

Yearbook of the society of Jesus

2014



Jesuits







Cover

*Fraternal embrace between Pope Francis
and Fr. Adolfo Nicolás, Superior General
of the Society of Jesus on 17th March, 2013,
just few days after the election of Fr. Bergoglio as Pope.
“The meeting, said Fr. Nicolás, was characterized by
joy, calm and mutual understanding
about past, present and future”.*

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Jesuits

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Index



Introduction	
<i>Giuseppe Bellucci S.J.</i>	6
Between Jesuits : from Archbishop Bergoglio to Pope Francis	
<i>Álvaro Restrepo S.J.</i>	7
2014: Re-establishment of the Society of Jesus	11

HISTORY

The Society of Jesus in the storm	
<i>Sabina Pavone</i>	12
The Suppression: a Historiographic Challenge	
<i>Martín M. Morales S.J.</i>	16
The Calvary of the Spanish Jesuits in 1767	
<i>Pedro Miguel Lamet S.J.</i>	20
The Exiled Jesuits in the Papal States	
<i>Arturo Reynoso S.J.</i>	25
First Steps Towards Re-establishment	
<i>Paul Oberholzer S.J.</i>	29
How the Jesuits Survived in the White Russia	
<i>Marc Lindeijer S.J.</i>	32
Jesuits at Work in the Russian Empire	
<i>Marek Inglot S.J.</i>	36
Jesuit Spirituality During the Suppression	
<i>Michael W. Maher S.J.</i>	40
The Society: Continuity and Discontinuity	
<i>Robert Danieluk S.J.</i>	44
Missions: The Return to the “Jesuit Ruins”	
<i>Martín M. Morales S.J.</i>	48
India and Asia: the Return After Suppression	
<i>Délio Mendonça S.J.</i>	53
The Chinese Mission Without Jesuits	
<i>Nicolas Standaert S.J.</i>	57
The Society of Jesus in Africa	
<i>Festo Mkenda S.J.</i>	61
The Beginnings of the New Society	
<i>Miguel Coll S.J.</i>	65
Joseph Pignatelli, Leader and Mediator	
<i>José A. Ferrer Benimeli S.J.</i>	69
Who Was John Philip Roothaan?	
<i>Jorge Enrique Salcedo Martínez S.J.</i>	73

In this issue

Canada, the Return of the Jesuits
Jacques Monet S.J......76

The Society of the 21st Century
Giuseppe Bellucci S.J......80

FROM JESUIT WORLD

ITALY: La Civiltà Cattolica
Antonio Spadaro S.J......87

450 Years Walking with Ignatius
Augusto Reggiani.....90

BELGIUM: The Little Jesuit Library
Guillaume Nadège.....94

Networking in the Society
Daniel Villanueva S.J......96

LATIN AMERICA: Haiti, a Story Worth Telling
Alejandro Pizarro S.J......99

LATIN AMERICA: Passionate About Creation
Alfredo Ferro S.J......103

FRANCE: Loyola XXI
Alexandra Boissé.....107

INDIA: Stations of the Cross in Indian Art
Jose Panadan S.J......111

INDIA: A Polytechnic for the Adivasis
Louis Francken S.J......114

SPAIN: The Ignatian Path
José Luis Iriberry S.J......117

SPAIN: Saint Ignatius Day
Lluís Magriñá S.J......121

EAST TIMOR: A Window to a Brighter Future
Karen Goh.....124

BRAZIL: The Mobile Team in the Amazon
Fernando López S.J......128

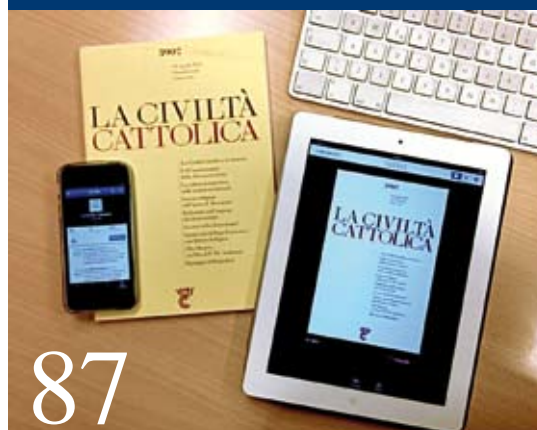
PARAGUAY: The Old “Reductions” Come Back to Life
Alberto Luna S.J......133

POLAND: Polish Youth Goes for “Magis”
Andrzej Migacz S.J......136

INDIA: Reduce the Power or Remove the Tower
John Rose S.J......139

PHILATELIC PAGE

Marina Cioccoloni.....142



87



99



117



128

Introduction

Giuseppe Bellucci S.J.

