

#### COVER

Matteo Ricci with  
his disciple, Xu Guangqi  
baptised Paolo.



# JESUITS

YEARBOOK OF THE  
SOCIETY OF JESUS

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## INDEX

PRESENTATION .....	<i>P. Adolfo Nicols</i> .....	6
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### FIFTIETH ANNIVERSARY REMEMBRANCE

• Yesterday: the Vatican Observatory in Castelgandolfo .....	<i>Yarbook 1979</i> .....	8
• Today: what is the Vatican Observatory? .....	<i>Guy Consolmagno</i> .....	9
• Yesterday: Ecology and the Society of Jesus .....	<i>Yarbook 1997</i> .....	14
• Today: Ecology and the Society of Jesus .....	<i>Uta Sievers</i> .....	15
• Yesterday: Jesuits in Nepal .....	<i>Yarbook 1977-78</i> .....	20
• Today: Jesuits in Nepal Today .....	<i>E. Cyriac Sebastian</i> .....	21
• Yesterday: Haiti, a society in gestation and a People in Strife .....	<i>Yarbook 1989</i> .....	28
• Today: Haiti, the Society of Jesus Today .....	<i>François Kéroux</i> .....	29
• Yesterday: Australia, Jesuits and Indigenous People .....	<i>Yarbook 1994</i> .....	34
• Today: Australian Jesuits and Indigenous People .....	<i>O'Kelly, McCoy, Cornish</i> .....	35

### MEN WHO SHAPED HISTORY

• Manresa, the cradle of Ignatian Spirituality .....	<i>Francesc Riera i Figueras</i> .....	42
• Borgia: what the World Could not Hear .....	<i>Manuel Ruiz Jurado</i> .....	46
• Matteo Ricci: the Wisdom of Friendship .....	<i>Benoît Vermander</i> .....	49
• Bernardo de Hoyos: a new Blessed .....	<i>Pablo Molinari</i> .....	55

### EVENTS TO COMMEMORATE

• Hundred Years of the California Province .....	<i>Daniel J. Peterson</i> .....	60
• Hundred Years of the Province of Hungary .....	<i>Arpád Horváth</i> .....	63
• Hundred Years of Saint John Berchmans church .....	<i>André de L'Arbre</i> .....	67
• Hundred Years of Lífidzi Mission .....	<i>F. Augusto da Cruz Correia</i> .....	70
• The Society of Jesus in Mozambique Today .....	<i>F. Augusto da Cruz Correia</i> .....	73

### TO THE FRONTIERS AND BEYOND

• The other Face of Iraq .....	<i>Danielle Vella</i> .....	77
• Life and Death at the Edge of Europe .....	<i>Joseph Cassar</i> .....	79
• Kikwit, Sickle-cell and the "Sanssoucis" .....	<i>Henri de la Kethulle</i> .....	83

## INDEX

### AMONG THE LAST AND THE MARGINALIZED

• Lighting the Candle of Faith .....	<i>Tina Merdarian</i> .....	88
• Kerala Experience .....	<i>G. Thenadikulam e B. Chulil</i> .....	92
• On the Trail of Nomadic Shepherds .....	<i>Joseph Chenakala</i> .....	95

### EDUCATION AND THE WORLD OF THE MEDIA

• 75th Anniversary of the <i>Lumen Vitae</i> Centre .....	<i>Benoît Malvaux</i> .....	100
• America Turns 100 .....	<i>James Thomas Keane</i> .....	102
• Le Cocq d'Armandville College .....	<i>Team of the Le Cocq College</i> .....	105
• Jesuit Publishing House <i>Refugium</i> in Olomouc .....	<i>Michal Altrichter</i> .....	107

### FOR THE YOUNG PEOPLE AND DEVELOPMENT

• Strenght in Numbers: <i>Xavier Network</i> .....	<i>Nuno Henrique Silva Gonçalves</i> .....	110
• "Campinacios", living the Gospel .....	<i>Lourenço Eiró</i> .....	113
• My Pastoral Experience with Young People .....	<i>Janez Mihelčič</i> .....	117
• A Program for Violent Students .....	<i>Manuel Segura Morales</i> .....	120

### FROM ONE CONTINENT TO THE OTHER

• Among the Stricken People of Zimbabwe .....	<i>Oskar Wermter</i> .....	124
• The National Sanctuary of Marija Bistrica .....	<i>Vatroslav Halambek</i> .....	127
• Malaysia-Singapore: Light of Light .....	<i>Wilson Henry</i> .....	131
• Kuala Lumpur: <i>Maramatha</i> Retreat House .....	<i>Wilson Henry</i> .....	134
• Malaysia-Singapore: the Challenger of Vocation .....	<i>Philip Heng</i> .....	137
• "All Well and Joyful in the Spirit" .....	<i>J. Celedón, V. Gacitúa, H. Rojas, R.S. Stratta</i> .....	140

### PHILATELIC PAGE

.....	<i>Etienne N. Degrez</i> .....	142
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## INTRODUCTION

Dear friends,

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

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

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

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

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

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

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

**Fr. Adolfo Nicolás, S.J.**  
*Superior General of the Society of Jesus*



# 50

## Fiftieth Anniversary Remembrance

50 years ago the first Yearbook of the Society of Jesus appeared in response to the desire of Superior General John Baptist Janssens. In remembrance of that event we have reprinted a few of the articles published during past years, together with a new article on the same subject that presents the situation today. This will demonstrate the development of some apostolic commitments over the course of time. Given the large number and variety of topics of the past fifty years, we are presenting only a small sampling.



# yesterday

## THE VATICAN OBSERVATORY IN CASTELGANDOLFO

The Vatican Observatory is one of the oldest observatories in the Western World. It was founded ca. 1580 for the very practical purpose of determining corrections for the reform of the calendar. Its work today at Castel Gandolfo is carried on by Jesuit astronomers who engage in research on astronomical problems and atomic molecular physics.

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

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

Those had been promulgated at Mondragone in Frascati in 1582. For 200 years the story of the Vatican support on astronomy is the story of the growth and progress of the observatory of the Roman College. Certainly the most important work of the observatory was not the scientific displays such as those presented by Galileo on his first visit to Rome; nor the work of Fr. Scheiner on sunspots, nor the inauguration of equatorial mounting for telescopes by Fr. Grienberger. It was not even the very fundamental and practical geodetic measurements of Fr. Roger Bosovich, nor the pioneering work of Fr. Angelo Secchi in stellar spectroscopy, which laid the groundwork for much of present day astrophysics. Rather the most



The dome of the telescope in the Roman College, built by Fr. Angelo Secchi on the roof of the Church of St. Ignatius in Rome, around middle 1800. It was here that Fr. Secchi made his astronomical investigations.

# today

## WHAT IS THE VATICAN OBSERVATORY?



The NGC 2903, the spiral galaxy at approximately 20 millions of light years from our galaxy, in the Milky Way. The picture was taken with the "Vatican Advanced Technology Telescope" of Mount Graham, in Arizona.

The International Year of Astronomy has recently concluded.

The Vatican Observatory not only participated in the international activities organized for the occasion, it also organized many initiatives which were of world-wide interest.

It is a week spent in near silence, awake all night on a cold lonely mountaintop under a starlit sky, quietly moving a telescope from star field to star field, typing a few commands into a computer, waiting for the starlight to be gathered into a frozen chip of silicon.

It is a noisy meeting room in a convention hotel filled with a thousand other scientists, old colleagues known from graduate school days and new grad students meeting each other for the first time. Amid the noise you hear friends chatting about new discoveries... worried about their next grant, their next job... overflowing with news of marriages, births, divorces since the last meeting... terrified because they're about to try to jam a year's worth of work into a ten minute presentation before 500 ultra-critical colleagues. And then one of them asks if he can talk to you, in private, for just a few minutes.

It is standing in an auditorium before two hundred high school

# yesterday

important work was the formation of a school of astronomers unique at the time: Jesuit priest scientists, many of them named now by lunar formations, who went to all parts of the world, shared their zeal for investigating the wonders of God's creation with their fellow men, and reported back faithfully their observations of new stars, comets and eclipses to their old center, the Roman College. The story of these teams of trained priest scientists, including the work of Fr. Matteo Ricci, Fr. John Adam Schall and Fr. Ferdinand Verbiest has been told.

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

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

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

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

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

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

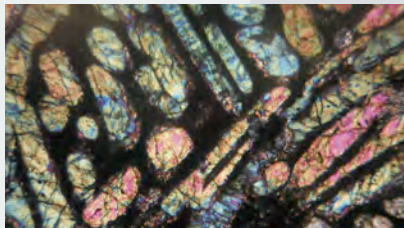
# today

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

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



Br. Guy Consolmagno, one of the Jesuit astronomers of Castelgandolfo, working at the microscope. Left: A detail of the crystals of a meteorite seen in the microscope. This piece is part of the Vatican collection.



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

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

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

It is explaining once again to the hundredth reporter this year, why the Church supports an observatory, why there is nothing new to say about aliens or the Star of Bethlehem or the DuVinci Code: why the Galileo story is a whole lot more complicated than the story everybody knows - and yet, the

# yesterday

observatory wherever in the world, should have Dutchman on the staff, a major instrument, which is operating or needs debugging, and have had recently a visit from a Jesuit astronomer.

The visits which Jesuits astronomers make are generally working visits with long observing hours at the telescopes. Such visits usually include the presentation of a colloquium on one's own research to professional colleagues and their graduate students, plus private conversations and discussions with colleagues working in the same or allied fields. These latter are at the heart of real progress in our science. Occasionally some popular talks on astronomy are also scheduled for the general public. Fr. Bertiau gave more than 200 conferences in Belgium on the evolution of the Universe.

The constant challenge for the staff members of the Vatican Observatory is to remain competent in their field, international in interest and research, active in modern lines of investigation and fully accredited professionally. Seven of the current staff are members of the International Astronomical Union and all are members of the professional societies in the nations of their birth and in other international groups. Dedicated to Jesuit ideals of service to the Catholic Church they are engaging in a work which the present Holy Father and his predecessors consider to be among the works of highest importance for the future development of human knowledge.

This unusual community receives manpower support from the Jesuit order and financial support and living quarters from the Vatican. Deum Creatorum venit Adversus: this motto, written on one of the domes of the Vatican Observatory, is more than a motto, it is a programme of life, of intense activity in the Love of God's works.

Castelgandolfo  
Yearbook S.J. 1970-71



The facade of the Pontifical Palace of Castelgandolfo, home of the Vatican Observatory from 1935 until 2009.

# today

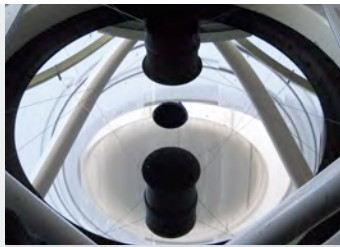
truth about Galileo is no less embarrassing for the Church... an embarrassment that you feel personally because you love both your science and your Church.

It is another long trip through Roman traffic from Castel Gandolfo into the Vatican, past busy nuns and suited functionaries and saluting Swiss Guards, to speak to an official (in a language neither of you calls his mother tongue) over a visa, a project, an accounting issue.

It is stepping outside your room late at night, to just look up at the stars.

The year 2009 was the International Year of Astronomy, celebrating the 400th anniversary of the night Galileo first pointed his telescope to the sky. As astronomers and representatives of the Vatican, a national participant of the organizations, International Astronomical Union and UNESCO, who sponsored the IYA, Jesuits were visible participants in its activities. We co-sponsored meetings on topics from astrophysics to astronomy and culture, collaborated on films and planetarium shows, blogged and published a popular book on astronomy and the Vatican.

But even before Galileo ground his first lens, Jesuits were working in astronomy. Fr. Christoph Clavius SJ helped Pope Gregory XIII reform the calendar in 1582, and then wrote the book to explain that reform to the rest of the world. He also wrote a letter of recommendation for a young Galileo, when he was looking for a teaching job; and late in his life he got to look through Galileo's telescope and see the moons of Jupiter for himself. Other Jesuits, at the Roman College and elsewhere, devised the first reflecting telescopes, mapped the Moon, convinced the Vatican to remove Copernicus from the Index; observed the transits of Venus that let astronomers finally measure the scale of the solar system. From the roof of St. Ignatius Church in Rome, Fr.



The mirror of the "Vatican Advanced Technology Telescope" at Mount Graham.

Angelo Secchi discovered dark markings on Mars that he called *canali* (which were real, and quite different from the illusional "canals" that later astronomers thought they saw) and he first sorted the stars by their spectral colors.

All of these forebears did their work too in meetings and classrooms and alone at the telescope. They had moments of private spiritual conversation; Fr. Johann Hagen, director of the Vatican Observatory in the early

1900s, was the spiritual director of Blessed Elizabeth Haase, the Swedish / American convert who founded the Swedish Brigantine order. They attended at weddings and baptisms and funerals for their colleagues, including many who might otherwise have felt uncomfortable alone in clergy.

The Vatican supports an Observatory, and asks the Jesuits to staff it with astronomers, in order to show the world in a visible way that it does not fear science but rather

embraces it. This follows the long tradition of seeing knowledge of the created world as a path to the Creator.

And the reasons why we are astronomers are as old as the stars themselves, expressed in poetry since poets first wrote. The prophet Baruch spoke of "the stars at their posts [who] shine and rejoice. When He calls them, they answer, 'Here we are!' shining with joy for their Maker." Dante ended his *Divine Comedy* by referring to the "Love that moves the heavens and the other stars." Ignatius wrote that "this

greatest consolation came from the contemplation of the heavens and the stars, which he would gaze at long and often, because from them there was born in him the strongest impulse to serve Our Saviour."

Call it consolation; call it joy; call it love. It is in season in every year. It is the study of the universe, the "all things" where one finds God. It is the work of the Vatican Observatory. We call it astronomy.

Guy J. Consolmagno, S.J.



Fr. José Funes, director of the Vatican Observatory, talking with Pope Benedict XVI.

# yesterday

## ECOLOGY AND THE SOCIETY OF JESUS

The 34th General Congregation declared that ecological balance and the prudent use of world resources are important elements for justice.

An astonishing diversity of life dwells in tropical forests. In only a few square kilometers of the forest, one may typically find some 1,500 species of flowering plants and 750 species of trees, as well as hundreds of species of birds, reptiles, amphibians and butterflies. Almost half of all living things on the face of the Earth – some five million species – are thought to live in these forests.

As is well known, such forests are rapidly disappearing, frequently due to a change to merely profit-oriented farming practices. On the average, an area of forest the size of a football field disappears each second. By the year 2000, at least half a million species will have disappeared forever, and, if present trends continue, by the year 2050 all tropical forests and the life they support will have disappeared.

Besides fostering an incomparable richness of diverse genetic resources, these forests also play a crucial role in the maintenance of agricultural land. Their disappearance leads to flooding and loss of water which turns these once productive lands into deserts. Further, land has become



The cloud forest, becoming more and more rare (courtesy: "Magis" Photographic Archive, Rome).

# today

## ECOLOGY AND THE SOCIETY OF JESUS

Since 1995 there has been a growing sensitivity and respect for the environment and creation in the Society of Jesus. The 35th General Congregation encouraged this line of reflection and action.

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

A major new insight has emerged from the 35th General Congregation (GC35): that apart from establishing right relationships with others and with God through reconciliation, it is imperative that we establish right relationships with creation, at the service of poor people (D.3 n. 33). The 2008 General Congregation issued a call to respond to the environmental crisis through an analysis of the causes (especially of poverty linked to environmental destruction) by universities and



The stinking garbage dump of Tapachula, one of the biggest towns of Chiapas, Mexico (photo credit Luigi Baiselli). Lack of proper garbage disposal is one of the greatest challenges to the environment.



# yesterday

dedicated due to intensive cropping brought about by the so-called "green revolution". As a result of this loss of agricultural land, some 500 million people throughout the world are starving or undernourished.

It is also well known that trees absorb the carbon dioxide in the atmosphere which is produced by burning coal and gas to generate electricity and energy, and by burning gasoline to run cars. The atmospheric content of carbon dioxide, three-quarters of it produced in developed countries, is now almost a third higher than in pre-industrial times. It is causing the global temperature to rise, and the resulting melting of glaciers and expansion of sea water will lead to rise in sea levels which will threaten the populations of low lying countries. Now is it clear how easily the world economic system will cope with a rapid change in global temperature and its consequences for agriculture.

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

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

The first Jesuits showed a special concern for humanity to the poor, which has been re-echoed in recent decades by the commitment of the Society to faith and justice. Today this devotion finds a particular focus in

# today

research centres; and through establishing linkages among those working with refugees and the displaced, and those working for the protection of the environment and in research institutions. It states that the results must have practical benefit to society that is public policies must change through advocacy activities (D. 3 nn. 33)

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

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



Narmada River, India: there is a mounting opposition to raising the level of the dam that would displace thousand of people (photo credit Luigi Baldelli).

Zambia (see Yearbook 2001), environmental mapping in the Philippines and empowerment of farming communities in Colombia.

When we asked Jesuits all over the world in September 2008 what their most urgent concerns and resulting suggestions for the Society of Jesus were, we were surprised at the number of good replies, testimony of existing local involvement and ongoing reflection.

The following three may suffice as examples – each item was mentioned by two or more of the respondents. Firstly, *air travel* is a major contributor to global warming and the Society could reduce its own ecological footprint massively by conducting networking activities and some meetings via teleconferencing. Secondly, the need to establish structures within the Society at Curia / regional / local level

was mentioned again and again, including those who suggested using existing networks and structures more fruitfully to protect protection of the environment. And thirdly, *energy audits* should be used to assess the ecological footprint of communities, works and provinces and may result in conserving resources and introducing renewable energy practices.

Apart from the rather practical

# yesterday

a call to respond to the environmental crisis.

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

The General Congregation affirmed that there is "a deep desire, expressed through a concern for the environment, to reverse the natural order as a place where there is an immanent, but transcendent presence." Tilts immanent but transcendent presence is what Christians mean by the Spirit, the indwelling of God in creation. In the Contemplation to attain Divine love, of the Spiritual Exercises, St. Ignatius draws us to this, inviting us, "to consider how God dwells in his creatures: in the elements, giving them being; in the plants, giving them life; in the animals giving them sensation; in human beings, giving them understanding."

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

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

Chris Moss, S.J.  
Yearbook S.J. 1997

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

What are the main obstacles to our moving forward in the direction that GC35 has set out for us, the whole Society of Jesus? For one, there is not enough awareness, reflection and education among ourselves about

# today



Oroya, Peru, one of the ten most polluted spots on the earth due to the mining activity (photo credit Luigi Baldelli).

environmental issues, and no shared perspective.

Often, our assumptions and reactions to questions regarding the environment are shaped by society in general in our countries and the parts of the world we come from. Cultural perspectives play a role in perceived obstacles to our involvement. In countries where environmental issues are tied to party politics, this can lead to resentment and hinder commitment. Some societies are more ready than others to change their habits or accept new tenets; some strongly resist change; in some countries the issues are less pressing and immediate than in others (although

solidarity with those in danger or need should never stop at our own borders); and in some cultures Jesuits conform to the surrounding culture of consumption more than in others. There is also the lingering misconception that ecology does not pertain to the work of the Church, and among some Jesuits, the perceived opposition between 'justice for the poor' and 'justice for the environment' remains strong.

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

issues and ultimately with nature itself.

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

Uta Sievers

# yesterday

## JESUITS IN NEPAL

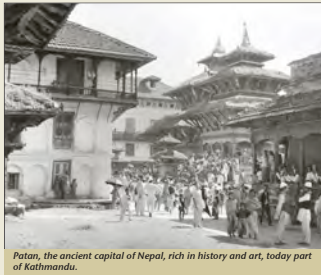
**G**erard Manley Hopkins, in his poem "The Windhover", speaks of the Jesuit stirring the ashes and hot coals of his own life to let the fire of the Spirit break out with red and gold brilliance. We Jesuits in Nepal see our apostolic life as an instance of this work. We, by our life of witness, research, social, and educational activities, tend the smouldering fire of the deep faith and desires of the Buddhists and Hindus of Nepal.

Many times I have chatted with my Nepali friends in their small houses as they sit around their little fires on a wintry night. Suddenly someone would poke at the fire and bring out the light and warmth hidden within the bed of hot coals and flaky ashes. This for me symbolizes the work of the twenty or so Jesuits living in Nepal.

First of all, where is Nepal? Nepal is a long, narrow country sandwiched between China and India. The great Himalayan mountains form our northern boundary. You have probably heard of Sir Edmund Hillary and Tenzing Norgay, the ones who first climbed Mount Everest in 1953. Their expedition left Kathmandu, the capital of Nepal. They trokked north east through the countryside of Nepal to the base of Everest. Finally the expedition assailed the Nepal-side of the mountain. Previous attempts, all unsuccessful, used the Tibet-side from the north.

This situates Nepal geographically. Now, to come to the point, where does Nepal stand today? What service can Jesuits give this country today?

Time magazine in a feature article rated Nepal as a member of the "Fifth Worlds". In this new scheme, the West and the Communist countries remain the First and Second-Worlds, and the newly rich oil countries become the



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

# today

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

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

The Jesuits had visited Nepal in the earlier centuries but their destination then was Tibet and China. It was only in 1951 that they actually came to stay. And they came to Kathmandu at the invitation of His Majesty's Government to start a school in this Hindu Kingdom, and for the next 3 decades that is what the Jesuits did, running two schools in Kathmandu and a small parish. That was the old Nepal. In these last years of the present decade Nepal wears a new look.

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

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

Nepal with its 30 million people is a country with over 100 caste and ethnic groups, 3 distinct topographies,

# JESUITS IN NEPAL TODAY



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

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

inclusive nation with a future for all in it.

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

What is also interesting is that the elections were based on proportional representation and reservation of 33% of the seats for women. Consequently now in the new Constituent Assembly 33% are women – a great step indeed towards women's equality and empowerment.

The old Nepal that the present leaders want to replace with a New Nepal was a Kingdom established in the 1760s. As the future King Prithvi

Narayan Shaw was laying the foundations for the kingdom, some Italian Capuchins too arrived in Kathmandu and thus began a relationship of the Church to Nepal, but the relationship was interrupted for a long period because in 1769 the Capuchins along with their little flock were forced to leave Kathmandu. On 4 February 1769 they left Kathmandu and arrived on 17th in Behal, India, and settled in and around there.

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

# yesterday today

Third World. Developing countries make up the Fourth and Fifth Worlds. But the difference between the last two worlds is crucial. The difference lies not in the degree of progress but in the very hope of progress.

The Fourth World comprises developing countries which possess resources which open out to a bright future. India, which stands opposite Communist China, gives an example of a rapidly developing country of the Fourth World.

But, according to the article, some countries may always have to depend on outside help. The writer of the *Time* article puts Nepal into this category.

Of course, with the startling break-throughs in science, one can never infallibly predict the future. But, at the moment, Nepal remains an underdeveloped country struggling for progress. In the *Gorkha Patria* and the *Rising Nepal* — two government newspapers — the Ministers and the King himself constantly urge the people to greater progress in education, industry, health, and agriculture.

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

## Previous History

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

Nepal was never a colony of a foreign power. In the 19th century and the first half of the 20th century, Nepal did enjoy very close ties with the British Empire. She supplied

professional soldiers — the famous Gurkhas — for the regiments stationed in the colonies.

These soldiers, of course, saw the outside world. But until 1951 the government strictly forbade foreigners from entering Nepal. Only the British resident and his small household lived in Kathmandu.

In 1951 the present king's grandfather, His Majesty King Tribhuvan, took over the government with the help of other national leaders. From 1846 until 1951 a Rana autocracy had ruled the country. The name "Rana" belongs to a large family, which directed the country as hereditary prime ministers. The Rana regime made the king a prisoner in the palace.

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

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

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

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

According to Fr. Lawrence Maniyar, S. J., the current Region Superior and the Principal of the prestigious St. Xavier's School, Jawalakehi, in those troubled years, there were also times of much dialogue with the Maoists and times of introspection and creative action. During one of his interventions on behalf of the Prime Minister and on behalf of the private schools in the country which the Maoists wanted closed, Fr. Lawrence remembers one of the ardent revolutionary student leaders wanting all private schools to be closed down or be like St. Xavier's. What was special about St. Xavier's?

After decades of catering to the powerful and the privileged group, the school had thrown open its gates to admit the poor and the victims of conflict. A scholarship program to help these and other poor students, the Student Quality Circles where students were taught to solve their own problems, were some of the other innovations that the Jesuit school had initiated. Some other pro-active programs like a hostel for children who had lost one or both of their parents in the conflict between the government and the army, admission to school of a fair number of poor and deprived children and of refugees, were started at this time.

