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INTRODUCTION

Dear friends,

The Yearbook 2010 that you have in your hands is the fiftieth of a series; the first one appeared in 1960. Introducing that first number, Father General John Baptist Janssens underlined its role as an instrument “to encourage that mutual understanding urged so insistently in the Constitutions” of the Society of Jesus, and to hold “the spirit of universality, which is so eminently catholic.” He added: “We offer this Yearbook not only to the members of the Society, but also to all its friends, especially to our families who have given us their sons and a part of their heart; to our benefactors, without whom some of the works described here, and many others as well, would not even exist; to our past pupils and those who make the Spiritual Exercises, to our faithful collaborators in the colleges and in other organizations. The support of their united sympathy as well as their effective help in many different ways are a continual encouragement and often the very condition of our apostolate”. I am convinced that the goals described above are as valid as ever.

We devote the first part of this Yearbook to the past fifty years. Some of the articles published in previous years have been reprinted, each flanked by a new article describing the same topic seen with today’s eyes. Thus, the same apostolic work is viewed as it once was and as it is today. Among the apostolates featured in this way are the astronomical observatory of Castelgandolfo, the theme of ecology, the service of aboriginal people in Australia, and the presence of the Jesuits in two countries that have experienced great changes in the last decades, Nepal and Haiti.

Another part of the Yearbook presents some important celebrations. Every year there are many centenaries or anniversaries of different kinds: of eminent Jesuits or of works or houses of the Society in many parts of the world. It would be impossible to remember them all, but we wanted to highlight some of those which seemed to us to be of particular importance, both for our Jesuit history and for the apostolic influence which these persons and works had and still have in the world.

The echoes of the recent 35th General Congregation are frequent in a number of articles, but two are particularly emphasized: first, the theme of “new frontiers... that we must be willing to embrace” (Decr. 2, n. 24), and second, the theme of “new causes of poverty and exclusion [which] are not lacking in a world marked by grave economic and environmental imbalances, by processes of globalization caused by selfishness rather than by solidarity, and by devastating and absurd armed conflicts” (Benedict XVI, Address to the 35th General Congregation). Two parts of this Yearbook seek to underline these areas of renewed apostolic commitment on the part of the Society of Jesus, offering some concrete examples of what individual Jesuits or entire Provinces are undertaking in these fields.

These are only some of the highlights of the rich and varied content that you will find as you read through the following pages. I hope that this Yearbook will help to promote that spirit of universality mentioned by Father Janssens fifty years ago.

I would like to invite all of you to reflect on the contribution which you yourselves have made to the stories you are reading. As we Jesuits become more and more aware of the importance and the blessings of collaboration with others, we realize that it is this collaboration that allows us to continue dreaming and planning for a creative future. Thank you for working with us.

I take this opportunity to wish you a peaceful 2010, full of peace and joy in the Lord.

Fr. Adolfo Nicolás, S.J.
Superior General of the Society of Jesus
50 years ago the first Yearbook of the Society of Jesus appeared in response to the desire of Superior General John Baptist Janssens. In remembrance of that event we have reprinted a few of the articles published during past years, together with a new article on the same subject that presents the situation today. This will demonstrate the development of some apostolic commitments over the course of time. Given the large number and variety of topics of the past fifty years, we are presenting only a small sampling.
The Vatican Observatory is one of the oldest observatories in the Western World. It was founded ca. 1580 for the very practical purpose of determining corrections for the reform of the calendar. Its work today at Castel Gandolfo is carried on by Jesuit astronomers who engage in research on astronomical problems and atomic molecular physics.

The original site of the observatory was the Tower of the Winds, adjacent to the long corridor of the present Vatican Museum. Today this Tower of the Winds is the home of the Vatican Archives. It was constructed according to the design of Father Ignatius Dante, O.P., and contains the meridian line which indicated to Pope Gregory XIII that the Paschal Season was moving forward into the Christmas Season, i.e. that the sun had reached the point of the vernal equinox some 10 days before the official date and that, consequently, the calendar was in need of reform.

The Jesuits enter the scene with the work of Father Christopher Clavius, Prof. of Physics and Astronomy of the Roman College, friend and defender of Galileo and author of several volumes which explain and defend the calendar reforms proposed by Gregory XIII.

Those had been promulgated at Mondragone in Frascati in 1582. For 200 years the story of the Vatican support on astronomy is the story of the growth and progress of the observatory of the Roman College. Certainly the most important work of the observatory was not the scientific displays such as those presented by Galileo on his first visit to Rome; nor the work of Fr. Scheiner on sunspots, nor the inauguration of equatorial mounting for telescopes by Fr. Grienberger. It was not even the very fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most fundamental and practical geodetic measurements of Fr. Roger Boscovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics.
important work was the formation of a school of astronomers unique at the
time: Jesuit priest scientists, many of them named now by lunar formations,
who went to all parts of the world, shared their zeal for investigating the
wonders of God's creation with their fellow men, and reported back
faithfully their observations of new stars, comets and eclipses to their old
center, the Roman College. The story of these teams of trained priest
scientists, including the work of Fr. Matteo Ricci, Fr. John Adam Schall
and Fr. Ferdinand Verbés has been told.

The purpose of this article is to sketch a bit of the present activity of
some of the 20th century successors who work at the Specola Vaticana at
Castel Gandolfo on problems of stellar evolution and modern astrophysics.
To do this reasonably we shall have to omit many details of the history of
the growth and development of the Vatican Observatory. We must pass
over, for instance, the work of Fr. Lais, the Oratorian, Fr. Denza, the
Barnabite, Fr. John Hagen and Fr. John Stein, Jesuit Directors of the Vatican
Observatory, 1906–1951. The detailed history is very intimately connected
with the history of the Holy See and of the Jesuit Order, and has been well
recounted in several sources. An interesting biography by Fr. Stein and Fr.
Junkes published in 1951 tells the details of this story.

Who are today's Vatican Astronomers and what are they doing? Do they
exert a real influence on the astronomical world or is the Vatican merely
holding fast to a past tradition?

The equipment is up to date and remarkably complete for the use of
such a small staff.

The most modern items are of course, the computing center, the image-
intensifier tube, and the large Schmidt telescope with its three objective
prisms, a combination which makes this instrument unique for problems of
Milky Way research. With this instrument little stellar rainbows or spectra
are recorded on photographic plates and these are later studied under
microscopes to estimate the ages and the evolution of stars and clusters in
our galaxy. The Schmidt telescope is also ideal for wide angle photography
of Milky Way fields and can record in five minutes details which previously
required exposures of five hours with the older 16 inch refractor. The
computing center is a gift of Paul VI. It houses an IBM computer (model
1620) with disc pack memory, plus printer, card selector and card punch
machines. The image-intensifier tube, a gift of the Carnegie Image Tube
Committee, is an electronic camera which can intensify electronically a faint
source of light and can thus make a telescope of moderate size equivalent in
recording ability to a much larger telescope.

Less «glamorous» items are the recorders, classical spectrographs, clocks
and the older smaller instruments, such as the «Carte du Ciel» telescope,
80 years old but still usable, though its main work of making thousands of
plates for an early sky survey is now finished and the charts and catalogues
have been published.

But the story of the Vatican Observatory is the story of the men and not
of the instruments, however modern and powerful these may be. Today's
staff forms a team of trained specialists working together on projects which
are individually chosen but harmoniously suited to the problems of interest
to the world scientific community. Vatican astronomers are in touch with
modern astrophysical developments and by means of visits, conferences and
exchange of publications maintain scientific acquaintances and friendships
with their colleagues throughout the world. Referring facetiously but quite
truthfully to a definition of a modern observatory, one colleague at the
University of Chicago proposed the following: an up-to-date astronomical

students, their minds scattered in two hundred different directions, and
slowly enticing them with the glorious colors of galaxies and nebulae into a deeper contemplation
of Self and Creation and Creator.

It is a computer screen displaying not beautiful color images, but stars
as random dots of black and white amidst every flaw on the detector
chip, every speck of dust on the filter, the shadow of the moth that
happened to fly into the telescope while you were taking the image.
From this you must extract the brightness of one particular dot by
counting the number of times a photon knocked an electron from
your detector chip; and you know the relentless mathematical law that says
the value you arrive at will be no better, statistically, than the square
root of that number of hits. You hope that your count doesn't also include
the light from some faint distant galaxy nearby. And then you realize
that faint, anonymous, distant galaxy that's getting in the way of
your data is a collection of a hundred billion stars; each star likely
surrounded by planets; and even if life is a one in a million chance, that
would still mean a hundred thousand

places in that little smudge where
there could be alien astronomers
looking back at you, muttering
about that distant smudge of the
Milky Way getting in the way of
their observations.

It is encountering twenty five
brilliant young graduate students
from around the world, meeting in
the Pope's summer home south of
Rome for a month to learn more
about astronomy... and to make
those friendships that will be
renewed at scientific meetings for
the rest of their lives.

It is looking through a
microscope at a thin slice of a
meteorite and wondering what part
of the asteroid belt could have
provided those shocks, melted those
minerals.

It is explaining once again to the
dreaded reporter this year, why
the Church supports an observatory;
why there is nothing new to say
about aliens or the Star of Bethlehem
or the DaVinci Code; why the Galileo
story is a whole lot more
complicated than the story
everybody knows— and yet, the
The Vatican Observatory is a place where the past meets the present. It is more than a place of research; it is a community of scholars, dedicated individuals, and a place of inspiration. The observatory is located in Castel Gandolfo, a town near Rome, Italy. Its history dates back to the 16th century when Father Christopher Clavius, a Jesuit, began to work there. Over the years, it has been home to some of the greatest astronomers in history, including Galileo Galilei.

Galileo was a key figure in the development of modern astronomy. He is widely regarded as the father of modern physics and is credited with many of the same discoveries as his contemporaries, but he did them first. His work on the moons of Jupiter, the phases of Venus, and the rings of Saturn were all groundbreaking. However, his biggest contribution was his use of the telescope to observe the heavens. This was a revolutionary idea at the time, as people had never seen the heavens with such clarity before.

Today, the Vatican Observatory continues to be a place of research and discovery. It is home to some of the world's most advanced telescopes, including the Vatican Advanced Technology Telescope. The observatory is also a place of outreach, with planetarium shows, public talks, and visits from around the world. The observatory is run by the Vatican, and its mission is to study the heavens and to share this knowledge with the world.

In conclusion, the Vatican Observatory is a place of wonder and discovery. It is a place where the past and present meet, and where the universe is explored with the same passion and dedication as it was by the great Galileo Galilei. It is a place where the love of science and the love of God are intertwined, and where the truth about the universe is revealed.
Since 1995 there has been a growing sensitivity and respect for the environment and creation in the Society of Jesus. The 35th General Congregation encouraged this line of reflection and action.

When re-reading the 1997 article on Ecology and the Society of Jesus (which will be published alongside this article), what struck me most was how issues that were relevant in those far away days have lost nothing of their importance in 2009, not just 12 years on but also one General Congregation later. I am not only talking about the issues of biodiversity and the role of forests, climate change, indigenous peoples and their special relation with the earth – I am also talking about the reflections that the 34th General Congregation (1995) provided and the call of the article to make concrete changes, e.g. “to simpler living for the sake of all”. Yes, we are still grappling with the same issues.

A major new insight has emerged from the 35th General Congregation (GC35): that apart from establishing right relationships with others and with God through reconciliation, it is imperative that we establish right relationships with creation, at the service of poor people (D. 3 nn. 33).

The cloud forest, becoming more and more rare (courtesy: “Magis” Photographic Archive, Rome).
desiccated due to intensive cropping brought about by the so-called “green revolution”. As a result of this loss of agricultural land, some 500 million people throughout the world are starving or undernourished. It is also well known that trees absorb the carbon dioxide in the atmosphere which is produced by burning coal and gas to generate electricity and energy, and by burning gasoline to run cars. The atmospheric content of carbon dioxide, three-quarters of it produced in developed countries, is now almost a third higher than in pre-industrial times. It is causing the global temperature to rise, and the resulting melting of glaciers and expansion of sea water will lead to rise in sea levels which will threaten the populations of low lying countries. Nor is it clear how easily the world economic system will cope with a rapid change in global temperature and its consequences for agriculture.

Responding to the reality and growing seriousness of the environmental crisis and the concern expressed by many Provinces of the Society around the world, the recent 34th General Congregation of the Society declared that “ecological equilibrium and a sustainable, equitable use of the world’s resources are important elements of justice towards future generations who will inherit whatever we leave them. Unscrupulous exploitation of natural resources and the environment degrades the quality of life; it destroys cultures and sinks the poor in misery. We need to promote attitudes and policies which will create responsible relationships to the environment of our shared world, of which we are only the stewards.” The General Congregation also recommended to Father General that further study of this issue be made.

What are the deeper causes of the environmental crisis? It is hard not to conclude that this crisis springs mainly from a development across the world too narrowly economic in focus. This brings wealth and profits for some, and misery for very many. Indeed it is those who are poor, those who count for least in the human community, that bear the heaviest burdens of the environmental crisis, and who suffer most from its effects. Brother Paul Desmarais writing from Zambia describes this process very clearly: “At present Zambia is under pressure from the World Bank and the International Monetary Fund to follow a Structural Adjustment Program. This program promotes a liberalized economy based on the free market. The assumption of this liberal view is that the decisions individuals make in their self-interest will be for the common good. In order for these self-interested decisions to flourish, the marketplace should be as free as possible, and it is also important for individual rights to be protected. Hence the conclusion: privatization means prosperity for all. What does this mean for agricultural policies and our efforts to feed Zambia’s people? If liberal policies simply reflect the neo-liberal economic view, then a real danger exists that trans-national corporations and the rich will buy up land for the production and export of commodities. The neo-liberal argument claims that this approach is for the common good, that all will prosper. What really happens is that many poor people are displaced from the land, work for a pittance and go hungry, while the environment is degraded. Agribusiness primary concern is making profit, not doing justice to the poor and least of all to the earth community.”

The first Jesuits showed a special devotion for ministry to the poor, which has been re-echoed in recent decades by the commitment of the Society to faith and justice. Today this devotion finds a particular focus in research centres; and through establishing linkages among those working with refugees and the displaced, and those working for the protection of the environment and in research institutions. It states that the results must have practical benefit to society. That is, public policies must change through advocacy activities. (D. 3 nn. 33)

On a different level, the General Congregation challenges all Jesuits to make the necessary moves within their various apostolates in order to draw all people into recognizing God’s covenant with creation and to take practical steps at the level of political responsibility, employment, family life and personal lifestyle. The emerging spirituality of contemplation of the covenant and our role in it, and of concrete action at the grassroots, is the second major insight that came as a result of the combined thinking and praying of over 200 Jesuits at GC35.

However, it is not only since GC35 that Jesuits have been active in promoting the environment along with justice for poor people. In 2008, Tarumitra (Friends of Trees), an Indian NGO which involves two million students in local action for the environment, has run 150 workshops on the environment, reaching about 15,000 teachers and students on the Indian sub-continent. Also in 2008, a project called “Climate Change and Justice: Climate policy as the basis for fair and sustainable globalisation” was launched at the Jesuit Institute for Social and Development Studies in Munich, Germany. Through research, networking and awareness raising, the project aims at developing suitable strategies and options for global climate and energy policy which will support rather than undermine national and international efforts towards poverty reduction.

The following three may suffice as examples – each item was mentioned by two or more of the respondents. Firstly, air travel is a major contributor to global warming and the Society could reduce its own ecological footprint massively by conducting networking activities and some meetings via tele-conferencing. Secondly, the need to establish structures within the Society at Curia/regional/local level was mentioned again and again, including those who suggested using existing networks and structures more fruitfully to promote protection of the environment. And thirdly, energy audits should be used to assess the ecological footprint of communities, works and provinces and may result in conserving resources and introducing renewable energy practices. Apart from the rather practical

"Yesteraday" 16

"today" 17
a call to respond to the environmental crisis.

It is a feature of “scientific” development, narrowly focussed on economic advantage for a few, that it neglects local culture and undermines the very bonds of social solidarity which would otherwise provide the most solid support for sustainable community living. Space for democracy and participation of local peoples in decision and control of their own living and resources are restricted in the name of this development. However, just as the diversity of life in the biosphere is a sure sign of its health and a source of strength, so also the strength, diversity and richness of human culture provides the best hope of humane and sustainable living.

The General Congregation affirmed that there is “a deep desire, expressed through a concern for the environment, to revere the natural order as a place where there is an immanent, but transcendent presence.”

While Christians recognize the presence of the Spirit of God in creation, the sense of divine presence and transcendence are also to be found in indigenous religions, which, as the Pontifical Council for Interreligious Dialogue has noted, must be “approached with great sensitivity, on account of the human and spiritual values enshrined in them”. These religions, indeed, play an important role in creating ecological harmony and human equality.

The environmental crisis is surely a call, not least to simpler living for the sake of all, but also to reawaken our sense of God’s presence in creation, manifest in the astonishing diversity of life and cultures, and to appreciate anew the interdependence of all living beings, dependent as they are on God their creator.

aspects described above, GC35 also urges for a spirituality that takes creation seriously to be developed. Retreat houses, parishes and our educational activities all are predestined to take up this challenge, and several retreat centres (Canada, India), a number of parishes, and many of our universities, especially in the United States, have been moving in this direction already for a number of years, serving as examples for others to follow.

What are the main obstacles to our moving forward in the direction that GC35 has set out for us, the whole Society of Jesus? For one, there is not enough awareness, reflection and education among ourselves about environmental issues, and no shared perspective.

Often, our assumptions and reactions to questions regarding the environment are shaped by society in general in our countries and the parts of the world we come from. Cultural perspectives play a role in perceived obstacles to our involvement. In countries where environmental issues are tied to party politics, this can lead to resentment and hinder commitment. Some societies are more ready than others to change their habits or accept new tenets; some strongly resist change; in some countries the issues are less pressing and immediate than in others (although solidarity with those in danger or need should never stop at our own borders); and in some cultures Jesuits conform to the surrounding culture of consumption more than in others. There is also the lingering misconception that ecology does not pertain to the work of the Church, and among some Jesuits, the perceived opposition between ‘justice for the poor’ and ‘justice for the environment’ remains strong.

The scientific basis to the degradation of the environment, the fact that many Jesuit apostolates are located in urban areas, as well as the sometimes catastrophic forecasts keep many of us from connecting emotionally and spiritually with the issues and ultimately with nature itself.

The challenge that GC35 has put before us could not be greater when it comes to such a complex issue as the environment. A new level of commitment within the Society is just beyond the horizon, with new structures being sowed at the time of writing, in early spring 2009. They will hopefully be bearing fruit by the time this article is published.
JESUITS IN NEPAL

There is a long tradition of Jesuits visiting Nepal but they took up permanent residence in this Himalayan country in 1951.

First of all, where is Nepal? Nepal is a long, narrow country sandwiched between China and India. The great Himalayan mountains form their northern boundary. You have probably heard of Sir Edmund Hillary and Tenzing Norgay, the ones who first climbed Mount Everest in 1953. Their expedition left Kathmandu, the capital of Nepal. They trekked north east through the countryside of Nepal to the base of Everest. Finally, Hillary and Tenzing Norgay, the ones who first climbed Mount Everest in 1953, came to stay. And they came to Kathmandu at the invitation of His Majesty’s Government to start a school in this Hindu Kingdom, and for the next 3 decades that is what the Jesuits did, running two schools in Kathmandu and a small parish. That was the old Nepal. In these last years of the present decade Nepal wears a new look.

The slogan “A New Nepal!” catapulted the Communist Party of Nepal(Maoist) into winning the largest number of seats in the April 2008 Constituent Assembly elections and forming a coalition government with them at the head. Nepal, a country sandwiched between China on the North and India on the other three sides, is no more a Hindu Kingdom, but a Secular Democracy.

Destruction of the old feudalism and construction of the new economic, social, political and cultural order in the country is what New Nepal all about, according to one of the top leaders of the Communist party. Indeed, an ambitious target and an awesome work in progress.

Nepal with its 30 million people is a country with over 100 caste and ethnic groups, 3 distinct topographies, over 70 languages and dialects and as many as 25 political parties. For long the high castes and elites from the hills have had a stranglehold on the political and economic powers of the country. The movement for democracy in 2006 brought about a change in the centuries old governance: an interim constitution was promulgated, the King gave up power gracefully, if reluctantly, and in 2007 the Maoists joined the interim government of Nepal. In April of 2008 the first election in Nepal for the constituent assembly took place and the Maoists led the poll results but failed to gain a majority in the parliament. The movement wanted not only to break the stranglehold of the political class but also create a more equitable and inclusive nation with a future for all in it.

The Maoists in Nepal have accomplished arguably what is historically without precedence – win an election, and also have leadership in writing the country’s constitution.

What is also interesting is that the elections were based on proportional representation and reservation of 50% of the seats for women. Consequently now in the new Constituent Assembly 35% are women – a great step indeed towards women’s equality and empowerment.

The old Nepal that the present leaders want to replace with a New Nepal was a Kingdom established in the 1760s. As the future King Prithvi Narayan Shaw was laying the foundations for the kingdom, some Italian Capuchins too arrived in Kathmandu and thus began a relationship of the Church to Nepal, but the relationship was interrupted for a long period because in 1769 the Capuchins along with their little flock were forced to leave Kathmandu. On 4 February 1769 they left Kathmandu and arrived on 17th in Bethiah, India, and settled in and around there.

After many kings and 182 years later in 1951, at the invitation of His Majesty’s Government, on 6th of June, 3 Jesuits and their plane loaded with supplies left Patna, India, and arrived 45 minutes later in Kathmandu and opened the first school in Godavari, a village 12 K.M.

Patan, the ancient capital of Nepal, rich in history and art, today part of Kathmandu.

St. Xavier’s College students on break in front of their school in Kathmandu.

Today

yesterday
Third World. Developing countries make up the Fourth and Fifth Worlds. But the difference between the last two worlds is crucial. The difference lies not in the degree of progress but in the very hope of progress. The Fourth World comprises developing countries which possess resources which open out to a bright future. India, which stands opposite Communist China, gives an example of a rapidly developing country of the Fourth World.

But, according to the article, some countries may always have to depend on outside help. The writer of the Time article puts Nepal into this category. Of course, with the startling break-throughs in science, one can never infallibly predict the future. But, at the moment, Nepal remains an underdeveloped country struggling for progress. In the Gorkha Pratam and the Rising Nepal — two government newspapers — the Ministers and the King himself constantly urge the people to greater progress in education, industry, health, and agriculture.

Why is Nepal in this position? We could break the problem into three categories: 1. Previous History; 2. Lack of Natural Resources; 3. Lack of Technical Skill.

Previous History
We can skip the long, involved history of Nepal and begin with the year 1951. For 1951 marked a great change in Nepali history. Until that time Nepal had little contact with the outside world. Except for her political dealings with India, Tibet, and China, Nepal remained the “Hidden Kingdom”.

Nepal was never a colony of a foreign power. In the 19th century and the first half of the 20th century, she did enjoy very close ties with the British Empire. She supplied professional soldiers — the famous Gurkhas — for the regiments stationed in the colonies. These soldiers, of course, saw the outside world. But until 1951 the government strictly forbade foreigners from entering Nepal. Only the British resident and his small household lived in Kathmandu.

In 1951 the present king’s grandfather, His Majesty King Tribhuvan, took over the government with the help of other national leaders. From 1946 until 1951 a Rana autocracy had ruled the country. The name –“Rana” belongs to a large family, which directed the country as hereditary prime ministers. The Rana regime made the king a prisoner in the palace.

Many feel that the Ranas kept the people in a state of ignorance and underdevelopment to maintain their despotic rule. One could distinguish on various points of the whole problem. For the Ranas did make certain social improvements. But they certainly never threw the country open to outside influences for change.

The present ruler, His Majesty King Birendra, continues the work of his father and grandfather. In his speech on the day of his coronation in 1975, he strongly urged the people to greater national concern. He said that the only thing that spoiled that festive day for him was the thought of the suffering and poverty of his people.

His Majesty has inaugurated many plans for improvement. But the whole country remains hampered. It began the race for progress too late.

But, according to the article, some countries may always have to depend on outside help. The writer of the Time article puts Nepal into this category. Of course, with the startling break-throughs in science, one can never infallibly predict the future. But, at the moment, Nepal remains an underdeveloped country struggling for progress. In the Gorkha Pratam and the Rising Nepal — two government newspapers — the Ministers and the King himself constantly urge the people to greater progress in education, industry, health, and agriculture.

Why is Nepal in this position? We could break the problem into three categories: 1. Previous History; 2. Lack of Natural Resources; 3. Lack of Technical Skill.

Previous History
We can skip the long, involved history of Nepal and begin with the year 1951. For 1951 marked a great change in Nepali history. Until that time Nepal had little contact with the outside world. Except for her political dealings with India, Tibet, and China, Nepal remained the “Hidden Kingdom”.

Nepal was never a colony of a foreign power. In the 19th century and the first half of the 20th century, she did enjoy very close ties with the British Empire. She supplied professional soldiers — the famous Gurkhas — for the regiments stationed in the colonies. These soldiers, of course, saw the outside world. But until 1951 the government strictly forbade foreigners from entering Nepal. Only the British resident and his small household lived in Kathmandu.

In 1951 the present king’s grandfather, His Majesty King Tribhuvan, took over the government with the help of other national leaders. From 1946 until 1951 a Rana autocracy had ruled the country. The name –“Rana” belongs to a large family, which directed the country as hereditary prime ministers. The Rana regime made the king a prisoner in the palace.

Many feel that the Ranas kept the people in a state of ignorance and underdevelopment to maintain their despotic rule. One could distinguish on various points of the whole problem. For the Ranas did make certain social improvements. But they certainly never threw the country open to outside influences for change.

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south of Kathmandu surrounded by green hills and with a magnificent view of the distant Himalayan snow-capped mountains. Later, when this place proved too small for the number looking at its door for admission, another one was started in Kathmandu town itself. At this time the Sisters too opened a School for girls. These schools catered to the wealthy and powerful of the country. How were these schools perceived by the revolutionaries of the new age? After all, one of the key demands of the democracy movement was the overthrow of the monarchy and all it stood for.

According to Fr. Lawrence Mantry, S. J., the current Region Superior and the Principal of the prestigious St. Xavier’s School, Jawalakhel, in those troubled years, there were also times of much dialogue with the Maoists and times of introspection and creative action. During one of his interventions on behalf of the Prime Minister and on behalf of the private schools in the country which the Maoists wanted closed, Fr. Lawrence remembers one of the ardent revolutionary student leaders wanting all private schools to be closed down or be like St. Xavier’s. What was special about St. Xavier’s? After decades of catering to the powerful and the privileged group, the school had thrown open its gates to admit the poor and the victims of conflict. A scholarship program to help these and other poor students, the Student Quality Circles where students were taught to solve their own problems, were some of the other innovations that the Jesuit school had initiated. Some other pro-active programs like a hostel for children who had lost one or both of their parents in the conflict between the government and the army, admission to school of a fair number of poor and deprived children and of refugees, were started at this time.

The schools in the rural areas did not fare that well in those turbulent times. Four Church schools were bombed seven times and consequently two were closed. (These have reopened recently). There was not much expansion or development.

There were two exceptions. At this time the Region opened two schools in the far east of the country, in the district of Jupha, not far from the foothills of Mount Everest. One of these two schools, right in the middle of the tea gardens, is specifically meant for the children of the poor tea garden workers who have had no schools or education until then.

These schools in the east of the country also served as centers for reaching out to the tribal Catholics who had been living in those areas. They too had benefitted to some degree from the movement for democracy especially by gaining for themselves their long denied citizenship. However, to retain their newly acquired power and advantage, they needed education. And that is what the Moran Memorial School in Maheshpur aims to do. The School is named after Fr. Moran who was the one of the three Jesuits to arrive in 1951. If the schools begun in the 1950s catered to the powerful of the country, the new ones along with the old ones aim at empowering the powerless, just as one of the aims of the peoples’ movement for democracy was to empower the ordinary. The Constituent Assembly that was formed in 2008 was an expression of the aspirations of the people for a say in their destiny. And its composition represents the country’s multi-ethnic, multi-linguistic, multi-caste and multi-regional profile. 33% are women, 20% are Dalits (the oppressed castes), and 3% are Muslims. Take the case of Savita Chaudhuri, a former bonded laborer: a former slave of a landlord, she is now an elected member of the Constituent Assembly which will write the new constitution for this country. Her sister lives by washing dishes in different houses and her brother is a daily laborer.

There is indeed hope for the New Nepal.

What is ahead for the country and the Society of Jesus? Obviously the Constituent Assembly elections threw up an inclusive and varied group of leaders. Almost every shade of opinion is represented in the Constituent Assembly. Would these and can these disparate groups work together? Can they agree on one constitution that satisfies the landless and the landlords, the monarchists and the republicans, the industrialists and the proletariat, the protagonists of a Hindu state and the secularists?

The small Christian group and even smaller Catholic group have experienced the good will and admiration of the population for their contribution to education, for being honest brokers in bringing together warring factions and in helping conflict management.

Fr. Lawrence reflects on his own role as mediator between different parties in those turbulent times: ‘The keen observation of Pope Paul VI, “If you want peace, work for justice!” is what motivated me. My work in St Xavier’s School taught me that for development of the country reconciliation between the warring groups is a precondition.” In the year 2000 the Papal Nuncio and Fr. Lawrence met with the Maoists. Fr Lawrence recalls how the Papal Nuncio emphatically put forth the Church’s viewpoint on conflict, on violence and on justice: ‘Violence is not the Christian way’, affirmed the Nuncio, recalls Fr. Lawrence. It was interesting therefore, to hear a top Maoist leader exhorting the cadres to be ‘Gandhis’ at the time of the elections.

