

Yearbook of the Society of Jesus

2017



Jesuits







Cover

*Palm Sunday procession at Saint Rupert Mayer Mission, in Zimbabwe. Saint Rupert Mayer Mission is located 208 km from Harare - the capital city. The roads are extremely bad. The local inhabitants look to the mission as their light bearer.
See story on pages 30-34*

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Jesuits

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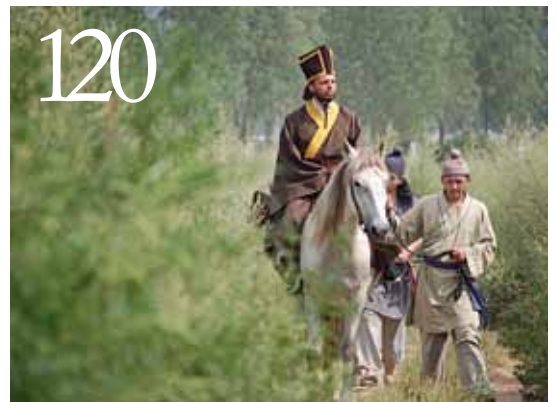
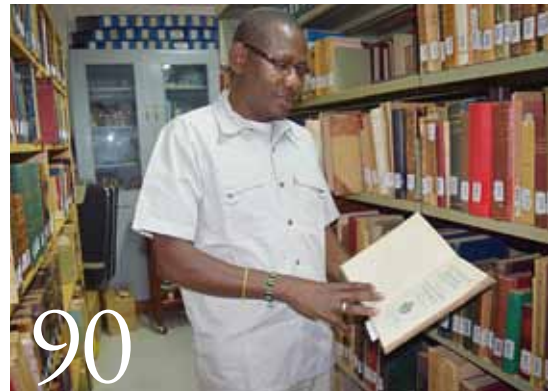
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Patrick Mulemi S.J.

Dear Friends and Brothers in Christ,

“Ignatius and his first companions understood the importance of reaching out to people on the frontiers and at the centre of society, or reconciling those who were estranged in any way. 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 [Francis] 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. He wrote a letter to the Jesuits at the Council of Trent on how to behave and insisted that they should minister to the sick. Jesuits opened colleges in Rome and in the great cities of Europe, and they taught children in villages across the world” (GC35 D. 3, n.15).

More than 470 years later, Ignatius’ followers still understand the importance of reaching out to people both on the frontiers and at the centre of society. Ignatius’ followers still understand the importance of reconciling those who are estranged in any way, those who cannot share fully in the common good of their community. Members of the Ignatian family, Jesuits and lay collaborators, continue to minister to, and to engage with, many different cultures and peoples across the world today.

In his Autobiography, Ignatius frequently refers himself as The Pilgrim. He sees himself on a journey, a journey that leads him to self-discovery. But more importantly, a journey that leads him to discover the mission destined for him by the Lord. In this edition of the Jesuit Yearbook, we reflect on the journeys of Jesuits and collaborators among indigenous communities and cultures in different parts of the world. Like Ignatius, The Pilgrim, we invite our readers to join our pilgrimage as we journey with the Jesuits working with Aboriginal peoples in Australia. We entreat our readers to travel with us to Bolivia, where we learn alternative ways of thinking from the indigenous and native communities. We walk in the footsteps of Jesuit ministry among indigenous peoples in India; and learn how to break bread in Guyana. On Jeju Island of South Korea, we are reminded that, “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another” (GC32 D. 4, n. 2). In Zimbabwe, a young Jesuit takes us on a tumultuous journey as he ministers to his own people.

The Yearbook 2017 presents a community that recalls that, “As the Society of Jesus, we are servants of Christ’s mission. In the thirty years since General Congregation 31, and particularly in the twenty years since General Congregation 32, the Society has felt both the strength of the Crucified and Risen Christ and its own weakness: this has been a time of testing for us, but also a time of great grace” (GC34 D. 2, n.1). Indeed, in the stories shared by our companions, we see the strength of the Crucified and Risen Christ, we recognize our own weakness, and we acknowledge the Grace of God urging us on.

At the time of going to press, General Congregation 36 will be underway, charting the way forward for the Society of Jesus in both familiar and unfamiliar waters. Going forward, we recall with gratitude the journeys the Society has travelled through various General Congregations. In this edition of the Jesuit Yearbook, we have dedicated a special section where we have reprinted articles from previous editions of the Yearbook reflecting on the experiences of General Congregations 31 through 35.

I take this opportunity to wish our readers and friends a Merry Christmas and Happy New Year, filled with grace and blessings of the Lord.

The World is our House

Seeking to lead a life worthy of the vocation to which we have been called, the Society commits itself again to serving the Church in her teaching, life and worship, and helping her to offer to the world all that she herself is, all that she believes.

In the spirit of Saint Ignatius, we wish to show our commitment “not less but rather more in good works than in words,” for the edification of those with whom we work, so that we may become more generous servants of the people God has gathered for the world’s salvation. (GC33, D.1, n.6)



My Ministry with Aboriginal Australians

The Australian legal system has done a lot of catching up in recent years, recognizing the rights of Aborigines to their lands and increasing the scope for Aboriginal communities to make their own decisions on their lands. I have been privileged as a lawyer to participate in some of their struggles. As a priest, I have been even more privileged to accompany them on their spiritual journey.

Frank Brennan, S.J.

*The author,
Frank Brennan
with an
Aboriginal
family*

As a Jesuit novice in 1976, I was sent to Redfern, an inner city parish of Sydney where many Aborigines were living. The parish priest, Fr Ted Kennedy, had spent many years ministering to Aborigines on the streets. Some of them were homeless. Some of them were a long way from their traditional country. In those days, their land rights were not recognized. Fr Ted

was assisted by Shirley Smith known as Mum Shirl by her own people. I was her driver. She would travel the streets of inner Sydney rounding up young Aboriginal men who needed to go to court. She would advise the judges what to do. She visited the prisons regularly. She opened my eyes to so much. This was good training for a Jesuit novice.





By 1986, I was ordained a priest and Pope John Paul II came to Australia. I had been appointed adviser on Aboriginal land rights to the Australian Catholic bishops. The pope travelled to Alice Springs in the centre of Australia where he met with Aborigines and Torres Strait Islanders who travelled for days to reach him. A group of Jesuits drove there in two vans on pilgrimage. We then went on to Daly River in the Northern Territory to mark the centenary of the establishment of the Jesuit mission amongst the local Aborigines in 1886. At Alice Springs, the pope spoke strongly about the land rights of Aborigines and the significance of their culture. He told them:

For thousands of years you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you.

Though your difficulties are not yet over, you must learn to draw on the endurance which your ancient ceremonies have taught you.

You are like a tree standing in the middle of a bush-fire sweeping through the timber. The leaves are scorched and the tough bark is scarred and burned; but inside the tree the sap is still flowing, and under the ground the roots are still strong.

Your 'Dreaming', which influences your lives so strongly that, no matter what hap-

pens, you remain for ever people of your culture, is your way of touching the mystery of God's Spirit in you and in creation.

You live your lives in spiritual closeness to the land, with its animals, birds, fishes, waterholes, rivers, hills and mountains.

You still have the power to be reborn. The time for this rebirth is now!

Years later, I was invited back to the Redfern Church to bless the mural which the Aborigines had painted on the sanctuary wall commemorating these words of the Holy Father. These words remain etched in their hearts.

When the pope was in Alice Springs, he met some of the Aborigines from Nauiyu Nambiyu, the community from Daly River. A young mother, Louise Pandella, handed the pope her newborn son, Liam. The pope held him up to the world. As a young man, Liam lost his way in life, because there was no longer anyone to hold him. Tragically he took his own life when aged 22. His aunt Miriam Rose Ungunmerr is an Aboriginal artist who has done many paintings which contribute to Australian church life reflecting on Aboriginal spirituality. Miriam and I recently launched her foundation in the Darwin Cathedral – a foundation dedicated to assisting remote Aboriginal communities dealing with youth unemployment, substance abuse and suicide.

In 2015, I published a book *No Small Change* outlining options for recognition of Aborigines in the Australian Constitution. I dedicated the book to 'the late Liam Marrantya (1986-2009), a Ngangi-Wumeri man from Nauiyu Nambiyu, and others like him caught between the Dreaming and the Market.' I travelled to Daly River to present the book to Liam's family. Miriam and I have now started a series of conversations aimed at producing a book on her art and spirituality. Recently we sat by a billabong full of water lilies while a film crew recorded our conversation about her

Left: Celebrating Mass

Below: Commissioning for Aboriginal Mass



Redfern

My Ministry with Aboriginal Australians

*The author
in conversation with
Miriam, an aboriginal
woman, at Billabong*

art and the notion of ‘dadirri’ – the deep inner stillness which comes from living in harmony with the land and from being in touch with one’s country, the land of the ancestors.

The Australian legal system has done a lot of catching up in recent years, recognizing the rights of Aborigines to their lands and increasing the scope for Aboriginal communities to make their own decisions on their lands. I have been privileged

as a lawyer to participate in some of their struggles. As a priest, I have been even more privileged to accompany them on their spiritual journey. Every year we celebrate Aboriginal Sunday and I am usually the celebrant at the mass at the small Aboriginal Reconciliation Church in Sydney. The elders welcome me as the celebrant and commission me to say the mass.

The Aboriginal elders from various dioceses led many Australians in a very moving liturgy at St Paul’s Outside the Walls in Rome the day after the canonisation of Australia’s first saint, Mary MacKillop in 2010. After the mass celebrated by Australia’s Cardinal George Pell, the elders invited those gathered around them to join them outside the entrance to the church. They had visited the church the previous

Dadirri



day, concluding their researches and ascertaining the burial place of Francis Xavier Conaci. They led us in the most moving prayer for Francis, an Aboriginal boy who left Western Australia on 9 January 1849 for training as a Benedictine monk. Francis died on 17 September 1853 aged about thirteen and he lies buried outside the front of the basilica of St Paul Outside the Walls. Gathered around his burial place, we were moved to tears. The didgeridoo was played; a traditional dance was performed; the elders led the prayers and the singing of 'The Old Wooden Cross' (the hymn which is sung at most Aboriginal funerals) and the Aboriginal Our Father. I will never forget it. It was one of the great liturgies of my life.

Little is known about Conaci other than what is found in the memoirs of Bishop Salvado who departed for Europe with two Aboriginal boys on 9 January 1849. He had come to Perth from the New Norcia mission a hundred miles away in order to sell produce there. The boys insisted on travelling with him. Salvado was then asked to travel to Europe. He reported, "When the two boys heard of my imminent departure, they begged me to obtain permission from the Bishop for them to go with me to Europe. The Bishop was happy to meet their eager wishes, and so I got the approval of their parents and made everything ready for the voyage. On 6 January the boys were baptized by the Bishop with the names of Francis Xavier Conaci and John Baptist Dirimera".

The boys entered the Benedictine novitiate at La Cava in Italy on 5 August 1849. Francis fell ill at La Cava; he was taken to St Paul's Outside the Walls to take the fresher air. He died there, and there he was buried.

Many of us who had arrived at St Paul's Outside the Walls knew nothing of this story. The simple Aboriginal ritual over the burial site of Conaci was in stark contrast to the pomp and hierarchical ceremony in St Peter's Square the previous day. The Aboriginal Catholic elders were there leading those of us who are the descendants of their colonisers, teaching us the history, sharing the story, and enabling us to embrace the mystery of it all in prayer. Our role was to follow, to join in prayer



and to express thanks for the gracious sharing and leadership of the indigenous people.

I thank these Aboriginal elders for their passionate ministry marked by their eternal hope that the Kingdom will come even for those most dispossessed and marginalised in our world. My ministry continues to be a mix of rights, recognition, respect and reconciliation.

*Above: Frank Brennan meeting with Aboriginal Elders
Below: Participating in a demonstration for Aboriginal Rights*



Indigenous Rural Population and Native Communities



chestnut, palm and other timbers. The extraction of these products brought immense industrial enterprise into the country, all based on slave labour provided either by the indigenous inhabitants or by workers imported by force from other areas of the country.

Ownership of the land and access to the natural wealth of the land with its forests has always been linked with the establishment of huge estates, called in this region *barracas*. In these *barracas*, it was quite normal to find exploitation, slavery and discrimination, as whole families and communities were either part of the *barracas* system or tied to it by the permanent debt system

Pope Francis summons us to a deep and honest reconsideration of the ecological environment which we have a duty to protect reminding us that we are appointed by God to be stewards of His creation.

Vincent A. Vos, Roberto Menchaca. Lorenzo Soliz
Translated by Joseph Munitiz, S.J.

Don Juan Ibaguari's family at work in their cocoa field in San Juan de Urucú. Center: Ese Ejja women participate in a workshop on the management of agro-forestry systems in the community of San Juan de Urucú

The Amazon region covers parts of no less than eight South American countries: Brazil, Peru, Bolivia, Colombia, Ecuador, Guyana, Suriname and Venezuela. It plays a vital role on the planet and is coveted for its great natural wealth, for its climatic influence, and for its immense fresh water reserves. Its cultural diversity is also impressive: in Bolivia, Peru, Ecuador, Colombia, Brazil and Venezuela alone there are more than 270 different indigenous ethnic groups who live in varying degrees of relationship with the non-indigenous inhabitants. Together all these set in motion a very wide range of social currents.

Exploitation of the area is not a recent phenomenon. In the case of Bolivia, the target in the 19th century was quinine, then during much of the 20th century, rubber. Later the international market required



(*habilito*) which guaranteed a continuing supply of workers.

Gradually, changes began to take place as leaders emerged and organizations were set up, linked to and supported by rural indigenous bodies from other parts of the country. In 1990, a pioneering and prophetic sign came with the march of indigenous peoples, drawn from newly begun Amazonian organizations in Bolivia, demanding “Dignity and Territory”. In 1996, after prolonged efforts and demonstrations, a law (Law 1557: setting up INRA, “National Institute of Agrarian Reform”) which allowed the local people to gain possession of the land, an essential condition for the life of the indigenous rural communities was passed. However, the difficult struggle to implement the law had only just begun.



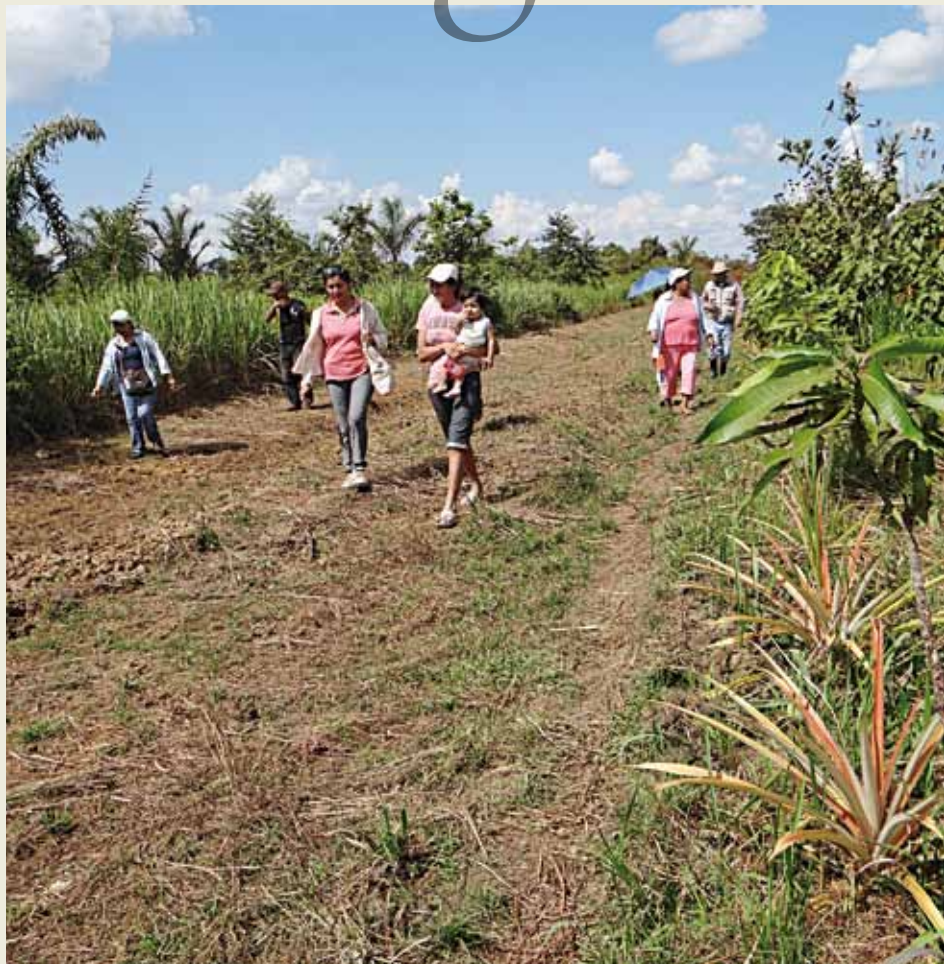
An institution, CIPCA (the Centre for Rural Investigation and Promotion), which had been set up by three Jesuits in 1971, moved into action. In alliance with the Diocesan Vicariate of Pando and with other similar institutions, it helped local rural communities in Northern Amazonia to gain land rights.

During the last twenty years, by dint of

Above: Mario Guari (left) and Angel Tapia (right) are awarded certificates of excellence for their work of land preservation

Below: Inspecting a fire-break system in the San Ariel community.

Amazon region



Indigenous Rural Population and Native Communities



continued struggle and legal claims, rural indigenous families living in the Amazonian region of Bolivia have acquired large areas of the land. Up to 1996 only 1% of the 6,382,700 hectares in the Pando Department belonged to them; now with the INRA law, 42.6% of the area (2,720,965 hectares) is collectively owned by some 4,700 families in 172 communities. In addition, six reserves are officially designated as indigenous territory.

However, once property rights had been recognized, the next challenge was to ensure the defence, control and use of these areas. In collaboration with the different rural communities, CIPCA drew up an economic development plan covering agriculture and forestry, in particular for chestnut and almond, cocoa and palm nuts, along with the breeding of animals (like sheep and hens). This plan was in harmony with the natural productivity of the Amazonia.

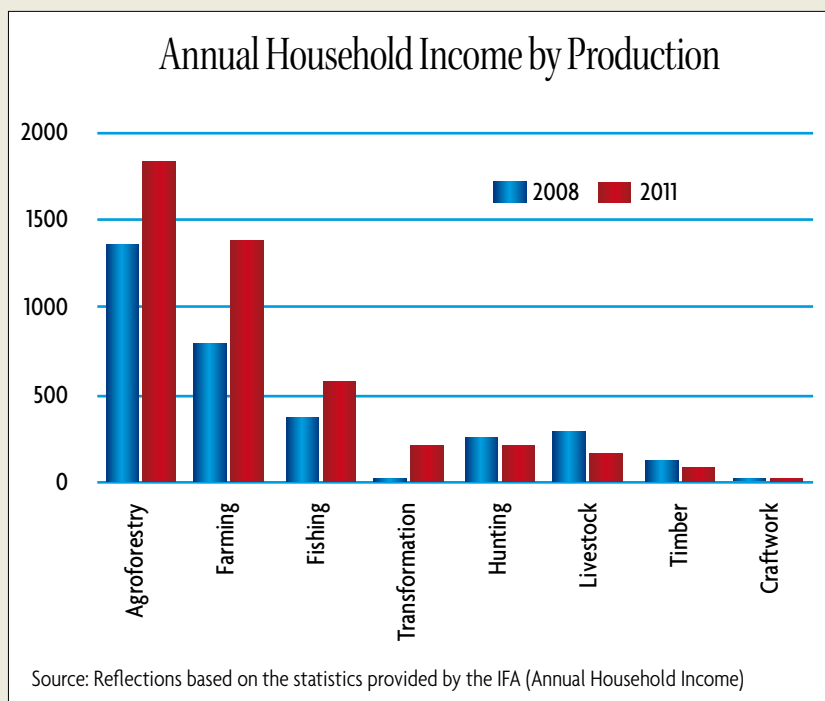
At present there are 1,975 families that implement this economic plan over 94,550 hectares of the Bolivian Amazon region. The result has been a notable increase in

family income. Whereas in 2008, the families supported by CIPCA in the Northern area of the Bolivian Amazonia had an income of US\$ 3,213 p.a., derived from a variety of production methods, by 2011 this had increased to US\$ 4,481 p.a. thanks to improvements in agriculture and agroforestry (from US\$ 801 to US\$ 1,283). The harvesting of chestnut and other agroforest products has improved (from US\$ 1,359 to US\$ 1,840) due partly to better means of marketing and also to the socio-political situation that affects this area.

Considerable nutritional improvements have occurred on the domestic level, along with the increase in annual income as new autonomous systems of productivity have been introduced. People have been freed from the antiquated regime imposed by patronage and *habilito*. Other social benefits include greater family cohesion and the psychological well-being that comes from the satisfaction of living in a healthy environment and from the pride in having created an economic system that allows people to revitalise barren areas and to share out the produce. (Vos et al, 2015)

This reinforcement of organisational power has led to the setting up of specific trade unions, such as the APARAB (Bolivian Amazonian Association of Producers in Agroforestry), founded in 2004 with support from CIPCA.

This brings more than 200 indigenous rural families in the Northern region of Bolivian Amazonia into contact with one another: its speciality is the cultivation, harvesting, treatment and commercialization of cocoa found in the virgin forests of the region. This is a product widely used for school breakfasts in many municipalities of this area and there is a yearly increase in the sale. Thus in the year 2015, APARAB sold cocoa on the market to a value of US\$ 140,000. The high quality of this particular seed of cocoa - harvested in the natural organic conditions of the Amazonia - was



acknowledged when it was awarded a prize in the *Salon du Chocolat* (Paris) as being the 13th (in 2013) and the 17th (in 2015) best in the world.

From the climatic point of view, these systems of agroforestry offer great advantages in helping reduce carbon emission and also for their favourable effect on biodiversity throughout the region. Moreover, they are systems which can best cope with climatic extremes.

In 2014, much of the Bolivian Amazonia suffered a major disaster due to flooding; yet nevertheless the systems introduced for the collection of cocoa from the forests and areas devoted to agroforestry continued to produce huge harvests. Again, towards the end of 2015, when the El Niño phenomenon threatened the area with drought over a long period, the strategy adopted for agroforestry and the preservation of virgin forest in this area proved itself the best guarantee for continued production.

Thus, by means of organization, training and work on the lands that belong to them, those who had been living as serfs and had been reduced to the condition of slavery, have, over a period of twenty years, been able to build up a way of life that is honorable and self-supporting. However, the model set by the economic plan and the experience of these families and communities has implications that go far beyond the immediate economic and climatic benefits already mentioned.

Today there is throughout the whole of Amazonia a revived expansion of huge industrial exploitation on an industrial scale: the extraction is planned of water and minerals, electro-hydraulic resources, timber removal, agroforestry projects. Such are the models promoted by the national governments of the different countries involved in this vast area. In contrast, the experience of the rural indigenous communities described above can offer an alternative model that has been validated by experience, one that offers a different way of development and of life.

The programme and the perspective offered here are in full agreement with the message that Pope Francis has promulgated in his encyclical *Laudato Si'* (2015). The Pope is disturbed by what he sees as the world's trajectory and by repeated cri-



ses: he calls for a deep and honest reflection on the ecological problems facing us. He reminds us that we have the duty to act as stewards of God's creation. He points out the different effects of our economic and social actions. We have the obligation to listen to the cry of the earth and of the poor. He rejects false hope in purely technical solutions; he criticizes political inefficiency; and he urges us all to adopt a new way of life, one based on compassion, mutual care, an alliance between humanity and the environment. He suggests that the model of development should change, no longer tied to a megalomaniacal exploitation of the world but one that regains the values that were respected by our indigenous ancestors in dialogue with the natural environment in which they lived. (Boff, 2015)

We are convinced that the experience of the peoples and communities described above offer us all essential lessons on how to take up the challenge we face, to change our view of genuine development, in particular in the development of Amazonia.

Above: Integrated Land Management - the community of Bella Flor making firebreak plans for their territory
Below: Poultry Project in the community of Ejja Portachuelo Alto



Habilito

Jesuit Ministry among Indigenous Peoples in India

The Jesuit Ministry among Indigenous Peoples is a specific apostolate started in 2004 with the objectives of preservation and promotion of tribal culture and identity, struggle for tribal rights, harnessing the tribal governance system, promotion of indigenous knowledge systems in agriculture and medicinal practices and protection of tribal ethos and wisdom.

Alexius Ekka, S.J.



The indigenous people in India are the Scheduled Tribes as listed in the Constitution. They are also called tribals or *Adivasis* with a population of 104 million from about 705 tribal communities in the country. A few of them are well placed in all walks of life but the majority of them are poor, marginalized, illiterate or semi-literate and even exploited in the rural and urban areas. They are mostly engaged in agriculture and allied activities or dependent upon non-timber forest produce.



Many also survive on skilled or unskilled jobs. Tribals do not come under the caste system of India rather they have a distinct socio-cultural identity and religious system adhering to their traditional beliefs and practices. Some of them have accepted other faiths including Christianity.

The "Jesuit Ministry among Indigenous Peoples" (JEMAI) is a specific apostolate started in 2004 with the objectives of (1) preservation and promotion of tribal culture and identity, (2) struggle for tribal rights, (3) harnessing the tribal governance system, (4) promotion of indigenous knowledge systems in agriculture and medicinal practices and (5) protection of tribal ethos and wisdom.

As providence would have it, evangelization of the tribal people in the central zone Provinces of Ranchi, Hazaribag, Jamshedpur, Dumka-Raiganj and Madhya Pradesh took place in the late 19th and 20th centuries.

Consequently, the Church today has a tribal identity in this region and the Jesuit ministry among tribal people continues with unflagging zeal. Building on the heritage of the Jesuit missionaries' great works on tribal languages like the *Encyclopaedia Mundarica* of Fr. J.B. Hoffmann, *The Santals: Readings in Tribal Life* and *Tribal*



Religion: Religious Beliefs and Practices among the Santals of Fr. Joseph Troisi, the *Ho Grammar and Vocabulary* of Fr. John Deeney, *An English-Uraon Dictionary* of Fr. Andreas Grignard and the *Kharria Religious Customs* of Fr. H. Gallagher, the Jesuits of the central zone today have further enhanced the tribal languages through the publication of books, journals and periodicals.

For the social and cultural enrichment of the tribal people, the Jesuits promote their socio-cultural practices and languages in day-to-day life and through church hymns and prayers in liturgy. Further, in the central zone Provinces there is collaboration between the social apostolate and the ministry among tribals in the leadership building of tribal youths through the training programme called “*Jan Netritva Pahal Manch*” (Forum for Initiatives for People’s Leadership).

In the western zone too, the Jesuits of the Gujarat and the Bombay Provinces have done commendable works among the tribal people. In Gujarat Province free legal aid and awareness building of tribal people’s rights and identity are very successful through the “Rajpipla Social Service Society” and the “Shakti Legal Aid and Human Rights Social Centre” at Son-

garh not forgetting the publication of the magazine “*Adilok*” as the mouthpiece for tribal intellectuals.

In the Bombay Province, there was heroic commitment by the Jesuits to the poor including the tribals as per the Decree 4 of the 32nd General Congregation in 1975. Today this legacy is continued through a few Jesuits’ dedication to the empowerment of the Warli tribals through art and culture at the “Gnanmata Adivasi Kendra” in Talasari along with their socio-economic development including the Pauda and the Bheel tribals in the region.

In the southern zone, JEMAI is operative in the Provinces of Kerala, Madurai and Andhra Pradesh. The Kerala Jesuits in this ministry are working through two social centres – “Tribal Unity for Development Initiative (TUDI) in Wayanad District and “Attapadi Adivasi Development Initiative” (AADI) in Palkad District mainly promoting tribal culture and identity besides economic empowerment through Self-Help-Groups, cooperative

Left and Centre: Cultural Performance at the National Tribal Festival
Below: Inaugural rally at the National Tribal Festival

Adivasi



Jesuit Ministry among Indigenous Peoples in India

Below: A protest against development induced displacement

farming and indigenous medicinal practices. Similarly, in Madurai Province one of the regions for the ministry among the tribal people is at Kodaikanal obtaining for them the Scheduled Tribes certificates from the government and conducting formal education for children, leadership training for the youth and skill development called “Grihni Programme” for the school dropout girls. Other works include struggle to free the tribal bonded labourers and to restore their lands confiscated by moneylenders. Likewise, the Andhra Jesuits’ ministry among the tribals consists in preventing cultural alienation of

tribal people due to the introduction of non-tribal feasts and festivals sponsored by businesspersons and in preventing the de-scheduling of the tribal people’s scheduled areas through political manoeuvring of the multinationals for easy access to the natural and the mineral rich tribal regions.

Finally, in the northern zone the Jesuits engaged in the indigenous people’s ministry are in the Calcutta and the Darjeeling Provinces as well as in the Kohima Region and the Assam Mission of Ranchi Province.

More concretely in Calcutta Province the tribal people’s ministry consists of the socio-pastoral works among the Santals to protect and promote their culture and identity especially on account of the Hinduization process (absorbing the tribals in the Hindu caste system) and restoring their tribal feasts and festivals. In Darjeeling Province the “Human Life Development and Research Centre” (HLDRC)

Jemai



at Siliguri is providing laudable services to the tribal people of the tea gardens through the awareness programmes on socio-economic issues and the capacity building programmes for leadership and life enhancing skills. Similarly, the prevention of human trafficking and child labour including the intervention with the government agencies for pro poor policies in tribal development are the key activities of the Jesuits in the Province among the tribals.

The Jesuits of the Kohima Region are working in the states of Nagaland, Manipur, Assam, Arunachal Pradesh and Meghalaya. Since the tribal people are quite assertive as regards their identity, Jesuits are engaged in other issues of cultural empowerment among them. The highly westernized hill tribes are made to understand their traditional roots and cultural ethos. Similarly, the challenge of JEMAI in the region is forging unity among the various tribal groups, which are very exclusivist and intolerant of each other. Nevertheless, the Church leadership has given the Jesuits a lead in making peace and mutual understanding in fights between the Naga and the Kuki, the Bodo and the Adivasi, the Mizo and the Methei and the Chakma and the Tripuri. Similarly, the Church and the Jesuits face the challenge of the unemployed youth joining the underground secessionist movements and becoming victims of gun, money power and vengeance. Christian forgiveness is much desired to be cultivated among the tribal people through education. In the Assam Mission of Ranchi Province JEMAI is akin to the overall work of evangelization – education, social work and pastoral care. Yet the Jesuits' specific work consists in engaging to get the Scheduled Tribe status for the tribals migrated from Jharkhand, Chhattisgarh and Odisha.

The JEMAI Province Coordinators meet annually to plan the activities and



share their experiences. And at the JEMAI Annual National Tribal Festival about 500 tribal people from different Provinces discuss various issues on tribal identity and culture, project induced displacement and rehabilitation and struggles for forest rights to mention a few. Other activities during the festival include sharing of the best practices on the issues discussed, cultural performances, the exhibition of tribal art and craft and singing in unison the tribal theme song “Jai, Jai Adivasi, Jago, Jago” in Hindi meaning “Hail Tribals, Wake Up”. This instils in the participants a tremendous self-esteem and a sense of solidarity as tribals of India. Finally, JEMAI plays a pivotal role in collaborating with other Religious Congregations and the civil society organizations in the tribal people's promotion of culture and identity and in struggling for their constitutional socio-economic rights and privileges.

Top: The coordinators and colleagues for ministry among tribal people

Below: Tribal women in the tea garden



The Many Miracles of Ministry in Guyana

Guyana is a beautiful country, a paradise for nature lovers. Situated in an interesting geographical area on the world map, it overlooks the Atlantic Ocean from its Capital City, Georgetown. This 'Land of Many Waters' offers a great mixture of proud and diverse ethnic and indigenous cultures, coupled with fantastic displays of scenic and aquatic nature at its best.

Ramesh Vanan Aravanan, S.J.
Traduzione di Sabino Maffeo, S.J.

Life is beautiful. It becomes even more meaningful and beautiful when you encounter Christ, and allow him to lead you to apostle spreading His word and ministering to His people.

The miracle of this reality can be traced through my life as one of His servants. I was born in the Indian state of Karnataka. The older of two sons, I had my early schooling in Bangalore. There, I was involved in the Catholic Church as an altar boy, and this experience was the beginning of my answer to the Lord's gentle call. My vocation in the Church began to grow and was nurtured under the tutelage of the Church's elders. I answered the gentle nudge and call of the Lord in 1999, and joined the Karnataka Province immediately after completing my high school career.

Discernment and the way forward was all God's doing. My Provincial and I in 2007, during my philosophy studies, explored the possibility of my regency in Guyana. God indeed has his ways. I was missioned to Guyana. There has been no regrets. Regency in Guyana has fashioned me into the zealous, matured, and missionable Jesuit I am today. The wonderful Guyanese and British Jesuits with whom I lived in Guyana supported me as Guyana

greatly challenged me in my apostolate.

My Regency completed, I moved to London for theology studies. My first cycle of theological studies commenced at Heythrop College, and was successfully culminated at Boston College in Massachusetts. I was ordained a Priest in my Province on 13th November 2013. I returned to Guyana, as a priest, with great zeal and enthusiasm to serve the people.

Guyana is a beautiful country, which can be called paradise for nature lovers. Situated in an interesting geographical area on the world map, it overlooks the Atlantic Ocean from its Capital City, Georgetown. This 'Land of Many Waters' offers a great



mixture of proud and diverse ethnic and indigenous cultures, coupled with fantastic displays of scenic and aquatic nature at its best. The beautiful single drop waterfalls and rare wildlife are a remarkable sight to behold. Divided into four natural regions, Guyana is fortunate and blessed in its natural resources. The Forest Region and numerous waterways provide the mainstay of occupations. Logging and mining take place in five eighths of the country's vast forested natural region.

The population of Guyana is less than one million, and most of the residents live on the Low Coastal Plain area. A good mix of religion can be seen through the many erected religious prayer houses dotting the landscape of the country. Christianity, Islam, and Hinduism form the core of the religious beliefs beheld by the people. Among Christians there are almost all denominations represented. However, Catholics and Anglicans are still in the majority. Of special mention are my encounters with the rich Guyanese home spun culture, and the extremely hospitable, simple and friendly people who have sent my life and precepts spiraling into a different realm of thinking.



Above: Celebrating Fathers' Day at Springlands

Below: Fr. Ramesh Vanan Aravanan, with the local community after a Sunday Mass at Siparuta



With the influence of English, African, American, Indigenous priests, people, and music, the Church in Guyana is very vibrant and lively. The church has embraced the rich traditions brought to the shores of the country by the English Fathers during the Colonial rule. Additionally, since worship is steeped and bonded by a common Caribbean identity, the spiritual formation of the people, and ultimately the church has taken on new meaning. It is rich and vibrant providing an enhanced, heightened, and thoroughly engaging experience of music and the liturgy. Worshipping with the Lord has been taken to another sphere.

Guyana has only one Diocese, but covers an immense geographical area. The Diocese has about 35 priests most of whom are Jesuits. The main apostolate for the Jesuits in Guyana at present has been Pastoral in nature.

My Regional Superior Fr. Paul Martin SJ missioned me to Region 6 – East Berbice. I joined two other Jesuits to form a Jesuit community at Port Mourant. The Bishop of the Georgetown Diocese, Francis Allenye OSB, appointed me the Parish Priest of four different communities along the Coast: St. Francis Xavier Parish being the closest about 10 minutes' drive from the Jesuit Community, Holy Name Parish at Blackbush Poulder is about 30 minutes' drive from the community, St. Joachim's Parish, Springlands about an hour drive, and Our Lady of Guadalupe, Siparuta

The Many Miracles of Ministry in Guyana



*Above and below:
Celebrating the Passion
of the Lord, enactment
of the Stations
of the Cross*



about 3 hours on a speed boat from St. Joachim's Parish.

When I was assigned as Parish Priest, my unworthiness, at first, clouded my judgment of God's hold on my life. I questioned – quite like the many scriptural examples – God's wish for me to be missioned to His people. My youth, inexperience, and readiness were some of the mental and real challenges I concocted. Nevertheless, God has His way of leading one to where He wants them to be in His time. I could have chosen to either become an instrument in His capable hands, or an obstacle for His work and mission. Through much heart and soul searching, I placed myself in His hands and allowed Him to work through me. This done, wonderful things happened. I call it miracles in the land of God. How God begins to guide and lead His people is wonderful and amazing to see.

The recent past has been full of highlights and many important developments have taken place in the various Catholic communities in this area, where the Jesuits have served the Catholic population since 1857.

Among the many celebrations in Guyana during 2015 was the 90th Anniversary

celebrations of St. Francis Xavier Church, during which the newly renovated parish hall was inaugurated. We have catered to the spiritual and physical needs of our parish communities and neighborhood in this hall over the past two years.

Regular feeding programs are now run by the Martin De Porres Society of this parish throughout the year. It is a joy to see the smiles on the face of every child as they enter and leave our hall during their lunch. The Gospel describing the feeding of the five thousand becomes very real during each feeding, and I am comforted with multiplication of loaves (food we prepared) through the generosity of our benefactors. I am a witness to many miracles in that hall.

This hall also serves the neighborhood and the parishioners for various training programs like Catechists' training, classroom space for our children on Sundays for their catechetical instruction, and training for teachers from various schools. Since suicide is a major problem in this area, this space has also been used as a center where awareness and counseling programs are run. Computers have been acquired to allow students to do school work under supervision. This place has been a true blessing for us and our works in the Parish. To mark the 90th year celebrations we also undertook to have a mural (Altarpiece) in the Church. The mural incorporates the cross that was already on the wall depicting the conversation between Jesus, Mary and John at the Calvary. This mural creates a great ambience for prayer in our church.

