

COVER

One of the statues
of Fr. Eusebio Francesco Kino on horseback.
There are three such identical equestrian statues:
One in Mexico, one in Arizona,
and the third in Segno (Italy), his hometown.
The statue is the work of Mexican sculptor
Julián Martínez.

JESUITS

YEARBOOK OF THE SOCIETY OF JESUS

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INTRODUCTION

Dear friends,

With this issue we begin the second half century in the life of our *Yearbook*. Last year we devoted the cover to Father Matteo Ricci, on the occasion of the fourth centenary of his death. During that year numerous initiatives all over the world commemorated this Jesuit Italian missionary in China who, as Pope Benedict XVI said on the 29th of May during the audience granted in his honour, “is a unique model of harmoniously blending the announcement of the Gospel with dialogue with the culture of the people to whom it is brought, an example of balance between doctrinal clarity and careful pastoral activity. Not simply a thorough learning of the language, but also the patient study and acceptance of the life style and customs common to upper echelons of Chinese society were the means used by Matteo Ricci to win the respect and esteem of the Chinese, not as a foreigner but as a “Master from the West.”

This year’s cover is devoted to another great missionary, Father Eusebio Francesco Chini, or Kino, as his name is sometimes written (1644-1711). Less known than Ricci, his statue is nevertheless found in the *National Statuary Hall*, the national pantheon in Washington’s Capitol. Explorer, cartographer, and astronomer, he is considered one of the founding fathers of Arizona in the U.S.A. After having evangelized for some time Baja California, he was transferred to Pimeria Alta, a region in northern Mexico between the north-western part of Sonora State (Mexico) and south-western Arizona. He travelled about 30,000 kilometers in 24 years, almost entirely on horseback, founding many missions and booming farmhouses. He explored unknown regions and opened new paths, performing careful scientific studies and drawing up to 32 geographic maps. He was also a strong defender of indigenous rights. His beatification cause is underway. Segno, his hometown in Trentino (Northern Italy), devoted a monument to him (the one reproduced on our cover), and set up a museum in his memory.

But the *Yearbook*, as usual, offers a large overview of the works and activities of the Society all over the world, and shows how different and versatile our apostolic commitments are. I would like to underline two sections that I deem especially important.

The first section is about a series of articles on the commitments of Jesuits with American indigenous people. We offer some examples from Brazil, Venezuela, Mexico and Canada. In this regard I would like to remember what the 35th General Congregation says. After mentioning that there are 370 million people in the world belonging to these populations, which represent “a rich cultural heritage and an important legacy of civilization,” it continues: “Because of various political and socio-economic factors, the indigenous peoples are among the most marginalized and exploited. The process of globalization, which is partly responsible for environmental degradation and the pillage of natural resources, has a particular effect on them...Since the situation threatens the very survival of these peoples, the Society should increase its commitment to them.”

The second section is a novelty to which the Society has opened itself in recent years. We have called it: *Praying with the Internet*. They are only a few examples, all from Europe, but I am convinced that there are others in other parts of the world, demonstrating what the same 35th General Congregation says: “Globalization and new communication technologies have opened up our world and offer us new opportunities to announce with enthusiasm the Good News of Jesus Christ and the Kingdom he proclaimed.”

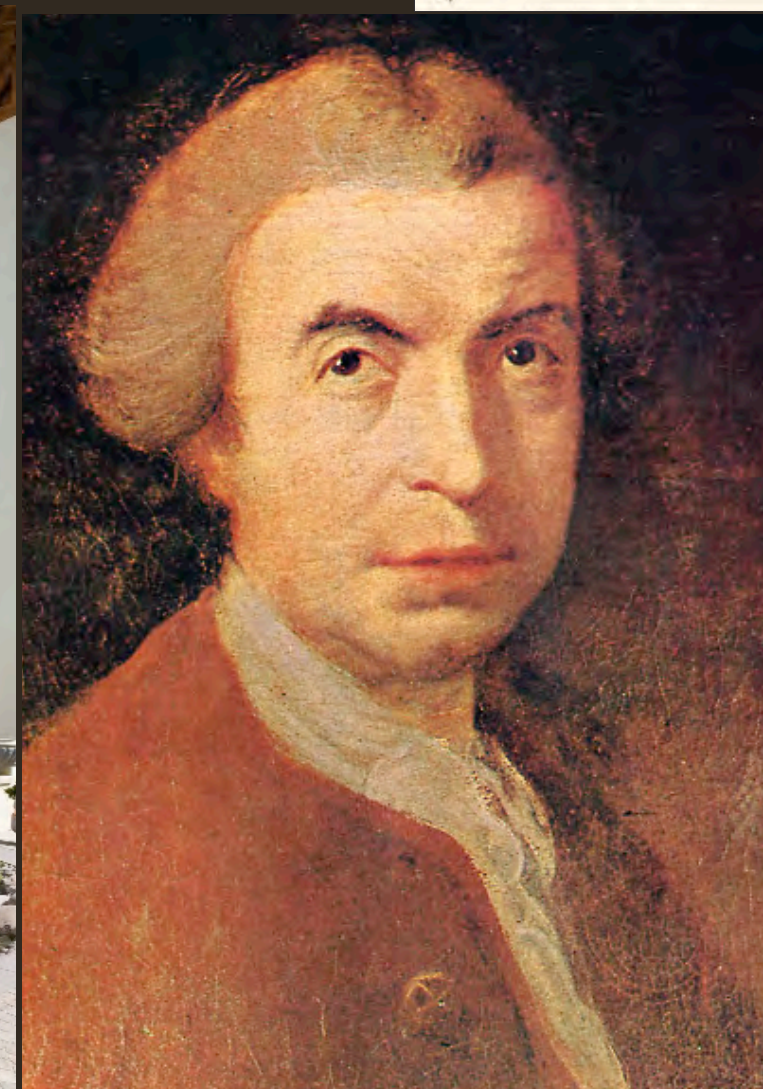
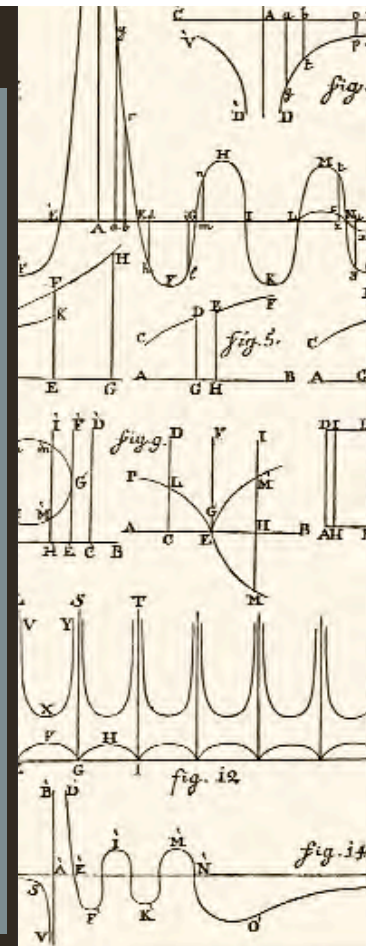
Dear friends, these are only some examples of an abundant material that covers all the world and which I hope may help you strengthen the bonds you already have with the Society and make you feel more and more members of the large family of the sons of St. Ignatius of Loyola. In this spirit I wish you all the best for a holy Christmas and a New Year full of peace and joy.

Fr. Giuseppe Bellucci S.J.



Distinguished Names

This year we want to remember especially two Jesuits who marked, in different ways, the history of the Society of Jesus:
Eusebio Francesco Kino,
a significant missionary,
and the scientist
Roger Joseph Bošković.



ITALY

Father Eusebio Francesco Kino

The missionary on horseback

In a meeting on the theme *Frontiersmen for Reconciliation*, held in Rome from September 11-14 1991, on the occasion of the 5th centenary of the birth of St Ignatius and the 450th anniversary of the founding of the Society of Jesus, Cardinal Carlo Maria Martini, SJ affirmed: "If there is a merit attributed to the Jesuits in their history, in spite of all their defects and mistakes, I think it is to have always sought, not to rely on the already existing or approved, but to have felt constantly called to seek and define new horizons in evangelization, culture and human progress. The idea of 'frontier,' which in itself is a limit one does not and should not pass, has always attracted Jesuits as an obstacle to overcome, a goal to reach and cross."

In the long list of Jesuits drawn to the frontiers, whether geographic, cultural or spiritual, Fr. Eusebio Francesco Kino stands out, notable for his extraordinary versatility: writer, historian, ethnologist, explorer, geographer, cartographer, sociologist, agriculturist, breeder, builder of churches and houses, founder of missions and villages and, above all, "a servant of Jesus Christ, apostle by calling, chosen to announce God's gospel." (Rm 1:1)

Eusebio Kino was born at Segno (Trent) in the Val di Non, the 10th of



An Italian missionary in Lower California and Mexico, Fr. Eusebio Kino was a real "frontiersman," inspired by a great desire to seek new ways of announcing the Gospel and promoting and defending human rights.

August 1645, of Francesco Kino and Margherita Lucchi, and baptised the same day in the parish church of Torre.

Historians and biographers have wondered whether the surname is Italian or German. Some have distorted it into *Kihn*; others in *Kin*; others in *Chino* or *Quino*. Kino itself, written in Spanish, has turned into the hard form of *Kino* to avoid mangling and misunderstanding; also because *Chino* in Spanish means "Chinese," a term then seen as disparaging. However, the form "Kino" is found in all the public registers and in the record of a privilege granted to one of the Kino by Charles V.

Kino completed his elementary studies at Segno under the guidance of a private tutor, and also in the Jesuit college at Trent, where he was introduced to the world of letters and science. He continued his higher studies at the University of Hall, near Innsbruck (Austria), showing special interest in the natural sciences and mathematics.

Struck at one point by a serious illness, arising from blood poisoning from a wound, Kino begged the intercession of St. Francis Xavier and took a vow to become a Jesuit and missionary. In gratitude for his healing, he added the name *Francis* to his own name.

Above, San Cayetano's Church, in Tumacacori village; below, the Church of St. Xavier of Bac, whose construction was begun by Fr. Kino in 1700.

On the 20th of November 1665, aged twenty, he entered the Society of Jesus at Landsberg in Germany, and started his long Jesuit training. After finishing studies in logic, philosophy and theology in the well-known universities of Ingolstadt, Friburg and Munich, he would also study mathematics, astronomy, geography and cartography. He was ordained priest on June 12, 1677 at Eichstätt in Bavaria.

In March 1678 Fr. Kino was assigned to the missions of the West Indies, more precisely to the missions of New Spain (Mexico), despite his keen desire to be sent to China as he expressed in his diary *Heavenly Graces*: "I have always had a special attraction with regard to the conversion of China, and at the suggestion of my superiors concentrated on the mathematical sciences which are fairly widespread in that country. From the start I asked to go to the missions in China."

On the 12th of June 1678, together with 18 other Jesuit missionaries, he left Genoa for Cadiz in Spain, the port from which the royal fleet left for Mexico. After a delay of nearly three years near Seville owing to several problems, he arrived in Mexico on the 3rd of May 1681.

After an initial experience of evangelization (1683-1685) with mixed fortunes in Lower California, Fr. Kino was sent to the north of Mexico, to Pimeria Alta – a region including the northwestern part of the State of Sonora (Mexico) and the southwestern part of the State of Arizona (USA), where he arrived on the 13th of March 1687. Pimeria Alta was considered "the last northern outpost of Christianity," with a population of some 30,000 inhabitants and a great variety of races and customs.

For almost 24 years Pimeria Alta was the field of Fr. Kino's apostolate.



There he founded 27 missionary stations, promoted 19 flourishing farms, and undertook 50 exploratory expeditions. He covered some 30,000 km in the course of 24 years whether on horseback, mule or on foot, thus discovering many routes in the region and making accurate scientific surveys which enabled him to draw up 32 valuable geographic

maps, much admired by European geographers and used by the natives, missionaries, colonials and the Spanish government. A man rich in talents, Fr. Kino was at once explorer and cartographer, defender and promoter of the human rights of the local people and, above all, apostle, witness and servant of Christ's mission. An apostolic

FATHER KINO, “OPPRESSOR AND EXPLOITER” OF NATIVES?

Surprise, bitterness and a certain irritation have characterised the reaction of scholars familiar with the life and work of the Jesuit Fr. Eusebio Francesco Kino to an article entitled “Padre Kino: An Oppressor and Exploiter of the Natives of Pimeria Alta,” published recently in a daily paper of the city of Hermosillo in Mexico.

The article certainly does a disservice to the Catholic missions in Mexico and to the memory of Kino, the “Father” of the natives par excellence, and even to the government of Mexico, which has always considered and proclaimed Fr. Kino a Mexican hero.

The writer of the article claims that the “real Kino” was a rebellious missionary, a colonialist and, above all, an exploiter of the native Pima. But what sources did the writer appeal to justify these serious accusations against Kino? He claims to have “discovered” in the archives of the National Library of Mexico City a 52 page “report” drawn up by Fr. Kino’s local superior, Francisco Xavier Mora, which is dated the 28th of May 1698 and addressed to the provincial superior of Mexico, Fr. Juan de Palacios.

The “report,” which is genuine, is in fact a succession of arbitrary denunciations and accusations made by Mora against Fr. Kino, touching on various subjects: from charges of ignorance of the native languages to being a “rebellious” religious; for exercising his sacramental ministry too casually, for example in administering baptism in too much of a hurry to getting heavily involved in “secular matters”; for setting himself up as “sheriff and jailer” of the natives to overburdening them with work.

They are accusations without any basis, insofar as Mora never succeeded in proving them and himself repudiated the charges a few years before his death. It seems that they reflect more than anything the jealousy and envy his work inspired, as well as the formalism of those who could not or would not understand him.

The historical documentation on Kino’s personality and his extraordinary work in the human and spiritual promotion of the native Pima is still available to witness a very different reality suggested by from these hard, unjust and inconsistent accusations. In fact, with regard to the main accusation of being “oppressor and exploiter” of the native Pima, there is



Fr. Kino with an indigene. The monument was erected in his honour in July 2009 in Segno (Italy), his hometown.

no doubt that Fr. Kino

- was not an “oppressor”, in that the natives themselves without exception accepted, loved and defended him as their “Great Father.” A man for others because a man of God, Fr. Kino dedicated himself completely to the service of the natives. It was a service characterized by denouncing and opposing the abuses of the Spaniards; by the care with which he sought out the natives; by his patient understanding of their psychological and moral conditions; his sincere respect and esteem for them in faithful and positive terms. It was a fact that the more he came to know the natives, the more there grew in him a spirit of compassion, pity and patience so that the whole of his work grew in friendship, sympathy and familiarity with them.

- he was not an “exploiter”. From the beginning of

his apostolic work in Pimeria Alta, Fr. Kino, informed by some of his brethren that the Spaniards treated the natives like slaves in the mines or farms, got hold of a copy of the *Cédula Real*, dated 14th of May 1686, by the King of Spain, Charles II. This *Cédula* conceded to the natives temporary (20 years) emancipation from employment or forced labour in the mines and farms. The *Cédula* was a royal command for the freedom and education of the natives, whom the Spaniards considered inferior.

In the hands of Fr. Kino this *Cédula* was never just a piece of paper. He used it on several occasions to defend the dignity of the natives and denounce the abuses of the Spanish soldiers and colonialists, so that it soon became a sign of division in the struggle to build a Christian civilization on the frontier.

The attack launched by the writer of the article against Kino’s image and work is an abusive and irresponsible act, a distorted reading of the documents, and an improper use of historical sources. In fact, as the historian Herbert E. Bolton writes: “Some people rise up like a missile, lighten the scene for a moment and then disappear. Kino was not one of these. His light, which began modestly like the flame of a candle, grows in strength, endures for years, reaches its height in his maturity, and is still shining brightly at the moment of his unexpected death”.

Domenico Calarco, S.X.
Translation by Michael Campbell-Johnston, S.J.



One murale in the museum in Segno indicating where our missionary worked. The murals are by artist Nereo de la Peña, Caborca (Mexico).

pilgrim through the unknown deserts of Pimeria Alta, Fr. Kino turned his daily journeys into a song of faith in God, abandoning himself to his loving and providential embrace. A man of deep hope, he gave witness to the prodigality of God’s promises, the Faithful and True One; impelled by his love for God and neighbour, he made himself “weak with the weak, to win the weak, and everything for all to save at any cost at least someone.” (1 Cor 9:22)

As Jesuit Father Juan Antonio Balthasar testified some 40 years after his death: “Without any exaggeration, it can be affirmed that Fr. Kino alone in the 24 years he was in Pimeria did more than all the other missionaries together, who in the 40 years following his death succeeded in caring for only a third of the villages, regions and tribes that has been reached through the apostolic zeal of Kino and become disposed to accept the gentle yoke of the Gospel...He was and will always be an example for those who work in this vineyard of the Lord, the prototype all should attempt to imitate: he opened the door, made level the path and went ahead like the guide they should follow who aspired to increase God’s glory and

the conversion of many souls.”

Death caught up with him in Magdalena in the region of Sonora on the 15th of March 1711 at the age of 65. He died as he had lived, in extreme humility and poverty. His deathbed: two calf skins for a mattress, two covers of untreated wool for his body, and his beloved saddle for a pillow. “In Magdalena, today rechristened *Magdalena de Kino*,” affirms Carlos Quintero Arce, archbishop emeritus of Hermosillo, “are not only his venerable remains which the people of Sonora guard jealously as a treasure, but his spirit, his civilizing zeal and his missionary teaching, which impress on their hearts the values of Christian faith, the true force of liberation.”

The cult of Fr. Kino started at Magdalena among the faithful of Sonora, Arizona, Sinaloa, Chihuahua and Baja California. A cult which, in 300 years, transformed Fr. Kino’s devotion to St. Francis Xavier into the local people’s homage for “the Pioneer Father of Pimeria Alta”.

Thus, in January 1961, the 25th Legislature of the State of Arizona (USA) requested the US Congress to accept a second statue from Arizona in the *National Statuary Hall* of the Capitol in Washington, offering an image of “The Venerable Father



Caborca, the Church of Purísima Concepción, one of the churches of the Missions started by Fr. Kino.

Eusebio Francisco Kino SJ, pioneer missionary, explorer and cartographer”.

On the 14th of February 1965, a statue of Fr. Kino, as representative and Founding Father of the State of Arizona was placed in the *National Statuary Hall* among the “Great of America.” On the 25th of May 1971, in the cathedral of Hermosillo, archbishop Navarrete began the diocesan process for the cause of his beatification and canonization. On the 7th of February, the Holy See granted permission for opening the cause for beatification of the Servant of God, Fr. Eusebio Francesco Kino. Finally, in the spring of 2002, the diocesan enquiry at Hermosillo was completed with the examination in the archives of any document relating to the person or activities of Fr. Kino and the collection of other witnesses testifying to his growing reputation for holiness.

The historian E. Bolton writes: “The Jesuits placed Kino’s name high on the list of the apostles of American evangelization. The cowboys of the South West were astonished and even sceptical about his recognised skill in the saddle. Geographers spread his fame as an explorer and cartographer. Italy saluted him as a noble and almost forgotten son. Germany was proud to have been the indispensable teacher of this Jesuit. Spain hailed him as one of the most powerful builders of its own colonial empire. Mexico saluted his memory as the great pioneer of its vast West Coast. California praised him for inspiring the Jesuit Father Salvatierra, its own most famous colonizer. Arizona revered him as its most prodigious and exemplary pioneer.”

Pioneer of the *frontier* – an expression which indicates not so much places of separation or of

conflict and exchange, but rather new horizons, distant lands, other people, other cultures – Father Eusebio Francesco Kino united in himself an overwhelming desire to announce the Gospel, an inexhaustible dedication to promoting and defending human dignity and freedom, and a great passion for research and opening new ways, all of which contributed to spreading the Word of God and planting the Church in ever more distant regions.

*Domenico Calarco, S.X.
Translation by Michael
Campbell-Johnston, S.J*

CROATIA

An unknown scientist

Fr. Roger Joseph Bošković

It is now well known that St. Ignatius of Loyola attached great importance, among other things, to the scientific work of the Society’s members and this is why we find many of his followers involved in this field. Among them we think it appropriate to highlight this eighteenth-century Croatian Jesuit, Fr. Roger Joseph Bošković [in Croatian Ruđer Bošković] on the 300th anniversary of his birth.

To many, Bošković is an obscure figure. Many people are unaware



**FR. ROGER JOSEPH
BOŠKOVIĆ
(1711–1787)**

Three hundred years ago a great man of science was born in Dubrovnik, Croatia: Father Bošković. After entering the Society of Jesus, he continued his research in numerous fields, becoming a figure much loved and respected throughout the world.

P. ROGERIVS BOSCOVICH S.J. IN COLLEGIO ROM. MAT. PROFE
NATVS RAGVSI/ XV KAL. IVNIJ MDCCXI ÆTATIS ANNO XLV

that he was one of the greatest intellectuals of the eighteenth century who attained worldwide fame because of his achievements in sciences such as mathematics, physics, astronomy, hydrography, architecture and philosophy. Travelling through almost all Europe, Bošković left his mark in many countries, where his scientific renown earned him the honour of associate correspondent or member of the different scientific

Previous page: a portrait of Fr. Bošković. In this page: St. Ignatius Church in Dubrovnik, Croatia, his hometown; the staircase leading to «Collegio Ragusino», opened in 1684 by the Jesuits and where Bošković studied.



Academies of Paris, Bologna, London and St. Petersburg.

Roger Joseph Bošković was born in Dubrovnik, Croatia, on May 18th, 1711, the seventh of the nine children of Paula Bettera and Nicola Bošković, a trader from eastern Herzegovina. It was an esteemed and devout urban family. Four of the children chose the religious vocation: Maria became a Dominican, Ignatius became a Dominican, while Bartolo (Baro) and Roger Joseph entered the Society of Jesus. His other siblings also had important roles in the history of Croatia. Pietro, for example, was a well-known writer and translator and Anica became one of the most famous figures in Croatian literature.

Roger spent his earliest years in the city of his birth where he attended the Collegio Ragusino (opened by the Jesuits in 1684 and run by them until the suppression of the Order in 1773). He then decided to join the Society of Jesus. Given his intellectual and moral gifts, Roger was sent to the novitiate in Rome, underlining that fact that he was “a young man of great promise.”

After the novitiate, he continued his studies at the Collegio Romano. At first he devoted himself to

philosophy, which in those days included mathematics, physics and astronomy; here he discovered Newton and became enthralled. During these studies he developed a keen interest in ancient Greek science. He made a thorough examination of Euclid’s theories, as well as those of Galileo, Descartes, Newton and Leibniz. He began to teach grammar in 1733, and in 1740 became a professor of mathematics in the Philosophy Department of the Collegio Romano. He was ordained a priest in 1740 and on November 5th of that year he celebrated his first Mass at the altar of St. Aloysius Gonzaga in the Church of St. Ignatius in Rome.

Bošković had already published his first book, *De maculis solaribus*, in 1736. In the 50 years of his scientific career he wrote more than 70 books covering a vast range of subjects: mathematics, astronomy, physics, geology, meteorology, archaeology, literature, philosophy and even diplomacy. His insights proved particularly brilliant in theoretical mathematics and especially in geometry, as his three volume work *Elementa universae matheseos* (1752-1754) demonstrates. In this work, written for students, he presented the theory of the points of

intersection and the transformation of geometrical locations. Bošković made practical use of his knowledge of mathematics (geometry), particularly in finding technical solutions. With his survey of the cracks in the dome of St. Peter’s Basilica in Rome in 1742, he started a new era in the study of the stability of buildings. Furthermore, he sought solutions to the problems of a great many other buildings, such as, for example, the Royal Library in Vienna and the Church of St. Genevieve in Paris, etc.

From 1752 to 1781 Bošković carried out several surveys of rivers, marshes, aqueducts and fountains. The first of these was made at the request of Pope Benedict XIV, at the beginning of 1752, on the navigable stretch of the Tiber. His most famous survey, however, was that in which he proposed excavating a canal to prevent the River Arno from flooding the area of Lucca in Tuscany. With similar efficiency he made surveys of five other Italian ports: Fiumicino, Terracina, Magnavacca, Rimini and Savona.

In 1764 Bošković became professor of mathematics at the renewed University of Pavia. In the document inviting him to take up this post, we read that Bošković possessed “a keen intellect with a marvellous capacity for reasoning and understanding, as well as [a talent for] for wise explanation.” Towards the middle of May 1760, Bošković went to England to be elected a member of the Royal Society, thanks to the nomination of the English astronomers Bredly and Maskelyne. An invitation to Milan followed, where the Austrian governor of the city, Count Firmian, had founded a chair of optics and astronomy. The Brera Observatory was built in accordance with his designs and Bošković himself carried out an enormous amount of theoretical but especially practical work in the field of astronomy. In the field of optics, Bošković also worked in Paris where he showed his great and effective skill in

constructing optical, astronomical and geodesic instruments (pendulum clocks, the new binoculars, etc.). For this he was also awarded French citizenship. He met and collaborated with many astronomers and mathematicians in Paris who held him in high esteem, especially Lalande, La Condamine, Messier and Clairaut.

Of Bošković’s opus the best known and longest work (with two editions: Vienna 1758 and Venice 1763) is certainly *Theoria philosophiae naturalis redacta ad unam legem virium in naturae existentium*, in

which he presents in a very original way his system of natural philosophy. It deals first of all with his theory of forces (*theoria virium*), which explains the structure of matter and the natural phenomena known at the time. Starting from the analogy and simplicity of his philosophical and natural point of departure, Bošković demonstrated that the law of continuity (*lex continuitatis*) applies both in nature and in geometry (i.e., in nature nothing leaps ahead!). He also formulated his own continuous curve of forces (*vires*) known as the

THEORIA PHILOSOPHIAE NATURALIS

REDACTA AD UNICAM LEGEM VIRIUM
IN NATURA EXISTENTIUM,

AUCTORE

P. ROGERIO JOSEPHO BOSCOVICH

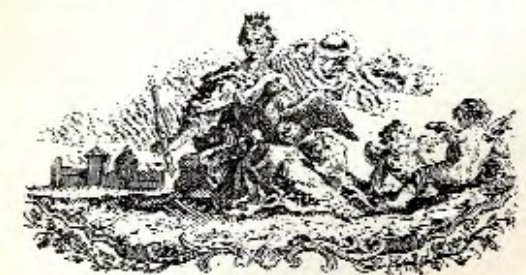
SOCIETATIS JESU,

NUNC AB IPSO PERPOLITA, ET AUCTA,

Ac a plurimis praecedentium editionum
mendis expurgata.

EDITIO VENETA PRIMA

IPSO AUCTORE PRÆSENTE, ET CORRIGENTE.



VENETIIS,
MDCCLXIII.

Ex TYPOGRAPHIA REMONDINIANA.
SUPERIORUM PERMISSU, ac PRIVILEGIO.

In this page one of the many monuments honouring Bošković and, in the previous page, the title page of one of his many treatises.

Boscovichian curve, which over very great distances describes Newton's gravitational action, whereas over short distances it explains the terms of cohesion and fermentation, while over even shorter distances it describes the forces of repulsion. Bošković concluded that matter was made up of point-like structures whose individual components lack all extension and divisibility and between which a repulsion exists due to certain forces with which these structures are endowed. Contemporary physics with its own revelations on the microcosm and ultra-microcosm confirms and demonstrates that, with his theory of natural philosophy, Bošković was far ahead of his time and on the path leading from Newton's dynamic synthesis of the universe to Einstein's theory of relativity, and on to the experiment of the synthesis of the microcosm with the theory of a single physical field.

By distancing himself from the traditional materialistic and corpuscular theory, Bošković offered a dynamic-atomic explanation of nature, and the development of quantum physics would later show its accuracy. The discovery of quarks in 1963 confirmed Bošković's hypothesis of the greater number of repulsive fields and of the particles of different structure (today they are called quarks or anti-quarks, nucleons, atomic nuclei, atoms, molecules, etc.). Bošković was the first to reach theoretical conclusions along these lines that are still valid (at least in terms of their quality). Here are three examples. First: the spheres (forces) that hold "the world together," that we now call nuclear or atomic forces, are the links which define the fundamental components of all solid, compact and liquid matter. These spheres at greater distances alternately attract and



repel each other, determining the meta(stable) positions of the micro-particles, or of the atoms in molecules, in bodies, in liquids, etc. Second: the geometric order (structure) in primordial cells is important and not only of the species (for instance, graphite, diamond and other carbons that have different aspects, colours and densities... because the atoms in them differ in their arrangement). Third: in studying the microcosm, human understanding gets lost and is sometimes counterproductive. Progress must at times be achieved with the loss of evidence. An example is Bošković philosophy of nature; indeed, in his theory of points, mathematical points are described as being immeasurably small. In spite of this, they have mass and are subject to inertia and gravity.

As St. Ignatius in his own time had well understood that it was

necessary to study if one wished to devote oneself to the apostolate, so later in the time of the Enlightenment, marked by the glorification of Reason and the sciences, Bošković saw that it was all the more necessary to present God on the wings of science. Boscovich was a great scientist with a deep faith who grew up in the tradition of Ignatian spirituality, who indicated the link between science and faith. On this relationship, at the end of his book *Theoria philosophiae naturalis redacta ad unicam legem virium in naturae existentium*, he wrote: "It remains to be stressed that no one with a healthy mind can doubt that the One who in the creation of nature was so far-sighted and well-intentioned towards us as to choose us in the first place and to concern himself with our needs and interests, wished to manifest himself in the Revelation so that we might better know, honour and love him. And all this because our mind is so limited that alone it is hardly able to perceive anything. When we have reached this point, it will be easy to understand, among the many absurd and totally absurd interpretations of the revelations, which is the true one. However, this goes beyond the framework of natural philosophy, which I have interpreted in this work and from which I have gathered these very great and important fruits." (no. 558)

Bošković, this great mathematician, physicist, astronomer, hydrographer, geodesist, optician and philosopher – a *sui generis* holistic historian – died on 13 February 1787 in Milan and was given a modest burial in a Milanese church. A crater on the moon bears his name, as does the Institute for Atomic Physics Research in Zagreb.

Ivan Koprek, S.J.

Among the Indians of the Americas

"Giving the many political and socio-economic factors," the 35th General Congregation said, "indigenous are among the most marginalized and exploited people. Since the situation threatens the survival of this population, the Society should increase its commitment to them."



BRAZIL

THE INDIGENOUS NATIONS OF THE AMAZON BASIN

The Amazon Basin occupies 43% of South America.

More than 1,100 tributaries flow into the Amazon River, and, along with innumerable minor streams, form the most extensive river system in the world, with 25,000 kilometres of navigable water. Within the Amazon region is to be found 20% of the planet's non-frozen fresh water. This gigantic archipelago is immensely rich in its biodiversity. At present 34% of the primary forest of the planet is concentrated in this area, providing cover to 30-50% of the world's fauna and flora. Stored here, according to recent estimates, are 80 to 120 thousand tons of carbon. This vast Amazonian garden is fundamental for the climatic and ecological equilibrium of the planet, and hence for the future of humanity.

To judge by the archaeological evidence, the history of human habitation in the region goes back some eleven thousand years (long before the arrival of the Europeans barely five hundred years ago). Throughout the long period that antedates the period of colonization, the indigenous peoples made use of the natural resources in a wise and balanced fashion and maintained an intimate reciprocal relation with their environment. Far from pillaging the environment, by their mobility they contributed to the growth of biodiversity.

The European "discovery" of the New World set in motion a dramatic process of environmental destruction, as well as the



The vast Amazonian garden is fundamental for the climatic and ecological equilibrium of the planet, and hence for the future of humanity. For some twelve years, the Jesuit Itinerant Mission has been working – with respect and appreciation of the native cultures – to bring "the Gospel of Life" to its three million indigenous inhabitants.

enslavement and extermination of the indigenous peoples. Thus took place one of the greatest demographic catastrophes in recent history, one that has been prolonged into the nineteenth and twentieth centuries with the exploitation of rubber: "All along the course of navigable waters, wherever the oars of a canoe could bring the newcomers, villages were attacked and burned, and their inhabitants liquidated. Groups of Indians, expelled from their own territories, wandered in the forest without fixed abode. No matter where they went, they were met by rubber gatherers ready to exterminate them." (Darcy Ribeiro, *Los Indios y la civilización* 1979)

The overall population of the Amazon basin is forty million. It is thought that three million are indigenous, spread in some 400 national groups speaking 250 different languages that belong to 49 linguistic families (the most numerous being Aruak, Karib, and Tupi-Guarani). This huge socio-cultural and linguistic diversity has arisen from the human capacity to adapt to the extraordinarily varied living conditions that are to be found in the vast Amazon Basin, "an archipelago of ecosystems." This socio-circumstantial diversity constitutes an immense wealth for humanity and for the life of our planet, in addition to bringing to light the different faces of God.

Nowadays the Amazon Basin is being swallowed up by various corporate interests: timber firms,



Previous page: "indigenous people building the planet's common house", poster of the Brazilian "Missionary Indigenous Council", the body of the Brazilian Episcopal Conference for the defense of indigenous peoples. In this page: Yanomami young people.

paper manufacturers, petroleum and mining firms, chemical producers, major farming companies and hydroelectric interests, all have some stake. More and more roads and canals cut through the forest and the territories of the indigenous people. The local mafias and drug-dealers take control of some areas and send in armies of ruthless mercenaries. The immediate response of state governments to this situation is to militarize the Amazon Basin, but those most affected by these conditions are the indigenous people and the traditional communities.

Today the Amazon Basin has become an important card in the political and economic negotiations between the great powers; it is also a prime area from the strategic point of view for the future of the human race and a conflict zone for the most powerful nations. Disputes are brewing over new sources of energy

linked to its biodiversity, its fresh water and its wealth of key elements for genetic engineering and strategic minerals. In all these debates, the socio-circumstantial impact on the lives of the indigenous nations and traditional communities of the region, not to mention the environmental impact, count for nothing.

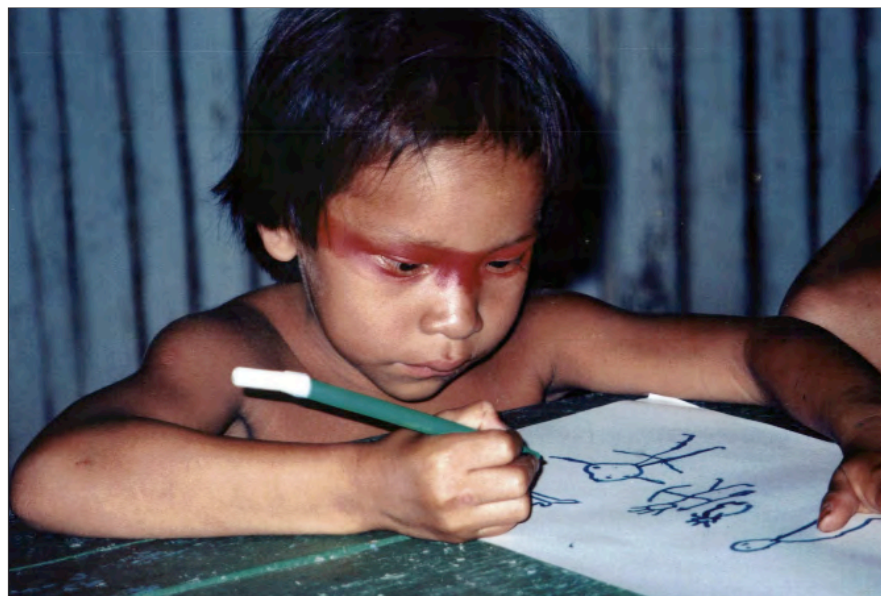
The Yagua indigenous population was transferred towards the end of the nineteenth century from the Colombian to the Peruvian parts of the Amazon basin so that they could work effectively as "slaves" in the rubber industry, and later in gold mining or fur trade. Today the same exploitation continues with the timber industry. As one Yagua leader, who has lived through these different cycles of exploitation, asks: "History is repeating itself: the big industries and a few individuals grow rich while we become poorer

and more liable to disease...Is it really possible to buy and sell the earth, the water, the air and the sun...that God gave for the use of all?"

The Catholic Church in Latin-America made a similar point when the bishops gathered in Aparecida (Brasil 2007) to denounce the current situation: "All too often, the preservation of nature itself is subordinated to economic development, causing harm to the biodiversity of the area as water reserves are depleted along with other natural resources, the air is contaminated and the climate altered." (DA 66) "Decisions are being taken over the wealth of biodiversity and natural resources with practically no regard to traditional indigenous groups. Assaults on the environment continue as before. The soil is violated. Water supplies are treated

as commercial property and sold to firms, or become an asset at the mercy of the great powers.” (DA84) Pope Benedict XVI himself, in his speech to young people delivered in the Stadium of Pacembu, in São Paulo (2007), inveighed strongly against “the environmental devastation of the Amazon Basin and the threats to human dignity with regard to its indigenous population” (DA 85).

The venerable Kokama shaman, Tajy Poty, put the following question during an assembly of shamans: “Can it be that Tupana (“God” in Tupi language) made a mistake when he created us, the indigenous nations of the Amazon basin? Are we to say that the God of the whites is the really strong God and our own Tupana is a weak God?” There was a brief silence, then Tajy Poty proceeded to make an ironic commentary on the Christian myth of creation, inviting all of us who were present to question our own beliefs. “God took white clay and modelled with great affection and love two human figures; He breathed on them and gave them life. He had made the first white people, man and woman, beautiful and



powerful. Then, as God had his hands soiled with the clay, he shook them. The pellets of clay that came out are ourselves, the indigenous people.... Can it be true that God created us in that way?”

What image of God have we westerners handed on to the indigenous inhabitants of the Amazon Basin? Those who have sacked and pillaged areas of the Amazon region and exploited the local inhabitants, that is the timber merchants and petrol magnates, the estate owners and agro-industrialists, all these “kind bosses” are the very ones who have built the chapels, donated the statues of saints and lit candles in the church. They were the first in line at religious ceremonies and served as hosts on the Feast Days of the local saints, offering a fatted calf and cases of beer so that all could eat and drink, with the priest on hand to bless the whole operation. What image of God is transmitted by this spectacle? As Maika, a woman warrior of the Ticuna, exclaimed: “You say that we are neither civilized nor Christians, but if this is what it means to be civilized and Christian, we never want to be that!”

For some twelve years now, the Jesuit Itinerant Mission has been trying to *learn*, both from and with the indigenous nations of the Amazon Basin. Very often in

meetings and encounters, we hear from our indigenous brothers and sisters: “We would like to offer you our wisdom, our ancient word...But it seems that you whites do not listen or do not understand...”. Because of our Western logic and our linear and fragmented systems of thought, we find it very hard to understand what they are saying. The important thing is to learn how to “cross frontiers,” how to alter the “space-time” parameters, to enable us to meet with our indigenous brothers and sisters and to grasp their meaning, with that attentive listening by which we learn to “think with the heart,” the heart that “has reasons which reason does not understand.”

Quite often we come across indigenous women in different villages who would suckle not only their own infant, but also the offspring of a monkey, a deer, or a wild boar. One Kokama woman who was suckling a baby deer with great patience and affection, gave us a wise reflection: “My husband went off early with other hunters from our village. The only thing they could find was a deer with its young offspring. As it was late, and they had to bring something home to eat, they had to sacrifice the deer. They would not have done this to a mother deer if they had been able to find something else. But they

In these pages, some pictures of the various indigenous groups of Brazilian Amazonia: Yanomami boy drawing; Yanomami girl made-up; Makuxi girl of Raposa Serra do Sol.

brought the young one back. They did not abandon it. And just as the mother deer gave its life so that my children could be fed, I have to provide sustenance for its child – so that in the future its children and my children can continue to help one another.”

A member of the Yanomami named Totorixiu, came to the city of Manaus (with two million inhabitants) for a seminar on the question of the demarcation of territories. He was very impressed by the size of the village the *napë* (the whites) had built for themselves, where all vegetation had been eliminated. But he was even more perplexed when he heard the whites complaining about the heat in the great city. “The *napë* don’t think straight: to construct their “village” they cut down all the trees and then they complain about the heat...We, the Yanomami, know how to construct our villages (Xapona) among the trees. We cut down only those trees that are necessary...We take care of the other trees and they take care of us against the heat.”

When the Latin American bishops met in Aparecida (2007), they acknowledged how much the indigenous peoples have to teach us. “The Church values the indigenous inhabitants especially because of their respect for nature and their love for Mother-Earth, as source of food, as home for all, and as the altar where humans can share their suffering.” (DA 472) The bishops also invite us “to become aware of the importance of the Amazon Basin for the whole of humanity” and they encourage us all “to support the Church that lives in the Amazon jungle with the human means and financial resources it needs, so that it can continue to proclaim the Gospel of Life.” (DA475)

The Jesuit General Superior, Fr.



Adolfo Nicolas, stresses the need for the Society, in its work in the Amazon, to follow the lines indicated by the Latin American bishops. In a March 2009 letter to Fr. Roberto Jaramillo, the Provincial in charge of BAM, in connection with the Pre-Forum, *Fes en la Amazonia* (linked to the January 2009 World Social Forum in Belem, Brazil), the General writes: “The preservation of the Amazon Basin is a battle that humanity cannot afford to lose, and the Society of Jesus is involved, and has to be involved, in that struggle. Quite rightly, the Conference of Latin American Provincials (CPAL) has placed the Amazon region among its top priorities (Principio y Horizonte No. 29:9). The Jesuit Dependent Region of the Amazon (BAM) has been in existence for only four years, and it needs both human and material resources to complete its mission. Several Provinces from Latin America and beyond have

contributed, and continue to provide, generous help to the region. I would like to invite others to follow this example. They should bear in mind that by doing so, they both contribute to the mission of the universal Society of Jesus and also help to promote more just relations with the created world.

As Jagua, an elder and leader from the Oroza River in the Peruvian area of the Amazon Basin, once said in a workshop on social and ecological conditions: “Only in this way, by becoming aware that we are all sons and daughters of the Pachamama [Mother Earth], caring for her in a responsible way and allowing ourselves to be cared for by her, will our children be able to continue the dance of life upon the face of Mother Earth.”