The Jesuits who have spent years in Nepal studying, working and writing on its history and religion subscribe to the World Religion magazine’s Mission statement which is ‘to promote mutual understanding among the world’s spiritual traditions, and facilitate shared inquiry into the founding visions of the world’s faiths so that all might learn from others’ strengths while preserving the integrity of their own... to work in an atmosphere of mutual respect and promote the universal human
Lack of Natural Resources
Nepal could catch up, but she remains very weak in natural resources. No great quantities of coal, iron, petrol, or other minerals have as yet been found.
Nepal is very mountainous. Except for a narrow strip of land along its southern border, she is crisscrossed by tall mountain ranges. Many think that mountains mean iron or coal. Some natural wealth. But unfortunately the mountains of Nepal are too young. The time since their formation is too short to yield any mineral wealth.

Lack of Technical Skill
Because of the policy of the Ranas, technology lags far behind in Nepal. So unlike the Swiss our people possess no marketable skill. If they could make watches, electronic goods, or other small items, they could overcome their lack of raw materials.
We must not think that Nepal is a small country. A population of about 14 million makes Nepal a good-sized nation when compared to many countries of Europe, Africa, and South America. So she has the manpower.
But she has trouble developing any skills to enter into competition with the outside world. The reason for this is simple. She is land locked between two mighty giants, China and India. So she has no harbors. Her goods have no easy access to outside countries.
Furthermore, neither China nor India need goods manufactured from a developing country. They wish to develop their own industries. They export many small items to Nepal. The goods help to modernize Nepal. They help trade. But they hinder home industry from developing.
The king with his ministers, therefore, must work against these handicaps. They try to develop Nepal’s three natural “resources”: the forests, the rivers, the beauty of the country.
Along the southern border of Nepal lies a thin, flat strip of fertile land called the “terai”. In this land lies the great forests of Nepal. Wood from the terai gives a major export to India.
The great rivers are fed by the snows of the Himalayas. Their potential for electric power has not been fully tapped. This is one of the country’s most promising resources.
The beauty of this untrammeled country with its magnificent Himalayas affords Nepal its one sure access to hard currency. In increasing numbers sight-seers, trekkers, and mountain climbers come to Nepal.
Among the tourists who come to Nepal are those who seek religious experience from Hindu and Buddhist holy men. Many young students from the West flock to Nepal, especially to live with the Buddhist monks. They help trade. But they hinder home industry from developing.

Finally besides timber, electrical power, and tourism, the king directs the students a hands-on experience in the country. As they do other more developed countries. But to maintain itself the government’s new emphasis in education.

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On the contrary, Nepal is one of the least developed countries of the world. It is located between two mighty giants, China and India. Although she has the manpower, she has trouble developing any skills to enter into competition with the outside world. Especially with these two mighty giants.

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Principal, Fr. Antonsamy, S.J. is working towards and hopeful of establishing a Xavier University in Nepal.

To cater to the large number of school dropouts one of the programs that is being considered is the establishment of Community Colleges where the young men and women can be trained for jobs in their own communities instead of them having to move to cities in search of jobs and livelihood.

To continue the studies and build on the foundation of research and writings by the earlier Jesuits like Fr. Ludwig Stiller S.J., John Locke, S.J., Fr Greg Sharkey, S.J. and others in the field of the nation’s history, culture and religion is another challenge before the Region.

The challenge of attracting and training young men of Nepal to the Society of Jesus in Nepal is ever present. How to do this given the fact that the actual number of Catholics in Nepal is only about eight thousand? Out of the 66 Jesuits in Nepal only two are Nepalese.

The foundations have been laid and the pioneers in education, social services and pastoral care have cleared the path. Now the challenge before the Region is to go where others have not gone and in the words of Peter Hans Kolvenbach, S.J., its mission is “to show creative fidelity to the Society’s mission in the world and to the options she has made in this regard... and to do this together with our collaborators.”

Religion, art and architecture merge in a delightful blend as can be seen in the craftsmanship of its shrines and temples dotting all parts of Nepal. Prayer flags flutter in the winds and prayer wheels turn constantly. The winds of change too are blowing in the country, and the wheels of change are turning.

E. Cyrie Sebastian, S.J.
Jesuits in Nepal

As we have noted, the country was opened to foreigners in 1951. The Jesuits who came to Nepal in 1951 did not see the great throngs of embassy personnel aid groups, tourists, and hippies which one sees now on the streets of Kathmandu. For the Jesuits were among the first arrivals. Three pioneer Jesuits — headed by Fr. Marshall D. Moran, S.J. — first opened an English medium school some eight miles from the capital. Until then Nepalis who wished an English education had to leave the country. A few years later another branch of the same school was opened in the center of the capital. At this time the Sisters of Mother Mary Ward also came to open a school for girls. For many years this remained the main work of the Jesuits and the Sisters. The new arrivals were completely absorbed in building a school with solid educational standards.

When one thinks of a new venture, one naturally imagines parishes and churches in remote regions. But this type of activity has never been the work of the Church in Nepal.

To understand why, one must realize that by constitutional decree no one in Nepal is allowed to change his or her religion. According to the Constitution, the old traditional religions of Buddhism and Hinduism are encouraged. But conversion to other religions is forbidden by law.

Those Christians, on the other hand, who come from other countries can freely practice their own Christian faith. Therefore from the beginning our small parish church included Catholics from all over the world. Some of the Catholics are Nepali speaking believers from India. For we have a Nepali liturgy.

Recent years have seen a great influx of foreign aid groups. The government has loosened its restrictions and permit regulations. So from the original school work several other apostolates have developed. Here is a List of the Society’s present works in Nepal:

1. **Alumni Center** - This Youth Center is now directed by Fr. Gene Watrin, S.J. It was opened for graduates of the school. Here boys can meet their former Jesuit teachers. A good library and sport facilities attract the “old boys”. Two Fathers permanently live at the center. Social work, especially in the form of teaching poorer neighborhood boys, has been developed. Recently one poor village has been “adopted” by the Alumni Center. Also seminars, lectures, and courses are offered to the members.

2. **Research Center** - Fr. John Locke, S.J., is the superior of this three-man team. All three Fathers are connected with the national university. They have published articles and books on Nepal’s history, culture, and religion. The Research Center is open to outside Jesuit scholars who would like to spend some time in Nepal.

3. **Social Service Center** - Fr. Thomas Gafney, S.J., is the founder and the present director of this hostel for poor boys. Kathmandu, like many modern cities, is developing a sub-culture of youths living in the streets. These young people, often orphans and without families, survive the tough life of the streets. But they neither develop useful skills nor acquire any education.

   To help these boys the Social Service Center has been opened. Some of the boys study in the local schools, some learn a trade, some learn agricultural methods on the center’s small farm.

   Recently the center opened a small local health center. The Nepal Medical Institute sent students to staff the clinic. An important work was administering health checks to students from neighborhood schools.

4. **Schools** - Fr. James Dressman, S.J., is the rector of the school community in Kathmandu proper. Fr. Marty Coyne, S.J., is the rector of the school outside the city. Recently this, our original apostolate, has undergone a fundamental change.

   The king has revolutionized the educational system with the New Education Plan. All recognized schools must follow the national system. The new emphasis stresses Nepali language, vocational training, and social work. Therefore the Jesuits changed the school from a Cambridge affiliated, English medium school to a Nepali medium school. There is an accent on social work and vocational training. But the government still expects our school to maintain its high standards of quality education.

5. **Parish** - The acting parish priest is Fr. Allan Starr, S.J. All the other Fathers help with the weekend Masses. For we have Masses in four different places. The crowds are certainly not large. But they are scattered throughout the city of Kathmandu.

   The parish needs are great. We need a community center. There we could offer courses on mother-child care, instruction for family planning, an employment agency, various social work projects. A small retreat house could be open both for the religious of Nepal and India and for the lay people living here.

   Ideas for the parish abound with us. Manpower does not!

**The Challenge of Nepal**

We remain here in pre-evangelical times. There is, as yet, no harvest. The seed has not been planted. We only till the soil. This is the work of Jesuits. To meet people where they are.

But we are not just playing a “waiting game”. The 32nd General Congregation crystalized our goal: The service of faith through the promotion of justice. We have the joy of seeing students leaving the school with a greater sense of their obligation to the poor. Poor boys finding their place in society. Village people receiving a helping hand. Research going into the fabric of Nepali society.

We do not have to wait to feel the joy of Gerard Manley Hopkins:

“...and blue-bleak embers, ah my dear,
gall themselves, and gash gold-vermillion.”

Charles A. Law, S.J.
Kathmandu
Yearbook S.J. 1977-78

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The students of our schools are busy with many extracurricular activities. These pictures show students helping to alleviate the misery of those who suffered from the devastating 2008 floods.
yesterday

HAITI YESTERDAY: A SOCIETY IN GESTATION AND A PEOPLE IN STRIFE

Beginning in the early 1980’s, and even more openly following the Holy Father’s visit to Port-au-Prince on March 8, 1983, the Catholic Church, confronted by a corrupt dictatorship, has become the spokesperson of the people. The efforts of Ti-Legliz [ecclesial base communities] and the courageous, even prophetic positions taken by bishops, religious and committed Christians, helped to bring about the departure of Jean-Claude Duvalier, “President-for-Life,” on February 7, 1986. The “7th of February” unleashed the euphoria of the people and inspired them with great hope for the future: the déchoukay, the uprooting of “macoutism,” that vast machine of dependency, information and terror which made it possible for the Duvalier regime to squeeze the country as if it were caught in a vice. Freedom of speech was once again a right: independent radio stations called forth and nourished the determination of the people and their democratic aspirations. The legislative and presidential elections doused this hope. The military junta and those still

today

HAITI: THE SOCIETY OF JESUS TODAY

The Society of Jesus has been in Haiti a number of times down through the centuries. It most recently returned in 1986 and has developed a number of apostolic ministries.

The Republic of Haiti, a former French colony known as St. Dominic, is in the Caribbean Sea. It is the first colony of the Americas to free itself from the yoke of slavery, becoming an independent state on January 1, 1804. Its population today numbers 8,300,000, 95% of them black. With a territory of 27,250 square kilometers, it shares the island of Haiti with the Dominican Republic. The country is still considered one of the poorest in the western hemisphere, with 60% of its people under the absolute poverty line. For more than twenty-five years Haiti has had to face a profound social and political crisis menacing the life and integrity of a large part of its population.

A letter of King Louis XIV dated November 29, 1704 authorized French Jesuits to take the place of the Capuchins in the northern part of the then colony of St. Dominic – the part that is today the Republic of Haiti. As the document indicates, they were to reside “in the northern part of the island of St. Dominic, called Cap-Français, a Port-de-Paix and other regions which depend on it.” Father Girard arrived at Cap on July 18, 1704 from Sainte-Christophe. He was the first French Jesuit to set foot on the soil of St. Dominic, about 64 years after the first French Jesuits came to Martinique in the Antilles. The Edifying and Curious Letters from those years are written in a clear and simple style. They describe the apostolic life of the Jesuits: the erection of parishes, the restoration and construction of many churches, the apostolate with the slaves and above all the creation of an institution called “Care of the Negroes,” assistance to the sick and construction of the Cap hospital, recourse for help to congregations of women religious in Europe, building of schools, administration of sugar plantations at Terrier-Rouge and at Saint-Louis, work on the botany and the history of Santo Domingo, and numerous conflicts with the colonial authorities, especially at the end of the first half of the 18th century. It was an apostolate carried on in difficult conditions of climate and sanitation, in austere loneliness, but always with an uncommon zeal and commitment recognized by historians who have studied the period.

A royal decree of July 21, 1763 followed by the final ordinance of the Superior Council of Cap, on November 24, 1763, ordered the expulsion of the Jesuits from Santo Domingo seventeen years prior to the general suppression of the Society of Jesus with Pope Clement XIV’s Brief Dominus ac Redemptor dated August 16, 1773. French historian Charles Frostin explains the reason for it in this way: “They were reproved for preaching to and meeting with the negroes (thus obliging the plantation owners to slow down the rhythm of work), for urging negro men and women living in concubinage to get married legally (which robbed the plantation owners of the ability to divide them, doing damage to
committed to Duvalier, resorting to force and murder, did not hesitate to block the electoral process envisaged by the constitution [November 29, 1987]. They organized sham elections on January 17, 1988, and put a compromise candidate in power, one acceptable both to those in power and, without any doubt, to the “Protector States” in Europe and North America, whose “assistance” represents 12% of the gross national product.

On January 22, 1988, the leadership of the Haitian Conference of Religious, an office representing the 1,600 male and female religious working in the country, publicly denounced “the massacre of November 29th and the electoral masquerade on the 17th of January;” “We are in full accord,” declared the major superiors, “with all the groups which, within the country, have declared these elections to be null and void and of no value for the Haitian people.”

The next day the Episcopal Conference of Haiti spoke in similar terms of the “denying of political morality”. “How could we not recognize that these elections [of January 17, 1988] were neither morally free, nor just, nor of the “denying of political morality”: “How could we not recognize that these elections were neither morally free, nor just, nor of value for the Haitian people.”

The territory of the Jesuits of Haiti is part of the Province of French Canada (Quebec), even if they maintain good relations with the Conference of Latin American Provincials (CPAL) and with its apostolic work: the formation of local seminarians, the training of the local clergy, the formation ofSEC, the training of the local clergy, the formation of seminarians, the training of the local clergy, the formation of local clergy, the formation of seculars, the training of the local clergy, the formation of religious, the training of the local clergy, the formation of novices, the training of the local clergy, the formation of scholastics, the training of the local clergy, the formation of Jesuits, the training of the local clergy, the formation of Jesuits, the training of the local clergy, the formation of Jesuits, the training of the local clergy, the formation of Jesuits, the training of the local clergy, the formation of Jesuits, the training of the local clergy, the formation of 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and political oppression. Six million inhabitants, but more than one million immigrants. Unemployment and less than full employment touched 60% of the population; illiteracy bordered on 75% and agriculture, which involved three-quarters of the population, represents but one third of the country’s gross national product. After twenty years of foreign occupation [1915-1934], followed by a series of military or dictatorial regimes, Haiti, the “pearl of the Antilles,” is today the poorest of the countries of the Americas.

It is in this context that ten Haitian, one Belgian and three Canadian Jesuits are at work or preparing themselves to become involved; and this does not include four novices in their first formation at Ciudad Guzman [Mexico]. They teach theology, philosophy or the social sciences to the seminarians in Port-au-Prince, they collaborate with the permanent formation of men and women religious, they provide spiritual counseling at the Major Seminary, they support projects for rural development and popular education, they lecture in sociology at the State University in Port-au-Prince.

At Dulagon, for example, in the mountainous region of Artibonite, Brother Mathurin Chariot has spent ten years teaching the peasants agricultural techniques adapted to the country and fighting against deforestation, the great scourge of the Haitian countryside. It is a fundamental, austere and difficult work which will not be accomplished tomorrow. For the presence of the Society of Jesus in Haiti has only been officially recognized since March 31, 1986.

On two different occasions the Jesuits have been driven out of the country. In 1763 Fathers from France, too highly esteemed by the black slaves whom they instructed in the faith, were expelled from the colony of Saint-Domingue: it was at a time when the Bourbons relentlessly pursued the Society.

In 1956 the Holy See entrusted the direction of the Major Inter-Diocesan Seminary at Port-au-Prince to Canadian Jesuits; in just a few years they had opened a retreat house and started Radio-Manrèse, a radio station dedicated to the spiritual apostolate of the Society of Jesus and by men and women of good will in Haiti and elsewhere. The territory of the Jesuits of Haiti is already functioning at the Major Seminary, but other Jesuit confreres, priests and religious, work among the very poorest.

Today, for the presence of the Society in the field of education. Founded by Fr. Claude Soufrant in the town of Croix-des-Rosquets near Port-au-Prince, it consists of a building holding more than 300 students with a system assuring ongoing formation of teachers and professional formation of young people in the field of computers and of humane sciences. The Jesuits of Haiti are also present in higher education: teaching, research, publication. Some teach sociology, at the public university of Haiti, others theology and Church History at the inter-diocesan major seminary; they work in different media, mainly Ouanaminthe, best known as the capital of oats. They collaborate strongly in the research arm of the University of Our Lady of Haiti, working for integral human development in the communities on the northern border and furthering a culture of growth, respect and defense of human rights on the northern frontier of Haiti and the Dominican Republic. Right now three Jesuits and more than 30 non-Jesuit colleagues work there, with many projects in hand: construction of a youth center, a hospitality center for the repatriated, started a farming venture and a community radio station, and spiritual accompaniment of base-community organizations.

Two years ago Haitian Jesuit authorities decided to introduce the Faith and Joy movement on the island: popular education and social development in service to the poorest social sectors. Given the enormous challenge facing the Haitian educational system, Jesuits hope, through Faith and Joy, to present a new model of education more adapted to the reality of the country and committed to socio-economic development at the side of the most marginalized sectors of the population. A National Coordinating Office is already functioning at Dulagon and two pilot schools have begun at Balan in the west and Ouanaminthe in the northeast, with two Jesuits and six non-Jesuit colleagues involved.

St. Ignatius School is another witness to the presence of the Society in the field of education. Founded by Fr. Claude Soufrant in the town of Croix-des-Rosquets near Port-au-Prince, it consists of a building holding more than 300 students with a system assuring ongoing formation of teachers and professional formation.
In 2008 the Australian government asked pardon of the Aboriginal people for the wounds inflicted throughout the centuries. The Society of Jesus has a long history of working with and among indigenous peoples in Australia.

Two events during 2008 set the tone for Jesuit engagement with Indigenous Australians.

The first event was the apology given by the Australian Prime Minister, Kevin Rudd, on behalf of the Australian Parliament to the Aboriginal and Torres Strait Islander peoples of Australia. His apology was for the removal of children who had been taken away from their families in order to be assimilated into the white and Western culture of Australia.

The second event was World Youth Day, including the Experiments of MAGiS08. Pilgrims had the opportunity to enter the life and culture of Indigenous communities. They found the experience deeply moving and their insights helped Australian Jesuits and pilgrims see their own nation through fresh eyes.

These two events helped to strengthen a commitment to Indigenous Australians made earlier by the Australian Jesuits who first came to Australia.

The Apology and the experience of MAGiS08 also suggest that Jesuit ministry in other Provinces.

A modest but privileged ministry. The pioneer Jesuit in Australia was Father Aloysius Kranewitter, expelled with his Austrian brethren in 1848, the Year of European Revolutions. He took a personal interest in the Aboriginal people around his residence, some 100 km north of Adelaide, the colonial centre. He and the Jesuits who followed him were appalled at the "withering away" of the Aboriginal people and began to be involved in Aboriginal communities and issues. Two of them, Pat Mullins and Brian McCoy, did a year of their regency terms of the economic position of Aboriginal people; the health situation; their housing requirements; their access...to an economic base including land and employment; their situation in relation to education; the part played by alcohol...and its effects.

In the time before this Royal Commission, in the 1960's, a number of scholastics were becoming more aware of the situation of Aboriginal people and began to be involved in Aboriginal communities and issues. Two of them, Pat Mullins and Brian McCoy, did a year of their regency amongst the Kukatja people at Wirrumanu (Balgo) in Western Australia. In 1979, eighty years after the closing of the Daly River mission, the Society once again made a formal commitment to Aboriginal people. Pat and Brian, now ordained, were missioned to work with the large Aboriginal and Islander community of Townsville, the largest of Australia’s northern cities. This work has seen a great diversity of different ‘ministries’ over the years – bus and taxi-driving, prison ministry, coaching personal relationships with their Indigenous sisters and brothers, and to Indigenous leaders when invited.

A modest but privileged ministry.
people as the European presence increased.

In the 1860’s the Jesuit Father
General praised but refused the Jesuit
request to establish a special mission
amongst the Aboriginal people in the
north of the colony. But in 1882,
however, the Austrian Jesuits in South
Australia commenced a bold venture
on the far north coast of Australia.
The Catholic Church in Australia then
focused on the European population.

Compared with the Protestant
churches, Catholics were minimally
involved with the Aboriginal people.
The only other Catholic Mission,
headed in 1846, was that of the
Spanish Benedictines, 2,000 kms away.
The Jesuits set out to establish
many Stations in individual tribal
districts. They opened their second
station at a remote place on the Daly
River. It took two weeks to travel by
wagon through uncharted bush from
the European centre at Darwin. Over
time, they established four Stations,
arguing that, if it were to succeed, the
mission had to focus on individual
tribal and language groups if it was to
succeed.

The eight Fathers and eleven
Brothers of the Mission drew their
philosophy from the Jesuit Reductions
in Paraguay. They used the same
terms, adopted the same marriage
ages for the people, and they had the
same agricultural lots, and so on.

Father Donald MacKillop
articulated this vision most forcefully.
He was the brother of Mother Mary
MacKillop (the first and, so far, only
Austalian to be beatified). This was the
era of the ‘dying pillow’, when it
was thought that races like the
Aboriginal people would naturally
fade away before the superior
civilisation of the British people.
MacKillop was an outspoken critic of
that attitude, and published vehement
letters in Australian newspapers. In
1892 he wrote:

“Australia, as such, does not
recognise the right of the black man
to life. She marches onward, truly,
but not perhaps the fair maiden we
paint her. The blackfellow sees blood
on that noble forehead, callous
cruelty in her heart; her heel is of
iron and his helpless countrymen
beneath her feet. But we are strong
and the blacks are weak; we have
rifles, they but spears; we love
British fairplay, and having got
every hold of this continent we must
have every square foot. Little
Tasmania is our model, and, I fear,
will be, until the great papers of
Australia will chronicle, ‘with
regret’, the death of the last black
fellow.”

The Jesuit Mission ultimately
collapsed after 20 years, and its four
Stations were abandoned. Despite
their love for the culture and the
language, the asceticism of the
Jesuits was based on that of
converting the Aboriginal people
to settled farmers, an approach
that remained fundamentally
unattractive to the people. But for
Jesuits the dedication and sacrifices
of the missionaries continue to be an
inspiration.

Developments in Jesuit Indigenous
ministry.

Between 1899 and 1979 the
Australian Province of the Society of
Jesus was not formally involved
with the Indigenous peoples of
Australia. In 1979 a small group of
Jesuits moved back to work in
Northern Australia, and developed a
range of ministries with Aboriginal
and Torres Strait Islander
communities. Other Jesuits also
wanted to engage with the injustices
under which Indigenous Australians
laboured.

Today those working in most
Jesuit ministries are aware of the
need to extend reconciliation
between Indigenous and non-
Indigenous Australians. The
dedicated ministry to Indigenous
Australians is now a resource for
helping other Jesuit ministries work
more effectively, and also in serving
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The key to changing attitudes lies
in the imagination. All Jesuit
ministries are concerned to extend
the imagination of the people they
serve to include the world of
Indigenous Australians.

For the imagination symbols are
important. It is now common at
total events, like the start of the
school year or graduation
ceremonies, to acknowledge the
traditional owners of the land, and
to be welcomed by its custodians. In
the MAGis08 experiments, Indigenous Australians taught
pilgrims to appreciate the
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powerful experience of World Youth
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Many institutions, too, like the

David Ryan is also involved in Aboriginal ministry. He worked for two
years at Milikapiti (Snake Bay) with Tiwi people – a distinct tribal group
living on two islands close to Darwin. It was these people who captured

football teams, basic parish pastoral work, community development, and
liaising with other Aboriginal organisations. Today Tom Nicholas
continues our presence there. Part of his work is to visit nearby Palm
Island, once a penal and leper community for Aboriginal people. There he
offers support to a team of local church ministers, men and women, who
have been elected, trained and then commissioned by the Bishop to run
the Church in the absence of a resident priest. In 1988, the Diocese of
Darwin invited the Jesuits to provide a chaplain to Aboriginal people in
Darwin. Pat Mullins has recently completed five years there. During that
time he has helped build up a thriving worshipping community in which
Aboriginal people can feel at home where they may not do so in a
mainstream parish. In fact, many non-Aboriginal people also feel at home
in the St. Martin de Porres Community. Many Aboriginal church members
are Becoming involved in ministering to their own people in hospitals,
prisons, prayer groups and outreach to other Aboriginal Catholic
communities.

An important focus of our work has been a concern for the training of
Aboriginal church leaders. Brian McCoy has worked at the Mirrilingki
Centre, Warmun – a spirituality centre for Aboriginal ministry and
leadership. More recently, Maurie Heading has been closely involved in an
important development in the area of training of Aboriginal church
leaders. For over two years, Nungaliyra College has trained Aboriginal
people for ministry in the Anangu and Utopia Churches. But there has been
no formal involvement of the Catholic Church in this venture, nor
any other similar training College specifically for Indigenous people. (At
present there are five Aboriginal religious sisters, three Aboriginal
permanent deacons, and no Aboriginal priests.) Maurie was asked by a
group of Aborigines to assist them in the appointment of a Catholic
member of staff to that College and in the initial moves towards full
Catholic participation in the College. He has been working on this project
for two years, and will soon see it to its completion.

To date, most of our work with Australia’s Indigenous people has been
in urban centres. But over the years we have discerned the need for the
Society to be involved also with more traditional communities, which
provide a kind of “spiritual heartland” for Aboriginal people. This vision
came to fruition when the Bishop of the Broome Diocese invited the
Society to take pastoral responsibility for the Western Desert communities.

The former Pallotine mission area is now a number of independent
Aboriginal communities in a semi-desert area of over 100,000 sq
kilometres, each with its own local Council and school. The base for these
desert communities is Weipa. So it was that twenty years after Brian
and Pat first went to ‘Balgo’ as regents, Brian was to return there, together
with Robin Koning, fresh from a year of initiation into this work.

Peter Green, a member of our community living in Townsville, is the
closest we have to an elder in the Aboriginal sense. In 1991 he celebrated
his fiftieth year as a Jesuit. While his principal work has been with the
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years at Milikapiti (Snake Bay) with Tiwi people – a distinct tribal group
living on two islands close to Darwin. It was these people who captured

the first Japanese soldier on Australian soil during World War II. Despite the evidence of a great enthusiasm for Australian Rules Football, they have maintained a strong sense of their culture and language.

A final and crucial part of our Aboriginal ministry is the work of social analysis. Apart from the advocacy work in the local areas in which we work, there has been important work done on a national scene. Brian McCoy assisted with research for the Royal Commission into Aboriginal Deaths in Custody. Frank Brennan, while not a member of the Northern Community, is very much part of the Province’s Aboriginal ‘ministry’. Frank is the director of Unijie, a Jesuit social research and action centre based in Sydney. For the last 12 years, he has used his skills as lawyer, speaker and writer in his work for Aboriginal people. In particular, he has worked on the issue of land rights for Aboriginal and Islander people – both at the level of legislation and in negotiation of particular claims. More recently he has strongly supported the move towards reconciliation between Aboriginal and non Aboriginal Australians. As well, Frank has been the adviser to the Australian bishops on Aboriginal affairs. At the same he has supported moves towards the establishment of a national Aboriginal Catholic organisation which could more properly fill this role. This eventuated in 1991 when NATSICC (National Aboriginal and Torres Strait Islander Catholic Council) was formed.

So the range of our work is as broad as the miles we straddle. But some things we all hold in common – a love for and commitment to the Indigenous People of this land, and a desire to ensure that the next Royal Commission into their situation will reveal, at last, a far greater justice and degree of self-determination for Aboriginal people, the original owners of their land.

When Jesuits and their Companions in ministry reflected on the province mission, Daly River artist, Miriam Rose Ungunmerr Baumann, was asked to express it in a painting. Reproductions of The Spirit of the Lord is Upon Me hang in most Province houses. Together with Miriam Rose’s explanation of it, the painting places our relationship to Indigenous Australians at the heart of our mission.

As the pilgrims found at World Youth Day, the most powerful way of enlarging the imagination is by meeting people who are different from us. We learn from those we come to love. In their formation as Jesuits, Australian Jesuits are encouraged to spend time in Indigenous communities. Many overseas scholastics have found the highlight of their time in Australia to be the Retreat they make in an Aboriginal community.

Ignatian schools incorporate into the curriculum this contact with Indigenous Australians. Because they generally have few Indigenous students, they encourage their students to meet Indigenous children in their own environment. They may also offer similar opportunities to Indigenous children.

Typical of these programmes is the Jarrumwani project at St. Ignatius' College, Athelstone in South Australia. Each year 15-20 students and teachers spend two weeks with Aboriginal children from Bathurst Island and the Daly River, site of the 1886 mission. One of the St. Ignatius teachers was seconded to Bathurst Island. In exchange, Aboriginal children in Bathurst Island are billeted at St Ignatius for two weeks. This helps students to build familiarity and friendships with one another and so helps undermine racial stereotypes and misunderstandings.

In inner Sydney, where many Indigenous families live, the Jarjum Project is about to start. It is modelled on the Nativity style schools of the United States. The project operates out of a burnt out Catholic Presbytery and is directed to younger children. The meals provided and the homework clubs, are all designed to help Aboriginal children to perform well in mainstream primary schools. The project involves parents, old scholars, present boys and teachers at St Aloysius College. It offers the opportunity to become familiar with Indigenous Australians.

The power of such experiences can be seen in Melbourne. A number of Xavier College boys go to Wadeye, on the northern coast of Northern Territory. For three weeks they live there in the Aboriginal community. Their reports on their experience consistently show how their attitudes have changed. As a result of this programme some former students have worked as doctors and lawyers on behalf of Indigenous people and their needs. Indigenous ministry should also encourage Indigenous Australians to develop their own leadership. A significant recent venture has been to cooperate with Nungalinya College. Built on Larakinya land in Darwin, it is only one of two Indigenous Corporations in Australia to offer theology courses. The Anglican, Catholic and Uniting Churches are partners in it. Indigenous people come from all over the country to study theology at Nungalinya to help them work in their own communities. The college also provides training in community organizing, family and community services, and textile arts.