The schools in the rural areas did

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

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

These schools in the east of the country also served as centers for reaching out to the tribal Catholics who had been living in those areas. They too had benefited to some degree from the movement for democracy especially by gaining for themselves their long denied citizenship. However, to retain their newly acquired power and advantage, they needed education. And that is what the Moran Memorial School in Maheshpur aims to do. The School is named after Fr. Moran who was one of

the three Jesuits to arrive in 1951. If the schools began in the 1950s catered to the powerful of the country, the new ones along with the old ones aim at empowering the powerless, just as one of the aims of the peoples' movement for democracy was to empower the powerless. The Constituent Assembly that was formed in 2008 was an expression of the aspirations of the people for a say in their destiny. And its composition represents the country's multi-ethnic, multi-linguistic, multi-caste and multi-regional profile. 33% are women, 20% are Dalits (the oppressed castes), and 3% are Muslims. Take the case of Savita Chaudhuri, a former bonded laborer: a former slave of a landlord, she now is an elected member of the Constituent Assembly which will write the new constitution for this country. Her sister lives by washing dishes in different houses and her brother is a daily laborer. There is indeed hope for the New Nepal.

What is ahead for the country and the Society of Jesus? Obviously the Constituent Assembly elections threw up an inclusive and varied

group of leaders. Almost every shade of opinion is represented in the Constituent Assembly. Would these and can these disparate groups work together? Can they agree on one constitution that will satisfy the landless and the landlords, the monarchists and the republicans, the industrialists and the proletariat, the protagonists of a Hindu state and the secularists?

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

Fr. Lawrence reflects on his own role as mediator between different parties in those turbulent times: "The keen observation of Pope Paul VI, 'If you want peace, work for justice', is what motivated me. My work in St. Xavier's School taught me that for development of the country reconciliation between the warring groups is a precondition."

In the year 2003 the Papal Nuncio and Fr. Lawrence met with the Maoists. Fr. Lawrence recalls how the Papal Nuncio emphatically put forth the Church's view point on conflict, on violence and on justice: "Violence is not the Christian way", affirmed the Nuncio, recalls Fr. Lawrence. It was interesting, therefore, to hear a top Maoist leader exhorting the cadres to be "Gandhis" at the time of the elections.

The Jesuits who have spent years in Nepal studying, working and writing on its history and religion subscribe to the World Religion magazine's Mission Statement which is: "to promote mutual understanding among the world's spiritual traditions, and facilitate shared inquiry into the fostering visions of the world's faiths so that all might learn from others' strengths while preserving the integrity of their own... to work in an atmosphere of mutual respect and promote the universal human



Fr. Anthony Antonisamy, director of St. Xavier's College, Kathmandu.

# yesterday

## Lack of Natural Resources

Nepal could catch up, but she remains very weak in natural resources. No great quantities of coal, iron, petrol, or other minerals have as yet been found.

Nepal is very mountainous. Except for a narrow strip of land along its southern border, she is crisscrossed by tall mountain ranges. Many think that mountains mean iron or coal. Some natural wealth. But unfortunately the mountains of Nepal are too young. The time since their formation is too short to yield any mineral wealth.

## Lack of Technical Skill

Because of the policy of the Ranas, technology lags far behind in Nepal. So unlike the Swiss our people possess no marketable skill. If they could make watches, electronic goods, or other small items, they could overcome their lack of raw materials.

We must not think that Nepal is a small country. A population of about 14 million makes Nepal a good-sized nation when compared to many countries of Europe, Africa, and South America. So she has the manpower. But she has trouble developing any skills to enter into competition with the outside world. The reason for this is simple. She is land locked between two mighty giants, China and India.

So she has no harbors. Her goods have no easy access to outside countries.

Furthermore, neither China nor India need goods manufactured from a developing country. They wish to develop their own industries. They export many small items to Nepal. The goods help to modernize Nepal. They help trade. But they hinder home industry from developing.

The king with his ministers, therefore, must work against these handicaps. They try to develop Nepal's three natural "resources": the forests, the rivers, the beauty of the country.

Along the southern border of Nepal lies a thin, flat strip of fertile land called the "Terai". In this land lies the great forests of Nepal. Wood from the Terai gives a major export to India.

The great rivers are fed by the snows of the Himalayas. Their potential for electric power has not been fully tapped. This is one of the country's long-term projects.

The beauty of this untrammeled country with its magnificent Himalayas affords Nepal its one sure access to hard currency. In increasing numbers sight-seers, trekkers, and mountain climbers come to Nepal.

Among the tourists who come to Nepal are those who seek religious experience from Hindu and Buddhist holy men. Many young students from the West flock to Nepal, especially to live with the Buddhist monks. Kathmandu is called the City of the Gods. The new arrival cannot help but notice the many temples and small shrines built at almost every corner of the city.

Finally besides timber, electrical power, and tourism, the king directs the country towards small industry. This effort supports the people with small items for home use. Technical training is considered very important in the government's new emphasis in education.

This is our Nepal. As yet no epidemics have not ravaged our country, as they do other more developed countries. But to maintain itself Nepal faces the prospect of more and more dependence on outside help.

# today

capacity for goodness and wisdom.

This is indeed an exalted vision. The vision for a New Nepal is neither uniform nor the march toward it neat and tidy. The age old tensions and distrust between the high castes and the other castes, between the hill people and the plain-dwellers, between the land-lords who are few but powerful and the landless who are many and powerless continue to erupt sporadically. The challenge before the country is to harness the energy and garner the goodwill of all toward a workable nation-state.

The Society of Jesus along with the Church leadership is working towards preserving the human right of freedom of religion as one of the corner stones of the New Nepal. This is not just a Christian demand, but the aspiration of people of good will from other religions and groups as well.

The Society of Jesus is working in collaboration with other like minded groups to ensure that religious freedom will be enshrined in the constitution.

Another challenge that the Society of Jesus along with the country faces is providing relevant education to the young people who constitute almost 50% of the population. The literacy rate in the country is below 50% and for women it is just about 40%.

The Society of Jesus, here as elsewhere, is identified with its schools. During the violent civil war times of the 1980s, the Jesuit schools continued to function. A college was also started so that graduates from our schools and other schools would not have to travel to other countries for higher education.

In 1990 the college had about 400 students and today it educates about 2500. Its Social Service Department has taken up a pilot program to rehabilitate the victims of last year's devastating flood victims giving the students a hands-on experience in Social Work, and the flood victims a lasting solution. At present the



Entrance of St. Xavier's College, Kathmandu.

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

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

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

The challenge of attracting and training young men of Nepal to the Society of Jesus in Nepal is ever present. How to do this given the

fact that the actual number of Catholics in Nepal is only about eight thousand? Out of the 66 Jesuits in Nepal only two are Nepalese.

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

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

country is at cross roads with the population looking for progress and all the peoples in this landlocked pearl of the Himalaya are clamoring for inclusion. The Society of Jesus in 1951 had a restricted mandate – to establish a school for the rulers' children. Today the mandate is for the Society to discover and to write the next chapter in the new millennium and give a turn to the wheels of change.

E. Cyriac Sebastian, S.J.



# yesterday

## Jesuits in Nepal

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

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

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

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

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

- 1. Alumni Center** - This Youth Center is now directed by Fr. Gene Watrin, S.J. It was opened for graduates of the school. Here boys can meet their former Jesuit teachers. A good library and sport facilities attract the "old boys". Two Fathers permanently live at the center. Social work, especially in the form of teaching poorer neighborhood boys, has been developed. Recently one poor village has been "adopted" by the Alumni Center. Also seminars, lectures, and courses are offered to the members.
- 2. Research Center** - Fr. John Locke, S.J., is the superior of this three-man team. All three Fathers are connected with the national university. They have published articles and books on Nepal's history, culture, and religion. The Research Center is open to outside Jesuit scholars who would like to spend some time in Nepal.
- 3. Social Service Center** - Fr. Thomas Gafney, S.J., is the founder and the present director of this hostel for poor boys. Kathmandu, like many modern cities, is developing a sub-culture of youths living in the streets. These young people, often orphans and without families, survive the tough life of the streets. But they neither develop useful skills nor acquire any education. To help these boys the Social Service Center has been opened. Some of the boys study in the local schools, some learn a trade, some learn agricultural methods on the center's small farm. Recently the center opened a small local health center. The Nepal Medical Institute sent students to staff the clinic. An important work was administering health checks to students from neighborhood schools.
- 4. Schools** - Fr. James Dressman, S.J., is the rector of the school community in Kathmandu proper. Fr. Marty Coyne, S.J., is the rector of the school outside the city. Recently this, our original apostolate, has undergone a fundamental change. The King has revolutionized the educational system with the New Education Plan. All recognized schools must follow the national system. The new emphasis stresses Nepali language, vocational training, and social work. Therefore the Jesuits changed the school from a Cambridge affiliated, English medium school to a Nepali medium school. There is an accent on social work and vocational training. But the government still expects our school to maintain its high standards of quality education.

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

The parish needs are great. We need a community center. There we could offer courses on mother-child care, instruction for family planning, an employment agency, various social work projects. A small retreat house could be

opened both for the religious of Nepal and India and for the lay people living here.

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

## The Challenge of Nepal

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

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

We do not have to wait to feel the joy of Gerard

Manley Hopkins:

"...and blue-blaek embers, ah my dear,

gall themselves, and gash gold-vermillion -"

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



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

## yesterday

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

Beginning in the early 1980's and even more openly following the Holy Father's visit to Port-au-Prince on March 8, 1983, the Catholic Church, confronted by a corrupt dictatorship, has become the spokesperson of the people. The efforts of *Théologues* [ecclesial base communities] and the courageous, even prophetic positions taken by bishops, religious and committed Christians, helped to bring about the departure of Jean-Claude Duvalier, "President-for-Life," on February 7, 1986.

The "7th of February" unleashed the euphoria of the people and inspired them with great hope for the future: the *déclouage*, the uprooting of "macoutism," that vast machine of dependency, information and terror which made it possible for the Duvalier regime to squeeze the country as if it were caught in a vice. Freedom of speech was once again a right: independent radio stations called forth and nourished the determination of the people and their democratic aspirations. The legislative and presidential elections doused this hope. The military junta and those still



An elderly person with a smile.

## today

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

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

A letter of King Louis XIV dated November 29, 1704 authorized French Jesuits to take the place of the Capuchins in the northern part of the then colony of St. Dominic – the part that is today the Republic of Haiti. As the document indicates, they were to reside "in the northern part of the island of St. Dominic, called Cap-François, in Port-de-Paix and other regions which depend on it." Father Girard arrived at Cap on July 18, 1704 from Sainte-Christophe. He was the first French Jesuit to set foot on the soil of St. Dominic, about 64 years after the first French Jesuits came to Martinique in the Antilles.

The Editing and Curious Letters from those years are written in a clear and simple style. They describe the

## HAITI: THE SOCIETY OF JESUS TODAY



A market in Haiti.

apostolic life of the Jesuits: the erection of parishes, the restoration and construction of many churches, the apostolate with the slaves and above all the creation of an institution called "Care of the Negroes," assistance to the sick and construction of the Cap hospital, recourse for help to congregations of women religious in Europe, building of schools, administration of sugar plantations at Terrier-Rouge and at Saint-Louis, work on the botany and the history of Saint Domingo, and numerous conflicts with the colonial

authorities, especially at the end of the first half of the 18th century. It was an apostolate carried on in difficult conditions of climate and sanitation, in austere loneliness, but always with an uncommon zeal and commitment recognized by historians who have studied the period.

A royal decree of July 21, 1763 followed by the final ordinance of the Superior Council of Cap, on November 24, 1763, ordered the expulsion of the Jesuits from Saint Domingo seventeen years prior to

the general suppression of the Society of Jesus with Pope Clement XIV's Brief *Dominus ac Redemptor* dated August 16, 1773. French historian Charles Frostin explains the reason for it in this way:

"They were reproved for preaching to and meeting with the negroes (thus obliging the plantation owners to slow down the rhythm of work), for urging negro men and women living in concubinage to get married legally (which robbed the plantation owners of the ability to divide them, doing damage to

## yesterday

committed to Duvalier, resorting to force and murder, did not hesitate to block the electoral process envisaged by the constitution [November 29, 1987]. They organized sham elections on January 17, 1988, and put a compromise candidate in power, one acceptable both to those in power and, without any doubt, to the "Protector States" in Europe and North America, whose "assistance" represents 12% of the gross national product.

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

The next day the Episcopal Conference of Haiti spoke in similar terms of the "denying of political morality": "How could we not recognize that these elections [of January 17, 1988] were neither morally free, nor just, nor true?" But the people who had stood up to bullets so as to put a democratic end to the "macoutes" will continue to fight against economic



Tabarre's novitiate: some of the novices studying.

## today

property rights over them and compromising the necessary submission of the slaves), for giving catechism lessons to the negroes without the presence of whites, and in particular for instructing them about their personal dignity and the greatness and hopes of man (risking to awaken in them subversive ideas of equality).

"Their accusers went so far as to suggest that some Jesuits favored the abusive exercise of a profession and protected slaves from accusations of poisoning. But particularly these Fathers were accused of proudly wanting to destroy the authority of owners over slaves in order to substitute their own personal authority, organizing the negroes into a distinct body of the faithful, with its own choirs, security force, artisans, and even its own catechists – faithful men charged with taking the place of the missionaries. In fact, attacking the owners' authority meant attacking a sacred principle of slave-ownership which is a guarantee of the social order of slavery. This was the accusation that was made so often against the mission of the Jesuits from the beginning of its foundation in the northern part of the colony in 1704. It was an accusation given much weight by the colonial magistrates of the Council of Cap. Beginning in 1788 they attacked the Jesuits' work indirectly by a series of measures restricting their religious activity among the slaves. Then they aimed directly at the Society of Jesus, condemning its morality and doctrine and even arresting one Jesuit on December 13, 1792."

At the Holy See's request during the pontificate of Pius XII, Jesuit General Father John Baptist Janssens authorized the Jesuits of the province of French Canada to reopen the mission of Haiti. In September 1953 they arrived in the archdiocese of Port-au-Prince. During their brief stay in the country they undertook various



Houses in a Haitian slum.

apostolic work: the formation of local clergy at the Major Seminary of Our Lady in Port-au-Prince, literacy lessons and political education through radio, the Spiritual Exercises and parish ministry. The government of Francois Duvalier, with a decree on February 12, 1964, expelled the 18 Canadian Jesuits who were working in the country, blaming them for not respecting Haitian institutions and legally constituted authority, for fomenting, through their behavior, disorder and confusion, for discrediting the country abroad, for assailing the honor of the government and the people, for carrying on a vast operation of subversion of the government in every sector of the nation: university, unions, organizations, the military, etc.

After the fall of the dictatorship of the Duvaliers with the oule of Jean-Claude Duvalier in February, 1986, Fr. Fritz Wolff, superior of the Jesuits in Haiti, at the request of the provincial of French Canada began the process of gaining official recognition of the Society of Jesus by

the Haitian government. From the National Council, directed at that time by General Henri Namphy, he got an ordinance which annulled the old decree of expulsion of February 1964. The new ordinance, published March 31, 1986, re-established the Convention of November 28, 1958 and permitted Jesuits to resume their activity on the island.

The territory of the Jesuits of Haiti is part of the Province of French Canada (Quebec), even if they maintain good relations with the Conference of Latin American Provincials (CPAL) and with its numerous apostolic activities. The number of Jesuits in the territory is growing continually: there are currently about 40 (16 Fathers, 2 Brothers, 14 scholastics in formation and 8 novices), and they're divided into four communities. Blessed Jacques-Jules Bonnard House, the novitiate, opened in 2002; it's the first novitiate opened in the country in the entire history of the Society of Jesus. It is in the village of Tabarre in the town of Port-au-Prince. There are two other residences in Port-au-

Prince: Ignatius Loyola Residence in the Canapé-Vert quarter and Karl Léveque House in the village of Delmas. A fourth residence, *Pafro Arripe House*, has just been opened in Ouanaminthe, a city on the northeast border of the country.

Except for the novitiate and regency (a period between philosophy and theology young Jesuits in formation dedicate to apostolic works) the rest of their Jesuit formation is done outside the country. The first step (Juniorate and Philosophate) is at the *Bona Centre* of Santo Domingo in the Dominican Republic and in Bogotá, Colombia. In recent years theological studies are done at *Boston College* in the United States and at *Regis College* in Toronto, Canada, and even more recently young Jesuits have been sent to *Laval University* in Quebec.

Many countries welcome Haitian Jesuits for specialized studies: the United States, Canada, France, Belgium, etc.

The apostolic work of the Jesuits of Haiti is varied. They are active in the fields of teaching and research,



# yesterday today

and political oppression. Six million inhabitants, but more than one million immigrants. Unemployment and less than full employment touched 60% of the population; illiteracy bordered on 75%; and agriculture, which involved three-quarters of the population, represents but one third of the country's gross national product. After twenty years of foreign occupation [1915-1934], followed by a series of military or dictatorial regimes, Haiti, the "pearl of the Antilles," is today the poorest of the countries of the Americas.

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

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

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

In 1956 the Holy See entrusted the direction of the Major Inter-Diocesan Seminary at Port-au-Prince to Canadian Jesuits; in just a few years they had opened a retreat house and started Radio-Marine, a radio station offering religious and educational programming. But on February 12, 1964, the eighteen Canadian Jesuits working in Haiti were expelled by the government of François Duvalier, charged with crimes against the State. It took the double exile, the example of Jesuits who were "men for others," men like Father Karl Leveque (1937-1986), and the hope resulting from the last General Congregations to give birth to the Society of Jesus in Haiti.

Jean-Yves Blot, S.J., e Albert Beaudry, S.J.  
Montreal  
Yearbook S.J. 1989, p. 65

among peasants and immigrants, and in the spiritual apostolate. For five years they have been involved in the *Jesuit Refugee and Immigrant Service (SIRMI)* at the northern frontier of the country in Ouanaminthe. The organization founded for this work, *Faminal Solidarity (SFW)* aims at working for integral human development in the communities on the northern border and furthering a culture of growth, respect and the defense of human rights on the northern frontier of Haiti and the Dominican Republic. Right now three Jesuits and more than 30 non-Jesuit colleagues work there, with many projects in hand: construction of a youth center, of a hospitality center for the repatriated, start of a farming venture and a community radio station, and spiritual accompaniment of base-community organizations.

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

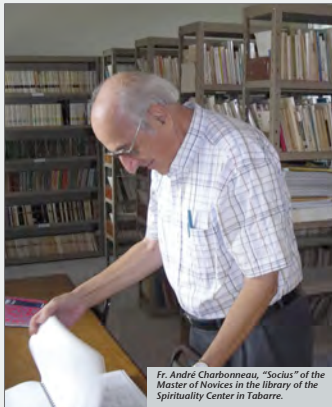
St. Ignatius School is another witness to the presence of the Society in the field of education. Founded by Fr. Claude Souffrant in the town of Croix-des-Bouquets near Port-au-Prince, it consists of a building holding more than 300 students with a system assuring ongoing formation of teachers and professional formation

of young people in the field of computers and of humane sciences.

The Jesuits of Haiti are also present in higher education: teaching, research, publication. Some teach sociology at the public university of Haiti, others theology and Church History at the inter-diocesan major seminary of Our Lady and on the theology faculty of the Haitian Conference of Religious in Port-au-Prince. They collaborate strongly in the research arm of the University of Our Lady of Haiti, helping in the elaboration and start of research projects aimed at a better comprehension of the Haitian situation.

The ecological question too, particularly the struggle against deforestation, is an apostolic concern of the Jesuits of Haiti. After trying for many years, Brother Mathurin Charlot, a farming expert, has launched the "Rural and Agricultural Development Project" at Dulagone in the town of Marchand Dessalines; its principal objectives are to counter destruction of woodlands and to help farmers with technical skills. The "Group in Support of Rural Development" founded by Fr. Jean-Marie Louis, also helps with technical skills and supports farmers organizing to better farm products and to improve the ecological aspects of their work, etc. More than 12 non-Jesuit colleagues work with them.

The *Pedro Arrupe Spiritual Center* directed by Fr. André Charbonneau does spiritual accompaniment and formation according to the Spiritual Exercises of St. Ignatius. It holds sessions and courses for men and women religious, priests, seminarians and the laity; it operates a library of spirituality and theology with more than 6,000 volumes, putting out a trimester bulletin. Three Jesuits make up the team of the Center, but other Jesuit companions from elsewhere are dedicated to the spiritual apostolate by way of retreats, spiritual accompaniment in religious



Fr. André Charbonneau, "Socus" of the *Master of Novices in the library of the Spirituality Center in Tabarre.*

congregations of women and other Church institutions committed to the formation of priests and religious men.

The territory of the Jesuits of Haiti is the responsibility of the provincial of French Canada, Fr. Daniel LeBlond; he's helped in this by a board of consultants from the territory and by two Haitian delegates named by Father General in 2007: Frs. François Kawas, delegate for apostolic work and financial affairs, and Miller Lamette, delegate for community life and formation.

After two very brief stays in the 18th and the 20th centuries, both ending in expulsion, Jesuits are writing a new page of their history in this Caribbean country, in the face of endemic misery and recurrent

social and political crises. The challenges are immense; the will to meet them is tenacious and nourished by our spirituality and our charism while sustained by the solidarity of the entire Society of Jesus and by men and women of good will in Haiti and elsewhere. The Jesuits of Haiti want to invent apostolic means which are effectively adapted for an active collaboration toward a more just and united society and a Haitian Church ever more committed to the service of the very poorest.

François Kawas, S.J.  
Translation by John  
J. O'Callaghan, S.J.

## yesterday

### AUSTRALIA YESTERDAY: JESUITS AND INDIGENOUS PEOPLE

Over the years those of us in the Northern Community of the Australian Province have lived in places with such exotic names as Palm Island, Turkey Creek and Snake Bay. Our dispersed community extends from Townsville on the east coast, through Darwin in the far north of central Australia, to Wurrumunna in the desert of Western Australia – covering a distance of some 4000 km.

Most of us are involved in ministry with Australia's Indigenous Peoples and are joined in this ministry by a number of other Australian Jesuits. Australia's Indigenous Peoples form two culturally distinct groups: Aboriginal Peoples, who comprised several hundred different tribes before colonisation, and Torres Strait Islander Peoples, who lived on many islands in the Torres Strait, to the north of Australia. Today they comprise about 1.5% of the Australian population. Many live in the north, but there are also large numbers living in the major cities of the south. Some live close to their traditional past, others live in rural or urban communities. In this article we will use the term 'Aboriginal' to refer to both indigenous groups.

Our ministry among Aboriginal People began in 1882 when Australian Jesuits went north from South Australia to Daly River in the Northern Territory. That 'mission' finished in 1899 for a number of reasons, including recurring floods and difficulties associated with isolation. But the needs of the Indigenous people of this continent certainly have not grown less since then. This was made abundantly clear, for those not already aware of it, when the Royal Commission into Aboriginal Deaths in Custody presented its findings in 1991. The Commission had been called to investigate the deaths of 99 Aboriginal and Torres Strait Islander people while in detention or police custody over a period of 10 years. In doing this, it became the most comprehensive assessment of the situation of Australia's indigenous people ever undertaken. The Commission's summary of their situation was as follows:

"Aboriginal people are disadvantaged when compared with any other distinct group in Australian society and with the society as a whole... (in terms of the economic position of Aboriginal people; the health situation; their housing requirements; their access... to an economic base including land and employment; their situation in relation to education; the part played by alcohol... and its effects."

In the time before this Royal Commission, in the 1960's a number of scholars were becoming more aware of the situation of Aboriginal people and began to be involved in Aboriginal communities and issues. Two of them, Pat Mullins and Brian McCoy, did a year of their regency amongst the Kakaitj people in Wurrumunna (Belyu) in Western Australia.

In 1979, eighty years after the closing of the Daly River mission, the Society once again made a formal commitment to Aboriginal people. Pat and Brian, now ordained, were missioned to work with the large Aboriginal and Islander community of Townsville, the largest of Australia's northern cities. This work has seen a great diversity of different 'ministries' over the years – bus and taxi-driving, prison ministry, coaching

## today

In 2008 the Australian government asked pardon of the Aboriginal people for the wounds inflicted throughout the centuries. The Society of Jesus has a long history of working with and among indigenous peoples in Australia.

Two events during 2008 set the tone for Jesuit engagement with Indigenous Australians. The first event was the Apology given by the Australian Prime Minister, Kevin Rudd, on behalf of the Australian Parliament to the Aboriginal and Torres Strait Islander peoples of Australia. His apology was for the removal of children who had been taken away from their families in order to be assimilated into the white and Western culture of Australia.

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

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

The Apology recognised the wounds inflicted on Indigenous Australians since colonial settlement. These included the forcible separation of children with non-Aboriginal ancestry from their parents for which Mr. Rudd apologised. But they also

## AUSTRALIAN JESUITS AND INDIGENOUS PEOPLE



Funeral service in Malarn for an elderly person from the community.

included the removal of Aboriginal children in Government and Church missions. They were taken into community dormitories where they were grown up by non-Aboriginal people (often male and female religious) until they were old enough to leave, find work in nearby communities or get married. In both cases the aim was to assimilate them into white Australian society.