Dear Friends and Brothers,

The 2014 Yearbook has a very special character. As you can see, most of it is dedicated to commemorate 200th anniversary of the Restoration of the Society of Jesus. That happened on August 7th, 1814, when Pope Pius VII published his Bull entitled *Sollicitudo omnium ecclesiarum*. In 1801, a year after his election, the Pope had already given his approval for the existence of the Society within the borders of Russia; in 1804 he extended that permission to the Kingdom of the Two Sicilies. Then he announced this new step precisely “because we should consider ourselves guilty of a grievous sin in the sight of God if, in the great dangers to which the Christian commonwealth is exposed, we neglect to avail ourselves of the help which the special Providence of God now offer us. [How wrong it would be] if, placed in the Boat of Peter tossed and turned by frequent storms, we were to reject expert and strong oarsmen who present themselves spontaneously to fight against the waves of the open sea which at every moment threaten us with shipwreck and ruin.”

With that premise, he added: “We order and establish that all the concessions and faculties which we have already given uniquely to the Russian Empire and the Kingdom of the Two Sicilies, are now understood as extended, as we in fact extend them, to our entire ecclesiastical State and equally to every other State and dominion.”

Father General Adolfo Nicolás, in his letter of January 1, 2012, invited all the Jesuits to reflect on this anniversary. “Each important date on the calendar,” he wrote, “is an opportunity to reflect and learn. We can be thankful for what we have received, remember how much we have discovered, improve our ways of being servants of the Lord’s mission, and repent if necessary for falling short of the mark. Learning from the past is one way to recognize our place in salvation’s history as Companions of Jesus, who redeems all human history.”

It’s in that spirit that, immediately after paying well-deserved respect to Pope Francis, the first Jesuit called to govern the universal Church as Pope, we look to the past by means of the series of articles on the following pages.

In the various articles included in this 2014 yearbook, all of them written by persons of expertise in their areas of specialization, we want to offer a glimpse into the suppression of the Society in 1773: the causes which brought it about, the trials which Jesuits expelled from various countries had to face, and the survival of the Society in White Russia, noting particularly some key persons who tried to hold the dispersed Jesuits together and contributed to the Restoration of the Order. One of these, for example, is St. Joseph Pignatelli. We also want to draw attention to the missions of the Society in various continents during the suppression, and how they were taken up anew right after it ended.

Choosing the topics to treat was not easy. We are very aware of the limits of this attempt, and also of the repetitions appearing here and there – due to the variety of authors and their origin. Still, we hope that the pages of this Yearbook encourage and help our readers to the reflection and learning of which Father General speaks in the letter mentioned above.

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

The new Bishop of Rome

Álvaro Restrepo, S.J.

“The Vatican is not an island. So when so many people of good will say that the Church needs a good Pope, they don’t mean that the new Pontiff ought to be conservative or progressive, right-leaning or left-leaning. What’s important is that he be a man of freedom and determination. We need a man so passionate about the Gospel that he surprises anyone who is looking for a papacy of power and command. The Pope ought to come across as disconcerting. The day when the Vatican becomes a meeting-place for all those who suffer – that’s the day when the Church will have found the Pope it needs” (*José María Castillo prior to the election of Pope Francis*).

From the day when, thanks to the ‘rumor mills’, people in Colombia found out that I had been a Jesuit Provincial in Argentina and that, more importantly, on various occasions I had dealt with the former Archbishop of the capital, Jorge Mario Bergoglio now Pope Francis, the national media haven’t stopped calling me.

Among Jesuits: from Archbishop Bergoglio to Pope Francis

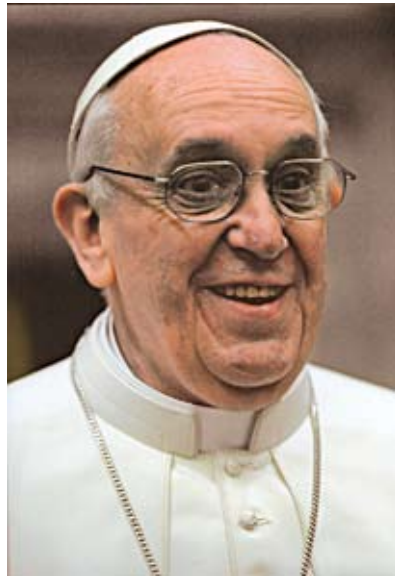
On one occasion one of our students asked his advice for the apostolate with the most needy. His response reflects his hands-on pastoral experience: ‘Visit the poor often, get close to them, look at how they live and how generously they share the little they have’.

