first standing up against the external demon that is, the might of the dominant class, secondly, kill the internal demons of fear among the *dalits*, thirdly find a promised land. They were helped to clear a portion of the forest land; he made houses for them and managed to get official government papers for their promised land. They marched over to the new land of freedom. Fr. A. T. Thomas named the new Promised Land, *Azad Nagar*, which means the Land of Freedom.

Land Cases

Fr. A. T. Thomas realized that many *dalits* had lost their land to the dominant class through fraudulent means. He challenged them legally through court cases. The *Bhuiyas* won the land cases against the dominant people of Belthu Village. The *Bhuiyas* not only got their land back but also had some of the oppressors sent to jail for three years. It was a victory for the untouchables. These fearless actions of Fr. A. T. Thomas for the cause of justice have made him a target for vengeful, vested interests to liquidate him.

The *Naxalite* movement was at its peak in the mid nineties in Karanpura Valley. Initially the *Naxalites* supported the *dalits* but gradually there emerged a number of splinter groups. When

the jail term got over, the convicted upper caste managed to join a splinter *Naxalite* group. They gradually spread terror in the region.

The way of the Cross

Fr. A. T. Thomas was on his way to Sirka village for his data collection as he was doing his research on the level of education of untouchable children. On his arrival, at the entrance of the village, he happened to see an armed group of 15 men threatening a villager who was tied up and kept under their control. He sensed danger. Being a man of courage and daring, especially with a sense of social justice, he could not resist but intervene in the matter. One of them shouted at the top of his voice saying "untie the tied man and tie this man, for this was the man we were hunting for". At once they tied and dragged him into the deep forest, tortured him, inflicting as much pain as they could. The villagers were ordered by the gang to remain indoors. The trembling *Bhuiya* Community followed the diktats of the armed gang and remained inside.

The gang took Fr. A. T. through the Jungles and nobody had any clue where they were taking him and what they were going to do with him. They caught two young men from the village and forced them to accompany the gang. He was severely beaten on the way. After about an hour they brought him near a small stream in the thick forest. Fr. A. T.'s outer clothes were removed. The two young men were sent back by the squad. They could hear his loud cries from a distance. His nails were pulled, his bones were broken, and his thumb was chopped. There were burn marks over his body. His relentless cries echoed through the forest. He did suffer excruciating pain! It was indeed his Calvary. Being thirsty, when he asked for water, one of them did fetch water from the nearby stream. As he was about to drink the water, one of them tore the leaf bowl with the edge of a gun. He was beheaded on the spot with a dagger. The tormenters walked away with his head. The headless and bruised body lay there in a pool of blood. One who went to save the victim had become a prey in the hands of those cruel men!

There was a sudden change of weather. The sun disappeared; a dark cloud surrounded the sky, within half an hour there was a heavy down pour that washed away the blood. A. T.'s headless body remained in the Jungle for three days. News splashed in the local, national media, announcing his kidnapping. Anxious friends and companions waited for his return, turning to The Almighty, praying for his safe return.

By the third day 27th October. Hazaribag Jesuits got information that Fr. A. T. was no more. On Monday, 27th October, the search for his body began and by 11 am the people found his headless body in the jungle. The fact that it had rained on the body was a proof he was killed that very day on 24th Oct.1997. An uncertainty, a bleak outlook, and a big question mark rose on the Dalit Mission of Fr. A. T. Thomas. The body laid unattended for three days. The fact that it was untouched by hyenas or vultures is nothing short of miraculous.

Resurrection Experience of the Untouchables

When Fr. A. T. was captured the men of Sirka village abandoned their homes and disappeared into the jungle. The women stayed inside their houses. The doors were shut. No one spoke. A dead silence due to fear gripped the entire Karanpura Valley. People began to fall back to their fatalistic belief. They said, "If Fr. A. T. could be beheaded then who would be spared?". The Jesuit house from where he was operating was shut and Fathers went back to their town headquarters. The people became "sheep without a shepherd". But it did not last long.

