

**COVER**

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run to their future with joy.  
Their joy is a sign of life,  
not only for their continent,  
but for all young people of the world.  
The Society of Jesus is committed  
to their future.

# JESUITS

## YEARBOOK OF THE SOCIETY OF JESUS

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## INTRODUCTION

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Dear Friends,

Let me briefly give you an introduction to this *Yearbook*, our gift to you with our wishes for a blessed Christmas and happy New Year. As usual, you will find it full of illustrious figures, experiences from various continents, as well as initiatives and projects that the Society of Jesus carries forward in the spirit of serving the greater glory of God and the good of souls, as St. Ignatius desired.

In this edition we have chosen to highlight three Jesuits who are giants of the Society from past centuries. We think that recalling their work not only helps us to reflect on the past, but encourages us to imitate their example.

In 2012 we will celebrate 500 years since Diego Lainez's birth. His life is closely tied with that of Ignatius: he was one of his first companions, his closest advisor and right arm. After the death of our Founder he became the second Superior General of the Society.

The second figure is Saint Joseph Pignatelli. In November we celebrated the second centenary of his death. He is called the "restorer" of the Society because he lived during the years that marked our suppression in 1773 and our restoration in 1814. In those years of great difficulty he was a bridge, keeping contact with dispersed Jesuits, as well as working in silence for the restoration, which he did not see as he died a few years before the decree of Pius VII in 1814.

The third person is less known, though no less important. I am referring to Fr. Christopher Clavio, of German origin, but better known by the Latin name "Clavius." He was basically, as the author says in the article, a "great teacher, and Jesuit mathematicians and astronomers who came after him always considered him to be the one who initiated the tradition of science, and in particular the interest in mathematics, in the Society." Given his reputation, Pope Gregory XIII named him to the committee for the reform of the Julian calendar, which led to the new "Gregorian" calendar, promulgated by the pope in 1582. During his years as a professor at the famous Roman College he had among his students the great missionary Fr. Matteo Ricci, of whom two years ago we commemorated the 400<sup>th</sup> anniversary of his death in Beijing.

I would like to point out two other themes of this *Yearbook*. There is a series of articles showing the "networking" Jesuits are carrying out in Latin America. The need for coordination at interprovincial and continental levels is becoming more and more felt by our apostolic works engaged in similar activities. This is also a response to what the last General Congregation said: "Our whole history bears witness to the efforts that have been made to find better and more effective means to evangelize. We are, however, in a new world. Modern means of communication and new technologies demand that we adapt our way of proceeding to today's generation." The work on the internet that colleges, parishes, spirituality centers, universities, social centers and schools of *Fe y Alegria* are doing corresponds to this goal.

A second theme is emphasized in the chapter describing some concrete and practical experiences in the areas of faith and justice, remembering here what the 35<sup>th</sup> General Congregation said: "The service of faith and the promotion of justice, indissolubly united, remain at the heart of our mission. The option changed the face of the Society. We embrace it again, and we remember with gratitude our martyrs and the poor who have nourished us evangelically in our own identity as followers of Jesus." They are experiences coming from various parts of the world which demonstrate the same spirit which pervade Jesuits wherever they are ministering.

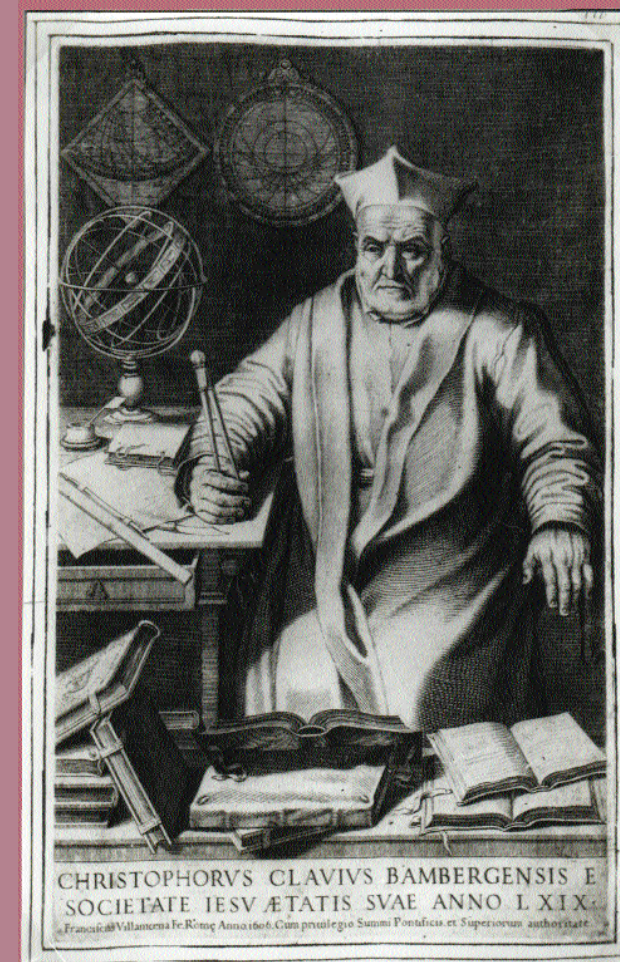
I leave to you to discover the rest of the contents of this *Yearbook*, which I hope will be for all a rich source of information about the Society of Jesus and our work, reinforcing the bond within our "Ignatian family." In this spirit I wish you again a Christmas of peace and joy as well as a New Year full of grace and blessing from the Lord!

*Fr. Giuseppe Bellucci, S.J.*

# OUTSTANDING PERSONALITIES



Remembering our illustrious forbears, who can help us reflect on our history and inspire us to walk in their footsteps, this year we chose three important figures: Diego Laínez, 500 years after his birth; Joseph Pignatelli, 200 years after his death; mathematician and astronomer Christopher Clavius, 400 years after his death.





# DIEGO LAÍNEZ (1512-1565)

## He achieved a great deal but has never become prominent

The year 2012 marks the fifth centenary of the birth of Diego Laínez, one of the First Companions of Ignatius. He was the second General of the Society of Jesus. Any close examination makes it clear that his life was intertwined with that of Ignatius as no other was. Ignatius, as well as other church and secular dignitaries, gave him many responsibilities of the highest order. In Italy, he was pre-eminent in representing the Society to the world. In spite of all his service and his great relevance, he excites little interest in the historiography of the Society. Could this be because, previous generations were distracted with his Jewish background for so long a time? Or does the interest we have in the foundations of the Order today have no room for the confessional, political and theological issues of that earlier time? After all, Diego Laínez, together with his fellow student Alfonso Salmeron, counted as the intellectual heavyweight among the first Jesuits. In the last four decades, Vatican II encouraged Orders to look back on their original charisms and as a result countless biographies of Ignatius have appeared. The last two biographies of Laínez date back to the 1940's. Mario Scaduto's monumental history of the Jesuits in Italy during the Generalate of Laínez appeared in two volumes in 1964 and 1974. It is



**The life story of Diego Laínez is closely bound up with that of Ignatius of Loyola. He is therefore very much part of the original charism of the Order. An exploration of Laínez throws new light on Ignatius.**

the most important recent study of the period, but the person of Laínez was hardly its main concern.

Laínez got to know Ignatius as early as his student days in Alcalá. He also got to know Jeronimo Nadal and Nicolas Bobadilla then. His lifelong friendship with Alfonso Salmeron also dates from this time. At that time, none of them belonged to the circle of companions which Ignatius had fostered in Alcalá, a circle which soon disintegrated. It appears improbable that Laínez went to study at the University of Paris because of Ignatius. But soon after his arrival in Paris, he sought Ignatius out and made the Exercises, even while Francis Xavier was mocking at the old student master who made his way by begging. On 15 August 1534, together with the other First Companions, Laínez pronounced the vows of Poverty and Chastity, together with the promise to either go on pilgrimage to Jerusalem, or to make himself available to the pope. On 15 November 1536, the group, except for Ignatius, left Paris, and it arrived in Venice in January 1537. After their priestly ordination in Venice on 24 June of that year, Ignatius, Peter Faber and Laínez withdrew to prepare themselves for their first Mass. Again, it was this group of three which set out for Rome in October 1537. On the way, Ignatius experienced in the dilapidated chapel at La Storta the vision which

even today is central to Jesuit spirituality. Laínez had stayed outside the chapel. But Ignatius immediately told him about it in such detail, that in the Autobiography of the Pilgrim, which he dictated in 1555, Ignatius named Laínez as an authority for further information about this key experience. Unlike the other companions, Laínez stayed in Italy, and only left it after 1561. Although he traversed the peninsula on countless missions, he always ended up again in the Professed House in Rome where Ignatius lived.

It would appear, that this group of Parisian friends gradually lost its direction-giving character in the unfolding of the new order. Even if we do not include the definitive departure of Francis Xavier for the Far East in March 1540, this group, after the First Deliberations of 1539, never came completely together again. The reasons for this were the countless missions on which they were sent. But it is also clear that Ignatius, after his election as General in the spring of 1541, started to invite other members of the Order into his inner circle of advisers, advisers who had joined the Society of Jesus more recently. Especially preferred were Jeronimo Nadal, Juan Polanco and Francis Borgia. Of the original group, only Diego Laínez held his place; indeed, he grew in stature among them. And not only that, but after the death of Ignatius, he was chosen as the Vicar General of the Order on 4 August 1556. This was a complicated matter. For on 1 November 1554, Nadal had been selected and confirmed by Ignatius as the Vicar General. But Nadal gave Laínez precedence. On 2 July 1558, on the first ballot of the first General Congregation, Laínez received thirteen of the twenty votes. At this, he became the second General of the Society of Jesus. Clearly, those Jesuits entitled to vote saw in him the person who could best foster the legacy which Ignatius had bequeathed.

Diego Laínez, the eldest son of a



*Portrait of Diego (or Giacomo) Laínez along the staircase leading to the rooms of St. Ignatius in the Collegio Internazionale del Gesù in Rome.*

prosperous New Christian family, was born in 1512, in Almazán, a small but significant market town in old Castille. Initially, Diego Laínez studied Arts in Soria and Sigüenza. In 1528, he switched to the study of philosophy in Alcalá. Both his teachers and fellow students had a high opinion of Laínez: they appreciated his natural intelligence, his conscientious character, his tireless work, and his optimistic attitude. Throughout the course of his life, a variety of people in a

variety of situations, attributed all these qualities to him right up to the time when he died, in Rome, on 19 January 1565, fifty-three years old, exhausted from his labours.

At the end of 1537, Paul III ordered Laínez and Faber to take on Professorships in Theology at the La Sapienza University which had been reopened in the eternal city just three years earlier. Even though, at this time, this university did not belong to the great centers of learning in Europe, one can see in





*Diego Laínez attended the Council of Trent as a theologian, making valuable and original contributions to its work. This painting of the Council is from the Museo del Palazzo del Buonconsiglio in Trent.*

this appointment a clear indication of the intellectual capacities of the 25 year old Laínez. In May 1546, the same pope sent Laínez, together with Salmeron, to the Council of Trent. From this time, until its close in December 1563, he was present at this Council as no other person was, initially as the papal theologian, and then as the General of the Order. When he arrived for the second session on 27 July 1551, the Council fathers came to grasp, with a clearer vision, that conciliar matters were indeed proceeding in a significant way. His interventions as a theological celebrity made countless bishops familiar with the newly founded Society. These bishops made considerable efforts to invite Jesuits into their dioceses.

The written legacy of Laínez is highly individual, indeed quite unique. He was frequently ordered to write: a Compendium of Protestant Errors in 1547, and in 1551, a Handbook of Christian Doctrine. He floundered with the latter, because of his own too precise attention to detail. He had planned

six treatises, but completed only three in manuscript: these have disappeared. Throughout his life, the very gifted Laínez never produced a manuscript which was published, nor has he been published posthumously. The disparate nature of his work made the preparation for publication difficult. For succeeding generations, his scarcely legible handwriting is also an almost insurmountable obstacle. There are, to this day, in the General Archives in Rome, two heavy unexplored folios of his writings: these remain largely untouched.

In no way were the missions of Laínez just intellectual performances. He also concerned himself with the reform of religious orders. He had lively contact with the ducal house in Florence, as well as with the vice-regal family in Palermo. He undertook the duties of preacher in those cities where he made his base. He had the gift to form, in a short time, an enthusiastic circle of admirers around his person. He often returned to Rome from his

journeys with a group of young people interested in the new Order. These he passed on to Ignatius, who tested them for their suitability for lives as Jesuits. Once Ignatius had to admonish Laínez that the obligation of catechizing children also applied to him. Does Laínez's preference for higher spiritual and intellectual interaction stand revealed in this?

It was Laínez's clarity of thought and single-mindedness which secured for him the goodwill of popes. An attitude of loyalty characterized his availability to the pope. Laínez stood in the highest regard with Paul IV, at whose election every bone in Ignatius' body shook. This pope would dearly have appointed him a cardinal at the end of 1555, and taken him on as his personal, private advisor in the curia. But Ignatius prevented this. It was because of Laínez' innate sensitivity and diplomatic skills, that the first General Congregation was able to take place in Rome in 1558: it has been a time of considerable crisis. Even though Paul IV's old antagonism against Ignatius flared

up again at that time, he approved the Constitutions without making any changes to the text. However, through the verbal message of his representative, the pope obliged Jesuits to say office in choir, and to restrict the office of General to a three year term. Laínez was soon freed of these obligations, because these verbal directions lost their force after the death of the pope. Before the conclave which gathered to elect Paul IV's successor, the College of Cardinals called Laínez to secret detailed negotiations: a couple of votes even fell on him during the election.

Laínez came into contact with the reforming ideals of the times as early as in Alcalá and Paris. A number of his fellow students had adopted the reformation thinking. The purpose of Laínez' mission to Venice, given to him by Paul III, had, besides the renewal of church life, also the undermining of these protestant influences. Laínez soon succeeded in turning the faithful away from protestant writings. In the autumn of 1561, at the request of Pius IV, he took part in the discussion on religion at Poissy. This started off as a French National Council, regarded as an alternative to Trent. It ended up as an attempt by the queen Caterina of Medici (1519-1589), wife of king Henry II of France (1519-1559) to bring representatives of both catholic and protestant religious traditions to the one table. In the first session, Laínez engaged himself in its progress in a most determined way. He confuted the protestant teachings about the Last Supper, and, on fundamental theological grounds, questioned the justification for the very existence of the new confessions. In the second session, he convinced the queen, whose supporters denied the need to construct and to maintain places of worship. Laínez then discontinued the dialogue, for he held that conclusions in matters of faith were the domain of the pope and council, and not of secular authorities. During the third, and



*A statue of Diego Laínez at Almazán, Spain, his birthplace. Almazán at that time was a large trading town in Northern Castile. A descendant of a well-to-do Jewish family, Laínez belonged to the so-called "new Christians."*

final period of the Council of Trent, Laínez successfully argued the case that the reform of the church was primarily the prerogative of the papacy, and not of the council.

What does Diego Laínez say to us today: how relevant is he for us today? In a sense, the question is not to the point. His significance is undisputed, but to date has been little considered. His short life revealed remarkable personal qualities in which energetic effort and diplomatic skill were finely balanced. Because Laínez is so closely linked to the development of Ignatius, he had a direct share in the founding charism of the Society of Jesus. Laínez was the close adviser of Ignatius, and often enough his mouthpiece: both men must have been very much in tune with each

other. Any consideration of Laínez must therefore throw a new light on Ignatius. The legacy of Laínez to the Ignatian identity is an integral aspect of our effort to understand ourselves, and should therefore be part of our thinking. The Institutum Historicum Societatis Iesu does not intend to publish a new critical biography of Laínez in his jubilee year, though such a project would be advisable. But a collection is in preparation: more than twenty historians, using the most recent information available, have been invited to throw new light on various aspects of Laínez' life and work.

**Paul Oberholzer, S.J.**  
Translation by  
**Theodore Overberg, S.J.**



# SAINT JOSEPH PIGNATELLI (1736-1811)

## In the Shadows of Rome

The month of May is normally a beautiful month in Rome, but it wasn't so in the year 1769, at least not for the Jesuits. Between 1762 and 1768 they were banished from Portugal, Spain, Parma and Malta, and suppressed as a religious order in France, Naples and Sicily, all territories ruled by various branches of the royal House of Bourbon. The formal accusations brought in against the Society of Jesus were false, even ludicrous, but these were not what had moved its enemies. In a period of general religious decline the Jesuits were still a force to reckon with, some of them highly influential as court royal chaplains, many others occupied in educating the young, a field in which they were predominant.

But their pedagogical methods were judged antiquated, their moral teaching laxist, their ambitions political, intimately linked with the claims of the Holy See to temporal power. In fact, the Society identified itself so closely with the papacy, in both its good and bad decisions, that the enemies of the Church of Rome saw it as the first defence to be removed. In May 1769 a conclave was about to elect a new pope, successor to Clement XIII, who had protected the Jesuits through thick and thin. All knew that the Bourbons would only accept a candidate willing to suppress the Society of Jesus worldwide. Their ambassadors left the cardinals in no doubt that the alternative might be a schism, national Churches separated from Rome.

The head of the order since 1758 was Fr. Lorenzo Ricci, a man of wide academic background but little experience in governance. "I would have judged him most competent to guide the Society on a quiet and tranquil sea", said a friend of his, "but because of his gentle nature I felt that he was less equipped to be at the helm amid violently tossing waves." Ricci limited himself to spiritual means, exhorting the Jesuits to prayer, without mobilizing the existing goodwill of quite a few cardinals, of many bishops in France, or the Austrian Empress Maria Theresa, on whose decision much, if not all depended.

It was with great pleasure, however, that he received in that same month of May 1769 a slender Spaniard of



**Joseph Pignatelli, termed the Restorer of the Society of Jesus, died 200 years ago. He lived through the entire programme of the Suppression of the Order, and its clandestine existence, but could not enjoy the total Restoration of the Society of Jesus, as he died in 1811.**



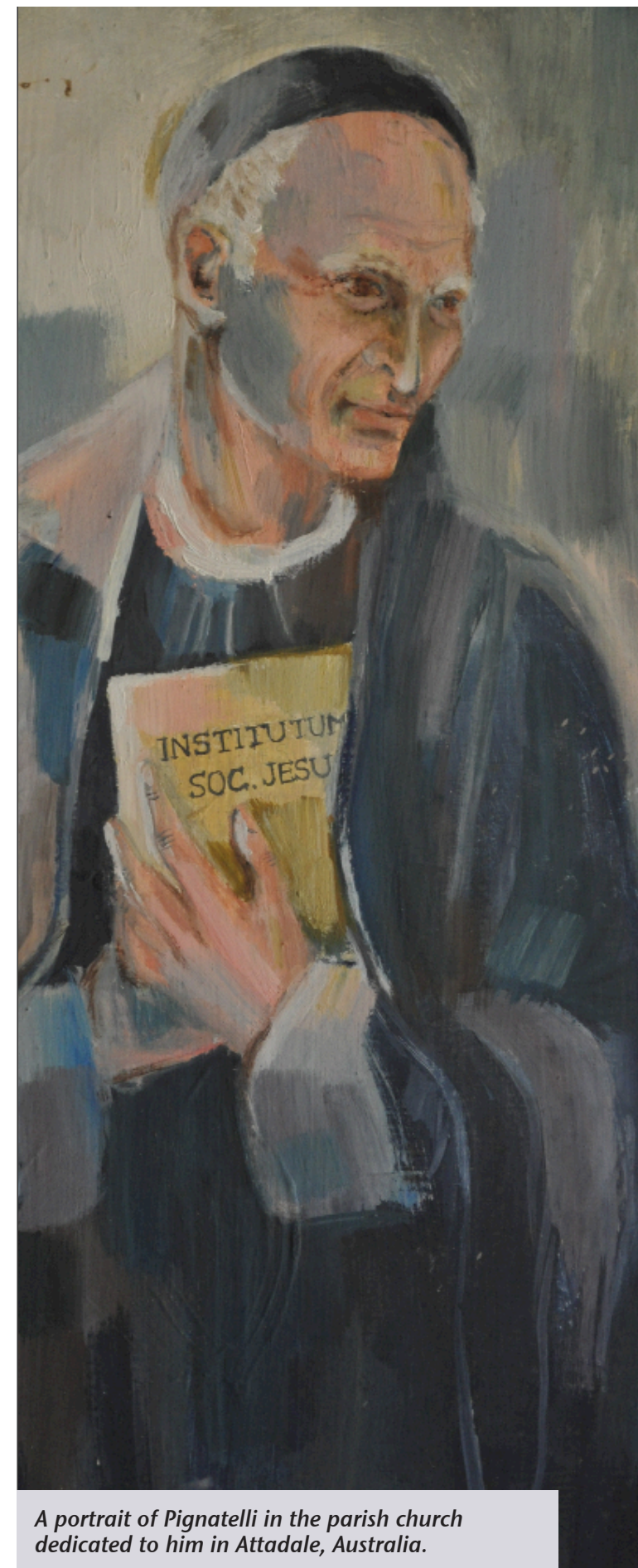
**Above: The Church of the Madonna del Buon Consiglio in Rome, considered to be the "mother Church" of the suppressed Society of Jesus. At top: In May of 1769 Fr. Joseph Pignatelli met Fr. Lorenzo Ricci, then Superior General of the Society of Jesus. Ricci would die in prison at Castel Sant'Angelo in 1775.**

princely Italian stock, thirty-five years old, Fr. Joseph Pignatelli. The General had heard his praises sung repeatedly by many within and outside the Society. Joseph had entered the order at the age of fifteen, had been ordained in 1762 and then worked as a teacher in the Society's college in Saragossa and as a chaplain to the local prisoners. His gentle ministry to condemned convicts had earned this grandee of Spain the singular title of "padre of the gallows". It all ended in April 1767, when King Charles III expelled the Jesuits from his kingdom.

First the rector of the college and then the provincial delegated their authority to Fr. Pignatelli, thus making him, who had not even pronounced his final vows, responsible for some 600 Jesuits. He certainly lived up to their confidence, providing for his exiled brothers on sea and on land, until at the end of 1768 they had reached Ferrara in the Papal States. "Since we glory in the Name of Jesus", he was repeatedly heard to say to reanimate their courage, "it is but reasonable that we should share in His ignominies, His pains and His cross!" Did he and Ricci realise the momentum of their first and only meeting? Ricci was resigned to witness the apparent death of the Society, over which he had been placed as its head, while Pignatelli was destined to preserve the seemingly dead body from decay, to live to keep its shattered members together. At the end of their conversation, Joseph dropped to his knees and Father General blessed him.

On May 18, 1769, the new pope was elected, Clement XIV. He was not an enemy of the Society of Jesus, but neither was he a strong Pontiff, as his predecessor had been. For nearly four years he was able to withstand pressure from the ambassadors of Spain, Portugal and France, but they did not let up. Every concession, every minor measure taken against the Jesuits to placate the Bourbons, inevitably brought nearer the fulfilment of their one desire, the complete suppression of the Society, effected on July 21, 1773, when Clement XIV under considerable duress signed the brief *Dominus ac Redemptor*. The only real motive given was the preservation of Christian peace, and it was precisely that which the Pope did not obtain. In the end, as a modern historian has suggested, the suppression "might best be understood as a naked act of eighteenth-century statecraft: something that did not have to happen and something ... that Popes and Catholic monarchs would come to regret".

Joseph Pignatelli, who had pronounced his final vows in February 1771, binding himself forever to a body whose mere existence was threatened, would comment on the suppression only once, on the day the brief was read to the Spanish Jesuits in Ferrara. "Why", he asked his stricken brothers, "why should ours be the hearts to bleed in this affliction? Why should ours be the eyes to weep in sorrow? We know that we have committed no fault in all this unhappy business. Those who have



**A portrait of Pignatelli in the parish church dedicated to him in Attadale, Australia.**



caused our suppression or contributed to it, it is they who have reason to be downcast, not we.” And recalling the sacrifices of so many Jesuits, especially in the colleges, he concluded: “The time will come, when they will cry out for these Fathers to return to them, but their cry will be in vain; they shall not find them.”

Father Ricci, too, imprisoned in Castel Sant’ Angelo in Rome, insisted that the suppression of the Society of Jesus was unjustified, just as his own incarceration, but to no avail: isolated and ill-treated he died in prison two years later. The new pope, Pius VI, bullied as well by the Bourbons, grasped this opportunity to rehabilitate the Jesuit General by giving him the most solemn funeral and having his body transferred with the highest honours to the Gesù church for burial in the Generals’ crypt. Ricci’s great nineteenth-century successor as General, Fr. John Roothaan, bestowed on Lorenzo Ricci the epitaph: “the great martyr of our order”.

With equal right Joseph Pignatelli could be called “the great confessor of the Pope”. The suppression of the Society of Jesus did not bring peace upon the Church. “We have killed the son”, declared one of the Spanish agents in Rome, “now nothing remains for us to do except to carry out like action against the mother, our Holy Roman Church.” Pius VI was unable to stand firm against military power and revolutionary ideas. He lacked support from the old enemies of the Jesuits within the Church, who favoured a moralist, enlightened religion in a national Church.

In February 1798 the French army occupied the eternal city and proclaimed the Roman Republic. The pope refused to renounce his temporal power, was taken prisoner and escorted from the Vatican to Siena, and thence to a monastery near Florence. When the news reached Fr. Pignatelli, he was deeply saddened. From 1773 till 1797 he had lived in Bologna, comforted by the signs of approval that Pope Pius had given regarding attempts to continue or restore the Society of Jesus, the latest being the return of the order in the duchy of Parma in 1794. Joseph Pignatelli had gone to Parma, and there he had renewed his vows on July 6, 1797 to fight under the standard of the cross, to be sent at will by Christ’s Vicar.

Now the newly professed, a beggar himself, hurried to Florence with all the money he possessed and offered



*St. Joseph Pignatelli pictured in a stained glass window in the Church of the Gesù in Milwaukee, Wisconsin (United States).*

it to the chained Pontiff. Shocked by the latter’s wasted appearance, Pignatelli knelt down before him in tears, while Pius thanked him, calling him his true son, and bestowed upon him the apostolic blessing. It might have been on this occasion that the pope gave permission to Fr. Pignatelli to open a novitiate at Colorno, Italy, the only Jesuit novitiate in western Europe at that time. The first six novices arrived in November 1799. In the

meantime, Pius VI had died in a French prison, the cardinals were dispersed, the enemies of the Church boasting that they had buried the last of the popes.

As novice master, Fr. Pignatelli stressed above all the necessity of the spiritual life in union with Christ, without forgetting the practice of solid virtues and mortification. It sufficed to look at his example: he swept the corridors of the house, replaced anyone when necessary, including the cook; he went forth into the streets, begging alms from the passers-by; he visited the hospitals and prisons. The only pleadings he did not listen to were those of his brothers asking him to restrain his zeal.

His greatest shock, on the other hand, was his appointment as Provincial of Italy, in 1803. In that capacity it befell to him to discuss with King Ferdinand, son of Charles III, the re-establishment of the Society of Jesus in Naples. This time the pope, Pius VII (elected in 1800), gave his approval in writing, on July 30, 1804, confirming the concessions made in favour of the Jesuits in White Russia and extending them to the Kingdom of the Two Sicilies. Many former Jesuits came to that kingdom to be readmitted and became again active in the order’s apostolate.

God’s blessing on Fr. Pignatelli’s work was evidenced not only by the spiritual fervour of the Jesuits, but also by the divine providence whereby his faithful servant was able to spend enormous sums in charity. But the cross was not far away either: in February 1806 Napoleon’s army entered Naples, and in spite of Pignatelli’s diplomatic manoeuvres, he and his men had to leave the kingdom. They made their way to Rome, where Joseph immediately obtained an audience with Pope Pius. The Pontiff, greatly moved, assured him that he was fully aware of the loyal obedience to the Vicar of

Christ which the Jesuits professed, and promised that they would always find in him a loving father. He directed that the exiled Jesuits should take up quarters in Rome, in the Gesù and in the Roman College. For Fr. Pignatelli, entering the Gesù again must have been a profound experience. One can easily see him kneeling before the tomb of St. Ignatius, and then descending to the Generals’ crypt to pray a moment for the repose of the soul of the most obedient Lorenzo Ricci.

The presence of so many Jesuits in Rome was likely to prove a constant source of irritation to the enemies of the Society. Hence Pignatelli sought and found other apostolates for them outside the Papal States, staffing several diocesan seminaries, and he moved his own quarters to the Hospital of St. Pantaleon, in the shadows of the Colosseum, close to the church of Our Lady of Good Counsel. Here, the 70 year old Jesuit lived a hidden life of intense mortification and assiduous prayer, assisting high dignitaries of Church and State with advice, and many poor with alms that never seemed to outrun his resources. His friends were legion, amongst them Pope Pius VII, who would have made him a cardinal, had not a Jesuit friend dissuaded him.

In June 1809, the “great confessor of the Pope” was given another opportunity to demonstrate his unshakeable loyalty. Again the French army had occupied Rome, to overcome the Pope’s resistance to Napoleon’s policy of Church domination. Pius retired to the Quirinal palace, a voluntary prisoner, and refused to negotiate with the emperor, who in revenge seized all papal possessions, leaving the Pontiff a pauper. When Joseph Pignatelli heard about the Pope’s dire condition, he immediately put together a huge sum of money which he sent to the Quirinal. When Pius heard that it came from the Provincial, in name of the Society of Jesus, he raised his eyes to heaven in wonder and in joy that help had come from exiles, and with a tactful gesture he refused to take more than half of it. Shortly thereafter, the Pope was abducted from Rome and held a prisoner at Savona for three years.

Fr. Pignatelli would not see the Pontiff again, nor would he see the day, in 1814, when Pius VII fully restored the Society of Jesus. Pignatelli died at St. Pantaleon’s on November 15, 1811, worn-out in the service of the Church and the Society of Jesus, with a preferential option for the poor, the prisoners and the exiled. His last words were a plea to be left alone, to spend what remained of his life with God. Another Pius, the eleventh of that name, beatified him in 1933, remembering his acts of mercy towards his predecessors; Pius XII canonized him in 1954.

Marc Lindeijer, S.J.



*A profile bust of the saint in the apse of the Chiesa del Gesù in Rome.*



# CHRISTOPHER CLAVIUS (1538-1612)

## The Tradition of Science in the Society of Jesus

Four hundred years ago, on the 6th of February 1612, there died in Rome Christopher Clavius, a key figure at the start of the tradition of scientific research in the Society. Clavius had been born in Bamberg, Germany, in 1537, and he made his devotion to his birthplace well known by always adding its name to his own in his publications (*Clavius Bambergensis*). The exact German version of his family name is uncertain; it could have been *Klau* or *Schlüssel*, but it appears always in a latinized form. Nor is anything known with certainty about his preliminary studies, prior to his being received into the Society by St Ignatius himself in Rome in 1555. It is presumed that he studied at the Jesuit college in Bamberg. In 1556 he began his philosophical studies in Coimbra, and it was there that he observed the solar eclipse of 1559, the first indication of his astronomical interests.

He returned to Rome in 1560 to finish his course in philosophy and start that in theology; he was ordained to the priesthood in 1564. It seems that his mathematical interests began very early, since in 1571 he replaced the Spaniard, Baltasar Torres (1481-1561), in the chair of mathematics and held that post until 1595. In the final years of his life, up to his death in 1612, he remained active, supervising editions of his books and following recent astronomical observations and theories, such as those of Copernicus, Tycho Brahe, Galileo



**Clavius was fundamentally a great teacher, and Jesuit mathematicians and astronomers who came after him always considered him to be the one who initiated the tradition of science, and in particular the interest for mathematics, in the Society.**

and Kepler. Clavius was fundamentally a great teacher, and Jesuit mathematicians and astronomers who came after him always considered him to be the one who initiated the tradition of science, and in particular the interest for mathematics, in the Society. Whether directly or indirectly, thanks to his books, the first generation of Jesuit mathematicians became his disciples, acknowledging themselves as such and holding him in the highest esteem and reverence: they would refer to him as “our Clavius”.

Between 1570 and 1612, Clavius produced an extensive series of publications, no less than 23 books. Twelve of these are text books of arithmetic, geometry and algebra, three are commentaries on the geometrical works of Euclid and Theodosius, and also on the astronomy of Sacrobosco, while six are devoted to defending the reform of the Gregorian calendar. When he died in 1612, his complete works (*Opera Mathematica*) were published in five volumes. His literary output covered the whole realm of mathematical disciplines, as they were then known, and his text books continued in use for many years.

Among his works, special mention should be made of his edition with commentary of the fifteen books of Euclid (Books 14 and 15, although attributed to Euclid, are by later Greek authors): *Euclidis elementarum libri XV commentarius*, 1574. This won for Clavius the title of “Euclid of our

age”, and went into three editions while the author was still alive, and another in 1691. In the Prologue to this work, Clavius stresses the importance of geometry for an understanding of nature, since the world as a whole is the result of geometry. With this remark, Clavius came close to the trends of *scientia nova* (new science), which required a knowledge of mathematics for any description of natural phenomena. Perhaps his major innovation was the addition of numerical solutions to geometrical proofs. For many years, this book became the geometry text-book in most of the Colleges run by the Society; it illustrates the emphasis placed on geometry in the teaching of mathematics in these colleges.

Clavius published two other works: one on arithmetic and the other on practical geometry. The second, entitled *Arithmetica Practica*, was especially successful, appearing in 25 editions by 1738 (ten in Latin and 15 in Italian). This shows what an excellent teacher and popularizer of arithmetic Clavius was. Its success came partly from the book’s clarity, and partly from the need, felt at that time for a work that would facilitate business calculations and the growth in industry. Among the innovations introduced by Clavius in this work, was the placing of a dot at the end of numbers to separate them, and above numbers to differentiate thousands in large numbers. The present-day use of the dot in decimal notation derives from this.

The principal astronomical work of Clavius was his commentary on the *Tractatus de sphaera* (Treatise on

the Sphere) written by the Englishman, Johannes Sacrobosco (John Holywood), a professor in Paris in the thirteenth century. This book is a simplified presentation of the astronomy of Ptolemy and gained great popularity throughout the Middle Ages. Ptolemy had completed his great synthesis of astronomy in Alexandria in the second century, collecting in one work all ancient Greek astronomical learning. His treatise was known later by its Arabic title, the *Almagest*, but entered Europe via a Latin translation. In his own work, *In sphaeram Joannis de Sacrobosco commentaries*, published in 1570 but edited six times (the last in 1611) before his death, Clavius sets out his view of what was then contemporary astronomy. His commentaries are really much more extensive than the original text of Sacrobosco. He presents a geocentric, Ptolemaic astronomy, insisting on the physical reality of the celestial spheres, both the eccentric and the epicyclic, around the Earth which occupies the centre of the universe. In this respect, Clavius maintained the traditional view of an immovable Earth placed at the centre of the universe, in accordance with both the physics of Aristotle and a literal interpretation of the Bible, which mentions at times the movement of the sun and

stability of the Earth. However, in successive editions Clavius gradually introduced more recent astronomical findings, and his 1581 edition pays tribute to the astronomical work of Copernicus, whom he calls “an outstanding renovator of astronomy”, even if he never accepted his system.

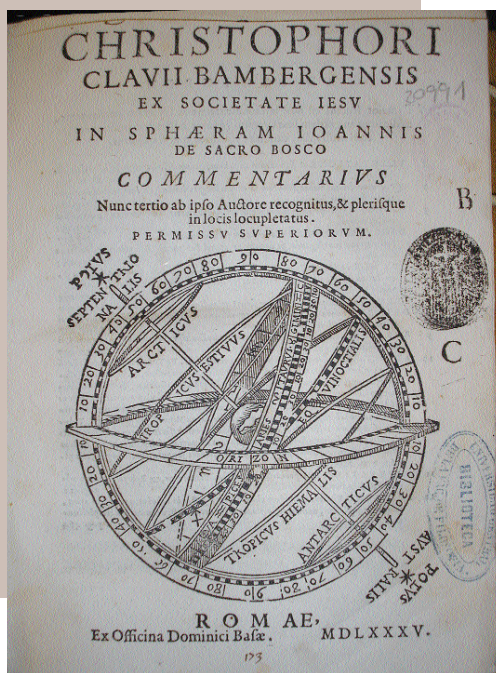
Although Clavius recognized the great value of Copernicus as a source of observations, tables and calculations, he considered the theories of Ptolemy preferable to the “inventions” of Copernicus. In the last edition of 1611, he mentions the discoveries made by Galileo with the telescope in 1609 and 1610, such as the novae seen in 1570, 1600 and 1604, and also the comet of 1577; all of which indicated that the celestial spheres were not incorruptible, contrary to the Aristotelian theory; similarly, the phases of Venus and the satellites of Jupiter which showed that not everything was in orbit round the Earth. However, the comment of Clavius, in the light of these observations, is that the celestial orbits needed to be reformed.

For many years, it had been obvious that the Julian Calendar, decreed for the whole Roman Empire by Julius Caesar in 45 B.C. and observed in Western Christendom, was inexact and in need of reform; the date of the

**On the right: An old print of the Collegio Romano, one of the most prestigious institutions of the Society of Jesus prior to its suppression where Clavius taught for many years.**  
**On the previous page: A portrait of the scholar surrounded by his scientific instruments.**







Copy of a book cover from one of the well-known works of Cristoforo Clavio (or “Clavius” as he signed his name). Clavio was born in Bamberg, Germany.

equinox had moved further away from the 21st of March and this had an effect on the date for the celebration of Easter. Clavius was such a well-known figure that Pope Gregory XIII invited him to join the commission appointed for the reform of calendar, originally proposed by Luigi Giglio but set up after his death.

When the reform was proclaimed by the Pope in 1582, it involved eliminating ten days (4-15 October) in the calendar of that year. Clavius was the person asked to explain and defend the reform, and he did so in a long work, *Romani calendarii a Gregorio XIII restituti explicatio*, (An Explanation of the Roman Calendar restored by Gregory XIII) published in 1595. This was followed by five more volumes, requested by Clement VIII, in defence of the reform which had come under attack, especially from Protestant circles. The role that Clavius played in the reform of the calendar increased his fame even more, especially outside the Jesuit world. Today, one can see on the tomb of Gregory XIII in St Peter’s Basilica a

relief that shows a cleric offering the Pope a book about the reform of the calendar; the person shown is thought to be Clavius, and if this is the case, he is the only Jesuit, apart from St Ignatius, shown in the Basilica.

Clavius first started to intervene in the composition of the *Ratio studiorum* in 1580 with proposals for the teaching of mathematics. His attitude, which might be described as belligerently in favour of this discipline, can be seen in various of his works. He puts forward a series of practical suggestions to increase the rank of such teaching; they are all aimed at giving mathematics equal importance to that given to natural philosophy in the teaching of philosophy. Such an attitude implied an innovation in the programmes for philosophy and allowed the entry there of modern science. This was just beginning to gain ground with mathematical formulae and an experimental foundation. Clavius emphasises above all the need for mathematics when dealing with physics, since “through their ignorance of mathematics some professors have been guilty of many and egregious errors”; he claims that “without mathematics natural philosophy is maimed”. He was aware that the natural philosophy of his time, tied down by presuppositions based on Aristotelian doctrine, could make progress only with the help of mathematics. He saw clearly that advances in science were linked to the application of mathematical theory to the study of natural phenomena, as was already being done by the pioneers of modern science. He felt that Jesuit students should not remain isolated from such developments.

In the texts of the first two versions of the *Ratio*, those of 1586 and 1591, the influence of Clavius is very obvious. There is a recommendation to study mathematics, “as without them, all our academic programme will be sadly depleted”, and mention is made of the practical utility of

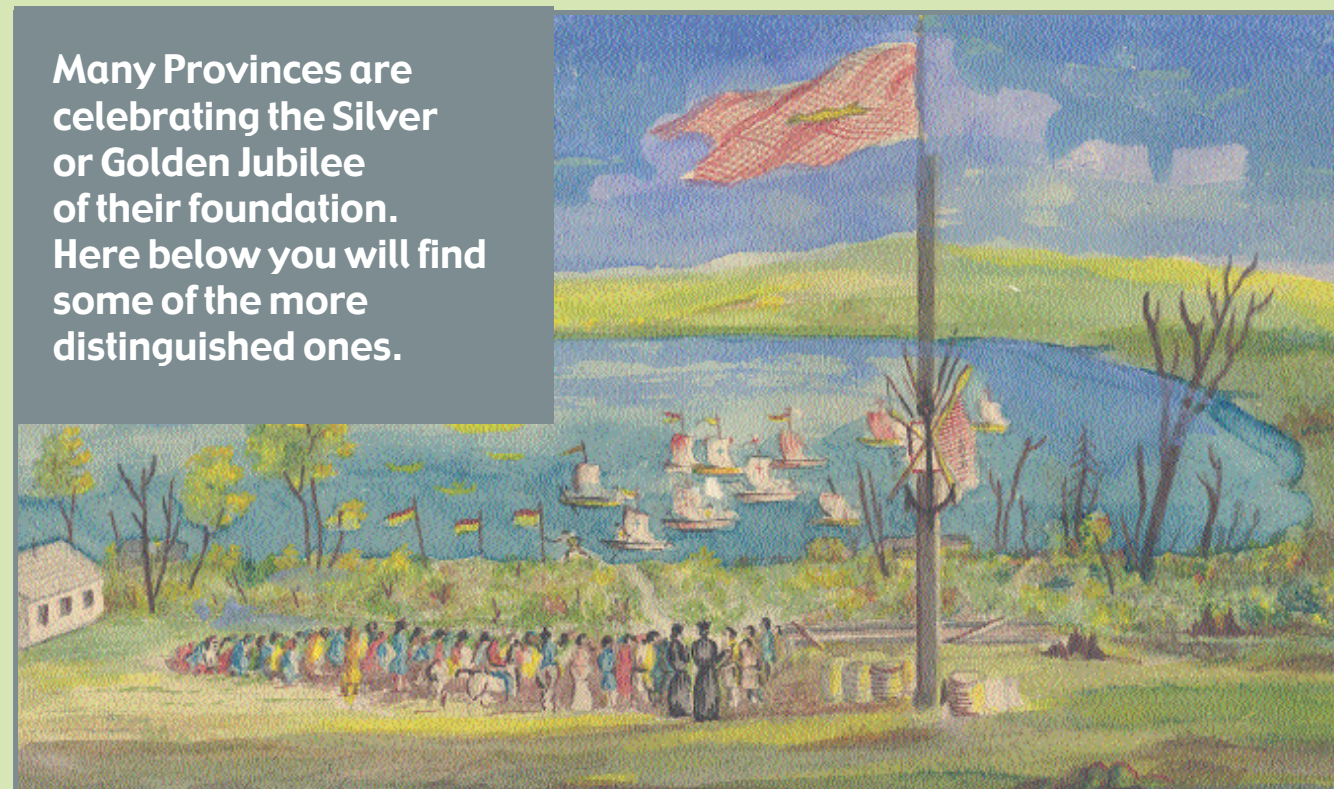
mathematics for society in general and the Church. The lack of good professors of mathematics is acknowledged and it is proposed that a special three-year programme should be established to help train a small group of young Jesuits (those with the right talents) from different provinces. It is hoped that out of this “academy” will emerge outstanding mathematicians, able to spread knowledge of their speciality in all the provinces of the Society. The text of 1591 stipulates, as did the former version, that in the second year of philosophy the *Elements* of Euclid, should be taught, along with geography and astronomy. There is also reference once more to the establishment of a mathematical academy (*academia rerum mathematicarum*) for the benefit of those who had shown more interest in this area; this would follow on the period of philosophy.

In the definitive version of the *Ratio*, in 1599, the references to mathematical studies are shorter, and there is no mention of the “mathematical academy”, even if further specialization for a small group of students on a private basis is envisaged. The comments that had been reaching Rome on the earlier drafts had stressed the difficulty in some provinces to provide teachers of mathematics, and for the final version Clavius had to compromise and make do with much less than he would have wished. During the years that he was teaching at the Roman College, Clavius established a school of mathematics that served as a model for all the colleges of the Society. At the beginning of the eighteenth century, out of the approximately 625 colleges run by the Society in Europe, 95 were equipped with chairs in mathematics, and their high quality was universally recognized.

Agustín Udías, S.J.  
Translation by  
Joseph Munitiz, S.J.

# PROVINCES’ JUBILEES

Many Provinces are celebrating the Silver or Golden Jubilee of their foundation. Here below you will find some of the more distinguished ones.





# CANADA

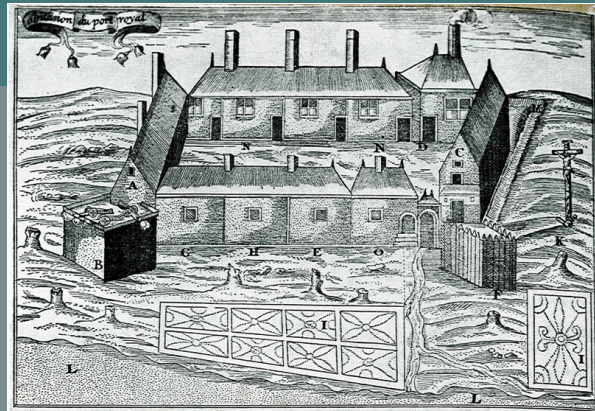
## The Canadian Jesuits turn 400

On May 22, 1611, two French Jesuit priests, Pierre Biard (44) a scholar, and Ennemond Massé (37), an experienced manager, landed at the small North Atlantic trading post at Port Royal. A hard coming they had had of it. Back in Normandy a year earlier the Huguenot traders who had promised passage, sailed away surreptitiously in the dead of night, leaving them behind... stranded for a year before the Queen Regent's very wealthy Maid of Honour paid to equip a ship for them. (One of Henri IV's dying wishes in 1610 was to see a Jesuit mission established in his Kingdom beyond the seas.)

The crossing had taken five months, fierce storms tossing their ship off course to the Azores and then again to the fields of icebergs off the coast of Labrador. Eventually the landing was sunny and the welcome warm from the handful of fishers (cod) and traders (fur) whom Samuel de Champlain had led to found Port Royal in 1605. Prominent among them was also the Mi'kmaq Sagamo Membertou who had agreed a year earlier to lead his tribe into the Catholic Church. The day was auspicious... misleadingly.

The next dozen or so years were even harder than the first coming. Biard and Massé were captured (by the British) and eventually returned to France; other Jesuits were more successful, such as St. Antoine Daniel who ministered briefly on Cape Breton Island. Eventually with Champlain's encouragement, the Jesuits were led by Ennemond Massé and St. Jean de Brebeuf in 1625 to establish the headquarters of their mission permanently at Quebec.

The story of the Jesuits' epic coming, the names of Biard and Massé along with those of Henri IV,



On May 22, 2011 a large and representative group of Jesuits from both Canadian Provinces travelled to Port Royal, declared a national historic site by the Canadian Government in 1940. Led by their Provincials, they have decreed a year of thanksgiving and renewal that is running from May 22, 2011 to May 22, 2012.



The emblem from the centennial celebration and, above, the residence of the first Jesuits at Port Royal from a sketch of Samuel de Champlain.



A historical commemoration of the May 22, 2011 landing of the first Jesuits in 1611 at Port Royal (photo by Marc Rizzetto).

Champlain and Membertou, of Brébeuf and Daniel, still ring out in the founding myth of the country which has become modern Canada.

On May 22, 2011, a large and representative group of Jesuits from both Canadian Provinces travelled to Port Royal, declared a national historic site by the Canadian Government in 1940. Led by their Provincials, they have decreed a year of Thanksgiving and Renewal that is running from May 22, 2011 to May 12, 2012, the anniversary of Ennemond Massé's death in Quebec. They were joined by such dignitaries as the Lieutenant Governor of Nova Scotia, the hereditary Sagamo of the Mi'kmaq, the Archbishop of Halifax and representatives of several American Provinces. The Jesuit Novices from Montreal re-enacted the Biard-Massé landing and then a special exhibition was officially opened. It had been prepared by the new, joint Jesuit Archive in Montreal to illustrate with precious and rare artifacts, books, and documents the major ministries of the two Provinces over the centuries since 1611.

The major event of the anniversary year however, was the five-day Congress called by the English-speaking Province and assembling some 200 Jesuits and their lay associates.

The Province stretches over four and a half time zones from St. John's Newfoundland to Vancouver, so the distance between communities and ministries makes gatherings of the whole Province difficult. Since 1924, Congress 2011 was only the third such comprehensive gathering. The first two were in 1973 and 1991. This year's Congress was the first one to include lay associates, who were present from the beginning to the end of the event. That made it very different: we saw and heard ourselves together in a new way.

Graced by the presence of the Very Reverend Father Adolfo Nicolás, the Congress assembled at the Martyrs' Shrine near Midland, Ontario, a sacred spot very dear to Canadian Jesuits. On the top of a modest hill, it was built

to commemorate the Canadian Martyrs who were canonized by Pope Pius XI in 1930. It is a unique place and happily was itself celebrating a landmark anniversary: its diamond jubilee.

The Shrine looks over Sainte-Marie-Among-the-Hurons, the historic mission centre of the Wendat people, built between 1639 and 1641 by St. Isaac Jogues and enlarged gradually until 1650 when tragic wartime conditions forced the Jesuits to burn it to the ground. It had just, finally, begun to fulfill their dream of creating a model Christian community, "a home of peace" in which the French and Wendat people would live together in cooperation and friendship.