Much has been written regarding Pope Francis. My purpose is to share with the readers of the *Yearbook* only some of those things which I still remember with awe and gratitude. I’ve found their outline in the *Spiritual Exercises of St. Ignatius* (nn.102-109).

13th March 2013: the first greeting of Pope Francis from the central loggia of St. Peter’s to the crowd gathered in the square below, immediately after his election.



Pope Francis



Some images of Pope Francis: the warm and fraternal meeting with his predecessor, Benedict XVI; Pope Francis intent on signing a document; the Pope's smiling face and the caress to a child.



I came to know Jorge Mario at an international meeting of the Society of Jesus in Rome. We worked together on the subject of the Brothers (Jesuits who are not priests). I recall his very positive impact and his deep appreciation of Brothers.

A few months after I had been called to Argentina to serve as Provincial, Monsignor Bergoglio took over as Archbishop of Buenos Aires. So we met in the Federal Capital and for six years we maintained a climate of deep respect and freedom about the work of each of us.

His simple family roots in the Piedmont helped me to understand better the values and the character of Jorge Mario. He was born on December 17, 1936 in a poor neighborhood of Buenos Aires known as Flores. He graduated as a chemical technician. At 21 he decided to become a priest. He entered the diocesan seminary of Devoto, at that time ran by the Jesuits. He was ordained a priest in the Society of Jesus in 1969 and appointed Provincial for the usual term of six-year from 1973 to 1979. In 1998 he was designated Archbishop of Buenos Aires.

He's not fond of show or publicity. He lived alone in a modest apartment in the diocesan office building next to the cathedral. Apart from this, I think it's useless to compare him with one of the Popes of the last century: he needs to be considered personally. He came across as direct and frank, at times reserved, but always welcoming and brotherly. We called each other simply by name, leaving aside unnecessary protocol. His sincere affection for the poor stood out, and for the sick, for young people and for priests. When one of his parish priests told him about a family member who was in poor health, he willingly offered to find a substitute for his work. I still remember his phone calls to inquire about the health of Jesuits and to ask me the favor of looking for a time when he could speak in peace and privacy with the sick ones.

On one occasion a scholastic asked his advice for the apostolate with the most needy. His response reflects his hands-on pastoral experience: "Visit the poor often, get close to them,



In the Sistine Chapel, immediately after the election and the Pope in prayer.

look at how they live and how generously they share the little they have. Then reflect and pray. What you ought to do for them pastorally is whatever pleases them or what they need.”

The homilies he preached as archbishop on various celebrations of the 25th of May, Argentina’s national day, were always rooted in the Gospel. With the utmost respect but without beating around the bush he preached about what he wanted to communicate to those present: government personnel, ministers of state, and the faithful people to whom the doors of the cathedral were always open during the ceremony. I remember how forcefully he begged those present not to discriminate against the emigrants from some bordering countries under the pretext that many of them were undocumented. “They are children of God, persons, our sisters and brothers. They are not anonymous, they have identity cards from their own countries. If they emigrate to Argentina, it’s in search of work – and they frequently take on very difficult jobs no one else wants. Their salaries, if that’s what they re-

ceive, are often miserable. Let’s respect them and help them.”

Anyone who spoke with him immediately grasped the wide learning and down-to-earth spirituality of Jorge Mario. He’d been a professor of literature and psychology; he had degrees in philosophy and Theology. In Germany he did a thesis on Romano Guardini (Sergio Rubin and Francesca Ambrogetti, *The Jesuit: the life of Francis the Argentinian Pope*). His pastoral activity was not at odds with the rest of his administrative tasks: on the contrary, it rendered those more attractive and credible.

He didn’t just teach and preach about prayer. He lived out what he spoke about. Besides the letters and other writings of St. Ignatius Loyola, which as Master of Novices and Superior he knew well, he read and meditated on the writings of St. John of the Cross and St. Teresa of Jesus, and the spiritual diary of Blessed Peter Faber, S.J. And we know of his high regard for the work of Argentinians Jorge Luis Borges and Leopoldo Marechal.

Rooted in Ignatian spirituality, Bergoglio is a



Habemus Papam

Pope Francis

man of discernment. On one occasion, conferring with him on a delicate matter, I admired his response: "If what you want to do comes from God, the Spirit will make you feel it internally and will ensure that what you plan will come about. But if what you plan is not from God, it won't work."

Affection for the person of Jesus and devotion to the Virgin Mary are recurring topics in his conversation, his writings and his homilies. St. Joseph holds a special place for Jorge Mario -- who knows, it may not be simply coincidental that he began his pontificate officially on March 19th!