Hazaribag Jesuits have taken this up as a challenge and continued his mission. Frs. Xavier Gyan and M.K. Jose volunteered to go to Karanpura and continue the mission of the Society of Jesus. Over the years, the gloom lifted. People have awoken from slumber. There was an experience of a return of life. As the years elapsed, the people seemed to be strengthened and their faith renewed. They strongly feel that the spirit of Fr. A. T. Thomas is present among them. Now they became more confident and courageous. We can see them working together to face the present problem of displacement.

As of the previous years this year too people gathered at *puniya bhoomi* - Holy Land, where he was beheaded - on 24th of October 2014 for a Eucharistic celebration. They celebrated their newfound life. Death is not the end but the beginning of a new dawn. There was a calm and serene atmosphere at *Puniya Bhoomi*. By shedding his blood, Fr. A. T. has changed that dreaded place into a Holy Land. Today a Cross stands where the headless body was found, to welcome and bless the people who make their pilgrimage to *Puniya Bhoomi*.

Babupara, a village in a wide valley south of Hazaribag, witnessed this year too on 26th October thousands of people gathered to pay tribute to Fr. A. T. Thomas on the 17th anniversary. The *dalits*, broken or crushed people, have emphatically proclaimed at Babupara that they are no more a broken people and they do not accept the status of a sub-human existence. The main purpose of their gathering was to proclaim that they are a people with their own dignity and identity. They paid their homage to their brave and beloved leader. The people proclaimed that the blood of the martyr does not go in vain. It would definitely yield fruit in abundance. The oppressors believed that by killing Fr. A. T. Thomas the *dalits* would retreat to their original fearful life. But on the contrary they were proved wrong. Now that they are fully awakened, they are full of zest for life! The slogans and their reverberations sounded as if the soul of humanity is dwelling in the enflamed throats of the dalits. Fr. A. T. Thomas is eternal; his spirit is alive among the untouchable *anawim* of Yahweh. We felt in our hearts the stirring of emotions that made us conscious of the preciousness of human life.

Original English



For Freedom and Two Jesuits in *Setembro Negro*

Juzito Rebelo, SJ
East Timor

It has been 15 years since Timor Leste voted for independence. After 24 years of Indonesian Military's brutal occupation, the half-island was finally granted its right to self-determination through a referendum held on August 30, 1999. Five days later, on the 4th of September, Timorese people welcomed the news with jubilation as the result of referendum was announced. Amidst all terrors, intimidations and violence committed by the military and its pro-Indonesian militants, an overwhelming majority of the people voted against the autonomous status proposed by Indonesian government. For the first time, Timor breathed the air of freedom from a dictatorial rule. But, freedom for Timor was never free, even when freedom was already within one's embrace. That euphoria of freedom still had a price, the *Setembro Negro* (Black September).

Right after the result of referendum was announced, Dili, the new country's capital city, was again covered with smoke and bloodshed. The Indonesian military and the militias went on rampage, expressing their anger and frustration over the news. Gunshots were heard everywhere. Houses, vehicles, schools, hospitals and other public infrastructures were burnt and reduced to ashes. Many people were forced to evacuate to the neighboring cities of Indonesia; others flee their homes to seek for refuge in the churches, convents, mountains or overseas; while many others still struggled to free others, to the point of losing their very own freedom to life.

Father Tarcisius Dewanto, SJ was one of them. Born in Magelang, Indonesia on 18th of May 1965, the young Dawanto joined the Society of Jesus in 1987. Like all Jesuits, he went through different stages of formation, including philosophy and theology studies and was ordained priest on July 14, 1999. A month after his ordination, Romo Anto, as he was fondly called, was sent to Timor Leste and assigned to live at the Ave Maria parish in Suai, a coastal town about 180km away from Dili.