Juan Fernando López Pérez, S.J.
Translation by Joseph Munitiz, S.J.

VENEZUELA

The Indigenous University

an original and significant experience

The indigenous peoples of Venezuela, like those of the entire world, are facing ever growing threats, brought on by the advance of western culture into their territories. The *Pumé* people have for centuries lived in Apure, a state bordering on Colombia, but they are now considered unwelcome guests on the enormous haciendas which

have invaded what once were the open spaces that they used for fishing, agriculture, hunting, gathering, and sacred rituals. Similarly, just a few decades ago, the *Pemón* people were the supremely free inhabitants of the Great Savannah, but they now, almost without thinking about it, have turned to working as tourist guides

and service personnel in the hotels and guest houses which every year receive the crowds of visitors attracted by the majestic natural scenery in Bolívar state, on the border with Brazil. The *Warao* people have lived for millennia on the delta of the Orinoco River, but they also, in what is a mere snap of the fingers in their long history, have been rudely



Previous page: indigenous young people studying; on this page: indigenous young people at school; following page: the joy of receiving one's diploma at the end of the course.

awakened, as the new millennium begins, to a catastrophic invasion of their *habitat* in the name of progress. Similar situations can be narrated of other peoples – E'ñepá, Sanema, Ye'kwana, Piaroa, Yanomami, Jibi, Kuiva, Yukpa, Chaima, Kariña – in fact, of all the Amerindian peoples that have managed to survive until now.

Time is passing quickly, and a world blinded by its own needs, whether real or created, appears to have no sensitivity or sympathy toward these peoples and their territories when it comes to demanding more natural resources to sustain its frenetic race toward insecurity. The challenges and the threats which hover over the indigenous peoples will be met principally by the peoples themselves, but in their struggles they will be assisted by the efforts of many allies, such as conscientious

academics, perceptive politicians, ecologists, and philanthropists.

Since the beginning of the decade of the 1990s, the *Causa Amerindia Kíwxi* (CAK) Foundation, a work promoted by Brother José María Korta in Venezuela, has striven to bring together elders and sages of the native communities in order to put a stop to the assaults on their land and their way of life. From the Foundation's beginning, it has worked at making people aware of the present-day reality. For years now, elders, teachers, and sages from eight ethnic groups have been meeting together to reflect on a series of basic questions: Who are we? What are our origins? What is our actual situation today in the nation, in the Amazon region, in the world? What is our future?

The indigenous leaders attending these reflection workshops kept coming back to one conclusion: there

It all started in the 1990's when a Venezuelan Jesuit Brother brought together a group of young people from different indigenous communities to raise their awareness of their dignity as humans, their rights and the importance of their culture. Based on the outcomes of this initial experience, the Indigenous University of Venezuela was established.



Among the Indigenous Peoples of Northern Ontario

The statue of Mary and Child outside the church in M'Chigeeng in mid-winter.



The Society of Jesus has been present among the indigenous peoples of Ontario and ministering to them since the 17th century. Our presence was interrupted by the suppression of the Society of Jesus, but began again in 1842.

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again in 1842.

By 1845 Jesuits took charge of the main mission station in Northern Ontario established by l'Abbe Proulx, a diocesan priest, at Wikwemikong, on Manitoulin island. It had been the government

plan that all native peoples in Ontario would move to this island because they were now few in number, would soon die out ("vanishing like snow before the April snow" as the Lieutenant-Governor, Sir Francis Bond Head

a dozen young indigenous students have finished the three-year training program at the University, and two of them have defended their degree projects before the cultural authorities of their native peoples.

Presently the University is administered by a group of graduates with the assistance and advice of collaborators. The highest authority of the University is the Board of Directors, which includes two respected members from each of the peoples that have joined the initiative, one student representative from each ethnic group, and five representatives of the CAK. During their time of training in Tauca, the students live in villages which they build themselves and which aim to reproduce the traditional ambience of their communities. Cultural identity is thus experienced as a basic value for the survival of the indigenous peoples.

The Indigenous University is a blossoming of Amerindian consciousness. Though it is still fragile, many people have seen its progress as a hopeful sign and have given it their resolute support. Some sectors that were formerly skeptical have now come to view it with enthusiasm. Even high-ranking government officials have been enthusiastically urging that the University be recognized as a full-fledged *university* within the framework of Venezuelan laws. Cooperation agreements have also been signed with several universities of Spain, Brazil, and Venezuela.

The experiences we have had in Tauca have expanded our hopes, so that today we are even dreaming of the possibility of expanding the reach of the Indigenous University beyond Venezuela. We would like to open it up to all the peoples of the Amazon region and thus encourage similar experiences in revitalizing native cultures.

José María Korta Lasarte, S.J.
Translation by Joseph V. Owens, S.J.

was an urgent need to revitalize the ancestral culture of their peoples. That meant that there was a need to form young people who were proud of their identity, conscious of their contemporary Amerindian identity, and capable of offering alternatives which would restore freedom and sustainability to their communities.

The main office of the CAK is on a small river called the Tauca, at the geographic center of the jungles and grasslands that make up the Amazon region of Venezuela. It was there, in the year 2000, that a small group of Pumé, E'ñepá, and Ye'kwana youths began the titanic labor of writing about themselves and their peoples – about their history, their spirituality, and the challenges and alternatives that lay before them. Every four months the youths return to their communities to speak with the elders, the true depositories of ancestral wisdom, in search of answers to their questions. The young people then return to Tauca, where a number of non-indigenous volunteers who are committed to the cause of the Amerindian peoples assist them in the hard work of organizing the information. The *young student-researchers* are given extensive training, so that with the aid of computers they are able to present the fruit of their reflections by means of documents written in

their mother tongues. Those documents are edited and published so that many others in their communities can read them and use them for their own reflection. The hope is that the communities will then be able to make decisions and put into practice alternative projects which will assure the survival of their peoples and their cultures.

During their journeys through the forests, the students stir up enthusiasm among young people of other ethnic groups and invite them to join them in carrying out this extremely important mission. As a result, the Tauca initiative has over the years become larger and more complex. The main areas of work have been organized around three themes: cultural revitalization, development of consciousness, and the search for productive models that will help the communities be self-sufficient. To help with this work of restoring native cultures, the Indigenous University of Venezuela was created in 2001 with the legal status of a civil association.

The Indigenous University, now nearly ten years old, has won widespread recognition from the ethnic communities, thanks to the hard work of the indigenous students, the respected elders of the communities, Brother Korta, and many other collaborators. More than



put it) and were impeding European settlement.

Well they didn't all go to Manitoulin and they didn't die out. Through the last half of the 19th century through the 20th century and now into the second decade of the 21st, the Society of Jesus has maintained a continuous presence and base on Manitoulin Island.

Modelled somewhat on the Paraguayan Reductions and rooted

"perfect society" model of the church, foreign and native born Jesuits accompanied the peoples of the three fires confederacy (Odawa, Ojibwa, and Pottawatomi tribes) through the centuries to our own day. So the Jesuits have been present through significant phases of Aboriginal history. The fur trade era was a stage of relative mutuality. This overlapped the era of military alliance which resulted in a period

of treaty making, and the establishment of separate native territories known in Canada as reserves. The indigenous population greatly diminished and, isolated, entered a period of irrelevancy where numbers continued to decline and the future looked bleak. Finally, after the Second World War, a new and unexpected phase of revival/revitalization took off. Anthony Wallace, an anthropologist, defines the process this way: "Revitalization is a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture." Revitalization movements can take various forms including the "nativistic" mode in which the culture tries to eliminate everything foreign from the original culture. This has proven totally unrealistic in

the modern world.

There is also the "revivalistic" mode which tries to retrieve and reintroduce cultural elements and practices that once existed or were thought to have existed in the original culture. Unlike the nativistic movements this type is open to new and imported elements from other cultures. This is what we commonly see among those who are trying to revive indigenous cultures.

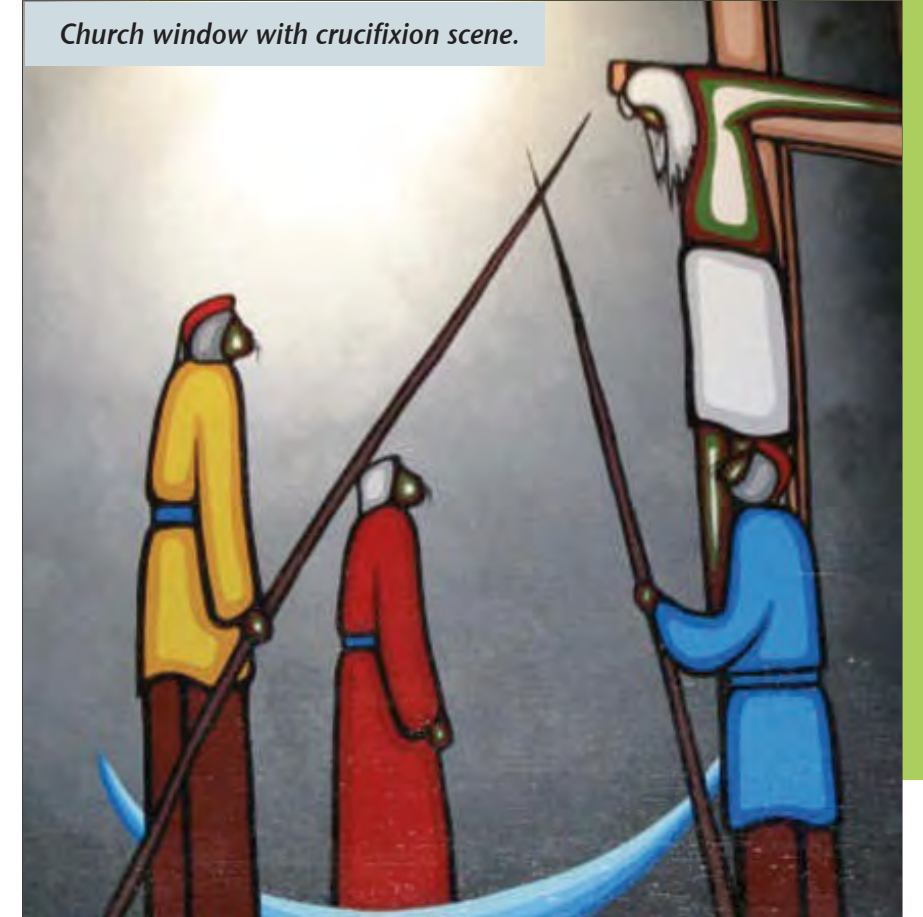
Finally, there are movements which are primarily "importational." Usually it is mostly material elements that are desired and sought after. Witness the "cargo cults" of the South Pacific during and after the Second World War.

Whether it realized it or not, the Catholic Church itself was facing the need for in depth revitalization. Vatican II was the crucial first step in this process. It developed a vision for the future drawing from past treasures, as well as being open to the gifts of contemporary cultures. So the Roman Catholic Church entered a period of revitalization in a "revivalistic" mode. Lately, though, the Church seems to be moving consciously into a "nativistic" period of cultural change.

In the midst of this Church ferment, led by creative individuals like Fr. Michael Murray S.J., the builder and first director of the *Anishinabe Spiritual Centre* (ASC, www.anishinabespiritualcentre.ca), situated in Espanola, Ontario, our way of being present to the native Church of Northern Ontario changed dramatically. As this process accelerated the Jesuits of English Canada entered into a communal discernment process at Guelph under the direction of the late Fr. John English S.J. (1924-2004). At that meeting the apostolate to the native peoples of Northern Ontario was affirmed, and the province allocated significant funds to the ASC to implement the vision of Vatican II.

The Sault Ste. Marie diocese, in which the Centre existed, had already affirmed similar directions

Church window with crucifixion scene.



at a local synod in which the Jesuits also played a role. Having supported the reintroduction of the diaconate and going further by devising a similar commissioned ministry path for women, the stage was set for similar development in the native sector of the diocese.

Today, after more than a quarter-century of offering a ministries program to the indigenous people of the Sault St. Marie, and other dioceses in which we have worked, we face new challenges as Jesuit personnel are few and far between. Many of our first graduates, both deacons and commissioned women ministers, have died or retired. Despite the difficulties we continue with more than twenty candidates for ministry. Today they are a mostly women. In addition to forming seventeen men for the diaconate, and nineteen women for the Diocesan Order of Service, the ASC has trained two men for the diocesan priesthood.

In 1984, at Midland, Ontario, Pope John Paul II met with many of our first deacons where Jesuits and Huron Christians shed their blood for the faith. There in his closing remarks he acknowledged and affirmed a revitalization process that would bring together the Christian faith and native culture: "Thus the one faith is expressed in different ways. There can be no question of adulterating the word of God or of emptying the Cross of its power, but rather of Christ animating the very centre of all culture. Thus not only is Christianity relevant to the Indian peoples, but Christ, in the members of his Body, is himself Indian."

Michael Joseph Stogre, S.J.

Above: Opening procession for Sunday Mass at Kaboni, on Manitoulin Island, and a "smudge" or purification rite: it is the burning of sweetgrass, tobacco, sage, and cedar. The smoke is supposed to cleanse and to be an offering to the Creator. The colorful outside doors of the church in M'Chigeeng, with four rays coming from the sun-the crucifix; the twelve lesser rays are the apostles carrying the Gospel to the four corners of the earth.

MEXICO

Among the Indigenous People of Veracruz

The Jesuits had not ventured into the mountains in the north of the state of Veracruz since 1779, the year Fr. Fernán Gómez left Mexico City to do mission work for three years among the indigenous communities of the Otomís, in the heart of this rugged territory. He learned the language of this indigenous people and even wrote a short grammar. He then returned to the capital of New Spain to each the language to the novices of the Society of Jesus.

Around 200 years later, in 1975, a team of a half-dozen young people and Jesuits followed in the footsteps of Fernán Gómez. Their goal was to launch a popular education project

among the region's small farmer and Indian communities. The indigenous peoples who inhabit this mountain range near the Gulf of Mexico are the Otomís, the Nahuas, and the Tepehuas, and their languages are as different from one another as are Spanish and Chinese. In the years since then the project has been maintained by the civil association "Cultural and Educational Promotion," which, with the help of the Society of Jesus, establishes and runs popular educational and development programs in the more marginalized urban and rural sectors of the country.

These popular education projects are similar to the one those that exist

in many other parts of Latin America. The objective is to create an educational process which is based on the life of the people and not simply on previously defined contents. This form of education requires that the educators insert themselves deeply into the communities in order to gain a thorough knowledge of the culture and the way of life of the indigenous peoples and other rural folk. Jesuits are committed to this work out of their belief that the Society's educational heritage needs to be shared with the poorest people, in accord with the decrees of the order's 32nd General Congregation. That congregation recommended that Jesuits should consider their primary mission to be the service of faith and the promotion of justice which that same faith requires.

Of all the countries of Latin America, Mexico is the one with the greatest number of indigenous people. Spread throughout the country, they speak some 65 languages and more than 200 dialects. Nevertheless, these peoples have historically been subjected to discrimination and have been reduced to being the poorest of the poor, as the Church itself has recognized.

The new team of young people and Jesuits soon discovered that the indigenous peoples are living under constant threats of violence from the large landholders, who for years have been seizing the ancestral lands

of the Otomís, the Nahuas, and the Tepehuas. The educational program among the indigenous communities was therefore oriented toward study of the legal situation and consideration of the practical measures that would have to be taken to help the communities reclaim their territories. The educational program was also geared to helping the communities develop the structural and organizational processes that would be necessary for effective action. Community structures are important; historically they have been the main pillar of indigenous resistance to aggression and exploitation. By 1994 the Otomís of the community of Amaxac had successfully recovered their communal lands, which had previously been controlled by two

landholding families. Five years later the Tepehuas of El Mirador obtained official recognition for the territory where they have lived for more than 500 years. The Nahuas of Alaxcoatitla, through legal means and their own organization, succeeded in defining the boundaries between their communal lands and neighboring properties.

An important component of the project has been the development of a community-based radio station. In 1965 the Mexican bishops had opened a short-wave radio school in Huayacocotla to help with literacy training and basic education. Broadcasting from a mountain peak, the project eventually reached 123 schoolrooms, each of them with a teacher who monitored students in the afternoons. Because economic

In 1779 the Jesuits of Mexico City began to explore for the first time the mountains of the north of the state of Veracruz and came near the indigenous communities of the area. Recently, in 1975, they started up a popular education program, particularly through the radio.

and personnel difficulties made that model unsustainable, the bishops decided to offer their modest equipment to the team of laity and Jesuits working with Cultural and Educational Promotion.

Under the new management, the radio station was opened up to the community and became known as *Radio Huaya*. It affiliated with the Latin American Association of Radio



The work of the Society of Jesus with indigenous people is part of the Jesuit commitment to the service of faith and the promotion of justice. The pictures of these pages show some moments of the community life of indigenous people.

Education as a way of joining forces and sharing experiences with other educational stations in Central America, the Caribbean, Bolivia, Ecuador and Colombia. During those years, throughout the continent, community radio stations were growing vigorously, just as *Radio Huaya* was doing in the mountains in the north of Veracruz state. For about thirty years *Radio Huaya* was almost the only community radio station in Mexico run by a civic organization. In fact, the Mexican government made it almost impossible to get permission to run this type of community station, and *Radio Huaya* itself had permission only for low-wattage, short-wave broadcasts. In 2004, however, the situation changed. As the result of pressure from indigenous and other community groups, the federal government granted 15 licenses for stations in the FM band. One of the licenses allowed Cultural and Educational Promotion to develop a new station in the north of Veracruz state: it would have a frequency of 105.5 MHz and would broadcast with 10,000 watts of power. Christened *La Voz de los Campesinos* (The Voice of the Campesinos,) the new station extended its range to about 150 kilometers, thus reaching more than a thousand Nahuatl, Otomí, and Tepehua communities in the mountains and the surrounding lowlands.

Now that it was part of this unique project, the radio station could do more to reinforce the educational endeavors of the team and to support the organizing efforts of the indigenous communities. It could also help the people to voice their just demands against discrimination and to strengthen their traditional cultures, their celebrations, and their religious and pastoral practices. Like other community radio stations in Latin America, *Radio Huaya* carries on a horizontal dialogue with the grassroots citizens of the three indigenous peoples, thus eliminating the traditional disconnect between broadcaster and audience.



The development of a communitarian radio is a crucial facet of the project with indigenous people. Here an interview.

The people of the region view this radio station as their own; it is not like the commercial stations which plan their programming in accord with advertising revenues. *Radio Huaya* has programs with names like "My People's Rights," "Hard Work," and "News from the Field," all aimed at offering information and alternative opinions and allowing the voice of the Nahuatl, the Otomí, and the Tepehuas to be heard. All the programming includes traditional music and input from the region's ordinary folk, and it is constantly broadcasting messages that capture the words and ideas of the local people. The station is also used to communicate urgent messages and announcements of important events back and forth among the communities. It even provides a means by which those who have migrated can send news back from the United States, where many work at humble occupations in order to help their families back home. Since the region is far off the beaten track, this service of facilitating communication among the people is one of the most valued operations of the radio station.

The team presently running the project continues to be small; it is made up of three Jesuits and ten lay people. Three of the lay people are natives of the region, who from part

of the effort to employ four languages (Nahuatl, Otomí, Tepehua, and Spanish) in the radio broadcasts and the educational and promotional work. A major challenge the team faces is sustaining both projects simultaneously: the direct work in the indigenous communities and the operation of *La Voz de Campesinos* (Voice of the Campesinos) as a means of communication at the service of the indigenous peoples.

The project as a whole would be unthinkable without the support of foundations, most of which are connected to church agencies and backed by the bishops of Italy, Spain, Germany, France, and the United States.

This project among the indigenous peoples in the mountains of the north of Veracruz is the fruit of orientations which the Society of Jesus has determined in its recent general congregations.

The mission of the Society is the service of faith and the promotion of justice which faith requires, and this mission takes on concrete form in our patient, humble accompaniment of God's people. There in Veracruz we become friends with the poor, and we receive from them the gift of the gospel.

Alfredo González Zepeda, S.J.
Translation Joseph Owens, S.J.



Pray with internet

"Globalisation and new communication technologies have opened up our world and offer us new opportunities to announce with enthusiasm the Good News of Jesus Christ and the Kingdom he proclaimed" (CG. 35, D. 3, n.19). But these same technologies can help us to pray, to "find God in all things," as St. Ignatius says. In the following pages we present some concrete attempts along these lines.



FRANCE

Centre of Ignatian spirituality on the Web

In a small village in France, two people, enjoying delicious chocolates, come up with an idea: why not offer a course on the *Spiritual Exercises* on the Web? A few months later the site was launched.

Notre-Dame du Web



spiritual retreats on the internet, duly adapting the *Spiritual Exercises* of Saint Ignatius Loyola to the new internet culture?" The venture was a daring one, but it was taken on!

Between the enjoyment of those chocolates and the launching of the site in February 2000, only a few months passed. That was the time needed to produce the first pages of the site, to create the first on-line retreat, but above all to explain the project to others and to convince those who were more skeptical. Indeed, attempting to offer retreats on line was going against several "dogmas" concerning Ignatian spirituality!

The first obstacle to be overcome was an apparent incompatibility: how could "real" flesh-and-blood relations between two persons be supplied by the "virtual" relations found on the internet? The basis of a retreat according to the *Spiritual Exercises* of Saint Ignatius Loyola is precisely the relation between two persons who are physically present to one another. It involves a relation between the person giving the exercises and the other person who is receiving them. How is it possible to conceive of a relation of accompaniment without this essential element of physical presence? Is that not to betray the essence of the Exercises? We therefore expressed our dream in this way: we wanted to allow persons whom we did not know at all to have a real spiritual experience through the support of the most virtual medium that exists in the world. Most definitely, we were conscious of the danger of engaging



A group of animators of Notre-Dame du Web. Previous page: a web animation representing Whitsun, from the Basilica of Santa Maria de la Seu.

Eleven years ago, all sorts of internet sites began to flourish everywhere, for better and for worse. In the French-speaking world, there were hundreds of Christian sites, but they came mainly from Protestant churches. To be sure, several Provinces of the Society of Jesus set up their own internet sites, but few of them dared to invest heavily in the new virtual world coming to birth as a new mission territory. Nevertheless, one fine day, in an improbable place – a chocolate shop in a small French village – a Jesuit and a sister *Notre-Dame du Cénacle* (Our Lady of the Cenacle,) a congregation with Ignatian spirituality, began to dream while enjoying their hot chocolate: "What would it be like if we offered

people in an imaginary world disconnected from the constraints of the real world, and we did not want people to think that spiritual accompaniment through the internet was possible. Nevertheless, could we not succeed in reaching out to many "internauts" who would otherwise never have thought of entering through the doorway of an Ignatian spiritual center in order to experience a retreat given according to the Exercises? Who knows – perhaps the appetizer we offered on our website would motivate more than one of them to cross the threshold of one of our centers? Still, we decided firmly against speaking of spiritual accompaniment on our site so as to avoid any misgivings.

The second obstacle to be overcome was of a more theological nature. What was more essential to the Christian faith than the Incarnation? "The Word became flesh" is a truth we have heard many times. The Word did not become "virtual" or "immaterial." This being the case, how could we hope to help people have a real experience of the God of Jesus Christ while using a highly disembodied medium, one in which the interlocutors see not another human face, but simply a "screen"? While a screen in some ways allows reality to be seen, at the same time it also prevents reality from being fully seen. How, then, could we be true to the originality of our Christian faith

while dealing with this paradox? Now, I have to recognize that we have not known quite how to respond to that to that question. More exactly, our response could be given only by our actual experience of either success or failure on the internet site. It would have been useless to engage in ideological or theological debates. The best thing was to move into action – straight to incarnation! We decided to launch the site during Lent in the year 2000 by providing two types of multimedia contents: a) retreats on line and b) freely accessible multimedia presentations for visualizing the gospels, the psalms, or works of art. The name of the site came quickly to

us when we thought about the historical roots of our two religious institutes: Our Lady of the Cenacle – was not the web a new Cenacle for our times, a place where the Spirit would come to rest on us? – and the Society of Jesus, whose first church in Rome was called *Our Lady of the Way*. As future pilgrims of the 21st century, therefore, were we not called to go forth on this new path called the web in order to meet our fellow travelers in cyberspace? In this way was born the site *Our Lady of the Web*, the first Ignatian spiritual center on the Internet:

www.ndweb.org.

We opened the site without publicity and in the strictest confidentiality. We wanted it to maintain its experimental character until our experience led us either to continue it or to put an end to it. Evidently, our experience has proved positive, since the site still exists! Each year there are more than 10,000 persons who follow at least one retreat on line, and another 2,000 persons visit the site daily. The site is managed by both permanent and volunteer staff, made up mainly of religious with an Ignatian spirituality and lay people from the Christian Life Communities. The two founding institutes – the Society of Jesus and *Our Lady of the Cenacle* – have been joined in the venture by 11 other religious congregations of Ignatian inspiration. “Our Lady of the Web” has now become the chief internet channel for the whole Ignatian family in France and for many French-speakers around the world.

Concretely, how does “Our Lady of the Web” function, and what can be found on the site? First of all, there are on-line retreats of various types: some are aimed at an initial spiritual experience (such as the “First steps” and “Come and see” retreats, which last three weeks), and others are designed to accompany the liturgical seasons (such as Lent or Advent) or vacation periods (such as the summer

retreats, where we invite the internauts to pray in a more relaxed way, contemplating colors or even their gardens...). Some retreats are conceived for young people and others for those who are involved in social causes. There is no charge to register for a retreat. This gratuitous manner of operating is for us a way of assuming the original intuition of Ignatius Loyola regarding the gratuity of ministries. Once a person has supplied us with an electronic address, we confirm the registration just to make sure that it is not a joke being played on some person ... and that’s all there is to it! Thus, around 500 persons sign up for each “First steps” retreat, which is given four times a year, and about 3000-4000 sign up for the Lenten retreat. The retreatants come from all over: from France of course (just under half), but also from many French-speaking countries (Belgium, Switzerland, Canada, Haiti, and more and more from African countries as their internet connections grow) and even beyond. Often the participants have the sensation of belonging to a worldwide community, a virtual one to be sure, but with strong accents of reality during the weeks of the retreat.

Especially interesting is the *forum* page, which allows each retreatant to share briefly with others what he or she is experiencing during the retreat. One new person, thinking she doesn’t know how to pray, might comment on what struck her in the gospel passage proposed for meditation, and immediately someone else, from the other side of the world, responds in gratitude because what she just wrote helped him get over a block in his prayer! Thus, little by little, people help one another out and discover that they are companions in prayer. Paradoxically, the anonymity allows many people to speak freely and truly about spiritual matters, often for the first time. Of course, the wordier persons sometimes need to be moderated, as in the real world,

but there is still a very strong sensation of communion among the retreatants. On occasions participants will exchange their postal addresses at the end of the retreat in order to continue their correspondence and get together “really.”

The principle of each retreat is simple. For example, for a retreat of initiation, such as “First steps,” an e-mail is sent out on Mondays and Thursdays. Each e-mail refers the recipients to pages on the internet that are accessible only to registered retreatants. These pages offer a very short lesson that uses simple language and draws on everyday life (for example, the first one is on “the body and prayer”); they then suggest a biblical passage for meditation (with brief indications for how to listen to the Word of God) and some spiritual reading (a contemporary author who speaks of his/her experience of God in modern language). These are basic, easily available materials that do not require multimedia contents; the idea is to awaken in people the vital experience of discovering the Bible, not as a written text, but as a word which is heard and which arouses a desire to respond to the one who is speaking. A great many retreatants have already been inspired by this foundational experience which has come about thanks to the web!

For the retreats of Lent or Advent, the contents are a little more diversified, (and there is only one e-mail sent out each week.) They include works of art, music, computer screen backgrounds that can be downloaded, and practical spiritual exercises for daily life; altogether they constitute a complete set of materials designed to help people better understand this God who so desires to enter into relation with us.

During each retreat, a team of volunteers trained in guiding retreatants on the internet moderates what is happening in the *forum* for exchanging communications.



Sister Marie-Thérèse Deprecq, Sacred Heart Sister, and Jesuit Brother Claude Tuduri, members of the website’s ongoing team. Following page: the website’s homepage.

Occasionally we become aware of someone’s need for personal help, especially when they are touched by grace. It then becomes necessary to find local contacts, persons with whom they can meet directly and converse. Once the web has whetted people’s appetite, it is essential that they be able to find a contact person who lives close by. It is easy to propose the names of people or places for retreatants who live in Europe, but it is more difficult, though never impossible, when the inquiring internaut is someone living in Tierra del Fuego or in Bangladesh. When that happens, being a member of an international order is really a blessing!

Besides retreats, *Our Lady of the Web* offers various multimedia presentations which make abundant

use of colors, sounds, and interactivity, always with the same goal of rendering God’s loving presence as a reality that can be concretely experienced. The multimedia techniques are a way of “illuminating” the gospel narratives: the idea is to create through the internet what the medieval illuminators did on parchment. Certain words and attitudes are highlighted and complicated expressions are explained, so that retreatants are better able to perceive, hear, taste, and understand the mysteries, as Ignatius suggests. All these techniques prove useful for making the Gospel audible to the ears of the surfers of the internet. Of course, the multimedia presentations are much easier when they include works of art. Here the

internet shows itself to be an incomparable tool for unveiling the Gospel, since it helps people to grasp the spiritual intuition that an artist was trying to communicate through forms and colors. The multimedia environment introduces the internaut to a unique experience, especially when he is invited to respond or to make a “click” to keep going in the presentation. In the virtual universe, as in the real one, nothing happens if we do not dare to venture forth.

The most challenging presentation for a good number of internauts is the one that encourages them to pray on the basis of a “profane” internet site. For example, the news website of the major television network in France is proposed as material for prayer.



With a few simple indications, the internaut is invited to talk to the Lord about what she reads, sees, or hears about current events in the world. The presentation puts all the internaut's senses to work, and even her memory, so that a truly incarnated prayer ascends from our world toward God, bearing with it the hopes and the distresses of our times. As Father Teilhard de Chardin loved to repeat: because of the Incarnation, nothing here below is profane to those who know how to see. Another example of this same spiritual realism is found in the page of the website called "Prayer continues." The method there is quite simple: through the technique of a visitors' book, each person may record his or her personal prayer or may entrust a special intention to the prayer of others. Reading the jottings in this book is always a moving experience: one senses that the whole world is lifting up to the Lord heartfelt prayers, and their intensity and veracity cannot fail to touch the heart of any feeling person.

Our Lady of the Web continues

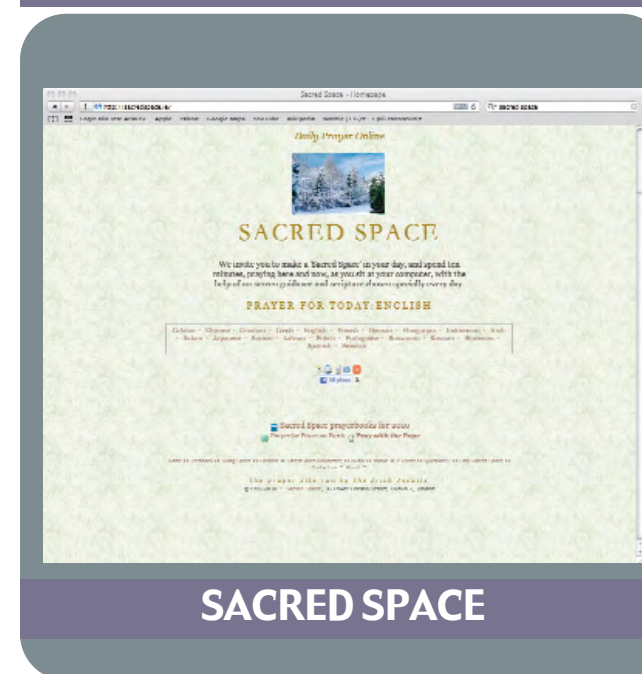
steadily on its path, spreading wide its wings in cyberspace. Its initial multimedia contents, which gave it a reputation for being a pioneer internet site for spirituality, have been supplemented by other types of offerings. For example, the freely accessible page called "Toward Sunday" is a weekly pamphlet which helps people to meditate daily on the gospel of the following Sunday; it can be downloaded to your computer from this site and then printed out or used on your PDA, iPhone, or E-book. Launched in 2009, "Toward Sunday" has already attracted more than 10,000 persons. The website of the Ignatian family in France, "Friends in the Lord," was started in 2006 for the jubilee year and since then has become part of "Our Lady of the Web." This site provides a common meeting ground for the 40 religious congregations and the 20 or so movements in France that are inspired by Ignatian spirituality, thus manifesting the vitality of the Ignatian family. Training in the handling of graphic and electronic tools is also offered by "Our Lady of

the Web" to help other religious groups develop a cyber-apostolate. Thus, the permanent team of three persons presently running the site carries out an intense work of collaboration with ever more numerous and varied participants, thus reflecting faithfully the image of the Ignatian family in France. Without necessarily coming together physically, the many participants engage in fruitful exchanges, evaluate one another's presentations, and thus experience a new kind of collaborative labor.

Finally, in order to be more firmly anchored in reality, "Our Lady of the Web" is now linked to the network of 15 Ignatian spiritual centers located in France. When the virtual world meets the real world, everybody is a winner! Without a doubt, those hot chocolates we enjoyed with Sister Ghislaine Pauquet eleven years ago were quite delicious!

Thierry Lamboley, S.J.
Translation by Joseph V. Owens, S.J.

IRELAND



A sacred space for praying

Created in 1999 to explore the possibility of offering "online" the opportunity of praying during Lent, the Website has become with great success an official apostolic work of the Irish Jesuits.

Sacred Space reached a milestone in 2009 when it was established as a separate apostolate of the Irish Province. Instead of being among the many activities of the Jesuit Communication Centre, now it would be responsible for its own planning, direction and development. This development followed a pattern that had seen *Religious News Network*, *Catholic Ireland* and numerous websites become independent of the centre that had initiated them.

The website began in 1999 as an exploration of the possibility of making daily prayer for Lent available online. Alan McGuckian SJ, the Irish Jesuit Director of the *Jesuit Communication Centre* and Peter Scally SJ, a Jesuit of the British Province who was spending Regency at the Centre worked on the experiment which quickly demonstrated that thousands of people welcomed the opportunity to pray on online. As the website was gradually translated into other languages an international phenomenon began to grow.

At its simplest, *Sacred Space* (www.sacredspace.ie) asserts that you can pray where you are and use the simple sequence of stages offered to create a framework for prayer. The essentially Ignatian prayer involves attentiveness to a daily scripture passage and to

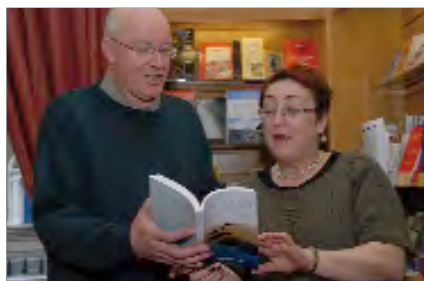
everyday life. The Internet has awoken to the possibilities of social networking in recent years. This is something that has been at the heart of *Sacred Space* since the site began as the correspondence to the site shows the impact that *Sacred Space* has had on the lives of thousands of people. Much of the feedback is published online and it conveys the gratitude expressed – especially by new visitors – for the invitation to pray. Many others comment on how often they use the site and how they rely on it for their regular prayer.

Growing numbers of people organise their personal time, agendas, projects, photographs and contacts electronically. Using the *personal computer* is usually a solitary experience. Nonetheless, people who come to pray at *Sacred Space* often tell us that they really appreciate the expression, "When you pray you are not alone." They derive a real support and encouragement from this simple statement. Knowing that they are one of eight hundred people who use the site in a given hour as *Sacred Space* has a new visitor every twenty seconds or so.

The web was a very different place when *Sacred Space* started. Most websites were composed by those with

some technical ability and interest, depending on someone who understood a little about writing code and making *hyperlinks*. Nowadays, the developments in the Internet have meant that websites can be created by people with little technical knowledge or with little interest in how the technology does what it does. It is common now for people to be able to take photographs, put them *online* and share them with their friends without any real appreciation of what's going on behind the scenes. We can see a similar evolution in *Sacred Space*: the early translations were done by people who relished the technical challenge; nowadays people are just as keen to use the opportunities that the web offers, but have less interest in the technical 'nuts and bolts.' Our aim is to enable those who offer *Sacred Space* in various languages to make the most of the pastoral opportunities that exist without being held up by technical issues. We attempt to do this by developing a single platform that is translatable and adaptable to local requirements. The daily prayer remains the scorer of the site that has been joined over the years by many additional elements such as the Pope's Intentions from the local Apostleship of Prayer, novenas, commentaries on scripture, Stations of the Cross, newsletters and ecards (electronic greeting cards). These and other modules can be enabled according to the different language requirements.

Below: two young Jesuits working on the website: Ripon Rozario, of Calcutta Province, and Patrick Muldoon. Frank Sammon S.J. and Vera Casey inspecting a book referring to the website. Previous page: the homepage of www.sacredspace.ie.



As Jesuits, lay people and non-Catholics now recognise, a new language version of *Sacred Space* is a pastoral opportunity: it can involve drawing a group of people together, engaging with them about stages of Ignatian prayer, missioning them to support the prayer of others, encouraging them to look beyond their own borders and offering them continuing support – a singular opportunity for collaboration. Making a language available is not just a service to the local church, but is an offering to the global community as migrants and dispersed communities acknowledge. It is this broader view that inspires the Irish Jesuits to continue to make *Sacred Space* available – even though less than five per cent of English-language *Sacred Space* users are in Ireland.

The statistics that *Sacred Space* has access to are interesting. An opportunity to look beyond the figures was presented when *Loyola Press*, our Jesuit colleagues in Chicago, facilitated a survey of the site in 2007. In this comprehensive survey, 1,000 people volunteered to help and 700 responded to the survey. Their answers to a wide range of questions supplemented the information we already had about who used *Sacred Space* and were significant in helping us to see what they would like to see developed in the site.

Some surprising revelations emerged. It had been commonly believed that most people used the site while at work or as a way of reflecting on the day at home in the evening. In fact, the majority of users were found to be at their own computers at home and in the morning. The survey helped to begin work on a new presentation of the daily prayer that would allow people to personalise the daily prayer, reflecting the emerging trends of 'Web 2.0.' A test of a 'Daily prayer Beta' was done in 2009 and the survey that followed led to the development of a new system that would allow the daily prayer to be augmented by similar prayer sequences.

From an initial experiment of two Jesuits in Dublin, *Sacred Space* now is maintained by a network of contributors in several languages. This network has extended beyond Jesuits and now involves lay people, Catholic and non-Catholics working in collaboration to offer daily prayer wherever there is a computer. We look forward to enabling more languages in future. These are still the early days of the internet – an exciting frontier on which Jesuits proclaim good news.

Piaras Jackson, S.J.

GREAT BRITAIN

Press a button and pray!

“Pray while you are surfing, the daily prayer for your MP3 player”: it's not a slogan, but a reality made possible by the English Jesuits. This is how it works.

PRAY-AS-YOU-GO



A MP3 and a rosary: both in the palm of a hand and easy to carry.

“Just press, play, and pray” was the headline in *Metro* – the free newspaper read by commuters on buses, trains and tubes all over the UK – shortly after the British Jesuits launched *Pray-as-you-go* in March 2006. A journalist who had heard about the new web site – which offers a daily, downloadable prayer session in MP3 format, with music, a scripture reading and some questions for reflection – decided to give it a try on his daily commute and report on his experience. He confided to us later that he had become a regular user.

His experience, and that headline, captured very well the whole idea of *Pray-as-you-go* – to offer a daily, guided meditation, that can be listened to on the move, so that people with busy working lives, especially commuters, might more easily find the time for regular prayer, and not just “saying their prayers”, but – inspired by the spirituality of St Ignatius – reflecting on the word of God, on God's presence in their lives, and growing in their relationship with God.

The project was the brainchild of Father Peter Scally SJ, who had recently been asked by the British Provincial to work full-time on

developing new media initiatives. Peter had cut his teeth on the world wide web seven years earlier as part of the team based in Dublin that created *Sacred Space*, the Irish Jesuits' prayer web site (www.sacredspace.ie).

Back in 1999, of course, it was the early days of the internet, when connections were slow and web pages had to be very compact; so *Sacred Space* was just “text on the screen” – no pictures (well, hardly any) and no sound. By 2006, the internet had changed quite a bit. Many people were getting fast, ‘broadband’ connections. As well as this, MP3 had established itself as the new format for “communicating

sound” and portable MP3 players like the iPod were becoming popular. The combination of these developments meant that it was suddenly possible to “give away sound” at practically zero cost, and for people to carry this sound around with them. Previously, if you wanted to get any kind of recordings into the hands of your listeners, you had to make tapes or CDs – with all the cost that involved – and also find some way of distributing these things around the country. But now you could give it away free

over the internet.

It was a huge apostolic opportunity that had to be grasped, and a chance to move from “text on the screen” to some kind of audio guided prayer. So, instead of reading the prayers on the screen, you could have someone guide you through the prayer by speaking, you could use music... there were all sorts of possibilities. Moving from a “reading experience” to a “listening experience” was a significant shift: reading is not everyone's favourite medium of communication, and in past centuries, when many could not read, the Church was good at communicating in non-textual ways – using music and pictures and

sculptures and preaching and drama and colours and even smells to get across the message of the Gospel. But since the time of the printing press, and in the last century or two with the growth of universal literacy, the written or printed word has come to dominate religious conversation. Here was an opportunity to redress that balance a bit!

Clearly, finding a “format” or a “shape” for this prayer session that worked in the audio medium was going to be important, and Peter experimented and ran a few trials before arriving at what users will recognise as the current format: introductory music, scripture reading, questions for reflection with time to reflect, a repeat of the reading, and a final “summing-up” and invitation to prayer, closing with a “Glory Be”.