It would take over two hundred years before the scholarship of historians and the accomplishment of archeologists made possible its reconstruction and rededication. And then on August 18, 1954 Fr. Denis Hegarty, the Jesuit on the team of archeologists, discovered the grave of Brébeuf and Gabriel Lalemant. It was resting underneath the door into the native church dedicated to St. Joseph, under whose patronage the Martyrs themselves had placed their mission in 1637.

In 1644 Pope Urban VIII designated Sainte-Marie a pilgrimage site favoured with special indulgences. In 1984, after his historic visit to the Shrine, Blessed John Paul II renewed his predecessor's indult in perpetuity. Later, at the end of his eleven-day progress across Canada, when a journalist from the *Toronto Star* asked him what was his "best" and "strongest" memory of the tour, he responded enthusiastically that it was his meeting with the Native People at Midland and particularly at Sainte-Marie.

Need it be said? The Shrine had to be the first and only choice as the site for the Congress whose chosen motto was: "Jesuit Relations: 1611 – 2011 – Remember. Renew. Without Counting the Cost." The 150 acres of tailored lawns and prayer gardens made a perfect composition of place to *Remember* – not only the eight





*The Mission of the first Jesuits in Canada was marked by the martyrdom of many of its missionaries. In this photo: During his visit to Canada in 1967, Fr. Pedro Arrupe, General of the Society of Jesus, knelt in prayer at the exact place where St. John de Brébeuf and Gabriel Lalemant were martyred. On the following page: A picture of the Canadian Martyrs in the church of the Hungarian Jesuits in Toronto.*

canonized Martyrs, but also the Wendat Chief Joseph Chihwatenha, (the first person to “do” the Spiritual Exercises in Canada (and directed by St. Jean de Brébeuf at that!), not to mention the other Jesuits and the rising numbers of Christian Wendat men and women.

All these people lived lives of fierce obstacles bravely overcome; of generous faith; of extraordinary endurance. They left us heroic examples of dedicated holiness and extraordinary service; an imperishable inspiration to courage and perseverance.

There was, of course, a lot more than the story of Wendake to “Remember” in the four centuries of our Canadian Jesuit history. Most notably there is our continuing 167-year-old ministry with the Native people in the flourishing parish at Wikiwemikong in the unceded reserve on Manitoulin Island. There is also the founding in 1848 of the bilingual St. Mary’s College in Montreal, the origin of what became over the next century, a network of eight Jesuit colleges and universities extending from Halifax on the Atlantic to Edmonton at the foot of the Rocky Mountains.

In addition, we also “Remembered” how for almost a century now, our Provinces worked at raising awareness of the Church’s social doctrine by the founding of the *École Sociale Populaire* and the *Catholic Labour School*; as well as most recently creating the Jesuit Forum for Social Faith and Justice.

And what of the International Apostolate? In and about China since 1918, in Ethiopia and India since 1946, in Haiti since 1954, in Zambia and Jamaica since 1968 and 1986 respectively.

So on July 28, our first full day together, we “Remembered” all of this and how Christ had been

present and active in our history. Fr. General, who had come in the day before after a visit to the French-Canadian Province in Montreal, helped us to reflect on our current collective zeal and magnanimity in light of the Society’s present hopes and expectations. He also shared with us some of his own experiences of the “universal vocation of the Jesuit,” the theme of one of his first letters to the Society. In the afternoon he became the first General of the Society to celebrate the Eucharist at the tomb of St. Jean de Brébeuf.

On the next full day we allowed ourselves to be “Renewed” by having noticed Christ active among us. We deepened this renewal by a twelve kilometre pilgrimage to St. Ignace where St. Jean de Brébeuf and St. Gabriel Lalemant were put to death. The pilgrimage helped move us from a “me” to a “we” attitude, which disposed us for the last full day of the Congress when, ready to follow Christ together “Without Counting the Cost,” we asked what the Spirit was inviting us to for the year 2020. The Congress ended on the Feast of St. Ignatius, Sunday, July 31, when a joyful liturgy and festive meal together completed everything with a communal “application of the senses.”

The remainder of the Anniversary year is going on variously. Every community and “Work” is asked to initiate an anniversary project or sponsor an event. Some held an “open house” for friends and/or benefactors; others are sponsoring lectures or media interviews, or again, solemn liturgies, concerts, and hours of community service.

The anniversary year will end on May 22, 2012, the date of Ennemond Massé’s passing. After he and Pierre Biard were expelled from Port Royal in 1613, Massé returned to Canada twice, in 1625 and in 1633. He worked from then on with the Native people in Sillery, near Quebec. The Jesuit House there, built in 1637, is held to be the “oldest house in Canada.” It stood next to a chapel which has long ago disappeared, and a churchyard in which Ennemond Massé’s grave is marked by a substantial monument erected to honour his memory in 1870.

The events held on May 22 in Quebec have been prepared by the French Canadian Province. They included a Liturgy of Thanksgiving in the *Vieille Maison des jésuites*, said to have been built in 1637 by Ennemond Massé, whose remains, now marked by a graceful tombstone, lie proudly beside it.

Meanwhile, in English Canada, we did not complete our communal discernment during the Congress. But the renewal we experienced then began the discernment well, which continues now in the Province even as you read this story!

**Peter Bisson, S.J.**  
**Jacques Monet, S.J.**

## CANADA - Midland, Ontario

# The Martyrs’ Shrine

In 2011, the Jesuits of English Canada celebrated the four hundredth anniversary of the Society of Jesus in Canada. Special events took place between July 27<sup>th</sup> to August 1<sup>st</sup> to honour their past and prepare for the future. Among those attending was Father Adolfo Nicolás, Superior General of the Society of Jesus. The gathering took place at Martyrs’ Shrine, in Tay Township, near Midland Ontario.

Martyrs’ Shrine, one of Canada’s four national shrines and the only one outside the province of Quebec, was built in honour of Saint Joseph and the eight North American Jesuit Martyred Saints. Canonized in 1930, they are: St. Jean de Brebeuf sj, St. Gabriel Lalemant sj, St. Antoine Daniel sj, St. Charles Garnier sj, St. Noel Chabanel sj (all martyred in the Georgian Bay region), St. Isaac Jogues sj, St. Rene Goupil sj, and St. Jean de la Lande (all martyred near Auriesville, New York). These martyrs, along with other French missionaries both religious and lay, ministered from 1626 to 1650 to the twenty thousand Wendat (Hurons) who lived in what is now central Ontario. These men experienced very difficult living conditions and in some cases, very hostile treatment, first by some of the Hurons, and then by the Hurons’ enemy, the Iroquois. In 1650, the French missionaries and around six hundred Wendat refugees fled to the safety of Quebec, one thousand kilometres away, because of increased hostilities and famine. There they were welcomed and cared for by the

French settlers and Algonquin allies so that today there still exists a vibrant Wendat community outside of Quebec City. All that the missionaries left behind were the ruins of their mission headquarters, Ste. Marie among the Hurons I and II. The missionaries had set them on fire so that they would not be desecrated by the enemy and become a regional stronghold.

The Martyrs’ Shrine was built on a hill in the heart of this ancient missionary territory, over-looking the ruins of Ste. Marie among the Hurons I in 1926. Over one hundred thousand people visit the Shrine every season and leave behind their petitions for the Canadian Martyrs to intercede. Some experience cures and favours, while others receive peace of mind. It has also become a place where new immigrants to Canada express their faith in the ways of their homeland. In the words of Pope John Paul II, who visited the Shrine in 1984, the Martyrs’ Shrine “stands as a symbol of the unity of faith, in a diversity of cultures.”

The church’s exterior, with its twin spires, was built in a Belgian gothic style, with local lumber and limestone. The interior of the shrine is quite unique, for its wood panelling and roof structure reminds one of being in a native longhouse. The building is a beautiful blend of both European and aboriginal architecture. Most of the furnishings and art are from other churches in southern Ontario that were being renovated at the time. The Stations of the Cross,



**The Martyrs’ Shrine was built in 1926 on a hill top, near Midland (Ontario) in the heart of an ancient missionary territory where eight Jesuits were killed for their faith in the seventeenth century. Today the Shrine welcomes thousands peoples from around the world as a true meeting place of humanity**

the stained glass windows made in Germany, are treasures from the 19th century and grace the interior. The relics of Saints Brebeuf, Lalemant, Garnier and other Saints are given special places of honour inside the church. At the front of the church, near the tabernacle, pilgrims have left their canes and crutches, attesting to the cure they have received through the intercession of the Martyrs.





*John Paul II's meeting with the Native Americans of Midland, Ontario, during his visit to the Martyrs' Shrine in 1984. Visiting the longhouses where the indigenous people lived and the reconstructed village of Sainte Marie among the Hurons was an intensely emotional experience for the Holy Father.*

The Martyrs' Shrine church is surrounded by one hundred acres of gardens, shrines, and parkland for religious gatherings and family picnics. A beautiful bronze Way of the Cross can be seen on the hillside. As mentioned, many of the immigrant communities from the nearby metropolis of Toronto have annual pilgrimages to the Martyrs' Shrine. Here they have built shrines and monuments in honour of the faith in their homeland. Each Sunday, a different ethnic group gather to celebrate the Catholic faith in their own language- giving thanks to God and remembering those who are being persecuted for the faith in their country of origin. There are as many as twenty six cultural pilgrimages to the Shrine every season. In fact, the development of ethnic pilgrimages to the Shrine reflects the immigration pattern of Canada in general. From Europe, South America, the Middle East, Asia and Africa, the faith of these new and not so new Canadians has added greatly to this country's spiritual patrimony. Martyrs' Shrine has become for them their spiritual home away from home.

Of special note, many of the visitors to the Shrine attended Jesuit schools in their home country. The gratitude of the pilgrims to the Jesuits is evident, praising the Society's

general contribution to their country's social and spiritual health, as well as to their own personal benefit.

Along with the unique church and beautiful grounds, Martyrs' Shrine also has a cafeteria, a gift shop and an educational centre called Martyrs' Hall. Thousands of students of all ages have learned about the Jesuits and the mission to the Hurons. There is also an archives and a research library which has books about the Jesuits dating back over four hundred years. Professors and published authors have used the research library and archives over the past several years.

The Jesuits at the Shrine are also responsible for the proper care of significant historical sites in the area. Across from the Shrine, is the historic mission centre to the Wendat, Sainte Marie I. The Jesuits left it in ruins in the seventeenth century, but with the assistance of the provincial government, Sainte Marie has been reconstructed according to historical Jesuit documents, called the *Relations*, and certain archaeological evidence. Now it is a tourist attraction with costumed interpreters representing the religious and lay missionaries who lived there, as well as the Wendat peoples among whom they lived and served. At Ste. Marie I, the last resting place of Saints Brebeuf

and Lalemant can be found in the back of the reconstructed church of St. Joseph. It was here that the French and Wendat celebrated their common faith over three hundred and fifty years ago. In 1644, Pope Urban VIII designated Ste. Marie I as a pilgrimage site. That privilege is now bestowed on Martyrs' Shrine, first by Pope Pius XI and finally in perpetuity by Pope John Paul II, whose visit to the Shrine and Ste. Marie was his favourite during his 1984 Canadian tour.

A few kilometres from the Shrine, there is also the archaeological site of St. Ignace II. Evidence shows that this was the probable place of the martyrdom of Saints Jean de Brebeuf and Gabriel Lalemant. It was here in March 1649 that the two missionaries were martyred by certain groups of the Iroquois and former Wendats after being captured at a nearby village called St. Louis. St. Ignace II has been called "Canada's Calvary" and many pilgrims walk the ancient Wendat trail that links Ste. Marie, St. Louis, and St. Ignace II. This trail was the focus for over one thousand pilgrims from twenty five different countries during the Canada World Youth Day celebrations in 2002. Mass is celebrated every Wednesday in the summer at St. Ignace II at three o'clock in the afternoon, commemorating the day and time of death of St. Jean de Brebeuf in 1649.

Since its construction in 1926, Martyrs' Shrine has stood as a testimony of the Catholic Faith both past and present. It welcomes peoples of all faiths from around the world- a true meeting place of all humanity. It stands as a witness to the faith of the early French Jesuit missionaries to Canada, as well as to new Canadians who continue to live in their new country with that same spirit. Martyrs' Shrine- a truly holy meeting place for all humanity- is a home of peace and a house of prayer for all that come.

**Steve Catlin**

## NIGERIA

# STORY OF SUCCESS

*The golden Jubilee of the North-West Province of Africa (ANW)*



**The first Jesuit arrived in Nigeria in 1962. In 1969 the first indigenous novices were accepted into the Society. Since then our presence has grown in number and has extended our apostolic commitment. An independent Province since 2005 it has a promising future. The Jubilee celebration offers an occasion of opening new frontiers.**

**W**e are conversant with the popular saying that goes: "If you give a person a fish, you feed for a day. If you teach to fish, you feed for a life time." This saying captures very much the spirit with which the Society of Jesus has been developing since 1962 in North-West Africa. For fifty years now God has been multiplying the loaves and fish while we Jesuits have been doing

our part to teach West Africans to fish. At the request of the Apostolic Delegate to Nigeria and our Jesuit General, Fr. Janssens, Fr. John McGinty, provincial of New York Province, sent three teachers to the University of Lagos, newly founded to be "the foremost educational institute in the country."

Jesuits first entered Nigeria on August 16, 1962, during "the best of times and the worst of times for





**Above: Fr. Isidore Bonabom with a Ghanaian friend. Previous page: Emblem of the Jesuit Province of North-West Africa, and Fr. Bob Dundon giving dance lessons to African women in Benin City.**

English speaking West-Africa. During this period, a new West-Africa was conceived in embryonic form within the womb of colonialism and was born to be the new self-governing West-Africa. Oil was discovered in the Niger Delta area of Nigeria, and a civil war was not long in following, what the rest of the world refers to as the Biafaran War. Into this exciting and yet tumultuous setting the seed of the North-West Africa province was sown.

It was, as he noted, around 10pm on August 16, 1962, that Fr. Joseph Schuh S.J. arrived in Lagos. This simple, quiet, and perhaps unnoticed arrival of Fr. Schuh marked the implantation of the Society's presence on Nigerian soil. While foxes have holes for their homes and the birds of the air have nests to lie in, Fr. Schuh had no place to stay, but was received by the generosity of Fr. Fitzgibbon, SPS (later the Bishop of Port Harcourt and Warri dioceses) with whom he stayed at the Catholic Secretariat in Lagos pending when suitable accommodations could be arranged. Fr. Schuh was straightaway thrown into work as he joined the faculty of the University of Lagos as a Senior Research Fellow where he also taught Biology.

His arrival and settling paved the way for more Jesuits to come. In 1963, Frs. Joseph McKenna and

Joseph Schuyler joined Fr. Schuh in what was then called the Nigeria Mission. This year became known as "The Year of the Three Joe's." They were pioneers, explorers, visionaries, and even innovators of inculturation. Many appeals came flowing in to the Jesuits: for teachers at both high schools and seminaries in Nigeria and Ghana, for chaplains at schools and catholic institutions, for a coordinator at the National Catholic Secretariat, etc.. There were so many calls, so many opportunities, and so few men. For this reason, the New York Province felt called to intensify its commitment to this mission. As a result, in January of 1965, Fr. McGinty, the then Provincial of the New York Province, made the first official visitation to the mission. Following his visitation, a residence was bought that same year in Surulere, Lagos, where the Jesuit Curia now stands. This residence provided a home for many Jesuits, priests and scholastics alike, who came into Nigeria to support the society's fertile mission.

The early Jesuits in Nigeria, like Jesuits of all time and places, had an enormous amount of work to do. But the success of their work demanded that they expand their presence to other parts of the country. By 1967, Jesuits in Nigeria were already working in Nsukka (Eastern part), Kaduna (Northern

part), Port Harcourt (southern part), as well as Lagos (Western part).

Despite the fact that Nigeria was engulfed in a bloody civil war from 1967-1970, the Jesuits working in Nigeria continued to serve vigorously and assiduously while acclimatising themselves to the compromising challenges in Nigeria. It was a lamentable reality that the civil war forced some Jesuits to evacuate where they were working, while others had to leave the country entirely. But fortunately, the civil war failed to deflate the enthusiasm of the Society. These Jesuits, though forced to abandon their primary apostolates, nevertheless picked up new roles as care-givers to the injured war victims, and became an oasis of hope to fragmenting Nigeria. Their patience and labour was rewarded with many successes, and like any other missionary work, a reliable criterion to judge their success was how fast they began recruiting indigenous Nigerians. The first novices were accepted in 1969.

Ghana was officially added to the Nigeria Mission by Fr. Joseph Novak in 1986. But before this certified inclusion of Ghana, the Society was already exploring and working in Ghana. Fr. Pat Ryan SJ, who served as a regent in Nigeria, was already in Ghana from 1974 teaching religion and Islamic studies at the University of Ghana, Legon. With the official inclusion of Ghana, a permanent residence was built in Cape Coast, where Jesuit priests and scholastics lived and served as seminary chaplains, teachers, and retreat directors. Today, the residence in Cape Coast, which was opened in 1990, is used as a tertian centre and a retreat house.

In order to establish a visible, corporate identity, the Society assumed responsibility for St. Joseph's Catholic Church in Benin City in 1980. Frs. Jack Marzolf, Tony Azzarto, Bill Scalon, and Jack Ryan composed the team that began a long process of transformation which earned the Jesuits a

reputation for innovation, inculturation, inspiring liturgies and outreach to the poor. Once reported to the Bishop of Benin City for being too concerned with the poor and being a refuge of sinners, the Jesuits at St. Joseph's soon were present in the prisons and the nearby leper colony, and later founded Joseph House as a soup kitchen and temporary home for destitutes, as well as Faith House, a home for psychologically challenged young men. They encouraged a parishioner, Chris Omusi, in his founding of Project Charilove for the disabled. The newly installed RCIA programme was crowned with immersion baptisms at the Easter Vigil for up to 300 neophytes each year.

Our beginning in Benin City was earlier mapped out by Fr. Bob Dundon SJ from the Wisconsin Province who was a professor of Chemistry and served as chaplain at the University of Benin from 1972-1989.

Irresistible areas continued to invite further Jesuit presence. In 1988, Frs. Paul Maher and Robert

Hamm arrived with extensive experience in directing retreats. They were peripatetic retreat directors and encompassed in their ministries "community discernment workshops" targeted at religious communities in Nigeria. Because of the increase in demand for their services in retreats and workshops, the Society's discernment led to the construction of an Ignatian retreat centre in Benin City which started in 1992. Today, this centre continues to serve the spiritual needs of religious, lay people, and even non-Catholics.

The good works of the Society went forth to all corners of the country, and in 1986, Christ the King Catholic Church (CKC) in Lagos was handed over to the Society by the Archbishop (now Cardinal) Anthony Okogie. The Jesuit presence continues in the full and active responsibility for the chaplaincy at Lagos University Teaching Hospital (LUTH). Also, as pastors at CKC, the Jesuits were running an outstation called Holy Rosary, Egbe, which in due course led into the construction of a school and a parish as the number of Catholics and the needs in that area grew. This parish and school, both properties of the Arch-

diocese of Lagos, were named after St. Francis of Assisi and situated in Idimu, Lagos State. This neighbourhood school now takes in over 1,100 students and provides quality education and formation at very low fees.

In Accra, Ghana, St. Anthony Catholic Church was generously bequeathed to the Society in 1999 by Archbishop Andoh of Accra. Fr. John Ghansah, who is presently delegate for formation in ANW, was the first pastor in St. Anthony's. Today, St. Anthony's Catholic Church enjoys a huge number of catholic worshippers having two vivacious outstations, of which, one is at the threshold of becoming an independent parish.

It was essential beyond all doubt to have an ample number of indigenous men to take up responsibility for the growing apostolates in the Region. The resolution to build a novitiate in 1978 came to fruition when the novitiate was ready for occupancy in 1982, having Fr. Donald Hinfey as its first director. Today, the Jesuit Novitiate in Benin City, which shares the same compound with the Retreat Centre, continues to admit

**Young students begin classes at Loyola Jesuit College in Abuja. Another secondary school at Port Harcourt is under construction in memory of the sixty students from Loyola Jesuit College who lost their lives in an airplane accident on December 10, 2005.**







**Fr. Chioma Nwosu, chaplain at Lagos University Teaching Hospital, administers the Sacrament of Baptism.**

many candidates for Jesuit formation.

On 2<sup>nd</sup> July 1987, Nigeria/Ghana mission became officially a dependent mission of the Society under the fatherly care of the New York Province and had Fr. Eamon Taylor as its first superior of the Mission.

As a result of a long and fruitful discernment under the leadership of Fr. Peter Schineller, the 2<sup>nd</sup> superior of the Nigeria/Ghana Mission, a giant step was taken to start a secondary school, which is presently situated in Gidan Mangoro in the Federal Capital Territory. This secondary school, Loyola Jesuit College (LJC), which was opened in 1996, is one of the best secondary schools in the country. The first four graduating classes were number one in the West African Exam Council (WAEC) exam out of 10,000 schools. At the same time, LJC offers a favourable and rich ambience for Jesuits on regency and various experiments, characteristic of our Jesuit formation.

On 22 July, 2005, the then Nigeria/Ghana Mission became an independent Province called the North-West Africa Province (ANW) in an exuberant celebration that was preceded by three days of prayer, sharing and planning. Fr. George W.

Quickley became our first provincial and almost immediately began to explore new frontiers.

Today there are about a hundred and ten Jesuits (90% indigenous) working in ANW and serving in all its apostolates spread across the five countries that make up the province: Nigeria, Ghana, Liberia, Gambia, and Sierra Leone. Although Jesuits are yet to maintain a presence in Sierra Leone and Gambia, discernment is started as to when and how our presence will be extended there.

As we celebrate 50 years of Jesuit presence in the now ANW province, we celebrate a golden gift of blossoming vocations, apostolates, and different ways we remain available to the universal church through our service to the local church in the different countries that make up the province.

On the 10<sup>th</sup> of December, 2005, sixty students from our college, LJC, lost their lives in a plane crash in Port Harcourt, Nigeria. This sad and emotional tragedy led the Society into deeper reflection on areas in which we can begin to address the degrading infrastructural problems in the countries that make up our province. In order to immortalise the lives of these sixty students, the ANW Province has arrived at an

advanced stage in founding a new secondary school in Port Harcourt to honour the request from the parents of the children who lost their lives. This college, which is called *Jesuit Memorial College* (JMC), will offer quality secondary education to young pupils in the troubled Niger Delta area of Nigeria as a sign of “hope reborn” in an area of the country rich in oil with poor people. Two Jesuits, Fr. Ikenna Ikechi and Bro. Osaretin Jonah, are presently living and serving the pastoral needs of the area in Port Harcourt where JMC is being built.

As ANW continues to expand her works and apostolates, plans are underway to set up a centre for social and theological reflection which has been on the drawing board for many years. Fr. Ghislain Tshikendwa, the international Director of the JESAM Social Apostolate in the company of Fr. Enyeribe Oguh, the Chairman for Social Apostolate Commission in ANW, carried out a feasibility review of the five countries in our Province to determine a suitable location and to initiate the process of establishing our proposed Social Centre. Our golden jubilee celebration is not only celebrating a glorious past, but is also opening new frontiers in our commitment to service for the Greater Glory of God.

As we celebrate our Golden Jubilee, we remember and we celebrate all those who have worked and laboured (living and dead) in the ANW province. We are grateful to the New York province and other provinces that have sent men and continue to send men to labour in our province. The labours of old still yield fruits; the seeds sown of old still receive moisture from the hands of present Jesuits in the ANW province; and the struggles started in 1962 will never go down in vain. We celebrate, we remember, and we are grateful.

**Gabriel Ujah Ejembi, S.J.**

## CENTRAL AFRICA: 50 YEARS (1961-2011)

# Facing the Future with Hope



**Celebrating a jubilee is giving thanks to God both for these founding activities and for those they support.**

**It is also a call for the discernment of priorities, which is always necessary for the greater glory of God and a greater service to the Church.**

**T**he welcome given to the Father General in Bukavu (Democratic Republic of Congo) on 27 July 2009 by the Provincial, after his participation in the Congress of Alumni of the Society in Bujumbura, was like a preview of the Jubilee of the Central Africa Province (ACE).

The immediate origin of the Province was the creation of the Kwango Mission entrusted to Belgian Jesuits in 1892; but St Ignatius had already sent four companions to the Kingdom of Kongo to found a college there in 1548-1555. The Province was erected on 8 December 1961. It shares with the only two assistancies of Africa and South Asia (India and Sri Lanka), the privilege of having an







*Young newly ordained priests on July 19, 2009 at Kimwenza in the Democratic Republic of Congo . Previous page: Fr. General welcomed to Bukavu during his visit to the Province in July 2009, and a group photo taken in front of the novitiate at Kisantu.*

average age of less than 50 years.

It was born in the wake of the Second Vatican Council and the African independences. At the time of its erection, it still had numerous mission posts, which since then have become diocesan parishes. But it also had some specific institutions which it had been asked to establish in the field of education and spiritual animation. In addition, it has had a novitiate since 1948 and its own philosophate, St Peter Canisius at Kimwenza, since 1954.

At the outset the Province included Rwanda and Burundi, which have formed an independent region since 1999. It had 88 African Jesuits (14 priests, 44 brothers and 30 scholastics), as well as 272 missionaries. Among the Africans there were 10 Rwandans and 2 Burundians. Its profile has changed profoundly. The Congo had a population of barely 15 million at the time of its Independence on 30 June 1960, whereas it now has 69 million. In the capital, Kinshasa, there were 400,000 whereas today there are certainly about 9.5 million. The number of finalists in secondary education was only 450 in 1960, whereas in 2010 there were 434,000 candidates for the state examinations which permit the humanities cycle.

The two pyramids of ages in the Province in 1980 and in 2010 highlight the breadth of the transformations since 1961. The layout is such that we see on the same line the cohorts of 1980 and those of their survivors in the Province 30 years later, in 2010.

In 1980 the Province of Central Africa was still made up mainly of

expatriates. We diversified them thanks to the arrival of Spaniards, Columbians and a few other Latin Americans and Dutch. But there were only 25 African priests in comparison with 239 expatriates. Among the brothers there were 26 Africans and 23 non-Africans. The scholastics instead were nearly all African: 50/56. The overall appearance of the pyramid in 1980 was preoccupying. The most numerous cohort was that of the 50-54 year-olds. Below this, the African recruitment did not compensate for the shortcomings of the missionary input. African vocations in fact only began to increase at the end of the 1970s. The phenomenon is linked both to the considerable enlargement of secondary education and to the rejection of the totalitarian power structure that went as far as removing the feast of Christmas from the legal calendar in 1974.

In 2010, the pyramid assumed the shape of a fir tree, with a residual summit consisting very largely of expatriates, whose base was the cohort of 70-74 year-olds. A gap separates it from another pyramid, almost entirely African under the age of 55.

This pyramid is far more encouraging, but it also leads one to wonder about management problems in the many institutions in the Province. In 1980, the Provincial disposed of a staff that was not only more numerous (369 as opposed to 328 today), but the vast majority was in active service. In 2010, an important proportion were in formation and required a greater number of formation teachers. Furthermore, the base was insufficient to ensure the replacement of the present over 70-year-old cohorts.

*a) The education and cultural action*

*sector.* The Church is fundamentally an educator and St Ignatius was a champion of integral education. The Central Africa Province has 7 secondary colleges: 2 in Kinshasa, 2 in Kikwit, 1 in Kisantu, 1 in Kasongo-Lunda and 1 in Bukavu. It has 4 centres for spiritual animation at Kimwenza, Manresa; Kikwit, Kipalu; Bukavu, Amani; and at Pelenda, La Storta, in the Kwango. It animates many sessions. A set of young people are striving to become teachers in the field of the Spiritual Exercises.

Jesuits are also present in higher education as well as in the field of audio-visual technology, at the request of both the Episcopal Conference and other institutions. The social teaching of the Church is a frequent theme of interventions. The Province also contributes to the life of the local Churches through the parish apostolate. In the cultural field its activities also include publications, notably school manuals, a general interest journal *Congo-Afrique*, a pastoral magazine *Telema* and even some journals edited by the philosophy students at Kimwenza.

*b) The social sector and actions on the structures of society.* The *Cadicec* centre was founded in 1956 for the motivation of employees and business managers. In the aftermath of the rebellions the Bukavu *Alfajiri* College started the *Cheche* (sparks) movement to provide a framework for the young people unable to study. The *Cepas* (Centre for Studies in Social Action) was founded in Kinshasa in 1965. It has published juridical pamphlets that have been widely successful.

More recently, it has produced some deeply researched analyses of mining contracts and has published the proceedings of a symposium on the reform of the penal code, as well

as guideline texts for the process of democratization. The *Rodhecic*, a network of organizations for human rights and civil education inspired by Christianity, is associated with it. The *Mgr Munzihirwa Centre* for the rehabilitation of street children is another recent initiative of the Province, which also includes national sections of the *JRS* (Jesuit Refugee Service) and of the *AIDS* network. The livestock services of the Province have also become a precious area of application for the agro-veterinarian Institute *ISAV*, which it opened in 1994.

The apostolic daring evoked by the Province's commitments could not exist without the important work of reflection and continuing formation. The formation teachers have a special role in this. The Province Days and various other gatherings make a further contribution. Celebrating a jubilee is giving thanks to God both for these founding activities and for those they support. It is also a call for the discernment of priorities, which is always necessary for the greater glory of God and a greater service to the Church.

The dynamism of the Province is also due to that of the Christian families who accept the consecration of their children to the Lord. The perseverance of vocations is also to be promoted by the development of relations between the Society and families and their members, inculturated in the specific situation of contemporary Africa. Moreover



*Above: Along the streets of the Democratic Republic of Congo—like many other African countries—villages and crowds of people always ready to welcome visitors.*

*Bottom: The rector of the Collège Bototo in Kinshasa, who is a native of Colombia, chats with his students. This school is one of the best known and most prestigious in the country.*

the Province's work is rooted in the vitality of the whole Church in the Democratic Republic of Congo (RDC) and in Africa in general.

The 2010 yearbook of the diocesan clergy in the RDC indicates that there are now 351 priests incardinated in the three dioceses, to whose foundation the Central African Province has contributed: 163 in Kikwit, 123 in Kisantu and 65 in Popokabaka. A new founding mission was started by the Father General's decree of 29 June 2010, which entrusted the Angola Mission to it. The whole Province is aware that humility as well as initiative will be required to achieve the desired formation of a new Province

in this country. It has committed itself to this with faith.

In the Central African Province the invitation of the 35<sup>th</sup> General Congregation to live our mission in the Church today with "renewed fervour and enthusiasm" has given rise to a renewal of hope and confidence. We give thanks to God for the ardour with which the young are being formed, for the fervour of the Christians who support us and for the trust that is shown to us. May God keep us faithful and available for all that He asks of us!

**Léon de Saint Moulin, S.J.**





## DEMOCRATIC REPUBLIC OF CONGO

# CONGO-AFRIQUE A Magazine at the Service of Africa

The Province of Central Africa (ACE) was established on December 8<sup>th</sup> 1961, the feast of the Immaculate Conception of the Blessed Virgin Mary. Our magazine was initially called *Documents pour l'Action* (Documents for Action). It was first published in January 1961, and came out under the auspices of the eminent "Bibliothèque de l'Etoile". So like our Province, it has also been in existence for fifty years. When we celebrate a golden Jubilee, we turn in gratitude towards the Source of Life, the Master of time and history. We contemplate and give thanks to the One "in whom we live, move, and have our being" (Acts 17: 22).

When a magazine has been published for fifty years, we remember the patient and persevering work over all those years, those five decades, work which has offered thinking people of the DRC (as well as of other countries) points for reflection and study. The magazine has also encouraged its readers to action in wide-ranging political, economical, social and cultural spheres. In celebrating the fiftieth anniversary of *Congo-Afrique*, we remember every benefactor, author, subscriber, reader and friend: and they are found far and wide, in the DRC, in Africa,

Europe, Asia and America. They have appreciated and supported us. Our Jubilee is their Jubilee as well.

In this special year of *Congo-Afrique's* fiftieth birthday, we want to pay tribute to its *primi patres*: the then Provincial Superior, Father Mertens (1957-1965), as well as Fathers Albert Leysbeth, Robert Roelandt and René Beeckmans. This last one, especially, devoted much of his life to *Congo-Afrique* as its publisher and news editor. But we admire the dynamism and creativity of that first editorial team as a whole.

Initially in 1961, the magazine was called *Documents pour l'Action*. It originated within the "Bibliothèque de l'Etoile" (BDE). There have been changes of name: to *Congo-Afrique* in 1966, to *Zaire-Afrique* in 1971, and back again to *Congo-Afrique* in 1997. It is the only specialist monthly which has been published uninterruptedly for fifty years in the DRC. These have been fifty years of information and reflection on African social, religious and literary matters. Through contributions which have been both creative and faithful, the "progress and development of the Congo and Africa" has always been its focus. The magazine has survived the troughs, the trials and tribulations of many political regimes. With its ten issues each year, *Congo-Afrique* has



**Together with the Central Africa Province, also Congo-Afrique celebrates its golden jubilee. It's a monthly of information and reflection, of African news and literary stories, of creative fidelity for the progress and development of Congo and Africa.**

tallied up a total of 500 issues by the end of this, its Jubilee Year.

In the very first editorial of *Documents pour l'Action* (Jan – Feb 1961), the editor made clear the vision he had for the magazine: this was "to bring light to the activity of the laity, and to contribute to their human and Christian development. We will try to tackle the practical problems of our countries, and propose some viable solutions. We will do this by presenting background notes, by publishing

original studies, by offering advice, and by providing information. *Documents pour l'Action* intends to help the layman form balanced judgements so that he may engage more effectively in secular action; he will be able to act efficiently in his own sphere of influence through sound personal judgements".

The editors identified the target audience of the magazine: "*Documents pour l'Action*, we hope, will have a special place in study circles, during meetings of different associations, and especially in apostolic movements or social organizations. This will only come about if we are able to develop bonds of sympathy and cooperation with our readers; this is something to which we look forward. And so, we urge our readers to communicate to us their opinions, their suggestions, and their real problems. It is only when we create an environment of reflection and exchange that we will really reach our goal, which is to help the Church and the Congo".

From its 25<sup>th</sup> edition in January 1966, the Centre for Study of Social Action (CEPAS, Centre d'Etudes pour l'Action Sociale) took over the publishing of *Documents pour l'Action*. Its name was also changed then. It became known as *Congo-Afrique*: its new sub-heading, *Economie-Culture-Vie sociale* (Economy-Culture-Social Life), defined its interests and concerns at that time.

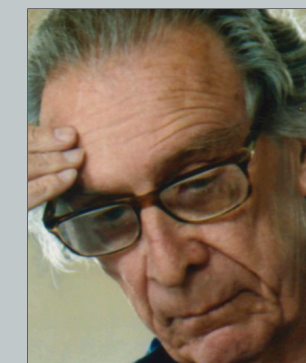
A team of Jesuits, who were specialists in the economic and social sciences, formed the Centre for Study of Social Action; they were involved in institutions which had, as their aim, the study and promotion of social and economic organizations in the Congo. They worked for, and cooperated with a variety of institutions: these included the Centre for Social Research of the Bishops Secretariat of Congo, the Institute for Social Organizers (INAS, Institut d'Animateurs Sociaux), and the Association of Executive and Christian Leaders of the Enterprises in Congo (CADICEC, Association des Cadres et des Dirigeants Chrétiens

des Entreprises au Congo).

The editorial of the January 1965 issue of *Documents pour l'Action* stated that the aim of CEPAS will be to conduct study and research, not only theoretically, but also to encourage and promote enlightened and effective action. To achieve this, CEPAS set out to be "impartial" and non-sectarian: "it is not tied to any kind of private interest, nor has it any political leanings; its only aim is to contribute to the progress and development of Congo and Africa in an independent and disinterested way. It aims to be open to all currents of thought, and not to be narrow-minded and prejudiced. In doing this, it will respect its original perspective and "personality" by affirming its Christian orientation" (*Documents pour l'Action*, nr. 25, January 1965, p. 2). These aims and orientations of CEPAS have not changed. As it has always done, *Congo-Afrique* still takes an interest in the main problems of Congolese society: it responds to these through its reflections on politics, the economy, social life and culture.

At the time of its silver Jubilee in 1986, *Congo-Afrique* was described as "a monthly magazine which informs and reflects, in an integrated way, on the more pressing problems of development of Zaire and Africa. We have always tackled the serious problems of development – and we will continue to do so – following a line of thought which is based on the Christian vision of "integral development": the "development" of every person which flows into the development of all. Such an outlook on development does not only concern itself with economic growth, but it also takes social justice and general well-being into account. Such development also always has a cultural and moral component." (nr.201, p.3)

This means, continues the editor, that "our contribution to the promotion of integral development in the Democratic Republic of Congo and Africa, consists in a service of providing information and reflection. Our task is to give valid and objective



**Above: Fr. René Beekmans who has spent nearly all his life since he was forty years director and editor of the review. Previous page: Covers from the African review that had just celebrated its fiftieth anniversary.**

information, to reflect serenely and honestly, to form and train, and to share with others their quest for what is true, good and just: it is indeed a noble task... It is through the gradual progress in knowledge and understanding that we are able to approach current and future problems effectively" (p. 3, 4).

It is a pleasant duty to give our heartfelt and sincere thanks to everyone who has contributed to the survival and success of our magazine for its first half century.

In this, its golden Jubilee year, *Congo-Afrique* enters the digital age. Work is in progress for an online version of the magazine. From January 2011, our subscribers in Europe, Asia and America will be able to receive the magazine in pdf format.

At this threshold of its second fifty years, I say to all the subscribers and readers, to all the authors and contributors of *Congo-Afrique*: "let us push on ahead with the task of advancing the political, social, moral and cultural heritage of our beautiful country." *Ad Majorem Dei Gloriam.*

**R. Muhigirwa Ferdinand, S.J.**  
Director of CEPAS  
Editor in Chief of Congo-Afrique  
Translation by H2O



# The Golden Jubilee of Kerala Jesuits

Today's Kerala Jesuit Province, consisting of just over two hundred members, is trying hard to find its exact role in a vastly changed neo-cultural scenario.



A presence that continued through centuries... An identity that has been in the midst of controversies... A history fully integrated to the culture and the ethos of the land... But at the same time a name that remained outside the mainstream of historical and cultural narratives... That is what Jesuits in Kerala have been through centuries.

What would Kerala have been if Jesuits were not here at all? Though hypothetical, the question invites us

to reflect on the contribution of the Society of Jesus in general and to Kerala's own religious, cultural and social history in particular. That precisely is what we propose to do as we celebrate the 50<sup>th</sup> anniversary of the inception of the present Jesuit setup called Kerala Province.

Kerala, a land blessed with evergreen trees and precious spices watered by 32 rivers and plenty of rains, located at the south-western tip of Indian peninsula was always a preferred destination for traders and travellers from several continents.

Jews, Arabs and Egyptians from the Mediterranean basin and the Romans too had established trade relations with Kerala. From the 15<sup>th</sup> century on Europeans in large numbers came in search of adventure and prospects. Ignatius Loyola's close friend and colleague Francis Xavier landed here with the specific aim of sharing with our people the Good News of Christ, the Saviour of mankind. Thus began the first Jesuit mission in this *God's own Country* which already had its Christian presence from the days of

St. Thomas the Apostle. The ancient community of St. Thomas Christians was well integrated into the culture of this land. But they too needed pastoral care and guidance for further integration into the universal Christian fellowship as embodied in the Catholic Church. Then there were also the vast section of the local population who had not yet been touched by the Gospel.

Early Jesuits focused their attention on three areas, viz., pastoral care of St. Thomas Christians, evangelization of the fisher folk in the coastal belt as well as the rural areas of Southern Kerala. The mission stretching from Goa to Bengal and reaching up to the islands of Moluccas and Malacca was entrusted to the Malabar Province in 1601. Though it flourished in India with positive results, its impact on St. Thomas Christians had its ups and downs. The unsteady political situation due to fights within the land and from across the borders also affected Jesuit missions and its survival. European forces were also involved in some cases. St. Paul's Seminary, a printing press and the catechetical training centres started by Jesuits were destroyed in a local war and as a result Jesuits shifted their formation centre from Kochi to *Ambazhakkadu (San Pauloor)* which lay beyond the reach of the Dutch influence.

The Society in India was extremely slow and seemingly reluctant to recruit new members from the local Christian community. The case of young Pedro Luis, a Brahmin convert from Quilon stands out as an exception to the rule. It was, thanks to Fr. Nicola Lancillotti, that he came to embrace the Catholic faith and be baptized at the age of 14 taking Pedro Luis as his baptismal name.

The story of Jesuits in Malabar and the emergence of Kerala as the fully literate and socially advanced state in India are closely interconnected. Before their arrival on the scene education was the exclusive privilege of the high-caste minority. Caste-hierarchy defined



Above: Students from St. Joseph's Higher Secondary School in Calicut gather in the school's courtyard for morning prayer before the start of class. Previous page: Students from the same school celebrate in traditional dress Kerala's very popular religious and cultural feast of Onam.

and governed social living. Jesuits at that age worked to convince all that every human person has equal rights before God. Black magic and other esoteric practices were declared unworthy of man and Jesuits continually worked to wipe out such elements from Christian living. They insisted on a humane culture that challenged and revolutionized the feudally structured society of the time.

Jesuits also took keen interest in learning the local language in order to communicate the Gospels more effectively to the people. They also wrote dictionaries and grammars for helping new learners. The most striking example for that is Fr. John Earnest Hanzleden (popularly known as *Arnos Padri*) who came from Germany at the age of 20. He did the major part of his novitiate during his long journey under the direction of Fr. Weber who had recruited him in 1698 for the Indian mission from the Jesuit College of Osnabruck. He became a scholar in Malayalam and Sanskrit as well. He

composed excellent poetry in Malayalam on Biblical themes to communicate Gospel stories that evolved in history as a tradition of singing during Christian celebrations. *Arnos Padri* is acclaimed today the second father of modern Malayalam language, the first being *Ezhuthachan*, the much reverend ancient Hindu bard.

The first Jesuit school in Kerala was established in 1793 at Calicut. The geographical area identified as the State of Kerala today was fragmented among many local rulers and Jesuits operated from Madurai in Tamil Nadu, Mangalore in Karnataka and Calicut in Kerala to reach out to all parts of Southern India. Meanwhile, the constant interaction and inspiration of Jesuits and other missionaries over the centuries reformed the culture and living of Kerala. As a result there was an explosion of Christian charity, goodness and missionary spirit. Many young men and women responded to the call of Christ serving the Church and humanity.





**Children from St. Joseph's Junior School in Calicut during recreation in the school's courtyard. The Province of Kerala, like the rest of the Society of Jesus in India, is deeply committed to the field of education at all levels.**

There are thousands of Catholic missionaries from Kerala, both men and women, engaged in a wide variety of apostolates all over India and in other parts of the world. Early Jesuits broadened Kerala's outlook by redefining the Christian faith and changing the course of history. But today's Kerala Jesuit Province, consisting of just over two hundred members, is trying hard to find its exact role in a vastly changed neo-cultural scenario.

Kerala Jesuits run five higher secondary schools along with two university colleges. These institutions cater to both urban and rural population. One school situated in the Wayanad district is specially oriented to the tribals. To ensure their development with due regard for the protection of their own ancient culture and traditions, Jesuits have launched an organization called *TUDI (Tribal Unity and Development Initiative)* which is deeply involved in the promotion of the welfare of the tribal folks of Wayanad. Further south they have opened another school in an interior village in Trivandrum district. It caters to the educational need of a developing community.

Unemployment is a major problem for Kerala's educated youth. Jesuits started two Industrial

Training Centres (ITCs) with a view to qualifying them for better of jobs. *Pius X ITC* has established good contacts with captains of industry in Mumbai and other big cities in India and abroad. They look upon this ITC as a preferred recruiting place for technically trained men. Job oriented training is given to the tribal youth of Attapady area on a non-formal basis by *AADI, (Attapady Adivasi Development Initiative)* another Jesuit initiative for the development of the tribals. To train and support the youth of fisher folk there are also two centres run by Jesuits.

*Snehasena* (Love Army), a monthly Malayalam magazine promoting value education and faith formation, published by the Jesuits has great influence among children all over Kerala. It has formed generations of young men and women irrespective of their religion and faith. Today half a million little ones welcome *Snehasena* as their best friend. *Thanmaya* Media Centre at Kottayam, the epicentre of literary culture of Kerala, is another Jesuit endeavour to meet the challenge media illiteracy. It is active with facilities and resources to train generations in media literacy.

Fr. Sebastian Thengumpally whose entire body below the neck got partially paralysed as a side

effect of a serious illness at the age of twenty is leading a fruitful life in Kerala Province promoting the all round welfare of those who are physically and mentally challenged at *Snehabhavan*, Kottayam. Kerala Jesuits also reach out in social involvement through Loyola Extension Services attached to Loyola College, Trivandrum and Socio Religious Centre at Calicut through counselling and training.

All India Catholic University Federation (AICUF) has a rich legacy in Kerala as it has moulded generations of committed leaders during their college days. It continues to be active among college students orienting them especially to the social needs of the day. Newman Association of India, Ernakulam circle gathers graduates and professionals for monthly meetings for study and reflections on faith-related issues of the day.

*Sameeksha* (means *perceive equally*) stands out as a unique model of inter-cultural and inter-religious dialogue. In India, a country of diverse religions and faiths, dialogue is a way of being the Church. Jesuits of Kerala have offered a model here on the bank of the river Periyar where every religion is respected and honoured with its uniqueness. Jesuits also work as pastors in borderline parishes especially in two developing dioceses in Kerala.

Recalling our Jesuit legacy in the context of the Golden Jubilee of our Province, we realize that we have to face new challenges and fresh prospects. Situations have changed and the atmosphere today is marked by postmodern cultural trends that will affect the faith of the people as well as their life in common. At the same time, the Society's rich tradition conveys to us courage to look towards the future confiding in the strength that comes from the Lord who has called and assigned us to this corner of His vast vineyard.

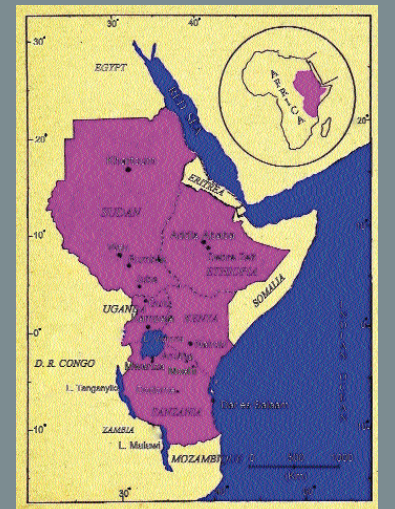
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## JESUITS IN EAST AFRICA

# A long and varied presence



**Map of the Province of West Africa and the construction site of Ocer Campion College in Gulu, Uganda.**



**Jesuits are working for the past 455 years in East Africa. The Independent Province is now 25 years old: it has 200 members of 22 different nationalities engaged in an extensive network of apostolic works. In each of the five countries where they are active.**

In his fiery zeal for the missions, St Ignatius of Loyola offered himself to go and work in Ethiopia. When, as General of the Society, he could not do this in person, he accepted to create the Province of Ethiopia, to which he assigned fifteen Jesuits in as early as 1553. This became one of the first Jesuit missions to Africa. It now forms part of the Society's history in the territory covered by the Eastern Africa Province. This province is currently coterminous with the geopolitical jurisdictions of Ethiopia, Kenya, Sudan, Tanzania and Uganda. It is a vast apostolic field of 5,402,966 km<sup>2</sup> (larger than the Indian sub-continent), which is inhabited by about 247,764,600 souls.

The people of Eastern Africa constitute an ocean of human diversity—a great variety of history, economics, politics, language, culture and religion. Living side by

side in different parts of this region and in varied proportions are Christians, numbering about 113,435,739, Muslims, about 82,995,448, and practitioners of Indigenous Religions and others, about 45,560,069. About 43,343,339 are Catholics, who thus constitute 17.5% of the entire population of Eastern Africa and 38.2% of all the Christians there. Although the scale and distribution of this diversity has changed in the last five centuries, its constitutive cultural and religious elements have remained more-or-less the same since the time of St Ignatius.

In the Society's initial worldview, Eastern Africa formed part of the general category of remote regions inhabited by infidels, heretics, schismatics or any of the faithful (cf. *Formula of the Institute*, n. 3). These regions may have been vaguely known, but they formed an





**Above: Pilgrimage by a group of Jesuits to Malindi in Kenya where there is a sixteenth century chapel dedicated to St. Francis Xavier in memory of his landing there in 1542.**

integral part of what St. Ignatius and the early companions envisioned as mission territory; in fact, their inclusion in that worldview reveals the frontiers the first Jesuits were prepared to cross in service of the Kingdom. It was that generosity that made Eastern Africa appear so clearly on the initial Jesuit radar screen.

St Francis Xavier was the first Jesuit to set foot on this patch of the global apostolic field. On his way to Asia, he stopped at Malindi on the Kenyan coast in March 1542. During his brief sojourn at this Muslim town, Francis buried a fellow traveller who had died in their galleon. The ritual occasioned dialogue with a prominent Muslim, who expressed concern about declining devotion in Malindi. Francis' response was blunt: "God, the all-faithful, abided not with infidels and took no pleasure in their prayers." Although Francis did not make converts in the town, a chapel was later erected there in his memory. From Malindi, he proceeded to Goa (India), his original destination.