Perhaps, little did he know; that he would be among the victims of *Setembro Negro*, the last price of freedom. On the evening of September 6, Indonesian military and the militias stormed Ave Maria Church, a sanctuary for about 2000 refugees where Romo Dewanto lived with two local priests, Father Hilario Madeira and Father Francisco Tavares. Armed with machetes, swords, spears, both modern and improvised firearms, they went into the churchyard, started hacking, stabbing and shooting anyone while heading toward the priests' quarter. On hearing the rampage, Father Dewanto came out to stop. The newly ordained Jesuit who was assigned in that parish less than a month then, tried to persuade them not to harm other people, hoping that they would heed him for being an Indonesian priest. But, the young Jesuit "was beaten

instead and shot to death together with the two local priests.” Jose da Silva, an eyewitness recalled.

While the Jesuits in the region still had no clue about the missing body of their young companion, *Setembro Negro*, again, claimed the life of another Jesuit, Father Karl Albrecht, SJ. That evening of September 11, a group of Indonesian military and militias, went to the Jesuit Residence at Taibesi, Dili where hundreds of people sought refuge. They started yelling and shooting in front of the gate. Hearing the gunshot, Father Albrecht went out with a flashlight pointing to the direction of the noise. “*Siapa?...ada apa?...mau apa?*” (“Who are you? What’s going on? What do you want?”), asked the priest as an Indonesian journalist narrates in his book¹. They yelled at him to turn off the flashlight and demanded the Jesuit to send the refugees out from the resident. But, due to his hearing impairment, the 70 years old German continued flashing the light; then all of a sudden, there was a repeated gunshot; and the pioneer of Credit Union in Indonesia collapsed right in front of Loyola Residence. The then JRS Director who had been busy going around transporting refugees to a safe place, carrying medicines, clothes, water and food supplies for the past days, has lost his freedom to breath.

Romo Karim Arbie, as known by his Indonesian name, was born on April 19, 1929 in Augsburg, Germany. As an ordained Jesuit priest, Father Karl Albrecht was sent to Indonesia in late 1958. During forty years of his stay in Indonesia, Romo Karim was assigned to different mission territories in central Java, where he pioneered Credit Union movement. In early 90s he moved to the tiny half-island, Timor and continued to introduce Credit Union movement in the territory until *Setembro Negro* put his fate as another last price victim of freedom.

Both Jesuit martyrs have been laid to rest at the backyard garden of Jesuit Residence in Dili. While Father Albrecht was buried there a day after his death, Father Dewanto was reburied next to him two months later after his missing body was identified and unearthed together with two local priests and 25 other victims, in a mass grave at the border of West Timor, Indonesia. They have lost their freedom to breathe; but their martyrdom is a living example of what it means to be a Jesuit, a man of freedom, a free “man for others.” They are silent witnesses of Jesuits who freely accept God’s call; Jesuits who are free to go anywhere at any time for the service of humanity. They serve as a lesson that to be a free “man for others” is a commitment to a life of service; and it is a risk-taking commitment—a commitment to free others even when it means giving up one’s very own freedom to live. But no matter what the risk is; a Jesuit always chooses to be free—free to serve, free from fear, and free to go beyond his comfort zone.

Now, that Timor Leste has gained freedom and international recognition as an independent state since last May 20, 2002, the history of *Setembro Negro* seemed to have been written on the sand. Those who committed the heinous crime continue to enjoy their freedom. Many have returned to Timor and walked freely in the land they once betrayed, between the structures they once reduced to ashes and among the people they tried to erase. Perhaps, Timorese people and their leaders understand very well; that to seek for justice requires a great amount of resources, energy and time. For, human right violations are not only taken place in *Setembro Negro*. They began prior to and after Indonesian military invasion in 1975. The criminals are not Indonesian Military Generals and its president Suharto alone, but also American and Australian leaders. Will International Tribunal bring them all to justice? How long will it take? How many resources will it require? Well, how many of Nazi’s or Khmer Rouge’s criminals have been brought to justice by International Tribunal? A few, perhaps, but has justice