Someone from a television channel asked me this question: "What do you think of the first fifty days of Pope Francis? I reminded him that God is *The God of Surprises* (Gerard W. Hughes, S.J.), *The God of the Ever More* (St. Augustine). I told him that at first I was surprised to hear the news of Pope Francis' election, and that for a very simple reason: for the very first time in history we have a Pope who

is both Latin American and a Jesuit!

In the interview I emphasized the profoundly symbolic gestures of Pope Francis, gestures which touched the hearts of people. "Joy" and "hope" are often-used words. It's not uncommon to hear people speaking of reconciliation with the Church. James Martin, S.J. of the editorial team of the Jesuit magazine *America* asks himself how Ignatian spirituality might influence -- and might have already influenced -- the pontificate of Pope Francis.

On the day following his election, March 14th, the Jesuit General Adolfo Nicolás declared: "In the name of the Society of Jesus I give thanks to God for the election of the new Pope, Cardinal Jorge Mario Bergoglio, S.J., which opens an era full of hope for the Church."

All Jesuits accompany this brother of ours with our prayers, and thank him for his generosity on accepting the responsibility of guiding the Church in a crucial moment. The name of "Francis" by which we will know him from now on evokes for us his evangelical spirit of closeness to the poor, his identification with simple people and his dedication to the renewal of the Church. From the first moment he presented himself to the People of God, he has borne witness to simplicity, humility, pastoral experience and his deep spirituality.

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

A smiling Pope waving to the crowd from the "Popemobile" during a general audience in St. Peter's Square. Right, the tribute to Our Lady of Lourdes in the Vatican Gardens.



History

2014: Re-establishment of the Society

Here: on August 7th, 1814 Pope Pius VII published the document with which he re-established the Society of Jesus in the world. Bottom: the logo that will characterize all the initiatives of this centenary year.

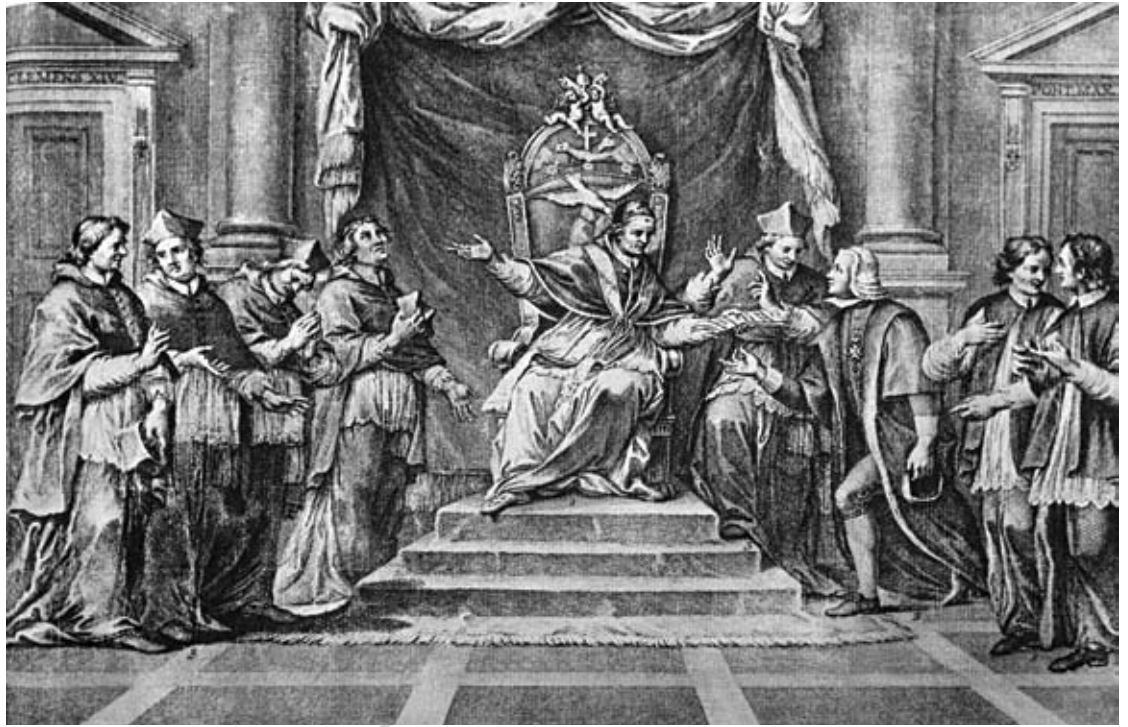


With renewed
vigour and zeal

“Each important date on the calendar is an opportunity for reflection and learning. We can be thankful for what we have received, remember how much we have discovered, improve our ways of being servants of the Lord’s mission, and repent if necessary for falling short of the mark. Learning from the past is one way to recognize our place in salvation’s history as Companions of Jesus, who redeems all human history... I invite you to start reflecting on an important date we will celebrate... the commemoration of the day — August 7th, 1814 — on which Pius VII issued *Sollicitudo omnium ecclesiarum*, the papal bull by which he restored the Society throughout the world.”