But, as already hinted at, Eastern Africa attracted more attention than Francis's incidental stopover. At the time there was in Europe a legend about *Prester John*, a schismatic prince believed to reign in this region. His realm was narrowed down to present-day Ethiopia. Then, as today, the country was populated by a proud people who mainly professed indigenized Christianity, entirely oblivious of Rome. They gave their allegiance to an *abuna*—a local patriarch—rather than to the pontiff in Rome. When the church wished to regain the *prester's* principality, the Jesuits came in handy.

So significant was this mission that Ignatius allowed his first companion and trusted spiritual lieutenant, Blessed Peter Faber, to accept consecration as patriarch for Ethiopia, setting a precedent that was immortalized in the *Constitutions* (n. 818). Faber entered eternal glory before he could take up this assignment. The patriarchate

was given to Fr João Nunes Barreto, with Fr André de Oviedo and Fr Melchoir Carneyo consecrated as his assistant bishops. The three prelates waited in Goa while Fr Gonzalo Rodrigues and Br Francisco Lopes became their forerunners. The duo entered Ethiopia in 1555, from which date we count 455 years of intermittent Jesuit presence in Eastern Africa.

Something clogged this mission right from the start. When the two companions arrived in the imperial court, Emperor Glawdewos let them know in no uncertain terms that he was not the "schismatic" *prester* imagined in Europe. He lectured the Jesuits on Ethiopian orthodoxy, as if to disabuse them of their Roman heresy. The context did not lend itself to Patriarch Barreto taking his See, although Oviedo and a few companions entered Ethiopia in March 1557. Soon after they entered, the then Ethiopian port of Massawa was captured by the Turks, blocking any further supply of fresh Jesuit manpower to the mission. The companions locked up in the country sustained the mission under very unfriendly conditions, yielding no visible apostolic fruit as a result. In 1566, Pope Pius V allowed the mission to be closed, but the remnant team of Jesuits stayed on. Just before his death, Oviedo ordained Br Lopes to the priesthood, as if to leave behind a sacerdotal flame. The first Ethiopian mission really ends with the death of the then "Fr" Lopes on 25 May 1596.

As the first mission was dying out, a second one was hatching. In 1587, Pedro Paez, a young Spanish scholastic who would become the icon of early Jesuit labors in Ethiopia, wrote to General Acquaviva, offering himself for the missions. Soon Paez found himself in Goa preparing to give Ethiopia a second go. Within one week in January 1589, this star missionary was ordained sub-deacon, deacon and priest, and off he was in the direction of Ethiopia. He was in the company of Fr Antonio Monserrate, the mission superior. This mission turned out to be impossible. After seven years the two returned to Goa, having been captured by Moors, wandered in the Hadramaut desert, languished in an Arabian prison, and without setting foot in Ethiopia.

Back in Goa, Paez displayed the kind of audacity the timid might consider unreasonable. He immediately wrote to the General, begging reassignment to Ethiopia. His wish granted, he successfully reached Massawa on 25 April 1603, thus opening the second Ethiopian mission. He was soon joined by four other Jesuits who constituted an initial team of five.

As mission superior, Paez observed Ignatius' earlier instructions to the letter: "Proceed with gentleness. ... Tolerate what you can, unless prejudicial to the faith." Focussing on greater good in the future, Paez looked after little children in a school he built for them. Emperors Za Dengel and Seltan Sagad I (better known as Susenyos) admired Paez's person and talents. Consequently, they acknowledged the pope in Rome and hoped for Portuguese military support through the pontiff's intervention. This combination of factors gave the second

mission a modicum success. Philip Caraman, whose *The Lost Empire* informs this account, contends that Paez's missionary successes in the Ethiopian imperial court at least match, if they do not surpass, those of Matteo Ricci, his contemporary in China. Until his entry into glory in 1622, Paez ensured there was no constitutional rupture between the virtually catholic emperors and the Ethiopian state-church. *Festina lente* had been his missionary strategy.

After Paez's death the situation deteriorated drastically. By 1632 the mission had virtually collapsed. Facilidas, Susenyos' son and successor, sought to re-establish authority by purging the empire of Catholicism. He expelled the Jesuits, murdered those who lingered around and sold others into slavery. By 1640 Jesuits had been wiped out of Ethiopia.

Two centuries passed before the Jesuits ventured into Eastern Africa again. When Pope Gregory XVI established the Vicariate Apostolic of Central Africa in 1846, the Jesuit Fathers Emanuele Pedemonte (Italian) and Massimiliano Ryllo (Polish) were called to join its founding team. Ryllo was a man of immense experience, first as missionary in Syria, Malta and Sicily, then as rector of the Urban College in Rome. In 1847 he was appointed Pro-Vicar to lead the Sudan mission, a position he held until tropical conditions exploited his apostolic exhaustion, expediting his entry into glory on 17<sup>th</sup> June 1848. Another century passed before Jesuits returned to Eastern Africa—this time to stay.

The roots of the present Eastern Africa Province worthily begin in Ethiopia. Responding to an imperial invitation, Jesuits from French Canada arrived in the



**On this page: Two historic photographs marking the presence of the Jesuits in Ethiopia: in 1976 a group of Jesuits with Fr. Arrupe in Addis Ababa; in 1951, bottom, Emperor Haile Salassie with Fr. Lucien Matte (at right), one of the founders of the University College of Addis Ababa.**

country in 1945. The context was still hostile to Catholicism in general and to the Jesuits in particular. Memories of the 1632 events still lingered. For these reasons, the Canadian Jesuits dressed like laymen and assumed the title of 'Mr'. In this manner, they immersed themselves in the educational apostolate, ultimately helping to establish the country's first university in 1951.

The 1960s and '70s saw a greater flow of Jesuits to Eastern Africa. In 1961, Jesuits from Karnataka (India) arrived in Mwanza (Tanzania). They had been invited by the local bishop to look after an Indian community there. However, their mission spread like bush fire, expanding to include spiritual and pastoral care of local populations in and beyond Mwanza, as well as teaching in secondary schools and seminaries around the country. Fr Aloysius D'Souza—one of the early Karnataka Jesuits in Mwanza—came to be so completely identified with the people he served that when he died and was buried in Nairobi (Kenya) in 1999, believers and non-believers in Mwanza thought of it as a cultural anomaly. The Karnataka mission attracted Jesuits from other provinces in India and from Malta, and slowly extended beyond Tanzania.

Fr Paul Mallia opened up the Maltese mission in Uganda in 1969. The Maltese Jesuits first served under the Bishop of Kampala and took part in educational activities around the capital and in Kisubi. Invited by Fr Arrupe to take up a new mission on behalf of the universal Society, Jesuits from Ranchi (India) arrived in Juba (Sudan) in 1971. They were under the leadership of Fr Polycarp Toppo—a man who dared to climb missionary mountains with only one lung functioning





**Above: Intense joy fills the face of this Ugandan woman. Previous page: the construction of the new Ocer Campion College in Gulu, Uganda, one of the most recent achievements of the Jesuits of East Africa.**

properly. He was the first to arrive in the Sudan, boldly stepping into the shoes of mainly European missionaries who had been expelled from the country in the middle of a protracted civil war (1955-72). He was soon joined by five other companions who then concentrated on training the local clergy in a minor seminary. In 1972 more Jesuits from Bombay and Goa-Puna (India) were sent to Nairobi (Kenya) to establish a retreat house. Between 1975 and 1977, the Sudan team received personnel reinforcements from Britain and from the Chicago, Detroit and New England provinces of the U.S.A. and was thus able to carry forward the training of local clergy to the major seminary.

These disparate missions operated in the African context of the 1960s and '70s. Like other parts of the continent, Eastern Africa presented a mixture of challenges and opportunities brought about by political independence. There was the feeling of freedom, of self-affirmation, of wanting to be oneself. As one Jesuit scholastic put it at the time, people repudiated anything that retained the smell of colonialism, and the church had none too little. It was in this context that Fr Pedro Arrupe wanted Jesuits to immerse themselves without unnecessary hindrance. He desired that major apostolic decisions be made on the spot with a better knowledge of local situations. When they discerned for unity, the Jesuits in the region agreed with the General that their disjointed missions would greatly benefit from combined effort.

In response to this discernment, Fr Arrupe created the

Eastern Africa Region on 31 July 1976, with Fr Polycarp Toppo as its Regional Superior. Under him were forty-six members, originally from diverse regions and provinces but now applied to the new region. Quoting from Paul VI's 1975 *Evangelii Nuntiandi* (no. 66), Fr Arrupe wrote: "This diversity of service in the unity of the same mission makes up the richness and beauty of evangelization." Locally, the region was fondly referred to as TUSKER, an acronym that took the initials of its constituent countries and thus symbolised its diversity, but which had a subtle implication of a famous Kenyan lager. A Jesuit is on record as having proposed that a compliment crate of Tusker Lager be occasionally received from the brewers!

Not only did the Jesuits in TUSKER reflect the singleness of purpose and diversity of ministries which characterize the universal Society, but also mirrored the diversity of peoples and cultures in Eastern Africa. In this region where political bankruptcy easily hid in cultural difference, the witness of unity in legitimate diversity was itself evangelical. Indeed the richness and beauty of Jesuit apostolic diversity was quickly manifested by the Society's increase in membership and ministries.

The region's African membership rose from nine in 1976 to thirty-six in 1986. The total number of Jesuits ascribed or applied to TUSKER doubled during the same period, with members originating from as many as eighteen provinces. The region had also hosted Hekima College, the first school of theology belonging to and serving the whole Assistancy of Africa and Madagascar.

Moreover, the region's location within the African Great Lakes conflict zone made it a home to JRS right from its foundation. Satisfied with ten years of progress, Fr Peter-Hans Kolvenbach elevated TUSKER to the full-fledged Province of Eastern Africa on 31<sup>st</sup> July 1986, from which date we now count twenty-five years.

The Eastern Africa Province has continued to grow. Over the years, many a local youth has judged the Jesuit enterprise worth joining. In 1991 the Province opened its own noviciate in Arusha (Tanzania). An average of ten young and generous men has entered this noviciate annually. Moreover, the province has continued to attract laborers from all corners of the world. With Jesuits from twenty-two nationalities constituting its current 210 strong apostolic taskforce, Eastern Africa remains—as it should—a microcosm of the universal Society.

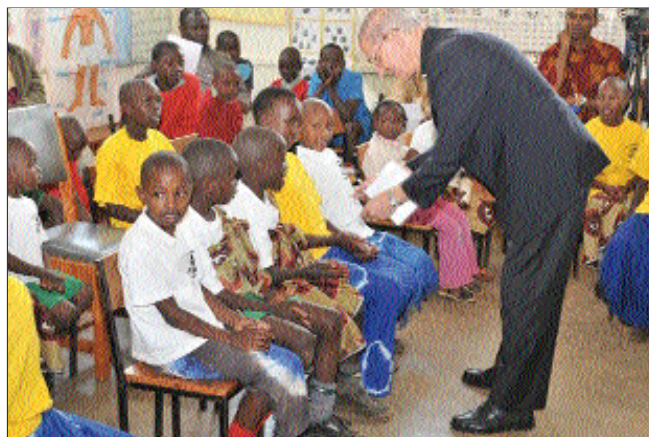
These numbers would mean nothing if ministries stagnated. Parish work has been sustained or expanded in Tanzania, Kenya and the Sudan. The Mwangaza Spirituality Centre in Nairobi (Kenya) has been expanded considerably, and the Galilee Centre in Debre Zeit (Ethiopia) remains the only retreat house in that country. Some Jesuits in Sudan, Uganda, and Tanzania have creatively extended spiritual services to those who would not afford to spend time in a centre. When the Wisconsin Jesuits joined the team in Uganda, their residence in Kampala became a fountain of spiritual and pastoral outreach programs that went beyond the capital. An even more formalized on-going formation team in Moshi

(Tanzania) styled itself *Wamasai wa Mungu*—a Kiswahili term implying "God's nomads", after Eastern Africa's traditionally nomadic Masai community. Similar ministries have been carried out by those who worked with Christian Life Communities (CLC) in Kenya, Ethiopia and Sudan, and the Apostleship of Prayer and youth ministries in Uganda and Tanzania. A combination of pastoral and spiritual work has been possible through various chaplaincies in Arusha (Tanzania), Addis Ababa (Ethiopia); Nairobi, Meru, and Kisii (Kenya); and Khartoum and Rumbek (Sudan).

Furthermore, several Eastern Africa Jesuits have continued to work with JRS in the region and several others have devoted themselves to caring for the neediest, especially those infected and affected by HIV / AIDS and those under the oppression of substance abuse. The Jesuit Hakimani Centre in Nairobi sensitizes the wider community about issues of justice and peace in Kenya and acts more generally as the heartbeat of the social apostolate in Eastern Africa. More recently the province assumed responsibility for Radio Kwizera in western Tanzania, which was formerly run by JRS and mainly broadcast for refugees from Burundi and Rwanda. With a pastoral accent on its programs, the radio still serves displaced people and local communities in the region.

By far the heaviest investment has been in education. Jesuits in this province have taught in all levels of schooling, from the primary to the tertiary. For years they have been part of a mobile catechetical team for schools





in Mwanza (Tanzania). On another level, bishops have continued to call upon them to staff local seminaries. Even when it dwindled numerically, Jesuit presence at St Paul's Major Seminary in the Sudan has stood the test of harsh time. Still in the Sudan, a small Computer and Ecological Training Centre is currently being run in Rumbek, offering skills to tens of students who would otherwise miss out on these modern technologies. In Nairobi (Kenya), the Jesuit Parish at Kangemi manages Upendo Primary School for children in need of special learning environment—a rare facility in one of the capital's poorer suburbs. The province is currently planning to expand Upendo (which means "Love") to the secondary level.

Moreover, the province owns and manages primary schools in Dodoma and Dar es Salaam (Tanzania), and high schools in Dar es Salaam and Wau (Southern Sudan). More school projects are currently underway: a farm school in Rumbek (South Sudan), a high school in the war-ravaged and largely government-neglected district of Gulu (northern Uganda), and an educational centre in Dodoma (Tanzania). Still in education, the Eastern Africa Province has been the largest contributor of academic and formation staff to common houses of the

Assistancy of Africa and Madagascar. Several of its members have also taught in universities around the province, clearly showing that collaboration does not happen only when others work in Jesuit institutions, but also when, as a testimony to the same grace of collaboration, Jesuits work in institutions owned and managed by others.

Despite the humbling setbacks of the 1630s in Ethiopia, Jesuits in Eastern Africa view the totality of their history as a harvest of grace. They realize that the evolution of their apostolic commitments has varied over the years and from one country to another, at times because of complex socio-political circumstances. At the beginning, the trend was rather exploratory, and the policy was to respond to requests as they came from bishops, religious institutions or civil authorities. More recently the tendency has been toward a certain consolidation of apostolic activities so as to render the Society's presence more visible and allocate resources more effectively. Now, the entire body of the province desires to "go further still" (cf. *Spiritual Exercises*, n. 97). Trusting that the grace of God and the support of friends which empowered them in the past will be theirs still, the Eastern Africa Jesuits gathered for their May 2010 Province Assembly in Nairobi agreed on a detailed strategic plan for going further in the mission. Fr Eugene Hattie, present at the assembly as the senior-most Mzee ("Elder", 88), pledged his prayers and Mr. Boniface Okumu, the youngest scholastic in attendance (26), pledged his energies. Then, the assembly dispersed, each going his way as if to literally set on fire his little patch of the global apostolic field.

**Festo Mkenda, S.J.**

*Greatly developed as well is the social apostolate of the Jesuits in this area of Africa. Here a seminar at the Jesuit Hakimani Centre in Nairobi, to restore hope to people traumatized by Kenya's explosive post-election violence in December 2007.*

*Above: Fr. Nicolás meets youngsters in the Upendo School in Nairobi.*



# LET US REMEMBER

**Together with the Jubilees of the Provinces, many other important anniversaries are due to be celebrated. We chose but a few of them: one hundred years of the Collegio Vieira in Brazil, ten years of the dioceses of Battambang in Cambodia, ten years of the Society's presence in Togo (Africa).**





# BRAZIL

## 100 YEARS AT THE SERVICE OF YOUNG PEOPLE

The Antônio Vieira School of Salvador-Bahia is an institution which has managed to speak to the heart of the generations who attended it and to those who, today, fill its corridors and classrooms with joy and life. And how eloquently do those centenary walls speak, replete with names, feelings and histories, which make of it a unique place!

*"To speak to the winds, words suffice; but it is works that speak to the heart."*

These are words of one of the most famous Jesuit priests of the 17<sup>th</sup> century, who contributed in a singular way to the Portuguese-Brazilian religious world; these words also sum up the path followed by the School that bears his name, which celebrates this year a century of existence. Indeed, the Antônio Vieira School (Colégio Antônio Vieira – CAV) is an institution which has managed to speak to the heart of the generations who attended it and

to those who, today, fill its corridors and classrooms with joy and life. And how eloquently do those centenary walls speak, replete with names, feelings and histories which make of it a unique place!

Located in the town of Salvador-Bahia, Brazil, rooted in the socio-cultural context of Latin America, the school began its activities in 1911, with seven pupils on the rolls, attending it. Its inauguration marks the resumption of the educational activities developed by the Jesuits in Brazil, which had been interrupted 152 years earlier, because of the expulsion



Students, family members and many of the city's civil and religious leaders attended the solemn Mass of Thanksgiving to celebrate the school's hundredth anniversary.

of the members of the Society of Jesus, during the educational reform started by the Marquis of Pombal in 1759. Pombal justified this exile by the conflict of interests between the Jesuit educators and the government of Portugal, of which Brazil was, then, a colony. In fact, the return of the Society of Jesus to Brazil didn't happen in a very different way. The Jesuits, who at the end of 1910, arrived in Bahia, had been expelled from Portugal, once the Republicans came to power and a Republican government had been established in that country. As the language of the two countries with minor natural differences was, the same, Brazil, which had already acquired its independence, provided the opportunity to reorganize the Portuguese Jesuit Province and give continuity to the educational project of the Society of Jesus.

Today, with about five thousand students attending it, the CAV is primarily the concrete realization of the Ignatian ideal of education, making real an ideal apostolic project for the formation of people with a sense of service in accordance with the spirit of the Gospel. As a Jesuit School, the CAV has the mission of promoting an education of excellence, which develops every human dimension in an integral and harmonious way, thus contributing to the formation of competent citizens, committed to others and paying attention to the needs of today's society.

In the last 100 years much of what has been built in Salvador and in the State of Bahia is, certainly, due to the openness and the participation experienced among the different segments of society. In the CAV; these moments can only be understood when one keeps in view the social, economical, and political events



In these photos: Aspects of the school's life: reading time by for elementary school children; performance of folk dances by young girls; adult education provided free of charge at the night school, opening new doors in life and work for the participating students.





**Part of the centennial celebrations included a solemn ceremony at Municipality of Salvador-Bahia with the presentation of a commemorative plaque to the rector, Italian Fr. Domingos Mianulli (first on the left).**

which affected the country and the world. Changes in society, Church, family, in world history and in the concepts of education, were taken into consideration by the CAV, and they required reflection and updating in developing its teaching prospectus.

It was a rethinking shared by all Jesuit schools of Latin America. According to the *Common Educational Project of the Society of Jesus* for the continent, the educational proposals are to pay attention to the “different contemporaneous forms of communication which create a mental, affective and behavioral climate different from the one experienced by previous generations. Both the ways of thinking and learning change: they give rise to new learning environments; establish new relationships with time and space and require new forms of thinking and conceiving of learning”. This rethinking is also to consider the challenges of an educational mission in a rich cultural context, but, at the same time, socially marked by neo-liberalism, consumerism, by populist governments, by social exclusion and environmental degradation. Aware of that, the pedagogical project of the CAV is in continuous development and dialogue with the new times, through a holistic and interdisciplinary way of focusing the question regarding the meaning of education.

Supported by the pillars of

Ignatian Pedagogy, the CAV educational project has been dialoguing, all through these years, with society, contemporary reality, with new educational concepts and theories, as also with modern ways of teaching and learning. The experiences provided to the students – be they aesthetic, scientific, artistic, sporting or religious – provoke, stimulate and lead to questions on the act of learning, turning it into a dynamic exercise of interaction with reality, of leadership development and democratic practice.

Such diverse and complete educational possibilities favored the consolidation of talents in different fields, like Jorge Amado and Anísio Teixeira — the first, being one of the most famous and translated of Brazilian writers; the latter, a renowned scholar in the history of education in Brazil in the 20<sup>th</sup> century —, among many other prominent students who started their academic formation in this century old institution.

The process of education starts early in life. The CAV provides its services to children from six years of age, not only by teaching them reading, writing and counting, but also teaching them how to think, critique, create and intervene in the community in which they are inserted. Throughout their basic education, which ends about the time the student reaches eighteen years of age, the pedagogical project pays

special attention to studies, activities and experiments which make it possible to experience the importance of solidary and socially transforming practices. During the school year each group develops specific projects, which permit diverse visions of politics, culture, science, technology, environment and other aspects in a given social context. The climax of the project is in the presentation of these productions, a moment in which the artistic expression, group work, and leadership aspects are stimulated. It’s an integrative education, preparing one to face the challenges of today’s society marked by the paradox of fragmentation and complexity.

In this globalized society, it is necessary to educate children and youth with ability and solidity in the values they will interiorize, in order to prepare them to transform life and history. But it is also fundamental to turn our attention to those who couldn’t attend school since childhood, the adults and youths who, for different reasons, were not able to conclude their basic education. They are the men and women from neighborhoods situated in the periphery, older than seventeen years of age, with knowledge and experience in different areas, but, chiefly, deprived of many rights: unemployed, sub-employed, victims of violence, with a history of educational failures and school leaving. These profiles interweave the educational deficiencies with social miseries. To these students, the CAV offers a new opportunity of alphabetization and conclusion of the basic education through the night course EJACAV, *Educação de Jovens e Adultos do Colégio Antônio Vieira* (“Education of Youths and Adults of Antônio Vieira School”), which, for more than 40 years, has been opening the way to the dreams and plans of these people.

Taking as its point of reference the values of Saint Ignatius of Loyola and Paulo Freire, the educational proposal for 850 youths and adults enrolled in EJACAV works with creative themes and related activities,



**An aerial view of the impressive complex of the Colégio Vieira in the center of the city of Salvador-Bahia: 23,000 square metres with a wide variety of cultural settings, labs, libraries, gymnasium, auditorium, sport fields, and pools that allow a balanced development of both educational and individual development by students.**

which seek to appraise the accumulated knowledge and experiences and enable the (re)building of the knowledge required in the curricular proposal. A vast and critical education directed to the insertion in or to a better qualification for the work market, to the participation and engagement in social movements, as well as to the access to university education.

For the development of this vast educational project, the CAV has exceptional facilities, with 23,000 m<sup>2</sup> structure, with diversified environments to develop the educational activities. They are made up of cultural spaces (classrooms, science labs, technology labs, interactive environments, libraries, auditorium, sports gymnasium, games courts, swimming pools and football fields), celebrative spaces (Sanctuary of Our Lady of Fátima, Saint Ignatius Chapel and Child Jesus Chapel), and formative and convivial spaces as *Casa de Retiros São José* (“Saint Joseph’s Retreat House”) and the *Sítio Loyola* (“Loyola Place”). These facilities grew to embrace the histories, the friendships and the love transmitted to everyone.

Generations of pupils, families, teachers, employees and Jesuits deserved the just and necessary

celebration of gratitude promoted by the School, which comprehended formation, leisure and faith celebration. In tribute to all those who participated and participate in this journey, the CAV organized a set of events, all year round, renewing the links between the school and society. The celebrations included offering a Mass of Thanksgiving on the occasion of the School Anniversary and an ecological walk which included planting 100 trees, spread out through the town, the growth of which will accompany the future of our pupils.

The festivities also included a re-encounter of the School and its community with the past. The opening of the exhibition *Time Capsule: CAV’s and society’s relics* showed to the public, for the first time, objects and documents which had been removed for safekeeping at the beginning of the 20<sup>th</sup> century, during the construction of the School. On the other hand, the inauguration of the monument *100 Year’s Tree*, a work of the artist Nanci Novais, commemorates all those who not only studied at the school, but also left there their personal marks, their seeds and their hearts.

Another outstanding moment of the commemorations was the

publication of the book *Colégio Antônio Vieira (1911 – 2011)-Vidas e Histórias de uma Missão Jesuíta* (“Antônio Vieira School, 1911 - 2011- Lives and histories of a Jesuit Mission”), a work which presents how the School keeps pace with the town of Salvador, giving a positive contribution to a harmonious reading of the trajectory of this Jesuit institution with the country’s own history.

Why all this? Because *Antônio Vieira School* is made up of many faces, many smiles, many hearts, people full of ideals, of dreams and competencies that go to make this school and contribute to it being recognized, now as throughout an entire century, for its academic excellence and outstanding contribution to the human formation of so many citizens of this Region. Jesuits, teachers and employees are continuing this marvelous task today, bringing forward this educational project, inspired by the same ideals and enthusiasm that motivated the founding Fathers of our School.

**Domingos Mianulli, S.J.**  
**Mariângela Risério**  
**Fernanda Alamino**  
*Translation by*  
**Deolinda M. Miranda**



# CAMBOGIA

## BATTAMBANG, TEN YEARS LATER

Ten years ago, when I first arrived in Battambang, my heart was elsewhere. It was in Banteay Prieb where my mission was with the disabled people, where the wheelchair team I worked with made me feel so loved, where I found the deepest meaning serving the most marginalized people in the countryside; and where I was with others who were committed to serving the very needy. I left Banteay Prieb and I arrived in Battambang with tears and without understanding the meaning of the new mission given to me. And now the story has turned out to be more beautiful than I could ever have thought or imagined. The tears have

been turned into rejoicing, the confusion and anxiety into gratitude. Ten years later I continue in my second homeland, Cambodia, as Apostolic Prefect of Battambang, doing the Lord's work on behalf of the most needy. And He knows that, sadly, there are still many in need in *Kampuchea*.

Since 1969, Cambodia has suffered a number of conflicts which have severely affected its infrastructure and its natural resources. Its prospects for the future cut short by a brief and horrible period (Pol Pot's regime between 1975 and 1979) that left the country virtually without educated professionals and without an



**The Battambang Diocese is strategically located in the midst of immense social needs and challenges. It is a goal of the Catholic Church to prepare its members to live their faith in this setting, assist those who are left vulnerable and make its own contribution to built a more just and merciful society.**

economy. The purges of the Khmer Rouge from 1975-1979 and the toll of the succeeding civil war saw the death of over two million people. It was only in December 1998 that the Khmer Rouge factions laid down their weapons and surrendered to government forces, ending the war in Cambodia after 30 years of great suffering. And while the country is being rebuilt, that may take generations. Nowadays, peace remains a challenge, but at least the violence of armed factions now belongs to history.

Cambodia is a poor country, with an estimated 35% living below the poverty line and an estimated 15% living in extreme poverty situation. The poverty rate is particularly high in the rural areas (up to 42%), especially those for whom

agriculture is the source of income, almost for 90% of Cambodians.

Obviously three decades of civil strife has damaged families and strained relationships, but the main cause of vulnerability are economic hardship and lack of access to production resources. The principle factor leading to poverty is lack of access to land, the traditional safety net for Cambodians. In the rural areas, this is combined with limited employment opportunities, lack of capital, and lack of access to markets. Due to the isolation of the war years, many people have been deprived of services of health, education and infrastructure. Thus, apart from those victimized by landmines (although the number of accidents has decreased in the last years, there continues to be a high

number of landmine accidents in Cambodia) many are crippled by polio or cerebral palsy because of the years without vaccinations.

Cambodia is a very young country, 41.9% of the population is under 15 years old and 75% below 25 years of age. The population aged 65 years or more is 2.9%. In the rural areas especially, there continues to be a great need to develop work opportunities, investment capital and the feeder road system to provide accessibility to the market. Food and shelter still remain to be in its most basic and simplest forms. As a solution, whole families or at least some of their members leave home for Thailand as day labourers or domestic workers, humbly accepting the risks of abusive salaries, exploitation and human trafficking.



*The August 15th procession in honor of the Assumption of the Blessed Virgin Mary, the patroness of the Diocese of Battambang. The Catholic community, although few in number, is nonetheless deeply committed to giving witness to its faith.*





*In the photo: The Apostolic Prefect of Battambang, Jesuit Fr. Enrique Figaredo, with a group of landmine victims from the Khmer Rouge war.*

Cambodia finds itself at a geographical and historical crossroads. It lies next to development countries such as Thailand and Vietnam, and other less developed like Laos. It is also emerging from a violent past, isolated after thirty years of war and a failed social experiment in times of Pol Pot regime, which left the surviving population in a state of shock. Cambodia is emerging towards a future that pushes the country to follow other South East Asian countries and the globalized pace of growth, with its lights and shadows.

The Battambang Diocese, which I currently head under God's will, is strategically located in the midst of these immense social needs and challenges. It is a goal of the Catholic Church in Cambodia to prepare its members to live their faith in this setting, assist those who are left vulnerable and make its own contribution to build a more just and merciful society.

I was appointed Apostolic Prefect of Battambang in July 2000. I worked since 1985 with Cambodian people, mostly with the disabled people, first with *Jesuit Refugee Service* (JRS) in the camps in Thailand and later in Banteay Prieb, a technical formation school for disabled people that was established by JRS to facilitate the repatriation of refugees. Once the repatriation was

completed, the *Jesuit Service Cambodia* developed the work begun by JRS, with a strong presence in the northwest. Because of the Society of Jesus commitment to Cambodia, the Holy See asked the General of the Jesuits to undertake the leadership of the Catholic Church in the northwest of Cambodia, requesting that I be given to serve as Bishop of Battambang.

Located in the north-western area of Cambodia, the Apostolic Prefecture of Battambang covers the provinces of Battambang, Banteay Meanchey, Oddar Meanchey, Siem Reap, Preah Vihear, Kampong Thom, Kampong Chanang, Pursat and Pailin. Practically all the churches in the diocese were destroyed in the Khmer Rouge days, so the communities have been committed to build churches during these past years. There are 26 communities in the diocese. These communities work for the healing of wounds among the people, and the development of their areas, with special attention to those in most need, regardless of their religion or ethnic origin.

Our main lines of action here in the Apostolic Prefecture of Battambang are six: pastoral Accompaniment as a way of proceeding; education and values; agriculture and rural development; supporting People with a disability; health services; culture and the arts.

Our Church here in the Apostolic Prefecture of Battambang tries to be at the service of all the people in need and especially a balm for people that had experienced much suffering and loss, and to slowly encourage and empower all of us towards a future of peace and joy. Our work is directly in the communities through the people in need. We focus in the person that lives in the house, not in the building itself. Within our communities, we work for the healing of wounds among the people, and the development of their areas, with special attention to those most vulnerable, regardless of their religion or ethnic origin. Our work always involves building networks for peace and justice. We work directly in the communities and the people in need through our local churches. We also keenly support Buddhist initiatives in temples and communities.

Education is a vital key to the country's development: a window through which young people can imagine a possible future. In Cambodia, the social fabric is torn by war and loss of confidence among the people. Schools can be a source of humanity and a useful forum to raise awareness among children on current issues as the dangers of AIDS, drugs or mines. The challenge is to find ways in schools for people to learn to talk, not to opt for aggressive confrontation, to differentiate the problem of the individual. As Cambodian society re-emerges from its dark and destructive history and struggles to reinvest itself in this highly globalised 21st century, the need of good leadership is unquestionable. Forming the second line of leaders who are now among the youth is, therefore, of strategic importance.

We have built in these ten years

15 kindergarten in the different communities. We have also undertaken the construction of 14 primary schools. Our educational programs in remote villages today are occurring in 11 schools, having built 5 of them. We offer teacher training, support in the salaries, construction and reparation of buildings, school material provision, giving out of uniforms, library setting and scholarships for children. Another of our projects, Anatha, nowadays works in 23 different villages, in 30 schools and 280 children are part of it. We have different student centers throughout the Prefecture, and we offer university scholarships and support for many students to go and learn some skills at the various vocational training centers around Cambodia, many financed also by the Prefecture.

Through the social committees of the Church and the outreach programs, the diocese helps around 2000 poor families each year with rice and sustenance. Another priority is training in agriculture: several projects aim to research on diversification of agricultural products other than rice, such as the CROAP center set in Pursat. Agricultural development sometimes involves repairing roads which can facilitate agricultural exchange and trade. The diocese has supported the reparation of more than ten roads in the past years. Also the access to water is necessary to guarantee a good harvest. In order to improve the life conditions in the villages, the diocese has supported the construction of over 50 wells, ten communal ponds and many irrigation channels.

One of our main target groups is the people with disabilities. The Arrupe Welcome Center, founded in 2001 serves as home for currently over 50 disabled children, who have been given the chance to continue studying and lead a life of dignity and opportunity which they could not have in their houses due to economic scarcity or vulnerable or shattered family realities. From the

## Our Mother of the Inclusive Love

This wood (or stone) carving is present in all the parishes of the Apostolic Prefecture of Battambang (Cambodia), and is full of symbolism.

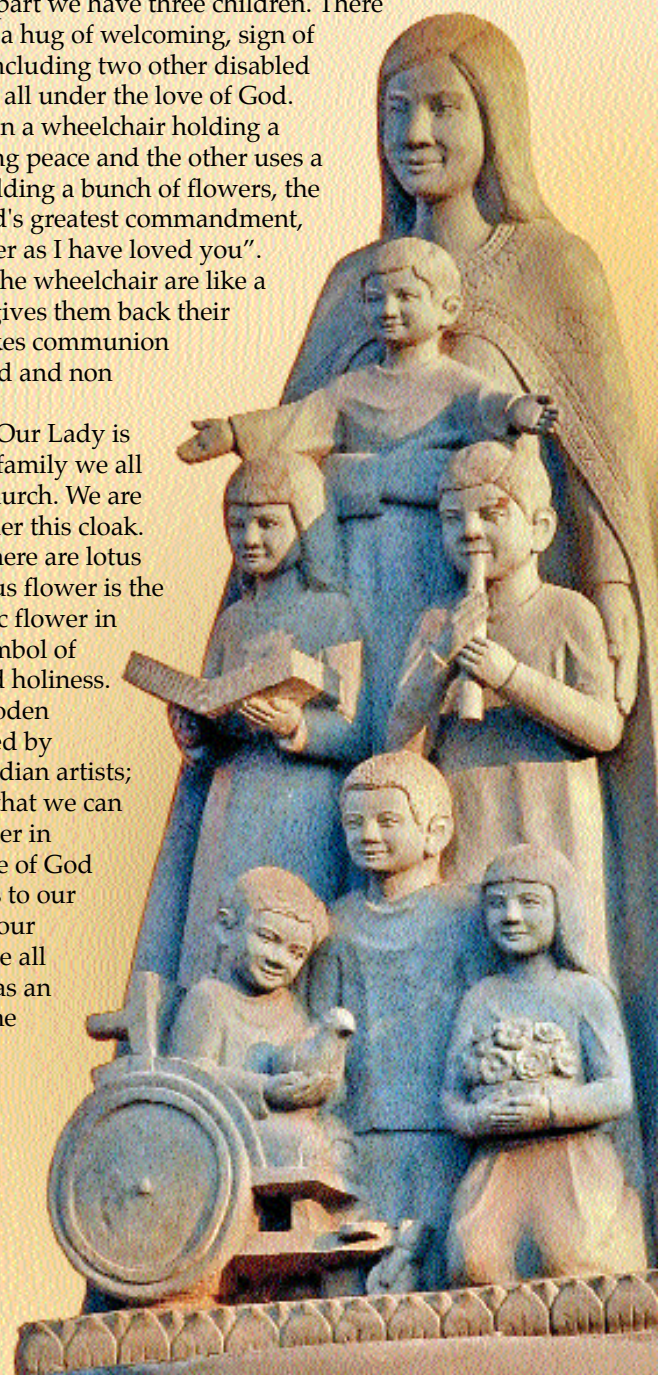
Mary is holding Jesus who is with open arms welcoming all who wish to draw near. Both of them with a disarming smile under the warm cloak of loving kindness. In the middle of the figure, there are two children. One of them holds a book symbolizing wisdom, the necessity of being able to discern between right and wrong. The other one is playing the flute putting together art, music and tradition for praising God.

In the lower part we have three children. There is a child giving a hug of welcoming, sign of solidarity, and including two other disabled children. We are all under the love of God. One of them is on a wheelchair holding a dove representing peace and the other uses a crutch and is holding a bunch of flowers, the sign of love, God's greatest commandment, "love one another as I have loved you". The crutch and the wheelchair are like a sacrament that gives them back their dignity and makes communion between disabled and non disabled.

The cloak of Our Lady is an image of the family we all belong to; the church. We are all included under this cloak. In the bottom, there are lotus flowers. The lotus flower is the most emblematic flower in Cambodia, a symbol of glory, purity and holiness.

All these wooden statues are carved by disabled Cambodian artists; this also shows that we can all help each other in bringing the love of God that Jesus brings to our lives, no matter our condition. We are all creatures made as an image of God, the supreme master builder.

**Mgr. Enrique Figaredo, S.J.**







*The mission's goal is, after three decades of civil war, to return a smile to the faces of the people, beginning with the children.*

Arrupe Center the Outreach Team is also commanded: team that helps over 700 families with disabilities all around the diocese and carries out development projects based on people with disabilities in places like Cum Rieng, Prey Thom, Otagne or Rattanak Mondol. Again, the commitment of the Prefecture with the most vulnerable is made patent.

In our commitment to the service of others, we are trying to provide the more disadvantaged with access to basic health and seek solutions to the difficulties for the poor to have access to health facilities. We have developed many health programs throughout the different parishes that enable us to serve the sick in our communities. Within the last ten years we have developed programs in most of the catholic communities, the biggest centers of all being the Battambang Welcome Center and the Accupunture Center in Chetiel, and we carry out many outreach programs such as the provincial jail medical consultation, the village medical service apostolate, or the HIV- AIDS apostolate.

Through the past ten years, the Apostolic Prefecture of Battambang has become one big happy family; a family of people through whom

Jesus has come to me as my light and my salvation. Everywhere I have gone, people I have met, have given me consolation and meaning. There is joy and radiance in my life and there is profundity because of them. People who taught me and showed me what it means to accompany the poor. Serving. Listening. Loving. With wisdom, compassion and commitment. Partners, companions and friends in the mission. And now, we give thanks for the happiness of God which has animated, driven and brought this story to fruition.

The leaders of the community of Battambang propose to carry the story forward – to plant seeds that have been gathered from the harvest so that communities may continue to grow and blossom anew. After careful consideration of and reflection on the shared values, pressing social needs and challenges encountered in the stories of the last 10 years, the direction of how the story is to continue was discerned. And after allowing people to dream and to speak and share their hopes and aspirations, our vision for the narrative's next chapter was formed: our children and the young - their education, their formation. Their

future; our future.

The process of strategic planning which the community recently undertook has helped to create a clearer vision of the youth that we want to form. This vision, our hope, spans the development of the young in four integral aspects: values, education, faith and leadership abilities. These four integral aspects therefore make up the four main threads of our continuing story, the four main components of our strategic plan for the future.

Always, we want to proceed in happiness and hope. For sure, on the way there are many difficulties, but our strength, our mission, and anything that is born out of our work, all comes from God. Our way of witnessing to this truth is by sharing the joy we experience in labouring with God, who is the one who truly labours, and by bearing the hope of God's promise of the fullness of life, illuminated and driven by the happiness of God, which is our strength.

**Mgr. Enrique Figaredo, S.J.**  
*Apostolic Prefect of Battambang*

## TOGO

# TEN YEARS OF PRESENCE OF THE SOCIETY

Ten years ago, two Jesuits arrived almost unnoticed in Togo, at the invitation of the Archbishop of Lomé, with the idea of working in a spirituality center; but afterwards their attention was drawn to the formation of young people. Their modest beginnings have become today a wide assortment of pastoral activities.



Two Jesuit Fathers, Agide Galli and Robert Sauvadet, arrived in Lomé, Togo towards the end of 2001. Their Provincial, Fr. Jean Roger Ndombi, sent them. The Archbishop of Lomé, Monsignor Philippe Kpodzro, had asked the Provincial of the Province of West Africa (AOC) to send them. He had just built a spirituality center and his intention was to entrust them with the direction and animation of the center. In reality, assaying the pastoral needs of the neighborhood where the two Jesuits had acquired land to build their residence, the Archbishop of Lomé asked them in addition to get involved in the formation of the youth of this rapidly expanding neighborhood in a northern suburb of the city.

From this request was born the plan for the realization of a cultural center







**Above: Two moments in liturgical celebrations at the Jesuit Center in Lomé, the capital of Togo; On the left, Fr. Agis Galli, the author of this article, celebrates the Mass. On the previous page: A theatrical presentation that sensitized the audience to the problem of AIDS and HIV, one of the great concerns of Africa today. On the next page: Boys play sports and Father Galli awards a prize to the winner of a football match.**

and a sports complex. In the beginning of this project, the discreet but efficacious presence of the Lord who had called Galli and Sauvadet to serve in Togo, made itself felt through eloquent signs.

First, through the hospitality that Br. Michel Messan, the Provincial of the Brothers of the Christian Schools, offered them in his community, to reside without a time limit. They were the guests of this community of Brothers for two years. From this was born a deep friendship in the Lord and an unending gratitude.

Next, Mr. David Donon, a young Togolese very skilled in construction, offered them his free assistance with the management of the residence and the buildings that would house the apostolic activities of the community—ten years of a fraternal collaboration which created substantial savings.

And finally, the great generosity of the universal Society (FACSI) and the mother Provinces that furnished the funds for the construction in a relatively short time for approximately 5,500 square meters of our buildings.

The *Loyola Cultural Center* (CCL) began its activities in January 2004 within the St. Ignatius residence. Beginning in 2005 the CCL could make use of a 1,500 square meter building fully equipped to give the students who desired it an intellectual, human and spiritual formation which would aim to complement what was offered in the public as well as private instructional establishments. Since 2009, the CCL also has a sports complex which allows it to use sports and competition as an instrument of formation as well.

Alongside the CCL was born the *Loyola Center of Hope* (CEL) which has as its vocation the fight against AIDS. At the time of the establishment of the CCL, the creation of a center for the fight against AIDS was not part of the plan. The first draft came from Fr. Michael Czerny, S.J.,

who was in charge of the African Jesuit AIDS Network (AJAN) and was in Lomé in 2002. Fr. Czerny suggested the creation of a Center for the fight against AIDS, near the CCL in order to inform young people. The Center's goal would be to sensitize the young people to the gravity of the problem and to involve them in prevention activities. This initial suggestion took its course: it first received the approval of Father Provincial and then the enthusiastic blessing of the Archbishop of Lomé. With the help and support of AJAN, the building was constructed and the activities inaugurated in March of 2008. Thanks to their proximity, the two Centers collaborate and the young people who frequent the CCL certainly profit from the programs offered by the CEL.

The *Loyola Cultural Center* is a social work founded by the Jesuit Fathers of the Province of West Africa. Its aim is to contribute to the intellectual and human formation of the young people of Agoè-Nyivé, a neighborhood on the outskirts to the north of Lomé, the capital of Togo. The town of Lomé borders on these 1,000,000 inhabitants of Agoè-Nyivé, who comprise a microcosm of several religious confessions, and who are primarily people of the middle class. In this perspective the Center is a support for the promotion of intellectual, human, spiritual and moral values. It offers a supportive structure to all students without distinction of sex and of religion. The center supports young people who do not find in their own homes conditions adequate to allow them to make full use of their intellectual capacities. The Center has at its disposal a considerable infrastructure to help the young people of Agoè-Nyivé. The Center's desire is to form strong women and men for a better and prosperous Togo.

The central building of the CCL contains a library of more than 4,000 volumes, a lecture hall, a computer room



and several class rooms. Alongside the CCL building, the Loyola Cultural Center also enjoys a 13,000 cubic meter complex which contains several structures, among which are, a multipurpose room and a hall. In effect, the multipurpose room provide both for the organizing of conferences, study days, retreats, and is open to the public who might desire to have marriage ceremonies or other activities upon the payment of a modest sum.

The Center also contains a basketball court, volleyball court, handball court, and a soccer field equipped with changing rooms for the teams and a small gallery for shows. Throughout the year and especially during vacation times, the Center organizes various cultural activities in the theater: concerts, dance, poetry and essay contests, etc.

In reality, the sports complex is a remarkable support for the Center. Thanks to its position, the Loyola Cultural Center is able to occupy the first place among all the cultural centers present in Togo, as far as infrastructure is concerned.

Our apostolate at the CCL finds its heart, better its power, in the Spiritual Exercises of St. Ignatius, more precisely in the meditations on the Incarnation and the Two Standards. In effect, every day we are asked to look upon the Center with a Trinitarian gaze, which sends the Son among men and women to lead them to the Father. This presupposes, therefore, an Ignatian discernment at the service of the "Magis" (the most universal) for the salvation of souls. It is in this perspective that, animated by the Ignatian spirit of excellence, the Jesuits and the other personnel who work there seek, through this work, to promote as much as possible, the human, intellectual, cultural and spiritual formation of the young people of Lomé.

In distinction to other cultural centers present in the city which put their emphasis on intellectual and cultural formation, the Jesuits envision the blossoming of the Togolese youth through intellectual, cultural, spiritual, and sporting activities. By means of the CCL, the Jesuits provide complementary teaching to the young people. In effect, the goal sought is to aid the young people to



acquire and develop a sense of the common good, by putting their talents at the service of others. What is essential is the fellowship and the friendship to move forward together.

The *Loyola Cultural Center* is therefore an apostolic and academic instrument of particular value in the heart of Lomé. It shares the vision of the Jesuit institutions which throughout the world work for the integral education of the human person. It benefits from the prestige which these institutions of the Society of Jesus enjoy.

In summary, through its intellectual, sporting, cultural and spiritual activities, the CCL responds to a pressing need of the young Tongolese, whose academic institutions are lacking in space and adequate instruments for the work of research. With its library of more than 4,000 volumes and 50 journals, of which more than 25 are current, the Center shares the concern for intellectual formation that is characteristic of the apostolic tradition of the Society of Jesus. One may note three salient objectives that the Center pursues: the adaptation to the circumstances of the times, place and person in view of the "Magis"; the over-all formation of the person, giving not only the Christian understandings or models, but above all helping the children learn to learn, giving them the tools for life, better a vision of life.

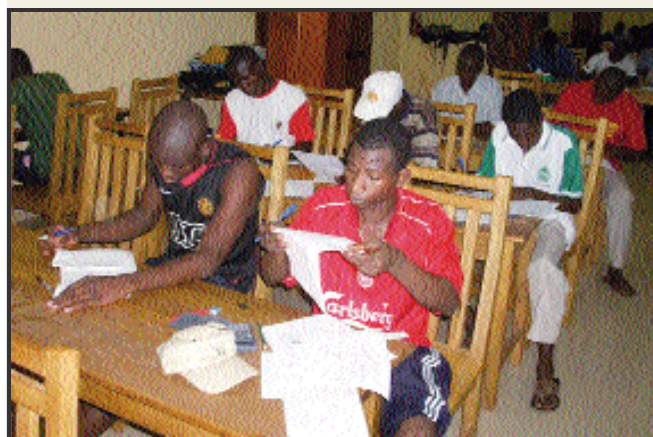
In brief, education for knowing-doing-learning-thinking-acting-and-being is our mission and the *raison d'être* of the Center. In this way will be born among the young people first some hints, then an oasis, and finally a great understanding of the intellectual, human and spiritual culture, through which this justice to which all aspire will become visible.

The *Loyola Center of Hope* is a work of the Jesuits of the West Africa Province (AOC) realized with the support of the African Jesuit AIDS Network (AJAN). The decision to create this center in the fight against AIDS was made in September 2004 in the course of a meeting of the Province of the Jesuits of West Africa (Fr. Jean Roger Ndomi, S.J.) the Director of the African Jesuit AIDS Network—AJAN (Fr. Michael Czerny, S.J.) and the





*Above: In front of the buildings that house the works of the Jesuits in Lomé. Below: Youth are busy studying. At our missionary centres youth find a quiet place to study—something they often don't have at home.*



superior of the Jesuit community of Lomé (Fr. Agide Galli, S.J.) The Archbishop of Lomé at that time, Msgr. Philippe Kpodzro, the President of the Episcopal Conference of Togo, was enthusiastic and said in the name of the Tongolese church: *"I hope that your program goes forward and that this center will become the symbol among us of the engagement of the Catholic Church in the struggle against the AIDS pandemic which is ravaging especially our young people."*

This "beacon project" of the AIDS apostolate of the AOC began on March 30, 2007, and has been directed since January 1, 2010 by a Jesuit of Benin, Fr. Bernard Hounnougbo, who succeeded Fr. Paterné Mombe, a Jesuit of Central Africa, a pioneer in the work. The CEL responds to the AIDS pandemic with all the means that are in conformity with the teaching of the Church. Prevention, the main axis of the CEL, is addressed through increasing awareness, education, voluntary and anonymous testing, as well as the activities of young people in the artistic groups "Rays of Hope," in the form

of audio-visual messages. The CEL undertakes its activities of increasing awareness and education in the colleges and high schools of the neighborhood of Agoè-Nyivé and in extracurricular activities in the same quarter. One may mention as well educational formation programs for life, mentors, teachers, vacation camps, small groups for young working people.