¹ CM Rien Kuntari: “Timor Timur Satu Menit Terakhir: Catatan Seorang Wartawan”

brought dead to life, healed the scars, fed the poor, comforted the widows and the orphans of the war? “History has taught us lesson” as the saying goes. Perhaps Timorese people have learned their lesson very well. They have come to acceptance early on, before they decided to fight for freedom; that freedom is not free. It has a price. They knew that freedom takes a long journey and it would never be a journey free of trouble. The tragedy of *Setembro Negro* is just a consequence of stepping into that journey called freedom. Between justice and forgiveness, there is always a choice and Timorese people have chosen to bury the hatchet to embrace friendship and peace.

Original English

List of Jesuits killed violently

The present list has been compiled of those Jesuits who have been violently killed from 1973 onwards. It has been elaborated upon a previous list that appeared in the book *Pedro Arrupe, General de la Compañía de Jesús. Nuevas aportaciones a su biografía*, edited by Gianni La Bella, 2007. We will be grateful if you communicate to us any omission or error you may find in the list.

1973, 1 December: **Br. Alfredo Pérez Lobato** (36 years old), born in Regueras (León, Spain) on 15 August 1937, joined the Society on 19 September 1963, Province of León. Construction worker, was killed by gunshot at El Guera (Chad).

1975, 30 September: **Fr. Maurice Meigne** (70 years old), born in Bizerte (Tunisia) on 4 January 1905, joined the Society on 18 January 1932, Near East Province. Professor of mathematics, killed in an unexplained airplane crash in the sea before landing in Beirut airport (Lebanon).

1975, 25 October: **Fr. Louis Dumas** (74), born in Poitiers (Vienne, France), 2 August 1901, entered the Society on 13 October 1918, Near East Province. Professor at the university, killed by gunshot at Beirut (Lebanon).

1976, 16 January: **Fr. Michel Allard** (51 years old), born in Brest (France) on 27 January 1924, joined the Society on 16 November 1942, Near East Province. Director of the Oriental Literature Institute, died when a mortar hit his room in the Jesuit residence in Beirut (Lebanon).

1976, 14 March: **Fr. Alban de Jerphanion** (75 years old), born in Lyon (France) on 6 August 1901, joined the Society on 23 September 1918, Near East Province. Professor, killed by gunshot in Beirut (Lebanon).

1976, 23 May: **Br. Nicolas de Glos** (65 years old), born in Cannes (France) on 10 February 1911, joined the Society on 27 June 1968, Province of France. Diocesan inspector of schools, stabbed at D'Djamena (Chad).

1976, 12 October: **Fr. João Bosco Penido Burnier** (59 years old), born in Juiz de Fora (Brazil) on 11 June 1917, joined the Society on 22 October 1936, Central Brazilian Province. Missionary, shot at Goiania (Brazil).

1977, 6 February: **Br. John Conway** (56 years old), born in Tralee (Ireland) on 25 April 1920, joined the Society on 9 October 1948, English province. Truck driver, shot at Musami (Zimbabwe).

1977, 6 February: **Fr. Martin Thomas** (44 years old), born in Sidcup (United Kingdom) on 25 April 1932, joined the Society on 7 September 1949, English Province. Superior of the community, shot at Musami (Zimbabwe).

1977, 6 February: **Fr. Christopher Shepherd-Smith** (34 years old), born in Geita (Tanzania) on 28 January 1943, joined the Society on 7 September 1960, English Province. Sociologist, shot at Musami (Zimbabwe).