In the light of such experience

any commitment to Indigenous Australians must be based on reconciliation. Postulates sent to General Congregation 35 suggest that this is true also of Indigenous ministry in other Provinces.

The Apology and the experience of MAGISOR also suggest that Jesuit ministry to Indigenous Australians should be modest. It should help non-Indigenous Australians to build personal relationships with their indigenous sisters and brothers, and

to Indigenous leaders when invited. A modest but privileged ministry.

The pioneer Jesuit in Australia was Father Aloysius Kranewitter, expelled with his Austrian brethren in 1848, the Year of European Revolutions. He took a personal interest in the Aboriginal people around his residence, some 100 km north of Adelaide, the colonial centre. He and the Jesuits who followed him were appalled at the 'withering away' of the Aboriginal

# yesterday

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

An important focus of our work has been a concern for the training of Aboriginal church leaders. Brian McCoy has worked at the Mirringki Centre, Warman – a spirituality centre for Aboriginal ministry and leadership. More recently, Maurice Heading has been closely involved in an important development in the area of training of Aboriginal church leaders. For over 20 years, Nungalinga College has trained Aboriginal people for ministry in the Anglican and Uniting Churches. But there has been no formal involvement of the Catholic Church in this venture, nor any other similar training College specifically for Indigenous people. (At present there are five Aboriginal religious sisters, three Aboriginal permanent deacons, and no Aboriginal priests.) Maurice was asked by a group of Aborigines to assist them in the appointment of a Catholic member of staff to that College and in the initial moves towards full Catholic participation in the College. He has been working on this project for two years, and will soon see it to completion.

To date, most of our work with Australia's Indigenous people has been in urban centres. But over the years we have discerned the need for the Society to be involved also with more traditional communities, which provide a kind of "spiritual heartland" for Aboriginal people. This vision became a reality when the Bishop of the Broome Diocese invited the Society to take pastoral responsibility for the Western Desert communities. This former Pallotine mission area is now a number of independent Aboriginal communities in a semi-desert area of over 100,000 sq kilometres, each with its own local Council and School. The base for these desert communities is Wilbarunga. So it was that twenty years after Brian and Pat first went to "Ralgo" as agents, Brian was to return there, together with Robin Koning, fresh from a year of initiation into this work.

Peter Green, a member of our community living in Townsville, is the closest we have to an elder in the Aboriginal sense. In 1991 we celebrated his fifth year as a Jesuit. While his principal work has been with the wider church of Townsville, he has assisted our ministry among Aboriginal people by offering courses for Church ministers and leaders.

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

# today

people as the European presence increased.

In the 1860's the Jesuit Father General praised but refused the Jesuit request to establish a special mission amongst the Aboriginal people in the north of the colony. But in 1882, however, the Austrian Jesuits in South Australia commenced a bold venture on the far north coast of Australia. The Catholic Church in Australia then focused on the European population. Compared with the Protestant churches, Catholics were minimally involved with the Aboriginal people. The only other Catholic Mission, founded in 1846, was that of the Spanish Benedictines, 2,000 kms away.

The Jesuits set out to establish missions in individual tribal districts. They opened their second station at a remote place on the Daly River. It took two weeks to travel by wagon through uncharted bush from the European centre at Darwin. Over time, they established four stations, arguing that, if it were to succeed, the mission had to focus on individual tribal and language groups if it was to succeed.

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

Father Donald MacKillop articulated this vision most forcefully. He was the brother of Mother Mary MacKillop (the first and, so far, only Australian to be beatified). This was the era of the 'dying pillow', when it was thought that races like the Aboriginal people would naturally fade away before the superior civilisation of the British people.

MacKillop was an outspoken critic of that attitude. He worked for the Jesuits in Australian newspapers. In 1892 he wrote:



Pope Benedict XVI and a member of the Australian Aboriginal community embrace one another during the July 2008 World Youth Day in Sydney.

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

The Jesuit Mission ultimately collapsed after 20 years, and its four Stations were abandoned. Despite their love for the culture and the language, the missionary of the Jesuits was based on that of converting the Aboriginal people

into settled farmers, an approach that remained fundamentally unattractive to the people. But for Jesuits the dedication and sacrifices of the missionaries continue to be an inspiration.

*Developments in Jesuit Indigenous ministry.*

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

Today those working in most Jesuit ministries are aware of the need to understand and work between Indigenous and non-Indigenous Australians. The

dedicated ministry to Indigenous Australians is now a resource for helping other Jesuit ministries work more effectively, and also in serving Indigenous leaders.

The key to changing attitudes lies in the imagination. All Jesuit ministries are concerned to expand the imagination of the people they serve to include the world of Indigenous Australians.

For the imagination symbols are important. It is now common at formal events, like the start of the school year or graduation ceremonies, to acknowledge the traditional owners of the land, and to be welcomed by its custodians. In the MAGSOS experiments, Indigenous Australians taught pilgrims to appreciate the significance of the land and the wisdom associated with it. Many pilgrims found this the most powerful experience of World Youth Day.

Many institutions, too, like the

# yesterday

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

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

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

Brian McCoy, S.J.  
Yearbook S.J. 1994

# today

Jesuit Provincial Office and Jesuit Theological College, erect plaques that acknowledge the traditional owners of their land.

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

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

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

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

and misunderstandings.

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

The power of such experiences can be seen in Melbourne. A number of Xavier College boys go to Wadeye, on the northern coast of Northern Territory. For three weeks they live there in the Aboriginal community. Their reports on their experience consistently show how their attitudes have changed. As a result of this programme some former students have worked as doctors and lawyers on behalf of Indigenous people and their needs.

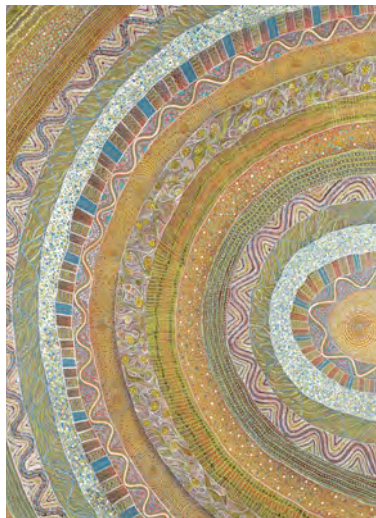
Indigenous ministry should also encourage Indigenous Australians develop their own leadership. A significant recent venture has been to cooperate with Nungalinga College. Built on Larakia land in Darwin, it is only one of two Indigenous Corporations in Australia to offer theology courses. The Anglican, Catholic and Uniting Churches are partners in it.

Indigenous people come from all over the country to study theology at Nungalinga to help them work in their own communities. The college also provides training in community organizing, family and community services, and textile arts.

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



Young aboriginal during World Youth Day: this ecclesial event forcefully highlighted the problems of the Australian indigenous community.



An aboriginal style painting inspired by the biblical expression: "The Spirit of God is upon me". It was commissioned by the Jesuits and painted by Miriam Rose Ungunmerr.

## today

help provide cross-cultural training for our ministries, helping non-Indigenous Australians who meet Indigenous people in their ministry.

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

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

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

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

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

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



# MEN WHO SHAPED HISTORY

We begin this short review from the "cradle" of Ignatian spirituality, the "Cave of St. Ignatius" in Manresa, We proceed to the third General of the Society, Saint Francis Borgia

We remember the work of a great missionary, Matteo Ricci, We end with our newest blessed, Father De Oyos.





# MANRESA

## The cradle of ignatian spirituality

**T**he sobriety of Ignatius' words, and even more his lack of anything self-referential, is well known. So it's surprising how much emphasis he places on his memories of Manresa, where he stayed from the end of March, 1522 to the beginning of February the next year. In his old age, pressured by his companions, he disclosed passages of his life, remembering particularly the founding moment at the River Cardener. "One time he was going out of his devotion to a church... the road ran next to the river. As he went along occupied with his devotions, he sat down for a little while with his face toward the river, which was running deep. While he was seated there, the eyes of his understanding began to be opened; though he did not see any vision, he understood and knew many things, both spiritual things and matters of faith and of learning, and this was with so great an enlightenment that everything seemed new to him, that he seemed to himself like another man with another intellect than he had before" [Autobiography 30]. He went so far as to assert that "in the whole course of his life, through 62 years, even if he gathered up all the many helps he had had from God and all the many things he knew and added them together, he does not think they would amount to as much as he had received at that one time" [Autobiography 30A].

There are many Ignatian sites in the city of Manresa. The "Ignatian



**Manresa is the place that is especially dear to the Society of Jesus and to every Jesuit because it was here that St. Ignatius received the spiritual enlightenment out of which grew the order he founded.**

Path" which the municipality has published contains 26 concrete points and indicates that the whole ancient city and many parts of its periphery embody the memories of Ignatius' great transformation when, "God treated him... just as a schoolmaster treats a child whom he is teaching" [Autobiography 27,4-5]. It's for that reason that Manresa has become a matrix giving its name to houses of spirituality, centers of teaching, publications... Some sixty Jesuit institutions around five continents bear the name "Manresa."

Tradition has always shown special veneration for the Cave, one of many grottoes excavated in the Third Age by the flowing waters of the Cardener. It wasn't easy to get to because of the underbrush one had to push through and the rocks one had to clamber over to enter it. Soon the city and the Society improved its access (1603) protected it with a wall and a gate, and built into it a chapel named after Ignatius of Antioch in the hope that after his canonization (which took place in 1622) it would be dedicated to Ignatius of Loyola. Brother Coronas, the gifted Jesuit artist who lived in Manresa in the 19<sup>th</sup> century, left among his massive body of work four paintings depicting the evolution of the building of the Cave from Ignatius' day up to the beginning of the 18<sup>th</sup> century.

The Church of the Sanctuary dates from later. It was finished in 1763, four years before the expulsion



*Father General Adolfo Nicolás, visits a hill near Manresa, with a panoramic view of the Cardener River where St. Ignatius had some of his first mystical visions. In the picture, in front of the recent monument recalling the dialogue among world religions. In the previous page, Mass in the "Cave".*

of the Jesuits from Spain. After the Society's Restoration, the interior decoration which would permit its use for worship was not finished until 1864. In 1860 the Cave became a place of Third Probation until 1943, turned during those periods when the Society was expelled. It was turned back to that use in 1996 and 1997.

In 1894 the first stone was laid of the "majestic and cyclopean edifice we see now" (as one of the books of the last century characterized the Cave) in the triumphalist style of the epoch which, paradoxically, was meant to commemorate a poor pilgrim who took refuge in the humility of a grotto in the weeds, shunning power and honor.

The ten thousand square meter

building put up in the course of this history was completely restored in 1967-68 with sober but exquisite taste to fit the needs of the time. Right now current Spanish law for public buildings demands radical new work on the infrastructure to accommodate access for the disabled as well as to conform to fire-codes.

At the outset of the 21<sup>st</sup> century, faithful to the spirit in which Ignatius lived here five hundred years ago, we want to offer a space for interior renewal and restructuring, drinking in the experience of the Pilgrim. Ignatius learned not to be a fundamentalist and to respond to the liberating expectations each personal and historical situation called for. We want to welcome this challenge with a strong desire of

fidelity to the values which our recent General Congregations have considered to incarnate the spirit of St. Ignatius for our day. "There can be no service of the faith without the promotion of justice, entering into cultures and opening oneself to other religious experiences" (GC'34, D. 2.19).

For ten years now, the team of Jesuits and lay people who run the Retreat House has set itself three objectives:

The first is to offer a genuine Ignatian experience. First of all, with the Exercises in 30-, 8-, and 5-day versions, stressing personalization and accompaniment. Every year we offer five of one-month and some twenty series of eight-day retreats. Linked with this we try to promote the study of the pedagogy of the



Below: the holy "Cueva". Above: two prints of the old Manresa: the circle indicates the location of the present day Center of Spirituality (on the right).



Exercises and of the Ignatian spirituality which prepares persons to be "spiritual masters." In this conjunction with the School of Ignatian Spirituality of "Christianity and Justice".

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

Every year more than 27,000 pilgrims from all over the world visit us, sometimes just as tourists, others with the desire to appreciate silence,

prayer or reflection in the "Ignatian sites," or to take part in some of the activities the House offers. The city government is mounting a serious effort to make known in its own circles the figure of a universal man who "came together" in this city during the course of his eleven month "interior pilgrimage" ([www.manresaturisme.cat-turisme@ijnmanesa.org](http://www.manresaturisme.cat-turisme@ijnmanesa.org)).

The second objective is to offer *neo spiritualities in a society which is globalized and often "unjust"*. Under the impetus of the last General Congregations, the current team of the Cave of St. Ignatius seeks to be part of the search on the part of so many persons, believers and non-believers, of new ways of discovering and entering into interiority. For our part, we offer the distinct cachet of the Ignatian school, which wants to help people live spirituality in the midst of a world marked by divisions and injustice. That's why we put the title of this presentation in the plural. New forms of prayer, "deep prayers,"



exercises giving a special emphasis to incorporating the body, relaxation, contact with the wisdom of the east and of other religious traditions, attention to the psychological aspect, etc. We want these various "spiritual exercises" to culminate in a *Forum of Interiority* which brings together each year specialists and persons interested in seeking this essential value in the midst of the *dominant culture* which tends to "hollow us out" into exteriority and foster a world full of injustices large and small. Moreover, in the city of Manresa there is a group of interreligious dialogue which joins the recent tradition of our Retreat House in the effort to put together encounters among *different religious traditions*. In the Cave we feel that Ignatius is speaking to us with the words of the last General Congregations in order to enable reflection, silence and prayer with members of other religious traditions which show us the profundity of their spiritualities.

The third objective is to reach

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

Finally, we've found it important that the Cave of St. Ignatius welcome with pleasure *people who are looking for some days of silence, of interiority, even of leisure, to deal with moments of difficulty or tragedy, to adjust life situations, etc., or even to give themselves to some intense study, etc.* For those who wish, we provide personal accompaniment. We also offer this kind of simple and sober space to working groups, so that the tranquil and recollected ambience of our buildings help their meetings to take

decisions, to evaluate, to create projects for the future, etc. We're thinking of working groups like NGOs, movements and associations, personnel from the world of labor unions, education, politics, groups of different cultural or social circles.

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

Francesc Riera i Figueras, S.J.  
Translation by  
John J. O'Callaghan, S.J.

# WHAT THE WORLD COULD NOT HEAR

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

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

Later it was he, as Duke of Gandia, who founded a college of the Society, soon converted to a university, in his city. He was 36 when he himself decided to become a Jesuit, while he was making the *Spiritual Exercises* in Gandia under the direction of the rector of the college in 1546. In February, 1548 he made his solemn profession, although



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

with the Pope's permission to hold on for three years to the possibility of disposing of his fortune in favor of his children.

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

Before leaving Rome he had left arms to begin the

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

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

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

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

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

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

It didn't take long for him to be elected General at Lainez' death. He garnered 31 of the 39 votes at the 2nd General Congregation in 1565. His gesture at the close of the Congregation was impressive: he begged the assembled Fathers that since they had placed him in the highest office, they treat him like a jockey, and he humbly kissed their feet to demonstrate the love he bore them.



*Painting in the “Galeria Dorada” of Borgia Palace in Gandia, representing the glorification of Francis Borgia. Previous page: Francis Borgia dressed as the Knight of Santiago, before entering the Society of Jesus.*





"Salón de Coronas", the throne hall in the Borgia Palace.

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

The moral authority he had in the eyes of Philip II contributed to opening the doors of the missions in Latin America to Jesuits. In a few years he sent various groups of missionaries. The first expedition, to Florida, was crowned with the martyrdom of Fr. Martinez, when the survivors had to flee to Cuba and then to Mexico. The subsequent ones, to Peru, Brazil and Mexico, opened the way to a missionary venture which became typical of the Society: based in colleges and teaching doctrine, it would soon result in the universities of Lima and Mexico, and blossom later into the form of Reductions. He erected the provinces of Peru and Mexico, and neither the martyrdom at the hands of Calvinists of Bl. Ignacio de Azevedo and his 39 companions as they voyaged to Brazil, nor that of Fr. Segura and his seven companions, once again in Florida, stopped him. Rather, it succeeded in nourishing even more the missionary zeal of Jesuits.

In the internal governance of the Society, following the madate he had gotten from the General Congregation which elected him, little by little and with prudence he extended the hour of prayer to the different provinces of the Society. That fostered the interior life and the prayer proper to the *Exercices*, and had an impact on the apostolic life proper to the Society, of which he was himself a model, as can be seen in his "Spiritual Diary." He was especially concerned that every province have its own novitiate, if possible in a location distinct from the colleges. He

accepted St. Stanislaus Kostka into the Society. He fostered the formation and ministry of St. Robert Bellarmine, popular missions and the Marian Congregations. At the same time he moved ahead founding or inspiring colleges, particularly in France, the Low Countries, Germany and Poland. He even thought of being able to move ahead with the plans of St. Ignatius to put foundations in Constantinople, Cyprus and Jerusalem. He never forgot the recommendation of the General Congregation: begin founding some professed houses, above all in the more developed provinces.

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

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

Manuel Ruiz Jurado, S.J.  
Translation by John J. O'Callaghan, S.J.

# MATTEO RICCI

## *the wisdom of friendship*



Matteo Ricci is a well known name, especially in China, where he had immense influence as a missionary and scientist.

This year we commemorate the 400th anniversary of his death in Beijing in 1610. The following article reveals characteristics of his personality.

**T**he name of Matteo Ricci has not always been as widely known or admired as it has become today. It is the Second Vatican Council that restored the relevance of this Jesuit, a pioneer in the encounter between the Church and the cultures of the world. For more than three centuries, Ricci's reputation suffered from misunderstandings rising from the disputes over the Chinese Rites, although these misunderstandings began only after his death. People

were suspicious of the model of evangelization he promoted, accusing it of obscuring the revelation of Christ to the benefit of a syncretistic approach little respectful of the uniqueness of the Christian message. This accusation was completely false, but rumors and prejudices die hard, and Ricci's approach was so novel that perhaps it has not yet been completely understood even today.

Ricci was a person in search of the Universal. The revelation of the



*The 1602 globe of Fr. Matteo Ricci. "Who knows heaven and earth - the missionary wrote - can experience that the One who rules heaven and earth is absolutely good, absolutely big and absolutely one".*

radical difference between the world of the Chinese and the one he came from, a difference that he was the first to meet head on, does not seem to have been a challenge to his faith. It proved rather to be a powerful starting point for looking for the common ground of humanity, which allows us to communicate and live together beyond what separates us. Ricci approaches this task in possession of all the arms of the triumphant Renaissance. With his knowledge as a mapmaker, he presents to the Chinese a unique world, a world in which the Chinese

Empire is invited to see itself as *one among others*. As a master of geometry he translates the *Elements of Geometry* of Euclid, searching therein for the foundations of a common language, that is of scientific and technical rationality, revealing the profound nature of the human person, endowed by God with reason. With his learning as a theologian and a dialectician, he tries to give support to the idea of the *One God* through a fictitious dialogue between a Chinese sage and a sage coming from the West (*The True Meaning of the Lord of Heaven*.)

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

to glorify the One of whom the diversity of languages and cultures seems still to meet out its presence.

Because the struggle for universality is tested in the crucible of differences, and affirming at the same time the "Universal" and "Difference," he sets out on an itinerary which can truly be called heroic, an adventure which he pursues in the face of difficulty and with an astounding tenacity. This tenacity manifests itself most particularly in his mastery of the language: Ricci confronts the linguistic difficulties head on. The

seriousness that he accords to the study of the Chinese language is one of his traits which most demands our admiration. He knows that the universality that he has the vocation to communicate shines forth through the particularities of the language. He insists that the Chinese characters are not simply an instrument of communication, but rather that they carry within themselves a vision of the world, of a cosmology tied to its very structure. It is by the mastery of the language that he penetrates the meaning and the savor of the

classical Chinese texts.

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

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

(Matthieu Ricci, Nicolas Trigault, *Histoire de l'expédition chrétienne au royaume de la Chine, 1582-1610* [History of the Christian Expedition to the Kingdom of China 1582-1610] published by Desclée de Brouwer, 1978, pp. 659-660.)

friend speaks to another." Ricci opens his public career in China with the compilation of the little anthology *On Friendship*. No doubt he desired that this friendship be forever at the root of the missionary enterprise and of the exchange between China and the West. But the controversies over the Chinese Rites would divide the Chinese Church to the point of almost destroying it, and the exchanges between the two worlds would suffer from more and more aggressive western expansionism, which nourished in return a growing distrust on the part of the Chinese Empire. Is not the era of globalization an occasion to restore the savor to this spirituality

of friendship? This remains a utopian dream so long as exchanges are marked by economic inequalities where one culture dominates over the others. This little treatise at the dawn of the Chinese career of Ricci sounds to us as the most necessary of reminders in this regard.

In fact, the model of exchange that Ricci promotes remains up-to-date in more than one respect. Not only because it places friendship at the basis of relationship, but also because it develops according to a rigorous progression. Ricci recognizes first of all the communality of the problems that the entire human species shares – scientific inquiry, questions about

God and the world, the roots of social morality, etc. From there, he recognizes also the diversity of cultural resources put in action to face these questions: the Chinese canon opens on a very different universe than that unveiled by the Biblical texts. Later, these resources are evaluated and exchanged by way of a *dialogue of equality* – this dialogue that forms the main theme of the *True Meaning of the Lord of Heaven*. Finally, even if the responses that are finally elaborated bear witness to the universality which brings us together, they remain marked by the seal of cultural difference. It is not in error that Ricci is recognized as one of the great pioneers of the inculturation of the faith. The dynamic that is sketched out is thus essentially creative, it tends less to repeat the past than to invent linguistic solutions or expressions that permits each to express anew the mystery of the world and that of the divine presence at its heart.

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



Portrait of Fr. Matteo Ricci by Br. Emmanuel Pereira (Chinese name: Yu Wen-hui), painted in 1610, immediately after Ricci's death. Gesù Church, Rome.



The statue of Ricci and the poster for the celebrations of the centenary year on the façade of the Cathedral in Macerata, his hometown.

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

Because these are still and always will be *human beings* who enter into relationship between one region of the globe and another – human beings, not culture beings, technologies, economic interests or timetables – we must ask ourselves: are the men and women of today truly prepared to live out this encounter, this friendship with its risks and its intensity? This question

is posed to believers who discover the wisdom and the conception of salvation offered by other religions. They are posed to tourists who have no idea how to behave in the mountains of Yunnan or among the poor of the great Chinese cities. They are also posed to business men who complain that the terms *law* or *contract* seem not to have the same meaning in Chicago and in Tianjin. In reverse they are faced by the Japanese or Chinese student trying to understand the rules of sociability which reign on an American or European university. We often remain strangely at a loss when we confront the reality of the challenges born from these encounters.

Ricci offers them the model of a person formed by this encounter, open to the encounter, and prepared for it through a humanistic education that was by no means the

accumulation of anomalous facts but the integration of all the dimensions of being. A humanistic education leads to knowing oneself, with its lights and shadows. The same education prepares one to know others, in a complete affective understanding, able to put oneself in the place of the other, along with rational acquaintance. A humanistic education, in the past as well as today, is interdisciplinary by nature, leading its beneficiary to naturally establish connections among different areas of knowledge or the difference ways of confronting reality. It develops, in a good sense, the creative powers of the subject – creativity was the means by which Ricci made his presence known. Finally, a humanistic education prepares peacemakers, persons capable of facing conflict head-on without letting themselves be drawn into its logic of destruction.

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

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

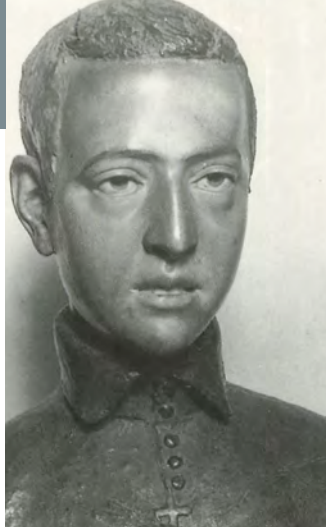
## A new Blessed: BERNARDO FRANCISCO DE HOYOS, S.J. (1711-1735)

This new Spanish Blessed  
is little known.  
He died at the  
young age of 24;  
he is remembered  
for his devotion to  
the Sacred Heart of Jesus

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

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

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



southeast of Torrelabán. At the age of ten, knowing that he could get a better education in Madrid, without a word to anyone he set off on a donkey by himself to get to the capital 120 kilometers away.