The CEL launched a prevention strategy for young people, "G. Djé Ayé" (Prudent Generation,) which is an educational program in values and the integral formation of youth, to reinforce their abilities to face the AIDS epidemic and the challenges of life by adopting appropriate life skills. The experience of the CEL promotes the following strategy: **A** (abstinence,) **B** (good mutual fidelity,) **C** (chastity,) **D** (testing,) **E** (a healthy environment without HIV.)

Another priority, the CEL tends to the psycho-spiritual, nutritional and medical needs of hundreds of persons infected with or affected by HIV. There exists today an association of persons who are infected and those who support them named the St. Aloysius Gonzaga Association (ALG). The CEL organized in August-September 2009 a fund raising effort for the people with HIV to help them to fight poverty. The CEL began a campaign to struggle against stigmatization and discrimination of infected persons since 2007. It has also begun research on the traditional practices which can influence the fight against AIDS and psychological inquiries to HIV, the sexual behavior of youth and on the nutrition of those infected with HIV.

Thanks to the great amount of support coming from the Society and other humanitarian structures and from generous benefactors, the CEL contributes little by little to sow hope in promoting a quality over-all approach, involving the populations themselves in their efforts to combat the disastrous effects of this scourge. The great challenge remains to find financial partners and in action at the international level (as well as national) outside the circle of the Church, for the steady progress of the activities identified and proclaimed in the Action Plan of the CEL.

**Agide Galli, S.J.**  
**Geodherbe Daljury Kondani, S.J.**  
**Bernard Hounnougbo, S.J.**  
*Translation by Robert E. Hurd, S.J.*

# NETWORKING IN LATIN AMERICA



**"Our whole history bears witness to the efforts that have been made to find better and more effective means to evangelize. We are, however, in a new world. Modern means of communication and new technologies demand that we adapt our way of proceeding to today's generation which lives in a continuous process of change" (CG 35). Net-working is one of those instruments.**





# APOSTOLIC NETWORKS IN LATIN AMERICA

## Social Centers

The convulsive history of the lands of Latin America and the Caribbean makes their problems extremely complex and results in the creation of new forms of exclusion and injustice. In these countries social fragmentation and impoverishment are accentuated because of the prevailing market economy, which privileges consumerism and discriminates against the disadvantaged. This is a continent where secularism and hedonistic individualism are increasing and where ecological destruction is rampant. Violence permeates social relations, administrative corruption is widespread, citizen participation declines, and weak political institutions end up eroding the already fragile democracies (see CPAL: *Principles and Horizons of Our Mission in Latin America*, 2002).

At the same time, our continent is for many people a source of great hope, a hope founded on its vastness, its indescribable cultural and environmental wealth, its deep-seated religious sense, and its spirit of community and solidarity. Its many and diverse forms of resistance give arise to great vitality and creativity, which help people to contemplate new and renewed possibilities. It is a continent where the principal agents creating alternatives are the small-farmer communities, the native peoples, the African Americans, the migrants, the youth, the women, and in general the victims of social processes that exclude people.

In response to this reality and the tremendous challenges it presents to us, the Society of Jesus in Latin America and the Caribbean has committed itself to a new type of



universality, one which reshapes our ways of relating, of working, of communicating, of feeling, and of experiencing reality. All this requires of us a real conversion, which needs to be translated into new forms of mutual relations, of governance, and of provincial and interprovincial administration.

Historically on this continent the Society of Jesus as an institution has been offered a great opportunity to respond to the challenges. We feel that the voice of the Spirit is still calling us from the frontiers to carry out our mission in new ways. The conclusions and declarations of the recent General Congregation 35, as well as other historical texts and documents, provide us special sources of inspiration; they move us to live in fidelity to the gospel, imbued with the spirit of Jesus, and to offer adequate responses to the great challenges.

Presently there are about 2,800 Jesuits in Latin America and the Caribbean, living in many countries and working in a great variety of apostolates. In recent years, because of globalization and the reduced number of Jesuits, we have felt the need to unite our forces and pool our experiences as regards the scope of our mission. This new opportunity to

**In Latin America we wish to respond in a cohesive and coherent way to the great challenges in the social sector with a clear, decisive option for the poor, the excluded, the marginalized, and the dispossessed. Reinforcing what we do in the Social Centers means gathering together all our experiences, appreciating what we have, and evaluating our commitments on the basis of the contexts in which we live.**

express our corporate character by creating alliances and synergies allows us to develop better the continental dimensions of our mission. In so doing we are motivated and oriented by the priorities, objectives, and activities defined in the Common Apostolic Project of the Conference of Provincials of Latin America (CPAL).

In this context, those of us who are in the social sector and more specifically the *Social Centers of Latin America*, which now number around forty, ask ourselves the following questions: How do we situate ourselves in a globalized world? How do we break through local mentalities and broaden our frontiers so as to respond in more coordinated fashion

*To the right: A crowded public bus in the Andean region of Colombia. Previous page: A meeting of the directors of the Social Centers of Latin America in Manaus, Brazil, in 2008.*

to problems like migration, displacement, violence, etc.? How can we improve our analysis and research capability into topics which affect all the countries of the continent, thus throwing light on new paths and proposals which can help to overcome the many problems and so strengthen people's hope? How can we publicize and propagate the writings, texts, documents, or materials produced in our centers of reflection, formation, analysis, and research? How can we systematize our own experiences and learn from them? How can we break down the barriers that exist between our provinces so that we think more in terms of regions and continent? How can we coordinate and harmonize joint efforts within the provinces and among different provinces of the continent? How should we conceive of shared responsibility between Jesuits and non-Jesuits in the works of our social sector? How can we have greater impact in our social apostolates, and in ways that are measurable? How can we create and expand spaces for exchange, encounter, reflection, and analysis, both within the social sector and jointly with other works of the Society of Jesus in Latin America and elsewhere?

We would like to answer these and many other urgent questions in a coordinated, organized way and with a clear, decisive option for the poor, the excluded, the marginalized, and the dispossessed. Reinforcing what we do in the Social Centers means gathering together all our experiences, appreciating what we have, and evaluating our commitments on the basis of the contexts in which we live.

At the present time, we need to be motivated by a vibrant spirituality, so as to be able to act boldly with a



sharp, critical spirit. We must not allow ourselves to be contaminated and corroded by the neo-liberal parameters and schemas employed by the dominant forces in our world. With their all-justifying and despair-instilling ideologies, these forces attempt to invade our hearts and prevent us from trying to make any alternative proposals a reality. They seek to keep us from dreaming or believing that "another world is possible."

For that very reason we believe that all of us Jesuits, and not only those working in the social sector and the Social Centers, need to shake off any inertia we may feel and respond effectively to the reality of injustice in our world. We need to respond promptly to the permanent "cry" of the great dispossessed masses, who in the midst of desolation, misery, violence, and exclusion continue their resistance.

We know that it is necessary for us to walk all together and to break through frontiers (provinces, regions, or sectors); after all, we are all part of the same Society of Jesus, and we all have the same mission. It is consequently indispensable, given the times and contexts in which we live and the events we are experiencing, that we open ourselves to the signs of the times, so that with the creativity and freedom which should characterize us we discover and recognize new paths. In this way we

will come to know one another better, provide each other mutual support, seek out common projects, learn together, share our experiences, and coordinate our activities in function of those whom we wish to serve.

In consideration of all this and after a process of consultation, the Social Centers of the Society of Jesus in Latin America and the Caribbean, under the leadership of their respective directors, have proposed a Program for Political and Civic Formation. We have also inaugurated a type of Network for the purpose of making these initiatives known and putting them into practice. This Network was solidified in the annual meeting of the social center directors in Manaus, Brazil, in July 2008, where special attention was paid to the line of action defined by the social sector coordinators of CPAL under the heading, "Governance, civil society, and citizenship."

This collaborative action gave rise to the establishment of the Network project as such, with the support of the Xavier Network, which brings together some of the Society's European institutions working in development issues. In the meeting of the social sector of CPAL, held in Cochabamba, Bolivia, in July 2009, the social coordinators of the provinces and regions, along with the directors of the Social Centers, made more explicit their objectives and the actions to be taken. Finally in the





**A community of campesinos (peasants) in Bolivia helped by one of the many Social Centres of the Society of Jesus throughout the continent.**

meeting of Sao Leopoldo, Brazil, in July 2010, they decided on a definite way of proceeding.

The overall objective of the Network was defined as follows: "To contribute to the improvement of the quality of public life in the Latin American and Caribbean countries and regions where Social Centers of the Society of Jesus are found, and to do so by changing the relations of power exercised by the citizenry, with a special emphasis on the sectors currently excluded from political participation."

In carrying out its specific activities, this Network of Social Centers of CPAL will also make alliances with other works of the Society of Jesus, including those not belonging to the social sector. The main efforts of the Network will take concrete form in four programs, which have developed in diverse ways in recent years.

The first program is that of *information and communication*. This program, supported by the province of Peru, has as its primary aim to sustain the Network and to keep its members in permanent communication by increasing mutual knowledge and interaction. This program will make known the progress of all the Network's programs through the mini-site of the social sector, which is found on the web-page of CPAL ([www.cpalsj.org](http://www.cpalsj.org)). It will also provide information about

the social centers through their web-page links and will offer news about the different formation programs.

The second program involves *analysis of current events and the Latin American context*. Coordinated by the Centro Gumilla of Venezuela, this program will issue a quarterly document about the current situation of Latin America as a whole, not precisely of each country or region. This analysis will focus on the social, economic, and political dynamics of the continent and will describe the tendencies, synergies, alliances, blocs, tensions, or conflicts that exist among the countries, giving particular attention to problematic areas as they arise. Each issue will include a dossier or thematic annex, which will be an aid to doing further investigation on certain themes, problems, or realities of mutual interest. The elaboration of these documents, which will be distributed to the Society's various works, will be done by several correspondents in the other social centers, who will use local, regional, and national analyses to complement the more general reflections of Centro Gumilla.

The third program, called *political advocacy*, is being coordinated by CINEP of Colombia. This program arose because several centers were interested in ascertaining what kind of influence or impact that our practices are having; they wanted to discover the degree to which our

advocacy activity is affecting public policies. This program is partly a response to the initiative taken in the international workshop on "Ignatian Advocacy," which was held in El Escorial, Spain, in 2008 and was attended by persons from several of our Social Centers in representation of CPAL. The first two phases of our program focused on two questions: What is advocacy? and How do we do advocacy? After that we proceeded to discuss possible joint strategies for carrying out advocacy. The program has already held one workshop-seminar for Latin America, which enabled us to define some proposals for formation and to advance in various theoretical considerations.

The fourth and last program involves *systematization of our experiences of political and civic formation*. After considering the orientation and the main themes originally proposed for programs of political and civic formation, the directors of the Social Centers decided that it was necessary to continue with that effort. As a result, they proposed another phase of the program, one which puts more emphasis on systematization; this is now being coordinated by the Centro Social Juan Montalvo of the Dominican Republic. This second phase consists basically in reviewing and evaluating jointly what we have learned from the different projects that have already been implemented, with the aim of providing further formation in processes of this type.

We believe that this initiative is truly becoming a collaborative venture to which the Social Centers commit themselves by virtue of their working in a Network. By proceeding in this way, we are doing our best to lay the bases for a new Jesuit praxis of learning and acting in solidarity, and thus being faithful to our mission as a single body.

**Alfredo Ferro, S.J.**  
*Coordinator and delegate of the social sector*  
*Translation by Joseph V. Owens, S.J.*

## APOSTOLIC NETWORKS IN LATIN AMERICA

### Ignatian basic education

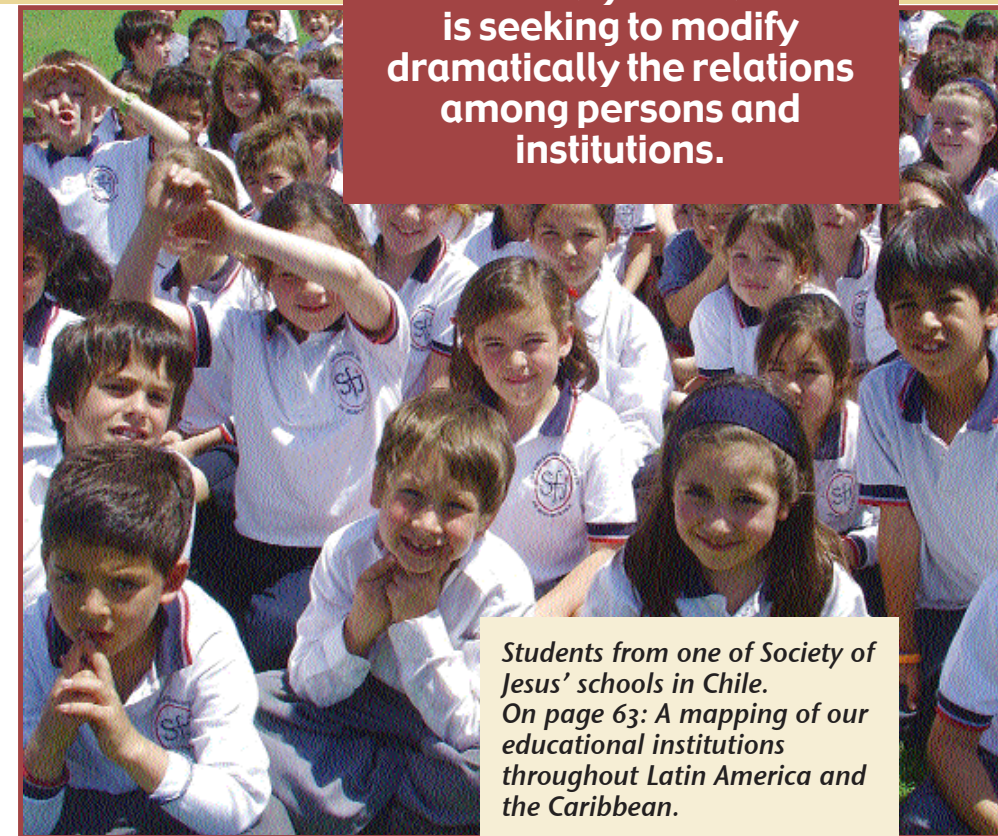
**Realizing that the global phenomenon must now be considered a sign of the times, the network of Ignatian primary and secondary education is seeking to modify dramatically the relations among persons and institutions.**

The Society of Jesus in Latin America is already conducting itself in the spirit of the sixth decree of General Congregation 35, "Collaboration at the Heart of Mission."

The world has undergone significant changes in the last few decades. *Networks* have ceased to be just one particular way of organizing social reality; they have become the major way. Networks are bringing about substantial changes in the relations among persons and among institutions, on the level of production as well as on the levels of experience and power. We have reached the point where this global phenomenon is now considered one of the signs of the times. With this in view, General Congregation 35 placed great importance on collaboration among the diverse works of the Society.

At the present time the different organizational sectors of the Society of Jesus in Latin America and the Caribbean, with the coordination of the Conference of Provincials of those regions (CPALSJ), are conscientiously seeking to take advantage of the opportunities offered by collaborative projects and networking.

We can say with some confidence that, in this part of the world, working in isolation is falling out of favor. More and more possibilities are being opened up for coordinating isolated efforts so that they are reinforced by the labors of all. The aim of such coordination is



**Students from one of Society of Jesus' schools in Chile. On page 63: A mapping of our educational institutions throughout Latin America and the Caribbean.**

to make the Ignatian apostolic body plainly visible, so that it more effectively manifests and invigorates the service being rendered in and from the Church in the various countries where we are working.

The Association of Universities entrusted to the Society of Jesus in Latin America (AUSJAL), the International Federation of Fe y Alegría (FFYA), and the Latin American Federation of Colleges of the Society of Jesus (FLACSI) all form part of this upsurge in networking. These three organizations, which make up the educational sector of CPALSJ, define

their mission in terms of our Common Educational Project, which not only expresses our overall aims, but also stimulates and supports our new "way of proceeding."

In this context, some time ago the colleges organized themselves through FLACSI, as a concrete way of increasing the apostolic potential of the 94 Jesuit colleges and a number of associated colleges as well. By means of this joint labor, which contributes to the development of every college forming part of our network, we seek to broaden the impact of the Society's mission in the traditional



apostolate of primary and secondary education.

The task is tremendous. We want to promote academic and spiritual development throughout the region by increasing the availability of education with Ignatian inspiration. We are making decided efforts to contribute to the social transformation of the countries where we work and to cooperate in the global efforts to preserve the environment. We also are aware that education is one of the best forms of evangelization.

We have been working earnestly and steadily in this direction, opening up various spaces for collaboration which have allowed us to build up the apostolic body. Our hope is that this apostolic body will more effectively promote our shared goal of exercising greater influence in society through the education of thousands of young people and the multiplier effect which they have after they leave our classrooms.

For the coming years the members of FLACSI have developed a process of strategic planning which considers three lines of work: management, identity, and influence. By means of this planning we wish to guarantee our organizational sustainability and to promote, in each of the three lines of work, the major objectives which have been jointly proposed by the many educational centers that make up the Federation. Finally, we aim to accommodate the six priorities of the Common Mission formulated by CPALSJ for the next decade.

Our structure is organic and supple, so as to allow the work to be adapted to different countries and to encourage collaboration in the diverse areas of our educational endeavors. Our organization is structured into various groups: the Education Delegates from each country, the group of Rectors or Presidents, and the group of Directors of Pastoral Ministry. As of 2011, another group was added, that of those who direct the academic programs of the colleges. Each participant in these various groups is

responsible for implementing agreed upon policies, with the aim of achieving general coordination in objectives, processes, and problem areas. In this way it is hoped that we will be able both to evangelize better and to improve our educational offerings.

The last mentioned work group, directors of academic programs, will also help us to begin to confront two very important challenges facing Jesuit and Ignatian colleges at the present time: the assurance of educational quality and the consolidation of identity. In this sense we hope to agree on some kind of "accreditation" which will insure that the internal processes in each college are fulfilling these two vital functions.

Another key objective is improving relations with the international Jesuit educational system as a whole. To this end we have already initiated relations with the *Jesuit Secondary Education Association* (JSEA) and the *Jesuit European Committee for Secondary Education* (JECSE), and we are also

participating in some of the activities run by those organizations. Especially worthy of mention is the exchange program between FLACSI and JECSE, with the active cooperation of colleges in Belgium and Spain.

As Father Arrupe reminded us in his famous letter on "our colleges today and tomorrow" (1980), Jesuit education, and concretely the colleges, is a powerful apostolic platform. This affirmation is just as true in our own day. Working creatively as a united body in order to meet the challenges of the complex new global contexts, we seek to reaffirm both the potentialities of collaborative work and the categorical commitment of Jesuit schools to the faith that promotes justice.

We invite you to become familiar with our world by visiting:

[www.flacsi.net](http://www.flacsi.net).

**Alejandro Pizarro Bermúdez, S.J.**

*President, FLACSI*

*Translation by*

*Joseph V. Owens, S.J.*

### Recovering tradition, looking toward the future

In the last few years we have witnessed the renewal of the infrastructure of some of our colleges. This is a growing challenge in our times, which require new spaces in which technology, science, culture, sports, environmental needs, and the regular curriculum can come together and empower one another mutually. The colleges also need to be places where families feel welcome, but this is difficult when our institutions are located in city centers, and the families have had to move to distant neighborhoods on the cities' peripheries.

Given this problematic, some Provinces have carried out studies and developed processes of investment with the purpose of investigating the feasibility of moving their infrastructures to more heavily populated areas. These efforts makes us hopeful that it will be possible to replicate the same experience in many other places, so that our colleges will become more competitive and have all the qualities needed to meet the challenges of the coming years.

Good examples of this experience of relocation may be seen in several colleges: San José in Barranquilla (Colombia), San Javier in Panama City (Panama), San Ignacio in Concepción (Chile), and San Javier in Puerto Montt (Chile). These colleges have completely rebuilt their infrastructures and moved to new locations in the city. Each of them developed a plan which placed priority on preserving the environment, took into account the most demanding international standards, and used technological innovations which allow them to develop their curriculum with the best facilities, all with the aim of continuing their educational mission long into the future.

We invite you to get to know these colleges at the following websites:

[www.javier.edu](http://www.javier.edu); [www.colsanjose.edu.co/es/](http://www.colsanjose.edu.co/es/); [www.sanignacioconcepcion.cl](http://www.sanignacioconcepcion.cl); [www.colsanjavier.cl](http://www.colsanjavier.cl)

### Jesuit Educational Sector in Latin America and the Caribbean

The Society of Jesus, through the Conference of Provincials of Latin America and the Caribbean (CPALSj), organizes the Educational Sector of its Mission by means of three Networks or Federations which coordinate the various segments of the educational reality. The organizational structures consider both the type of education (basic or university) and the social reality toward which it is directed (popular, private, or semi-private education).

Accordingly, three different networks cover the same geographical space: 1. The International Federation of Fe y Alegría, concentrating on popular education, was founded in 1960. 2. The Association of Jesuit Universities of Latin America (AUSJAL), coordinating institutions of higher education, was founded in 1980. 3. The Latin American Federation of Jesuit Colleges (FLACSI), coordinating Jesuit and Ignatian colleges, was founded in 2003.





# APOSTOLIC NETWORKS IN LATIN AMERICA

## Fe y Alegría



*Fe y Alegría is a transcontinental Movement of Integral Popular Education and Social Promotion; it is like a strong, enormous tree in full leaf, heavy with fruit, but also loaded with seeds that dream of being sowed throughout the earth.*

**“I**f your plans are for five years, sow wheat; if they are for ten years, plant a tree; but if they are for a hundred years, educate the people.” Such are the words of Jesuit Fr. Joaquín López y López, who was director of Fe y Alegría in El Salvador when he was awarded the grace of martyrdom, dying alongside his Jesuit companions of the Central American University, who were killed for their commitment to the impoverished people of El Salvador. That wise saying of “Lolo,” as his friends called him, expresses perfectly what *Fe y Alegría* (FyA) has been doing for more than half a century in those parts of Latin America that are suffering the worst forms of marginalization, exclusion, and poverty.

Like “Lolo,” many thousands of persons working with FyA (42,705 at last count) are actively committed to the struggles of poor people in the region. They include lay women and lay men, as well as religious women and men from more than 170 different religious congregations. Unlike Lolo, they receive, not the grace of martyrdom, but the grace of dedicating their lives to improving the quality of life of the Father’s favorites, the wretched of the earth, through the great variety of educational services that FyA offers on a daily basis.

“Fe y Alegría begins where the asphalt ends, where the cement stops, where running water never reaches.” That was the motto of the movement’s founder, Jesuit Fr. José María Vélaz. From its very beginning Fe y Alegría, as a Movement of Integral Popular Education and Social Promotion, directed its attention toward the most forgotten

members of society, with the aim of offering educational opportunities to those who had been denied them in the past. Fr. Vélaz’s motto even today retains its validity, because FyA continues providing educational opportunities precisely in those areas beyond the reach of the “asphalt.”

FyA was forged as a movement in the ardent interior fire of the apostolic calling felt by Fr. Vélaz and other persons concerned about the marginalization and exclusion of the poor, but the movement was also born out of the deep longings of the poor themselves. FyA arose from the evangelical option for the poor, but also from the conviction of poor people that they themselves could become active agents in improving the quality of their lives and in changing the society around them. The call felt by Fr. Vélaz impelled him to invite enthusiastic young university students to visit the poor neighborhoods of Caracas in order to help meet the great needs experienced every day by the people there. FyA took on a definitive shape, however, only through the profound conviction and generosity of a Venezuelan mason named Abrahán Reyes, who allowed part of his own house, built through seven years of great personal and family sacrifice, to be used as FyA’s first primary school. In that humble house in the neighborhood of Catia, in Caracas, a hundred children sat on the cement floor of a small room to receive their first schooling on March 5, 1955. Just as FyA began in Venezuela, so has it begun in many other countries, right up until the present day, when it has become a great transcontinental Movement of Integral Popular Education and Social Promotion; it is like a strong, enormous tree in full



*From its beginning Fe y Alegría turned its attention to areas where people forgotten by society live in order to offer education to those denied this right. The Movement has now gone beyond Latin America to other continents. Here: A Nicaraguan youngster is learning to become a carpenter.*

leaf, heavy with fruit, but also loaded with seeds that dream of being sowed throughout the earth.

Thus was FyA born, and thus does it grow and spread, a grand project uniting diverse wills and efforts and calling for the cooperation of many people: the neighborhood and the local community, to be sure, but also all kinds of concerned people of good will who desire to help those whom society has marginalized to become active agents in their own development. FyA operates at the level of the communities and in close cooperation with them. It is committed to bringing together in complementary fashion the activities of both public and private agencies. FyA makes good use of the energy and the solidarity of idealistic young people from the better-off social classes, urging them to dedicate time

and effort to those less fortunate. FyA makes it possible for about one thousand religious men and women, from various congregations, to live in the same poor communities, so that they can work side by side with the poor. In many countries FyA urges private enterprise to exercise their social responsibility for the development of their fellow citizens by supporting the education of those who have suffered exclusion. FyA insists that national and local governments should not neglect one of their principal obligations: offering public education to everybody, especially those living on the margins.

And so it was that the fuse of FyA’s presence on the continent was lit, and little by little, like a trail of gunpowder, it set ablaze nearly the whole of Latin America. A few decades later, the fuse crossed the

oceans, reaching the continents of Africa and Europe, where FyA is now also present and active, answering the same calling of working with the impoverished and making the rest of the society aware of the urgency of its mission.

At the present time, FyA is sowing educational opportunities in 20 countries (17 in Latin America, 2 in Europe, and 1 in Africa), at 1,720 geographically distinct points, which include 1,206 schools; 37 radio stations; and 2,886 centers for alternative education, correspondence courses, and social development. According to the most recently collected statistical information, the people benefiting from the services of FyA now number 1,508,465.

After more than half a century of educational service, FyA continues to believe strongly in something its



founder declared: “An ignorant people is a subjected people, a manipulated people, an oppressed people. Conversely, an educated people is a free people, a transformed people, a people in charge of its own destiny.” FyA came into being for the purpose of promoting social change and improving the quality of life of the most disadvantaged sectors of society through Integral Popular Education and Social Promotion. The objective of FyA has always been the same: to help to break the strong chains of social oppression through quality education for the poor. Such is the liberating change which FyA has been tenaciously pursuing with its intense creative work and through its close cooperation with the poorest and most marginalized residents of places like the slums of Venezuela, the “villas” of Bolivia, the “favelas” of Brazil, the “sizzling” districts of the Dominican Republic, the “swamps” of Paraguay, the “camps” of Haiti, and so many other “townships of misery” and indigenous communities on the continent that are condemned to a sub-human existence.

In its commitment to finding answers to the educational needs of students and marginalized communities, FyA offers regular academic education (pre-school, basic, and secondary), adult education programs, basic education by radio, special education, training in information technology, professional training at secondary and tertiary levels, technical skills training, and teacher training. It also works in various programs of social promotion, such as development of cooperatives and small businesses, community development projects, health services, reinforcement and development of indigenous cultures, and publication of educational materials.

During all this time FyA has been elaborating, in collaboration with the impoverished urban and rural communities which it serves, a *pedagogical, ethical, and political program*, whose ultimate goal is not creating schools, but transforming



**Fe y Alegría’s goal is to encourage quality education for the poor that meets the needs of people. Above: Girls at a computer in an information science school in Colombia. Next page: Youngsters in Nicaragua on their way to school.**

social structures through education.

The *pedagogical program* of FyA proposes transformation, not adaptation. It is a program grounded in the knowledge and the culture of those who are to be educated, and it is oriented to empowering them through mutual dialogue and cultural negotiation. That is to say, the program seeks to endow the students with a voice and with power so that they can work actively to improve their own living conditions and to transform the excluding society in which they are immersed. “Above all, Fe y Alegría was born to work for the suppression of this radical injustice with patience, with effectiveness, and with justified indignation.”

FyA has an *ethical program* based on the values and the life of Jesus of Nazareth, on the option for the poor, on the proclamation of the Good News in the midst of them, on Jesus’ call to continue his mission, and on the vocation to build the Kingdom of God here and now.

This ethical program has been elaborated through discernment of the institutional mission of FyA and through constant action and reflection in the midst of the poor. It proposes a model of the kind of person FyA seeks to form: it is a

person who believes in the project of the Kingdom; a person who integrates faith with life, culture, and justice; a person who is committed to the neediest persons of society and to the active and responsible exercise of citizenship; and finally a person who is conscious of his own identity, respects other persons, and lives congenially with them in full awareness of the planetary solidarity that our age requires. At the same time, the ethical program proposes a model of the kind of society which it wants to help bring about: it is a society that is just, equitable, participative, democratic, fraternal, compassionate, and environmentally sustainable.

FyA also has a *political program* because its aim is not only to promote individual, personal development, but also to contribute to the transformation of the whole society. FyA is convinced that integral popular education and the accompaniment of marginalized communities is the best means for contributing to the development of a committed citizenry and a just society, and for fostering the welfare of every individual. That is why FyA insists on close cooperation between school and neighborhood, between family and community, between individual persons and organized groups, all on the basis of concrete actions which respond to real, felt needs and which generate development and transformation. In this way FyA seeks to bring about both personal and community development in ways that will allow people to take full advantage of their vast human and social potential.

With this understanding of the educational task, FyA attempts to influence the social context by making people more conscious and by transforming people’s values, attitudes, and behaviors so as to generate greater solidarity, justice, respect, equality, and fraternity. FyA also tries to influence society through public advocacy of better government policies. Emphasis is placed on changing social, economic, and political structures so as to create

more humane societies and a world where every person has the opportunity to get an education, develop his full potential, and so live with dignity. FyA is dedicated to building societies in which all social and economic structures are at the service of human beings; it works for the elimination of any situation which produces inequality, poverty, and exclusion.

Throughout its history, FyA has steadily acquired political weight through its work on behalf of educational justice and the democratization of knowledge. It has broadened its geographic expansion and increased the number of people it serves; thanks to its solidarity with impoverished people, it has gained great credibility and recognition before national and international organisms; it has become a movement with a wide social base, including the participation of a million and a half people; it has its feet deeply sunk into the mud of the marginalized urban slums, the remote rural zones, and the impenetrable forests; and finally, it has promoted Latin American unity and organization through the formation of a single International Federation.

At the national level, FyA is registered according to national laws and is organized as a non-profit agent of public education with social involvement and government support. Each national organization is autonomous but works within the context of the International Federation’s principles and objectives in order to assure good communication and collaboration with regard to all concerns and projects. FyA promotes participative management, stressing the presence and the activity of tens of thousands of committed lay people and religious, who share responsibility with the Society of Jesus, founder and energizer of the work.

At the international level, the Federation of FyA unites the national organizations and promotes a *decentralized management which is participative, dynamic, transparent, and*



*person-centered* so as to reinforce the Movement’s unity, its identity, and its social and economic sustainability. The Federation promotes and coordinates planning, programs, networking of counterparts, and joint projects among member countries; it coordinates the collective elaboration and ongoing revision of the Movement’s Proposal for Popular Education and Social Promotion; it encourages communication of information and experiences; it supports the expansion of the Movement to new countries; and it provides a platform for addressing and dialoguing with international organizations.

In its Strategic Plan for 2010-2014, the International Federation of FyA redefined its mission as follows: *to promote high-quality popular education which is inclusive and mindful of diversity, which contributes to the integral development of persons and the social development of the community, and which produces free and active citizens endowed with the critical consciousness, knowledge, skills, and values needed to improve the quality of life and transform the social context.* At the same time, the Federation proposes to strengthen *its capacity for influencing public policies* and for developing programs which promote the right of everybody to a high-quality education. Finally, it

confirmed its desire to offer its services to those experiencing the new social, cultural, and geographic forms of exclusion.

Working in solidarity with the poor has required that FyA fly high, like the condor of the Andes, which never tires of flying and never ceases to ascend through the skies because, as an ancient legend claims, it has its eyes fixed on the sun, which keeps renewing its strength and its youth. In every instance – classroom, workshop, playing field, school, community, country, Federation – FyA seeks to fly high, yet it is always certain that it will still ascend even higher, with its eyes fixed on the radiant sun which provides light, heat, and new life. Such is the faith which sustains and moves FyA in its flight.

Let us recall “Lolo’s” saying at the beginning of this article. FyA is not a project for five years, or for ten years, or even for a hundred years. It will bear fruit for many years beyond that. So long as there is any place where free quality education is not offered for everybody, FyA will feel challenged to sow the seeds of learning in hopes of reaping lives of dignity.

**Luis Carrasco Pacello**  
Translation by  
**Joseph V. Owens, S.J.**



## APOSTOLIC NETWORKS IN LATIN AMERICA

# Parishes and Centers of Spirituality

**Making our parishes into true networks of lively communities, forging interconnections among the different parishes of each province and country, and seeking further integration at the level of Latin America and the Caribbean. Forming a network which will coordinate all the centers of spirituality sponsored by the Society of Jesus in Latin America and the Caribbean.**

On 27 November 2009, the *Conference of Jesuit Provincials of Latin America* (CPAL) celebrated its tenth anniversary. In the commemorative booklet published on that occasion, P. Ernesto Cavassa S.J., President of the Conference, expressed the following: "We wish to share with all of you – fellow Jesuits, collaborators in the mission, family members, and friends – the projects we are engaged in and the hopes and dreams we entertain. We feel that the new frontiers toward which General Congregation 35 impels us demand of us new kinds of service and challenge us to be creative."

Those introductory words preceded the booklet's section on the Society's eight apostolic sectors and the various apostolic networks which have been developed by the Conference in these first years of the 21<sup>st</sup> century. These apostolic sectors and networks have a decisive role to play in the mission of the Society of Jesus in Latin America and the Caribbean today.

As one of the six regional conferences recently defined by the Society, the Jesuit Provincials of Latin America and the Caribbean have in the course of this decade carried out a structured process of planning, coordination, and mutual

collaboration in all eight apostolic sectors: education, formation of Jesuits, social apostolate, communication, collaboration, youth and vocations, parishes, and spirituality. In each sector an effort has been made to connect with and consolidate the networks that already existed before the Conference was established and also to set up new networks that will allow for a more effective carrying out of our mission. In what follows we refer especially to two Sectors: Parishes and Spirituality.

In Latin America the Society of Jesus has recognized the parish apostolate as *truly appropriate for*

*carrying out our mission of faith and justice in close proximity to the poor.* About 350 Jesuits are working full-time in this apostolate, and another 50 collaborate part-time. To give an idea of how this number relates to the parish apostolate in the Society as a whole, we note that there are more than three thousand Jesuits around the world serving in slightly fewer than two thousand parishes.

Thanks to the collaboration of an impressive number of lay people and religious women, we presently have 185 parishes entrusted to the Society in the Latin American region. Of these, 35 are located in central urban areas, about 75 are in rural and indigenous zones, and another 75 in peripheral urban areas. These last mentioned 150 parishes

constitute a sort of bridgehead between our provinces and the poorest people of our countries.

In the last fifteen years, the Latin American and Caribbean parishes entrusted to the Society have been working hard to organize an apostolic network called the *Latin American Network of Jesuit Parishes* (RELAPAJ is the acronym in Spanish). One of the network's most important achievements was the formulation of a common strategy for parishes, which was approved by the CPAL in 2002. That common strategy was the result of five long years of labor (1998-2002), in the course of which three interprovincial meetings were held in Bolivia, Mexico, and Brazil. Titled *Characteristics of the Jesuit Parish in*

*the Latin America of Today*, this strategy for parishes was drawn up under the inspiration of the Second Vatican Council and the General Conferences of the Latin American Bishops. The objective of each parish confided to the Society, as spelled out in the strategy, is to become a "community of communities of faith in Jesus Christ and his Kingdom; a community of fraternal, missionary, liturgical communities bound together in solidarity."

Naturally, it is no easy task for 185 parishes located in some 20 countries to adopt a new common strategy and put it smoothly into practice. Each parish has its own particular circumstances, its own potentialities, and also its own rhythms. Consequently, with the

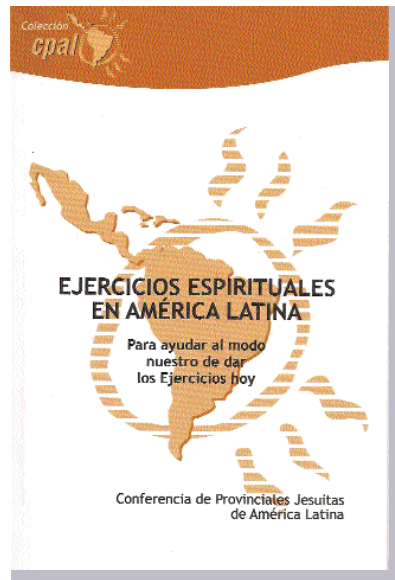


**"Popular religion" is widespread and deeply rooted in Latin America. The Church and the Society have tried hard to help plant the faith in the culture and religious traditions of the faithful. Here: A popular religious ceremony. Previous page: Meal for children.**



aim of making this project known and getting it implemented, we have conducted many formation workshops for Jesuits working in the parishes. These workshops have been held annually in Bogota since 2004, with the attendance so far of over a hundred Jesuits. Also quite helpful to this end have been the annual meetings organized by the parish sector coordinators of each Jesuit province and region.

This whole process of adopting and implementing our common strategy was evaluated four years ago in the Sixth Conference of Provincial and Regional Coordinators of the Parish Apostolate, held in Habana, Cuba, in 2007. It is worth noting the following conclusion from that evaluation: "Our parishes have in large part taken steady steps toward implementing our strategy, and they must continue to do so, working and living each day as 'Missionary Disciples of Jesus Christ, so that in Him our people may have life.' In accord with the orientations of the Fifth General Conference of Latin American Bishops, held in



Aparecida, Brazil, we must experience the pastoral conversion which the Church asks of us, striving to offer new answers to the new problems that the People of God present to us. As an ongoing task of the interprovincial meetings, we should keep ourselves alert to the changes that need to be introduced into our pastoral conceptions and practices, and we should draw ever closer to the mission of renewal which the Church and the Society entrust to us."

The biennial meetings of the Coordinators of the Parish Apostolate from the various provinces and regions of Latin America and the Caribbean have consequently been very important for building up that network and coordinating the common strategy. In the last meeting, held in Paraguay in 2010, we conceived our work to be expressly that of "weaving webs" of networks. We want to weave all our parishes into an authentic network of living communities, so that the parishes in each and every province become part of an interconnected web of communities, at the national as well as at the continental level.

Even before the Parish Sector of the CPAL was set up, the Jesuits of the region had managed to organize a network that brought together the centers of spirituality run by the

Society in Latin America and the Caribbean. This network is presently coordinated through the Spirituality Sector of the CPAL, but it was born as the *Latin American Confederation of Ignatian Centers of Spirituality* (CLACIES is the Spanish acronym). It began its works of coordination and mutual support more than a decade before CPAL itself was established.

At a time when the whole Society was returning to more authentic Ignatian traditions and was adapting the Spiritual Exercises to the new times, the collaborative work of CLACIES made a significant contribution to the *Directory for the Spiritual Exercises in Latin America*, published in 1990. This Directory was the fruit of a lengthy, broad-based process of discernment, dialogue, and reflection and has over the years helped many Jesuits who work in this ministry.

Building, then, on the previous work of CLACIES, the Spirituality Sector of CPAL has during the past decade labored especially in two areas. One is the consolidation and strengthening of the network of Ignatian Centers of Spirituality, and the other is the running of training courses and workshops. The latter activity includes both the International Courses of Formation for Those Accompanying the Exercises, given every year alternately in Los Teques (Venezuela) or San Miguel (Argentina), and the Workshops on Community Animation, for Jesuits who are serving as superiors of communities or who will possibly be doing so in the future.

Besides these more regular services, the Spirituality Sector has also made significant contributions for important events in our region, such as the materials elaborated by the centers for the Jubilee Year 2006 and, more recently, for the assimilation of the decrees of General Congregation 35. These materials may be found in the spirituality section of the CPAL's webpage

([www.cpalsj.org/espiritualidad](http://www.cpalsj.org/espiritualidad)).

As has already been indicated, the Spirituality Sector has been responsible for coordinating the meetings of CLACIES, which are held every two years and which have been very fruitful spaces for dialogue, discernment in common, and coordination among the Directors of the Centers. One of the sector's important projects has been an updating of the aforementioned Directory of the Exercises, published in 1990. As a result of this work, at the end of August 2010, we had the joy of seeing the CPAL's 13<sup>th</sup> publication: *The Spiritual Exercises for Latin America: An Aid for Our Way of Giving the Exercises Today*. This publication, the result of many years' work on the part of all the centers, will serve as a valuable guide for the important ministry of the Exercises and for the formation of those who accompany them.

We were delighted that the first edition sold out in just a few months. It was clearly responding to a felt need. We hope to have a second edition ready soon. At the same time, we are preparing an edition in Portuguese, thanks to the translation work of the centers of spirituality of Brazil.

To have a fuller idea of this apostolic network, it is useful to know that CLACIES encompasses about twenty Centers of Spirituality, where fifty Jesuits are working full-time and forty others part-time. These men, with the collaboration of some two hundred lay people and religious, carry out a wide variety of



*The photo above recalls the cover of this Yearbook: youth moving towards the future. Below: Participants at the 5th Seminar on Spirituality in Bogota, Colombia. Previous page: The look on the face of this little girl captures her longing for the future; Cover of the Director's Notes on the Spiritual Exercises in Latin America.*

ministries of spirituality, human development, and commitment to the mission of faith and justice, all for the greater service of God's kingdom. This apostolic network also includes nearly a hundred Retreat Houses of the Society of Jesus, which are spread throughout the countries of the region and provide an invaluable service to our local churches. Finally, given its importance, we should point out the valuable work of the various centers in publishing materials which contribute effectively to the diffusion of Ignatian spirituality and to the spiritual and apostolic growth

and development of many people in Latin America.

We conclude with one final notice: preparations have already begun for the Twelfth Assembly of CLACIES, which will be held, God willing, in October 2011 in Santiago de Chile. As part of the discernment in which the centers are engaged, special consideration will be given there to the apostolic priorities established by the Common Apostolic Project of the CPAL. We want also to continue our joint investigations of different aspects of the Exercises. Recognizing the importance of forming apostolic networks, we are interested as well in continued collaboration with the spiritual renewal of our provinces and regions and in identifying ways to strength the relations of our centers of spirituality with the educational and social sectors of those same provinces and regions.

**Álvaro Quiroz, S.J.**  
*Delegate for the Parish and Spirituality Sectors of the CPAL*  
*Translation by Joseph V. Owens, S.J.*





# APOSTOLIC NETWORKS IN LATIN AMERICA

## An Innovative Model for University Work

AUSJAL is a network of 30 Jesuit universities that was founded on 10 November 1985. Its mission is to serve its members and society through the development of networks of professional “counterparts” and common strategic projects centered on issues of key importance for the Jesuit universities of Latin America.

AUSJAL’s activities are oriented toward linking together in networks the universities which form part of it, so as to promote more effectively, in areas of special interest to Jesuit universities, the integral formation of students, the ongoing formation of academics and collaborators in social values and commitment, and vital research that influences public policies in Latin America.

AUSJAL is an innovative experience of transnational university cooperation. In contrast to other international university associations, AUSJAL is a network of networks. It is present in 14 countries of Latin America (see map) and brings together 13 networks of professionals (see figure 1). AUSJAL’s organizational model combines a healthy decentralization of functions and leadership with the basic coordination of policies and actions that is considered essential.



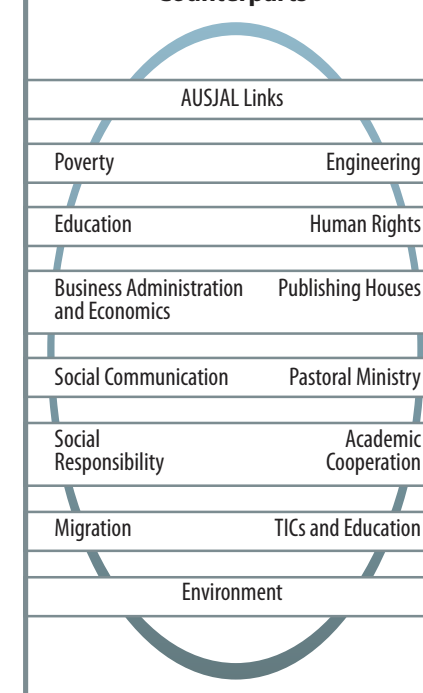
These diagrams indicate the extent of the network of universities in Latin America. Above: Young students standing in front of the University Alberto Hurtado, in Santiago, Chile. Next page: In front of the University of the Pacific, in Lima, Peru.

Its permanent organizational structure is constituted by the Assembly of Rectors and the Board of Directors, presently consisting of the President (José Morales Orozco, SJ), three Vice-presidents (Joaquín Sánchez, SJ; Luis Rafael Velasco, SJ, and Pedro Rubens Ferreira, SJ), and an Executive Secretary (Susana Di Trolío).

Besides this permanent structure, the organization of AUSJAL has the innovative element of the networks of professional counterparts, which provide dynamic, flexible mechanisms for work and organization that are adapted to the strategic priorities of the association. Each network of counterparts is coordinated regionally by one university, working in coordination with the Executive Secretary of AUSJAL in the development of common projects (see figure 2). The networks of counterparts are dynamic communities for working and learning, made up of academics and professionals who seek to develop

common initiatives and projects according to the association’s Strategic Plan. Communicating especially through virtual media (intranet, E-learning platform, video conferences, and the AUSJAL portal: [www.ausjal.org](http://www.ausjal.org)), these networks develop programs of teaching, research, and social action in areas of special interest to Jesuit universities in Latin America: understanding and overcoming poverty and inequality, the environment and sustainable development, the social responsibility of universities, human rights, youth culture, Ignatian identity and leadership, formation in values and ethics, access to new technologies of communication and education, pastoral ministry in the universities, etc. Intensive use of new technologies, capacity for collaborative work, and a shared Ignatian identity are the key instruments for carrying out AUSJAL’s inter-university and multinational projects. In 2010, for example, some 218 audio and video

Figure 1  
AUSJAL Networks of Professional Counterparts



**AUSJAL**  
Asociación de Universidades Confiadas  
a la Compañía de Jesús en América Latina  
[www.ausjal.org](http://www.ausjal.org)





conferences were held, with an average of 15 universities participating in each one, and with an average of 12 persons per university.

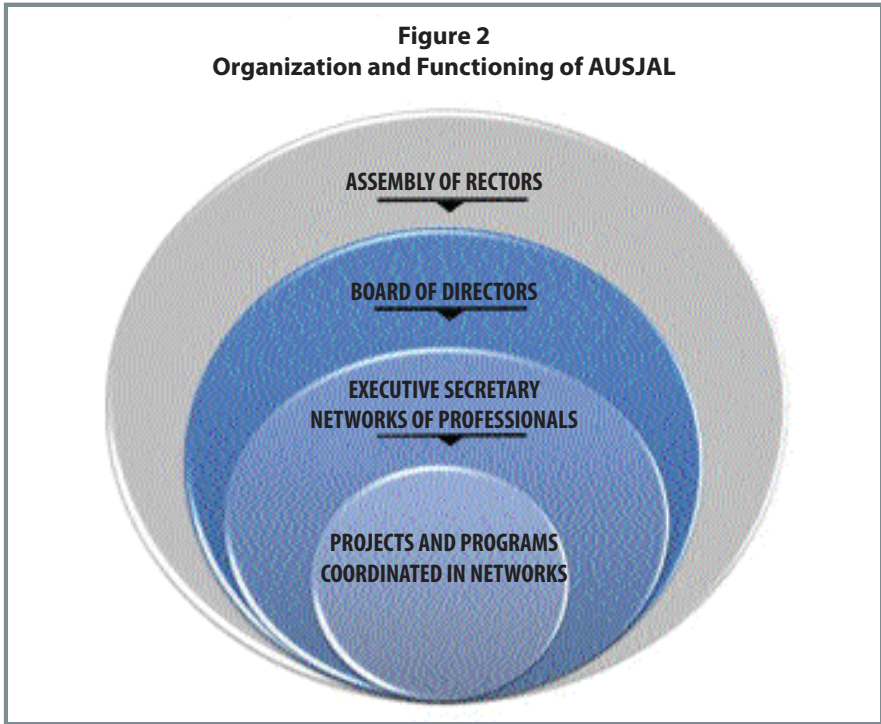
Among the common projects being developed by the AUSJAL Network are the Latin American Observatory of Poverty and Social Policies, the System for Self-evaluation of University Social Responsibility, and the Latin

American Monitor of Youth Culture. Equally noteworthy are the 9 undergrad and post-grad inter-university programs, through which have passed more than 3000 students. The programs include three diploma courses in Human Rights, a diploma course in Training of Professors in Information and Communications Technology, a diploma course in Training of Tutors, an inter-university course on

Environment and Development, the Latin American Program of Formation in Ignatian Leadership, the Continental Course on Poverty in Latin America, and a course on Ethics and Value in Education.