- 1977, 12 March: **Fr. Rutilio Grande García** (48 years old), born in El Paisnal (El Salvador) on 5 July 1928, joined the Society on 22 September 1945, Central American Province. Parish priest, killed by gunfire at Aguilares (El Salvador).
- 1978, 15 January: **Fr. Desmond Donovan** (50 years old), born in Leeds (United Kingdom) on 10 October 1927, joined the Society on 7 September 1947, British Province. Teacher, "disappeared" at Makumbi (Zimbabwe).
- 1978, 27 June: **Br. Bernhard Lisson** (68 years old), born in Bowalino (Germany) on 21 August 1909, joined the Society on 8 October 1931, Province of Zimbabwe. Mechanic, shot at Magondi (Zimbabwe).
- 1978, 27 June: **Fr. Georg Richert** (48 years old), born in Tannsee (Germany) on 10 May 1930, joined the Society on 14 September 1948, Southern German Province. Parish priest, shot at Magondi (Zimbabwe).
- 1978, 26 December: **Fr. Gerhard Pieper** (38 years old), born in Berlin (Germany) on 18 June 1940, joined the Society on 15 April 1959, Province of Zimbabwe. Biologist, shot at Kangaire (Zimbabwe).
- 1979, 24 February: **Fr. Francis Louis Martiseck** (66 years old), born in Export (Pennsylvania, USA) on 12 November 1912, joined the Society on 30 March 1932. Patna Province, chaplain, shot at Mokame (India).
- 1979, 14 July: **Fr. Bernhard Darke** (53 years old) born in Bournemouth (United Kingdom) on 19 July 1925, joined the Society on 24 July 1946, British Province. Photographer, stabbed in Georgetown (Guyana).
- 1980, 7 March: **Fr. Mathew Mannaparambil** (41 years old), born in Arakulam (Kerala, India) on 14 June 1938, joined the Society on 1 July 1960, Patna Province. Parish priest, shot at Sasaram (Bihar, India).
- 1980, 22 March: **Fr. Luis Espinal Camps** (48 years old), born in Sant Fruitós de Bages (Spain) on 4 February 1932, joined the Society on 14 August 1949, Bolivian Province. Journalist, tortured, beaten to death and shot with a machine gun in La Paz (Bolivia).
- 1981, 13 April: **Fr. Godofredo Alingal** (58 years old), born in Dapitan (Zamboanga, Philippines) on 24 June 1922, joined the Society on 30 May 1940, Philippines Province. Parish priest, shot at Kibawe (Bukidnon, Philippines).
- 1981, 2 August: **Fr. Carlos Pérez Alonso** (44 years old), born in Briviesca (Burgos, Spain) on 24 October 1936, joined the Society on 16 October 1952, Province of Castilla. "Disappeared" in Guatemala.
- 1984, 26 February: **Fr. James Finnegan** (71 years old), born in New York (USA) on 26 November 1912, joined the Society on 20 July 1931, New York Province. Professor of philosophy, killed by a bomb explosion in Beirut (Lebanon).
- 1985, 14 March: **Fr. Nicolas Kluiters** (44 years old), born in Delft (Netherlands) on 25 May 1940, joined the Society on 7 September 1965, Near East Province. Parish priest, kidnapped and killed at Nabha (Lebanon).