Once there, he found the house of his paternal uncle Thomas, charge of the finances of the Court. His uncle welcomed him but, although appreciating his independence and determination, sent him back to Medina. At the same time, he advised Bernardo's father to send him to study at the Jesuit college of Villagarcía de Campos, some 20 kilometers northwest of Torrelabán and a model for the Jesuit colleges of Spain. During his stay at this college, Bernardo "was notable for his small stature but also for the piety and vivacity of his character," according to his biographer Father Juan de Loyola.



The interior of the chapel of the Congregation of the Colegio S. Ambrósio where Fr. Hoyos regularly celebrated a novena in honor of the Sacred Heart of Jesus. Next page: facade of Fabio Nelli palace, former residence of the archbishop; here Fr. Hoyos was ordained a priest on January 2, 1735.

#### Vocation to the Jesuits.

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

God was at work in Bernardo's soul during that time, so in 1725 before he had completed his third year of humanities he told his confessor of his desire to enter the Society and asked what he should do. Told that he had to obtain a written and notarized consent from his parents, he went to Torrelabán during Carnival of February to ask their permission. At first rather hesitant considering the tender age of their son, they asked themselves whether this wasn't a symptom of youthful enthusiasm which would not last. So they tried to probe the basis of his request, asking people of prudence and expertise to examine him. But then Don Manuel de Hoyos died suddenly at age 43, having named guardians of his two children their mother and their uncle Thomas. This stipulation allowed both of them to put up further obstacles to Bernardo's vocation, but he remained firm and returned to Villagarcía with the intention of following it. But there he faced new objections from the provincial and the Jesuits, based almost entirely on his small stature and seemingly weak health. The fact was that Bernardo was only 14, with the physical stature of a 12-year-old, so it's understandable that those who weren't aware of his interior maturity judged him as needing time to grow up some more.

In the face of these difficulties, Bernardo gave proof of his inner strength, tied to an indomitable character and a spirit of initiative capable of dealing well with people. He had recourse to a person who was highly esteemed at the college, on the basis of important positions he had held over on July 11, 1726, when he was, Fr. José Félix de Vargas. He told him of his decision, and Fr. Vargas, impressed with his judgment and amiability, took the problem to heart, discussing it with the provincial. Finally the provincial decided to admit Bernardo to the novitiate on July 11, 1726, when he was a month short of his 15th birthday.

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

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

But de Hoyos' reading wasn't limited to Sacred Scripture; it extended to the works of St. Ignatius, St. Francis de Sales and St. Teresa of Ávila, his preferred

authors, but also to other classical authors like Luigi del Ponte, Alfonso Rodríguez, Luigi de la Palma, Michele Godínez, Francisco Suárez and many others – as numerous references in his writings attest. There are also frequent references to lives of the saints, so that one discovers in Blessed de Hoyos a precocious initiative, well ahead of his peers, which created a new spiritual current hitherto unknown among Spanish Jesuits. To that current Bernardo, beginning with the Ignatian spirit, added the traditional Spanish mysticism of St. Teresa, the devout humanism of St. Francis de Sales, and the new spiritual thrust represented by the devotion to the Sacred Heart of Jesus in the form St. Margaret Mary Alacoque gave it.

The truth is that Bernardo, young student that he was, was the first among Spanish Jesuits to grasp intuitively the transcendent nature of the cult of the Sacred Heart as means of personal sanctification and effective apostolic tool. For him the cult of the Sacred Heart is in substance the cult of the love of Jesus, Incarnate Word, Redeemer which reveals in itself the love of the Most Holy Trinity loving us with a heart of flesh in virtue of the hypostatic union, and presenting his heart as the symbol of this love to animate us to imitate him and love him in return.

De Hoyos had his first mystical experiences only five months after entering the novitiate, and after that on December 3, 1728 such experiences continued right up to his death. As happens to those who arrive at the threshold of mystical life, he was not spared the painful experience of Abandonment, the dark night which lasted from November 14, 1728 to April 17, 1729, the least of the Lord's Resurrection.

Regarding this extraordinary aspect of his life we must underline the fact that Bernardo was given the grace to find in Fr. Juan de Loyola an eminent spiritual director who, never having had a mystical experience, availed himself of the help of the still young but expert Fr. Agustín de Cardavezar. To the question of how Bernardo reacted initially to these new and somehow disconcerting experiences, the response is simply that his reaction not only reflects favorably on his own spirituality, but attests to the authenticity of the experiences themselves. Though he was convinced of the reality of what he was experiencing, he was at pains to give precise and detailed information about them to Fr. de Loyola and his helpers, and to submit to the rigorous examination ordered by his spiritual superior, Fr. Villafañe, which lasted two months (May-June, 1730).

In retrospect and with the eyes of faith, it's not absurd to think that the Lord intended, also by these very special graces, to deepen Bernardo's intimate relationship with Him and thus prepare him for the mission for which he was chosen, the spread of the devotion and cult of the Sacred Heart in Spain.



#### The mission given to Father de Hoyos

We know from the history of spirituality that in June, 1675 St. Margaret Mary Alacoque (1647-90) had a vision in which the Lord made known his desire that a feast in honor of his Sacred Heart should be instituted, to be celebrated on the first Friday after the octave of the feast of Corpus Christi, with an insistence on reparation for the offenses received when the sacrament was exposed on the altar. The Lord had also made it known that she should ask the help of Fr. Claude La Colombière (1641-82) to insure this. Thus this saint, in his turn, became an ardent devotee of the Sacred Heart and in a discrete but effective way was one of those who propagated the cult.

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

While these activities were going on, Bernardo was finishing his third year of theology, at the end of which priestly ordination was usually conferred. Being only 23, he couldn't receive this sacrament without a special dispensation. He was urged to request this but resisted, being averse to asking an exception to the rule. So



superiors made it their business to obtain the dispensation and Bernardo de Hoyos was ordained on January 2, 1735.

After successfully finishing his fourth year of theology, he undertook the ministry of hearing confessions and preaching for some months prior to entering Tertianship, in September 1735, at the College of St. Ignatius at Valladolid. He contracted typhoid on November 18 and died on November 29, 1735.

Right after his death Fr. P. Prado, rector of the residence of St. Ignatius at Valladolid, sent the usual death notice to all the superiors of the province of Castile, informing them in a few lines about the death and asking the ordinary suffrages. This kind of communication was common in the province, but it was totally uncommon that, by order of Fr. Provincial Miranda, Fr. Prado wrote a special letter about the life and virtue of Bernardo de Hoyos – something usually done only for members of the Society of particular importance for the history of the Order. Father de Loyola was instructed to write the large Life of de Hoyos, begun in 1736 and finished in 1740.

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

The grave difficulties which beset the Society of Jesus in the second half of the 18th century explain why the cause for beatification of Bernardo could only be introduced toward the end of the 19th century. In fact, in

1767 the Jesuits were expelled from Spain by King Charles III and in 1773 the entire Society of Jesus was suppressed. After the Restoration Spanish Jesuits could again return to their homeland, but they were again expelled in 1830, 1835, and 1868. Evidently, it was not an opportune time to introduce a cause for beatifying a Jesuit.

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

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

Paolo Molinari, S.J.

Translation by John J. O'Callaghan, S.J.

# 100 years

## Events to commemorate

Given the large number of events worthy of mention each year, it is impossible to note them all. We have chosen some "centenaries" from all continents that seem to be of special significance and interest to a great range of people.

# 100 years

## The foundation of the California Province in 1909

The California Province celebrated its one hundredth anniversary as an independent province in 2009 with a visit of Superior General Adolfo Nicolás, S.J., in late January and February and a Convocation of province members at Santa Clara University in August. The California Province is comprised of the states of California, Arizona, Utah, Nevada and Hawaii.

Although the first Jesuits to arrive in the region of what is now

the California Province were Eusebio Francisco Kino, S.J., and his fellow Jesuit missionaries in the late 17<sup>th</sup> and early 18<sup>th</sup> centuries, the modern history of the province dates from December 1849 when two Italian Jesuits, Michael Accolti and John Nobili, arrived in San Francisco and began ministry to the local Mexican population and the flood of Americans drawn to California by the Gold Rush. In his report to the Superior General Jan Roothaan, S.J., Accolti wrote: "Here

we are in California, come not to seek gold, but to do a little good."

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

Education has played a large role in California Province ministries. Small colleges flourished and laid the foundation for today's Santa Clara University (1851), the University of San Francisco (1855), and Loyola Marymount University, Los Angeles (1911). The universities as well as the high schools, Bellarmine College Preparatory, San Jose, St. Ignace College Preparatory, San Francisco, Loyola High School, Los Angeles, Jesuit High School, Sacramento, and Bishop College Preparatory, Phoenix, Arizona, continue to grow with the assistance of lay colleagues, and serve a culturally diverse student populations. Recently, the province has also sponsored schools serving primarily minority

populations. Pre-secondary Sacred Heart Nativity Schools (grades 6 to 8) in San Jose help prepare underprivileged Latino youth to achieve in demanding college preparatory high school programs. Verbum Dei High School in the Watts area of Los Angeles and Cristo Rey High School, Sacramento, are designed to allow students to attend classes and at the same time work one day a week in various corporate and non-profit businesses, learning skills and defraying tuition cost.

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

The Jesuit Retreat Center in Los Altos, Calif., has offered the Spiritual Exercises of St. Ignatius since 1925; the Loyola Institute for Spirituality, Orange, Calif., since 1997 has offered training programs in Ignatian spirituality to a wide area of Southern California; and the Jesuit Retreat Center of the Sierra provides a place for retreatants to reflect and pray in the Sacramento area. The Catholic Campus Ministry Newman Center at the University of Hawaii attends to the spiritual needs of the Catholic students on the large multi-ethnic campus in Honolulu.

Missionary work with indigenous peoples was a prominent part of the Jesuits' legacy, especially in the Pacific Northwest and Alaska in the early days of the California Province (these areas were made part of the newly-established Oregon Province in 1932). In 1928 the California Province was given charge of a mission territory in China. From that time until 1948, a total of 55 men worked along side French Jesuits in the Shanghai area,



Father General with children of the Dolores Mission Parish in Los Angeles and, below, a photo of Nogales, Arizona, at the border between United States and Mexico.



staffing a parish, high school, mission stations, and doing war relief work. In 1948 the area of Yangzhou was assigned to California and work began, but after 1949, the Communist revolution put an end to mission work. Most foreign Jesuits were expelled, but some served long prison terms

lasting until the late 1950s. Meanwhile, mission personnel regrouped and continued their work in the Philippines and in Taiwan. Later mission work centered on Mexico and Central America. The Province also provides support to the missionary efforts of several Jesuit provinces.

Fr. Adolfo Nicolás talks with Josefa Madrigal at Sacred Heart Nativity School in San Jose, on February 5, during his visit to the Province of California.





Above, another photo of the border between Mexico and United States in Nogales and, below, Fr. John Auther celebrating Mass in Phoenix for the Hispano-American community.



Social concern has had a featured role in Province ministry. In the earlier years, addressing social problems was done primarily in educational settings with the establishment of labor-management schools and other programs in the universities. The 1970s saw the start of apostolic ventures designed for direct ministry with the poor. People Improving Communities through Organizing (PICO), founded in Oakland, Calif. in 1973, has trained thousands of men and women for

leadership roles in solving local problems through community action throughout the United States. Today, PICO has branched out into programs in six Central American nations and Rwanda.

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

Boyle, S.J. founded Homeboy Industries in 1988 to help local street gang members turn from crime and violence through counseling and vocational training. His center operates Homeboy Bakery and Homegirl Café, which provide training in baking and cooking skills, as well as social and job-seeking training. There is even a tattoo-removal service to help former gang members transition into society and enter the work force. As Father Boyle puts it, "Nothing stops a bullet like a job."

With the establishment of the Kino Border Initiative in 2009, the Province comes back full circle to the original area of Jesuit presence. Named for Fr. Kino and based in Nogales, Arizona, and Nogales, Sonora, Mexico, the Initiative is a cooperative effort with the Mexican Province, the Jesuit Refugee Service/USA, the dioceses of Tucson and Hermosillo, and the Missionary Sisters of the Holy Eucharist to provide material and spiritual assistance to undocumented migrants who have been deported from the United States.

Today, 389 Jesuits, in cooperation with lay colleagues, strive to follow in the footsteps of Kino, Accolti, Nobili, and the other pioneer Jesuits in addressing the four apostolic priorities of the California Province: 1) fostering partnership in mission, with lay men and women steeped in the Jesuit tradition assuming positions of responsibility in our institutions; 2) strengthening our solidarity with the poor, both in our individual lives and corporate identity; 3) responding to diversity within a Province with ever-changing demographics; and 4) evangelizing contemporary culture, bringing Gospel values to bear on the secular world.

Daniel J. Peterson, S.J.

# 100 years

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

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

Two colleges, a novitiate and three residences belonged to the new Hungarian Province where altogether 182 Jesuits were working, among them those Austrian and Swiss Jesuits who volunteered to help out the new province after its foundation. The dynamic development was held up by the tragic World War I after that the country lost 2/3 of its population and territory. Several Hungarian Jesuits were stranded outside the



new borders. In addition to this, in 1919 a short Communist rule evolved in the country that sank into chaos. The Jesuits made a resolution: if they survive the atheist regime they start a mission abroad. That is

why the first Hungarian Jesuit missionary went to China in 1922, where in 1936 an independent Hungarian mission district was formed. In the meantime the Province started a dynamic development again.

Besides the pastoral duties "KALOT", the social, spiritual and educational movement of the rural agrarian youth had a main role in the life of the Province. In 1944, after the Nazi takeover, the Jesuits were hiding Jews and deserters in their houses. After a short democratic period that followed World War II an overtly atheist and anticlerical





communist government was set up in Hungary under Soviet control, and soon after that they stopped the flourishing Jesuit life. In 1950 the members of the religious orders were carried off to internment camps. Out of the 417 Hungarian Jesuits 64 were sentenced to a combined 1067 years of prison.

In 1989 the activities of the religious orders was allowed again. Religious life started but the Jesuits could only go back to their former institutes several years later. They didn't get back all their institutes either and what they got were in extremely bad condition. The current Hungarian Province has almost 100 members.

There is another notable jubilee in connection with the great centenary of the Hungarian Province: the Sacred Heart of Jesus Catholic Church of Budapest is 100 years old also. The period's antieretical government of the municipality did everything it could to prevent the building of the church. That is why for example the church became so modest in size. And although they didn't give

permission to erect a clearly visible tower either, the little Heart of Jesus Church became one of the most active pastoral centres of Budapest, the city which slowly grew into a metropolis.

In the church, besides Hungarian, they celebrated masses in German, in Polish and in Slovak language, according to the composition of the colourful nationalities of the Austro-Hungarian Monarchy as some of them lived in great numbers in the Hungarian capital. The church lies in the university district, primarily calls for the youths and the intellectuals in the sign of the spirituality of Saint Ignatius. But the attraction of the church expands to the whole capital and offers opportunities for contemplation, spiritual leading, and confession for those who are searching for bases in their religion. Close to the church is the House of Dialogue, which is an important scene for intellectual, spiritual and cultural meetings.

Besides the Heart of Jesus Church of Budapest, there are other parishes and chaplains in the care of the

Hungarian Province at Kispest, Szeged, and Miskolc and among the Hungarians living abroad, at Marosvásárhely (Ierzy Mureș) in Romania, at Beregszász (Berhove) in Ukraine, at Törökbecse (Novi Beo) in Serbia and at Toronto in Canada.

Today in Hungary one of the most burning social issues is the extraordinarily poor standard of living of the Gipsy community. That is due to their low educational level. After the collapse of the communistic regime (1989) the heavy industry that used to employ unskilled labour collapsed almost completely. There was no need for manual work anymore. The Gypsies became unemployed from one day to the next. This huge mass of people (800 000) can only establish itself again if it can acquire marketable knowledge. As most of them have problems even with reading, writing, and basic mathematical skills, first they would have to catch up with these gaps in their education. Gipsy children will only carry on with their further education if their parents will realise



The school of Miskolc, built in 1994. It is one of the apostolic priorities of the Hungarian Province. Previous page: map of the apostolic activities of the Hungarian Jesuits.



that with knowledge, their self-respect, and their human dignity is also growing. In the long run this is the only way for them to catch up with the main line of society. That is why with Jesuit control the so called "School of Love" was formed, where they put particular emphasis on educating women, because the condition of families at all times primarily depends on mothers.

The Saint Ignatius University College in Budapest works in the field of education. The College prepares and carries out such a unique professional programme, that students studying at other universities take on in order to become intellectuals with a broader view. This curriculum was supplemented by the adult training programme of the Society, the

Ferenc Faludi Academy. Since 1995 the Academy organizes lectures, workshops and trainings in the fields of social sciences, theology and media, with special emphasis on film. The promotion of dialogue between culture and faith has a great importance in our world which is post-communist and wild capitalist at the same time. That is why, besides the Jesuit training institutes, Jesuits teach also in different types of church and state universities.

As a new mission the Gyula Ferenc Secondary High School opened in 1994. Miskolc city lost its heavy industry and struggles with high rates of unemployment. The Society has undertaken the running of the school with its talent-care programme on purpose to provide high standard of education for the

needy youth of the rural area. In the spirit of the Jesuit teaching this means not only an intellectual result, but such an education that helps to form the person with full values. The outstanding teaching results and the educational and social programmes that were taken over by other institutions as well are now acknowledged throughout the country. In the milieu of a poor neighbourhood which still bears the depiction of the collapsing communist regime, a spiritual, cultural and social community like this may be able to show a strong force for the realization of an alternative Christian society. For this attempt the active ecumenical cooperation between the Jesuit parish, the Greek Catholics and a community of the Reformed Church



A group of young Hungarian Jesuits in formation, with the Provincial (second row, third from right).

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

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

To organise retreats the Province has two houses. The *Mátráz* is at Dobogókő and the other one is at Püspökszentlászló. But parishes, catholic schools, colleges and different kinds of Christian communities conducting high standard of spiritual life frequently

invite Jesuits to attend at their spiritual days, or the Jesuits are asked expressly to organise and lead retreats. For example the so-called *Szentjánoshegy* (Fire-Flies) youth movement is such a nationwide spiritual stream with Jesuit attachment that started after the collapse of communistic regime and in the meantime a special teaching technique was formed. Primarily it is based on the psychological benefits of playing games and on Jesuit principles.

In the past 20 years the Hungarian Jesuit Province has been experiencing a kind of transitional period. In the Province at the head of projects mostly those older members stood who lived through persecution or came back from emigration, and became members mostly before the communists (1950). During this period many young people joined the Province also, whose call was born already in the new era. The almost complete lack of the so called middle-generation caused a great challenge. In the past years the situation changed. It altered in so far as the new generation almost completely

overtook the missions that were preserved by the older members of the Province. One of the latest initiations of the Hungarian province, the Montserrat community, is very inspiring. Now five young people are preparing there to become novices. This was made possible by the fact that a Jesuit is devoted full time to promoting vocation. Because the number of applicants is still low, candidates start their education in novitiates abroad.

The Centenary provides a possibility for reflexion and formulation of new goals in the life of our Province. We hope that through the authentic experience of the Jesuit life more and more young people will wish to join our common mission.

Árpád Horváth, S.J.

# 100 years

## The 100th anniversary of Saint John Berchmans Church

St. Michael's College in Brussels opened in 1905, but it still has only a provisional chapel! It was built as a dream of the first rector of the college, Father Edmond Leroy; its foundation-stone was dedicated on July 20, 1908 by Bishop Taci Foreville, the Apostolic Nunzio. By 1910 it was finished and on October 29 of that year it was blessed by Father Devos, the Jesuit Provincial in Belgium. Almost two years later, on July 9, 1912, it was solemnly consecrated by the Bishop of Galle, Joseph Van Reeth, S.J., and dedicated to St. John Berchmans, a young Belgian Jesuit who died in Rome during his philosophy studies in 1621; he was 22 years old.

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

So the iconography is essentially masculine, Jesuit and Belgian – fitting for a college whose students were all boys and which almost never entertained foreigners. But in 1982 coeducation was introduced and since then nationalities have

multiplied due to the numerous embassies nearby and because of Brussels' role in the European Union. The wooden Way of the Cross has fifteen stations, ending with Christ's Resurrection.

The church has seen thousands of students pass through it over the course of a century. Today the school numbers 2,300, but students come no more than four times a

year: at the beginning and end of the school year, for a celebration or a Eucharist in Advent, and for a penance service during Lent. Scouts and Guides celebrate more frequently, but usually in the crypt.

Since our church is requested less by the college, what role might it play today in a city like Brussels? Note right away that it occupies a very privileged site: the nearby



Institute of Theological Studies offers courses of philosophy and theology generally opened to the public. St. Michael's theatre mounts concerts and plays and hosts large Catholic Conferences and discussions organized by the College Alumni Association. Another nearby building houses the Jesuit Refugee Service, the national Commission of Justice and Peace, and the Walloon-Brussels Pax Christi. That means that intellectual, cultural and social aspects are generally assured, which permits the church to focus more boldly on the spiritual dimension. Not being a parish, it's a church of choice; the people who choose it know that it is staffed by Jesuits.

Our world suffers from a lack of helpful guidelines and the family model is in question. Professional competition is cut-throat, stress is a constant. In this context we try to offer people Eucharists which are recollected and prayerful, different ways to receive the Lord's mercy, a climate of trust and serenity. We invite people to step back, to slow down their pace, to foster an interior life. We present introductions to prayer and discernment; some rethink their lives and accept accompaniment, and we share with them things more specific to us: the Spiritual Exercises and Ignatian spirituality.

Concretely, that means that each weekend we celebrate six Masses for more or less 1,200 of the faithful. The Saturday 5:00 p.m. is for older people; at 6:00 p.m. the "Faith and Light" Mass is for disabled persons along with their families and friends. Sunday at 8:30 and 10:00 a.m. there are older congregations once more; at 11:30 a.m. there is a family Mass and at 6:30 p.m. we find many young adults, students or professionals in the congregation. The last Sunday of the month the 6:30 p.m. Mass is organized by young people.

On the second Sunday of the month we add two other Masses. At

11:30 in the chapel of Our Lady of the Apostles families with very young children come together, and at 6:00 p.m. we celebrate "the Leisurely Mass" which lasts an hour and a half. The first hour is the Liturgy of the Word with an introduction to meditation, 20 minutes of personal prayer in silence and 5 minutes of sharing in small groups of five the fruits of individual prayer.

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

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

Since our church is not a parish, we only offer two sacraments: Eucharist and Reconciliation. There are confessions each day from 11:00–11:30 a.m. and from 6:00 to 6:30 p.m. These schedules are very

important, because they are much too rare in Brussels. Church personnel, whose offices are right there, see a number of people both for shorter or longer personal conferences and for confession. During Advent and Lent we mount Penance Services during the four most important Masses of the weekends, replacing the homily with immediate preparation for the sacrament of reconciliation, and leaving a 20-minute space in the Mass for the faithful to confess to one of the dozen priests available. Not everyone goes to confession, obviously, but everyone is given the opportunity to reflect on life and take stock of his or her situation. Priests continue to hear confessions as the Mass goes on.

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

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

Jesuits are responsible for a number of Masses, for fixed times of confession, spiritual accompaniment, homilies and material assistance for young people

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

We hope to celebrate the centenary of our church at the end of September, 2010.

André de l'Arbre, S.J.  
Translation by John J.  
O'Callaghan, S.J.



Interior of the church of Collège Saint-Michel in Bruxelles.  
On pag. 67: the exterior.

# 100 years

## Mozambique: the 100th anniversary of Lifidzi Mission

**I**n celebrating the first centenary of the Lifidzi Mission, let us relive the Society's long, rich history in Mozambique.

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

In the 17th and 18th centuries,

**St Francis Xavier  
landed in  
Mozambique  
during his trip  
to the East.**

**The Society of Jesus  
has a long and  
rich history  
of service here;  
The Lifidzi Mission  
is an apt symbol  
of Jesuit  
commitment.**

along the valley through which the Zambezi River flows, the Jesuits evangelized in a difficult context because of the gold and silver seekers and slave traders.

The persecution of Marquis of Pombal (1699-1782) forced the Jesuits to abandon the whole of this promising mission area. Nevertheless, they returned in 1881 and were integrated into the Zambezi Mission, from which Mozambique had initially been excluded. It was Father Weld, the English Assistant in the General Curia and the organizer of the Mission, who incorporated Mozambique in the Zambezi Mission. The Jesuits took over the management of various parishes (Quelimane, Mopeia, Sena and Tete).

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

The Lifidzi Mission was canonically established, in the

official manner, on 2 January 1909. Father Hillier was appointed its first superior. The Jesuit missionaries were enthusiastic about their acceptance by the people and the desire they showed to learn to read and write and by their adherence to the Christian doctrine. It was not long before they founded schools, organized catechesis and endowed the Mission with the infrastructures necessary for evangelization.