AUSJAL also tries to link up with the other Jesuit-related social and educational networks in Latin America and around the world. For example, in cooperation with the Association of Jesuit Universities and Colleges (AJCU), our network has created the Jesuit Consortium of Virtual University Education, which allows the students of the 28 universities of the AJCU and the 30 universities of AUSJAL to study on-line programs and courses offered by the different institutions. In collaboration with the International Federation of Fe y Alegría (FIFYA), AUSJAL has developed the virtual program for Training of Popular Educators, which graduated a total of 264 teachers in 2009 and currently has 583 teachers participating. Furthermore, by offering the Diploma in Ignatian Social Management, AUSJAL collaborates with the Conference of Jesuit Provincials of Latin America, with FIFYA, and with the Federation of Jesuit Colleges of Latin America in the training of directors for the different Jesuit institutions. Finally, working with the Jesuit Refugee Service of Latin America (SJR-LA) and the organization ALBOAN of Loyola Province, AUSJAL is helping to design a human rights training program for SJR-LA. In summary, the work of AUSJAL looks far beyond the university horizons in seeking better ways to make a greater contribution to the transformation of the concrete societies in which the universities are situated.

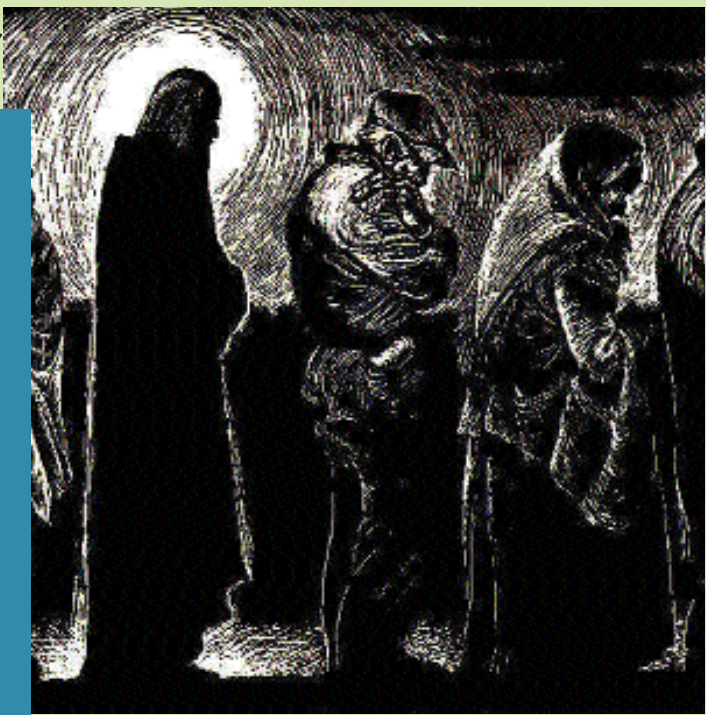
José Morales Orozco, S.J.  
 Susana Di Trolío  
*Translation by*  
 Joseph V. Owens, S.J.



# FAITH AND JUSTICE

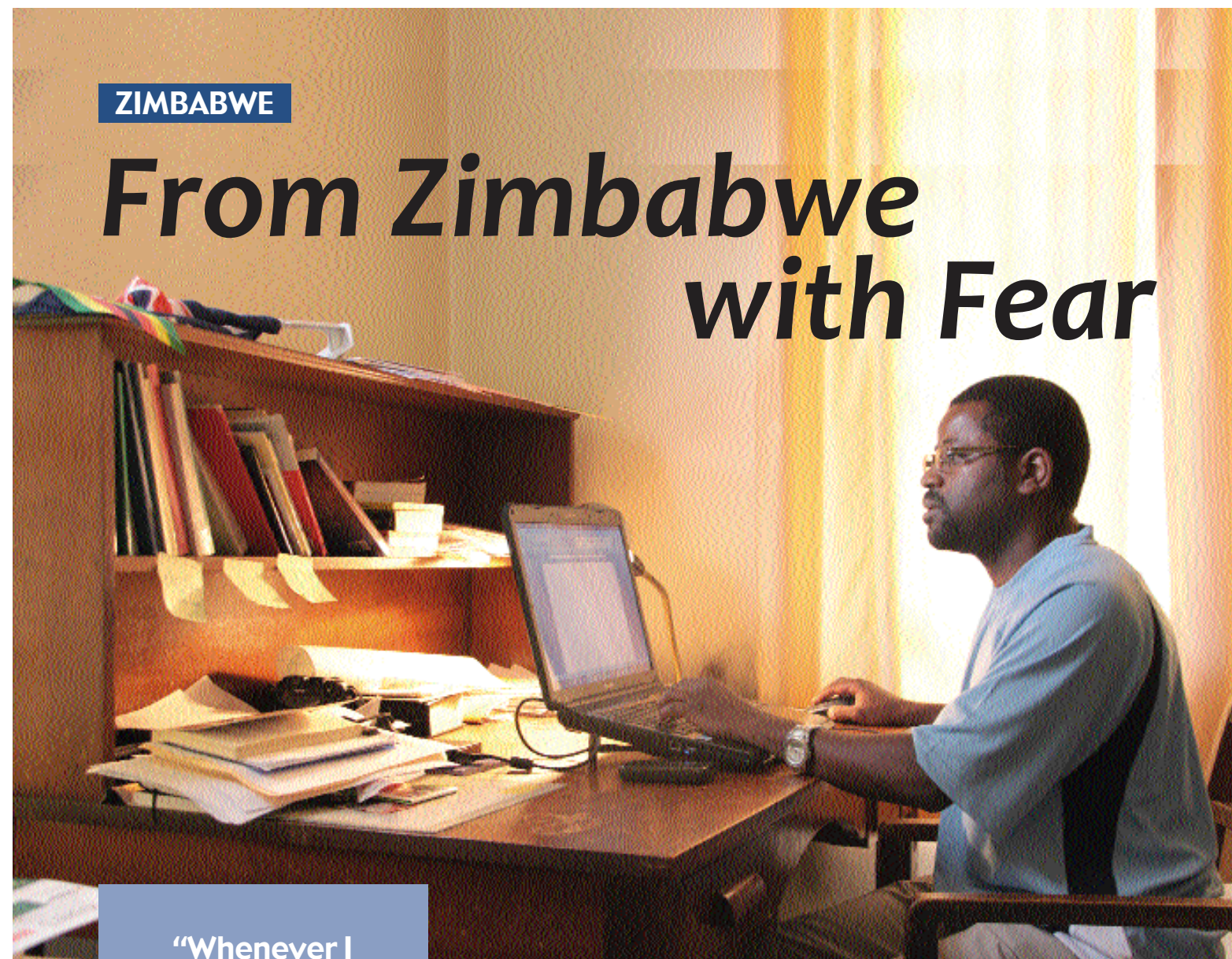
## Experiences

**“The service of faith and the promotion of justice, indissolubly united, remain at the heart of our mission. This option changed the face of the Society. We embrace it again and we remember with gratitude our martyrs and the poor who have nourished us evangelically in our own identity as followers of Jesus” (CG 35, D. 2, n. 15).**





# From Zimbabwe with Fear



“Whenever I look back at my experiences I see God’s hand at work in my life. Otherwise where on earth would one get the courage that I had to visit political violence victims in private clinics and hospitals and to look the political thugs straight in the eye?”

For the past year I have been studying, but I would like to go back two years to 2008 and reflect on my experiences during the period of political insanity in Zimbabwe when I was working at *Silveira House*, the main Jesuit social apostolate centre in Zimbabwe. I was the deputy director of the centre as well as being the coordinator of the Peace Building department and assistant priest in the Chishawasha Mission parish.

On 29th March 2008 we had harmonised elections in the country, which were reasonably peaceful. The opposition party won the majority but the electoral

commission declared that the opposition leader had failed to garner the stipulated majority of “50% plus 1 vote”. Some ‘wounded lions’ (from the defeated party) began to mobilise their followers to punish innocent citizens for ‘voting for the wrong party’.

Camps and road blocks were set up to intimidate people into voting for Mugabe in the run-off elections against the opposition party leader. The months April to June were stained with the blood of innocent citizens who were beaten and some of whom were killed. The director of the centre was then in the UK on his annual three months leave. This left me sitting in his chair as acting director. At the same time, I had just

started a new project of working with the Zimbabwe Republic Police. I was also only nine months old as a priest; still a toddler!

Many unnamed people died invisible deaths, and others disappeared only to reappear with broken limbs; others had their properties destroyed. These are some of the people I encountered in my work in 2008. I visited some victims in secret private clinics and listened to accounts of their fearful experiences. I also had opportunities to talk to some political thugs whose voices were hoarse with anger. Although I went around mostly alone, I would occasionally go with a colleague from SH.

In May 2008 *Silveira House* gave temporary shelter to about 88 displaced victims of political violence (50 women and their 38 children). Inevitably we became enemies of the political thugs for sheltering their enemies. At some point their leaders sent a group of

youths to summon me (as acting director of *Silveira House*) to attend a rally during which I was to be disciplined for accommodating the victims and mobilizing the people against ‘the party’. I was not inspired to die young, so I did not go!

Whenever I look back at my experiences I see God’s hand at work in my life. Otherwise where on earth would one get the courage that I had to visit political violence victims in private clinics and hospitals and to look the political thugs straight in the eye? Some priests and lay collaborators would call me even in the middle of the night with information of organised attacks by these people. I had no magical powers to deal with such cases apart from informing the police or driving to the site to talk to the thugs themselves.

What I experienced is painful to recall, but the positive side of the story is that each time I saw people

butchered, I came out full of courage to speak and preach about justice and condemn the injustices, political violence and intolerance. I feared death no more! My sermons became more of a cry for peace and justice than mere spiritual exhortations to the faithful.

What kept me going in such challenging and scary situations were the words of the victims: ‘Even if they beat us we will still vote for the man we want’. These words of freedom and courage echo in my mind as I constantly ask myself how we are to heal the social and psychological wounds of the people of Zimbabwe. Even today my prayers and reflections are saturated with such questions and concerns for healing and reconciliation.

F. Gibson Munyoro, S.J.  
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Here: A small group of seminar students discuss the problems of peace. Previous page: The author of the article, Fr. Gibson Munyoro, at his work desk.



## BRAZIL

# Our Dwelling, the Amazonia, in Flames

The Amazon forest, home to many groups of Indians, is in danger of disappearing, victim to the savage exploitation of its natural resources backed by a government policy that pays no attention to the needs of the inhabitants of the selva.

A forest in its death-throes: this is the Brazilian Amazonia. Its claim to be called one of the "lungs" of the planet is at the point of being obliterated. It is no longer possible to drink or fish from its waters: they are poisonous. The fauna - mammals, reptiles and birds - all are disappearing. The wealth that characterizes this region is threatened by drug-trafficking, mafias, the militarization of communities and frontiers, the exploitation of natural resources, human trafficking, and the

measures taken by the rich countries to extract medicines and cosmetics. The local people are constantly under pressure and subject to attack as they struggle to defend their identity. Assassinations take place over possession of a strip of land. The Amazonia is no longer so green!

There are river-side and slum dwellers also living in this area, for the Amazonia is transnational in its entire extent, stretching over Brazil, Bolivia, Ecuador, Peru, Colombia, Venezuela, Surinam and British and French Guyana: nine of the thirteen

countries that make up South America.

It is in this context that the Spanish Jesuit, Fernando López, is at work. In October, 2010, he came to Venezuela, to the office run by the *Universitarios en Misión* (University Members for Mission) in the Catholic University "Andrés Bello", in order to talk with the students. He spoke of his vision for the Amazon region and of the work that he has been doing there on behalf of the local communities for more than two decades, as a member of the *Equipo Itinerante* (Itinerant Team).

The Jesuit Refugee Service for Latin America and the Caribbean (SJRLAC) - the organization that works on behalf of refugees and those forcibly expelled - had invited Fr López to open a central office serving three Amazonian contact points: Tabatinga (Brazil), Leticia (Colombia) and Santa Rosa (Peru). This gave him the opportunity to share his own experience with those of the university who had been carrying out missionary work among the slum people of Venezuela.

Since 1998, Fr López has been travelling between the waters of the Amazon river and the inner selva as a member of the *Equipo Itinerante*. This "Itinerant Team" is made up of twenty members with the backing of

fifteen different institutions. It is based in two centres: *Trinidad* (Trinidad) in Manaus, and *Tres Fronteras* (Three Frontiers) located at the meeting-place of three national borders: Tabatinga (Brazil), Leticia (Colombia) and Santa Rosa (Peru).

The missionaries adopt the way of life they find in the communities, living at these centres in straw huts, and their aims are as follows: to learn the way of life of these peoples; to contribute to the assessment and strengthening of the communities; to encourage and create links with non-governmental institutions and organizations in the area; to investigate and develop what is of

interest to the locals; to record, analyse, publicise and reflect on the experiences, praxis and history of such communities and of the Team.

Several lives have been sacrificed for the sake of another life, the life of the Amazonia itself. Among many others, the figure of Chico Mendes, a trade-union leader and active defender of the Brazilian environment, stands out, and his story has been made widely known by the Maná groups's lyrics, *Cuando los ángeles lloran* (When the angels weep). What was once an earthly paradise is being changed into a hell on earth. Many analysts have shown that, in global terms, the Amazonia is second only to the Middle East as a strategic and economic target: no less than 30% of the world's biodiversity and 20% of the globe's fresh water is located here.

In the photos of these pages, by the courtesy of *Équipe Itinerante* of the Amazonian Jesuits, we have a glimpse into the reality of the Amazon jungle: A fire in the Bolivian Amazon; Left, Map of the Brazilian Amazon; Above, A native of the jungle: the indigenous people endure the negative consequences of the exploitation of the Amazonian forest, while the exploiters are enriched.







Left: Gold prospectors at Ríos Huepethue y Madre de Dios, Peru. Bottom: The indigenous women of the jungle are those most exposed to violence and abuse by the military and by those who get rich by destroying the forest.

According to Fr López, “the political frontiers constructed since the 15th century in Latin America and in particular in the *Amazonia* have split up many indigenous peoples... In each country, the various political policies with regard to the indigenous inhabitants, far from encouraging and strengthening the people, on the contrary divide and fragment them, often to the point of extinction.”

The key factor for the communities who live in the Amazon region is the value of the land, as their future depends on this: “We have to ensure its vitality, so that our children and the children of our children may be able to dance on this land” - that is the way the indigenous people think of it. But the roar of chain-saws and tractors is now replacing the warbling (*parahei*) of the birds, and the land of the local people is being reduced to a few isolated plots. The Amazon selva is being

turned into a savannah. Cattle grazing and sugar-cane farming are seen as more important than the lives of the aborigines. And the new fertilizer being used here is human blood.

Fr López recalls that in Mato Grosso do Sul (Brazil), only a few miles from the frontier with Paraguay, “two *guaraní* villages, Kaiowa, Laranjeira Nande Ru on the 14 September, 2009, and Apyka’i on the 18 September, 2009, were burnt to the ground, the women beaten and one man shot (...). This *guaraní* community was taken by force and made to live in tents of black plastic, surrounded by the barbed-wire of the *haciendas* and asphalt roads.” Fr López insists that measures must be taken to prevent such things happening again in the Amazon region, “if not, soon there will be nothing left. We are under pressure and being attacked. There is death everywhere, and the Brazilian selva is no longer so green. The indigenous peoples are asking, ‘Can it be that Tupaña [God] made a mistake when He created our people in the *Amazonia*?’”

Other problems in the region are those of refugees, of forced migration, and of displacement. Fr López explains how, from Colombia’s side, the inhabitants are forced to flee because of the armed conflict. In Leticia there are small protected inter-ethnic zones, set up by the government so that the indigenous people



may have a place to take refuge from the conflict.

From the Peruvian side, the driving force is poverty. “Very many of the local people dwelling in the Andes are pushed towards the Amazon region because of the Peruvian government project called *Fronteras Vivas* [Living Borders]; basically this is a policy to expel the poor from both the mountain *sierra* and the coastal area of Peru and drive them towards the *Amazonia*.” Such immigration causes grave problems with the indigenous population in Brazil, both in the forest and along the river banks. The incoming Peruvians have a very different outlook and culture and this leads to serious local clashes.

A further preoccupation in this area with its triple borders concerns human traffic, especially for the transport into Brazil of untreated cocaine: “A person may be offered 2000 dollars to import 20 kilos. Quite frequently such persons serve as decoys, who are easily spotted and distract the authorities, while at other points tons of cocaine are being transported across the frontier.”

Fr López points out how in the case of Venezuela the most common contraband trade is with petrol. From British Guyana, people tend to emigrate mainly for economic or health reasons.

Such is a brief impression of the *Amazonia*, a place that can be both heaven and hell, and a place on which the future of humanity depends. It is really up to us to decide if we are to be protectors or despoilers of this vital area.

Minerva Vitti  
JRS LAC

Translation by Joseph Munitiz, S.J.



Restrictive policies and increasing difficulties in obtaining a residence permit make life difficult for migrants to Japan. The Jesuit Social Center in Tokyo works to make life more human for those who choose to live in Japan.

At the time I was working with displaced persons in Japan together with many other citizens, we met with a number of unknown legal barriers, held long trials and succeeded in calling the attention of the National Diet and the mass media, but the results looked minimal to us. Having loads of cases, supporters got tired of confronting immigration “case by case” and after getting some limited success started to drop out.

Why did I continue helping people? I often felt tired and frustrated calling on lawyers and wanted to get out of trying to help displaced persons. Feeling hopeless I prayed often to God and saw real

miracles. One of them was to be able to obtain a refugee status for 5 Vietnamese brothers, the eldest one 25 years old.

One day the eldest one called me in despair. One of the brothers received leave from his job and went to the USA to visit his sick mother accepted as a refugee there. His plan was to stay there about two weeks and return to Japan. His three year visa in Japan was still valid for 5 more months. As soon as he arrived to the United States he had a serious car accident and broke his right leg in three different sites. He had surgery three times and was lying in bed. He could not even use a wheel chair. On top of that, his mother died



while he was hospitalized. In the meanwhile he needed to renew his Japanese visa, but the Japanese consulate in San Francisco refused to accept his application. The brothers wanted me to do something. I made an oversea call and spoke 30 minutes with the consul explaining the urgency of the case, but he refused to accept the application on the ground that it had to be done in Japan. Then I met with a high official of the Ministry of Justice without results. The person had to come by himself and apply, I was told. But, the person had a broken leg and could not move. Sorry, nothing can be done was the answer.

Months passed and when the young man was able to use a wheel chair he had lost his Japanese legal status. There was no way to bring him back to Japan.

He had fulfilled all requirements to obtain Japanese nationality already, but now he was told to start from zero point. After a long process

he made it back with a tourist visa, in a wheel chair. As soon as he arrived to Japan I made an arrangement with Immigration to meet with the same official I had already contacted before. It was a very symbolic meeting at which the central person was a former accepted refugee in a wheel chair, rejected by Japan only because he had a serious accident abroad. It was chilly atmosphere: legalities were above the human person.

Changing structures remains an important element in the social apostolate. Is it really possible? I became skeptical. Nevertheless, our limited actions and warm human respect to people can give them back their humanity already lost and hope.

Jorge Bustamante, U.N. special rapporteur on the human rights of migrants came to Japan on March 23, 2010 for an official inspection. He interviewed migrants and their families and discussed the various

issues with ministry and agency officials.

Bustamante held a press conference on March 31 and outspokenly urged the Japanese government to terminate its program for overseas industrial trainees and technical interns, saying it might amount to "slavery" in some cases, fueling demand for exploitative cheap labor in violation of human rights. He proposed replacing that program with a program of employment.

On March 8, at least 70 detainees at the West Japan Immigration Control Centre had begun a hunger strike demanding release on a temporary basis. They wanted to know why their applications for release from the Centre were rejected, even though their refugee claims were being reviewed with support from lawyers and legal assistance workers.

In 2009 about 1,400 persons applied for refugee status in Japan,

but only a small number, 30 to be exact, were accepted as refugees. People officially accepted as refugees in Japan do not reach 550.

A Japanese group of 87 policy makers, university professors, entrepreneurs and politicians, expressed publicly through the mass media their common opinions on immigration policies. They were much concerned about population diminishing. At present there are 1,300,000 eighteen year-old people in Japan but after 7 years the numbers will come down to 1,100,000. Japanese society needs to develop talented personnel and to accept not only Japanese descendants and high level technicians, but also a sustainable amount of foreign workers and their families, including refugees who would live permanently here. Thinking of the Japanese unemployed it should be careful regarding the acceptance of unskillful foreign workers. Japanese language training must be promoted at the local levels and legislation on the employment of foreigners must be arranged.

Japan currently has about 2,220,000 registered foreigners. Of these, 660,000 (30%) are Chinese and 590,000 (27%) are resident Koreans. They are known as "old-comers" because they, their parents, or their grandparents had arrived in Japan by the time Japan invaded China and annexed Korea. Hundreds of thousands of Koreans came to Japan as workers especially during World War II. Later, the rapid economic development of post-war Japan attracted many other people from East Asia, especially from the Philippines, to work in Japan, and in the 1990s the official policy of summoning workers with Japanese ancestry from Latin American countries brought more than 300,000 people from Brazil alone, as well as others from Peru and other South American countries.

The Catholic Church in Japan has already had long experience in this field. Such "migrant workers" filled our churches all over Japan. In fact,



*In 2009 the Japanese national Parliament, supported by the Government, adopted restrictive immigration legislation to control of foreigners residing in the country. This has made life very difficult for immigrants. The Jesuit Social Centre in Tokyo has committed itself to reducing immigrants' suffering. Above: A birthday party for Laotian immigrants; Previous page: A meeting of Vietnamese and Laotians. On page 81: The large Tokyo detention centre that houses many foreigners.*

half or maybe even more than half of our Catholic population consists of foreign people.

In 1989 Japan revised the Immigration law when Japanese politics were in great turmoil during the bubble economy years, but the revision was not fully discussed in the Diet. The results were an influx of Japanese-Brazilians and Peruvians, who numbered over 400,000 by the year 2007.

20 years later, in a different economic situation but in a similar political crisis, a revision of government-sponsored immigration laws has passed in the national Diet.

The main target is full control of foreign residents by the Justice Ministry, tightening immigration regulations on them. The alien registration cards will be replaced by new ones called "zairyu" containing IC chips. Foreigners are required to carry them at all times and failure to do so could occasion a fine of 200,000 yen (around 1.800,00 €). The new bill seems to imply that the residency status of foreigners will be lost for failing to report new addresses to the officials.

In fact, the present dual administrative structure, with the central government granting residency permits and the local municipalities issuing alien registration cards and other services, will cease to exist and everything will be concentrated in Immigration alone. There are, however, some positive points, like the concession of 5-year residency permits (at present, these are only for 3 years) and the acquisition of social insurances.

Foreigners now are able to approach over 1,787 local municipalities which are in contact with their daily lives but, if the new bill is enacted, they will only have the choice of looking for 76 immigration offices, all over Japan, that are unrelated to their daily lives. One of the aims of the actual immigration policy is a drastic reduction in the number of about 130,000 undocumented foreign people presently in Japan.

**Ando Isamu, S.J.**  
*Jesuit Social Centre, Tokyo*





CHILE

# The Post-Earthquake Experience

Social work can take many forms; in this case it is to be close to the earthquake victims offering them not only material aid, but also a presence. That makes it possible for them to feel the closeness of God.

My arrival in Chile, on the way to theology studies, could not have been more “earth-shaking” than it was. Two hours after I arrived, there passed from this world Renato Poblete SJ, who bore witness of the social apostolate to this province as it was meeting to reflect on the apostolic frontiers to which we are all called. Soon after that came the earthquake, so strong that that it caused damage even as far as Santiago, so that we had to suspend

the province retreat on the sixth day, during the Third Week of the Exercises. Then, torn between the uncertainty of someone disoriented because his destination was not the way he expected it to be and the impotence of wanting to help out but not knowing what to do or where to go, I spent several days working at home, getting the computers ready for the start of the academic year. Finally good news arrived: the Bishop of Rancagua was requesting help for the pastor in

Pumanque, a town much closer to the quake. Rodrigo Poblete SJ, the superior of my community, decided that I should go, along with Beto Michelena SJ, to help the priest out. He had no assistants, his church was in ruins, his car was crushed, and his vast community was desperately in need of basic assistance and consolation.

We set off on our journey in a rented vehicle on the afternoon of Wednesday, 10th March. As we drove I was impressed by the orderly way in which traffic was being directed, so that we were able to move along quite normally despite the nocturnal darkness and the incipient efforts at rebuilding. Arriving late that night, all we could see were the ruins in the street and the fallen church. The next morning, however, the scene was desolate. You could count the old houses in the town that were still in good shape on the fingers of one hand. When we went out into the surrounding regions – Nilahue Cornejo, Nilahue Barahona, Nilahue Santa Teresa, Camarico, Colhue – we found that there the destruction was much greater: some 60% of the houses were destroyed, 30% were uninhabitable, and the remaining 10% were to be shaken again by the earthquake at noon on Thursday the 11th, just as the new president was being sworn in. This would necessitate still another recalculation of damages.

In speaking with the people, we saw that their distress at having lost their houses was mixed with the joy of having survived without greater loss, though they shuddered with each new tremor. Given such a terrible reality, our hands felt more empty and useless than ever, but still they opened up to embrace and soothe that magnificent display of human fragility. Our words conveyed little, but our ears were expanded by the simplicity of the stories and the confessions of faith we heard. Our very presence, which



a great blessing to accompany Fr. Manuel and to share in the work of the Church groups and so many people of good will who came to the aid of this remote town. Evident everywhere was a strong faith energizing people to rebuild their houses and give

new dignity to their lives.

I give thanks to God for manifesting himself so clearly in the midst of this fragility, and I am reminded of the words of Fr. Arrupe: “Perhaps the Lord has never been so close to us as when we have felt most insecure.” In this way, our experience of the Third Week of the Spiritual Exercises takes on a new reality as we accompany these many suffering people and help them to live the Paschal mystery and to build up a new Chile. May their faith give birth to a more just, coherent, and inclusive Chile, such as the one Fr. Hurtado longed for.

José Miguel Jaramillo, S.J.

at first seemed so impotent, ended up being enriched by that tragic reality, which revealed – as if God had before been hidden away – the divine power present in the profound humanity of so many simple folk. As food and clothing were being distributed, we heard people insisting, “I already got some, and there are others who need it more than I” or “I’ll just take this. Why take more? Other people are in need.” During those days Pumanque overflowed with a sense of shared solidarity and warm humility.

This grace of having shared these moments of crisis with the people of Pumanque has been for me a powerful ecclesial experience. It was

The picture below and that on the previous page illustrate the work of young volunteers of Un Techo para Chile, an organization closely linked to the Society of Jesus, that rebuilt houses destroyed by the earthquake that struck Chile on February 27, 2010. Top, an image of the destruction caused by the same earthquake.





# The Legal Defense of the Poorest

*"As he saw the crowds, his heart was filled with pity for them, because they were worried and helpless, like sheep without a shepherd."* (Mt. 9:36)

When I started my legal ministry among the Adivasis/Tribals/Indigenous Peoples in Gujarat, India, as part of the SHAKTI-LAHRC Jesuit human rights centre, I had a feeling somewhat similar to that of our Master when he said "They were like sheep without a shepherd". In India the Adivasi population is 8%, in Gujarat 15% and in the area where I am working it is as high as 65 to 98%. The Adivasis have faced, and continue to face various challenges. Among these are a crisis over Adivasi identity, erosion of their culture, unity and dignity, loss of control over their natural resources, and violations of their Human Rights. One of the main causes is a lack of value-based Adivasi "shepherdship", which could lead these people to green pastures! At this juncture, the hope was that "one day, their own people could lead themselves". With this hope, we started using our legal ministry to foster Adivasi leadership. Today there are some signs that our effort is bearing fruits.

42 years ago, a major dam called the Ukai dam was built, displacing over 150 Adivasi villages without proper compensation and rehabilitation. That dam was supposed to have had two main canals: The Left canal going beyond Surat city, and the Right canal irrigating 59 Adivasi villages. The Left canal is functioning, but not the Right one. The people believed that their leaders would see to it that it would, but nothing happened. Three years ago, some awakening was brought about among the people and a few Adivasi leaders took the initiative. They blocked the roads and forced the Government to give them a promise. That promise has not been kept. So they have taken the Government to the High Court of Gujarat to fulfil its promise.

In a remote town called Songadh, 250 Adivasi men



**The legal defense of the poorest and outcast peoples is an increasingly recurring dimension in the Jesuit Social Apostolate. In India it has developed in the last years in favour of the tribal and indigenous peoples (Adivasi).**

and women have been selling vegetables for many years. Now they are being pushed out by outsiders and harassed by different elements. They (the sons and daughters of the soil) have no place to sell their goods, reminding us of Jesus' saying, "The Son of man has no place to lay his head". The women took the initiative, went to different authorities but all in vain. Now they have taken the Municipal authorities to the High Court to redress their rights.

Several such struggles are on by the people to gain their dignity and restore their unity and identity. Their ongoing struggle for getting their rights over forestlands is a good example of the rising level of awareness and growing Adivasi leadership.

The celebration of Indigenous Peoples Day, the yearly Adivasi Cultural Festival at Songadh and the recently concluded Mass Weddings in which 29 couples of



different Adivasi groups participated, ignoring their various sub groups, religious, political, geographical differences are all indications of the gradual transformation that is taking place.

The Mass Weddings were a particular occasion for rejoicing, since in India (and maybe everywhere in the world), people spend a lot of money on weddings. This does not bother the well-to-do, but what about the poor who cannot afford it? Deep down everyone would like his or her marriage to be celebrated in grand style, as indeed every parent would like to perform their children's weddings in grand style. But poverty is a very real issue and leads quite a few to elope and start living together. This causes problems for the community. Even of those who are married very few obtain legal registration of the marriage, and the couples and their children are then deprived of Government welfare schemes.



*The photos illustrating this article relate to a marriage for several aboriginal couples in Gujarat, celebrated according to local tradition. Above: The "priest" celebrates the rite and, left, the Minister distributes the marriage certificates. Previous page: A moment in the wedding ceremony. Below: The bridegroom in procession as their brides await them.*

The Mass wedding was planned keeping these things in mind. It served as a platform for many to have their weddings in style with no expense and allowed them to receive gifts from others. Their marriages also get legally registered and they are then eligible for benefits from government schemes.

All these initiatives are helping to bring together all the Adivasis as one Community on one platform and to shout with confidence, joy and pride the slogan, "Jai Adivasi, Jago Adivasi" (Victory to the Adivasis, Awaken O Adivasis!).

**Stanny Jebamalai, S.J.**  
"Shakti-Lahrc", Gujarat





# London Jesuit Volunteers



Being committed to helping the poor and marginalized is possible also in the so-called developed Western countries. Here is the experience of a volunteer from the English capital.

When Danny Daly decided that he wanted to become more active in his faith, London Jesuit Volunteers provided him with the opportunity to get involved with homelessness projects in and around London. Here Danny describes the life-changing journey that his work with the homeless has led him on.

(This article was first published by *Thinking Faith*, the online journal of the British Jesuits at [www.thinkingfaith.org](http://www.thinkingfaith.org)).

When I returned to the Church in late 2006, having been 'resting' for a number of years, I was determined to be not only more active in learning about my faith, but also to heed James's words that 'Faith by itself, if it has no works, is dead' (James 2: 17).

I decided to look to the volunteering sector for opportunities to carry out my 'good works'. By

profession I am a Finance Director for a publishing company, and so I believed that my initial volunteering efforts should focus on my finance skills. I joined *Emmaus South Lambeth* as a Trustee in early 2007. *Emmaus* was founded by Abbé Pierre (the famous Catholic priest and MP) in Paris sixty years ago, and has had a UK presence since 1992. I was attracted by the *Emmaus UK* ethos – 'Giving people a bed, and a reason to get out of it' – and how it enabled people to escape from homelessness, providing work and a home, in a supportive, community environment. Companions (as residents are known) work full-time collecting, renovating and re-selling furniture donated by the public. This work supports the Community financially and enables residents to develop skills, rebuild their self-respect and help others in greater need. The Companions receive accommodation, food, clothing and a small weekly allowance, but for

many the greatest benefit of all is a fresh start. *Emmaus South Lambeth* opened its doors as a Community in October 2007, and whilst there have been a number of challenges along the way, it has grown and developed as a Community since its opening. In addition to my financial role, I decided that it would also be useful to work as a hands-on volunteer once a month, helping in the shops or the warehouse as required. This allows me to better understand the nature of the business, and reinforces the *Emmaus* ethos of a family working together.

I also became involved with the Mount Street Jesuit Centre in 2008, and in September of that year there was a meeting for those interested in becoming part of the *London Jesuit Volunteer* (LJV) community, a project that has been running out of the Centre since January 2007. I relished the opportunity to combine my volunteering with the support of monthly Ignatian spiritual reflection,

particularly as my initial decision to volunteer came out of a desire to strengthen my faith. The introductory meeting confirmed that this was exactly what I wanted to be doing, and later that month I met up with the LJV Co-ordinator, Andrea Kelly, to get some ideas about an additional volunteer placement that would be suitable for me. We narrowed it down to two: the Jesuit Refugee Service (JRS), and the Urban Table soup kitchen run by the London Catholic Worker. The logistics meant that Urban Table was the most suitable option for me. Before beginning my volunteer placement, I met with Martin Newell, a Passionist priest at Dorothy Day House in Hackney, which, along with the Catholic Worker Farm in Hertfordshire, is one of the houses of hospitality of the London Catholic Worker. Martin and myself are of a similar age, and over a couple of cups of coffee we had a wide-ranging chat about the Church, politics, football, and the Essex in which we both grew up. I knew within a very short period of time that this was somebody I wanted to work alongside. In a quiet, modest way he set out what the aims of the Catholic Worker are, and how living the Gospel is at the heart of what they believe and do. This stood in sharp contrast to the loud, empty rhetoric I have often heard in various political meetings that profess to want to help the poor and marginalised.

Urban Table is based at the Round Chapel in Hackney. On Sunday afternoons soup and sandwiches are prepared by the volunteers and fruit, cake and hot drinks are also provided to the guests. Many of the guests are originally from the recent European Union accession countries, but there are also a number who are local to Hackney. Some sleep rough, others live in squats; others still are simply isolated and struggling to cope. At the end of the afternoon, the volunteers meet up to discuss how the day went, followed by a period of readings, reflection and prayer.

There is an iconic Catholic Worker image that is set up in front of us, with two small candles: 'Christ of the Breadlines' by Fritz Eichenberg. It depicts down-and-out men and women in line, huddling in their ill-fitting clothes for warmth. In the centre, in silhouette, stands Christ, radiating light and warmth in the darkness. It is such a stark and powerful image and never fails to resonate with me personally. It expresses visually Christ's words 'I was hungry...I was thirsty...I was homeless...I was naked...I was a stranger...I was a prisoner'.

Occasionally, at the end of the discussion a volunteer will apologise for spending too much time at the tables with the guests, and not helping out in the kitchen. This is an unnecessary apology, as sharing a meal, sitting and chatting with the guests is at the heart of what the Catholic Worker offers. When I look back over my first year with Urban Table, I am aware that on the Martha and Mary spectrum, I have veered too much towards the Martha end. Too often it's easy to retreat into your comfort zone, and find yourself simply serving the food, washing and drying up. Urban Table values the Mary approach equally, the act of sitting and listening to the guests, and it is something I aim to do more of in the future.

By the summer of 2009, Andrea

was suggesting that I become involved as the LJV representative at Housing Justice events. Housing Justice is the national voice of Christian action in the field of housing and homelessness. They work for change in housing policies at local and national level, by embracing partnership with people of all faiths (and none) who share their values of social justice and compassion. Housing Justice has been chosen by the British Institute of Human Rights (BIHR) to be one of six London-based organisations to receive training and support in the area of human rights.

The aim of the project is to help these organisations call upon human rights to strengthen their voice and their influence with national and local policy makers. I participated in two days of training in relation to this, and now form part of a working group called the Homeless Human Rights Action Team. The group's first priority will be to tackle practices such as police waking up rough sleepers in the night and street cleaners hosing down their sleeping areas. Apart from all the other excellent work Housing Justice does, it acts as a good network forum, allowing members to discuss with and learn from each other. At a Housing Justice event I became interested in the work of Nightwatch: they provide a soup run



Above: "Christ of the Breadline", Christ takes his place in a queue with the hungry as his light illuminates them. Previous page: Volunteers at the Emmaus South Lambeth. Next page: A street person.



that goes out 365 days a year in Croydon, as well as other supporting initiatives for the homeless. I decided to volunteer for them on a Friday night on a fortnightly basis and this has provided a good link, as Croydon Nightwatch recognised that *Emmaus* South Lambeth offered an accommodation referral opportunity for some of their clients.

So looking back at the last three years, what have I learned?

Firstly, my eyes have been opened by the stories of the homeless people themselves, and the strength of character that so many have shown when it comes to overcoming addictions, a broken family life or childhood abuse. It has made me even more aware of how fortunate my supportive family circumstances have been in my life. As a life-long sport lover I was delighted when London won the Olympics bid, but as we move towards the 2012 Games there is a real fear amongst street homeless that there will be inhumane efforts to sweep them up off the streets. This is just one of many issues affecting the homeless that I may not have been aware of before, but thanks to the time spent working with and talking to those who are

faced directly with such a problem I am now able to understand, at least partly, the issue and am in a position to help.

Secondly, I have been struck again and again by the dedication and hard work I have seen, both from the paid staff and volunteers working with the homeless. It acts as a good catalyst, because each volunteer is encouraged to play their part and not let fellow volunteers down.

At our Induction Gathering in Advent 2008, new LJV members were given a Handbook. Apart from offering guidance as to what the LJV commitment would involve, it also offered an excellent reading list and extracts from inspirational writings and commentaries. The following extract from Pedro Arrupe sums up how volunteering within the homelessness sector has enriched my life, and offers excellent advice to anybody considering volunteering: "Nothing is more practical than finding God, that is, falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you will do with your evenings, how you will spend

your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love. Stay in love. And it will decide everything."

Sometimes, in conversation with friends and colleagues, they have praised my involvement, and I have often mumbled something along the lines of getting more out than I put in. I then came across a much better answer written by Dorothy Day in 1945: for a total Christian, the goad of duty is not needed – always prodding one to perform this or that good deed. It is not a duty to help Christ, it is a privilege.

I see my involvement to date as just the setting out on the journey to helping Christ and I am looking forward to continuing along this road, with all its challenges, over the years ahead.

Danny Daly

## LONDON JESUIT VOLUNTEERS

*London Jesuit Volunteers* is a recent initiative of the Mount Street Jesuit Centre. Members commit to volunteering for 2-8 hours per week, working alongside people in prisons, hospitals, and homeless shelters; also with communities of people with learning disabilities, and with outreach agencies for refugees, asylum seekers and other marginalised people. Members also commit to monthly peer group meetings, reflecting upon and sharing with other volunteers their various experiences. This reflection is very much rooted in the Ignatian value of seeking God in all things.



# WORLD OF YOUTH



**"We need to discern carefully how we carry out educational and pastoral ministries, especially among youth, in this fast-changing post-modern culture.**

**We need to walk with young people, learning from their generosity and compassion so as to help each other to grow through fragility and fragmentation to joyful integration of our lives with God and with others"**  
(CG 35, D. 3, n. 23).







# ALBANIA

## Yesterday and Today in the Land of Eagles

About three years ago I was in a house of the Sisters of the Congregation of Mary Immaculate when one of the Sisters' mother was a guest. This lady, a person of great humanity and deep faith, asked me to hear her confession. At the end of it she said to me with simplicity, "I thank God for what I experienced today. I always wanted to go to confession to a Jesuit priest, and finally the Lord has granted that to me. Now I can die in peace." She had not known Jesuits personally, because the Communist regime which took over at the end of World War II had ordered the suppression of all the religious communities and had rendered very difficult all apostolic activity, culminating in the definitive closure in 1967 of all places of worship. But she had heard her parents speak of Jesuits, along with many others who had had contact with them in



**With the fall of the regime, religious activities were restored and Jesuits reopened the institutions they had had prior to the advent of communism, but at the same time they started new works. Today they are present in Tirana and Scutari, where Catholicism still has deep roots.**

Xavier College or in the Pontifical Seminary, or in the mountains of what is now Albania and Kosovo. This woman's memory and her desire to meet Jesuits are the simplest, but at the same time the most authentic, testimony to their apostolic commitment in this land, and to the lasting depth of the work they did.

Jesuits arrived in Albania for the first time in 1841. Three priests began to live in Scutari, which had a strong Catholic presence in a place where the majority of the people had become Muslim beginning with the end of the 15<sup>th</sup> century when this area became part of the Turkish empire. They stayed there only a short time, because they were soon expelled from the country. A second attempt, a few years later, also met the same end, for the same reason. But, as they say in Albanian, 'e treta, e vërteta' ('Third time is Charm'). In fact, in their third attempt the Jesuits finally succeeded in settling in the Land of Eagles (as Albania is often called). In 1859 the



Albanian Pontifical Seminary started up, under their direction, allowing a local opportunity for to furnish adequate initial formation for young men who spoke Albanian and wanted to become priests. Some years later, in 1877, Jesuits founded Xavier College, the first stable scholastic institution in the country. Its being dedicated to St. Francis Xavier underlined the missionary spirit which inspired it. In the classrooms of this school some of the most eminent figures of Albanian culture were formed – persons who honored their homeland in various fields of work and provided a strong impetus to the social and spiritual progress of their people.

As time passed, the Society of Jesus became aware of the need for deeper and more sophisticated evangelization than the Albanian-speaking people in the northern mountainous zone had. In fact, they were people made up of families which, to be able to live faithfully their allegiance to Christ and the Church, had sought refuge in places often almost unreachable. This allowed them to keep their faith, but they found it difficult to nourish it and practice it because of their all but total isolation. So the Jesuits decided to establish a group of Fathers and Brothers who would dedicate themselves to the service of faith and the promotion of justice in this area. And so was born *The Flying Mission*. Its work is still remembered today even by those who didn't know Jesuits, like the woman of whom I spoke at the outset. This 'Mission' had a very particular rhythm of work. In winter, when people didn't work in the fields, missionaries went from house to house for evangelization, reconciliation of families involved in blood-feuds, and elimination of superstition and other negative social phenomena. In summertime, they lived in community in Scutari studying the history and traditions of the country, organizing data they had collected, writing reports and publishing books and dictionaries.

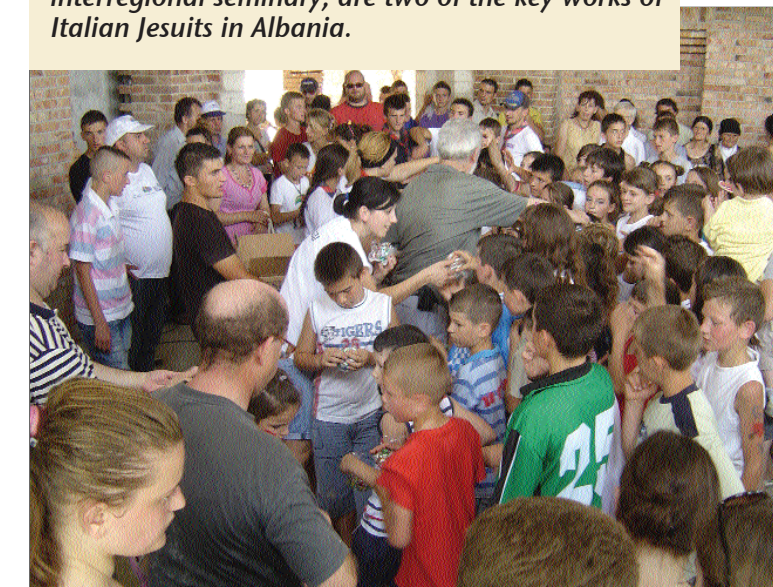
The Communist regime which established itself in Albania in 1946 struck out at many clerics and outstanding laypeople, including the Society of Jesus. Many of them were put in prison and tortured. Fathers Daniel Dajani and Giovanni Fausti were executed by

firing squad on March 4, 1946. They, together with Brother Gjon Pantalja, were among the 40 Albanians declared Servants of God and, at the end of the diocesan phase of their process of canonization, were asked to be recognized as martyrs. Foreign Jesuits were very soon expelled from the country, while for native Albanians it was the beginning of a time of great torment and suffering.

With the fall of the regime, religious activity was again permitted and Jesuits reopened the institutions they had run before the advent of communism. But at the same time they began new works. Three of them (Frs. Luli and Vata and Brother Luli) succeeded in surviving the dictatorship, others came at the time from Italy, Spain, Brazil and Slovenia. The return to Scutari of Fr. Gardin was particularly moving. He had been the Spiritual Father in the Seminary prior to Communism, and had served ten years of forced labor in Albania before being expelled definitively from the country in 1956. His arrival was expected in the morning, but because of a ferry delay arrived only as night was falling. Many former seminarians and alumni of the College remained awaiting him the whole day. When the little figure they remembered so well appeared these men, by now of advanced age, broke into irrepressible tears.

At the present time Jesuits are present in Tirana, the capital of Albania, and Scutari, where Catholicism still has deep roots. In Tirana since May 1991 they staff Sacred Heart Parish, where besides the usual parish

*Below: Activity of a parish Caritas Centre in Vaqarr (Tirana). Above: Fr. Marino Riti with a group of young people in Shkodra. Previous page: Youth in front of the new school building in Shkodra. The school, together with the interregional seminary, are two of the key works of Italian Jesuits in Albania.*





work (liturgy, sacraments, catechesis, works of charity and help for the most needy – with special attention to the desperately poor slums on the outskirts of the city) they are heavily involved in forming laity through pastoral work with young people, university students and scout groups, adult catechesis, and marriage spirituality via the *Teams of Our Lady*. Besides this they run a biannual course of socio-political formation to which last year was added an M.A. in “governance and development.” Next to the church they opened a library where one can find Catholic books, among which are those from *Rainbow Publishers* – a company founded by the Jesuits precisely to print books of general Christian culture and spirituality, as well as those of a particularly Jesuit flavor.

In Scutari most of the Jesuits are involved in following the paths of the traditional works which were characteristic of their first stay in the country. In 1992 the Holy See entrusted the Inter-diocesan Seminary to them; It’s dedicated to the Mother of Good Counsel, the patroness of Albania. Under their direction, with the collaboration of two diocesan priests who speak Albanian, they undertake the priestly formation of young men not only from Albania, but from the Albanian-speaking parts of Kosovo and Montenegro. Connected to the Seminary, and also directed by the Society of Jesus, a Philosophical-Theological Institute has started for diocesan seminarians and various young men belonging to religious congregations. For some years now its courses have been open to women religious and, more recently to laywomen and laymen. In the year 2000 the first Albanian priests of the post-communist era were ordained; since then there has been at least one new ordination each year.

In 1994 the Jesuits opened a successor to the old Xavier College, an upper Middle School called *Father Pjetër Meshkalla*, dedicated to an unforgettable Jesuit from Scutari who, because of his courageous opposition to the



**Above: Fr. Zef Bisha, the first Jesuit of the new Albania, baptizes a child in Tirana.**

**Below: Fr. Bertrand-Marie Desrois, who works with young people and especially with scouts, blesses a scout in Tirana.**

government, became a symbol of faith, culture and freedom. Since the school year 2010-2011 classes are held in a new modern building built with the help of some private benefactors and various institutions. Right now the students number some 500 and when the building is completely finished it will accommodate more than 600. The school is open to both boys and girls, Christian and Muslim (the latter being about 20% of the total), coming from both the city and from rural and mountain villages. Non-citizens represent about 40% of the student body. The faculty numbers some 40 teachers and, apart from two Jesuits and two Sisters, is made up of lay men and women. The education aims at, not only achieving a good intellectual level, but also assuring a formation of the whole person. To accomplish this it uses for both studies and formational activities a circular procedure involving experience, reflection and action. The educators are committed to help students to live out values of engagement and solidarity, study and wisdom as wings which allow them to soar in the blue sky of their future, rich in dreams and desires.

And what is the desire and the commitment of us Jesuits who live and work in Albania? To accompany the process of growth in faith, love and justice of ever single person we meet. The Lord’s power supports us – that same Lord who, even in the time when state atheism was officially proclaimed in this land, continued present in the hearts of so many people and in their undefeated faith. And we are accompanied by the example of so many of our Jesuit brothers who, working together with God in His project of peace, went before us here in Albania in the journey of constructing a world more human and more divine.