The province has provided financial assistance, and is exploring other ways of strengthening this partnership, for example by exchanging teaching staff. One Jesuit worked for some years as Dean of the College. Nungalinya may also

Brian McCoy, S.J.
Yearbook S.J. 1994
The Future of Indigenous Ministry

The future ministry of the Province to Indigenous Australians will have three tasks. It will encourage a deeper knowledge of both our Australian and Jesuit history. This will keep the Apology centrally in mind and remind us that in Australian history there is unfinished business.

It will also encourage all Jesuit ministries to develop more imaginative and effective ways of enlarging people’s hearts and their imagination to include Indigenous Australians.

Finally, it will help those in Jesuit ministries who regularly come into contact with Indigenous people to relate more sensitively and effectively with them. It will be important to develop a systematic and integrated Ignatian approach to developing sensitivity, skills and resources for ministry.

This work requires specialised skills and evaluation. But it also involves, as does any work for Indigenous people, a taste for spending time with them, the readiness to serve them in unobtrusive ways, and the desire to help them speak rather than to speak on their behalf.

Ultimately for those engaged with Aboriginal and Torres Straight Islander Australians, as within Indigenous cultures themselves, what matters most of all is the slow work of building relationships.

Bishop Gregory O’Kelly, S.J.,
Brian McCoy, S.J. and
Sandie Cornish

We begin this short review from the “cradle” of Ignatian spirituality, the “Cave of St. Ignatius” in Manresa,
We proceed to the third General of the Society, Saint Francis Borgia
We remember the work of a great missionary, Matteo Ricci,
We end with our newest blessed, Father De Oyos.
The sobriety of Ignatius’ words, and even more his lack of anything self-referential, is well known. So it’s surprising how much emphasis he places on his memories of Manresa, where he stayed from the end of March, 1522 to the beginning of February the next year. In his old age, pressured by his companions, he disclosed passages of his life, remembering particularly the founding moment at the River Cardoner. “One time he was going out of his devotion to a church . . . the road ran next to the river. As he went along occupied with his devotions, he sat down for a little while with his face toward the river, which was running deep. While he was seated there, the eyes of his understanding began to be opened; though he did not see any vision, he understood and knew many things, both spiritual things and matters of faith and of learning, and this was with so great an enlightenment that everything seemed new to him, that he seemed to himself like another man with another intellect than he had before” [Autobiography 30].

He had received at that one time and added them together, and all the many things he knew many helps he had had from God years, even if he gathered up all the went so far as to assert that “in the had before” [Autobiography 30,4]. It’s for that reason that Manresa has become a matrix giving its name to houses of spirituality, centers of teaching, publications. . . . Some sixty Jesuit institutions around five continents bear the name “Manresa.” Tradition has always shown special veneration for the Cave, one of many grottos excavated in the Third Age by the flowing waters of the Cardoner. It wasn’t easy to get to because of the underbrush one had to push through and the rocks one had to clamber over to enter it. Soon the city and the Society improved its access (1603) protected it with a wall and a gate, and built into it a chapel named after Ignatius of Antioch in the hope that after his canonization (which took place in 1622) it would be dedicated to Ignatius of Loyola. Brother Coronas, the gifted Jesuit artist who lived in Manresa in the 19th century, left among his massive body of work four paintings depicting the evolution of the building of the Cave from Ignatius’ day up to the beginning of the 18th century.

The Church of the Sanctuary dates from later. It was finished in 1763, four years before the expulsion of the Jesuits from Spain. After the Society’s Restoration, the interior decoration which would permit its use for worship was not finished until 1864. In 1860 the Cave became a house of Third Probation until 1943, except during those periods when the Society was expelled. It was turned back to that use in 1996 and 1997.

In 1994 the first stone was laid of the “majestic and cyclopean edifice we see now” (as one of the books of the last century characterized the Cave) in the triumphalist style of the epoch which, paradoxically, was meant to commemorate a poor pilgrim who took refuge in the humility of a grotto in the weeds, shunning power and honor.

The ten thousand square meter building put up in the course of this history was completely restored in 1967-68 with sober but exquisite taste to fit the needs of the time. Right now current Spanish law for public buildings demands radical new work on the infrastructure to accommodate access for the disabled as well as to conform to fire-codes. At the outset of the 21st century, faithful to the spirit in which Ignatius lived here five hundred years ago, we want to offer a space for interior renewal and restructuring, drinking in the experience of the Pilgrim. Ignatius learned not to be a fundamentalist and to respond to the liberating expectations each personal and historical situation called for. We want to welcome this challenge with a strong desire of fidelity to the values which our recent General Congregations have considered to incarnate the spirit of St. Ignatius for our day: “There can be no service of the faith without the promotion of justice, entering into cultures and opening oneself to other religious experiences” (GC 34, D. 2,19).

For ten years now, the team of Jesuits and lay people who run the Retreat House has set itself three objectives: The first is to offer a genuine Ignatian experience. First of all, with the Exercises in 30-, 8-, and 5-day versions, stressing personalization and accompaniment. Every year we offer five of one-month and some twenty series of eight-day retreats. Linked with this we try to promote the study of the pedagogy of the

Father General Adolfo Nicolás, visits a hill near Manresa, with a panoramic view of the Cardoner River where St. Ignatius had some of his first mystical visions. In the picture, in front of the recent monument recalling the dialogue among world religions. In the previous page, Mass in the “Cave.”
Exercises and of the Ignatian spirituality which prepares persons to be “spiritual masters.” We do this in conjunction with the School of Ignatian Spirituality of “Christianity and Justice”.

With the same stress on “mysticism,” we offer (also in collaboration with “Christianity and Justice”) a two-month renewal on central theological themes to see how they can be liberating for our world. The point of departure is that of the Trinity which in the Exercises (102) looks carefully and affectionately on the world, to then realize its “redemption.” For the first session in 2009 we expected a group of 30 persons which had to be expanded to 38 (leaving more than 30 on the waiting list): a group composed of people from all over the world and of all ages – Jesuits, laymen and priests, religious women and men.

Every year more than 27,000 pilgrims from all over the world visit us, sometimes just as tourists, others with the desire to appreciate silence, prayer or reflection in the “Ignatian sites,” or to take part in some of the activities the House offers. The city government is mounting a serious effort to make known in its own circles the figure of a universal man who “came together” in this city during the course of his eleven months “interior pilgrimage” (www.marnesaturisme.cat - turisme@ajmanresa.org).

The second objective is to offer “new spiritualities in a society which is globalized and often “unjust.” Under the impetus of the last General Congregations, the current team of the Cave of St. Ignatius seeks to be part of the search on the part of so many persons, believers and non-believers, of new ways of discovering and entering into interiority. For our part, we offer the distinct cachet of the Ignatian school, which wants to help people live spirituality in the midst of a world marked by divisions and injustice. That’s why we put the title of this presentation in the plural. New forms of prayer, “deep prayers,” exercises giving a special emphasis to incorporating the body, relaxation, contact with the wisdom of the earth and of other religious traditions, attention to the psychological aspect, etc. We want these various “spiritual exercises” to culminate in a Forum of Interiority which brings together each year specialists and persons interested in seeking this essential value in the midst of the dominant culture which tends to “hollow us out” into exteriority and foster a world full of injustices large and small. Moreover, in the city of Manresa there is a group of interreligious dialogue which joins the recent tradition of our Retreat House in the effort to put together encounters among different religious traditions. In the Cave we feel that Ignatius is speaking to us with the words of the last General Congregations in order to enable reflection, silence and prayer with members of other religious traditions which show us the profundity of their spiritualities.

The third objective is to reach young people. For this we’ve opened the Luis Espinal House, a section of the house aimed at adolescents where we offer them new ways of helping to live interiority: bodily expression, dance, relaxation... so they can experience for themselves the joy of discovering the mystery of the Transcendent in their own hearts and in the heart of life. It’s common to see a thousand adolescents pass through in the first trimester. We like to call this opportunity the “ZeroWeek of the Exercises.”

Finally, we’ve found it important that the Cave of St. Ignatius welcome with pleasure people who are looking for some days of silence, of interiority, even of leisure, to deal with moments of difficulty or tragedy, to adjust life situations, etc., or even to give themselves to some intense study, etc. For those who wish, we provide personal accompaniment. We also offer this kind of simple and sober space to working groups, so that the tranquil and recollected ambience of our buildings help their meetings to take decisions, to evaluate, to create projects for the future, etc. We’re thinking of working groups like NGO’s, movements and associations, personnel from the world of labor unions, education, politics, groups of different cultural or social circles.

In this time of uncertainty and change on all levels, we understand that the Cave of St. Ignatius is a space of prime importance for our contemporaries. We come from a tradition which integrates interiority with commitment, profound discernment with lucid activity. We want to place all that we have at the disposition of people who come to withdraw so that, like the Pilgrim, they “might see everything anew and gain more understanding than they had before.”

Francesc Riera i Figueras, S.J.

Translation by John J. O’Callaghan, S.J.
When the Duke of Gandia, ex-viceroy of Catalonia, one of the closest confidantes of Emperor Charles V, wrote St. Ignatius that he had decided to become a Jesuit, he was advised to keep this decision a secret because, as St. Ignatius of Loyola said, “...the world has no ears to hear this explosion.”

In the mind of the Emperor, the Society of Jesus was a new Order, as yet little known and even criticized by many. But Francis Borgia, once he became a widower, sought to follow that path of humility traced by these new apostles of his century. When he was still in Barcelona as viceroy he had been given notice of the Pope’s approval of this kind of life. He knew the reputation for sanctity of the founder from the mouths of friends whom Ignatius of Loyola had left there. He had begun a relation of spiritual direction with Araoz and Peter Faber, and even, it is said, communicated with Father Ignatius. Later it was he, as Duke of Gandia, who founded a college and even the occasional university.

From 1554 he was Commissioner of the Society for the provinces of the Iberian peninsula, and he took a vow not to accept dignities unless commanded by one who could oblige him under sin.

His incessant travels around the Iberian Peninsula took him from place to place where there were no houses of the Society. Nobles and ecclesiastical authorities had confidence in the prestige, prudence and virtue of this holy Commissioner. He gave spiritual assistance to the Princess Juana and to the Emperor himself, who wanted to have him as confessor and executor in his retirement to the Monastery of Yuste. St. Teresa of Jesus herself confided him as confessor and executor in his retirement to the Monastery of Yuste.

His first Mass in Vergara was a major installation, very well attended, with the possibility of participants gaining a plenary indulgence conceded by the Pope for the occasion. From then on, in the style of the new Order, he carried on his apostolic initiatives by preaching in the area surrounding Ofate and proposing to Father Ignatius that the Hermitage of the Magdalene be converted into a retreat house from which to evangelize the region and in addition to gain new apostles and saints by means of the Exercises.

Just to see him and to hear him preach with humility and the apostolic zeal of a saint was a profoundly moving experience, since everyone knew his background and what he had given up for the love of God. His mediation had an unparalleled authority with the courts of Spain and Portugal, with the nobility and authorities of Italy, and even with the Pope himself. Within a few years foundations multiplied in Spain and Portugal: colleges and even the occasional university.

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Both Father Ignatius and Lainez consistently put their total confidence in him. He, on the other hand, didn’t see himself physically able to go to the Indies, nor as having the talents to “teach the lower classes;” but he was desirous “to die shedding his blood for the true Catholicism of the Roman Church.” Lainez, to free him from the unjust problems created for him by some in Spain, intervened with Pius IV who called him to Rome for Church affairs, and he made him the Assistant for Spain in the Society’s curia.

It didn’t take long for him to be elected General at Lainez’ death. He garnered 31 of the 39 votes at the 2nd General Congregation in 1665. His gesture at the close of the Congregation was impressive: he begged the assembled Fathers that, since they had placed him in the highest office, they treat him like a jackass, and he humbly kissed their feet to demonstrate the love he bore them.

This year we celebrate the 500th anniversary of the birth of Saint Francis Borgia, who was born in 1510 and died in 1572. A man of profound and intense spirituality, he was the third Superior General of the Society of Jesus, the second after the founder, Saint Ignatius of Loyola.

With the Pope’s permission to hold on for three years to the possibility of disposing of his fortune in favor of his children. His case is exceptional, but Father Ignatius had foreseen it. He called him to Rome because of the Holy Year of 1550. He would have to give his opinion about the Constitutions of the Society of Jesus, already prepared for presentation to the professed members of the Society and Borgia was one of those. He kept him in the Roman house for three months, though dressed as Duke and accompanied by his youngest son, and sought after with admiration by many Romans and ecclesiastical dignitaries, who had offered him lodging more in accord with his state. Father Ignatius had a broader vision than others: he wanted to form him and inform him precisely about the spirit and projects of the new Order. In fact, when rumors began in 1551 that he might be made cardinal, Francis Borgia left Rome to seclude himself in the Basque mountains, and there made public that he was a professed member of the Society, renounced everything in favor of his children, and named his son Carlos heir to his diakedemos. He was ordained priest and prepared himself to celebrate his first Mass.

Before leaving Rome he had left alms to begin the college which at the outset bore his name “Borgia College” among Jesuits and was nothing less than the Roman College, predecessor of the current Gregorian University. Nor did he forget to provide for the new temple which Father Ignatius wanted – the future Church of the Gesú – which could only be built when Borgia was the General of the Society as second successor to St. Ignatius.

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His seven years of governing the Society coincided almost exactly with Pius V’s years of governing the entire Church. He was the pope’s right hand man for many affairs of the universal Church, among others organizing two congregations of Cardinals in the Roman Curia: one dealing with separated Christians in Northern Europe, the other dealing with the Missions. In two instances of pontifical in Rome during his generalate, St. Pius V mandated him to direct and organize the care of the of the city’s plague victims.

The moral authority he had in the eyes of Phillip II contributed to opening the doors of the missions in Latin America to Jesuits. In a few years he sent various groups of missionaries. The first expedition, to Florida, was crowned with the martyrdom of Fr. Martínez, when the survivors had to flee to Cuba and then to Mexico. The subsequent ones, to Peru, Brazil and Mexico, opened the way to a missionary venture which became typical of the Society: based in colleges and teaching doctrine, it would soon result in the universities of Lima and Mexico, and blossom later into the form of Reductions. He erected the provinces of Peru and Mexico, and neither the martyrdom of Fr. Segura and his seven companions, once again in Florida, stopped him. Rather, it succeeded in nourishing even more missionary zeal of Jesuits.

Finally, obedient to the Pope, he set out to accompany the papal legate Bonelli in the mission he had received from the Pontiff: to unite the Christian monarchs. With his prayer and good manners he animated that mission spiritually and he even managed to use the opportunity to resolve in passing some problems in the houses of the Society. That mission cost him his life: he contracted the grave pulmonary illness which led to his death two days after his return to Rome.

We can attest that he was an exemplar of universal and faithful collaboration in the affairs of governance of the Church with Pope St. Pius V. This extended to his offering his life in fulfillment of the fourth vow of the professed of the Society of Jesus: an excellent message for Jesuits of all ages. In general, he manifested in his life how humiliation and continuous prayer are not opposed to the apostolic vocation, but rather imbue it with its deepest energy and make it fruitful by means of the example of evangelical dynamism they imprint on apostolic action.

Manuel Ruiz Jurado, S.J.
Translation by John J. O’Callaghan, S.J.
radical difference between the world of the Chinese and the one he came from, a difference that he was the first to meet head on, does not seem to have been a challenge to his faith. It proved rather to be a powerful starting point for looking for the common ground of humanity, which allows us to communicate and live together beyond what separates us. Ricci approaches this task in possession of all the arms of the triumphant Renaissance. With his knowledge as a mapmaker, he presents to the Chinese a unique world, a world in which the Chinese Empire is invited to see itself as one among others. As a master of geometry he translates the Elements of Geometry of Euclid, searching therein for the foundations of a common language, that is of scientific and technical rationality, revealing the profound nature of the human person, endowed by God with reason. With his learning as a theologian and a dialectician, he tries to give support to the idea of the One God through a fictitious dialogue between a Chinese sage and a sage coming from the West (The True Meaning of the Lord of Heaven.)

All these were for Ricci the prolegomena from which he could unfurl the announcement of Christian revelation. He marvels that he found in China the same common humanity, the mark of the presence throughout the earth of the Creator who had fashioned human beings in his image. He wants to convince those he meets that this common humanity is the realm in which God is to be sought and found. In parallel, he wants to make known to Europe the riches that he discovers in the land of China, finding in this richness a new reason to glorify the One of whom the diversity of languages and cultures seems still to meet out its presence.

Because the struggle for universality is tested in the crucible of differences, and affirming at the same time the “Universal” and “Difference,” he sets out on an itinerary which can truly be called heroic, an adventure which he pursues in the face of difficulty and with an astounding tenacity. This tenacity manifests itself most particularly in his mastery of the language: Ricci confronts the linguistic difficulties head on. The seriousness that he accords to the study of the Chinese language is one of his traits which most demands our admiration. He knows that the universality that he has the vocation to communicate shines forth through the particularities of the language. He insists that the Chinese characters are not simply an instrument of communication, but rather that they carry within themselves a vision of the world, of a cosmology tied to its very structure. It is by the mastery of the language that he penetrates the meaning and the savor of the classical Chinese texts.

It is also through this mastery of the language and writing that he will create and nourish the friendships which will accompany him constantly. Making friends is not only a strategic necessity, but it is an interior imperative. The spirituality of Ricci is a spirituality of friendship, nurtured by the practice of the Spiritual Exercises, which give more intimate access to Him who said to his apostles: “I no longer call you slaves but friends,” and has the one making the exercises address his Lord “as one

The 1602 globe of Fr. Matteo Ricci. “Who knows heaven and earth – the missionary wrote – can experience that the One who rules heaven and earth is absolutely good, absolutely big and absolutely one.”
friend speaks to another.” Ricci opens his public career in China with the compilation of the little anthology On Friendship. No doubt he desired that this friendship be forever at the root of the missionary enterprise and of the exchange between China and the West. But the controversies over the Chinese Rites would divide the Chinese Church to the point of almost destroying it, and the exchanges between the two worlds would suffer from more and more aggressive western expansionism, which nourished in return a growing distrust on the part of the Chinese Empire. Is not the era of globalization an occasion to restore the savor to this spirituality of friendship? This remains a utopian dream so long as exchanges are marked by economic inequalities where one culture dominates over the others. This little treatise at the dawn of the Chinese career of Ricci sounds to us as the most necessary of reminders in this regard.

In fact, the model of exchange that Ricci promotes remains up-to-date in more than one respect. Not only because it places friendship at the basis of relationship, but also because it develops according to a rigorous progression. Ricci recognizes first of all the communality of the problems that the entire human species shares – scientific inquiry, questions about God and the world, the roots of social morality, etc. From there, he recognizes also the diversity of cultural resources put in action to face these questions: the Chinese canon opens on a very different universe than that unveiled by the Biblical texts. Later, these resources are evaluated and exchanged by way of a dialogue of equality – this dialogue that forms the main theme of the True Meaning of the Lord of Heaven. Finally, even if the responses that are finally elaborated bear witness to the universality which brings us together, they remain marked by the seal of cultural difference. It is not in error that Ricci is recognized as one of the great pioneers of the inculturation of the faith. The dynamic that is sketched out is thus essentially creative, it tends less to repeat the past than to invent linguistic solutions or expressions that permit each to express anew the mystery of the world and that of the divine presence at its heart.

Reflecting today on the meaning of Matteo Ricci’s adventure, we find ourselves carried at the same time on the wings of an adventure inscribed in a given time, marked by the ambiguities of that era, and on a path that his singular force charges with meaning for today. This is not at all because the challenges have remained the same. From certain points of view, one could say that they have become reversed. Ricci confronted the foreign and the new. We confront the clinches and the rancor that now hang over both intercultural dialogue and interreligious exchange. The “not enough known” has been succeeded by the “too well known.”... But it is the type of person that Ricci is that shows him to be singularly adapted to even these much different times. He is the type of person whose actions reveal more about himself than his letters, which shows a mistrust of personal confidences – again a trait from the Spiritual Exercises: love, for him, expresses

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The Jesuits were assembled at Matteo Ricci’s bedside. One of the fathers asked him if he knew in what condition he was leaving those of the Society, who had such great need of his assistance. ‘I leave you’, he responded ‘at a door open to great merits, but not without many perils and labors.’ Another asked him if he would teach him at that hour mainly how they might repay this affection that he had always shown them. He responded: ‘By the kindness that you will always show to the fathers who come from Europe; but you must redouble this friendship so that they find in each of you as much affection as is generally found among those coming from there.’ Discoursing joyfully in this way both with ours and with the neophytes, he arrived at the 11th of May, and then, on that day, while seated on his bed, he rendered his soul to God without the slightest movement of his body. He closed his eyes and slept very sweetly in the Lord.”


globalization!
education in this time of enough for a model for humanistic mediations… here there is more than linguistic, and historical the changeless and of cultural, respect and friendship, his sense of relationships, to show proof of rigor; his capacity to enter into cultural sensibility and scientific in his interlocutors: his blending of his confidence in human nature and it itself less in words than in deeds…; his confidence in human nature and in his interlocutors: his blending of cultural sensibility and scientific rigor; his capacity to enter into relationships, to show proof of respect and friendship, his sense of the changeless and of cultural, linguistic, and historical mediations… here there is more than enough for a model for humanistic education in this time of globalization!

Because these are still and always will be human beings who enter into relationship between one region of the globe and another – human beings, not culture beings, technologies, economic interests or timetables – we must ask ourselves: are the men and women of today truly prepared to live out this encounter, this friendship with its risks and its intensity? This question is posed to believers who discover the wisdom and the conception of salvation offered by other religions. They are posed to tourists who have no idea how to behave in the mountains of Yunnan or among the poor of the great Chinese cities. They are also posed to business men who complain that the terms law or contract seem not to have the same meaning in Chicago and in Tianjin. In reverse they are faced by the Japanese or Chinese student trying to understand the rules of sociability which reign on an American or European university. We often remain strangely at a loss when we confront the reality of the challenges born from these encounters.

Ricci offers then the model of a person formed by this encounter, open to the encounter, and prepared for it through a humanistic education that was by no means the accumulation of anomalous facts but the integration of all the dimensions of being. A humanistic education leads to knowing oneself, with its lights and shadows. The same education prepares one to know others, in a complete affective understanding, able to put oneself in the place of the other, along with rational acquaintance. A humanistic education, in the past as well as today, is interdisciplinary by nature, leading its beneficiary to naturally establish connections among different areas of knowledge or the difference ways of confronting reality. It develops, in a good sense, the creative powers of the subject – creativity was the means by which Ricci made his presence known.

Finally, a humanistic education prepares peacemakers, persons capable of facing conflict head-on without letting themselves be drawn into its logic of destruction.

Finally, Ricci, remains for us an educator. Once arrived in China he knew how to adapt himself and to model himself after the Educator par excellence, Confucius, and that kinship of spirit contributed in no small way to his success. He fully merits being known as a Sage by those to whose home he had come. He is one of the masters whose example of their conduct constitutes their most precious of teachings, a teaching which endures across times and continents. Ricci was indeed one of the first to provide an explanation of contacts between cultures, economies and religions in no way diminishes his meaning for today. Placed at the dawn of modern times, he showed his entire life the way in which true encounter prunes us so that we may bring forth an abundance of fruit – fruit rich with the double savor of wisdom and friendship.

Benoît Vermander, S.J.
Translation by Robert Hurd, S.J.

he figure of Bernardo de Hoyos was in the past and is still today spoken of, sometimes not so kindly because of the extraordinary mystical phenomena connected with him, and also because of some reactions to certain forms of devotion to the Sacred Heart which are far from the authentic cult of the Lord Jesus, in which he played a positive role. We call attention to this extraordinary young Jesuit also because he is not well known outside of Spain, where devotion to him is still very much alive.

He was born on August 21, 1711 in Torrelobatón, a small village situated about 25 kilometers from Valladolid, historic capital of old Castile. He was baptized on September 5th and received the name of Bernardo Francesco. The Hoyos family belonged to the local nobility, one of the most prominent in the village. Both his parents were fervent Catholics and excellent educators for their children: Bernardo and his sister María Teresa, six years younger than her brother.

The physical condition of Bernardo was such that right from the beginning and throughout life he was described as “delicate.” That meant, not that he was abnormal – on the contrary, he was distinguished by his vivaciousness, enterprise, and playfulness as well as by affectionate kindness united to an acute intelligence and a notable capacity for studies. After the first years of schooling in his native village, he continued in the college of Medina del Campo, run by Jesuits 40 kilometers
Vocation to the Jesuits.

The Jesuit novitiate of the Province of Castile, with many novices, was also on the campus of the college. So the students had the opportunity to observe the behavior of these young men who intended their lives to the service of the Lord.

God was at work in Bernardo’s soul during that time, so in 1723 before he had completed his third year of humanities he told his confessor of his desire to enter the Society and asked what he should do. Told that he had to obtain a written and notarized consent of his parents, he went to Torrelobatón during Carnival of February to ask their permission. At first rather hesitant considering the tenderness of the students of the college, on the basis of their experience they asked themselves whether this wasn’t a symptom of youthful enthusiasm which would not last. So they tried to probe the basis of his hope by sending people of prudence and expertise to examine him. But then Don Manuel de Hoyos died suddenly at age 43, having named guardians of his two children his brother and his uncle Thomas. This stipulation allowed both of them to put up further obstacles to Bernardo’s vocation, but he remained firm and returned to Villagarcia with the intention of following it. But there he faced new objections from the provincial and the Jesuits, based almost entirely on his small stature and seemingly weak health. The fact was that Bernardo was only 14, with the physical stature of a 15-year-old boy, so it’s understandable that those who weren’t aware of his interior maturity judged him as needing time to grow up some more.

In the face of these difficulties, Bernardo gave proof of his inner strength, his discreet character and a spirit of initiative capable of dealing well with people. He was not averse to a person who was highly esteemed at the college, on the basis of importance and position, to hold over the years. His spiritual director, Fr. José Felix de Vargas. He told him of his decision, and Fr. Vargas, impressed with his judgment and amiability, took the problem to heart, discussing it with the provincial. Finally the provincial decided to admit Bernard to the novitiate on July 11, 1726, when he was a month short of his 15th birthday.

De Hoyos spent the first nine years of his Jesuit life in formation houses, and some aspects of those years deserve mention. First of all, in 1727, despite his very young age, he was chosen as the person to assign house jobs to his fellow novices. Then at the end of his first year he was permitted to take vows of poverty and the following year he made his first perpetual vows in accord with Society law. Besides that, at the end of his philosophy studies he was chosen for the most important role in the solemn academic disputation in the house of studies – a role he fulfilled brilliantly.

Such was the esteem for de Hoyos on the part of superiors and spiritual directors that he was assigned to instruct younger companions in spirituality and asceticism, though he was still a student and not yet ordained. The most noteworthy of these instructions is the one he gave for Ignatius Enrico Osorio (1713-78). Many writings of de Hoyos have been lost, but this one was recovered in 1948; it reveals his great prudence but at the same time his amiability and humility. It was said correctly that his writings preserved the state of his soul and had great autobiographical value, and this is especially true of this instruction, which reveals another interesting and important aspect of his spirituality: his very frequent use of Sacred Scripture. In fact, in this instruction written when he was only 21 years old there are no less than 160 citations from 32 books of both the Old and the New Testaments – signaling a noteworthy familiarity with the Scriptures owed to reading them daily, oftentimes in the context of prayer.

But de Hoyos’ reading wasn’t limited to Sacred Scripture; it extended to the works of Sts. Ignatius, St. Francis de Sales and St. Teresa of Avila, his preferred authors, but also to other classical authors like Luigi del Ponte, Alonso Rodriguez, Luigi de la Palma, Michele Godinez, Francisco Suarez and many others – as numerous references in his writings attest. There are also frequent references to lives of the saints, so that one discovers in Ilustre de Hoyo a previous initiative, well ahead of his peers, which created a new spiritual current hitherto unknown among Spanish Jesuits. To that current Bernardo, beginning with the Ignatian spirit, added the traditional Spanish mysticism of St. Teresa, the devout humanism of St. Francis de Sales, and the new spiritual thrust represented by the devotion to the Sacred Heart of Jesus in the form St. Margaret Mary Alacoque gave it.

The truth is that Bernardo, young student that he was, was the first among Spanish Jesuits to grasp intuitively the transcendent nature of the cult of the Sacred Heart as means of personal sanctification and effective apostolic tool. For him the cult of the Sacred Heart is in substance the cult of the love of Jesus, Incarnate Word, Redeemer which reveals in itself the love of the Most Holy Trinity loving us with a heart of flesh in virtue of the hypostatic union, and presenting his heart as the symbol of this love to animate us to imitate him and love him in return. De Hoyos had his first mystical experiences only five months after entering the novitiate, and after that on December 3, 1726 such experiences continued right up to his death. As happens to those who arrive at the threshold of mystical life, he was not spared the painful experience of Abandonment, the dark night which lasted from November 14, 1728 to April 17, 1729, the feast of the Lord’s Resurrection. Regarding this extraordinary aspect of his life we must underline the fact that Bernardo was given the grace to find in Fr. Juan de Loyola an eminent spiritual director who, never having had a mystical experience, avalued himself of the help of the still young but expert Fr. Augustin de Cardaveraz. To the question of how Bernardo reacted initially to these new and somehow disconcerting experiences, the response is simply that his reaction not only reflects favorably on his own spirituality, but attests to the authenticity of the experiences themselves. Though he was convinced of the reality of what he was experiencing, he was at pains to give precise and detailed information about them to Fr. de Loyola, to submit to the rigorous examination ordered by the provincial superior Fr. Villafate, which lasted two months (May-June, 1730). In retrospect and with the eyes of faith, it’s not absurd to think that the Lord intended, also by these special graces, to deepen Bernard’s intimate relationship with Him and thus prepare him for the mission for which he was chosen, the spread of the devotion and cult of the Sacred Heart in Spain.