August 7, 1814

Pope Clement XIV
presents to the
Spanish Ambassador
the “*Dominus ac
Redemptor*” Brief
with which he
suppresses the
Society of Jesus



When on the July 21st 1773 the brief *Dominus ac Redemptor* of Clement XIV abolished the Society of Jesus, for some the Order had already been in crisis for over ten years and its cultural and spiritual role was under discussion in several places. But despite this, it still represented an important reality not only in the Catholic scene in Europe but also and especially in the missions started by the Jesuits in the New World and the vast Asiatic continent.

To understand the crisis in the Society it is necessary to go back to the 1730's and the clash between the Jesuit missions in China and India and the Roman Congregations of the Holy Office and Propaganda Fide over the widespread practice of the Jesuit missionaries to accept some traditional rites of Confucianism (China) and Hinduism (India) as exclusively civil and political practises. The Roman Congregations contested the legality and orthodoxy of such syncretism which ultimately went back to the praxis of theoretical *accommodation* in *Il Cerimoniale del Giappone* of Alessandro Valignano and put into practise by Matteo Ricci in China and Roberto de Nobili in India. This clash, fed by the real difficulties in communication, came to an end when Benedict XIV definitively

condemned the Chinese rites in 1742 and those of Malabar in 1744.

The condemnation of the Society's methods of evangelization in the East weakened its universal mission and was just as fatal as the drastic restructuring of the *Reductions* in Paraguay which were caught up in the colonial struggle between Spain and Portugal. Although the 1750 border treaty established the granting to the Portuguese empire of the territory to the east of the river Paraguay, the Portuguese government engaged in a bitter struggle against the seven Jesuit *Reductions* with the aim of taking over the lands of the mission and relocating some 29,000 local natives who lived in them. The Jesuits resisted strenuously but in the end had to give up to the force of the attackers, supported though with little conviction by the very hierarchy of the Society. Neither the General Ignazio Visconti (1751-1755) nor the Visitor Lope Luis Altamirano really understood that the battle against the *Reductions*, like the condemnation of the rites, were signs of the erosion of confidence towards the Jesuits and the first stages of a strategy seeking the total annihilation of the Order.

In the mid 17th century the Society was still one of the most numerous Orders in the Catholic Church, even though with a lower profile than that held in previous centuries. Although having lost the monopoly of educating the upper classes, its colleges still represented a point of reference and even after the suppression the

**From the years of 1740
to the suppression of 1773: a look
at the life and spread of the Society
of Jesus in those stormy years.**

The Society of Jesus in the Storm

Sabina Pavone - University of Macerata

Jesuit staff often continued to work in the field of education. The attack of the followers of the Enlightenment in confronting the Jesuits should not allow us to forget that still in the 17th century the Order possessed intellectuals like the astronomer and mathematician Ruggero Giuseppe Boscovich (1711-1787), the historians of literature Francesco Antonio Zaccaria (1714-1795), Girolamo Tiraboschi (1731-1794) and Juan Andrés (1740-1817). Even a disciple of the Enlightenment like Pietro Verri (1728-1797) studied at the famous college of Parma, one of the beacons of the Jesuit Educational System in modern times.

The intellectual vocation of the Society remained alive not only in Europe. The mission in China prospered in spite of the repressive relationship between Christians and Jesuits and continued to fulfil prestigious roles within the Mathematical Tribunal of the imperial court throughout the 17th century.

However in the course of the 18th century the separate Provinces, especially in Europe, gradually took on a more local composition: in the Polish Provinces there were mainly Polish Jesuits, in the French Provinces French Jesu-

its, and so on. Not that the Society's universal vocation was completely spent, but certainly its mobility was greatly reduced over time.

When in 1758 Lorenzo Ricci was elected Superior General, the Society of Jesus numbered 42 Provinces with around 23,000 Jesuits: a figure which, even quantitatively was consistent with the universal Church. It was the year the sons of St. Ignatius suffered their first attack from the Bourbon monarchy.