- 1985, 30 October: **Fr. João de Gonçalves Kamtedza** (55 years old), born in Vila Mouzinho (Tete, Mozambique) on 18 March 1930, joined the Society on 1 July 1951, Portuguese Province. Parish priest, killed at Chapotera (Tete, Mozambique).
- 1985, 30 October: **Fr. Silvio Alves Moreira** (44 years old), born in Rio Meão (Santa Maria da Feira, Portugal) on 16 April 1941, joined the Society on 24 October 1957, Portugal Province. Parish priest, killed at Chapotera (Tete, Mozambique).
- 1987, 6 April: **Fr. Vicente Costa Cañas** (48 years old), born in Alborea (Spain) on 22 October 1939, joined the Society on 21 April 1969, Northern Brazilian Province. Missionary, stabbed to death at Mato Grosso (Brazil).
- 1987, 24 September: **Fr. André Masse** (47 years old), born in Decazeville (Aveyron, France) on 17 August 1940, joined the Society on 18 October 1958, French Province. Writer, killed by gunshot at Saida (Lebanon).
- 1988, 29 May: **Fr. Jean de Boisseson** (77 years old), born in Boisseson (France) on 11 June 1910, joined the Society on 11 November 1928, Province of Madagascar. Missionary, shot at Tananarive (Madagascar).
- 1989, 1 June: **Fr. Sergio Restrepo Jaramillo** (49 years old), born in Medellín (Colombia) on 19 July 1939, joined the Society on 12 December 1957, Colombia Province. Parish priest, shot at Tierralta (Colombia).
- 1989, 12 November: **Fr. Raymond A. Adams** (54 years old), born in New York (USA) on 25 May 1935, joined the Society on 30 July 1953, New York Province. Professor, stabbed at Cape Coast (Ghana).
- 1989, 16 November: **Fr. Segundo Montes Mozo** (56 years old), born in Valladolid (Spain) on 15 May 1933, joined the Society on 21 August 1950, Central American Province. Superior of the Community at the University of Central America (UCA), professor, shot in San Salvador (El Salvador).
- 1989, 16 November: **Fr. Ignacio Ellacuría Beascoechea** (59 years old), born in Portugalete (Vizcaya, Spain) on 9 November 1930, joined the Society on 14 September 1947, Central American Province. Rector at UCA University, shot in San Salvador (El Salvador).
- 1989, 16 November: **Fr. Ignacio Martín Baró** (47 years old), born in Valladolid (Spain) on 7 November 1942, joined the Society on 28 September 1959, Central American Province. Professor, shot in San Salvador (El Salvador).
- 1989, 16 November: **Fr. Juan Ramón Moreno Pardo** (56 years old), born in Villatuerta (Navarra, Spain) on 29 August 1933, joined the Society on 17 September 1950, Central American Province. Professor, shot in San Salvador (El Salvador).
- 1989, 16 November: **Fr. Armando López Quintana** (53 years old), born in Cubo de Bureba (Burgos, Spain) on 6 February 1936, joined the Society on 7 September 1952, Central American Province. Professor, shot in San Salvador (El Salvador).
- 1989, 16 November: **Fr. Joaquín López y López** (71 years old), born in Santa Ana (El Salvador) on 16 August 1918, joined the Society on 31 January 1938, Central American Province. National director of *Fe y Alegría*, shot at San Salvador (El Salvador).