A good deal of time and effort was invested in finding suitable music and writing letters to monasteries, record companies and composers asking permission to use it, yielding, fortunately, a lot of generous replies. “It would be difficult to exaggerate how important the music is,” Peter comments. “If the music is done right, the whole thing becomes a thing of beauty, an aesthetic experience. Also, the music helps enormously to make it something to enjoy and to look forward to, instead of seeming like a chore or a dutiful exercise.” It also serves an important *preparatory* purpose. Ignatius knew well that people cannot usually enter into prayer without a time of preparation, settling and quietening. The introductory music is carefully chosen to helping the user to become aware of the presence of God, to notice how he or she is feeling and to dispose the soul to listen to God’s word in a spirit of openness. That is a lot to ask one piece of music to do, but, as Peter comments, “the power of music and its ability to touch the human soul should never be underestimated!”

The process of producing *Pray-as-you-go* begins with choosing the readings, one week at a time, from the Lectionary, and sending them by email to one of a team of writers. Over twenty of these volunteers, both Jesuit and lay, trained and experienced in Ignatian spirituality, take turns to write the “reflection points”, the two or three questions that are posed to help listeners reflect on the scripture passage of the day.

This material is then edited and the music is chosen to accompany each day’s meditation, which can range from plainchant through Palestrina, Bach and Mozart to Taizé chants, music from Africa and the Philippines, contemporary liturgical composers like Margaret Rizza and Keith Duke, and even Christian rock. The aim is to find music which reflects something of the day’s reading and the theme that the writer has drawn out from it, so that the whole meditation – words and music – is a flowing and well-harmonised whole.

Then this all has to be recorded. This is also done one week at a time, using one voice for the scripture reading and a different voice for everything else – always one man and one woman. More than a hundred different volunteers have helped with this, quite deliberately including as much as possible of the rich variety of regional accents found in Britain. When the recording has been done, it needs to be edited and then mixed with the music, which is done using an excellent bit of free software called Audacity. When the MP3 files are ready they are uploaded to the web and the site is updated.

This whole production process takes a great deal of time, and it became clear fairly soon that one full-time person working alone could not sustain the whole project in the long term. So it was that Ruth Morris, a parishioner in one of our Jesuit parishes, who had recently graduated from the University of

London, joined the team, and has been Producer of *Pray-as-you-go* for the last four years.

As well as planning for the weeks ahead, editing the scripts, making the recordings and producing the audio files, Ruth manages the web site and responds to feedback messages that come in every day on email – some asking questions, others just wanting to say “thank you”. One of these was Roger from the USA, who emailed the site, saying, “I was surprised. My bus was turned into a cathedral of prayer and meditation. I can no longer imagine a commute without it.” Frances Chadwick from Staffordshire, England, wrote, “I use it each morning on the bus going to work. I had got out of the habit of regular daily prayer, and this has helped me to get back into praying and meditating”. One Mr Cruz from the Philippines wrote, “*Pray-as-you-go* has been a sanctuary, a quiet dwelling place for tired troubled souls seeking the peace and love of our Lord.”

Currently, an average of 12,000 prayer sessions are downloaded from the *Pray-as-you-go* web site every day, by users all over the world, with the total number downloaded since the launch now well over twelve million. This is just one way in which the Society seeks to respond to its call, as articulated by the Holy Father, to “reach the parts others do not reach” and to use creativity and imagination in putting the latest developments in technology at the service of the Gospel, bringing a moment of peace and a word of hope to a world that needs it more than ever. *Pray-as-you-go* can be found at www.pray-as-you-go.org.

Ged Clapson, S.J.

POLAND

DEON, the Jesuit portal. Beyond Information – Towards Community

The Polish Jesuit portal was created with high ambitions: not only to offer accurate and up to date information, but to become a place of dialogue, virtual encounters between groups and communities who want to reflect together on current issues and problems.

Some say that ten years of Internet-technological changes are equivalent to one hundred years of changes within the publishing industry. With this in mind, the 137-year old Wydawnictwo WAM Publishing House of Poland’s Jesuit Southern Province and its 13-year old Internet site decided to blend the reality of the Internet with the old concept of the hard-copy written word. Knowing that the concept of intertwining the Internet with “books” is not new within an apostolic market, an idea was conceived to develop a new and innovative method by combining Poland’s contemporary society with a Catholic-oriented slant. Thus, WAM’s website portal, www.DEON.pl, “God’s Portal,” launched in September 2009 with a staff comprised of eight full-time members, entered an era of Catholic apostolic exploration – intertwining the services of hard copy publishing with a unique Internet service.

This goal was to help overcome some of stereotyping of Catholic media in today’s Poland. Since competence and truthfulness are fundamentals in our mission of “building bridges,” we felt that the traditional separation between secular and religious portals could be blended so as to combine the written word with Internet-cyberspace technology. With 93% of Poland’s 38,500,696 population (a 2008 statistic) declaring itself Catholic, we consider this combination a success.

DEON.pl provides users with current information with an array of news items through the use of *Polska Agencja Prasowa*, Polish News Agency (PAP), which, in turn, collaborates with other news agencies, such as the *Associated Press* (AP), Reuters and *Agence France Presse* (AFP) to secure worldwide news. In addition, we provide our users with the Catholic perspectives on topics from the politics to economics to culture through *Katolicka Agencja Informacyjna*, Catholic News Agency (KAI).

Additionally, in order to provide our readers with online availability through our website, we work with





The team of the website www.deon.pl.
Previous page: the homepage.

Polish magazine publishers, such as *Być dla innych*, *Czas Serac*, *Dziennik Polski*, *eSPe*, *Homo Dei*, *List*, *Magazyn Familia*, *Pastore*, *Poradnik Apteczny*, *Posłanie*, *Przegląd Powszechny*, *Tygodnik Powszechny*, *Więź*, *Wychowawca*, *Znak*, *Życie Duchow*, *Wieczernik*, and *Wzrastanie*.

Our website is geared toward the 25-55 age groups, but provides ALL who visit us with pertinent, critical, and “up-to-date” news and information from around the world, Poland, and the Church. We also make it a point to provide our users with other services beyond the typical Polish political/economic news, stock-market updates, sport news, and weather services. Implementing Web 2.0 technology, *DEON.pl* provides news and information on secular and religious topics. News from numerous Polish cities as well as cities having a significant Polish-speaking population, such as Chicago, New York City, London, and Dublin is furnished.

Of the approximate 15.8-million Internet users in Poland, about 8-million Internet users [50.2%] are between 25 – 55 years of age. Of this group, 19% have a bachelor’s degree and 11% of them have a master’s degree or beyond. According to Poland’s Catholic Church statistics, 2.5-million people are well-educated “church goers.” Considering that there are approximately one-million Internet users per month, analytic experts are of the opinion that about 50% of this number are interested in our website service. Our Internet visitors confirm this.

What makes our portal exciting is that it allows users to add *their* articles, commentaries, and pictures. It also gives them the opportunity to lead discussion groups and organize discussions with experts on relevant topics. Our portal can act as a forum for Internet communities based on interest groups or institutions such as parishes, retreat houses, and campus ministries etc. This concept makes our site a hybrid between an “information site”

and a “community site.” Strange, but it works! Being operational for six months, our portal has serviced 208,848 repeating patrons out of 635,589 visitors. Each visit, on the average, is five minutes.

The apostolic opportunities through which our *DEON.pl* portal reaches out amongst all who visit us has been a wonderful success. Thus far, we have promoted Catholic educational achievements and have supported Jesuit and non-Jesuit evangelical works. We have advertised worthwhile cultural events which receive little publicity, as well as have discussed and debated ethics issues along with issues related to atheism. It is interesting to note that this has become a popular topic of discussion on our portal. We have advised parishes on the benefits of on-line Internet usage and have managed the downloading documents pertinent to parish life. We hope to catalogue parish histories and publish them online. Additionally, we plan to work with *Etik & Energi* (Ethics & Energy), a Swedish interfaith-based non-profit association which works with congregations, church organizations, and people of all faiths, whose mission is to educate everyone on climate change issue and how this is related to social justice. Its basic “goal is to aid congregations to conserve energy and become more energy efficient.” As Pope John Paul II stated in his message, “*The Ecological Crisis: A Common Responsibility*,” during the World Day of Peace on January 1, 1990: “Today, the dramatic threat of ecological breakdown is teaching us the extent to which greed and selfishness – both individual and collective – are contrary to the order of creation, an order which is characterized by mutual interdependence.”

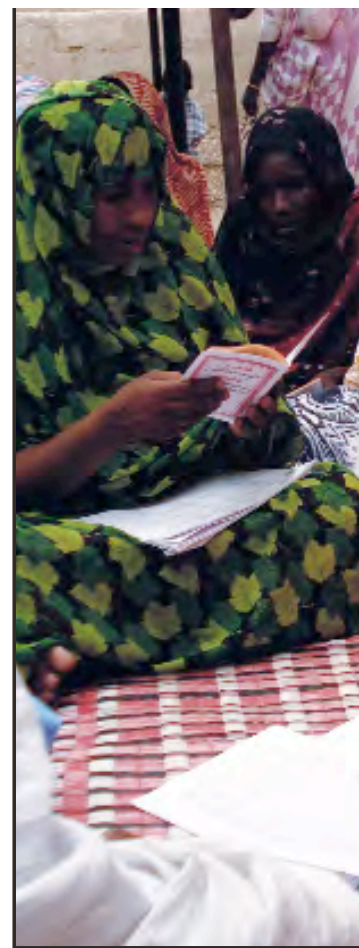
Applauding the efforts of *Etik & Energi* and working with its model, we hope that religious groups in Poland will join us in educating and promoting alternative methods for energy conservation, efficiency, and reusability. We believe that *DEON.pl* is an innovated approach that combines Internet communication intertwined with the publishing industry to attract enthusiastic users who will join in our apostolic “building bridges” community.

If this portal is a website project that you may wish to establish, please contact redakcja@deon.pl, and our staff will provide the necessary help and guidance.

Artur Demkowicz, S.J.
Edited by Dr. Geraldine Balut Coleman

Radio for evangelization

Radio is a powerful media both for the spread of the Gospel and for human promotion. We offer here two examples: Radio Ecce, that increased more and more its range and the Bolivian “Fides Family” that unites 38 Jesuit radio stations and is one of the oldest radios of Latin America.



The Fides Family

Radio Fides, the “Catholic voice of Bolivia”, was started in 1939 and puts together 38 stations forming a big family for the entire country. It was the first Catholic radio service in Bolivia and Latin America. Founded and managed by the Society, it continues to be one of the most-listened-to Bolivian broadcasters.

The *Fides* family of Bolivia is made up of 198 persons: 7 Jesuits and 191 lay people who work in radio broadcasting and other activities. *Fides* (the Latin word for “faith”) is an association that brings together 38 radio stations scattered throughout Bolivia, a country situated in the heart of South America. Bolivia has an area of 1,098,581 square kilometers and a population of 10,250,000 inhabitants, but economically it is one of the poorest countries of the Americas. The number of listeners to *Fides* radio stations is estimated to be 700,000 on an average day. *Fides* also has a webpage (www.radiofidesa.com), which receives 79,000 hits daily. Radio *Fides* is synonymous with instantaneous news reporting.

The oldest of the 38 *Fides* radio stations was founded in La Paz on February 2, 1939, by Fr. Pierre Descotes, S.J., originally from France. The Second World War, which began seven months later, greatly affected the station during its first seven years. The second radio station of the *Fides* family was *Radio Loyola*, which was born on July 31, 1950; since 1992 *Fides* has been speeding up its development. The youngest station in the family is *Radio Mar Uyuni*, which was launched on May 6, 2009. And the family keeps growing.

For the last ten years, a national

competition has been organized to choose the “*Fides* Person of the Year.” The winner is chosen by the direct participation of the persons responsible for the 39 units affiliated with *Fides*, including both radio stations and other works. The Person of the Year receives a bronze statue created by the La Paz sculptor Cristal Osterman. The four most recent “Persons of the Year” were President Evo Morales (2006), cyclist Oscar Solís (2007), Cardinal Julio Terrazas (2008), and Antonio Costas, president of the National Electoral Court (2009).

Radio *Fides* La Paz produces a daily radio program for social assistance called “*Corazón Amigo*” (Friendly Heart). For eleven years now the program has been encouraging the sense of solidarity



in its audience in order to provide aid for incapacitated persons. One of the most remarkable cases in the history of “*Corazón Amigo*” took place in 2009, when a 25-year old woman named Claudia, whose feet were deformed by infantile meningitis, was run over by a tanker truck and lost her left arm. Listeners contributed \$2,480 US so that Claudia could receive an “intelligent” orthopedic arm manufactured in Germany.

Every year for 20 years, Radio *Fides* La Paz has been organizing a Christmas campaign to provide toys for poor children. In 2009, thanks to the vigorous efforts of 450 young volunteers, some 56,000 toys were given out in different places, including “Hernando Siles” Stadium, which can seat 40,000 spectators. This movement of young people, called *Carros de Fuego* (Chariots of Fire,) has been going strong for 15 years and since its founding has handed out over 800,000 toys.

Of the seven Jesuits who work with *Fides*, four are educators, two are pastors in poor neighborhoods, and one is a journalist. The 191 lay people include journalists, announcers, producers, doctors, paramedics, engineers, computer experts, public relations persons, musicians, lawyers, accountants, social workers, administrators, researchers, writers, and financial



*Radio Fides reporting a demonstration.
Previous page: recording studio during a broadcasting.*

analysts. There are many outstanding persons in this human rainbow, but here we will mention just eight, as a sampling:

1. Isabel Ponce (bilingual Spanish-Aymara) has worked 34 years with *Fides*, beginning as a community organizer. Presently she has a university degree in social work and is an enthusiastic supporter of “*Corazón Amigo*.”
2. Nicolás Sanabria (bilingual Spanish-Quechua) has worked 24 years with *Fides*. He began as an announcer and now works as the radio spokesperson for the destitute and the disabled on the program “*Corazón Amigo*.”
3. Charo Vidaurre has worked 26 years with us, starting as our music librarian. She is now treasurer for the whole corporation.
4. Julio César Fernández, with degrees in law and business administration, has been with the

5. Laura Vásquez has worked 14 years with *Fides*, beginning as a secretary in Cochabamba. She earned a degree in journalism and now directs three stations in the central part of the country.
6. Herlan Murillo, who has been with the family 10 years, is a laparoscopic surgeon and director of the *Fides* Clinic. He has earned university degrees in five cities around the world: La Paz (Bolivia), Tel Aviv (Israel), Bogotá (Colombia), Córdoba (Argentina), and Barcelona (Spain).
7. Feli Revollo has been with us 17 years, beginning as a receptionist. She is presently the heart and soul of the program “*Corazón Amigo*.”
8. Clemente Mamani has worked

with *Fides* 14 years, beginning as a messenger and janitor. Nowadays he is manager in charge of advertising revenues and our corporate relations with banks.

The *Fides* Clinic began in the city of El Alto 23 years ago as a modest birthing center. Its development and growth have been the fruit of decades of work by *Fides* radio on behalf of the poorest members of our society. El Alto presently has a population of 750,000 persons, many of them living below subsistence level. As of the year 2010, the Clinic employs the services of 38 professionals, including 15 doctors, 3 dentists, and 20 paramedics. It is well equipped, having, among other things, two operating rooms, three dental offices, a pharmacy, a laboratory, X-ray and ultrasound scanners, an intensive therapy unit, an ambulance, twenty-seven hospital beds, oxygen in fifteen



Radio Fides organizes every year a Christmas campaign to offer toys to poor children. Here, trucks full of toys ready to leave.

rooms, and a chapel dedicated to Saint Ignatius Loyola.

The *Fides* family also includes a cycling organization which stages international competitions twice a year in Bolivia: in May there is a five-day race called “La Doble Sucre” (The Sucre-Potosí Double,) and in November an eight-day race called “Le Tour de Bolivia.” The winner of the 2009 Tour was the Colombian Gregorio Ladino, who that same year was named the best American cyclist by the International Cyclists’ Union (ICU). The bicycle is a popular means of transportation in Bolivia, especially among those living in the rural areas. The *Fides* family has for 15 years been organizing cycling competitions, and they are included on the UCI’s global calendar. In one of its stages “Le Tour de Bolivia” passes over the “Summit,” which is 4,496 meters above sea level. It is truly “La Cumbre” (the “roof of the world.”) Every year hundreds of thousands of persons line the 1,700 kilometers of highways and byways along which the cyclists race, in order to get a glimpse of the swiftly moving “Cycling Circus” organized by *Fides*.

Fides also has a small financial unit which studies the stock markets

of Bolivia and the world. The operations of the non-profit Clinic and the 14 businesses run by *Fides* have been audited by *PriceWaterHouseCoopers* (PWC) for the last 24 years. The activities of *Fides* are carried out in coordination with a four-person research center, which specializes in communications technology, electronics, computer science, civil construction, accounting, internal control, surveys of public opinion, and publication of books and journals. Presently under study is a television project which will begin to operate in 2010. *Fides TV* has already produced several feature-length films, the most recent of which is “The City of Miracles” (2009), produced and directed by Rafael Mendieta, who has been part of the *Fides* family for 16 years.

Fides strives to make sure that its many apostolates – radio broadcasting, journalism, medical services for the poor, cycling, social work, information technology, and before long, television – are clear signs of effectiveness, solidarity, neighborly love, transparency, honesty, respect, and business success. In this way *Fides* gladly makes its contribution to fulfilling the central mission of the Society of

Jesus as it serves the Catholic Church in the world. That mission is expressed in the Latin phrase, *Ad Majorem Dei Gloriam* (AMDG), “for God’s Greater Glory.” Since its founding 71 years ago, *Fides* has sought to motivate and mobilize the Bolivian people on the basis of a universal love of neighbor, without discrimination of any kind. For that reason, it was closed down twice, in 1971 and again in 1980, by military coup d’états.

In the year 2000, Percy Brun, who has a doctorate in history from the Universidad Andina of Quito (Ecuador), published the first of three volumes about Radio *Fides*. It is called “Surrender Impossible” and runs to 314 pages. The second volume, *Struggle for “Freedom”*, will be published in 2011, and the third and final volume, “Struggle for Justice”, is in preparation and will be published in 2016. Brun began working with *Fides* 15 years ago as a journalist.

The history of Radio *Fides* is one of constant labors in the service of faith and the promotion of justice; it has sought to accompany the unending struggles of poor people, in Bolivia and the world, to achieve genuine human solidarity. The gospel witness of Jesus Christ invites us all to walk along the narrow paths of love for others.

The radio apostolate of the Society of Jesus in Bolivia goes far beyond the efforts of Radio *Fides*, for it includes two other important radio networks dedicated to the promotion of poor rural peoples. *Amazónica* is a network that broadcasts in the lowlands of Bolivia, and *Cultural Loyola Action* (ACLO, Acción Cultural Loyola) broadcasts in the Andean zone to the south.

Eduardo Pérez Iribarne, S.J.
Translation by Joseph V. Owens, S.J.

AFRICA

Radio Eccca in Africa

**“We all know that ECCA is the cultural broadcasting radio station of the Canary Islands, but only a few know its broader meaning: broadcasting as a radio station for Africa.”
This article explains why.**

Whenever Francisco Villén, founder and board member of Radio ECCA, visited Las Palmas de Gran Canaria, he would agree to be interviewed on air in order to encourage the audience and the ECCA team in their educational endeavors. Without fail, he would end his exposition with the exhortation: “Never stop repeating: Sacred Heart of Jesus, I trust in you.” The story goes – we have no solid evidence – that on a certain occasion, when asked about the meaning of the acronym “ECCA,” he commented: “Everybody knows that ECCA stands for Emisora Cultural Canaria (Cultural Radio Station of the Canaries), but what people don’t realize is that the ‘A’ could well mean Africa.”

Since its very beginnings, Radio ECCA has in fact looked toward Africa. Even before the ECCA System made the leap across the Atlantic to engender “daughters” throughout Latin America, the people of Western Sahara were benefitting from the educational and cultural presence of Radio ECCA. That presence disappeared when Spain abandoned Western Sahara in the early 1970s, thus generating a decolonization process that is still with us today. Radio ECCA has, however, with support from the government of the Canary Islands, continued to carry on educational activities among the Saharan people, many of whom now live in exile around Tinduf, Algeria. Even though thirty years have passed since their hasty exit from Western Sahara, folks of the older generation still keep in their homes the lesson plans that were used for Radio ECCA’s educational programs.

Cooperation with the societies of West Africa and the Maghreb is now a high-priority objective of Radio ECCA. In what follows we describe a few scenes that allow us to get some perspective on a labor that is interesting, exciting, and at the same time difficult. It requires many people from different cultures to collaborate in an ambitious educational and cultural project.

We move forward to the year 2007. The city of Praia, on the Cape Verdean island of Santiago, stretches along the coast, as its name (“beach”) indicates. In the city’s main auditorium, D. Florenço Mendes Varela, the director of Cape Verde’s Adult Education Program, is presiding over a ceremony which is also graced by the presence of the president of the Canary Islands and the superior of the Jesuit province of Andalusia. In the course of the ceremony



A group of students from Capo Verde during a lesson. The inhabitants of Capo Verde take special advantage of the services offered by Radio Eccca.

many students are awarded titles for the different courses they have taken by means of Radio ECCA. Earlier that same day, in the Cape Verde’s official seat of government, an agreement was signed by which the ECCA Foundation granted Educational Radio of Cape Verde the right to use the ECCA System. When the white hand of Adán Martín, president of the Canaries, was united with the black hand of the Cape Verdean minister, the two leaders demonstrated that educational cooperation for the development of peoples with different histories is altogether possible.

Almost eight years have passed since Radio ECCA resumed its collaboration with the island republic of Cape Verde, which had had an earlier phase in the mid-1980s. In the course of these last few years, with support from the official Spanish aid agency and the Canaries government, Radio ECCA has trained teachers on the southernmost of the Macaronesian archipelagos. A signal emanating from the heights of the island of Santiago reaches almost all the inhabitants of the archipelago, thanks to a well organized network of stations. A modest press prints up the necessary educational materials. A strong impetus is thus given to the education of adults, in accord with the curriculum laid out in Cape Verdean legislation.

An immense tent covers the plaza, and a minister of the government of Mauritania is speaking from a podium.

Fixed on him are the eyes of the many women and men who are seated on the carpet which totally covers the floor of the tent. They are students – mostly women – who form part of Radio ECCA's educational project. Also in the audience are several persons paying a formal visit to the Islamic Republic of Mauritania; they include officials from the Canary Islands; the director of Radio ECCA, Maricarmen Palmés; and the general director of the ECCA Foundation, Lucas López S.J. In the middle of the speech there is heard the muezzin's call to prayer. The ceremony is interrupted until, a few minutes later, the speaker resumes his discourse: "In the name of the Most High...." The vice-counsel of the Presidency of the Canary Islands, D. Miguel Becerra, tells us with emotion: "This collaboration between the Mauritanian authorities and Radio ECCA, an institution of Christian inspiration, is very impressive."

Radio ECCA has a manifold presence in Mauritania. Certain educational programs are specifically oriented to promote citizen participation or improve people's health. Other programs, more encompassing and also more complicated, seek to implement the substance of ECCA's curriculum and to influence educational structures. There are many difficult tasks – training teachers, preparing materials in keeping with the religious and cultural outlook of the country, using radio as an educational medium, and creating structures to insure that the process functions smoothly – and progress is made only by trial and error. The cultural and sociological differences, while not preventing collaboration, require slow apprenticeship and more careful reflection. ECCA has provisionally hired Mauritanian women and men as teachers and has sent some of its own teachers to the country, who guide the process while trying to sort out the difficulties generated by the country's political instability and the tentative commitment of the official Spanish aid agency.

The beach of Agadir, on the Atlantic coast of Morocco, serves as a portico for a modern city, totally rebuilt after an earthquake which devastated the region some fifty years ago. Next to the stage in the Chamber of Commerce, an immense portrait of King Mohamed VI presides over the hall where once again the students of Radio ECCA have gathered. Most of them are young men and women who work in the hotel business or in the sale of local agricultural products. We address them in Spanish, and they respond in the same language.

The Agadir region, fairly close to the Canary Islands, is a territory in which business enterprises of the two countries have collaborated well together. The hotel business and agro-industry form the basis for intense economic activity with many elements shared in common. Moroccan society, with its mix of Islamic tradition and western secularization, is agile enough to be able to become actively involved in these productive sectors. Radio ECCA began its collaboration in the area with a project to train people in the Spanish language that has the backing of local authorities and merchants. The collaboration subsequently expanded to include provision of health care and encouragement of

community participation. The institution is currently considering the possibility of employing the ECCA System for basic education in Morocco.

In December, 2009, Margarita López, the director of Radio ECCA's cooperation activities, attended the meeting of CONFITEA VI in Belén de Pará, Brazil, where delegations from all over the world met to share their experiences in adult education and literacy training. The professor from ECCA joined representatives of Cape Verde and Guinea Bissau in making an important announcement: thanks to cooperation between the two countries, the experience which the Cape Verdeans had acquired from their collaboration with ECCA was now ready to be transferred to the Portuguese-speaking republic on the mainland

The experience in Guinea Bissau, which is just beginning, seeks to implement a special type of collaboration, namely Radio ECCA and its personnel will act as technical assistants for a joint project designed and led by persons from Guinea Bissau and Cape Verde. The two countries share cultural and social histories that facilitate this collaboration, but the poverty and political instability of Guinea Bissau have resulted in its educational levels being extremely low. The country also has a very poor rating on the Index of Human Development as measured by the United Nations Development Program.

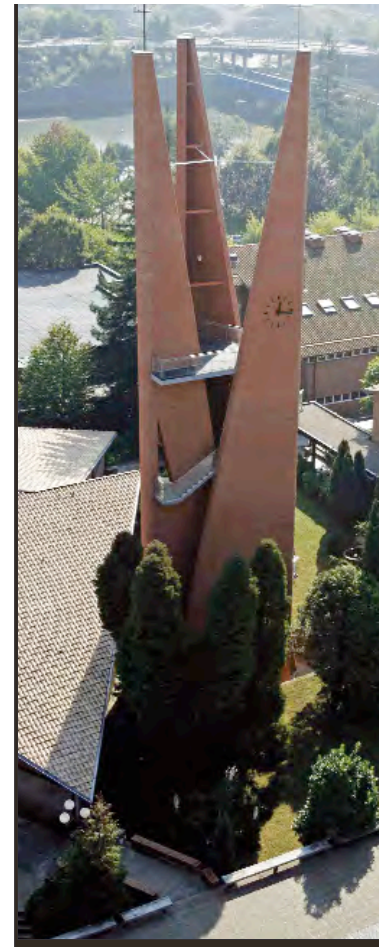
Radio ECCA was born out of a desire to bring the best education possible to the greatest number of persons. In the course of its 45-year history, ECCA has carried out this task in the midst of many difficulties. Starting from the Canary Islands, which gave it birth, ECCA has reached out to other societies and peoples of the Hispanic world, thanks to the cooperation provided on either side by institutions linked to the Society of Jesus. The cooperation with West Africa represents a different kind of endeavor, for there we are cooperating with people who are lacking a strong civil society and who are mostly non-Christian (except in Cape Verde). There also the Society of Jesus is not established enough to provide a solid counterpart.

Based on synchronized use of classes broadcast by radio, printed materials for follow-up, and tutorial assistance, the ECCA System exercises an influence on educational structures and generates a social environment favorable to life-long education and training. All the same, the task is a difficult one and requires considerable resources and personnel, as well as much patience and adaptability. The difficulties we encounter daily keep teaching us that every cooperative effort makes serious demands on us and requires of us humility, hard work, and reflection. Radio ECCA is learning, through its efforts at cooperation, to walk humbly alongside those who have even more difficulties than we do. These difficulties are challenges that carry us all in the same direction, working to make possible in West Africa the best possible education for the greatest number of people.

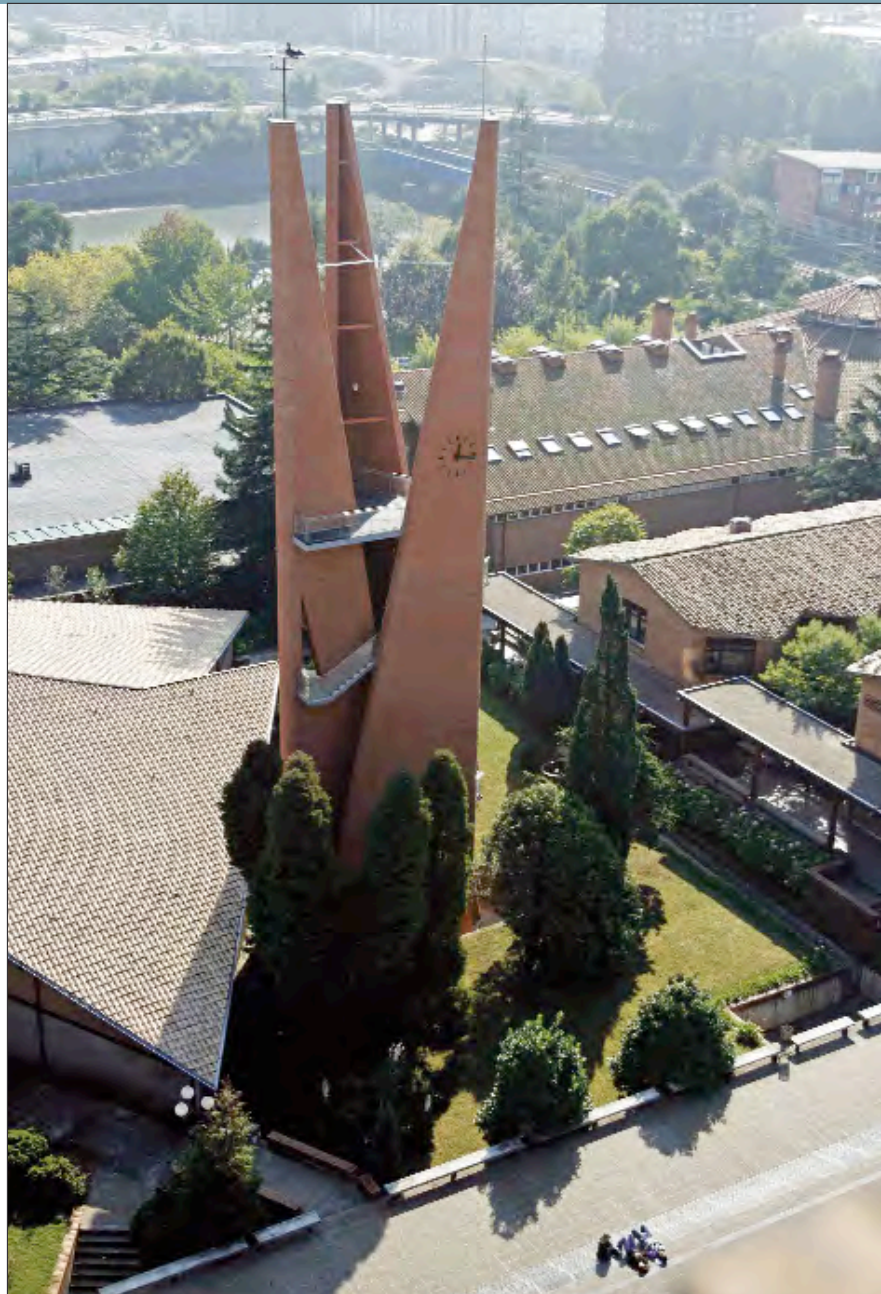
Lucas López Pérez, S.J.
Translation by Joseph V. Owens, S.J.

Significant Anniversaries

The anniversaries that every year deserve to be commemorated are numerous. Given that it is impossible to remember them all, we made a choice, limited of course, but we hope purposeful and useful.



Deusto University falls into line with Europe



From the beginning, the University of Deusto, founded in 1886, was entrusted to the Society of Jesus. Today, in accord with the European guidelines for higher education, the University has six faculties: Law, Economy, Engineering, Psychology, Pedagogy, Social Sciences and Theology.

With the academic year 2011-12, the University of Deusto, entrusted to the Society of Jesus, will complete one hundred and twenty five years of scholarly service to the community. In the final quarter of the nineteenth century the Society of Jesus returned from exile and undertook a project to organize a

centre of higher studies in Spain. Though initially begun in La Guardia, in 1881 Fr Peter Becks, then Superior General of the Jesuits, at the request of leading figures in the city of Bilbao, decided to relocate the project in that city, with the title "College of Higher Studies". In 1884 it became known as the University of Deusto.

The foundation stone of the great central building, designed by the famous architect, the Marquis of Cubas, was laid in 1883. The first courses were given in 1886-7 and degrees were organized in Philosophy, Law and Pre-Engineering. In 1916, under the patronage of the *Aguirre Bizcayan Foundation*, degree courses were launched in economics and industrial management and were housed in, what was then called, the Commercial University, which antedates by some fifty years similar



institutions in Spanish state universities. Gradually, new faculties were added: Arts (Philosophy and Literature), Education, Chemistry, Computer Science, Sociology and Engineering. A note-worthy addition was the incorporation of two Ecclesiastical Faculties, Theology (1967) and

Philosophy (1970), which had originally been located in, respectively, Oña (Burgos) and Loyola. In addition, in 1979 the University and Technical Studies of Guipúzcoa (EUTG), which had been active since 1956 with the foundation of the Higher School of Business Techniques (ESTE) based in



Previous page: overhead view of San Sebastian Campus in Deusto. On this page: the study room of the library of the Resource Center for Learning and Research (CRAI) drawn by architect Rafael Moneo; night view of the building.



Aerial view of the University “campus” in downtown San Sebastian.

San Sebastián, was integrated, for academic purposes, into the University of Deusto. And, in 1990, the whole university campus of San Sebastián with all its institutes became part of the same university.

A complete transformation of the organisation of Deusto, bringing it into line with the European Higher Education Area (EHEA), has now taken place. The University includes six principal faculties, which cover the six main areas of knowledge that have been traditionally studied in Deusto: Law, Economics and Commerce, Psychology and Pedagogy, Engineering, Sociology and the Humanities, and Theology. In addition, Deusto has established and promoted a number of postgraduate research institutes and specialized chairs covering a wide gamut of interests: Basque Studies, European Studies, Human Rights, Drug Addiction, Cooperative Studies, Leisure, Religious Studies, Genetics and Human Rights, Competition and Strategy, Pedagogical Innovation, Business Law, etc. There are two campus sites: Bilbao and San Sebastián, catering for some 10,000 students with 600 regular and 1200 visiting professors. The claim of the University in its Mission Statement is that Deusto aims to be of service to the community specifically through its university contribution and its Christian view of the world.

As a university, its main inspiration comes from a love of

knowledge (as its motto states: *Sapientia melior auro*, “Wisdom is better than gold”), and from its eagerness to investigate and learn about the structure of reality with scientific rigour and method. In addition, it aims is to form men and women who are free, responsible citizens and competent professionals, equipped with the knowledge, values and skills that allow them to engage in the wider community for the promotion of wisdom and the transformation of society. During the 125 years of its history, the University of Deusto has trained almost 100,000 students, and many of these have played a major role in human progress, on both the national and the international stage.

In its attachment to the Christian tradition, Deusto has always believed that its belief in God not only gives meaning to life, but also inspires and encourages an ever deeper critical understanding of all cultural movements that are truly human. And, in return, it realizes that culture and science can offer valuable means for grasping the force of the Christian message in all its reality. Thus, Deusto is able to be a place for interchange and dialogue between faith and knowledge, between transcendent hope and the search for a more human future for all.

As a Jesuit University, Deusto is closely linked to the mission of the Society of Jesus. It has its place in the Jesuit university network, which is spread world-wide with 202 institutes of higher learning, and which draws on a pedagogical tradition that focuses principally on the individual. Hence the motto adopted for its most recent development plans is “El Valor es la Persona” (“The Person is what has Value”). Another conviction is that the service of faith involves the promotion of justice. Hence, by evaluating today’s culture and maintaining contact with the agents of social change, Deusto is committed to making its voice heard

whenever human beings and society in general seem to compromise their future, in particular regarding respect for life, world-wide defence of human rights, a just distribution of goods, the promotion of peace and the protection of the natural environment.

During the last decade, the so-called “Bologna process” has impelled universities in all the European countries to make major changes in order to ensure that their courses and structures will be able to cope with the needs of Higher Education in the twenty-first century. Deusto is making the most of this process so as to effect a thorough transformation and implementation, with a view to ever improved quality and excellence. There has been intense collaboration with other European universities to bring this about. Some achievements already deserve notice. Firstly, all degree promotions (more than 25), at undergraduate, graduate and also doctoral level (more than 120), have been adapted in accordance with the new academic professional criteria of Europe. Moreover, there has been official acceptance of what is called the “Deusto Model of Formation”, which incorporates the age-old Ignatian system of pedagogy brought up to date. This entails a radical innovation in learning/apprenticeship since it includes not only theoretical knowledge but also levels of competence, abilities, skills and values. The inclusion of values is a crucial point: plans of study should integrate not only specific subjects dealing with personal identity, but also try to include in all areas of learning those values that are characteristic of Jesuit Higher Education.

The dearly-loved former Superior General of the Jesuits, Fr Peter-Hans Kolvenbach, frequently, during the almost twenty-five years of his Generalship, dealt in his speeches with the theme of the identity and mission of Jesuit

universities. He made use of the writings of a famous sixteenth-century professor at the Gregorian in Rome, Diego de Ledesma, and formulated a paradigm that has become known as the “Ledesma-Kolvenbach Paradigm”. This requires that Jesuit university education should unify and harmonize, in one whole, four fundamental elements: *utilitas* (professional competence); *humanitas* (a humanist world-view); *justitia* (the obligation to work for a more just world); *fides* (openness to the mystery of God). Such a formation plan is a challenge for our universities today, for it includes the development of values at the institutional level, and also at the extracurricular level and at that of research.

Another feature worth noting is that of internationalization. In our globalized society with its intercultural links, where knowledge recognizes no frontiers, it is absolutely necessary for our students and professors, if they are to deal adequately with the real world, to be able to move with ease and establish international networks with other universities for teaching and investigation. Here too, Deusto has made important progress over the last two decades. Some 2000 students from overseas will be attending this year’s courses, about 15% of the student intake (when the average for other Spanish universities hardly reaches 3%). Again, an important number of our students travel to study for a semester or even a complete year in a foreign university, their studies being fully recognized. Similarly, there is a considerable, and growing, number of international programmes, many of them under the auspices of the EU (Master, *Erasmus*, *Mundus*, *Marie Curie*, *External Cooperation*, *Windows*, etc.), all of which offer an immense advantage for both students and staff.

At the service of this “Deusto

Model of Formation”, and to facilitate further research and innovation, Deusto is investing considerable resources in building up the infrastructure for both of the campuses: Bilbao and San Sebastián. Especially important has been the building of the new University Library (CRAI - “Centre for Learning and Research”), designed by the leading Spanish architect, Rafael Moneo, and housing a million volumes.

In recognition of the great effort made over the last few decades by Deusto to improve standards of excellence, the Spanish government included it by name in the first list it submitted of “Universities of International Excellence”: only 18 of the 78 Spanish universities were mentioned in this way.

But to close this brief account of Deusto, past and present, I would not wish to omit mention of Blessed Brother Francisco Gárate, who held the post of University Porter for forty-two years and was beatified by John Paul II in 1985. When another great citizen of Bilbao, Fr Pedro Arrupe, then Superior General of the

Society, visited Deusto in 1970, he declared that “the best lesson ever given” in the whole long history of the University was the life of Br. Gárate. More than all the illustrious students and professors who passed through Deusto – some of them Prime Ministers, ministers, European Commissioners, members of Royal Academies, etc. – in the eyes of God and of the Church, the one who is “officially” *holy* (“beatified”) is that humble door-man of the University who, during forty-two years, night and day, never away on holiday, gave his life to the service of all, with enormous happiness and generosity: “I do what I can, and the rest I leave to the Lord, who does everything. With His help, everything is easy and enjoyable.” May the example of Brother Gárate be a constant inspiration to all of us, members of the university community, in the work we do for the University!

Jaime Oraá Oraá, S.J.
Translation by Joseph Munitiz, S.J.



Students in the new library, in front of Deusto University, in Bilbao.

Hekima College, a small dream and a giant stride

In Rome, over a score and five years ago, there lived a mighty dreamer called Pedro Arrupe. He was the thirty-second General of the Jesuits. One night he had a dream. With time his dream grew bigger and bigger and became a vision. It was a dream to sate the yearnings of the African Jesuits for a theology that responded to their contextual needs and a vision to make that theology germane to the service of faith and justice in the universal Church and Society. Soon, the dreamer summoned his General Assistant for Formation, Cecil McGarry, and all the major Jesuit Superiors of Africa and Madagascar (JESAM) to Rome. There he shared with them his dream, which they all relished with gusto. And that was the birth of what today stands as *Hekima College*. A series of meetings and consultations followed that historic meeting in Rome. At long last Nairobi, Kenya, was favored as the location for this College for many good reasons, including Kenya's growing reputation as the ecumenical centre and theological melting pot of the Church in sub-Saharan Africa as well as its geographical centrality in Africa. The local Swahili name "Hekima",



In December 2009, Father Adolfo Nicolás visited Hekima College in Nairobi to conclude the celebrations of 25 years from its foundation. In his speech Father General underlined the precious service Hekima offers to the Church and the Society in Africa.

which means "Wisdom," a derivative of "Haki" symbolizing "Justice," was chosen as apt for the new College. After acquisition of the site and with all legal formalities well taken care of, in no time construction work commenced and progressed rapidly.

The JESAM superiors, no less than the dreamer in Rome, could not contain their glee when in mid-September 1984 ten young African Jesuit scholastics arrived from different parts of Africa to begin their first theological studies at the new *Hekima College* theologate. To accompany these heroic pioneers were Frs. Henry de Decker (as Rector), Cecil McGarry (as Dean of studies), Michel Istas (as Registrar), Eddie Murphy (as Chief Librarian), and Rodrigo Mejía (as Student Dean). These together with a few others composed the pioneer formation team of *Hekima College*. During a visit to Kenya in August 1985, His Holiness John Paul II blessed the foundation stone of the College, which was later laid by His Eminence Carlo Maria Cardinal Martini in the company of Maurice Cardinal Otunga of blessed memory.