The mission given to Father de Hoyos

We know from the history of spirituality that in June, 1675 St. Margaret Mary Alacoque (1647-80) had a vision in which the Lord made known his desire that a feast in honor of his Sacred Heart should be instituted, to be celebrated on the first Friday after the octave of the feast of Corpus Christi, with an insistence on reparation for the offenses received when the sacrament was exposed on the altar. The Lord had also made it known that she should ask the help of Fr. Claude la Colombière (1641-82) to insure this. Thus this saint, in his turn, became an ardent devote of the Sacred Heart and in a discrete but effective way was one of those who propagated the cult.

Now among the students of Fr. la Colombière was a young Jesuit named Joseph Calliflet, who published his famous book on the Sacred Heart in 1726 while he was in Rome as French Assistant to Father General. This book was in the library of the theologate of Valladolid and the young student had read it and was impressed. In April of 1733 when Caravarez was to preach in Bilbao at the end of the octave of Corpus Christi, not having Calliflet’s book at hand, he asked Bernardo de Hoyos, then a student of theology at Valladolid, to copy and send him some passages from the book. On May 3, 1733 Bernardo went to work to do this and in turn conceived an ardent desire to spread the devotion of the Sacred Heart in Spain. Almost immediately he was favored by a revelation from the Lord urging him to carry out this project. From that moment on Bernardo, while continuing his conscientious commitment to studies, became the tireless and efficient promoter of the devotion and public cult of the Sacred Heart.

While these activities were going on, Bernardo was finishing his third year of theology, at the end of which priestly ordination was usually conferred. Being only 23, he couldn’t receive this sacrament without a special dispensation. He was urged to request this but resisted, being averse to asking an exception to the rule. So
superiors made it their business to obtain the dispensation and Bernardo de Hoyos was ordained on January 2, 1735. After successfully finishing his fourth year of theology, he undertook the ministry of hearing confessions and preaching for some months prior to entering Tertianship, in September 1735, at the College of St Ignatius at Valladolid. He contracted typhoid on November 18 and died on November 29, 1735. Right after his death Fr. P. Prado, rector of the residence of St. Ignatius at Valladolid, sent the usual death notice to all the superiors of the province of Castile, informing them in a few lines about the death and asking the ordinary suffrages. This kind of communication was common in the province, but it was totally uncommon that, by order of Fr. Provincial Miranda, Fr. Prado wrote a special letter about the life and virtue of Bernardo de Hoyos — something usually done only for members of the Society of particular importance for the history of the Order. Father de Loyola was instructed to write the large Life of de Hoyos, begun in 1736 and finished in 1740.

But for various reasons, the book was never published — in part because it named people still alive but much more because of the increasingly perilous situation in which the Society of Jesus generally and the Spanish provinces in particular found themselves. This involved ever fiercer attacks from Freemasonry, the Encyclopedists, and especially the sympathizers of Jansenism. The latter was very influential in the 18th century and totally contrary to the cult of the Sacred Heart, which Jansenists regarded as idolatrous and heretical.

The grave difficulties which beset the Society of Jesus in the second half of the 18th century explain why the cause for beatification of Bernardo could only be introduced toward the end of the 19th century. In fact, in 1767 the Jesuits were expelled from Spain by King Charles III and in 1773 the entire Society of Jesus was suppressed. After the Restoration Spanish Jesuits could again return to their homeland, but they were again expelled in 1830, 1835, and 1868. Evidently, it was not an opportune time to introduce a cause for beatifying a Jesuit.

At this point a question is in order: does every beatification have a strictly pastoral goal — that is, to offer the faithful an example to follow? And does the beatification of Bernard de Hoyos fulfill that goal? He died in 1735, more than 270 years ago; his times were very different from ours. So, does his beatification have a relevant message for our contemporaries?

The answer depends on the judgment one makes about human history in general and about the value of single individuals in particular. Those whose judgments are made according to the criteria of economic, technological and social progress will be inclined to say that the example of Bernardo has nothing to say to us. But for those whose final criteria for valuing are based in a deeper principle — the relationship with God and the response given his continuous invitation to open oneself to a life led out of love — the answer will be very different. From that aspect Bernardo’s life is invested with lessons for all of our contemporaries. We ought not fix on the situational differences but on what transcends them: the courageous and unconditional response of Bernardo in the dialogue the Lord carried on with him, and how that provided a way for him to contribute importantly to the renewal and deepening of Catholic spirituality in the world and especially in Spain. Looked at that way, his beatification contains a remarkably relevant message.

Paolo Molinari, S.J.
Translation by John J. O’Callaghan, S.J.
The foundation of the California Province in 1909

The California Province celebrated its one hundredth anniversary as an independent province in 2009 with a visit of Superior General Adolfo Nicolás, S.J., in late January and February and a Convocation of province members at Santa Clara University in August. The California Province is comprised of the states of California, Arizona, Utah, Nevada and Hawaii. Although the first Jesuits to arrive in the region of what is now the California Province were Eusebio Francisco Kino, S.J., and his fellow Jesuit missionaries in the late 17th and early 18th centuries, the modern history of the province dates from December 1849 when two Italian Jesuits, Michael Accolti and John Nobili, arrived in San Francisco and began ministry to the local Mexican population and the flood of Americans drawn to California by the Gold Rush. In his report to the Superior General Jan Roothaan, S.J., Accolti wrote: “Here we are in California, come not to seek gold, but to do a little good.”

Other Jesuits followed and in 1854 California became a mission of the Turin Province of Italy. The work of the early Jesuits expanded and in 1909 the California mission was joined with its neighbor to the north, the Rocky Mountain Mission, to become the fully independent California Province, stretching along the west coast of North America from Canada to Mexico, from the Pacific Ocean to the Rocky Mountains. (In 1932 the northwest states were formed into a separate Oregon Province.)

Education has played a large role in California Province ministries. Small colleges flourished and laid the foundation for today’s Santa Clara University (1851), the University of San Francisco (1855), and Loyola Marymount University; Los Angeles (1911). The universities as well as the high schools, Bellarmine College Preparatory, San Jose, St. Ignatius College Preparatory, San Francisco, Loyola High School, Los Angeles, Jesuit High School, Sacramento, and Brophy College Preparatory, Phoenix, Arizona, continue to grow in size and importance, and serve a culturally diverse student populations. Pre-secondary Sacred Heart Nativity Schools (grades 6 to 8) in San José help prepare underprivileged Latino youth to achieve in demanding college preparatory high school programs. Verbum Dei High School in the Watts area of Los Angeles and Cristo Rey High School, Sacramento, are designed to allow students to attend classes and at the same time work one day a week in various corporate and non-profit businesses, learning skills and defraying tuition cost.

Parish and retreat ministry have also played a major role in the province. Large urban parishes in San Francisco, San Jose, Hollywood, Phoenix, and elsewhere serve a multi-ethnic community, where is not unusual for a parish to offer Masses in English, Spanish, Vietnamese, and Filippino. Smaller parishes meet the needs of parishioners from the towns of Utah to the barrios of San Diego.

The Jesuit Retreat Center in Los Altos, Calif., has offered the Spiritual Exercises of St. Ignatius since 1925; the Loyola Institute for Spirituality; Orange, Calif., since 1997 has offered training programs in Ignatian spirituality to a wide area of Southern California; and the Jesuit Retreat Center of the Sierra provides a place for retreatants to reflect and pray in the Sacramento area. The Catholic Campus Ministry/Newman Center at the University of Hawaii attends to the spiritual needs of the Catholic students on the large multi-ethnic campus in Honolulu. Missionary work with indigenous peoples was a prominent part of the Jesuits’ legacy, especially in the Pacific Northwest and Alaska in the early days of the California Province (these areas were made part of the newly-established Oregon Province in 1932). In 1928 the California Province was given charge of a mission territory in China. From that time until 1948, a total of 55 men worked along side foreign Jesuits in the Shanghai area, staffing a parish, high school, mission stations, and doing war relief work. In 1948 the area of Yangzhou was assigned to California and work began, but after 1949, the Communist revolution put an end to mission work. Most foreign Jesuits were expelled, but some served long prison terms lasting until the late 1950s. Meanwhile, mission personnel regrouped and continued their work in the Philippines and in Taiwan. Later mission work centered on Mexico and Central America. The Province also provides support to the missionary efforts of several Jesuit provinces.
Boyle, S.J. founded Homeboy Industries in 1988 to help local street gang members turn from crime and violence through counseling and vocational training. His center operates Homeboy Bakery and Homegirl Café, which provide training in baking and cooking skills, as well as social and job-seeking training. There is even a tattoo-removal service to help former gang members transition into society and enter the work force. As Father Boyle puts it, “Nothing stops a bullet like a job.”

With the establishment of the Kino Border Initiative in 2009, the Province comes back full circle to the original area of Jesuit presence. Named for Fr. Kino and based in Nogales, Arizona, and Nogales, Sonora, Mexico, the Initiative is a cooperative effort with the Mexican Province, the Jesuit Refugee Service/USA, the dioceses of Tucson, Sonora, Mexico, and its successor became the biggest university of the Hispanic American community.

Social concern has had a featured role in Province ministry. In the earlier years, addressing social problems was done primarily in educational settings with the establishment of labor-management schools and other programs in the universities. The 1970s saw the start of apostolic ventures designed for direct ministry with the poor. People Improving Communities through Organizing (PICO), founded in Oakland, Calif. in 1973, has trained thousands of men and women for leadership roles in solving local problems through community action throughout the United States. Today, PICO has branched out into programs in six Central American nations and Rwanda.

Proyecto Pastoral was established in Los Angeles in 1986 to provide a wide variety of services to the residents and homeless in poor neighborhoods. One of its works has evolved into a separate non-profit organization which has achieved national prominence. Fr. Gregory

The 100th anniversary of the foundation of the Province of Hungary

Members of the Society of Jesus appeared already in 1553 in Hungary a couple of years before the death of Saint Ignatius. In 1561 they founded a college at Nagyszombat (now Trnava, Slovakia). Later on a Jesuit University was set up in this town and its successor became the biggest university of the Hungarian capital. When in 1776 the Society of Jesus was dissolved, 838 Jesuits were serving in Hungary, and 70 Hungarian missionaries were working in South America, 36 secondary and higher education institutes and 15 colleges were operating in the country. After the restoration of the Society (1814) the Jesuits appeared again in 1853 in Hungary as members of the Austrian Province. Soon their numbers grew so high that the name of the Austrian Province was modified to Austro – Hungarian Province (1871), then in 1909 the independent Hungarian Jesuit Province was founded.

Two colleges, a noviciate and three residences belonged to the new Hungarian Province where altogether 182 Jesuits were working, among them those Austrian and Swiss Jesuits who volunteered to help out the new province after its foundation. The dynamic development was held up by the tragic World War I after that the country lost 2/3 of its population and territory. Several Hungarian Jesuits were straddled outside the new borders. In addition to this, in 1919 a short Communist rule evolved in the country that sank into chaos. The Jesuits made a resolution: if they survive the atheist regime they start a mission abroad. That is why the first Hungarian Jesuit missionary went to China in 1922, where in 1936 an independent Hungarian mission district was formed. In the meantime the Province started a dynamic development again.

Besides the pastoral duties ‘KALOT’, the social, spiritual and educational movement of the rural agrarian youth had a main role in the life of the Province. In 1944, after the Nazi takeover, the Jesuits were hiding Jews and deserters in their houses. After a short democratic period that followed World War II an overtly atheist and antigeneral
And although they didn't give
church became so modest in size.
Religious orders was allowed again.
That is why for example the
municipality did everything it could
anticlerical government of the
Province; the Sacred Heart of Jesus
Hungarian capital. The church lies
in the university district, primarily
calls for the youths and the
intellectuals in the sign of the
spirituality of Saint Ignatius. But the
attraction of the church expands to
the whole capital and offers
opportunities for contemplation,
spiritual leading, and confession for
those who are searching for bases in
their religion. Close to the church is
the House of Dialogue, which is an
important scene for intellectual,
spiritual and cultural meetings.
Besides the Heart of Jesus Church
of Budapest, there are other parishes
and chaplaincies in the care of the
Hungarian Province at Kispest,
Szeged, and Miskolc and among the
Hungarians living abroad, at
Marosvásárhely (Târgu Mureș) in
Romania, at Beregszász (Berhove)
in the Ukraine, at Törökbecse (Novi
Bečej) in Serbia and at Toronto in
Canada.
Today in Hungary one of the
most burning social issues is the
extraordinarily poor standard of
living of the Gypsy community. That
is due to their low educational level.
After the collapse of the
communist regime (1989) the
heavy industry that used to employ
unskilled labour collapsed almost
completely. There was no need for
manual work anymore. The Gypsies
became unemployed from one day
to the next. This huge mass of
people (800 000) can only establish
themselves again if it can acquire
marketable knowledge. As most of
them have problems even with
reading, writing, and basic
mathematical skills, first they would
have to catch up with these gaps in
their education. Gypsy children will
only carry on with their further
education if their parents will realise
that with knowledge, their self-
respect, and their human dignity is
also growing. In the long run this is
the only way for them to catch up
with the main line of society. That is
why with Jesuit control the so-called
“School of Love” was formed, where
they put particular emphasis on
educating women, because the
condition of families at all times
primarily depends on mothers.
The Saint Ignatius University
College in Budapest works in the
field of education. The College
prepares and carries out such a
unique professional programme,
that students studying at other
universities take on in order to
become intellectuals with a broader
view. This curriculum was
supplemented by the adult training
programme of the Society, the
Ferenc Faludi Academy. Since 1995
the Academy organizes lectures,
workshops and trainings in the
fields of social sciences, theology
and media, with special emphasis on
film. The promotion of dialogue
between culture and faith has a great
importance in our world which is
post-communist and wild capitalist
at the same time. That is why,
besides the Jesuit training institutes,
Jesuits teach also in different types
of church and state universities.
As a new mission the Gyula
Fényi Secondary High School
opened in 1994. Miskolc city lost its
heavy industry and struggles with
high rates of unemployment. The
Society has undertaken the running
of the school with its talent-care
programme on purpose to provide
high standard of education for the
needy youth of the rural area. In the
spirit of the Jesuit teaching this
means not only an intellectual result,
but such an education that helps to
form the person with full values.
The outstanding teaching results
and the educational and social
programmes that were taken over by
other institutions as well are now
acknowledged throughout the
country. In the milieu of a poor
neighbourhood which still bears the
depiction of the collapsing
communist regime, a spiritual,
cultural and social community like
this may be able to show a strong
force for the realization of an
alternative Christian society. For
this attempt the active ecumenical
cooperation between the Jesuit
parish, the Greek Catholics and a
community of the Reformed Church.
A group of young Hungarian Jesuits in formation, with the Provincial (second row, third from right).

gives a great help that is exemplary even in itself in our country.

Work in the media has a great tradition in the Hungarian province. For readers with different tastes, between the two World Wars the Hungarian Jesuits published at the same time eight different kinds of journals. Now two journals are published by the Jesuits. One is called 'Távlatok' (Perspectives) that is a quarterly study periodical, that deals with ideological, spiritual and cultural questions. The other periodical is called 'A Szív' (The Heart) which is a spiritual and cultural monthly. Cooperation with Vatican Radio also comes under this heading and the editing and updating of a Jesuit website. These works are connected by a spirituality that is open to the world and is devoted to the authentic questions of society.

To organise retreats the Province has two houses. The Mária is at Dobogókő and the other one is at Pilisbücszentmiklós. But parishes, catholic schools, colleges and different kinds of Christian communities conducting high standard of spiritual life frequently invite Jesuits to attend at their spiritual days, or the Jesuits are asked expressly to organise and lead retreats. For example the so-called Szentjánszokőgór (Fire-flies) youth movement is such a nationwide spiritual stream with Jesuit attachment that started after the collapse of communistic regime and in the meantime a special teaching technique was formed. Primarily it is based on the psychological benefits of playing games and on Jesuit principles.

In the past 20 years the Hungarian Jesuit Province has been experiencing a kind of transitional period. In the Province at the head of projects mostly those older members stood who lived through persecution or came back from emigration, and became members mostly before the communists (1950). During this period many young people joined the Province also, whose call was born already in the new era. The almost complete lack of the so called middle-generation caused a great challenge. In the past years the situation changed. It altered in so far as the new generation almost completely overtook the missions that were preserved by the older members of the Province. One of the latest initiations of the Hungarian province, the Montserrat community, is very inspiring. Now five young people are preparing there to become novices. This was made possible by the fact that a Jesuit is devoted full time to promoting vocation. Because the number of applicants is still low, candidates start their education in novitiates abroad.

The Centenary provides a possibility for reflexion and formulation of new goals in the life of our Province. We hope that in the meantime a special teaching technique was formed. Primarily it is based on the psychological benefits of playing games and on Jesuit principles.

The church has three beautiful stained glass windows in the side naves depicting the mysteries of Christ’s life. The two rose windows depict the Blessed Virgin surrounded by twelve Old Testament figures in the north transept and men and women Belgian saints in the south transept. The choir features windows imaging the three Persons of the Trinity, St. Michael, St. John Berchmans and other Jesuit saints. The central nave is adorned with a series of Jesuit saints.

So the iconography is essentially masculine, Jesuit and Belgian – fitting for a college whose students were all boys and which almost never entertained foreigners. But in 1982 coeducation was introduced and since then nationalities have multiplied due to the numerous embassies nearby and because of Brussels’ role in the European Union. The wooden Way of the Cross has fifteen stations, ending with Christ’s Resurrection.

The church has seen thousands of students pass through it over the course of a century. Today the school numbers 2,200, but students come no more than four times a year: at the beginning and end of the school year, for a celebration or a Eucharist in Advent, and for a penance service during Lent. Scouts and Guides celebrate more frequently, but usually in the crypt. Since our church is requested less by the college, what role might it play today in a city like Brussels? Note right away that it occupies a very privileged site: the nearby...
Institute of Theological Studies offers courses of philosophy and theology generally opened to the public. St. Michael’s theatre mounts concerts and plays and hosts large Catholic Conferences and discussions organized by the College Alumni Association.

Another nearby building houses the Jesuit Refugee Service, the national Commission of Justice and Peace, and the Walloon-Brussels Pax Christi. That means that intellectual, cultural and social aspects are generally assured, which permits the church to focus more boldly on the spiritual dimension. Not being a parish, it’s a church of choice; the people who choose it know that it is staffed by Jesuits.

Our world suffers from a lack of helpful guidelines and the family model is in question. Professional competition is cutthroat; stress is a constant. In this context we try to offer people Eucharists which are recollected and prayerful, different ways to receive the Lord’s mercy, a climate of trust and serenity. We invite people to step back, to slow down their pace, to foster an interior life. We present introductions to prayer and discernment; some rethink their lives and accept individual prayer.

Concretely, that means that each weekend we celebrate six Masses for more or less 1,200 of the faithful. The Saturday 5:00 p.m. is for older people; at 6:30 p.m. we celebrate “the Leisurely Mass” which lasts an hour and a half. The first hour is the Liturgy of the Word with an introduction to meditation, 20 minutes of personal prayer in silence and 5 minutes of sharing in small groups of five the fruits of individual prayer.

What attracts people to our church? The space is large, well-lighted and warm, the sound is good and the floor-plan is pleasing. But material comfort is by no means the essential. We don’t have a choir, but excellent music leaders make for good participative singing. Homilies are well thought-out, and the preachers fine-tune their words all the more because the same person is asked to preach at all the Masses on a given Sunday, and post the text on the church’s website.

This year we’ve organized a “Week of Accompanied Prayer” to initiate people into Ignatian ways of praying. Participants commit to a half-hour of prayer daily, to journal about their prayer and their day, and to meet daily with a ‘companion’ for this journey. Thirty people took advantage of this week. During Lent of 2008, thirty-seven people made the Spiritual Exercises in Daily Life; during Advent of 2008, seventeen people did the same thing. This means that over an entire month they spend a half-hour daily in prayer, do 15 minutes of journaling every evening, and meet with a companion once a week. All this has brought real benefits to the individual persons, but also to the entire community. The perseverance of the retreatants has been reflected in the fervor of all our meetings together.

Since our church is not a parish, we only offer two sacraments: Eucharist and Reconciliation. There are confessions each day from 11:00 – 11:30 a.m. and from 6:00 to 6:30 p.m. These schedules are very important, because they are much too rare in Brussels. Church personnel, whose offices are right there, see a number of people both for shorter or longer personal conferences and for confession. During Advent and Lent we mount Penance Services during the four most important Masses of the weekends, replacing the homily with immediate preparation for the sacrament of reconciliation, and leaving a 20-minute space in the Mass for the faithful to confess to one of the dozen priests available. Not everyone goes to confession, obviously, but everyone is given the opportunity to reflect on life and take stock of his or her situation. Priests continue to hear confessions as the Mass goes on.

Five times a year we organize “Evenings of Healing and Reconciliation” from 7:30 to 11:00 p.m. These are long evenings which attract crowds for a time of praise, adoration, instruction, healing prayers and individual confession. The people who come to such evenings are mostly from different groups belonging to Renewal in the Spirit; they differ rather widely from our habitual clientele.

Twice a year we organize a discussion of the Christmas and Easter letters written by Cardinal Danneels. In June, 2008 for the Year of St. Paul we discussed two booklets on him. For Advent we put together a booklet including commentaries on the three Sunday readings and another giving a complete commentary on Mark’s Gospel as used for Cycle B of the liturgical year. These texts invite people to better understand and enjoy the Word of God. We also make available a library which includes Ignatian literature and the publications of Fidélité and the Christian weekly Dimanche.

Our world suffers from a lack of material assistance for young people and adults. They come from the three communities which live on the site of St. Michael’s; that of St. Michael’s itself, the St. Robert Bellarmine community of the Institute of Theological Studies, and the La Colombière community for sick and aging Jesuits. Many lay persons help us in preparing altars, doing readings, leading singing, keeping the premises presentable. We also appeal to women religious whose spirituality is Ignatian and to the Christian Life Community for individual spiritual accompaniment. A team of twelve women provide beautiful floral decoration for the chapel and the church during the entire year. One woman is responsible for a studio of much-appreciated biblical sketches appealing to young and old alike.

We hope to celebrate the centenary of our church at the end of September, 2010.
In 1542, on his way to India, San Francis Xavier arrived at the Island of Mozambique and stayed there for about six months. In 1560, venerable Father Gonçalo da Silveira, together with his companions, made the first attempt to evangelize in the interior of Mozambique, penetrating as far as Monomotapa where he was martyred.

In the 17th and 18th centuries, along the valley through which the Zambezi River flows, the Jesuits evangelized in a difficult context because of the gold and silver seekers and slave traders. The persecution of Marquis of Pombal (1699-1782) forced the Jesuits to abandon the whole of this promising mission area. Nevertheless, they returned in 1881 and were integrated into the Zambesi Mission, from which Mozambique had initially been excluded. It was Father Weld, the English Assistant in the General Curia and the organizer of the Mission, who incorporated Mozambique in the Zambesi Mission. The Jesuits took over the management of various parishes (Quelimane, Mopeia, Sena and Tete).

In 1882 they founded “Bom Jesus” College and in 1885 the Boroma Mission. After 1890 they left the parishes to concentrate instead on establishing missions. The last mission to be founded in this period was that of St Francis Xavier in Lifidzi, on the Angonia plateau. The mission was born from the apostolic dynamism of the superior, Father Hiller, a Pole, and of Father Simon, a Frenchman. In September 1908, Father Hiller and Brother Schupp, a German, built a house with the help of thirty workmen educated at the Boroma Mission and moved in.

The Lifidzi Mission, was canonically established, in the official manner, on 2 January 1909. Father Hiller was appointed its first superior. The Jesuits missionaries were enthusiastic about their acceptance by the people and the desire they showed to learn to read and write and by their adherence to the Christian doctrine. It was not long before they founded schools, organized catechisis and endowed the Mission with the infrastructures necessary for evangelization. In 1910, with the Republican Revolution, the Portuguese Government again expelled the Jesuits from Mozambique. However, given the protection granted to missionaries by the “General Act of the Berlin Conference”, the Portuguese Government found itself obliged to readmit missionaries to the country but refused entry to the Jesuits: missionaries yes, but Jesuits no! So it was that the German missionaries of the Society of the Divine Word arrived in Lifidzi.

Nonetheless the Jesuits stayed on and collaborated with the newly arrived missionaries. In 1916, during the First World War, the Verbete Fathers too (because they were German) were expelled by the Portuguese Government when it aligned with the Allies. The management of the Mission then passed to the diocesan priests of Goa, India. In 1936 Monsignor D. Teodosio de Gouveia began a hard battle to encourage the missionaries’ return to Mozambique but always met with a strong resistance to the Jesuits’ return.

In 1940 the Concordat and the Missionary Agreement were signed and in 1941 the Missionary Statutes were published. The Provincial of the Jesuits of Portugal was then at last able to prepare the first group of missionaries to send to Mozambique.

On 11 July 1941, three priests and three brothers sailed from Lisbon and arrived at Lifidzi on 20 August; they still found there Christians who had been baptized by the first group of missionaries. Having learned the local language and culture, the Jesuits worked hard: they visited the communities, gave courses of preparation for the different sacraments and became actively involved in the social problems of the Angonia region.

The missionaries’ battle in 1944 in defence of Christian dignity endures as a historic event and, in 1955, the same missionaries denounced the injustice of the colonels in charge of buying and selling the cattle of the local people as well as the work conditions that were sometimes akin to slavery.

On 8 December 1959 the Church of Lifidzi was solemnly inaugurated by Cardinal Gouveia in the presence of a large crowd of the faithful. Evangelization had been carried ahead by groups directed by Gurgupas (community animators) and by teachers. The movements of the Apostleship of Prayer and of the “Cigwirizano”, a typically African movement run by women whose programme consisted in doing works of mercy, were very active. A large number of religious vocations bloomed in these communities as a result of their good work.

In 1966 Pope Paul VI conferred the Order of St Silvester Pro Ecclesia et Pontifice award upon Bernardo Msiene, our teacher and catechist.
Today the Jesuits in Mozambique form a Region juridically dependent on Portugal. In spite of our long, rich history we are nonetheless a Region that is small and poor, yet also young and full of trust in the future.

Our work is developed in three Provinces of the country: Maputo, Sofala and Tete. The headquarters of the Region are based in Maputo, the capital of the country, where we also have the juniorate (for young Jesuits in formation) and the Parish of St. John the Baptist in the city of Matola in the Fomento district, fifteen kilometres from Maputo.

In Sofala, not far from the city of Beira, we have the novitiate (in the Manga district), as well as the “Padre João de Deus Kamtedza” Vocations and Spirituality Centre and the “Padre Silvio Moreira” Residence in the Matacuane district.

In the town of Tete we take care of the Cathedral Parish and in the Angonia Plateau we have the “N.S. das Gracias” de Vila Ulongwe Residence, with which are linked the Parishes of Vila da Mpenha, Fonte Boa and Mfuladzi. The parish priests of Lifidzi, Domwe and Chabwalo live on the Lifidzi Mission.

On 19 November 1978, Father Isaac, the Superior, was arrested and imprisoned, and thus began his long Calvary in the prisons of Tete and Lichinga and subsequently in two rehabilitation camps; it was only in September 1980 that he managed to escape to Malawi, with great suffering and risking his life. Here he continued his pastoral activity, having been integrated into the Jesuit Province of Zambia-Malawi.

In February 1979 the Marxist-Leninist regime of Mozambique had the Church of Lifidzi closed: the last Mass was celebrated on 10th of February, with the administration of 69 baptisms and the spontaneous dispersion of the Christians. It was only in 1983 that this community was re-established at the residence at Chapeta, called Lifidzi-A-Nova. João de Deus Kamtedza was appointed mission superior.

The Lifidzi district consisted of sixty-four villages. Following the loss of the Mission church, the efforts of the Christians to build a chapel in each village were admirable. In October 1985 Father Kamtedza and Father Silvio Moreira were brutally killed in Chapeta; Pope John Paul II enrolled them in the list of 20th century martyrs.

In 1985 the National Resistance Movement of Mozambique began a civil war against the Marxist Government and abducted the priests and sisters of the Angonia Missions. Thus Lifidzi and Angonia were left without Jesuits and without missionaries. With the continuation of the war all the missions were destroyed. Only in 1991 did Father Domingos da Silva return, incognito, to Angonia where he worked and lived alone. After the signing of the Peace Agreement (October 1992), he was joined by Father Luis Gonçalves and in 1993 the rehabilitation of the Lifidzi Mission began and the church was reopened for worship.

In 1994 the Sisters of St Joseph of Cluny returned to the Mission and the Jesuit community came back in October 1995.

The parish-mission of Lifidzi currently has twenty-five Christian communities and the life of each Christian community is organized from the base, with animators, catechists and activists. The parish priest has a great many apostolic activities, such as being president of the parish council, organizing catechesis and training catechists to enable them to organize celebrations of the Word and funerals in place which no priest can reach on Sundays. Then there are initiatives in the social field of health care, hygiene and information on the most serious illnesses – such as AIDS, cholera and malaria – and on how to prevent them.

There is a hospital at the Mission where the Sisters of St Joseph of Cluny work and a state school where Father Tomád, parish priest of Domwe, and Brother Carlos, pedagogical director, teach. Bishop Luis Ferreira da Silva, Bishop emeritus of Lichinga, Father Silva, superior and parish priest of Lifidzi, and Father Richard Guerrera (Dick), parish priest of Chabwalo, are also members of the community.