In 1910, with the Portuguese Revolution, the Portuguese Government again expelled the Jesuits from Mozambique. However, given the protection granted to missionaries by the "General Act of the Berlin Conference", the Portuguese Government found itself obliged to readmit missionaries to the country but refused entry to the Jesuit missionaries yes, but Jesuits not! So it was that the German missionaries of the Society of the Divine Word arrived in Lifidzi.

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

met with a strong resistance to the Jesuits' return.

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

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

The missionaries' battle in 1944 in defence of Christian dignity endures as a historic event and, in

1955, the same missionaries denounced the injustice of the colonists in charge of buying and selling the cattle of the local people as well as the work conditions that were sometimes akin to slavery.

On 8 December 1959 the Church of Lifidzi was solemnly inaugurated by Cardinal Gouveia in the presence of a large crowd of the faithful.

Evangelization had been carried ahead by groups directed by *Garupas* (community animators) and by teachers. The movements of the Apostleship of Prayer and of the "Cigwizirano", a typically African movement run by women whose programme consisted in doing works of mercy, were very active. A large number of religious vocations blossomed in these communities as a result of their good work.

In 1966 Pope Paul VI conferred the Order of St Silvester Pro Ecclesia et Pontifice award upon Bernardo Misiene, our teacher and catechist.



In 1975 the people joyfully celebrated the country's independence. After 1978, however, following nationalization and the forced expulsion of missionaries, apostolic activity was gradually curtailed.



A series of photos showing an agricultural project promoted by Eighth of March Cooperative in Mozambique and sponsored by NGO's of Red Xavier (see article on page 110).



*A series of pictures from the Lifidzi Mission; from left to right: a procession, the celebration of hundred years of evangelization, the Jesuit residence.*



On 19 November 1978, Father Isaac, the Superior, was arrested and imprisoned, and thus began his long Calvary in the prisons of Tete and Lichinga and subsequently in two rehabilitation camps; it was only in September 1980 that he managed to escape to Malawi, with great suffering and risking his life. Here he continued his pastoral activity, having been integrated into the Jesuit Province of Zambia-Malawi. In February 1979 the Marxist-Leninist regime of Mozambique had the Church of Lifidzi closed; the last Mass was celebrated on 10th of February, with the administration of 69 baptisms and the spontaneous dispersion of the Christians. It was only in 1983 that this community was re-established at the residence at Chaptara, called Lifidzi-A-Nova. João de Deus Kamtzedza was

appointed mission superior.

The Lifidzi district consisted of sixty-four villages. Following the loss of the Mission church, the efforts of the Christians to build a chapel in each village were admirable. In October 1985 Father Kamtzedza and Father Silvino Moreira were brutally killed in Chapotera; Pope John Paul II enrolled them in the list of 20th century martyrs. In 1985 the National Resistance Movement of Mozambique began a civil war against the Marxist Government and abducted the priests and sisters of the Angonia Missions. Thus Lifidzi and Angonia were left without Jesuits and without missionaries. With the continuation of the war all the missions were destroyed. Only in 1991 did Father Domingos da Silva return, incognito, to Angonia where

he worked and lived alone. After the signing of the Peace Agreement (October 1992), he was joined by Father Luis Gonçalves and in 1993 the rehabilitation of the Lifidzi Mission began and the church was reopened for worship.

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

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

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

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

Francisco Augusto  
da Cruz Correia, S.J.

## THE SOCIETY OF JESUS IN MOZAMBIQUE TODAY

### *Perspectives and difficulties*

**T**oday the Jesuits in Mozambique form a Region juridically dependent on Portugal. In spite of our long, rich history we are nonetheless a Region that is small and poor, yet also young and full of trust in the future.

Our work is developed in three Provinces of the country: Maputo, Sefala and Tete. The headquarters of the Region are based in Maputo, the capital of the country, where we also

have the juniorate (for young Jesuits in formation) and the Parish of St. John the Baptist in the city of Matola in the Fomento district, fifteen kilometres from Maputo.

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

The Parish of St. John the Baptist and the “P. Cirilo” Centre are linked to this residence.

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







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



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

Except for the formation houses and the Regional Curia, all the apostolic work is carried out

through the parishes. With nationalization it was no longer possible to work in the fields of education and health care. After the civil war we took an active part in rebuilding Angonia and contributed to the social reintegration and reconciliation of the people.

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

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

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

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

Francisco Augusto  
da Cruz Correia, S.J.

# To the frontiers and beyond

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



# The other face of Iraq

Poverty, indigence, solitude and abandonment, this is the situation of Iraqi refugees in Jordan. The JRS brings hope to a place that seems to have no hope.



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

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

Ahlam went to Jordan with her surviving son and daughter. It was in Amman that she met the Jesuit Refugee Service (JRS), as the local team went from house to house, seeking out Iraqi refugees to get to know them.

Ahlam went to Jordan in mid-2008, in response to an appeal by the Superior General of the Society of Jesus, Fr. Adolfo Nicolás SJ, to reach out to Iraqi refugees. In his letter missioning

JRS, Fr. Nicolás asked the Jesuit Provinces of the Near East and New England, which cover Syria and Jordan respectively, to support this new mission. Thanks to the local Jesuits, JRS was able to start working in this region and to set up projects in Amman in Jordan and in Damascus and Aleppo in Syria.

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

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

In Aleppo, a town in Northern



An Iraqi refugee grandmother in Syria with her nephews whose parents were killed by a bomb in Baghdad. Previous page: an Iraqi refugee shows a picture of his son killed in Dora, once a flourishing Christian district in the outskirts of Baghdad.

Syria which is home to some 23,000 Iraqi refugees, Mgr. Antoine Audo SJ, the Bishop of the Chaldean Church in Syria, gave JRS all the moral and practical support needed to start up. Residing in Aleppo, the Jesuit Bishop was the first contact of JRS there; he has been working with Iraqis – most Iraqi Christians are Chaldeans – for several years, offering material and medical help through Caritas. Other Churches and religious congregations were instrumental in the planning and implementation of JRS activities. In Amman, JRS uses the facilities of the Greek Catholic Church. Sisters joined JRS in both Syria and Jordan and quickly proved to be indispensable. “Our visits encourage the refugees; many say that it gives them strength when a sister or a priest visits them,” says Sr. Leya, an Iraqi Little Sister of Jesus who is part of the JRS Jordan team. “They are quick to confide in

us. I admire their simplicity, their trust.”

The JRS teams of Iraqi, Jordanian, Syrian and other volunteers accompany refugees in need first and foremost, seek to meet their immediate material needs and to provide informal education and social activities. Home visits are a crucial part of the JRS response, paving the way for real friendship and the provision of assistance. “Their dignity prevents some refugees from asking for help even if they need it badly,” says Maroun Najem, JRS Jordan Director. “This is why we do our best to search for them, by asking around, so that we can reach them.” Luay Lazze, a 24-year graduate from Baghdad College of Medicine who works for JRS, explains how the visiting programme works: “Starting from the poorest areas, we go to meet families and get information about

their needs, and most importantly, we listen to, pray for and with them.”

The JRS workers found people traumatised by the violence they experienced in Iraq. So many sad stories came out, like that of Ahlam, or of Rita Miguel, a teenager who came to Jordan in 2004 after her father ‘disappeared’ in Baghdad. He left home to go to work in a supermarket, as usual, and failed to return home. In such unstable times, Rita’s mother was afraid to stay alone with her two teenage daughters, Christians in a Muslim majority area. To this day, they don’t know what happened to Rita’s father; his fate is at once a ‘strange and common’ occurrence in Iraq, in Luay’s words.

Exile conspires to worsen the trauma of the refugees. In Syria and Jordan, they live in urban settings, cut off from other Iraqis or indeed



An Iraqi refugee in Damascus prepares candles for Easter according to the tradition of Chaldean Church.

any human contact. Fear accounts in part for their self-imposed isolation. Their vivid memories of kidnappings and wanton killings, unlikely in their host countries but a daily reality back in Iraq, prevent many from going out. Their status in the host country is precarious too. Most are not registered by the United Nations High Commissioner for Refugees (UNHCR) and hence cannot lay claim to any protection. Although Syria and Jordan initially welcomed the refugees, the influx across their borders prompted both countries to impose stricter criteria for shorter entry visas for Iraqis. Most of the refugees have expired visas, and no money to pay renewal

meet their basic needs so that they may live in dignity. We paint and repair their flat, sometimes we rent another. We buy heaters, refrigerators, ovens."

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

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

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

Danielle Vella

# Life and death at the edge of Europa

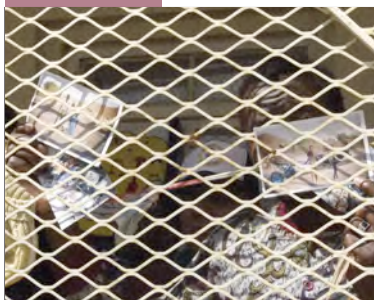
"We arrived in Kassala on the evening of the third day after suffering hunger, thirst and ill-treatment at the hands of robbers at different times along our way. We had covered more than 150 kilometres on foot across the arid landscape of Eastern Sudan. Our shabby clothes and our weak bodies said enough about us to land us behind bars. The police officers searched us thoroughly, one by one, and were experienced enough to locate all the money we had meticulously hidden in our clothes, belts and shoes, and which the previous robbers had not found. They warned us not to say a word about what they had done to us, or they would send us back to Eritrea. We all knew what that meant...

Three days later, they let us out of the cage, penniless. The long journey across the Sahara desert lay ahead of us. We were seventy-three people, with our few belongings, food and water. Our contacts piled us up and compressed us like cotton bales on two *Iqana Land Cruisers*. Yet, we could not complain. A broken-down vehicle with more than thirty skeletons that we saw on the way served as a reminder. After spending four days in the hands of Chadian smugglers, we were transferred to Libyans for the rest of our journey. We were off-loaded onto three *Land Cruisers*: the drivers sniffed cocaine along the way as ploughed across

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

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

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







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

Like Tsegay, an estimated 67,000 people crossed the Mediterranean from North Africa to Europe on small boats in 2008. Several thousand die in the first part of their journey across the desert, and hundreds drown in the blue waters of Mediterranean. Thirty years after the boat people of South-East Asia led to the response by the Society of Jesus that is *Jesuit Refugee Service* (JRS), a new generation of boat

people are risking their lives to escape conflict, persecution, dehumanizing poverty and corrupt governments to rebuild their lives elsewhere. Malta lies on one of the main maritime routes out of Africa.

With a history stretching back six millennia, Malta is a unique tourist and cruise liner destination in the Mediterranean. For asylum seekers and migrants streaming out of Africa, the experience takes a different twist. While a good number of irregular migrants actually make it to shore on their boats, a far greater number are rejected out at sea after running out of fuel and drifting off course, or nearly drowning when overloaded boats take in water or capsize in heavy seas. Malta, an island of 316 square kilometres, has a search and rescue area the size of Britain and

the sixth highest population density worldwide. Since 2002, when this migratory pattern became evident, such movements were typical of the summer months, when sea conditions are usually better. A new trend now seems to be developing, as boatloads of migrants continue to be rescued in high seas even in the heart of winter.

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

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

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

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

For Christians in detention, spiritual support is at least an equally important element. Jesuit priests and scholastics, as well as one brother – accompanied by



Katrine Camilleri, lawyer for Jesuit Refugee Service Malta, talks with a refugee. In 2007 Camilleri received the "Nansen Refugee Award" from UNHCR (United Nations High Commission for Refugees).



In the Hal-Far camp for refugees, Malta.

volunteers – celebrate Mass or liturgies of the Word in the various centres on Sundays. Where possible, faith formation and Bible reading sessions are also held throughout the week. Words fail to express the meaningfulness of the celebration of the Eucharist within the confines of detention, where the broken body of the Eucharistic Christ is shared among those whose lives are broken by the injustice of our world.

Back in our offices, much follow up work is done with asylum seekers after they are released from detention. Our team shuttles from courtrooms to clinics and welfare organisations. But our contact does not stop with papers and procedures. We are invited to weddings and baptisms; we accompany people in hospitals, pay

our last respects in funerals and grieve at burials. Furthermore, JRS Malta engages in advocacy on various levels, locally as well as in conjunction with JRS Europe and other European partners. We carry out awareness-raising sessions in schools and elsewhere, and conduct research to sustain our defence of refugees' and asylum seekers' rights. JRS Malta maintains a clear stand against detention, arguing that the policy of prolonged arbitrary detention of irregular immigrants upon arrival constitutes a serious infringement of human rights and is ineffective in achieving its stated goals. In various cases, we have observed, detention leads to serious mental health consequences.

Working as a multidisciplinary team means that JRS Malta takes a

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

Joseph Cassar, J.S.

## KIKWIT SICKIE-CEL AND THE "SANSOUCIS"

Right on time, the train pulled into the Brussels station. I put down the pamphlet published by the *SansSouci* Foundation of Kikwit in the Democratic Republic of the Congo: *For us SansSoucis, Sickie-Cel is our job* – a pamphlet made possible by the generosity of the Italian Bishops Conference.

Just opposite me, a middle-aged gentleman asks, "Excuse me, what exactly is that book?" I reply, "It's about an illness, sir, but it has to be treated the way one learns a trade." "Oh, I see! Is it sleeping sickness, by any chance?" "No" I say, "you're not quite right, that's another sad disease. This one is sickie-cell." The boy next to me grabs the pamphlet and exclaims, "I know that sickness!

It's really serious. I have two cousins in Pointe-Noire, Congo-Brazzaville who have it, and my Uncle Koumbala had to sell his motorcycle to take care of his children. That cost him a bundle, you can bet!" That was all he said before he left the train, a school aged boy and the son of immigrants.

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



about it so as to prevent its occurrence and to organize treatment of people suffering from it.

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

W.H.O. explains that in Mediterranean countries sickle-cell is called *thalassemie* and strikes more than 300,000 children each year. In Africa, where it is known as *SS anemi*, there are more than 200,000



Comics are often a good means to educate people. Left: one of our centers where drépanocytose is treated.

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

Kikwit, where we put a lot of effort into treating five or six hundred sickle-cell anemia victims, is a city of almost 600,000 inhabitants in a rural area situated on the Kwilu River east of Kinshasa: by road about 550 kilometers, by air a flight of an hour and a half. The Diocesan Association of the Disabled there educates about 200 hearing-deficient students of both sexes and about 24 young people who are sight-impaired in two facilities: *Bo-Tu-Tulu* ("They will Hear") and *Bo-Tu-Mou* ("They will See"). More than 200 young people with motor disabilities form part of this association as well. And for three years now sickle-cell victims have been included, creating the *SanSouci* Foundation. They are based in the Simon of Cyrene Center, because the normal consequences of anemia give rise to multiple disabilities, sometimes physical, sometimes sensory. At the Center there is a specialized health clinic, supervised with constant diligence by two very experienced and devoted nurses, Maman Brigitte and Maman Alice. There is also a lab equipped for the hemoglobin-electrophoresis which detects sickle-cell. When you realize that between birth and five years of age the rate of death may be as high as 80% when this anemia is not discovered or treated, there's strong



The van used by Fr. Henri de la Kethulle for his work of raising awareness in the villages.  
Next page: a moment of relax and fun.

motivation for taking care that our suffering sickle-cell victims be *SanSouci!* Almost every time a sickle-cell victim runs into trouble, it's because of a vascular accident – a cerebral vascular accident if it occurs in the brain. Think of youngsters afflicted with thrombosis! Muscles, cartilage and bones alike suffer from oxygen deficiency, with resulting cases of osteomyelitis and osteoporosis. We *SanSoucis* can also suffer pulmonary complications: wounds of the ankles threaten to develop into ulcers and skin grafts do not take well. And again, the spleen, which is supposed to act as a defense system no longer functions normally. They speak of "sequestration" of the spleen, resulting in its becoming a graveyard of dead cells. It swells enormously, causing sharp pain, and blood levels lower considerably, making a transfusion necessary. After several such episodes it may become necessary to take out the spleen. The *SanSouci* is very fragile, an easy target for infections of different origins. Malaria can strike him down, a psychological shock can provoke a fatal crisis. To get back on his legs can require one or more blood transfusions. Pain is the normal characteristic of a crisis –

pain which can be intolerable, so that only opiates can diminish it. In a crisis, the *SanSouci* is often enough bed-ridden. To complete the portrait of our hurting but ever courageous *SanSouci* patient, picture the following symptoms: weakness, irritability, unaccustomed fatigue, pale coloring and yellow eyes, unusually high heart rate and left-side abdominal tenderness.

Sickle-cell doesn't heal by itself; one has to take charge medically. Its victims' lives are a recurrent roller-coaster ride, an obstacle course, a Way of the Cross. This is true for the sick person and for his or her family. I don't think there's a more apt comparison than to speak of these young people who make up the Association of the Disabled as "pure porcelain" – Severs porcelain and, dear to us they are, challenging us to pull them along and offer them a future involving school and even university studies carried on as a constant battle. All of this in a context where there is always something to learn in order to defend oneself better against the next bout of pain. S-S can mean also "suffer and Smile!"

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



All this is a source of huge concern to the Kikwit Association and its *SanSouci* Foundation. For more than three years Kikwit has made progress in the fight against sickle-cell with the help of two doctors in Kinshasa: Dr. Placide Manzobi, himself in his 50s and on top of that a victim of sickle-cell anemia, and Jean-Fidèle Kalulula. Both are researchers working in the Ministry of Health. Night and day their dispensaries receive *SanSouci* anemic people from Kinshasa at Yola-South and at Gombe. They are the authors of the first book in French written by Africans: a technical medical work destined for doctors, nurses and medical students, called *Sickle-cell: an Identity, a Struggle and a Job*. At Kikwit, a half-dozen older *SanSoucis* have helped me prepare a pamphlet with interactive texts in order to make available in popular form all the information relative to this tragic and painful affliction. For Us *SanSoucis*, *Sickle-Cell: In Our Job*.

The *SanSouci* Foundation of Kikwit has put together a network of expert and generous resource persons: Dr. Donald Maymuna,

Sister Paola (Trappistine of the Monastery of Mwanda, also a physician), Paul Kilapi (professor at *Bo-Tu-Tulu*, the school for hearing-impaired), the three nurses of our health clinic at the Simon of Cyrene Center, and seven "Presiding Urban Mothers" whose job is to facilitate the relation between the H.Q. and families troubled with sickle-cell anemia. Monthly meetings or gatherings are occasions for reminding parents of the elementary rules of hygiene and training a family should observe to safeguard their children against possible crises. Two specialists in educational psychology, a father of a family and his daughter, a Religious of the Annunciation, sustain the morale of both parents and children. Once this disabling deadly sickness was spotted, the Diocesan Association of the Disabled worked to train some sixty nurses for the health care centers of Kikwit. Young people in sudden crisis can find a welcome and appropriate treatment close to home. Besides that, every *SanSouci* is obliged to pay a monthly tribute to the Simon of Cyrene Center, where our two doctors regularly single out the

more fragile among them for tests. Together, these measures have resulted in a substantial reduction of infant deaths, and each year a lower number of cases among older children of school age.

For more than three years, awareness campaigns for staffs, teachers and students have been repeated in all schools. Every *SanSouci* at a school has on file a very detailed recommendation from the Diocesan Association of the Disabled of the following kind: "To the Head of this institution: Dear Sir or Madame, Good morning! My name is Sarive; I am a *SanSouci* person. Here is my problem... Thank you very much for taking into account my limitations. I am sorry about the worries which I could cause you, to wit...."

Moreover, the *SanSouci* Foundation takes care of the schooling of almost 200 boys and girls. We have generous support from "The Lilliane Fund" of the Netherlands, both for medical treatment and for various kinds of education. In Kikwit as in other places in the world, officially all disabled young persons are eligible



SanSouci children in one of the centers of Tr. Henri de la Kethulle.

to benefit from this support – it's just a matter of organizing it. Recently each SanSouci student was assigned a sponsor from among older SanSoucis living nearby – a twinning which allows rapid transfer of information which might well lead to a needed intervention at the level of the H.Q. Such sponsors are recompensed according to their involvement.

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

The year 2009 was a year of many challenges! Since, despite the injunctions of Geneva, the country's civil authorities were very little involved, the Diocesan Association

of the Disabled, assisted by our two permanent partners from Kinshasa, created a Committee mandated to pilot a "National Crusade" for awareness, prevention and treatment of sickle-cell Anemia. With the participation at the outset of all those who, in Kinshasa or elsewhere in the country, have for years been invested in fighting this scourge and saving its victims, every available means was requisitioned and used to make this campaign successful: gazettes, magazines, radio and television networks. Backed by the moral and financial support of generous benefactors in Belgium and in Kinshasa, progressive messages were diffused on the theme of "Prevention, prevention!" Professionals from music, theater, photography, film and the internet served as "pilots" to sensitize the entire nation. Thus the grass roots will have been given an

objective about which to appeal finally to members of the government, to deputies and senators, to religious authorities and to all possible categories of attentive persons from one end of the country to the other, to commit themselves passionately to this battle. But to report on this will need still another Chapter.

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

## Among the last and the marginalized

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

It is therefore natural that who ever wishes to make himself a companion of Jesus, really share the love of the poor. for us the choice of the poor is not ideological, but is born from the Gospel" (Benedict XVI to the Fathers of 35th General Congregation).



# Lighting the Candle of Faith

## Jesuits on the Pine Ridge Indian Reservation

Just before the early dawn lights the sky, Brother Mike Zimmerman awakes. His bare feet softly touching the creaky hardwood floors in the pitch-black darkness, this Jesuit's room is still. Indeed, the entire living quarters of the Jesuit Community is still silent. Yet, he is greeted every morning

by the banging of a yard lamp outside his window, the glowing light flickering from the strong winds that blow across the barren prairies of the Pine Ridge Indian Reservation in South Dakota. The light serves as a reminder of 120 years of fellow priests and brothers who have lived and worked in the

corridors of Red Cloud Indian School and Holy Rosary Mission. The tall and ever-dutiful Brother Mike has a particular worry this cold December morning. "There was a boiler making a peculiar noise last evening," he says. And he knows: In a South Dakota winter, this is anything but good.

The morning is like many others for Brother Mike—the first rush of cold air hitting his face, the lamp he carries leading the way into the dark and, he hopes, stily warm classroom.

"He keeps a 'candle of faith,' first kindled and lit by men and women long departed before he arrived," explains Fr. Peter Klink SJ, president of Red Cloud, expressing his gratitude for the service his fellow priests and brothers give to the Lakota children each and every day. "Entrusted to him a few decades ago, he's kept it burning without fanfare."

For well over a century, Red Cloud and its sister school, Our Lady of Lourdes, have kept the boilers and furnaces running to provide winter sanctuary for Lakota children. In the 1890s, coal fired furnaces and pot-bellied wood stoves heated the classrooms. Holy Rosary students sometimes left the warmth of their families in buffalo hide tipis to attend the new school that their great war hero, Chief Red Cloud, helped make possible.

The Jesuits have been at Red Cloud since 1888, beginning the mission at the request of the Chief, a

leader of the Oglala Sioux. For, it was the Chief's continued petitioning of the U.S. Government that allowed the Jesuits to establish the mission and begin to nurture a strong faith and enhance the educational opportunities for the Lakota.

Today, the seventh generation of children study, play and break bread under the same roof where their ancestors went to school. Located in the southwest corner of South Dakota, the Pine Ridge Reservation is larger than the entire state of Rhode Island and is home to approximately 36,000 Lakota.

Shannon County, home to the reservation, is one of the poorest counties in the United States and has the lowest life expectancy rate of anywhere in the Western Hemisphere, with the exception of Haiti. More than 80 percent of the population is unemployed, the per capita income is just over \$6,000, a high incidence of diabetes and alcoholism leads to a disproportionate amount of early deaths, and, typically, attendance and graduation rates at area schools are disheartening.

But then there is a bright light: Red Cloud Indian School. With about 600 kindergarten through 12th grade students, the institution leads the way in innovative programs that build a vital connection amongst Lakota history, language, culture and spirituality. Raising nearly \$11.7 million a year to simply keep the doors open and lights on, the Jesuits and their colleagues on the reservation work to be responsive to the community's needs, while empowering Lakota people to meet the challenges confronting them today.

Brother Mike's early morning routine is just part of a multi-faceted organization that includes nearly 160 faculty, staff and administrators involved in the three areas of the institution's ministries: the three schools, the faith communities of the parishes stretched across the



reservation, and the celebration of Lakota culture, art and beauty in The Heritage Center.

A group of young volunteers are quick to join Brother Mike each morning, driving school buses that, all told, travel more than 1,600 miles daily. Students come from all corners of the reservation, from communities like Kyle and No Water, Porcupine and Wolf Creek, Oglala and Wounded Knee.