**Lello Lanzilli, S.J.**

*Translation by John J. O’Callaghan, S.J.*

**USA**

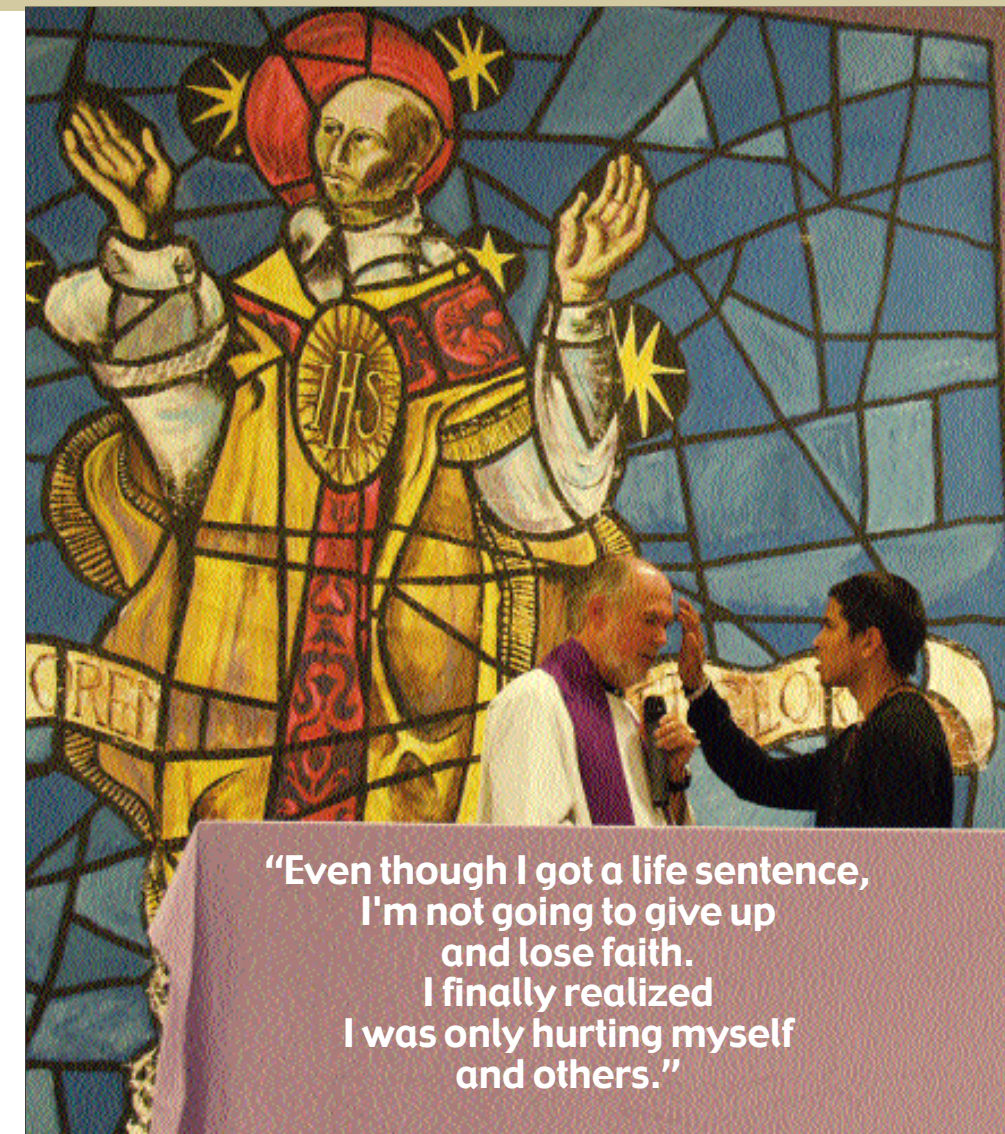
# A Warrior of Light

In his Spiritual Exercises, St. Ignatius uses the image of two kings. One is Jesus, the king of Light, who invites us all to toil with him in creating a better world; the other is the king of darkness, who through subtle temptation works to destroy it. The false glitter is enticing. However, once darkness has ensnared its prey, one sinks deeper and deeper into the trap, until the realization that one’s very soul has been sold to a greater and darker power.

In California, it is no accident that some gangs make pacts with the king of darkness. On some level there really does seem to be a battle of ownership – control of the soul. Such control prompts the question: “Is there any possibility of release from the seductive, powerful, and alluring grip of this king of darkness?”

And so is born the image of the warrior of light! It is this image that has grown out of the work of the non-profit organization, *Jesuit Restorative Justice Initiative* (JRJI), founded by Fr. Michael Kennedy, SJ in 2009. Inspired by his belief that punishment on its own fails to address the need for healing, which benefits not only those involved in a crime, but the whole community that is also hurting.

While in Germany, on his way to an international meeting of prison chaplains in Stockholm, Father Kennedy shared a meal with a Jesuit psychologist who has worked for over twenty-five years with victims of the Second World War. During their conversation, the psychologist narrated the experience of how,



**“Even though I got a life sentence, I’m not going to give up and lose faith. I finally realized I was only hurting myself and others.”**

when he was just eleven years old and during the invasion of Germany, he witnessed a Russian soldier raping his mother. While he can talk about it now, he has come to believe that unless we do not in some way heal, then the pain – a real consequence of violence and crime – bleeds the heart, and we die

internally, before dying physically.

So often, our society wants simply to punish the perpetrator of a crime in the pursuit of vengeance and retribution. However, punishment on its own fails to recognize that the offender is also a victim, and that we are all part of the solution. As the Jesuit psychologist





**Above: A warm embrace after a young man has received the sacrament of Confirmation. Previous page: Fr. Michael Kennedy, author of this article, receives ashes at the beginning of Lent in the chapel of Loyola High School of Los Angeles.**

noted: “the healing process is not easy; it’s easier to hold on to hate, to live with hate, and to be fueled by hate, but in reality...the only way to survive is to forgive.”

At the international meeting of prison chaplains, there were 314 participants from 118 countries. Each country had time to share comments about their ministry to the incarcerated. Father Kennedy recalls that when it was the United States’ turn to articulate their ministry in juvenile halls, the chaplains from Africa, Asia, Latin America, and other parts of the world were in disbelief, especially when he related his recent experience at a courtroom in Los Angeles where a judge handed down a sentence of 255 years and 8 months to Eric, a youth who was just 17 years old. Asking one of the Swedish hosts, “What is it like in juvenile hall in Sweden?” she responded, “We don’t have juvenile halls. We have homes, even for those who have committed the most serious crimes. We believe in rehabilitation. We invest in psychologists, schooling, and different ways to find healing for our youth.”

For Father Kennedy, the current situation here in California reflects the type of attitude that the world witnessed last century during World War II. While the parallels are not identical, there are obvious similarities. As he was reminded in Germany, people knew what was happening to the Jews during the war, and yet they were too afraid to speak up. Our elected officials know what we do to our children is

wrong, but are also afraid to do anything about it.

It was after representing the California Province of the Society of Jesus at the General Congregation in Rome in 2008, that Father Kennedy returned to the United States with a deep desire to participate in the healing ministry of Jesus to all those who suffer the consequences of crime: victims, offenders, their families, and their communities. He saw the need to provide some balance to this punitive and legalistic approach and offer healing and hope of forgiveness to those who are affected by violence and crime in our society. Through the Spiritual Exercises of Saint Ignatius Loyola he recognized the tool where people can start to find healing and forgiveness, and recognize that life has meaning and hope beyond the pain.

In terms of the image of the two kings, some youngsters have the power to look into the eyes of the seducer and see behind the allure of riches, power, and glory. They can see clearly where they are being led. In fact, being locked up provides time out from following the false glitter of darkness, and they begin to understand that such a lifestyle will ultimately lead them and their families to unhappiness. However, changing one’s lifestyle is not easy. If you have ever imagined being someone different from the false image that you have so carefully created or what your neighborhood

and peers expect, then you know that taking such a step is scary.

A few youngsters take the leap only to discover that finding their true identity is too difficult, and then slide back to the demands and ownership of the king of darkness, once again fighting its battles. However, others make a commitment “on their palabra” to be a warrior of light, and have the strength to follow the king of Light.

As Father Kennedy notes, one of the saddest experiences working in juvenile hall is to encounter a youth who gives up after receiving a life sentence. The young person sees no alternative other than to follow the king of darkness even more intensely, or as they often say, “they are going to go all out when they hit the ‘pen’.”

As we continue to give crueler and harsher sentences to youngsters, it remains important to provide survival tools for their journey. Hence, the importance of meditation and contemplative prayer. Just as adults ask serious questions, so too do young ones who are locked up. In fact, two common questions these juveniles ask are: “What does my life sentence mean for me now?” and “What will I do with my life?”

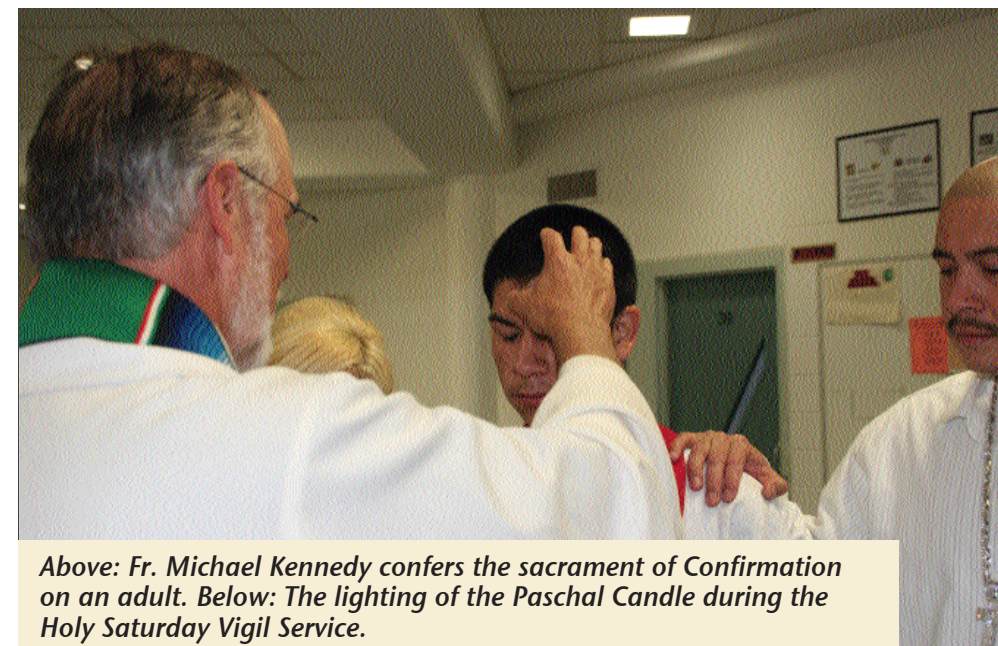
Providing these youngsters with an alternative lies at the heart of being a warrior of light. It is important to provide young people facing such a difficult journey with an image of One who was also a prisoner and felt helpless at the hands of a powerful empire. It is our hope that a person weighed down with a life sentence is able to experience life through this Risen Prisoner, who breathes life into us. One such person is Eric, who after receiving the extraordinary sentence of 255 years and 8 months stated: “Even though I got a life sentence, I’m not going to give up and lose faith. I finally realized I was only hurting myself and others. They said I’ll gang bang forever...but now I’m a warrior of light.”

Such warriors of light living in

different monastic communities of Jesus the Risen Prisoner within prisons are living proof of the life-giving power of the king of Light. One no longer follows orders that come from a place of vengeance, racism, and hate, but rather from a sense of peace and life. While this transformation is never easy, the effects are powerful.

Speaking recently with the parents of Johnny, the artist who drew the picture of Ignatius, the warrior of the Light, they tell of how their lives are so different now that their son has found peace. He is their only child, who had everything. However, he was restless and made really bad choices. Now when they visit him they notice the light in his eyes rather than the darkness that had been there for so long. This transformation has not only changed his life but also that of his parents.

Johnny saw behind the glitter of his former lifestyle. The moment came and he changed his life. Eric also had a similar moment and made the decision to change. In fact, each of us will have our moment, and our life will be shaped by the choice we make whether to embrace



**Above: Fr. Michael Kennedy confers the sacrament of Confirmation on an adult. Below: The lighting of the Paschal Candle during the Holy Saturday Vigil Service.**

our true self and follow the king of Light, or stay bound in our false image and be controlled by the king of darkness.

Within these monastic communities inside prisons throughout California, the desire of a lifer to give back has been powerful. Their desire to communicate to youngsters the consequences of following the glitter of the seducer has been inspiring, as is their desire to use their time to help others. The practice of intercessory prayer becomes a real option and forms an essential part of

their commitment to their monastic community in prison, as they commit to pray for the needs of those who have asked for prayers.

Father Kennedy’s desire to participate in the healing ministry of Jesus, the king of Light, to all those who suffer the consequences of crime is becoming a reality. There is still much more that needs to be done, but with the tools of the Spiritual Exercises and God’s grace all things are possible.

**Michael Kennedy, S.J.**





# FRANCE

## Young Volunteers on a Mission

The JVI is a recent creation but is supported by the know-how of an institution of the French Church, the Délégation Catholique à la Coopération (DCC), founded about sixty years ago. The DCC sends 200 volunteers a year to countries in the South. The JVI thus benefit from its long experience and from the very special status of the “Volunteers for International Solidarity”, through which the French State provides financial means for the formation of the volunteers, health insurance and the eventual payment of a pension for the period spent abroad. In this way, the JVI profit from formation courses before their departure provided by the DCC, from visits by its heads of Mission and from many other advantages.

But why create the JVI since the DCC already exists? There are numerous observations and reasons for this. We noted that many priestly and religious vocations, particularly in the Society, had originated and matured during this period of volunteer work. We also noticed that many of the posts or places where the DCC sent its volunteers were Jesuit entities or institutions. Moreover, the DCC wished to have closer links with the Society.

Starting from these observations and from these reflections with the Provincial, Fr Dumortier, we became convinced that there was an open field here for the Society’s apostolate which was underdeveloped. The body of the Society and the network of scholastics and post-scholastics who came from all countries to study at the Sèvres Centre were also underdeveloped. They constitute a wealth of relations whose links could be followed up thanks to the volunteers who would leave to live with and to be of service to the institutions of our Jesuit companions in the South. Our apostolic network with youth was also underdeveloped:

the higher education establishments where we are present: the *Instituts Catholiques des Arts et Métiers* (ICAM) in Lille, Nantes and Toulouse, the *Ecole*



**The Jeunes Volontaires Internationaux (International Young Volunteers or JVI) are a body of the French Province, created in 2006 in response to the request of young people seeking to live a volunteer experience abroad.**

*Supérieure d’Agriculture de Purana* in Toulouse and the private *Lycée Sainte Geneviève* in Versailles; our presence in several student chaplaincies, especially in what we call the “grandes écoles”: *Ecole Polytechnique*, *Ecole Centrale*, *Ecole de Hautes Etudes Commerciales*, *Institut d’Etudes Politiques*...;

in the activities proposed by the *Réseau Jeunesse Ignatien*.

Our apostolate likewise with young professionals in the CVX (*Communautés de Vie Chrétienne*), in the Christian Movement for managers and directors.

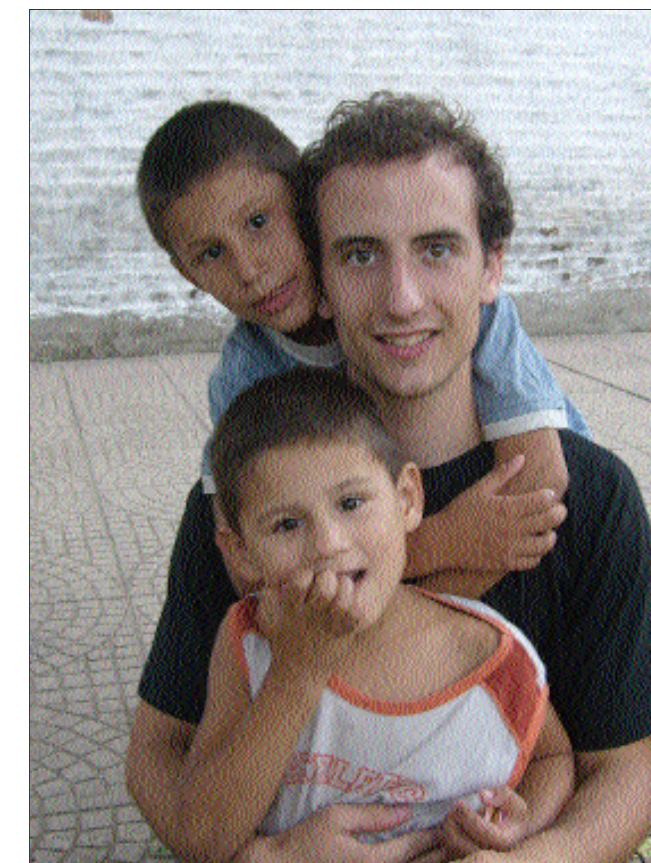
In our partnership with the DCC we needed to give a specifically Ignatian dimension corresponding to the expectations of certain young people for spiritual guidance and for support in order to live a deep experience of inculturation in faith and justice. That is why spiritual guidance is a condition for becoming a JVI volunteer. We ask our Jesuit partners who welcome them into their institutions to assure this guidance and this inculturation. Moreover, when the post proposed is of a professional nature (engineering, finance, information technology, for instance) we ask our Jesuit partner to free a quarter of the volunteer’s time for him to work in a social or pastoral capacity directly related with the poor.

It is sometimes difficult to get our Jesuit partners, who receive volunteers for a few months and whose motivations are different, to understand the specificity of the JVI who set off voluntarily for one or two years and have strong spiritual demands.

Apart from the formation courses provided by the DCC, we guarantee candidates a formation in Ignatian spirituality, we suggest to them that they do



*In these photos: The work of members of "Young Volunteers on Mission". Above: Gabrielle, a voluntary in Cali, Colombia. Below: Simon, a volunteer in Mendoza, Argentina. Previous page: Charlotte at N’Djamena (Tchad). Next page: Gabrielle, in Cali, Colombia.*



the Spiritual Exercises and we make sure that they are in regular communication with our Jesuit partners.

The JVI go for one or two years. We also accept requests for placements of four months, but in this case they do not benefit from the status of “international solidarity”; they are given a brief formation for four days before their departure.

*Who are they?* They are students in the middle or at the end of their studies; they are young professionals who have worked in teaching, engineering, finance, medicine or nursing.

*Where are they?* They are in Chad, Togo, Egypt, Syria, Algeria, Argentina, Columbia, Ecuador, Peru, Uruguay, Santo Domingo, Haiti, India and soon in other countries.

*What do they do?* They are teachers, educators, managers of social and educational projects, nurses, youth animators.

*What drives, what attracts these young people to leave like this?* Their motivations are varied but it is possible to pick out certain common features:

The wish to know another culture, the attraction of the exotic: “I want to discover another culture, to open up to another way of thinking. Such an experience will give me greater maturity, will allow me to reflect on the meaning I wish to give to my life”.

To travel, to live an enriching adventure, the lot of





most young people. The desire, on the threshold of adult and professional life, not to walk straight away in the footsteps of their elders absorbed, it seems to them, in a job that devours their human capacities for the benefit of invisible actors and with no other motive than profit. A fear of entering too soon the hard life of business, disillusion? Perhaps... "Before I embark on a new phase of my professional life, I want to live a different experience, an experience that will enable me to discover new horizons and which will enrich me while giving me the opportunity to share my skills".

More? Without a doubt... "A wish to be of service to the weakest, to devote myself to causes greater than myself; to be involved in a different reality and to stand back from western reality; to welcome this desire that is germinating within me and to give God the space I would like to give him but cannot manage to".

The desire for greater self-knowledge, to fathom the depths of one's unexplored resources, to nourish these subterranean layers with the riches of others, to broaden one's inner space, one's horizons by one's own hospitality and that of others: "I would like to rediscover the joy of being at the service of others. I have already felt it on several occasions, I know how real it is, but I need help truly to recognize that it makes me happier than all worldly glory. Sometimes even discourses on the love of one's neighbour, which I basically recognize are true, annoy me. To learn afresh how to do things not for oneself, for one's own interest, but to serve; that's what I would like".

The desire to give oneself; to give what they are aware of having received and made fruitful; to give to both rich and poor; the desire to experience this in a more genuine life, at a different rhythm; to make a break with the hedonistic society: "After receiving so much from our families, from the MEJ (*Mouvement Eucharistique des Jeunes*), from our studies, from our personal experiences, we would now like to give of our time, our dynamism and our skills to others. We would like to offer what we are (a couple)".

The desire for God, to receive him from those who are not marked by consumerism, even if they discover that

they often aspire to it, who expend their energy and the resources of their faith in the absence of means. It is the attraction, the desire for a vocation to be of greater service to others: "The specificities of the JVI, to live the Christian faith in practice and in a Jesuit spirituality, to make the gift of self to the point of surpassing what one thought one was capable of and to elucidate life in the light of Christ are so many factors that contribute to strengthening my determination to live such a human and spiritual adventure. By serving humanity, I want to look towards God".

The experience will of course erode these motivations and give rise to doubts and disappointment in the volunteers. "I found myself in an office drafting computer reports. I then felt my help was rather superficial when I had come with my whole desire to help in a certain image, with a certain phantasmagorical view of cooperation in development, far, very far from reality. I found myself a bit disappointed in the thought that my help was not basically useful. I then had doubts about my presence in Y".

They discover the oscillation between enthusiasm and disappointment, the harshness of poverty and of its traps and their own frailty. "At the dispensary, I can say that I lived a culture shock. For instance, when children get a sore throat, they remove one tonsil, then they take out the second one if the sore throat persists... this is done there with non-sterile instruments, which have already been used on other children, which constitutes an enormous risk of the transmission of HIV. Since tonsils constitute an immune defence for the organism, this method also exposes children to real, sometimes fatal, danger".

On their return they are not the same. But it is rare for any of them not to have lit a flame in their hearts, not to have kept an ember that will burst into flame if they are not deprived of the breath of the Spirit. "I think that it was during this period of solitude that I got a little closer to my faith, I was more receptive because I was more fragile and this kept me going. I really feel this need to communicate, to exchange, to share and especially to learn and to give. The confidence I bear within me is frail, doubts are present but my motivation and this taste for the gift of self urges me to continue".

The multifaceted desire to go is really there. It is up to us lay persons, friends of the Society, to us Jesuits, to pay attention to these young people's question marks about themselves, about their studies and their professional life, these fault lines with "the world". We must have sufficient confidence in the Spirit who trains them in these places of fragmentation that call for a word of freedom on our part. In order to propose this volunteer work to them we must trust in the Spirit that motivated Francis Xavier.

Olivier de Fontmagne, S.J.

ITALY

## Gift and Relationship

*The experience of Selva di Val Gardena*



**The experience of Selva di Val Gardena hopes to offer young people and adults tools to read the Word of God, to discover themselves, engage other people and then to live in the world. It's the exact pedagogy of the Spiritual Exercises of St. Ignatius.**

"A long trip always begins with the first step" – that's the thought that, ringing from the loudspeakers in the rooms of Villa Capriolo, against a soft musical background, reaches the ears of participants in the programs of Selva as they awake on their first morning in the house.

It's their invitation to enter into a new experience with the right attitude. It's a thought that expresses well, in an up-to-date way, the original idea behind 'Selva'.

In July 1967 Jesuit Father Mario Laner organized the first program for university students at Villa Capriolo in Selva di Val Gardena (Bolzano), in the heart of the Dolomites. Father Laner, who for some time had been mounting programs for adolescents and young

adults in various locations in the alpine region of north Italy, found generous benefactors in the person of Carlo Pedrali-Noy and his wife Almarosa. They put their vacation home at his disposal and contributed a large sum toward building a second building next to it, thus enabling him to put together several initiatives and give them hope of a solid future. It should be noted that the Pedrali-Noys themselves passed most of their summers at Villa Capriolo, experiencing personally what they had helped start.

In 1971 the first Mini-program was organized. That's the name given to programs for the youngest participants: teenagers between 16 and 18. In 1977, three years after Father Laner died, the first programs





*The program of Selva Gardena combines moments of study and of spiritual growth with the contemplation of nature and hikes through the mountains. Above: A dramatic presentation during one of the courses. Previous page: Youth on their way up to the peak of Sassolungo.*



*In this photo: The Villa Capriolo of Selva in Val Gardena, northern Italy, is located in the heart of the Dolomite Mountains, where for many years summer vocational training sessions for young people have been held. Next page: A mountain hike and group games in the beautiful setting of the Dolomites.*

for families started. All these programs still continue today.

Besides the courses, right now we offer two retreat experiences: the Paschal Triduum lived in a climate of silence and prayer, and some days of spiritual exercises as a culmination of the summer experience at Villa Capriolo.

The Mini-courses were initially meant only for girls from the private schools where Fr. Laner taught religion. But later they were opened also to boys, and some psychologists were involved in conducting activities. In these courses, which are ever more in demand, an active method is used thanks to which the young people can engage in actions rather than just words. Expressive, creative techniques derived from psychodrama are used: "improv" theatre, guided dreams, and design. But they're used as techniques of stimulation, not therapy.

The daily schedule has four sessions. In the first three the young

people are divided into groups discuss their own psychological dynamics; in the fourth, the same groups bring a biblical text to life by means of the same techniques. It's a very simple and at the same time very effective way for them to discover that the Lord speaks to their life.

For two years now another series of meetings has been going on as well, called *Selva Continues*. On three days in the course of a year these moments of formation, currently held in Milan, count dozens of Mini-course participants who want to continue what they experienced at Villa Capriolo.

The courses for young adults are geared to help them to attain an ever greater freedom and responsibility by means of an ever deeper understanding of Scripture, society and their own humanity. They include things like ongoing reading of the Gospel, preparation for making important life-choices, and

envisioning taking on social responsibilities — all offerings shaped by the desire to form women and men for others.

The list of family courses offers a variety of possibilities: biblical, Ignatian spirituality, and psycho-pedagogical. In recent years there is a decided growth in the number of requests for accompaniment of couples. During these courses the children also have the opportunity to learn something that in the future they could share personally with other children.

Above all, the Selva experience hopes to give people, to carry home with them, *tools*: for reading God's word, for understanding themselves, for engaging other people, and for living in the real world. In essence, it's the pedagogy of the Ignatian Spiritual Exercises: furnish tools, offer a method, help people to meet the Lord (cf. *Spiritual Exercises*, n. 15). Everything else will follow.

Excursions in the Dolomites make up an integral part of Selva's pedagogy, e.g., a trip in Sassolungo and on Sasso Piatto, Eucharist celebrated in splendid natural cathedrals and, on the second last night, the climb to a mountaintop to await the dawn. These excursions become a metaphor of life: young people put themselves to the test, discover — sometimes to their great surprise — that they're able to do things that, by themselves, they may never have thought of doing, and experience the beauty of walking in companionship and being able to give and receive help.

Selva's courses are open to non-believers and the non-baptized. Each one, whether youth or adult, is asked to make a commitment to cultivate his or her own interiority through silence, meditation and

reflection. For some, such an experience leads naturally into a catechumenate in the personal community they're part of.

Courses vary in length from one week (for families) to 15 days (for adolescents) and generally take place during summertime (some 800 people each year) with some shorter initiatives during the winter as well, usually during school or university vacation time. But no matter how long they last, the style is consistently characterized by initiatives based in trust, openness and mutual responsibility, in a climate of life in common. For example, each participant has a service task in the course of the day: cleaning common areas, waiting table, doing dishes, etc. It's interesting to watch some children wield a very large broom for the first

time in their lives, and it's beautiful to see the smiling, amused face of a wife witnessing (generally from hiding) her husband wrestle with how to operate a dishwasher. For children to take on these tasks of housekeeping opens them up to appropriate responsibility for the common good.

Selva is a significant experience of collaboration: among Jesuits (Fathers, scholastics, novices) in the same apostolic work, among Jesuits and laypersons in the planning and conduct of courses, among laypersons in the many services demanded for the house. Such collaboration is not only necessary to get the job done; it's an integral part of the job itself.

Everyone involved in the work of the house and its activities is a volunteer. Cooking, secretarial work,





baby-sitting, maintenance, various technical needs (engineering, bookkeeping, legal work, etc.) – all these services are rendered by volunteers. And this, besides being an enormous help, guarantees a way of proceeding which safeguards the spirit of gift which stood at the origins of this experience. As a matter of fact, almost all those who collaborate in Selva's activities first

experienced them as participants in the courses, and then volunteered to offer their own time, energies, competence and great generosity to keep them going. For some years now, we've held the so-called *Selva Day* on a Sunday in May: a simple, convivial get-together of collaborators to recognize the great gift received and to foster the communal spirit which makes

possible what we do.

In the course of its history, Selva has played a significant role in the making of many choices of life: marriage, priesthood, and religious life. More than a few vocations to the Society of Jesus count Villa Capriolo as a significant step along the way.

Since retiring as the archbishop of Milan, Cardinal Martini spends some days every year at Villa Capriolo – another grace for Selva. These words, now on the wall of the main hall in the house, are his: "I thank the Lord for the great good done at Villa Capriolo, and I hope that many, in particular many young people, learn here to read the Scriptures and put them into practice in the context of a nature which reveals God's beauty and awakens bold desires in human beings".

Some of the things young people bring home from the experience of Selva, as they themselves report, are: the experience of having felt extraordinarily good together, a style, the beginnings of reflection and relationships, more self assurance and a perception that they are not alone, and finally a marvelous faith-experience.

"For the past, thanks; for the future, yes." That quote from Dag Hammarskjöld is what participants in every course awaken hearing on their last day. It invites people to recognize the great good they've been given (not only at Selva), to come to peace with their past (recent and remote) and to look ahead with trust and hope. It's a thought which expresses well, in contemporary idiom, what we hope is the goal of the Selva experience.

**Giuseppe Lavelli, S.J.**  
Translation  
by John J. O'Callaghan, S.J.

## SLOVAKIA

# Project Youth

It often happens that parents have to change, in the education of their children, ideas of teaching which up to then they were certain about and trusted totally. Certain things in the lives of young people create the impression that nothing works any more and that something has to change in the way family life is lived. When they change the way they address their children, parents notice that they more easily obtain the results that hope for in the educational area.

The cultural, economic and social changes which have happened in recent years in the formerly communist countries of central Europe have transformed the mentality of many people in Slovakian society. The young generation which came to being after 1989 was born with another way of thinking, has a new style of life and faces other challenges. Jesuits too, in these recent times, have seen these changes in the cultural and religious mentality of people. They are often painful changes, not only for people in general, but also for religious themselves.

For some time after such cultural and social transformations there still remains in people strong attention to what was missing in society for a long time. That also includes attention to religious reality. In the Jubilee Year 2000, while engaged in some youth activities called *Horizon 2000*, we experienced in pilgrimages to Italy the spirit of poverty. And for all of us this was something new



**In Slovakia a youth-activity has developed over the last ten years which continues to attract fans. It started with an annual pilgrimage, and went on to include a series of initiatives which take place during the course of an entire year.**

which helped us capture the Gospel at a deeper level.

As we took part in the pilgrimages we were fascinated by the richness of the communication between our members and the local people. Daily we marveled at all we

were able to ask and receive from them. People in small villages from the markets, the restaurants, the streets responded without any problem to our requests for food or for a place to sleep. In the joy of sharing we held in our hands what we'd been given: a bit of bread, greens, water or a kind word. We prayed together in their churches and promised a remembrance of their families to the Lord in Rome, where we were headed to take part in World Youth Day.

Reflecting on these pilgrimages and on our visits to places rich in spirituality (sanctuaries, hermitages, etc.) – all realized simply, without need of huge organization but at the same time rich with a strong message for young people – we asked ourselves if something of the kind might not be accomplished also with our own resources and with even the meagre means that exist in our own country. In particular, pilgrimages made in poverty and simplicity appeared to be the most appropriate choice for our situation in Slovakia. We were pleased by the



fact that these activities were well received by all the categories of young people. Older Jesuits were very familiar with pilgrimages made in poverty (a long-time Ignatian practice) and they had rich memories of those adventurous moments which formed one of the spiritual experiments of the novitiate. Younger Jesuits now wanted to regain this tradition, bringing it up to date and involving youth.

The daily quest for food and lodging, being in the company of other young people, praying together and meditating together remembering the spiritual life of Ignatius and other saints, entrusting oneself to Providence: all that is the source of a joy which can neither be bought nor fabricated. For the pilgrim, every day is new and authentic. As Paul Coelho writes in his book *The Walk to Santiago*: “Begin to give greater meaning to the things around you, because your survival depends on them.” It was very clear that all this was a way to realize true spiritual renewal. And that’s what we experienced with success for the first time in Slovakia in 2001.

The next year we prepared, together with our vocation promoter, a more demanding pilgrimage. Some twenty participants accompanied by two Fathers gathered in Hungary to begin a week-long trek to a Marian sanctuary on Slovakian territory, across a country whose language they didn’t know. When they had arrived in Hungary they had had to invent a new way to seek food and lodging in a country whose language and customs were completely unknown to them. So they wrote their needs in Hungarian on cardboard, asking those they met to read them.

There were some comic situations, but they had always gotten what they asked. What was most precious was that the young people had succeeded in finding a way to communicate with other

people and to transmit their joy to them.

Pilgrimages are an experiment. But the search for Christian faith, lived in a style of poverty and sustained by the Word of God and by conversation with their peers and with the people they encounter, responds well to the nature of the adolescent soul. And this kind of spiritual renewal was an attraction as well to the young Jesuits in formation who mingled as pilgrims with the young people in the years ahead.

In 2004, when the number of participants had grown larger, we had to divide them into two groups with different routes. One left from Hungary and the other from south Poland, to come together near the Marian sanctuary of Levoča in Slovakia. It was a period when Levoča was already an object of pilgrimage by thousands from all over the country; the sympathy and hospitality of the people in the villages of the region was traditionally very strong. The experience of the years following showed us that to function well a pilgrim group ought not exceed 15 people and must be accompanied by a Jesuit responsible for the spiritual aspect, a coordinator to take care of logistical aspects, and one person, if possible a woman, who can supervise the group’s social life and assist the young pilgrims.

In the space of five years the number of young people who have turned to us looking for spiritual renewal has grown exponentially.

The two Fathers who have been involved in these youth initiatives since 2005, understood intuitively that it would be good to work more systematically with these young seekers. So they began weekly meetings in our houses, giving rise to Christian Life Communities. Today there are seven of them. Young people’s interest in an Ignatian spiritual journey in Christian Life Community was furthered by the annual experience

of pilgrimage and of the Spiritual Exercises. Other Fathers, Sisters, lay men and women also took part in these and, as occasion presented itself, helped gather in more young people.

Still another initiative for young people was born in the Ignatian Year of 2006. At a January gathering in Prešov, one of the new initiatives planned was a series of summer activities geared to youth, always with the intention of offering occasions for spiritual renewal. The hope was to give assistance also to Jesuits in small communities so that they could mount similar spiritual initiatives. The proposed formula called for the formation of ten small groups with varied programs (social, summer camps, bicycle or walking pilgrimages). These programs were planned with the help of Jesuits and of the Sisters of the Congregation of Jesus; they could be mounted in our country or elsewhere, for young Christians of either Byzantine or Roman rite.

We wanted these experiences of evangelization to be different from those in one’s own city or in a place close to home. The project attracted between 150 and 200 young people. We called our service to the youth *Xavierian 2006* – referring to one of the chief figures in the Ignatian Jubilee, St. Francis Xavier. And the first version of the Xavierian went very well. We had added to it a two-day cultural/recreational program and concluded it with a Mass presided by the local Ordinary. Twenty-three Jesuits took part in it this first year – a proof not only of enthusiasm but of the success of this formula. The presence of young people from other countries, in particular from Germany, was a challenge to us to prepare future programs for young people in other languages.

In the years following, the Xavierian focused on various cultural and spiritual themes. In 2007 when it took place in a region where Protestant Christians and



**Above: Young Poles crossed the border on foot, entering Slovakia to participate in events for young Slovaks organized by the Jesuits. On page 105: Young pilgrims journey along the Canyon of the Slovensky Raj, a Slovakian National Park.**

Greek Catholics were numerous, an ecumenical theme was chosen: “Life in Common with Others.” In 2008 more than half of the 160 participants were Gypsies, so we chose as a theme “Toward Christ by Way of Culture.” In 2009 the majority of the 200 participants were girls, guided by the Sisters of the Congregation of Jesus who were celebrating the Jubilee of their institute’s foundation. So we centered on Mary Ward and called it “The Coming of Woman as a Path for Life”. In 2010 the Xavierian was mounted in collaboration with the Hungarian Jesuits’ *Magis* Association and half of the participants came from Hungary, so we chose as the venue for the final meeting the Hungarian city of Miskolc and gave it the title “The World is Our House.” This encouraged us to carry our future projects forward in collaboration with Jesuits on nearby provinces.

Some time after every Xavierian, we plan a meeting of all the participants with a festive cultural evening featuring the winners of a contest for the best photos taken during the Xavierian. This

competition among young people with cameras in hand starts right away the first day of the event, and garners huge interest. At the end a jury picks the best photos, to be displayed at this festive evening by category – a display which then makes the round of the various houses and churches of the Society in Slovakia, thus starting little by little the preparation for the following year.

The Ignatian year 2006 started a movement which has borne its fruit in the years following. The “Youth Project” organizes the summer Xavierians and also works with groups of young people during the school year. The weekly meetings of these groups take place in Christian Life Communities or in groups of the pastoral centers where there is *lectio divina*. The small groups’ activities center on Ignatian spirituality or on the connection between faith and culture. The

means the groups use in search of Christian spirituality are prayer, reflection and collaborative research on the Christian spirit in today’s society. They also produce audio-visuals.

The ways to work with young people are continually evolving. With time we need to change our way of getting close to them, in order always to find a new spirit. It’s the same thing parents have to do with their own children during the growth process which will bring them to adulthood and to thoughts about their own families.

**Milan Hudaček, S.J.**  
Translation by  
**John J. O’Callaghan, S.J.**



## NEAR EAST

# The Regional Youth Days (JRJ) in Syria

The World Youth Days have inspired the Jesuit companions of the Near East Province to organize Regional Youth Days to bring together young people from ages 18-30, who are engaged in our apostolic activities or desire to do so. The goal of these encounters is to create an Ignatian space so that young people from different countries might share their experiences of spiritual and apostolic life, as well as to find out about the activities of the Jesuits of the country in which the meeting takes place, to weave links of friendship between them and to enrich each other by opening themselves to other cultures.

The first meeting of this kind took place in Egypt during the summer of 2006 and the fruits of this meeting exceeded expectations. From this meeting came the idea of organizing the Regional Youth Days regularly (every three years) taking turns between each of the countries of the Near East Province. The second country on the list was Syria and the meeting took place during the summer of 2009. The number of young participants at this meeting surpassed 200, coming from the three countries of the Province: Egypt, Lebanon and Syria, along with a group from Jordan and another group of Iraqi refugees living in Syria.

The meeting took place under the patronage of St. Paul, since 2009 was a Pauline year. We began these days with a pilgrimage, during which we visited the Pauline sites in Damascus and the surrounding region: the site of his conversion (at Kaoukab, according to the Orthodox tradition, at Tabbalé according to the Catholic tradition,) the church of Ananias where Paul received baptism, the wall where he made his escape from Damascus, etc. The pilgrimage concluded with a Byzantine mass in the new church that the Franciscan Fathers have built on the site of the conversion of the Apostle of the Nations. The



**The goal of these encounters is to create an Ignatian space so that young people from different countries might share their experiences of spiritual and apostolic life, as well as to find out about the activities of the Jesuits of the country in which the meeting takes place.**



*Above: The Jesuits of the Middle East bring together young people from different countries to share life experiences during days that enrich the participants and broaden the Society's apostolic outreach. Previous page: Fr. Paolo Dall'Oglio talks to youth about his monastic experience at Mar Moussa, Syria.*

Apostolic Nuncio to Damascus participated in the Eucharist and gave the homily: he exhorted the young people to become engaged in the New Evangelization and to witness to their faith among the Moslems with whom they live.

In the afternoon, we went by bus to *al-Ard*, near the town of Homs. *Al-Ard* is an agricultural center founded by the Jesuits about 15 years ago to facilitate meetings and exchanges among persons coming from different social and religious horizons, who work together in common. Along the route, we stopped at *Dier Mar Moussa*, a Syriac monastery in the desert where Fr. Paolo Dall'Oglio, S.J., founded a monastic community dedicated to hospitality and to Islamic-Christian dialogue. Fr. Paolo made a presentation to the young people on the vocation of this community and offered a meal to all.

The morning of the second day was spent as a time of spiritual recollection on the theme of mission: St. Paul, the Apostle of the nations. In the afternoon, the young people divided into "ateliers": workgroups to prepare the prayer vigil, to prepare the final Eucharist, or to gather watermelons, etc. Next they met in small teams to share their experiences in the life of faith: their dark and light-filled stories. In the evening we closed our day with candle-light prayer vigil animated by mimes, songs and readings. During the vigil, some young adults gave moving testimonies of the difficulties they had or still were finding in the radical choices they have made to follow the call of Christ in their homelands.

The third day "*A fire which lights other fires.*" How can I be an apostle today? This was the main question discussed in small groups. Next the group divided into two to celebrate mass in two places and in two different oriental liturgies: Maronite and Coptic. In the afternoon,

Fr. Henri Boulad, S.J., succeeded in rousing the young people on account of a challenging discourse on our mission today. His conference was followed by small group discussions and a panel discussion with the Jesuits as well as some lay coworkers. The evening was time to party! Young musicians enlivened the evening with dancing lasting well into the night...

The fourth day, the last, the participants began to pack. In the afternoon, 14 Jesuits (practically all the Jesuits of the Syrian Region) entered the meeting tent, dressed in alb and stole, to celebrate the closing mass in the presence of the Apostolic Nuncio, who came especially from Damascus for the occasion. Emotion was at its height. All the young people applauded their companions who had shared the entire experience with them, dressed as they were, because they now perceived the deep secret of their identity, that of *servants of the mission of Christ*.

The young people keep alive to this day their memories of this meeting, but they hold especially dear their remembrances of the final mass. Besides the moving entrance, the homily of Father Provincial set their hearts and spirits on fire. After the homily, each participant received a brick, on which they wrote a brief desire, an intention or a wish, whatever was closest to their heart. With these bricks, the young people built the altar on which the Eucharist was celebrated. At the end, the Nuncio exhorted the young people to be authentic sons and daughters of the Apostle Paul and to continue his mission.

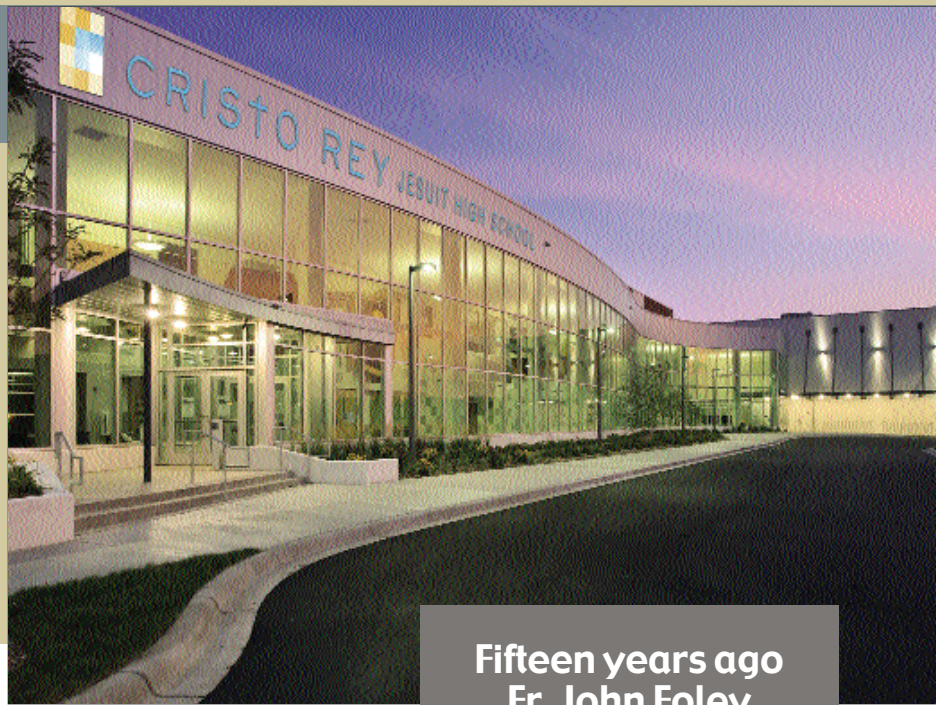
An appointment has been made for the summer of 2012, in Lebanon, for the next Regional Youth Day.

**Sami Hallak, S.J.**  
*Translation by Robert E. Hurd, S.J.*



USA

# A New Model for a School



**Fifteen years ago Fr. John Foley a Jesuit veteran missionary and educator, started the Cristo Rey Jesuit High School in Chicago, to help disadvantaged young people from low-income minority and immigrant student population. Today this school has become a pattern for many other schools all over USA.**

In the bright airy foyer of the building which houses *Cristo Rey Jesuit High School* in Minneapolis two stylized portraits gaze down from the clerestory on a confusion of diverse youngsters coming from and going to the various activities. Both portraits are important international leaders with a military background. One is a Renaissance era religious leader. The other is a contemporary political figure. Both have exhibited a great concern for “the care of (young) souls.” The one is our own Father Ignatius of Loyola, founder of the Society of Jesus. The other is General Colin Luther Powell who has a highly distinguished career in service to the government of the United States as National Security Advisor, Chairman of the Joint Military Chiefs of staff and Secretary of State. How did this happen? In the providence of God, disparate movements have come together to create this “unexpected partnership.”

In 2005, the Jesuits of the Wisconsin Province determined to establish in south Minneapolis a new secondary school — following the *Cristo Rey* model — to serve a population struggling with generational poverty and recent immigration. The neighborhood is

truly a mélange of peoples: African Americans, Native Americans, Asians, Hispanics, and most recently East Africans. What almost all of these neighbors have in common are the effects of poverty, neglect, social dysfunction. The Wisconsin Province wished to contribute one of the Society’s greatest assets — our powerful educational tradition — to aid this community. Following a year-long feasibility study led by Father Eugene Donohue, Father David Haschka received the mission to found the school.

Fund-raising for the construction of *Cristo Rey Jesuit High School – Twin Cities*, Minneapolis, started in earnest in December of 2005 and ground was broken in June of 2006. The building was occupied in July 2007 and the first class of students began their orientation and training in August 2007. That October, General Colin Powell and his wife Alma joined the Wisconsin Provincial, the Auxiliary Bishop of Saint Paul and Minneapolis, the President of the Leadership Foundations of America, the Mayor of Minneapolis, and the Governor of the state of Minnesota along with over a thousand guests – supporters, donors, staffs, students, parents, and

neighbors - in dedicating the building to the service of disadvantaged youth of the Twin Cities. It was a glorious occasion.

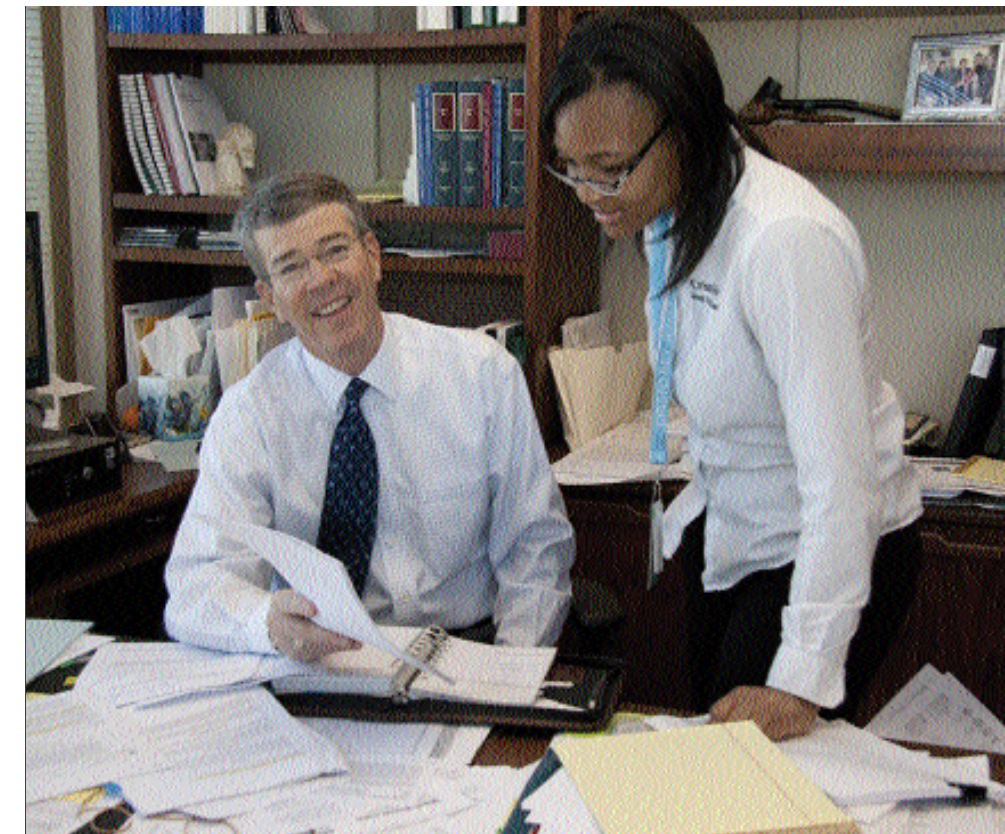
But what is the *Cristo Rey* model high school?

Back in 1994 — with the encouragement of then Archbishop Joseph Cardinal Bernadine —

Chicago Provincial Bradley Schaeffer missioned veteran missionary and educator John Foley to found a Jesuit secondary school to serve the large Mexican immigrant population struggling with generational poverty in the Pilsen/Little Village neighborhood of Chicago. There was simply no way these families could possibly afford expensive private secondary education. So, Father Foley and his collaborators appealed to the local business community to provide, not charity, but paid employment to help disadvantaged young people pay for a quality college preparatory education. *Cristo Rey Jesuit High School* opened its doors in September 1996. Now, in 2011, there are twenty-four new Catholic high schools in twenty-two American cities all following the model established by Father Foley in Chicago and all exclusively serving low-income - typically minority and immigrant - student populations. Of these, Jesuit Provinces directly sponsor seven schools (Chicago [2], Los Angeles, Denver, Baltimore, Minneapolis and Houston) and co-sponsor or endorse 4 others (New York, Cleveland, Sacramento, and Birmingham.). All this occurred in an era when most inner-city Catholic schools were closing all over the country.