With the construction work still in progress, our glorious pioneers

slept, studied, prayed, and played amidst the din of cement mixers, rubble, gravel, and dust. The strong spirit of the pioneers ably echoed the Igbo maxim that life is not about waiting for the storms to pass, but learning to plough as it pours. At its inception, the College was affiliated with the then Catholic Higher Institute of Eastern Africa (the current Catholic University of Eastern Africa). Although it began as a School of Theology, *Hekima College* has now expanded its outreach and runs a new Institute known as the Institute of Peace Studies and International Relations [IPSIR]. The latter admitted its first set of students in 2004 and shared the main College campus with the School of Theology. In July 2009, however, the IPSIR moved to its permanent campus on Riara Road, not far from the main campus. The IPSIR offers a Masters' degree program in International Relations, Peace Studies and Diplomacy. The IPSIR and its School of Theology counterpart have students from several African countries. Presently, with the exception of the Mozambican region all provinces and regions of the Society of Jesus in Africa and Madagascar, as well as some other provinces from South Korea, Germany, India, and the United States, are represented in the Jesuit School of Theology. Whereas the IPSIR has mostly lay students, more than ninety five percent of the theology students are religious, namely: Jesuits, Pallottines, Assumptionists, Redemptorists, Guadalupe Missionaries, and Daughters of St Paul, among others.

Right from its origin, the key accent for the School of theology has been on sound pastoral, spiritual and intellectual formation. Accordingly, students are involved in various activities and apostolates beyond the regular academic program. Under the aegis of the pioneer Rector, Fr Henry de Decker, the founding students started in

Some pictures taken during Father General's visit to Hekima College on the occasion of the 25th anniversary of its foundation: Eucharistic celebration in the chapel; meeting with young Jesuits in formation. Previous page: a procession to the chapel.



1988 the Journal of *Hekima College* titled *Hekima Review* that "aims at providing a forum for debate and reflection on current challenges and on questions of social, cultural and religious significance" to the life of the society and church in Africa. This year the Review published its colorful 40th edition dedicated to the Silver Jubilee anniversary of the foundation of the College under the editorship of scholastic Michel

Kamanzi. Through its annual *Hekima Lenten Campaigns*, the students have often been able to assist some needy families in the Kibera slum, close to the main College campus, and have also continued to respond to many social justice issues around the Eastern African region, especially in Kenya, the Democratic Republic of Congo, as well as in Zimbabwe.

Although the child sitting astride her father's shoulder may see far, she cannot claim to know more than her father, says an African adage. Within these past twenty-five years of being, the College has developed a fine tradition of formation and learning that continues to attract many religious and lay students seeking the coveted Jesuit education. One of the exciting features of the College is its nifty ability to blend the universal and the particular. Only a week's stay at the College is apt to reveal to a keen observer the close cultural affinity between *Hekima College* and most Jesuit Colleges around the world. Yet this affinity is balanced by the intense Africanity evident in the ebullient social spaces on the campus, as well as on the Church murals, in the liturgical celebrations, stained glass panels and doors, even on the academic syllabus. The School of Theology remains faithful to the tested tradition of Catholic education as enshrined in *Sapientia Christiana* while the general academic program of the College follows the principles of Jesuit pedagogy contained in *Ratio Studiorum*. So, in the School of Theology, for example, as much stress is laid on exploring the thoughts of the Church Fathers like Basil of Caesarea, Augustine of Hippo, and Thomas Aquinas as in grappling with the ideas of later theologians like Karl Rahner, Joseph Ratzinger, and Walter Kasper. Besides, several students expend even more energy analyzing the intellectual richness of African scholars like Kwame Nkrumah,

Julius Nyerere, Léopold Senghor, Laurenti Magesa, Bénézet Bujo, and Desmond Tutu, owing to their huge impact on current African socio-political life and ethics. Indeed just as Charles Fowler once said that the best teachers of humanity are the lives of great men and women, many Hekima students graduate from the College feeling like they had been wrestling with mighty Goliaths.

The setting of *Hekima College* is within the jurisdiction of the Nairobi city council. The land area within and around this city council previously belonged to the Kikuyu clan. The elders of this clan used to exhort their youth thus: A man should not only be proud of the place in which he lives, he should also live in such a way that his place is proud of him. As if unconsciously influenced by this maxim, many staff and students of Hekima College have been the plume and pride of their alma mater, the Mother Church, and the wider society. We are proud of many of our former students and formators who have attained eminence in the Church and in the Society of Jesus. Bishop Joseph Atanga of Cameroon was among the pioneer students and he lived in the same *Huduma* community with Bishop Rodrigo Mejía of Soddo-Hosanna diocese in Ethiopia, who was then his formator. Bishop Thomas Msusa, SMM, of Zomba diocese in Malawi and Bishop Fidelis Rakotonarivo, SJ, of Ambositra diocese in Madagascar are also alumni of *Hekima College*. Another pioneer student, Fratern Masawe, served as the Provincial of Eastern African Province (AOR) and is currently the Moderator of JESAM. We can make a long list of other eminent personalities. Jesuits and non-jesuits, produced by the College. Several former students have also returned to join the teaching and formation team. We are also proud of many of our past students, staff, and visiting



In this page: classroom and two views of the buildings.

professors who continue to enlarge the global pot of wisdom through their excellent publications. One of our recent graduates, Uwem Akpan, has won a string of awards for his *hot selling* title "Say You're One of Them". These fine landmarks continue to boost the culture of excellence and diligence among our staff and students.

In mid December 2009 Father General Adolfo Nicolás was a special guest of honor at our College. His noble visit watered the vine born of Arrupe, blessed by the Pope, and planted by Martini as it set off on a fresh stride towards the golden age of creativity. Fr. Nicolás' visit also brought to a close the

yearlong festivities marking our Silver Jubilee anniversary. As we come to the end of this epic beginning, our eyes are now set on greater heights to attain. But strive as we would towards this *magis*, it helps to heed the wisdom of Abraham Lincoln that: "in the end it's not the years in your life that count. It's the life in your years." In truth it is this zest for life that distinguishes this College, especially the Jesuit community. This is the signature seen on most of our Jubilee activities and projects, beginning from the structural facelift of the Community and College property to the many social and cultural events by way of drama, cultural food evening and special anniversary musical production by the Community choir. It is also the selfsame signature that glows in our community liturgies, in our intense class and table debates, in our sports, and even in our several extra-curricular apostolates. As we reach for gold we hope this joy and vivacity continues to inspire our studies, projects, and the future of this College. We are grateful to Father Arrupe, his successors, and all the companions and provinces in the Society who have supported us in any way since our inception. In *kiswahili* we say *asanteni sana* (thank you all so much). *Idumu Hekima College! Adumu Pedro Arrupe!! Lidumu Shirika la Yesu!!!*

Enyeribe S. Oguh, S.J.

CONGO

To stimulate the search for God

For more than 50 years the "Centre de Spiritualité Manresa" has carried out its work, having as its aim "to maintain conditions of peace, silence and recollection which help prayer and taking decisions in calm".

This Spiritual Centre is some 25 kms from the centre of Kinshasa, capital of the Democratic Republic of the Congo. On the 29th of June 2008, it celebrated 50 years of welcome, of apostolic availability and brotherly companionship: retreats, sessions, meetings....

The Manresa Spiritual Centre opened its doors in 1958, two years before Independence. The aim of an Ignatian spiritual centre is, according to the expression dear to St Ignatius, to "help souls". At the beginning there was only one Jesuit, who didn't give retreats. He was the director, the administrator, the manager. He was helped by a team of ladies who looked after supplies and were not excluded from helping to animate retreats.

In building the house, thought was given more to helping lay people than religious which, in fact, prevails today. The first users were pupils from our schools, and groups of young people from other schools or parishes. Also members of Catholic Action movements, and Christian organisations. In the beginning Manresa only took men and boys. But soon it opened to family movements. It is for them that in 20 rooms out of 53 a second bed has been added to welcome

For more than 50 years the "Manresa Centre for Spirituality" is carrying on its activities in view of "preserving the conditions for peace, silence and meditation conducive to prayer and decision-making in a serene atmosphere".



couples. Naturally Jesuits came there to make their retreat, alone or in groups. At this time, female religious communities, far fewer than today, made retreats in their own communities, inviting a priest to animate them. At Manresa, groups followed each other, each bringing its own animator with it. However from the beginning of

the 60's Manresa opened up to all sorts of people, including sisters. With regret we have seen groups of lay retreatants, who used to have priority in the project, diminish in number. The main reason is probably economic. At the same time we have seen the number of religious retreatants increase. But Manresa sees few diocesan priests and we regret this. Among the retreatants, there is always, as among religious in the whole Church, a majority of women. But there are also Brothers, some diocesan priests, and sometimes lay people, men or women. Among the retreatants, some make their retreat as part of their preparation for perpetual vows. Some Ignatian Congregations make it fairly early on in training. But also it is not unusual that some jubilarians ask to make it as an offering for their jubilee.

The typical Ignatian retreat is for 30 days according to the Exercises. Manresa offers one each year in which 15 to 30 people take part, with several animators. But almost throughout the year there are 30 day retreats for individual people or small groups, according to the demand.

Many 8 day retreats are given at Manresa. Some are offered by Manresa, others are requested from outside. But beside these planned retreats, a much bigger number of 8 day retreats are given at Manresa: groups formed by the initiative of others, animated or not by Jesuits.



*In front of the Church of "Manresa Spiritual Centre".
Previous page: an overhead view of the Centre.*

Then there is, and this is perhaps a speciality of Manresa, a very large number of people seeking to make an individual retreat there, under the direction of one of the Manresa fathers or another Jesuit, at the most convenient time. Throughout the year there are individual retreatants at Manresa. Almost always there are several types of retreats going on at the same time, and experience shows they don't bother each other.

Each year Manresa welcomes a certain number of student groups for retreats organised by the spiritual director of their school, usually for three days. It also welcomes recollection days or retreats from movements such as Marriage Encounter. Each year it welcomes a certain number of training sessions for religious or lay people. Sometimes it takes in a Province or Congregation chapter, or even a general chapter. However care is taken to avoid the dates of such meetings coinciding with retreats, for a chapter is noisy and an Ignatian retreat silent. And the retreats are given priority. It has even occurred that a particular organisation has requested to hold a council meeting or session at Manresa. Circumstances have sometimes permitted this, but Manresa has always been very circumspect, so as not to

compromise the quality of its retreat work which is the very reason for its existence. Manresa aims to preserve the conditions of peace, silence and recollection which help prayer and the taking of decisions in calm. This is what almost all who come there are explicitly looking for.

Every month in principle Manresa organises a recollection day for religious and committed lay people. They cater for 150 people each month and sometimes more. Each year a theme is chosen. In 2007-2008 the theme was "The hymn to Charity" in 1st Corinthians, chapter 13. From 120 to 150 people took part each time. In 2009-2010 the theme is: the "Our Father".

Manresa also tries to offer, usually in an informal manner, small services, often priestly ones. The 8 o'clock Sunday Mass, much attended, was initially informal. At the beginning it only wanted to be a small act of mercy for sisters who were ill or had to prepare meals, while the other sisters went to the parish. But in a few years the numbers at this Mass have grown enormously. And lately Manresa has seen a new influx of lay people from the recently built houses in the neighbourhood.

All who know Manresa know that one can always and almost at any time find a confessor there.

Also a good number of people, of all ages, under vows or not, have found a spiritual guide at Manresa. And more than one religious superior, male or female, and sometimes a bishop, have entrusted to Manresa for a more or less lengthy period a member having problems with their religious family. The convergence of the preoccupations of the first week of the Exercises towards a general confession with the practice of the discernment of spirits for oneself and for others, constitute an environment favourable to these ministries.

So in the middle of 2008 Manresa celebrated its jubilee of 50 years. A jubilee is neither the glorious celebration of jubilarians nor complacency in memories of the good old times. It is neither biblical nor Christian to revel in one's own past, and still less to live from it. A jubilee is a purification with the aim of starting afresh from improved bases. The house of Manresa has put on a new skin, symbol of its desire for a future from new bases. As for the fathers of the Manresa team, they are vigorously called (the sound of the horn is strident) to renew their consecrated, apostolic and prophetic life. Abandon, if necessary, what no longer applies today; pay attention to the signs of the times; and, above all, a renewed apostolic availability, according to the gifts of the Spirit to each.

Jean-Marie Van Parys, S.J.
*Translation by Michael
Campbell-Johnston, S.J.*

MADAGASCAR

A service to students

The Catholic Chaplaincy of the University of Antananarivo in Madagascar celebrated in 2010 its fiftieth anniversary of servicing to students. Since 1960, the year of independence of the country, eminent Jesuits have responded with inestimable generosity and availability to the needs of all sorts of students in difficulty during their university formation. During these fifty years, 11 Jesuits have served as the directors of this University Catholic Chaplaincy. Indeed, the Chaplaincy has always been directed by the Jesuits because the Society of Jesus feels that it is necessary to prepare well the future leaders of the country for the functions and challenges which await them. The Chaplaincy began as the *Association Catholique Universitaire des Etudiants*

Throughout its 50 years of existence and activities, the Catholic Chaplaincy of the University of Antananarivo has been directed always by the Society of Jesus. It is a place of meeting, so to deepen the faith and administration of the sacraments.

de Madagascar (The Catholic University Association of Students of Madagascar.) From 1959 to 1973, the University of Antananarivo was the only university in the country. The new students then came to the capital for their university studies. They were lodged in different university sites in the city. Almost all the Catholic students, who represented 25% of the students, took advantage of the services offered by the Chaplaincy. Fr. Paul François de Torquat, the founder of the Chaplaincy, was inspired to make the students understand that "faith and reason, prayer and studies, the respect for diversity, contribute to the blossoming of the individual in the university world."

In the face of the dizzying increase in the number of students



*A liturgical celebration with
University students.*



Work and reflection group.

(27,000 in 1980) it became imperative to build university sites around the University. At the same time, it became necessary to find a strategic location, not far from the University, for the offices of the Chaplaincy. In 1996, 2710 students lodged in the different university sites. Today, these university sites are overcrowded.

The Chaplaincy assures the presence of the Catholic Church in the world of the university. The chaplain plays the role of animator and of priest, and needs to respond to the spiritual, cultural and intellectual needs of the students. The Chaplaincy organizes conferences-debates on the great themes which are current, such as interreligious dialogue, good governance, corruption, peace and development, reconciliation and tolerance, globalization and cultural values, etc. Thus the chaplaincy is a privileged place for meetings, exchanges and creativity.

Currently, the activities of the Chaplaincy take place in four different centers throughout the town of Antananarivo. Each center includes a committee of responsible students who assure the good functioning of their center. The chaplain visits these different centers in turn, and celebrates Mass or takes part in the conferences or debates. His regular presence has helped some of the students to see the need for spiritual accompaniment.

A central committee assures the overall coordination of the four

centers; it organizes the common activities and larger meetings of all the studies. This central committee gets together every last Saturday of the month for this coordination. The Chaplaincy now serves 2000 active students.

The beginning of each university year is a particularly important moment. The mass of opening of the pastoral year of the chaplaincy is always presided over by the Archbishop of Antananarivo. The governmental authorities, the professors and the administrative staff of the University also come to witness to their support of the Catholic University Chaplaincy.

Each center organizes a day of recollection and prayer around a theme that was chosen at the beginning of the academic year. Certain movements organize themselves to put together a complete Triduum during Lent. Each year about twenty young university students receive the sacraments of initiation into the Christian life. The chaplaincy takes advantage of the collaboration of the Sisters of Our Lady of the Cenacle and of Jesuit scholastics to respond to the numerous appeals of the students. Since 2004, at the end of their studies, several young graduates are ready each year to receive the sacrament of marriage. In 2009, there were a dozen. Besides this, these young university students do not miss the occasion to request the sacrament of reconciliation, especially during the peak moments

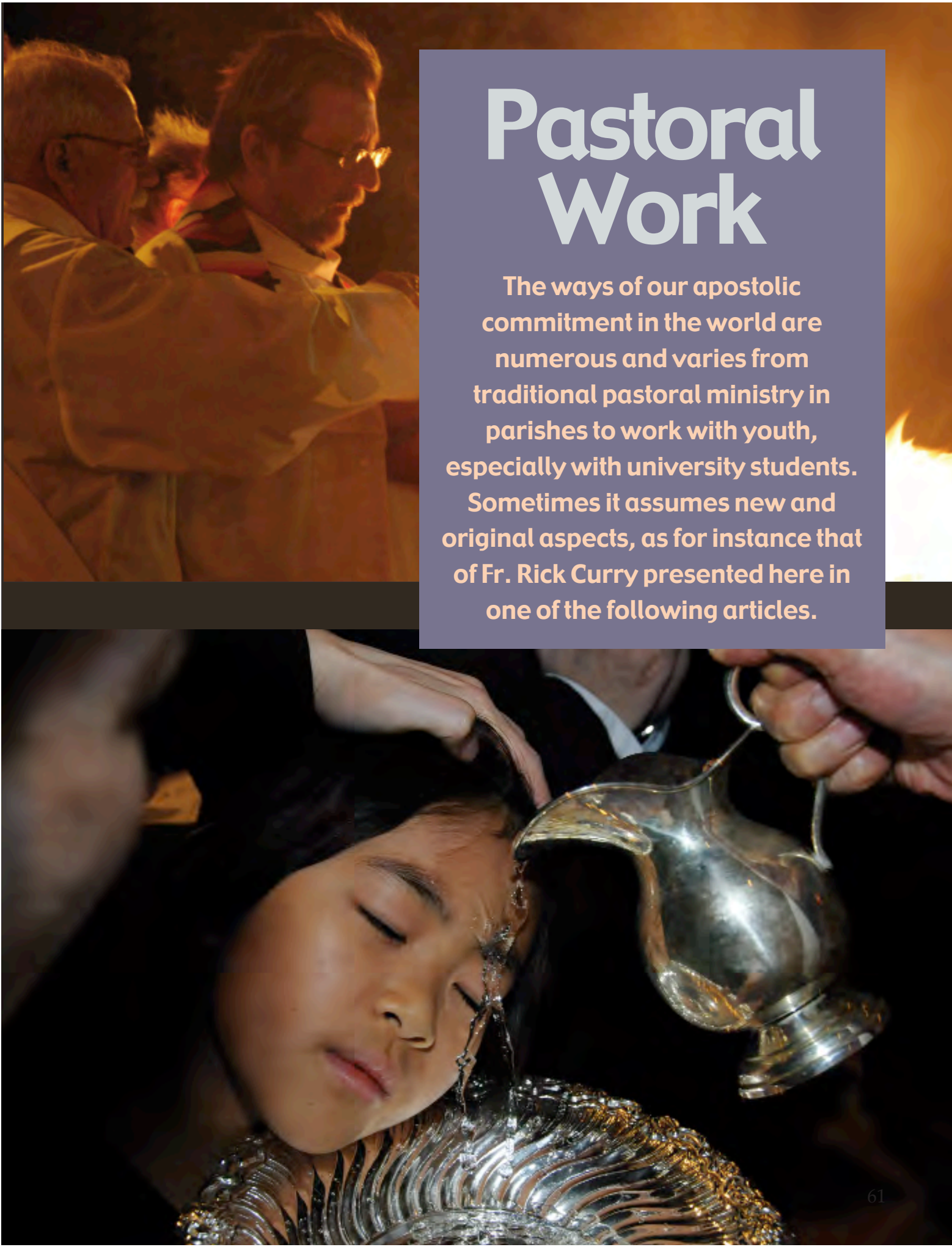
of pilgrimages, Advent and Lent. The annual pilgrimage is a singular and important moment in the life of the University Chaplaincy. It is prepared for seriously down to the least details by the students themselves. Their engagement is visible through the ambience of reflection and prayer which is palpable. Besides, throughout the academic year, two days are dedicated to sport competitions and cultural demonstrations. Each center has various sports teams and a folklore group. Often the cultural activities make use of costumes and make the young people aware of the Malagasy culture. The winning teams and the best folklore groups always receive a trophy at the end of the competition.

Since its creation the Chaplaincy has never had its own facilities. All the activities of the Chaplaincy take place within the academic buildings. For the Sunday Mass for example, the Chaplaincy rents a room and needs to renew the contract for each year.

Two construction projects are under way. The first is located 15 km from Antananarivo. This will be a meeting place of the Chaplaincy (with a chapel, a great hall and offices) at the Superior Polytechnic School of the University of Vontovorona where 900 students lodge at the university site. The second, alongside the central University assures a multiform presence of the Society of Jesus in the different cities where the majority of the students lodge.

After 50 years of the intellectual apostolate the Society of Jesus in Madagascar is convinced of the need to have its own place for the Chaplaincy. Thus, the University Chaplaincy will have a place of reference which will guarantee its visibility and its impact.

Célestin Razafindramavo, S.J.
Translation by Robert E. Hurd, S.J.



Pastoral Work

The ways of our apostolic commitment in the world are numerous and varies from traditional pastoral ministry in parishes to work with youth, especially with university students. Sometimes it assumes new and original aspects, as for instance that of Fr. Rick Curry presented here in one of the following articles.

CHURCH AT THE CROSSROADS

Situated next to Sophia University, the famous Jesuit university, the parish of Saint Ignatius is an important place for Catholics, who can find here spiritual support and the possibility to deepen their own faith, and for many non-Catholics interested in knowing more about Christianity.

Even good friends of the Society are surprised when you tell them that we have many parish churches and do pastoral work. Many seem to think that the Society was founded mainly to teach in schools and do intellectual work. In Japan the Society was asked to provide personnel and financial assistance to the newly established apostolic vicariate of Hiroshima in 1923. We are still attending to 17 churches in

the present diocese of Hiroshima. In addition, we have 3 churches in Japan entrusted permanently to the Society and are helping local bishops in several dioceses. St Ignatius wanted the Society to go anywhere to do any kind of work considered necessary and urgent for the Church. For this reason, from the very beginning the Society worked in so-called missionary countries, taking charge of any kind of work that was necessary and urgent in

order to inaugurate and promote the growth of the local church.

I would like to tell you about St Ignatius Church in Tokyo. This church came into being as a small parish of St Thérèse of Lisieux not far from its present location, but the church was destroyed during the Second World War. Since the Society was already running *Sophia University* in the same area, the Archbishop of Tokyo entrusted the parish to the Society. A bigger church dedicated to St Ignatius of Loyola was built at the present site. Very soon the parish began to grow in the number of Catholics as well as in the quality of its pastoral and missionary work. Thus it became a very important church in the Tokyo Archdiocese. This was made possible through the generous dedication of many fathers working in the University right behind the church. Another reason for its amazing

growth was its fortunate location in front of a major railway station in the heart of Tokyo, making it readily accessible from any place in the city and even from the surrounding regions. When the parish was entrusted permanently to the Society, there were 1,174 Catholics. This year we have 14,500 Catholics registered, and this number does not include the numerous foreign people who fill our pews.

Our large urban parish is by no means a typical Japanese parish. The Church in Japan emerged from several centuries of persecution little more than a hundred years ago. Even now the Tokyo Archdiocese, situated in a population of more than 20 million, counts only some 90,000 Catholics. This figure alone makes it easy to appreciate the fact that our main purpose is to proclaim and give witness to the gospel in a very secularized and materialistic

society of non-Christians. We make a great effort to welcome everybody that asks to for instruction in the faith. They are guided through the catechumenate to baptism and to full participation in our community.

The number of baptisms in Japan has been decreasing notably in recent years, but even so, thanks be to God, last year in our church some 350 adults and 115 children were baptized. This was possible because the parish staff receives generous help from many Jesuits working in the University and from Sisters of various congregations.

In Japan, as in other countries, parishes are basically territorial, but because of the small number of Catholics, people are allowed to register freely in a parish of their choice. This enables the parishes to maintain contact with every Catholic. Availing themselves of this freedom of enrollment, many



Previous page: a baptism. Here: Japanese celebration of "Children aged Seven-Five-Three".



Catholics move from other parishes to ours. Additionally, all those who receive baptism in our parish tend to remain here rather than move to a parish closer to home. The result is that our Catholics are spread around not only throughout the Tokyo Archdiocese but even throughout the two neighboring dioceses.

Pastorally speaking, this presents big problems. For instance, it is very difficult to provide proper care for the sick and the aged, or to arrange for the necessary religious education of the Catholic children. It would be preferable for all those baptized and educated here to enroll in their local parish and contribute to the growth of Christianity in their own environment. There are many reasons for this abnormal concentration in one parish. Surely one big reason is the easy access to our church from any place in and around Tokyo. Another reason is that our parish is very well staffed, thanks to the generous help of many Fathers, Brothers, Sisters, and lay people. We can offer various kinds

of service every day and at almost any time.

Surely all this is very attractive and useful, but when we stop to think of other parishes in Tokyo with only one priest and not advantaged in so many ways as ours, we can understand why Catholics tend to gather here and why those who are converted here tend not to register in their local parish. The same phenomenon occurs in other churches serviced by religious or missionary congregations, which occasionally gives rise to some degree of malaise with the diocesan clergy. We all need a keener awareness that we collaborate with the local bishop not in order to build up our own parish, but to establish the church in the diocese as a whole, indeed in the whole of Japan. We each have our own charisms and characteristics, but these are to be placed at the service of the Church as a whole.

Another field very important for the Church in Japan is the continuing formation of the faithful.

Over the years great effort has been poured into the long work of conscientization, and we now have active participation by the faithful in many services necessary in the community, like preparation for marriage or assisting with the liturgy as animators, readers, and extraordinary Eucharistic ministers. This past year we started a group of ministers to take Communion to the sick and the aged who are scattered around this huge city. Two other groups will be initiated very soon, one to take care of funerals and another to teach catechism.

Certainly, the formation of the faithful and their participation in various ministries are very important, but we should not forget that one big problem for the church in Japan and for our Society as well is the lack of priestly and religious vocations. With the decreasing number and advancing age of priests and religious, the impetus for evangelization will lose some of its power, baptisms will decrease, and the average age of the Catholic population will gradually rise. These factors will cause the Church and the Society in Japan to face a large crisis for lack of personnel in our parishes, schools, and other institutions. With a total population of 450,000 Catholics, and most of these advancing in age, we need continuing help from other churches, especially from those of Asia.

Beginning in 2009, we have been dedicating the first Friday of each month to praying for priestly and religious vocations, but in a parish as large as ours we also have to develop effective ways of reaching out directly to young people. We need more groups inspired by our spirituality, like the Christian Life Communities (CLC). We may be putting too much emphasis on baptism to the detriment of

St. Ignatius Church in the center of Tokyo, next to Jesuit University.



Celebration of First Communion. The parish of St. Ignatius in Tokyo is a model for Catholics of other areas.

continuing formation after baptism. Lack of continuing formation might also be the reason why our commitment to religious and ecumenical dialogue is still rather weak.

The pastoral care of foreigners offers us a great challenge to renew our missionary approach and to rejuvenate our community. The English-speaking group, which includes many people from Western countries and the Philippines, is the largest. There are Spanish, Indonesian, Brazilian, Vietnamese, and Polish groups as well. On Sundays, foreign Catholics make up about 40% of the total Mass attendance. In an inquiry about Mass attendance made last October, the count showed that we have people coming from 49 different countries. Fathers, Sisters, and lay leaders attend to them, even teaching them Japanese or helping them with problems they encounter regarding staying and working in Japan. These foreign groups are quite young, in contrast to the aging

Japanese community. We have many problems especially with the Catholic education of children born of a Japanese man, often non-Catholic, and a foreign Catholic wife. We are not doing enough to educate them in the faith and help them blend into Japanese society.

For the Philippine group, which is the largest of all, we would like to have somebody from the Philippines help us take care of them. This should be possible inside the framework of the Asia-Pacific Region, in which the various provinces of the Society are trying to help one another.

The social dimension is present in our missionary and pastoral work, but we still need to become more sensitive to social problems and to the directives of the Church and the Society. In our large and disparate parish it is difficult to rouse interest in local problems or to animate group activities. However, we have been able to get our parishioners to cooperate in preparing meals for the homeless

and in helping the homeless apply for whatever public assistance they are eligible to get.

St Ignatius Church is faced with many challenges, but it is a parish with many possibilities. It is a place where many different people come together and try to form a community. Our parish can be defined as a traditional residential parish, staffed and sustained by dedicated Jesuits, religious, and lay people. However, we still have very much to learn, especially in devising suitable ways of collaborating more generously and effectively with the other parishes of the archdiocese.

Domenico Vitali, S.J.

BELGIUM

A SIGN IN THE HEART OF THE EUROPEAN DISTRICT

The Chapel of the Resurrection, in Brussels, is a meeting place for all those who work in the offices of the European Community, Catholics, but also members of other Christian denominations. Its characteristics are: friendship, ecumenical broad-mindedness and collaboration.



A walk through the European district of Brussels reveals huge buildings. But between Parliament, the European Commission and Council, the sight falls on a little 18th century style chapel, attached to a great convent that has become the European Commission's library. It is the Chapel of the Resurrection, Chapel of Europe, a title given by the members of its administrative council. Its discreet appearance as well as its position is significant. It is a sign of God's presence in the midst of this construction, this plan for peace, this reconciliation between the 27 countries of the Union and beyond.

Pastoral responsibility for the chapel is entrusted to the Jesuit European mission. This is also responsible for the *Foyer Catholique Européen* for more than 40 years, for the Jesuit European Office (OCiPE), for the Jesuit Refugee Service – Europe, and for Catholic religious education in the European Schools. Those in charge of these five sectors meet every month to share with the Conference of European Provincials.

Opened at Christmas 2001, owing to the generosity of Christians, Jesuits among them, the chapel is run by a non-profit international association. From the start its aim was described as follows: "The Chapel of the Resurrection is open to all those who work, live or pass through this district characterized by the presence of European institutions. Born from a Catholic initiative, this hospitality is offered in an ecumenical spirit with the concern to avoid any divisive factor. It gives evidence of a possible unity between different peoples, and illustrates the creative reconciliation rooted in Christ's Resurrection. A place of communion, prayer and silence, then chapel also wants to be a place of exchange, of dialogue and of sharing for all those who are engaged in building Europe."

The chapel started by opening

every day for prayer and welcome, the initiative being in the hands of two young European employees. Each morning at 8.00 am the prayer is led in turn by a team from the institutions and lasts half-an-hour before breakfast. A psalm is generally read or sung in one of the languages of the Union. This time of prayer and intercession is not interrupted except during holiday periods. Even if there are sometimes only 2 to 5 attendants, the same solemn chant is preserved! "Where one or two are gathered in my name, I am in the midst of them". This saying of Jesus expressed well the message we wish to communicate. That of welcome and prayer with as much attention to a single person or small group as when the chapel is full for a concert or celebration.

The importance of each person, the importance of lived diversity, especially between 11.00 and 15.00

by the friendly welcoming team. A moment of calm, silence or listening to a visitor or small group, invasion of the space by groups from various countries, presentation of the Chapel..... which little by little becomes an indispensable place for those who have come to "visit" Europe in Brussels, especially since the arrival of new members of the Union from Eastern Europe.

In the entrance there is a book for noting and recommending prayer intentions and the door to the crypt, built in this way, to lead many people individually to a time of silence and renewal. Religious celebrations often reflect the ecumenical vocation of the Chapel.

Two Masses a week, a prayer organised by a Swedish Lutheran deaconess who invites numerous foreign communities in Brussels to officiate, silent adoration once a week, fill the midday break.

But at the heart of this working

district, prayer itself invites one to find God in the heart of existence, in art, culture, social or political reflection, according to the life which unfolds in the nearby institutions. Little by little ideas arose, requests were made, responsibilities were assumed and a pastoral team was set up. It is composed of those group leaders responsible for activities, such as conferences, expositions, musical offerings, etc. And the Chapel often gets requests: to hold a meeting, a celebration or even a welcome and information on Europe and ecumenism lived daily.

The most moving appeals are those concerning "memorials" for members of the Institutions who have recently died. When a European functionary dies, the funeral usually takes place in his or her country, and the colleagues who have worked side-by-side over many years are often unable to pay



Young civil servants working in the European institutions attending Sunday Mass. Previous page: the Chapel of the Resurrection, in the heart of Brussels.

their respects or express their grief. The chapel of the Resurrection becomes the appropriate place to meet, to evoke the memory of their disappeared colleague, and to celebrate the memory of the dead person and their family. With those close a celebration is prepared and takes place, respecting each and open to all. Friends speak and address the dead person with impressive simplicity. "In the Institutions an equal simplicity would not be possible, one hears said, here there is a space for freedom and respect.

But the place and vocation of the "Chapel for Europe" encourage a whole range of creative responses adapted to the life of the institutions, the issues of building Europe and world events connected with the chapel in a special way. The pastoral team is alert to offer occasions adapted to the situation: for example: times of special prayer for victims of floods, and inter-religious meeting for peace at the beginning of the war in Iraq, for countries where there have been assassinations, for disaster-stricken regions – such as Haiti, but also for celebrations marking important events such as the changing of the presidency of the European Union, etc. Each year during Lent a team of Jesuits and Sisters place themselves at the disposal of functionaries who want to initiate themselves in Ignatian prayer and discernment during a week.

In its regular activities, the place remains open to all; a small ecumenical group of children discovering Jesus, the request of mixed couples from different countries and confessions: group of young European adults forming a community of 60 to 80 young people and celebrating Mass in the chapel twice a month. Links are formed around a programme and spiritual training and meetings.

The European community of Jesuits ensures in turn a weekly celebration of Mass, sometimes the



Ecumenical service in the Chapel of the Resurrection. The Chapel is a meeting place for religious services for all Christians working for Europe in the Belgian capital.

sacrament of confession, and Masses or group services for the young. This also profits from the presence of a seminarian who helps in animation. The presence of Jesuits from different countries and of different languages, and with the direction by an Ignatian congregation, it is also a symbol of the richness and at the same time of the Ignatian charism which radiate from the Chapel and encourage also a spirit of discernment and friendship. Because this place is also the object of outside requests that do not all comply with the spirit of the chapel.

Ecumenism is practiced there in friendship and daily exchanges. But two initiatives have been essential in giving strength and correctness to this lived experience: A biblical study is regularly offered especially to the members of the welcoming team. And a small research group has worked for several years, agreeing to dialogue and welcoming differences between the confessions, to study the most important points, such as the Eucharist, the Church, etc.

A place of sharing, of celebrations, of European ecumenical experience, the chapel also offers possibilities of staying for a week for two or three people. Such stays have been tried by

religious from different congregations including protestant, and are now open to all those who want to live an experience both ecumenical and European... the people who have done this understand better that it is ecumenism in practice: in the same faith in the Resurrected One, it is concerned with building confidence and expressing it in prayer and welcome. This makes it possible to listen and speak with respect and as friends, a true dialogue begins. And this allows creativity in initiatives, evolution in mentalities, the deepening of the identity of each, and openness in the journey towards Unity.

The Chapel of the Resurrection is thus a sign of the presence of Christ, incarnated in our history, in our epoch, where He seems to wish to let himself be divined, like the seed in a field, like the presence of the Creator who hides behind the creatures, in a secularised world. It is also an indispensable sign of reconciliation and unity before the diversity of Christian confessions, religions and peoples. It is a "house for all" where a community is sought and symbolised: "a Chapel of Europe".

In synergy with the *Foyer Catholique Européen*, the community of Dominicans and the Christian communities in Brussels, the Chapel of the Resurrection opens its doors and wants to be a sign of life and hope.

Mark Rotsaert, S.J.
Dominique Sadoux, RSCJ
Translation by Michael Campbell-Johnston, S.J.

BELGIUM

A center for meetings, formation, and Christian celebrations, serving the international circles of Brussels.

The Catholic European Centre

The European Catholic Hostel has operated since October 31, 1963, as a non-profit international association recognized by the Belgian government. It was established by officials of the European institutions located in Brussels, following the initiative of Jesuit Fathers Pierre Van Stappen and Luigi Parisi and of Marguerite Wery, professor of Catholicism at the European school in Brussels.

The fact that the Centre is a lay association makes it unique among other initiatives taken among the European officials. It is entirely financed by the dues and the gifts of its members.

The aim of the Centre, according to article 2 of its Statutes, is "to be a sign of unity among Christians who are engaged in the process of unifying Europe." It embodies the innovative ambition to carry out in Brussels, the heart of the continent, a European Catholic ministry which seeks to be a "communion of differences," differences which should not be leveled down, but should rather be valued and thus become instruments for communication and mutual spiritual enrichment.

The European Catholic Centre addresses the needs of an important sector of the people working to build a united Europe and seeking to understand their task in the light of the Christian message.

Just by welcoming these persons to gather occasionally under the same roof, the Centre allows them to share together in simple, informal gatherings, which afford people a sense of comfort and cordiality that is difficult to find otherwise.





Two moments of the religious activities carried out by the Catholic Foyer in Bruxelles: a concelebration, on the previous page, and here the administration of the sacrament of Confirmation.

Since the officials and their families sometimes experience difficulties in fitting into the local Church for reasons of language, but also of habits and customs, the Centre seeks to assuage their sense of solitude by providing pastoral ministry in the spirit and the culture of the country of origin. At the same time, it attempts to open up people's minds to a context of spiritual dialogue on an international plane.

The accumulated history and experience of the nearly half-century of the Centre's existence demonstrate that this search for a "communion of differences" requires prudent approaches that are carefully thought out. There are no rules or strategies that are perpetually valid, and past experiences are often no more than vague landmarks.

The pastoral work of the Centre is also closely linked with the activities and the collaboration of Catholic religion teachers in the European schools.

The Centre carries out its work through a variety of activities: celebration of Sunday Eucharist; organization of conferences, retreats, and reflection groups on topics of interest; counseling of persons; spiritual accompaniment of families; preparation for the sacraments of Christian initiation and marriage; formation of catechists; and support for a scout troop. By means of such activities the Centre supplies the forces necessary to make the Gospel proclamation relevant in the midst of the European institutions and to stimulate, in the light of Christ's work, reflection and discernment about the great challenges facing a Europe that is in the process of becoming united.

Through these encounters people discover the Christian aspects inherent in the project of building a new Europe, and a contribution is made to the training of officials who in their everyday work seek to live according to the Gospel of Christ.

Some of these activities are carried out in close collaboration with our brothers and sisters of other denominations, and that is probably one of the most important aspects of the Centre. Since its beginning, the European Catholic Centre has worked in communion with people of other confessions, and in keeping with this spirit of ecumenical openness, the Centre has been among the promoters of the Chapel of the Resurrection in Brussels – right at the heart of the European institutions. This is a Catholic chapel open to ecumenism and seeking to be a tangible sign of the will to unity that exists among Christians.

In order to carry out all these initiatives, the European Catholic Centre has from the first appealed to the Society of Jesus. It has done not so only because Jesuits priests were among its founders, nor only because the apostolic work of an association involving citizens from many nations requires the help of a large religious order which can supply the trained personnel needed; it has done so primarily because, in line with the mission entrusted to the Jesuits by the Archbishop of Malines-Brussels, the Centre considers Ignatian spirituality to be ideally suited to the rich international milieu which the association seeks to address.

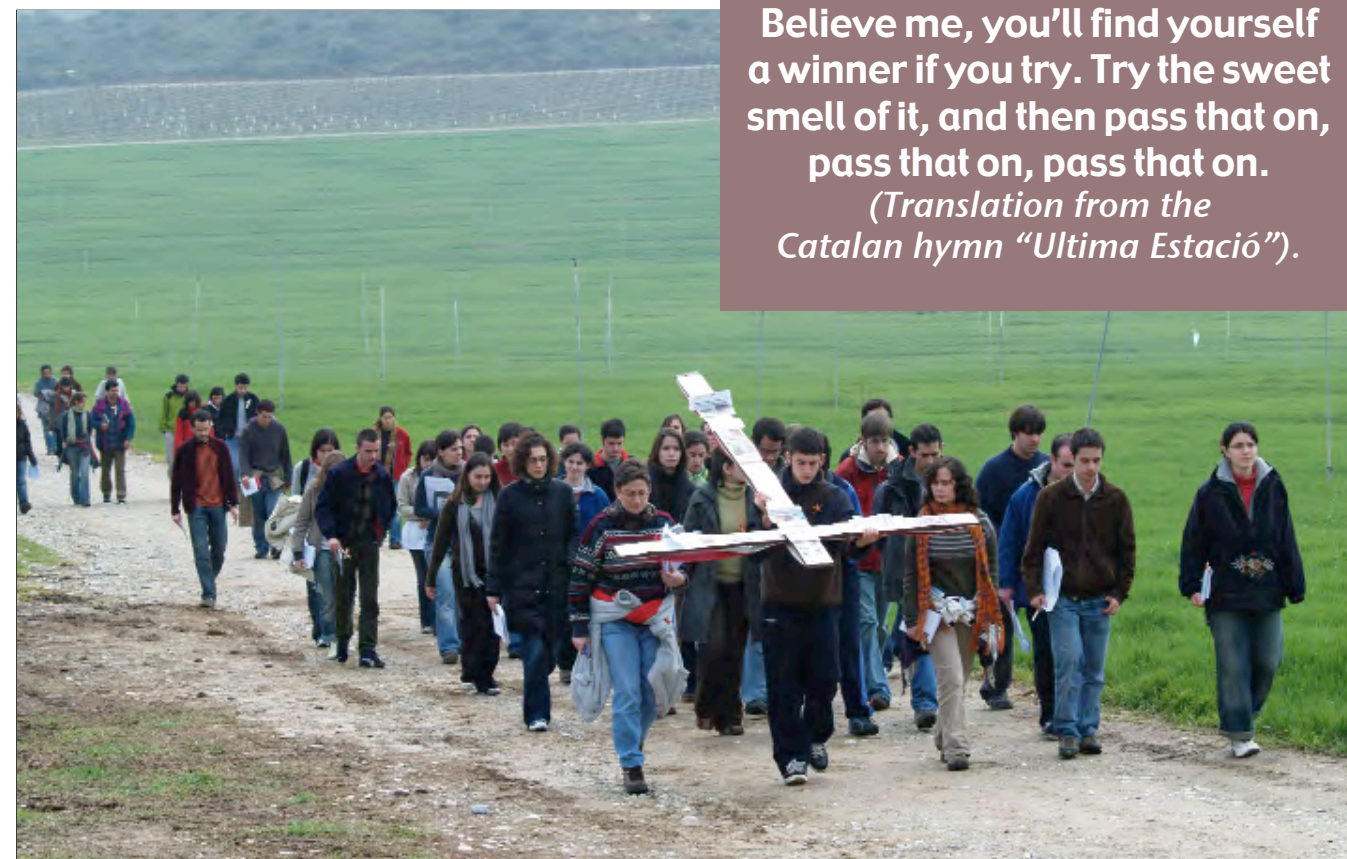
Roberto Pietrasanta
Translation by Joseph V. Owens, S.J.