Linn Cross Dog, a former student of Red Cloud and longtime employee, is responsible for maintaining the buses. "Like Brother Mike, Linn is a keeper of the flame," says Fr. Peter. "Because roads on the Pine Ridge are long, rough and often unpaved, regular maintenance of the

buses is critical and difficult. Linn is our 'master mechanic,' working long hours to ensure our buses hold their long-standing record for never failing a safety inspection and the students travel in that safety."

Red Cloud volunteers drive the buses, warming the yellow behemoths up at 6 a.m. and safely picking up the students who make their way to the school each morning to earn a quality education of mind and heart. "From across the country, our volunteers share a commitment to service. That commitment gets tested each and every day by the challenges of reservation life," says Fr. Peter. "Wonderfully idealistic, these men and women eventually learn to



For more than a century Jesuits have worked in Pine Ridge Mission, South Dakota (USA). In the pictures, from left to right: on the bus going home after school; students of Red Cloud High School celebrate the victory of their football team; Br. Mike Zimmerman, in his workshop.







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

each day. The recent healthy meals initiative provides many students with otherwise unavailable fresh fruits and vegetables, ensuring nutritious meals for young, growing Lakota students.

The scenes that play out at Red Cloud are themselves images of a bright future: young people toting backpacks, carrying on animated conversations and listening to headphones, hurrying to class, or shooting hoops in the gym. "It feels the way a place feels when it is crowded with children who are loved and cared for, and who are just beginning to realize all the possibility in front of them," reflects Fr. Peter. "Here, they come to know that they can do wonderful things with their gifts."

This is perhaps the mantra that Fr. Peter and the school's faculty and staff live by. For at Red Cloud, there aren't voices telling Native students that they "won't amount to anything." Instead, "be a light in the darkness," Fr. Peter tells them, "and

do so by excelling, achieving, going to college, coming back and making a difference in the quality of life for the next generations on the reservation."

Walking through the halls of the elementary schools and the high school, visitors see and hear a number of activities happening, from drama and newspaper clubs, to students learning the Lakota language, to cultural hand games, drumming and arts and crafts. A banner in the high school reads "Educating Indian Youth in Lakota Catholic Values for Leadership and Service."

"We believe our mission is a good mission, an important mission, in the formation of both the mind and the spirit," says Bob Brave Heart Sr., superintendent of schools for the Red Cloud system. The school is changing the expectation of students, for whom college is no longer a question of *whether*, but rather *where*. "The level of achievement is rising with each generation," he says.

Recently, Red Cloud graduates led the nation in the number of Gates Millennium Scholarships earned by graduating seniors, and students were accepted to prestigious institutions of higher learning like Yale, Duke, Dartmouth and Princeton, to name a few. Students were also named national *Heritage Alger Scholars*, and honored at the reservation-wide student recognition and awards banquet.

While a major component of the mission, the school is only part of a multi-faceted organization. The Heritage Center houses a gift shop that showcases locally produced Native beadwork, quilts and jewelry, and a museum that is home to a fine arts collection of over 2,000 paintings, drawings and sculptures representing a number of Native American tribal traditions. Each year, an annual art show – now in its 42<sup>nd</sup> year – gives emerging Native artists their professional start. "The Center serves as an



extremely valuable – and unique – cultural resource not only for the students in the school but for everyone on the reservation, as well as for all who come to visit and to learn. The Center is a wonderful celebration of Lakota and tribal arts and cultural beauty," Fr. Peter says.

Spirituality is at the heart of the institution's mission. Through its pastoral ministry within the communities across the reservation, families are invited to deepen their faith and find within that shared faith the strength and hope to face the challenges of life. This ministry of faith reflects the Church and the Society's call to an evangelization that is culturally sensitive, well symbolized in Holy Rosary Mission Church, one of 16 churches on the reservation.

The original church was

completed in 1898 and destroyed by a devastating fire on Good Friday in 1996. The new Church was built and dedicated two years later. Only the baptismal font, restored by Brother William Foster SJ, survived the flames, as well as some handmade clay bricks that today make up the altarpiece behind the main altar of the Church. The Church has Stations of the Cross and stained glass windows featuring Native figures, and the statue of St. Ignatius carved out of alabaster, a local rock, by an American Indian artist.

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

"It is a blessing to work with the students, to see the fruits of all our labor, and, as the years go by, to meet up with our alumni again and hear all the success they've had beyond the walls of Red Cloud," says Fr. Peter. "That success drives the light of hope forward, for all of us. It's why Brother Mike and the volunteers get up so early in the morning, why our faculty continues to work as hard as they do, why parish ministers across the Reservation work so tirelessly each day, and why there is a network of support from across the world that ensures Red Cloud will continue to thrive for decades to come."

Tina Merdianian





# Unto the frontiers ...

## KERALA EXPERIENCE

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

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

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



colonies as dependent coolies to the Hindu, Muslim, Jain and Christian land owners.

The existential situation of the Indigenous people in Wayanad is very pathetic. They face issues such as land alienation, high rate of infant mortality, acute poverty, high rate of drop-outs in the schools, displacement due to various government sponsored projects, anti tribal intervention of political and bureaucratic bodies, exploitation by the landlords and de-tribalization. To address these issues, Kerala Jesuits in 1996 under the leadership of Fr. George Thekkadikulan and Fr. Baby Chali initiated TUDI.

The vision of TUDI is to promote a human society that is friendly to the ecological, cultural and human dimensions. It is a tribal 'commune' in pursuit of alternative models for

sustainable development in social, economic, cultural and educational situations of the tribal Community. It aims to nurture the tribal identity, their cultural uniqueness and folklore. The activities consist in educational programs, promoting critical cultural consciousness, community development activities, research, networking and advocacy. The educational status of the tribals in Kerala is very low (34%), against the state literacy (92%) as per 2001 census. The drop-outs rate of the tribal children from the schools is very high (60%). TUDI initiated *Tudikottams* (Tribal folk schools) in each tribal settlement to respond to this problem. The school is a social and cultural setting, where formal and non-formal education, social and cultural dimensions are discussed and studied. It is a set up

*These pictures demonstrate the commitment of the Jesuits for the development of tribal population in Wayanad, North Kerala, India: an old couple; teachers with a group of children in the infant school; an empowerment meeting with villagers.*



where one tribal settlement decides what to study and how to study. It is managed by a village committee headed by the *Moooppun* (tribal chieftain) and specially trained animators from their tribal community. Inspired by this intervention of TUDI the state government of Kerala has taken up this model for the whole district of Wayanad. The movement follows culture friendly folk pedagogy in formal education program too. At present there are 156 students undergoing formal higher education under its guidance.

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

Culture is unique and it is the



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

In order to promote tribal culture and identity, the movement started organizing tribal community through *Adivasi gnanotsavam* (Tribal festival). This tribal festival has

become an annual feature and 12 tribal festivals have been conducted over the years. During the time of tribal festival, issues like land alienation, cultural annihilation, displacement, economic backwardness and human right violations are raised and discussed at various platforms. More than a thousand tribals of various ethnic groups have participated in the festival, which is an occasion for them to meet each other and to share their views and concerns.

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

In the field of tribal empowerment various agencies and government are working for the tribal communities, but there is no substantial qualitative change seen with regard to their social



An institute to study the tribal culture has activities in many fields, including music and dance.

development. TUDI addresses this problem from a cultural perspective.

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

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

The *Institute of Tribal and Cultural studies* is a field-based research centre. The director, Fr. George Thenadikulam S.J., is a trained folklorist, specialized in tribal folklore and the associate director Fr. Baby Chali is specialized in tribal sociology. TUDI conducts research on indigenous traditions, tribal folk arts, education

and indigenous medicines and disseminates the findings through publications. There is a reference library and museum which cater to the needs of university students, academicians and researchers both tribals and non-tribals.

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

In the history of social action a new paradigm is emerging from the depths of tribal worldview which

promotes 'cultural model'. TUDI movement has become a beacon and an epic for the tribals in Kerala. It blends both academic as well as grass roots orientation with depth intervention. It is in tune with tribal cultural ethos and core values of their life.

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

George Thenadikulam, S.J. and Baby Chali, S.J.  
Edited by Marina Cioccoli



## ON THE TRAIL OF NOMADIC SHEPHERDS

The northern region of Karnataka State, India, is home for over two hundred thousand *Kurubas*, a tribal community of traditional sheep pastoralists, on seasonal or perennial migration with their flocks and families. In a country which has over 13 million sheep and goats, 60% of them in the Northern districts, they are the largest group engaged in sheep husbandry.

Depending on access to water and fodder, with industrialization and infrastructure development which has taken away most of their grazing lands, and contagious diseases which regularly took heavy toll of their

The Jesuits of Goa, through the Jan Jagaran association, support the nomadic Kurubas people in their sheep herding traditions, offer education to alleviate illiteracy and poverty and empower them to confront the forces trying to end their traditional way of life.



Some pictures depicting the life of the nomadic shepherds in South India. The Jesuits of Goa Province are trying to help them improve their living conditions, protect their flocks and defend their rights.



livestock, their only means to livelihood, the *Karubas*, illiterate, landless and backward, and with a nomadic lifestyle which keep them unorganized, marginalized and exploited, felt helpless and dejected and accepted their fate.

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

The immediate task before *Jana Jagaran* was to mobilize the *Karubas* to treat the sick sheep and protect the healthy ones. It identified a couple of natural leaders from the community and a veterinary doctor to serve the tribal community. He explained to the pastoralists the need of prophylaxis vaccinations and the project became a bridge between the power centers in the government

and the powerless so that many sheep farmers had access to vaccines and medicines. The results were amazing – nothing succeeds like success! People understood how vaccination protected their livestock from diseases. Simultaneously *Jana Jagaran* organized a 15 days training camp for 50 *Karubas* in the state capital and gave them a thorough exposure to health care under the aegis of the Veterinary College, Vaccine and Diagnostic Institute and Sheep and Wool Development Board of Karnataka Government.

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

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

reduced mortality among sheep and goats.

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

Recently the project reached another mile stone: the establishment of *North Karnataka Shepherds Federation*. Four hundred Self Help Groups of *Karuba* women from 12 districts converged and formed three zonal and a powerful North Karnataka Shepherds Federation. The

first of its kind in India! Many more *Karuba* men and women are in the queue to join the movement.

Considering the *Karubas'* migratory life style and limited resources *Jana Jagaran* capitalized on their ethno-veterinary knowledge and practices, and documented and disseminated ethno vet practices across the project area. This strategy contributed further to their empowerment and the development of indigenous knowledge system. The sheep husbandry has been a family enterprise and women play important and crucial roles in the productivity of the animals.

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

Regarding each of these issues they articulated in detail the problem, the solution, the role of the community, and the support expected from the government. They prepared a *memorandum*. A delegation



of North Karnataka Shepherds Federation presented it to the Chief Minister, the Minister for animal husbandry and veterinary services and the heads of the concerned departments of the government. The politicians and the bureaucrats received the group well and promised to initiate action. The delegation also met some of the Members of the Karnataka Legislative Assembly and pressurized them to pursue the matter with the government. The *Kurus* could not believe what they saw, heard and experienced: "I never thought that I would visit Bangalore and meet the ministers and the bureaucrats, and represent our cause to them", said Malappa Renage, the secretary of the Federation.

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

"I am a shepherd with a little education. I can't imagine that I am the president of such a big organization and I am chosen to represent my community in the power centers. I will never let my



*The empowerment of men and women is very important in these sheep herding communities; we see success because people are accepting responsibility for improving their lives.*

people down, no matter what it costs me," says Manjunath Ghanti, president of the Federation.

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

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

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

Joseph Chenakala, S.J.  
Edited by Marina Cioconoloni



# Education and the World of the Media

This tradition of Jesuits building bridges across barriers becomes crucial in the context of today's world. We become able to bridge the divisions of a fragmented world only if we are united by the love of Christ our Lord" (CG 35, dec. 3, n. 17).

# 75th ANNIVERSARY OF THE *Lumen Vitae* CENTRE

Since 1935 *Lumen Vitae* Centre has promoted faith formation through catechesis. The beneficiaries of its programs are youth and young adults from all over the globe.



In 1935, a group of young Jesuits studying theology at the faculty at Egenhoven (Louvain) founded a Catechetical Documentation Center designed to make known the existing literature in the realm of catechesis and religious instruction. The center quickly inaugurated the publication of reference works and religious manuals. In the immediate post-war period the international review of catechesis and pastoral theology *Lumen Vitae* was started, which aims to enrich its readers with suggestions and experiences coming from many different countries.

In the 1950's, the pace at the Center quickened with the launching of two teaching departments: the International Institute, in 1957, designed to form persons from around the world in catechesis and pastoral theology; and the *Higher School of Catechesis*, in 1959, which aimed at the formation of professors of religion and catechists for Belgium.

The end of the first decade of the

21<sup>st</sup> century has been for *Lumen Vitae* a time of anniversary celebrations. At its 50<sup>th</sup> anniversary, in 2007-2008, the International Institute organized a colloquium on the theme: "To a pluralistic society, a new transmission" which brought to Brussels more than three hundred persons involved in ecclesiastical ministries. As to the Higher School, it chose to celebrate its half century by organizing an interactive exposition "Acro-Paul" along the lines of the Pauline Year, with dozens of schools, parishes and groups of catechists from the entire country took advantage.

Today, *Lumen Vitae* consists of five departments. A common objective animates them all: being a center of excellence in research, formation and publication, in both catechesis and in pastoral life and Christian education, at the service of the announcement of the Good News and in the growth of the Kingdom. This objective is achieved differently in each department.

The *Higher School of Catechesis*

receives around eighty regular students annually, future professors of religion, pastoral animators and catechists. The courses and workshops are given mainly in the evenings so they can be accessible to persons already engaged in a professional activity. These programs lead to a certificate in the teaching of religion, for the students without a teaching degree, or a certificate in the teaching of religion, for students who are all ready teaching a secular subject and also wish to teach religion. The latter certificate is conferred by the theology faculty of the Université Catholique de Louvain (UCL). Recently *Lumen Vitae* opened a center of documentation "Reli-Service" which permits professors and catechists to receive advice or documentation to prepare an activity or a lesson.

The International Institute accepts each year about one hundred day students from more than thirty different nationalities, primarily from the Third World. These students are pastoral agents, priests, religious, and lay people, sent to *Lumen Vitae* by their bishop or their religious superior to prepare themselves to assume important ecclesial responsibilities in the realm of pastoral work or catechesis in their countries of origin. Students who already have a bachelor's degree in theology or who have followed the course of formation for the presbyterate may at the same time, over two years, obtain a diploma of specialization in catechesis and pastoral theology, conferred by *Lumen Vitae*, and a master 60 in theology and religious

studies, granted by the *Katholieke Universiteit Leuven* (KUL). The other students may obtain in the same length of time a specialization in practical theology. It is also possible to follow a three-month cycle of retraining at the beginning of the academic year (September to December).

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

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

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



An acharistic celebration at the *Lumen Vitae* Institute, celebration at the close of the year highlighting a student speaker from the island of Mauritius.

reflection groups, is a good example.

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

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

Formation at *Lumen Vitae* is deeply inspired by the Ignatian inspiration. This is manifest notably at the International Institute.

The apostolic thrust of the Institute finds itself fully in line with the grand orientations of the Society of Jesus. Three accents of the formation are particularly in evidence: inculturation, the preferential option for the poor and inter-religious encounter.

In the same way, Ignatian spirituality translates itself in the orientation of the formation towards action, but an action nourished by listening, reflection, and interiorization. It becomes concrete as in the call to discernment of the

putting into action of the "a priori favorable:" in regard to the different. The students of the Institute are, in effect, put into contact with different persons, sensibilities, cultures and theories which challenge their customs, their preconceptions and their prejudices. They are led to meet the other with an "a priori good will."

The tradition of Ignatian pedagogy also inspires the formation given at the Institute. This last values "repetition" in inviting the students to remember their previous journey, in putting in relief their essential elements, to integrate them in new ventures. This translates itself as well into a pedagogy of "evaluation", as after each course the students are invited to conduct a self-evaluation, which presents not only the essential points developed by the course, but also what was enlightening for the students, the perspectives opened up, the questions they still have. The report at the end of the year also permits the student to investigate in depth a theme tied to their previous pastoral experience. According to the happy expression of a student, borrowed from Gustavo Gutiérrez, the formation at *Lumen Vitae* allows one to "drink from one's own wells."

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



# AMERICA TURNS 100

**The Catholic weekly published by the American Jesuits celebrated one hundred years of publication. Here are noted some of the more important moments of its history.**

On April 13, 1909, *America* published a special commemorative issue marking one hundred years of publication for the "National Catholic Weekly" of the United States. At a gala celebration in New York City to mark the anniversary, editors, contributors, readers and friends of the magazine shared their memories of a century of publication, and reflected on the important ministry of Catholic journalism that began for *America* on April 17, 1909. That first issue opened with an editorial announcement by John J. Wynne, S.J., the first editor in chief of *America*, declaring that "[t]hrough to its name and to its character as a Catholic review, *America* will be cosmopolitan not only in contents but also in spirit." Wynne saw the British Catholic journal *The Tablet* as a model for his new magazine, offering a combination of religious, political and cultural coverage primarily for Catholics but also for a larger audience. He felt that the magazine would "strive to broaden the scope of Catholic journalism and enable it to exert a wholesome influence on public opinion, and thus become a bond of union among Catholics and a factor in civic and social life."

Wynne's original vision for the magazine has been retained in large part by the hundreds of editors and thousands of contributors to *America* in the century since the magazine's founding, even as *America* has expanded and altered its scope over the decades to offer coverage and analysis of the pressing social concerns of the day, both in the

United States and around the world. More than just a journal of religion and spirituality, *America* has also served as a forum for political, cultural and artistic debates and discussions, and has introduced readers to new voices and perspectives both from inside the Catholic Church and out. Filling this important role has meant the magazine has courted controversy at various points throughout its history, as its editors and writers have tried to strike a balance between openness to new viewpoints and fidelity to the teachings and traditions of the Catholic Church. In the words of a former editor in chief, *America* is a necessary resource "for thinking Catholics and those who want to know what Catholics are thinking."

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

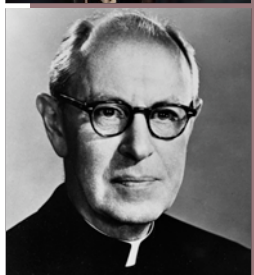
United States, international conflicts such as World War I and moral concerns over the state of marriage and religious education.

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

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

In the postwar years *America* also published some of the world's most prominent authors and public figures, including Flannery O'Connor, Thomas Merton, John F. Kennedy, John Courtney Murray, S.J., and Cardinal Avery Dulles, S.J., whose long association with *America* continued until his death in 2008.

In the 1970s and 1980s, the expressed commitment of the Society of Jesus to social justice as a crucial component of its mission at General Congregation 32 affected the magazine's political coverage of the United States and the international community. Economic inequalities and social concerns came under increased scrutiny, as did the role and impact of U.S. foreign policy



Previous page, the shield of *America* and Fr. LaFarge, former director of the review. In this page: Fr. John Courtney Murray; above, Fr. Thomas Reese, former director of the review, with late Cardinal Avery Dulles.

(particularly in relation to the numerous military conflicts in Latin America). The huge changes in religious life in the Catholic Church also drew much commentary and analysis, as lay people began to take up a more and more prominent role in the intellectual and pastoral life of the Catholic Church while vocations to







Group photo of America's 2009 staff.

religious orders and the priesthood declined dramatically in the developed world.

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

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

While *America* is officially "published by Jesuits of the

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

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

James Thomas Keane, S.J.

## LE COCQ D'ARMANDVILLE COLLEGE IN NABIRE-IRIAN JAYA

**L**e Cocq d'Armandville College, run by the Society of Jesus in Nabire, Irian Jaya (the part of New Guinea belonging to Indonesia), is named in honor of a Jesuit who was very much concerned about the social promotion of local population through education.

Father Le Cocq d'Armandville was born in Delft, Netherlands, in 1846. He joined the Society of Jesus in 1867 and was ordained a priest in 1876. He arrived in Kapaur-Papua for the first time on May 22, 1894. He could remain there only for a short time, but during that time he tried to convince parents to let their children be educated. Back in Java, after a couple of years he started a new journey to return to Kapaur but he died suddenly during the trip.



The college was initiated by the Catholic community of parents in 1980 with the opening of the Junior Catholic High School, followed by the primary schools in 1986 and 1987 and Adhi Luhur Catholic High School in 1987. Now the college covers also *Terata Karsa Male* Dormitory and *St. Teresa Female* Dormitory, plus a pig-husbandry and carpentry-woodworking laboratory. Although owned by the Diocese of Jayapura, the college is now a Catholic Educational Institute

run by the Jesuits under the jurisdiction of the Diocese of Timika (founded in 2004).

Until 1987 students who graduated from the secondary schools around the hinterland of Panai used to proceed their studies to the higher level in Jayapura, the capital city of Irian Jaya. But the situation changed dramatically when the Government made some new regulations on the educational field and school fees became more expensive since then. Those from the hinterland tended to change their mind and start to choose schools that were closer to save money. This brought Adhi Luhur to increase the number of its students. In the year 2000 the new director, with the permission of the Dioceses of Jayapura and of the Jesuit Superior



A group during the Culture Festival in Adhi Luhur.



Another picture of the Festival of Culture in Adhi Luhur.

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

For this aim and mission we have made several programs, and we usually evaluate and reflect them

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

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

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

The school program is flanked by

two supporting practical activities: the pig husbandry and carpentry-woodworking. These two projects are very important. Until now, the quality of education the students received was very low and did not fulfill their requirements. This situation has made them unable to compete in achieving good positions and doing a business in society. The goal of the two laboratories is, in fact, to instill and develop in our young students work ethics, discipline, and their interest for productivity. There are two persons who run these workshops: they take care for handling the machines and guide the students, who works after the school finished for about 1-2 hours. The job given is based on their progress not only in mastering the tools and machines, but also in their competence in carpentry. This encourages them to better their ability always more and more.

The pig-breeding and carpentry-woodworking are named *Alfonso Project*, in memory of Saint Alfonso Rodriguez, a Jesuit Brother who lived during XVI century. He is a patron for Jesuit Brothers. For all of his life he was a doorman at Jesuit College in Mallorca, always ready to give spiritual advice and supports to many people.

**A team of  
Le Cocq d'Armandville College  
Edited by Marina Ciccoloni**

# JESUIT PUBLISHING HOUSE PRODUCES *REFUGIUM* of Olomouc

**W**e would like to introduce to you the contemporary Jesuit publishing house *Refugium* in Olomouc in the Czech Republic. The book titles correspond mainly with the readers' interests in Jesuit spirituality and are also connected with the contents of lectures bound to the actual Jesuit work at the Theological Faculty of the State University in Olomouc (it was founded by Father J. Nádál in 1556). In 1989, after the fall of communism, there was a strong need to transfer from the secret publishing of materials to the public – into the predator commercial sphere. Some of partial tendencies of that time were publishing in other publishing houses, preliminary partial attempts to found our own Jesuit publishing house resulted to the founding of our publishing house which is closely connected with the founding of the *Olomouc Centrum Alerti* in 1996. It was then when the name *Refugium* was assigned (and we often add: *persecution*), which should have mirrored the need of spiritual oasis, a pleasant asylum in the Biblical sense. Up to now (to 1<sup>st</sup> January, 2009) there have been published 230 titles.

The regular readers community



**"Go in my name and  
greet all in the  
places that are  
precious to me."**

**(Ovidius Naso,  
Sorrows, 1.15).**

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

which typographically shadowed publications are published.

The aroused interest in *Collected Works of Tomáš Spidlík* is connected with the publishing aim for editing of the complete work (monographies and magazines articles) of this Czech theologian, the expert on the Christian East. The second publishing series is openly aimed, though appropriately named *Contemporary Questions*, where we publish e.g. the works of the following writers: Karl Rahner, Bernard Lonergan, Erich Przywara, Simone Weil, Antonio Rosmini. The third series is formed by the important editorial work *Russian Thought*, where we publish the classics of Russian theology and philosophy (apart from the fifteen titles of Solov'ev's work, we published Bulgakov, Florensky, Berdyaev, Shestov, Lossky etc.) as the answer to the topics which concern with the life in Russia. The fourth series has the title *The Sources of Spirituality* we deal with the texts of the classics of spiritual life (e.g. Caussade, Lallouët, Guibert) or with the basic book titles (among the older authors belong e.g. Boethius, Origenes or the patristic Fathers; next there is the complete edition of *Philocalis*;



Above: The entrance of Centro Alletti in Olomouc, headquarters of Refugium publishing house.  
Right: the working group.

among the modern production we publish Dvorník's studies of *Ignatianum*, Copleston's *History of Philosophy* etc.). In the main editing series *Societas* we publish the works about Jesuit spirituality (apart from critical edition of basic Ignatian works we prepared the classics, such as: Nadal, Faber, Canisius, Colombier, or the biographies of our Saints or the translations from foreign languages). In this series we also publish so called *Miscellanea*, including both short contributions of living Jesuits, and translations of shorter studies from the world production, possibly older texts which could not be published during the communist regime. It is also in this series where we publish historical studies translated from Latin from the 17<sup>th</sup> and 18<sup>th</sup> centuries. The most favourite series is *The Studying Materials of the Centrum Alletti* where we attempt to publish the university textbooks for theological and philosophical disciplines, novelties from the

academic world, but also thematic anthologies with the contributions of lecturers at the conferences (e.g. Robert Murray, Eduard Farrugia, Paul Gallagher etc.). On the other hand popular smaller pieces are published in pocket size in the series *The Velébrat Vínice* (Velehrad is a place of pilgrimage connected with the tradition of St. Cyril and Method). The last, the eighth series *Word and Picture* is a prestigious and well-defined: we put a great emphasis on the relation between the Word (theology) and Picture (Art). It was in this series where we have recently published the translations of poems of a Jesuit Saint Robert Southwell. These are representative titles where esthetic and artistic form expresses the style of the whole publishing house (in this series we cooperate e.g. with Jan Jemelka, a painter and the author of stained glass panes, or with Otmar Oliva, a sculptor and the author of liturgical pieces in the Vatican Chapel *Redemptoris Mater*).