The unique element of the *Cristo Rey* model is that all students participate in a corporate work-study program sharing entry-level jobs in a professional business enterprise. Typically, four students share one full-time job such that each student spends five full days a month on the job. Their salaries, which are competitive with the local economy, go directly to the school to pay the costs of their education. In this way the students themselves are able to provide up to 75% of the total costs of their education and the schools can remain financially viable without being overly dependent on philanthropy.

Within a year of starting the first school in Chicago, Father Foley and



**Above: A Cristo Rey student at work in a legal office. Previous page: One of the sites within the network of Cristo Rey Jesuit High Schools for low-income youth and immigrants.**

his associates discovered an unexpected educational benefit from the work-study program. The students themselves were transformed by the work experience. Boys and girls who may have rarely left their neighborhoods found themselves entering towering office blocks in downtown commercial districts to go to desks with their names on them. They were treated as adults and given serious responsibilities. Consequently, their sense of themselves, their capabilities, their possibilities, and their ambitions changed radically.

At a time when school failure had become the norm for poor and minority inner-city youth, Father Foley’s students began to achieve over 90% graduation and college admission rates. Similarly, at a time when inner-city Catholic schools were closing for lack of sufficient funds, *Cristo Rey Jesuit High School* (Chicago) was achieving financial stability. Both the Church and the

nation took notice.

In 2001, groups of Catholic educators from Portland Oregon, Cleveland Ohio, Denver Colorado, Los Angeles, and New York City gathered in Chicago in hopes of replicating the success of the Chicago school. They represented other Jesuit Provinces, other congregations of religious brothers or sisters, and dioceses. B.J. Cassin, a successful Silicon Valley venture capitalist, along with his wife Bebe, made a US\$12 million commitment to replicate the *Cristo Rey* model in other cities.

The Christian Brothers immediately established *De La Salle North High School* in Portland Oregon following a similar model. That was followed in 2002 when the California Province Jesuits assumed responsibility for the struggling *Verbum Dei High School* in the Watts neighborhood of Los Angeles. They converted the school, which primarily served poor African



## A TESTIMONY

*What follows is the testimony of a young African American woman, Trinere Montgomery, who is clearly fighting her way up and out of that cycle of generational poverty. Here she describes her own struggle.*

As Martin Luther King Jr. once stated in a speech, “I’ve been to the mountaintop!” As for me, I’m headed to the mountain top, and I’m finding out that it’s a knee-tightening climb. I can’t relate yet to the words of King. It feels like I have been walking to and from school uphill both ways my whole life. As the oldest of my family, nothing has ever come easily to me.

To understand my journey thus far, imagine your life is a road trip. You never feel settled. Ever since preschool, I’ve had to transfer schools more often than we vote for our congressmen, due to family problems! When I was six, my mother left Chicago with my little brother and me, leaving my daddy and the constant shouting behind. We arrived in Minneapolis, couch-surfing with different relatives, until I was nine.

It was at that age that my vocabulary expanded: eviction, incarceration, addiction. My mother was available physically occasionally, but rarely emotionally. However, in 2000 my life hike seemed less tiring. The path seemed to be straightening out. After several treatment groups and shelters, it was as if my mother was on her feet and, at a point in time, I even remember attending church regularly. Our house in Eagan gave some stability: a refrigerator full of food; a bed room full of toys; and a mother full of love. But, unfortunately, that hill I had been climbing from the start seemed to be growing steeper once again.

Within four years, Mom had regressed to her old habits. The difference this time was that my two younger sisters witnessed the depression, addiction, and financial devastation that my brother and I had dealt with throughout our lives. Even so, my mother tried making the best of these situations, telling us, “Do as I say, and not as I’ve done!” That’s where I felt the pressure to set a good example for my siblings. Though tempted to give up, I decided to keep climbing that mountain.

We were living in Robbinsdale, a far northern suburb, when a friend of Mrs. Murphy [Asst. Director of Admissions at the time] brought over a brochure describing the “wonderful opportunities” of Cristo Rey Jesuit High School a totally new school that involved working in offices and such.

Thinking back, I remember first entering the half-finished building without a clear vision of what to expect. It was the very first open-house and my mother and I arrived late! Walking through the doors, I was on pins and needles, even though we were greeted by a man wearing – not only a suit and tie – but a smile as well. He greeted us with a firm handshake. As I was signing up, Mom asked me –

for the millionth time – something along the lines of “Are you sure about this?” In response, I simply nodded “yes”, but at the time, I really felt the opposite.

Once orientation started, I quickly learned that Cristo Rey was a very structured school. During the first week we were taught the basics of professional business etiquette. For those first few weeks of school, I felt as though I was stumbling downhill for a while, but somehow I found my grip and continued upward.

My first job was at the Wells Fargo Home Mortgage, just a block away from the school. I still can’t believe how much they trusted me with at 14 years of age. I sorted, copied, scanned, and filed countless mortgage documents, along with entering data into spreadsheets and generating new documents. I was kept very busy and I loved it.

I got tired of the long commute though; and as I listened to my friends describe their high school experience, I felt I was “missing out.” So, at the beginning of the second year, I enrolled at Robbinsdale High School. But, I quickly missed the individual attention and care I had received at Cristo Rey. Even the school building felt dark and depressing, kind of like a jail. The students there didn’t really want to learn. I couldn’t count on their support in getting homework done. With my Cristo Rey friends, we actually have “study parties” and “study dates.” I was back to Cristo Rey in January.

Cristo Rey has been hard. But, looking back on my journey, I see just how far I’ve come and I can honestly say it was worth it. Our staff, teachers, and peers are irreplaceable. My current job is at the Basilica of Saint Mary. I feel totally part of the team there managing all the business of a large urban congregation.

Education is my salvation. Being raised in these unfortunate circumstances, I am prepared to continue traveling uphill. My family couldn’t stress how important school is because they themselves weren’t successful in completing it. I refuse to be part of the statistic of African Americans who fail to complete college. My past is no excuse for not climbing toward excellence. I’ve accomplished many goals in my life. Cristo Rey has been my rope. It has served as my guide in leading me up the mountain, preparing me with the tools I need to get into college.

I have applied to nursing programs at the College of Saint Scholastica, The College of Saint Benedict, and Saint Catherine University and have already received an acceptance to Saint Scholastica. My first mountaintop is a bachelor’s degree. There will be other mountaintops to follow. Cristo Rey has really been good for me and I am grateful to God and to all who have made it possible.

**Trinere Montgomery**

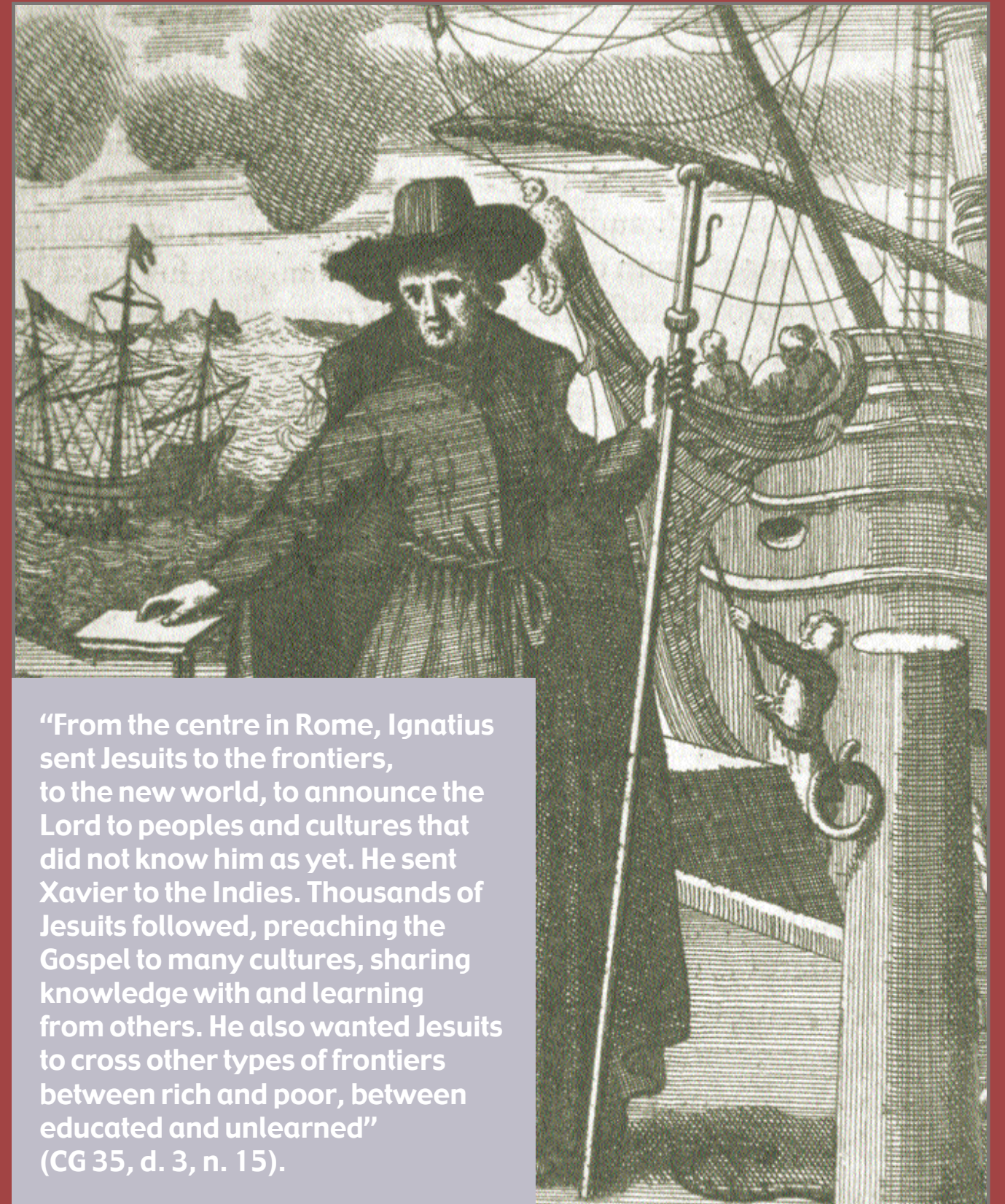
American males, to the *Cristo Rey* model. And, the following year, the Missouri Province opened *Arrupe Jesuit High School* in Denver Colorado.

The *Cristo Rey* Network was formally organized in 2003. It is governed by a Board of Directors, the majority of whom are elected by the member schools. The members of the *Cristo Rey Network*, in turn, are schools approved by the Board. Each member school agrees to adhere to 10 Mission Effectiveness Standards. These standards include requirements that the schools are Catholic, exclusively serve low-income families, and require all students to participate in the corporate work/study program.

The success of these schools has been truly remarkable. In the United States, students from low-income — racial minority or recent immigrant — families, typically have a secondary school graduation rate of 30% – 40%. For the class of 2010, 100% of *Cristo Rey* students were accepted into college. Of the alumni who graduated from *Cristo Rey Network* schools in the class of 2008, more than 85% enrolled in college, 30% above the national average. The majority of these students are the first in their families to go to university and break the cycle of generational poverty.

**David Haschka, S.J.**  
*Edited by Giuseppe Bellucci, S.J.*

# THE WHOLE WORLD



“From the centre in Rome, Ignatius sent Jesuits to the frontiers, to the new world, to announce the Lord to peoples and cultures that did not know him as yet. He sent Xavier to the Indies. Thousands of Jesuits followed, preaching the Gospel to many cultures, sharing knowledge with and learning from others. He also wanted Jesuits to cross other types of frontiers between rich and poor, between educated and unlearned” (CG 35, d. 3, n. 15).



# Adult Literacy at Paulo Freire Institute

According to the latest national census the percentage of people in Malta who find difficulty in reading and writing is close to 8% of the population. There are areas in Malta like the southern part, where the problem is more pronounced. The Paulo Freire Institute (PFI) was set up by the Maltese Jesuits in 2000 to promote literacy and community development. The causes and effects of illiteracy are many and complex. The aim of the PFI is to pro-actively empower, promote the self-development, self-confidence and the talents (including functional literacy) of those individuals who lack the most basic skills in order to be active citizens in society.

For this reason our Institute applies three interrelated approaches in our project to promote literacy: community development, non-formal education and community social work. Our project aims to encourage and teach adults (school leaving up to old age) the skill to read and write Maltese, English and other languages.

Literacy is beneficial to improve one's prospects in the job market. It is a safeguard to combating poverty and social exclusion. People with literacy skills are at an advantage when it comes to finding work. Statistics show that a significant percentage of individual people who find themselves unemployed and are illiterate will find it doubly difficult to procure employment. In today's smart society literacy



*Iċ-Ċavetta (The Key) Maltese Literacy Toolkit for Employment and Education Inclusion*

presupposes that the candidate must also be computer literate. In our courses we help the learners to interact with basic Computer Technology (ICT) to facilitate better their learning capacities.

Our literacy project is very much in line with the challenging European Lisbon Treaty objectives particularly with regards to the (a) female employment rate, (b) employment rate of older persons, and (c) early school leavers. PFI

**The aim of the Paulo Freire Institute in Zejtun, in the island of Malta, is to pro-actively empower, promote the self-development, self-confidence and the talents (including functional literacy) of those individuals who lack the most basic skills in order to be active citizens in society.**



services falls within this benchmark.

The Institute's Premises is situated in the centre of the town. It is a hub of various social activities for the benefit of the local community and the environs. The Jesuits have been actively present in this town for 21 years.

At present PFI is managing a European Social Fund (ESF) Project called 'IC-CAVETTA – Maltese Literacy Toolkit for Employment and Education Inclusion' (ESF 3.66). The project is aimed at developing a teaching toolkit for Maltese literacy skills, promoting work values and computer orientation skills for adults facing social exclusion and employment challenges.

This project is the fruit of several years of working with disadvantage groups. We also realized that appropriate pedagogical material for

*The goal of the Iċ-Ċavetta ("The Key") project is to develop knowledge skills and talents, promote an ethic of work, and orient illiterate adults, largely socially excluded immigrants, in the use of computers. Above: Literacy classes.*

adults was not available. You cannot teach adults basic literacy using material developed for young children. It had to be something different. "Iċ-Ċavetta" meaning "The Key" was chosen by the authors hoping that the material would literally be the key for each person's success in learning. The project will eventually open the door to further reading and functional literacy. The opportunities that they had missed out on as young people would be open to them now and lead them to learn and improve their employability chances.

The tool-kit was designed as a

multi-sensorial resource. It consists of exercise books, games, flash cards, post cards, and a DVD that includes IT interactive games and exercises. For more information please go to [www.cavetta.org.mt](http://www.cavetta.org.mt)

**Vincent Magri, S.J., Director  
Ms Carmen Mamo, Volunteer  
Adult Literacy**



# The long march of «GOOD SAMARITAN»

Under the veranda of the mission of the Jesuits at Kyabé, in southern Chad, in the arms of her resigned mother, a young two-year old girl was suffering the agony of malaria: Fr. Rozée Bellisle, a Jesuit missionary doctor, was powerless: a blood transfusion was necessary but... he was entirely lacking the necessary resources. By chance, at sunset, three Land Rovers carrying European elephant hunters were traveling 100 km south for a hunt: 10 minutes after, the young doctor accompanying the expedition brought out a refrigerator that was on board one of the vehicles containing everything necessary to begin the young girl's transfusion. After three days the mother brought the girl back to their village having been resuscitated thanks to the faith and the charity of the missionaries as well as to the chance visit of the young doctor and the hunters into this forgotten part of the world with the essential life-saving materials. This was in 1959.

For me, a young regent just arrived from my philosophical formation in this lost corner of the African bush, this was a moment of enlightenment: faith and charity need science and technology to cure and to save. Why not make use of this happy chance event (in truth, a providential one) to begin a program of life and of action?

This was the prehistory of the engagement in healing of the "Good



**The aim of the medical complex of N'Djamena is to promote human solidarity by means of the health sciences: to form doctors and nurses "for others" rooted in a humanism open to transcendental and indeed religious values, respecting the conscience of each one with a preferential regard for the human communities that are least provided for.**

Samaritan" program which begin in Goundi, and then later in N'Djamena.

Returning to Chad after theology, I was put in charge of the newly founded mission of Goundi: 40,000 inhabitants on an immense territory (4,000 km<sup>2</sup>) completely lacking in any public or private health care structures.

The first of those baptized in the spirit of the parable of the Good Samaritan mobilized themselves to come to the aid of the numerous sick people, of whom the most gravely ill often died on route towards the nearest hospitals which were 60-180 km away. Divine Providence continues to challenge us to weave his design for health care which is emerging progressively in various directions:

**1969:** The Institute of the Sisters of Charity of St. Jeanne Antide Thouret finance the construction of a maternity hospital at Goundi. The Jesuit Brother Enrico Mafioletti of the Province of Venice-Milan comes to build it.

**1971:** *Misereor* finances the construction of a hospital at Goundi.

**1973:** December 3, the feast of St. Francis Xavier, the Minister of the Interior of Chad approves the *Community Association of Chad for Progress* (ATCP) which is the juridical organization responsible for development projects already begun and those in the future.

**1974:** In January, the opening of the hospital in Goundi and the

associated School of Nursing. The first staff is made up of a few doctors, former students of the Jesuit College Leo XIII of Milan, a Jesuit brother nurse of the Province of Milan-Venice, three Sisters of Charity, and about twenty Chadian nurses. Simultaneously four graduates of the Jesuit College of Chad were sent to study medicine at the University of Padua in order to prepare to work in the future in the field of health care.

**From 1974 to 1990:** The hospital functions just as any classic hospital: it has 120 beds with services for pediatrics, maternity, internal medicine, surgery, operating rooms, laboratory, and radiology.

**After 1986** with the support of the Institute of Tropical Medicine at Antwerp, a program of integral health was developed according to the strategies promoted at Alma-Ata by the World Health Association. Two Chadian doctors and two nursing sisters from the hospital in Goundi were sent to the Institute of Tropical Medicine to be formed in this new method of public health.

**In 1990:** the approval of the *Program of Integral Health* of Goundi by the Ministry of Public Health and the beginning of activities in the health district of Goundi.

The fundamental concept of the *Program of Integral Health* is the integration of activities of the primary health care delivered in the outlying health centers with the activities of the reference hospital. The nurses work in conformity with the diagnostic and treatment protocols prepared by the doctor at the hospital who supervises them through monthly visits.

The *Program of Integral Health* of Goundi has been in operation since 1990 and today (2010,) functions under the medical direction of Dr. Leopoldo Labrin (a Chilean Jesuit brother,) the surgical support of Fr. François Cortadellas (a Spanish Jesuit priest,) and four Sisters of Charity, working alongside a team of Chadian nurses and employees numbering around 120. This staff is



Above: The entrance to the hospital. Previous page: Statue of the Good Samaritan, symbol of the hospital.

reinforced regularly by expatriate doctors and nurses serving for varying lengths of time. The hospital has been gradually joined by eight Health Centers located between 20-30 km from the hospital. The population has grown from 45,000 inhabitants in 1974 to 65,000 in 1990 and 118,825 in 2009.

On page 118 are the most striking results of these twenty years of application of the System of Integrated Health in Goundi.

These results over the last 20 years allow us to conclude that the *Program of Integrated Health*, in contrast to a classical system (hospitals and dispensaries disconnected,) allows a much larger number of people to receive effective preventive and curative services. This system is also very interesting from the economic point of view, as it allows 90% of people to be cured nearer their homes and at the very low average cost of less than 1 Euro in the Health Centers, instead of in the hospital where the costs are at least 50 times higher. In twenty years the number of sick people needing hospitalization in Goundi has fallen by five times.

In 1996 the World Health Organization awarded the Sassakawa Prize to the health care workers in Goundi for this 'innovative and effective' action in the area of health development. They received the nomination from the Ministry of Health of Chad. They

were awarded the prize over many other worthy candidates.

The *Program of Integral Health*, such as was put into action in Goundi, has proven to be an extraordinary scientific instrument to realize the "preferential option for the poor" that constitutes, since the 34<sup>th</sup> General Congregation, a fundamental choice for apostolic action of the Jesuits.

In light of this option, in 2004, to extend the results obtained at Goundi and other similar regions deprived of health resources, the *Chadian Community Association for Progress* created in the capital N'Djamena the "Good Samaritan" university complex for formation and care. The founding goal of this complex is to promote a humanistic solidarity by means of the Health Sciences: to form doctors and nurses "for others" rooted in a humanism open to transcendental and even religious values, acting with respect of the conscience of each with a preferential regard for the most deprived human communities.

The "Good Samaritan" complex is made up of:

The *University Hospital Center*: The facility is made up of 184 beds with services of primary care, emergency needs, intensive care, maternity-gynecology, pediatrics, medicine, surgery, operating rooms, laboratories, radiology, containing 2 scanners, clinical laboratory, isolation and services for those with infectious



diseases. The staff is made up of 150 permanent members (doctors, nurses, technicians) and diverse contributing specialists. Three Sisters of Charity also offer their services.

*The Faculty of Medicine:* As of October 2010 there are 20 students in the 6<sup>th</sup> and 32 students in the 3<sup>rd</sup> year of formation. Their leader is Professor Pierre Farrah, the former Dean of the faculty of medicine at the Jesuit University St. Joseph of Beirut. The professional body is made up of teachers coming from several Lebanese, European and African universities. The faculty offers the student a loan covering school expenses and a daily allowance for seven years of study. The student commits to repay these loans once they have obtained their doctorate, in 120 monthly payments, and to work for ten years in a health care institution agreed upon by the faculty, preferably in rural areas or suburbs. Attached to the faculty is a school of nurses arranged in the same spirit and conditions.

*The University Housing Complex:* All the students are residents. This gives them good living and study conditions. The students govern themselves according to a rule which aims to promote studies and human formation. The housing complex is managed by a Jesuit father.

After their doctorate, the students are placed in the two hospitals of Goundi and of N'Djamena and the other affiliated hospitals. Some will be sent to special studies to prepare to relieve the expatriates in the faculty of the University Hospital Center, others will follow a complementary formation to work in the Medical Centers to be created in the countryside. Others still will be able to follow a specialized formation in family medicine for the most deprived urban centers.

As to the work which now has been going on for around fifty years: in order to assure its durability, a study and an action plan have been underway for several years to create a Consortium of Institutions, including in a special place, the Society of Jesus, permitting, in coherence with the founding spirit, the sharing of responsibilities and

direction for the health care work of the Good Samaritan, at Goundi and at N'Djamena and of their future developments.

The work of the "Good Samaritan" in Chad, in which a good number of missionary Jesuits have been involved for about a half-century, can constitute an ideal place in which, in the spirit of the 34<sup>th</sup> General Congregation, the Society can discern a concrete call to the preferential option for the poor through a high-quality system of health care, based on faith and science.

Angelo Gherardi, S.J.  
Translation by  
Robert E. Hurd, S.J.

*Below: One of the clinics and a hospital corridor at the Good Samaritan Hospital in N'Djamena, Chad.*



	1990	2009	Progression of Results
<b>Numbers of sick people</b>	12.356	81.250	+68.859= +357%
- cured in the Health Center	8.549= 62%	76.884= 90%	
- hospitalized	3.847= 1 / 3	5.269= 1 / 16	5 times less in proportion
<b>Number of infant preventive visits</b>	1.186	14.976	+13.797 = +126%
<b>Percent of children</b>	48%	96%	for 4 years 0 vaccine related illnesses
<b>Financing of the health care costs by the contributions of the sick</b>			
- in the 8 Health Centers	94%	108%	Totally self-financed
- in the hospital clinic	43%	74%	= +31%
- in the hospital	7%	19%	= +12%

## INDIA

# Jesu Ashram The Abode of Jesus

**Jesu Ashram was born to be an abode where Jesus would welcome all those who arrive there in search of love and loving care. Situated outside the city of Siliguri, in West Bengal, it is now a hospital, nurses' quarters, convent, huts for TB, leprosy and AIDS patients.**



**J**esu Ashram was born, like a lotus, from the muck and misery of war when every raindrop of the 1971 monsoon fell like tears from the eyes of millions of refugees fleeing to India before the army of East Pakistan. In the previous November, during one of the deadliest natural disasters in modern times, the *Bhola* cyclone in the Bay of Bengal, there were hardly enough tears to mourn the half a million people swept away by a nature gone berserk. Only later, would the world come to

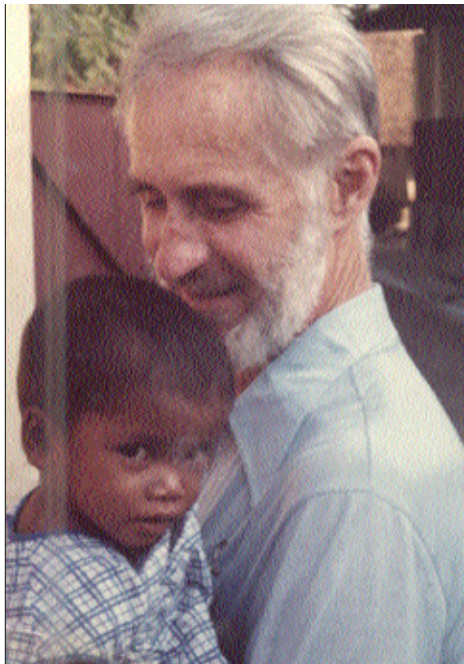
realize it was the price the people of present-day Bangladesh paid to find freedom and dignity. Their own government had failed them in that time of greatest need, a War of Liberation followed and leaders appeared who, they thought, would care for them and put them on their own feet with freedom and dignity.

In those days, while nature and nations were changing people's lives forever, there were signs that, in those changes, God was present, a comfort even in the



darkest of their days. All along the border separating India and East Pakistan, from the Bay of Bengal to the Himalayas, camps sprang up to shelter the more than ten million refugees. They clustered in the paddy fields, clogged the highways and even tried to find a haven in the railway station of Siliguri, in north Bengal, the second largest city in the state. And there they did find a haven and more than a haven - they found Jesus - or rather, He found them. He came in the guise of a slim, middle-aged Jesuit brother who had come to India a decade before to serve the poor.

Brother Robert Mittelholtz joined the Society of Jesus in Canada in 1955 at the age of 27 and because he tried unsuccessfully, for more than five years, to be sent to India he petitioned Fr General to be sent to Africa. Soon after, however, he was accepted for the Darjeeling Jesuit Mission in North Bengal, and on arrival was sent to an elite school just outside the hill station of Darjeeling town. There he spent nine years working with the students in a variety of tasks, and especially with the boarders from countries surrounding that part of India (Nepal, Bhutan, Tibet). But he always had other people in mind, and those people he first met at a convent in Darjeeling town. They were the sick and needy in the care of the sisters of Mother Theresa. There he found the people he had always wanted to serve because, as he



**Above: Brother Bob, the founder of Jesu Ashram, with a young patient and below with Sister Carmela and Sister Ivana. Previous page: The sick waiting for medical consultation.**

ahead, and that his charism of inspiring others to share his quest for Jesus would flower and grow.

In mid-1971, when he was given permission to follow his dream, and moved from the mountains to the plains to begin, his superior asked him if he had any plans. He discovered that he really didn't have a plan except to follow Jesus, and he knew that when he found the poor, he would find Jesus, the goal of his life. No fixed plans maybe, but "Bob" was more than a dreamer of dreams, he had both feet on the ground and his hands already well prepared. Before joining the Jesuits, he was a professional plumber, a tinsmith, an electrician and a talented musician in a local dance band. It was a background that would test him in the novitiate, and guarantee the development of the future *Jesu Ashram*. As a novice, he was frankly appalled by the lack of professionalism in the work he was given: sewing cassocks, baking cakes, treating or (as he said) maltreating the sick, (everything except plumbing)! Such a situation was not to be repeated in *Jesu Ashram*. From the beginning, he made it clear he did not plan to become just a dispenser of pills and kind words; he knew he would have to become trained for the work that faced him, and so he began.

He spent six months with the Missionary Brothers of Charity outside of Calcutta and learned how to work with the poor, and then invited a Brother of Missionaries of Charity to help him begin in Siliguri. The lessons were not only medical. The beginnings may have been simple: two rooms in a rented house - and a permission for the care of rejected men and boys only. Permission, he had;

once wrote, "he was convinced that the closer he was living with the poor, the closer he would be to Jesus."

But "Brother Bob", as he would be known for the rest of his life, was not a man on a lonely road. He rejoiced to be near the poor, but, as he was to show in later life, he rejoiced, and had the talent, to bring others with him. In those early days, he and his students would go regularly to feed the poor of *Shishu Bhawan* of the Missionaries of Charity with the rice they had bought with their allowance. During weekly visits, he and they learned how to clean the patients, cut their hair and play games with the children. Little did he then realize that the seed of his life's work was being sown during these tentative forays among the poor, that he was edging nearer to the people who would be the focus of his years

patients he didn't. They preferred to stay on the railway station platforms where Brother Bob and Brother Ignatius, found them. For those whose lives are at the mercy of others, strangers are considered dangerous, uncertain; and houses, especially two storey houses, were out of their world, literally. Lesson learned.

But finally, the inevitable happened, and a few in desperate condition - TB, malnutrition, festering body sores - allowed themselves to be taken to the verandah of the house near the river. There numbers didn't take long to grow; not only from the slums, the roads, the fields, but from everywhere as refugees flooded into the town, forgotten in the turmoil of the times. Brother Bob and his little team were soon part of the scene, no longer strangers to the down-and-outs of the bazaars, the medical shops and hospitals. And then he found he had one more problem among many: like St Ignatius when he was asked the name of his small group of 'friends in the Lord', Brother Bob needed an identity, a name for his work. His superior had suggested "Ignatius Ashram", but for Brother Bob, it was a foregone conclusion: he considered what he was doing a truly Jesuit work (Fr Pedro Arrupe would later confirm it as "an essential preparation of the Gospel"), a sign of the love of Jesus, and of his power to heal. He dreamed that many would



walk again through the power of Jesus present in his work (Acts 3.6). And so, *Jesu Ashram* was born, to be an 'abode' where Jesus would welcome all who arrived there in search of love and loving care.

When the neighbours complained about the proximity of seriously sick people and their use of the common well, he learned lesson number two: adapt. It wasn't long before nearby land was available, donations for a small building trickled in, and *Jesu Ashram* moved on. But the problems moved with it. For his first Christmas on the job, so to speak, Brother Bob invited the sick people he had encountered since he had started six months before - June 1971. Invite one? You invite the many. He was almost overwhelmed by the numbers, but like the multitude on a mountain in other times, another place - everyone was fed, somehow. Including the beggars with leprosy who mingled with the crowds. Like the sick woman in the gospels who wriggled her way through the crowds to be near Jesus, they too came into His life that night.

And they brought fear in the heart of Brother Bob: he worried that the leprosy would spread to others, and felt he had to send the lepers away. The next day, however, feeling bad, he and his volunteers went looking for them, and thus began the work of *Jesu Ashram* among those outcasts of society. They began under a tree in an open field. Then roadside clinics were started. And as more patients arrived, the Missionaries of Charity, Sisters and Brothers took up some of the work. Today, roadsides clinics still operate; former patients are treating new patients, even handling minor operations and distributing medicines.

With each passing day, it seemed that God had just been waiting for Brother Bob to open a door to the future: during their first Christmas gathering that year,

**Below: A mother brings her child, ill with tuberculosis, to the hospital. Above: Patient with leprosy. Lepers are the most lonely and abandoned, but at the Jesu Ashram they are greeted with charity and love.**







*Nurses distribute medicine to patients in a village near Siliguri. Thanks to a mobile clinic, they can visit the sick even far from the hospital.*

the Provincial of the Daughters of the Cross asked him whether he would like a sister on the team, and a sixty-year old miracle of energy, love and no-nonsense devotion to the poor walked through the door in March 1972. It was said that with her in *Jesu Ashram*, the “tail would wag the dog”, and as Bob said later, “we did sometimes agree - on major points! Whether to have bigger windows or smaller in bamboo and thatch huts along empty roads - she decides!” She was Sister Ivana, FC, and soon became a household name in and around Siliguri. A compatriot of Mother Teresa in Calcutta, she was, like her, an inspiration and a blessing to the thousands she met and treated on her daily rounds. Those ‘daily rounds’ took her on highways, village roads and city gullies, first by cycle, and later with three-wheeler auto-rickshaws. The sight of her maneuvering through chaotic traffic was enough to widen the eyes of many a driver, and bring smiles to the auto repair shop owners. The distance she travelled over the next thirty years was measured not in kilometres, but in the number of tyres she wore out!

With her, and other Sisters and graduate nurses, a major worry was solved: “Bob” had been given permission to care for abandoned men and boys, no women. But they too he found everywhere, sick and dying, neglected, and he found himself in a bind. Finally, on one occasion when no one else, even his own staff, would treat a teen-aged girl they found crawling along the street, dying of malnutrition and diarrhea - he himself helped her wash at a well. There was obviously a need with seemingly no way out. But with Sr Ivana! “No problem” as tour agents like to reassure panicky travellers. She is now gone, but a community of Daughters of the Cross, professional nurses, and student

nurses now help to make *Jesu Ashram* the ‘haven’ of earlier dreams.

Today, *Jesu Ashram* is situated outside the city, near the Balasan River on an large property with a hospital, nurses’ quarters, convent, huts for TB and leprosy patients and a recently constructed HIV / AIDS building. When in 1972 the Jesuit Superior offered this property and the building that was once a pastoral / communication centre, Brother Bob said it was too nice, but changed his mind when the Superior replied, “the poor have nothing; the best is not good enough for them.”

Brother Bob died in 2003 and is buried on the property, still inviting new generations of the young and old to find Jesus among the poor in this bustling part of new India. Early on, he was moved by the early Jesuit missionaries to Canada in the 17<sup>th</sup> century and their idea of having *donnés* - young lay helpers with private vows. Several did join him for a time then most left. This was twenty-five years before GC 34 would speak of linking lay people juridically with the Society. However, the doctors from Siliguri who answered his call for help still come on a regular basis to help treat TB patients, and guide the work of leprosy treatment. Rich merchants used to come to see him about how they might help the poor of their city, and still regularly contribute rice and vegetables for the patients. *Jesu Ashram* has always depended on donations even when the times were the hardest; no one was turned away, and no one asked to pay for what they needed. It is dependent yes, but also self-sufficient as much as possible. The vegetable gardens are looked after by the patients themselves, and many former patients remain after their cure to work in the kitchens.

In all this, the vision and talent of Brother Bob lives on, guided by his successor, Fr Julius Kujur, S.J.: the poor, the destitute, the weak are welcomed as he wished. And they are healed, as he wished, by the hands of Jesus’ disciples. Others come, as he wished, to offer their hands to heal. In 1972, the rivers of refugees flowed back across the border to the east of Siliguri, and the fledgling *Jesu Ashram* moved west. It moved outside the city, beside a modern highway, a daily increasingly jammed river of two, three, four, and even twenty-two wheeler traffic. And bystanders marvel at this symbol of a developing country before their eyes, of a symbol leading to a future full of promise. It’s quite possible they will miss the small sign behind them, “*Jesu Ashram*, at the service of the sick and destitute”; for those inside, however, those left behind in the rush towards that future, that sign points to a future full of a better promise - of divine love in human form!

**William Bourke, S.J.**

## MOZAMBICO

# Tomorrow's Seeds



**When the Project “Tomorrow’s Seeds” started in 2006, the orphanage was already insufficient to cope with the needs of the population. This was one of the first Projects which the Gonçalo da Silveira Foundation implemented in Mozambique.**

“*The festal celebration started with the Holy Mass, presided over by the parish priest, Fr. Vítor Lamosa. The community filled up the Chingamba Chapel, one of the most ancient in the Parish, a building in T-shape with the characteristics of Fr. João de Deus’ architecture. The traditional leaders and the local Chief were also present. It was a very lively celebration, in good African style, with the dances, the songs, the hand clapping and jumps, at the moment of thanksgiving, almost making the chapel fall down.*

*The ceremony of the blessing of the House then followed, with several speeches from the celebrities present. This was followed, once more, by the miracle of the cake multiplication for all present, some 450 persons in all, assisted by techniques of rapid visual reckoning and rigorous tape measurements, usual at such occasions.*

*Two mothers and eight children participated in the party, and stayed behind after everybody went away. Incidentally the mothers have the same name: Magrina. Children came from several villages in the zone, from different confessions in diverse costumes, according to what had been idealized for the Project”.*



With this account, on the 7<sup>th</sup> August 2008, Fernando Espírito Santo reports the opening of the second House for Orphans of Fonte Boa, bearing the name *Nyumba Bambo Waldyr*, included in the Project “Tomorrow’s Seeds”, in Mozambique. This was a project co-financed by FGS, the Fundação Gonçalo da Silveira (*Gonçalo da Silveira Foundation*), the Non-Governmental Organization for Development (ONGD) of the Portuguese Jesuit Province ([www.fgs.org.pt](http://www.fgs.org.pt)), together with other Institutions.

In Africa, the situation of fatherless and motherless orphans is very preoccupying. The number of children infected and affected by the HIV / AIDS virus increases each day, and many of them do not manage to find either in their relatives or State organizations the shelter which caters to their basic needs.

In order to face a situation such as this, impossible to be ignored, the Civil Society and the Church united

in a common Project in favor of these children, victims of so many misfortunes. The Fonte Boa Parish, of which the Superior at the time was Fr. Emilio Magro Moreira, got actively involved in finding solutions to lessen the suffering of so many abandoned children, left without the minimal health care and hygiene.

In the Angónia Plateau, 1300 m above sea level is the Fonte Boa Mission whose origins lie in a place called “Massambiriro”, which means “baths”, and belong to the district of Tsango, in the Tete province, Northern Mozambique. The first missionaries, Jesuit priests, who arrived at Massambiriro gave the name Fonte Boa to this place when on 16<sup>th</sup> October 1945 the Mission “Imaculado Coração de Maria de Fonte Boa” (*Immaculate Heart of Mary of Fonte Boa*) was born. In 1953 the first Franciscan Missionary Sisters of the Mother of the Divine Shepherd arrived. At first they devoted themselves exclusively to the study

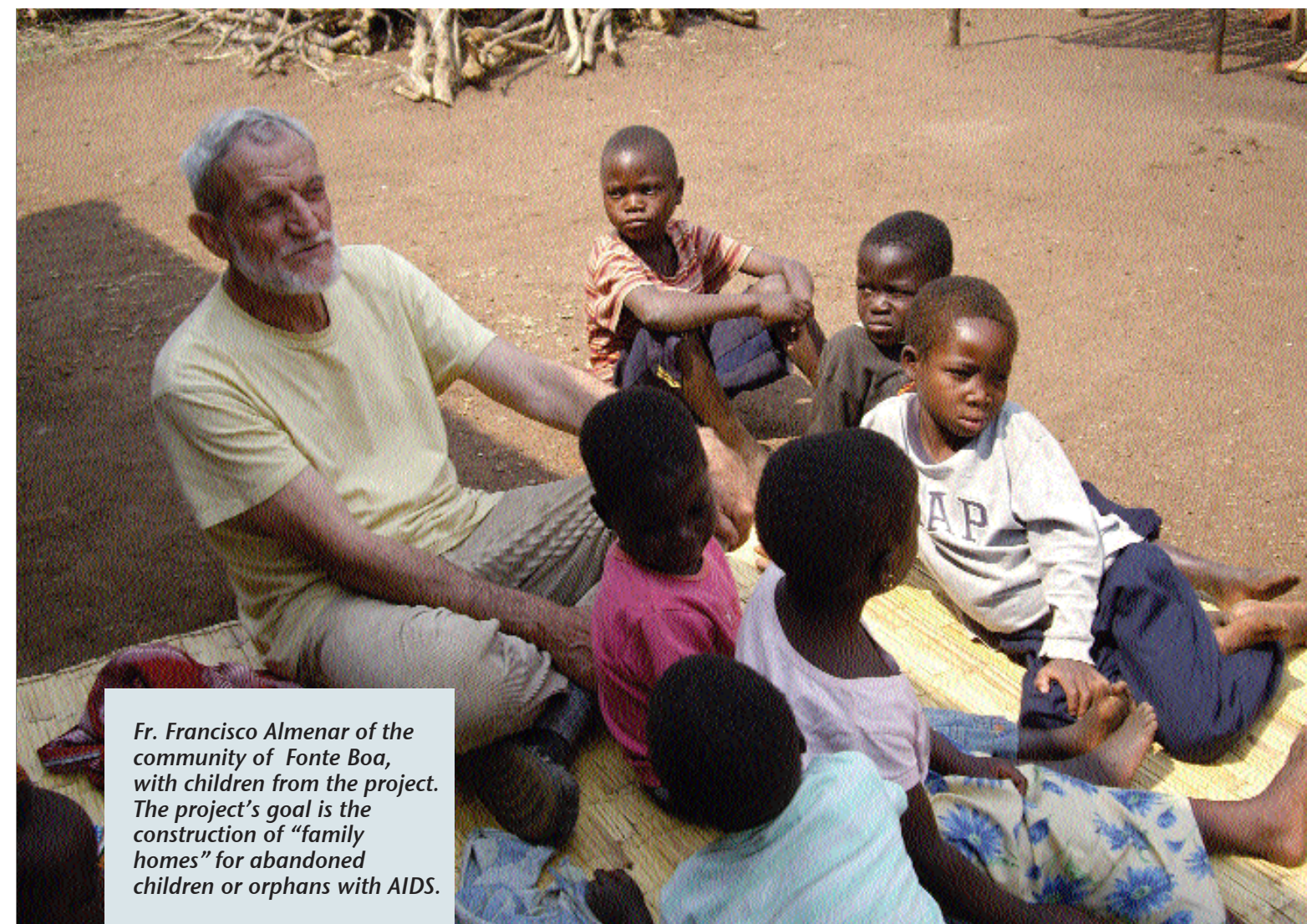
of the local language, Cinyanja, and then to evangelization work and to the promotion, mainly, of the Mozambican girl and woman. Since then, Jesuits and Sisters have worked in partnership for the development of the most unprotected.

The Sisters also devoted themselves to health care: They worked at the Hospital, Maternity Ward while starting a small orphanage for abandoned or orphan children. By 2006, when the Project “Tomorrow’s Seeds” started, the orphanage proved insufficient to cope with the needs of the population. To cap it all, the great distances between the inland zones (where the majority of the AIDS orphan children live), and the orphanage, greatly reduce the frequency of contact between these children and members of their family.

This was one of the first projects which the FGS implemented in Mozambique. This ONGD was founded only two years before to coordinate the support to the Jesuit missions in their varied activities with the main objectives of fighting against poverty, the improvement of the living conditions of the least protected, especially in Portuguese speaking countries, as well as the promoting of knowledge and sensitivity to the problems of development which can lead to a citizenship active in solidarity.

The Project “Tomorrow’s Seeds” results from this partnership, and in its sphere of action is the construction of Houses-Residences to shelter and support AIDS orphan children at the Zonal Centres of the communities of the Fonte Boa Mission: Fonte Boa; Lidowo; Mbidzi; Chingamba; Nkhawo e Magwai.

The aim of this project is the construction of six Houses-Residences to shelter and accompany about 60 to 80 children, who had been abandoned, because of their being AIDS orphans, while providing them with the minimal



**Fr. Francisco Almenar of the community of Fonte Boa, with children from the project. The project's goal is the construction of “family homes” for abandoned children or orphans with AIDS.**

**Fr. Provincial of the Province of Portugal, of which the Region of Mozambique is a part, meets with collaborators of the project “Seeds for the Future”. Previous page: A child and the logo of the Foundation Gonçalo da Silveira.**



conditions to live with dignity in a family atmosphere so as to prepare them for an insertion into an adult and productive life of the local society. In terms of architecture, this house is similar to the others in the village and can shelter 12 persons. On the one hand, it is located in a place not very far from one of the zone schools and, on the other, due to the need of medical care for the children, the villages chosen should have easier vehicle access, even during the rainy season.

The basic structure of these buildings is made up of a main house serving as dormitory and living room, and a kitchen outside, like the other houses in this area. There are also two latrines outside – one for girls and another for boys. Each House-Residence has more annexed houses (round houses around the main house) where

visitors are lodged and which may serve as dormitory to older children and /or for activities.

All houses are duly equipped with simple furniture, kitchen utensils and house linen. Each House-Residence has a lady resident who plays the role of mother to 8 to 10 children of both sexes, from 0 to 15 years of age. In the Houses there is also an assistant playing the role of Aunt (a very important figure in the local Chewa culture. This lady is a single woman, older than 15 years of age and the Parish pays for her studies to assure that she will not abandon school and she still has half the day to help with the House chores. The need of the father figure is met, to a certain extent, by the frequent visits of men belonging to the child’s family of origin (grandfather and mother’s uncles, due to the maternal lineage) and the

Coordinator of the Parish Pastoral Zone, the person directly responsible for this project.

The social mothers are identified and selected in each Project zone, and 12 social mothers are chosen, two for each zone. In order to be prepared to assume the responsibility of this task, they attend an initial two days’ formation, where themes related to the functioning and organization of the houses, children’s health and upbringing are dealt with. Whenever the need arises, the formation sessions are resumed with greater continuity and in a more individualized way.

Taking into consideration that in the villages the number of orphan and vulnerable children is greater than the capacity of the Houses to take care of all of them, the process of selecting the children to live in the



Houses-Residences involves the persons responsible for the community, the Mothers of each House, the Project Coordinators, the layman Ana Neres and the Jesuit priest Mário Almeida, Superior of the Fonte Boa Mission at the time.

The whole process of selection takes time. For instance, in the case of the communities of Chingamba and Bintoni, the Project Coordination promoted a first meeting with the community leaders (religious, traditional, among others) in which they reminded all of the Action, its aims and to whom it is directed. The working plan each

community should put into action was established and the children in each area identified.

This choice of the way in which the shelter and the day-to-day programme of these AIDS orphan children takes place, is justified by the fact that the social atmosphere which receives the orphan child should be as close as possible to the reality of a natural family and the child should live in a physical-social reality as similar as possible to the one where s/he was born and where other children, with whom s/he will socialize in terms of neighborhood and school, live.

To guarantee the financial viability of this new Family, a part of the maintenance costs is covered by the profit obtained through the use of the Mill, built with this aim in mind and as guarantee for the sustainability of the Houses. Another part comes from the contribution of the very communities of the zone covered by the Project, mainly in terms of food.

Going back to the example of the above mentioned communities, the Mill of Chingamba started working on the 14<sup>th</sup> December 2007 and the one of Bintoni on the 22<sup>nd</sup> February 2008. Currently, they are functioning regularly from Monday to Saturday rendering a basic service to the respective communities, which now have the possibility of grinding the corn near their homes. This is used both for their own consumption and for selling, the receipts being used as contribution for the support and maintenance of the House-Residence of the community where the Mill is located.

In 2010 the Mozambican Region of the Society of Jesus could congratulate itself with the inauguration of the last of the six projected Houses, the Mills also being built, and the millers and guards selected.

The success of this initiative and the subsequent good practices have been echoing all through the region and already at this moment other communities manifest their interest in building their own Houses-Residences, having in mind, among other things, the achievement of the fourth and sixth Objective of Development for the Millenium: reducing child mortality, fighting AIDS, malaria and other diseases, respectively.

**Gonçalo da Silveira Foundation**  
Translated by  
**Deolinda M. Miranda**

## SPAIN

# 25 Years of Development Cooperation

The ETEA Foundation has specialized in various fields related to business, economy and social sciences in general, with a strong bias towards the agricultural sector, rural development and social economy. ETEA offers Degrees, Masters and PhD programmes in these fields.



## The ETEA foundation in Cordoba

**ETEA** is a University Institution of the Society of Jesus, created in Cordoba, Spain, in 1963, to promote training, research and a social perspective on issues related to agriculture in Andalusia, one of the least developed regions of Spain. Over time ETEA became a Faculty of Economics and Business Sciences affiliated to the Public University of Cordoba. On this journey which has lasted nearly 50 years, ETEA has specialized in various fields related to business, economy and social sciences in general, with a strong bias towards the agricultural sector, rural development, social economy, etc. ETEA offers Degrees, Masters and PhD programmes in these fields.

The institution's gradual opening up to the international environment; first to Europe - long before

Spain joined the Common Market, and then to Central America, has characterized the foundation throughout its history. ETEA's presence in Latin America has some important precedents, in particular the initiatives undertaken in the early 1980s by Rafael Carbonell de Masy SJ in Misiones (Argentina) and Paraguay.

In the year 2011 we celebrate an important anniversary: 25 years ago, in 1986, the first institutional collaboration between Jaime Loring Miró, SJ, founder of ETEA and José Simeón Cañas Central American University in El Salvador, took place. It followed an appeal from the then rector Ignacio Ellacuría to give academic support to the newly created Master in Business Administration. That partnership represented a milestone; it laid the foundation for systematic and



continuous cooperation in the field of education between ETEA and other academic institutions in developing countries.