SPAIN

Young people's Easter in Raimat

Raimat is a small village surrounded by vineyards and situated about fifteen kilometers from Lleida, the little capitol of Camara in the middle of Catalonia. The Ravento family built it for the workers on the enormous farm they owned. In the '50s they gave a part of the farm property to the Jesuits of the old province of Aragon, so they could build a novitiate and could supply its needs conveniently. A few years later the novitiate closed and the Jesuits decided to convert the house into a college, keeping only that part of the land needed for its new purpose. Forty years after its foundation, Claver College, with 1,400 students, is a first

Easter has always been a celebration. See it in your imagination and forget everything else. Stay alert and you will be given a message. A message of life that awaits your response. Respond yes and don't ask for a receipt. Don't just stand there, arms crossed. Believe me, you'll find yourself a winner if you try. Try the sweet smell of it, and then pass that on, pass that on, pass that on.
(Translation from the Catalan hymn "Ultima Estació").



Holy Week is lived with spiritual intensity by the young people participating in Raimat Easter. Here: the Via Crucis of Holy Friday.



The Easter of the young people is prepared with much attention and in advance. Here: the Eucharistic celebration and young people at work preparing posters.

Above: celebration of Easter Vigil with the lighting of the new fire; below: group photo of about 300 young people participating at Easter.

class educational institution in the Camarca. From its origins it still preserves one of the most beautiful cemeteries in the Society, as well as a church which is one of the best examples of religious architecture of the region, designed by the Catalan Jesuit architect Enric Comas de Mendoza.

So it was in this privileged place that the Jesuit scholastics of the province of Taragon decided seven years ago to unite their efforts around Young People's Easter, to offer a unique experience geared to the youth of the Ignatian colleges of the province. The first one of these new Young People's Easters took place in 2004, taking for its mantra a kind of Catalan "Yes, we can!" The phrase "Tu sí Que Vals" gave the initials which caught on and became a sort of trademark for all the subsequent Easters: TSKV. More recently they have also served to identify an online review with the same letters: www.tskv.cat. In time other religious colleges of Ignatian inspiration joined the project, along with religious men and women of other spiritual traditions but with the same interest in evangelizing young people. By now participants in the Easters number around 300 people between the ages of 15 and 25, along with some adults who are interested in an experience of prayerful silence.

How does one of the TSKV Easters function? First of all, it counts on a large team of religious and lay people very committed to this common effort. The mechanics are similar to a course at the outset with the selection of a theme: a phrase or a slogan which captures the meaning of the whole thing. This theme bases the logo, the music (different each Easter), the intended motivation (using theater, video, a televised format, etc.), the group activities, and even the decoration of the church for celebrating the Easter liturgies.

We have the good fortune to be able to count on a privileged liturgical space: the church designed by Comas is a space which wonderfully combines a

welcoming feel with great versatility. During the day we remove the majestic pews of the church and fill the space with carpets and benches reminiscent of Taizé, with a large square altar in the center. The ample sanctuary remains available to serve as the solemn space for liturgical service. Adjoining the church there is a large gymnasium where the motivational conferences are held, as well as the performances in which the liturgical significance of the day is explained. Participants sleep in classrooms in groups of 10 or 15 with adult supervision.

To help you see how a concrete theme is developed across the three days of the experience, we will offer the example of the Easter of 2006.

Life passes as if we were in the waiting hall of a train station. Lots of trains come and go, in all directions. In the middle of the waiting hall of life, we must choose a destination, buy a ticket, and then wait attentively on the platform for the train to arrive. We three hundred young people have met on the platform of Claver to await the Easter train, a train which left many years before from Jerusalem and is to arrive punctually once again. It's a train which has never stopped making its trip in all this time. Many people have climbed on in the course of history; some have gotten off. It's become a regular line. Our itinerary stops at three principle stations.

The *First Station* is *Holy Thursday*. At this station God has come off his pedestal and begun washing the feet of the disciples. When we think of God we always look toward heaven (perhaps that's why it's so hard to see him), but now it turns out that in order to see the love of God we have to look here below. How hard it is to look below when we're accustomed to look above!

The *Second Station* is *Good Friday*. At this station the train enters a dark tunnel where we see projected the tracks the entire slaughterhouse of death left by the other

train – the train of history which roars on without ever braking, fueled only by the desire to have and to dominate. The passion of Jesus gathers together all the suffering of history and leaves them buried in the very heart of God.

The *Last Station* is *Holy Saturday*... and Sunday. At the end of the tunnel, though, a light, beginning timidly and then turning brilliant. A fire lit in the night: Jesus lives. God has raised him up. At the last station an unknown figure meets us and leaves the following message:

*Easter has always been a celebration
See it in your imagination – forget everything else
Stay alert and you will be given a message
A message of life that awaits your response
Respond Yes and don't ask for a receipt
Don't just stand there, arms crossed
Believe me – you'll find yourself a winner if you try
Try the sweet smell of it, and then pass that on, pass that on, pass that on.*

Enric Puiggròs i Llavines, S.J. and Marc Vilarasau Alsina, S.J.
Translation by John J. O'Callaghan, S.J.



INDIA

Shahbad: integrated apostolic involvement

It was Fr. Varkey Perekkat, SJ, then Region Superior of Delhi Jesuit Region who accepted an unexpected gift of a huge campus of twenty five acres of land, and all what were in it in Shahbad – Daulatpur, North Delhi, India in 1990. An unorganized, undeveloped, and isolated rural area infested with reptiles and other inferior animals, Shahbad-Daulatpur was indeed a 'god-forsaken' place for any one to come in those days. But, the vigour of the newly born Delhi Jesuit

Region was that its members, however small in number, be present especially in those places which are tough even in ordinary times and where there is the greater need of our Service. It is the aspiration of the Jesuits to be 'light' in the darker areas of the people, to be 'leaven' in the torpid state of life and to be 'fire that enkindles other fires'.

In other words, in front of the Jesuits as committed and faithful members of the Society and of the Catholic Church the challenge was,

Just a few years ago, the Delhi Province started working in Shahbad. Since then, it has developed an integrated apostolic approach in a number of areas: parish work, formal and non-formal education, the defence of women's rights, promotion of vocational training of young people.

and is more so now when the Region has grown into a Province, to be related, relevant and revitalizing in our Mission. Every Jesuit in some measure carries in himself the genuine spirit of a caring pastor, consciousness of social thrust, and thirst for imparting the power of knowledge in all his involvements. He then embraces apostolic involvements accordingly. The end result is that the same campus or institution become a cradle for multiple apostolic involvements guided by an integrated approach. In the following article the same concern in the spirit of the *Magis* runs through. Educational, Social, and Parish-pastoral involvements bring in much more relevance to our existence in this part of the country.

It has been a little over 20 years that the Jesuits took over the management of the present day *St. Xavier's School* at Shahbad in north Delhi. In a short span of time, we have taken the leaps that have helped us make our mark and establish the school as an 'A' class institution in the area, even as

acknowledged by the *Times News Network* in Delhi. Right from the outset, it was clear for the pioneers of this place that the Jesuit Education in Shahbad will be oriented to Nurturing Competencies and Building Relationships.

It has been rightly said, that "a life without values is as a body without a head", and here at *St. Xavier's* we are continually involved in the grueling process of instilling in our children values and morals that would make them stand apart dignified, with their head on their shoulders in the competitive and demanding world of today. The focus of the school has not just been instilling knowledge and literacy but to work towards the all round



In these pages some pictures of the apostolic activity in Shahbad: young people at school, learning a job in order to be independent in life. Previous page: children singing during a feast in their honour.





The joy of studying at Loyola Vocational Institute to prepare oneself for the future.

development of competencies and personality of the pupils making the educational process holistic and fulfilling both for the teacher and the taught- or rather, the inspiring and the inspired.

The present day *St. Xavier's School* is traced back to the humble beginning of *St. Michael's School* by the late Evelyn Mendonca in Shakti Nagar, Delhi in 1966. In 1972 the same school was shifted to the present campus. Mr. Mendonca, without counting the cost, donated the entire school (then having a strength of almost seven hundred students), the beautiful and vast campus of around twenty five acres of land (of which about seven acres have been taken away by the government) to the Delhi Jesuit Province in 1990. The whole institution and its environment went through a steady but definite metamorphosis at the hands of the Jesuits over the years. The school was rechristened *St. Xavier's Sr. Sec. School*, got affiliated to the *Central Board of Secondary Education (CBSE)*, more students admitted, and new qualified and competent members were recruited to the staff, and many more such changes. Fr. John Ravi, SJ, the present principal, has pumped in immense dynamism, clarity to the

Vision and pragmatic approach to the Mission. It is thanks to him that *St. Xavier's Sr. Sec. School*, occupies a significant space in the educational map in Delhi and in India. A lot more new facilities have been introduced for effectiveness. The school caters to students (currently about 2300) mainly from the surrounding areas and focuses on admissions of the marginally poor and the underprivileged. Special teaching programs for children coming from very poor families are conducted in the afternoon school by a very dedicated and trained staff. The focus has been on learning in the mother tongue. Yet to make our children well aware of the present demands and globally competent, we have set up an English Lab that focuses on Global Accent and Pronunciation and Public Speaking skills particularly for children with English as a secondary language.

In the area of Sports and games too, the school has left no stone unturned. We have made our presence felt at all state, zonal and national levels. India, where it is still a sort of a tradition to keep the girls at home, more so in the area where we serve, our girls have stood out and come forward as true winners. Our girl-teams – be it basketball,

volleyball or the discipline of Yoga, have emerged undisputed winners.

In fidelity to our tradition, Christian children are given preferential admissions and regular faith formation seminars are conducted to teach them young, the principles of Jesus. Among the non-Christian students and staff as well, the Christian principles are taught and a code of conduct expected to be in line with the same. A special series of awards- The All Round Excellence Awards have been instituted in keeping with our ideal that a pupil needs to prove himself/herself exemplary in all walks of student life, i.e. – Academics, Sports, Leadership qualities and Behavior and Conduct- thereby seeking to imbibe in the students the true Xaverian ideals. In an age where children and adults alike live in certain fears- whatever that may be- at *Xavier's* try to create a fearless atmosphere of love and acceptance building a close familial nexus between all levels of school functioning. We firmly believe and function thus, that a student needs to be accompanied both by the parents and the school which is the only guarantee to complete personality development and contentment.

Every year at Christmas time the staff of the entire institution, along with their spouses, share in fellowship dinner and festivities specially organized for them. Indeed, the entire school shares a close familial bond with all irrespective of caste, creed or colour. All at *Xavier's* believe that the competencies enhanced, and the relationships cherished everyday also will add to the legacy for tomorrow.

The same thrust of competency and relationships are taken to a more vulnerable group in the society, namely those who cannot make their future through a formal education. To empower them to sustain their self- respect, self reliance and self-employment, the *Loyola Vocational Institute (LVI)* was established in 1995. "Make the youth not mere job seekers but job generators," was the

desire of Fr. George Peter SJ, the founding father of LVI. It was felt that vocational training is the need of the hour for the youth who cannot or may not pursue formal school/ college studies but remain a part of the unskilled labour force. The Vocational trainings open up a variety of job opportunities and social mobility for these youth. Further, it helps them to be socially productive persons on the one hand and prevents them from entering into anti social activities, on the other. Fr Jose Kuriakose, SJ, who took over the charge from Fr. George Peter, SJ, consolidated and expanded the activities of the institute by starting newer vocational courses and out reach programs.

LVI is an accredited vocational and academic centre of *National Institute of Open Schooling (NIOS)*, Noida, Uttar Pradesh. Every year over 800 youth, mainly young women from the slums and resettlement colonies nearby, come into this institution. It is often noticed that the popular education system makes itself inaccessible to the vulnerable sections of the society. The socially and economically backward find it extremely difficult to get standard education. To help such students this institution imparts skill training in various trades- computer applications, computer hardware, diploma in secretarial practice, short hand, typing, fashion designing, spoken English classes, embroidery, tailoring and dress making, home science, air conditioning and refrigeration, electronics, mobile repair, electrical appliance repair, maintenance and transformer rewinding, beauty culture and library science. Apart from these vocational courses the students - around 500 of them every year- are guided to complete secondary or senior secondary education at their own pace through this institution. We provide contact classes to them on week ends and holidays.

Once they graduate from this institution they take up available



The girls of St. Xavier's School performing a popular Indian dance in front of their parents.

jobs. We help them in placements. With the help of *Skills for Progress (SKIP)*, Bangalore, South India, various advance courses and animation programs are conducted. Here the students are given chances to interact with financial institutions, placement agencies and industries. Students at LVI study without financial anxiety, for, fee concessions and scholarships are given to a large number of deserving students. Many well wishers co-finance the programs to make it affordable. Some of those who come out successfully start their own innovative enterprises and even employ others. They become confident and competent job generators, rather than job seekers. A true reward of empowerment!

LVI, through its out reach programs has established better contacts with the neighbourhood. Two sub-centres are functioning in the villages of Bawana and Mungeshpur within a distance of 10-15 kilometers from the main centre. Through the out reach programs it trains over 120 students in skill trainings and 800 students in remedial coaching programs. It takes special interest in the empowerment of women and so it has been assisting them to form *Self Help Groups (SHGs)*. Twenty five such groups have been already formed in

different villages. Along with this social concern LVI reaches out to put up concrete and permanent houses for those living in temporary shelters. At present the LVI and its programmes are under the guidance of Fr. Arockia Swamy, SJ, a development anthropologist and a veteran in Social Action in Delhi Jesuit Province. Employing his expertise Fr. Arock continues to take forward the Vision and Mission of LVI in a steady but decisive manner.

LVI has been at the service of the poor for the last fifteen years and is doing a commendable service to the society. In the spirit of *Magis*, it seeks greater empowerment in all what it does so that the beneficiaries could put their head up as socially and economically empowered citizens of the nation. Jesuits' involvement does not stop here. They believe in a faith that does justice. The first and foremost justice is to its own community, namely to the Catholic community. Jesuits are irresistibly led to pastoral care of the Christian brethren. The 34th General Congregation of the Society of Jesus gave a tremendous boost to Jesuits working in pastoral ministry by recognizing, appreciating, and setting up new guidelines for the already existing Jesuit parish-pastoral ministry.

Prompted by such inspirations



Above: the day of first Communion. Previous page: children participating in morning assembly before entering class.

from the General Congregation, the Jesuits in Delhi Province decided to move into parish-pastoral ministry in Rohini, Shahbad (formerly Shahbad-Daultpur). His Grace Vincent M. Concessao, the Archbishop of Delhi, established St.Xavier's parish, Shahbad-Daultpur, in the Archdiocese of Delhi on February 05, 2002 and entrusted the same to the Jesuits of Delhi Province. Much prior to this, those Jesuits who were already here from 1995 were catering to the pastoral and spiritual needs of the people living in and around this place. Gradually they established a Mass centre, which in course of time grew into a full fledged parish. On June 29, 2008, the present Parish Priest Fr.K.P.George, SJ, took charge with the desire of giving new vitality and depth to the pastoral life. Equipped with a Licentiate in the Sacred Scripture from the Pontifical

Biblical Institute, Rome, and his keen interest in the pastoral care, he provides dynamic leadership with Discernment and Vision in the Parish-Pastoral Mission. In realizing the vision of the parish the general efforts have been threefold: Firstly, it is to make our parish more participatory, establishing and fostering Small Christian Communities (SCC) which act as a leaven to form Basic Human Community. Secondly, it is our endeavour to promote integrated socio-pastoral-educational care for people, without any discrimination. Thirdly, constant conscious efforts are made to form and foster good lay leadership to be fire that enkindles other fires.

Today this parish consists of more than five hundred members. The parish is a miniature of India, for, it consists of faithful from south, north, east and west Indian regions. It is a

well blended parish-family where all join together to pray, to celebrate its joys, strengths, struggles and hopes. They gather to break the Word, to celebrate the Eucharist and the other Sacraments. There are few challenges and opportunities facing us as a parish community. Although St.Xavier's is a canonically erected full fledged parish for almost a decade, it still does not have its own a permanent church building. The Sunday and feast day worships are conducted in the school multipurpose hall. It goes without saying that a church building adds to the distinct identity of the faithful and their regular and rhythmic worship. The earnest desire and efforts of the parishioners and all concerned are towards achieving this goal.

The parish community needs to look outside of itself and to give visible expression of faith it cherishes

in concrete terms of justice. It by and large is satisfied with the devotional services and liturgical gatherings. Though in various groups the parish raises the concerns of the poor, the sick and suffering, the oppressed, the exploited, and the 'rejected' in the society, it has a long way to go 'to be truly evangelized and evangelizing community committed to justice and reconciliation'. The Vincent de Paul Society and the *Mahila Sangh* do reach out to the sick and suffering and the needy deprived of even the basic human needs. The members spent time, material goods, and service at the leprosy home run by the Missionaries of Charity at Seemapuri, Delhi, India, where as those of the Mahila Sangh organized visits of compassion and prayer to the terminally ill and those in palliative care such as in Avedana at *Safdarjung Hospital*, Delhi. They also contribute to the material needs in

these places.

In an era when the world is becoming a "global village" at various counts, catholic parishes need to be more into networking with other parishes and agencies to build a better society and world. Our relevance and effectiveness will be seen from the net-working we enter with agencies, forces, movements and people of good will who are at the service of the Kingdom. It is a challenge for our parish to move into such direction. Opportunities are many.

While entering into multiple apostolic involvements by Jesuits at *St. Xavier's*, Shahbad, what is manifestly significant is that there is an integrated approach and coordinated guidance flowing beneath all, making our existence relevant, relational and revitalizing. The educational institution endeavours in nurturing

competencies and building relationships on the one hand, the vocational institution seeks Magis (greater/ more) in empowering the vulnerable sections of the society and makes them capable of contributing to the society, on the other. It is the faith that does justice acts as catalyst for the Jesuits here to reach out to others through educational and social actions. It is the same faith that prompts the Jesuits to turn to their primary community, namely the catholic community and to be pastorally at their service, leading them to be light for others. A Participative Church for the Service of Faith and Justice wants its members to be a dynamic agent of the Basic Human community living in peace and harmony.

K. P. George, S.J.

UNITED STATES

A life to give hope

Richard J. Curry, SJ, has been teaching acting and playwriting to handicapped students for so many years he doesn't expect surprises. But every once in a while, an unexpected benefit of the New York-based *National Theatre Workshop for the Handicapped* still catches him off guard.

He remembers a class where a blind woman in her 20s, a woman with a doctorate in computer science, had befriended a student who used a wheelchair. While the blind student didn't concern herself with her appearance, her friend wore the latest fashions and always looked stylish. Then a Jesuit brother, he was cheered to see two such different people get to know each other. But when the blind student appeared one day after a shopping trip with her friend wearing new clothes, make up and a new hairstyle, he had to look twice before he recognized her. He saw small changes but for this student, it revealed bigger changes. Her life changed. A year later, she was dating. Two years later, she was married.

"I am constantly being delighted," he said.

The *National Theatre Workshop for the Handicapped* (NTWH) grew out of his own disappointment at being turned away from an audition because he had been born without a forearm. Fr. Curry had never considered himself handicapped. So

Father Richard J. Curry was a Jesuit brother recently ordained priest. Born with a handicapped arm, he dedicated himself to handicapped persons, especially to mutilated war veterans all over the world. His mission, he says, is explaining to mutilated war veterans that life and joy exist even for handicapped persons.



he was hurt and angry when a receptionist saw he was missing an arm and refused to let him audition for a TV commercial audition. He still remembers the date, Dec. 7, 1977. He went home and started laying the groundwork for the *Workshop*. This wasn't just about acting; it was about strength, confidence, connecting with other people in a new way.

More recently, the Jesuit brother realized his program could be adapted to help disabled veterans return to civilian life – not only through an acting program begun in 2006 but also through a new academy now in the planning stage. Thirty-three years later, the program continues to offer classes in acting, playwriting and dramatic monologue. Some students come for a semester or two; others appear over and over again. Some students become teachers. Five have gone on to work professionally as actors (one appeared in an episode of the television series *CSI*) and one writes scripts in Los Angeles. A cabaret of disabled and able-bodied performers takes their show on the road throughout the year.

Getting started wasn't easy. "It took a long while to assemble a group of students," he says. He tried to recruit from organizations that assist the handicapped, but attracted no interest. Finally, someone suggested he meet with members of wheelchair sports teams. Twenty people signed up to take his first

class. "Once that happened it had its own momentum," he said.

He knew there would be other challenges. How, after all, do you prepare a lesson for a group with different degrees of disability? Needs vary greatly whether a student is blind or uses a wheelchair. So he arranged for scripts to have both large print and Braille. When the usual relaxation exercises so vital to an actor weren't possible, he discovered singing exercises helped with timing and acting skills. "What I wasn't ready for was how much talent there was in that room," he said.

Not everybody wanted to be a Broadway star. Some came looking for friendship or marriage. Some wanted a diversion. But Fr. Curry realized they all came with a strong sense of purpose, a sense of focus that handicapped persons develop to live independently in the modern world, despite the hurdles and stares. "I'm giving people a reason to get on stage," he said. Classes help them get comfortable having people look at them. "They've never had people look at them and approve of them." Once on stage, his students insisted on a public performance. "I wasn't ready for them to have performances," he said. But they were. So performances became a regular part of each semester.

Then an invitation to a reception for recent leg amputees pushed the Jesuit brother in a new direction. He met many veterans who would be running in a 5K race the next day. "They were so anxious to tell their stories," he said. One man suffering from post-traumatic stress disorder had a panic attack. "He trusted my collar and my one arm and he confided in me," Fr. Curry said.

Perhaps, he thought, he should be working with the military. After talking with veterans groups, nurses and doctors at *Walter Reed Army Medical Center* and Veterans Administration staff, *Wounded Warriors* was created. The free 10-

day program held each summer in Maine since July 2006 brings together veterans with combat scars both physical and psychological to learn how to write and give a dramatic monologue in an atmosphere of support and commitment. The effect on the *Wounded Warriors* has been profound, as well. "They would limp on stage to give their dramatic monologues and they would fly off stage," he said. "It validated them."

These retreat-like breaks help veterans make the transition back to civilian life. As part of the program, veterans have an opportunity to talk about what they'll need when they go home – whether it's counseling, college courses or even a second *Wounded Warrior* workshop. "They need transitional programs because they're not going to be able to just pick up their lives and go back," Fr. Curry said.

Soon after starting *Wounded Warriors*, a friend asked Fr. Curry, then still a Jesuit brother, to talk to a Marine who had lost both legs and an arm in Afghanistan. For a half

hour, the young man spit out his anger at God, the president, even his own father. Then the conversation got personal and the man, thinking he was in confession, asked for absolution – something only a priest could give. "It was like a knife in my heart," he recalled. The brother told him he couldn't absolve him because he wasn't ordained. "He asked, Why aren't you ordained? I said, I've never been called," then Brother Curry said.

He hadn't thought about priesthood. He'd been happy as a brother. He'd entered the Society in 1962 as a brother and accomplished so much. He was educated, he'd taught high school and college students and now actors and veterans. Besides, he was 60 years old. How could he stop to prepare for ordination? But how could he not become a priest if he was indeed called. Veterans needing a priest convinced him. "They kept coming," he said. "They needed sacramental ministry that I couldn't give them." Ministry to veterans had changed his life, he said. "It's the reason I





Here and previous page: some scenes of the theater for handicapped, especially disabled veterans, which Fr. Curry called the "National Theatre Workshop for Handicapped" (NTWH).

added. He had created his own pulpit as a brother but as a priest, "they just come to you." Fr. Curry now teaches classes at *Georgetown University* while he plans to move the NTWH to Washington. He's moved here to start another venture, the *Jesuit Academy for Veterans at Georgetown*. The *Wounded Warriors* workshop, which has been the catalyst for this new program, will continue in Maine.

The academy will offer acting classes and much more. Relying on *cura personalis* – the Jesuit value of caring for the whole person – Fr. Curry envisions a full range of services to help veterans returning from wars in Afghanistan and Iraq with everything from education to health and finance. Participants will come from nearby military medical centers. Fr. Curry also plans on recruiting students from Georgetown to partner with the veterans – who are, for the most part, about the same age as the college students. "It's important students at Georgetown realize human beings their age are paying the price for these wars," he observed. "I want this war to be personal to the students at Georgetown."

Just as a new friendship in acting class changed a life in New York, just as performing a dramatic dialogue helped a veteran return to civilian life, Fr. Curry expects the academy at Georgetown will give its students something more. Just as with the *National Theatre Workshop for the Handicapped and Wounded Warriors*, Fr. Curry expects healing and growth.

Mary K. Tilghman

became a priest." After finishing his studies, he applied for an indult that would give him permission to celebrate Mass publicly. In September 2009, Archbishop Timothy P. Broglio, archbishop for military services, presided at his

ordination at Holy Trinity Church, in Washington, D.C.

"I am shocked," he said about his first months as a priest. "I cannot tell you how wondrous I find priesthood." "I didn't think I lacked anything as a brother," he quickly



Popular missions

Popular missions, as well as the commitment to labourers, are two characteristics of the apostolic work of yesterday's Society, that in many cases is continuing today, even if in new forms, always directed to those who have less possibilities of approach to faith and culture.



Jesuits at the end of the world

A little while ago we celebrated the 400th anniversary of the “Circulating Mission” in the archipelago of Chiloé, in Chile. It’s a very special kind of evangelization which, in the course of history, has had very good results.

By order of Philip the 2nd of Spain dated September 12, 1590, seven Jesuits found themselves destined for Chile. The text says: “I order you to allow Juan Ramón of the Society of Jesus to go to the Province of Chile, and that he take with him seven religious of the Society who can insure the conversion and doctrinal instruction of the Indians.” In accordance with this, on April 11, 1593, the first Jesuits to work as missionaries in Chile arrived at Santiago from Peru. Soon they founded a residence, a College and a hostel in Santiago; then they launched the missions in the archipelago of Chiloé and in Arauco.

Besides the difficulties encountered in the territory of Arauco and in the zone of Nahuelhuapi, they achieved amazing missionary success among the inhabitants of the enormous region of the archipelago of Chiloé: a work carried on at its zenith by some eighty priests. These sons of Ignatius Loyola held very present in

their hearts what Jesus had said: “I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose” (Lk 4.43). The missionary system of those Jesuits who proclaimed the Gospel to the natives scattered among the distant islands in Chiloé was unique. Let’s go back to the far-away year of 1609.

Four hundred years ago the southern aborigines – alacalufes, chonos, yaganes, huilliches – spoke different languages and lived in huts of wood and straw all around the islands of Chiloé in the southern part of Chile (42 degrees 30 minutes south latitude). In December of 1608 Fathers Melchor Venegas and Juan Ferrufino arrived and began their work of evangelizing and teaching. In that setting, to fulfill their evangelical obligation – to propagate the faith – they made voyages of various lengths in fragile water craft

They moved among the dispersed islands according to a pre-set plan. Their job was to evangelize people in the same way that Jesus had, and after him St. Paul, St. Francis Xavier and others. In 1609, a few months after their arrival in Castro, the Jesuits set out on a journey of “traveling or circulating mission” to reach some islands of the archipelago; afterwards they did the same thing in more southern archipelagos like Guaytecas and Choso (44 degrees south latitude), already visited years before by the first missionaries. There, first in the open air and later in rustic chapels, the missionaries brought to God people who spoke different languages but were equally strong-minded and physically vigorous as a result of having to brave a cold and rainy climate, which also made them avid sailors.

The experience of other Jesuit missionaries elsewhere was a big help to these priests who had come to a region with characteristics as diverse as they were extensive. The belief of St. Paul was a great motivator for them: “God our savior



desires everyone to be saved and to come to the knowledge of the truth” (1 Tim. 2-4). St. Augustine completed Paul’s teaching when he said: “If you want to love Christ, go out in love to the whole world, because the members of Christ are to be found in the whole world.”

Just how the annual mission trips were carried out we can gather from the notes of Fr. José García: “On September 17, when spring begins,

the missionary fathers leave the College carrying with them altar furnishings necessary for administering the sacraments, even though every region has its church or chapel. The poverty is such that people don’t have altars or statues of saints, and so the missionaries take with them in a triangular box with a suitable lining a statue of Christ some five or six hands in height, flanked by statues of the Sorrowful

Below: a procession with the statue of “Nazareno” in Caguach; above: wooden crucifix in the Church of Santa Maria de Colo. Previous page: the itinerary of the “Circulating Mission” from 1758 to 1759.





Wooden crucifix in the Church of Dalcahue. Popular devotion is very developed in this region, as in the whole of Latin America.

Mother and St. John - the box serving, when set up vertically, as a fairly decorous high altar..."

"When missionaries arrive at the beach," Fr. Garcia continues, "all the people of the village are there already, waiting in procession order with their Cross out front. They take the statues and bring them to the church, singing the Our Father, the Hail Mary, etc. In carrying the statues it is customary in all processions that children carry the Sacred Heart of Jesus, single men St. John, married men St. Isidore, single women Our Lady of Sorrows, married women St. Notbhurga, and the chiefs Christ himself. On arriving at the church, the missionaries set up the altar and the headman, who is a person of sound judgment, has the obligation of taking care of the church - lighting candles, keeping dogs out, and insuring quiet." The priests usually remain three or four days in each place, but sometimes up to a week or more, ministering to the people. The apostolic work consists in teaching Christian doctrine to children and adults, but they also

administer the Sacraments and explain the Gospel. They instruct "fiscals" (called "catechists" today, *editor's note*) so that they can administer baptism in the absence of a priest, and they also show special concern to settle quarrels and straighten out difficulties which arise among the natives.

The doctrinal teaching of the mission was repeated every year. It was a pedagogical system that produced good results because repetition is a way of deepening what was called doctrine: a compendium of everything in the Gospel which it's necessary to know. It was, therefore, profound evangelization. Because of it, even today, Chiloé is a store-house of song and traditional music, especially sacred hymns learned in the 17th century, the epoch of Jesuit missionaries. There is a great variety and richness of elements which were integrated across all the missions and that led to a success which still surprises us today.

In addition, the missionary kept a demographic record of the Indians of each village or place. Thanks to

that registry we know the actual number of births, marriages and deaths of each sector. In all there were 83 places defined with the name "Indian village"; only the simple chapel gave them a unity. In the long periods between missionary trips, the communities had to foster their recently acquired faith by themselves. And so there arose the institution of the "fiscal" which continues in existence even today.

The last circulating mission, in 1767-68, was begun by Fathers Miguel Meyer and José Garcia Martí, with the help in some places of Fr. Cristóbal Cid. It was the December 8 when the first two, working in the chapel of Curaco, were taken by the agents of the government, who advised them of their banishment. The following day, December 9, Father Meyer celebrated two weddings and thus performed the final missionary work in Chiloé. The other missionaries didn't know about this, but something similar happened with their brothers in Santiago, Concepción, Valdivia, Rere, Bucalemu, Talca, etc. The twelve Jesuits of Chile were sent as prisoners to the port of El Callo, in Perú. They were replaced in Chiloé by missionaries of the Seraphic Order of St. Francis.

The circulating or traveling system furnished the basis for lay responsibility by means of which a life of faith inserted itself into daily life. Each little church gave form to its own way of honoring its virgins and its saints and this also grounded its identity in some way. This work, initiated four hundred years ago, is very much in line with the "availability for the Church's universal ministry that marks our Society in a particular way, makes sense of our special vow of obedience to the Pope, and makes us a single apostolic body dedicated to serving, in the Church, men and women everywhere" (GC 35. Decree 2.16).

Eduardo Tampe Maldonado, S.J.
Translation by John J.
O'Callaghan, S.J.

SPAIN

A century of apostolic effort for Workers

Various media have reminded us of the 100 years of history of what is now called St. Joseph's Center of Secondary Education in Málaga, Spain: it began as the St. Joseph School for Boys in 1906; the person most responsible for its growth, Fr. Francisco Mondéjar, was born in 1907; it was civilly registered in 1908, with an association of patrons, etc. But until the year 2009-2010 it wasn't possible to publish a book which pulled together the history of this Center as a postscript for the centennial celebrations.

These dates bring us back to the Spain of the Bourbon Restoration (1874-1931), when the terrible conditions of the working class brought about by the Industrial Revolution gave rise to the Spanish

Pope Leo XIII's 1891 social encyclical *Rerum Novarum* was met with great enthusiasm in Spain and spawned a flowering of initiatives in the Society of Jesus, as elsewhere, in favor of the very poor. One of the sites was the St. Joseph's School for Boys, geared to the sons of Catholic workers.

Worker Movement. The Church felt called upon by this challenge of "the social question" and responded with what was called "Catholic Socialism"; its most official exponent was Leo XIII's encyclical *Rerum Novarum* in 1891.

Jesuits too accepted this challenge with decision, imagination and persistence, adopting or creating institutions like Catholic Worker Circles, Sunday Schools, Evening Schools, schools for the boys of workers, efforts of assistance, etc. It was what we can call the first flowering of the apostolate for working people. After trying all these initiatives in Málaga with varying success, the Boys School for Catholic Workers sprang up. The efforts of the Provincial, José Maria Pagasartundúa and the



Fr. Mondéjar preaching to railwaymen of Spanish RENFE. The picture dates back to 1955.



superior of the residence of Málaga, Pedro Castelló, with the help of Lady Ventura Terrado made possible its opening in 1906 in the buildings of an old soap factory. Its first director was Fr. Juna Ramón Hidalgo. In 1913 it moved to a site on the Calle Pozos Dulces, a back section of the recently established residence of the Sacred Heart, where it shared quarters with a college in which the future Nobel Prize winner Severo Ochoa studied.

The annual class size of this first step was between 200 and 500 boys, the oldest age 14, who were taught reading and writing, along with catechism and some design and elementary professional formation, in night classes; besides this they attended periodical literary evenings and other social and cultural activities, plus joining the Sodality.

After the dissolution of the Society by the Second Spanish Republic and the Civil War, Fr. Eduardo Muñecas was charged with re-starting the College and its Sodality in 1939; he took the first steps toward official recognition of the school and its modernization, installing very basic workshops.

In postwar Spain a second

flowering of the social apostolate was inspired by General Congregation XXVIII (1938): a sizeable network of centers for professional formation judged to be the best contribution to healing old wounds and overcoming the surrounding desolation. Educational centers, especially centers for the children of working people, were totally lacking; until 1955 there wasn't even decent legislation about professional formation. Only on the basis of that legislation a series of centers came into being: "The Catholic Institute of Technical Studies" (ICET, *Istituto Católico de Estudios Técnicos*) in Málaga, the "Professional Schools of the Holy Family" starting in the province of Jaén and spreading throughout Andalucía, the "School of Polytechnical Studies" of Huelva, and other centers spread around the country. From the barely improvised formation of the first flowering, now came a leap toward a quality technical formation.

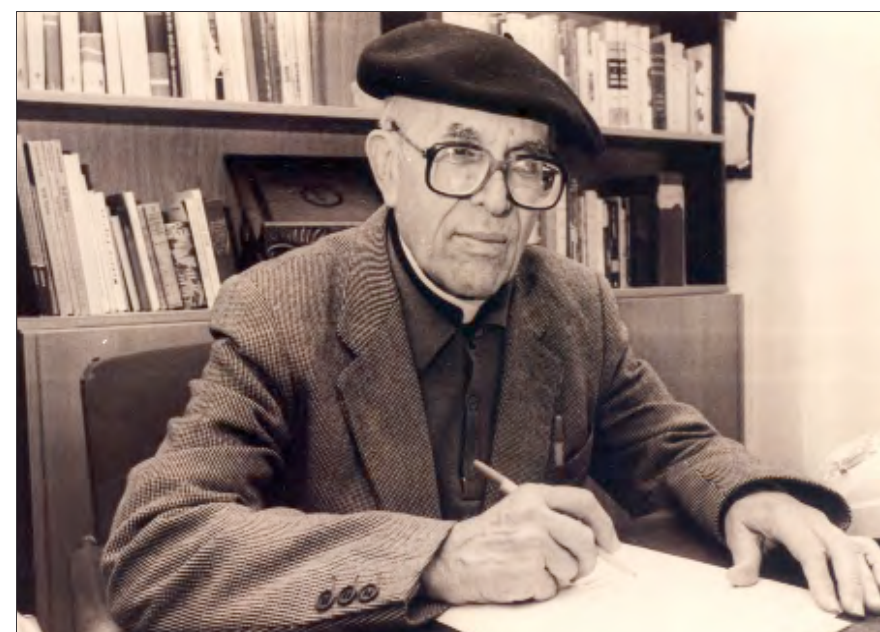
Father Francisco Mondéjar became the director of the College in 1945 and devoted himself to creating a large center of professional formation which would respond to

the needs of a tottering textile industry in the region. He built a new building in 1953, well endowed with both machinery and personnel; between 1959 and 1975 he built housing for boys from rural areas. He set out to give an integral education which looked to religious formation as well, espousing the motto: "All for the school, the school for the student, and the student for God."

This complex was moved in 1968 to a much larger one, its current location in the Barrio of Carranque, with spacious grounds and sports fields. This gave a whole new dimension to the school, permitting it unaccustomed growth and a prestige it maintains to this day. At that time the established specialties were Metal (fitting, lathe-work, milling, boiler-making, soldering, forging, automation), Electricity, Wood and Drafting.

In May of 1979, as he was completing his 73rd year, Fr. Mondéjar retired and his successors continue to adapt the school to respond to new challenges which presented themselves. The student body rose to 2,000 in 1991; since then maintaining a stable number between 1,500 and 2,000. The school had to abandon some traditional professions involving metalwork and incorporate the emerging professional fields of Administration, Computer Science and Pharmacy.

Due to the passage of a 1990 law structuring the educational system, the school's Basic General Education which was in place from 1945 to 1997 was terminated, and the exclusive focus on professional education gave way to one which included all the different aspects of Secondary Education, changing the face of the college drastically. Another formational mode was begun: programs of occupational professional formation for unemployed workers and of continuing professional formation for workers needing retraining.



Above: Fr. Francisco Mondéjar, primary promoter of what is today the Center for secondary education San José. Bishop Ramon Buxarrais visiting the workshop. Previous page: carpenter training boys in an old archive photo.

Currently, the St. Joseph Center of Secondary Education continues to offer a formation much appreciated by Málaga and its textile industry. Though its student body is more varied now, it has always represented the working class –

families which dismissed the dream of university studies, but sacrificed to make possible a professional formation for their more gifted children with greater hope of success. Others came out of the educational system wearied or

broken. One or other had managed to work out a future as qualified professionals or with university degrees, something they had never believed possible.

The college has always been a work of the Society with a very small presence of Jesuits, but from the beginning it counted on the collaboration of many lay people. Currently it is an educational institution of the Society of Jesus directed by lay people and part of the Loyola Foundation of Andalucía and the Canaries, created by the Bética Province to take ownership of its colleges.

Today, it's not so necessary that the Society in Spain create scholastic placement for workers: the state provides these in sufficient number. But today's society does indeed need schooling which, remaining academically and technically excellent, offers an education of values, attitudes and behaviors which gives feeling and transcendence to knowledge and ability. The goal of a college of the Society ought to be to offer its students an experience of Jesus which enables them to be in the world the way He is, contributing to its full humanization with one's own work.

It's to this great challenge that the current St. Joseph's Center for Secondary Education is dedicated, to keep on serving the sector of the population equivalent to that which occasioned the birth of the St. Joseph School for Boys.

Wenceslao Soto Artuñedo, S.J.
Translation by John J. O'Callaghan, S.J.

INDIA

For the emancipation of the Adivasis

Aboriginal people the world over face a systematic process of alienation from their own culture and way of life, and absorption into the so called “mainstream culture”. It is often done subtly, in the guise of ‘development’. It can also take the form of outright exploitation: expropriation of ancestral aboriginal lands, dispersal of the community from the resource-rich mountainous regions where they often live. The aboriginals are forced to give up their distinct identity, and merge with the dominant “mainstream”, generally at the lowest rung of the societal ladder. In the process they acquire a sense of inferiority.

The *Adi-vasis* (ab-originals) comprise about 15% of the population of Gujarat (an Indian state, north of Mumbai, *note of the editor*). Jesuits of the Gujarat

The Adivasis, or aboriginals, are the first habitants of India, numbering 15% of the population, but at the same time they are among the poorest and most marginalised. The Jesuits of Gujarat want to give them their lost dignity while promoting a system of values which prevent its slow but certain destruction.

Province began work with Adivasi communities of South Gujarat in the 1960's. Frs. Juan Samada and Francisco Zubeldia were the pioneers. The moving spirit behind the great Adivasi Mission thrust was the then Provincial, and later Bishop of Gujarat, Charles Gomes. Clearly, the aim was Evangelization. Adivasis were willing to accept Jesus. So, many flourishing Adivasi Christian communities were established. As it happened, the severe drought of 1966-68 called for extensive relief work, with help from abroad. Widespread social work to improve the economic condition of Adivasis followed – digging of wells, improvement of land, milk cooperatives, and so on.