The commercial agent is a devoted lawyer Tomáš Karczub. Graphical design is often prepared by Tomáš Ješek. The main wish of our Society of Jesus's workshop is to show sound and solid book culture visible from the outlook of the title: it is a great deal in the competitive

market of offers and demands for various titles. The Editorial Board meeting is held once a month (under the leadership of P. Michal Altrichter, S.J.). The same can be said about the Executive Board (the responsible director of the Centrum Alletti is P. Pavel Ambros, S.J.). We have five people for a full-time job and approximately forty people (translators and proofreaders) are invited to cooperate on the basis of contracted work. We live from alms, grants and generous benefactors. Our Czech Province of the Society of Jesus is, of course, the greatest backup.

The work on a book title grows from the concrete living Ignatian spiritual exercises. Sometimes we call out according to Nr. 6th: *Growing excitement!*, and we also say: *We have to contemplate about it again!* (Nr. 235) Our aim is to systematically promote the richness of Jesuit spirituality through the readers of wide specter. At present, when we are enguiled with technique of virtual worlds, the book title represents a great physical touch with a beautiful word. We sense that it is worthy to pace further in this book apostolate.

Michal Altrichter, S.J.



# For the young people and development

"The reality of young people depends on the geographical context. In some areas what is needed is listening to young people and promoting a deeper spirituality; in other areas the accent is on inviting young people to participate in social projects or in reaching out to and engaging young people who are not involved" (35th General Congregation, issues for the ordinary government).



# Strength in numbers: Xavier Network

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

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

transparency, professionalism and efficiency.

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



Education in Africa is one of the priorities of the projects of Red Xavier. Previous page: a meeting of its members.



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

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

All told, the six organizations of the Xavier Network are at present engaged in a series of development programmes and projects in more than 78 countries over four

continents. We always work in collaboration with local organizations and institutions, the great majority being social centres, parishes and other Jesuit initiatives, such as *Fe y Alegria* and the *Jesuit Refugee Service* (JRS). By cooperating on an international level, our aim is to provide opportunities for less well-off communities to promote social, personal, economic, spiritual and cultural advancement for men and women. Our assistance falls into five broad categories: education; support of particular social groups; individual economic development; pastoral activities; and finally peace movements linked to the defence of human rights and health. All this is based on an integrated personal development plan, together with a strengthening of individual abilities so that the local people themselves



Above: education of muslim women. Next page: a trip during the summer camp.

are those who will lead and direct the overall development. Further aims are to support projects on a long-term basis, to promote intercultural and inter-religious respect, and to develop an appreciation for local autochthonous cultures.

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

for the first time, Network Xavier was able to provide coordinated help. The countries affected were distributed to each of our organizations, which then gave support to the various Jesuit institutions working within each zone. People who had suffered loss were given roofs over their heads, an education for their sons and daughters, health measures, and small business ventures so that they could both support themselves and contribute to the development of their communities.

Nevertheless all the organizations that make up the Xavier Network are well aware that no matter what is done in the countries of the South – and however necessary such action may be – will not be enough to ensure justice in the world. To make that a reality, a transformation is needed in our own societies of the North. Both personal relations and politics and economic power structures require realignment. Solidarity has to become the criterion for our decisions. Our hope is to

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

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

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

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

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

# CAMPINACIOS: living the Gospel

**Summer camps for the young are an occasion for human and spiritual growth; they offer the opportunity to teach young people about Saint Ignatius, his spirituality and the Society he founded.**

The "Campinacios" (camp-inacios: a term that derives from a combination of the Portuguese word for "camp" with "St Ignatius", "Ignatius camps") are a movement of summer camps for students who attend the three colleges in Portugal of the Society of Jesus.

They are camps of Ignatian inspiration that have a long tradition in our country. They seek to provide our students with a complementary formation during the summer vacation, an experience of community life in an environment in direct contact with nature and with a simple way of life.

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

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







years). There is also a camp for the formation of future animators, reserved for those who exceed the age limit for participating in the normal camps, that is, for students older than 18.

The animator is a central figure in the camp because he or she organizes all the activities, accompanies the teams in the daily services and games and animates the students at every moment of the day. The right question would be "what is an animator in a camp of this kind?" The animator is a person who feels sent on mission and feels an instrument of something greater than him- or herself. During the camp animators are constantly at the service of others, forgetting themselves and dedicating themselves to everything they do. The animator is familiar with Ignatian spirituality and always tries to be more useful and necessary.

There are three key words that define an animator: the spirit of sacrifice; joy in serving others; a profound sense of unity once the camp has decided on a project in which everyone must collaborate.

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

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

is assisted by an adjunct director.

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

The third important element of the camp is the chaplain. He is usually a Jesuit, a priest, brother or scholastic, and it is his duty to manage the whole spiritual life of the camp: he must prepare moments of prayer and the Eucharist, involving himself in all the activities and games like any other animator. He is an element of calm and experience beside the participants

and animators. His mission is that of someone older and wiser who listens and advises, but above all who is available for conversation, for people who need to unburden their feelings or to ask for help.

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

In these camps there is a central theme every year that is usually based on sacred Scripture, on Christian morals or on some important dimension of Ignatian spirituality. This theme forms the

basis of the whole programme of the camp, that is, of how all its activities will take place.

What type of activities are the participants involved in?

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

Every day every team has a list of services to carry out such as, for

example, the preparation of meals, the BDS, etc.

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

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

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

The day ends with tea and biscuits and before going to bed





A moment of relax during camp.  
Next page: a trip with young undergraduates

everyone sings together *Bon-nite*, *Senhor* ("good night Lord"), greeting the Lord and thanking him for the beautiful moments of the day. Then we say "goodbye" and "goodnight".

More or less half way through the camp there is a small one-day pilgrimage (for the youngest participants) or a pilgrimage of two days or more for the older ones. The pilgrimage seeks to take the young people to a locality outside the camp so that they may get to know the neighbouring areas, walk together and deepen their knowledge of each other. One of the most striking experiences for the participants is to sleep outside the campsite.

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

Through this atmosphere of sharing and interaction an effort is made to reproduce the same atmosphere as that in the first

Christian communities who were animated by the disciples of Jesus: "They persevered in prayer in the teaching of the apostles and in communion, in the breaking of bread and in prayer... All the believers were together and they had everything in common" (Acts 2:42, 44).

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

The deepening of faith and of the relationship with God: through the

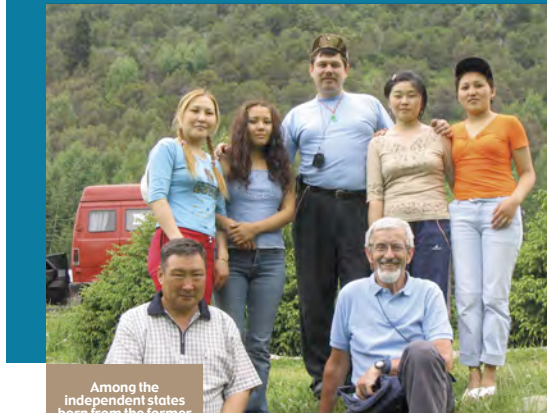
summer theme and times of prayer every participant grows in faith because the camp's basic theme is present in everything that is done throughout the day. Service: an effort is made to enable everyone to share the best part of him- or herself for the good of the group with an attitude of real free giving. Creativity and imagination: in theatricals, evening events, games, singing, food, etc. an effort is made to do everything creatively in such a way as to increase the sense of humour and relaxation.

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

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

Laurenço Eiró, S.J.

## MY PASTORAL EXPERIENCES with young people



Among the independent states born from the former Soviet Union there is tiny, poor Kyrgyzstan. For a number of years a Jesuit has worked here teaching at the University and offering pastoral care to young people.

From 1979 until 1997, I was teaching the Russian language to Japanese students at *Sophia University* in Tokyo, Japan. Soon after the collapse of the Soviet Union, the Society of Jesus received official permission from the Russian government to work in that country, and, at the same time, the Independent Russian Region of the Society of Jesus was established (I think it was toward

the end of 1992). While announcing this news, Father General also asked for volunteers to work there. I applied, but was unable to move until several years later. Then, in April 1997, I moved to Moscow, and for the next year and a half, I worked at St. Thomas Institute of Philosophy, Theology, and History. In 1997, the Holy See established ecclesiastical regions coinciding with the state territories in Central Asia,



A group of female graduates.  
Next page: The National University of Kyrgyzstan.

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

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

In 1969, Catholics obtained official recognition and were allowed to open a church in Bishkek. As far as I can ascertain, this was the first Catholic church to be opened in the Soviet Union, except in the Baltic States. Whereas before the October Revolution in 1917 there had been several hundreds of Catholic churches in the Russian Empire, by the late 1930s only two of them (one in Moscow and one in Leningrad) still functioned as parishes. During the 1990s, the Catholic church in Bishkek became a thriving parish, but then began “the exodus,”

during which time 90% of ethnic Germans emigrated, mostly to Germany. The Catholic community decreased, becoming rather small. Recently, however, the parish began to increase, with a sizable proportion of our parishioners being foreigners who work here. It is in this parish that I help out on Sundays and holidays.

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

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

In Japan, and to a lesser degree in Moscow, I worked within well organized Catholic institutions, with a solid organizational framework that gave me excellent support for my pastoral activity. Here in Bishkek, however, I am working within secular institutions where I am left very much to myself in my

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

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

At the time when I began to teach here, textbooks and particularly dictionaries for Japanese language were scarce. To remedy that situation I first published a Japanese-Russian dictionary of the Chinese characters that are used in Japanese writing, and later a dictionary of basic Japanese vocabulary of over 7000 words.

The textbook situation has improved, but both dictionaries are still being used by many students. Now I am preparing a learner's dictionary of Japanese verbs.

As far as I can judge, the general level of higher education during the time of the Soviet Union was quite high, but after the disintegration of the Soviet Union, the situation in Kyrgyzstan has changed drastically. In the new independent Kyrgyzstan, the poorest region of the former



Union, very limited resources have been and continue to be allocated to education. Further, the salaries of teachers are so low that many teachers – usually the better ones – go looking for other jobs. Now there are some signs that the economic situation is improving, but one never knows what will happen next in a country where bribery and corruption are the rule rather than the exception. Yet the desire for education is quite strong, even though the prospects of my students finding a good job after graduation are not very good. Government jobs are seen as a place of enrichment; the tradition that bureaucrats control and decide everything is predominant.

The saddest thing is that there are no signs of any political will to change the state of affairs. The main cause for this situation, in my opinion, is the lack of clear moral standards. It is not that the young people would not strive for values; on the contrary, I find the youth quite idealistic. But the so called civilization of ‘consumption’ or ‘consumerism’ is becoming predominant. As a result, in addition, the illusion that wealth can be obtained without serious work is

quite common. This attitude is reflected in an increasing number of students who think that they can get good marks without any effort.

Looking at my work here, I believe that the greatest handicap I experience is the absence of an educational institution of our own. My dream is that one day we will have a school, or perhaps a centre of inter-cultural and inter-religious dialogue. This would give us a better chance to carry out our mission.

János Mihelčič, S. J.

# A program for juvenile delinquents and potentially violent students

Since I lived in Paraguay and Chile in the '60s and '70s, I've always been moved by the plight of "street kids" caught by lies and delinquency. When I returned to Spain I did a doctoral thesis for the University of Valencia on "Effective Treatment for Juvenile Delinquents." Afterwards I taught Educational Psychology at the University of La Laguna for 22 years, and during those years I assiduously visited the

prison at the Tenerife Center for Minors.

With very rare exceptions, delinquency is not a problem of psychopathology but of education. Juvenile delinquents and those who, without falling into delinquency as such, are violent and aggressive, either don't know how to think right, or can't control their emotional world, or have no sense of moral values. Often those young

people fail in all three areas at once: they don't think, their strong emotions overwhelm them, and their moral principles simply don't exist.

The Andalusian poet Antonio Machado said that "of ten heads, nine stampede and one thinks." He was the first to motivate me to teach juvenile delinquents to think instead of rushing on headlong. It was not easy; it is not easy. The cognitive

abilities which make a person relate correctly, assertively, with others are these four very concrete ones: you have to know how to define an interpersonal problem correctly, which demands information and serenity; you have to know how to seek the greatest number of alternative solutions to this problem; you should know how to envision the consequences which the alternative you choose might entail; finally, you have to be able to put yourself in the place of the other, of others: the ability to look at problems through the perspective of others.

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

I explained to those young people that the difference between the animal brain and the human brain was that the former had only two options before fighting: attack or run away, while the human brain



Fr. Manuel Segura Morales, author of the article, displays some of his publications on the rehabilitation of juvenile delinquents.

can dialogue and negotiate toward a solution acceptable to both parties. The basic problem is that in our world today it's posited as an indisputable fact that the only solutions are to attack or to run away. That is to say, we're allowing the human brain, that which thinks, to fall into disuse and using only the animal brain, that which stampedes. Since no one wants to be the loser, the result is that, without knowing it, we are promoting aggressiveness as the only solution to conflicts. This at the neighborhood level, in the family, in school settings and at the international level.

I insist that the first thing to teach these violent, aggressive young people is to think. And the good news is that those four cognitive

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



shoes of the other because they mistakenly believe that to do that is to admit that the other is correct.

But the four "thoughts" can be taught. I have published materials to educate juvenile delinquents and to prevent delinquency in both primary and secondary educational centers. Educators in both prisons and centers for Minors, as well as teachers in primary and secondary schools who have used these programs are very satisfied with the results. By means of amusing exercises supported by comic books and films, young people learn the four "thoughts" and don't forget them.

But as I said, it isn't enough to know how to think, because emotions can overwhelm us and push us to do what reason tells us we ought not to do. For example, anger provokes us to violent and

Working sessions with teen ages and guides.



irrational reactions with consequences which are often irreparable. Depression, profound sadness discourages us and robs us without reason of the desire to live. Irrational fears called phobias paralyze us. Lack of motivation makes us lose good occasions to help or do good to others. An old gypsy told me "It is impossible to work on a time-schedule, for example from 9 to 1 and from 4 to 7, because to work like that one has to be very desperate and it's no good feeling desperate every day from 9 to 1 and from 4 to 7." We have to be cognizant of our own emotions and know how to control and use them to motivate ourselves, to relate to others and to live calmly.

I continually make young people see that it isn't enough to know how to think and to control our emotions. We have to know how to distinguish between good and evil, to assimilate moral values. These values are: justice, peace, friendship, responsibility, compassion, sincerity, solidarity. Without those values, someone who knows how to think, to be aware of his own emotions and to deal with the emotions of others will be a dangerous manipulator, a "skilful delinquent."

To help juvenile delinquents and aggressive young people discover these great values, the method I've found best is the discussion of moral values proposed by Kohlberg. Taking into account the six stages of moral growth he describes, we can move along accompanying young people to help them pass from outer-directedness to responsible inner-directedness.

This whole program, with its cognitive, emotional and moral aspects, I was able to put together with the help of Professor Robert Ross of Ottawa University and Professor Vicente Garrido Genovés of the University of Valencia. But a few years later, after constant dialogue with professors and guides, we decided that it wasn't only necessary to cure delinquency;

we have to prevent it. So it was that we adapted the initial program to the ordinary education system for young people between 7 and 18. We talked it over together; we tried it with students and at the end we published the material we had put together. The whole program can be accomplished in 30 weekly sessions, that is to say one session a week during the course of an academic year.

Since then I've been able to give more than 400 courses of twelve hours to professors throughout Spain as well as in some centers in Chile, Bolivia and Uruguay. In Catalonia alone, more than 9,000 professors have taken the course, and the material has continued to be published in multiple editions.

There are dozens of individual stories of behavior changes resulting from it. Like that of young man who was an aggressive delinquent, son and brother of dangerous adult delinquents, who today is a baker leading a family life as an honest worker. He explains it this way, "I took the Social Competence course of Don Manuel Segura." Or the 30-year old man jailed for armed robbery and for selling massive quantities of drugs who today is a psychologist and educator of delinquent minors: he took the course in prison.

But the testimony of the Director of an Institute of Secondary Education is even more telling than individual histories. His school, because of its location and its students, was clearly the most conflicted institution in Barcelona; he says: "Since we did this program, students have changed, the faculty has changed, the entire school has changed. We will never stop using this program, even if we have to suppress Math!"

Manuel Segura Morales, S.J.

Translation by  
John J. O'Callaghan, S.J.

# From one continent to the other

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



# among the stricken people of ZIMBABWE

Mbare in Harare is noisy: street vendors, even street preachers are shouting, there is laughter and the tears of mourners crying. "Ghetto-blasters" are blaring until another power-cut silences them. When electricity comes back there is jubilation among the children, shouting and dancing. Now mother can cook—if there is any food left.

Mbare, I am sorry to say, is dirty. Big rural buses belching out huge clouds of black, smelly diesel fumes, leave Mbare central bus terminus to go to any part of the country. Garbage is piling up along the narrow streets where raw sewage is flowing. Even if for once water is coming out of the taps, it is smelly and unhygienic. Which is why we have a cholera epidemic. We have recently distributed water purification tablets to the leaders of our neighbourhood groups to reduce the risk of cholera.

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

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



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

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

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

At every street corner you see loitering youngsters waiting for "someone to hire them" (cf Mt 20: 1–



*Pictures of Saint Peter parish in Mbare, Zimbabwe; generations in comparison: a boy, an old grandfather, a father and Fr. Konrad Landsberg, the parish priest, talking with his assistant, Fr. Ugenio Phiri.*

15). The number of young "single mothers" with "children without fathers" is rising all the time. These young women are also most vulnerable to HIV/AIDS. Many die before help reaches them.

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

Many prominent Zimbabweans are proud to call Mbare their home. They return in their expensive cars, slowed down by potholed roads, to



attend weddings and funerals. But they would never live here now. Several novels have been written about Mbare, the working class district where black nationalist leaders first planned the struggle against white minority rule.

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

When the "war of liberation" was raging in the seventies rural people, fleeing from death and destruction, ended up at



Mbare's bus terminal. Fr. Roland von Nidda S.J. gave them "first aid". Mbare has always been a place where the "down and out" gather, e.g. "street kids" whose parents have been swept away by the AIDS pandemic. Fr. Wolf "Zanorasch" Schmidt S.J. (Mbare 1996–2002) gave them a home and education. The current Jesuit staff, together with a lay co-worker, are happy to continue this work, "since love deeds than by words" (St. Ignatius). Two Zimbabwean Notre-Dame-Sisters have picked up 40 boys and girls, mostly school drop-outs, on the streets of Mbare, and give them some basic education in the parish centre.

During May–June 2008 gangs of young men terrorized anyone





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

respects the life of the least and loves even those far from him.

The contrast between Jesus' reign and the rule of the party bosses could not be greater. People must choose whom they want to follow; they cannot have it both ways. Every Wednesday evening, at both our churches (St. Peter the Apostle and St. Peter Claver), people read, and share their insights in the readings of the following Sunday. Thus they prepare for celebrating the "Kingdom of God" in the liturgy.

Deepening the faith of our people is our first task. It happens in training and guiding our youth leaders, catechetical instructors, marriage instructors, community leaders, ministers of the Word (lectors) and of Holy Communion. Gradually people learn that to wear a church uniform as a member of a sodality, a very popular feature of church life here, is not enough. We struggle with putting Confirmation in the centre so that people discover their particular gifts of the Spirit and serve the community with them, e.g. taking care of countless orphans now in the hands of grandparents after their parents have died of AIDS.

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

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

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

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

Oskar Wermet, S.J.

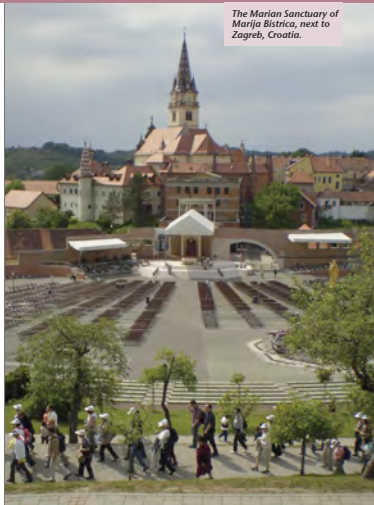


# The national sanctuary of MARIJA BISTRICA

The Marian Sanctuary of Marija Bistrica, next to Zagreb, Croatia.

It's the third Sunday of May, early in the morning. We get up, go right to the car and leave for the Marian Sanctuary some 35 kilometers outside of Zagreb. The street winds through small houses and then small hills, woods, bushes fresh with springtime. We pass by pilgrims doing the whole trip on foot. Boys and girls, young and not so young, Jesuits and their friends, colleagues, parishioners, young people from Christian Life Communities and other like-minded folk. About 7.00 we arrive at the parish house where the pastor awaits us with breakfast and then assigns us to our confessionals.

Pilgrims who've arrived in various kinds of transport are waiting for us in long lines which grow as a lot more arrive little by little on foot. The first thing everyone does is reverence the black Madonna statue of Maria Bistrica in the Sanctuary; then the rest of the devotions follow. Novices who arrived the day before have drinks ready for the pilgrims; about 11.00 a procession forms and winds toward the altar outside. As always the Eucharist, food and focal point of Christian life, is at the center of the pilgrimage. All the priests concelebrate, all the people, together with the pilgrims from various parishes, take part in the celebration, singing and praying. Young women and men perform an Offertory dance. Christ nourishes the pilgrim people with Himself. The Madonna





Many people participate in the Eucharistic celebration and procession for the feast of Our Lady. Everything is well organized, thanks to the Sisters.

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

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

Hundreds of thousands of pilgrims stream to Maria Bistrica every year to how before the miraculous black statue of the Madonna, experiencing the joy of

encountering God, finding consolation and peace of soul, and returning to their homes full of new energy for living a Christian life in their own environment. The Sanctuary is situated in northwest Croatia in the lovely region of Zagorje: all hills, valleys and plains between the mountains of Zagrebačka gora (also called Medvednica), Kalnik, Ivanščica, Strahinjšćica and Macelj. It belongs to the county of Krapina and Zagorje, situated in a hollow surrounded by the northwest cliffs of Zagrebačka gora.

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

The first part derives from the name of the Madonna, Maria. The Bistrica, at this point gets its water from the Ribnjak brook. Bistrica is first mentioned as a place of

habitation in 1209; it was a feudal possession of Lord Vratislav. The Lordship of Bistrica, originally very broad, began to be subdivided in the 16<sup>th</sup> century into several smaller feudal possessions which were assigned by royal gift to various feudal lords on the basis of merit. A small feudal tract in the territory of Marija Bistrica belonged to the Chapter of the Cathedral of Zagabria. When the governor of Croatia Josip Jelačić abolished serfdom in 1848, Marija Bistrica became the capital of the commune and the district, as well as the tribunal in the territory of the sub-county of Zelina. In the 20<sup>th</sup> century Marija Bistrica was joined politically to the district of Stubica. With Croatia's independence in 1990 it became the capital of the territory which took its name.

In the first extant listing of parishes in the diocese of Zagreb, dating from 1334, Bistrica was indicated as the seat of a parish with

a parish priest and a church dedicated to the apostles Peter and Paul. Today it still belongs, in terms of ecclesiastical jurisdiction, to the Archdiocese of Zagreb.