On 4 January 2009, this Region of ours celebrated the first centenary of our service at Angonia with throngs of people, civil authorities and bishops present.

Francisco Augusto da Cruz Correia, S.J.
The parishes have formation and promotion centres. The “St Ignatius Centre” in Satemwa, for example, is used by all the parishes for retreats and for the formation of catechists and lay people, as well as for the Jesuits of the Region for Spiritual Exercises and for the annual assembly. Social action is carried ahead by several Jesuits who see to development, who collaborate in the state schools and colleges and are involved in the farming sector and in the care of children who are orphans because of AIDS; there is also a project that seeks to create small communities for these children who are cared for by specially trained women.

Except for the formation houses and the Regional Curia, all the apostolic work is carried out through the parishes. With nationalization it was no longer possible to work in the fields of education and health care. After the civil war we took an active part in rebuilding Angonia and contributed to the social reintegration and reconciliation of the people.

From what we have just said, it is quite clear that today we find ourselves in a Region with no specifically Ignatian apostolic works. And this is the greatest challenge that Padre Virgilio Arimateia, the new regional superior of Mozambique, intends to face: “to create the Society’s own infrastructures and to revitalize the old ones”.

We are a Region in which young Jesuits who are the hope and guarantee of the future predominate.

Two more pictures of the celebration of hundred years of evangelization.

Out of a total of 66 Jesuits, 34 are in formation, 16 of whom are studying abroad. These young men are aware of the good formation that the Society is offering them and wish to commit themselves to characteristically Jesuit institutions: a good college, perhaps a university, a spirituality centre for spiritual exercises, where it is also possible to have discussions on faith and culture, and social centres for the training of leaders and the promoters of development.

However, there is one difficulty. We are a poor Region which has no fixed revenue or sources of income; consequently it is impossible for our communities to be financially independent: they depend on the donations of benefactors, on the help of the Province of Portugal and on the modest proceeds from the teaching and conferences of some Fathers. The immediate challenges and perspectives at this time are the creation of a spirituality centre in Maputo, an agricultural project in Satemwa for the development of farming for families and a college for the Msaladzi region. Parish projects continue: homes for AIDS orphans, projects for the water supply, the development and advancement of women, health care and collaboration in the educational sector. We have great confidence in the future and in the Region’s young Jesuits.

Francisco Augusto da Cruz Correia, S.J.

“Thus as this world changes, so does the context of our mission; and new frontiers beckon that we must be willing to embrace. So we plunge ourselves more deeply into that dialogue with religions that may show us that the Holy Spirit is at work all over the world that God loves” (CG35, decr. 2, n. 24).
This is the situation of and abandonment, indigence, solitude in Jordan. The JRS place that seems brings hope to a

The other face of Iraq

Why did all this happen to us? I have no more hope; I’ve lost faith in life. My 19-year-old son was killed in 2006; he was on his way to work; they stole his car and shot him, close to where we lived. Soon they were back, threatening us and demanding that we leave our house, our jobs and our church, with all our memories. Not that anything was happening anymore. My children used to be so active in church activities but everything finished. Not even funerals were held anymore. We fled Baghdad, leaving behind all we built in 18 years.”

This is how Ahlam became a refugee. She is one of more than two million Iraqis who crossed the border to live in neighbouring countries when their country was torn apart by civil war in the wake of the American intervention in 2003 that overthrew Saddam Hussein. Still more people are internally displaced in Iraq.

Ahlam went to Jordan with her surviving son and daughter. It was in Amman that she met the Jesuit Refugee Service (JRS), as the local team went from house to house, seeking out Iraqi refugees to get to know them, to accompany them in their exile. JRS went to the Middle East in mid-2008, in response to an appeal by the Superior General of the Society of Jesus, Fr. Adolfo Nicolas SJ, to reach out to Iraqi refugees. In his letter missioning JRS, Fr. Nicolas asked the Jesuit Provinces of the Near East and New England, which cover Syria and Jordan respectively, to support this new mission. Thanks to the local Jesuits, JRS was able to start working in this region and to set up projects in Amman in Jordan and in Damascus and Aleppo in Syria.

Without the presence, respected reputation and concrete support of the Provinces, JRS would not have accomplished anything. The Jesuits have been in Syria for some 150 years, in Jordan for a few decades. The community in Amman was set up after the Jesuits in Iraq – where they ran the famous Baghdad College – were expelled by Saddam Hussein in 1968. The Jesuits provided the legal base for our activities in Syria and in Jordan. In Syria, Fr. Paul Diab SJ was appointed JRS Director. JRS is well integrated in the planning of both Provinces, supporting and working with them to serve Iraqi refugees.

The Jesuits, some of who were already working with the refugees, provided their experience, contacts and premises. At the Jesuit Centre in Amman, Fr. Alfred Hicks SJ was running tuition classes to help children integrate into the Jordanian school system faster. Fr. Yusuf Burby SJ supported families and groups of Iraqis. JRS built on initiatives already under way, reinforcing the Jesuits’ considerable efforts to reach out to more refugees. The Jesuit Centre has become a hub of activities for refugees and the JRS base.

In Aleppo, a town in Northern Syria which is home to some 23,000 Iraqi refugees, Mgr. Antoine Audo SJ, the Bishop of the Chaldean Church in Syria, gave JRS all the moral and practical support needed to start up. Residing in Aleppo, the Jesuit Bishop was the first contact of JRS there; he has been working with Iraqis – most Iraqi Christians are Chaldeans – for several years, offering material and medical help through Caritas. Other Churches and religious congregations were instrumental in the planning and implementation of JRS activities.

In Amman, JRS uses the facilities of the Greek Catholic Church. Sisters joined JRS in both Syria and Jordan and quickly proved to be indispensable. “Our visits encourage the refugees; they need it badly,” says Maroun Najem, JRS Jordan Director. “This is why we do our best to search for them, by asking around, so that we can reach them.” Luay Lazar, a 24-year-graduate from Baghdad College of Medicine who works for JRS, explains how the visiting programme works: “Starting from the poorest areas, we go to meet families and get information about their needs, and most importantly, we listen to, pray for and with them.”

The JRS workers found people traumatised by the violence they experienced in Iraq. So many sad stories came out, like that of Ahlam, or of Rita Miguel, a teenager who came to Jordan in 2004 after her father ‘disappeared’ in Baghdad. He left home to go to work in a supermarket, as usual, and failed to return home. In such unstable times, Rita’s mother was afraid to stay alone with her two teenage daughters, Christians in a Muslim majority area. To this day, they don’t know what happened to Rita’s father; his fate is at once a “strange and common” occurrence in Iraq, in Luay’s words. Exile conspires to worsen the trauma of the refugees. In Syria and Jordan, they live in urban settings, cut off from other Iraqis or indeed...
meet their basic needs so that they may live in dignity. We paint and repair their flat, sometimes we rent another. We buy heaters, refrigerators, ovens.”

Meeting material needs is just one step. One of the initiatives of the Jesuits in Amman, which JRS is building on, is to create opportunities for the refugees to come together, to break the solitude and recreate a safe social network. Activities organised serve this purpose: weekly encounters, film screenings, English and computer courses, sports, and Bible studies are all occasions to meet up.

In Aleppo, JRS organises educational and social activities for children, teenagers and their mothers. The woman meet weekly to share their problems but also their talents, through artistic activities like painting, embroidery and writing. Feeling involved and connected, they allow their daughters to come to St. Vartan too. Dee (Convent) St. Vartan is a Jesuit centre that was founded 100 years ago to serve poor Armenian refugees. In November 2008, JRS started a programme for Iraqi refugees and poor Syrians in one wing. Courses in languages, computer skills, Arabic, mathematics and science are among the activities organised.

The JRS mission in the Middle East is still in its infancy. If we have been able to achieve much in a relatively short time, it is only thanks to the local Jesuits, to collaboration with other religious congregations, local Christian Churches and to our volunteers, Muslims and Christians, who work together to keep alive the hope of Iraqi refugees in need.

Danielle Vella

Life and death
at the edge of Europa

We arrived in Kassala on the evening of the third day, after suffering hunger, thirst and ill-treatment at the hands of robbers at different times along our way. We had covered more than 150 kilometres on foot across the arid landscape of Eastern Sudan. Our shabby clothes and our weak bodies said enough about us to land us behind bars. The police officers searched us thoroughly, one by one, and were experienced enough to locate all the money we had meticulously hidden in our clothes, belts and shoes, and which the previous robbers had not found. They warned us not to say a word about what they had done to us, or they would send us back to Eritrea. We all knew what that meant… Three days later, they let us out of the cage, penniless. The long journey across the Sahara desert lay ahead of us. We were seventy-three people, unable to work, their hard-earned savings fast running out, they struggle to survive. Generally, the refugees live in poor, overcrowded accommodation, a far cry from the wellbeing they enjoyed back home.

“The families we visit were comfortably off in Iraq. They had all they needed,” says Maroun. “Can you imagine how they feel now? One family of five, for example, lives in two small rooms, cold and damp, paint peeling off the walls. We try to

any human contact. Fear accounts for their self-imposed isolation. Their vivid memories of kidnappings and wanton killings, unlike in their home countries but a daily reality back in Iraq, prevent many from going out. Their status in the host country is precarious too. Most are not registered by the United Nations High Commissioner for Refugees (UNHCR) and hence cannot lay claim to any protection. Although Syria and Jordan initially welcomed the refugees, the influx of people forced both countries to impose stricter criteria for shorter entry visas for Iraqis. Most of the refugees have expired visas, and no money to pay renewal fees, so they are in effect residing illegally and at risk of deportation. Their life is whittled down to a seemingly endless wait for hoped-for resettlement, for the chance to start a new life.

Their loneliness is also due to the poverty of the refugees, which prevents them from inviting guests home – a time-honoured social custom in the Middle East. Unable to work, their hard-earned savings fast running out, they struggle to survive. Generally, the refugees live in poor, overcrowded accommodation, a far cry from the wellbeing they enjoyed back home.

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The desert sands at maximum speed. The vehicle I was on crashed into the one in front of us, killing two and heavily injuring four of our youths. That horrible sight still haunts me. How we all cried aloud with grief! We then buried the dead and entrusted them to God, with prayers led by a deacon among us…”

These notes are taken from Tsegay’s diary. Tsegay (not his real name), is happy to be alive. An Eritrean young man in his mid-

The island of Malta defines the southern frontier of Europe. Here land thousand of migrants fleeing from many places, especially Africa. But the dream of a better life in Europe often crushed by the harsh reality they experience.

Danielle Vella

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twenties, he is one of nearly 2,800 irregular migrants who landed in Malta in 2008. This is the southern frontier of Europe. It is one place where African asylum seekers and migrants encounter a harsh reality in stark contrast with their dreams. A huge task of reconciliation lies ahead for which no ready-made brief exists. This mission could be just beginning.

Like Tsegay, an estimated 67,000 people crossed the Mediterranean from North Africa to Europe on small boats in 2008. Several thousand die in the first part of their journey across the desert, and hundreds drown in the blue waters of Mediterranean. Thirty years after the boat people of South-East Asia led to the response by the Society of Jesus that is Jesuit Refugee Service (JRS), a new generation of boat people are risking their lives to escape conflict, persecution, dehumanizing poverty and corrupt governments to rebuild their lives elsewhere. Malta lies on one of the main maritime routes out of Africa.

With a history stretching back six millennia, Malta is a unique tourist and cruise liner destination in the Mediterranean. For asylum seekers and migrants streaming out of Africa, the experience takes a different twist. While a good number of irregular migrants actually make it to shore on their boats, a far greater number are rescued out at sea after running out of fuel and drifting off course, or nearly drowning when overloaded boats take in water or capsize in heavy seas. Malta, an island of 316 square kilometres, has a search and rescue area the size of Britain and the sixth highest population density worldwide. Since 2002, when this migratory pattern became evident, such movements were typical of the summer months, when sea conditions are usually better. A new trend now seems to be developing, as boatloads of migrants continue to be rescued in high seas even in the heart of winter.

The prelude unfolds in faraway countries in sub-Saharan Africa. The boat people arriving in Malta are mainly from Somalia, Eritrea, the Darfur region of Sudan and Ethiopia. Increasingly, others come from Nigeria, Ghana and other West African states, such as Burkina Faso, Ivory Coast, Guinea Conakry, Mali, Niger and Togo. A number of rejected asylum seekers from the Democratic Republic of Congo still live in the community.

Survivors of the desert journey and the perilous sea crossing from Libya are placed in detention centres upon arrival, in keeping with the procedure in force. Detention lasts for several months, up to twelve months for asylum seekers whose status would not have been determined in this period, and up to 18 months for rejected asylum seekers. The detention centres are squalid, overcrowded and inhospitable facilities that constitute a further trauma for many already traumatized people.

Here enters the Jesuit Refugee Service. Set up in January 1993, when hundreds of Iraqis and Bosnians began to seek refuge in Malta, JRS Malta has in recent years focused its mission to accompany, serve and defend refugees on asylum seekers and migrants in detention. Currently with a staff of twelve and as many volunteers, JRS Malta maintains on-the-spot contact within all of Malta’s detention centres. Lay persons and Jesuits make up the international team that includes a refugee and an asylum seeker.

With very limited resources but an abundance of motivation, JRS Malta undertakes legal assistance and information, social work intervention, and pastoral accompaniment of asylum seekers in detention. Legal assistance and information, through outreach work in detention centres, is a crucial element of our service to asylum seekers. Members of our team regularly visit detention centres, mingling with the detainees in their very quarters, informing them about their rights and asylum application procedures. Within the detention centres, our social work is especially geared to identify and support vulnerable detainees, and to coordinate with the relevant authorities for their earlier release.

For Christians in detention, spiritual support is at least an equally important element. Jesuit priests and scholastics, as well as one brother – accompanied by Katrine Camilleri, lawyer for Jesuit Refugee Service Malta, talks with a refugee. In 2007 Camilleri received the “Nansen Refugee Award” from UNHCR (United Nation High Commission for Refugees).
R ight time, the train pulled into the Brussels station. I put down the pamphlet published by the SanSouci Foundation of Kikwit in the Democratic Republic of the Congo: “For us SanSoucis, Sickle-Cell is our job” – a pamphlet made possible by the generosity of the Italian Bishops Conference.

Just opposite me, a middle-aged gentleman asks, “Excuse me, what exactly is that book?” I reply, “It’s about an illness, sir, but it has to be treated the way one learns a trade”. “Oh, I see! Is it sleeping sickness, by any chance?” “No” I say, “you’re not quite right, that’s another sad disease. This one is sickle-cell.” The boy next to me grabs the pamphlet and exclaims, “I know that sickness! It’s really serious. I have two cousins in Pointe-Noire, Congo-Brazzaville who have it, and my Uncle Koumbala had to sell his motorcycle to take care of his children. That cost him a bundle, you can bet!” That was all he said before he left the train, a school aged boy and the son of immigrants.

In my comings and goings during a brief sojourn in Europe at the end of 2008, I found that, except for the medical world, not even an educated adult of 20 had any notion of this illness. Yet in April, 2006 the World Health Organization (W.H.O.) officially declared this genetically inherited disease a major concern of Public Health. W.H.O. asked all countries where this deadly affliction raged to inform their populations about it so as to prevent its occurrence and to organize treatment of people suffering from it.

Officially known as Drepanocytosis, its etymology helps toward understanding it. In Greek Drepano means “sickle” or “billhook”; cyt refers to “something having to do with a cell or a casing”; ose is a suffix of Latin origin utilized in medical language to indicate “a permanent state”. Thus, “sickle-cell disease”: a disease of the cell in the shape of a sickle. And since we’re dealing with a blood disease, we speak of sickle-cell anemia. So it’s a genetic blood disease characterized by the faulty formation of hemoglobin, which functions to transmit oxygen into the organism and get rid of carbon dioxide.

W.H.O. explains that in Mediterranean countries sickle-cell is called thalassemie and strikes more than 300,000 children each year. In Africa, where it is known as SS anemia, there are more than 200,000 volunteers – celebrate Mass or liturgies of the Word in the various centres on Sundays. Where possible, faith formation and Bible reading sessions are also held throughout the week. Words fail to express the meaningfulness of the celebration of the Eucharist within the confines of detention, where the broken body of the Eucharistic Christ is shared among those whose lives are broken by the injustice of our world.

Back in our offices, much follow up work is done with asylum seekers after they are released from detention. Our team shuttles from courtrooms to clinics and welfare organisations. But our contact does not stop with papers and procedures. We are invited to weddings and baptisms; we accompany people in hospitals, pay our last respects in funerals and grieve at burials. Furthermore, JRS Malta engages in advocacy on various levels, locally as well as in conjunction with JRS Europe and other European partners. We carry out awareness-raising sessions in schools and elsewhere, and conduct research to sustain our defence of refugees’ and asylum seekers’ rights. JRS Malta maintains a clear stand against detention, arguing that the policy of prolonged arbitrary detention of irregular immigrants upon arrival constitutes a serious infringement of human rights and is ineffective in achieving its stated goals. In various cases, we have observed, detention leads to serious mental health consequences.

Working as a multidisciplinary team means that JRS Malta takes a unified approach which respects asylum seekers as persons rather than as isolated cases awaiting solutions of one kind or another. It is for this reason, perhaps, that most detainees regard us as their friends, which gives us more reason to celebrate their freedom once they are released.

Joseph Cassar, S.J.
cases recorded. The most common hereditary genetic disease in the world, it’s transmitted jointly by both parents. If both are healthy carriers (identified as heterozygotes – AS) and they produce a sickle-cell child, as can happen in every one-in-four births, according to Mendelian genetics, the child will be characterized as homozygote: SS. In Kikwit we prefer, understandably, to say: SanSouci.

Kikwit, where we put a lot of effort into treating five or six hundred sickle-cell anemia victims, is a city of almost 600,000 inhabitants in a rural area situated on the Kwilu River east of Kinshasa by road about 500 kilometers, by air a flight of an hour and a half. The Diocesan Association of the Disabled there educates about 200 hearing-deficient students of both sexes and about 24 young people who are sight-impaired in two facilities: Bo-Ta-Tuba (“They will Hear”) and Bo-Ta-Mwame (“They will See”). More than 200 young people with motor-disabilities form part of this association as well. And for three years now sickle-cell victims have been included, creating the SanSouci Foundation. They are based in the Simon of Cyrene Center, because the normal consequences of anemia give rise to multiple disabilities, sometimes physical, sometimes sensory. At the Center there is a specialized health clinic, supervised with constant diligence by two very experienced and devoted nurses, Maman Brigitte and Maman Alice. There is also a lab equipped for the hemoglobin-electrophoresis which detects sickle-cell. When you realize that between birth and five years of age the rate of death may be as high as 80% when this anemia is not discovered or treated, there’s strong motivation for taking care that our suffering sickle-cell victims be SanSouci.

Almost every time a sickle-cell victim runs into trouble, it’s because of a vascular accident – a cerebral vascular accident if it occurs in the brain. Think of youngsters afflicted with thrombosis! Muscles, cartilage and bones alike suffer from oxygen deficiency, with resulting cases of osteomyelitis and osteoporosis. We SanSoucis can also suffer pulmonary complications; wounds of the ankles threaten to develop into ulcers and skin grafts do not take well. And again, the spleen, which is supposed to act as a defense system no longer functions normally. They speak of ‘sequestration’ of the spleen, resulting in its becoming a graveyard of dead cells. It swells enormously, causing sharp pain, and blood levels lower considerably, making a transfusion necessary. After several such episodes it may become necessary to take out the spleen. The SanSouci is very fragile, an easy target for infections of different origins. Malaria can strike him down, a psychological shock can provoke a fatal crisis. To get back on his feet can require one or more blood transfusions. Pain is the normal characteristic of a crisis – pain which can be intolerable, so that only opiates can diminish it. In a crisis, the SanSouci is often enough bedridden. To complete the portrait of our hurting but ever courageous SanSouci patient, picture the following symptoms: weakness, irritability, unaccustomed fatigue, pale coloring and yellow eyes, unusually high heart rate and left-side abdominal tenderness. Sickle-cell doesn’t heal by itself; one has to take charge medically. Its victims’ lives are a recurrent roller-coaster ride, an obstacle course, a Way of the Cross. This is true for the sick person and for his or her family. I don’t think there’s a more apt comparison than to speak of these young people who make up the Association of the Disabled as “pure porcelain” – Sévres porcelain and, dear to us as they are, challenging us to pull them along and offer them a future involving school and even university studies carried on as a constant battle. All of this in a context where there is always something to learn in order to defend oneself better against the next bout of pain. S-S can mean also “Suffer and Smile”!

It calls for a psychological program offering ways of training to prevent new crises, or to minimize them should they occur. It asks support for families who too often confront break-up due to mutual accusations or misunderstanding among even good families. In a word, sickle-cell is an illness of pain and of marital crises; it’s also an illness of poverty. The recurrent nature of this anemia, complicated generally by intercurrent illnesses which must also be treated, weighs ever heavily on a budget that many a parent can’t take it any more and finishes in despair.

All this is a source of huge concern to the Kikwit Association and its SanSouci Foundation. For more than three years Kikwit has made progress in the fight against sickle-cell with the help of two doctors in Kinshasa: Dr. Placide Manzobi, himself in his 50s and on top of that a victim of sickle-cell anemia, and Jean-Fidèle Kahula. Both are researchers working in the Ministry of Health. Night and day their dispensaries receive SanSouci anemic people from Kinshasa at Yolo-South and at Kombe. They are the authors of the first book in French written by Africans: a technical medical work destined for doctors, nurses and medical students, called Sickle-cell: an Identity, a Struggle and a Job. At Kikwit, a half-dozen older SanSoucis have helped me prepare a pamphlet with interactive texts in order to make available in popular form all the information relative to this tragic and painful affliction: For Us SanSoucis, Sickle-Cell Is Our Job. The SanSouci Foundation of Kikwit has put together a network of expert and generous resource persons: Dr. Donald Maymuma, Sister Paola (Trappistine of the Monastery of Mvanda, also a physician), Paul Kilapi (professor at Bo-Ta-Tuba, the school for hearing-impaired), the three nurses of our health clinic at the Simon of Cyrene Center, and seven “Presiding Urban Mothers” whose job is to facilitate the relation between the HQ and families troubled with sickle-cell anemia. Monthly meetings or gatherings are occasions for reminding parents of the elementary rules of hygiene and training a family should observe to safeguard their children against possible crises. Two specialists in educational psychology, a father of a family and his daughter, a Religious of the Annunciation, sustain the morale of both parents and children. Once this disabling deadly sickness was spotted, the Diocesan Association of the Disabled worked to train some sixty nurses for the health care centers of Kikwit. Young people in sudden crisis can find a welcome and appropriate treatment close to home. Besides that, every SanSouci is obliged to pay a monthly visit to the Simon of Cyrene Center, where our two doctors regularly single out the more fragile among them for tests. Together, these measures have resulted in a substantial reduction of infant deaths, and each year a lower number of cases among older children of school age.

For more than three years, awareness campaigns for staffs, teachers and students have been repeated in all schools. Every SanSouci at a school has on file a very detailed recommendation from the Diocesan Association of the Disabled of the following kind:

To the Head of this Institution:
Dear Sir or Madame, Good morning!
My name is Sarive; I am a SanSouci person. Here is my problem… Thank you very much for taking into account my limitations. I am sorry about the worries which I could cause you, to wit…..

Moreover, the SanSouci Foundation takes care of the schooling of almost 200 boys and girls. We have generous support from ‘The Liliane Fund’ of the Netherlands, both for medical treatment and for various kinds of education. In Kikwit as in other places in the world, officially all disabled young persons are eligible
to benefit from this support – it’s just a matter of organizing it. Recently each SanSouci student was assigned a sponsor from among older SanSoucis living nearby – a twinning which allows rapid transfer of information which might well lead to a needed intervention at the level of the H.Q. Such sponsors are recompensed according to their involvement.

At the outset of each academic year in Kikwit an anniversary day has been set up. It’s a gigantic fair which no family misses: amplified music, drinks, a generous lunch prepared by the Presiding Urban Mothers and an opportunity for us SanSoucis to enjoy games, artistic activities, Bingo, dance contests, etc.

The year 2009 was a year of many challenges! Since, despite the injunctions of Geneva, the country’s civil authorities were very little involved, the Diocesan Association of the Disabled, assisted by our two permanent partners from Kinshasa, created a Committee mandated to pilot a “National Crusade” for awareness, prevention and treatment of sickle-cell Anemia. With the participation at the outset of all those who, in Kinshasa or elsewhere in the country, have for years been invested in fighting this scourge and saving its victims, every available means was requisitioned and used to make this campaign successful: gazettes, magazines, radio and television networks. Backed by the moral and financial support of generous benefactors in Belgium and in Kinshasa, progressive messages were diffused on the theme of “Prevention, prevention!” Professionals from music, theater, photography, film and the internet served as “pilots” to sensitize the entire nation. Thus the grass roots will have been given an objective about which to appeal finally to members of the government, to deputies and senators, to religious authorities and to all possible categories of attentive persons from one end of the country to the other, to commit themselves passionately to this battle. But to report on this will need still another Chapter.

Henri de la Kethulle de Ryhove, S.J.
Translation by John J. O’Callaghan, S.J.

“Unfortunately new causes of poverty and exclusion are no lacking in a world marked by grave economic and environmental imbalances, processes of globalization, caused by selfishness rather than by solidarity, by devastating and absurd armed conflict...

It is therefore natural that who ever wishes to make himself a companion of Jesus, really share the love of the poor. for us the choice of the poor is not ideological, but is born from the Gospel” (Benedict XVI to the Fathers of 35th General Congregation).
just before the early dawn lights the sky, Brother Mike Zimmerman awakes. His bare feet softly touching the creaky hardwood floors in the pitch-black darkness, his Jesuit’s room is still. Indeed, the entire living quarters of the Jesuit Community is still silent. Yet, he is greeted every morning by the bashing of a yard lamp outside his window, the glowing light flickering from the strong winds that blow across the barren prairies of the Pine Ridge Indian Reservation in South Dakota. The light serves as a reminder: of 120 years of fellow priests and brothers who have lived and worked in the corridors of Red Cloud Indian School and Holy Rosary Mission.

The tall and ever-dutiful Brother Mike has a particular worry this cold December morning. “There was a boiler making a peculiar noise last evening,” he says. And he knows: In a South Dakota winter, this is anything but good.

The morning is like many others for Brother Mike – the first rush of cold air hitting his face, the lamp he carries leading the way into the dark and, he hopes, still warm classroom. “He keeps a ‘candle of faith,’ first kindled and lit by men and women long departed before he arrived,” explains Fr. Peter Klink SJ, president of Red Cloud, expressing his gratitude for the service his fellow priests and brothers give to the Lakota children each and every day. “Entrusted to him a few decades ago, he’s kept it burning without fanfare.”

For well over a century, Red Cloud and its sister school, Our Lady of Lourdes, have kept the warmth of their families in buffalo hide tipis to attend the new school that their great war hero, Chief Red Cloud, helped make possible. “He keeps a ‘candle of faith,’ first kindled and lit by men and women long departed before he arrived,” says Fr. Peter. “Because roads on the Pine Ridge are long, rough and often unpaved, regular maintenance of the buses is critical and difficult. Linn is our ‘master mechanic,’ working long hours to ensure our buses hold their long-standing record for never failing a safety inspection and the students travel in that safety.”

Red Cloud volunteers drive the buses, warming the yellow behemoths up at 6 a.m., and safely picking up the students who make their way to the school each morning to earn a quality education of mind and heart. “From across the country, our volunteers share a commitment to service. That commitment gets tested each and every day by the challenges of reservation life,” says Fr. Peter. “Wonderfully idealistic, these men and women eventually learn to...
shape their talents to the very real needs of the students at Red Cloud. They too are keepers of the flame, committing to a job that will be one of their toughest in life, only paid in smiles, hugs and the certainty that they are making a difference.”

While the volunteers and teaching staff are front and center with the students each day, there are the quieter servants who keep the organization running. Daily these men and women – religious and lay, Lakota and non-Lakota – encourage another with shared hopes and the gentle strength of a common Lakota and non-Lakota – encourage men and women – religious and lay, the quieter servants who keep the needs of the students at Red Cloud.

Red Cloud Indian School, helping a student during lessons; children of the elementary school. Next page: a girl kneading clay in the art laboratory.

Each night, after the students have mostly gone and the teachers have returned home to grade papers, you’ll find a group of Jesuits and their partners in ministry at Mass, offering thanksgiving for the blessings and good work done throughout the day.

“IT IS A BLESSING TO WORK WITH THE STUDENTS, TO SEE THE FRUITS OF ALL OUR LABOR, AND, AS THE YEARS GO BY, TO MEET UP WITH OUR ALUMNI AGAIN AND HEAR ALL THE SUCCESS THEY’VE HAD BEYOND THE WALLS OF RED CLOUD,” SAYS FR. PETER. “THAT SUCCESS DRIVES THE LIGHT OF HOPE FORWARD, FOR ALL OF US. IT’S WHY BROther MIKE AND THE VOLUNTEERS GET UP SO EARLY IN THE MORNING, WHY OUR FACULTY CONTINUES TO WORK AS HARD AS THEY DO, WHY PARISH MINISTERS ACROSS THE RESERVATION WORK SO TIRELESSLY EACH DAY, AND WHY THERE IS A NETWORK OF SUPPORT FROM ACROSS THE WORLD THAT ENSURES RED CLOUD WILL CONTINUE TO THRIVE FOR DECADES TO COME.”