Live Stations of the Cross enacted during Good Friday by the parishioners in our neighborhood has become a much-anticipated feature, and echoes the sentiments of gladness that the Catholic Church continues to be at the forefront of scriptural and Biblical evangelization. It engenders a conversion to a proper way of life through

the direct experience of Christ. I consider it to be my humble privilege that I was able to spearhead this very satisfying and fulfilling experience with my parishioners for two consecutive years. It is simply spiritually invigorating.

The Annual Youth Camps undertaken by the four parishes have added a new dimension to the friendship that has been awakened through interaction between the four parish communities. The outings help parishioners particularly youths to truly understand and cement the notion of true friendship. The young people have become each other's strength, but most importantly have become the source of inspiration for each other as they seek to counter their deepest fears, and come to a place of trusting in God and His goodness. They also learn to rely on each other, and to actually see each other as more than just friends, but brothers and sisters anointed in Christ.

Holy Name Church, Blackbush Poulder with its new parish council, has undergone a reversal of fortune. Along with the changes to the physical ambience of the Church, and its immediate environment, the spiritual nature of the community has also been initiated into a new and renewed environ. Regular Eucharistic celebrations, Catechetical training, and proper instructions have pumped life into this community. The Annual Lenten Pilgrimage to Holy Name Parish is another spiritually uplifting experience for the parishioners and me. We usually have hundreds from the neighboring parishes walking with us as we pray along our pilgrim way.

St. Joachim's Parish is another example of how God takes care and guides his people. For many years, this parish community has not had a resident priest. Yet, they have been able to meld even with all their differences and difficulties, to uphold their church. The biggest joy of the year 2016 for me was the formation of the Youth Group at St. Joachim's, Springlands.

One Sunday morning as I was celebrating Mass, I noticed a good number of youngsters among the gathered congregation. I invited them to the Altar, and cautioned the elders in the parish to appreciate their great value to the parish. I invited from the congregation mentors who would

be willing to accompany and provide guidance to the young adults. The response was tremendous.

I became their spiritual director, and the rest, as they say is history. The church is now back to life and buzzing with activities centered on Christ. The talents exhibited by these youngsters is something that needs to be invested upon and multiplied. Their concert in November is a witness of my claim. St. Joachim's has in the past year reached out and attended to the needs of the wider society. As their parish priest, I am indebted to the vibrant parish council members for their generosity and service mindedness.

Our Lady of Guadalupe Church in Siparuta was long neglected because of the distance (3 hours on a speedboat) from Springlands, and the non-availability of priests. Siparuta is basically an Amerindian Settlement situated on the Upper



Top: Bishop Francis receiving the 90th year anniversary magazine

Below: Fr. Ramesh's students from University of Guyana

Via Crucis



The Many Miracles of Ministry in Guyana



*Above: Celebrating the Eucharist at the creek during Youth Camp
Below: Feeding the school children in the parish hall*

Courantyne River. The people are simple, kind and very devout. Having gently placed this mission in the Potter's hands in the year 2014, I, through divine guidance and providence was able to organize PLA (Priest's Lay Assistants) training programs, and form a new set of leaders for this mission. We are now able to see the fruits of this difficult ploughing. Under the new leadership, this church is once again growing in strength. With the invaluable help of Ben, our boat's Captain for the Church's boat, and Patrick, a parishioner from St. Francis Xavier Parish, I was able to visit the mission 11 times in 2015. The last one being the 20th of December when we had our Christmas celebration for the faithful in Siparuta. The ride through rain, storm, tides, sandbanks, etc. is certainly never our best friend. During those days, we have it tough and the journey, though tedious, is usually enjoyable.

Another fulfilling experience of mine as the Parish Priest of this community and eventful experience for the parishioners of Our Lady of Guadalupe was the visit of about 60 members from St. Francis Xavier, Holy Name and St. Joachim's Parish to Siparuta. All 60 of us travelling from Springlands on a boat journey for 8 hours (the

big Boat takes that long as it sails at a very slow speed) was a wonderful experience.

All things are possible through Christ. With Christ I can do all things. These words became for us the mantra for the weekend of August 14-16, 2015 as we journeyed up the Courantyne River to visit our brothers and sisters in the remote community. And what a journey it was. A long, but beautiful river boat-ride with Christ smack down in the middle of it. Mass on the peaceful, steadily flowing river. Celebrating the body and blood of Christ with loved ones.

It is almost impossible for us as humans to sometimes conceive of the importance of our environment to our very existence. Our understanding and appreciation of God's creation is the furthest thing from our minds even as we go about our everyday mundane lives. We take for granted the generosity of God through His gifts. We take for granted the sustenance of the air we breathe, the clothing we wear, the water we drink and so many other amenities that seem to never end. Until we take the trip up the river, we will never fully understand God's grace and His mercy.

For first timers, it was a powerful experience of communing with our environment as we were meant to do. Appreciation for the flora on both sides of the Courantyne River gripped us.

The virgin expanse of forest and waterways appear untouched even though many have traversed the length and breadth of the river. Pope Francis' now famous encyclical *Laudato Si* burns in our memory. Perhaps for the first time some of it made absolute sense. We need to 'till and keep'.

After about three and a half hours on the boat ride, it was time to celebrate Mass. And the waters calmed. The only unpleasantness was the harsh grate of the boat's engine breaking the stillness and reverence of the occasion. Mass on a 50 feet boat. Incredible. Singing and communion with



one another – an absolutely incredible experience.

Our purpose for our visit as a group to Siparuta was to form a community of Catholics working to spread the Word. Saturday night fulfilled our goal. Adoration of the Blessed Sacrament in a full church, prayers of the faithful, campfire, and a penny concert set the tone for the evening. It was wonderful to see the young people involved in activities that promoted good and positive health. Sunday Mass was another wonderful experience for the parish members and visitors. Siparuta Catholic community may be small, but their generosity and warmth of spirit outweighed the lack of material things to which we are accustomed.

Homecoming was a bittersweet feeling. The time spent away seemed so short, yet full. The trip back seemed endless and we became more aware of our faith in God as we journeyed in the dark of night to Corriverton. Endless skies, darkness, and stars twinkling out whatever light they could afford us. Our fate in the hands of the Lord. Directed by the Holy Spirit. Singing filled the night air as the youths set out to entertain us. They succeeded. Talents manifest themselves at odd times. We were so aware of this fact. As I accompanied this group on this spiritual journey, it was, for me, one of the most incredible experiences I have had the pleasure of beholding. An experience beyond anything that can be described.

Another humbling experience that came my way was guiding the Jesuits of the Guyana Region in a morning of prayer during one of our Regional days. This exercise helped me explore the inner self and the Ignatian spirit in me. This was a good start for the year after the very long and tiring 2014 Christmas Liturgical festivities shutting between four communities.

Lecturing Psychology at the University of Guyana as a part-time lecturer has been a delightful experience for me. Attached to the Department of Education and Humanities, this experience has given me an opportunity to interact with teachers in and around Berbice.

It affords me the great opportunity to become engaged in outreach programs, while simultaneously attending to the



needs of the local community by visiting schools and talking to students about various topics that affect the wider society. This is an area that could be explored and developed.

Added to all of these, is an additional responsibility asked of me to be on the Catholic Media Board in Georgetown. It has helped me to explore my creativity in bringing God's ministry to fruition. Visual communication has been my passion, and I can see that I have used this gift effectively during my ministry.

A feeling of spiritual contentment cloaks me at the end of this year. I could say that I have labored sincerely to the best of my ability in the land that God has asked me to till. There is always more to do. Hence, I request your prayers for God's people, and **me the sinner** whom God has chosen to help Him. Let us together glorify God.

I am reminded of how deeply grateful I am to God for the Society of Jesus. There are no riches that can compare to this wonderful Order. Pope Francis has been my greatest inspiration in what I am doing for the people of God here. He is my courage. My dream is to be able to meet him one day to receive his blessings. I also bring before you the people of Guyana. Please keep them in your prayers and support our mission.

Top: The Christian community on a Lenten Pilgrimage in Blackbush Polder

Peace and Reconciliation on Jeju Island

The apostolate in Jeju presents a great challenge for Jesuits. The huge number of international visitors to peace centres in Hiroshima, Nagasaki, Okinawa and Jeju symbolize the apostolic opportunity for the Jesuits in Korea and Japan.

Francis Mun-su Park, S.J. — *Director, Jesuit Research Centre for Advocacy and Solidarity, South Korea*

On September 7, 2015, Jesuit work for peace and reconciliation with God, neighbour, and creation in South Korea took a small but historic step forward. Bishop Peter Kang, Bishop of Jeju Diocese, renowned for his strong support of the peace efforts in Gangjeong Village on Jeju Island and his inspiring theological reflections, came to bless the newly-built residence of the 'Didimdol' ('stepping stone') Jesuit community in Gangjeong Village. Jesuits of the Korea and Japan Jesuit Provinces, local peace activists, village residents, Jeju Diocese priests and religious, and other Jesuit friends gathered for the prayers and blessing, and shared a simple meal together.

That bright and breezy Monday in September was a day of beginnings. After the blessing of the new house, most of the 50-

plus people there went to the newly dedicated St Francis Peace Centre in the centre of the village to participate in an international event, the second "Gangjeong Peace Conference." In his keynote address, Bishop Kang reviewed Catholic social teaching on justice and peace and challenged advocates of war to realize that those they intend to kill are their brothers and sisters, and that they should lay down their weapons and pursue dialogue and forgiveness instead. In the two days that followed, Korean and Japanese scholars and activists, including the Bishop of the Naha Diocese in Okinawa, delivered presentations and discussed what could be done to promote demilitarized islands of peace (especially Jeju and Okinawa) and peace education in Japan and Korea. After the Peace Conference, 28 Jesuits and lay collaborators of the social apostolates of the Japan and Korea Provinces gathered for the first bi-province discussion of their work.

These new beginnings took place while the people of Jeju and Okinawa recalled the massacres they suffered in the 1940s and joined their voices in demanding peace and demilitarization now. Okinawans mourn 100,000 of their people who lost their lives during the United States' invasion of Okinawa during World War II, and Jeju people live with emotional scars from the massacre of 30,000 of their people by Korean and US military forces from 1947 to 1954.

Both Jeju and Okinawa are geopolitically significant islands. The great majority of US troops in Japan are stationed in Okinawa, where the people suffer military accidents and crimes, excessive noise, and

*Bishop Peter Kang
of the Jeju Diocese,
keynote address at
the 2015 Gangjeong
Peace Conference*



environment degradation. Jeju faces the East China Sea, where important sea lanes and conflicting claims of sovereignty over islands have led to military build-up. During World War II, the Japanese air force used Jeju as an important base for fighter planes. In 2007, the Korean Navy selected Gangjeong Village on the southern coast of Jeju as the location for a major naval base, large enough to accommodate US nuclear submarines and aircraft carriers.

The villagers overwhelmingly opposed the plan because it would not only threaten their peaceful agricultural and fishing livelihood, but also destroy the beautiful sea coast. The Jeju Volcanic Islands and Lava Tubes are inscribed in UNESCO's World Heritage List as a natural property of outstanding beauty that is testimony to the history of our planet. The naval base would also increase military tension in Northeast Asia, which is one of the most heavily armed regions of the world.

Since 2007, many villagers and the peace activists supporting them have been arrested and fined for bodily disrupting the



construction of the base. But they are undeterred. Many of the villagers continue to welcome daily Mass and prayers for peace, protest dances, peace camps, international conferences and other events, and international visitors, although there are some vil-

*Above: Br. Park Do-hyun, S.J. talking with sisters and a Jesuit collaborator
Below: Gangjeong visitors and local residents at the seashore*

Didimdol



Peace and Reconciliation on Jeju Island

*Below: Lunch at
Gangjeong Village
community kitchen*

*Front Page: above-Left:
Performance presenting
the life of Jeju women*

*Above-Right: Jesuit
lay collaborator on a
statue of a Jeju horse,
holding a photo of Fr.
Paul Kim Yong-kun, S.J.*

lagers who favour the naval base and hope for economic benefits from it.

Fr Paul Kim Yong-kun SJ, the superior of the new community, says his mission of reconciliation and peace is a great joy but at the same time the immense challenge he faces makes him tremble. He had felt the desire to work for peace for a long time and had worked with others to develop peace education programmes. Now he has been thrust into the centre of a conflict. He says, "I want to have an understanding of the geopolitical situation in Northeast Asia, and at the same time know how to work for reconciliation and community building in solidarity with citizens groups.

I also want to be able to educate young children in human rights, the value of life, and a love for peace."

Brother Johann Park Do-hyun SJ, who

has resided in Gangjeong Village since 2011, feels deep sympathy with the villagers. "They have suffered continuing frustration of their peaceful desires and a painful sense of defeat and powerlessness," he says.

His faith encourages him to continue to work in solidarity with the villagers. "After all these years of struggle, I now suffer from a desire to avoid confrontation. How have I continued to struggle? I have been bolstered by the beauty of God's creation and the companionship of the peace activists, and I have been supported by the prayers of many. I have learned much from the peace activists from around the world who have visited here. And my six months in prison were a favourable time of prayer," he shared.

In 2013, Br Park had gone to the construction zone in the sea by kayak to take photos of what the protesters consider an illegal and environmentally destructive construction process. He was arrested and charged with "hindering construction". In his defence he said that at the time he approached the site, construction had been shut down for other reasons, so he was not a hindrance.

Furthermore, the photos were needed because officials had not taken action even after villagers had protested against the environmental destruction. He asked the judge to consider protesting the construction justified because the decision to build a naval base in Jeju had not been duly studied in advance. Br Park has prepared education materials for training programs in non-violent living, and he is a member of the administration committee of the St Francis Peace Centre.

Fr Kolbe Kim Sung-hwan SJ has been in Gangjeong since 2011 and has long had deep concern for the reconciliation of the Korean people, divided into South and North by the demilitarized zone that ended the Korean War. He hopes that Jeju can

Gangjeong



continue to develop as a centre for peace and reconciliation on the Korean Peninsula and all of Northeast Asia. He has close relationships with many of the villagers and peace activists, and many of them recognize his leadership abilities. He says, "I feel a tension between staying deeply involved in the daily struggles of the local people and the need to study and reflect in order to know better the medium and long-term goals of the peace movement, as Bishop Kang urges me."

The St Francis Peace Centre has the mission to foster healing and reconciliation in Gangjeong, defend the people's way of life in spite of the military presence, and become a widely-known place of peace education, a mission similar to that of the Jesuits on Jeju Island. Its vision is to overcome religious boundaries and become a peace centre for all. The centre is built on land provided by Fr Mun Jeong-Hyeon, a priest of the Jeon-ju Diocese of Korea,



who bought it using court-ordered compensation money for having been jailed illegally for human rights activities. It has been able to begin its activities largely due to help from the Catholics of the Jeju Diocese.

The apostolate in Jeju presents a great challenge for Jesuits. The huge number of international visitors to peace centres in Hiroshima, Nagasaki, Okinawa and Jeju symbolize the apostolic opportunity for the Jesuits in Korea and Japan.

Both Provinces recognise the importance of this apostolate and feel much hope from the collaboration they have undertaken in Jeju.



*Below-Left: Br. Park Do-hyun protest at the entrance to the construction site of the Gangjeong naval base
Below-Right: Br. Park Do-hyun, S.J. and Fr. Kim Seung-hwan, S.J. at a protest Mass at the construction gate*



Reflections of a Dry Brain waiting for the Rain

Sometimes I go out to the outstations not knowing how I will return. Will the road still be passable on my way back? Will the bridge still be standing when I try to cross back to the mission? On one occasion, I had to wait for several hours for one of the rivers to recede before crossing.

Chrispen Matsilele, S.J.

It is nighttime. As I sit to reflect and write, I reckon that it has been three weeks without electricity. We are still in darkness. The rains have just stopped and the sky is dark with heavy clouds. The earth is quiet except for the hissing of the Mupfuri River some 100 meters away from our Jesuit community at St. Rupert Mayer Mission, Makonde, Chinhoyi Diocese, Zimbabwe. The days indeed have turned into a year since I arrived at this mission on 26 December 2014.

The background to St. Rupert Mayer Mission

Saint Rupert Mayer Mission is located in Makonde (Chigaro area). Makonde is a very poor place, physically unfriendly and remote, about 95km from Chinhoyi town and 208km from Harare—the capital city. The roads are extremely bad. The local inhabitants look to the mission as their light bearer.

The mission is composed of two schools, a hospital and a parish. The two schools serve a community that exhibits a general negative attitude towards education so the rate of children dropping out of school and getting married at a young age is very high.

Our primary school charges \$10 per term, but only 98 of the 387 pupils had paid the fees at the time of writing this article.

The high school charges \$25 per term and it has a population of 250, of these only 109 have paid their school fees. Many simply cannot afford the fees. On average, 75 per cent of our students fail to pay the fees each school term. The prevailing situation makes it practically impossible to run a life-changing educational system.

St Rupert Mayer Parish is, for all practical purposes, literally divided into two parishes, the East (Mission side) and the West (Kenzamba side). The parish runs twenty-



Makonde

one active and four dormant outstations with the furthest in excess of 100km of badly damaged roads and bridges. When it rains heavily, some parts of the mission become completely cut-off from any road network because the bridges are washed away by floods.

The mission hospital falls under the same boundaries as the parish and serves people who struggle to pay \$5 for medication. The hospital runs three ambulances. Unfortunately, the running cost is outstripping the hospital's ability to run an effective health care facility for this heavily economically disadvantaged people of Makonde. Our current electricity debt is huge standing at US\$70,000. We just do not have any means to service such a huge debt. This debt gives the mission superior sleepless nights though he has engaged the ministry of health officials to seek for an amicable solution.

Over the years, the mission depended on donor funding but currently we are experiencing what we can term donor fatigue. With the dwindling of donor funding our main source of income for the hospital are government grants. However, given the prevailing economic situation in Zimba-



bwe, the government grants have not been very consistent, hence confounding our ability to run a quality health facility. Our main problem is that there is acute electricity load shedding that runs for three weeks into a month (complete blackout).

This situation further affects the water supply to the hospital and the entire mission since the boreholes that provide water in the hospital are electricity powered. Therefore, when there is no electricity there is no water too in the entire mission.

The other important aspect of our mission is the makeshift boarding facility for our high school pupils. We welcomed the new students into our humble boarding facility. Parents came and went, each hoping that St. Rupert Mayer through the long established tradition of Jesuit education, will give back to them a fully formed son or daughter.

As I sit to reflect and cast my eyes into the future, indeed the beaming smiles of our students give me hope that the future will be bright. Why do I get this feeling, I just do not know but it keeps me hopeful. As we began the New Year, we did receive some good news that our students and parents of St. Canisius Kollege, Berlin, Germany raised for our school some funds amounting to 3,700 Euros.

We hope to use these funds to establish a reliable and viable water system for the high school. Once this is done, the high school can now begin to dream of also

During the rainy season, the Jesuits at Saint Rupert Mayer Mission have to cross flooded rivers to reach some of their parishioners.



Reflections of a Dry Brain waiting for the Rain



Above: A young boy in a vegetable garden at St Rupert Mayer Mission

Below: Damaged roads mean the priest has to walk the rest of the way to celebrate sacraments

growing home based solutions to its problems through initiating value-adding projects. A sense of relief and gratitude spread through our veins. We say to you, thank you parents, students, staff, the chaplain and the rector of St. Canisius.

The number of our pupils who joined our makeshift boarding facility keeps growing. Now we have reached a point where the only reasonable thing to do is to build up and formalize our boarding facility. We have in our health hazard makeshift boarding facility 74 promising students this year up from 38 last year.

All of them have decent beds but the rooms are now overcrowded and the facility has become a jumble. Efforts are underway to fundraise for at least a 75-student capacity-boarding hostel this year and continue to do so through next year. Where to start I just do not know but all what I have is the hope that the future will be bright for these poor boys and girls seeking a life-changing education at St. Rupert Mayer High School.

Sadly, due to the harshness of Makonde District and poor housing for both teachers and medical staff, it has become almost

impossible to retain the skilled work force in our two schools and the hospital, a situation I could describe as worrying. The victims of this non-retention of skilled labor are more-often-than-not, the pupils and the patients from the local community that we serve.

Given the situation that St. Rupert Mayer Mission finds itself in, the mission has initiated a number of projects from irrigation farming, piggery and beekeeping to mitigate the situation. These projects are still in their infancy stages and thus we are still in the process of building up the necessary infrastructure.

The Joys of the dry brain

What I find moving and inspiring in Makonde is the simple faith of ordinary people. Even though deep in the bush, many people brave themselves and walk long distances. For instance, at Easter and other big feast days some people walk around 15 to 40km from their outstations to St. Monica or to the mission where we celebrate Easter together.

In their simplicity and poverty, indeed, I have met people with great faith. It is always a life shaping-experience celebrating Easter in the middle of nowhere.

Unfortunately, after my Easter celebration in the Western part of the mission (2015), the bush priest returned to the mission on Sunday blessed with a bout of malaria.

Sometimes I go out to the outstations not knowing how I will return. Will the road still be passable on my way back? Will the bridge still be standing when I try to cross back to the mission?

On one occasion, I had to wait for several hours for one of the rivers to recede before crossing.

The entire episode was so exhilarating though exhausting... but I was up to the task. From that time, I nicknamed myself... "The Bush Priest." I would like to thank Fr. Karl Herrmann, SJ and our benefactors/benefactresses for building St. Monica Centre. It has indeed become the center for the entire parish in the West. Job well done.

After celebrating the Ash Wednesday on the 10 February 2016, and having shared the Good News and the Lord's Supper, it



was time to be with the old and the vulnerable of the parish. Through Jesuit Missions Germany, St. Rupert Mayer received some funding to feed the most vulnerable senior citizens in the parish. The parish chairperson and I went around providing some food relief. There was joy and a sense of relief and disbelief, and some shed tears as they received 20kgs of mealie-meal and other goods.

The levels of poverty and hunger experienced by these old people overcame me and I found tears dropping from my eyes. I experienced sincere expressions of gratitude from those who received the foodstuffs. They were dumbfounded and overcome with great disbelief that indeed they got some food. For them, God was at work and He surprised them when they least expected.

The beneficiaries of this generosity all lost their children through HIV and AIDS and are now breadwinners in their advanced ages. They look after their orphaned grandchildren. Indeed, one cannot remain the same when one begins to smell like his sheep that he is assigned to shepherd. Their struggles and joys become your own struggles and joys too.

Challenges

Every time I sit down to reflect and pray I feel so small in relation to what is before me. The entire mission looking up to one priest, indeed, the task is huge. This manpower problem makes me celebrate seven masses every second weekend of the month when I leave for the western part of the Mission (four masses on Saturday, and three more on Sunday). All other weekends, that is Saturday and Sunday I have a minimum of five masses. When going to the western part of the parish, I have to leave around 6:00am on Saturday for the first mass at 9:00am.

This is an almost three-hour drive on bad roads and sometimes washed away bridges to the furthest outstation, 110km away from the mission. I am exhausted when I get there, and the first mass is always a struggle. I have to pace myself, because I know I must preside at four masses on the same day.

I feel wanting to go into towns and universities like St. Francis Xavier to invite

more people to join the Society. The harvest is so huge but the laborers are so few. Nevertheless, I am blessed with the presence of two scholastics, Frank Taruwona, SJ and Caswell Machivenyika, SJ who are doing wonderful work particularly in our high school. My fear is that they may end up burning out due to the amount of work before them.

If there is something the Jesuits are known for in Zimbabwe, it is their commitment to providing quality education that empowers and enhances pupils' dignity. However, when one mentions the "boarding" facility at St. Rupert Mayer High School, what comes to mind is a strong sense of discomfort.

These makeshift hostels house 74 pupils, the majority of them from within Makonde District. The concept of the hostel boarding facilities was initiated when the school was founded in 2002. The aim was to provide temporary self-catering shelter



Above: Primary school children at St. Rupert Mayer Mission

Below: Hospital staff at St. Rupert's Mission Hospital

S. Monica



Reflections of a Dry Brain waiting for the Rain



*Above: Providing basic necessities to senior citizens
Middle and Bottom: Palm Sunday procession at St Rupert Mayer Mission*



to local pupils during the rainy season. At the time, it was observed that during the rainy season most of the pupils did not make it to school due to rivers flooding. However, this facility has since changed and it now accommodates pupils from far off. In an effort to ameliorate the situation, we converted one of the Jesuit community garages into a reading room. We consider this an improvement but still the conditions are not encouraging.

One of our greatest concerns is security, especially for the girls. The hostels are not safe places since they are not fenced and several times burglars have rewarded themselves from the pupils' goods. In addition, wild animals such as elephants, monkeys and snakes roam there freely. It is my feeling and everyone else here that there is a great need for a proper boarding place. We are receiving overwhelming requests for Form One (eighth grade) places since the entire Makonde District with a population of over 20,000 does not have a boarding school.

The current makeshift boarding facility cannot cope with the ever-increasing number of pupils who want to come to our school. This ever-growing number of pupils applying to join our boarding facility has created a need to regularize and build a proper boarding facility that meets the required standards of a boarding school. Nonetheless, efforts are being made to improve the situation of both our girls and boys boarders.

All said, St. Rupert Mayer Mission gives us an opportunity to be present at frontiers. It offers us an opportunity to transform a rather dead community into a breathing community through enhancing our mission. St. Rupert Mayer Mission is a community that calls and invites us into a deeper reflection on what it means to be at the margins and to opt for the poor not as messiahs but as fellow pilgrims on a journey.

For Matters of Greater Moment

Superiors should see to it that everyone in the Society prays the Lord daily and earnestly, and at the Eucharist, for those who are on their way to the Congregation, and for all that will take place there, that it may be for the greater service, praise and glory of his most holy Name. (Constitutions Part 8: n. 693)



Towards General Congregation 36

The series of five congregations, 31 through 35 (1965–2008), that took place over more than forty years helped to move the Society forward on the path of renewal and reinvigoration of its life and mission. Now, towards General Congregation 36 . . .

John W. Padberg, S.J.

General Congregations are the ultimate governing body in the Society of Jesus, but that first one (1558) got off to a rocky start. It only began two years after Ignatius's death, and at first, it was not clear who as vicar-general was to govern the Society in that interim, Diego Laínez or Jeronimo Nadal. As well, Pope Paul IV was at war with King Philip II of Spain, who would not let Spanish Jesuit delegates go to Rome. Nicolás Bobadilla, one of the first Jesuits, was discontented with the Jesuit Constitutions yet to be promulgated. And the pope wanted to change some of the structure and practices of the new Society.

Fortunately, the twenty members of the congregation, the smallest in the Society's history, succeeded in providing for Jesuit continuity, and it carried out the most important function of a congregation, electing a new superior general, Diego Laínez. Equally fortunate is that most subsequent congregations have been more serene than the first.

In addition to other matters, all congregations regularly deal with two important concerns: What would preserve and advance Jesuit religious life? What would best help the Society carry on its works to serve God and Church? Occasionally, they got caught up in seeming trivialities, such as who would wear the biretta and how long a cassock should be. Given the variety of cultures and circumstances in which Jesuits lived and worked, differing views sometimes made for lively debate on major and minor issues alike.

At the time of that first congregation (1558), there were already about 1,000 Jesuits. Seven years later, at the second, the Society counted some 3,500 members. By the fourth, there were more than 5,000. Much effort during those first congregations went into putting structure into the training of this vast





influx of recruits into daily religious life, and into Jesuit works, many new, some quite unusual, and spread all over the world.

The fourth congregation (1581) elected 38-year-old Claudio Aquaviva, the youngest Jesuit general. Pope Gregory XIII is said to have expressed astonishment at the choice of someone “yet untried in virtue and age.” Aquaviva said that he could only hope and pray for an advance in the former but that he could not guarantee it for the latter. He served as general for 34 years (the longest term in Jesuit history) and presided over three congregations.

Some Spanish Jesuits, dissatisfied with Aquaviva, tried to use the power of the Spanish king, the Inquisition, and the pope to make substantial changes in the Society. They failed, but they persuaded Pope Clement VIII to order the general to convoke the fifth congregation (1593-94). The delegates cleared

Aquaviva, maintained the Jesuit substantial, and then expelled from the Society more than two dozen Jesuits as “authors of sedition.”

The sixth congregation (1608), up to the present at 36 days the shortest one in Jesuit history, also had to put to rest continuing quarrels about Aquaviva as general, but both congregations did other important work too. For example, the fifth made it clear that the Society’s teachers were to follow Aquinas and Aristotle in theology and philosophy. The sixth made obligatory a daily hour of prayer and an annual eight-day retreat for all Jesuits.

Another long-lived general, Muzio Vitelleschi, succeeded Aquaviva, so that there were only two generals over a period of 64 years, and only four congregations from 1581 to 1646. Perhaps partly as a result, the eighth congregation (1645-46) was the longest in the history of the Society, 146 days. But in the next six years, there were three, including the tenth (1652), which elected two generals, Luigi Gottifredi, who died during the meeting itself, and then, Goswin Nickel. After that, the members departed post-haste for home.

The 19th Congregation (1758), which elected Lorenzo Ricci, was the last before the suppression of the Society in 1773. The 20th (1820), which elected Luigi Fortis as general, was the first one held after the Society’s restoration in 1814. It got off to a start as rocky as the first one, with disagreements on how “old” or “new” the restored Society was to be. Greatly concerned that the Society be the same as before the suppression, it reinstated all the legislation of all past congregations, all past “ordinances” of past generals and all the past “rules” of the Society. The number of members at this meeting and at the next one were the second and third smallest in the So-

Top & Middle: In the Aula of the Congregation, GC35. Below: Electors, GC35



Rome

Towards General Congregation 36

Below: Pope John Paul II greeting Father General Pedro Arrupe

ciety's history, twenty-four and twenty-eight members, respectively.

The 21st Congregation (1829) elected Jan Roothaan, who, along with Aquaviva, was one of the greatest Jesuit generals. He rebuilt the Society while carrying out the mandates of the congregation, which included reinvigorating the use of the Spiritual Exercises, encouraging mission activity, taking up educational work again, and insisting upon solid spiritual and academic preparation of the great number of recruits again joining the Society.

Nevertheless, Roothaan and his next successors had to live through 19th-century political revolutions: Roothaan himself had to go into exile for a time. In 1870 the then general Pieter Beckx, elected at the 22nd Congregation (1853), temporarily had to move Jesuit headquarters to Fiesole, near Florence, and the 24th Congregation (1892) had to meet in Spain because of anti-clerical

hostility in Rome.

By the time of the 25th Congregation (1906), peace within the Church was jeopardized by the crisis of the so-called Modernist teachings. Some Jesuits, including the new general, Franz Xavier Wernz, were unfairly accused of sympathy with Modernism.

World peace was in short supply when the 26th Congregation (1915) elected as general Włodimir Ledóchowski, who, like Aquaviva, presided at three congregations, all especially concerned with the rapid growth of the Society, codifying its law, and adapting ministries to a changing world.

John Baptist Janssens, elected general at the 29th Congregation (1946), presided also at the 30th Congregation (1957) held just five years before Vatican II began. The postwar years had suggested changes in the way the Society lived and carried on its work, but the very conservative atmosphere of the Church at that time allowed for only hesitant steps.

The 31st Congregation (1965 and 1966) took place unprecedentedly in two separate sessions during and after Vatican Council II (1962-65). The council, in one of its decrees, looked clearly at the inner life of the Church and called on all religious orders to recover their original charism, or inspiration, and accordingly to renew and adapt their community life and their apostolates.

This congregation, which elected Pedro Arrupe as general, responded to the call of the council and dealt with Jesuit life and work in greater detail than had any previous meeting, legislating changes and updating practices. It considered at length the theology and practice of poverty. It returned to Ignatius's insights on prayer, affirmed greater liturgical participation, and expanded work in the social apostolate.

Changes in the Church and the Society in the following years were widespread. They were liberating to some, dismaying to others. New works began, some solid and lasting, others quixotic and ephemeral. Praise and blame abounded. By 1970, Arrupe convoked a congregation to assess the Society's effort to live out the mandates of council

P. Nicolás...



and congregation.

The 32nd Congregation (1974) began after four years of more direct Jesuit participation in its preparation than ever before. Major issues included formation, studies, community and personal religious life and religious obedience. Two questions especially occupied the congregation. Both occasioned controversy and misunderstanding, both internal and external to the Society. One concerned the “grades” or categories of membership in the Society, and the possibility of extending to all Jesuits the “fourth vow” of readiness for special assignments from the pope. The other concerned the Society’s mission. The “service of faith of which the promotion of justice is an absolute requirement” was set forth as the specific mission of the Society, a characteristic of all Jesuit works.

The 33rd Congregation (1983) elected Peter-Hans Kolvenbach as successor to Arrupe, who in 1981 had suffered a stroke. It affirmed the basic orientation given to the Society by the two previous congregations and called for fidelity by the Society to its “way of proceeding.” As was the case with every congregation but the first, it asked that the decisions of its predecessors be better implemented.

The main purpose of General Congregation 34 (1995) was to update the law proper to the Society, a project already envisaged in the previous congregation. It also reaffirmed the mission of the Society as set down in the 32nd General Congregation, and broadened and deepened it to include inculturation and interreligious dialogue. In his introductory remarks, Father Kolvenbach recalled that Saint Ignatius did not want to bequeath to the Society the Constitutions as a finished text. Diego Laínez, companion and successor of Ignatius, saw in this unfinished work of the Founder a summons to continuing creative fidelity.

When the hard work of the congregation on revising the law proper to the Society and providing for the Society a set of current norms on how it was to live and work, norms complementary to the



Constitutions themselves, was brought to an end, its conclusion was celebrated with enthusiastic and long applause for the team who had worked with such efficiency and dedication. In token of gratitude, ten roses, one for each part of the Constitutions and their newly published respective Complementary Norms, were presented and placed at the feet of the statue of Saint Ignatius.

The 35th Congregation (2008) took place to accept, at his own request, the resignation of Father Kolvenbach and to elect a new superior general. It chose Father Adolfo Nicolás, a Spaniard by birth and a long time laborer in the Jesuit apostolate of East Asia, especially in Japan. Its five major pieces of legislation dealt respectively with identity, mission, obedience, governance and collaboration.

The series of five congregations, 31 through 35 (1965-2008), that took place over more than forty years helped to move the Society forward on the path of renewal and reinvigoration of its life and mission. Now, towards General Congregation 36...

Above: Father General Peter-Hans Kolvenbach during GC34

Middle: Delegates at GC34 meeting the Pope in the Clementine Hall at the Vatican City

Landmarks of the 31st General Congregation

Even before having been officially announced, this Congregation was already en route. Very Reverend Father John Baptist Janssens had convened the 30th General Congregation on his own authority, after having been General for ten years. It was actually the sixth General Congregation in the Society's history, which did not have to elect a new Superior General. During these last years, Father Janssens had been planning for a Congregation to be held as soon as possible after the [Second Vatican] Council. The initial results of the Council would serve as a guide in undertaking necessary renewal. Owing to the exceptional complexity of the problems to be dealt with, he had taken the initiative of organizing a preliminary, unofficial and confidential committee which was meant to be enlarged later. He had put a small group of fathers to work preparing an objective study of some of the more important problems.

*The delegates
at General
Congregation 31*

Because of the death of the Father General (October 5, 1964), the Congregation had to be convened for the election of his successor. Normally this would take place about six

months later and could be postponed if the need should arise. In the present case, it was clear that the Congregation should not coincide with the fourth session of the Council. It is because of this that the decree of November 13, by which Reverend Father J.L. Swain convened the Congregation, did not yet specify the date. May 7, 1965, was later decided upon.

The General Congregation is composed of three "Electors" from each province (the Provincial and two fathers chosen by the Provincial Congregation): an elector for each "independent Vice-Province" and certain other districts, and a small number of "Procurators" who play the same role as Electors except that they do not take part in voting for the election of the General and the Assistants. The Secretary of the Society, the Procurator General and the General Econome hold the office of Procurator if they are not Electors. The Father Vicar (or the Father General) can also call as Procurators other fathers whose participation would be particularly useful; for example, to supply for the absence of delegates from dispersed provinces, to represent



the Byzantine Rite, etc. The General Assistants are Electors by right.

Overall, this Congregation was composed of two hundred and eighteen Electors and six Procurators. There were very few unable to attend: Father Richard Lombardi by reason of illness, Father Karl Rahner because of his obligations as University Professor, and two of the six Electors from Poland who did not succeed in obtaining permission for the journey; substitutes who had been elected by the Provinces stepped into their places.

The presence of a Chinese and a Congolese father was something quite new. In fact, there was a variety in the ensemble, which was soon to attract attention, especially with regard to the language of the general sessions.

The first innovation was of a practical rather than of a juridical nature: the Congregation was quick to form an information committee, which would furnish news of the General Congregation for all members of the Society as quickly as possible. It would edit and send to the Provinces a bulletin in Latin (which would be immediately translated into modern languages) which would appear up to sixteen times during this first session. The Committee also passed out to the press agencies, communiqués meant to counter and destroy any air of mystery, which might be thought to exist around the General Congregation. So it provided as much as possible against fanciful and sensational reports for which a “Jesuit secret meeting” can easily provide an occasion.

By the very nature of things, discretion on certain points remains a law of the Congregation and an essential guarantee of real freedom of action for its members.

The General Congregation is supposed to seek the blessing of the Holy Father on its labours and especially on the election of the new General. However, recent Popes have preferred to receive the Congregation itself in audience, as also happen for the chapters of other orders. This time His Holiness, Paul VI, arranged this reception for the same morning as the opening of the assembly. Following an address by the Reverend Father Vicar, the Sovereign Pontiff made a speech, which you may read in its entirety further



Concelebrated mass in Gesù Church, General Congregation 31

on. The discourse, which was significant in all its respects, included the announcement of a mission specially assigned to the Society: the mission regarding Atheism. There is an article about this important subject in the present yearbook.