The Marian Sanctuary of Bistrica has a history going back several centuries. The miraculous black wooden statue of the Blessed Virgin dates from the 15<sup>th</sup> century, the work of an unknown, self-taught artist, a man of the people who carved it in an epoch in which poor people were afflicted with enormous tragedies and anguish. Oral tradition has it that this black statue of the Madonna was first venerated in a wooden chapel, the first Sanctuary of Bistrica located from 1499 to 1545 at Vinski Vrh. Then, because of the Ottoman peril, the pastor had the miraculous statue brought to Bistrica and buried secretly under the choir stalls of the parish church. Because he confided the secret to no one, the Marian devotees searched long and hard for it until their uncertainty

was resolved by miraculous light seen shining in the parish church of Bistrica, coming from beneath the choir after the evening Angelus. The next day they dug there and brought to light the intact statue of the Virgin Mary which was then exposed on the altar for veneration. That happened in 1588. In the face of a new Turkish menace in 1650, the statue of the Madonna of Bistrica was hidden again, this time walked up into a window niche behind the main altar of the church, an opening left through which the face of Mary could be seen. Popular pilgrimages became rare. But on the second Sunday of September in a year somewhere between 1676 and 1679, when the parish priest was Petar Brezanić, the Madonna appeared in the same day. In the morning at the pulpit of the parish church she appeared, during a sermon dedicated to St. Francis Xavier, as a woman of noble appearance dressed in a blue

garment with a lighted candle in hand. She asked the pastor to pray together with the assembled faithful that she might regain her lost sight. That same day in the afternoon when the pastor together with an assistant was in a carriage returning to the parish house at Malenik, near Podgrade, the same 'lady' appeared, but when the priest tried to approach her, she disappeared. People talked of these apparitions at length, even after Fr. Brezanić's death, but no one gave them much importance. Still, it was understood that the Virgin Mary had given notice and made an appeal to look behind the altar where the statue of the black Madonna had been walked up.

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



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

1710 decided that, because of a vow made when the people were saved from pestilence, a new high altar in honor of the Blessed Virgin Mary should be erected in the parish church of Sts. Peter and Paul in Bistrica. Thus Parliament raised the Sanctuary of Bistrica to a national level. Later it caused roads to be built to facilitate pilgrim access to the Sanctuary from every part of the country. In addition the parish church was enlarged and its name changed to Our Lady of the Snows, whose feast is celebrated on August 5, or also Madonna of Bistrica. At the same time, the name of the village was changed to Marija Bistrica, also by decision of Parliament.

During the year there are pilgrimages sponsored by various parishes of the dioceses of Croatia, as well as pilgrimages of married couples, of athletic associations, of the military, etc. The union between us and with the people who accompany us in pilgrimage to the Sanctuary of Marija Bistrica grows ever more visible, and our work in the vineyard of the Lord more fruitful. Together we all return to daily life with greater joy and enthusiasm, knowing that we have the Lord as our companion and his Mother as our steadfast support.

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

time the elderly Bishop of Zagreb. During Mass on that day, a miracle was verified: a paralyzed child named Caterina, daughter of Magdalena Paulec, began to walk. After the statue's recovery, it was placed on a side altar and once again became the object of veneration by the faithful. News of the discovery

and rumors of miraculous cures spread rapidly throughout the diocese of Zagreb and then to Styria and Hungary, so that the Sanctuary of Bistrica became the goal of rivers of pilgrims from all sides – something that is still the case today. The Croatian Parliament, meeting in Zagreb on October 20,



## MALAYSIA-SINGAPORE LIGHT OF LIGHT

### *Recovering the Sacred*

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

Pius XII once asked priests what it was the Christian person sought coming into a church building. The

reply was "That sense of being uplifted, which the magnificence of God's house and the beauty of the sacred ceremonies offer to eye and ear, to intellect and heart, to faith and feeling."

St. Francis Xavier parish priest Simon Yong SJ penetrates this expression of faith which cannot be echoed in words but is man's communication with God.

Before the panels, the changes were gradual, notes an elderly parishioner. The parish got a sense of the change when they saw a new ornamental sanctuary lamp, better vestments and sacred vessels.

"In the Christian experience, it is God who calls His people together to worship Him in liturgy and the liturgy is not a gathering to celebrate ourselves," stresses Father Simon Yong, SJ "Thus the things being done are to facilitate this worship of God, to provide the condition for worship. The question is how can we recover our sense of the sacred in

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



The interior of the church dedicated to St. Francis Xavier. Beautiful art helps people pray.

#### Catholic Church buildings?

What was previously a communal space with some external and basic church fittings and furnishings has simply been transformed into a sacred ground with the hallowed more visually represented while church bells are rung before mass as well as to mark the Angelus. All of this elevates whatever that takes place here into the transcendental, giving symbolic meaning that the sacred is also light of light as we profess in the Nicene creed.

"The Eucharist is the celebration of the heavenly liturgy," says Yong "Thus, should not the environment for the celebration reflect a bit of heaven? What we intend to do perhaps is to echo Abbot Suger a thousand years ago when he was building the great abbey church of St. Denis outside Paris, that the mind is naturally drawn up to God through the contemplation of true beauty."

#### A Richer Belief

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

The left transept window with the Sacred Heart of Jesus as the Good Shepherd does not only represent Christ but the Trinitarian God at work, the Father is represented through a pair of hands extending from heaven while the dove represents the spirit that refreshes and breathes life into the pastoral idyll in the background. The highlight is of course Jesus and his Sacred Heart, expressing his humanity and divinity, often referred to as the hypostatic union.

Jesus loves us divinely with a human heart and invites us who are

weary and heavily burdened to come unto him and he will give us rest, the expression is inscribed in Latin at the base.

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

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

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

one worshipper attending a weekday Mass.

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

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

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

#### Exhortation of Mission

Being the parish dedicated to the Apostle of the East, the central panel with three sections shows St. Francis Xavier in the main panel baptizing a believer and surrounded by rustics in various costumes of the Far East, while the panel on the far left has a popular representation of him gazing heavenward and receiving spiritual inspiration from the Jesuit symbols of the sunburst with the name of Jesus and three nails emblazoned on it.

The scene of the baptism at the entrance of the church is a fitting representation as a visual font as the Saint reminds all people that we can only approach the remaining sacraments of the church after being baptized at the entrance where fonts are usually located.

On the extreme right is the touching and final scene from his life as he lay dying and looked longingly at China (symbolized by

the Chinese Junk in the background) – the place he wanted to continue his missionary activity.

Making the way out of church after a Mass when the priest dismisses the congregation with "The mass is ended, go in peace, worshippers who look up at the central panel on the way out can remember that the dismissal is not a conclusion but an exhortation to continue their own mission inspired by the zeal and purpose of the Apostle of the East himself."

**Wilson Henry**  
(Reprinted with permission  
from G. C. Lim, S.J.  
Editor of Catholic Asian News)



# MALAYSIA-SINGAPORE

## KUALA LUMPUR: MARANATHA

### The Spiritual Ascent

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

In that landscape of utter primal beauty, further on at Janda Baik is *Tanarimba's Maranatha Retreat House*, described by the Archbishop of Kuala Lumpur, Murphy Pakiam as a "centre for the spiritual nourishment of our Catholics and all who seek

guidance along the spiritual path."

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

Up on the hills surrounded by trees, pilgrims make a spiritual

**Maranatha Retreat House is a very important spiritual center for the Region. Its location allows it to harmoniously blend with its surroundings.**

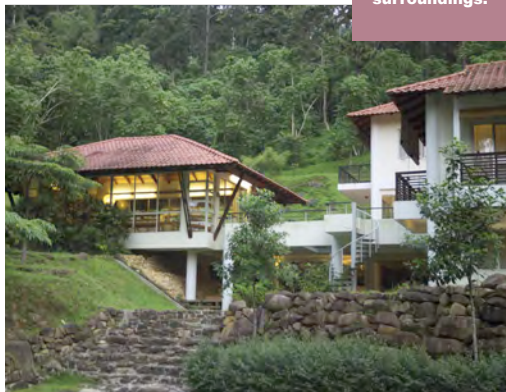
ascent and the setting is always a primary consideration where nothing interferes with their own "burning bushes" or "Mannes" (St. Ignatius' spiritual awakening experience) moments. It is that silence that enables the pilgrim to enter into prayer to be with Christ, the Father and the Holy Spirit, leaving behind the false values of the world.

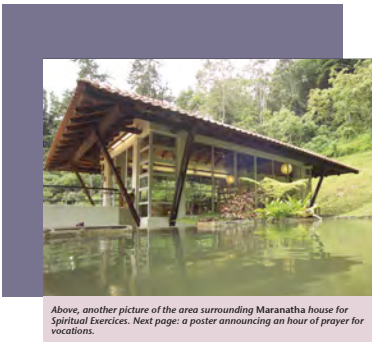
With a planned retreat schedule, Maranatha offers eight-day, four-day, residential silent retreats and weekend residential retreats based on Ignatian Spirituality and the Spiritual Exercises. "Aestheticism and the general ambience of a retreat house are important factors to induce a retreatant to be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

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

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

Yet fourteen years have been a worthwhile delay since the retreat house is an interesting study of natural materials ingeniously blending in with the environment. At the prayer room set against the





Above, another picture of the area surrounding Maranatha house for Spiritual Exercises. Next page: a poster announcing an hour of prayer for vocations.

Fountains in Chiangmai, Thailand, Centre for Ignatian Spirituality and Counseling in Singapore, and the Jesuit Retreat Houses in Malaybalay and Cebu in the Philippines.

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

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

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

hillside, glass, reinforced concrete and steel with generous use of timber provide a dramatic link with nature.

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

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

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

conference rooms.

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

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

With Maranatha Retreat House now in place, it is as active as some of the better known English-speaking Jesuit retreat centres in South East Asia that include Serv

## MALAYSIA-SINGAPORE THE CHALLENGES OF VOCATION

**Vocation promotion to religious life is very important for every Province of the Society. The following article introduces us to an effective initiative used by the Malaysia-Singapore Region.**

So far, two points are surfacing from our reflection on vocation promotion. First, each Region and Province of the Society has their unique and creative ways of promoting vocation. Second, secularism that is infiltrating our secular society through mass media is one of the main causes of the decline in the priesthood and religious life vocations. It is in this context that vocation promotion is very challenging because it has to confront the contemporary realities of secularism and present the vocation to the priesthood and religious life as an attractive alternative in life; one that is Christ-centred.

For the past twelve and a half years I have been the Novice Master and Vocation Promoter of our Malaysia-Singapore Region. My reflection on vocation promotion in this article will be focused on how Jesuits have been facing its challenges in a first world country like Singapore. Hopefully, this reflection on my experiences may offer some thoughts for vocation promoters, especially those in first world countries.

The biggest and constant challenge that I face as a vocation promoter has to do with making vocation attractive. I ask myself these questions: "How do I reach out to the young adults and professionals who are deeply

immersed and constantly imbibing secular values in their daily living?" "How can I present the vocation to the priesthood and religious life, and the Society's charisma in ways that are attractive, concrete and challenging enough for them to say, 'I want to give myself a chance... to find out where my life is heading and perhaps, what is God's Will for me in my life'?" These are some of the many questions that plague my mind and those of our Jesuit and lay collaborators who form the vocation promotion team. These are difficult and complex questions that we have to wrestle with because we are aware that secularism creates a false and distorted world view of life.

Thus, the themes of our Weekend Reflections are, "Can you be a Successful Professional and a Committed Christian?" "Is Your Life Meaningful? Is life hectic, stressful, aimless? Where is God and where am I heading in life?" "Get in touch with the True Meaning of Life and Your True Self" and the like. Usually, these weekend retreats are conducted twice a year; we admit both males and females. In some

weekend retreats, I have tried to limit our participants to just single male Catholics between the age of 19 to 45. Many people interpret this as an ulterior motive of recruiting for the Jesuit vocation! I have also tried giving evening talks of two hours a week for four consecutive weeks on "Discovering your Direction in Life through Ignatian Discernment Methods." These talks drew between 300-350 young working adults for all the sessions. But, when we followed up on the single males and invited them for follow-up sessions and weekend recollections, they "smell the rat" and not a single male responded! My guess is that most of them find making a permanent commitment in life very difficult, if not impossible.

Nevertheless, over the years, we found that we still need to promote our special weekend retreats that spell out our motives clearly in themes like, "Vocation Weekend – How to Discover the difference between your will and God's Will." In all our publicity we use the very powerful phrase, "Sinners, get called." Many of our candidates

have found this to be very attractive as they confess that they initially found themselves to be unworthy to be called to the priesthood and religious life vocations. From such vocation camps, we then try to choose the potential ones for more personal follow-ups through a monthly prayer and recollection. We meet with them as a group, usually on a Saturday or Sunday. I also meet these men for individual spiritual direction.

Those who come to these monthly recollections mingle a lot with our novices and Regents. Our novices and Regents are very effective "vocation promoters" as they are spontaneous in the way they share their first hand experiences of their challenges and fulfillments of their religious living. These sharings help to put our enquirers at ease, as they are often a great source of encouragement for them. To build a better sense of friendship and companionship amongst our candidates and the Society, we would also have special celebrations during Easter, Feast of St. Ignatius and Christmas. On such days, we would go out together to some parks or places of interests in the morning and then return to the novitiate in the evening for Mass and dinner. For Christmas, the novitiate would be beautifully decorated, with a huge Christmas crib as our main attraction. We would gather a few days after Christmas and spend a day in prayer, recollection and sharing. The day ends with Mass, followed by a dinner and celebration with all of us singing carols and playing party games. Our Candidates are also encouraged to join our novices on their Sunday apostolate in a leprosy home and to serve the poor and the like.

One of the main way in which we keep in contact with our candidates is through our Jesuit Prayer Ministry website ([www.jesuit.org.sg](http://www.jesuit.org.sg)) and a blog called, "Companions on a Journey." The website was originally



created with the intention of promoting vocation materials. However, I began to realise that it is not enough simply to attract people to visit our website once. We must give people good reasons to want to return to our website. These thoughts led me to come up with Reflections of the Daily Gospel. Moreover, if we want these people to return to our website regularly, we must also have their e-mail addresses for us to send them our Daily Gospel E-messages (DGems) or inform them of our vocation promotion activities. We finally launched our website on April 1<sup>st</sup> 2001 and at present we have accumulated about 3.7 million hits. Daily we send out about 10,000 e-mails and average about 1,200 hits for those who not only read our DGems, but also read the other materials we have on our website. Whenever our subscribers click into our website, they will find information on the Society – Globally, Regionally, Locally, our Jesuit vocation stories, short stories of Jesuit saints and blessed. Guided contemplation and meditation with Sacred Scriptures and Awareness Exercises, among others. These ways of promoting the Ignatian

Spirituality help all peoples learn to find God in themselves, in people and situations of their daily lives. They are to us important indirect ways of promoting vocations.

However, we have to add that this internet approach must be supported by the print media of booklets on Jesuit vocation stories, pamphlets with very brief and catchy phrases about our Jesuit charism challenges, booklets on Ignatian Spirituality, bookmarks detailing the Spiritual Exercises, Daily Offering for Vocations prayer cards and the like. These print media, together with our vocation promotion posters, are distributed across the island, especially to parishes and tertiary institutions.

In addition to such strategies, we try to conscientise the bigger group of believers like parents and youth. We conduct "Holy Hours for Prayer for Vocations" three times a year and an "All Night Vigil for Vocations" (9.00 pm to 6.30 am) once a year. During these Holy Hour sessions we have a mixture of Benediction, Taizé chants, guided Gospel Contemplation prayers, Vocation stories by Jesuits and Sacred Scriptures and Awareness Exercises. These always end with a fellowship. These sessions are

organized by our lay collaborators and conducted by our Jesuit novices (from Singapore, Malaysia, East Timor, Thailand, Cambodia and the like). On the average, we regularly attract about 170 people.

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

Philip Heng, S.J.

The faithful in prayer during the "Holy Hour". Next page: young applicants for the priesthood participate in a public celebration.



# "All well and joyful in the spirit"

## A Meeting of Latin American Jesuits in Formation

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

During the entire month of January 2009, 28 young Jesuits met in Paraguay: 23 scholastics, 4 coadjutor brothers and a priest who coordinated the meeting. The Paraguayan Province welcomed the scholastics in the context of the celebration of the 400 years since the founding of the first *Reduções* and the entrance of Saint Roque Gonzalez into the Jesuit novitiate. The "courage and intelligence", as well as the "profound motivation of faith and passion to serve the Lord and His Church" of the Jesuits of the *Reduções* of Paraguay have been the inspiration for us during our meeting. The first part of the month, therefore, was dedicated to getting to know some of the Jesuits who had particularly outstanding roles in the *Reduções*. The holy martyrs Roque Gonzalez, Juan del Castillo and Alonso Rodríguez were at the centre, but the scholastics also came to be acquainted with the stories of the great Antonio Ruiz de Montoya, of the architects Bressanini and Pirimoli, of the physician and botanist Pedro de Montenegro, and of the astronomer Buenaventura Suárez among others. In the course of these days we admired with reverence the account of the men who had opened up these lands and responded to the same call which the new Jesuits hear as they create their own personal stories in the Society.

Already acquainted with the history of the Society in Paraguay, we left to contemplate the Jesuit *Reduções* in the sites of San Ignacio, Santa Maria, Trinidad and Jesús. The *Reduções* were an alternative to the colonial system of *Encomiendas* (a kind of enslavement of the aborigines), establishing small cities in which more than 6,000 natives could dwell and in which the Jesuits and the Guarani went about building a society where one

could find both the transmission of the faith and the values of the indigenous culture. For the participants it was an unforgettable experience to see what remained of these beautiful settlements. To touch in some manner the life experienced by the Guarani and the Jesuits in 30 settlements between the years 1609 and 1768 left everyone tremendously consoled. An added feature of this journey through the *Reduções* was the contemplation of the monumental work of God and man: the Igazú Falls and the hydroelectric plant at Itaipu constructed by Paraguay and Brazil on the magnificent Paraná river.

Knowledge of the *Reduções* and of the men who worked in them, as well as the concrete places in which they were situated, formed the background for the eight days of Spiritual Exercises which followed. The experience of the personalized Exercises and the sharing of graces received in small groups were an encouragement for us to deepening our common vocation as friends in the Lord, and to be responsible for the vocation of one another. At the end of the Exercises we visited the Shrine of the Virgin of Caacupé, the largest in Paraguay, to join the people of God in praying to their Mother and to be entrusted to the Mother of all.

From Caacupé we returned to San Ignacio, the site of the Novitiate of the Paraguayan Province, and participated in a workshop of art. Like the Jesuits of the *Reduções* and their artistic work for the service of faith, we formed different groups to explore various modes of proclaiming Jesus Christ: music, photography, theatre, dance, sculpture and multimedia. Led by Father Casimiro Irala, the workshop was also the opportunity for a more formal presentation of the reality of the different Provinces as well as the culture of each country. The art workshop was the occasion for creativity, for developing a sense of play and gratefully experiencing God the Creator. This stage of ECSEJ ended with publishing a trilingual edition (Castellano, Guaraní and Portuguese) of a theatrical work on the martyrdom of Roque Gonzalez and his companions. The drama, *Kairu*, was presented in the Church of the city, with some scenes acted out by the Jesuit scholastics themselves.

Towards the final week of January we were sent to the Youth Mission of the rural parish of Santa Maria de Fe, an ancient *Reducción* today served by Jesuits. In addition to the participants of ECSEJ, around 60 Ignatian youths from different parts of the country were divided in small apostolic groups and sent to distant rural settlements of the area. During the day the missionaries visited and prayed in the homes. In the afternoons they met with the young people of the area. In the evenings they slept in the homes of the families that welcomed them.

At the same time a group of Jesuit scholastics and other young people, gave a mission through art in San Ignacio. The objective was to create a presentation in connection with the 400 years of the foundation of the first *Reducción*. The result of this work was an artistic presentation that combined dance, theatre, music, sculpture and painting. The meeting of the Jesuit scholastics after their apostolic mission was marked by the celebration and joy in the Lord. A Mission cross was erected in the *plazas* of two cities. The diocesan bishop presided at the Mass at which a Paraguayan novice said his first vows.

At the close of ECSEJ all the participants could clearly recognize the presence of the Lord in those days. Membership in a universal body and the desire to work in Christ's mission which transcends all frontiers was the grace that we celebrated together. We realized that the same Holy Spirit which helped and inspired our Jesuit companions of the *Reduções* would help and renew in us the desire to follow their footsteps for the greater glory of God. As Peter Faber said when recalling the meeting of the first companions in Venice during the year 1539, they were "all good and joyful in the Spirit". They were happy in the universality of their vocation, brought together by the Eternal Lord of all things, who looks upon the world and sends so many companions to go where there is the greater need.

Javier Celadón, Víctor Caciotta, Hernán Rojas, Rafael Stratta  
Translation by Eugene M. Rooney, S.J.

In its history the Society of Jesus has lived extraordinary experiences of proclamation and encounter between the Gospel and the cultures of the world – suffice it to think of Matteo Ricci in China, Roberto de Nobili in India, or the "Reductions" in Latin America – of which you are justly proud. Today I feel I have the duty to exhort you to follow in the footsteps of your predecessors with the same courage and intelligence, but also with as profound a motivation of faith and passion to serve the Lord and His Church

Benedict XVI, Address to the 35th General Congregation.



The cross that has been planted in the square of Santa Maria de Fe at the end of the mission.

# Philatelic Page



**ALBANIA** – It seems that in Albania the Jesuits are known only if they are botanists! In 2005 the Albanian Postal authorities offered a series of seven stamps with images of camellias (Georges Kamele, 1661-1706). Now they have published some triangular shaped stamps with images of a variety of "wulfenita" that grow in the Albanian mountains. **Father François-Xavier von Wulfen** (1728-1805), an Austrian Jesuit, discovered this flower in the east Austrian alps (Carinthia) in 1779. Father Wulfen is especially well known in mineralogy: a clear yellow crystal was named "wulfenite" in his honor in 1841.

**SRI LANKA** – In 2005 the **National Seminary of Sri Lanka** in Ampitya (Kandy) celebrated its 50<sup>th</sup> anniversary. But its history – and that of the building appearing on the stamp – is much older. After the establishment of the ecclesiastical hierarchy in India and Ceylon in 1886, Pope Leo XIII wanted to open a Major Seminary in order to establish a solid foundation for the Church ("They are your sons, India, who work for your safety"). The project was entrusted to



Sylvain Grossejan (1846-1915) and to the Belgian Jesuits of the Bengali Mission. The place chosen was Kandy, a town in the center of the island. The seminary opened in 1893, though the buildings were not yet complete. In 1955 the pontifical seminary was transferred to Poona, India, and Kandy continues to this day as the national seminary for the Church in Sri Lanka.



**GUYANA** – It is rare that a country pays tribute to the Society of Jesus as a religious group. Nevertheless this is what Guyana did with the publication of a series of three stamps celebrating the 150<sup>th</sup> anniversary of the presence of the Jesuits in the country (1857-2007). The legendary **Father Cuthbert Cary-Elwes** (1807-1849) was the founder and a pioneer of the difficult Amerindian mission of Rupununi. In 1909 when he advanced into the forest on the Brazilian frontier to evangelize Rupununi's tribes, many believed he would never return alive. Yet he did return, surviving malaria, typhus and other diseases. The Mission he founded remains to this day. The other two stamps show the first institutions built by the Jesuits after their arrival in 1857. The **Church of the Holy Heart**, in Georgetown, consecrated in 1862, was unfortunately destroyed by a fire in 2004. The **College Saint-Stanislas**, in Georgetown, was opened in 1866. Since 1976 the college has been in the hands of the government and it is not administered by the Jesuits.



**CROATIA** – The **Collegium Ragusinum** in Dubrovnik celebrates its 350<sup>th</sup> anniversary. Since 1604 the Jesuits had a residence in Ragusa (the name was changed to Dubrovnik in

1922); the college opened its doors in 1658, when the "Republic of Ragusa" was at the peak of its glory. The college made significant contributions to the development of fine arts and sciences in the country that later became Croatia. After the suppression of the Society in 1773, the college was given to the diocese; later it became a military hospital. It returned to the diocese in 1940, and took the name of its most famous alumni, Jesuit Roger Boscovitch (1711-1787), a well known mathematician, astronomer and philosopher. The stamp illustrates the façade of what is now the "Roger Boscovitch High School".



# Philatelic Page

**CHINA** – Even though he is not as well-known as Matteo Ricci, **Martino Martini** (1614-1661) played an important role during the first contacts between China and the West. He was an expert in geography, a field of big interest to the Chinese people in the 17<sup>th</sup> century. During a recent exhibition "Charting China: early views through European Eyes", China published two series of four stamps. One stamp illustrates the famous title page of Martini's *Novus Atlas Sinensis*, published in 1655, and another shows a geographer holding one of Martini's maps of China. The four stamps of the second series present the maps traced by the Jesuit of four of the Chinese provinces: Peking, Fokien, Kuantung and Chekiang. Martini had the extremely delicate task of informing the Chinese Emperor that the "Middle Reign" was no more at the center of the world... Martini was also the author of an important "History of China".



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

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



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