Indeed, during these 25 years there have been many different projects and programmes, which show how activities have evolved within the framework of cooperation. The initial phase, from 1986 to the mid-90's, was characterized by continuous academic cooperation. There was a lively exchange of students and professors in particular between the university in Córdoba and the three Jesuit universities in Central America (in this order: Central American University in Managua, José Simeón Cañas Central American University in El Salvador, Rafael Landívar University in Guatemala). This academic cooperation was later extended to other universities - not just Jesuits ones, in Latin America as in other regions such as Vietnam and Morocco.

Little by little, and as a result of its frequent and



Above: A banana plantation. Below: an irrigation canal for the cultivation of rice.

Previous page: A study seminar in Morocco.  
Next page: A market in Guatemala.



multiple presence in those countries, ETEA's work - particularly in Central America, became more specific. It focussed on development cooperation for disadvantaged areas, through the formulation and implementation of projects and programmes in different sectors but with special emphasis on rural development. In other words, it has shifted from mere academic cooperation to development cooperation in a broader sense. At the same time, the institution has deepened - both from the theoretical point of view and in its actions on the ground, its understanding of the concepts of human development and of integral development in general, and specially of what should be good development cooperation with the actors in impoverished countries.

It was precisely this wider approach and the expansion of activities and areas of action which took place in the mid-1990's that led the Betica Province of the Society of Jesus to create the ETEA Foundation for Development and Cooperation. Although it is part of ETEA and has close functional and operational ties with it, it was born as an autonomous entity with independent legal personality. It has a specific goal: to give swift and rapid responses to this sector's activities. ETEA Foundation is, therefore, a university institution dedicated to research, training and action in the field of development and cooperation. Founded in 2002, ETEA is its true *alma mater*, it preserves and further develops ETEA's tradition of working in development and cooperation.

The Foundation carries out its work through the following lines of action:

■ **Territorial development**, through the promotion of local initiatives in rural areas, aimed at production diversification, including the agricultural sector as well as other sectors; and the promotion of endogenous initiatives based on strengthening participatory structures on the territory.

■ **Promoting development of micro and small enterprises**, strengthening a sector which represents an important source of wealth and employment in developing countries, especially in rural areas.

■ **Regional integration and development**. This is a line of action which originates from Spain's experience first as a candidate, and later as a member of the European Community. In particular the Central American integration process and some other processes in Latin American have been the subject of deep analysis and intervention. We will later refer to this line of action again.

■ **Development and evaluation** of development cooperation projects carried out both by the Foundation and other institutions - especially Non-Governmental Development Organizations. Where appropriate, the Foundation has taken part in the selection, design, formulation, monitoring and evaluation of such projects in order to achieve greater aid efficiency and quality.

■ **Social innovation**, through the study and widespread implementation of various innovative programmes in southern countries that can improve the welfare of the population, be replicated, or be incorporated into public policy.

■ **Civil society participation** in development processes, through the study and promotion of opportunities for public participation and citizenship-building initiatives.

Within the above mentioned fields of action, some consistent features that characterize its approach are:

■ **Training**: organizing and collaborating in advanced training courses and postgraduate courses, training sessions and case study seminars related to development and cooperation issues.

■ **Cooperation**: implementing cooperation projects directly in the field, with funding from various international institutions of development cooperation.

■ **Research**: conducting research, providing consulting services, project assessment and technical assistance related to development and cooperation, both to public institutions (be they national or multilateral) and to private ones, with the aim of contributing to, collaborating with and promoting the eradication of poverty.

Along with these lines of work, the Foundation embraces gender equality, the defence of human rights and sustainability.

To give an idea of the type of activities carried out by the Foundation, we will refer to *three particularly significant projects*.

*First of all* it's worth mentioning that the ETEA Foundation has become a reference point on issues relating to *Central American Regional Integration*, given its privileged relations with the Central American Integration System (SICA), and, among other things, through its "Training Programme in Central American Regional Integration for Integration Officers" which began in 2004 and whose third edition was completed in January 2010. Government Officials of member countries (mainly from the Ministry of Foreign Affairs and Ministry of Development) as well as SICA officers have been trained on these three courses. The course provided participants with the tools and basic knowledge required to carry out their duties. In addition, the Foundation has developed an important line of research. In fact, the ETEA Foundation is currently working on a new University Cooperation Project on the theme of Regional Integration in Central America, together with the Central American University in San Salvador, the Central American University in Managua and its own university in Cordoba. This project has two aims: firstly, to launch a regional master's degree specialized on this subject in Central America, and secondly, to promote several lines of research on Regional Integration at the Society's Universities in Central America.

*Secondly*, the ETEA Foundation has a strong presence in Southeast Asia, through various Territorial-Based Rural Development projects. It all began when we went to Vietnam at the request of AECID (Spanish Agency for International Development Cooperation). Then it was





Cambodia's turn. The Foundation went to Cambodia to collaborate - with funding from AECID, on some of the development activities promoted by Kike Figaredo SJ, Apostolic Administrator of Battambang. After that the Foundation went to East Timor and, more recently, to Bangladesh. The work carried out in Vietnam is particularly important. It lasted 10 years (from 2000 to 2010) and it contributed to laying the foundations for a

*Rice cultivation in Vietnam throughout its various phases: plowing of the soil, cleaning the fields with their young rice seedlings, and the harvest.*



state policy on Territorial Rural Development. The project promoted the development of Vietnam's rural areas, facilitating the participation of the local population in the process of development and welfare which is taking place in the country. In order to achieve this goal, the Foundation has taken part in the transformation of that country's agricultural sector by supporting and strengthening agricultural cooperatives. In addition, the methodology and experience of Rural Territorial Development has been shared with various Vietnamese institutions. This is a model characterized by endogenous dynamics, which sees the territory as having many functions (related to agricultural and non-agricultural production), that can stop the rural exodus and help retain the population.

The third example in the line of work developed by the ETEA Foundation is the *coffee sector*, especially since 2004. After the coffee price crisis at the beginning of the twenty-first century, many small-scale producers saw their incomes drastically reduced, which in turn led to a severe food insecurity crisis. In the framework of different support programmes - funded both by the AECID and by FAO, through its Special Programme for Food Security, and by other local and international institutions - the ETEA Foundation has carried out research, provided technical assistance and collaborated on various projects related to this sector, both in Honduras and Nicaragua, with encouraging results. In fact, there has been a shift from predominantly agronomic projects based on the recovery of food crops to improve food supply, to some recent projects focused on diversification and marketing of various products, and thus improving the basic diet and income of small-scale coffee producers.

The ETEA Foundation continues to be a university institution dedicated to training and education. Every year it holds seminars and conferences for professionals as well as volunteers and students, aimed at raising awareness on various subjects of interest to support the management and implementation of development cooperation. It also participates in the Master in Cooperation and NGO Management offered by ETEA which this year enters into its tenth edition.

We also want to highlight the fact that new horizons open up for the ETEA Foundation: ETEA is being transformed into the *Loyola University* of Andalusia. We hope that this project which is already underway will materialize in the near future. The Foundation will no doubt help shape the identity and unique character of this new University.

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*Translation by Silvina Orsi Siquot*

## IVORY COAST

# A research and action centre for peace

## 50 Years of INADES at CERAP



**INADES, an African institute for economic and social development, was founded in 1962 at Abidjan, Côte d'Ivoire. Since 1980 the emphasis has been on the Christian education of managers and family education. In 2002 the Institute was re-founded with the name CERAP.**

**This article was written before the political crisis that has affected the country since December 2010 to May 2011.**

**1960** : 17 African colonies became sovereign states. October 11 1962: in Rome, John XXIII solemnly opened the Second Vatican Council for the *aggiornamento* of the Catholic Church, inviting her to be fully integrated into this new period after the Second World War. December 4 1962: at Abidjan, Côte d'Ivoire, the *Institut africain pour le développement économique et social* (INADES) was officially created under Ivorian law. Recognized as a religious mission, its aim was to represent the Order of the Society of Jesus in the acts of civil life in the Republic of Côte d'Ivoire.

Wary of anything that could threaten the independence of their countries, heads of state, relying on single parties, set up authoritarian administrations and sought to control everything that was 'private' and of any importance: industrial enterprises, commercial companies, primary and secondary religious schools, Church hospitals and dispensaries, youth movements... Even the Churches and other religious communities





**Above: Open House at CERAP is an occasion for displaying and for the sale of the Centre's publications. Previous page: The awarding of certificates to students who have completed training courses at the Center.**

were not spared, if not nationalization, at least attempts at State control.

"Development" was then conceived of almost exclusively at the level of economic resources: the UN proclaimed the 1960s 'the First Decade of Development'. However, the national managers, replacing the colonial civil servants, were still few and far between and were nearly all employed in senior posts of State administrations. Supported by international cooperation, development led to an influx of foreign experts in the service of these administrations, for education, health, agricultural management companies and the countless development projects. It was in this delicate context, at the suggestion of the Pope's apostolic delegate for the sub-region, that INADES came into being at the express request of the Bishops of French-speaking West Africa who entrusted to the Jesuits the study and research of social problems, teaching, the social doctrine of the Church on these same problems and the formation of the members of Catholic organizations. Anxious, like other "expatriate" co-operators, to respect the recent independence of African States, the first team of Jesuits (French) was careful not to pass any public judgements on the regimes in place: discretion and reserve were the rule. It was then impossible for them to publish any journal freely expressing themselves on the major social, political, cultural, intellectual and religious problems.

All Jesuit centres start by creating a library, a documentation centre for the team. But it was decided to open this library to schools and universities: today it is the most frequently used library in Abidjan. In addressing more specifically middle management (school teachers, professors, civil servants, technicians), INADES provided correspondence courses and formation sessions on political economics, sociology, development and planning and development practices. Claude Pairault helped to set up the Ethnology Institute of the State University. Raymond Daniel specialized in the study of Voltaic migrations into Côte d'Ivoire, as well

as in Muslim-Christian dialogue (Islam is the predominant religion in the whole of West Africa), which he animated with Henri Coudray (today Bishop of Mongo, Chad), and with El Hadj Boubacar Sakho.

In 1965, he successfully started a publishing workshop, INADES-Editions, which published his research and that of several others – including ten brochures in a collection: *Chemins de chrétiens africains*. In that same year INADES founded a women's service for the animation of women in rural milieus: it was to be the origin of the foundation by the religious society La Xavière, of ARK (*Animation rurale de Korhogo*).

Focusing, however, and by definition, on the field of economic and social development, INADES flourished: Jean-Louis Fyot contributed to establishing the first development plan; Pierre Souillac organized ever more systematically agriculture courses for African farmers, not only in Côte d'Ivoire but, by correspondence, also in several other African countries: Cameroon, Congo... and even in some as distant as Ethiopia and Tanzania. The success led to a strengthening of the Agri-Service-Africa network which became the main face of INADES. This sector of activities was no longer the work of Jesuits alone but of a gathering of people of various origins: Africans (still few in number) and westerners, clerics and lay people, Christians and non-Christians alike, working on an equal basis in the same tasks – the participation of non-Jesuits in directing and decision at times gave rise to problems because the tasks continued to be in principle and mainly the responsibility of Jesuits. As it increased, the secularization of activity in this sector led to the creation in 1977 of a legally autonomous association with an international status: INADES-Formation, which is still active in about ten African countries.

INADES as such remains an institution of the Catholic Church in West Africa, but since its greatest energies have been concentrated on INADES-Formation and on the rural sector, its other activities have not developed to the same extent. However, initiatives were not to be lacking! As from 1980, the emphasis was placed rather on spiritual activities: the explicit Christian formation of managers and family education, and, in the same year, on the creation of an 'Ignatian Group' meeting regularly for 'Ignatian week-ends', the offer of retreats and formation for spiritual guidance. These apostolates became increasingly important in the activities of the Jesuits in Côte d'Ivoire. In 1989, Vincent Foutchantse launched the Movement of Christian Life Communities *Communautés de Vie Chrétienne* (CVX) which, with about a hundred members, was set up as an association.

However, the early activities also developed in spite of all: in 1975 the library became a centre for formation and for the publication of a variety of documents and Jesuits did some teaching at the Catholic Institute of West Africa. Already in 1982, a Xavière attached to INADES

launched an urban self-promotion trial in a district of Abidjan which then developed in another (Abbo-Sagbé) at Michel Guéry's initiative, giving birth to the department of Social Action in Urban Milieus (*Action social dans le milieu urbain*, ASMU). Still today this is an important organized department of the institution. And in 1989, Vincent Foutchantse was also at the origin of the group known as Faith and Political Analysis (*Foi et analyse politique*, FAP), which could have become the starting point for a third major department in the institution.

At the end of this century, when the single parties had to relinquish their place to pluralist democracy, the Ignatian group which has been meeting for ten years reflected in 1991 on *Evangelizing my Life: Relationship with Power* (*Évangéliser ma vie: la relation au pouvoir*), and, the following year, organized a session on the theme "Faith and Involvement in Society" (*"Foi et engagement dans la société"*). Hence the name of Faith and Political Involvement (*Foi et engagement politique*) under which the FAP began: by praying, human beings discovered that they needed to be involved in the transformation of the society which was their own, not by acts of charity or devotion but rather by *reflection and action on the structures* (laws and institutions): thinking about the social and political structures leads to seeking how to act on these structures in the sense of the Gospel.

In 1997, after an appraisal of its first activities, the FAP wished to broaden its audience which was stagnating. It wanted to form its members (one afternoon a month and three days a year) and to offer, within INADES itself, evenings on civil education and on the social doctrine of the Church and, in the Cathedral Cultural Centre, a monthly meeting on *Justice and Peace* over eight months. Exclusive FAP documents were to testify to the freedom of the group, as a partner to other NGOs defending human rights with which it was to exchange educational material. The FAP, then a modest



**Civil and religious authorities, students and friends of the CERAP, listen to Fr. General, Fr. Adolfo Nicolás, during his visit of April 16, 2009. Below: Fr. Denis Maugelest introduces Fr. General to his Jesuit and lay collaborators.**

department of INADES, aimed to follow the model of ASMU, to be integrated into structure that would protect it in a certain way from the sometimes explosive ultra-sensitivity of the political field. The FAP wanted the help of an available person qualified in social analysis and political science, if only for a year or two, a Jesuit who had been to Sciences Politiques or a similar school... In the long run, Vincent Foutchantse thought, the establishment of a Jesuit theological school in 2002 would lead to the structuring of a proper political formation school that could spread to other countries of the region where Jesuits were present. But Vincent Foutchantse was called to other duties and left the FAP in a precarious plight, grappling with a difficult political situation: a coup d'état in December 1999, 'calamitous' elections in 2000, a military putsch in 2002...

### **The re-foundation: CERAP (2003-2012)**

In 2000, Michel Lambotte proceeded to the implementation of the distinction between the institution and the community, decreed in 1965 by the 31<sup>st</sup> General Congregation, but which was not yet effective in Abidjan: in both of these, INADES had evolved without much concern for the coherence of its different institutions, due to the passing inspirations of the members of the community, birds of passage themselves. Since then the Superior of the community has supervised the communal life of the companions working in different apostolates – the parish in a poor district of the capital, the Christian life community, the Ignatian group, the refugee service, the studies of brothers and scholastics at one or other of the local Catholic Institutes... The other institutions (the library, the social action in the rural milieu and the faith and politics group) are still to be brought together in a coherence yet to be defined.

The Father General, Pedro Arrupe, had several opportunities to express his expectations on the subject





**Members of the Board of Directors. Recent events in Côte d'Ivoire have made the life of the Center more difficult, but it continues providing its training courses.**

of INADES: in 1970, after his stay in Abidjan, he confided to the Provincial of Paris (on whom the institution still depended), that while INADES had given him an 'excellent impression', "another point had appeared to him very clearly: the need for an anthropological and theological reflection on the human and religious personality of Africans themselves. It was an indispensable condition for the 'Africanization' of the Church..."

In 1974, it was to Charles Vandame, the first Provincial of the new Province of West Africa, that he wrote: "While maintaining an active collaboration with INADES-Formation, we should do our utmost, it seems to me, to gradually develop a small centre for 'theological research', since this research is seen as one of the Society's important priorities".

October 2002: INADES received a new director, Denis Maugenest, who was given the mission of re-founding it, 40 years after its creation, in the new context of Africa at the beginning of the 21<sup>st</sup> century. Two months later, the old Institute became a Centre: the *Centre de Recherche et d'Action pour la Paix* (CERAP, Research and Action Centre for Peace). While an 'Institute' had the vocation to focus on one special mission or another – economic and social in the case of INADES – a 'Centre' was to focus on an integral recapitulation – the global development of the human person. To the two existing departments (*The Documentation Centre* and the *Social Action service in the Urban Milieu*) were immediately added a monthly journal, *Débats – Courrier de l'Afrique de l'Ouest*, and a non-profit publishing house, *Les Editions du CERAP*, whose mission was to publish, in Africa itself, African authors of scientific, university and high-level cultural works. In July 2003, and January 2004, the first meetings of the newly formed *Board of Directors of CERAP* were held in July 2003 and January 2004. They adopted: new Personnel Statutes for the 25 people then working there at the time (whose number increased to 70 in 2010); the principle of creating a formation department: the *Institut de la dignité et des droits humains* (Institute of Dignity and Human Rights, IDDH); the plan for the construction of buildings with lecture and seminar halls...; the intention to set up part of CERAP as a private establishment of higher education and the principle of creating in the future an autonomous association, with the civil status of CERAP.

By April 2004, the IDDH opened in a new building. One hundred and fifty people attended the first formation session in human rights. The IDDH then made contact with the public university in order to introduce, in a scientific partnership with it, a specialized Diploma of higher education (DESS) in human rights, for which the CERAP would be the organizer: in September, 14 students inaugurated the DESS. A year later it was followed by a second one, in Conflict management and the culture of peace, then in 2007, by a third in ethical economics and sustainable development. In the meantime, CERAP was officially recognized as a private establishment of higher education. It had yet to organize, within the framework of the new university structure (LMD), a Masters in Ethics and Governance: this was done by the beginning of the academic year 2008. A new building was made available to the *Ecole de Sciences Morales et Politiques d'Afrique de l'Ouest* (Moral and Political Sciences School of West Africa, ESMPAO) which aimed to train in two years, in the most varied private and public, national and international structures, 75 students who wished to become civil servants in West Africa. The association of students and graduates was founded in June 2010 and already has 150 alumni.

The new building, fitted with the most modern equipment, also allows for gatherings, within a *Laboratoire de Prospective Sociale* (Laboratory of Social Perspectives, LAPS) for various study activities, projects and research, until now carried out in the country's war-torn, divided territory: in June 2004 a mobile team for formation in conflict management and the culture of peace began to travel all over the country to train the peoples in human rights, citizenship and democracy and in electoral procedures... Since 2009, LAPS began and carries out in-depth inquiries on what people think of various human activities: the family, ethnicity, education, work, professional life, participation in urban life, religious beliefs... it maintains ongoing relations with various partners in world society.

April 2010: the Father General, Adolfo Nicolás, on his first trip to Africa, visited CERAP. Has it become what his predecessor hoped that INADES would become?

**Hyacinthe Loua, S.J.**

## GERMANY The Iñigo Film Festival (TIFF)

### Finding God in film

Every year on the last weekend in February, the *Academy of Motion Picture Arts and Sciences* announces the winners of the Oscars. For this event, the whole motion picture industry gathers in Hollywood. The event is broadcast world-wide, showing movie stars on the red carpet, and their tears and excitement.

Since movies attract millions of people worldwide, especially younger people, in preparation for World Youth Day in Cologne (Germany) in 2005, Fr. Christof Wolf, S.J. had the idea of hosting a film festival called *The Iñigo Film Festival* (TIFF). If we can find God in all things, why not in film? Every film festival needs a good sounding abbreviation and it should have a relation to who we are. "TIFF" sounded fine and Iñigo as the Spanish name of Ignatius of Loyola links the festival to the Jesuits.

Why do Jesuits support the *Iñigo Film Festival*? Aren't there enough festivals already? In fact, it is not so easy for young film-makers to find a public space for their films, especially those with spiritual and faith-based themes. TIFF offers the film-makers a platform for their work; and it also lets the Jesuits and the Catholic Church show young people and the public that faith enriches and fits into our modern world. Even if the film-makers do not belong to a faith community, to get a "Catholic Award" is not just an honor for their movies, but poses to them the question of their relationship to spirituality and religion.

Whoever organizes a film festival faces a couple of challenges. What kind of films are you showing? What is your profile of the festival? Who is going to come to see your films? And because movies normally are screened in 35mm prints in commercial theaters, how do you deal with the technical and financial side of it?

TIFF is a film festival world-wide in scope for

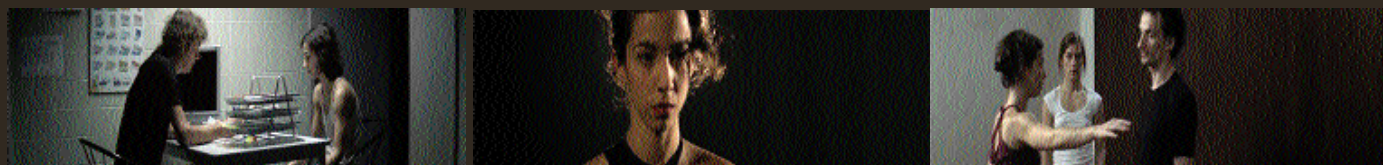


**Every film festival needs a good sounding abbreviation and it should have a relation to who we are. "TIFF" sounded fine and Iñigo as the Spanish name of Ignatius of Loyola links the festival to the Jesuits.**

independent young film-makers under age 35. It shows their films to what must be the largest young international audience in the world. The festival has the general theme of *City of God*: a cinematic vision with a message-like St. Augustine's—to be spiritual rather than political.

A wide variety of interpretations of this topic is





expected and encouraged. For example, submissions that reflect the spiritual yearnings and experiences of young people today; that show the presence and/or absence of God in our modern secularized world; or that take into account the twin dimensions of faith and justice.

In Cologne (Germany, 2005) we had about 40 short films in the categories of narrative fiction, animation, and documentary; in Sydney (Australia, 2008), 110; and in Madrid (Spain, 2011), about 200. Film-makers submitted their films from all over the world: Portugal, Spain, Italy, France, Slovenia, Germany, Philippine, Sri Lanka, India, Brazil, USA, Canada, China, Burundi, Japan, Finland, Ireland, UK, Australia, Mexico, Lebanon, Israel, United Arab Emirates, and Hong Kong.

Not just to make the festival attractive but to support young film-makers five *Iñigo Awards* are given to the best short films. There is a first prize of 2.500 EUR, with a second and third prize of 1.500 EUR and 1.000 EUR respectively. There are two additional awards: an *Audience Award* (non-monetary) to a film chosen by the audience; and the *Fidel Goetz Emerging Film-Maker Award*, which recognizes the best film by a young film-maker

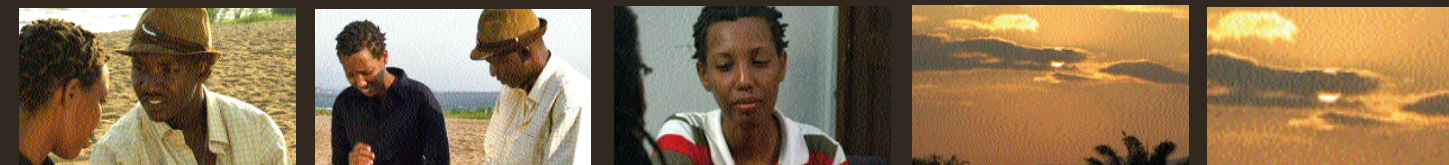
who does not have access to professional equipment. The latter includes FCP Studio Pro, a top-of-the-line professional editing software and a travel stipend for the festival. Each of the five prizes is accompanied by an additional professional software bundle by Showbiz of Hollywood. The winners are decided by a jury consisting of two representatives from the area of film and new media, and two members of the Society of Jesus.

Rather than having the trouble of attracting an audience, which would go to TIFF, the film festival instead goes to the audience. After the third festival, TIFF is very well established as a part of World Youth Day. With digital projection and affordable but decent sound equipment TIFF overcomes the obstacle of expensive 35mm film projection. No independent film-maker can afford an expensive film print.

Usually the screenings are over-flooded with young people, who can come and go and talk to young directors, all of which forms a small friendly community during the festival. The big event at the end is the Award Ceremony. The president of the Conference of European Provincials (C.E.P.)—which is the festival's official

sponsor and represents the Jesuits—presents the *Iñigo Awards*. The statue heavier than an Oscar is an original art work designed by the famous artist Josef Henselmann (Munich, Germany). It has a shape of a TV screen or camera view-finder with a little "golden Iñigo" in the middle.

In 2008 in Sydney the winner was *Mujo No Kaze* (Japan), which means *The Wind of Impermanence* directed and produced by Dean Yamada, it explores the chilling pull of Japan's suicide club subculture. The themes of life, death, and friendship are presented with a poetic and spiritual reverence. Second prize went to *Cocoon* (Belgium) by Jeroen Bogaert. This film is about a dancer and how her body is the place of her passion and means of expression. Therein lies the problem that drives the film, as she is confronted with a pregnancy that seems to threaten both, her passion and expression. Third prize went to *Blind* (USA) by Nikkhil Pradash. Which asks questions like:



How can God be among us? How can Jesus be our best friend? It is refreshing to see a film like this, that successfully makes use of comedy to approach faith-based narratives. The *Fidel Goetz Emerging Film-Maker Award* went to an African film *Le Tournant d'une Vie* (Burundi), *The Turn of a Life* by Linda Kamuntu. Confronting the audience with the tough social reality of AIDS and the ethical conflicts of many Africans, the film brings into relief the themes of loyalty, love, and compassion. The *Audience Award* went to *Judas' Pane*, a Canadian animated film by Steven K. L. Olson, in which the ostracized apostle seeks to redeem himself with Christ.

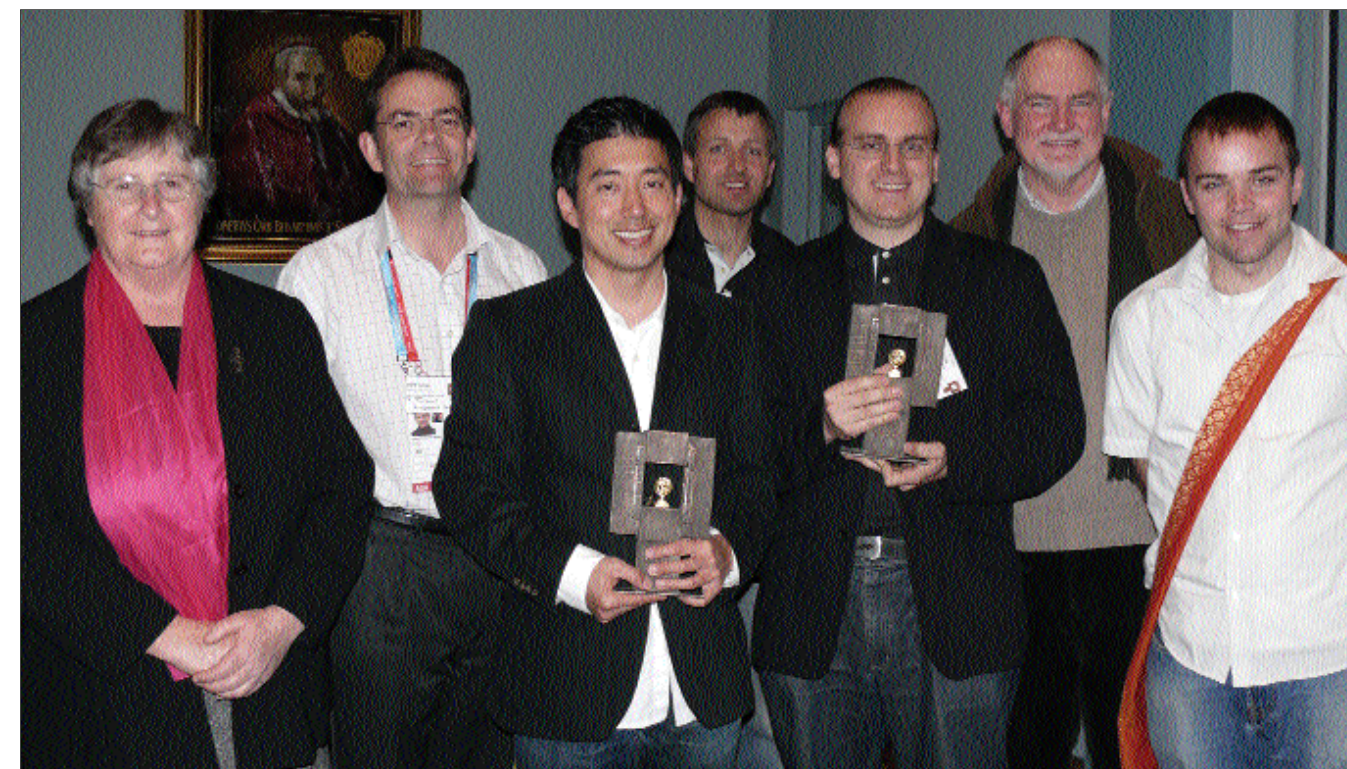
The festival demonstrates that God can be found not only in rituals, nature, and in the encounter with others but in film as well. As the late Pope John Paul II said: "The cinema enjoys a wealth of languages, a multiplicity of styles and a variety of narrative forms that are truly great. It thus offers an incomparable storehouse of expressive means for portraying the various areas in which the human being finds himself and for interpreting his inescapable calling to the beautiful, the

universal and the absolute."

The *Iñigo Film Festival* with its comprehensive program could not take place without the special support of our many funding partners and our committed sponsors: the U.S. Jesuit Conference; the Conference of European Provincials; the Irish, British, South Belgian, Swiss, and German Jesuit Provinces; the Jesuit Missions in Germany and Switzerland; the Fidel Goetz Foundation; and other private and commercial contributors interested in religious film and media for youth. The reactions of both the large audiences and the film-makers themselves encourage festival director Fr. Christof Wolf, S.J. (*Loyola Productions*, Munich, Germany), to continue with the "Jesuit Oscars" (as some in the press call them), which will be held next in 2014, again in conjunction with the World Youth Day.

Christof Wolf, S.J.  
[www.tiffestival.org](http://www.tiffestival.org)

In the band at the top: Scenes from some of the films presented at the Festival. Here: An advertisement for the 2008 Festival. Next page: The joy of the awardees!





# Marching with the Marginalized Chennai Mission

In the Northern part of the Madurai Province the Chennai Mission has been created. The region, dominated by rural poor and dalits. Here the Jesuits are working for human dignity, based on education.

The echo of Jesus' mission to go and preach to all the nations is the invitation of St Ignatius to go even unto the Indies; and to feel at home even while on the 'road' in the mission for the people. Working for the greater glory of God through service for the needy has been all along the Jesuits' *dictum* of 'care of the soul'. The good news to the poor has undergone evolution: starting from pastorally announcing the good news that the Kingdom of God is yours; then passing on to social development of providing shelter and security from inclemency of weather, etc; later pushing on to academic enlightenment of education for empowerment; and now realizing the need for justice, human rights and equality the Jesuits still march on especially in South India and in particular in Tamilnadu State.

The Bible as the history of liberation from repression crystallizes that the rights of the poor are the rights of God. There has now dawned on us the realization that the poor have opted for the Church before the Church ever opted for the poor. In the context of Indian social caste system the Catholic *dalits* (those reduced to be "untouchables") and the rural poor are discriminated against in many



ways. Through three millennia of bonded-labour and suppression as outcasts, they are reduced to economically impoverished, socially neglected, religiously disregarded, and politically marginalized. It is in this context that the Jesuits of Madurai Province took the option for the rural poor and the socially marginalized, namely the *dalits*, in their empowerment mission.

In the Northern part of the Madurai Province, above the river Cauvery in Trichy, has been created

the Chennai Mission in June 2007. This region is dominated by rural poor and the *dalits*. The Church in Tamilnadu is comprised of 65% *dalits* and the majority of them live in the present Chennai Mission area.

In an area where in spite of efforts by missionaries in the past and at present, the evil of "untouchability" is overtly and covertly practised, not only socially, but religiously as well. There are areas where in rural restaurants, 'double tumbler' system is followed,

i.e., the *dalits* would be served tea/coffee in aluminum tumblers (as a symbol of humiliation) while others would be served in glass tumblers (as a mark of honour). Even in Catholic parishes there is discrimination while burying the dead: the *dalits* are forced to have their own burial ground while others would have another burial ground. The baptismal water is able to cleanse the original sin but not the stigma of "untouchability". The Jesuits have taken upon themselves to bring in human dignity and equality through the "option for the poor" and specifically, the *dalits*. This has happened after discussions, debates, and deliberations for over four decades starting from 'faith that does justice' in 1970s after the 32 GC followed by 'option for the poor' in 1980s after 33 GC.

The focus of the Jesuits in Chennai Mission, as it is anywhere when working for human dignity, is an understanding that the missing link between faith and justice is empowering the marginalized. This realization has been the moment of grace for the Jesuits in the Chennai Mission, to have the audacity to look into the eye of the harsh reality of discrimination; to muster courage to *walk* the talk of option for the outcasts. It develops into a confidence in themselves: that they are the instruments of God's work of giving flesh and life to the scattered bones of poverty and repression. It is education that the Chennai Mission is focusing on towards the empowerment of people, especially the economic and rural poor and the social outcasts.

During the Province Assembly in December 2006, the creation of the Chennai Mission was deliberated on. Fr General authorized it in June 2007. The Chennai Mission Jesuits worked out an Action Plan in two phases, of each five years, starting from 2007. In the first phase the concentration is on education; and in the second phase, the priority is women and children empowerment. The Chennai Mission is marching



On this page and next page: Celebration of College Day of the College of Engineering and Technology. Previous page: The annual festival at Loyola Industrial School in Ranipet.

on, youthful in spirit, and in collaboration with the target people, for a brighter and better future. Chennai Mission uses education as the anchor ministry to empower these Dalits and the poor. The mission-oriented strategic blue-print is: Education ► Employment ► Empowerment ► Leadership ► social Transformation.

Developing educational institutions has been our priority. We build on the existing base. For example, Loyola College (Chennai) has been ranked over a decade as one of the top ten colleges at all India level. Currently it ranks number two in arts; number two in science; and number three in commerce according to the national journal *India Today* (May 2010). It is equally true that one-third of the students in Loyola (Chennai) are of first generation of their families to get any education, let alone attend college. Most of them come from the neighbouring districts which are all poor. Education is not considered as transfer of information, but formation of the individuals to become men and women of competence, creativity, conscience and compassion in order to become leaders with a sense of social responsibility. It is the mission-dream of the Chennai Mission Jesuits to see the socially oppressed

*dalits* soon become the leaders in their communities, with the prestige to lead local decision-making towards altering the destiny of their caste-ridden society.

In the last three years the growth of Chennai Mission has been enormous: in August 2007 Loyola College of Education was started within the Loyola College Campus in Chennai. Every year 100 graduate students are trained to become teachers in the higher secondary schools. In July 2009 Loyola College, an arts and science college, was founded in Vettavalam (in the northwestern region of Tamilnadu). This centre is surrounded by about 70 or more villages of the poor and the *dalits* and now students from more than 100 villages are flocking to this college. And in August 2009 Loyola Teacher Training Institute opened in another rural area at Kuppayanallur (about 90 Km south of Chennai) where fifty rural girls every year would be trained in a two year programme to be employed as teachers in the primary schools. The Teacher Training Institute would be a boon to the rural girls to become empowered as teachers.

Acknowledging their success in academic education, it has come home to the Jesuits that the next step should be the development of programmes of technical education.





So the next project on the agenda has been *Loyola-ICAM College of Engineering and Technology (LICET)* in the campus of *Loyola College* at Chennai. This would be a collaborative venture with the engineering college (ICAM) in Lille (France). In August 2010 LICET took off. Right now 300 students are studying in five degree programmes of engineering at LICET. This would be a unique project with the curriculum designed so that the students could earn while learning. That is, they would spend 50% of time in the institutions while the other 50%, they would be gaining skill-based training in the respective industries. It is part of the vision of LICET to accommodate about 30% of student body from the rural poor and the *dalits* with the financial assistance to the needy. To give the best to the least in the society, a German organization (St Boniface Anbham) has come forward to help us found a residential institution, *Loyola Academy*, which would have an up-to-date teaching-learning system. This is obviously our attempt to empower those at the periphery in the present society to make them the centre and pillar of the future society. *Loyola Academy* in Vadamelpakkam (near Chennai), in addition to *Loyola Higher Secondary School* at Kuppayanallur, would become centres of learning in their respective areas.

*Loyola College Society* is now

working on an ambitious project: to get Tamilnadu Government approval for our own *Loyola University*. It would be comprised of the present *Loyola Institute of Business Administration (LIBA)*, which is currently ranked as the 9<sup>th</sup> best business school in India (*Business Today*, September 2010), and *Loyola College* along with *Loyola College of Education* and LICET. This will create an opportunity of collaboration towards excellence and offer greater opportunities for higher education for the poorest of our society. This academic 'step up' could be a great improvement of opportunities for the poor in our area.

On the social aspects too we endeavour to make these rural people realize their individual dignity and collective power. The basic pastoral ministries are offered to create faith communities which grow in mutual support and strength. Visiting groups of youth from France and the USA, during the summer time, interact with the people and they eventually build houses for the homeless and the other poor people. The connection between the pastoral and the academic ministries mutually helps us *walk the talk* of option for the poor.

In the second phase (2012-17) women empowerment would take the pride of place. Job-oriented courses are planned for presentation in a School of Nursing, an Institute

of Pharmacology as well as Laboratory Technology. And, for children, student-homes (hostels) at strategic places are being considered so that children could stay in one place, but go for schools within a radius of 20 to 30 Km. Back in the hostel, especially on the weekends, they would be trained in personal development and leadership qualities. All efforts would be focused on sending more and more girls to be educated. This improvement of opportunities for young women means a change in social order for the better.

To dream is great indeed. To execute the dream is definitely superior. In this process of concretizing the vision of the Chennai Mission, together with the poor and the *dalits*, collaboration is very much needed. The effective element of collaboration of ideas and funds for the various projects will bring their realization in the lives of our people to fruition.

During the second Annual Evaluation of the Chennai Mission (held in August 2009), we reflected on what we have achieved and where we should next direct our efforts. In each of our efforts, with the spirit of discerning hearts and exploring minds, we look forward to follow the Lord of History in reaching out to all of our people. We are happy about what we have done so far but we are eagerly looking forward to live out the Ignatian *magis* – ever more for the marginalized. Responding to the echo of Jesus' words, namely whatever you do to the least of these sisters and brothers you do it for me, we take our stand with the least in the society. Instead of preaching the good-news to the people we become the good-news to the rural poor and the *dalits*. We invite you to keep company with us in accompanying the Yahweh's poor and Jesus' marginalized.

Francis P. Xavier, S.J.

## UKRAINE

# A Weed among the Wheat

One of the beauties of working in Ukraine is that the work of the church is limited only by the imagination of its believers. There is no resistance from the state or other parties. On the contrary, the church, in its many confessions, is the most highly respected institution in the country. Pretty much any work that is begun will find support and willing workers. There is growing initiative among the laity to live out their vocation in the church and society out of which L'Arche and similar works have begun. People are sensitive to the presence of God.

Just one of many concrete signs is the Ukrainian Catholic University. Though not a Jesuit university, it was established with the significant help of many Jesuits. One must imagine the context: a Catholic university begun from little more than inspiration and dedication, founded in a formerly communist country, whose student body numbers up to six hundred students that grants state and papal degrees. The majority of the students are lay. This would be miraculous in any country today, the more so in a former Soviet state. Other such signs are the numerous retreat houses, reconstructed churches and monasteries and the public honouring of church feast days which are often granted as state holidays. The President of the country himself cannot afford not to be seen to be religious, such is the popular devotion and will. All of this gives one much cause for rejoicing and working imaginatively. One can honestly live in that joy and work without worry

since the needs are great and many.

In Ukraine the Society of Jesus has also resurrected, trying to live out all aspects of our charism today. We have the most active retreat house in the country in the city of Khmelnytsky. The 8-day Spiritual Exercises of St. Ignatius are given up to twenty times per year. We have two parishes. Two publishing series provide gaps in the intellectual history of Ukraine. In our *Ignatiana Series*, we publish classics of spiritual literature in translation. After translating the works of St. Ignatius, we published two works of St. Teresa of Avila, which became best sellers. We are now translating the works of St. John of the Cross. In our learned series, *Studia Rationis*, we have concentrated on church history, largely the history of the Society in these lands. Much disinformation had been sown such that it remains necessary to publish solid research for the record in Ukrainian. We have initiated chaplaincies in seminaries, in the military academy, and have assisted in homes for the handicapped. Jesuit Refugee Service Ukraine (JRS Ukraine) has opened a house for refugee claimants where we provide a home, legal aid, language instruction, and cultural integration to asylum seekers from Iraq, Afghanistan, Iran, Chechnya, Georgia, and Palestine. On top of this we give countless workshops on spiritual governance and community life to religious superiors and young people in formation. Demands continue to come to us to open schools and teach in universities. As for vocations, we received one or two men of high quality into the novitiate each year.

**Ukraine is developing rapidly into a modern country. As a traditionally spiritual culture, people are aware that the country can develop properly only if it does so with God living in its institutions, its government, its schools, its homes and in the marketplace. This is the labour to which the Society of Jesus is called.**

Hence, our future seems to be more promising than our present.

And yet within this miraculous resilience of the spirit, by which a living faith was preserved and a church arose from the catacombs, there lay two mischievous legacies of Soviet times. Before the end of World War II, the Society of Jesus had up to fifty different works on the territory of modern Ukraine. In the town of Khiriv, for example, was one of the largest schools in the Society, with room for 500 boarders. There was a Byzantine-rite seminary entrusted to the care of the Society in Dubno. There were major churches in the heart of regional capitals, the magnificent one in Lviv dating back to 1610. There was a novitiate, retreat houses, schools for rich and poor, academies and colleges throughout the country. The *Ratio Studiorum*, the pedagogy of the Society, was used in Catholic and Orthodox schools alike. And, if one goes back far enough, there was a brewery and an apothecary. All of this was lost definitively under Soviet authority.



The first challenge is purely material. Our school in Khiriv was taken for use by the army during the Cold War. Its 3,000 soldiers knew they were the first to enter Europe in the event of war. After fifty-five years of use, the military abandoned the property at which point, according to the new law regarding religious property, it returns to its former owner. As this happens without compensation, we are faced with receiving a complex that would cost up to twenty million dollars to restore. In the cultural city of Chernivtsi, our church in the heart of the city was turned into state archives. Three concrete floors were built within the structure and stone walls separated cubicles that held active documents of state. The building, now returned to us, would cost us three million dollars to restore. Such examples are numerous not only for the Society but for the entire church. The work of reconstruction has been aided significantly by international donors, but many of our buildings, like the ones noted above, simply had to be abandoned.

The material legacy is more obvious and thus simpler to deal with than the spiritual legacy. In a village parish attached to our parish in the city of Khmelnytsky, for example, one of our priests observed that one field was never planted. Having gained the trust of the parishioners, he asked the question that is never asked: is it a Jewish mass grave from the war? The teary answer was, yes. With great pastoral sensitivity, the priest organized a prayer service on the land, inviting Catholic, Orthodox and Jew alike. People wept and embraced and organized a feast once the praying and weeping was done. No one had spoken of the grave publicly for sixty years, yet everyone knew. The current learned estimates are that two million Jews were shot on the territory of Ukraine during the war, almost half of the Holocaust. And this does not speak of the millions more ethnic Ukrainians who died during the war, the famine, the Stalinist cleansings and removals to Siberia or Soviet countries. The mischievous

part of this legacy is that for sixty and seventy years, people could not speak of such torturous events that simply lay unhealed in the common memory. This is the spiritual legacy.

Recently, I gave an eight-day retreat to young politicians and social activists from Kyiv. The retreat was wonderful. After its completion we spoke of this legacy and how it affects young generations who did not live through such horrors. The responses from these young, educated professionals was moving and articulate. "There is the fear of losing something, that one day the government or someone or something will simply take my home, my possessions, and I will be left with nothing," said one Regional Councillor. A young businessman volunteered that "people spend their money on food first and then on clothes but almost nothing on their homes, since the latter could be the first to go." The second aspect of this legacy is distrust of authority. As a young woman who works with youth noted, "If something is going wrong in society, the spontaneous instinct is that someone in power is doing this either for his own advantage or to harm an enemy." This distrust extends from major government decisions to mistakes on an electricity bill. It also affects relationships in the broader society. At the same time, these people affirmed that spirituality was the way of find the freedom from fears real or imagined and the courage to stand against mischievous politics. In other words, in the encounter with God, these people could find their voice in society.

Ukrainian life today is far from those times of great suffering and we do not live in the past. However, the past still has a hold on the present and the church is the one best equipped to

*Fr. David Nazar with a group of Ukrainian Bishops during a course of Spiritual Exercises.*



address these memories of unresolved suffering and their consequences. Our refugee work takes place in collaboration with the government. The local functionaries among the border guards, the Ministry of Internal affairs and the police are surprised and consoled that the church takes an active role in such social issues. They note that the church's presence helps to guarantee justice as much for the refugee claimants and for the Ukrainian bureaucracy, which needs to learn to serve people and not serve itself.

Ukrainian churches are full of youth who now see a world of opportunity of which their parents dared not dream. And yet one thousand grandparents of such youth in one of our parishes were shot by the infamous KGB for possessing a rosary. In our military chaplaincy work, young men are often for the first time exposed to a loving and caring God. Ironically, Mary the Protectress was historically the patron of the army before a time when the military above all became the symbol of "the godless state". On their visits, Generals and the Minister of Defense have remarked with surprise and esteem of the effectiveness of the chaplaincy and have asked that it be extended to other bases in the country. God has returned to the army. One officer cadet, from a family that was not exposed to church life in the catacomb period, has asked to enter the Society next year. His parents do not yet understand, but they will.

The Ukraine is developing rapidly into a modern country, rushing from the nineteenth into the twenty-first century. More has changed in the last ten years than in the preceding one hundred. As a traditionally spiritual culture, people are aware that the country can develop properly only if it does so with God living in its institutions, its government, its schools, its homes, and in the marketplace. This is the labour to which the companions of Jesus are called.

David Nazar, S.J.

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**INDIA** - Originally it had nothing very innovative: **Doot** (which means 'Messenger' in gujrati) was born in Bombay at a time when 'Messengers of the Sacred Heart' appeared in all major languages of the world. That was 100 years ago. Together with the first number (January 1911) began a serialized gujrati translation of the 'Imitation of Christ'. This was followed by other spiritual classics. Since then the devotional periodical developed into a monthly review of culture and religious information which is much appreciated in Gujarat (India). As shown on this stamp, with its unmistakable symbols (heart, cross and dove) Doot is a Christian review. It is surprising that an ideological magazine – the second oldest in Gujarat – has such a high number of readers (10.000 subscribers), in an area where Christians do not sum up to even one percent of the population.

**POLAND** - To mark the centenary of the birth of Cardinal **Adam Kozłowiecki (1911-2007)**, the Polish postal services issued a stamp in his honour. The life of this Jesuit is uncommon. Shortly after being ordained priest (in 1937) he was arrested by the Gestapo and interned in Auschwitz: that was the beginning of World War II (1939). Transferred to Dachau, he is one of the few to have left the place alive, at the end of the war. He went as a missionary to Northern Rhodesia (today's Zambia) where he became bishop and then archbishop of Lusaka (1959). In 1969, considering that the African clergy had come of age and a successor could be found, he resigned his seat and returned to a field parish. In 1998 John Paul II decided to honour this curate-archbishop with the title of cardinal. Till the end of his life this missionary-at-heart rendered pastoral services in Mpunde, an outpost near Kabwe, north of Lusaka. He died on September 28th, 2007.



**LUXEMBURG** - In 2011 an international stamp exhibition (PHILALUX) took place in Luxembourg. The event is commemorated by three stamps celebrating the capital city of the Grand-Duchy. Its long history is illustrated by a stamp representing the **Cathédrale Notre-Dame** with its characteristic spires and, at the left, the national library. In fact, the cathedral is a former Jesuit church, built in the XVIIth century by Jesuit brother Jean Du Blocq. The church, that was consecrated in 1621, became cathedral with the erection of the diocese of Luxembourg in 1840. It is also a Marian shrine. The statue of Our-Lady, Comforter of the afflicted, - and 'patrona civitatis' - is still the object of much popular veneration. The high school adjacent to the church opened in 1603 and became a lyceum when the Jesuits were expelled. Since 1973 the school building houses the national library.

**VATICAN CITY** - Father **Eusebio Kino (1645-1711)**, died on March 15, 1711, three centuries ago. On March 14th, 1687, this extraordinary missionary and explorer 'crossed the border of the Christian world' and crisscrossed on horseback (as shown on the stamp) a totally unknown region, Arizona and southern California. This he did for 24 years, until his death, founding in the process 24 missionary outposts. He won the esteem of local people (16 different ethnic groups), improving their agriculture and livestock production, adapting himself to their customs and defending their rights. He was also a geographer and drew the first map of the region, proving that Baja California was a peninsula and not an island. He is considered as a national figure in Mexico, which in 1987 honoured him with a stamp. He is also recognized as an "illustrious personality" in Arizona. The state of Arizona selected him in 1965 as one of its two representatives in the National Statuary Hall of the Capitol, in Washington.



Etienne N. Degrez S.J.  
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