It is no easy thing to set in motion the heavy and rather complex machinery of such a large General Congregation; all the more so because a Congregation reserves to itself the right to nominate its officers (at the beginning, the only office already established was that of the presiding officer, the Vicar General, who is responsible until the election of the General), to assign various offices and tasks, and to plan its own program. Experience has shown the necessity of study commissions for preparing the subjects of discussion.

First of all a “deputation” is formed, charged with gathering together as soon as possible information on the state of the Society. This is especially meant to be of use to the Electors in their choice of the new General.

Paul VI

Landmarks of the 31st General Congregation

Certainly, the essential requirements for the office of General can be found clearly delineated in the Constitutions of Saint Ignatius. Nonetheless, in the form of a questionnaire, the deputation aims at suggesting nuances, which the situation of today ... or tomorrow would make desirable.

Thus, the members of the deputation found themselves at the center of activity during the first few days. They had to sort out the information given them and submit it to severe criticism. This deputation also looked after the preliminary examination of urgent questions to be settled by the General Congregation, which yet did not possess other qualified committees.

This General Congregation was immediately faced with a constitutional problem: the duration of the Superior General's term. There were also preliminary questions: up to what point was it lawful for a General Congregation to deal with a subject of

that nature before having its elected presiding officer, the General? In addition, if discussion were permitted before the election, would it be advisable to use this right in order to start the discussion on the General's term immediately?

The press, especially in some countries, had focused the attention of the public on this point as if it alone constituted the entire "aggiornamento" of the Society, and as if the Congregation must demonstrate its potential by its decision in this matter. In reality, together with a very great number of Jesuits, Father Janssens had foreseen that the option

of a life term made by Saint Ignatius in opposition to the general movement of religious institutes in the sixteenth century would be subjected to discussion. The purpose of this discussion would certainly not be to maintain the *status quo* through traditionalism, but to show clearly the advantages and inconveniences of the Ignatian idea.

Even without probing deeply into the question, the play of elements to be balanced became very complicated. The difficulty was not on a juridic level nor did statistics offer any positive contribution. It really concerned psycho-sociological factors, which were manifold and often ambivalent.

It was surely permissible and, due to the circumstances, it seemed essential to begin at least a preliminary examination of the question immediately. After many statements and exchanges of view, which were notable for their encouraging desire for candor and objectivity, the Congregation considered itself sufficiently orientated. It decided to proceed with the election according to the usual norms. The Congregation reserved for itself the right of studying the institutional problem later. Thus, it would enjoy complete juridical as well as psychological freedom. It would benefit from the discussion of related questions (*e.g.*, the statutes of Assistants) and would gather valuable data for eventual legislation. Moreover, this legislation, contrary to certain reports, would concern the term of the newly elected General.

On May 14, there was a brief interlude in the discussion of grave constitutional problems. A certain number of Fathers were waiting for a decision on the language to be used in the general sessions. It was important that each one have the possibility to express himself verbally and that all be able to understand the oral interventions. An extremely rapid inquiry was made thanks to the electronic equipment used for the voting: how many members of the General Congregation would be able to follow an orator in any specific living language?

There were forty-four Fathers who could understand either English, French or Spanish; one hundred and thirty-one, English; one hundred and fourteen Italian; eighty-nine, Spanish; sixty-six, German and forty-four, Portuguese. It was a situation similar to that of many international congresses, with the same difficulties of a strictly linguistic



Fr. Arrupe

nature because of the extreme precision of expression demanded by the subjects under discussion.

All things considered, here as at the Council, Latin seemed the most advisable choice. It represents a unified means of exchange in an ecclesiastical environment although in other environments, unity would necessarily be found in other ways. Latin would continue to be the language used in the General Congregation during the general session, but permission was given for the speakers to introduce a modern language provided there was also a résumé in Latin. But in fact, this option was very rarely made use of. Moreover, when dealing with such a large audience and when the debate really only consists in a series of monologues, everybody profits from the fact that the interventions are carefully prepared beforehand, usually in writing. Besides, because the speakers' time was inexorably limited, the sessions of this General Congregation were remarkable for a tempo, which was surely un hoped for and certainly never seen before. The session took up less time proportionately than those of preceding Congregations, probably less than twelve hours a week.

On the evening of May 17th, the date of the Father General's election was settled—it would be Saturday, May 23rd, (a coincidence: the 21st is the four hundred and forty-fourth anniversary of the day that St. Ignatius was wounded at Pamplona...). Thus, the Fathers had four full days to pursue their inquiries, an interval provided for already in the Constitutions. During these days both the general session and the work of the commissions was suspended. While there could be no question of a campaign or similar endeavor, each one sought to learn all that he could about the candidates whom he felt it his duty to consider. With this end in view he questioned each of the Electors whom he esteemed most able to inform him objectively and honestly. Doubtless, everything went more smoothly than had been anticipated. Nevertheless, due to the great number of participants, it did give rise to a certain amount of movement and activity, comparable to a beehive in slow motion! No noise, however. The atmosphere had somehow become particularly recollected. Each Elector, helped by the prayers of the entire Society of which he

is a representative, must strive, according to the doctrine and methods of St. Ignatius, for an entirely objective frame of mind, putting his faith in the influence of the Holy Spirit in a context of prayer and austerity. In order to facilitate meetings between the Electors, and the better to safeguard secrecy, nobody was allowed out without a very special reason; and visits of other Jesuits or of outsiders were not permitted.

Already on the morning of May 22, there was a certain atmosphere of festivity and solemnity in spite of a total uncertainty as to the identity of the hero, if one could call him that, of the "celebration". This latter term encompasses all the actions which must be accomplished on this day by the General Congregation and which follow one another like the parts of a single liturgical function.

The Council's decisions concerning Eucharistic concelebration permit a change in the procedure, which answers the desires of many. St. Ignatius wanted the day to begin with a single mass at which all the Electors receive Communion. This time Father Vicar General was joined by twelve concelebrants, chosen so as to represent as far as might be possible the variety of occupations, regions, races and colours. After Mass, the Electors went in procession to the Aula singing the *Veni Creator*. The door was then locked, in accordance with a rule taken from the Dominican Constitutions. All those in the house were asked to pray before the Blessed Sacrament exposed.

In the Aula the rite unfolded in gravity and solemnity. The Fathers recited the *Veni Creator* and then listened to a brief address by Father Maurice Giuliani on the significance of what they were about to do. There followed an hour of prayer in complete silence, at the end of which each one made his choice. He wrote this choice on his ballot and signed it. His signature was then covered in such a way that it would never, under any circumstances, be revealed. The ballots are burned once the election is over.

Each Elector in turn placed his vote in the urn and took an oath on the sincerity of his choice. This procession of two hundred and



Father General
Pedro Arrupe

Landmarks of the 31st General Congregation

eighteen Electors took time. Finally the last one passed. It was Father Daniel Pasupasu of the Congo who was professed on February 2, 1965. Then the counting began. If nobody obtains an absolute majority on the first ballot, a second balloting takes place, and so on. On this occasion, a majority was obtained on the third ballot. Father Vicar officially recorded the result and with the Father Secretary, signed the decree naming



*Left: Delegates
of General*

Congregation 31

*Right: Father General
Arrupe chatting with
young people*

as the Superior General, “by virtue of the authority of the Holy See and of the Society”, Reverend Father Peter Arrupe, Provincial of Japan, the fifth Spaniard and first Basque among the successors of St. Ignatius.

The Pope is to be informed first: the Postulator General is dispatched to the Vatican. The Electors one by one render homage to the new Father General who cannot, according to St. Ignatius, refuse this homage any more than he can refuse the office, “knowing in whose name he must accept it”. Word came by telephone that the Holy Father had received the news. Then the doors were opened and a new procession led the Father General to the chapel for the *Te Deum*.

Now the legislative part of the Congregation could begin. The new Father General was kept very busy making and receiving visits, granting interviews to the press and television, and meeting with his collaborators. This in no way hindered him from taking up immediately his duties as president of the General Congregation. The Congrega-

tion designated a new deputation whose job it was to do the initial sorting of the “postulata”—requests and proposals made to the General Congregation by provincial Congregations or individual Jesuits.

This deputation, presided over by the Father General, had the task of forming the different study commissions. This time a desire to accomplish as unified and thorough a work as possible, led to the naming of only six commissions. However, several among them were very large—very few members of the General Congregation were not members of a commission; and they were broken down into sub-commissions, indeed into even smaller sections. These groups held their meetings wherever possible in the Curia or the Writer’s House next door, which the



General Congregation occupied completely.

Work was limited to questions arising from the postulata. These, however, totaled nearly two thousand. It was up to each group to take up and examine those that pertained to it. It then drew up a preliminary report, which all the members of the G.C. received, and on which they offered their observations in writing. Finally a second report from the commission was completed which included its ultimate conclusions on the subject. Normally this formed the basis for discussions at the general sessions.

The sessions took place as the work of the commissions bore fruit. The relative importance of the questions and the logical concatenation of ideas had to be kept in mind, at least as far as the voting was concerned. Certain considerations can determine several aspects of the legislative work of the General Congregation. For example, there are the limits, which the General Congregation must recognize to its own authority or

must freely impose on itself. There are also particular decisions closely related to other conclusions: for example, the report on the General's term of office is linked with status of the Assistants, and, up to a certain point, with the role of the so-called "Procurators" (delegates who meet every three years in order to decide whether or not it is necessary to convene a General Congregation) and consequently with certain norms of the Provincial Congregation itself.

Relatively simple points were rapidly disposed of. Could the General, according to our present laws, chose for himself an auxiliary Vicar, even for an indefinite period? Regarding any journeys, which he might wish to make, the Constitutions provide Father General with guiding principles and



with some suggestions, which are explicit even though discreet. Is there any need for the General Congregation to add official encouragement?

Similarly, would the Congregation take the responsibility of specifying which powers could be profitably entrusted to the Provincials, with a view to a more efficacious and personal exercise of their duties?

One can give the impression in a few words of having outlined all the elements of a complex problem and even of having stated the principles of a solution. But in reality, in an assembly of two hundred and twenty-four members, all of them vitally conscious of their responsibilities, one finds that distinctions, corrections and nuances multiply without end.

June 24th was remarkable for a series of votes regarding the status of Father General's Assistants and Consultors: the result of a discussion which encountered hardly any legal problems, but which concerns practical

points of considerable importance. Some aspects of the changes made in this area, as well as the last elements of the study dedicated to the duration of the General's term, will be considered in a separate article.

At the same time, the Congregation was presented with the draft of the decree concerning the action, which the Society was to take against atheism according to the wish of the Pope. The text, which had already been very carefully prepared by the commission in charge, was subjected to rather notable revision. In its final form, it represents the efforts of the whole General Congregation. Father J. Calvez, who was a member of the competent commission, has written a report in this issue of the Yearbook on the document and its importance.



On July 1, the General Congregation ended its debates on the social apostolate. This has already been the subject of decrees by preceding Congregations and of a memorable letter by Father Janssens. Instead of another decree embracing the entire subject, it was decided to formulate directives to supplement the legislation already existing.

On the same day was voted the decree on the "means of social communication" the cinema, radio, television, and the duties, which their development creates for the Society: the training and formation of Jesuits and the use of the means of communications in the apostolate. A supplement was added which specially concerned the responsibilities assigned by the Holy See to those in the Society who work for Vatican Radio.

Nearly all the committees and sub-committees had tackled problems of primary importance and had studied them as thoroughly as possible. It is not surprising then that a very large number of reports arrived in the hands of the Fathers at almost the same

*Left: Father General
Pedro Arrupe*

*Right: Father Arrupe
polishing the shoes
of a child*

Landmarks of the 31st General Congregation



*Father General
Pedro Arrupe feeding
an antelope*

time. At the beginning of July the Congregation had before it lengthy documentation on several very important questions. The responsible sub-commission, together with a few experts, no doubt, had formed personal judgements on these matters. But the whole General Congregation needed time in order to assimilate and appreciate properly the background of these problems and the elements of the solutions.

We have as an example the study devoted to the Coadjutor Brothers. In 1957, the General Congregation had passed legislation on this subject, which was fruitful. Father Janssens had intervened often before and after the Congregation and until his last days, he was actively engaged in the question of the Brothers' formation and status in the Society. His efforts corresponded to the opinions which were expressed in many places at meetings between priests and brothers, and in a great many letters and reports. Once the General Congregation had been convoked, these wishes were transformed into numerous postulata.

The Congregation was unanimous in its desire that the norms and, above all, the practice of the Society should help develop the true vocation of a Jesuit Brother in the Church of today. This is what is meant when we speak of capturing the thought and the intentions of St. Ignatius in the way that is necessary today. It is one of the tasks most dear to the hearts of the Fathers of the General Congregation. All are agreed on the distinction between the letter, which can and sometimes must be changed, and the spirit, which must be promoted without alteration. This is something which is simple to say but whose application, as that of many other problems, is very delicate indeed.

On July 12th, the General Congregation took cognizance of very elaborate reports on the meaning of the Brother's vocation, the forms which express or could express the apostolic character of this type of consecrated life and consequently the aspects to be insist-

ed upon in the formation of young Brothers or in the life of our communities. The Congregation heard twenty-four interventions on this subject in one session. It wanted to make known its decisions as soon as possible, knowing how impatiently they were awaited, but it was necessary to look further ahead. After more prolonged consideration and without haste, the General Congregation will formulate more adequate statements and its decrees will obtain the sanction of a much larger majority. Such advantages were well worth an adjournment and the postponement to ...the second session.

The General Congregation will indeed have a second session. This was decided on July 6. There are still several important questions on the program, which, under the circumstances, the majority of delegates wish to bring to a successful conclusion themselves. These questions include alterations in the structure of the different "Congregations", the coordination of apostolic work in the Provinces or between Provinces and regions, a modernized presentation of the meaning of the religious life and the evangelical vows, points to be stressed today in the formation of religious, principles to be respected in the revision of the laws of the Society... and other problems to which this brief report has previously made allusion.

What has to be done? Continue without intermission for several more weeks? But it is known from experience that after two months of work an assembly of this kind is no longer in very good condition for such exhausting work. This is without taking into account the Roman summer which is not at all favorable to intense intellectual activity and which was particularly trying for some of the Fathers and most oppressive in some rooms, which were badly protected from the heat. Only the Congregation Hall had air conditioning. Besides, many of the provincials were in a hurry to return to their Provinces; it was more than time to make the changes of personnel, which take place at this time every year. Finally, and above all, the very nature of the work to be done demanded some respite.

A simple lengthening of this session was therefore decided against. The idea of concluding the session in a short time was also dismissed, even taking into consideration that the 32nd General Congregation may take place in about three years. Another

possibility was that the Congregation could continue in a more concentrated form after a pause with not all of its members taking part. It is always lawful for a General Congregation to delegate powers to a group of “definitores” and there are many variants to this formula.

These solutions were outweighed by the proposal of a second session to open in September 1966. In order to ensure that the second session will be as fruitful as possible, the projects under discussion will be studied methodically during the interval. The commissions and sub-commissions will retain their status. Furthermore, a coordination committee has been setup together with several other special groups.

On July 10th, the decree on religious poverty was voted on. It is one of the most remarkable results of this Congregation and a no less remarkable example of the conditions which made it possible to reach legislative decisions of great importance; long years of research, tentative effort, patient reflection, documentation laboriously built up by a small group of competent men... and the General Congregation can do the rest. The decisions that were made are worthy of a summary all to themselves and this has been done for the Yearbook by one of the priests who followed the development of this project for a long time. You can also read elsewhere the account of a decree, which was approved on July 7. This account was written by Father Paolo Dezza, the president of the Commission on Studies. This is a document of vital importance and is the result of long and meticulous preparation.

It was easier to come to a decision on a particularly interesting detail of apostolic activity. According to the Constitutions, Jesuits do not accept ordinary care of souls, as for example in the parochial ministry. However, in fact there are more than 1,200 parishes in the hands of the Society, most of which are obviously in mission countries. These are quite a few, especially if they really are all exceptions or dispensations from the Society’s law. There was a need to clarify just what St. Ignatius had in mind in this matter, and how his intentions should be defined today. It was especially noted that “ecclesiastical benefices”, are no longer linked with parochial duties and that other elements of pastoral work

have changed greatly. The General Congregation is therefore going to reformulate the conditions according to which the Society will or will not keep the parishes presently entrusted to its care, and decide if it can assume new duties of this type. Naturally, parishes of a missionary nature will be favored and apostolic adaptability would seem to suggest the surrender of those parishes for which other pastors can be found.

The forty-eighth and last meeting of this session took place on the July 15. How could we do otherwise than conclude with a fervent *Te Deum*, even if the G.C. were not really at an end? There was already much to thank God for. Very Reverend Father General spoke of a real deluge of grace, which he felt, had rained down on the Congregation; he stressed the note of charity, sincerity, and devotion to the Church, which had characterized the debates.

There remains much to be done; there is need of much prayer, study, meditation and brotherly collaboration. Between now and next year we can hope for many new and valuable directives from the Council. The members of the Congregation, after so much preparatory work, so many laborious reunions and commissions, so many interventions during the general sessions and exchanges of ideas in private, feel morally obliged and at the same time optimistically disposed to the idea of a second session. They really do not want to refuse anything to Divine Providence and for their part; they want to ensure that this General Congregation have the “exceptional value which seems destined to it in the history of the Society”.

Father John L. Swain spoke this last phrase on the evening of Father Janssen’s death. From that moment on, Father Vicar was engaged in preparing for the Congregation—something he accomplished with great success—and as result he presented the Society with a sort of legacy—a legacy from the late Father General.

(Yearbook 1965-1966)

Father Pedro Arrupe, SJ



Te Deum

The Fidelity of the Society to the Magisterium and the Supreme Pontiff

Vincent O'Keefe, S.J. — General Assistant

Below: Pope Paul VI meeting with Delegates of General Congregation 32
Opposite page: Pope John Paul II celebrating Mass with the Delegates of GC33 in the St Francis Borgia Chapel of the General Curia

The life and activity of the Society of Jesus is centered in the service to the Church. It was founded by Saint Ignatius to labor for Christ our Lord and the Church his Bride, and to do this under the Roman Pontiff, the Vicar of Christ on earth (*Formula Instituti Iulii III*, n. 1). As a priestly Order committed to the defense and propagation of the faith under obedience to the Holy Father, the Society not only shares in the ministry of the Church, but has a special responsibility for service to the

Church in her apostolic task of preserving and confirming the communion of faith in the Church.

The ten-year period between the 31st and 32nd General Congregations witnessed rapid and profound changes in the Church and in the whole world. New life and spirit were infused into the Church since Vatican Council II, and this represents a gift of God to be accepted joyfully and gratefully. But this was also a time of confusion and division and dissension. This inevitably affected the Society's life and service to the Church. Along with the positive gains in the wake of Vatican II, concern was manifested with regard to the service and fidelity of the Society in matters touching on Church teaching and authority, and on discipline in speech and in action.

Instituti Iulii





The Fidelity of the Society to the Magisterium and the Supreme Pontiff

This concern was voiced by Father General in a letter of January 25, 1972 to the whole Society on increasing fidelity to the Holy Father. Many of the petitions and proposals, technically called “postulata”, which were submitted to the 32nd General Congregation by Province Congregations as well as individual Jesuits, echoed this same concern. Recent difficulties were mentioned with regard to the Church’s teaching office and to the Holy See whose doctrinal and disciplinary actions and authority were not given proper attention or were disputed in an improper manner.

Most importantly, Pope Paul VI referred to this same problem in his letter of September 15, 1973 to Father General and the whole Society just after the official convocation of the 32nd General Congregation for December 1, 1974 (*Yearbook of the Society of Jesus*, 1974-1975, p. 23). When he received the members of the General Congregation on December 3, 1974, Pope Paul VI spoke of this same concern and concluded in this

Father General Pedro Arrupe with some members of the General Council



way: “These facts require from us and from you an expression of sorrow, certainly not for the sake of dwelling on them, but for seeking together the remedies, so that the Society will remain, or return to being, what is needed, what it must be in order to respond to the intentions of the Founder and to the expectations of the Church today”.

Moved by this concern, the 32nd General Congregation examined this problem and issued a decree so that the whole body of the Society might be better able to serve the Church in line with its Ignatian tradition and the particular problems in today’s world.

The General Congregation was moved by the fact that the Church’s witness to communion, joy, and peace had been deeply affected in recent years by division and dissension, by outspoken criticism, which confused and disillusioned the faithful and marred the credibility of the Church in the eyes of non-Christians. The Society, as a body vowed in service to the Church, had to be deeply concerned and solicitous about any shortcomings on the part of its members, precisely at a time when the Church is in need of the most dedicated, faithful, and intelligent assistance possible for the clarification and purification of her faith. This, if ever, is the opportune season for the “defense and propagation” of the Church’s faith, that she may indeed be the “light of all nations”.

The 32nd General Congregation had this concern in mind during its deliberations in plenary sessions and also in the labors of the different Commissions, which dealt with Jesuit identity and mission, Jesuit apostolic and intellectual formation, and the union of Jesuit lives together. In view of the special importance of this question for the service of the Society in the Church of today, and since it is a part of the true Ignatian spirit, the Congregation judged that this question of fidelity should be the subject of a specific deliberation.

In the initial stages of its work, the Congregation assigned this topic to Commission V, which was to study the Fourth Vow of special obedience to the Holy Father with regard to missions. This Commission issued a preliminary report with two sections, the second of which dealt with the method of treating doctrinal questions and controversies. The

later discussions revealed, however, that in treating this question in the framework of the Fourth Vow, confusion could arise with regard to the proper object matter covered by this vow. The Congregation saw that the question of fidelity was broader than the matter involved in the Fourth Vow, and linked it with the Ignatian tradition of “thinking with the Church” which St. Ignatius explained at the end of his Spiritual Exercises. In this way, the Congregation opted for a separate decree in the form of a brief and clear statement.

The text of the decree consists of four paragraphs and begins with the reaffirmation by the 32nd General Congregation of the obligation incumbent on all Jesuits of reverence and fidelity to the magisterium of the Church, and in a special way to the Holy Father. It recognizes its own responsibility to the Church.

The Congregation then recalls the Society’s long and continuing tradition of service to the Church by explaining, propagating, and defending the faith in the varied apostolic works of the Society. The Congregation reaffirms the value of this tradition, and urges all to remain faithful to it today. At the same time, it confesses that there have been failures and shortcomings on the part of some of the members in recent years, and regrets these since they can undermine the apostolic effectiveness of the Society and can weaken its firm commitment to serve the Church. The text concludes by urging Superiors to apply the norms of the Church and of the Society, in a fatherly but firm manner, so that such cases can be corrected and avoided. Room is to be left for the legitimate freedom needed to carry on our apostolic tasks. Transgressions in this matter can blemish fidelity to the magisterium and service to the faith and to the Church, and these are virtues, which the Society is firmly resolved to excel in always.

On May 2, 1975 Cardinal Villot, the Cardinal Secretary of State, wrote to Father General in the name of Pope Paul VI and informed him that the decrees of the 32nd General Congregation could be promulgated. The Holy Father wishes the decrees to be understood in the light of his communications to the Society, and particularly the discourse to all the members of the Congre-



gation on December 3, 1974. In addition to this general norm, Pope Paul VI notes some points with regard to individual decrees. With regard to the decree we are discussing, the Pope finds it a very timely confirmation of the Society’s fidelity to the magisterium and to the Roman Pontiff. He cautions, however, that the phrase which allows for the freedom needed, should not be allowed to provide grounds for disregarding the Society’s own rules for “thinking with the Church”.

(Yearbook 1975-1976)

*Above: Father General Pedro Arrupe greeting Pope Paul VI
Below: Father General Peter-Hans Kolvenbach with Pope John Paul II and GC34 delegates in the Clementine Hall, Vatican City*



The Declaration “Jesuits Today”

Ignacio Iglesias, S.J. — Assistant of Spain

Below and opposite
page: Delegates of
General Congregation
32 concelebrating
in Gesù Church

“**Saint Ignatius** was very important in his time, but to return to him today is impossible”. This was written this very year (cf. *Concilium* 101, 1975, p. 87). Return ... but when does life go back? However, what is possible today is to walk with him. But this cannot be done unless those who live today and will live tomorrow “return” to the source; recapture in themselves the fundamental experience that brought their type of life into existence.

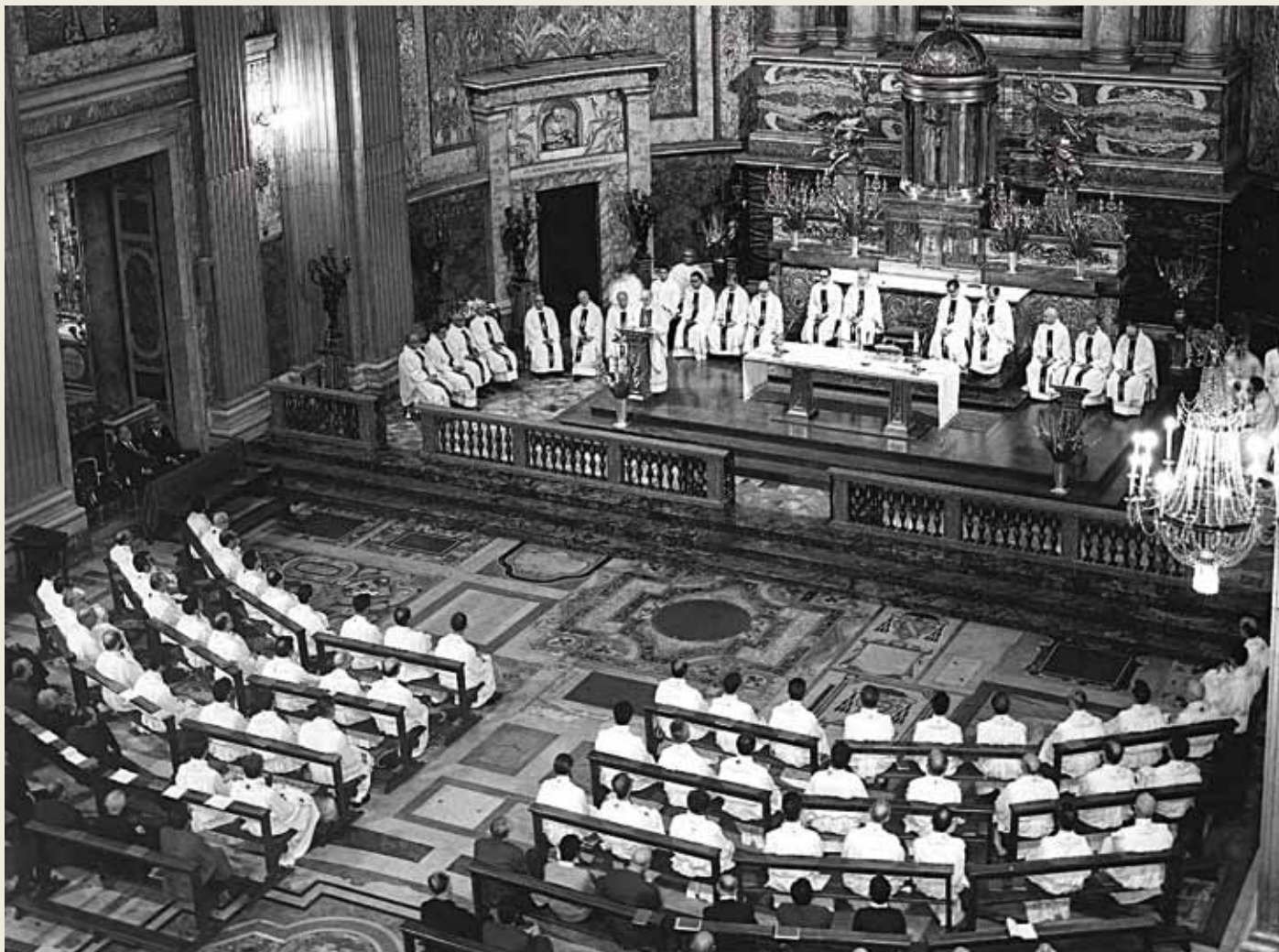
In last year’s *Jesuit Year Book* we read: “Many will ask how a modern man can still remain or become a Jesuit. It is because ...

I still see around me living in many of my companions [in the Society] a readiness for disinterested service carried out in silence, a readiness for prayer, for abandonment to the incomprehensibility of God, for the calm acceptance of death in whatever form it may come, for the total dedication to the following of Christ crucified” (p. 33).

Because this conviction of Karl Rahner, S.J., was shared by the Society, it made an insistent request of the 32nd General Congregation: declare the identity of the Society; confirm its specific characteristics; affirm the relevance of the particular charism of the Society for today; re-interpret for today and tomorrow its proper objectives; refashion an image “that manifests not only to the youth of today but also to ourselves what the Society of Jesus is and what it wants. What can we say about ourselves that men of today

Rahner





will understand?” etc. And the General Congregation took up this charge “with fear and trembling”. And with love. The whole Congregation. Because the whole Congregation had to work out this theme, not by ideologizing about it, but by living it from within, doing it at the pace of the Congregation itself.

Four men were appointed by the Council of the Presidency of the Congregation (a North-American, a Frenchman, a Filipino, and a Spaniard—Father General joined their meetings frequently). Their original Commission was to see and hear what the Congregation lived and said, how the Congregation expressed and concentrated on the life that had been brought to the Assembly Hall after many months of reflection and 1077 *postulata*.

And so their work was one of contemplation, of lived experience and listening, rather than of scholarly study; they followed the life of the Congregation from within, taking it by surprise in the currents, that at times were torrents, by which it became manifest in the

Assembly Hall, in the Chapel, in prepared and spontaneous interventions, in speech and in silence, in concerns and profound doubts, as well as in securities unanimously acclaimed, in the inspiration, the prophecies or denunciations that resounded within the Assembly Hall or reached it from without, in joy and suffering..., all of this was experienced.

It was only toward the end that the conclusion could be made whether or not to have a document and what kind of document. The reason was that it was clearly not a question of collecting themes and lived experiences but rather to integrate them in a few strong traits the result of which would be that image of the Christian, that “certain way to Him”, that individuates us and at the same time identifies us, all of us who have been called to this way of life from such different spiritual, cultural and human situations. And precisely this factor of the pluralism of our human insertions, experienced in this Congregation as in no other, made it even more necessary for

The Declaration “Jesuits Today”

us to underline in all clarity the basic characteristics of our one interior image.

The results? The Commission presented to the Congregation a brief sample of the different types of documents in which one image could be delineated: a declaration of identity; a re-reading of the Formula of the Institute, that is, a sort of fresh treatment in modern language of the same, fundamental image that Ignatius left us in his own handwriting; a profession of faith, that is, an affirmation of the spiritual principles that justify our particular following of Jesus; a prayer, a religious lived experience, rooted in the primary sources of our spirituality, at the very heart of the Spiritual Exercises; a series of brief affirmations rather like decrees.

And this fact, which the Commission arrived at in an obvious and natural way by observing the lived experiences of the Congregation itself, brought out clearly the several ways in which the same fundamental elements can be differently expressed, but

with the same fidelity, according to the quite legitimate point of departure that is chosen.

It is true, however, that even if one changes the accent or the shade or the technical quality of expression, the basic traits and the total, profound image is identical in all the documents presented by the Commission. The Congregation chose the Declaration of Identity.

This deals with the image of a man who conceives the passionate following of Jesus Christ, the One sent, as a permanent submersion with Him and like Him in the will of the Father, that goes on being the life of man. A “man-to-be-sent” in a permanent state of giving himself to that for which he was sent, and in permanent availability for any new mission.

This man, born of a conversion, and this mission are inserted in the heart of the most passionate struggle of our real world of today, and they opt for a meaning of life that in and by faith, builds full justice among men: “Faith and justice are undivided in the Gospel which teaches that ‘faith makes its power felt through love’ (Galatians 5: 6). They cannot therefore be divided in our purpose, our action, our life” (*Jesuits Today*, n. 8).

This mission is identical to that of Ignatius, and it requires, as he intuited, “men-to-be-sent”, men free by virtue of their commit-

*Below: Father General
Pedro Arrupe presides
at a concelebrated
mass in the
Gesù Church*





Above: Concelebrated mass in the Church of the Gesù

ment to the evangelical counsels, caught up in a priestly way in the work of reconciliation of Jesus, exercised in a permanent availability to the Vicar of Christ. And committed as a Body,—the whole for the mission—that lives the same faith together, shares the same goods, the same friendship, discerns the continued applications of this mission and shares its vicissitudes.

“Thus, whether we consider the needs and aspirations of the men of our time, or reflect on the particular charism that founded our Society, or seek to learn what Jesus has in his heart for each and all of us, we are led to the identical conclusion that today the Jesuit is a man whose mission is to dedicate himself entirely to the service of faith and the promotion of justice, in a communion of life and work and sacrifice with the companions who have rallied round the same standard of the Cross and fidelity to the Vicar of Christ, for the building up of a world at once more human and more divine” (*ibid.*, n. 31).

It is simply the image of the man which must rise up out of the Spiritual Exercises, translated in terms of action and of an apostolic body.

Will this interior image involve a new external too? The present Declaration did not give special attention to this since it was not part of its objective. But the Declaration was aware of the fact (and has left a sign of this) that this basic common image and this commitment which individuate and identify us in the midst of so many cultures, countries, social conditions ..., also involve a visible

image that is sketched in three colors: “We are deeply conscious of how often and how grievously we ourselves have sinned against the Gospel; yet it remains our ambition to proclaim it worthily: that is, in love, in poverty, and in humility” (*ibid.*, n. 26).

It is clear that these traits and shades can give rise to an external image which would mean the end of many of the labels that have been attached to Jesuits down through their history: “And even in those enterprises which we can and should undertake we realize that we must be willing to work with others: with Christians, men of other religious faiths, and all men of good will; willing to play a subordinate, supporting, anonymous role; and willing to learn how to serve from those we seek to serve” (*ibid.*, n. 29).

Of course there is room to retouch this portrait here and there. But not one of the 237 members of the Congregation had any doubts that the man and the Body described here are the Jesuit and the Society which Ignatius of Loyola formulated in 1540, completed in 1550 and continued to work on until his death. Nor did they have any doubts that they are the image of the same man presented in Ribadeneira’s theological reflection: “men crucified to the world”.

In all of this there is no intent to “go back” to Ignatius. The idea is rather to bring him back alive to our world and into our midst. One of the *postulata* from the Provinces proposed this to us: “What counts is not to ‘Ignatianize’ the present, but to make what is Ignatian present today”.

(*Yearbook 1975-1976*)

September 3, 1983

Message of Fr. Pedro Arrupe to the 33rd General Congregation

Dear Fathers,

How I wish I were in a better condition for this meeting with you! As you see, I cannot even address you directly. But my General Assistants have grasped what I want to say to everyone. More than ever, I now find myself in the hands of God.

This is what I have wanted in all my life, from my youth. And this is still the one thing I want. But now there is a difference: the initiative is entirely with God. It is indeed a profound spiritual experience to know and feel myself so totally in his hands.

At the end of eighteen years as General of the Society, I want first of all, and above all, to give thanks to the Lord. His generosity towards me has been boundless. For my part, I have tried to respond, well knowing that all his gifts were for the

Society, to be shared with each and every Jesuit. This has been my persistent effort.

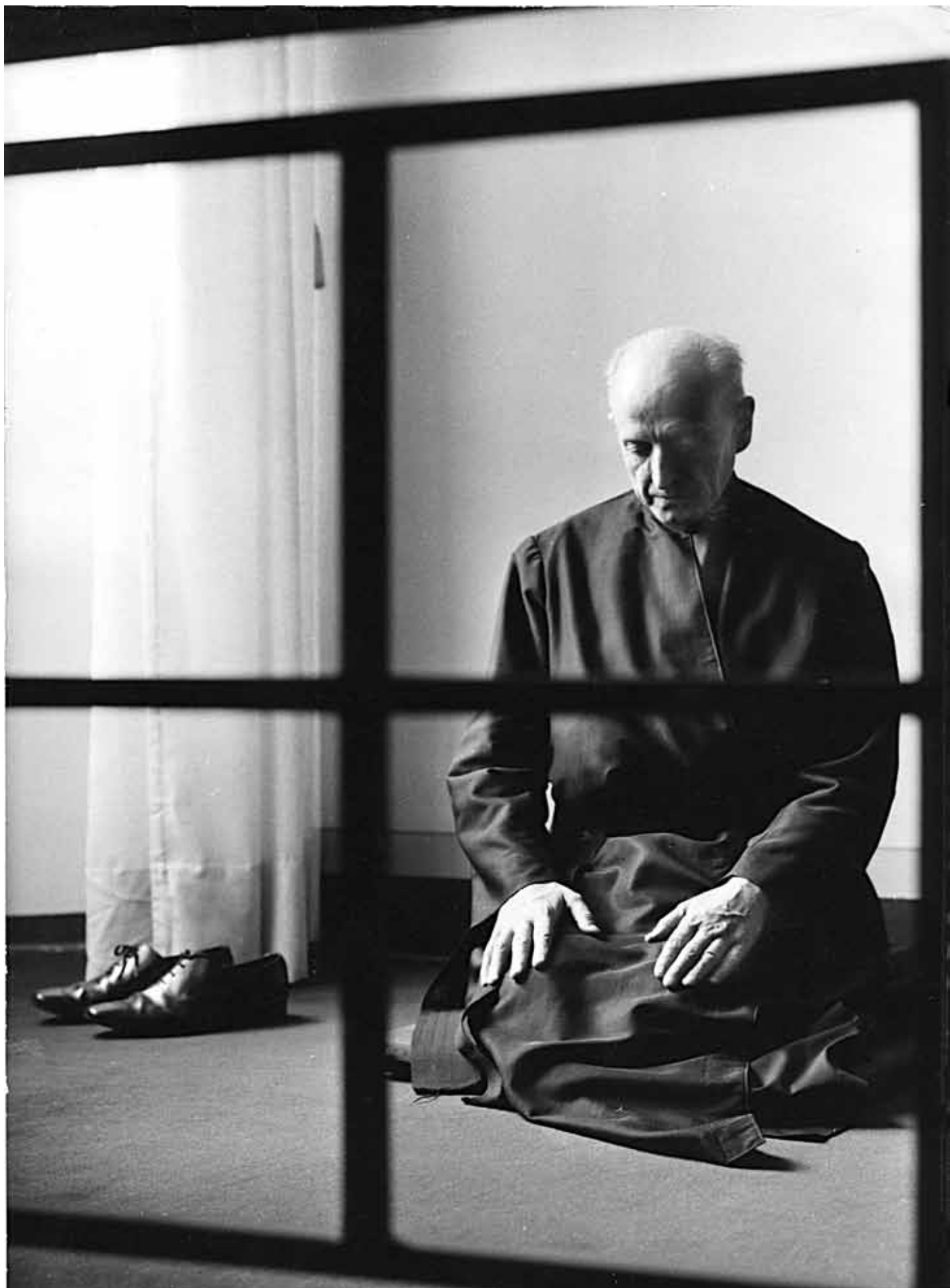
In these eighteen years my one ideal was to serve the Lord and his Church—with all my heart—from beginning to end. I thank the Lord for the great progress which I have witnessed in the Society.