Tina Merdianian
Unto the frontiers ... KERALA EXPERIENCE

Indian peoples in India are referred to as adivasis or tribals. The Tribal Unity for Development Initiatives (TUDI) is a socio-cultural movement of the Indigenous peoples in Wayanad, Kerala, India.

In 1989 a group of Jesuits, namely Frs. Mathew Pullattu, Paul Vadakel, T.M. Joseph and Br. Joseph Thekkkekara came to a rural area in Wayanad, a hilly region with evergreen forests, plantations, wildlife, mist-clad mountains and valleys, to start education work among the oppressed and marginalized people such as adivasis, dalits and marginal farmers. They took over a village school with a clear option for the tribal children, but they were not many in the school for various reasons. It was at this critical juncture that TUDI came into existence.

There are 36 tribal communities in Kerala, known as Adivasis, that form 1.2% of total Population. Among the fourteen districts in the state, Wayanad has the highest tribal concentration: 17%. This accounts for 37.36 percent of the total tribal population of Kerala (2001 census). Majority of them are agricultural labourers and non timber forest produce (NTFP) gatherers. They inherited the practice of shifting cultivation and gathered food by hunting and fishing. Due to large scale migration of non-tribals from the central part of Kerala to Wayanad, the tribals were forced to move to the interior forests or became landless people living in colonies as dependent cooies to the Hindu, Muslim, Jain and Christian land owners.

The existential situation of the Indigenous people in Wayanad is very pathetic. They face issues such as land alienation, high rate of infant mortality, acute poverty, high rate of drop-outs in the schools, displacement due to various government sponsored projects, anti tribal intervention of political and bureaucratic bodies, exploitation by the landlords and de-tribalization.

To address these issues, Kerala Jesuits in 1996 under the leadership of Fr George Thenadikutlam and Fr Baby Chalil initiated TUDI.

The vision of TUDI is to promote a human society that is friendly to the ecological, cultural and human dimensions. It is a tribal ‘commune’ in pursuit of alternative models for sustainable development in social, economic, cultural and educational situations of the tribal Community. It aims to nurture the tribal identity, their cultural uniqueness and folklore. The activities consist in educational programs, promoting critical cultural consciousness, community development activities, research, networking and advocacy. The educational status of the tribals in Kerala is very low (34%), against the state literacy (92%) as per 2001 census. The drop-outs rate of the tribal children from the schools is very high (60%). TUDI initiated Tribal folk schools in each tribal settlement to respond to this problem. The school is a social and cultural setting, where formal and non-formal education, social and cultural dimensions are discussed and studied. It is a set up where one tribal settlement decides what to study and how to study. It is managed by a village committee headed by the Mooppan (tribal chieftain) and specially trained animators from their tribal community. Inspired by this intervention of TUDI the state government of Kerala has taken up this model for the whole district of Wayanad. The movement follows culture friendly folk pedagogy in formal education program too. At present there are 356 students undergoing formal higher education under its guidance.

Another milestone in the development of tribal education is the starting of a nursery school (Kurinjipookal) exclusively for Paniya tribal children, where their dialect (Paniya Bhahsa) is the medium of instruction. There are 52 tribal children pursuing in this nursery. It is based on the vision of United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Culture is unique and it is the distinguishing trait of human society. Culture also refers to the higher realm of human achievements. Tribals of Wayanad are a people blessed with peerless wisdom, culture and indigenous resources. Their culture resonate rhythmic life, eco-friendly orientation, a strong community consciousness, and a life that reflects manifold relationships.

In order to promote tribal culture and identity, the movement started organizing tribal community through Adivasi gramotsavam (Tribal festival). This tribal festival has become an annual feature and 12 tribal festivals have been conducted over the years. During the time of tribal festival, issues like land alienation, cultural annihilation, displacement, economic backwardness and human rights violations are raised and discussed at various platforms. More than a thousand tribals of various ethnic groups have participated in the festival, which is an occasion for them to meet each other and to share their views and concerns.

Another notable cultural activity of TUDI is its Nattarango (Tribal Folk Art Group). which is a unique feature altogether. This program has been initiated in order to promote tribal culture, art, music and dance. Twenty five tribal youth have been trained in various indigenous art forms and they do stage performance in and outside Kerala. Through their folk art performance they affirm their tribal identity, language, culture, rights and dignity. On a regular basis they undergo rigorous training in tribal music, art and dance at TUDI folk art center.

In the field of tribal empowerment various agencies and government are working for the tribal communities, but there is no substantial qualitative change seen with regard to their social
The northern region of Karnataka State, India, is home for over two hundred thousand Kurubas, a tribal community of traditional sheep pastoralists, on seasonal or perennial migration with their flocks and families. In a country which has over 13 million sheep and goats, 60% of them in the Northern districts, they are the largest group engaged in sheep husbandry. Depending on access to water and fodder, with industrialization and infrastructure development which has taken away most of their grazing lands, and contagious diseases which regularly took heavy toll of their life, TUDI addresses this problem from a cultural perspective.

TUDI addresses this problem from a cultural perspective. Being sensitive to the tribal community and culture, it designs programs for tribal community development. Participatory, decentralized and indigenous knowledge based strategies are being used here. Group Farming is a co-operative enterprise by the tribal community to ensure food security and to become partners in production. TUDI encourages and promotes bio-farming which is human and nature friendly. Tribal Self Help Groups (SHG) are being formed to promote this venture. Being slave communities for centuries, having no land of their own, they are dreaming for a better future and the Jesuits accompany them.

Alternative village health care system is another area of tribal community development. Indigenous medicinal knowledge and practices are being encouraged to address the health issues of the tribals. They prepare herbal medicines and distribute among themselves for common diseases. In the campus we have setup a herbal garden to cater to the health needs of the indigenous peoples.

The Institute of Triballore and Cultural studies is a field-based research centre. The director, Fr. George Thenadikulam S.J., is a trained folklorist, specialized in tribal folklore and the associate director Fr. Baby Chalil has specialized in tribal sociology. TUDI conducts research on indigenous traditions, tribal folk arts, education and indigenous medicines and disseminates the findings through publications. There is a reference library and museum which cater to the needs of university students, academicians and researchers both tribals and non-tribals.

To raise the issues of the indigenous peoples at the state, national and international level, TUDI joins hands with collaborators, likeminded social organizations and civil society movements. We are partners of a body called SIAN (South India Adivasi Network). Community and right based approach is followed in this movement, and we join in the campaign for tribal land, forest bills and indigenous people’s livelihood rights.

In the history of social action a new paradigm is emerging from the depths of tribal worldview which promotes ‘cultural model’. TUDI movement has become a beacon and an epic for the tribals in Kerala. It blends both academic as well as grass roots orientation with depth intervention. It is in tune with tribal cultural ethos and core values of their life.

TUDI is a micro movement. We follow the paradigm ‘small is beautiful’ and ‘small is big’. It has become an important centre to many civil society movements, groups and agencies in the field of social development. The gospel words of Mark 4/26-28 give us the inspiration. We have sown a seed and keep waiting. It will sprout and bear good harvest. It is a call to establish right relationship with nature, fellow human beings, and promote cultural sensitivity, and above all become sensitive to the Divine (GC 35) and stand for a faith that upholds the dignity and honour of the Creation.

George Thenadikulam, S.J and Baby Chalil, S.J.
Edited by Marina Cincoloni

ON THE TRAIL OF NOMATIC SHEPHERDS

The Jesuits of Goa, through the Jan Jagaran association, support the nomadic Kurubas people in their sheep herding traditions, offer education to alleviate illiteracy and poverty and empower them to confront the forces trying to end their traditional way of life.
livestock, their only means to livelihood, the Kurubas, illiterate, landless and backward, and with a nomadic lifestyle which keep them unorganized, marginalized and exploited, felt helpless and dejected and accepted their fate.

Jana Jagaran (JJ—“People’s awakening”), a social action initiative of the Goa Jesuits in Belgaum-India, reached out to this community in a unique way. “JJ realized that regular veterinary services and medicines were beyond the reach of the Kurubas who lived in remote areas. They hardly benefited from the government’s free vaccination for sheep against contagious diseases. Due to inferior delivery system, many sheep died even after vaccination. The Kurubas relied on ritual offerings to gods and hoped and prayed that things would be better”, says Fr. Joe Chenakala, director of the initiative.

The immediate task before Jana Jagaran was to mobilize the Kurubas to treat the sick sheep and protect the healthy ones. It identified a couple of natural leaders from the community and a veterinary doctor to serve the tribal community. He explained to the pastoralists-the need of prophylaxis vaccinations and the project became a bridge between the power centers in the government and the powerless so that many sheep farmers had access to vaccines and medicines. The results were amazing – nothing succeeds like success! People understood how vaccination protected their livestock from diseases. Simultaneously Jana Jagaran organized a 15 days training camp for 50 Kurubas in the state capital and gave them a thorough exposure to health care under the aegis of the Veterinary College, Vaccine and Diagnostic Institute and Sheep and Wool Development Board of Karnataka Government.

The training helped them to better their self image and gave them strength to face the challenges ahead. After the training they returned to their villages and became the first group of barefoot educators and para vets. They adopted modern vet practices, identified common diseases in sheep and goats and successfully administered vaccines and medicines.

Today the program covers traditional shepherds across 12 districts of North Karnataka. Thanks to the relentless toil and rigorous accompaniment by a team comprising a highly motivated and committed vet doctor and twenty social activists, a large number of pastoralists accepted modern veterinary practices and drastically reduced mortality among sheep and goats.

The project began thanks to the Jesuits of Goa, but we were all aware that its sustainability and further development would depend very much on the community. The first step was ‘Organization Building’ among the Kurubas: Jana Jagaran formed 400 Self Help Groups (Shgs) with a membership of 6,000 Kuruba men and women from the migration area and welded together a highly motivated and dedicated team of educated youths from the community as ‘a fire that kindles other fires’. Their mission: ‘Holistic Development of the Kurubas’. Their methodology was active involvement and constant accompaniment. Critical reflection and action on what they experience as community was the driving force for organization building. Jana Jagaran accompanied, encouraged and challenged all the stake holders to achieve socio-political and economic empowerment.

Recently the project reached another mile stone: the establishment of North Karnataka Shepherds Federation. Four hundred Self Help Groups of Kuruba men and women from 12 districts converged and formed three zonal committee and disseminated ethno vet practices across the project area. This strategy contributed further to their empowerment and the development of indigenous knowledge system. The sheep husbandry has been a family enterprise and women play important and crucial roles in the productivity of the animals.

As the result of the intense organization and conscientization process, the Kurubas identified five major issues on which they wanted the government’s immediate intervention and active support. The issues were: (1) Market facilities for sheep and goats (2) Veterinary services for sheep and goats (3) Access to medicine and vaccine (4) Wool processing and marketing (5) Grazing rights in the Forest.

Regarding each of these issues they articulated in detail the problem, the solution, the role of the community, and the support expected from the government. They prepared a memorandum. A delegation
of North Karnataka Shepherds Federation presented it to the Chief Minister, the Minister for animal husbandry and veterinary services and the heads of the concerned departments of the government. The politicians and the bureaucrats received the group well and promised to initiate action. The delegation also met some of the Members of the Karnataka Legislative Assembly and pressurized them to pursue the matter with the government. The Kurubas could not believe what they saw, heard and experienced: “I never thought that I would visit Bangalore and meet the ministers and the bureaucrats, and represent our cause to them”, said Malappa Kenage, the secretary of the Federation.

“This experience gave me a good jolt; it made me dream of the great things we would achieve through organization”, said Bhimanna Ramagonatti, a member of the Federation.

“I am a shepherd with a little education. I can’t imagine that I am the president of such a big organization and I am chosen to represent my community in the power centers. I will never let my people down, no matter what it costs me,” says Manjunath Ghantri, president of the Federation.

“My association with JJ has been a turning point in my life. I want a dignified life for all my people. They have great expectations from me. The Bangalore visit strengthened my resolve and determination. It helped me to reaffirm my faith in organized action”, says Miss Chandrakala Chitralingappa, a post graduate Kuruba girl, president of the women’s Federation.

Mr. Kamal Kishore, a veterinary doctor-cum-scientist, who participated in the review of this outreach programme had the following to say: “As I went from village to village and interviewed shepherd after shepherd, it became apparent that here was a monumental work done with such small team of workers that it is almost unbelievable and I believe that it must be the only example of its kind in the country! To gain the confidence and respect of such a large number of shepherds must have required a large amount of dedicated and quality work which was borne out by the replies of the respondents in various interviews held across a large section of the shepherd community”.

Needless to say that there is a lot more to do. The newly emergent community based organization, ‘North Karnataka Shepherds Federation’, will be the trail-blazer. Jana Jagaran will continue being a catalyst.

Joseph Chenakala, S.J.
Edited by Marina Cioccoloni

The empowerment of men and women is very important in these sheep herding communities; we see success because people are accepting responsibility for improving their lives.
I
n 1935, a group of young Jesuits studying theology at the faculty at Eegenhoven (Louvain) founded a Catechetical Documentation Center designed to make known the existing literature in the realm of catechesis and religious instruction. The center quickly inaugurated the publication of reference works and religious manuals. In the immediate post-war period the international review of catechesis and pastoral theology Lumen Vitae was started, which aims to enrich its readers with suggestions of reference works and religious in the realm of catechesis and Documentation Center designed to aim at the formation of professors of religion, pastoral animators and catechists. The courses and workshops are given mainly in the evenings so they can be accessible to persons already engaged in a professional activity. These programs lead to a certificate in the teaching of religion, for the students without a teaching degree, or a certificate in the teaching of religion, for students who are all ready teaching a secular subject and also wish to teach religion. The latter certificate is conferred by the theology faculty of the Université Catholique de Louvain (UCL). Recently Lumen Vitae opened a center of documentation "Reli-Services" which permits professors and catechists to receive advice or documentation to prepare an activity or a lesson.

The International Institute accepts each year about one hundred day students from more than thirty different nationalities, primarily from the Third World. These students are pastoral agents, priests, religious, and lay people, sent to Lumen Vitae by their bishop or their religious superior to prepare themselves to assume important ecclesial responsibilities in the realm of pastoral work or catechesis in their countries of origin. Students who already have a bachelor’s degree in theology or who have followed the course of formation for the presbyterate may at the same time, over two years, obtain a diploma of specialization in catechetics and pastoral theology, conferred by Lumen Vitae, and a master 60 in theology and religious studies, granted by the Katholieke Universiteit Leuven (KUL). The other students may obtain in the same length of time a specialization in practical theology. It is also possible to follow a three-month cycle of retraining at the beginning of the academic year (September to December).

The students of the Institute are trained to care particularly about inculturating their faith, in reflecting on the conditions for announcing the Good News in a context of religious pluralism and to linking the life of faith with an engagement for justice. We help them analyze their pastoral context, to develop a theological reflection for this purpose and to put into action innovative catechetical and pastoral projects. The intercultural dimension of the Institute is particularly important: it permits the students to share their experiences and to discover other faces of Church, which can stimulate their pastoral action.

For several years, Lumen Vitae has offered as well the possibility of following a certain number of courses by internet, in collaboration with the Dominican University Domuni. These courses are accessible on the site.

Lumen Vitae Editions aim at producing works of quality in catechesis, in pastoral theology, and in practical theology. They make up different series which go from the spiritual and religious awakening of the very young to the university formation of the leaders of tomorrow, of the presentation of the faith for school, family or the parish up to the ongoing formation of study groups of faith communities. Lately we have multiplied our contacts with other publishing houses active in the realm of practical theology (Averbode, les Éditions de l’Atelier, etc.) in view of enriching the gamut of the proposed works. The series Chemins de la foi which proposes a community and intergenerational catechesis for parishes, schools and Christian reflection groups, is a good example.

The International Review Lumen Vitae publishes four thematic issues a year, which treat current major questions in catechesis and pastoral theology, thanks to the support of theologians and actors in the field from around the world. An agreement concluded with the Higher Institute of Pastoral Catechetics of Paris, the Faculty of Theology of the University Laval of Quebec, and the Pastoral Institute of Montreal has permitted the enrichment of the review with new contributions.

As to the Library, rich with its 75,000 volumes, it wants to be accessible to all persons desiring to deepen their acquaintance with or to form themselves in catechesis, in pastoral theology or more broadly in theology.

Formation at Lumen Vitae is deeply inspired by the Ignatian inspiration. This is manifest notably at the International Institute. The apostolic thrust of the Institute finds itself fully in line with the grand orientations of the Society of Jesus. Three accents of the formation are particularly in evidence: inculturation, the preferential option for the poor and inter-religious encounter.

In the same way, Ignatian spirituality translates itself in the orientation of the formation towards action, but an action nourished by listening, reflection, and internalization. It becomes concrete as in the call to discernment of the putting into action of the “a priori favorable” in regard to the different. The students of the Institute are, in effect, put into contact with different persons, sensibilities, cultures and theories which challenge their customs, their preconceptions and their prejudices. They are led to meet the other with an “a priori good will.”

The tradition of Ignatian pedagogy also inspires the formation given at the Institute. This last values “repetition” in inviting the students to remember their previous journey, in putting in relief their essential elements, to integrate them in new ventures. This translates itself as well into a pedagogy of “evaluation”, as after each course the students are invited to conduct a self-evaluation, which presents not only the essential points developed by the course, but also what was enlightening for the students, the perspectives opened up, the questions they still have. The report at the end of the year also permits the student to investigate in depth a theme tied to their previous pastoral experience. According to the happy expression of a student, borrowed from Gustavo Gutierrez, the formation at Lumen Vitae allows one to “drink from one’s own wells.”
Benoît Malvaux, S.J. Translation by Robert Hard, S.J.
On April 13, 2009, America published a special commemorative issue marking one hundred years of publication for the “National Catholic Weekly” of the United States. At a gala celebration in New York City to mark the anniversary, editors, contributors, readers and friends of the magazine shared their memories of a century of publication, and reflected on the important ministry of Catholic journalism that began for America on April 17, 1909. That first issue opened with an editorial announcement by John J. Wynne, S.J., the first editor in chief of America, declaring that “[i]t is to its name and to its character as a Catholic review, America will be cosmopolitan not only in contents but also in spirit.” Wynne saw the British Catholic journal The Tablet as a model for his new magazine, offering a combination of religious, political and cultural coverage primarily for Catholics but also for a larger audience. He thought that the magazine would “broaden the scope of Catholic journalism and enable it to exert a wholesome influence on public opinion, and thus become a bond of union among Catholics and a factor in civic and social life.”

Wynne’s original vision for the magazine has been retained in large part by the hundreds of editors and thousands of contributors to America in the century since the magazine’s founding, even as America has expanded and altered its scope over the decades to offer coverage and analysis of the pressing social concerns of the day, both in the United States and around the world. More than just a journal of religion and spirituality, America has also served as a forum for political, cultural and artistic debates and discussions, and has introduced readers to new voices and perspectives both from inside the Catholic Church and out. Filling this important role has meant the magazine has courted controversy at various points throughout its history, as its editors and writers have tried to strike a balance between openness to new viewpoints and fidelity to the teachings and traditions of the Catholic Church. In the words of a former editor in chief, America is a necessary resource “for thinking Catholics and those who want to know what Catholics are thinking.”

The early years of the magazine offered extensive coverage of foreign affairs, much of it drawn from lengthy correspondence between Jesuits around the world, with a focus on European affairs. Richard H. Tierney, S.J., editor in chief of America from 1914 to 1925, was the original driving force behind the magazine’s international coverage, as three of his personal causes were the plight of Ireland (then still under direct British rule), famine conditions in Austria and the persecution of the Catholic Church in Mexico under the anti-clerical dictatorships of the early decades of the twentieth century. As always, the magazine also offered special coverage of events in Rome. Social concerns in those years included prohibition (the banning of the sale of alcohol), organized labor (which America strongly supported), restrictions on immigration to the United States, international conflicts such as World War I and moral concerns over the state of marriage and religious education.

In the 1930s and 1940s, the twin calamities of the Great Depression and World War II were naturally dominant themes for the magazine, but the presence of John LaFarge, S.J., a great pioneer for interracial dialogue and justice for minorities, on the editorial staff and later as editor in chief gave America a strong activist tilt and a concern for social justice that it has retained to this day. The magazine’s visibility (including in secular newspapers and magazines) grew steadily, and also began to attract prominent Catholic writers as contributors, including Dorothy Day, G.K. Chesterton, Hilaire Belloc and Ezra Pound. While editors repeatedly stressed America’s avowed position, they were also opposed to Hitler almost from the beginning of his rule over Germany, decriing his anti-Semitism, his rough handling of church-state affairs and his belligerent rhetoric toward Germany’s neighbors. Though criticism of the Soviet Union was muted during World War II, the magazine remained fiercely anti-Communist and, once the war was over, expressed deep concerns over perceived Soviet expansionism in Europe and Asia. The enormous increase in American political power and wealth relative to the rest of the world after World War II also had a visible effect on America’s international coverage, and the Cold War became a constant topic of debate for almost five decades.

As the 1960s brought increasing recognition of pressuring social concerns such as racial inequality, school segregation, international refugees and unjust economic structures, America took an increasingly progressive angle in its editorial coverage and selection of articles. The rapid pace of social change around the world in the second half of that decade was a constant focus of the magazine, as were the conflicts in Southeast Asia and the never-ending tension between East and West on the international stage. And, of course, no topic was of greater interest to America’s readers than Vatican II, whose proceedings and the changes in the Church as a result were reported down to the smallest detail in countless articles over several decades.

In the postwar years America also published some of the world’s most prominent authors and public figures, including Flannery O’Connor, Thomas Merton, John F. Kennedy, John Courtney Murray, S.J., and Cardinal Avery Dulles, S.J., whose long association with America continued until his death in 2008. In the 1970s and 1980s, the expressed commitment of the Society of Jesus to social justice as a crucial component of its mission at General Congregation 32 affected the magazine’s political coverage of the United States and the international community. Economic inequalities and social concerns came under increased scrutiny, as did the role and impact of U.S. foreign policy (particularly in relation to the numerous military conflicts in Latin America). Thehuge changes in religious life in the Catholic Church also drew much commentary and analysis, as lay people began to take up a more and more prominent role in the intellectual and pastoral life of the Catholic Church while vocations to
religious orders and the priesthood declined dramatically in the developed world.

Despite the breakneck pace of change throughout the world during those earlier decades, nothing compared to the 1990s and 2000s for the sheer frequency of world-changing events. *America* covered the fall of the Soviet Union and the seemingly endless conflicts in the Middle East with close attention, but also offered coverage and analysis of momentous events and trends such as the Tiananmen Square massacre in China, the economic liberalization of many of the world’s economies, the rise of the Internet and global communications and the increasing economic and social interdependence of the nations of the world. The events of September 11, 2001, and the American wars in Iraq and Afghanistan which followed were the subject of many editorials and analytical articles, particularly on such hot-button topics as just war theory, the morality of torture and the need for multinational cooperation on a host of issues.

The magazine itself took on a different look and feel over the past two decades as well. *America* now features an extensive Web presence (www.americamagazine.org) and is working to place all 100 years of its publication online. The changing nature of journalism has spurred editors to bring in such innovations as Internet blogs, including “In All Things,” which features the commentary not only of *America’s* editors but of a number of prominent scholars from the larger community, and podcasts, video interviews on various topics with *America’s* contributors that can be viewed online. The print edition also offers greater focus on visual appeal and textual variety, and a once-gray journal of dense blocks of text has been transformed over the years into a full-color periodical employing photography, art and graphics as crucial complements to every article.

While *America* is officially “published by Jesuits of the United States,” it has become more and more of a mixed apostolate in which lay people and Jesuits play equally important roles. The magazine’s contributors have also become dramatically more diverse in recent decades, with far greater input from women, non-Catholics, laypersons and underrepresented ethnic groups. *America* has also published the work of important figures in the hierarchy of the Catholic Church in recent years, including then-Cardinal Joseph Ratzinger, Cardinal Walter Kasper, Cardinal Carlo Maria Martini, S.J. and Archbishop Timothy Dolan of New York, among others.

As *America* enters its second century, its editors and staff recognize the enormous challenges facing print journalism in the modern world but also discern great opportunities for *America* to expand its mission in new and exciting environments. At its founding in 1909, *America* was the only national Catholic weekly in the United States, a fact its first editors stressed when starting up the magazine; a century later, due to changing social conditions and an unprecedented contraction in the periodicals market, it is again the only national Catholic weekly in the United States. Its editors, staff and contributors continue to strive to fulfill the vision of John Wynne, S.J., from a different century, to be a “bond of union among Catholics and a factor in civic and social life.”

James Thomas Keane, S.J.
and participatory and to become active. They become conscious of their capability and their hidden competences and educate young Papuans to develop from different Universities, some of educational background, coming Christ and lay teachers with various by one sister from the Servants of time there are nine Jesuits working leaders of their land. At the present program to prepare the young General, begun a new formation in Adhi Luhur.

Another picture of the Festival of Culture in Adhi Luhur.

General, begun a new formation program to prepare the young students to become the future loaders of their land. At the present time there are nine Jesuits working at the college. They are helped also by one sister from the Servants of Christ and lay teachers with various educational background, coming from different Universities, some of them run also by Jesuits. The goal and mission of the school is to educate young Papuans to develop their hidden competences and spiritual richness, to help them to become conscious of their capability and responsibility to become active and participatory and to be concretely involved in community lives at school and in a society.

For this aim and mission we have made several programs, and we usually evaluate and reflect them every two years. Their aim is to build an intellectual person who has conscience and competence to others. Beside the formal activity, there are some informal activities. Among them we find additional lessons in Mathematics, English and Indonesian languages, Computer Course, Scientific Research, and also other extracurricular activities such as soccer, basketball, volleyball, the Scouts, choir, library, dance, carpentry, journalism (a magazine), summer camps, manual activities, etc. The buildings and facilities were built in apiece of land covering 3.6 hectare, which have school buildings, dormitories, basketball and volleyball court, soccer field, a chapel, library, physics and chemistry laboratory, and computer lab.

Like in other Jesuit colleges, Adhi Luhur has established its own Alumni. Alumni are the students, who have finished their years at the high school and still keep in contact with each other and with the school arrange projects to help to maintain the high quality of the education offered by the school and to support the mission in which the Jesuits are involved.

Special care is given to the spiritual life of the students. Since during school years the students live in the dormitories, a three phases educational process has been organized. First is the initiation or adaptation phase. In this phase, the first grade students of Senior High School are directed to recognize and find their positive figures and how to manage their experiences. Next is the actualization year. In this phase, the second grade students have to manage their skills and personal talents, to actualize themselves. The last phase is the future orientation year. The third or last grade students, hopefully, have made a decision about what they are going to do for their future. The exercises given are based on their own personal needs in formation (cura personalis).

The school program is flanked by two supporting practical activities: the pig husbandry and carpentry-workwooding. These two projects are very important. Until now, the quality of education the students received was very low and did not fulfill their requirements. This situation has made them unable to compete in achieving good positions and doing a business in society. The goal of the two laboratories in fact, is to instill and develop in our young students work ethics, discipline, and their interest for productivity. There are two persons who run these workshops: they take care for handling the machines and guide the students, who works after the school finished for about 1-2 hours. The job given is based on their progress not only in mastering the tools and machines, but also in their competence in carpentry. This encourages them to better their ability always more and more. The pig-breeding and carpentry-workwooding are named Alfonso's Project, in memory of Saint Alfonso Rodriguez, a Jesuit Brother who lived during XVI century. He is a patron for Jesuit Brothers. For all of his life he was a doorman at Jesuit College in Mallorca, always ready to give spiritual advice and supports to many people.

A team of Le Coq d’Armandville College
Edited by Marina Cioccoloni

We would like to introduce to you the contemporary Jesuit publishing house Refugium in Olomouc in the Czech Republic. The book titles correspond mainly with the readers’ interests in Jesuit spirituality and are also connected with the contents of lectures housed in actual Jesuit work at the Theological Faculty of the State University in Olomouc (it was founded by Father J. Nadal in 1560). In 1989, after the fall of communism, there was a strong need to transfer from the secret publishing of materials to the public – into the predator commercial sphere. Some of partial tendencies of that time were publishing in other publishing houses, preliminary partial attempts to find our own Jesuit publishing house resulted to the founding of our publishing house which is closely connected with the foundering of the Olomouc Centrum Aletti in 1996. It was then when the name Refugium was assigned (and we often add: peccatorum), which should have mirrored the need of spiritual oasis, a pleasant asylum in the Biblical sense. Up to now (to 1st January, 2009) there have been published 230 titles.

The regular readers community consists of approximately two thousand customers (our position is in the atheistic Czech Republic which has 10 million inhabitants); in individual cases (such as with the titles of our Cardinal Spillik) the edition reaches the twice repeated publishing. The scale of manifold topics and profiles refers to the corresponding edition series in which typographically shadowed publications are published.

The aroused interest in Collected Works of Tomáš Spillik is connected with the publishing aim for editing of the complete works (monographies and magazines articles) of this Czech theologian, the expert on the Christian East. The second publishing series is openly aimed, though appropriately named Contemporary Questions, where we publish e.g. the works of the following writers: Karl Rahner, Bernard Lonergan, Erich Pryzwara, Simore Weil, Antonio Rosmini. The third series is formed by the important editorial work Russian Thought, where we publish the classics of Russian theology and philosophy (apart from the fifteen titles of Solovjev’s work, we published Bulgakov, Florensky, Berdyaev, Shestov, Lounsky etc.) as the answer to the topics which concern with the life in Russia. The fourth series has the title The Sources of Spirituality we deal with the texts of the classics of spiritual life (e.g. Caussade, Lallement, Gubert) or with the basic book titles (among the older authors belong e.g. Boethius, Origenes or the patristic works – mainly Greek Fathers; next there is the complete edition of Philotheus;
The reality of young people depends on the geographical context. In some areas what is needed is listening to young people and promoting a deeper spirituality; in other areas the accent is on inviting young people to participate in social projects or in reaching out to and engaging young people who are not involved.