Many Missionaries saw the link between the neglect and

exploitation of the *Adivasis* by the “mainstream” forces, and the abject poverty which was the lot of the Adivasis. They also knew that emergency relief work was not enough to ensure the Adivasis their fair share in the development of democratic India. They had to be empowered through education, mobilization and organization. But the Missionary tradition till then consisted mostly of evangelization, with works of charity. The struggle to empower the marginalized was considered somewhat ‘socialist/communist’, not quite popular in the Church or the State. Most Missionaries then were foreigners, and social activism could jeopardize their stay in India. Understandably, the Missionaries were not quite willing to organize and mobilize the *Adivasis* to fight for their rights.

The situation changed significantly in the seventies. Vatican Council II opened many

windows. It was accepted that the Mission of the Church included the fight for the rights of the poor. For us Jesuits, GC 32 established the clear and unequivocal link between ‘Faith and Promotion of Justice’, at the core of the Jesuit Mission. This inspired many young Jesuits in Gujarat, most of them Indians, to plunge into the Mission of empowering *Adivasis*.

A number of Jesuit organizations and institutions used a variety of methods to empower Adivasis: Free Legal Aid to give justice to Adivasis through the judicial system; mass mobilization and organization to claim their rights; formal and non-formal education to increase job opportunities; training in legal matters, management, social action, etc... to create enlightened leaders in their community; health interventions, curative and preventive, as well as a revival of their millennia-old medicinal knowledge; cooperative movement to increase their

income; support to obtain all the Government projects for their uplift which often did not reach them; research to study the process of their marginalization; promotion of Adivasi culture, art, music, dance, ... to enhance their identity, self-respect and place in the nation.

The first and very successful venture to empower Adivasis began in 1975 through the Free Legal Aid programme of *Rajpipla Social Service Society (RSSS)*, *Rajpipla*, founded by Fr Joseph Idiakunnel. He was joined by Fr Mathew Kalathil, a Jesuit practising lawyer. They realised that the rich and powerful, including elected politicians, exploited *Adivasis* with little fear of the being caught and punished by the state machinery. The legal system was simply beyond the reach of poor and illiterate Adivasis. RSSS, therefore, engaged good lawyers free of charge, to fight the criminal and other cases where Adivasis were



Here and previous page: demonstration on the day devoted to Adivasi, Indian aboriginal populations, generally poor and marginalized.





Young people during a competition with sling.

the victims. The case of an Adivasi woman raped by a policeman was pursued right up to the Supreme Court of India, and won. Once the exploiters realized that there was someone to defend them, the exploitation of the Adivasis reduced to some extent. Judges appreciated the work of RSSS, and ensured that justice was available to the poor too. *SHAKTI – Legal Aid and Human Rights Centre (SHAKTI-LAHRC), Songadh*, founded by Fr Stanny Jebamalai, also provides Free Legal Aid, in other Adivasi areas. They also help Adivasi youth to study law and become lawyers to fight the cases of their people. They regularly organize ‘people’s courts’ to settle disputes among Adivasis themselves. Such ‘courts’ save millions of Rupees

and time in prolonged legal battles, besides reducing disharmony and enmity in the Adivasi community. Both the above organizations train Adivasi ‘bare-foot lawyers’ (para-legal personnel) who assist the illiterate Adivasis to deal with the state bureaucracy, police and other service providers. *SHAKTI-LAHRC* has set up a large people’s organization with over 26,000 members, entirely run by Adivasis. *Sangath, Centre for Social knowledge, Action and Development, Modasa*, is the latest Jesuit NGO setting up a legal training and Free Legal Aid system for the Adivasis of north Gujarat, with the help of *SHAKTI-LAHRC*.

RSSS and *SHAKTI-LAHRC* mobilized Adivasis to stop the construction of the giant

Narmada Dam displacing thousands of Adivasis, and causing great ecological damage. They had partial success – the World Bank and the Japanese Government stopped payment of the promised multimillion dollars. The dam finally constructed was smaller than planned. The struggle then focussed on a fair rehabilitation package for the displaced people.

RSSS, under the leadership of Fr Xavier Manjooran, joined many other NGO’s all over India to get ownership rights to the forest lands that Adivasis originally owned and cultivated for generations. After months of nation-wide struggle, the Central Government of India passed the required legislation in 2009. At present the struggle is to ensure



An adivasi dance: artistic expression, especially in dance, is particularly developed among these populations.

the full implementation of the legislation, which would benefit millions of Adivasis.

Catholic Ashram, Bhiloda, and *SHAKTI-LAHRC* have organized the Adivasis to ensure that Government projects for the development of Adivasis actually reach them. They make use of Public Interest Litigation and the Right to Information legislation. They have formed over a hundred Self-Help Groups of women and men to resist exploitation by money lenders, and obtain employment under the Employment Guarantee Scheme of the Government. Educated and richer Adivasis of the area have been brought together to provide leadership to their whole community.

Catholic Church, Mandal, is in

the forefront of organizing Adivasi women, the weakest segment among the poor. In twelve years the Mandal women’s credit cooperative has some 2500 members, and has saved over twenty million rupees, which is disbursed as loans. It has undertaken some very innovative measures to empower women.

Non-Formal Education was used by *Behavioural Science Centre (BSC), Ahmedabad*, RSSS, and *SHAKTI-LAHRC* to spread critical awareness of the exploitative structures that keep the Adivasis marginalized. *Xavier Centre for Migrant workers, Katamba*, educates the children of migrant Adivasi workers. It uses the flexibility of the ‘open school system’ for innovative education, and to reduce the long years of

the formal educational system. Most of our Centres working with Adivasis provide training in *Karate* (a martial art). Karate has been effective in enhancing their self-confidence and courage.

BSC started, some thirty years ago, a post-graduate programme to prepare managers of development and social change. Now it has started the University post-graduate programme, MSW (Master in Social Work), under the *Indira Gandhi National Open University*. Last year, RSSS began a ‘Diploma in Community Development and Rural Development’, a Post-Graduate Management Diploma in socio-economic development. It is a very practical and experiential programme – one week of intensive theory followed by



Lesson of agriculture. This Jesuit work seeks to give back to Adivasi the sense of their dignity through education and training.

three weeks of practice in villages, every month. It follows the philosophy of Paulo Freire. In October, 2009, the Diploma programme was given recognition by the *National Institute of Rural Development*, Hyderabad, a University run by the Central Government of India.

Fr Lancy D'Cruz of *St Xavier's University College, Ahmedabad*, runs a project to revive and revitalize the ancient Adivasi medicinal system. He brings together healers from different Adivasi communities, helps them to expand their medical practice, sets up farms to grow medicinal plants in Adivasi Schools to spread awareness among students, produces and distributes Adivasi herbal medicines, and so on.

Gurjarvani, Xavier Centre for Culture and Communication, Ahmedabad, has been using modern media to empower Adivasis. Scores of Audio and Video programmes have been

produced in Adivasi languages about their culture, art, music, dance, and so on, to create pride in their culture. It set up a professional audio recording studio, *Jai Adivasi Studio*, at Mandal, at the heart of Adivasi land, to record songs and audio-plays in Adivasi languages. RSSS uses Adivasi dances and street theatre to spread awareness of Adivasi situation. *SHAKTI-LAHRC* organizes big, colourful Adivasi fairs and competitions to bring together thousands of Adivasis to celebrate their culture and fellowship. Both these NGO's distribute very colourful calendars every year, with information about different Adivasi tribes, their festivals, history, heroes,...

Centre for Culture and Development, Vadodara, conducts research, organizes seminars and publishes books to highlight many issues of the Adivasis, like displacement due to dams, deforestation and its impact on

their life, and so on. BSC and RSSS too do similar research and lobbying work.

Adivasis, the original dwellers of the earth, have a distinct culture and way of life. Their relationship with Mother Earth is unique. Their values reflect the original human values of humanity. In the context of the capitalist-consumerist society, focussed on profits at any cost, heading for an environmental disaster, Adivasis, their way of life and values have a very crucial role to play in the world today. The Gujarat Jesuits' Mission of empowering Adivasis has a twofold goal: giving a very marginalized community their 'place in the sun', and preserving and presenting a value system and way of life that could help turn round the earth heading for slow, but sure self-destruction.

Rappai Poothokaren, S.J.



Intellectual world

The intellectual apostolate "has been a defining characteristic of the Society of Jesus from its beginning" and the last General Congregation called for "a strengthening and renewal of this apostolate as a privileged means for the Society to respond adequately to the important intellectual contribution to which the Church calls us" (D. 3, n. 39).



Virtual connection

There are 1,800 km between St. John's College of Belize, in Central America, and Regis University of Colorado, in the United States, but nowadays this distance doesn't exist anymore, thanks to a "virtual connection" between the two institutions which seems to please both.

Belize, in Central America, is a small country of almost 350,000 people. There is one Jesuit school in Belize: *St. John's College*, founded in 1887. About 1,800 miles north of Belize, in the USA, is *Regis University*. Located in Denver, Colorado and established in 1877, Regis is one of the 28 Jesuit colleges and universities in the United States. *St. John's College* offers associate degree programs in its Junior College and has about 900 students enrolled. Regis University offers baccalaureate and graduate degree programs and has a student population of almost 15,000. Beginning in 1997, when for many people the Internet was still an experiment, *Regis University* launched an online MBA program. Now offering 22 degrees online, 14 undergraduate 12 graduate, *Regis* has almost 7,000 students enrolled in online programs.

St. John's College and *Regis University* enjoy a relationship that has lasted a few decades. Beginning in the early 1980's, two or three graduates of *St. John's College*, through a competitive scholarship program, have been awarded tuition waivers for pursuit of undergraduate degrees in natural science at *Regis University*. In 2006, the collaboration between *St. John's* and *Regis* was broadened and deepened with the Associate's to Bachelor's Program. Under the program, students with an Associate's degree from *St. John's College* are able to transfer to *Regis University* as juniors and transfer additional credits earned at *St. John's College*, effectively gaining the opportunity to earn a Bachelor's degree by attending *St. John's College* for the equivalent of three years and completing their fourth and final year online at *Regis University*. Students have seven years to complete their degrees.

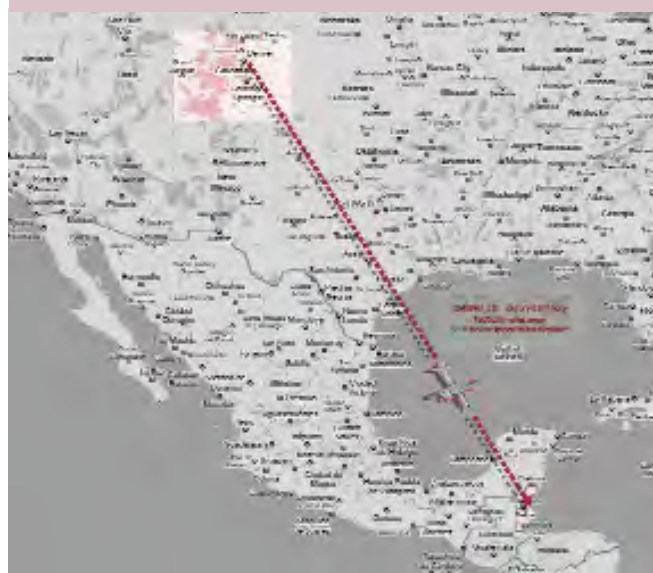
When the agreement was finalized in 2006, Fr. Mike

Sheeran, S.J., President of *Regis University*, visited *St. John's College* and invited *St. John's* graduates to take advantage of the opportunity offered, declaring that "*Regis University* and *St. John's College* have had a long and wonderful relationship. Because of our partnership through the years, there is already a strong group of *Regis* alumni serving the people of Belize. I am very pleased that we are working together again through the Associate's to Bachelor's degree program. We look forward to providing the Belize community with an educational experience that is academically challenging, personally satisfying, and values-based."

With the launch of the Associate's to Bachelor's program in Belize, many graduates of *St. John's College* took a new look at *Regis University*, enrolling in the undergraduate programs and also exploring the graduate programs.

Amado Olivera, the Accountant at *St. John's College*, and a 1995 graduate of the *Junior College*, earned a Bachelor's degree in Business with an Accounting major at *Montana State University* in 1998 and, although he always wanted to pursue an MBA, felt he had to make a

The map with indication of the two institutions collaborating at university level.



Above: two of the beneficiaries of the collaboration between the two institutions, Amado Olivera, one of the first who obtained an online doctorate from Regis University, and Austin Castro, head of the department for software development in a services company: he too is studying to obtain an online doctorate.



choice between studies and building a financial foundation. As the years went on and he gained work experience in different settings, he kept seeking ways to earn the academic credential in order to remain competitive. In 2008, he decided to enroll in the MBA online program at *Regis University*. He specialized in Finance and Accounting and completed the program a year and a half later. Amado emphasizes that *Regis* offered what he was looking for: a chance to fine-tune what he already knew, reaffirm his confidence that he was able to compete in class with students from different parts of the world, and apply what he was learning immediately in a real setting. He also found that he benefited from the classes in Philosophy and Psychology which helped him to be more well-rounded. The President of *St. John's College*, Frank Garbutt, confirms that the *Regis* online MBA program allowed Amado to develop his business expertise and knowledge and apply them to the College in ways that have led to him to become a more skilful manager and sharper in decision-making.

Another graduate of *St. John's College*, Vanessa Humphreys, earned her Associate's Degree in 2001 in Computer Information Systems and went to work in website maintenance in the marketing department of an online gaming company. Two years later, she says, "The head of the department left and I was suddenly moved from assistant to marketer. I had to learn on my own!" She started looking for ways to pursue a degree in Marketing and decided that an online or correspondence program would be best for her so that she could balance work and family and study. She was hesitant, though, because she had heard warnings about bogus

universities and scams. As she investigated various options she heard about the *Regis University* program. "I felt comfortable immediately," she says. "*St. John's College* is Jesuit so I immediately felt a link with *Regis*. I was also glad that there was someone here in Belize to talk to."

Angie Moody, the Associate Dean for Workforce and Economic Development at *St. John's College*, is responsible for providing information and assistance to people interested in the Associate's to Bachelor's program. Angie is confident that the program holds the potential of contributing significant gains for employees and leaders from business, government, social organizations and educational institutions. She feels that this program has come at a time when a number of Belizeans from all over the country are aggressively seeking further education for advancement, productivity, competitiveness and, more importantly, to improve their families and communities. Because the online mode of delivery allows students to stay in their communities and still have access to quality education, she feels that there is universal access to this program no matter where students' jobs and personal lives take them. She sees significant potential in the program to improve the private sector and public service and to give students the knowledge and credentials to be leaders in their fields. "The education is of a high quality, so students can compete easily in the global environment," Angie says.

Austin Castro agrees with Angie. Head of the software development section at a utility company, he is pursuing a Bachelor's degree in Computer Information Systems, with a minor in Business Administration. When Austin graduated from *St. John's College* in 1997 with an



Fordyce Chapel and Melhado Hall.

Associate Degree in General Studies, he had no inkling that he would end up in *software* development. After 10 years in industry, he started the degree at *Regis* with the thought that with increased competition in the work environment he needed some formality to validate what he already knew. "I started with the assumption that the program would be easy, but was I wrong!" he exclaims. "This is no walk-through. I have now seen a whole new world and I am getting a solid foundation I did not even

know that I did not have before. I feel that I have been given the tools to create the link which allows me a better understanding of what I do on the job.

Austin also finds the *online* environment perfect for his needs. "It is not practical," he says, "to leave work, family, and other commitments to travel abroad for study. By studying *online* I am also saving money since I have no travel or room and board expenses." Austin has discovered that *online* classes are actually very similar to a team in the work environment. He finds the email and phone communication in class more and more like the communication with team members in the ever more common situation of team members working in different locations, making face-to-face interactions less frequent.

Austin is enthusiastic about the *Regis* program. "It is Jesuit," he declares. "Enrolling at *Regis* flowed easily with *St. John's College*. The values are the same. I also think the quality is far superior compared to the other *online* degrees I researched, and the other programs are more expensive. I also appreciate that the textbooks are high quality, the instructors are interested and available and demonstrate care about student learning. There is nothing impersonal about the classes. They require dedication, and are challenging, but are fun and satisfying."

Diana Gill echoes Austin. "I have enjoyed every single class," she says. "Even Statistics! It was challenging and like all the classes require a lot of effort. But I like to do my best and the professors recognize that. Diana is pursuing a Bachelor's degree in Finance. Now retired, Diana worked in various government departments and in private industry in various finance and supervisory positions before switching to training. A self-professed people person, she would like to work as a personal financial planner or financial planning consultant. She feels that earning the Bachelor's degree is essential for validating what she already knows but also appreciates the new points of reference she is acquiring and the more thorough understanding of concepts she has been applying throughout her work life. Like all the other students, Diana acknowledges that pursuing the degree is a significant financial investment. "But, I am glad for the opportunity I had to take a Prior Learning Assessment that allowed *Regis* to award the credit for a Management course based on my work experience and achievements. The format of paying for a course and completing it and then enrolling in another and paying for it also helps me to see progress."

Dianne Lindo

ITALY

THE STENSEN Foundation

The Stensen Institute of Florence inspired by the cultural and scientific work of Nicolò Stenone, wishes to encourage research and comparison between different cultures with initiatives aimed at promoting intercultural dialogue and the ethics of sharing.



The importance of culture as a place and instrument for evangelization has often been recalled by Vatican II and in several decrees of the last General Congregations (see, for example, *Gaudium et Spes*, chap. 2 and Decree 4 of GC 34). The Niels Stensen Foundation, set up by the Jesuits in Florence in 1964, is dedicated to the memory of Nicolò Stenone, a Danish doctor and geologist of the 1600's (1638-1686), Beatified by John Paul II in 1988. Since emerging from the work of Fr Alessandro Dall'Olio S.J., it has played an important and recognised part in the cultural debates of the town. Inspired by the cultural and scientific work of Nicolò Stenone, it proposes to encourage research and comparison between different cultures with initiatives aiming at promoting

intercultural dialogue and the ethics of sharing: research groups; proposals for courses of information; conventions; study sessions; exhibitions; cineforum; etc. The main inspiration is respect and esteem for the cultural dignity of another and the aim pre-eminently educational, directed especially, though not exclusively, to the younger generations (in particular students and teachers in Higher Secondary Schools and the University).

For several years the *Novembre Stenseniano* – a course of interdisciplinary and intercultural reflection on various themes – has become a highly valued and characteristic event in Florence, with several cultural and university institutions taking part. The year 2009 was especially important for

the delicate and fundamental relationship between Science, Theology and the Church's Magisterium. The General Assembly of the United Nations (ONU) had declared 2009 as an International Year of Astronomy, in memory of 400th anniversary (1609) of Galileo Galilei (1564-1642) using a telescope in his astronomical work, with the discovery of new phenomena and heavenly bodies which contributed to the affirmation of a new concept of the universe but also provoked the tensions and misunderstanding at the origin of the painful event known as the "Galileo Affair", which has lasted centuries and continues to emerge each time there exists the possibility of contradictions between scientific research and theological reflection. Florence, together with other

Galilean towns, Pisa and Padua, was responsible for important cultural and international exchanges on this theme.

The Stensen Foundation organised at the end of May 2009 an historical-philosophical rereading of the “Galileo Affair” to take account of the most recent scientific and historiographic researches on the matter: an international convention which brought together the leading experts in the field and took place in several prestigious institutions in the city of Florence. The convention, in which more than 200 scholars from all over the world took part, obtained the approval and participation of 19 authoritative national and international institutions, representing important sectors in the cultural, scientific and historical life involved in the “Galileo Affair”.

The fact that all these institutions, from the Pontifical Council for Culture, the Vatican Observatory and the Pontifical Academy of Science to the historic Universities of Florence, Padua and Pisa found themselves together for the first time in nearly 400 years, constituted without doubt the most relevant and politically meaningful aspect of the

convention, the fruit of long and patient negotiations. The convention was opened on the 26th of May 2009 in the basilica of the Holy Cross – burial place of eminent Italians – in the presence of the President of the Republic, Church and Vatican authorities and many representatives of Italian and international institutions. In the opinion of the many scholars present, it constituted an historical breakthrough in the complex Galilean problem, one of the most delicate of the past. With an amplitude never before attempted, the convention faced up to all the essential issues: the condemnation of the teaching of Copernicus in 1616 and the trial of Galileo in 1633; the genesis of the “Galileo Affair” in Italy, France and England in the 17th century; the development of the case first in the age of the Enlightenment and then in the 19th century (the age of positivism and the Risorgimento), and finally in our own times.

The Acts will hopefully be published in the summer of 2010.

The presence of the President of the Republic and the involvement of the most important research institutions not only clearly reveal the convention’s cultural value, but

also above all its high political value. The memory of the past and the correct situating of the “Galilean event” will certainly contribute to improving conditions through the report of collaboration and satisfaction between the Church and the research institutions, especially with regard to the complex and often unpublished philosophical and ethical problems that arise in contemporary bio-technical scientific research. To promote culture today supposes an initial courage and comprehension. The growing complexity of contemporary problems calls for an attempt to bring together knowledge acquired from inheritance and the results of numerous research institutions into a vision of sense and meaning.

Along these lines and faced with the complex challenges of the future, the Stensen Foundation has been committed for several years to collaboration, dialogue and cooperation with the principal agents and institutions for research. Special attention has been given to inter-religious research and reflexion. The epoch in which we live demands high levels of understanding of the surrounding religious reality, in an ever-increasing pluri-religious and multi-ethnic context, just as it also demands an unprecedented level of information on religious issues. Nevertheless, to understand and deepen any socio-political religious question demands time, effort and quality. Such requisites are increasingly less available in our days. For this reason new opportunities and contexts are available in which a high degree of information can be found in spite of the shortage of available time for training.

For some years we have been organizing and planning training sessions on contemporary religion, a series of annual courses with the aim of offering a high level of scientific information in a reasonably limited time and in an



The Italian President and other civil and religious authorities during the inauguration of the international congress on Galileo.

informal atmosphere to facilitate inter-religious enthusiasm and dialogue. In the different phases of this project, numerous relevant issues were compared and analysed ever more closely within the context of the six major religious traditions: Buddhism, Confucianism, Christianity, Hebraism, Hinduism, Islam. Several themes were taken up in these training sessions: Socio-political systems based on and promoted by the religions; sovereignty,...and solidarity; models of meeting, confrontation and living together between the different religious traditions; the relations between religion and violence; the difference between clergy and laity, etc.

Both social policies and the search for shared values are strongly conditioned by the prevalent culture of a particular historical period. The responsibility and involvement of every citizen, believer and non-believer, in forming policies that favour the common good is another important aspect of living together. An additional reason for becoming involved will be for the citizen attempting to place the gospel command for charity at the service of humanity and civil society, following the age-old and well tried Christian Tradition.

“The citizen and the meaning of

the State – exchanges with politicians, sociologists and representatives of different socio-cultural traditions” is a session we offer especially to the younger generations. There are, in fact, historical occasions and social circumstances in which the first and absolute requirement is an understanding of the meaning of the State on the part of all the citizens. The growing civil, political and social tensions we have been experiencing in almost all institutional and related fields pose worrying questions about the decline of public debate and a sense of the State and Institutions, all the greater in juridical and political environments far from marginal. Our memory and experience teach us that an understanding of the State comes from the history of a country and the feeling of belonging to it in its citizens. Otherwise all the desired values remain “abstract”, all the constitutional reforms turn out to be fragile and all the symbolical declarations are empty of meaning, with the risk of nullifying the very moral and cultural patrimony of our country. This problem is especially felt by the young in the context of a society which we all feel fundamentally unstructured and of political creeds incapable of reinvention or renewal. How

therefore is it possible and what are the grounds for rethinking and regenerating a sense of the State and its Institutions which can make all citizens more responsible in view of the complex and often inexperienced challenges they will have to face in the next decade?

Finally, as part of the Stensen Foundation, there exists a long and tried tradition of proposals for the use of the cinema. When the glorious era of the Cineforum came to an end towards the end of the 70’s, the programming – directed by a group of young people – was not only about set themes, often connected to the principal cultural events of the day, their festival and varied displays, but also to projections and films which, often over and above specific views, are characterized by the most varied motives and which we retain the duty to make known...to future generations. The medium of the film continues to be a starting point, an effective and privileged instrument for reflection on and comparison of different cultural and humane situations and problems.

Ennio Brovedani, S.J.
Translation by Michael Campbell-Johnston, S.J.



The Stensen’s auditorium in Florence during a debate. Previous page: Fr. George Coyne speaking during the congress on Galileo Galilei held in 2009. The congress aroused great interest at world level.

SWEDEN

The Newman Institute in Uppsala

As of September 1, 2010 Northern Europe will have a Jesuit college, the first – and the only one – college run by a Catholic organization in Scandinavia since the Reformation.

Located in a country in which only 2% of the population is Catholic, the Newman Institute, despite its impressive building, is rather small. Each year 30 to 40 students will begin their studies, but not all of them will do a full course of philosophical-theological education. An academic institute, however, always impacts many more people than just its students. For the Church, a college is a special point of contact with the larger community, a place that not only offers spiritual enrichment to its own members, but also engages with the “educated among its despisers” (Schleiermacher). Until now, Sweden was without such a place.

Now that the State has accredited the Institute, founded by the Society of Jesus in 2001, students may now earn a degree in philosophy and Catholic theology. In addition, the curriculum has a strong cultural-historical focus, in order to accommodate various cultural expressions of Christian belief in its theological education. The curriculum’s structure is inspired by John Henry Cardinal Newman (1801-1890), who believed that education was not just about offering young people

better career opportunities, but forming the whole character of the student.

The official recognition of the Newman Institute, located in the well-known university town of Uppsala, was preceded by a thorough examination by the Swedish educational authorities. In its report, the accrediting committee expressed how very impressed it was. For them, the typically Catholic

curricular structure was a real contribution – quite different from that of the theological Faculties of the Swedish Universities, which have long been strongly influenced by the science of religion. The report also stressed the high academic caliber of the teaching staff. Furthermore, the committee praised the tutorial system that the Institute has developed, which makes it possible to adapt a course of study to students’ individual needs and desires. The fact that the College is run by the Society of Jesus, feared in Sweden for centuries, was clearly not a problem for the accreditation committee. In fact, they thought it very desirable to have a stronger Catholic presence in a religious landscape still dominated by the Lutheran Church, especially when that presence is maintained by an



The building housing the Newman Institute in Uppsala, Sweden. Previous page: some precious books from the library.

order well-known internationally for its theological research.

The Newman Institute offers two courses of study. The *first* program is a three-year course leading to a Bachelor’s degree in Theology. Following the tradition of Catholic theological education, the program emphasizes philosophical topics. Another characteristic of the Newman Institute is its synthesizing of different disciplines, namely philosophy, theology, and cultural sciences. In practice, this means that in each course students also study literature from a neighboring discipline. For example, in an introductory course in Christology, students also read relevant novels, analyze movies or visit an exhibition of icons. The program concludes with the writing of a bachelor’s thesis.

The *second* program is tailored to the seminarians of the Diocese of Stockholm. For them, the Institute offers the first three years of a “classical” Catholic seminary education. The fourth year of theology can be completed in Rome at the *Angelicum* or the *Gregorian University*, or at another university acknowledged by the Church. In this

way, the seminarians obtain both an ecclesiastical and a secular degree. Moreover, in Scandinavia they can join the Catholic Master’s program now being offered by the Lutheran *Teologiske Menighetsfakultet* in Oslo.

The most important factor in the development of the Newman Institute from a Cultural Institute to a college was the large number of experienced professors and lecturers, who are well-known in the Swedish academy. The fact that the Catholic Church today can rely on so many highly qualified people is the culmination of a long process. It began with the foundation of the periodicals *Credo* (1920), *KIT* (1963) and, finally, *SIGNUM* (1975), which combined *Credo* and *KIT*. The editorial boards of these periodicals were natural points of contact for the then still small group of Catholic academics. At the same time, the periodicals also functioned as the voice of an educated Christianity in the Swedish public square. Currently, *SIGNUM*, run by the Jesuits, is the only Christian cultural periodical in the country. The Newman Institute has grown by drawing from a number of the regular contributors to *SIGNUM*. At

this point, some thirty contracts link the Institute with these academic collaborators, who work for it in various ways. On a national level, it is among the colleges that boast the best teacher to student ratios. Recruiting academic staff has proven to be relatively easy because Catholics have long been overrepresented in the theological Faculties of the State Universities. The decision to join a Catholic Institute, where they could focus on their own academic and theological interests, was a natural choice for many. Among those who have chosen to put their knowledge and talents at the service of the Newman Institute, one finds not only specialists from various theological fields, but also managers and other administrative personnel, whose contribution to the development of the College is just as indispensable as the philosophical and theological expertise of the academics.

A big challenge for the Newman Institute in the future will be to expand the theological dialogue in Scandinavia to include an original Catholic contribution. In a secularized spiritual climate, the Institute cannot content itself with



Students of the Institute during a break.

addressing only the narrow circle of its own students. It must make an effort in its programming to respond to a great variety of spiritual, ethical and social challenges, from a Catholic perspective. As a provocative partner in dialogue it ought to bring attention back to the foundations of Christian anthropology, take positions in ethical debates, support the integration of religious minorities, and pose anew questions about God. Here the Newman Institute has an opportunity that can hardly be underestimated. In secularized Sweden, the voices of engaged Christians – already muted because

of their scarcity – will be heard again. The Institute's many contacts with other centers of theological education, especially those abroad, are an important asset. They will enable the breadth and depth of spiritual reflection inspired by the Christian faith to be more clearly heard in Northern Europe too. But the Newman Institute also has to position itself within the Catholic Church in Sweden and Scandinavia. Hopefully it will become a place that is treasured and visited enthusiastically by the Catholics of the country, integrating and challenging them at the same time. Only in this way will it help

the Church to fulfill its missionary task. In this respect, John Henry Cardinal Newman, beatified in the same year in which the new College that bears his name officially opens its gates, is certainly a source of inspiration and guidance.

Philip Geister, S.J.
Translation by Janez Poljansek, S.J.

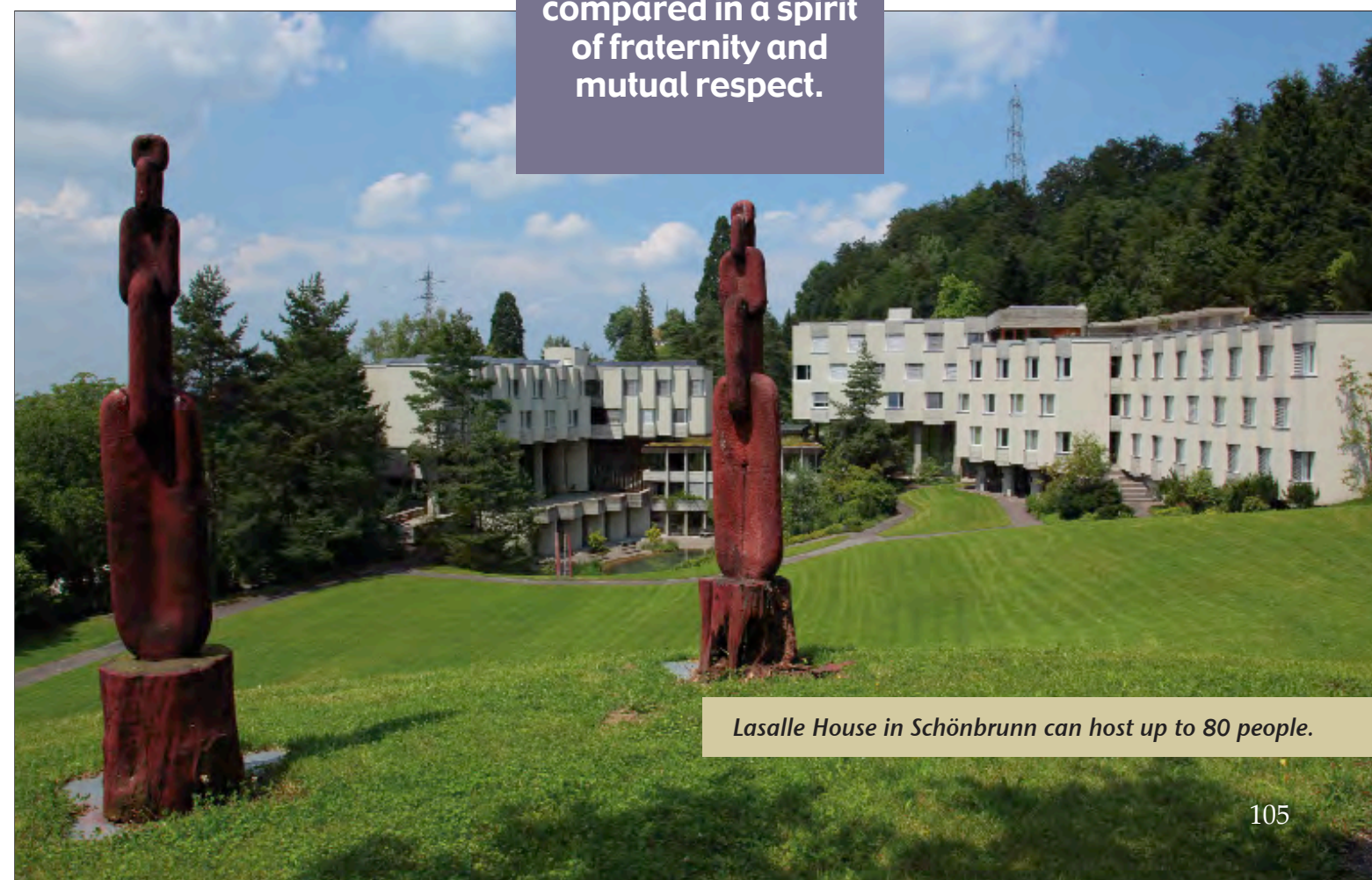
SWITZERLAND

The house of encounter

In the heart of Switzerland there's a place dedicated to the interreligious dialogue. Here visitors have the opportunity to experience and appreciate different spiritual traditions: Christianity, Judaism, Buddhism, Hinduism and Islam, that are compared in a spirit of fraternity and mutual respect.

The Lassalle House in Bad Schönbrunn is situated in the beautiful Alpine foothills of Switzerland. Until twenty years ago the majority of foreigners came as tourists or as guest workers from Europe. But due to globalization, and the war in the Balkans, Switzerland has now become a multi-religious society. It is not the work with migrants, however, but with the home-grown population looking for spiritual guidance which

has made the Lassalle House a center of interreligious dialogue. Built after the Second Vatican Council as a house of formation and for giving the Spiritual Exercises, it received a new mission in 1993 as a center for spirituality, interreligious dialogue and social responsibility. For this reason, Fr. Niklaus Brantschen was the right man for this kind of work. Previously, he had traveled regularly to Japan to learn exercises in Zen meditation together with Fr. Hugo



Lassalle House in Schönbrunn can host up to 80 people.



M. Enomiya-Lassalle, S.J., and Yamado Koun Roschi, becoming a Zen master in 1999. The character of his formation came from Fr. Lassalle who had come from Japan and taught Zen in Bad Schonbrunn, before his death in 1990. At Bad Schonbrunn, Brantschen laid the foundations for Buddhist-Christian dialogue based on his experience. Therefore, in addition to the Spiritual Exercises and Christian contemplation, the house developed new programs, introducing Zen, Zazenkai and Zen-Sesshin. The Glassman-Lassalle line today forms a Sangha with qualified Zen teachers and gives initiates opportunities to meet people already advanced in both spiritual paths.

This interplay between different spiritual practices in the Lassalle House has been enhanced in recent years with the addition of Yoga, according to the Sutra of Pantanyali and with the traditions of the Muslim Mevlana order. These ways of spiritual experience are not teaching the same things, but due to their strongly-rooted religious traditions and the view about human beings that found them, they wish to lead individuals from their busy daily lives to a deeper truth.

Exchanges regarding these questions do not take place in the Lassalle House during the weeks of exercises because these weeks are nearly exclusively held in silence and according to a specific method. But there are conferences and seminars where comparative reflections and discussions include not only subjective experiences but also mystagogic and spiritual teaching, as well as methods of practice. However, because these spiritual instructions are tied closely with individual experiences, there are many similarities. At the same time, the individual religions distinguish themselves in different experiences during the exercises, differing emphases in practice and the respective worldviews embedded in the spiritual paths. For example, the annual Buddhist-Christian meeting in which representatives of Japanese Zen Buddhism participated, focused on the topic of social engagement for peace and justice. The interreligious meeting in 2005 commemorating the anniversary of the Second Vatican Council's declaration, *Nostra Aetate*, and the 2009 meeting which focused on "Christian mysticism, Zen, and Kabbala" both discussed the mutual relationship of each religion's

conception of spirituality and its place in each tradition. These meetings are of great importance for our social life in contemporary society in order to prevent prejudice and anxiety and also to promote growth in interreligious understanding. For this purpose, the house established a "Library of World Religions." Because a deeper knowledge of our own religious traditions is one of the preconditions for interreligious dialogue, the house offers not only individual seminars on the great world religions, but also a two-year Master's course done in collaboration with the University of Salzburg. Currently, thirty people are participating in this program, focusing on spiritual theology and methods of dialogue.

The Lassalle House is therefore leading the dialogue as a formation center which tries to form the individual within his or her own spiritual tradition, giving mysticism a central place. Out of its mystical tradition, Christian faith can be renewed in ways that are conducive to living in a community of diverse religious traditions. Because the encounter with other religious traditions provokes questions of identity, the Lassalle House offers, particularly for Christians, an annual seminar focusing on "Questions of Spirituality and Mysticism." In 2010, fifty people participated in the ninth five-day seminar, whose topic was "The Desert as a Spiritual Place." Through expert presentations, group discussions and daily 90-minute meditations, attendees experienced both the intellectual and practical dimensions of the topic. Also in this interreligious context are the Master's course of study in Christian spirituality done in collaboration with the University of Fribourg, and the long-standing formation courses for leading the Spiritual Exercises. As a result of the dialogue with Zen Buddhism there is now a "via integralis" school of contemplation, a way of practical exercise that tries to connect Zen methods with Christian

mystical teaching. This program is a collaborative effort of the Lassalle House and the Katharina work community.

As a result of these broad offerings of interreligious education, and through networking with other religious institutions, which have been promoted in recent years thanks to the work of Fr. Christian Rutishauser, S.J., the Lassalle House has developed into a center specializing in interreligious dialogue, with spirituality as its main emphasis. The house also offers opportunities for a kind of long-term sabbatical, living and working in the community. Similarly, the house can be useful for individuals discerning vocations, to hear God's call more clearly in a world becoming increasingly complex both socially and religiously. The house is obliged to follow one of the principles of the

Jesuits' 1995 34th General Congregation: "To be religious today is to be interreligious in the sense that a positive relationship with believers of other faiths is a requirement in a world of religious pluralism."

Every human being has a social and ethical responsibility to look for spiritual practices and deepened mystical insight that can serve as a bridge for interreligious dialogue. Therefore Lassalle House is developing various initiatives for men and women of different religions aimed at motivating them to engage more effectively on a social level. For this reason, the current director, Fr. Tobias Karcher, has founded the Lassalle Ethics Forum. Beginning in 2011, it will be dedicated to the human experience of diverse religious traditions, and their contributions to our

multicultural society. Its conferences will be directed especially to decision-makers in economics, politics and society. In a classically Jesuit way, they will try to combine dialectically the questions of spirituality with the questions of ethical responsibility in the world. In a globalized world which currently tends to omit religious questions from discussions about the formation of a better world, or speaks only about the problematic aspects of religion, like its potential for violence, it is important to demonstrate the constructive and positive contributions made to the world by the various religious traditions. Additionally, even as an economic enterprise, the Lassalle House serves as a place of interreligious and intercultural learning, with a staff of employees which includes Muslims from the

The author of the article in charge of interreligious dialogue, Fr. Rutishauser, talking with some Zen experts guests from Taiwan. Previous page: teachers of Zen-Linie.





Moment of prayer and contemplation.

Balkan region and migrants from India and Sri Lanka.

Interreligious dialogue at Lassalle House stems not only from the two premises of the universal human spiritual quest and the ethical responsibilities of all human beings. The third premise is grounded in the theological fact that Christian existence is bound to another religion, namely Judaism. Therefore the dialogue between Jews and Christians is paradigmatic and teaches Christians that this is their reference from the very beginning. This challenges one to understand one's own faith as always related to others and demonstrates clearly what can happen if we deny this fact. Therefore in the Lassalle House, the Jewish-Christian history is always part of the program and the house also regularly offers courses in Jewish history, as well as trips to Israel or Palestine. Christianity's relationship with the Jews is an integral part of Christian preaching through which we can learn interreligious practice and

understanding that proves itself useful not only in dialogue with Islam, but also with other religions. In order to foster these interreligious encounters, trips to Egypt, Jordan and Iran are offered, and the first such trips to Taiwan and China occurred in 2010.

2011 will be characterized by another interesting special project: "Walking to Jerusalem-spiritually, interreligiously and politically." A committed group will make a pilgrimage from Switzerland to Jerusalem and will cover 4.5 km over seven months. This journey to Jerusalem, a city of great importance for Jews, Christians, and Muslims alike, will lead through the Balkan region and Turkey and will go through regions whose history has been characterized by rivalries between the three Abrahamic religions. This pilgrimage of reconciliation on the route of former crusades will give a sign of peace to the world and is the initiative of Fr. Rutishauser. On the way, pilgrims will pray together from the sources

of their respective religions, and therefore this pilgrimage will have a unique spiritual foundation. While a core group will make the whole journey, there are still opportunities for others to join the group on their way and make a partial pilgrimage; Istanbul – the former Byzantium – will receive special focus on the pilgrimage. Together with some preparatory seminars, with the accompaniment of the pilgrims on their way from home and with some following publications, the pilgrimage to Jerusalem will make people more aware of interreligious encounters.

Christian Rutishauser, S.J.
Translation by Georg Schmidt, S.J., Mark Mossa, S.J. and Christopher Grodecki, nS.J.

PORTUGAL

Education and social advancement

For more than 20 years Oficina appears as an excellent professional school with very diversified information where young people may prepare themselves in view of insertion into the professional world.



Professional courses were pioneered in Portugal by private schools and were legally approved by the government in January, 1989. Such courses provide a twofold certification of training for young people, aiming principally to help them enter the labor market, but also allowing them to do further studies.