Obviously, there would be defects too—my own, to begin with—but it remains a fact that there was great progress, in personal conversion, in the apostolate, in concern for the poor, for refugees.

And special mention must be made of

1965-1983





Message of Fr. Pedro Arrupe to the 33rd General Congregation

*Below: Father General
Peter-Hans Kolvenbach
addresses a press
conference in the Aula
of the Congregation,
GC33*

*Opposite page: Father
General Pedro Arrupe
receives a blessing
from Pope Paul VI*

the attitude of loyalty and filial obedience shown towards the Church and the Holy Father; particularly in these last years. For all of this, thanks be to God.

I am especially grateful to my closest collaborators, the General Assistants and Counsellors—to Father O’Keefe in the first place—to the Regional Assistants, the whole Curia and the Provincials.

And I heartily thank Father Dezza and Father Pittau for their loving response to the Church and to the Society, on being entrusted with so exceptional a task by the Holy Father.

But above all, it is to the Society at large, and to each of my brother Jesuits, that I want to express my gratitude. Had they not been obedient in faith to this poor Superior General, nothing would have been accomplished.

My call to you today is that you be available to the Lord. Let us put God at the center, ever attentive to his voice, ever asking what we can do for his more effective service, and doing it to the best of our ability, with love and perfect detachment. Let us cultivate a very personal awareness of the reality of God.

To each one of you in particular I would love to say—«tantas cosas»: so much, really.

From our young people I ask that they live in the presence of God and grow in holiness, as the best preparation for the future. Let them surrender to the will of God, at once so awesome and so familiar.

With those who are at the peak of their apostolic activity, I plead that they do not burn themselves out. Let them find a proper balance by centering their lives on God, not on their work—with an eye to the needs of the world, and a thought for the millions that do not know God or behave as if they did not.

All are called to know and serve God. What a wonderful mission has been entrusted to us: to bring all to the knowledge and love of Christ!

On those of my age, I urge openness: let us learn what must be done now, and do it with a will. To our dear Brothers too, I would like to say «tantas cosas»—so much, and with such affection. I want to remind the whole Society of the importance of the Brothers; they help us to center our vocation on God.

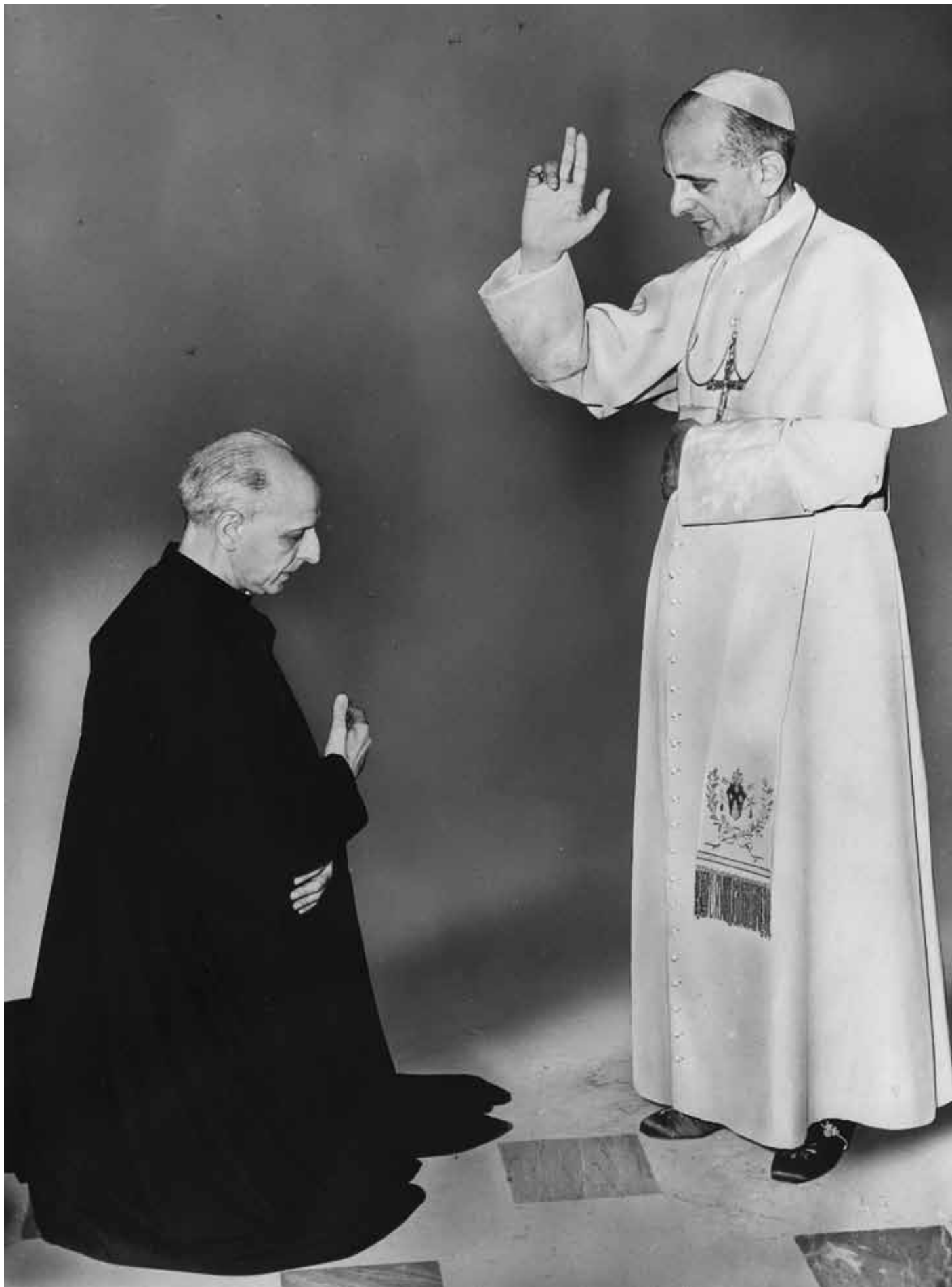
I am full of hope, seeing the Society at the service of the one Lord and of the Church, under the Roman Pontiff, the Vicar of Christ on earth. May she keep going along this path, and may God bless us with many and good vocations of priests and brothers: for this I offer to the Lord what is left of my life, my prayers and the sufferings imposed by my ailments. For myself, all I want is to repeat from the depths of my heart:

Take O Lord, and receive: all my liberty, my memory, my understanding and my whole will.

All I have and all I possess—it is all yours, Lord: you gave it to me; I make it over to you: dispose of it entirely according to your will. Give me your love and your grace, and I want no more.

(Yerabook 1984)





Men for Others, Men with Others

John W. Padberg, S.J.,

For 1996 and on into the next century the most important recent Jesuit event was the gathering in Rome of 223 members of the Society of Jesus from all over the world from January through March of 1995. They came to take part in a “General Congregation,” the Jesuit name for a gathering of delegates, which, as the supreme governing body of the Society, charts its future course. In 450 years, there have been only 34 congregations.

Who was there and what did they do? The members of this congregation, coming from more than sixty countries, mirrored the universality of the Society. For the first time a majority of the delegates came from

areas other than Europe and North America. They spoke dozens of languages, but in the almost nine hundred speeches in the course of the congregation, the delegates used English, Spanish, French, Italian and German. They could listen to each other in simultaneous translations into English, Spanish and French. In each of those three languages, they received almost two thou-



sand pages of material to read, ponder, debate and revise in seventeen commissions that dealt with the congregation's agenda. In plenary sessions, the 223 delegates discussed and amended commission reports. Finally, in almost a thousand separate votes, they decided upon the policies and the agenda of the Society for decades to come.

What resulted from the investment of so much time, activity and personnel? First, and for the long term most importantly, the congregation reaffirmed for the Society of Jesus the centrality of its Constitutions and clarified their import and meaning. In that context, the congregation also produced a set of norms that complemented the Constitutions in describing how Jesuits wanted to understand and live out their provisions in their lives, their prayer and their work

for the years to come.

The twenty-six new documents from the congregation respond to the present challenges, opportunities and desires of the Society as "servants of Christ's mission." That phrase focuses and orients the role of the Society in the years to come.

The congregation affirmed explicitly that it "stands in continuity with the spirit and emphases of General Congregations 31, 32 and 33" in serving Christ's mission, "the prophetic proclamation of the

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*Left: Delegates
at mass, GC34
Center: Deliberations
in the Aula, GC34
Above: Deliberations
in the Aula, GC34*

Men for Others, Men with Others

*Below: Father General
Peter-Hans Kolvenbach
presides a session in
the aula, GC34*

Gospel.” Jesuits are called to “spiritual and community renewal” and, as the integrating factor of all Jesuit ministries, to the service of faith and the promotion in society of that justice of the Gospel which is the embodiment of God’s love and saving mercy.”

But Jesuits serve faith and promote justice in several inescapable contexts. Among the most important are the cultures in which they live and work and the men and women of other religious beliefs and even of no such beliefs at all. So the

congregation documents begin by stating clearly and repeatedly that faith and justice for the Jesuit are inseparably linked with insertion into the culture in which he is working and with openness to understanding and appreciating the religious experience of other men and women.

From the overall perspective, the congregation turned to particular aspects of Jesuit life and mission and service in the Church. The documents that resulted speak of the nature and practice of the priesthood by Jesuits; the single apostolic

Ite inflammate omnia



vocation in which all Jesuits, priests, brothers and scholastics, participate; the vows of chastity and poverty; and the promotion of vocations to the Society.

Jesuits serve in the Church in the midst of “the dialectic of change” in the contemporary world and at the same time “in the Church, with the Church and for the Church.” They do so, of course, “in accord with the tradition of Catholic theology that our first fidelity must be to God, to the truth and to a well formed conscience.” That service includes a commitment to ecumenism, a “sign of the times.” At least as much a sign of the times is the place and mission of the laity in the Church, a subject which drew from Jesuits all over the world an enormous number of requests that the Society consider how laity and Jesuits might best work together.

Because “...the Church of the next millennium will be the Church of the laity,” the congregation asked the Society to put its resources at the service of laymen and laywomen as they responded to their call to ministry flowing from the very fact of their baptism.

The document that has drawn the most media attention is entitled “Jesuits and the Situation of Women in Church and Civil Society.” It described the situation of women today, recognized the role and responsibilities of Jesuits in that situation, asked the grace of Jesuit conversion, expressed appreciation for all that women have brought to “the nurturing of our own faith and much of our own ministry,” and pointed out ways in which Jesuits could and would be in solidarity with women in their struggle for justice.

The Congregation dealt also with other sectors of Jesuit mission and ministry, with communication as a new culture, the intellectual dimension of all Jesuit ministry, Jesuits and university life, secondary, primary and non-formal education, parish ministry and, as a recommendation to Father General, further study on ecological issues.

Throughout the work of the congregation runs a theme, seldom put into words but influencing all that it did. The theme is “partnership.” The congregation sees the Society of Jesus living out a partnership of a heritage from the past through its Constitutions and the Spiritual Exercises and



a commitment to the future through the decisions of the congregation. It sees Jesuits in a partnership of faith and justice and culture and interreligious dialogue, a partnership in ecumenism and with the laity in mission, a partnership in which Jesuits are not only “men for others” but also “men with others.”

Fittingly, in its concluding statement on the Jesuit way of proceeding, the congregation made its own a prayer by its well-loved former Father General, Pedro Arrupe, that Jesuits might truly be “companions of Jesus, collaborators in the work of redemption.”

(Yerabook 1996)

*Above: Delegates attend a concelebrated mass in the Gesù, GC34
Below: Closing session of GC34, the delegates sing the Te Deum*



Reflections on GC35

Nine Memorable Weeks in Rome

Michael Holman, S.J.

The 35th General Congregation ended on the evening of Thursday, 6 March, 2008, after nine weeks in session. Before we bade a final farewell to one another, Fr General Nicolás along with the members of his new General Council and all 220 delegates celebrated Mass before a large congregation in the Gesù Church. After communion, a choir made up largely of Jesuit students at the Gregorian University, led us in the singing of the *Te Deum*. As we sang, incense was sprinkled over a brazier that had been

placed on the altar. Its fragrant smoke rising up above us symbolised our prayers of gratitude for what we had experienced and of intercession for all that lay ahead.

Farewells are indeed times for expressions of thanks and there were many of those during the last week of the Congregation, not least on the final day. We were appreciative of the participation of Jesuit brothers at a Congregation for the first time. Thanks were expressed to the members of the many communities who had hosted us; to the secretaries, the logistics staff and the members of the steering committees and drafting commissions who had all, in their different ways, guided us and our business



for the previous nine weeks. And there were many of us who had particular reason to be grateful to the infirmarians who had coped so well with the effects of the various viruses that had been circulating amongst us during those winter months.

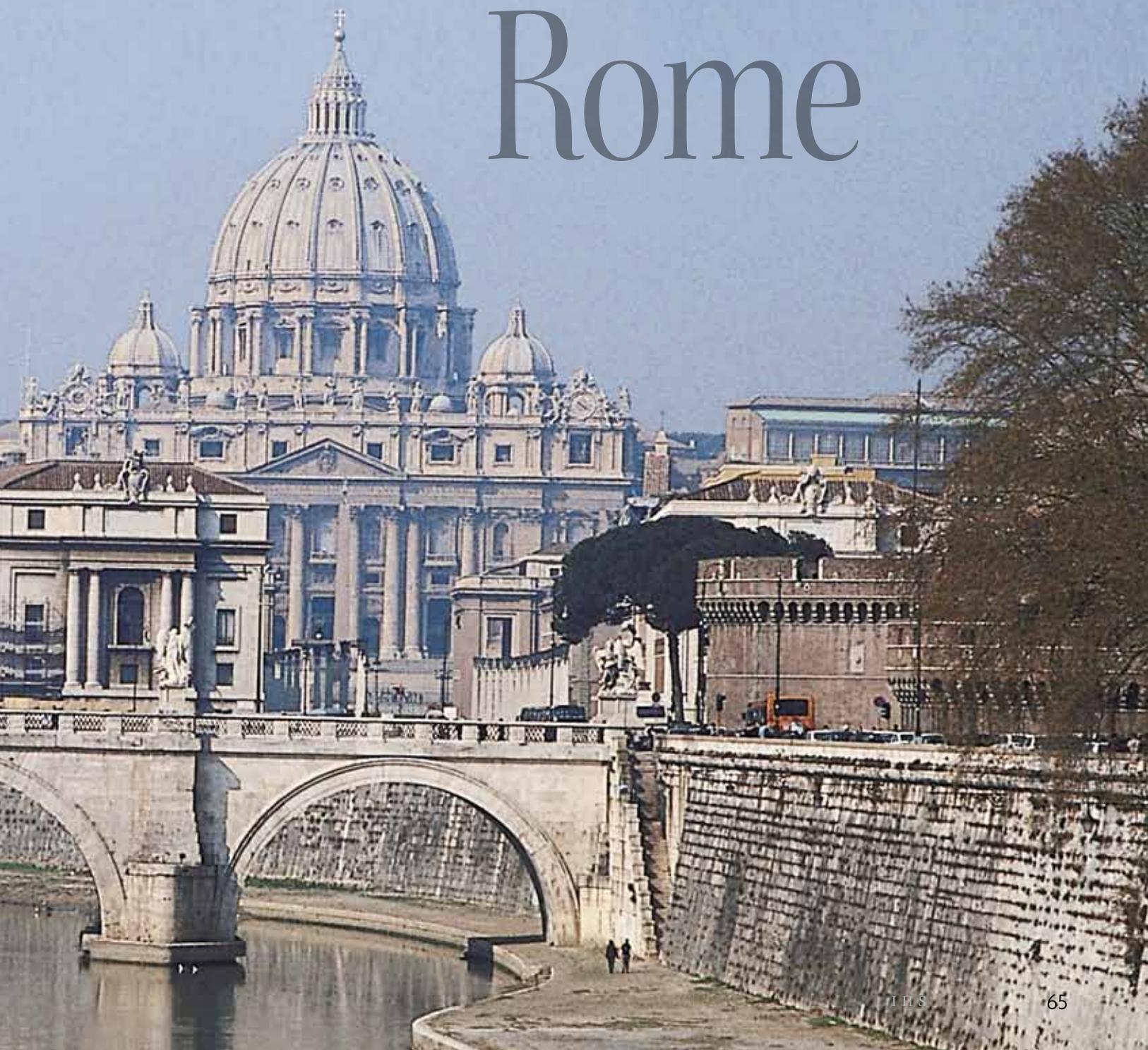
A special word of thanks was reserved for the team of translators who worked so tirelessly and efficiently while, at times, having to struggle with our various eccentricities and idiosyncrasies. During the final session, they were given a chance to take their revenge and they did so in grand style by presenting the “Adolfo Awards”. I was the recipient of one, the aptly named “spaghetti

prize”, for the longest sentence offered for translation. It was, so they claimed, ten lines long and replete and no doubt contained many challenging subjunctives!

Two days later, I left Rome and as I sat in the departure lounge of at Fiumicino Airport waiting for my ‘plane home, many memories of the previous weeks came flooding back.

First and foremost they were of that unforgettable election day: the early morning Eucharist in the Church of the Holy Spirit, adjacent to the Curia; the hour of silent prayer in *Aula* with which the election process itself began and the long lines of del-

Rome



Nine Memorable Weeks in Rome

Below: Father General Adolfo Nicolás with the simultaneous translators, GC35

legates and community members waiting to greet the new General with which it ended.

No less vivid that Saturday afternoon were memories of the audience with the Holy Father three weeks before, in the magnificent *Sala Clementina* of the Vatican Palace. The Pope had confirmed our mission in the service of the Church today and had in the process demonstrated both an empathy for our charism and an understanding of the real complexities involved in carrying out what he expects of us. “The Church needs you, counts on you, and continues to

turn to you with confidence, particularly to reach the geographical and spiritual places where others do not reach or find it difficult to reach.” Our lengthy and enthusiastic applause was still ringing in my ears: we had indeed been very moved by his words.

As my flight for London was called, there were memories too of our heartfelt farewell to Fr Kolvenbach, just a week before. We had all benefited from so much he had given us, not least his wisdom, his capacity to renew us in our Jesuit vocation, his sense of humour, his precise attention to detail and his already legendary capacity to remember people and places in our provinces often better than we could ourselves. Our farewell came from the heart: both the warm words of Fr Nicolás and our spontaneous and affectionate response expressed not only our sentiments but those of our brother Jesuits around the world.

Such memories, and a good many more, will long remain with all who participated in the Congregation as an inspiration for the work of the months and years to come.

Most of all, I am personally grateful for

Vatican



an experience of Jesuit community that was truly unique. How remarkable it was that 220 men, gathered from most nations on the planet, could so quickly become friends, trusting one another sufficiently to engage in those intimate conversations that took place in many places around the Curia building throughout the four days of confidential, one to one consultations, or *murmurationes* as we say, which preceded the election of the new General.

This spirit of companionship developed further during the many weeks of hard work that followed. It was a companionship founded on the time set aside for prayer together at the beginning of each day and on our celebration of Mass at the end. It was further strengthened by our sharing at meals, our walks to and from our various residences and our occasional outings hither and yonder. This sense of being a community of friends in the Lord contributed significantly to our many discussions about the mission and life of the Society and especially to those which focussed on the topics of the six decrees which the Congregation would approve during its final week.

We were a group of men dedicated to following Christ who, aware of their limitations, had resolved to discuss, debate, agree and disagree, honestly and openly, prayerfully and reflectively, about the meaning of their vocation and mission today. This was the context in which the Spirit of Jesus got to work. Indeed, for me, these weeks were, above all, a powerful experience of apostolic discernment in common: of listening together for the call of the Lord and of asking for the wherewithal to respond to it generously, no matters the cost. To what end?

As Cardinal Rodé, the Prefect of the Sacred Congregation for Consecrated Life, had reminded us at the opening Mass of the Congregation in the Gesù Church on 7 January, General Congregations were for St Ignatius both “work and a distraction”. They were to happen infrequently and when they did they were restricted to electing a new General and to the consideration of “matters of greater moment” in such a way that they might contribute to the renewal of the Society’s life and mission. I am sure this Congregation has contributed powerfully to such a renewal. How?

Certainly, we have elected a new General



and a new General Council and that in itself makes for renewal. As Fr Kolvenbach himself remarked, new leadership can indeed help us respond more effectively to the new challenges facing the Church today. The opportunity to consider together those challenges – not least those presented by globalisation, threats to the environment and by a post modern culture often negative in its approach to faith – is also a potent source of renewal.

It struck me how often reference was made to a key phrase in the founding document of the Society of Jesus, the *Formula of the Institute*. Here, St Ignatius himself describes our vocation, in words reminiscent of his vision of Jesus in the chapel at La Storta, as “to serve as a soldier of God beneath the banner of the Cross...and to serve the Lord alone and his Church, under

Top: Father General Adolfo Nicolás receives a token from Pope Benedict XVI
Above: Father General Adolfo Nicolás presiding at a session of GC35

Nine Memorable Weeks in Rome

the Roman Pontiff, the Vicar of Christ on Earth”.

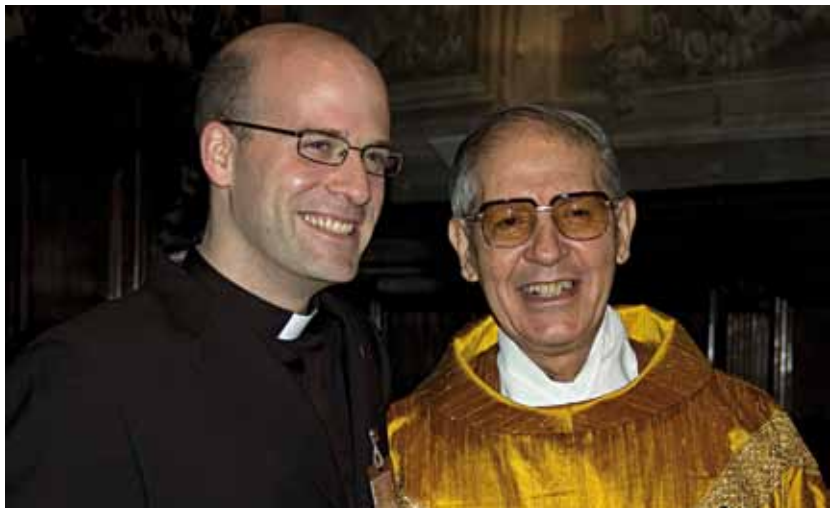
By challenging us all to look honestly at our life in the Church and our work in the world, from the perspective of the writings and experience of St Ignatius and his first companions, this Congregation will help us follow Jesus as his companions more closely and more generously. For us Jesuits, that is the main source of our renewal and that, we trust, will be the lasting significance of our work.

That explains what I especially like about the six decrees the Congregation approved. They call us to a closer companionship with Christ and to a more authentic living of the implications of that companionship in the realities of our world today.

The decree on *Identity* speaks of our lives at the service of the Jesus who is living water, alone able to satisfy the many thirsts of the men and women of our time, our own included. The decree on *Mission* reflects on our service of his mission today which is above all one of joining him in the urgent work of reconciliation – with God, with one another and with creation. This mission is increasingly universal and so our *Governance* decree examines the ways in which we can become more available for this more universal mission. Many of us know very well that so much energy and enthusiasm for mission now comes from our collaboration with others.

Our decree on *Collaboration* identifies a number of ways in which our working with others can become more effective by being more informed by the spirit of Ignatius. The document which responds generously to the letter and allocution of the Holy Father reflects on the implications of a mission which is carried out in a spirit of “affective and effective” association with the Vicar of Christ.

Finally, the decree on *Obedience* understands our life in terms of a closer personal





identification with him whose identity it was not to do his own will but the will of the one who sent him. In many ways, that is the core of it all.

*Different moments
of General
Congregation 35*



Implementation was creeping to the top of our agendas during the last days of the Congregation. Indeed, I suspect that, paradoxically, it is only when it has ended that the real business of a General Congregation gets under way. I would not want for a moment to diminish the value of the process itself, nor its results. Nonetheless, there is a way in which what we discussed over the nine weeks we were together matters only in so far as it makes us better able to serve Christ, his Church and the people he loves. What might this implementation involve?

By June 2008, we will already have got involved in meetings in all our provinces and regions designed to help us identify the practical steps we need to take to put the decrees into practice. But implementation is more than that: it is also about our breathing some of that spirit which animated this General Congregation.



So the best way, it seems to me, to implement this Congregation is for Jesuits, as individuals and as communities, to do what they can to live as we did in Rome during those winter months in 2008: as companions of Jesus, drawn from all over the world, of all ages and many backgrounds, committed to listening together to the call of our one Lord and to asking for whatever it takes to respond to his call generously, no matter the cost. That, I hope and trust, will be the lasting achievement of GC35.

(Yearbook 2009)



Identity

In the Footsteps of Saint Ignatius

Peter-Hans Kolvenbach, S.J.

No Jesuit may dream or ambition to become Superior general of the Society of Jesus. Saint Ignatius was strict and very consistent on this point: even *desiring* the office rules a Jesuit out of consideration. But especially in Spain and Italy a list of likely candidates to lead the nearly 20,000 Jesuits always makes news.

In 1983 my name was on no one's list; in January of this year, Father Adolfo Nicolás' name did not appear among the favourites. So the Jesuit who is elected is a surprise to many, and especially to himself.

On the day set for the election, the 225 electors celebrate the Eucharist together and then enter the meeting room to pray

for one hour in silence, but only after listening as an elector reminds them of the profile and the job-description of the General Superior Saint Ignatius inscribed in the Constitutions. It is such an ideal picture that even Ignatius recognized that finding all these qualities in any one person would be highly unlikely. He had to add this consoling note: "If any of these qualities should be wanting, the new superior general should at least not lack "great probity and love for the Society". This love for the Society is not just a question of feeling; it needs to be incarnated. If a Jesuit is a servant of Christ's mission, it is highly probable that the General Congregation



will prefer to elect a Jesuit “on mission” to announce the Good News of the Lord wherever Christ is unknown or poorly known. It is quite significant that the last three elected superior generals were all “missionaries”: Europeans who had been sent to Japan or the Near East.

The age of the elected superior general obviously plays a role. A long generalate of more than twenty years has the advantage of assuring continuity; a shorter generalate allows a fresh start, a new departure in the life of the Society. In any case the superior general is elected for life – something Father Pedro Arrupe interpreted as “a lively generalate”: as long as he is able to give new life to the Society. It is quite unlikely that a Jesuit who never left his home country, who speaks only his native tongue, who never had the experience of being a superior, who struggles with serious health problems and has no commu-

nication skills, will ever become the superior general even if he is a holy man and an outstanding Jesuit. Even without such handicaps, a Jesuit will feel unprepared for the job: there is no path of training or preparation to learn it. In my case, because Father Arrupe was difficult to understand after the stroke that paralysed him, our conversations were fairly limited.

I was just speaking the truth when, in a short message to the Society after my election, I had to confess that I did not know the worldwide Society. I had always considered the decision of my superiors to

*Left: Father General Peter-Hans Kolvenbach with Pope John Paul II
Center: Father General Peter-Hans Kolvenbach in Saint Peter's Square
Right: Father General Peter-Hans Kolvenbach in the Aula of the Congregation*

225 electors



In the Footsteps of Saint Ignatius

*Below: Father General
Peter-Hans Kolvenbach
with the Brothers,
GC34*

send me to the Near East as a great grace of God: the spirituality of the churches of the East and the wisdom of the people in Lebanon, Syria and Egypt were tremendously enriching for my Jesuit life, despite the everlasting conditions of war and turmoil in this explosive area.

But the struggle for human survival and Christian faith in the Near East had as one consequence that world-wide issues could be obscured. Things like the implementation of Vatican II, increasing secularisation, the theology of liberation, the renew-

al of consecrated life and tensions in Jesuit relations with the Holy See remained far from our apostolic concerns in the Near East. Once elected superior general I had to discover the Society world-wide. I am still most grateful for all the advice and help given by the staff of the Jesuit Curia that made an apparently impossible mission possible.

In the 24 years after my election I visited practically all the countries where Jesuits work: I met them in highly sophisticated institutions and in slums, in parishes and





in refugee camps, in novitiates and in third age communities, in spiritual centers and in radio or television stations. I had the privilege of meeting at close range a large group of Jesuits dedicated, despite human limitations and inevitable weaknesses, to continuing Christ's mission. Often they did this in extremely demanding situations, not only in terms of material poverty but also spiritually, when their mission was not welcomed by "modern life" or religious fundamentalism, or when it was simply greeted with cool indifference.

And then there was the enormous privilege of knowing some Jesuits called to follow "*ad pedem litterae*" the words of the Lord: there is no greater love than to give one's life for one's friend. I knew Jesuits in El Salvador, in Africa, in India, and here in Lebanon, who gave their lives in testimony of love and fidelity to the Lord.

All these encounters taught me to love the Society – all these "friends in the

Lord" as Saint Ignatius called them. We have to thank the Lord that in spite of a sometimes disconcerting diversity of personalities, characters, languages and cultures, the universal body of the Society has remained, not "uniform," but "united in hearts and minds." It's a union founded on the unique experience of the Spiritual Exercises that has put us all together on a pathway to God, inspired to continue by Christ's mission.

Because the Lord desires with a great desire to save and to heal our world, building bridges across frontiers becomes crucial for Jesuits. As the recent General Congregation sees it, there are three Ignatian principles that enable us to engage in Christ's mission to unite a fragmented world: the love of God our Lord, our union of minds and hearts, and the obedience that sends each one of us in mission to any part of this world.

(Yearbook 2009)

Above: Electors react to Father General Peter-Hans Kolvenbach's resignation
Middle: Father General Peter-Hans Kolvenbach after submitting his resignation to the General Congregation

Jesuits all over the world, starting right from St Ignatius, have been men with a deep love and respect for nature, which they have imbibed from the Spiritual Exercises. It starts with the meditation of the Principle and Foundation and ends with the crowning ‘contemplation for obtaining love’.

Leo D’Souza, S.J.

When Father General Adolfo Nicolás SJ, convoked the 36th General Congregation, he asked all Province and Regional Congregations to respond to the question: “What do we discern to be the three most important calls that the Lord makes to the whole Society today?” Among the responses received to this question and synthesized by the *Coetus Praevius*, the care for our common home took an important place.

There was also a call to deepen the integration of our spiritual experience. Instead of considering these as two different issues both could be seen as one—following the call of Pope Francis in his encyclical *Laudato Si’*—to put God back into the environment.



GC36 should lead us to an Ecological Conversion



GC36 should lead us to an Ecological Conversion

The Ecological Crisis

For many generations, ecology was a subject of study for biology students with no practical applications for daily life. Two books, *The Silent Spring* by Rachel Carson and *World without Trees* by Robert Lamb, shocked people. When it was noticed that large tracts of forest had been cut down for various needs—especially for the fast growing industries—and rivers were being polluted by the effluent from these industries, a worldwide awareness was created about the possible consequences of these human intrusions into nature.

As a first reaction tree planting programs were initiated and exercises to clean rivers were started. However, people soon realized that such efforts were of not much use as these touched the consequences and not the causes of environmental destruction. The trees continued to be cut and rivers continued to be polluted in spite of national and international programs.

It is now recognized that environmental problems have economic, social, political and cultural forces at their origin. It is only by taking these into consideration that ecology acquires its full human scope. Therefore, biologists, sociologists, economists and politicians have reflected on the causes of the problem and have come out with various solutions. Most countries have ministries to take charge of environmental issues. National and international bodies are holding conferences and proposing solutions to check deterioration of the environment. But in spite of all these efforts the situation has been steadily deteriorating. The Global Biodiversity Outlook report states that despite numerous successful conservation measures supporting biodiversity, none of the specific targets were met, and biodiversity losses continue. Despite an increase in conservation efforts, the state of biodiversity continues to decline, according to most indicators, largely because the pressures on biodiver-



sity continue to increase.

Pope Francis confirms this in his recent encyclical, *Laudato Si'*. He says that the international community has made little progress in protecting biodiversity, stopping desertification, or reducing greenhouse gasses because of a lack of political will; and that what agreements have been made have been poorly implemented. In a report which came a month ahead of the climate summit in Paris (2015), Christiana Figueres, Executive Secretary, UN Framework of Climate Change (UNFCCC) warned that the world needs to do much more to keep a tab on global warming as voluntary contributions pledged by countries to cut carbon emissions will not help in maintaining global temperature rise under 2 degree Celsius by year 2100.

Reasons for the crisis

The reason for this failure is because what has been undertaken, though much, has touched only the consequences and not the root causes of environmental degradation. It is imperative therefore to pay attention to the root causes three of which are refusal to be a creature, selfishness and consumerism.

Refusal to be a creature

God made man according to his own likeness. Man, however, wanted to be not just like God but to be God himself. This was Adam's temptation and the temptation of all of us, his children. To consider ourselves gods, our own masters, to decide what is good and not good is the primeval temptation of humankind. Giving in to this temptation humanity has decided, for



*The gardens of the
General Curia, Rome*

example, which plants are good and which are not good. The latter are termed weeds and destroyed to make way for the former which are tended with care. Forests are destroyed to grow cash crops of economic value. Similarly industries today use the various elements of the earth to manufacture products, although in the process, the waste which is generated pollutes soil and air, resulting in climate change. The rich and the powerful decide their priorities unmindful of how these decisions affect the poor in terms of their livelihood and welfare. By playing God, the human being has rejected or has forgotten the truth that one is a creature. When one gives up the humility of admitting this truth, one loses the bond of peace with the creator, with self, with others and with the rest of the creation. Even when trying to solve the crisis we humans feel that we can do it without God. According to William Byrne, ‘the tragedy of *Laudato Si*’ is that Pope Francis suggests that we seek God’s help to save the earth.’

Selfishness

This is at the heart of the environmental crisis. The “me, mine, don’t care for others” mentality is very widespread today at the personal, community, national and international levels. The refusal to sign international treaties on climate change, the refusal to accept refugees out of fear that our economies and comforts will be jeopardized are just two examples of this mentality. The “not in my backyard” attitude to deal with waste by throwing it in the neighbor’s property or persuading poor countries to accept medical, electronic and

nuclear waste for a fee, destroying agriculture produce in order to keep up prices are a few others. When persons and nations hoard things for themselves and refuse to share the goods of the earth with others at the personal or community levels, this greed leads to exploitation and injustice. Selfishness, of course, is subtly practiced and is never publicly accepted even by us, religious. It needs a lot of discernment and honesty to pinpoint and accept areas of selfishness in our personal and community lives.

Consumerism

This is one of the important causes for degradation of the environment. The author of the *Book of Wisdom* warns the Jews living in Alexandria against the prevailing philosophy of life which advocated the idea: “Eat, drink and make merry. Tomorrow we may not live”. Living for today using as much of the world’s resources without a thought for tomorrow has been man’s way of thinking and acting. It is the present day culture of the supermarket, which offers goods that are not really needed.

Television promotes consumerist and hedonistic values that are destructive of life, community and the environment. It promotes a mentality that fails to promote genuine human growth. Victor Lebow, an American retailing analyst, said in his paper, “Price Competition in 1955”, “Our enormously productive economy demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfactions, our ego satisfactions, in consumption. [...] We need things consumed, burned up, worn out, replaced, and discarded at an ever increasing pace.” Much of the world has followed the Americans. Our consumer culture has developed in lockstep with our consumer economy. Products that didn’t exist so many years ago are offered today by the industry as

GC36 should lead us to an Ecological Conversion

basic indispensable necessities.

We religious too are children of this world that bombards us with such messages and we imbibe these values. The craze for the latest electronic gadgets especially to access social media is concrete and widespread even among the religious today.

So what should GC36 call us to?

Ecological conversion

No crisis of the present magnitude can be resolved without supernatural means. The Christian response, as noted by John

Paul II and clearly declared by Pope Francis, is an ecological conversion, whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. According to Thomas Reese, SJ, a systematic overview of the crisis from a religious point of view is the greatest contribution of *Laudato Si'* to the environmental dialogue. Until now, the environmental dialogue has been framed mainly with political,

scientific and economic language. With this new encyclical, the language of faith enters the discussion—clearly, decisively and systematically.