Portugal, controlled by the Marquis of Pombal, was the first European country to expel the Jesuits from its territory: they were accused of plotting against the sovereign Joseph I and many were imprisoned in the jails of Lisbon. The best known of these – Fr. Gabriel Malagrida – was burnt at the stake after a trial before the Inquisition (1761). A



The Sentence



The tomb of Fr. Lorenzo Ricci in the Church of the Gesù in Rome.

in the Storm

Portrait and bust
(below) of Joseph
Roger Bošković
SJ (1711-1787).



group consisting of Fathers (more than a thousand) succeeded in leaving the country and after adventurous journeys reached Italy. The biggest community was the one in Rome but there were significant numbers also in Castel Gandolfo, Tivoli, Frascati, Urbino, Pesaro, Bologna and Ferrara.

In France the Society was suppressed in 1764 following the scandal of the bankruptcy in Martinique of Fr Lavallette (1761) when the Jesuits were accused of favouring the merchants in their spiritual direction. The Parliaments of the kingdom and especially that of Paris – in which there was an unusual coalition between the Gallican and Jansenist groups – sought to study the *Constitutions*, and suggested the Jesuits to sign the famous Gallican articles of 1682. Clearly neither the General Lorenzo Ricci nor the Pope could accept the wishes of the government; thus the Jesuits were faced (as had already happened in the past) with the problem, if they obeyed the directives of Louis XV, of being expelled from the Society, or of being loyal to the central government of the Order and to the Holy See, therefore renouncing definitively the possibility of staying in France.

The king eventually chose to suppress the Order throughout the country and France

hence followed the example of Portugal. A separate case was the French mission in China: it started in 1689 when Louis XIV decided to send to the Celestial Empire five Jesuit Fathers (also described as “the king’s mathematicians”) in order to encourage relations and trade between the two powers, and was considered a jewel in the crown of the monarchy. Even those in the Enlightenment party who struggled to destroy the Society were in favour of its survival after the 1773 suppression. In fact a group of Jesuits remained at the head of the French community until 1785 when a group of Lazzarist Fathers took over the mission’s direction from the Jesuits.

Spain was the third country to expel the Jesuits in 1767. The government – led by figures such as Nicolás de Azara, Pedro Paulo de Aranda and Pedro Rodríguez de Campomanes – put into effect a series of political acts of a jurisdictional nature and identified the Jesuits as the main enemy to be targeted in the struggle for ecclesiastical privileges. An aid in strengthening this party was the fact that part of the Spanish clergy and upper classes had been trained in the smaller universities directed by the regular clergy, in their turn enemies of the Jesuits.

In fact the victory over the Jesuits also represented the only objective really achieved by the ruling group and the Church’s influence over Iberian society remained intact. After the expulsion the Jesuits returned in mass to Italy, in spite of the doubts of the Pope himself, worried by the economic burden of their maintenance. The fathers of the Castille Province and some from Mexico set themselves up in Bologna; those from the Province of Aragon with the remainder from Mexico and those from Peru went to Ferrara; the Jesuits from Chile established themselves in Imola, those from the Toledo Province in Forlì, those from Andalusia in Rimini, and those from the Province of Paraguay and Quito in Ravenna and Faenza. Others established themselves in Liguria, while several came to Rome, especially those intending to leave the Society (between 1767 and 1773, 777



RUĐER JOSIP
BOŠKOVIĆ
S.I.
1711 – 1787



Death of Pope Pius VI in the Palace of the Citadel of Valencia in 1799 (print by G. Beys, c.1800). Below, Pope Pius VI, unsigned portrait done during the Pope's visit to Vienna in 1782.

Spanish Jesuits left the Order).

The establishment of the Spanish fathers in Italian society, though hindered by the government in Madrid, was achieved within a few years, though not always with the agreement of the Italian Jesuits. An important number of Spanish Jesuits inserted themselves into the intellectual life of cities such as Rome, Bologna, Ferrara, Rimini and Genoa. Some of them became professors in educational and university institutes or acted as teachers and secretaries in aristocratic families. Others became librarians such as Luciano Gallissà (director of the library of Ferrara University), Josef de Silva y Davila (librarian to Cardinal Giuseppe Garampi in Rimini and Rome and therefore director of the public library of Città di Castello), Joaquín Pla (director of the Barberini library in Rome), and Juan Andrés y Morell (librarian in Mantova and then director of the important Royal Library of Naples until 1815).

In Italy the Jesuits were likewise expelled from the Kingdom of Naples (1767) and the Duchy of Parma (1768), but there was a wait of several years before Pope Clement XIV finally

gave in to the pressure from the Bourbon court and published the Brief *Dominus ac Redemptor*. Divided into 45 chapters the Brief is a curious document which in fact neither makes accusations nor judges the merits of the Jesuits, but rather speaks of the possibility of suppressing them owing to the disturbances caused by them over the years within the Church (from theological polemics to the excessive involvement in political affairs, and to their insufficient obedience to Roman orders in mission territories).