For the young people and development

“The reality of young people depends on the geographical context. In some areas what is needed is listening to young people and promoting a deeper spirituality; in other areas the accent is on inviting young people to participate in social projects or in reaching out to and engaging young people who are not involved.”

(35th General Congregation, issues for the ordinary government)
Almost nine years ago, several Jesuit NGOs, who were involved in the work of international cooperation realized that it would be a great advantage, both for our own reflections and for the success of the projects undertaken, if we were to set up some sort of collaborative network. We all felt united by a single identity and by our share in the world mission of the Society. Moreover, we had the same task: to promote international cooperation in the search for world justice. We were made up of similar teams - lay people and Jesuits, professionals and voluntary workers - and we were all supporting local efforts, which shared the same values of transparency, professionalism and efficiency.

At first, there was some doubt as to what title we should adopt, but eventually Xavier Network (Red Xavier) seemed most appropriate. The very name, Francis Xavier, conjured up the spirit that had inspired him and which we wanted to embrace. He had been the great promoter of inter-cultural and inter-religious dialogue; he had travelled to the frontiers of his world (India, Malasia, the Moluccas and Japan); he had made himself available to the whole world at a time when the distances to be covered were not measured in the few hours that are normal today. This was the spirit that we wanted to imbue our network.

The many non-governmental organizations, established by European Provinces for the promotion of development in poor countries are now coordinating their efforts so as to be more effective.

So this is how the Xavier Network, an initiative set in motion by the South Mediterranean Assistancy, came into being. At the present time, it incorporates six distinct European institutions: Alboan (Loyola Province), Entreculturas (Province of Spain), Gonçalo da Silveira and Leigos para o Desenvolvimento (Portuguese Province), Jesuitenmission (German Province), and Magis (Province of Italy). As already mentioned, we share the identity of being Jesuit, and we feel ourselves to be heirs of the Society’s commitment to international solidarity. The same Ignatian spirituality serves to impel and guide us, and our wish is to communicate and develop our own identity in a wider field, while taking care to cherish and guard it within our organizations.

Once agreed upon our mission – with our identity recognized and a name to inspire us – we set off on our road. We agreed that there would be a triple-pronged plan for our overall objective of promoting development and justice. First of all, it was essential to coordinate the development plans put in place for countries most in danger and act in unison when confronted by humanitarian disasters. Then there was a need to transform society by raising the awareness of ordinary people and through political intervention. And finally, we needed to encourage voluntary initiative as a way of life.

All told, the six organizations of the Xavier Network are at present engaged in a series of development programmes and projects in more than 78 countries over four continents. We always work in collaboration with local organizations and institutions, the great majority being social centres, parishes and other Jesuit initiatives, such as Fe y Alegría and the Jesuit Refugee Service (JRS). By cooperating on an international level, our aim is to provide opportunities for less well-off communities to promote social, personal, economic, spiritual and cultural advancement for men and women. Our assistance falls into five broad categories: education; support of particular social groups; individual economic development; pastoral activities; and finally peace movements linked to the defence of human rights and health. All this is based on an integrated personal development plan, together with a strengthening of individual abilities so that the local people themselves.
are those who will lead and direct the overall development. Further aims are to support projects on a long-term basis, to promote intercultural and inter-religious respect, and to develop an appreciation for local autochthonous cultures.

Another aim of the Xavier Network is to coordinate aid in the face of natural catastrophes or military conflicts, when large-scale humanitarian help is needed. Whenever stable relations already exist with organizations working in the affected zones, and they are willing to become involved in emergency aid, or later reconstruction and development, we try to work with them. As Nacho Eguizabal, the director of Alhau, has noted: “Our main work is to give support to the reconstruction and rehabilitation of the zones that were affected, thus promoting their own development.” This is what happened in the case of the tsunami that laid waste the Asiatic coast in that dread December of 2000, when

encourage a culture of solidarity. We recognize that such a culture requires an ability to put ourselves in the place of the other, to see the world from the point of view of those least favoured, in the way that Jesus himself saw things.

To bring about this cultural change, the members of Xavier Network try to spread a new awareness, by educational campaigns, formation programmes, and information materials. Our desire is to ensure that international relations be governed by norms based on justice and solidarity, and that there should be critical analysis, social participation and due influence on decisions.

Finally, in relation to the third element in the overall plan of Xavier Network, the aspect of voluntary engagement stands out as a characteristic of all the members: “The voluntary nature of our work has a transforming influence on the whole person, both in our formation processes and in our engagements. Anyone who volunteers undertakes a deep commitment, one that is world-wide and extends to all nations (not geographically but at the human level), that is to say, to anyone who asks for our aid … one consequence of which is that such calls usually come from frontier zones, and therefore are often much more complex” (as stated by Hilario David, Director of Leigos para o Desenvolvimento).

Although we belong to so many different countries and we all have our own ways of doing things, all the organizations that make up the Xavier Network are convinced of the need to promote our co-responsibility for the works of the different Jesuit provinces. We share the same identity and work for the same dreams. Finally, we are all persuaded that the task of building a better world is something in which we must all participate.

Enrique Silva Gonçalves, S.J.
Agustín Alonso Gómez, S.J.
Translation by Joseph Munitiz, S.J.

CAMPINACIOS: living the Gospel

The “Campinaciós” (camp-inacio: a term that derives from a combination of the Portuguese word for “camp” with “St Ignatius”, “Ignatius camps”) are a movement of summer camps for students who attend the three colleges in Portugal of the Society of Jesus. They are camps of Ignatian inspiration that have a long tradition in our country. They seek to provide our students with a complementary formation during the summer vacation, an experience of community life in an environment in direct contact with nature and with a simple way of life.

These camps are organized as isolated structures in the mountains, near a river, with everything necessary to live for 10 days. We cook on gas stoves, we sleep in tents, we set up portable latrines, we bathe in the river and we eat meals sitting on benches arranged in a circle; after dinner and we spend evenings in the light of gas lamps and look at the stars before going to bed.

About 42 students from the three colleges take part, of both sexes and of different ages; each age group constitutes a group in itself “Tricycles” (10 to 11 years of age); “Scooters” (12-13 years); “Bicycles” (14-15 years); “Lambrettas” (16-17

Above: education of muslim women. Next page: a trip during the summer camp.
There are three key words that define an animator: the spirit of sacrifice; joy in serving others; a profound sense of unity once the camp has decided on a project in which everyone must collaborate.

We may compare the team of animators to a family in which each member has his own specific task and all the members depend on one another. Within a team there are various more specific tasks.

The director: he is primarily and ultimately responsible for the whole camp. He is, as it were, camp father; it is he who organizes the team and establishes relations of trust with all the animators. He must be an Ignatian leader: once he suggests a project he must involve all the animators; the director seeks in all things to manage the gifts and abilities of the animators, guiding and correcting all the services provided in the camp. The director is assisted by an adjunct director.

The camp mother: she must function as a real mother. She represents the feminine element of the family and offers emotional support par excellence. She seeks to establish a close and welcoming relationship with every participant and takes care of all the individuals' needs. The camp mother is responsible for managing the cooking and preparing meals and is assisted in this role by two camp aunts.

The third important element of the camp is the chaplain. He is usually a Jesuit, a priest, brother or scholastic, and it is his duty to manage the whole spiritual life of the camp: he must prepare moments of prayer and the Eucharist, involving himself in all the activities and games like any other animator. He is an element of calm and experience beside the participants and animators. His mission is that of someone older and wiser who listens and advises, but above all who is available for conversation, for people who need to unburden their feelings or to ask for help.

Lastly, the animators represent elder brothers. There are two types of animator: 1) the animators of the team, responsible for groups consisting of seven participants who accompany them in all the camp activities; 2) "free" animators, in other words those who are available for any necessary service, such as, for example, fetching water, helping in the kitchen, etc. The team of animators normally has fifteen members.

In these camps there is a central theme every year that is usually based on sacred Scripture, on Christian morals or on some important dimension of Ignatian spirituality. This theme forms the basis of the whole programme of the camp, that is, of how all its activities will take place.

What type of activities are the participants involved in?
The day begins at dawn. After washing in the river and dressing, everyone meets for morning gymnastics which can be a game, dancing or a race. Breakfast is the first meal in common, sitting in a circle that we call roda (wheel), where everyone can see the faces of the others. After doing the dishes, the camp has the first important moment of the day: Bom-dia, Senhor (BDS), "good morning Lord" which is the morning prayer, prepared by the chaplain and by one of the teams, and which suggests a very concrete reflection. The morning usually ends with a game or a swim in the river.

Every day every team has a list of services to carry out such as, for example, the preparation of meals, the BDS, etc.

After lunch there is a rest period, known as the sorreia (siesta), in which each person can rest and do whatever he or she likes, perhaps developing some talent such as learning to play the guitar. During this period the animators meet over coffee to discuss the details of the rest of the day.

In the afternoon there is always a longer activity in which an effort is made to develop collaboration, creativity and contact with nature. At the end of the day there is an opportunity to take part in Mass and to prepare for the evening.

One of the most important moments of the camp is after dinner, a time of group entertainment, more intimate conversation or team games.

The day ends with tea and biscuits and before going to bed.
everyone sings together (in-utero, Senhor ("good night Lord"), greeting the Lord and thanking him for the beautiful moments of the day. Then we say “goodbye” and “goodnight”. More or less half way through the camp there is a small one-day pilgrimage (for the youngest participants) or a pilgrimage of two days or more for the older ones. The pilgrimage seeks to take the young people to a locality outside the camp so that they may get to know the neighbouring areas, walk together and deepen their knowledge of each other. One of the most striking experiences for the participants is to sleep outside the campsite.

In imitating St. Ignatius, this type of pilgrimage reminds us that we are pilgrims in this world and that we walk beside one another. The experience of our own fatigue invites us to help those who feel even wearier than ourselves or who feel sad, and thus the reciprocal relationship is strengthened.

Through this atmosphere of sharing and interaction an effort is made to reproduce the same atmosphere as that in the first Christian communities who were animated by the disciples of Jesus: “They persevered in prayer in the teaching of the apostles and in communion, in the breaking of bread and in prayer... All the believers were together and they had everything in common” (Acts 2:42, 44).

Among all the values that we seek to cultivate in these summer activities, I shall emphasize the following: Simplicity, that is, the ability to live with the essential and without too many commodities and to discover that need creates an opportunity for service; to experience that it is possible to be happy without all those luxuries that seem indispensable to us in daily life. Sharing: the basic rule of the camps is that everything is for everyone and belongs to everyone; everything is experienced in common, everything is exchanged and shared, from a sandwich to a tee-shirt. Friendship: how often are life-long friendships made in these camps!

The deepening of faith and of the relationship with God: through the summer theme and times of prayer every participant grows in faith because the camp’s basic theme is present in everything that is done throughout the day. Service: an effort is made to enable everyone to share the best part of him¬/herself for the good of the group with an attitude of real free giving.

Creativity and imagination: in theatrals, evening events, games, singing, food, etc. an effort is made to do everything creatively in such a way as to increase the sense of humour and relaxation.

Camps develop the capacity for creating reality ex novo and for opening new horizons.

In 2010 the “Campinacios” will have existed for 20 years. Every summer new camps take place that involve about 540 people, including both present and former students. This experience leaves an indelible mark on the participants’ lives. At the “Campinacios” students and animators get to know themselves better, they deepen their relationship with God and discover the joy of serving others. In short, they learn that it is possible to be Christians in this world while living in tune with the Gospel and thus have a practical experience of the happiness of being Christian. The “Campinacios” are therefore the best and most effective instruments available to our colleges. When participants return to their ordinary lives after the summer they are like leaven and bear a Christian witness to their companions in the spirit of initiative and of a vision of life nourished by Christian hope.

Lourenço Eiró, S.J.

MY PASTORAL EXPERIENCES
with young people

F rom 1979 until 1997, I was teaching the Russian language to Japanese students at Sophia University in Tokyo, Japan. Soon after the collapse of the Soviet Union, the Society of Jesus received official permission from the Russian government to work in that country, and, at the same time, the Independent Russian Region of the Society of Jesus was established (I think it was toward the end of 1992). While announcing this news, Father General also asked for volunteers to work there. I applied, but was unable to move until several years later. Then, in April 1997, I moved to Moscow, and for the next year and a half, I worked at St. Thomas Institute of Philosophy, Theology, and History.

In 1997, the Holy See established ecclesiastical regions coinciding with the state territories in Central Asia,
and the Missio sui iuris of Kyrgyzstan was entrusted to the Society of Jesus. We already had a parish in Bishkek, the capital of Kyrgyzstan. The Apostolic nuncio – who at that time was responsible for Kyrgyzstan, Kazakhstan, Uzbekistan and Tajikistan – urged the Superior of the Independent Russian Region of the Society to start another work here. In response to his request, toward the end of 1998, the Superior of our Region sent me to Kyrgyzstan with the task of starting some apostolate among the intellectuals. I had no idea how to approach this mission, but I went with the hope that sooner or later something would turn up. And indeed it did a couple of weeks after my arrival, I was invited to teach Japanese language at the National University of Kyrgyzstan in the Department of International Relations. Some years later, I began to teach the same subject also at the Kyrgyz-Stavric University, again in the Department of International Relations. During the last three years, I have been teaching, by request, “inter-cultural communication” to Japanese graduate students who come for one semester to the Humanities University where a Japanese university has a branch campus.

Perhaps I should say a word about Kyrgyzstan and our church here. Kyrgyzstan is a mountainous Central-Asian country; it borders on China, Kazakhstan, Uzbekistan and Tajikistan. The population is composed of roughly 80 ethnic groups: the main ones are Kyrgyz (65%), Uzbek (14%) and Russian (12.5%). In ancient times, one part of the Silk Road passed through this territory, and the merchants brought Christianity very early to this region. On the shore of lake Issy-Kul, ruins of a 4th century Christian monastery remain. Before the 12th century, there was also a strong Buddhist influence, but later, particularly after the 17th century, the Sunni branch of Islam became predominant. Until the beginning of the 20th century, the Kyrgyz people lived purely nomadic lives, and even after accepting Islam, they kept many animistic beliefs and shamanistic practices. (Learning about their nomadic traditions and customs gives one an excellent insight into some parts of the Old Testament!) In the 19th century, the region came under Russian influence and domination and later became one of the Republics of the Soviet Union. In 1941, when Stalin ordered the deportation of ethnic Germans from the European part of Russia into Central Asia and Siberia, many were also deported to Kyrgyzstan.

In 1869, Catholics obtained official recognition and were allowed to open a church in Bishkek. As far as I can ascertain, this was the first Catholic church to be opened in the Soviet Union, except in the Baltic States. Whereas before the October Revolution in 1917 there had been several hundreds of Catholic churches in the Russian Empire, by the late 1930s only two of them (one in Moscow and one in Leningrad) still functioned as parishes. During the 1970s and 1980s, the Catholic church in Bishkek became a thriving parish, but then began “the exodus,” during which time 90% of ethnic Germans emigrated, mostly to Germany. The Catholic community decreased, becoming rather small. Recently, however, the parish began to increase, with a sizable proportion of our parishioners being foreigners who work here. It is in this parish that I help out on Sundays and holidays.

To return now to discussing my main work during the past 10 years, teaching the Japanese language at the Humanities University, I acknowledge that teaching language may not seem like a very pastoral activity. But teaching and studying language necessarily involve also learning the literature, the culture, and the general structure of the language itself. Those bring us in touch with the spiritual dimensions of the people and with human existence. For the teacher, language gives ample opportunity to raise questions and provide guidance in helping students answer the perennial questions about the meaning of life: Who am I? Where do I come from? What is the meaning of my existence? Questions about freedom and responsibility and about love and happiness are ready raised when a person is teaching language. While this might not be called pastoral work, in my experience, it is the way I am able to establish contact with my students.

Putting my present experience in the context of my work for the past 30 years, I see that my work has always been with the young, mostly university students. My pastoral experience, however, has been quite different in each of the three places where I have worked. Let me describe these differences.

In Japan, and to a lesser degree in Moscow, I worked within well organized Catholic institutions, with a solid organizational framework that gave me excellent support for my pastoral activity. Here in Bishkek, however, I am working within secular institutions where I am left very much to myself in my pastoral endeavours. At Sophia University in Japan, I had a room for research, one in which I could easily meet students. My work was therefore not limited only to the lectures; students frequently came to my room to ask questions or to seek advice. Besides that, I offered Bible reading circles and catechism classes. In Bishkek, however, I have no research room at the university, so my work takes place mainly in the classroom. For a few years, there was a “Cultural Centre” at the Nunciature, where Italian and English language courses were taught, and films and some other activities were held. This Centre gave me an opportunity to meet with young people, but now the building of the Nunciature is used for other purposes, and the “Cultural Centre” has been closed.

Comparing the size of the student body with Sophia, there is a considerable difference. In Japan, the classes were rather large, usually more than 50 people. In the classes are much smaller, usually about 10 students, and this size makes the class work much easier and more efficient but also enhances personal contact.

At the time when I began to teach here, textbooks and particularly dictionaries for Japanese language were scarce. To remedy that situation I first published a Japanese-Russian dictionary of the Chinese characters that are used in Japanese writing, and later a dictionary of basic Japanese vocabulary of over 7000 words. The textbook situation has improved, but both dictionaries are still being used by many students. Now I am working on preparing a learner’s dictionary of Japanese verbs.

As far as I can judge, the general level of higher education during the time of the Soviet Union was quite high, but after the disintegration of the Soviet Union, the situation in Kyrgyzstan has changed drastically. In the new independent Kyrgyzstan, the poorest region of the former Union, very limited resources have been and continue to be allocated to education. Further, the salaries of teachers are so low that many teachers – usually the better ones – go looking for other jobs. Now there are some signs that the economic situation is improving, but one never knows what will happen next in a country where bribery and corruption are the rule rather than the exception. Yet the desire for education is quite strong, even though the prospects of my students finding a good job after graduation are not very good. Government jobs are seen as a place of enrichment, the tradition that bureaucrats control and decide everything is predominant.

The saddest thing is that there are no signs of any political will to change the state of affairs. The main cause for this situation, in my opinion, is the lack of clear moral standards. It is not that the young people would not strive for values; on the contrary, I find the youth quite idealistic. But the so called civilization of ‘consumption’ or ‘consumerism’ is becoming predominant also here. In addition, the illusion that wealth can be obtained without serious work is quite common. This attitude is reflected in an increasing number of students who think that they can get good marks without any effort. Looking at my work here, I believe that the greatest handicap I experience is the absence of an educational institution of our own. My dream is that one day we will have a school, or perhaps a centre of inter-cultural and inter-religious dialogue. This would give us a better chance to carry out our mission.
A program for juvenile delinquents and potentially violent students

Since I lived in Paraguay and Chile in the ‘60s and ‘70s, I’ve always been moved by the plight of “street kids” caught by lies and delinquency. When I returned to Spain I did a doctoral thesis for the University of Valencia on “Effective Treatment for Juvenile Delinquents.” Afterwards I taught Educational Psychology at the University of La Laguna for 22 years, and during those years I assiduously visited the prison at the Tenerife Center for Minors. With very rare exceptions, delinquency is not a problem of psychopathology but of education. Juvenile delinquents and those who, without falling into delinquency as such, are violent and aggressive, either don’t know how to think right, or can’t control their emotional world, or have no sense of moral values. Often those young people fail in all three areas at once: they don’t think, their strong emotions overwhelm them, and their moral principles simply don’t exist.

The Andalusian poet Antonio Machado said that “of ten heads, nine stampede and one thinks.” He was the first to motivate me to teach juvenile delinquents to think instead of rushing on headlong. It was not easy; it is not easy. The cognitive abilities which make a person relate correctly, assertively, with others are these four very concrete ones: you have to know how to define an interpersonal problem correctly, which demands information and serenity; you have to know how to seek the greatest number of alternative solutions to this problem; you should know how to envision the consequences which the alternative you choose might entail; finally, you have to be able to put yourself in the place of the other, of others: the ability to look at problems through the perspective of others.

When I asked a group of delinquent minors what might have happened to make a railroad car jump the tracks and overturn causing the death of the conductor, I was hoping that among the group of 15 various possible explanations would be generated: that the conductor fell asleep, that he was distracted talking on the phone, that he had imbibed alcohol, that he had a heart attack, that the tracks were weakened by rain, that a wheel collapsed, that the car hit an animal. But instead the first one to answer – as always the leader or “capo” of the group – opined: “he was driving drunk.” I accepted the explanation as one possibility and asked for more opinions, but the capo interrupted me, “Don’t ask any more: he was drunk.” I told him that, when tested for alcohol the conductor showed absolutely none, so we had to look for another cause of the accident. He responded, “He was drunk and the test was no good.” At this point the work began of teaching them to distinguish between facts and opinions, and to realize that the first explanation to occur to someone was not always the true one.

I explained to those young people that the difference between the animal brain and the human brain was that the former had only two options before fighting; attack or run away, while the human brain can dialogue and negotiate toward a solution acceptable to both parties. The basic problem is that in our world today it’s posited as an indisputable fact that the only solutions are to attack or to run away. That is to say, we’re allowing the human brain, that which thinks, to fall into disuse and using only the animal brain, that which stampedes. Since no one wants to be the loser, the result is that, without knowing it and perhaps without seeking it, we are promoting aggressiveness as the only solution to conflicts. This at the neighborhood level, in the family, in school settings and at the international level.

I insist that the first thing to teach these violent, aggressive young people is to think. And the good news is that those four cognitive abilities necessary to relate to others can be taught. I refer to the four “thoughts” named above: to know how to define a problem well, objectively; to search for alternative solutions, avoiding both passivity (“I give up”) and aggressiveness (“I’ll smash his face” or “I’ll kill him”); to foresee consequences before saying or doing anything; to put oneself in the other’s shoes. Aggressive people lack one or several of these “thoughts”: they assess a situation according to their first impulse and they don’t pay attention to objective facts (like the young man did about the train accident: “he was drunk and the test was no good”). At other times they see no alternatives except the two extremes: “either I do nothing or I kill him.” Nor do they know how to foresee consequences because they think with their eyes rather than their brain and only recognize consequences when they occur, when they see them. Many times they resist putting themselves in the

Fr. Manuel Segura Morales, author of the article, displays some of his publications on the rehabilitation of juvenile delinquents.
shoes of the other because they mistakenly believe that to do that is to admit that the other is correct. But the four “thoughts” can be taught. I have published materials to educate juvenile delinquents and to prevent delinquency in both primary and secondary educational centers. Educators in both prisons and centers for Minors, as well as teachers in primary and secondary schools who have used these programs are very satisfied with the results. By means of amusing exercises supported by comic books and films, young people learn the four “thoughts” and don’t forget them. But as I said, it isn’t enough to know how to think, because emotions can overwhelm us and push us to do what reason tells us we ought not to do. For example, anger provokes us to violent and irrational reactions with consequences which are often irreparable. Depression, profound sadness discourages us and robs us without reason of the desire to live. Irrational fears called phobias paralyze us. Lack of motivation makes us lose good occasions to help or do good to others. An old gypsy told me “It is impossible to work on a time-schedule, for example from 9 to 1 and from 4 to 7, because to work like that one has to be very desperate and it’s no good feeling desperate every day from 9 to 1 and from 4 to 7.” We have to be cognizant of our own emotions and know how to control and use them to motivate ourselves, to relate to others and to live calmly.

I continually make young people see that it isn’t enough to know how to think and to control our emotions. We have to know how to distinguish between good and evil, to assimilate moral values. Those values are: justice, peace, friendship, responsibility, compassion, sincerity, solidarity. Without those values, someone who knows how to think, to be aware of his own emotions and to deal with the emotions of others will be a dangerous manipulator, a “skillful delinquent.” To help juvenile delinquents and aggressive young people discover these great values, the method I’ve found best is the discussion of moral values proposed by Kohlberg. Taking into account the six stages of moral growth he describes, we can move along accompanying young people to help them pass from outer-directedness to responsible inner-directedness.

This whole program, with its cognitive, emotional and moral aspects, I was able to put together with the help of Professor Robert Ross of Ottawa University and Professor Vicente Garrido Genoves of the University of Valencia. But a few years later, after constant dialogue with professors and guides, we decided that it wasn’t only necessary to cure delinquency, we have to prevent it. So it was that we adapted the initial program to the ordinary education system for young people between 7 and 18. We talked it over together, we tried it with students and at the end we published the material we had put together. The whole program can be accomplished in 30 weekly sessions, that is to say one session a week during the course of an academic year.

Since then I’ve been able to give more than 400 courses of twelve hours to professors throughout Spain as well as in some centers in Chile, Bolivia and Uruguay. In Catalonia alone, more than 9,000 professors have taken the course, and the material has continued to be published in multiple editions. There are dozens of individual stories of behavior changes resulting from it. Like that young man who was an aggressive delinquent, son and brother of dangerous adult delinquents, who today is a baker leading a family life as an honest worker. He explains it this way, “I took the Social Competence course of Don Manuel Segura.” Or the 30-year old man jailed for armed robbery and for selling massive quantities of drugs who today is a psychologist and educator of delinquent minors: he took the course in prison. But the testimony of the Director of an Institute of Secondary Education is even more telling than individual histories. His school, because of its location and its students, was clearly the most conflicted institution in Barcelona; he says: “Since we did this program, students have changed, the faculty has changed, the entire school has changed. We will never stop using this program, even if we have to suppress Math!”

Manuel Segura Morales, S.J.
Translation by John J. O’Callaghan, S.J.

Working sessions with teen agers and guides.

“Throughout the deliberations of the Congregation this sense of our universal vocation emerged as a fundamental element of our Jesuit identity...
During and after Ignatius’ time, this vision of our universal vocation was expressed in different forms in India, East Asia, Africa and throughout Europe and the Americas…”
(Fr. Nicolás, letter on the universal vocation of the Jesuit).
among the stricken people of ZIMBABWE

Mbare in Harare is noisy: street vendors, even street preachers are shouting, there is laughter and the tears of mourners crying. “Ghetto-blasters” are blaring until another tears of mourners crying. “Ghetto-shouting, there is laughter and the strain.

Mbare residents suffer from mental disturbed. A report claims 50 % of turns violent and attacks mother and by large families. Her eldest son for “bachelors”, but now occupied those huge, now dilapidated, out of her one-room flat in one of reduce the risk of cholera.

Purification tablets to the leaders of have a cholera epidemic. We have coming out of the taps, it is smelly flowing. Even if for once water is flowing. Even if for once water is coming out of the taps, it is smelly and unhygienic. Which is why we have a cholera epidemic. We have recently distributed water purification tablets to the leaders of our neighbourhood groups to prevent the risk of cholera.

A widow has been told to move out of her one-room flat in one of those huge, now dilapidated, hostels, built during the time of racial discrimination (1890 – 1980) for “bachelors”, but now occupied by large families. Her eldest son turns violent and attacks mother and sisters if he is without his medicine, his younger brother is also mentally disturbed. A report claims 50 % of Mbare residents suffer from mental strain.

We know well the dire economic and social situation in Zimbabwe. Nevertheless there are signs of hope, and the Jesuit parish of Mbare is one of them.

Already Fr. Tony Bee S.J. reported in the 1970s, under the white regime, that families were evicted once the father and breadwinner had lost his job or died. Fr. Alfred Burbidge S.J., who built up St. Peter’s Parish (1913 – 29), first pleaded for families to be allowed to stay together: the white “bosses” wanted the black (male) worker in town, but not his family. Consorting with various temporary “wives” became a habit, deadly for many as it turned out when AIDS arrived.

The shortage of housing was made much worse when government in 2005 razed all little cottages to the ground which people had built without formal permission. As a result families fight over ownership of scarce houses. Our Little Justice & Peace Commission tries to mediate between hostile parties and defend widows against relatives who try to evict them.

Young married people will have no chance to build their own homes until the collapsed economy becomes productive again. Many young men cannot afford to marry at all: in line with our bizarre inflation parents demand enormous sums as “bride wealth” for their daughters which unemployed men cannot pay.

At every street corner you see loitering youngsters waiting for ‘somebody to hire them’ (cf Mt 20: 1 - 15). The number of young “single mothers” with “children without fathers” is rising all the time. These young women are also most vulnerable to HIV/AIDS. Many die before help reaches them.

Those few youngsters who “make it” in school and college and find work eventually leave Mbare. They can afford to live where the air is clean and sewage does not spill over. Many have left for Britain, the US or South Africa. They support parents and younger siblings, which is good. But the separation is a strain on marriages and families, though some come back to have their marriages blessed in their home parish.

Many prominent Zimbabweans are proud to call Mbare their home. They return in their expensive cars, slowed down by potholed roads, to attend weddings and funerals. But they would never live here now. Several novels have been written about Mbare, the working class district where black nationalist leaders first planned the struggle against white minority rule.

From quite early on St. Peter’s Parish supported parents in their endeavour to get their children educated by running a junior school, under the direction of our diocesan Sisters’ Congregation, Fr. Horst Ulbrich S.J. (1990 – 2006) transformed an informal “study group” into a high school where two young Jesuit scholastics and a Mary-Ward-Sister are now teaching. The Fr. Wim Smulders S.J. Fund, set up in memory of immensely popular Fr. Smulders after his sudden death in 1975, assisted many poor families in educating their children. All this is now at risk as underpaid teachers leave the country in droves for South Africa, and impoverished parents, or guardians of orphans, do not know where to find the school fees. Fr. Konrad Landsberg S.J., the parish priest, struggles to replenish the Fr. Wim Smulders Fund. To educate Zimbabwe’s youth against all the odds is our Jesuit contribution to a better future. The Jesuit Relief Fund provides food for the hungry. Fair distribution is a difficult task for the community leaders.