Jesuit Commitment to Conservation

Long before the slogans of today about the environment and conservation were heard of, Jesuits were already proactive in their love and respect for the environment. Jesuits all over the world, starting right from St Ignatius, have been men with a deep love and respect for nature which they have imbibed from the Spiritual Exercises. It starts with the meditation of the Principle and Foundation and ends with the crowning 'contemplation for obtaining love'. Jesuits have their own 'environment

saint' – Joseph Anchieta of Brazil called "Adam before the fall" because of his ability to communicate with animals, birds and even reptiles.

The early Jesuits who went to evangelize the new world were not satisfied with only the preaching of the Gospel. They were also engaged in studying the geography of the land, tracing the rivers to their origin, cataloguing the plants and animals and noting how the natives used them for food or medicine. In undertaking such tasks, they were confronted not only with hardships of the unknown terrain but also the opposition of the locals, which resulted in some of them being brutally killed. Jesuit missionaries took sides with the natives who were being exploited and robbed by the colonial invaders by organizing cooperative agriculture and marketing. This was done even at the expense of the Society being suppressed by powerful and influential forces accusing the Jesuits of sedition.

In India, several Jesuits have engaged themselves in the multifaceted issues of the environment. Most Jesuit provinces have an ecology commission, which is expected to supervise, monitor and guide ecological initiatives in the province. Some of the important areas of Jesuit contribution have been taxonomy, biodiversity, ethnobotany which are the foundations needed for conservation and large scale multiplication of local endangered plants for afforestation of degraded areas, and bioremediation. Most institutions have green initiatives like tree planting, water harvesting, and waste management. Retreat centers offer eco-retreats and eco-spirituality programs.

Jesuits too need conversion

All this is laudable. Nevertheless, a closer look shows that these activities and projects have not touched the heart of the matter. They have not resulted in conversion of the heart. We have not got out of our comfort zones. Our personal life styles have changed very little. We cannot certainly claim to be living a simple life. Avoiding vehicles for covering short walkable distances, rational use of water, minimizing waste generation, careful use of energy all of which were suggestions made in earlier Jesuit documents, have not yet become a part of our way of life. We need



to move from the admiration that causes the fascinating action of the Creator God to engagement, and to the radical life expected from a disciple of Jesus.

There is no such conversion if it does not involve a transformation of our lifestyles, of our personal behavior. In a world where poverty affects the lives of millions we still live a fairly secure and comfortable life little concerned about the poor. Pope Francis has called for a poor Church for the poor. Poverty, voluntarily chosen by the Church, will be an act of solidarity with a world teeming with millions of poor people, and a protest against the poverty that is forced on them. However, for this to happen we need a change of heart. We need a heart that sees and feels what is happening around us. Merely offering economic, social or political, even moral guidelines is not going to bring about this change of heart.

This is a long struggle which needs much more than human good will. We have destroyed this world made by God and are trying to set it right without His help. We have to put God back into the environment to set it right. We can awaken our hearts and move towards an “ecological conversion” only if we see the intimate connection between God and all beings, and more readily listen to the “cry of the earth and the cry of the poor,” says Pope Francis.

Helps for conversion

Three important religious apps (to use a modern terminology) are available for us that can help in this journey of conversion. These are sources that we have but are not using to bring about a conversion of heart.

Daily office: Most Religious gather twice a day and pray the psalms, and other prayers, as a community. We Jesuits are expected to fulfill this obligation in private. These psalms constantly allude to the power, grandeur and sacredness of God’s creation. This prayer could serve to evoke reverence and respect for the goodness of God’s creation. Moreover, a religious’ commitment to contemplative prayer and silence affects how we view and relate with the world around us. Father Ernie Larkin, a Carmelite spiritual writer, says, that with minds and hearts renewed, this prayer of

hope has the potential to expand our horizons and inspire us to think of new and more innovative ways to address the threat to the ecosystem.

Daily Eucharist: Ignatius places the Eucharist at the centre of our life. Participating in the Mass is about recognizing God amidst our daily struggles and joys, a God whose love is poured out in a special way through the sacraments.

The celebration of the Eucharist is inherently connected with the care of creation. Tony Mazurkiewicz O. Carm says in his book, *A Look at the Carmelite Tradition and the Call for Ecological Consciousness*, “Willfully contributing to the destruction of the species or to pumping more and more carbon dioxide into the atmosphere, must be seen as a denial of Christ. It is a denial of the meaning of all that we celebrate when we gather for the Eucharist. In the same way that the Eucharist is the lifting up of creation to God, so too is our respect and responsibility for God’s creation. When we make memory or “anamnesis” in the liturgy we journey through God’s immediate presence. We gather up all of creation and pray for transformation through, with and in Christ.” When we recite in the Lord’s prayer, “Give us today our daily bread,” our prayer will be effective only if we have the humility to align ourselves not with just other human beings but bond ourselves with all crea-

The gardens of the General Curia, Rome



Laudato si’

GC36 should lead us to an Ecological Conversion

*The gardens of the
General Curia, Rome*

tures looking to the Father for their daily nourishment. “*Oculi omnium in te sperant, Dómine: et tu das illis escam in témpore oportúno.*” The dismissal at the end of the mass is a call to gather whatever we have experienced during the celebration and to apply it to our day-to-day duties in the world and to engage ourselves in the challenges facing the world.

The Pulpit: We are called today to challenge the human race to ground itself and embrace the ecological crisis, as we know it. Jesuits have faced such challenges and paid for it with their lives and even at the expense of being suppressed. We are not alone in facing the challenge. God is with us and offers us a path of hope in love. God, who willed and called into being all living things, did not stop to love and allow their continuance. Not man who is evil enough to destroy creation is the Lord of creation but God who wills life – the human being’s life and the life of all creatures. He does not allow himself to say no to his creation, not even because of the human being who has introduced in creation, which is in itself good, the seed of evil and destruction. God does not wish death, – not even that of the sinner. So even, in this case God wishes that the human being turn back and live. This is the Christian

basis and of hope. We have to share this hope with others through our preaching.

Today we need people who do not just bemoan the destruction of the environment but who instill hope. Most of us do not see the connection between our religious duties and the environment and hence do not think of making environmental matters a subject of our preaching. We still live in the assumption that environment and religion are two different issues. Lecturing and writing articles about the environmental is fine but preaching from the pulpit? We subscribe to what an on-line Catholic journal recently wrote, “The Christian world view is not about saving the earth but in saving souls.”

What is needed now is a strong and persistent voice of prophecy like that of Elijah, calling people back to a true and authentic relationship with creation. He constantly warned the people that their going away from God has resulted in the earth being scorched, fertile land being turned into deserts and rivers being dried up. He also instilled hope in them that if they return to God, He would restore the fruitfulness of the earth. It is Good News when we speak of hope in the face of the world’s despair, when we stand in solidarity with marginalized or suffering people so that they know they are not abandoned on the cross, when we insist that creation belongs to God and is not for human domination or exploitation.

Conclusion

In his letter ‘Our mission today’, Father Peter-Hans Kolvenbach wrote that in spite of all that has been done to spoil the environment there is still hope and that God so loved the world that he sent his own son to redeem it. We need to awaken this hope in ourselves through our spiritual renewal using the daily office and the daily Eucharist and to share this hope with others through our preaching. How do we respond? How



Many Sparks, One Fire

The Society of Jesus has carried a flame for nearly five hundred years through innumerable social and cultural circumstances that have challenged it intensely to keep that flame alive and burning. Things are no different today.

In a world that overwhelms people with a multiplicity of sensations, ideas, and images, the Society seeks to keep the fire of its original inspiration alive in a way that offers warmth and light to our contemporaries.

It does this by telling a story that has stood the test of time, despite the imperfections of its members and even of the whole body, because of the continued goodness of God, who has never allowed the fire to die. (GC35, D.2, n.1)



Young Pilgrims in the Footsteps of Ignatius

The simple phrase on the lintel of the Chapel of Conversion, “Here Ignatius of Loyola found God” had planted itself like a seed in my thoughts.

Silvia Geremia e Pietro Casadio
Translated by John J. O’Callaghan, S.J.

Pilgrims walking the different sections of the Ignatian Path

“Ever ahead!” Walking toward Manresa, the place where Ignatius passed through a time of crisis and search and emerged a new man, we too want to become new women and men, beyond our travels, our fears, and our tiredness. We are students, out of work or with only precarious jobs. We’ve walked and sweated, cooked and cleaned up, spent nights in sleeping bags, bathed and enjoyed the sun, been angry and laughed, prayed and celebrated life for some days together with

Jesuits and religious women who seem to be in love with this journey enough to have repeated it annually since its inception. We’re grateful to the Jesuits, the parish priests, the Franciscans and Benedictines, the Handmaidens of the Sacred Heart and the families that have accompanied us, taken care of us, opened their homes to us, who have quenched our thirst and guided us on our journey in the Basque Country, Navarre and Catalonia. Two of us will take turns talking about it.

Silvia: As we arrive at our destination, I ask myself whether it has happened to my traveling companions as it has to me, placing myself physically “in the footsteps” of Ignatius, to recognize some of them as very similar to my own footsteps. And now I ask

Manresa





myself: what will remain with me of the many emotions I've felt these days of travel? In the end, will all the dust of the journey seem to have *dirtied* our glasses – those filters with which we look at our world – or will it in fact have *upgraded* them, enabling us to see reality more clearly, to plumb more deeply relations with ourselves, with others, with God?

I don't think my original motivation could be called *desire*. It was rather anger, pure sorrow, fright, and obstinate solitude, thick skin, which the pelting rain of Loyola, the first step of our journey, had soaked and with great difficulty softened so that a germ could sprout and flower. The simple phrase on the lintel of the Chapel of Conversion, "*Here Ignatius of Loyola found God*" had planted itself like a seed in my thoughts. It was a desire and a question which did not cease to root and ramify with all its meaningful implications. It gave me material to work on without haste, letting it speak to my heart, not just my head. To fall in love with God, to *be* in love with God, to hand myself over to God, to surrender to God...

At Pamplona, where Ignatius was wounded in battle, my footsteps and his suddenly merged: I recognized that I had broken my foot, and I asked myself what I had to do about it. Ignatius' story had given me Good News: for one who has begun to follow the Lord, there is no such word as "it's too late



Young Pilgrims in the Footsteps of Ignatius

*Below: On the Camino,
you are bound to meet
all kinds of people*

now” — all there is now is to put one foot after another, and the “another” includes the possibility of a life infinitely more interesting and full.

The other place that proved to be splendid and crucial to my pilgrimage was Xavier, where Francis Xavier was born. There, on the lawn in front of the castle, under the vault of stars in the silence of a night-vigil, I began to see and recognize the faces of my travel-companions. They became friends who, while pursuing their own equally fatiguing journeys, still found the energy to help me pass from silence to communication and to rejoice with me over the miracle of having discovered, scrabbling in the mud, my long-hidden gifts which I wanted to try to invest in.

From that day onward, I began to recognize how we were passing around—besides our bottles of water—smiles, and tears which cleared our throats, and the awareness of a shared wreckage on which we could re-

build. Each one, at some point, spontaneously shared with a companion an unimagined discovery: God wants to do great things with me!

If, at Pamplona, I had discovered being personally loved, at Xavier I met the Church. I learned to be amazed at how others could be prophets and investors of our resources better than we could ourselves. I learned to be amazed and to begin *to trust*—I, the one who had begun the pilgrimage without even seeing the faces of my companions, so concentrated was I on holding my ground for fear of going completely to pieces.

Pietro: So then we left Loyola—having arrived there independently from so many different places—to follow St. Ignatius’ itinerary after his initial conversion in 1522, when he decided to betake himself to Barcelona so as to embark for the Holy Land.

The first stretch suddenly gave me a sense of the exertions the trek would demand: some twenty kilometers a day, but full of hills and valleys in the Basque mountains, easternmost part of the Cantabrian Girdle, with occasional segments by bus or train. I recognized right away, already as we reached Pamplona, that I felt well prepared spiritually but that I needed to review the trim and arrangement of my physical energies. Arriving at the understanding that, on pilgrimage, every step is one of gratitude to God, a request for help and a promise to stay faithful—that took time to grasp.

Think for example of the very long night walk, torches in hand, from Pamplona to Xavier, the little village of Navarre where St. Francis Xavier was born. I arrived there exhausted, in pain from the blisters on my feet, asking myself almost angrily, what the sense of all this fatigue was. About an hour later I became aware of being so tired that I couldn’t hold on to the personal discernment that had brought me here, I could only entrust myself to the Lord; then I finally had the opportunity—I’d say the grace, given gratuitously, not sought—to feel myself really free regarding the choice I intended to make.

The following days were also pretty demanding: first the stretch that brought us to climb the Montserrat range up to the splendid Benedictine monastery set into the rock where Ignatius had consigned his sword and himself to “the black Virgin.” Thereafter an open-air Mass, as the sun rose over the peaks

Xavier





above the monastery while the valley was still encased in cloud, to begin a fascinating trek, the long and intense descent toward our goal, Manresa. Forty kilometers from Barcelona, it is the city where Ignatius was called “the Sack Man” because the sackcloth he wore, left an indelible mark on whoever met him, listened to him, took care of him while he was fashioning the original nucleus of his Spiritual Exercises.

In this last stretch of the road I really felt like a pilgrim, at the mercy of the street or of any stray dog who growled at me and showed

his teeth. In other words, I felt totally in the hands of a benevolent and merciful God.

If I may hazard a reflection on the experience: to be a pilgrim in some way forced me to confront my body, my mind and my spirit; to purify and get rid of everything unnecessary, including “my” discernment. Fatigue stripped it of flesh, reduced it to bone—to its essence and simplicity—dispossessed me of it. That done, choice is much easier. Sometimes in life we complicate things uselessly. I am tranquil: the goal is coming closer, a new path can begin.

The Camino takes pilgrims through some spectacular natural sceneries

Sacred Heart: A Parish on the Border

The Italian Jesuits who founded the Church in this area had to develop new institutions with few resources. That spirit lives on in the DNA of the local church, according to Fr. Ron Gonzales, an El Paso native and pastor of the Jesuits' Sacred Heart Parish.

Thomas Rochford, S.J.

El Paso, Texas, wedged between the U.S. and Mexico, has always been on the frontier. The city traces its growth to the railroads that arrived in 1881 as west Texas developed farming, ranching and mining after the Civil War.

The Italian Jesuits who founded the Church in this area had to develop new institutions with few resources. Headquarters in Naples, Italy, were far away.

That spirit lives on in the DNA of the local church, according to Father Ron Gonzales, an El Paso native and pastor of the Jesuits' Sacred Heart Parish. "It has to be that way," he said. "Out here you are on your own, far away from New Orleans."

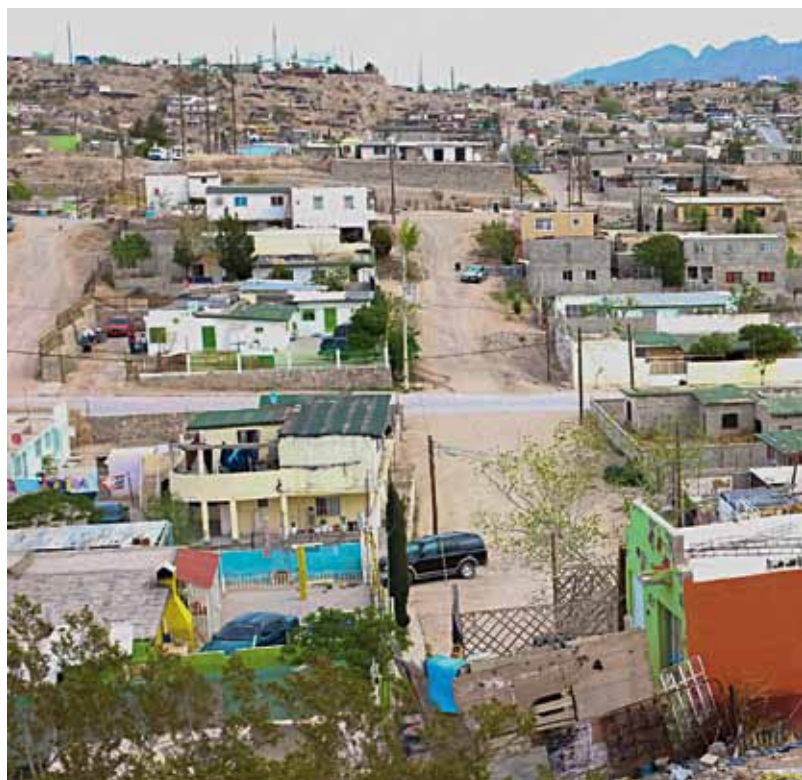
The best-known El Paso Jesuits invent programs to fulfill unmet needs.

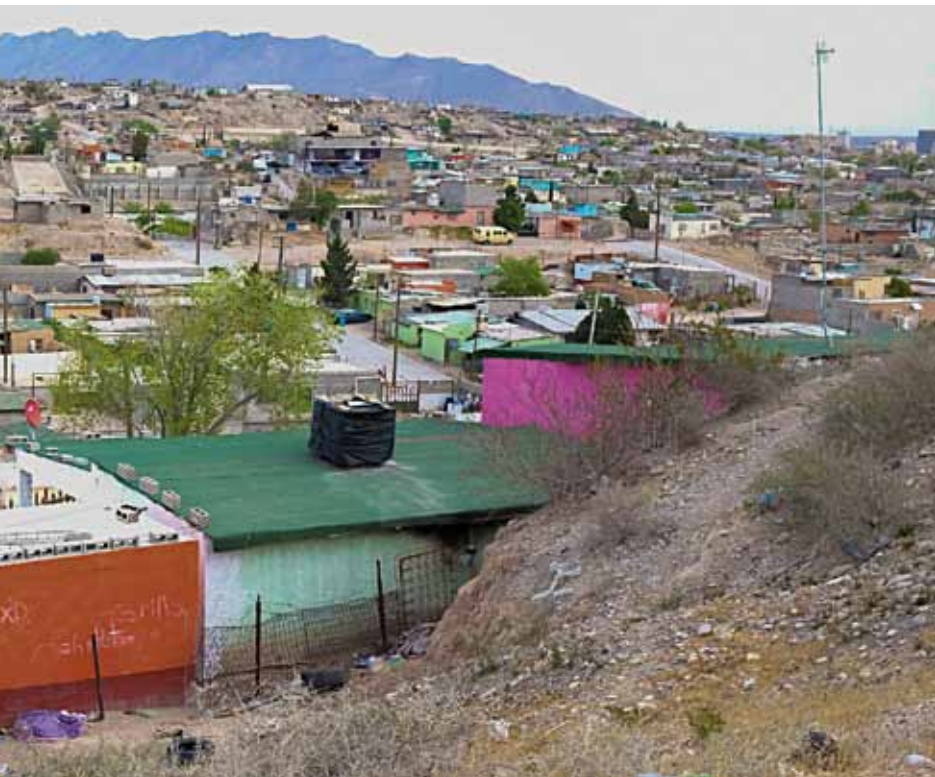
Fr. Carlos Pinto, known as the Apostle of El Paso, was the most prominent of a group of Jesuits from the Naples Province of Italy, who were driven out of their homelands during the Revolution of 1860 and became missionaries in the American West. From the rectory at Sacred Heart, Pinto and the Jesuits served faith communities up and down the Rio Grande Valley and on both sides of the border.

El Paso



The parish provides liturgy and sacraments to Catholics on both sides of the border. Many who come for early-morning Mass live in Ciudad Juarez, Mexico, but work in El Paso





Under his leadership, the Jesuits built 14 churches and seven schools between 1892 and 1917.

Fr. Anthony J. Schuler was the first bishop of El Paso and the only Jesuit U.S. bishop in his time. He entered the Society of Jesus in 1886 at Florissant, Missouri, studied at Saint Louis University and taught in Denver at Sacred Heart College, later to become Regis University.

Fr. Harold Rahm served at Sacred Heart Parish from 1952 to 1964. Known as the “bicycling priest,” Rahm left a legacy of nonprofits inspired by his work including an outreach center for gang members and other at-risk youth, an employment office, a thrift store, a credit union and homes for young people. Every morning, he delivered breakfast to the elderly on his bicycle.

Sacred Heart: A Parish on the Border

From 1964 until his death in 2006, Fr. Rick Thomas directed Our Lady's Youth Center, which expanded its ministries to the poor in Juarez, Mexico, in such areas as nutrition, physical and mental health, and education.

Recent pastors, Fr. Rafael García and Fr. Eddie Gros, continued that tradition and Sacred Heart Parish remains a busy place. Its office is open seven days a week to serve the needs of parishioners in one of the poorest neighborhoods in the nation.

According to the U.S Census Bureau, the neighborhood around the parish has a 64 percent poverty rate. The city of El Paso estimates the unemployment rate in

that area is 29 percent, triple that of surrounding cities. Only 18 percent of adults in the neighborhood have high school degrees.

The parish is the closest U.S. Jesuit ministry to the Mexican border. Pedestrians on the bridge over the Rio Grande that divides the U.S. and Mexico can see the Sacred Heart tower as soon as they exit customs, only a few blocks away. Sacred Heart has a long and trusted relationship with parishioners who are undocumented. It welcomes newly arrived migrants and reaches out to unaccompanied minors in detention.

The El Paso port of entry receives the second-highest number of people crossing into the United States at its border, second only to the one in San Diego. The city is a frequent crossing point for illegal entrants.

Congregating on streets around the church are laborers hoping to get work for the day. The first arrive around 4 a.m. looking for field work followed by later arrivals looking for construction work. A third group seeks cleaning or painting jobs.

On Fridays, a group of volunteers staff La Dispensa, the parish food bank. Fr. Mike Chesney works with eight volunteers in the St. Vincent de Paul program. The volunteers assess the needs and deliver emergency help to people.

The parish even runs its own restaurant, La Tilma, housed in the gym of the former youth center. The restaurant does not make money, but Gonzales thinks it gets people involved in the parish.

Traditional sacramental work keeps the four priests busy celebrating Masses in Spanish and English, hearing confessions and visiting homes. Parishioners are respectful and grateful and ask the priests for blessings after Mass.

The many demands for help easily could overwhelm. The Jesuits tried to help people with bus tickets, but canceled the program when the need exceeded resources.

The Centro Pastoral, housed in a former high school, offers a variety of adult courses in computers and preparation for the citizenship exam



Each month, the parish's operating expenses exceed its revenue by \$5,000. Benefactors make up the difference and are key to the parish's survival.

The parish collaborates with area agencies rather than trying to do everything itself. In one such partnership, an agency screens renters and manages apartments that are owned by the parish.

The parish provides liturgy and sacraments to Catholics on both sides of the border. Many who come for early-morning Mass live in Ciudad Juarez, Mexico, but work in El Paso.

Like many parishes, Sacred Heart has a school, but its students are economically disadvantaged adults. The Centro Pastoral, housed in a former high school, offers a variety of adult courses in computers and preparation for the citizenship exam. Sacred Heart is known as a safe place with effective programs and caring staff concerned about both documented and undocumented people.

The center recently received a \$1.5 million gift from local benefactors that will serve as an endowment to generate funds for the parish's education services.

As pastor, Fr. Gonzales brings a wealth of experience from his service in Jesuit parishes in Houston, Grand Coteau, L.A., and San Antonio.

He does not want to rely only on older parishioners who have been the backbone of Sacred Heart. He hopes that a new retreat program that highlights service will spark involvement by newer parishioners and continue the parish's legacy of innovation.

Texas



On Fridays, a group of volunteers staff La Dispensa, the parish food bank. The parish even runs its own restaurant, La Tilma. The restaurant does not make money, but it gets people involved in the parish.





Jesuit Historical Institute in Africa (JHIA)

Preserving Memory and Promoting Historical Knowledge

As the Society of Jesus neared the 200th anniversary of its restoration in 2014, Father General Adolfo Nicolás saw the opportunity for the Jesuits to address an important need by empowering Africa to interpret its own history, including Jesuit history in that continent.

Festo Mkenda, S.J.

The Jesuit Historical Institute in Africa (JHIA) is one of Father Adolfo Nicolás' crucial legacies as Superior General. As the Society of Jesus neared the 200th anniversary of its restoration in 2014, he saw the opportunity for the Jesuits to address an important need by empowering Africa to interpret its own history, including Jesuit history in that continent.

That need was corroborated by other studies, which often showed that primary research is one of the most neglected areas of scholarship in Africa.

According to a 2010 newsletter of the African Studies Association of the United Kingdom (ASAUK), for example, statistical survey indicated that "the proportion of articles from African-based authors in international peer-reviewed social science journals had declined in the 20 years from 1987 to less than one per cent."

Having perceived the challenge, and with his characteristic emphasis on the need for depth, Father Nicolás encouraged the founding of an institute whose vision would be the provision of a cost-effective environment in Africa for ground-

breaking research on the religious histories, cultures and traditions of its peoples. With the opening of the JHIA, the Jesuits took a major practical step towards realizing their acknowledged "responsibility to present a more integral and human vision of this continent" (35th General Congregation, decree 3, no. 39[i]).

The JHIA started operations in Nairobi in January 2012. In the last five years, it has pursued its vision by implementing a four-fold mission of collecting, preserving and making accessible relevant documents and publications as well as promoting targeted research.

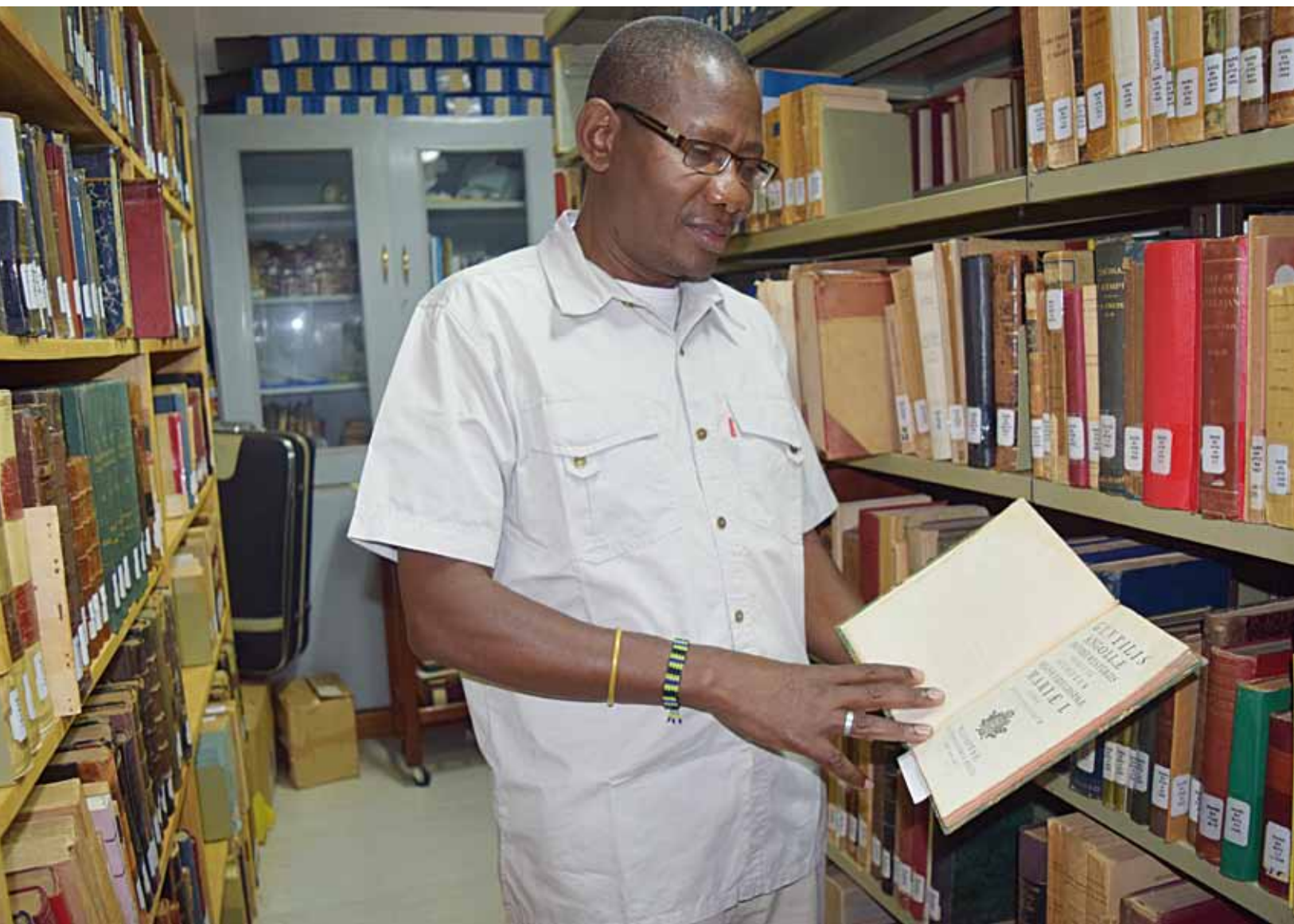
The institute has already gathered an impressive collection of sources on Jesuit and African studies (*Jesuitica* and *Africa-*



Nairobi



Left: Reading room at the Jesuit Historical Institute
Below: Father Festo Mkenda, S.J. is the Director of JHIA



Preserving Memory and Promoting Historical Knowledge



Above: An assistant sorts out collections in the JHIA library
Below: One of the oldest collections at JHIA

na), which are increasingly used by local researchers, including masters and doctoral students, professors and film writers. The institute has also organized seminars and conferences on subjects of appropriate interest.

A recent conference addressed the connections between African traditions and those of Asia and Europe by exploring Jesus' statement that he is "the way, the truth and the life" (John 14:6).

Bringing together scholars from Asia (Father Michael Amaladoss, S.J.), Europe (Father Gerard J. Hughes, S.J.) and Africa (Father Laurenti Magesa), the conference deepened Father Nicolás' often repeated insight that Asian traditions have a certain depth in their understanding of "the way"; European traditions, "the truth"; and African traditions, "the life".

The conference proceedings have been published under the title *The Way, the Truth and the Life: A Confluence of Asia, Europe and Africa in Jesus of Nazareth*, including a conclusion by Professor Diane Stinton from Regent College, Canada.

The JHIA has been successful in collecting rare publications that are relevant to its mission.

Among these is a little known cate-

chism, *Gentilis Angollae in Fidei Mysteriis Eruditus*, which appears in triple columns of Latin, Portuguese and Kimbundu, the latter which is an indigenous language in Angola.

This catechism was first published in 1642 by Antonio do Couto, a native of São Salvador (now M'banza Congo) in Angola, who joined the Jesuits there in 1631. Donations of this nature have come mainly from individuals and institutions in Europe, witnessing to ties that intertwine the histories of these two continents.

The JHIA is proud to have inherited the personal collections of Dr Louise Pirouet (Homerton College, University of Cambridge) and Professor Kenneth Kirkwood (Professor of African History, University of Oxford, and Inaugural Rhodes Professor of Race Relations, 1954-1986).

It also received vast donations of material from Oxford's Bodleian Library of Commonwealth and African Studies, from the United Society for the Propagation of the Gospel (USPG), and from Leuven's Documentation and Research Center on Religion, Culture and Society (KADOC).

Besides the wealth of published books and documents, the JHIA is developing an Africa Thesis Bank to serve as a reservoir of Masters and PhD dissertations written on topics that touch on African histories, cultures and religions.

The bank is designed to preserve in Africa what has been researched about Africa and, as an online facility, to help scholars easily identify areas for which research is available and those that need more study.

Donations of dissertations have begun to come from past and more recent graduates as well as from academic institutions all over the world.

Moreover, researchers from as far as Mozambique, South Africa and the United States have been able to identify and eventually access dissertations of interest in the bank.

Though still modest in size, the Africa Thesis Bank has the potential to become an important online resource for those studying Africa anywhere in the world.

These modest successes of the JHIA have also exposed a lacuna in African scholarship and have shown how Jesuits, with their vast network of collaboration



and established credentials in the intellectual ministry, could actually facilitate its filling. It is for this reason that, despite the difficulties associated with raising funds for research in Africa, the JHIA is looking to the future with great optimism. The real task currently facing the institute is that of drawing on from its five-year experience to plan for its future.

With the backing of the Conference of Jesuit Superiors of Africa and Madagascar (JESAM), the JHIA rolled out a ten-year plan with short-term and long-term goals.

In the short term (2016-2020), it aims to build stronger partnerships, create more visibility, double its effort in collecting African books and records, and engage more directly in research and publication.

Even in the short term, however, the JHIA's will be no mean task. To create an environment where Africa can be easily studied under one roof within Africa itself, the JHIA will have to acquire a range of new material that are published in the global north but whose prices put them beyond the reach of individuals and libraries in the continent.

For example, the institute has identified two areas of special research interest to current African scholars and is keen on collecting related literature, namely Christianity in Africa (*Afro-Christiana*) and Muslim-Christian Relations in Africa (*Islamo-Christiana*).

Already identified 3,952 new titles in all fields will require a sum of 416,029.00 Euros. If acquired, such material will place African scholars on a par with their colleagues elsewhere in the world and will thus facilitate a more balanced dialogue in the area of African studies.

In the long term (2016-2025), the JHIA is seeking to construct professionally designed premises for its mission and to establish an endowment for its financial sustainability.

The premises will be designed with a view to preserving essential documents for centuries, not just decades.

The need for such a space in Africa is felt not only by Jesuits, but also by other religious congregations. Some of these have discussed with the JHIA possibilities for partnering in the area of collecting and preserving treasured documents related to

the long and varied trajectory of Christianity on the continent.

Moreover, the premises will be designed to encourage sustainability, to promote digital access for those who might not be able to visit the JHIA, and to attract researchers and facilitate their work on site.

It is the ambition of the JHIA to become a destination for sabbaticals and for Africanists, not only from Africa, but also from the global north, east and west who might wish to research Africa within an African environment.

If the entire JHIA plan is realized, no longer will it be necessary for Africans to leave the continent to find out more about themselves. The institute will have become a serious alternative centre in Africa for those doing Ignatian or Jesuit studies and a destination of choice for all those researching this land and people.



Above: The JHIA also collects artefacts, such as these Ethiopian crosses
Below: Participants attend a seminar organized by JHIA

JHIA



Body and Mystery

As I reflected on the testimonies and questions of those gathered there, I was left without words. I had to swallow and leave unsaid my projected speech. I would have liked to offer some provisional comment, something to assuage the pain that lay deep in all their anxiety and doubt.

*José Elías Ibarra Herrera, S.J.
Translated by Joseph Munitiz, S.J.*

The man playing cards is surrounded by some fifteen youngsters. He is broad-shouldered and the laughter of his listeners, as he leads the conversation and recounts stories full of irony, interrupts a musical voice. Adorned by a richness of different complexions, accents and expressions, the stone table in the middle emanates peace and harmony. It gives no indication that the people surrounding it are confined in a detention centre for migrants, waiting either to be returned to the countries they came from, or to win the support of some institution that will ensure political asylum or freedom. At that moment, when each player is suspicious of the other, waiting for the cards to turn up, tensely expecting to win or lose the loose cash scattered in the

middle, there is a meeting of silence, a voice, and the echo of laughter.

"I just wanted to stop the train, but I couldn't and it went off! Just another fraction and I would have stopped it, but I am not as tough as I thought," said the man as he laid out the cards he had in his hand. He drummed his fingers remorsefully when the other players showed their cards and reached out his hand. A crutch appeared suddenly and he rose to his feet, belittling his loss. "Do you think that under these conditions they can give me a permit to stay in Mexico? Here in Mexico I lost my leg. Those who know me well know that what I have always wanted to do is to work. To whom can I go? What can I do? Is there anyone who can help me?"



He finished by giving his name, “I am called Lebrón,” and his breathing becomes quiet.

As I reflected on the testimonies and questions of those gathered there, I was left without words. I had to swallow and leave unsaid my projected speech. I would have liked to offer some provisional comment, something to assuage the pain that lay deep in all their anxiety and doubt. This visit to the detention centre for migrants left me floundering for any words that might rise above crude optimism or impotent rage.

In what way could the loss of a limb provide sufficient reason to welcome a person like Lebrón into my or any other country? From a social point of view, all his possibilities of life have been amputated. His longing to be able to work comes not from a desire to possess something or to fulfil a dream: it is much more radical – he wants to be able to belong to someone, to be someone.

Like so many migrants, Lebrón has to negotiate for the possibility of dwelling outside his own country. His body, with its pattern of scars, mirrors the geography, the economy, the politics and security system of his country and of my country. His foreign accent, his lack of education and his very appearance are like lines in indelible ink that mark out the limits that frontiers and society have established in order to create distance. What is there for him here when in his own country he is beset by hunger,



sickness, crime, extortion and death? Why does he still wander around when he is under threat of being imprisoned, attacked, kidnapped or assassinated?

Yet, neither the misery created by political and urban mafias nor the misfortune of lacking alternative options, are obstacles to his continuing hope. He embraces his commitment with his fellow migrants, and even though he is trapped in that place, he maintains the courage to continue his way. Perhaps he will not reach his goal, perhaps he will not be able to return home, and perhaps he will never find a place to settle down. Both his route and his destiny are unknowns, but

Above: Young Jesuits walk the route that is sometimes used by migrants

Below: The migration detention center in Veracruz



Body and Mystery



Veracruz

not his desire to be able one day to arrive.

He carries in his body the experience of patiently waiting for something different; he waits for other possibilities, not yet delineated, something quite new that will open up to a better life. It is the hope of being free from fear, and from anxiety and persecution. This is something that Lebrón calls the mystery of faith: it can fill life with what cannot be logically foreseen, something that goes beyond the tragic. And this mystery has as its channels the people who unexpectedly erupted into his life and who have opened up possibilities that were not there before. This mystery, so he has told me, is God.