The negative aspects seem to have outweighed the positive ones, and the peace of the Church demanded that the Society be sacrificed. The fruits the Holy See expected from such a suppression were not however lasting. If Rome hoped to silence the European powers and put an end to the secularization of society, the rapid advent of the French Revolution showed that it was not enough to abolish the Order of Ignatius to halt the spirit of the time.

Translated by Michael Campbell-Johnston, S.J.



The Suppression

The Suppression: a Historiographic Challenge

Martín M. Morales, S.J.



The question of the suppression of the Society of Jesus in 1773, by decision of Pope Clement XIV, continues even today to arouse much interest. It gives the impression that the accounts which the same Order, re-established in 1814, gave to itself and to the world that saw it rise from its ashes are not sufficient to answer a series of concerns and questions. The return of fragments from the past animates historiography to recount not just what happened but also what is happening. The historical questions have their place among the needs of the present.

Nineteenth century historiography, in its desire to compete with the experimental sciences, forged its writing through a selection of causes and effects, drew up links capable of producing meaning in a reality that was seen to be ever more complex. In this way, while “facts” were put together, establishing causal relations between them, a horizon was set up where one could not only place past but also and especially present events. But in order for the causal reasoning to maintain its coherence, the chain of causes and effects had to carry out a radical selection and establish a limit, otherwise going back through the chain of causes could endanger its effectiveness in discussion.

For the *Imago primi saeculi* (1640), a work designed to celebrate the first centenary of the Order’s foundation, the Society’s existence had been announced by the Prophet Isaiah (Chapter 18) in those “ambassadors” sent to a people “mighty and masterful”. All the sufferings and contradictions suffered by the Society came from outside. Recalling its divine origin, on the one hand, and its identification with

the mission to save, on the other, was a way of subsuming the contradictions not only of the Society of Jesus but of a whole social system which since the middle of the 17th century had to face radical changes.

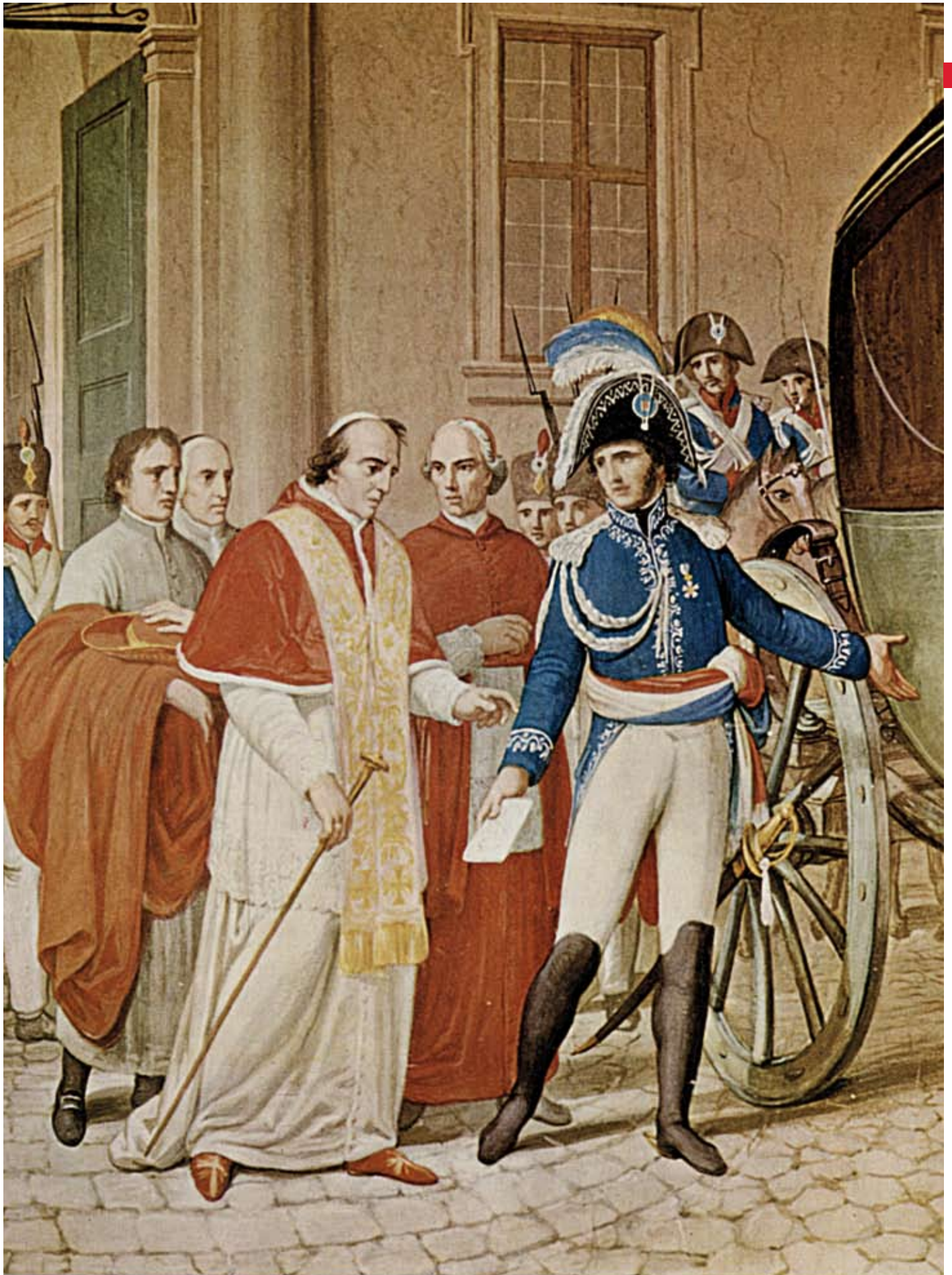
While the text of the *Imago* celebrated the Foundation’s first centenary, the General Fr Muzio Vitelleschi, in his letter on the Society’s hundred years (1639), invited the Jesuits to celebrate in a different way from that suggested in the *Imago*. According to the celebration of a jubilee (*Leviticus* 25, 10), a Jesuit should prepare himself to celebrate the first centenary by returning to his “ancestral home” in order to take possession of the spirit of St Ignatius and his companions. A return to the origins was considered a task for times of crisis and new differentiation. The hope is to proclaim in present-day language declarations from the past. It is up to the historian who, with honesty and skill, advises on the possibility of such a journey and the dangers it involves, and notes its approaches and inevitable distances.