In the year 1989, the board of the Instituto Nun' Alvres, chaired by P. Amadeu Pinto, S.J., developed the idea of diversifying the opportunities for training, in accord with the orientations of the Ministry of Education. What were the alternatives that might be offered the students? After carrying out surveys, the board announced: "Having done some study of the present circumstances, the idea of diversifying the opportunities for training has become reality." Thus came about the creation of *Oficina* – the Professional School of the Instituto Nun' Alvres – for the purpose of "offering (students) the possibility of being trained in other areas, which might eventually be not only more desirable, but above all more productive." *Oficina* was therefore a concrete response both to the lack of training opportunities in its demographic zone and to the challenges presented by the Ministry of Education as regards implementation of professional training.

Oficina began with an initial offering of just two technical degree courses, one in secretarial work and the other in communications/marketing, public relations, and advertising. The school got a boost in February, 2000, when Fr. José Carlos Belchior, S.J., named Fr. Cristiano Oliveira, S.J., as

pedagogical director of *Oficina*. There thus became manifest a genuine concern for the surrounding area and an awareness of the importance and value of professional education, especially in the economically depressed region of Vale do Ave, where unemployment was growing and skilled labor was lacking in a number of emerging professions. Fr. Oliveira put to good use his Ignatian pedagogical skills, his profoundly humanistic attitude, and his long experience in education to bring about significant changes in the

organization and operation of *Oficina*. He eventually succeeded in making it the premier professional school in the area it served.

In 2001 the school expanded its curriculum by offering a technical course in audiovisual and multimedia production. This course attempts to respond to the ongoing social change resulting from the rapid changes and developments in the new technologies. It provides students with the tools and skills needed for managing the information and communication technologies so that they are able to meet the great challenges and difficulties involved in finding employment in those areas. That same year, *Oficina* faced a problem of infrastructure: due to the introduction of the new course, the classes were completely filled by candidates. Since this strong new demand made urgent the need for new installations, construction was begun on a new building, called the Pedro Arrupe Pavilion. In September, 2002, OFICINA was able to move into the new edifice, which has a production studio and excellent technical facilities.

Measures were also taken to secure a more stable faculty, made up partly of professionals who worked in related fields. *Oficina* thus made an enormous advance in the quality of the training it imparted, and it was further strengthened by being separately incorporated. Additional reinforcement came through the creation of an Office of External Relations, the main aim of which was to promote relations with businesses and government agencies by means of cooperative projects and the cultivation of professional

The professional formation courses of the Oficina try to be always up-to-date according to the requirements of a society in continuous evolution. The picture shows the students filming.



and educational practices in the workplace. The school's reputation and the quality of its training thus became widely known, and students were provided with opportunities to increase the value of their training through initiatives and projects that incorporated and reinforced skills based on on-site experiences.

Oficina began to play a role at the national level in the 2005 school year, when the Ministry of Education undertook a revision of professional courses. *Oficina* became a co-author of the new Technical Course on Audiovisuals, which was based on the course they had been offering since the year 2000.

By the year 2009, the twentieth anniversary of professional education in Portugal and also the twentieth anniversary of *Oficina*, the school was offering a more diversified curriculum. There were four Third Level courses for technical degrees – Audiovisuals, Management & Programming of Information Systems, Multimedia, and Communications/Marketing, Public Relations, & Advertising – and there was one Second Level course, in Photographic Operation.

Given the widespread unemployment in the Vale do Ave region, which affects the families of many students, 57% of them are in need of some type of economic assistance. The school therefore collaborates with the local business community in helping the students develop their professional proficiency. In this way the young people are trained and integrated into the demands of the business economy; they become expert technicians with wide-ranging aptitudes, knowledge, and skills.

For its mission of training persons who are capable of becoming actively integrated into

society, *Oficina* provides superb conditions and an ideal setting. Through its commitment, it makes a major contribution to helping the larger community meet the complex challenges of a world that is in constant change. *Oficina* thus shows itself to be a school of excellence, and it demonstrates its value by taking part in a long series of initiatives undertaken in collaboration with government bodies, universities, businesses, and the Ministry of Education. It also makes its presence felt in local and national pedagogical displays and festivals, such as *Eduk@*, *Qualifica*, *Orienta-Te*, and the *Fórum Calificaciones*. It sponsors national and international projects and competitions, such as *Portal do Emprego*, *Food4U*, *Comenius-Parceria Multilateral*, and many others. For some twenty years now *Oficina* has been carrying out such activities in service to its neighbors and to the field of education in general. For the students who choose to pursue their studies there, *Oficina* has been providing the opportunity to “Find their North Star,” as the school's motto proposes.

Among the educators and the students at the school there exists a strong sense of family and camaraderie, and great care is taken to offer every student a well-rounded formation, in accord with the Ignatian model of pedagogy. All the different aspects of a person's growth are considered, including the molding of his character, a sense of social solidarity, and the living out of his faith. There are a great many extracurricular activities available to the students, such as weekend retreats for reflection, well organized

workshops, conferences, and diverse social events.

The effort to achieve quality education has yielded its fruits. The great majority of the students obtain employment after finishing their course. The school enjoys special renown for the training it gives in the audiovisual area of the new technologies, and for this reason

it is often invited by the Ministry of Education and other public and private institutions to develop specific projects for them.

At both the national and the international level the school has won numerous prizes which bear witness to the quality of the work it has done.

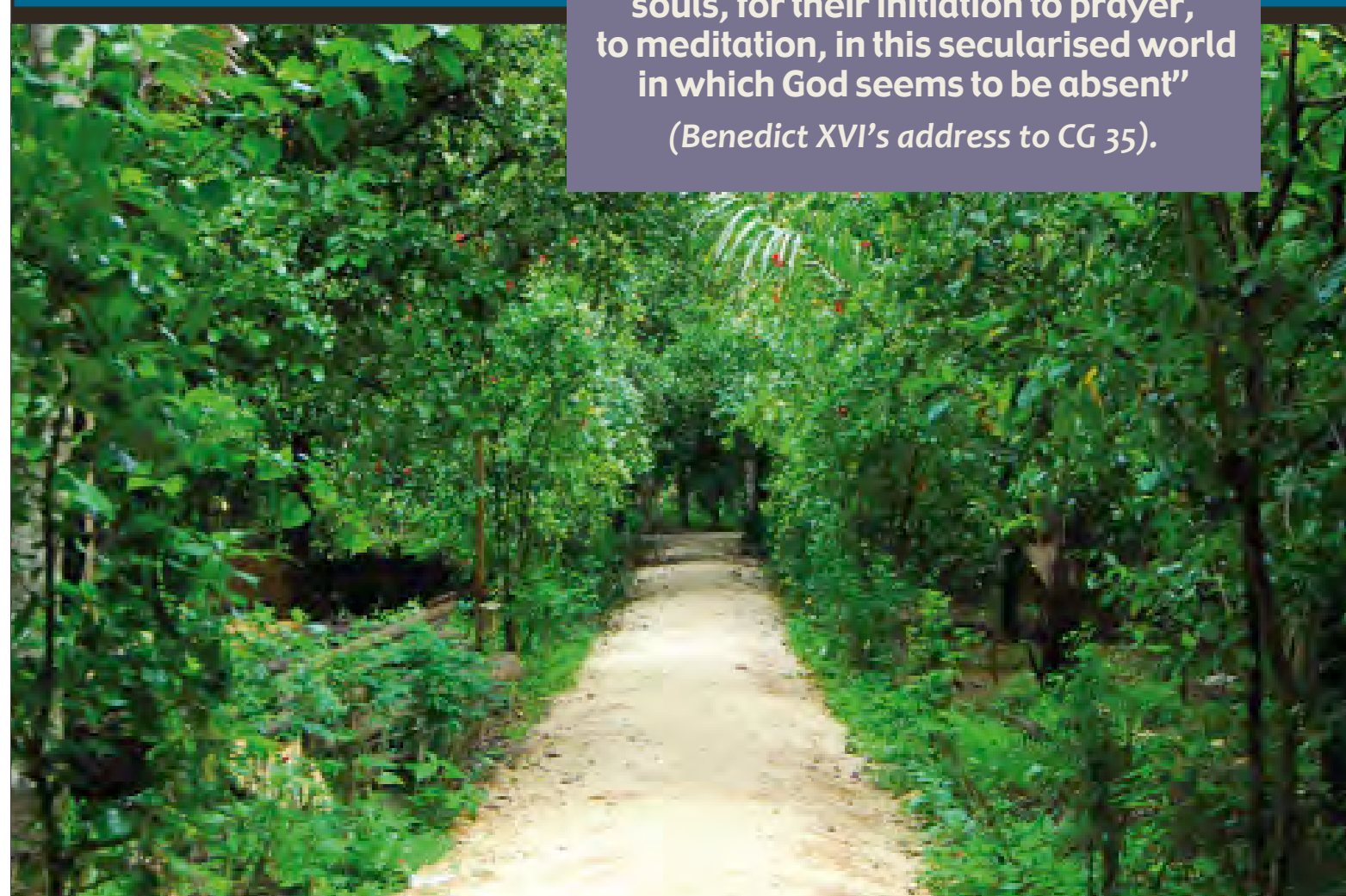
Especially important was its participation in the 5th Edition of the European Video Festival, *Food 4U*. In 2009, students from the technical course in audiovisuals participated in this competition, which had entries from 25,000 schools in 17 European countries. The *Oficina* students won two first prizes for their advertising spot *Bill Kill*; one prize was for the Best Learning Experience, awarded by the European Association of Professors, and the other was the Official Jury Prize, the Trophy of the President of the Republic of Italy.

Constantly seeking to discern the signs of the times and the real problems of the surrounding society, *Oficina* looks toward the future and strives to adapt its courses to the situation of working people. In faithfulness to the Ignatian educational style, it strives to provide the most suitable response to the needs of the young people in a part of Portugal that has been hard hit by the harsh social reality of unemployment.

Rui Pereira,
Cristiano de Oliveira, S.J., and
Jorge Manuel Sena, S.J.
Translation by Joseph V. Owens, S.J.

listening to the Spirit

“I invite you to reserve a specific attention to the ministry of the Spiritual Exercises that has been characteristic of your Society from its origins... it is for you to continue to make it a precious and efficacious instrument for the spiritual growth of souls, for their initiation to prayer, to meditation, in this secularised world in which God seems to be absent”
(Benedict XVI's address to CG 35).



Meeting God in silence

The Spiritual Center *Kipalu* (C. S. *Kipalu*) is found in the Democratic Republic of Congo (DRC) in the town of Kikwit, about ten kilometers from the center of town and 525 km from Kinshasa, the capital of the country. It opened its doors in 1968 with the first retreat given on July 21, 1968 by Fr. Georges Van Ryumbeke. The word *Kipalu/Gipaul* in the local language *Kimbala*, the language of the native population of the place, means “a secluded place,” “a place apart,” a place for “intimate encounters.” Far from the brouhaha of the marketplace and the village, surrounded by palm trees, it is this dimension of “set apart” which inspired the Jesuit missionary founders of the Mission of the Sacred Heart (the parish to which the Center belongs), the first evangelizers of the region. Since then it has become the focal point for those who desire a spiritual experience of meeting with their Creator in solitude and contemplation.

Thus the C. S. *Kipalu* was established and designed to serve the agreeable mission of meditation and silence. It aims to receive persons who desire to encounter God in the light of God’s Spirit. It seeks to help them reflect and pray about ways

An oasis of peace and contemplation in the heart of the forest, the Spiritual Center Kipalu, in the Democratic Republic of Congo, is a place of spiritual recollection and of meeting with God in silence for Christians, for religious, for clergy and for pastoral animators.



in which their way of life and their engagement with the Church and the world can become more and more authentic. Each year it receives nearly three thousand guests and visitors, mainly retreatants. This means that the C. S. *Kipalu* renders a great service to numerous Christians, in general, and in particular for the renewal of the faith of those of the nearby dioceses of the province of Bandundu: Idiofa, Inongo, Kenge and Kitwit. It is, in fact, the only place “set apart” that offers a comfortable place of recollection for a large group, and which has available a permanent team of accompaniers. The forest, the large park and the fresh air along its carefully tended walkways all add to the charms of the place, far from the noise of the city.

The Center is animated by a team of Jesuits, in collaboration with the Salesian Sisters of the Visitation. (After the creation of the Center, the Sisters of St. Andrew collaborated actively before passing on the responsibilities to the Sisters of the Visitation after a year.) Besides participating in the spiritual animation, they are involved as well with the reception, the upkeep, the cooking and the personnel of the Center. The team plans and proposes a

program of activities around a theme for the pastoral year which begins in July and ends in May. The Center is closed in June. The vacation time is used profitably for maintaining the facilities.

The beneficiaries of the services of the Center are principally the religious men and women, the priests working in the diocese of Kikwit, and to a lesser extent, lay people, notably the pastoral animators, the members of the C.V.X./C.L.C., high school students as well as various groups looking for a propitious locale for contemplation and interiorization. The Center has around 60 rooms with a spacious park and about 20 hectares of land. The principle activities of the Center are retreats (personal or in group), meetings and other sessions. Besides the program established by the Center, groups or individuals are offered the possibility to take advantage of the Center for Christian and apostolic reflection and study. Around 26 persons per day, of all these categories, pass through the Center during most of the year.

The essential needs for the ordinary function of the Center are financed, in part, with the material participation of those who frequent it, and in addition, with the disinterested collaboration of several of our animators. As to extraordinary apostolic expenses, we appeal to exterior benefactors of the Center, who support us as generously as they are able. However, it needs to be said that, due to the tenuous circumstances of



A group of students of the secondary school who attended their orientation course for life at Kipalu Centre.

the current world economic situation, and the modest resources of our guests, the C.S. *Kipalu* functions these days with very limited financial resources. These resources do not permit us, unfortunately, to respond to all their needs. Consequently we have had to limit our programs and accommodations for our less well-off guests. This is why we make solicitations for financial assistance to generous persons or institutions for the ordinary expenses, but especially for extraordinary expenses judged indispensable.

Presently, it is imperative for us to improve and renovate the infrastructure of the Center. After 41 years of service, the infrastructure shows the ravages of time and the aging of certain materials causes incessant breakdowns. In spite of the general crisis, the need for renewal of the equipment of the Center, and the limited ability to pay of our guests, we still believe in the importance and the impact of the Center for a deeper evangelization of our Christian response to the challenging questions of our world

of the 21st century. The growing demands of our Christian people for the activities of the Centre and the objective distressing situation in which they live their faith (loss of Christian values, great social misery, the problems of the sects, etc.) show how we can best serve our neighbors. This encourages us to “inflame all things with the love of God.” The apostolate of the spiritual Exercises has always been the priority of the Society. The Central African Province (ACE) keeps this in mind in its apostolic activities. The C. S. *Kipalu* offers this service within the Church family of God in the eastern part of the DRC and hopes to continue this very fruitful ministry to the benefit of the Christian world of Kikwit and beyond.

Georges Katuma Mbwebwe, S.J.
Translation by Robert E. Hurd, S.J.

AUSTRIA

Calmness and silence in Vienna

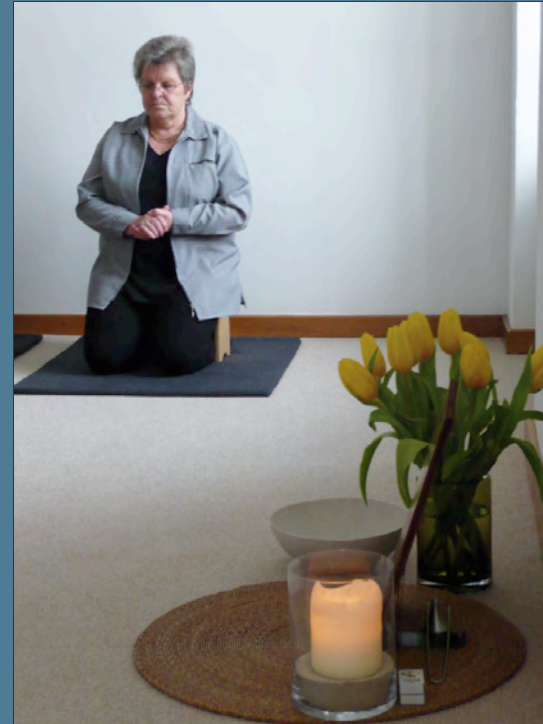
Four single rooms with a full bathroom, a kitchen with a dining room, a light-colored meditation room, a modern chapel and a large garden – these facilities are open for all men and women who are looking for silence and further clarity in their lives with the help of a spiritual director.

Besides the opportunity for individual retreats, introductions to various kinds of prayer, weeks of contemplation and the Ignatian Spiritual Exercises are also offered. There are always five evenings for interested people to learn some methods to converse with God in spiritual colloquy and how to strengthen their relationship with God. For example, there are introductions to prayer with Scripture, the Jesus prayer and Zen meditation. These weeks of contemplation are opportunities to find more inner tranquility in order to allow one's life to be transformed. They try to sharpen our ability to perceive and be attentive to everything that occurs and is present in and around us. They help lead us more into life in the presence of God, hearing and listening without being preoccupied with our own thoughts, images and ideas. Ignatian exercises are designed to assist you in praying with the Holy Scripture to order and give new direction to your life and decisions in the presence of Jesus Christ.

This place of silence is open for the old and the young, people in Vienna or beyond, in the center or at the periphery of the Church. It is a place of outer silence that helps us to come to inner silence in order to listen to the voice of the Eternal Word who wants to speak, be heard and be effective. The Eternal Word can be heard loudly in the silence.

Spirituality needs places where it can be lived and taught. It needs ways which lead to the self, to others, and to God. It also needs experienced people who are able to accompany others on their way. This was the reason the Jesuits and their collaborators established this "center of silence" in 2009. From the beginning it has been much sought after, appreciated and positively received by many people.

But the Cardinal König House is more than just a



"This is a place in the middle of the city where you can have a longer or shorter period of silence on retreat for recollecting yourself and changing the direction of your life. It is a space where you can find accompaniment for your relations, yourself and others in your life with God. This place provides a home for the increasing desire of many men and women for a simpler life with more clarity, depth and spirituality."

place of silence in Vienna. It is also a house of education directed together by the Jesuits and *Caritas*. The Jesuits took charge of the "Schlössl" ("little castle") from the estate of the countesses Tige in 1884. For many years it was a house of formation for the Jesuits, first as a novitiate (from 1911 to 1917), and later as a tertian house for 27 years, until 1967, the first and last stages of Jesuit formation. Many Jesuit scholastics have also spent time

in this house to reflect on their pastoral experiences during their time of formation.

The building has always been and remains a house for the Spiritual Exercises. The "Schlossl" was enlarged in 1885 with the construction of a church, and again in 1899 with the construction of the "House of Exercises." From 1900 to 1911, and again from 1927 until 1939, it was exclusively a house for the Spiritual Exercises. This apostolate was further intensified after the Second Vatican Council. Since then, its offerings have included different forms of the Spiritual Exercises and continuing education and formation for spiritual directors and directors of the Exercises.

In 1967, the "spiritual wing" of the apostolate got a second "practical wing" when it became a house of teaching and learning for a Church which was now conscious of its "social and political responsibility" in our contemporary society. As a consequence of this change, the church was replaced by the *House of Social Education*. On November 19, 1999, after four years of construction, the new building was dedicated and named the Cardinal König House in memory of the celebrated Austrian Cardinal Franz König. Presently, the Cardinal König House is a modern center of spiritual formation, with six different clearly defined works.

The first is the direction of the *Spiritual Exercises* with a new appropriate structure in the project "Stille in Wien" ("Silence in Vienna") (www.stille-in-Wien.at). In addition, there are courses for training spiritual directors.

The second work is the expansive area of *Theology and Questions of Contemporary Society* which includes education in topics of migration and integration issues as well as marriage preparation and ecumenical events.

The third work includes education for leaders of non-profit organizations, especially for *Caritas*. The *Academy for Social Management* (www.asom.at) offers courses in personnel management, budgeting, and strategic management. The strengths of these courses are their clear

Two periods in comparison: the Wien-Lainz Jesuit community in 1899 and the same in 2009. Previous page: Meditation.



orientation towards practical matters and their individual focus which draws people to attend further courses.

The growing area of *Hospice and Palliative Care* is the fourth work of the house. Many paid and volunteer collaborators receive training in the Cardinal König House with some innovative methods of education that attract many people from Central and Eastern Europe.

The fifth work is the *Development of Religious Orders*, which includes formation and continuing formation for leaders in religious communities. This section requires expertise and insight into the special situation of religious orders (www.ordensentwicklung.at). As a result, many meetings and consultations take place in monasteries or religious houses. The two-year formation course for leaders in religious orders is "always overbooked" and filled to capacity. Participants from Germany and Switzerland continue to have a high appreciation for these courses offered by Cardinal König House.

The final work involves the organization and hosting of numerous conference events and courses for other organizations in the Catholic Church or NGOs. In general, the Cardinal König House has a good reputation as a conference center and some international conferences (e.g. the meetings of the *International Catholic Migration Commission*) are held here.

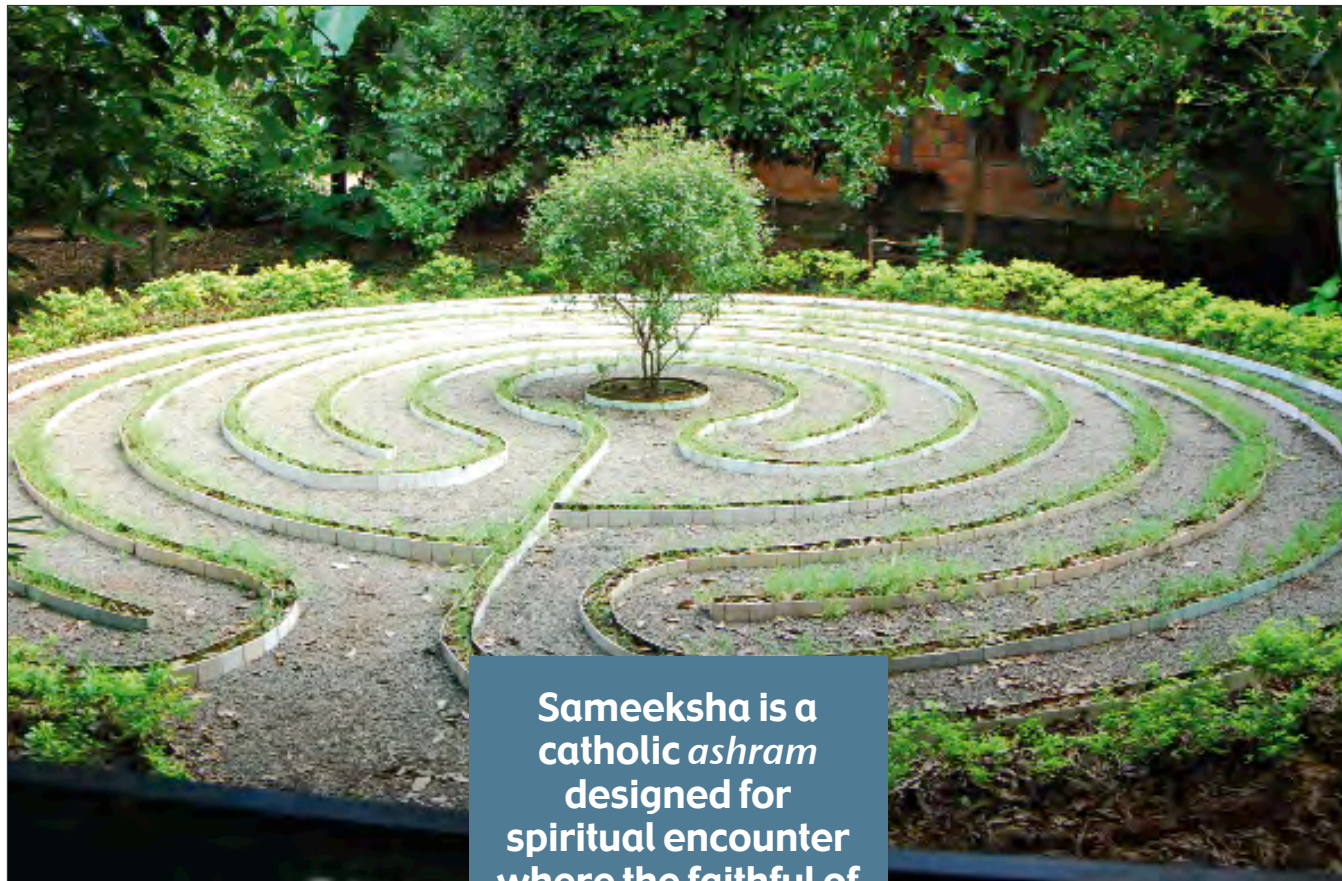
In all these tasks, the Jesuits, together with our numerous collaborators, want to honor God and to serve the people in a concrete and effective way.

Bernhard Bürgler, S.J.

Translation by Georg Schmidt, S.J., Mark Mossa, S.J. and Chris Grodecki, nS.J.

INDIA

Sameeksha, *harmony of the spirit*



Sameeksha is a catholic ashram designed for spiritual encounter where the faithful of different religions meet as companions of a spiritual pilgrimage beyond the frontiers of their own religion and far away from any rank distinction.

A place where followers of different religions could assemble with joy and not with fear, with openness and not with suspicion – this was my dream which I shared with my Provincial in 1985. He was sympathetic to this vision, and he consulted the communities on this. There was an overwhelming enthusiasm in our Kerala Province. The Province procured a piece of land on the banks of the Poorna river, at Kalady,

which, being the birth-place of Sankaracharya (a famous Indian philosopher and the most important member of the school of thought of *Advaita-Vedanta* for Hinduism, *note of the editor*), is a pilgrim spot of Hindus. Two of us, Bro. Varkey Mampilly and myself, were given the mission to start the Centre.

In January 1987 Sameeksha, Centre for Indian Spirituality, was established with the prime objective of promoting a culture of inter-

religious harmony. The Meditation Hall built according to the traditional Indian architecture bears witness to this objective. It has four doors open in the four directions welcoming spiritual seekers from all religions and cultures, from all castes and denominations. The meeting point is the oil lamp burning at the centre of the hall: the symbol of the divine presence in which all meet. Around it four holy scriptures are kept exposed: the Bible (for the Christians), *Bhagavad Gita* (for the Hindu), *Dhammapada* (for the Buddhists) and *Koran* (for the Muslims). Holy scriptures are depositories of the divine Word and hence they guide seekers to the divine centre of Light. These books are kept on a round carpet that carries the symbols of different religions on the eight spokes of a wheel. In this hall meditation courses and prayer meetings open to followers of all religions are conducted. When Nitya Chaitanya Yati, a well respected Hindu sage, visited this hall, he said spontaneously: “this is the future of humanity”.

Sameeksha is more a presence than a project. The term *sameeksha*, taken from the *Yajurveda* (old miscellany of sacred texts about Hinduism, *note of the editor*), means seeing the same in all, seeing God in all, looking at all with respect. Over the years *Sameeksha* has been accepted by Hindus, Muslims and Christians as a place where they feel spiritually at home. The Centre has been developed imbibing the sublime values of the Indian *ashrams* (the ashram, according to the Indian

tradition is a secluded meditation place, a kind of hermitage, *note of the editor*): simplicity of life, vegetarian food, closeness to the common people, harmony with nature, openness to religions, genuine hospitality and a contemplative atmosphere. The entire plot is filled with nutmeg trees, which, being medicinal plants, emanate positive vibrations on the campus.

Sameeksha offers a set of formation programmes every year: retreats based on the Hindu scriptures like the *Bhagavad Gita* (literally: “The chant of the Blessed”, one of the most popular spiritual texts of Hinduism, *note of the editor*) and the *Upanishads* (the conclusion part of the *Veda*, old miscellany of Hindu sacred texts, *note of the editor*) as well as on the Gospels and the



Right: the founders of Sameeksha, Fr. Sebastian Painadath S.J. and Bro. Varkey Mampily S.J.. Above: the Inter-religious meditation hall with the symbols of world religions and outside the four sacred books of the major world religions. Opening page: the labyrinth for a meditation walk.



Session at the Regional Theology Centre, situated near Sameeksha, where young Jesuits are studying.

texts of Christian mystics, seminars on the theology of inter-religious dialogue, social ethics and ecology, initiation to praying with the name of Jesus, courses in Indian Christian spirituality and Ignatian spirituality and art retreats. Recently a series of weekend seminars was offered on the basics of different religions and attended by followers of various religions. A two year-long course in Theology for the laity with twenty-four monthly seminars is being conducted for laywomen/men above the age of 55. This is to equip retired people – a tremendous potential in the Church – with new perspectives based on the teachings of the Second Vatican Council.

A group of Jesuit theology students stay in the ashram setting of Sameeksha and get their basic theological formation lasting for three years. They pursue a contextualized theological reflection with some involvement in the life of the poor in the village and with weekend pastoral exposure to the neighboring parishes. These two programmes for the laity and for the Jesuit students are recognized by the national theological faculty, *Jnana Deepa Vidyapeeth*, at Pune.

Sameeksha as an ashram for inter-religious encounter gets a certain

coverage in the secular media. BBC, German TV and the local TV brought out documentaries on Sameeksha. The Centre has been highlighted in the secular newspapers. Considering the resources available at this Centre, the *Mahatma Gandhi State University* recognized Sameeksha as a Research Centre under the department of philosophy in 2009. This means that doctoral research on inter-religious issues can be done at the Centre. The library with a collection of 20,000 books on theology and spirituality, dialogue and social issues is made use of by students of the region and from abroad.

Formation of the youth in ethical values and spirituality has been an important concern of the Centre. The Jesuit students conduct value education seminars and life orientation programmes in various educational institutions of the region. These are attended by young people belonging to different religions and castes. Based on their experience the Jesuit students have brought out three handbooks for teachers to handle value education classes at the high school level. The staff of the Centre has published several books in English, German and the local language on Indian

Christian spirituality and issues related to inter-religious harmony.

We do not ask what we have achieved, but what we have learned. Respect the diversity of religions and recognize the unity in spirituality – this is the theological perspective with which *Sameeksha* has been functioning all these years. Over the years the Centre has become a place where Hindus and Muslims feel accepted and respected by us Christians. This has given rise to genuine friendship with them. Thus we have learned that dialogue consists primarily not in talking, but in cultivating a genuine inter-religious relationship. When we as followers of different religions meet one another as friends, we realize that the one divine Spirit binds our hearts and transforms our lives. In this transformation process we are all *co-pilgrims*.

Sebastian Painadath, S.J.



Around the world

The last General Congregation exhorted the Jesuits “to grow in interior freedom and trust in God. In this way, their availability to go to any part of the world and undertake any ministry ‘of more universal scope and from which greater fruit can be expected’ will increase” (D. 4, n. 40).



CHAD

The grain bank

From an ecclesiastical point of view, the region of Mongo involved in the project of Grain Banks occupies the south-central part of the Apostolic Vicariate of Mongo. This includes the entire eastern half of Chad from the Libyan frontier over to the central African frontier with its entire eastern border fronting on the Darfur region of Sudan. From an administrative point of view, the activities described take place in large part in the district of Mongo and Ati – Saharan regions which in these last decades have witnessed extremely uneven rainfalls. This has had negative results on agricultural production, especially the cultivation of the millet and sorghum which account for major subsistence crops. As a consequence, periodic famine is endemic.

The people depend for their livelihood on grain farming on village-owned lands. The phenomenon of large landed estate characteristic of Latin America doesn't exist here. Here, every farmer is the owner of his own plot of land and cultivates his own harvest. Still, in periods of drought these farmers are forced to seek help from money-lenders. Who are they? They may be fellow villagers who have accumulated capital thanks to commerce or their administrative positions; especially in villages far from important centers, they are Arab farmers who, over the course



We can only conquer the vicious circle of poverty and hunger by directly involving the local population in projects of long-term development. The experiment described in this article demonstrates this. It was begun by an Italian missionary who worked for years to better the living conditions of his adopted people.

of centuries, have been settled in the midst of a stable population and have accumulated substantial resources.

How does this “usury” – this unjust lending-process – work? In the first place, the farmer asks for a sum which he will have to repay in wheat at the time of harvest, at three times its value. The following year he will have to use his entire harvest to repay the loan. In the next rainy season he will be obliged to work in the fields of the lender to survive and... he thus becomes a miserably underpaid farm worker – a modern slave – in the end.

For many years various organizations have tried to solve this problem, chiefly by gifts of grain or credit for purchasing wheat that can be repaid in one or two years. In one or other case these attempts have failed because the gift of grain takes care of the problem for a year, but the whole cycle recurs when the next drought comes: the credit owed has created new problems because the needs of a very poor population are such that the credit for buying wheat was often used for other purposes, like sickness, death, or canceling old debts. So at the moment of paying back his loan, the farmer found himself obliged to sell his animals or even to flee his village out of fear. He had to find a new path.

Reflecting on this situation generated the idea of creating in every village a stock of grain which



Cereal bags inside the cereal bank. The idea of this special bank came to an Italian Jesuit missionary to fight usury and subsequent farmers' impoverishment.

would be locally controlled, able to be augmented through good management and thus capable of offering a definitive solution to the problem of unjust lending practices. Evidently, this needed a long period of consciousness-raising and involves a long-term process. The Achilles' heel of all such projects is, in fact, their being too time-limited, so that the rural population is not able to assimilate the revolutionary habits that a profound cultural change demands. The Catholic Church, with its solid and lasting structure, offers an opportunity which so many other organisms

simply cannot have. So this is how we acted.

We created and trained a team of volunteer coordinators, young people from the villages who were skilled farmers. The idea of volunteers, in distinction to the practice of all the other organisms, seemed to us of prime importance to get across the idea the Catholic Church is not acting “in place of the people but in support of them.” Paying the coordinators would inculcate the idea that the problem needing resolution is a Church problem rather than a problem of the people themselves. That had

been seen already during the construction of dikes: the distribution of food had attracted people not “to resolve the water problem” but to find food; once the dikes were constructed they were abandoned.

So we found ten young, motivated farmers, trained them, and then went with them from village to village to explain the rules of the grain banks. Following this, they returned periodically to the same villages to insure that everything was going according to plan. We gave them a bicycle or a motor scooter, depending on the



The project foresees the building of a cereal bank in every village or group of villages. The people, after a first moment of hesitation, accepted the idea with enthusiasm. For the construction of the building everybody is involved, even school boys, as seen in the pictures of these pages.

distances involved, but we carefully avoided any help that could seem to resemble a salary.

Then we fashioned a set of rules whose essential points are these:

1. Setting up and training an administrative committee in which political and religious authorities have no decision making role. This committee must include women.
2. Listing the membership, which can include all the heads of family of the village. Every member must give a contribution of wheat. The dates for the opening of the bank and the deadlines for reimbursement were also fixed.
3. A sum of money was given by the Catholic Church in the presence of all the members; the wheat was bought and deposited in a granary built of solid material if possible, but more often in a traditional granary; at this same time the dates of opening and reimbursement were confirmed. Generally, opening was in the month of August, the most

labor-intensive month in the fields. Reimbursement, on the other hand, should be made in the month of December, at the beginning of harvest.

4. On a fixed date every member comes to take part and signs a document in which he agrees to be legally prosecuted if he does not repay his loan to the bank.
5. In the course of the month of December every member comes to pay with the wheat from his harvest, adding a small, pre-determined percentage which will serve for the functioning and development of the grain bank. The coordinators will be particularly on the watch in this period.
6. Any recalcitrants will be brought before the local authorities so as to fulfill their obligations. This phase is also important: in fact if these were to be left in peace they would easily serve as a bad example to others and contribute to the failure of the bank.
7. Once all credits have been repaid,

a general assembly will be called to discuss problems that have surfaced and future orientations.

8. When, thanks to smooth functioning, the bank has doubled its grain reserves, it has to return to the Church's disposition the initial quantity received. This can be done in various ways: as help to a nearby village which is not yet part of the association, to organize its own bank; as a means to create in the village itself some development projects like cooperatives, wells, dikes, etc.

The first banks saw the light in a gingerly fashion right after the great drought of 1994. But two factors blocked their development: the lack of an ironclad set of regulations, and more especially the fact that supervision was left solely to local pastors. Men of God extremely busy with parish duties, the pastors did not have the requisites needed for proper supervision. So it is only in the past six years that, thanks to the

regulations and the creation of a lay team of coordinators to administer and supervise operations, the banks have been able to assume an important, professional dimension. As they have, the usurers of this large region cannot find clients for their illicit activity. Proof of this is that this year the usurers were not able to cultivate their vast holdings except in a modest way, depending almost exclusively on their own relatives: cheap laborers disappeared suddenly because every farmer had to cultivate his own field.

The number of banks currently reaches 140, with stocks amounting altogether to about 20,000 bags of 100 kilograms each. We are now entering a new phase in which we are getting requests for new banks from other regions. The key to success in reimbursement was firmness in applying the regulations down to the letter. A population

accustomed to benevolence was reluctant to engage in a rigorous agreement, and certain important people in villages had always thought themselves above the law. For this reason, when kind requests from those responsible and from local administrators didn't get results, the police were called in. It only happened three times, but it was a salutary lesson for all the villages because news travels fast here without benefit of newspapers. For example, in the village of Some 80 persons out of 120 did not want to pay back their loans. The police arrived, and in two hours everyone paid up – clearly disgruntled because in addition they had to pay a fine to the police. For some weeks they stayed angry at us. But then, reflecting that in this way they had saved their bank and that the wheat was there in their granary to defend them against another famine, they wrote us a letter of thanks: "We're

grateful that you sent the police to oblige us to pay back our loans."

The oldest grain banks have by now achieved their goal of eliminating the usurers and they are beginning to solve other problems. For example, every bank gives the coordinator a yearly bag of wheat to compensate him for his work and his time. That allows the Catholic Church to pull back slowly from administration, and frees the activity to become independent – something very important, giving the coordinator a recognized and stable role. Besides, every bank contributes suitably to the functioning of the village school, even paying the teachers in times of economic crisis. Some banks have created cooperatives for acquiring basic goods to make things available for the people (rice, sugar, tea, dried tomatoes, salt, oil, etc.)

Finally, all the members organize for making bricks and supplying





Chad women in front of the village well.

labor for the construction of warehouses to stock grain in appropriate buildings. The project now is to augment the number of banks and speed up the construction of solid and durable grain warehouses. Requests to join in the movement arrive constantly from every village in neighboring regions. We can't satisfy everyone, obviously; we've decided to intervene where it is humanly and logistically possible for us. But what is important is that the idea has gotten into people's minds, and that gives great hope for the future.

These pages were written during summer 2009, before the severe drought and hunger hitting the Sahel right now. A widespread

hunger which has forced the NGO's to come back. We were therefore asking ourselves if the whole grain bank system was not doomed to fail. In fact, if the farmers do not harvest anything, how can they refund? And without refunds the grain banks can't survive... the same goes for the whole banking system. The surprise came from the farmers themselves: they decided to sell their goats and other goods they owned in order to save their bank. Some of them worked extra hours, using part of their salary every week to buy some millet and put it in the bank as a treasure. It's really moving and a sign of a radical change of mentality: the inhabitants of the villages consider the grain bank as their own

property which needs to be defended against wind and tide.

The last checks tell us that the refunds are made in spite of everything and that the time hasn't arrived yet for the usurers to rub their hands.

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

BURUNDI

Alumni(ae) for a better Africa

One and a half years ago, the seventh Congress of the World Union of Jesuit Alumni(ae) took place in the heart of Africa: an historic moment, that now must be put into practice.

Some alumni during the World Congress of Bujumbura, July 2009.

These were the questions on the program of the seventh Congress of the World Union of Jesuit Alumni(ae) which took place in Bujumbura (Burundi) from July 22-27, 2009. Two hundred twelve participants from 30 nations came together for this event, the first in the history of the World Union to take place in Africa. One hundred twenty of the participants were Africans. (See details of the makeup of the assembly in the box below.)