Within this mystery, in which Lebrón is rooted, there is the faith that something better will be found. Something better for his family and for those who stayed behind. Something better for those who make the journey at the mercy of people unknown to them, for those who must wait in the anonymous obscurity of safe houses, for those who were buried in an empty lot. Something better for those who will continue trying to cross, even though they have no hope of finding a support in life: the *guanacos* (from El Salvador), the *chapines* (from Guatemala), and the *catrachos* (from Honduras), along with all the other outsiders, the men and women who are his companions in the exodus.



Above: Backpack and shoes,
essentials for the journey
Below: Migrants during
their journey

In Search of the Fourth Week on the Migrant Corridor

After walking for about an hour, we came to a shady clearing. In this area were about a dozen gallon-sized water bottles full of clean water. The words “Compañeros, que le vayan con Dios” were written on the sides. Friends, go with God. A small sign of generosity and human goodness in this inhospitable area.

Brad Mills, S.J.

As I walked through the southern Arizona desert near the Mexico border, I had to be careful where I walked. There were uneven rocks throughout this shallow canyon, and I had to try not to run into the plants that were full of thick and potentially painful thorns. On top of this, we were told that this terrain is home to various venomous creatures, including rattlesnakes, black widows, and scorpions. Naturally, this made me all the more sure to keep my eyes glued to the ground as best I could. On top of this, the heat and humidity was uncomfortable, and I was swatting constantly at flies and mosquitoes that buzzed around me. There were many signs that migrants had used this same path to cross into the United States – discarded shoes, old backpacks, and plastic wrappers with labeling from Mexico. After walking for about an hour, we came to a shady clearing. In this area were about a dozen gallon-sized water bottles full of clean water. They were left here by *No More Deaths*, an organization that seeks to halt the deaths of migrants in this remote terrain by leaving life-saving food and water along many such paths. The words “*Compañeros, que le vayan con Dios*” were written on the sides. Friends, go with God. A small sign of generosity and human goodness in this inhospitable area.

This particular day was toward the end of a five-week pilgrimage in the summer of 2015 to learn about the reality of migration, and to accompany and learn from migrants in communities of origin, transit, and des-



tinuation. I was taking this journey along with five other scholastics from Mexico and the US (Miguel Cerón, Marcos Gonzales, Andrew Hanson, Elías Ibarra, and Christopher Ryan) under the guidance of our leader, Fr. Alejandro Olayo Méndez. We began in the mountainous highlands of Guatemala, and took a complicated series of vans, buses, and a plane from the tropical south of Mexico to the deserts of the north, and were making our way toward the California Central Valley. Much of the time we had spent visiting and staying at various migrant shelters run by Church organizations throughout Mexico, which are welcome safe-havens for many Central

Water bottles left in the Arizona desert near Nogales by No More Deaths, an organization that seeks to halt the deaths of migrants seeking to enter the US by leaving life-saving resources in remote areas.

Arizona

In Search of the Fourth Week on the Migrant Corridor



Above: a prayer before lunch.

Middle: Mural at Sonora, Mexico. Bottom: mass at La 72, a shelter named after a group of 72 migrants who were killed in Tamaulipas, Mexico in 2010.



American migrants in the often treacherous migrant corridor.

Much of this journey could surely be described as a Third Week experience (referring to the week in St. Ignatius' *Spiritual Exercises* when one contemplates the suffering of Christ). In other words, through the stories we heard of familial separation, shattered dreams, violence, poverty, and exploitation, one could see the vulnerable and oppressed image of the crucified Christ present in the world today. It was often difficult to see hope amid the immense injustices present in the broken immigration systems in Mexico and the US, and the tremendous suffering and risk of life migrants undertake in order to arrive in a country where a new set of challenges await.

Yet, like the jugs of water in the desert, there were countless hopeful signs throughout this journey. However, they of-

ten had to be searched for, and were often noticeable only to an attentive heart. It is here where I believe the Fourth Week, the resurrection, can be found when one looks at the reality of migration. In other words, it is in these moments where I believe one can see joy, goodness, hope, and tenderness that are reminders of the reality that this world continues to be a place where love is yearning to break through the often pervasive darkness.

This hope was most visible to me in the faith expressed by so many migrants on their journey. Their ability to trust in God never ceased to amaze and humble me. One young man, who had left his family in Honduras and had spent three days in the mountains while crossing from Guatemala to Mexico, shared with me his deep gratitude to God for the meager rations at the shelter, and said, "*Brad, nosotros solo podemos confiar en Dios. Con tantos peligros, no nos queda otra opción.*" All we can do is trust in God. There is no other option with all the dangers present. What a contrast to how easy it can be for me to trust in my own resources.

After leaving the border region and heading further into the US, the place that so many migrants see as the *tierra de sueños*, the land where dreams come true, I wish I could say that the Fourth Week could be found more extensively. I wish I could say that, once the dangers of the road are less imminent – border patrol, criminal groups, life-threatening hunger and thirst – I wish I could say that here, finally, undocumented migrants have moved beyond deep suffering and can live peacefully. Unfortunately, this is not the case. For many, deportation continues to be a threat. For others, they live with the constant stigma of being "illegal", which limits so many freedoms others take for granted. Education and health care are less accessible, job options are greatly limited, international travel is not possible, and discrimination is a pervasive reality. Speaking with one Salvadoran woman, she said "*Quiero volar pero no tengo alas.*" I want to fly but I have no wings. What she meant, I think, is that there is so much more she could do for herself and her family here in the US if it weren't for the burden of being undocumented.

Yet, here too the Fourth Week is very real and palpable. One day, while in Stockton, California, we spoke with Rebecca, a 22 year old who works with a community organizing agency. She came to the US as a baby, and is more culturally American in many ways than Mexican. Yet, throughout her life, she has experienced countless limitations due to her legal status. Education is less affordable and less available. She needs to work long hours in order to make ends meet. She cannot travel to the country where she was born. Despite this, she has become an incredible voice for change in her community. She has helped mobilize countless other young people to vote, participate in marches, and communicate with lawmakers in order to push for comprehensive immigration reform and more expansive health care for undocumented immigrants. Rather than being limited by the burden of being undocumented, she has embraced this as part of her identity; rather than feeling paralyzed by broken US policies, her anger and passion impels her to push even more strongly for change. Hope and optimism are what one sees most clearly in Rebecca, not despair and frustration.

Rebecca, the water bottles we found in the desert, and so many other examples – this is where I found the Fourth Week over our journey. What a great paradox this is – hope, human ingenuity, kindness, and light are found not apart from great suffering, but amid it. We must not wait for suffering and injustice to end in order to rejoice in the final triumph of goodness. The reason for this, I believe, is because this Triumph has already happened. We must begin looking now, amid our broken world, for signs of this goodness. Hope and love are imminent realities, constantly on the brink of revealing themselves. Unfortunately, we may miss them because of the intense darkness. If we do this, though, we run the risk of being paralyzed by despair.

We cannot deny the fact that suffering exists. Yet, from the shelters we visited in Mexico, to community organizations we visited in California, to the desert where so many people risk their lives – in all these places I have seen glimpses of hope and love. In these moments I also find hope that the broken immigration systems in



the US and Mexico can change to become more hospitable, humane, and compassionate. The challenge, I believe, is to unite our lives to this hope for a more loving world through our action. This will not happen by shielding ourselves from the world's suffering as if that will help us be less affected by it; rather we must immerse ourselves in the entire world – suffering, hope, and all – and unite ourselves to the immanent love that constantly yearns to reveal itself.

Above: Jesuits participating in the migration pilgrimage walk through the desert where migrants cross into the United States near Nogales, Arizona
Below: Jesuits celebrate mass in a cemetery in Tucson, Arizona, where unidentified migrants found dead in the desert are buried.

Stockton





A Worldwide Prayer Network

The Pope's Worldwide Prayer Network (the Apostleship of Prayer) is present in 89 countries with almost 35 million Catholics. Its youth branch, the Eucharistic Youth Movement (EYM,) has over 1,110,000 young members in 56 countries.

Frédéric Fornos, S.J. — International Director of the Pope's Worldwide Prayer Network and the EYM
Translated by Robert E. Hurd, S.J.

"As individuals, we are tempted by indifference. Flooded with news reports and troubling images of human suffering, we often feel our complete inability to help. What can we do to avoid being caught up in this spiral of distress and powerlessness? First, we can pray in communion with the Church on earth and in heaven. Let us not underestimate the power of so many voices united in prayer!" (Pope Francis, Message for Lent, No. 3)

In a "world of indifference" Pope Francis invites us to pray and to mobilize ourselves for the great challenges of today's world. Each month, out of his universal regard, he confides to us two challenges for humanity and for the mission of the Church which express his concerns. These intentions are not aimed towards initiating prayer that does not touch the reality of our lives; rather, these are meant to orient our journey, our month, our mission. It is a prayer which engages us in the service of the mission of Christ in our daily life. Each month it leads us to open our heart, and to bring us closer to men and women who thirst and hunger for peace, justice, and solidarity. This mission would not be possible if it were not as close as possible to the heart of Jesus, who draws us out of a culture of indifference to become a culture

of welcome. This is why the prayer intentions of the Pope are for us the keys for our prayer and for our mission.

The Apostleship of Prayer presents itself, therefore, as the Pope's Worldwide Prayer Network at the service of the challenges of humanity and the mission of the Church, which are expressed in these monthly prayer intentions. It was only five years ago, in 2010, that Fr. Adolfo Nicolás, Superior General of the Society of Jesus, decided to recreate the Apostolate of Prayer (AP). After 170 years, the spirit of the beginnings had been spent. Although there remained numerous groups, full of vitality, in many countries of the world, the Apostleship of Prayer (its mission and spiritual practices) had fallen into disuse. Was it necessary to recreate this service of the Catholic Church entrusted to the Society of Jesus by the Pope? An international prayer network for the great challenges of humanity and of the mission of the Church



CLICKTOPRAY
TOGETHER, WE MAKE EACH DAY DIFFERENT

Network



seemed necessary more than ever, without counting the spiritual treasure of its rich tradition which could still bring much to the mission of the Church.

From that date, a long participative process began in all the continents. Fr. Claudio Barriga, who as the General Director was the delegate of Fr. Nicolás, accompanied the process.

An international council, of which I was a part, participated actively. It was a matter of rediscovering the founding intention of the Apostolate of Prayer, and a new language to respond to the needs of men and women of today. This led to a new formulation and understanding of our mission, presented in particular in a document approved by Pope Francis in December 2014: “Journeying with Jesus in Apostolic Availability.” The Pope’s Worldwide Prayer Network (the Apostleship of Prayer) is present in 89 countries with almost 35 million Catholics.

Its youth branch, the Eucharistic Youth Movement (EYM), has over 1,110,000 young people in 56 countries.

Nevertheless, we cannot simply decree that the “re-creation” of this service to the Church is confined to the Society of Jesus, since the cultural and ecclesial contexts are so diverse in the world.

This process of “re-creation” depends above all on the Spirit of the Lord, but we can prepare ourselves for it through per-

sonal and communal prayer, within a renewed relationship with Jesus Christ, but also in preparing the way.

In the strategic plan for the recreation for the next three years, the year 2016 is the year for changing the image to facilitate the work of national teams on the scene. Our mission is intimately tied to communication. It was therefore essential to work with communication professionals and with visual and web supports. This explains how we are engaged with the agency “for good causes” *La Machi*.

The engagement of the Apostleship of Prayer at the heart of the world is what one sees in the new logo, with its trademark placed in such a way that its mission is easily recognizable as the Pope’s Worldwide Prayer Network. The logo follows the “Contemplation of the Incarnation” in the Spiritual Exercises of Saint Ignatius. “I will see the various persons, some here, and some there. First, those on the face of the earth, so diverse in dress and behavior: some white and others black, some in peace and others at war, some weeping and others laughing, some healthy and others sick, some being born and others dying, and so forth.” (No. 106) God (the Trinity) contemplates the world, and to save humanity, decides to become incarnate. The decision of God calls for our own decision.

The new logo also contains the symbol of the heart. In 1986, Pope John Paul II

Top: Pope Francis meets with organizers of the International Congress of the Eucharistic Youth Movement

Center: Frédéric Fornos, S.J., International Director of the Pope’s Worldwide Prayer Network



A Worldwide Prayer Network

Frédéric Fornos, SJ, welcomes the Pope before his address to the youth at the International Congress of the Eucharistic Youth Movement, Paul VI Hall, Vatican City

confirmed the Society of Jesus in its mission of spreading the spirituality of the Sacred Heart of Jesus. He also confirmed the means chosen for this mission, the Apostleship of Prayer (AP). Those who experience this deep relationship with Jesus, and are drawn as near as possible to his heart, desire to accomplish his mission towards the challenges of this world. This is the way of the heart which leads to making oneself available to the mission of Jesus in daily life, and which we propose as the way of participating in this Worldwide Network of Prayer.

Two projects began in 2015 to better fulfill the mission, which has been entrusted to us, and to renew our image. The first project was the launch of the Video of the Pope, wherein he entrusts his monthly prayer intention in Spanish, translated in nine languages, including Arabic and Chinese (available on internet, Facebook,

YouTube, Twitter and Instagram.) We hope to launch each month professional videos which can engage more than just the already well engaged Catholics in the Church. This means reaching them with a visual language which can speak to them, with the most demanding standards of the industry. After the first 15 days of the launch of the first video, we had 4.5 million views on our internal Vatican network. We had an estimated 400 million views in other sites, not counting the 520 journals and television stations in the world (including CNN, Huffington Post, El País, etc.) which have become acquainted with this video of the Pope's Worldwide Prayer network on interreligious dialogue (the Universal Intention of Pope Francis for January 2016). We have also received many positive comments (99.3 %) from Christians and believers of other religions.

The Jubilee of Mercy invites the pilgrims passing through the Holy Door to pray for the intentions of the Pope. This is a favorable time to help pray for the challenges for humanity and the mission of the Church. There is also a second project. We have also launched the Prayer App of the Pope: *Click to Pray*. This began as an app for iPhone and Android launched by the Apostleship of Prayer in Portugal in November 2014 to help young people to pray. We presented this new version of *Click to Pray* to Pope Francis during an audience for the centenary of the Eucharist Youth Movement (EYM,) our youth branch.

This new version will be from now on the on-line platform of the Pope's Worldwide Prayer Network (App of iPhone/Android/Windows Phone, with a blog, a Facebook page, a Twitter account, a YouTube page and a Newsletter.) With *Click to Pray* we hope that numerous persons can pray with Pope Francis for the great challenges of our world, and in particular the young people. For the moment this is in English, Portuguese, Spanish and French, but other languages will be available in the following year, such as Indonesian and Chinese.

I hope that these projects will support the process of "re-creation" of the Apostleship of Prayer in the 89 countries where we are present, as well as our youth branch, the EYM.



Carlo Maria Martini

The Heritage of a Style

“Honoring the memory of our fathers is an act of justice
—and Martini was a father for the whole Church.”

Going on, the Holy Father underlined the Cardinal’s ability
to take prophetic positions without dividing the community, but rather nourishing it.

Carlo Casalone, S.J. — President of the Carlo Maria Martini Foundation
Translated by John J. O’Callaghan, S.J.

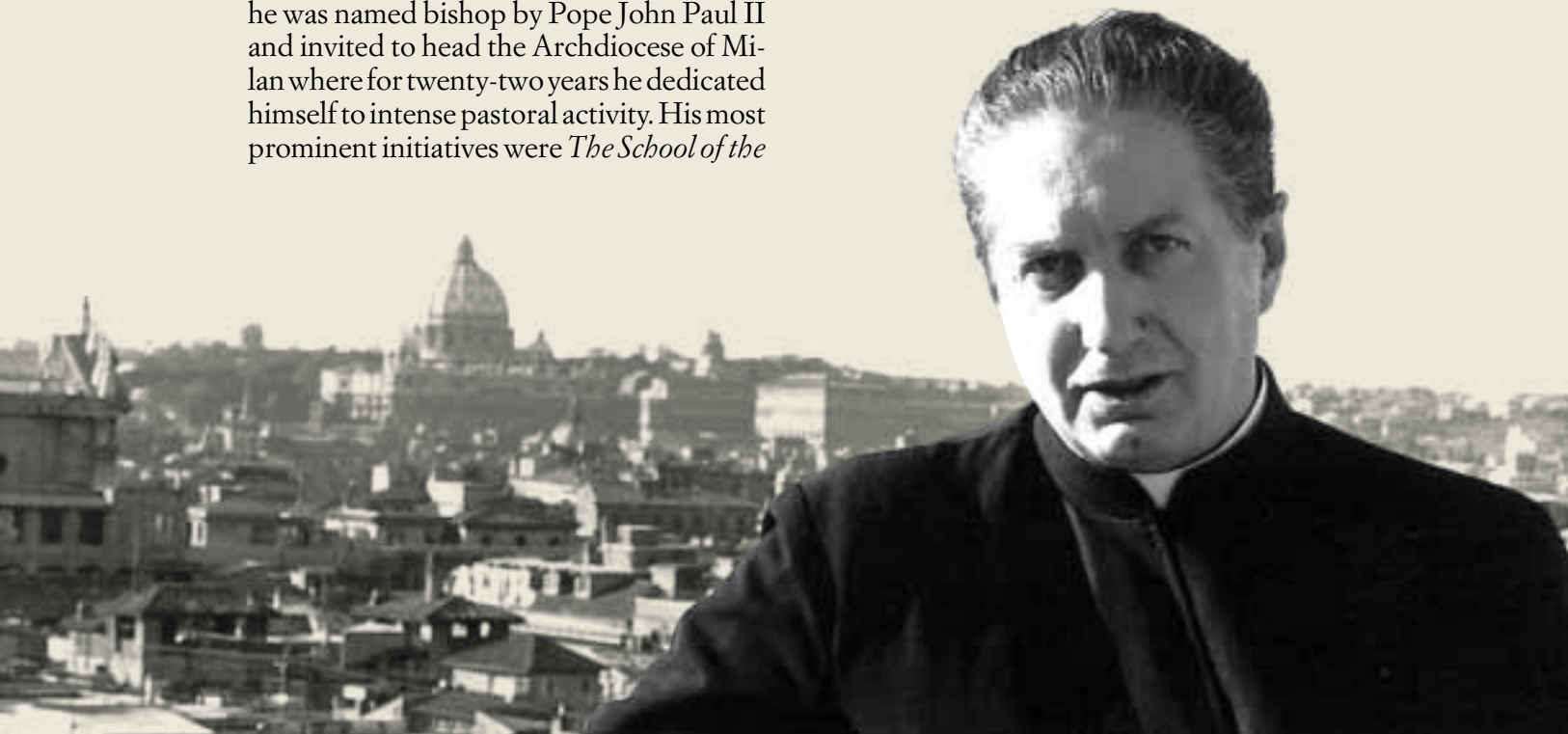
On August 31, 2012, Cardinal Martini ended his intense earthly journey. One of the wishes stated in his will was to leave his own writings as a heritage to the Jesuit Province of Italy. We understood right away that to receive that kind of patrimony meant not only to take custody of the many books and speeches that the Cardinal had written but above all to promote their spirit.

However, before moving ahead with that we want to introduce Cardinal Martini for those who did not know him. Born in Turin on February 15, 1927, he entered the Jesuit novitiate in 1944. Father Carlo Maria Martini was a professor and then the Rector of the Pontifical Biblical Institute up to 1978, when he moved over to guide the Pontifical Gregorian University. At the end of 1979, he was named bishop by Pope John Paul II and invited to head the Archdiocese of Milan where for twenty-two years he dedicated himself to intense pastoral activity. His most prominent initiatives were *The School of the*

Word, evenings of biblical formation and prayer in the Cathedral in which hundreds of young people took part, and the *Cattedra dei non credenti* (forum for non-believers), cycles of meetings in which Martini provided space for the voice of non-believers with whom he entered into serious dialogue.

In 2002, reaching the episcopal age-limit, he left the diocese of Milan and retired to his beloved Jerusalem where he pursued biblical studies on the ancient Greek manuscripts of the New Testament. In April 2008, as the Parkinson’s disease which had struck him grew worse, he moved to a Jesuit Infirmary community in Gallarate, Italy. In all, he published some five hundred items, beginning in 1958. Translated into numerous languages,

*Below:
Cardinal Carlo
Maria Martini
in Rome*



The Heritage of a Style

they range from biblical research and exegesis to many different kinds of pastoral works: letters, homilies, lectures, plus a large number of retreats grounded in the Spiritual Exercises of Saint Ignatius of Loyola.

Receiving this heritage of Cardinal Martini was an experience of intense emotion and profound gratitude—especially for the trust which this gesture expressed. Looking for the most appropriate way to assume the responsibility it demanded, in June 2013, we set up a Foundation (www.fondazionecarlomariamartini.it) involving the Martini family and the Archdiocese of Milan. On August 30, 2013, eve of the first anniversary of the Cardinal's death, we were able to meet with Pope Francis to present the new Foundation to him. Receiving us in his usual gentle way, he outlined for us with simplicity and clarity the parameters for carrying out our mandate: "Honoring the memory of our fathers is an act of justice—and Martini was a father for the whole Church." Going on, the Holy Father underlined the Cardinal's ability to take prophetic positions without dividing the community, but rather nourishing it. Jorge Mario Bergoglio and Carlo Maria Martini

Below: Cardinal Carlo Maria Martini with Pope Benedict XVI



had in fact met in 1974 at the Jesuits' 32nd General Congregation—a moment marked by strong tensions regarding the relation between the service of faith and the promotion of justice. Francis reminded us of how Cardinal Martini played a determining role in gathering up and carrying forward the novelty in this whole discussion, and then going on to elaborate the concept of justice, at once showing its evangelical roots and interpreting it in light of the Word of God. Doing that, he contributed in a notable way to heal fractures, which might have become ruinous: a difficult balance he pursued with tenacity and wisdom.

The Foundation was born not just to maintain the memory of an illustrious person, but to keep alive the spirit which animated his activity of evangelization, characterized by giving attention to questions which touch people and society today and by a commitment to show the usefulness and keep alive the desire of an in-depth listening to the Word of God.

The Foundation's projects are developing in three major directions. First, the archival: collecting Martini's documents both from before and during his ministry as archbishop. Then, materials about him which continue to be produced—notably testimonies in video form from persons illustrious in our culture and in the ecclesiastical world, friends and collaborators. In that way we hope to help people grasp, through the vivid memories of those who shared the important aspects of his life, who Cardinal Martini was. These archives will be housed in the Jesuit *Centro San Fedele* in Milan – a site both symbolic and practical in the core of the city where Martini was archbishop for twenty-two years and a few steps away from the Cathedral where he is buried. The archives will also be available in digital form on the Internet.

Constituting the archives will be closely connected to the publication of all writings and talks of the Cardinal in the form of *Opera Omnia*. That is the second project we are working on in partnership with the publisher Bompiani of Milan. Our wish is to enlarge our horizon to an international public via at least partial translations into other languages. A scientific committee of competent and qualified persons has reflected on how to put in order the Martini texts and how to deepen our comprehension of their

historical context. Only in that way will it in fact be possible to access the moment of inspiration at their origin—the expression of an incisive prophetic charism—and thus grasp their meaning more adequately. The general plan of this publication foresees about twenty volumes, of which the first two, on the *Cattedra dei non credenti* (forum for non-believers) and on retreats based in the Gospels have already appeared in print.

The third project on the way to realization is a video production suitable for diverse distribution possibilities. The hope is that it may reach a larger public, at an international level as well, and be particularly aimed at young people with special attention to its formative aspects. Our principal partner in this is *Italian Radio & Television* (RAI), but our plan is for this to be only a first step of a larger project with a more international reach.

The Foundation is also collaborating with the Pontifical Biblical Institute to carry forward studies in those disciplines that were particularly dear to Cardinal Martini, above all relating to the Bible and to his pastoral activity with specific attention to young people. We want to promote initiatives, which continue the spirit of dialogue and formation of conscience, which animated the Cardinal, and so we have located here the Cardinal Martini International Award to favor the publication and diffusion on the international level of works which will help people to know the figure, the thought and the activity of Cardinal Martini. More detailed information can be found on the website www.fondazionecarlomariamartini.it.

As we move forward bit by bit on this path, we become more aware of having to deal with a collection of works and a network of boundless connections—a large and rich scenario which cannot be reduced to a system, even if it possesses a profound unity. It is our conviction that the unifying element cannot be found at the level of the content of his thought or action: it consists of what it was that inspired all of that. For this reason, the perspective we have taken focuses particularly on the Cardinal's way of proceeding. As Jesuits, we are very sensitive to a *style*—of dialogue, of formation of conscience, of attention to personal experience in meeting God sought and found in all things, of the spiritual worth of every hu-



man experience in light of an appropriate discernment. It is our conviction that this is where there resides an element characteristic—even if it is perhaps less obvious—of the heritage we have been left with. This has to do with, not only the visible achievements, but also the tools and the interior paths that have made them possible.

*Above: Cardinal Carlo Maria Martini at a celebration of mass
Below: Cardinal Carlo Maria Martini visiting Father General Pedro Arrupe*

Milan





Twentieth Birthday of Radio Trujui

Radio stations run by local groups have a slogan:
“As long as there are listeners to hear us, everything’s worthwhile!”
Radio Trujui puts this into practice every day.

Humberto González, S.J.
Translated by Joseph Munitiz, S.J.

Radio Trujui has just celebrated its twentieth birthday. For many institutions, and especially those involved in means of communication, this may not seem much of an anniversary, but for anyone acquainted with the challenge that local radios present, the achievement was well worth celebrating.

Belying the well-known verse in the tango, *Volver - que veinte años no es nada* (“twenty years are nothing at all”), reaching twenty years of life is no mean achievement for something that began as a daring gamble in a parish’s mission with the aim of providing a free link with those furthest away.

Trujui is the name given to an area that brings together two sections of the Province of Buenos Aires in Argentina, San Miguel and Moreno. It is one of several points where in the middle of the 20th century thousands of men and women, coming either from areas in the interior of Argentina or from neighbouring countries, especially Paraguay and Bolivia, decided to settle as they searched for employment. Once jobs had been found, they tried to set up a place to live. At that time, much of the area was still open country, with no street plans and with remnants of the great farm estates (*estancias*); all this was a reminder to the newcomers of what they had left behind, but they had little choice. Most found work in the capital city or near to it, in

factories or other centres where a strict timetable and early arrival was obligatory. Even today, life in Trujui involves commuting for almost two hours each way by public transport to any work place. Therefore, those who came to settle there did so resigned to having no other nearer option, though with the hope that eventually their workplace would itself come closer. The lives of those early settlers were subject to a harsh regime, starting very early in the morning and returning only at nightfall. It was exhausting, but at least they were earning more than would have been possible in their place of origin.

Gradually families formed and they joined up with those already there. Despite all the difficulties, the place took on an identity and developed into a community. Although exhausted with work and longing for the loved ones they had left behind, they managed to dream of a better future, setting up schools for their children and cultural centres where their homesickness would be alleviated and a new pride encouraged in their homes, their backgrounds and their beliefs.

Their faith needed expression: they took the trouble to seek an outlet for the deep sense of religion they had brought with them as a personal treasure. Fortunately, the Church could accompany them as a parish was set up under the patronage of Our Lady of Perpetual Help. After a few years, this parish was entrusted to the Society of Jesus. The parish had the vision to create a web of small chapels and form fresh communities as the population expanded. They were encouraged by a young and little known priest, Jorge Bergoglio, the Jesuit Provincial. The parish priest,





Work in progress at Radio Trujui. The Radio station has provided the parish the opportunity to reach the larger community



Manuel Ustarroz, S.J. (now deceased) and Julio Merediz, SJ (still in charge) took up the challenge of training youngsters, the children of the first settlers, and they opened Colleges where a proper education could be given.

So that is a brief outline of a fifty-year old parish, and it was here, a little more than twenty years ago, that Radio Trujui was born.

One may ask why the idea of setting up a short-wave radio arose. It was the question that many raised as the project began to take shape. With the arrival of democracy to Argentina in 1983, there had been a surge of non-commercial local radio stations, but during the 1990s for a variety of reasons the radio stations were viewed as something of a problem. These early endeavours to exercise their freedom lacked both legal protection and the organisational expertise needed to survive. Most of them foundered: the expenses, the system required to set them up and keep them going were all too much for them.

However, a flourishing parish equipped with all sorts of pastoral agencies, groups and movements might not seem to have any need to undertake the complicated venture of setting up a radio station. Yet quite simply the need was there: Trujui had grown to such an extent, overflowing its rural setting and expanding first into a city suburb, but then into a small town. As a result, there were many people that the Church could not reach, and would never be able to reach as long as it remained within its former structures. In the background was the great Buenos Aires, which despite improvements continued to impose its demands. Many families were able to enjoy a reasonable lifestyle only at the

expense of long hours of work, which left them with little free time to stay at home or to meet up with friends. There was also little time available for them to go to mass or to find out what was happening in the parish or in the area. There were some living only a short distance from the church who were not even aware that it was there. These were the people who could be reached by some means of communication: for example, by T.V. first (in those days before the internet), but this required them to watch and give some degree of attention. The radio had the advantage that it could be left on to keep one company without demanding much attention.

Even before investigating the practical means that would be needed to set up a radio station, those who were dreaming of it had the clarity of vision to see what they definitely did *not* want. The reports that first proposed the venture insisted that it should not be something "tied to the sacristy". In other words, the kind of radio station that was envisaged would not be confined to religious content; if it were, it would be listened to only by those who were already going to church. They wanted something different: a local radio, one clearly belonging to a particular place and community, so that all would be aware of its identity and who owned it. In this way, potential listeners would be left in no doubt. Quite definitely it would be Roman Catholic, but not simply devotional. It would attempt to promote the Gospel in a creative way, but not in an exclusive fashion so that all listeners would feel welcome. It would also try to offer a different approach, something not found elsewhere. This clarity of initial vision was a great help when the technical problems had to be faced, funds collected, a financial system put in place, and formation undertaken of those who would be running the enterprise.

It was in September 1995, that the radio station began its first trial broadcasts, and it had the support, shown in different ways, of most people in the suburb. The limited programming, on air for only a few hours each day, included reflections, the recital of the Rosary, Sunday mass, musical programmes, news slots, poems and an announcement of events. These were the years of the record player and the cassette tape. Ingenuity was needed to avoid unwelcome silences and unwanted noises. Great efforts were made

Twentieth Birthday of Radio Trujui

*Below and opposite
page: As the years have
passed, the original
idea—to reach those
most distant from the
parish—has become
more and more
of a reality*

to enrich the programmes and satisfy listeners' requests. Those with the courage to take up the microphone had to be trained. Therefore, from the start, alongside its main function, the radio station played an important secondary role (apparently incidental): it served in the formation and education of both its own employees and those of others.

Little by little, something new was beginning to develop: the students in the colleges took on programmes of their own and were able to display their creativity. This academic aspect became important and was very fruitful. Some of the youngsters who took part in the early growth of Radio Trujui found their vocation in communication and opted to make their university studies in that department. This enabled them to find employment with the major national com-

munication firms. Many of them returned to join gratefully in the celebrations for the twentieth birthday of Radio Trujui, which had challenged them to undertake such an unknown yet profitable profession.

The radio station continued to expand: a more powerful transmitter was acquired that gave coverage all over the city. A radio mast went up and became a feature of the landscape, rising above the tower of the church, which previously had long been the highest. There were great celebrations. In the meantime, the necessary legal authorisation was negotiated and longer hours added to the programming, now well established. One major goal remained how to make the radio station self-supporting. It was obvious that although the radio station belonged to the parish, it could not continue to be supported by the parish. It had to find its own way of making a living. The success of the radio station soon became known. People became more and more aware that there existed a Radio Trujui which broadcast from the parish but which spoke of all kinds of things. Studies of its impact showed that it was one of the best known of the city, an achievement all the more extraordinary since those who ran it were not professional broadcasters.

However, only a few years later, when all seemed to be going well, Radio Trujui was facing a major problem. In 2001, Argentina suffered a massive economic crisis: inflation rose dramatically, and unemployment and growing poverty seemed to foreshadow a complete collapse of the nation. For a communication medium relying on voluntary donations, the situation looked fatal. In addition, indeed, many other radio stations, launched with the arrival of democracy, were unable to continue even though they had managed to survive other crises. Radio Trujui faced the possibility of closure. Only the creativity, energy, and hard work of those most committed to the radio station, were up to confront the crisis: they decided to ride out the storm, find funds with whatever small means were available, and hold fast until it became possible to regain the previous rhythm of life.

This new stage began with yet another innovation. Radio Trujui was one of the first stations to broadcast on the internet. This step allowed former residents of Trujui, now scattered all over the globe, to hear about their

90 Mhz



place of origin and feel they were in touch. The broadcasting system was largely automatic by now and programmes could be kept up over 24 hours. This chance was not lost.

As the years passed, the original idea—to reach those most distant from the parish—became more and more of a reality. Even from the beginning, there had been listeners who had never entered the parish church and did not know where it was, but who, nevertheless, continued to listen. Some did approach, while some did not: the vast majority can never be known.

Radio stations run by local groups have a slogan: “As long as there are listeners to hear us, everything’s worthwhile!” Radio Trujui puts this into practice every day. Whereas the major communications systems are focused on the feedback of huge audiences, local short-wave radios like Radio Trujui have a more personal audience, the individual listener. But this does not mean that those responsible for the broadcasts can be less committed or can lower their professional standards—even if their work has to be combined with employment elsewhere. This leads to challenges and solutions that crop up over time and gradually bear fruit. One result is that constant progress is needed. There can be no resting on their laurels.

Consequently, the extension to the internet becomes an app that can be listened to on mobiles. Similarly, social networking is not simply an aid to interaction but becomes the equivalent of a workplace, available to listeners who can indicate what they want to know. With each technological advance, new possibilities open up to solve problems or speed up processes. There can be no denying that despite the advances made, the road is constantly stretching ahead. Satisfaction with past achievements is forbidden; it is equally forbidden to become disheartened—no matter what challenges may crop up, what financial problems may appear, and what personnel may be lacking.

Over the past twenty years, Radio Trujui has experienced on a daily basis many dreams and many hopes, many challenges and many difficulties, many failures and many achievements. Above all, however, it embodies a deep sense of faith and a constant trusting dialogue with providence.

There have been so many experiments, and if one tries to list them, there is the danger

that some will be left out. Worth mentioning, however, are the attempts made to launch the Spiritual Exercises of St Ignatius, to organize novenas and pilgrimages; to cover popular *fiestas*. Still vivid is the memory of Radio Trujui being named as the “official radio” for the first meeting of the “World Assembly of the Eucharistic Youth Movement” (EYM) held in Argentina in 2012. The microphones of Radio Trujui served to broadcast over six very full days an account in different languages of a way of life and a form of spirituality that was both joyful and profound.

Radio Trujui is now one of the local radio stations belonging to the Jesuit Province of Argentina-Uruguay. Its existence—reliable, creative, and committed—is a testimony to many who have no interest in being known themselves, but who would want to acknowledge the effort of others. It is living proof that the effort was worthwhile, that challenges are necessary, and that to run a local radio is something great and beautiful.

USEFUL DATA:

Name: FM Trujui
Legal Name: LRI 404 FM Trujui
Technical Name: LRI 404 FM Trujui
Dial: 90.1 Mhz
Web: www.fmtrujui.com
Facebook and Twitter: @fmtrujui90.1





AJAN Programme

HIV and AIDS Prevention for the Youth

AHAPPY is about empowering a young person to find solutions to problems through critical analysis and being able to make informed decisions, not influenced by what others are doing but being able to discern the right way to live.

Pauline Wanjau

In 2011, Jesuits and collaborators in HIV ministry gathered in Nairobi for a meeting on how best to address issues of youth. From their experience, the youth were a key population that needed urgent attention. The present statistics at that time on HIV and AIDS among the youth were poignant. From sharing their best practices and possible solutions on how to deal with escalating problems, they agreed on coming up with a Jesuit tool for youth in Africa. A tool that is for the African youth who would relate to the content as it would be based on the African reality.

This meeting gave birth to AJAN HIV and AIDS Prevention Programme for the Youth (AHAPPY). The programme was developed and nurtured into an integrally youth responsive tool targeting the age of 10-24 years old. In 2013, it was piloted in Jesuit institutions of learning in seven countries: Kenya, Democratic Republic of Congo, Togo, Burundi, Zimbabwe, Nigeria and Central African Republic. Although the 2 year pilot phase was limited to Jesuit Institutions, the programme attracted interest within the Catholic fraternity with institutions like the Loreto schools and most recently the Kenya Conference of Catholic Bishops' education office. Special interest was also generated beyond the Catholic circles with private institutions, universities and the governments in some of the countries welcoming the programme.

The mission of AHAPPY is to empower young people to make informed and responsible choices to lead a blossoming and successful life and to belong to an AIDS-free generation. It tackles HIV and AIDS from a holistic perspective of developing the whole person where it presents itself to the young people not only as a tool for combating the escalating prevalence rates of HIV, but also as a way of life which helps young people to discover more about themselves and find meaning and place in the society.

The programme taps into the psychological, physical, social and spiritual dimensions of human growth to nurture the youths from their inner being. It moves the youth to rewrite their own path of ex-

Nairobi





istence, particularly in these contemporary times of heightened youth-developmental challenges. Pope Francis talks about, “moving against the tide”. This statement gives an insight into the inherent power within AHAPPY.

The pilot programme was delivered through Training of Trainers, for teachers and other youth animators who train young people and Training of Learners, which was for the young people themselves. The trained teachers in turn imparted knowledge and skills to youth in their various settings. The young people carried out initiatives such as forming clubs and focus groups using specific themes and also integrating the content within the day to day curriculum.