When the “war of liberation” was raging in the seventies rural people, fleeing from death and destruction, ended up at Mbare’s bus terminal. Fr. Roland von Nidda S.J. gave them “first aid”. Mbare has always been a place where the “down and outs” gather, e.g. “street kids” whose parents have been swept away by the AIDS pandemic. Fr. Wolf “Zanorashe” Schmidt S.J. (Mbare 1996 - 2002) gave them a home and education. The current Jesuit staff, together with a lay co-worker, are happy to continue this work, “since love ought to manifest itself more by deeds than by words” (St. Ignatius).

Two Zimbabwean Notre-Dame-Sisters have picked up 40 boys and girls, mostly school drop-outs, on the streets of Mbare, and give them some basic education in the parish centre.

During May – June 2008 gangs of young men terrorized anyone.
suspected of being opposed to their party. Together with adults they systematically beat and tortured their opponents. Many spent weeks in hospital. They are deeply traumatized. We give them a chance to heal in intensive trauma workshops. Some of the victims belong to our parish community, as do, unbelievably, some of the perpetrators of these crimes against humanity. Some who have suffered boycott neighbourhood meetings. They do not want to meet their tormentors and pray with them. We need to work for reconciliation, something needed by the entire country. But first those responsible for committing such acts of cruelty must own up and face the truth. There is no forgiveness without repentance and confession of guilt. “Following Jesus, we feel ourselves called not only to bring direct help to people in distress, but also to restore entire human persons in their integrity, reintegrating them in community and reconciling them with God” (CG 35, Decree 2, n. 13).

We explain the difference between idolatry and worship of the false gods of wealth and power, war and violence, and worshipping our God in “spirit and in truth” who respects the life of the least and loves even those far from him. The contrast between Jesus’ reign and the rule of the party bosses could not be greater. People must choose whom they want to follow; they cannot have it both ways. Every Wednesday evening, at both our churches (St. Peter the Apostle and St. Peter Claver), people read, and share their insights in, the readings of the following Sunday. Thus they prepare for celebrating the “Kingdom of God” in the liturgy. Deepening the faith of our people is our first task. It happens in training and guiding our youth leaders, catechetical instructors, marriage instructors, community leaders, ministers of the Word (lectors) and of Holy Communion. Gradually people learn that to wear a church uniform as a member of a sodality, a very popular feature of church life here, is not enough. We struggle with putting Confirmation in the centre so that people discover their particular gifts of the Spirit and serve the community with them, e.g., taking care of countless orphans now in the hands of grandparents after their parents have died of AIDS.

For decades the Jesuits of St. Peter’s visited the sick in Harare’s Central Hospital. Fr. Gilbert Modzikeyi S.J., one of the early Zimbabwean Jesuits, had a particular Charism for this apostolate of mercy and compassion. At present Fr. Fabian Masina S.J., otherwise a formator of lay leaders, is doing this work together with women of the parish and Sisters of Mother Theresa. St. Ignatius insisted that even learned theologians should minister to the sick. The recent General Congregation 35 has reminded us of this (Decree 3, n. 15).

Since public health care has broken down many of the sick knock at our door, and we have to find doctors and medicines for them. By advising people to get tested for HIV lives may be saved. We visit the terminally ill and the dying in their homes. We might give up hope if we did not know that “God’s love was born into these realities” (GC 35, Decree 2, n. 6).

When death comes the Christian community must be there. Respect for the dead is at the centre of our culture. A Mass for the dead is also a Mass for the living, mostly strangers, who attend: we tell them that the love of our God embraces both the living and the dead. That there is communion between the living and the dead the people expect: in Christ it becomes true.

St. Peter’s Mbare is like a laboratory. We need to try new things all the time. People want to know Scripture better and how to pray in a deeper and more personal way. Some benefited from “spiritual exercises in daily life”. How best can we respond to people’s needs? The question needs to be asked every day in the presence of the Lord.

Oskar Wernter, S.J.

Left: it is never too early to learn to read! Below: young couples and children are the hope of the future.

I n’t the third Sunday of May, early in the morning. We get up, go right to the car and leave for the Marian Sanctuary some 35 kilometers outside of Zagreb. The street winds through small houses and then small hills, woods, bushes fresh with springtime. We pass by pilgrims doing the whole trip on foot. Boys and girls, young and not so young. Jesuits and their friends, colleagues, parishioners, young people from Christian Life Communities and other like-minded folk. About 7.00 we arrive at the parish house where the pastor awaits us with breakfast and then assigns us to our confessors. Pilgrims who’ve arrived in various kinds of transport are waiting for us in long lines which grow as a lot more arrive little by little on foot. The first thing everyone does is reverence the black Madonna statue of Maria Bistrica in the Sanctuary; then the rest of the devotions follow. Novices who arrived the day before have drinks ready for the pilgrims; about 11.00 a procession forms and winds toward the altar outside. As always the Eucharist, font and focal point of Christian life, is at the center of the pilgrimage. All the priests concelebrate, all the people, together with the pilgrims from various parishes, take part in the celebration, singing and praying. Young women and men perform an Offertory dance. Christ nourishes the pilgrim people with Himself. The Madonna...
Many people participate in the Eucharistic celebration and procession for the feast of Our Lady. Everything is well organized, thanks to the Sisters.

della Strada accompanies everyone as they climb Mount Calvary in the devotion of the Stations of the Cross. The Mount itself next to the Sanctuary and the open sanctuary on the plain make one unit not only in their physical reality but also in the life of His people around Jesus together with Mary. In this very place twelve years ago Pope John Paul II beatified the martyr Cardinal Alojzije Stepinac, archbishop of Zagreb.

The Sanctuary of the Madonna of Bistrica in the village of Marija Bistrica is the most important Marian Sanctuary and place of pilgrimage in Croatia, and so it holds a central place in the religious life of the Croatian people. For this reason it was officially proclaimed the National Sanctuary.

Hundreds of thousands of pilgrims stream to Marija Bistrica every year to bow before the miraculous black statue of the Madonna, experiencing the joy of encountering God, finding consolation and peace of soul, and returning to their homes full of new energy for living a Christian life in their own environment. The Sanctuary is situated in northwest Croatia in the lovely region of Zagrebačka gora (also called Medvednica), Kalinik, Ivančića, Strahinjišća and Macelj. It belongs to the county of Krapina and Zagorje, situated in a hollow surrounded by the northwest cliffs of Zagrebačka gora.

Marija Bistrica grew up around the Sanctuary, on the south slope of Vinski Vrh hill at 191 m. above sea level and on the right bank of the River Bistrica, which gave it part of its name.

The first part derives from the name of the Madonna, Maria. The Bistrica, at this point gets its water from the Ribnjak brook. Bistrica is first mentioned as a place of habitation in 1209; it was a feudal possession of Lord Vratislav. The Lordship of Bistrica, originally very broad, began to be subdivided in the 16th century into several smaller feudal possessions which were assigned by royal gift to various feudal lords on the basis of merit. A small feudal tract in the territory of Marija Bistrica belonged to the Chapter of the Cathedral of Zagreb.

When the governor of Croatia Josip Jelačić abolished serfdom in 1848, Marija Bistrica became the capital of the commune and the district, as well as the tribunal in the territory of the sub-county of Zelina. In the 20th century Marija Bistrica was joined politically to the district of Stubica. With Croatia’s independence in 1990 it became the capital of the territory which took its name.

In the first extant listing of parishes in the diocese of Zagreb, dating from 1334, Bistrica was indicated as the seat of a parish with a parish priest and a church dedicated to the apostles Peter and Paul. Today it still belongs, in terms of ecclesiastical jurisdiction, to the Archdiocese of Zagreb.

The Marian Sanctuary of Bistrica has a history going back several centuries. The miraculous black wooden statue of the Blessed Virgin dates from the 15th century, the work of an unknown, self-taught artist, a man of the people who carved it in an epoch in which poor people were afflicted with enormous tragedies and anguish. Oral tradition has it that this black statue of the Madonna was first venerated in a wooden chapel, the first Sanctuary of Bistrica located from 1499 to 1545 at Vinski Vrh. Then, because of the Ottoman peril, the pastor had the miraculous statue brought to Bistrica and buried secretly under the choir stalls of the parish church. Because he confided the secret to no one, Fr. Brezariić, the same ‘lady’ appeared, but when the priest tried to approach her, she disappeared. People talked of these apparitions at length, even after Fr. Brezariić’s death, but no one gave them much importance. Still, it was understood that the Virgin Mary had given notice and made an appeal to look behind the altar where the statue of the black Madonna had been walled up.

Through the efforts of Father Martin Borković (1667-1687) the miraculous black statue of the Blessed Virgin Mary was found again on July 15, 1684. Borković was a monk of the Paoliniti, had been general of the Order, and was at the
Recovering the Sacred

The first rays of the sun that enter St. Francis Xavier church as morning gently awakens at Jalan Gasing, PJ does not merely light up the sanctuary but illuminates articles of faith through the year-old installed panels of stained glass at the two transepts and the entrance of the nave. The glass, in a prism of rich colours and representative images, offers moving reminders of scripture, the creed, church teachings, traditions as well as hagiography. It touches and provides us with beauty as a refuge for our wounded souls. But importantly it defies the limited mentality that the church is merely people and not its surroundings. The adornments actually end up being a sacred sign of the people who end up using the sacred space.

Pius XII once asked priests what it was the Christian person sought coming into a church building. The reply was “That sense of being uplifted, which the magnificence of God’s house and the beauty of the sacred ceremonies offer to eye and ear, to intellect and heart, to faith and feeling.” St. Francis Xavier parish priest Simon Yong SJ penetrates this expression of faith which cannot be echoed in words but is man’s communication with God. Before the panels, the changes were gradual, notes an elderly parishioner. The parish got a sense of the change when they saw a new ornamental sanctuary lamp, better vestments and sacred vessels. “In the Christian experience, it is God who calls His people together to worship Him in liturgy and the liturgy is not a gathering to celebrate ourselves,” stresses Father Simon Yong, SJ. “Thus the things being done are to facilitate this worship of God, to provide the condition for worship. The question is how can we recover our sense of the sacred in the everyday of life.”

1710 decided that, because of a vow made when the people were saved from pestilence, a new high altar in honor of the Blessed Virgin Mary should be erected in the parish church of Sts. Peter and Paul in Bistrica. Thus Parliament raised the Sanctuary of Bistrica to a national level. Later it caused roads to be built to facilitate pilgrim access to the Sanctuary from every part of the country. In addition the parish church was enlarged and its name changed to Our Lady of the Snows, whose feast is celebrated on August 5, or also Madonna of Bistrica. At the same time, the name of the village was changed to Marija Bistrica, also by decision of Parliament. During the year there are pilgrimages sponsored by various parishes of the dioceses of Croatia, as well as pilgrimages of married couples, of athletic associations, of the military, etc. The union between us and with the people who accompany us in pilgrimage to the Sanctuary of Marija Bistrica grows ever more visible, and our work in the vineyard of the Lord more fruitful. Together we all return to daily life with greater joy and enthusiasm, knowing that we have the Lord as our companion and his Mother as our steadfast support.

Vatroslav Halambek, S.J.
Translation by John J. O’Callaghan, S.J.

the Church of
St. Francis
Xavier in
Petaling Jaya,
in Malaysia,
with its
multi-coloured
windows itself
constitutes an
effective
catechesis and
presents a clear
invitation
to consider
supernatural
realities.

MALAYSIA-SINGAPORE
LIGHT OF LIGHT

The altar boys are happy to participate in their best outfits.

time the elderly Bishop of Zagreb. During Mass on that day, a miracle was verified: a paralyzed child named Caterina, daughter of Magdalena Paulec, began to walk. After the statue’s recovery, it was placed on a side altar and once again became the object of veneration by the faithful. News of the discovery and rumors of miraculous cures spread rapidly throughout the diocese of Zagreb and then to Styria and Hungary, so that the Sanctuary of Bistrica became the goal of rivers of pilgrims from all sides – something that is still the case today. The Croatian Parliament, meeting in Zagreb on October 20,
A Richer Belief

Standing anywhere inside the church it becomes obvious that the beauty of the stained glass is quite remarkable as the representations are better executed than most contemporary attempts and the colours are rich shades that are commonly found in well-fired glass panels of older make.

The left transept window with the Sacred Heart of Jesus as the Good Shepherd does not only represent Christ but the Trinitarian God at work, the Father is represented through a pair of hands extending from heaven while the dove represents the spirit that refreshes and breathes life into the pastoral idyll in the background. The highlight is of course Jesus and his Sacred Heart, expressing his humanity and divinity, often referred to as the hypostatic union. Jesus loves us divinely with a human heart and invites us who are weary and heavily burdened to come unto him and he will give us rest, the expression is inscribed in Latin at the base.

Designed and installed by Vitreartus Glass Art Company from Laguna, Philippines, Yong informs that cost was below expectations and borne by a benefactor.

“The artist from the studio knew what we wanted and did several designs which we approved. After that the work took about nine months for the completion of the panels and four days to mount it,” says Yong who describes the entire process. After what we wanted and did several designs which we approved. After that the work took about nine months for the completion of the panels and four days to mount it,” says Yong who describes the entire process.

The mounting was done in stages, quietly and without any interruptions, which explained why many of the parishioners were taken aback to come one Sunday and discover stained glass that seemed to appear out of nowhere. “It makes a difference to the church, and it gives the surroundings not just a certain look but a sacred feel,” says one worshipper attending a weekday Mass.

“I now like to sit at the pew facing the right transept, when I recite the rosary before Mass and watch the light come streaming through.”

The right transept is the panel with representations of Mary being crowned Queen of Heaven, as described in the fifth glorious mystery of the Rosary. Surrounding her are several notable Jesuit saints that include St. Ignatius of Loyola and St. Francis Xavier and at the base of the panel is the Latin inscription dedicating the Blessed Virgin as the Queen of the Society of Jesus.

This panel is also probably special for the active band of altar servers and youths at the parish, since their patrons, St. John Berchmans for the servers and St. Aloysius Gonzaga for the youths are two of other Jesuit saints included in the panel.

Exhortation of Mission

Being the parish dedicated to the Apostle of the East, the central panel with three sections shows St. Francis Xavier in the main panel baptizing a believer and surrounded by rustics in various costumes of the Far East, while the panel on the far left has a popular representation of him gazing heavenward and receiving spiritual inspiration from the Jesuit symbols of the sunburst with the name of Jesus and three nails emblazoned on it. The scene of the baptism at the entrance of the church is a fitting representation as a visual font as the Saint reminds all people that we can only approach the remaining sacraments of the church after being baptized at the entrance where fonts are usually located.

On the extreme right is the touching and final scene from his life as he lay dying and looked longingly at China (symbolized by the Chinese Junk in the background) – the place he wanted to continue his missionary activity. Making the way out of church after a Mass when the priest dismisses the congregation with “The mass is ended, go in peace, worshippers who look up at the central panel on the way out can remember that the dismissal is not a conclusion but an exhortation to continue their own mission inspired by the zeal and purpose of the Apostle of the East himself.”

Wilson Henry
(Reprinted with permission from O. C. Lim, S.J. Editor of Catholic Asian News)
The Spiritual Ascent

Midway along the Karak Highway, where the world’s oldest tropical rainforests stand on hilltops and mountain ranges, it is possible to experience a personal theophany and see that God calls.

In that landscape of utter primal beauty, further on at Janda Baik in Tanarimba’s Maranatha Retreat House, described by the Archbishop of Kuala Lumpur, Murphy Pakiam as a “centre for the spiritual nourishment of our Catholics and all who seek guidance along the spiritual path.”

For the local church, Maranatha is the height of spiritual and architectural achievement for Christians seeking a time of prayer and recollection. Maranatha is set in a natural and tranquil surrounding with a homestead structure ingeniously blending in with the environment of trees and rocks. The silence is dramatically loud where even the slightest trickle of water or the rustle of a leaf is God at work.

Up on the hills surrounded by trees, pilgrims make a spiritual ascent and the setting is always a primary consideration where nothing interferes with their own “burning bushes” or “Manresa” (St. Ignatius’ spiritual awakening experience) moments. It is that silence that enables the pilgrim to enter into prayer to be with Christ, the Father and the Holy Spirit, leaving behind the false values of the world.

With a planned retreat schedule, Maranatha offers eight-day, four-day, residential silent retreats and weekend residential retreats based on Ignatian Spirituality and the Spiritual Exercises. “Aestheticism and the general ambience of a retreat house are important factors to induce a retreatant to be still and know I am God,” says Maranatha Retreat House director, Fr. O. C. Lim, S.J. “A retreatant in Maranatha will also feel that he or she is in a residence – homely – in a pleasant ecological setting and not in an institutionalized building.”

The Maranatha Retreat House that was inspired by Ignatian Spirituality and the Spiritual Exercises of St. Ignatius of Loyola took a dramatic fourteen years before the Society of Jesus and its lay partners finally hammered in the last nail.

“The choosing of the correct site took some time. The Janda Baik site fitted our requirement, it had the right temperature, the hilly pine forest setting helped create the necessary ambience for this type of development. Most importantly it is less than an hour’s drive from Kuala Lumpur or 27 kilometres from the Comak toll gate,” says Maranatha Retreat House lay committee chairperson and architect John Koh who provided the architectural consultancy for the project.

Yet fourteen years have been a worthwhile delay since the retreat house is an interesting study of natural materials ingeniously blending in with the environment. At the prayer room set against the
hillside, glass, reinforced concrete
and steel with generous use of
timber provide a dramatic link with
nature.

While aesthetically modern with
no distracting adornments, the
appeal of the setting is the simplicity
and the proper use of appropriate
materials, textures and the muted
natural colours. What reigns here is
the powerful sound of God.

“Integration of the interior and
external architecture, that is the
interfacing of the inside and the
outside are of utmost importance.
The achievement of the project is
dependent a successful engagement
of the natural features of the site and
also the architecture of the
Maranatha Janda Baik,” explains
John Koh.

The gable structure with its clean
and functional lines is pleasing to
the sense with the matching use of
texture, colours and materials. The
overall effect of the place
harmonizes every area whether it is
the artfully furnished rooms right
down to the meditation decks, the
pools of water, reflection ponds and
conference rooms.

In a modern world, where it is
not uncommon for many to take off
into health spas and wellness centres,
Maranatha Retreat House is the
spiritual spa where Christians can
confront silence and listen to God
speak to them. If in ancient times,
the desert fathers and mystics
retreated into quiet spaces in search
of God, today the search is no less as
intense or important.

“Spiritual retreats, especially
Ignatian Spirituality, are to deepen
one’s personal relationship with the
Lord, so that retreatants when they
descend from Mount Tabor, will be
inspired to thrust themselves into
the city, the market place and to be
an agent of change for the better
after the person of Jesus who himself
was the greatest agent of change
towards integral human
development the world has ever
seen,” says Fr. O. C. Lim.

With Maranatha Retreat House
now in place, it is as active as some
of the better known English
speaking Jesuit retreat centres in
South East Asia that include Seven
Fountains in Chiangmai, Thailand,
Centre for Ignatian Spirituality and
Counseling in Singapore, and the
Jesuit Retreat Houses in Malaybalay
and Cebu in the Philippines.

What is striking about Maranatha
is the sense of lay spirituality that is
etched on every rock, wood and
plant. Falling back on their
resources, ingenuity and talent, the
lay participation have added a rich
spiritual dimension to the place. Lay
participation has reaffirmed the
Church’s drive to see a community
in full action and cooperation. “This
project would not have been
possible apart from God’s grace the
Jesuit-lay participation and the
support of numerous benefactors,”
emphasized Fr. O. C. Lim.

With weekends fully booked
throughout the year, and the
training of lay spiritual directors
fully supervised by Fr. David
Townsend, S.J. in full swing,
Maranatha Retreat House has made a
mark in the spiritual landscape in
this region. A variety of Christian
groups and individuals that have
been to Maranatha have seen the
need for such a place. They are
genuinely interested in scaling
spiritual mountains and to come
down refreshed and fired-up. They
have come to say for themselves,
“Your face, Lord, I seek, do not hide
your face from me.” (Psalm 27)

Henry Wilson
(Reprinted with permission
from O.C. Lim, S.J.
(Editor of Catholic Asian News))
immersed and constantly imbibing secular values in their daily living? “How can I present the vocation to the priesthood and religious life, and the Society’s charisma in ways that are attractive, concrete and challenging enough for them to say, ‘I want to give myself a chance . . . to find out where my life is heading and perhaps, what is God’s Will for me in my life.’” These are some of the many questions that plague my mind and those of our Jesuit and lay collaborators who form the vocation promotion team. These are difficult and complex questions that we have to wrestle with because we are aware that secularism creates a false and distorted world view of life. Thus, the themes of our Weekend Recollections are: “Can you be a Successful Professional and a Committed Christian?” “Is Your Life Meaningful? Is life hectic, stressful, aimless? Where is God and your True Meaning in Life Meaningful? Is life hectic, stressful, aimless? Where is God and your True Meaning in Life?” “Discovering your Direction in Life through Ignatian Discernment Methods.” These talks drew between 320-350 young working adults for all the sessions. But, when we followed up on the single males and invited them for follow-up sessions and weekend recollections, they “smell the rat” and not a single male responded! My guess is that most of them find making a permanent commitment in life very difficult, if not impossible.

Nevertheless, over the years, we found that we still need to promote our special weekend retreats that spell out our motives clearly in themes like, “Vocation Weekend – How to Discover the difference between your will and God’s Will.” In all our publicity we use the very powerful phrase, “Sinnenti, get called.” Many of our candidates have found this to be very attractive as they confess that they initially found themselves to be unworthy to be called to the priesthood and religious life vocations. From such vocation camps, we then try to choose the potential ones for more personal follow-ups through a monthly prayer and recollection. We meet with them as a group, usually on a Saturday or Sunday. I also meet these men for individual spiritual direction. Those who come to these monthly recollections mingle a lot with our novices and Regents. Our novices and Regents are very effective “vocation promoters” as they are spontaneous in the way they share their first hand experiences of their challenges and fulfillments of their religious living. These sharing helps to put our enquirers at ease, as they are often a great source of encouragement for them. To build a better sense of friendship and companionship among our Candidates and the Society, we would also have special celebrations during Easter, Feast of St. Ignatius and Christmas. On such days, we would go out together to some parks or places of interests in the morning and then return to the novitiate in the evening for Mass and dinner. For Christmas, the novitiate would be beautifully decorated, with a huge Christmas crib as our main attraction. We would gather a few days after Christmas and spend a day in prayer, recollection and sharing. The day ends with Mass, followed by a dinner and celebration with all of us singing carols and playing party games. Our Candidates are also encouraged to join our novices on their Sunday apostolate in a leprosy home and to serve the poor and the like.

One of the main way in which we keep in contact with our candidates is through our Jesuit Prayer Ministry website (www.jesuit.org.sg) and a blog called, “Companions on a Journey.” The website was originally created with the intention of promoting vocation materials. However, I began to realise that it is not enough simply to attract people to visit our website once. We must give people good reasons to want to return to our website. These thoughts led me to come up with Reflections of the Daily Gospel. Moreover, if we want these people to return to our website regularly, we must also have their e-mail addresses for us to send them our Daily Gospel E-messages (DGems) or inform them of our vocation promotion activities. We finally launched our website on April 1st 2001 and at present we have accumulated about 3.7 million hits. Daily we send out about 10,000 e-mails and average about 1,300 hits for those who not only read our DGems, but also read the other materials we have on our website. Whenever, our subscribers click into our website, they will find information on the Society – Globally, Regional, Local, our Jesuit vocation stories, short stories of Jesuit saints and Blessed, Guided Contemplation and meditation with Sacred Scriptures and Awareness Exercises, among others. These ways of promoting the Ignatian Spirituality help all peoples learn to find God in themselves, in people and situations of their daily lives. They are to us important indirect ways of promoting vocations.

However, we have to add that this internet approach must be supported by the print media of booklets on Jesuit vocation stories, pamphlets with very brief and catchy phrases about our Jesuit vocation challenges, booklets on Ignatian Spirituality, bookmarks detailing the Spiritual Exercises, Daily Offering for Vocations prayer cards and the like. These print media, together with our vocation promotion posters, are distributed across the island, especially to parishes and tertiary institutions. In addition to such strategies, we try to conscientise the bigger group of believers like parents and youth. We conduct “Holy Hours to Pray for Vocations” three times a year and an “All Night Vigil for Vocations” (9.00 pm to 6.30 am) once a year. During these Holy Hour sessions we have a mixture of Benediction, Taize chants, guided Gospel Contemplation prayers, Vocation stories by Jesuits especially novices, and prayer of petitions. These always end with a fellowship. These sessions are organized by our lay collaborators and conducted by our Jesuit novices (from Singapore, Malaysia, East Timor, Thailand, Cambodia and the like.) On the average, we regularly attract about 170 people.

Yes, vocation promotion needs much patience. Most importantly, it requires a strong conviction that God’s Spirit will somehow continue to work through us as His instruments to provide for the “rich harvest” that is at hand. Our former General, Peter-Hans Kolvenbach advocates that our vocation promotion efforts be “aggressive.” I would like to add that we must also be collaborative (i.e. work with all Jesuits and lay collaborators of other ministries). Indeed, we must confront the destructive influences of secularism on vocations with a creative Christian synergy that is both coherent and Christ-centered. This will give us the added encouragement and hope we need to face the difficult challenges in vocation promotion.

Philip Heng, S.J.
I t is now some years since the “Meeting of Jesuit scholastics of the Southern Cone of Latin America (ECSEJ)” was organized, with participants from Brazil, Argentina, Uruguay, Peru, Bolivia, Paraguay and Chile. During one month some Jesuits in formation from those Provinces meet to share the joy of a common vocation, learning about the reality of the different Provinces, praying together, studying some themes, participating in a pastoral mission, all in order to strengthen the call to vocation and universal Mission.

During the entire month of January 2009, 28 young Jesuits met in Paraguay; 23 scholastics, 4 coadjutor brothers and a priest who coordinated the meeting. The Paraguayan Province welcomed the scholastics in the context of the celebration of the 400 years since the founding of the first Reductions and the entrance of Saint Roque Gonzalez into the Jesuit novitiate. The “courage and intelligence”, as well as the “profound motivation of faith and passion to serve the Lord and His Church” of the Jesuits of the Reductions of Paraguay have been the inspiration for us during our meeting. The first part of the month, therefore, was dedicated to getting to know some of the Jesuits who had particularly outstanding roles in the Reductions. The holy martyrs Roque Gonzalez, Juan del Castillo and Alonso Rodriguez were at the centre, but the scholastics also came to be acquainted with the stories of the great Antonio Ruiz de Montoya, of the architects Brasamelli and Primoli, of the physician and botanist Pedro de Montenegro, and of the astronaut Buenaventura Suárez among others. In the course of these days we admired with reverence the account of the men who had opened up these lands and responded to the same call by the Eternal Lord of all things, together by the Ignatian Father of all, through the Ignatian Father of all, through the Jesuits of the Reductions in Paraguay.

Towards the end of the mission, the scholastics witnessed the art presented by the Jesuits of the Reductions in the sites of San Ignacio, Santa María de Fe, Trinidad and Jesús. The Reductions were an alternative to the colonial system of Escomendados (a kind of enslavement of the aborigines), establishing actual cities in which more than 6,000 natives could dwell and in which the Jesuits and the Guaranis went about building a society where one could find both the transmission of the faith and the values of the indigenous culture. For the participants it was an unforgettable experience to see what remained of these beautiful settlements. To touch in some manner the life experienced by the Guaranis and the Jesuits in 30 settlements between the years 1609 and 1768 left everyone tremendously consoled. An added feature of this journey through the Reductions was the contemplation of the monumental work of God and man: the Iguazu Falls and the hydroelectric plant at Itaipú constructed by Paraguay and Brazil on the magnificent Paraná river.

As described by Javier Celedón, Victor Gacitúa, Hernan Rojas, Rafael Stratta
Translation by Eugene M. Rooney, S.J.

A Meeting of Latin American Jesuits in Formation

The cross that has been planted in the square of Santa Maria de Fe at the end of the mission.
PHILIPPINES – A series of four stamps was issued to celebrate the 75th anniversary of the University St. Francis Xavier in Cagayan de Oro. The first stamp illustrates the front of the chapel of the Immaculate Conception. The second presents Francis Xavier, the university’s patron saint. The fourth stamp illustrates the building of the Faculty of Sciences. The third stamp is particularly interesting to us: it pays homage to Archbishop James T.G. Hayes (1889-1980), founder of the college “Ateneo of Cagayan” in 1933 which later became the present university that serves more than 15,500 students. In 1926, Father Hayes was one of the first Jesuits to arrive in Mindanao. From that moment forward, he devoted his life to Mindanao people and to Cagayan including learning their language; he became the first bishop of the area in 1933. A high school for women, a seminary and a hospital were established by him in addition to the Ateneo. To honor is well-known and much beloved individual, a street was named in his honor in Cagayan.

VATICAN STATE – A recent group of Vatican stamps pays homage to the centenary of the Pontifical Biblical Institute. On the 7th of May 1909, Pope Pius XI founded a “Center of Superior Studies for Holy Scriptures” with the apostolic letter Vinae electa. From the beginning the Institute was entrusted to the Society of Jesus. Father Leopold Fonck, founder and first director, had no easy task. Modernism had just been condemned and the Institute was invited to develop a way of teaching and doing research “in the spirit of the catholic Church”. The stamp presents a miniature of the “disciple Jesus loved” while he is writing His Gospel.

Etienne N. Degrez, S.J. - Translation by Marina Cioccoloni