- 1990, 15 august: **Fr. Eugene J. Hebert** (66 years old), born in Jennings (Louisiana, USA) on 9 October 1923, joined the Society on 14 August 1941, present Sri Lanka Province. Teacher and member of the Batticaloa Peace Committee, missed close to Batticaloa (Sri Lanka), presumably killed.
- 1994, 7 April: **Fr. Patrick Gahizi** (47 years old), born in Ruanda on 23 October 1946, joined the Society on 8 December 1977, Central African Province. Provincial Delegate and Superior of the scholasticate in Butare, shot dead at Christus Centre, Kigali (Ruanda).
- 1994, 7 April: **Fr. Chrysologue Mahame** (68 years old), born in Kibeho (Ruanda) on 1 January 1927, joined the Society on 14 September 1952, Central African Province. Minister at Christus Centre, Kigali, (Ruanda), where he was shot dead.
- 1994, 7 April: **Fr. Innocent Rutagambwa** (45 years old), born in Shangi (Ruanda) on 4 May 1948, joined the Society on 7 September 1969, Central African Province. Assigned to the High School in Gisenyi, shot dead at Christus Centre, Kigali (Ruanda).
- 1996, 17 October: **Sch. Richard M. Fernando** (26 years old), born in Quezon City (Philippines) on 27 February 1970, joined the Society on 30 May 1990, Philippines Province. Killed by bomb explosion at a school in Banteay Prieb (Cambodia).
- 1996, 30 October: **Mons. Christophe Munzehirwa Mwene Ngabo**, (70 years old), born 1926 in Kivu (Zaire), joined the Society 7 September 1963, Central African Province. Archbishop of Bukavu (Zaire), where he was killed in unknown circumstances.
- 1997, 24 October: **Fr. Thomas Anchanikal** (46 years old), born on 12 October 1951 in Anchad (Kerala, India), joined the Society on 25 August 1968, Province of Hazaribagh. Coordinator of the Apostleship among the "Harijan", kidnapped and killed at Hazaribagh (India).
- 1997, 14 December: **Fr. Thomas Gafney** (65 years old), born on 28 November 1932 in Cleveland (Ohio, USA), joined the Society on 1 September 1952, Patna Province. Director of the social service for Nepal Region, killed at Katmandu (Nepal).
- 1999, 8 September: **Fr. Tarcisius Dewanto** (34 years old), born on 18 May 1965 in Indonesia, joined the Society 7 July 1987, Indonesian Province. He was carrying out pastoral activities when he was killed at Suai (East Timor).
- 1999, 11 September: **Fr. Kart Albrecht** (70 years old), born on 19 April 1929 in Altusried bei Kempten (Germany), joined the Society on 14 September 1949, Indonesian Province. Director of the Jesuit Refugee Service for East Timor Region, killed at Dili (East Timor).
- 2000, 12 July: **Fr. Remis Kerketta** (46 years old), born in Bamhandih, Kuda (India) on 28 June 1953, joined the Society on 20 November 1974, Ranchi Province. Superior and parish priest killed on the road between Bundu and Ranchi, in the state of Bihar (India).
- 2001, 21 June: **Fr. Martin J. Royackers** (41 years old), born in Strathroy (Ontario, Canada) on 14 November 1959, joined the Society on 26 August 1978, English Canada Province. Superior and parish priest killed at Annatto Bay (Jamaica).
- 2001, 28 August: **Fr. Emil Jouret** (83 years old), born in Lessines (Belgium) on 28 May 1918, joined the Society on 23 September 1936, Central African Province. Treasurer at the Professional Technical Institute, stabbed in Kikwit. (Democratic Republic Congo).

- 2005, 7 May: **Fr. René De Haes** (71 years old), born in Heist-op-den Berg (Belgium) on 9 September 1933, joined the Society on 7 September 1952, Central African Province. Rector at St Peter Canisius Institute in Kimwenza, shot in Kinshasa (Democratic Republic of Congo).
- 2006, 4 January: **Fr. Elie Koma** (59 years old), born Kigarama (Burundi) on 3 October 1946, joined the Society on 6 October 1967, Rwanda-Burundi Region. Superior of the Church of the Society in Kamage (Burundi), shot at Kanyosa (Burundi).
- 2006, 6 November: **Fr. Waldyr dos Santos** (69 years old), born in Nova Friburgo (Rio de Janeiro, Brazil) on 1 April 1937, joined the Society on 23 February 1960, Central Brazilian Province. Missionary in Mozambique, killed in his community in Fonte Boa (Mozambique).
- 2008, 25 October: **Fr. Victor Betancourt Ruiz** (42 years old), born in Guayaquil (Ecuador) on 7 July 1966, joined the Society on 14 September 1984, Russia Region. Professor of theology at the Saint Thomas Institute in Moscow (Russia), killed in his community in Moscow (Russia).
- 2008, 27 October: **P. Otto Messmer** (47 years old), born in Karaganda (Kazakhstan) on 14 July 1961, joined the Society on 1 September 1982. Regional Superior of the Russia Region, killed in his community in Moscow (Russia).
- 2014, 7 April: **Fr. Frans van der Lugt** (75 years old), born in The Hague ('s-Gravenhage, Netherlands) on 10 April 1938, joined the Society on 7 September 1959, Near East Province. Pastoral ministries throughout Syria, killed by gunshot in Homs (Syria).

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