The programme was responsive to institutional and structural makeup of different countries which form the AJAN network. In Zimbabwe the programme was part of the Youth Against AIDS Clubs (YAA) which covers not only Jesuit and Catholic schools, but also government owned schools. This made AHAPPY reach a wider audience as it was integrated within existing structures. In Burundi it was implemented at *Lycée du St. Esprit* and Louis Gonzague Primary, in Nigeria partially in Loyola Jesuit College and St. Francis Secondary, Lagos. In Togo at *Centre Espérance Loyola (CEL)*, DRC at College Boboto and College Bonsomi. The Central African Republic was the only country represented by a tertiary institution which catered for the age of 20-24 years old.

In Zimbabwe and Kenya, the youth did

not only establish groups, but conducted several activities for the development of their communities. Some conducted community sensitization campaigns on the epidemic, some ran campaigns on public health, others on the environment and climate change. On the same point, Kenya had a unique model where the whole school adopted AHAPPY and created groups they called families. In Togo, the programme was implemented by *Centre Espérance Loyola (CEL)*.

They used youth camps during school holidays to reach a large number of youth where various activities were held in line with AHAPPY. In Central African Republic, the CIEE, a Jesuit apostolate based at the university of Bangui used a unique model of peer education through clubs known as Info santé (Health info). These clubs are in every faculty or affiliate colleges/schools of the university. In Uganda, the programme was implemented at Ocer Campion Jesuit college in Gulu. The intervention imparted knowledge through radio talk shows, youth meetings and advocacy programmes.

The impact of the AHAPPY program has been shared by a number of young people and community gatekeepers who have encountered its power throughout its 2 years of trial. Harriet a teacher from Loyola High School in Dar es Salaam, Tanzania shared that, AHAPPY program had been of great importance to her. It had really transformed her negative perceptions towards people living with HIV and AIDS. “The program taught me how



Left: Young people visiting the AJAN centre at Kangemi, Nairobi

Top: An AJAN sponsored World AIDS Day march

Above: School girls attending a workshop sponsored by AHAPPY

HIV and AIDS Prevention for the Youth

Below: A girl makes a presentation during an AHAPPY workshop in Nairobi, Kenya.

to handle and train young girls and boys to appreciate who they are and be able to face the realities of life which include issues of abortion, usage of condoms and pre-marital sex.”

Sr. Immaculate from Loreto Convent Girls Secondary, Matunda expressed that, “AHAPPY is gold for African Youth because it gives accurate information about human development, sexuality, sexually transmitted infections and AIDS”. Salome a student from St. Aloysius Gonzaga Secondary School in Nairobi, Kenya said “I benefitted from the AHAPPY program as it has helped me to understand myself better and learn to love myself as I am regardless

of what my peers say or think. I have also learned how to avoid negative peer pressure and how to make the right decisions.”

AHAPPY has since completed its pilot phase and it is being scaled up to more Jesuit and other Catholic institutions in Africa and Madagascar. The HIV and AIDS situation in Africa and Madagascar is still poignant. In 2014, there were 260,000 new infections among adolescents where a majority of these were from sub Saharan Africa. This emphasizes the key role AHAPPY has to keep playing in lessening the problems facing young people.

In 2013 and 2014 World AIDS Day Messages, WHO and UNAIDS stressed the urgent need to bridge the gap of tailored HIV services for young people, especially adolescents, who are particularly vulnerable to HIV and dying from AIDS-related causes. The little experience with AHAPPY in the context of the pilot phase tells us that this AJAN program for the youth is a success story which can make a difference in the lives of the many young people who attend our schools, chaplaincies, parishes and movements.

AHAPPY’s combined capability to respond in a culturally relevant framework and to tap in the inherent capacity of the young people to influence other peers makes the program more effective. Its impact is invested not only in the contemporary times, it transcends time. Just like in the African tradition where our ancestors handed over stories for ages, from generation to generation, AHAPPY will go beyond the present where youth are able to carry on to their peers and as they grow, they will be able to hand over positive values for generations to come.

As a tool for many Catholic or Christian institutions, AHAPPY cannot come at a better time than now. AJAN is working tirelessly to make the intervention available to a larger audience of youth in Africa and Madagascar.

AHAPPY



Father General Roothaan (1785-1853)

A Digital Archive

The turbulence arising from the 1848 revolutions is evident in the Roothaan materials. The Pope was expelled from Rome that year, and the Jesuit General similarly had to flee in disguise. During his exile, Roothaan undertook journeys to the Jesuits in Belgium, England, France, Germany, Holland and Ireland.

Brian Mac Cuarta, S.J. – Archivum Romanum Societatis Iesu

In early summer 1804, a nineteen-year-old youth left his home in Amsterdam and travelled for five weeks across war-torn Europe to a small village in present-day Latvia (then part of the Russian Empire). The young man wanted to join what had survived of the Jesuit order, in the wake of its universal suppression in 1773. After his initial training, he started the next stage of Jesuit life, teaching boys in the Society's school in that place.

In November 1806, he wrote to his parents describing his work in the school, sharing with them his joy at Pope Pius VII's letter to the newly elected leader of the Je-

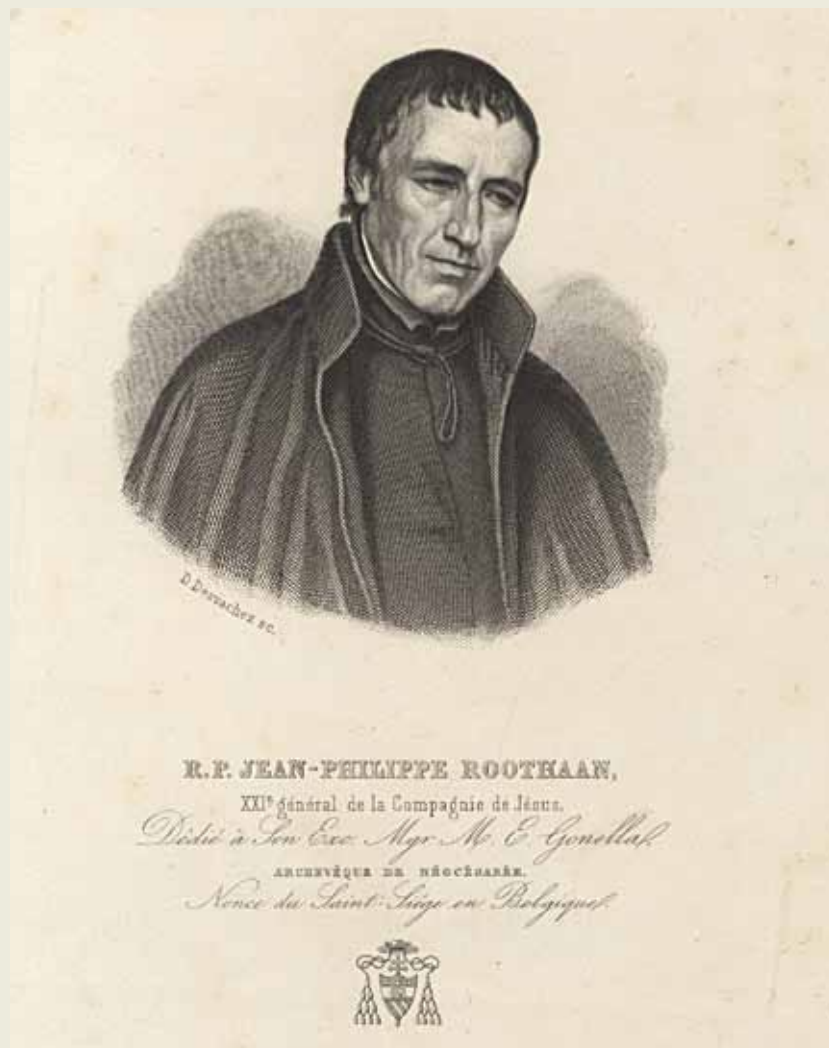
suit group. Until the universal restoration of the Society in 1814, the precise status of the group was still unclear. Thanks to the survival of the Roothaan collection (about 1,830 documents) in *Archivum Romanum Societatis Iesu* (ARSI) - Jesuit archives, Rome – a copy of the young man's letter home is available to us.

Below: A section in the Archives of the Society

Pio VII



*Letter in the
Sic. Roothaan*



Above: Fr. Jan Roothaan, 21st Superior General of the Society
Front page: frontispieces of ancient works

Jan Roothaan, S.J. (1785-1853) was a key figure in the re-emergence of the Society of Jesus from 1814. In his own life, he straddled the little-known world of those Jesuits who survived the Suppression, as in Russia, and the group that was universally restored by Pope Pius VII in 1814. After the expulsion of the Jesuits from Russia in 1820, he proceeded to teach in the Jesuit school in Brig, in south Switzerland. In 1829, he was elected general of the whole Society, a post he filled until his death in 1853.

The turbulence arising from the 1848 revolutions is evident in the Roothaan materials. The Pope was expelled from Rome

that year, and the Jesuit General similarly had to flee in disguise.

During his exile, Roothaan undertook journeys to the Jesuits in Belgium, England, France, Germany, Holland and Ireland. Wherever he went, he visited communities of young Jesuits who arranged cultural performances for their honoured guest. Since these events included recitations in various languages, we have texts of welcome in Chinese and Hebrew – only a few of the languages which some of the young men were studying.

Thanks to the generous support of the Father Roothaan Society, the Roothaan materials are now conserved for the future. All have been digitized. In addition to help researchers use the materials, we now have a complete guide to this General's papers, which facilitates work on various aspects of the Society's history in the decades following the Restoration. The first volume of the guide covers Roothaan's own writings, including his spiritual notes. Helped by this guide we can get to know the spirituality of the Jesuit leader at a time of rapid expansion of the Order.

The second volume of the guide covers his correspondence – with his family, with various benefactors, with Jesuits, with leading church figures. His letters provide a fascinating prism through which to view issues affecting Catholic life in the mid-19th century. The entire guide has a detailed index, so researchers can find quickly what they need. The growth of the Society of Jesus in India, Australia, and the United States during Roothaan's time as Superior General is reflected in the places mentioned in this index.

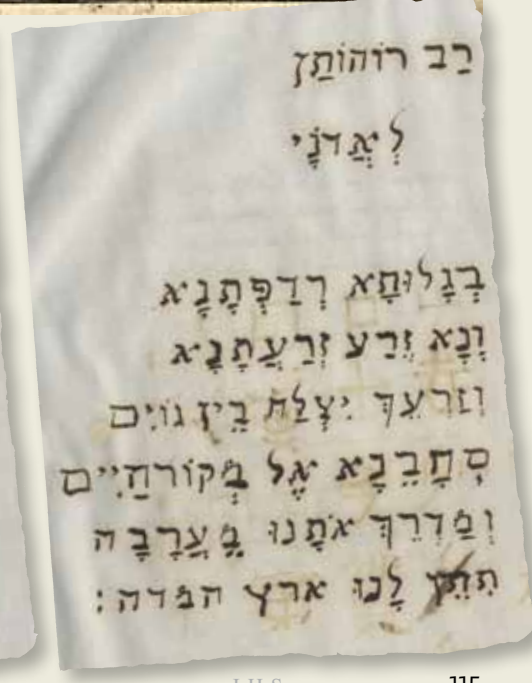
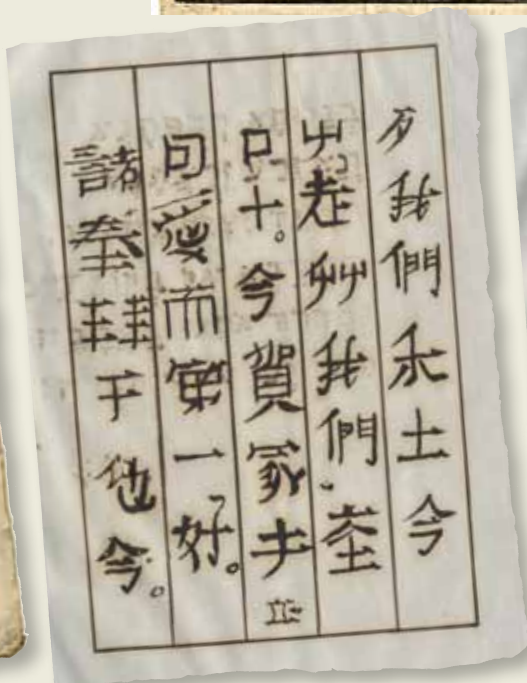
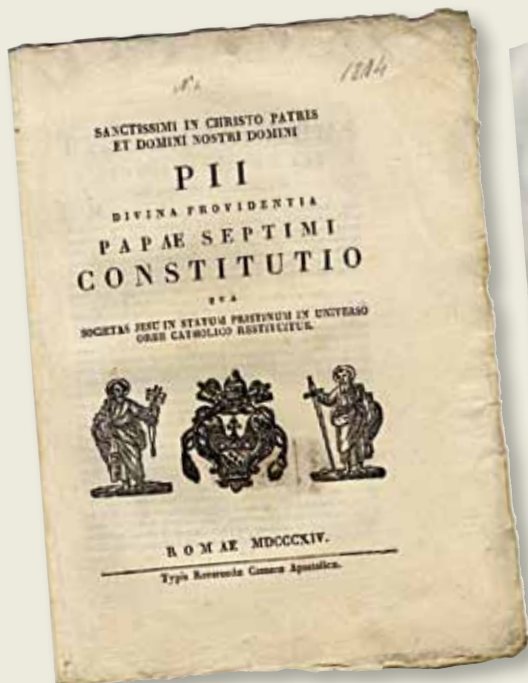
Another element in ARSI's Roothaan project is the digitization of the annual catalogues of the Society for the years from the Suppression to the death of Roothaan in 1853. For every year, these catalogues list the Jesuit communities in the various geographical regions; they also include basic

information on the mission of each Jesuit. Thus, the catalogues are indispensable for any study of Jesuit life and mission. Both the catalogues and the full guide and index to the Roothaan materials, are available online, open access, on the ARSI website.
<http://www.sjweb.info/arsi/Guide.cfm>;
<http://www.sjweb.info/arsi/Catalog-1774.cfm>

A final part of the Roothaan project touches the nineteenth-century correspondence between the Jesuit Curia in Rome and Jesuit communities in areas including the Americas (Latin America, the US), Asia (India, Japan and the Philippines) and parts of Europe (Belgium, Ireland, Russia).

These regions were chosen because the materials had not been microfilmed. Thanks to the Roothaan project these materials have been digitized, which helps their conservation. Further, a new guide to the correspondence has been created, facilitating research. The digitized documents and the guide will make it easier in the future for researchers in Asia and the Americas to write about Jesuit activities throughout the world.

Roothaan fostered the re-founding of the Society, and he oversaw its expansion in various continents. He would be happy to know that, thanks to the generous assistance of the Father Roothaan Society, new generations of researchers will have the opportunity to study the service of the Society of Jesus across the globe.



Accompanying Asylum Seekers in Australia

“Not infrequently, the arrival of migrants, displaced persons, asylum-seekers and refugees gives rise to suspicion and hostility. There is a fear that society will become less secure, that identity and culture will be lost, that competition for jobs will become stiffer and even that criminal activity will increase.” Pope Francis

Aloysius Mowe, S.J. — Director, Jesuit Refugee Service Australia

Australia inevitably makes it into lists of the best countries in the world in which to live. In 2015, four cities - Perth, Sydney, Adelaide, and Melbourne - were among the top 10 cities in *The Economist Intelligence Unit's* global “liveability” survey. This is a wealthy country, not just economically, but also in terms of its environment: beautiful beaches, a varied and fascinating ecosystem, and a cultural and social milieu enriched by waves of migration long before the word “globalization” became a buzzword.

Where I live in Sydney, I can glimpse the world-famous Sydney Harbour from my kitchen window, walk to six public parks within 10 minutes, and, if I am hungry, walk up the street to have a bowl of

Vietnamese beef noodles, Indonesian fried rice, an Indian roti with lentil curry, Shanghai pork dumplings, or paella.

However a cost of such prosperity appears to be fear: fear that others will come to take advantage of the wealth of the country; fear that current standards of living will fall if too many new people arrive in the country; fear that familiar and cherished ways of living will be compromised by new arrivals with sinister motives.

As Pope Francis noted in his 2014 Message for World Day of Migrants and Refugees, “Not infrequently, the arrival of migrants, displaced persons, asylum-seekers and refugees gives rise to suspicion and hostility.

There is a fear that society will become



less secure, that identity and culture will be lost, that competition for jobs will become stiffer and even that criminal activity will increase.” In recent years, Australia has acted on this fear, and has been hostile to people who have tried to get to safety in the country by sea.

In 2013, 300 boats bearing 20,587 asylum seekers arrived on Australia’s shores, an insignificant number against the backdrop of the global refugee crisis. Australia’s response was a failure of solidarity. Instead of seeking to understand, and to explain to the public the plight of the boat people, the government decided that it would “Stop the Boats”.

It introduced a raft of new policies, adding to the severe and punitive measures, including mandatory and indefinite detention, already in place against asylum seekers arriving by boat. All asylum seekers arriving by boat from July 2013 onwards would be dispatched to so-called offshore processing centres in Papua New Guinea and Nauru. Even if they were found to be genuine refugees, these asylum seekers would never be allowed resettlement in Australia.

In late 2013, a new government added to the “Stop the Boats” policy by introducing “Operation Sovereign Borders”, a harsh and uncompromising military approach that meant that the passengers of any refugee boat that attempted to land in Australia would be returned to the country the boat had come from, be it Vietnam, Sri Lanka, or Indonesia. In addition, it told the 30,000 boat arrivals who had come to Australia before the offshore processing regime of July 2013 was put in place that they would not be processed for permanent resettlement in Australia.

Instead, their refugee claims would be assessed and, if they were found to be refugees, they would be granted temporary protection visas giving them three years of residence, at the end of which their claims would be reassessed.

If they were still found to be in need of protection, they could in theory be granted up to another three years of residence.



The government also withdrew funding for legal assistance for their refugee status determination process, a fundamental human right in any functioning democracy.

The government’s policies had a clear objective: wear them out, grind them down, and they will decide to give up and go somewhere else.

It became clear that Jesuit Refugee Service (JRS) had to respond to this new and urgent human need. Until then, JRS had been providing accommodation, financial aid, and casework support to a small number of destitute asylum seekers, all air arrivals who had made refugee claims on arriving in Australia.

However, we could no longer concentrate on just 70 plane arrivals when, in Greater Sydney alone, close to 9,000 boat

*Left: Arrupe Place Drop-in Centre
Top-Right: RACS (Refugee Advice and Casework Service) partnership launch
Above: Maeve Brown, Coordinator at Arrupe Place accepts the Community Wellbeing Award 2015 from the Australian Psychological Society*

Sydney

Accompanying Asylum Seekers in Australia

Arrupe Place strives to be present, welcoming and hospitable to the asylum seekers who pass through their doors

arrivals were living in desperate straits. While many had the right to work, most did not have the language skills or the qualifications to get proper work, and they had no money to pay for legal assistance for their status determination or appeal processes.

We decided to start a drop-in centre

for asylum seekers, and I asked Sr Catherine Ryan, the Congregational Leader of the Sisters of Mercy in Parramatta, in west Sydney where the majority of asylum seekers live, if the Congregation had a property that JRS could rent for this purpose.

They did and Sr Catherine not only insisted that JRS use it rent-free but also said that the Sisters of Mercy would do everything in their power to support this new enterprise.

Thus in January 2015 was Arrupe Place born, 35 years after Fr Pedro Arrupe founded JRS. It felt right to call on the intercession and draw on the inspiration of Fr Arrupe, who had felt such compassion for that first wave of boat people in South-east Asia in 1980, as we set out to befriend and support this latest wave of boat people in the same region. Arrupe Place provides asylum seekers with access to legal assistance, English classes, financial and other material aid, including a Food Bank, casework, and information and assistance with applications for refugee status.

Most of all, as asylum seekers have told us, it gives them a place where they feel welcomed, wanted, and befriended. In an environment that essentially criminalises the seeking of asylum, Arrupe Place has taken to heart that key value of JRS: accompaniment. We strive to be present, welcoming and hospitable to the asylum seekers who pass through our doors.

Zeinab, a Kurdish woman who had lived mostly in Iran, and her two children were among the very first people through the doors of Arrupe Place, and they have continued to come nearly every week since.

The family had travelled to Australia by boat in 2013, and then spent three months in detention. As Zeinab's husband has mental and physical health problems, and rarely leaves the house, JRS has become her principal contact with the outside world.

Zeinab had very little English but had a burning desire to learn it. She began com-

Arrupe Place



ing to the Thursday morning class and one of our wonderful volunteers, Sr Elsa, would help entertain the kids while she was in class.

At first it was a challenge for her to focus because her young son became very upset when they were separated. He demanded all of his mother's attention and would throw things around the room when he was upset. The constant and calm attention of Sr Elsa helped him to gradually become more trusting of the Arrupe Place environment. Now he is polite and playful whenever he visits, a dramatic change from when we first met him.

Zeinab suffers from depression; she feels unable to cope with the uncertainty of their life in Australia and her fears for the future. She has said that the only reason she has to keep on going is her children. Arrupe Place's supportive community has given Zeinab a sense of stability: she has said that she feels known and cared for with JRS.

Safia is another asylum seeker who comes to Arrupe Place. She arrived in Australia with her husband and two very young children in 2014, fleeing the violence in Iraq. After her husband abandoned them, she came to Arrupe Place looking for support. One of the first ways we helped Safia was to register the birth of her newborn child. We also began home-visits to assess her living situation, with particular focus on the safety of the children.

Safia had almost no English, and was fearful to travel alone on public transport. With JRS volunteers accompanying her on public transport, she gradually gained the confidence to do this on her own.

We supported Safia and her children with financial assistance and material aid and worked with her through some of the many bureaucratic issues that bedevilled her protection application and the status of her children. Our caseworkers also liaised with other agencies to strengthen her support network.

She began learning English and as she learned, she gained confidence. It has been a delight to watch this young woman grow in confidence as a mother and as a self-sufficient woman making a new life in Australia.

By the end of 2015, well over 1,500

people had been welcomed and assisted at Arrupe Place. Just nine months after it opened, Arrupe Place was awarded First Place in the Australian Psychological Society's 2015 Community Wellbeing Award. It is precisely because we want to build a sense of community, and more, a sense of communion, with and for the asylum seekers in Australia that we have opened a second centre, the Arrupe Place Community Centre, which is a place where people can simply come and be with one another, share food, share stories, share lives. Above all, our deepest aspiration is that it will be a place where people will share hope.





Jesuit Missionaries on China Television

Giuseppe Castiglione in China: Imperial Painter, Humble Servant tells the story of a young Jesuit brother from Milan, Italy who journeyed to China in 1715 and became court painter in Beijing's Forbidden City. There he served under three Qing Dynasty emperors for 51 years.

Jerry Martinson, S.J. – Vice President, Kuangchi Program Service, Taiwan

The news reached the ears of Pope Francis. A major television documentary on a Jesuit missionary in China had been broadcast extensively throughout China over Central China Television (CCTV), the world's largest TV network. Pope Francis phoned his congratulations to the producers at Kuangchi Program Service (KPS), the Jesuit-run TV production centre in Taipei, Taiwan.

Giuseppe Castiglione in China: Imperial Painter, Humble Servant tells the story of a young Jesuit brother from Milan, Italy, who journeyed to China in 1715 and became court painter in Beijing's Forbidden

City. There he served under three Qing Dynasty emperors for 51 years.

In 2015, the 300th anniversary of his arrival in China, Castiglione's paintings took centre stage at exhibitions in Beijing and Taipei, and in major museums in cities as far away as Richmond, Virginia, and Melbourne, Australia.

Kuangchi Program Service's three-part documentary on this remarkable Jesuit artist was televised multiple times over the weekend of April 22-24 during CCTV's prime time *Adventure and Discovery* series. Viewers were estimated to be in the hundreds of millions.





Castiglione is the third in a series of TV documentaries about Jesuit missionary history in China, produced by KPS in collaboration with Jiangsu Broadcasting Corporation (JBC), China's third largest satellite TV network. This collaboration began 10 years ago when KPS proposed to JBC a documentary about Paul Xu Guangqi, an outstanding scholar-official of the late Ming Dynasty. Xu met Matteo Ricci in Nanjing in 1600, and was later baptized. He eventually ascended to one of the highest offices in Imperial China – the equivalent of vice prime minister – and he was able to ensure the Jesuits a residence in Beijing and arrange official positions through which they could contribute their scientific knowledge and expertise. This translated into greater security for the fledgling Catholic Church in China, constantly under threat from op-

Left: Actor Filip Klepacki portrays Adam Schall entering Beijing on horseback. Center: Kangxi Emperor at funeral of Adam Schall at tomb
Top: Jesuit actor and artist, Barry Martinson, SJ, second from left, portrays one of Castiglione's Jesuit colleagues
Above: A scene depicting Schall's close relationship with the young Shunzhi Emperor who often dispensed with formalities and visited Schall in his living quarters

Taipei

Jesuit Missionaries on China Television

Below: Jerry Martinson, SJ helps prepare a student in Milan to portray the part of Castiglione as a young Jesuit brother preparing for his mission in China. Opposite page: Images from different scenes

ponents and adversaries. Xu Guangqi is regarded as one of the three pillars of the Catholic Church in China.

The KPS documentary, *Paul Xu Guangqi: China's Man for All Seasons*, was broadcast repeatedly by CCTV and JBC in 2006, opened the Shanghai Film and TV Festival that year, and received numerous awards. This documentary was the first time that a Christian missionary – Matteo Ricci (1552-1610) – had been depicted positively in a major TV documentary in the People's Republic of China (PRC).

When then China President Hu Jintao visited Berlin, he noted publicly that China's first contact with Germany had been through Adam Schall von Bell (1592-1666), the Jesuit scientist who succeeded Ricci and carried on his work in the Imperial Court. President Hu spoke warmly of the missionary's scientific contributions, and KPS realized that the time was ripe for a second TV series, which Jiangsu TV again agreed to co-produce. In 2009, *Adam*

Schall von Bell: In the Service of the Emperors was televised repeatedly by CCTV and JBC and, like the earlier documentary, garnered numerous awards.

Why have these documentaries been successfully broadcast and acclaimed throughout China? There are a number of reasons.

First, because of China's recent history and the educational setbacks stemming from Mao's Cultural Revolution, the population is now anxious to learn and understand more about China's long and remarkable history. This has stimulated an interest in historical documentaries, especially those dealing with China's heroes, models, and pioneers. Matteo Ricci, Paul Xu Guangqi, Adam Schall, and Giuseppe Castiglione are among those pioneers. They are famous in China for their groundbreaking contributions in science, politics, and art; but the majority of the population knows little or nothing about their religious background and motivation. These documentaries seek to remedy that situation.

Second, after an initial period of some caution and suspicion, the KPS team soon developed deep bonds of friendship and mutual respect with its PRC counterparts. Indeed, the KPS producers were surprised at the openness of their collaborators in China, especially of their colleagues at Jiangsu TV. As Ricci learned and practiced so well, sincere and respectful relationships mean everything to the Chinese people.

Third, Kuangchi's longstanding reputation in the world of Chinese media, enabled the team to build its relationship with Jiangsu TV. Founded by Fr Philip Bourret SJ in 1958, KPS was Taiwan's first TV production studio, and thanks to Fr Bourret's vision, has always operated as a not-for-profit organization aimed at serving the educational, cultural, and spiritual needs of Chinese society through quality media productions.

Castiglione



As relationships between Taiwan and the PRC improved, KPS began hosting groups of producers and media officials from mainland China. At the same time, satellite TV began broadcasting KPS' educational programs throughout the PRC. KPS became known in China's media world as a productive, trustworthy, and reliable source of TV programming that interested and benefited Chinese audiences.

Based on this reputation, the officials of Jiangsu TV decided that they could safely trust and work with Kuangchi to help them explore a unique period in China's history. That period concerned the arrival of Jesuit missionaries in Imperial China, the role they played in China's scientific development, and China's relationship with the Western world.

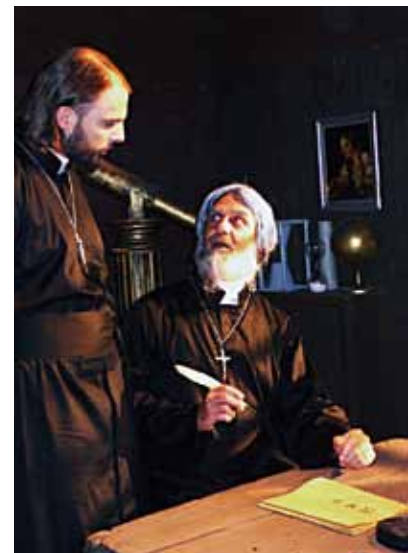
The resulting three documentary series were produced in the style of *docudrama* in order to appeal to the widest possible audience. Professional actors and a few Jesuits were recruited to depict various scenes in the lives of the missionaries. These scenes were shot in China's largest and best-equipped movie studios and sets, and also on location in Europe where the missionaries lived and studied before departing on their journeys to the East. Employing the latest production techniques, including remote controlled aerial photography using drones, high definition cameras, and digital special effects animation, the documentaries are filled with striking and memorable scenes.

The documentaries include interviews with Chinese scholars and historians testifying to the substantial influence that the Jesuits and their Chinese colleagues had on China's intellectual and technological development. They note that by unveiling a world map, correcting and aligning the Chinese calendar with the Western calendar, and translating the first six books of Euclid's *Elements*, Ricci and Xu "opened China's eyes to the Western world" and were the first to introduce China to Western logic. Due to Adam Schall's contributions in astronomy, Jesuit missionaries were entrusted with running China's Bureau of Astronomy for 150 years.

While the Chinese authorities were very generous in allowing explicitly religious content throughout the documentaries,

sometimes a bit of compromise was insisted upon. Certain scenes depicting particular religious ceremonies or activities were deemed too sensitive and had to be modified or removed. While the documentaries acknowledge and praise the cultural and scientific achievements of the Jesuits, the editors found it necessary to point out that their success in the area of religious conversion was far beneath their expectations. Ironically, this point of view may have increased audience sympathy and admiration for the sacrifice and suffering these Jesuits endured for the sake of China and their religious faith.

Future productions, now in the planning stage, include a more complete documentary on Matteo Ricci, to be followed by another on Flemish Jesuit Ferdinand Verbiest (1623-1688). Kuangchi Program Service hopes that these documentaries will increase understanding, trust and friendship between the Church and China and illustrate the valuable achievements that can be accomplished when the two join hands and work selflessly for the good of China and the human family.





The Story of a Lay Ignatian Body

The Christian Life Community

The lay vocation is diverse and has a specific, personal meaning for each one. Many laypersons have now moved beyond the obligation-laden perception of the lay life. They experience a call to enter into a personal relationship with Christ and are looking for pathways to nurture that experience.

Edel Beatrice Churu, Luke Rodrigues, S.J.

*Below: Pope Francis is presented with a plant in commemoration of *Laudato si'**

One of the most wonderful and refreshing gifts of the Second Vatican Council has been, and will continue to be, the rediscovery of identity. Many religious orders were able to return to their original graces, re-found themselves afresh and sharpen their presence in the world. This rediscovery of identity is also bearing fruit in the reawakening of the laity. This is a historic moment in the life of the Church as this part of the body of Christ rediscovers and re-roots its vocation.

Christian Life Community (CLC) is a lay association in the Church that traces its origins to the time of St. Ignatius of Loyola. A young Jesuit teacher, Jean Leu-

nis, worked closely with a group of students in Rome and founded the first of many Marian Congregations – the *Prima Primaria*. From the start, these communities were Ignatian, and closely associated with the Society of Jesus. Over the centuries, they gradually wandered away from their rootedness in Ignatian Spirituality, a process that was accelerated with the suppression of the Society of Jesus. The call of the Second Vatican Council to return to one's original charism was received joyfully. After a process of discernment, and with the enthusiastic backing of Fr. Pedro Arrupe, many Marian Congregations re-founded themselves as the Christian Life Community in 1967. CLC is thus celebrating 50 years of its refounding in this year 2017. These years have been a period of growth marked by a return to the Ignatian Spiritual Exercises, a deeper appreciation of the lay vocation and the practice of individual and corporate discernment of mission.

The lay vocation is diverse and has a



specific, personal meaning for each one. Many laypersons have now moved beyond the obligation-laden perception of the lay life. They experience a call to enter into a personal relationship with Christ and are looking for pathways to nurture that experience. For CLC members, **the Spiritual Exercises** of St. Ignatius is the specific pathway through which they encounter God and deepen their personal vocation. They experience the Spiritual Exercises as a call and a gift, a pillar that supports their way of following Christ. Thus, the first element of the CLC vocation is a vibrant personal relationship with God primed through the Spiritual Exercises of St. Ignatius.

The second central aspect of the CLC vocation is a close **community life**, beyond what the parish offers. The CLC vocation is communitarian by nature. The exploration, discovery and celebration of this communitarian dimension has led to the recognition of being one world community. This vocation as one body is lived out in small local communities of six to twelve persons. CLC is present in 74 countries across the world with the largest concentration of members being in Europe. Increasing the sharing of Ignatian Spirituality among laity in the Churches of the global South is an opportunity and a challenge that CLC wishes to embrace wholeheartedly.

Mission is the third element of this vocation. The active presence of God in the world beckons us, after the example of Jesus Christ, to be actively involved in creating a better world. CLC members are constantly engaged in discernment for mission both on a personal and community basis. CLC as a body has an apostolic institutional presence in some countries. Furthermore, a large number of members are involved in individual apostolates, offering their time and talents in social centers, parishes, schools etc.

However, the ground of all these levels of mission is the foundational call of every member to intensely live out their mission in daily life. This means being contemplatively active and present in the home, in



Members of the CLC international team, with Father General Adolfo Nicolás in Rome.

the family, at work and in the cultural and political fields.

A major challenge is that of making the good news present and operative at the peripheries. The last CLC General Assembly in Lebanon identified four frontiers for engagement in mission – Poverty, Family, Youth and Ecology. All members are invited to be at home at these frontiers with respect, openness and a sense of welcome. It is heartwarming to note the generous and creative engagement already taking place at these frontiers.

The CLC way of life seeks to integrate the above three elements of Spirituality, Community and Mission. Our way of doing this constantly and consistently is the DSSE – **Discerning** individual and community mission in the community, **Sending** the person/s who are identified for the actual mission front, **Supporting** the persons while they are in the mission front and **Evaluating** the experience of the mission. The DSSE approach to being community on mission has given a fresh vibrant impulse to this way of life. The mission lived out by one member at her/his personal family front, becomes the mission of all members in the group through this ongoing process done in a spirit of love.

Jean Leunis

Herminio Rico

Below: A sampling of CLC members and activities from different parts of the world

The process of developing into mature laity is still in its nascent stage. There is a long way to go, but there are encouraging signs as well. Lay people are slowly but surely growing in awareness and responsibility for their vocation, learning how to discern and express it in the Church and world of today. CLC members are conscious of the fact that the invisible, silent witness given in the family and workplace is the primary and most vital area of mission. There is also an increased sensitivity to the front of collaborative mission within the Church and beyond.

The joy of the mission to build the Kingdom is discerned and shared with all men

and women of good will.

A very important pillar for the CLC way of life is individual spiritual direction of the members and community spiritual direction. This service is offered by the group guide at the local level, and by the Ecclesiastical Assistant (EA) at the national or world level of the community. Many CLC members and communities have benefited from spiritual accompaniment by the Jesuits or other Ignatian persons. In countries where lay formation has been deep, there are CLC members themselves who have been trained to give spiritual direction and be group guides.

In most national communities, the national Ecclesiastical Assistant and many local group guides are Jesuits. World CLC has been privileged to have the Superior Generals, Fr. Peter-Hans Kolvenbach and Fr. Adolfo Nicolás, as its Ecclesiastical Assistants. Another Jesuit, Fr. Herminio Rico from Portugal is now the Vice Ecclesiastical Assistant and part of the world council. CLC recognizes with deep gratitude the support of the Jesuits through this most critical service for the community. It is not by coincidence that this lay Ignatian community has taken root and flourished in those countries where the Society of Jesus has offered generous and ongoing support. In turn, several Jesuits have remarked that their contact with CLC has inspired and challenged them to become better religious.

The graced history of our journey over the past fifty years fills us with deep gratitude. Looking ahead, we realize that CLC is called to be one model, among others, of the Church of the future, the Church of the laity. We hold in our hands and hearts a precious gift – the lay vocation animated by Ignatian Spirituality. Awareness of this gift can be both exhilarating and humbling. We realize that this gift cannot remain hidden within ourselves. It has to be lived out intensely in order to bear fruit. In addition, it has to be offered more widely so that others may partake of this treasure. What a wonderful privilege this is! What an awesome responsibility we have! We do not know how the next phase of our story will unfold, but like St. Ignatius, we turn to the Lord saying, “Give me only your love and your grace; that’s enough for me”.



Innovation at the Frontiers...

These young people have learned a “new tongue” and have developed their own vocabulary for analysing problems and designing solutions. They speak of “discomfort zones” to refer to difficulties facing communities, for instance.

Wilfred Sumani, S.J.

“Innovation” is one of the buzzwords these days being invoked as the engine of social and economic transformation. The youth of Matero Catholic Parish in Lusaka, Zambia, decided to harness their fresh brains and energies to venture into the challenging task of inventing practical solutions to problems affecting local communities, especially the poor. The Integrated Young Innovators (IYI), an initiative of Jesuits working in Matero Parish, was launched on Pentecost Sunday, 24th May 2015. The aim of the youth group is to empower young people to address their own problems and those of the communities, using locally available expertise and resources. The motto of the group is “Eyes

to see, brain to think, hands to do”. Currently, there are 21 members, male and female, many of whom have a college education in such fields as education, nutrition, public relations, journalism and wildlife management. The team has been registered with the national Patents and Companies Registration Agency.