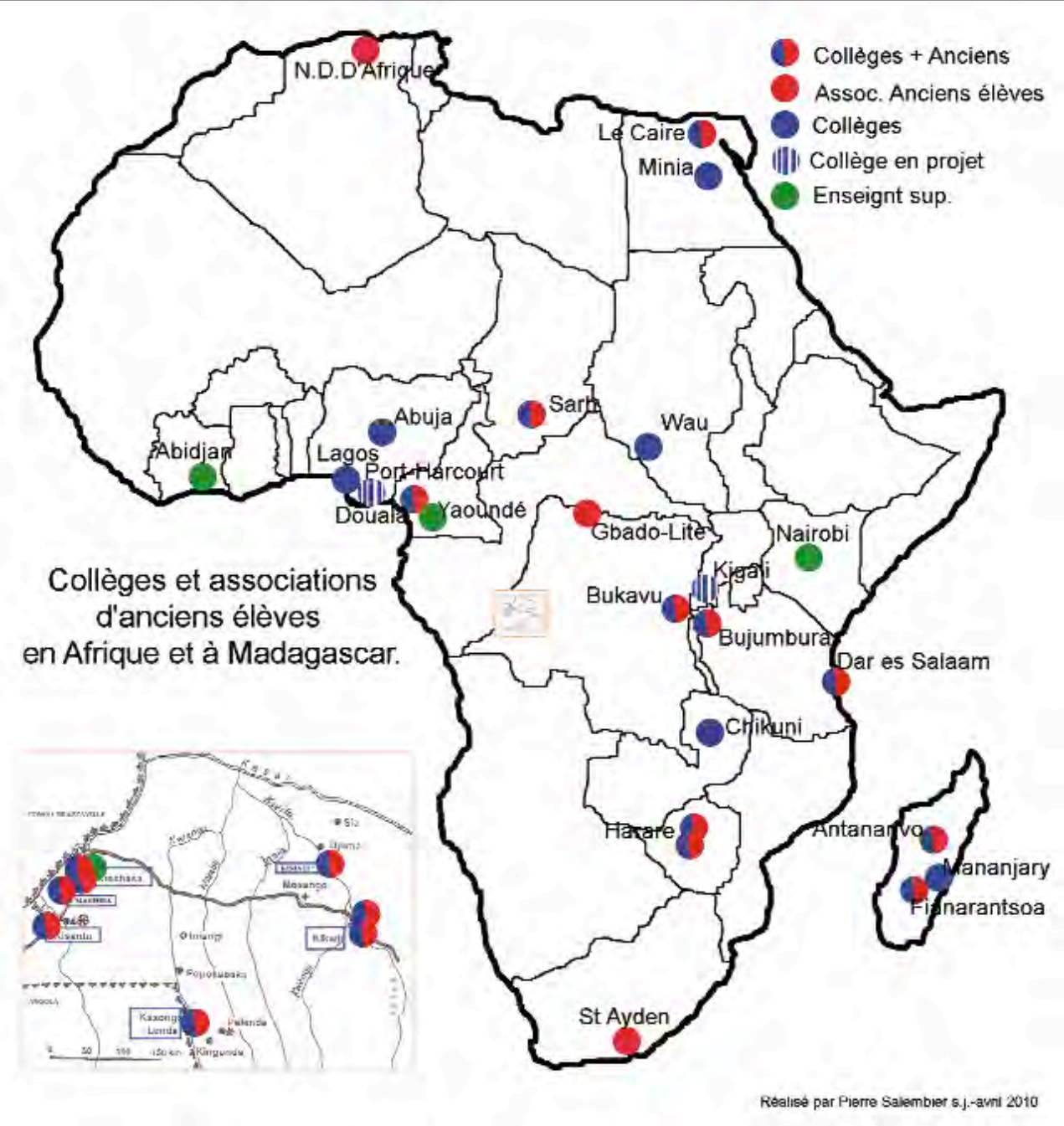
After the opening celebration presided over by the Archbishop of Bujumbura, assisted by the Archbishop of Bukava (of south

Kivu and the east of the Democratic Republic of Congo,) himself a former student, the participants found themselves in the great hall of the site of the former College of the Holy Spirit, on the site of Kiriri, dominating the town of Bujumbura, to listen to the words of welcome of the president of the Association of Alumni(ae) of the College and High School of the Holy Spirit of Bujumbura, Mr. Grégoire Baniyiyezako, of the president of the World Union, Mr. Bernard Thomson, and of the First Vice President of the Republic, Dr. Yves Sahinguvu, also a former student of the College of the



A sketch of the composition of the assembly

Total.....	214	South-East Asia	23
Nazionalities represented	30	Australia.....	1
Africans	121	<i>Other details:</i>	
of whom 57 Burundians and 40 from the D. R. of Congo		Jesuits.....	40
Latin America	11	Women.....	29
North America.....	4	English-speaking.....	50
Europe.....	54	Spanish-speaking	11
of whom 20 French		The rest French speaking	



Holy Spirit. Manifestly, the civil authorities of Burundi were happy to receive on their territory such an event, made possible by the return of peace to the country after a 15-year civil war.

The program of the congress was dense, alternating between conferences, small group meetings by linguistic groups and panels. The opening conference, appreciated by all, given by Fr. Peter Henriot of the Jesuit Center for Theological Studies of Lusaka (Zambia) was entitled: "Africa, our Potentials Outweigh Our Problems." Next, during the afternoon there was a panel moderated by Fr. Franck Turner, the director of OCIPE (Catholic Office of Information Initiative for Europe) in Brussels, to present the lobbies or "advocacies" led by the European Union towards Africa and most

especially to the Democratic Republic of Congo, the neighbor of Burundi. Next came presentations on initiatives aimed at development in Africa. Among these was the presentation by Jean-Gabriel Prieur, the chief of the Higher Institute of Technology of Central Africa (ISTAC) founded by ICAM, whose preparatory cycle took place in 2002 at Pointe-Noire (Congo Brazzaville), followed by the creation of the Higher Institute for the Formation of Engineers (ISTAC) in 2004 in Douala (Cameroun.)

The second day was dedicated to two topics closer to home. Fathers Ferdinand Muhingurwa and Rigobert Minani from the Centre of Study for Social Action (CEPAS) of Kinshasa discussed "Regional Stakeholders of Peace and Development in the Great Lakes

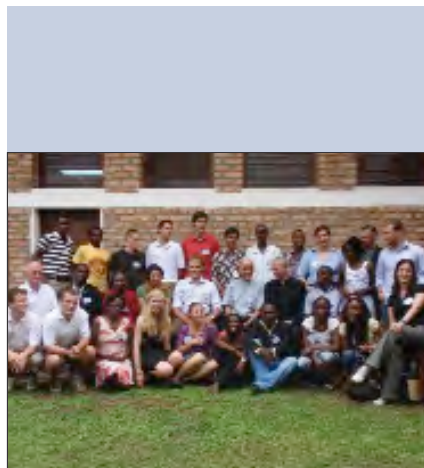
Region", while the afternoon was dedicated principally to issues surrounding public health and the AIDS epidemic. One notable speaker on this topic was Dr. Jean-Jacques Muyembe, a world renowned epidemiologist from Kinshasa.

The perspective of all these reports and reflections was to develop concrete propositions for the future. The alumni(ae) association of Burundi hoped to obtain from Father General a commitment of the Society to create a "university of excellence" on the site of the former Holy Spirit College, confiscated by the State 25 years ago and which could soon be restored to the Society thanks to the recent juridical recognition of the illegality of this measure.

Other propositions have also emerged from this assembly, such as

An African dance during an evening of relaxation. Previous page: the map of Jesuit colleges in Africa.





From bottom to top: Father General speaking to the participants at the Congress; the group photo; Father General with young people.

the invitation by those responsible for colleges and universities in India to receive scholarship students from this part of Africa. A desire was also expressed from those from Burundi, the Congolese from Kivu (DRC,) and from some Rwandans, to meet later to reflect on initiatives to serve the cause of peace in the region of the Great Lakes and to study ways to thwart the scandalous corruption which reigns there.

Sunday July 26 was marked by the presence of Father General. One can read elsewhere the complete text of the discourse he pronounced on

this occasion. I will mention here only two points: first of all, Fr. General launched an appeal for a renewed collaboration between the Society of Jesus and its alumni(ae): "Even if you have no more need of us, the Society of Jesus is telling you that it needs you." But Father General also emphasized that a satisfactory collaboration cannot be improvised. "It demands of the participants a favorable disposition and a serious formation of both parties."

Fr. General went on to challenge the participants on the question of the structures which the alumni(ae) are now organizing. Are they well adapted? The term "Alumni(ae)" seems to turn off the youngest generations. Could the groups rather adopt – as often is done in other areas – the title of "Association of Alumni(ae) and Friends of the Society"? This title would have the benefit of orienting these associations towards a present-day collaboration between the alumni(ae) and the Society as is called for by the last General Congregation. Finally, Fr. General, having been made aware of the Burundian aspirations for the creation of a Jesuit university, did not leave false hopes in this domain, but he said openly that the Society would study, along with the concerned parties, the possibility of taking on an initiative in the realm of higher education for this region of the Great Lakes.

It is also necessary to highlight a program made available to the young alumni(ae). These were invited to "experiments" during the week which preceded the Congress. Five groups were able to participate in social projects, either in Bukavu (DRC-Kivu), Ciangugu (Rwanda) or in Bujumbura. These experiences permitted good exchanges between young Africans and young "older students" coming from Europe.

The last day of the Congress was dedicated to the reading of resolutions of the Congress, a list of which can be found on the website

of the World union (see below) as well as on the website of the meeting. The World Union elected a new Council composed of two representatives from each continent. For the first time, an American from the USA, Mr. Tom Bausch, a teacher in the Department of Management of *Marquette University* (Milwaukee) was elected the new president.

Finally the General Assembly needed to determine the location of the next Congress. Having established that it would take place in Latin America, the Association of Medellin volunteered to host the next Congress in September 2013. At the time of the evaluations of the Congress, most of the participants agreed on the high quality of the reflection and the exchanges. One of the principal reasons, no doubt, was the fact that the dramatic events experienced by this region would not permit superficiality. Besides this, the locale offered no escape. No internet accessibility during breaks, no organized public transport. These "closed doors" helped the participants to be truly "present" and available to the others. How fortunate!

For complete information on the content of the various presentations one can look at the website of the World Congress of Jesuit Alumni(ae) www.jesuitalumni.org.

Pierre Salembier, S.J.
Translation by Robert E. Hurd, S.J.

AFRICA

Computers for schools

There are many types of cooperation with developing countries. The Wisconsin Province of the United States of America has developed a particular original form: to provide second hand computers to different schools in African countries, especially in Uganda. For young Africans this creates an opportunity for access to modern technology..



The boxes with computers are ready to leave for Africa.



The problem of the appropriate disposition of used computers is not going away soon, nor is the need for us to help in the development of war-traumatized countries in Africa, but occasionally two problems such as these can partially resolve each other.

Father Jim Strzok (Wisconsin Province) was missioned to Uganda (part of the East African Province which is twinned with Wisconsin) from 1986 to 1993 before returning to the Province to teach at our high school in Omaha, Creighton Prep. By Divine Providence, former Jesuit Tim Leacock was sitting across the table from him at Prep in 1999 when the conversation turned to Tim and his wife Ruth's project to donate used computers from the Omaha-based Union Pacific Railroad to the Jesuit Middle School, also in Omaha. Since he had just received a request from a former student in Uganda for used computers, Father Strzok asked Tim "What about Africa?" Could he send some to Africa as well? And thus "Computers for Africa" (CFA) began its life.

By 2000 Tim, Ruth, and Fr. Jim, with the help of Prep volunteers, managed to send 55 IBM computers (CPUs, monitors, keyboards, and mice) to Uganda in a 20-foot shipping container using donated clothes as a packing material. By then Father Strzok was back in Uganda and saw to the distribution of the computers to various high schools there. That same year Tim and Ruth visited Uganda for two weeks to get a better sense of what the needs and possibilities were.

The group incorporated in 2002 under the "Computers For Africa" name and with a governing board of 5 people under Tim's leadership, and the project began a relatively rapid growth and development. 2008 saw the shipment of 380 computers and some networking components (hubs and cables), 20 new schools receiving hardware, and 200 teachers trained in internet use; that all affected 10,000 new



A lesson of computer science in Africa. Previous page: American boys repairing second hand computers and the placing of computers in an African school.

students and staff. By that time CFA had touched 113 high schools in Uganda and sent a total of 1820 machines. By the same date they had a Ugandan director of operations, Herbert Busiku, who also serves as the CEO of the local non-profit corporation.

On the Omaha end of the operation the board has expanded to 9 members, students at 5 local Catholic high schools who work on cleaning all data from the hard disks and testing all the components, and a horde of volunteers who work on packing the machines for shipment. CFA has also developed an auxiliary organization of volunteers to warehouse donated machines and to help with shipping costs.

Work in Uganda is primarily a matter of qualifying the beneficiaries (which Herbert does with local help), helping set up the computer labs using the refurbished machines, training people in maintenance and repair, establishing internet connectivity, and training all of the teachers in the high schools that

receive machines in possible internet applications for their classes.

One group of recipients in the Southwest of Uganda formed a professional association. Based on that experience another 37 school administrators in the North have done the same. CFA now has "Company Limited by Guarantee" status and has moved on to form an organization in Uganda to work with other NGO's in information and communication technology; from there it is beginning to play a significant role in helping define the government's computer policy.

The effect of CFA's work on changing a country torn by violence and poverty is hard to gauge as yet in terms of measurable results, but within two to four years CFA expects to see a notable increase in the number of the students we affect sitting for national examinations in a way that they could not do previously and to see them succeeding quite well.

Note that it is lay people who have accomplished all of this with

only a minimal direct involvement of Jesuits; the inspiration has been thoroughly Ignatian, however, and key words and concepts are constantly part of board discussions and planning. At the same time, this whole venture has affected this group of people in Omaha in a very special way, providing a real opportunity to have an impact beyond our borders but also helping us to understand some of the problems of the third world in a very concrete and personal way. Further information can be found at <http://www.computers4africa.org>.

Charles T. Kestermeier, S.J.

UNITED STATES

St. Mary's City's Jesuit Chapel

How does an ancient mission church come back to life. This could be the title of this article which refers to the reconstruction of a building erected in 1667 and demolished after the suppression of the Society of Jesus.

First public viewing of St. Mary's City Chapel as seen through the "ghost structure" of a possible location of priests' house. Next page: Dr Henry Miller, chief archaeologist who worked at St. Mary's City's Jesuit Chapel and with Dr Tim Riordan talking with a mason working at St Mary's Chapel.

Thomas M. Lucas, SJ, put the heavy bronze key into the lock of the newly-built chapel and shoved open the heavy door. Light streamed through the clear glass windows and illuminated the white plastered walls and the blue-gray stone floor. It was early. And it was quiet. Only the previous day hundreds of people had come to see this chapel for the first time. It was a major milestone for a project Fr. Lucas had worked on for more than a decade.

And now here he was early on a Monday morning, sitting on a bench to pray and sing the *Salve Regina*, which echoed off the barrel vaulted ceiling high above him. He said he felt a connection with those early Jesuits who built the first Catholic church in English-speaking North America here. This elegant brick chapel had been built right on the 332-year-old foundations, designed, the imaginative archaeologists, historians and artisans hoped, to look like the original Jesuit chapel of 1667. Building this imposing structure had taken a lot of research and imagination. There had been no drawings or written descriptions and the building had been gone for nearly 300 years. After the royal governor had ordered it locked in 1704, bricks, tiles and other

components of the church were taken away to be used in other buildings.

But on that quiet morning, Fr. Lucas looked around and decided all their educated guesses seemed right. Serious archaeology and brilliant detective work had combined with a Jesuit perspective, he said, "art at the service of preaching the gospel, a space for transformative power."

Fr. Lucas, a professor of art and architecture at the University of San Francisco who worked on the restoration of St. Ignatius's rooms in Rome and renovations of the cathedral in Shanghai, was one of two Jesuits advising the chapel research team. Gerald Fogarty, SJ, professor of religious studies and history at the University of Virginia, also supplied his own historical research. Fr. Lucas was called in to look at the original design for the reconstruction – a squat chapel resembling a Protestant church from the English countryside – that didn't seem right to Dr. Henry Miller, chief archaeologist for Historic St. Mary's City, a museum on the site of Maryland's first colonial capital, or his staff.

Fr. Lucas agreed. The 17th Century Jesuits would have

been inspired by churches built by brother Jesuits, particularly churches they'd seen as students in Louvain and Rome. "These were people of refinement and culture," he said. What's more, they knew they were building a historic Catholic church in a new colony where freedom of conscience was allowed.

Jesuits of the period had developed a building code for its colleges and universities in Europe. Churches were located in urban areas, close to the people they served. "Ignatius had a keen eye for interacting with the world at that time," Fr. Lucas said. These standards made their way into the churches missionary Jesuits built around the world, according to Fr. Lucas. "As soon as they could, they tended to build an important and imposing building," said Fr. Lucas, pointing to churches in Macau, Goa, Lithuania and Baja California. Certainly the Jesuits crossing the Atlantic Ocean to minister to the colonists and the Native Americans would design a church with this philosophy in mind.

In addition, archaeologists had discovered that the city was built according to classic baroque urban principles with the State House overlooking the harbor and the church overlooking the main inland entrance. The State House stood 30 feet tall. Certainly an impressive church would be needed to balance the government building at the other end of town.

Soon after English settlers founded the colony of Maryland in 1634, the three Jesuit settlers, including Fr. Andrew White, SJ, acquired this parcel of land – a novel idea in those days, according to Fr. Fogarty. That ownership, he said, kept the clergy independent, also an unusual idea at a time when English priests usually lived as tutors in the homes of the gentry.

On that site, Fr. White built a temporary wooden chapel. During a colonist uprising in 1645, the chapel was burned but plans for a new church, a grander one, were soon in the works. In 1667, the Jesuits, under the leadership of Henry Warren, SJ, built a new brick chapel that would serve the Catholic community until they were locked out of the chapel in 1704.

But what did it look like? The chapel research team – which included Timothy Riordan, the chief archaeologist who headed the excavations, Silas Hurry, the archaeological curator and Henry Miller, the principal investigator whom Fr. Lucas and Fr. Fogarty advised – looked to Jesuit churches in Europe and searched for clues in the ground beneath their feet. "In 1988, when we started the work, we knew nothing," admitted Dr. Miller. There was one physical piece of evidence. A cruciform foundation of brick had been discovered in 1938. It measured 54 feet by 57 feet with foundation walls three feet wide and five feet deep, the first clue that the building stood as much as 25 feet tall. Few written clues existed. The royal governor described "a good brick chappell" in 1697





Tabernacle of St. Mary's Chapel now on an altar in an Irish church.

and 1669 court records recounted a trial for a man accused of breaking the chapel's windows. A 1670 receipt indicated part of the stone floor had been removed for a burial.

Then archaeologists found 40 to 70 graves on the site, including lead coffins in the north transept holding remains of members of Maryland's founding family. Other archaeological digs revealed bits of building materials: handmade brick, gray-blue stone imported from Europe, plaster, diamond-shaped glass panes and iron nails.

An obscure clue, rare window bricks with clipped corners, led to the design of the chapel's stone-like window frames and façade. A brick expert in England suggested these specially-molded bricks were designed to frame the windows and then were covered in an exterior plaster – so the windows appeared to be set in stone. If the church's designers would go to that trouble, might they have plastered the facade to emphasize its importance? European Jesuit churches of the era had stone facades. Though stone wasn't available to colonial builders, oyster shells were in abundance – shells that could be used to make plaster. Dr. Miller said modern-day artisans took a further leap of imagination and lined the plaster to make the façade appear to have been built from stone blocks. "We may have gone too far," Dr. Miller said. "We'll never know."

The Gesu and other Jesuit churches offered inspiration for the shape of the building: flat pilasters, a window above the door, pyramidal caps on the pilasters, a window and a niche above the heavy door. Curved gables would frame the pediment topped by a cross. These were classic design elements that Dr. Miller and his decided should be part of the chapel. "They were inspired by classical architecture and the Gesu in Rome was a key model that could be used," he said.

"My goal," said Dr. Miller, "was to have as reasoned an argument as we could come up with for what this building might have looked like."

Once reconstruction, which lasted from 2003 until mid-2009, was complete, hundreds of people turned out for the ceremonial unlocking on Sept. 20, 2009. Archbishop Donald Wuerl of Washington, D.C., and Fr. Edward C.A. Dougherty, SJ, representing Maryland Provincial Fr. James Shea, SJ, opened the massive door for the chapel's first public viewing.

More work remains and again Jesuit design and archaeological clues will lead the team in choosing the altar, the pulpit and other elements, Dr. Miller said. A very old tabernacle now housed at the Basilica of the Assumption in Baltimore is being considered since it may have resided in the original chapel. The wooden tabernacle with a domed roof and stylized Jesuit logo on its door is known to have belonged to Charles Carroll, the founder of a prominent Catholic Maryland family. The family believed Fr. White brought it to Maryland in 1634. Dr. Miller noted how its design echoes the Gesu's original tabernacle. The original piece is too fragile to be displayed but it may be copied. Fr. Lucas has also recommended hanging a copy of a 17th century painting of the Madonna and child behind the altar. "This is the image that went out in everybody's saddlebags," Fr. Lucas said.

So much to do but the principal work, the hard work, is done. A stately brick chapel – based on the design of Jesuit churches around the world – has risen in a field in St. Mary's City. Fr. Fogarty found himself doing a double-take during a visit to Louvain. Ironically, the large and ornate church reminded him of a chapel in rural Maryland. "I think they've done a pretty good job of figuring it out," he said.

Mary K. Tilghman

LEBANON

The Society of Jesus in the land of cedars

In a political, religious, economic and social context which is still complicated and subject to periodical crises, the Jesuits in Lebanon pursue their active and multifaceted commitment. This article offers an overview.

A previous article in the *Yearbook* presented the Jesuit Region of Lebanon but this was in 1989; twenty years have passed, corresponding to a new phase in the country's history. Indeed, the Ta'if Accords and the crisis from January to October 1990 gave way to a post-war period, peaceful overall although disturbed by episodes of violence and, until 2005, marked by the Syrian presence; problems were not lacking until the summer of 2008 when the

situation in the country was stabilised. What has been the interaction in these twenty years between the political, religious, economic and social context and the commitment of the Society? What have been the handicaps and advantages, the continuities and breaks, the renunciations and innovations of its mission? In sum, what are the Society's visions and priorities in Lebanon today?

The Region of Lebanon has four residences, the St. Joseph residence



25 March 2010: representatives of all religious communities round the altar of the church of Notre-Dame de Jamhour College for an ecumenical prayer.



Eucharistic celebration during the world day of Lebanon Christian Life Communities. Frs Jan Bronsveld, Louis Boisset and Peter-Hans Kolvenbach, former Superior General of the Society of Jesus, concelebrating.

in Beirut (shared by three communities), Our Lady of Jamhour College, the residence of Our Lady of Deliverance at Bikfaya and the residence of Our Lady Consolata at Tanaïl. The Region lives in close collaboration with the other Regions of the Province, with Syria, with Egypt and with the community of Ankara in Turkey. The novitiate is located in Egypt (10 novices in 2010). The Provincial Curia and the Scholasticate are at the residence in Beirut. The Region of Lebanon has about forty brothers, fathers and scholastics, who come from countries in the Near East and others (France, Hungary, Malta, the Netherlands, Poland and the USA). At the end of his mandate as Superior General of the Society of Jesus, Fr. Peter Hans Kolvenbach returned to his province of origin; he is a member of the community of St. Joseph in Beirut. We shall deal here with three aspects of the Society's action – education and higher education, the spiritual ministry and the social apostolate. The example of

Tanaïl is mentioned first because it illustrates each one of these.

Tanaïl is a village in the centre of Lebanon in the Bekaa valley, halfway between Beirut and Damascus and not far from the North-South routes leading from Kaa in the north, on the northern border, to Marjayoun on the southern border with Israel. Demographically speaking, the village that was once entirely Christian is located today at another crossroads among Christians (Greek Catholics and Orthodox, Greeks, Maronites, Syrian Orthodox, Armenians and a few Latin-rite families), Muslims (Sunni and Shiite) and Druses. The Tanaïl property is a vast domain that covers 230 hectares. It was granted to the Society of Jesus after the massacres of Zahle in 1860 as compensation for the assassination of six Jesuits. With a clayey and marshy soil prone to frequent flooding in winter, the area was insalubrious. Today it is a locality sought for its nature and dairy products and, especially, as a place

of encounter or prayer for the whole population. Not far from Zahlé, an important regional centre and a very Christian city with its four bishops, it is nonetheless sufficiently distant from it to both attract and set at ease the Muslim population. The church is dedicated to Our Lady Consolata, the name of an ancient oil painting of Our Lady of Turin, brought to Tanaïl by the Jesuits from Algeria who had had it in their possession since 1851. As a place of pilgrimage frequented by both Christians and Muslims, the Church, officially a 'Latin' parish, functions as a parish for all Christians of all rites who live in the area.

A spiritual retreat house completes the complex. People attending retreats can enjoy this large property with its woods, fields and lake. It is an ideal place to pray and meditate. St. Ignatius' spiritual exercises, which last from three days to one month, are given here for groups or individuals with personal guidance. Most retreats are given in Arabic but some are in French.

Since the end of the nineteenth century we have three schools, one in Tanaïl and the other two in neighbouring villages, Jdita and Taalabaya. With the help of the Sisters of the Holy Hearts, we assure the education of 1,300 students from all the social classes in the region, irrespective of their religious affiliation. At Taalabaya, the original Christian population was submerged by the arrival of Sunni Palestinian refugees in 1948 and, since 1975, a whole district of the village has become Shiite. Thus our primary school with 700 pupils has an attendance similar to the composition of the local population, 90% of which is made up of Muslims of whom the vast majority are Shiites – mainly Hezbollah. Yet there are no tensions in the school and relations among the children and with the parents from all the communities are excellent. This is a grace. They trust us. In the two other schools the Muslim/Christian



The procession of Palm Sunday at the Jesuit Lebanon Center for Afro-Asiatic migrants. Following page: faithful during a Eucharistic celebration.

proportion is balanced. The schools are part of a wider educational network coordinated by the Jesuit College of Beirut, Our Lady of Jamhour.

The terrible damage inflicted on the *Collège Notre-Dame de Jambour* (CNDJ) in 1990 was repaired by Fr. Dalmais. His successor, Fr. Daccache, was to adapt the College to the new times. The two great projects realised during his rectorate were the construction of the Sports, Cultural and Social Centre and the affiliation of the Collège Saint-Grégoire, originally oriented to the Armenian community, solidly bound to the CNDJ, with students moving from one college to the other at the end of their third year. "Belief, Knowledge, Service": these three key words serve as guidelines for a rapid review since 1990.

The establishment project, illustrating the key word "Knowledge" and formulated in

2000, fosters autonomy, excellence and cultural openness. The College has adapted itself to the standards required for approval by France and by the Lebanese programme reforms. Information technology is progressively becoming a tool used in nearly all subjects. The Rector has introduced new structures, some of which assist him in the educational management of the College.

The spirit of "Service" is encouraged among all the members of the educational community. The College has relied on solidarity to raise funds for the scholarships that are awarded to 30% of the students. Different social activities form part of the school programme. A social sense is also experienced through different movements such as, for example, the Scouts and the Eucharistic Youth Movement.

Called to become real partners of the Jesuits in their educational mission, the lay members (teaching

and administrative staff, parents) join reflection groups. Those involved in Ignatian pedagogy gradually acquire greater familiarity with the Jesuit approach, learning to review and sometimes to modify their own pedagogical and educational practices. "Belief" is also accepting differences, informing oneself to understand the religion of others. In the religious culture programme, the secondary students meet sheiks who come to speak to them about Islam, emphasizing the values common to both religions. Continuity is then provided by *Amicale des Anciens* (Alumni Association) which each year organises an *iftar* during the Ramadan period and mobilises many people and personalities, *all together, around Mary*, on the Feast of the Annunciation. Thanks to these initiatives, the Council of Ministers decided in February 2010 that March 25, the Feast of the Annunciation,



would henceforth be considered a national holiday. For the first time Christians and Muslims have a common celebration which, in addition, is devoted to the Virgin Mary.

The past twenty years of the *University of St. Joseph* (USJ) demonstrate its will to participate in the reconstruction of the country. Three Jesuit Rectors, in conformity with the statutes and in agreement with University Council, have successively assumed this mission. The Rector is also, directly or by delegation, president of the Board of the *Hôtel Dieu de France*, the university hospital.

This period, illustrated by the celebration in 2000 of the University's 125th anniversary, has witnessed many transformations: the opening of faculties, institutes and research centres, the development of governance assisted by Vice-Rectors, the creation of the Campus of Letters and Human Sciences and of a students' Residence in the Rue de Damas, the launch of two poles of research (*Berytech I and II*), the development of the rectorate on the same premises that the war had forced us to leave, of the Science and Technology Campus at the gates of Beirut and of the regional links of

Saïda, Zahlé and Tripoli. A branch of the Law Faculty was recently opened in Dubai. The USJ (see the website: www.usj.edu.lb) has 12,000 students, 12 faculties, one school and 22 specialised institutes.

What are USJ's priorities today?

- the quality of teaching and research was the object of an assessment by the "Agence d'Evaluation de la Recherche et de l'Enseignement Supérieur" (AERES) in France which, in its report published in 2009, specified that the USJ meets the criteria of European accreditation. As regards research, the two *Berytech* poles associate the USJ itself, civil society and teams of researchers; the Health pole, *Berytech II*, includes a unit of medical genetics and several specialised laboratories. In Human Sciences, the "Centre d'Etudes du Monde Arabe Moderne" (CEMAM) is a space open to researchers. The USJ Press (PUSJ), the publications of the various faculties and journals, such as *Travaux et Jours* and *Mélanges de l'Université Saint Joseph*, reflect the quality of the research work.

- inter-religious and inter-cultural dialogue are expressed through specialised institutions, such as the "Louis D Chair" – "Institut de France d'anthropologie interculturelle", the UNESCO Chair

in Comparative Religious Studies and Dialogue, the Faculty of Religious Sciences with the Institute of Islamic and Christian Studies (IEIC) and the Center for Arab Christian Research and Documentation (CEDRAC). Dialogue is encouraged internally by *Opération 7ème Jour* and externally by the practical formation in Islamic-Christian dialogue of the IEIC. The proportion of Muslim students is increasing every year, especially in the Regional University centres.

- International relations are marked by the francophone option of the USJ; however, by the end of the course a knowledge of Arabic and English must have been acquired. The Vice-Rector in charge of international relations oversees the conventions agreed with foreign universities.

- A fourth priority is the training of students in citizen commitment. The elections of the student association presidents reflect the diverging political choices; in fact they offer an opportunity to learn to listen to others and to understand the meaning of the common good. During the destruction of parts of Beirut and its infrastructures by the Israeli air force in July 2006, many students and professors at the USJ participated in providing aid to refugees, discovering realities they had not known; this growing awareness is continuing through a range of humanitarian actions under the *Opération 7ème jour* project.

What is the place of the Society of Jesus in the USJ? The USJ was restructured in 1975; its charter and its statutes make it a private Lebanese university of Christian inspiration. By law, the Society's presence is limited to the fact that the Rector must be a Jesuit appointed by the Provincial from a list of three names proposed by the University Council, and to responsibility for the Christian animation of the students. Indeed, about twenty Jesuits from Lebanon



The Jesuit residence in Tanail, in Bekaa Valley, halfway between Beirut and Damascus. Here the Jesuits run a retreat house, a farmhouse and three schools, one in Tanail and two in nearby villages.

are chaplains, members of the administration or research fellows of USJ. Most of the formation of the Province's scholastics as juvenists takes place at the USJ, especially their training in Arabic studies, philosophy and the religious sciences. Moreover, the institutional collaboration between the Society and the USJ is fruitful.

Lastly, the Society of Jesus participates directly in the intellectual apostolate, especially through the publisher *Dar el Machreq*, known in the Arab world for its dictionaries and school textbooks and its involvement with Christian communities through the publication of the Bible in Arabic, as well as of religious books. As for the journal *El Machreq*, for decades it has provided a forum for the expression

of Arab and Christian thought.

In the context of the spiritual apostolate, the Tanail convent has been mentioned above. The *Résidence Notre-Dame de la Délivrance* at Bikfaya is another place of spiritual renewal. It serves a church and an esteemed Marian shrine. Attached to the Residence, the guest house is a place for recollection, retreats and conferences.

During the war, two factors made a crucial contribution to the "spiritual commitment" of Lebanese youth: the question of meaning and relational need. With the end of the war in 1990, these two factors diminished. The "spiritual" commitment gave way to studies and professions. Many other offers, more attractive than those that

parishes could propose, filled the "relational" dimension in free time, starting with internet. Ecclesial movements have thus gone through a sort of "crisis" in recent years and run the risk of becoming an escape for those who do not succeed in coming to grips with reality. On the other hand, other forms of "free" commitment have also developed. Many young people take part in organised retreats year-round and especially in summer, or devote their spare time to children in hospital, to attention to the environment or to visits to cancer patients and their families. For more than ten years the Society of Jesus has organised a five-day retreat for young people between Christmas and the New Year; in 2009 there were about thirty participants.



Lech Walesa showing the icon of the Annunciation given to him by the "Islamic-Christian encounter around Mary" on 25th March 2010.

Since 1998, the Christian Life Community has reached out beyond the milieu of the young and dynamically allows many to participate in and experience the Spiritual Exercises, the review of life and of commitment.

Taking advantage of the weakness of the State during the Lebanese civil war (1975-1990), employment agencies and even some militias began importing, for easy profit, Africans and Asiatics, mostly women, for use as domestic servants. We estimate their present number at about 200,000. The abuses in this trade have not yet been eliminated, for the labour law does not cover domestic servants. Their passport is usually confiscated when they arrive at Beirut airport and given to the employer, who is advised to keep the maids isolated from Embassy, church, relatives and friends. The weekly day off is only theoretical for many who are not allowed out of the employer's house. The reasons for a lot of deaths every year among domestic workers remain often unexplained.

The Church's concern for the

migrants took the form first of organizing Mass in English in several churches. This activity came to be coordinated by the Afro-Asian Migrant Centre, run by the Jesuits. The Centre also tries to help them in their difficulties with the law, to find them health care when needed, and to put them in communication with the Church, the embassies, friends and families back home. Monthly, on a Sunday nearest to the full moon, a Buddhist group meets at the Centre for meditation.

For those maids who cannot leave the house, the Centre distributes by mail and by hand a monthly publication, *Euchalet*, which gives the Sunday Mass readings. It also coordinates Sunday evening broadcasts in Tagalog, Sinalese, Amharic and the main Ghanaian language on the Catholic radio station, the *Voice of Charity*. Housemaids who can come to Sunday Mass at our Centre can meet in such groups as *Couples for Christ*, *Children of Mary*, *Confraternity of the Sacred Heart*. They can cook, eat lunch together and spend the afternoon singing and playing the

guitar. Volunteer teachers also offer free classes in basic Arabic, French and health and hygiene on Sunday afternoon.

The Centre is also headquarters for the Pastoral Committee for Afro-Asian Migrants, which meets monthly under the presidency of a Maronite bishop appointed by the Assembly of Catholic Patriarchs and Bishops of Lebanon. Associated with the Committee is a group of lawyers who defend the housemaids in legal trouble. Some of our members have helped the Ministry of Labour to draw up a contract to be imposed on all employers of housemaids.

According to the Provincial, the priorities of the Lebanese region are the following:

- to work for reconciliation and dialogue between all Lebanese citizens (ecumenism, interreligious dialogue, initiatives fostering peace) and to believe that Lebanon is the bearer of a unique experience in pluralism, as John Paul II said: "Lebanon is more than a country, it is a message";
- the educational sector (colleges, universities...), remains a priority sector through which we can live and fulfil our mission as Jesuits;
- to strengthen the sector of spirituality and Ignatian retreats through which we give today's world the best of our charisma;
- as regards the social apostolate, to give special attention to foreign workers in Lebanon who are cast adrift by today's society.

Louis Boisset, SJ

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Philatelic



CHINA-ITALY-VATICAN – If there is any person who bonds historically together Italy, Church and China, he is **Fr. Matteo Ricci (1552-1610)**. The 2010 - fourth centenary of his death in Beijing - still evidences the linkage. Seminars, exhibitions, publications multiplied during the course of the year, in Macerata (where he was born), and in Rome and China. One can say that a long time after his death he continues to promote what he talks about in a brief but little gem of a treatise: "On Friendship." Ricci, "the sage from the West", is familiar to any reader of the *Yearbook* and especially those who enjoy its philatelic page. Stamps honoring him have been issued on many occasions, e.g. China (Taiwan) in 1983, Italy in 2002, Macau (China) in 2006.. Every time Ricci is pictured at half-length, dressed in mandarin gown. One of the two stamps recently issued by the Vatican (2010) is an exception. For the first time, and most significantly, Matteo Ricci is displayed together with his friend and disciple **Paul Xu Guangqi (1562-1633)**, a well-educated Chinese man converted to Christianity and his close collaborator. It is not out of the question that in the next years they could be proposed together for beatification. The disastrous "rites controversy" is finally over! An attentive reader will notice that the second Vatican Stamp is a colored reproduction of the Jesuit *Yearbook's* cover for 2010.

SOVEREIGN MILITARY ORDER OF MALTA –the Sovereign Military Order of Malta to honor "the sage from the West" also opted for a painting by a Chinese Jesuit Brother, You Wenhui (1575-1633). Painted immediately after Ricci's death by one of his Jesuit brothers who lived close to him during the last year of his life, the painting shows at its best the real face of the missionary, even if slightly aged. The painting is kept in the sacristy of the Gesù Church in Rome.



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INDIA - The university section of *St. Joseph College in Bangalore*, established by Paris Foreign Missions, in 1882 received affiliation with the University of Madras (today's Chennai). A group of zealous and creative French missionaries gave it an excellent reputation. Paradoxically its success forced French missionaries, more qualified for direct apostolate and for pastoral work, to ask the Society of Jesus to take over the university college. In 1937 *St. Joseph* was entrusted to the Jesuits of the Veneto-Milanese Province (Italy), and later to the Province of Karnataka (India). The stamp was issued on the occasion of its 125th anniversary and recalls its motto: *Fide et labore* ("With faith and work").

PERU - 25 years ago the **church of the Jesuits** which dominates the imposing Army Square of **Cuzco**, the ancient capital of the Incas Reign (Peru), was declared by UNESCO world heritage. The anniversary was the occasion for the issue of this stamp. The church, simply called "The temple of the Society" and considered one of the most beautiful examples of colonial baroque, was built in the XVI century on the spot where there was previously an Incas palace. It is at a short walk from the Cuzco Cathedral on the same square and was often considered its contender. In 1650 it was almost entirely destroyed by an earthquake. Quickly reconstructed, it was a center for pastoral activities until the expulsion of the Jesuits in 1767 from the Spanish colonies. In 1956 the Jesuits came back to Cuzco and three years later they again took up the church's pastoral ministry.



PHILIPPINES - Two stamps (value 7 pesos and 9 pesos) commemorate the golden jubilee of the *Brotherly Association of Colombo Knights*, a Filipino branch of the centenary *Knights of Columbus*. **Fr. George J. Willmann (1897-1977)**, whose bust is visible, is an American Jesuit who spent the whole of his life in the Philippines. Extremely dynamic, he established an association "for the support of family, clergy and country". Founder of Manila's "Boys' town" (1947), he was a close collaborator of four successive mayors of the town in the capacity of counselor for assistance to youth. He contributed to the establishment of two Catholic reviews (in English and Tagalog) and was one of the big fund-raisers for many of Manila's charitable institutions. His charisma was to encourage lay people and to form *leaders* among them. One street in Manila bears his name.

SOVEREIGN MILITARY ORDER OF MALTA - Of the many Jesuit artists and architects, **Andrea Pozzo (1642-1709)**, an Italian Jesuit brother, is the most famous. The 3rd centenary of his death was the occasion for many exhibitions, in Italy and in Wien, the city where he died. The frescoes of the Gesù Church and St. Ignatius Church in Rome, in the Jesuit Church in Wien, together with those in Liechtenstein's Palace in Wien, are real monuments to his artistic genius and his consummate skill at the art of *trompe-l'oeil*. The stamp shows a curious self-portrait, kept in the Gesù Church in Rome: in it the artist is in a fairly uncomfortable position on a frame in the interior of the Church, with the left hand leaning on some architectural treatises (with the compass of the designer) and the forefinger of the right hand pointing towards the name of Jesus (IHS).

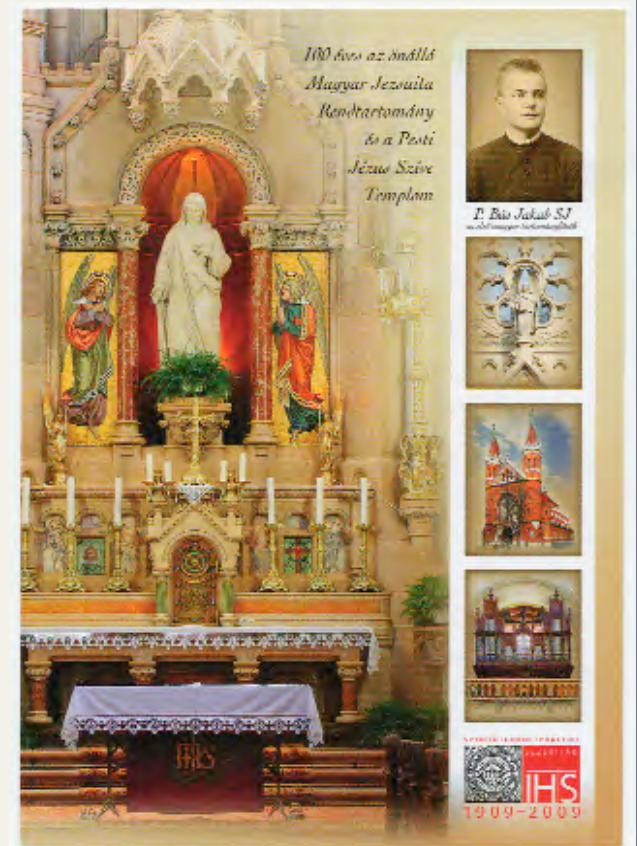


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HUNGARY - On the occasion of the centenary of the Jesuit Province of Hungary (1909-2009), the Hungarian post office has issued a stamp (on postcard) with a representation of **la Madonna della Strada** (Our Lady of the Way), the image revered by every Jesuit since the novitiate. The original painting, which comes from the church previously entrusted to the Society of Jesus in Rome, is kept in a side chapel of the Gesù Church, where there had been only a modest primitive chapel. The stamp shows a modern adaptation by the artist Feszty Masa located in the Jesuit Church in Budapest. The same stamp was issued a second time December 2009 as a "Christmas stamp." The Jesuits have been in Hungary since 1561, which at that time was part of the Austro-Hungarian Empire. In 1909, when it was erected, the Province counted 182 Jesuits. A hundred years later, and with a smaller territory, its members are now 93.

PORTUGAL - In his life as a Jesuit, the "servant of God" **Francisco Rodrigues da Cruz (1859-1948)** had a special calling: he entered the Society of Jesus when he was 81! It was not because his vocation arrived late, on the contrary, his desire was deep and for the whole of his life he had considered himself a "Jesuit in his heart", but Portuguese political circumstances (the Jesuits were banned) did not permit him to become one. Professor and spiritual director in Santarem and Lisbon seminaries, he is revered in Portugal for his charity and apostolic fervor. One stamp was previously issued in 1959 on the occasion of the centenary of his birth. In 1925, on his trip to Rome he asked, for the second time, and directly of Fr. Ledochowski, to be admitted to the Society of Jesus, but without success. Going higher, in 1929 he obtained from Pius XI the permission to say his vows in the Society at the moment of his death. From that time on he carried always with him the formula for the vows. Anyhow, not being satisfied, in 1940 he submitted to Pius XII a new request and he was finally admitted to the Society, obtaining dispensation from the novitiate: he was 81! His beatification cause was introduced in 1960.



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