Since the launch of the group, these young people have learned a “new tongue” and have developed their own vocabulary

Below: Matero Parish is in Lusaka, the capital city of Zambia.



Innovation at the Frontiers...

Below: Members of Integrated Young Innovators at Matero Parish, Lusaka.

for analysing problems and designing solutions. They speak of “discomfort zones” to refer to difficulties facing communities, for instance. “Innovation” has become a lens through which they read biblical stories, always seeking to understand how God saves people using locally available resources and expertise.

Within a short time, the group came up with a number of inventions. The Mobile Shower Unit, for example, is a facility made from (preferably recycled) plastic bins to which pipes are attached. The container (called a reservoir) is mounted on a stand and – *voilà* – the shower is ready! This invention is designed especially for low-income communities that cannot afford piped water.

In addition to making the showering experience more comfortable, this facility maximises efficient use of water, for the water in the reservoir is never soiled by

soap and therefore remains clean for the next user.

The Refillable Cotton Mattress, designed especially for cotton-farming communities, seeks to make comfortable sleep more affordable. A waterproof bed cover with a zip or a set of buttons at the mouth is filled with beaten cotton wool, which can be replaced by fresh cotton when the mattress feels flabby. Not much cotton is required for a mattress. Cotton farmers who adopt this facility will no longer have to pay for factory-made mattresses, not to mention transportation costs.

The Smart Pedal Bin is designed to make waste disposal more comfortable and yet affordable. It is an adaptation of pedal bins available in supermarkets, which, however, tend to be exorbitant. The IYI pedal bin is handmade, using cheap plastic bins to which is attached a metallic mechanism with a pedal at the base for opening



the bin. It is bigger and more durable than pedal bins available in shops and yet costs about a third of what conventional pedal bins ask for.

The Clay Pot Water Cooler is an attempt to recover and upgrade traditional pottery. The widespread use of plastic containers is gradually leading to the disappearance of traditional pottery and leading to the degradation of the environment. Clay pots possess some attractive qualities, such as insulation that is more efficient, cost effective and aesthetically appealing. The Clay Pot Water Cooler is made from a conventional clay pot to which a clay lid and a tap are added. It is hoped that the invention will trigger a renewed interest in pottery and attract more investments in pot-making technology.

In some parts of Zambia and Malawi, bicycles are one of the principal means of transport. Those who travel to rural and semi-urban areas often need the services of bicycle taxis. When it rains, however, cycling becomes less than pleasant. The blazing October sun also makes cycling quite an ordeal. IYI came up with a bicycle canopy to protect the cyclist and passenger from such elements of weather.

When the season for fruits – both indigenous and exotic - arrived, the Integrated Young Innovators began making drinks and other snacks out of these gifts of nature. Mapo Delight, a drink made from baobab pulp and maize flour, took Matero Parish by storm. Every Sunday, after Eucharistic celebrations, parishioners rush to the IYI table and quench their thirst with this magical drink. But Mango Delight has proved to be even more popular. Naming these products is as exhilarating as producing them. The seeds of the baobab fruit are drilled through and used to make rosaries.

Like any fledgling group, IYI is confronted with a number of challenges. First, many Zambians tend to prefer foreign products. It has not been easy, therefore, to



market some of the inventions of the youth group. Second, limited resources make it difficult to engage in mass production of the products. However, IYI sees these challenges as an impulse for greater innovativeness. In due course, the group hopes to spread to other parishes and schools so as to create a network of innovative youth.

Above: Some of the products made by the youths at Matero parish

Matero



School of contact with God

The “School of contact with God” is a form of Ignatian retreat adapted for young people which was inaugurated in the year 2000.

Mateusz Ignacik, S.J.

Translated by Kate Marcelin-Rice

*Below: A meeting with
high school students
at Białystok*

The last day of a retreat—the Eucharist with which it ends is a moment of thanksgiving for the whole experience, lived in silence. It is the first time that an exchange between the participants can take place. It is then that the young people’s accounts begin. One of them, Łukasz, told of what, for him, had been the highlight of these three days: “Before coming to make the retreat I had had no contact either with silent meditation on the Bible or with the Jesuits”, he began. “I knew certain passages through personal reading, the liturgy and pasto-

ral work. However, I did not realize what an influence they had on my life. During these days, I became aware that they were addressed to me and spoke about me. In praying, I took part in the events that they recounted. It was God himself who was speaking to me through these texts. In meditating on the word of God I realized that until then I had been serving God, but without loving him...”

This was one of the many experiences of the participants in a project called “School of contact with God”, a form of Ignatian retreat adapted for the young. The initiative was inaugurated in 2000 by two Polish Jesuits, Remigiusz Reclaw and Piotr Kropisz. At that time, they were both scholastics in philosophy and asked the Provincial whether they could spend their regency (a period of apostolic experience for Jesuits

Białystok



in formation) in this kind of apostolate for young people. This apostolic work continues today. The team of the “School of contact with God” consists of a Jesuit priest and two scholastics in regency.

The formula is a simple one and similar to a five or eight-day course of spiritual exercises. At first, participation in the silent retreat seems to the young “students” of the “School” to be an exotic adventure. Leaving aside daily matters, turning off their cell phones, not contacting their families or their friends is a very different, even strange, condition in comparison with their customary daily routine. Moreover, the perspective of having four relatively long periods of personal prayer and a conversation with their spiritual director every day further strengthens this first impression. Yet the young women and men throw themselves into it wholeheartedly. Even though the experience is demanding, the retreatants leave when it is over with their hearts full of important and striking moments, which they talk about when the silence ends.

However, one question arises: how can people be persuaded to come on such retreats? The two above-mentioned Jesuits started by paying visits to secondary schools in Poland. They organized catechesis programmes in which they touched on subjects important to young people, such as relationship with oneself, relationships with others and relationship with God, and, further, the meaning of life.

At the same time, they invited the listeners to a silent retreat so that they might deepen their reflection and their encounters with themselves and with the Other. These school visits made it possible, as they still do, to reach places where the Jesuits are absent or unknown.

Today, when the means of communication are developing, the invitation to this retreat also takes various forms, in addition to the personal encounter. Information about it is disseminated through social networks and short videos published on the internet. It is also spread by personal witnessing, by word of mouth. Thus several series of retreats are organized during the school year and during the holidays. Participants are recruited not only from among committed young people in the Church but also from among those who have little contact with



God or with the Church but who are seeking a spiritual life and depth in their lives.

At the moment the activity of the team of the “School of contact with God” is also linked to the vocations service. In this framework another kind of retreat is offered, especially to men between the ages of 18 and 30. It is called “Discernment of the way of life” and focuses on the theme of vocation. A period of silence is proposed to people who are seeking a direction in their lives, who have to make a decision concerning their future commitment in which they listen to the word of God and also to their own inner selves, where their deepest desires and needs resonate.

This means taking a step towards freedom, a necessary condition for a decision which constitutes a response to God’s freely-given love that is found at the base of every Christian vocation. The young people who go on the retreat do not necessarily discern a path to the religious life but for some of them it is also their first contact with the Jesuits which can prompt them to consider such a possibility.

As well as silent retreats, other proposals are offered to the young in which the “School” teams are involved. These include retreats, preached in parishes or in schools. The retreats are held, in accordance with tradition, either in the period of Advent or during Lent and, in addition, also at the beginning of the academic year. They afford an opportunity to meet people where they live, to address an evangelical message to them and to inspire them too to search the depths of their hearts which enables them



*Top: The Eucharist is the heart of the retreat experience
Above: A retreat participant in silent reflection*

School of contact with God

Left: The use of modern means of communication is incorporated to help enhance the retreat experience.

Right: "Finally we can talk!" – A moment of testimony at the end of a silent retreat

to encounter their God, full of mercy.

One of Europe's largest open-air festivals is organized every summer. It is called "Woodstock Station". Thousands of young people come to it from all over Poland. This festival has been accompanied for several years by an evangelization project called "Jesus Station". Jesuits take part in this festival, giving lectures and relating their experiences to help the young in the mission to proclaim the Good News to their friends. The teams of the "School of contact with God" also participates.

As you can see, this apostolic mission is characterized by a fair amount of mobility and demands a significant number of journeys. All the teams of the "School of contact with God" have covered hundreds of thousands of kilometres since they first began, crossing the entire country from north to south and from east to west. This mission

enables them to have a wealth of experience in encounters with the young from various *milieux*. Team members are also involved where Jesuits are preparing the ground for a permanent presence and a more regular activity. This was the case in the town of Białystok in North-East Poland. Before the Jesuits founded a house there, some of them began working with the people, especially with the Christian Life Community (CLC). The "School of contact with God" also makes its presence felt by the town's young people. It organizes evenings with workshops linked to Ignatian spirituality, providing various incentives for personal reflection and group work on the deepening of faith.

The cultural changes in Poland are influencing the Church and the levels of religious practice, especially among the young. Tradition and habit no longer motivate them to pray or to go to Mass. It seems necessary to have an approach which directs people to delve more deeply into their life of faith. Promoting a life of faith which is aware and has inner conviction and which will be the fruit of a personal experience of the encounter with Jesus Christ is a pastoral challenge. The activity of the "School of contact with God" seeks to satisfy this need. It hopes to find ever new and adequate means to reach young people and to offer them the riches of Ignatian spirituality, namely, to prepare them for or guide them to a personal encounter with God so that they may love and serve God in all things.

Jesus Station



The Children's Angel

His name was Angelo D'Agostino, but everyone called him D'Ag. He was a man full of energy, tired of too many funerals and fed up of seeing a sense of resignation all around him. It seemed that everyone else was convinced that there was no remedy for that death sentence.

Marco Nese

Translated by John J. O'Callaghan, S.J.

The great epidemic struck Africa in the '80s of the last century. AIDS attacked adults first, then began to strike down children as well.

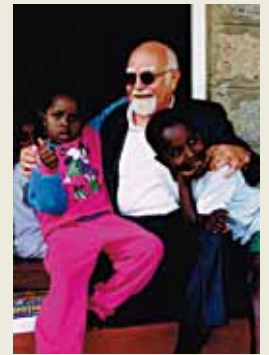
In Nairobi, Father D'Ag, a Jesuit with a beautiful open face and a white beard was there to help, his heart anguished by the awful carnage. His name was Angelo D'Agostino, but everyone called him D'Ag. He was a man full of energy, tired of too many funerals and fed up of seeing a sense of resignation all around him. It seemed that everyone else was convinced that there was no remedy for that death sentence. "But," he assured people "I think I can save a lot of innocent children."

It was 1992. Along the streets of Nairobi Father D'Agostino was looking for a venue, a little room as a base where he could realize his great dream—to take care of sick children, and if they were incurable, to at least give them a decent place to die. In the Westlands area of Nairobi, he found a humble building and turned it into a refuge for the first three little orphans. All three had lost their parents to AIDS and they carried the deadly virus in their own bodies. But now they had a home—moreover, a "welcoming home", in Swahili "Nyumbani".

Father D'Agostino needed money if he were to offer assistance. He knew what doors to knock on and how to touch the hearts of benefactors. He was a man who could not stand still—he was always on the lookout for ways of being useful. The people of the place watched him, amazed because he did not do things for his own gain, but for others. But donors understood that, and one of them, a banker, signed a check for \$700,000 as a Christmas gift. Father D'Ag interpreted that as a sign that where there is good will, "God

will provide."

And God did provide when another bit of good news turned up: a gift of four hectares of land. However, maybe Father D'Ag did not imagine that doing good involved taking risks and being called to fight back. All of a sudden everything seemed to fall apart. As he himself recounted, "We were victims of a well-orchestrated swindle." The land was lost: profiteers took it over. But faced with difficulty the Jesuit showed what stuff he was made of. Gifted with high intelligence and courage, he mobilized acquaintances around the world, and his work was rewarded. The funds needed to begin again poured in: in the course of a couple of years it was pos-



Above: Father d'Agostino with children of Nyumbani Orphanage Karen (Nairobi).

Nairobi



The Children's Angel

Below: Father d'Agostino welcomes First Lady Lucy Kibaki for the inauguration of Nyumbani Village in Kitui, 2006.

Right: Father d'Agostino celebrates his 80th birthday with the children at Nyumbani Orphanage



sible to leave the modest venue of Westlands and start a more comfortable foundation in the part of the city called Karen. Month after month the number of children accommodated there grew, from the initial 3 to 40, then to 57, and then a spurt to 73. When the number reached 106, Father D'Ag said it was time to take another important step. Nyumbani needed a diagnostic laboratory.

The Jesuit priest flew to Washington, once again appealing to the warm hearts of his friends. He got what he wanted and was able to equip a laboratory with modern technological equipment to do cutting-edge analysis.

Father D'Ag was born in the United States of Italian immigrants, Luigi and Giulia D'Agostino, in Providence, Rhode Island on January 26, 1926. From childhood he suffered from asthma; he couldn't participate in sports so he concentrated on studies. He earned two Master's degrees, in Chemistry and Philosophy. He continued studying, this time Medicine, finishing with a double specialization in Surgery and Urology. So when it came time for him to do his military service it was natural to send him, commissioned as a captain, to an Air Force base in Washington. Nevertheless, he was not at home in the military; instead, he felt called to a religious vocation and determined to take courses in Latin at Georgetown University. His mind craved knowledge. He studied theology and psychiatric medicine. Finally, on June 11, 1966 at 40 years of age he

was ordained a priest by Cardinal Lawrence Shehan. He had entered the Society of Jesus on August 14, 1955.

For some years he gave himself to teaching, founding a Center for Psychiatry and Religion in Washington. Then his life took a radical turn. The year was 1981. The Superior General of the Jesuits, Father Pedro Arrupe, was looking for a Jesuit physician who had a desire to help refugees in South-east Asia. Father D'Agostino, a restless soul, had for some time dreamt of going wherever it was necessary to alleviate human suffering; he responded to Father Arrupe's appeal. He was sent to Bangkok, Thailand, where he became the medical director at a Catholic Social Center.

A year passed and Father Arrupe himself came to Thailand. He told Father D'Agostino of his intention to create a center to assist African refugees. It was a new opportunity: Father D'Agostino embraced it immediately. He moved to Nairobi, Kenya, where he found a struggling mass of humanity made up of torrents of refugees streaming from every part of the African continent. For two years his task was to give a little relief to so many unhappy people. When he was called back to Washington, he was not the same man: he had seen too much and his heart was with these sufferers. He was given back his teaching chair, but he no longer had any desire to teach. He returned to Nairobi in 1987, to find AIDS epidemic in full swing.

Father D'Ag brought the Nyumbani Project forward little by little and, as a true leader does, assembled a team around himself: physicians, women capable of assisting by communicating with the children, and Sister Mary Owens, who took over the day-to-day running of things, leaving him to deal with the bigger picture.

Once the first Nyumbani project was a solid reality, Father D'Ag decided it was time to add another initiative. He could not stand seeing, in the degenerate slums on the outskirts of Nairobi, dozens of children without families abandoned to a sad destiny. It was 1998 when he launched a project called Lea Toto, which means "Raise a Child". Those little orphans would no longer be alone! With the years, Lea Toto grew. Today it is based in eight centers of social-health assistance looking to the needs of almost 3,000 children. To date more than 10,000 children

AIDS

have benefitted from the services of Project Lea Toto.

Attentive to developments in dealing with AIDS, Father D'Ag discovered that in Europe and North America the disease was no longer fatal, thanks to a combination of antiretroviral medications. The problem was that those medicines involved costs prohibitive for African countries. Father D'Ag cried out at this scandal, accusing the pharmaceutical companies of "having realized profits of \$517 Billion in the year 2002." His words found resonance in the Vatican, which held a press conference calling on public opinion to make itself heard "in order to convince the pharmaceutical companies either to lower the prices of their medications or allow use of their patents to produce others."

Father D'Ag did not like small difficulties—he fought for what was hard, if not impossible. But he had a gift of knowing how to be convincing—and in the end he won. The year 2004 proved a triumphal year for him: the pharmaceutical companies ceded licenses for the antiretroviral medicines to Cosmos Limited, a Kenyan enterprise. Treatment began to be possible.

However, another obstacle reared its head: Public schools refused to admit seropositive children. Father D'Ag confronted this new challenge: "We must take them to court." On the day the case was heard in court he came in with a swarm of children in tow, and he returned with them on the day the sentence would be handed down. The verdict echoed around the chamber – it was favorable!

Like so many missionaries in the course of centuries who went to bring the message of Jesus to far-off lands, Father D'Ag possessed an inner fire which drove him never to give up. A great man—"tireless and full of initiative" recalled Leo O'Donovan, one of his classmates. "When he opened his hospital in Kenya and began to travel to Washington every year in search of support, I realized that my classmate had become a pastor to the world."

The year 2004 marked another advance. Father D'Ag was aware that the Nyumbani center in Karen was no longer sufficient. New structures were needed. The number of children left alone in absolute poverty was growing continually in other parts of Kenya as well. Once again, as Father D'Agostino said,

"God will provide." On November 5, 2004, Kitui County 170 km southeast of Nairobi gave him 600 hectares of land. Like a blessing, funds to begin constructing a village on the site arrived as well. Some € 500,000 came from Lazio in Italy, thanks to the efforts of Councilor Mino Damato; another € 600,000 came from the sale of a postage stamp issued by the Vatican – there was enough to begin a new version of Nyumbani. Father D'Ag had the semi-arid land ploughed, wells dug, and brick cottages built, each destined to house seven or eight children. Each cottage would have a grandmother or grandfather as a reference point: old people and children who had survived the devastation of AIDS. The animating concept was to create an environment of rural life as much like a family as possible, with traditional customs, in a context able to offer opportunities of physical, cultural and moral growth. Within two years the village was ready to welcome the first "families" and was inaugurated by the wife of the president of Kenya, Mrs. Lucy Kibaki.

The faith, courage and tenacity of Father D'Agostino inspired people on three continents—USA, England, Spain, Italy, Ireland and Kenya—to raise in his name the money needed to consolidate and develop his works of mercy.

The Nyumbani Village in Kitui was his last venture. A few days after the inauguration, Father D'Ag took his leave. On November 20, 2006 this man who had radiated his smile and affection to hundreds of children, died. But he had created an efficient machine which ran successfully even without him. Nyumbani Karen continues to save children arriving sick and starving. Nyumbani Lea Toto goes on offering the hope of a future to thousands of children in its large tents. In Nyumbani Kitui, 120 staff are assigned to take care of 100 older persons and some 1,000 children and young men and women.

Surely, Father D'Ag is watching contentedly from above, a generous man whose beautiful face is lit up with a smile.



Grateful Hearts & Wounded Memories

Now that I am in “old age,” the final part of our human pilgrimage, I see this as a precious opportunity peacefully to introspect and to retrospect. Old age is a very special time, free from routine tasks, in order that we can check on all of our past relationships.

Edwin J. Daly, S.J.

I remember sharing with a Sister-Counselor how a near relative had hurt me in childhood. The Counselor listened to me intently. At the end of my story she asked, “Well, when are you going to forgive this person?” I at once remarked, “Oh, this person is dead long ago!” She replied, “He may be dead physically but he is very much alive in your memories and feelings. He is very much alive when you often transfer your strong feelings of anger onto some other, innocent person. Come on; let me hear you say to him in Christ’s presence that you forgive him.” “No problem”, I said, “I have no difficulty giving forgiveness to him.”

So, then and there I spoke my forgive-

ness to him. I felt absolutely nothing. Giving forgiveness was more like a school lesson reply. But from that day onwards for about two years afterwards I repeated my little prayer of giving forgiveness to him with Christ on the Cross. Slowly-slowly, as they say in Hindi, I experienced a quiet change in my behavior with everyone. For one thing I no longer erupted in anger when someone provoked me or contradicted me. Then one fine day at the Eucharist the Lord gave me a sign of great peace. The thought came forcefully that I was truly healed of my hurt feelings and I was able thenceforth to help others who had wounded memories like myself.

Yes, I learned, when we forgive our enemies, truly we are children acting like our Heavenly Father. We forgive our enemies from our hearts. No strings attached. We do not judge the other’s heart. We are obedient to Jesus on the Cross when He gave general absolution to the entire guilty, human family. I noticed how Saint Paul responded so sharply to Christians

Delhi

in Corinth when they “played God” with their neighbor by judging their brothers and sisters. Paul says, “Do not judge before the time, until the coming of the Lord. He will bring to light whatever was hidden in darkness and disclose the secretes intentions of all hearts” (1 Corinthians 4:5).

Moreover, we cannot forget the strong witness to forgiveness given us by Pope John Paul II. A few moments after he was gravely wounded by Ali Agca, he prayed while he was being driven to the hospital, “I forgive him from my heart!” Sometime later, after he was discharged from the hospital, the Pope went to the jail to see his would-be assassin to show that he was indeed fully reconciled.

All of us must learn the evil in claiming to know the hidden motives of our enemies. After teaching us the Our Father, he says, “If you forgive others their wrongs, your Father in heaven will also forgive yours. If you do not forgive others, then your Father will not forgive you either.” (Mt 6:14-15)

Now that I am in “old age,” the final part of our human pilgrimage, I see this as a precious opportunity peacefully to introspect and to retrospect. Old age is a very special time, free from routine tasks, in order that we can check on all of our past relationships. St Augustine expresses it beautifully when he says that God wants all of our memories to be grateful memo-



ries. Prayerfully reviewing our lives, we may discover that we need inner healing. For successfully pursuing this we must collaborate with the Holy Spirit. We can do this by forgiving others the hurts that they have inflicted on us, even without realizing it. We must remember that the closer people are to us, the more easily they can deeply wound us, especially our feelings. “Wounded memories”, if not healed, can severely hinder our present way of relating with others, including with God.

While examining our wounded memories, we should think of all those people who knowingly or unknowingly have wounded us. We look first to folks in our family of origin—our parents, sisters and brothers, and those who have stayed in our families for some length of time. We remember all of them, near and far, alive or dead.

Above: Image of a sorrowful Mary holding the body of Jesus. The statue is found in the Jesuit Church of the Holy Spirit, Heidelberg, Germany.

Below: The sprawling city of New Delhi, India.



Grateful Hearts & Wounded Memories

Loving people who have hurt us does not mean a feeling or an emotion. It means a firm decision. It essentially includes the desire to wish the best to the other person and to do the best for that person. The Latin origin words for this kind of wishing and doing are *bene velle* and *benefacere*. The world-famous Alcoholics Anonymous use a term “tough love” – doing something that is necessary for the good of the person, although it may not be pleasant.

Struggle to forgive

This is not easy. In our pilgrim lives, we struggle every day to live Christ’s commandment of love. As our Lord’s disciples, the words of Jesus are part of our identity: to love as Christ has loved us (John 13:34-35). “I say to you who hear me, love your enemies, and do good to those who hate you. Bless those who curse you and pray for those who treat you badly (Luke 6:27-28).

In a world that grows more and more hostile to Christians, loving all, especially enemies, has become the most relevant ministry of reconciliation (2 Corinthians 5:18) – offering mercy to even those who seem hostile. Pope Francis who has declared a Year of Mercy says this world needs mercy more than it does anything else.

Grateful Hearts

Many believers—of whatever religion—have the practice once a day, usually at night, of briefly examining their consciences/consciousness. In the formula which I follow, my exanitation has as its first step to count the day’s blessings one by one. This means we become aware of the blessings that God has given us since our last examination.

But most people will never think of thanking God for those who have hurt them. “How can I thank God for my persecutors? How can I be grateful to the

Lord for sending into my life *this* person?”

The fact is our ‘enemies’ help us to become more mindful of what the Lord has suffered for us. He was often persecuted. He was called all sorts of dirty names. People who are vulnerable to Evil utter lies against innocent people, even those who sincerely live the truth with love for all. When we are the object of such lies, are we not obliged to be grateful to them for helping us be more like Jesus? Our enemies are ever available to persecute us. So, in response, we rejoice always, we pray constantly and give thanks to God at every moment. This is God’s will for us in Christ Jesus (1 Thessalonians 5:16-19).

Therefore those who hurt us may reveal to us and remind us of Jesus whom we are called to follow. So, when we think of our persecutors, we need to ask, “Who are you, Lord?” After Saul had been knocked to the ground outside Damascus, he called out these words. People of all ages cry out this same question. Jesus, the Risen Lord, answers us: “I am Jesus, whom you are persecuting.” (see Acts 9:5)

This way we can be freed from bitterness and vengefulness. We can become happy, cheerful people. It is said that there are only two types of Senior Citizens: the Bitter and the Cheerful. To become habitually cheerful, to be grateful for everything, even for those who hurt us, requires God’s grace and plenty of efforts and examinations of spirit.

May our lives, until our final breath, be like beautiful hymns and temple bells joining the angelic choirs throughout eternity praising and thanking God.

Below: Statue of Saint Ignatius, in the Chapel of Conversion at Loyola, Spain.



Chaplaincy at the Catholic University in Lublin

A very important principle of pastoral care is the norm: “freedom in everything, and everything in freedom.” Students know that any initiative, which does not have others to support it and take responsibility for it, will not be implemented.

Leszek Szuta, S.J.

Seventy years ago, the Episcopal Conference of Poland invited Jesuits to set up a chaplaincy at the Catholic University of Lublin (KUL). No formal document of this invitation exists. But it is a fact that Jesuits have been working as the university's chaplains continuously since 1945.

Historians would generally agree that after the end of World War II, Poland changed from being occupied by Germany to being occupied by Soviet Russia. This lasted until 1989. A Polish government in exile existed in London from before the war, and lasted to the 1990's: it held onto the usual trappings of a legitimate government. The university was founded in 1918, and is now preparing to celebrate its centenary. The university's motto is *Deo et Patriae*: at the Service of God and the Fatherland. So, over the past seventy years, many chaplains have

been involved in the religious and civic formation of students and of the members of the academic community. State authorities considered that this work was hostile to the existing system. Because of this, many chaplains were persecuted, encouraged to cooperate with the secret police, and infiltrated by the security service. One example of this is worth mentioning. Fr Jerzy Mirewicz was the first Jesuit to work as chaplain at KUL, from 1945 until 1958. He had to leave Poland, never to return, because of threats to his wellbeing. He worked at Vatican Radio,

Below: Besides the chaplaincy's groups and communities, the pastoral care at KUL also encompasses spiritual, psychological and family support. The chaplaincy provides counselling in each of these areas.

P. Mirewicz



Chaplaincy at the Catholic University in Lublin

Below and opposite page: Various activities in the student chaplaincy at KUL have developed over many years. Priests, chaplains, religious brothers and sisters, and lay people have been involved in it.

and lived in London among the Polish emigrants who were associated with the Polish government in exile. An official agreement between the KUL administration and the North Polish Jesuit Province was only finalized in 2014.

During the communist era, KUL was the only Catholic university in Eastern Europe. Because of this, young people from all over Poland came to the university to study the humanities, especially philosophy, theology, literature and history. These subjects, as taught at KUL, did not conform to the communist ideology. Religious beliefs were not always the reason why students chose the university. For some, the reason for studying at the Catholic University of Lublin was to gain the degree: for a Lublin degree was one of the few degrees recognized in the West, beyond the boundaries of the Eastern bloc. KUL remained a small university during the post-war communist era. It usually had a student enrolment of about 3,000 each year. After 1989, this number increased to approximately 23,000. Today, there are about 14,000 young students at KUL. Because of current legal requirements and policy changes in both church and state, KUL has changed from being an

elite Catholic university, focussing on the humanities, into a modern university which combines the humanities with the more technical disciplines. People from all over Poland study at KUL, but most of the student body comes from the Lublin area and from south-eastern Poland. Members from many other nations also enrich the university's academic community. Alas, it is becoming increasingly rare for people to choose the university for religious reasons.

For a number of years, now, three Jesuits have worked as the university's chaplains. Although they are not students, they commit themselves to, and are available to the academic community. Their duties include the management of the campus church. Programs associated with the chapel include celebrating Masses, hearing confessions, organizing retreats during Advent and Lent, as well as encouraging traditional devotions such as the Rosary, June devotions to the Sacred Heart, and devotions centered on the Passion, for example, the Stations of the Cross. Every morning in Advent, there is a choral *Rorate* service, after which students breakfast together. In their work, the chaplains are available to the other priests and religious who study and teach at the university. Nuns also actively participate in the chaplaincy and student life at KUL. The Jesuit chaplains collaborate with other student chaplaincies – both in Lublin and in other parts of Poland – and with a number of other religious and municipal organizations.

There is a rule in the chaplaincy that students take responsibility for those activities which do not require ordination. Other clergy and religious are free to join communities which exist under the umbrella of the chaplaincy, but it is the responsibility of students to take charge of these communities and activities.

During the academic year, the chaplaincy's Pastoral Council meets every month to review the pastoral care provided by the chaplaincy. The Jesuits, as well as representatives of the various chaplaincy communities, are members of this Pastoral Council. It is significant that the chaplains hand the initiative over to students to decide on, and take responsibility for the chaplaincy's activities. And the priests make sure that they assist the students with advice and support.



A very important principle of pastoral care is the norm: “freedom in everything, and everything in freedom.” Students know that any initiative, which does not have others to support it and take responsibility for it, will not be implemented. As a result, there is usually no shortage of volunteers, and the Jesuit chaplains do their best to support students in their initiatives.

Many diverse groups and communities comprise this pastoral work. These include the group inspired by Pier Giorgio Frassati, the Voluntary Academic Service, the Voluntary Mission Service, Christian Life Communities, seminars, the café, the “Todo Modo” prayer group, the charismatic Academic Community, the “Spouses of the Holy Spirit” group, the choir, the secretariat, the “Works of the New Millennium” Foundation, and the renewal associated with the “Lions of Judah” Graduate Community. It is not easy to describe these communities in a few words. But it is clear how diverse they are, both in their religious and social foci. The members of each community organize their prayer together, their formation, and their meetings of review.

The campus church at KUL is also a place where different communities, who are not associated with the student chaplaincy, can come together and pray. The Schumann-League – a group of men who, every month, organize formation and prayer meetings – is an example of this.

Besides the chaplaincy’s groups and communities, the pastoral care at KUL also encompasses spiritual, psychological and family support. The chaplaincy provides counselling in each of these areas. Marriage preparation courses, according to the workshop method familiar to students, are also available. These serve as a model for similar courses in other parts of Poland.

The chaplaincy’s activities do not simply cease at the end of the academic year. The Jesuit chaplains, with the support of students, organize summer activities. These include the pilgrimage from Lublin to Czestochowa, camps in the mountains, the information days in Heiligelinde about Jesuit life, and the Magis 2016 program, in preparation for World Youth Day. Any Jesuit pastoral care program has to offer the Ignatian Spiritual Exercises, especially the Foundation of the Exercises, and the Exer-



cises in Daily Life.

Dances are an important aspect of the pastoral care of students. There are the Andreas Ball, the Carnival Ball, and the Spring Ball. A few years ago, a seminar, focussing on the relationship between clergy and lay people, emerged. Then, there are regularly meetings devoted to Ignatian spirituality. Workshops in time management, looking for work, and music have also been held. Daily meetings during the week before Pentecost – the Cenacle of the Academic Church – prepare for the festival. The chaplaincy also invites its members to celebrate the national marriage and children’s days. The chaplaincy challenges its members to charitable action, such as the special Christmas campaign, “Szlachetna Paczka” (noble gift).

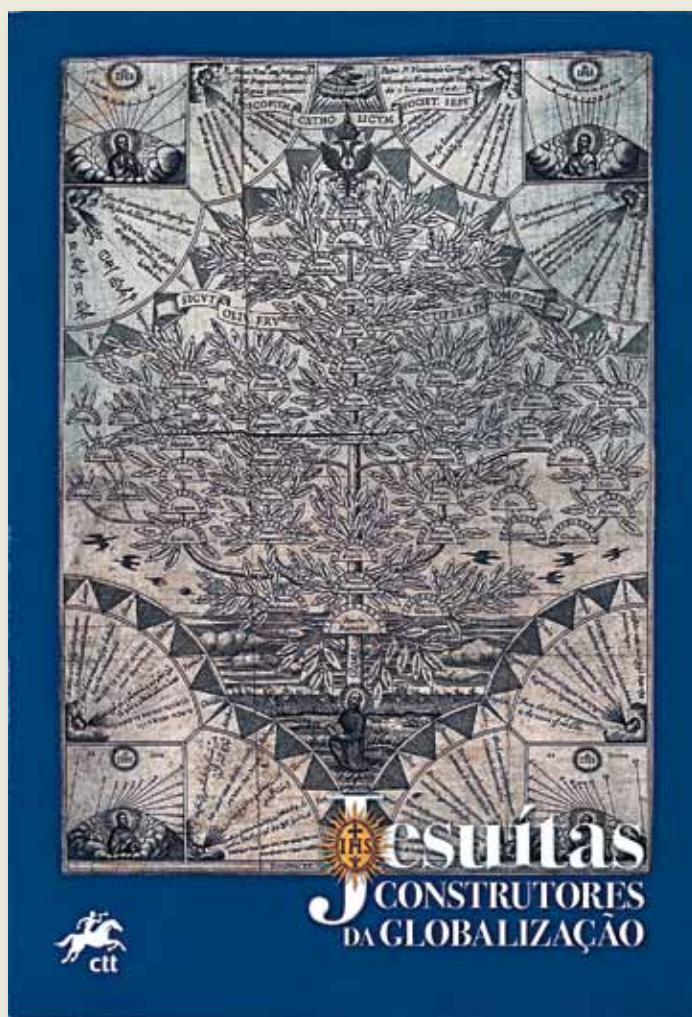
The various activities in the student chaplaincy at KUL have developed over many years. Priests, chaplains, religious brothers and sisters, and lay people have been involved in it. But above all, the generations of participating students have given life to this large academic community: without them, it simply would not exist. In this short article, it is not possible to enumerate all that has taken place in the Jesuit student chaplaincy at Lublin since it was established. But we recall that the one single goal of every form of commitment and service is to promote the Greater Glory of God.



Frassatianum

The Jesuits, Builders of Globalization

José Eduardo Francos, Carlos Fiolhais



The arrival of the Society of Jesus in Portugal, in 1540, was one of the most significant events in Portuguese culture. In parallel with intercontinental missionary efforts, within just a few decades the Order, founded by Ignatius of Loyola, created a network of secondary education institutions, called colleges, and universities (it established the second Portuguese university, in Évora, in 1559). The Jesuits created the first education network in Portuguese history, based on a new

teaching methodology and with links to learning institutions governed along the same lines in various parts of the world. The Jesuit colleges in Portugal, numbering thirty by the time the Society was expelled by the Marquis of Pombal, were spread across the major Portuguese cities, including Madeira and Azores and overseas Portuguese territories. When the Jesuits returned following that expulsion, and the others that followed, the Society's commitment to education, culture, and science continued to leave its mark on Portuguese history. An example is the Colégio de São Fiel, which was founded in the 19th century and attended by the first Portuguese Nobel Prize winner, Egas Moniz. It was also the founding site of the journal *Brotéria*, which is still being published today.

The Order of Saint Ignatius had a significant influence on Portuguese culture and society, educating figures who would leave behind significant works in various fields and help mould a true Portuguese identity. Five of these figures are highlighted below.

Saint Francis Xavier is particularly worthy of mention. Originally from Navarre, he became the first great missionary to the East during the time of the *Padroado Português do Oriente* (Portuguese Patronage of the East), and he is venerated in both Portugal and Asia. Xavier was a leader who attracted a multitude of followers. The great "Apostle of the Indies", as he was known, was fundamental in spreading Christianity to Asia and, notably, was a pioneer in the evangelization of Japan. A founding member of the Order, he was central to the construction

of an institution whose mission was global right from the outset.

Saint John de Britto was a 17th century missionary and martyr who lived in the Indian subcontinent. He developed a method of evangelization that was based on inculturation, meaning he sought to adapt the Christian message to the local culture. Today there is a notable college in Lisbon that bears his name.

Father António Vieira also rose to prominence in the 17th century, in the New World. Dividing his time between the jungle and the court, he built bridges between Europeans and Amerindian civilizations. He became the great missionary of the Americas, his sublime preaching skills attracting large crowds. He also left a vast body of work of great literary value, with ideas ahead of his time. These works have recently been published in 30 volumes by Círculo de Leitores. As well as elevating the Portuguese language to a level of perfection never before seen in prose (Fernando Pessoa had no doubts in bestowing him with the status of “Emperor of the Portuguese Language”), his prophecies, his political, social, and ecclesial reform projects, and his protests against excesses of the Inquisition and the slave trade, continue to resonate even today.

A notable figure of more recent times is Father Manuel Antunes, director of Brotéria and professor at the School of Humanities of the University of Lisbon, whose extraordinary classes were attended by thousands of students over the years. Considered one of the foremost Portuguese thinkers of the 20th century, he left behind a vast and varied body of work, which was recently collected and published in 14 volumes by the Gulbenkian Foundation. In his essays, he debated with great contemporary thinkers, modernizing the language of culture in a manner that was both clear and profound. After the 1974 revolution, his book *Repensar Portugal* (Rethinking Portugal) made him



an educator for the new Portuguese democracy.

Lastly, the late Father Luís Archer, also director of Brotéria and professor at the School of Science and Technology of the University of Lisbon, who was a leading figure in Portuguese science. He was a pioneer in the teaching and research of molecular genetics and genetic engineering. He set up and directed the first Gulbenkian laboratory in this field, having educated generations of scientists. He chaired the National Ethics Committee for several years and wrote notable works on bioethics. His complete works are being published by the Gulbenkian Foundation.