Vitelleschi, in the first letter of his generalate addressed to the whole Society (1617), takes up again a series of conflicts that had marked the generalates of Everard Mercurian and Claudio Acquaviva. Francesco Sacchini, the second official historian of the Order, noted in his biography of Acquaviva the crisis which confronted him: “Some ambitious and arrogant members who called themselves sons of the Society, declared war on their mother and tried to destroy and transform her... in order to achieve desires that were more worldly than religious. They were not ignorant people, but very astute and taking advantage of the plots of the day, suited to their evil designs, and of the intercession of powerful monarchs... they plotted a schism within the Order and disseminated the scourge of disunity. The Provinces feared ruin and, in their discouragement believed it was impossible to resist so many tricks, such anger and vigour, such power”.

The rapid demographic development of the Society, more than three thousand Jesuits in 1615, was linked with two other factors which

On the opposite page: the arrest of Pope Pius VII.

**“The innocence of the Society was never so clear than in the moment of its suppression and destruction... Only after its extinction was it possible to see the confusion and collapse of republics and kingdoms which in our time has not yet finished”
(Fr. John Roothaan, 1845).**



Suppression

A medal of Clement XIV giving his blessing and, in the coin below, Jesus Christ with Peter and Paul that send away three Jesuits and the words "I never knew you: depart from me ye perpetrators of iniquity."



led to strained relations with the international body. The numerical growth favoured the Order's mission and internationalisation but at a time when national spirits were increasing significantly. Besides this apostolic growth was the discontent of some Jesuits who thought the Society was pouring itself out inactivity to the detriment of its inner life, that it was exaggerating results (*effectus*) at the expense of feelings (*affectus*). In some 17th century documents, the adjective "foreign" was applied not only to non-Spanish Jesuits but also to those "spiritualists" who put contemplation before action.

In this letter Vitelleschi reminded the Jesuits of the absolute need not to seek favours, mediation or protection, neither within or outside the Society, so as to reject once and for all the monster of "politics" which threatened and endangered the very life of the institution. In the same text the then Superior General recalled the accusations made against the Jesuits: being proud, scheming, thinking they know everything, being more astute and political than spiritual. These interventions by the General provided an opportunity for an examination of conscience, and for exhorting Jesuits not to become tied up in the Court but dedicate themselves to helping the poor and the sick, to avoid differences with the Church hierarchy, not to become involved in wills, to treat other religious with respect, to live poorly not seeking to be invited to the tables of the powerful. "If it is clear to people that we are seeking souls and not our pockets" – concludes Vitelleschi – "who could accuse us of being self-interested?"

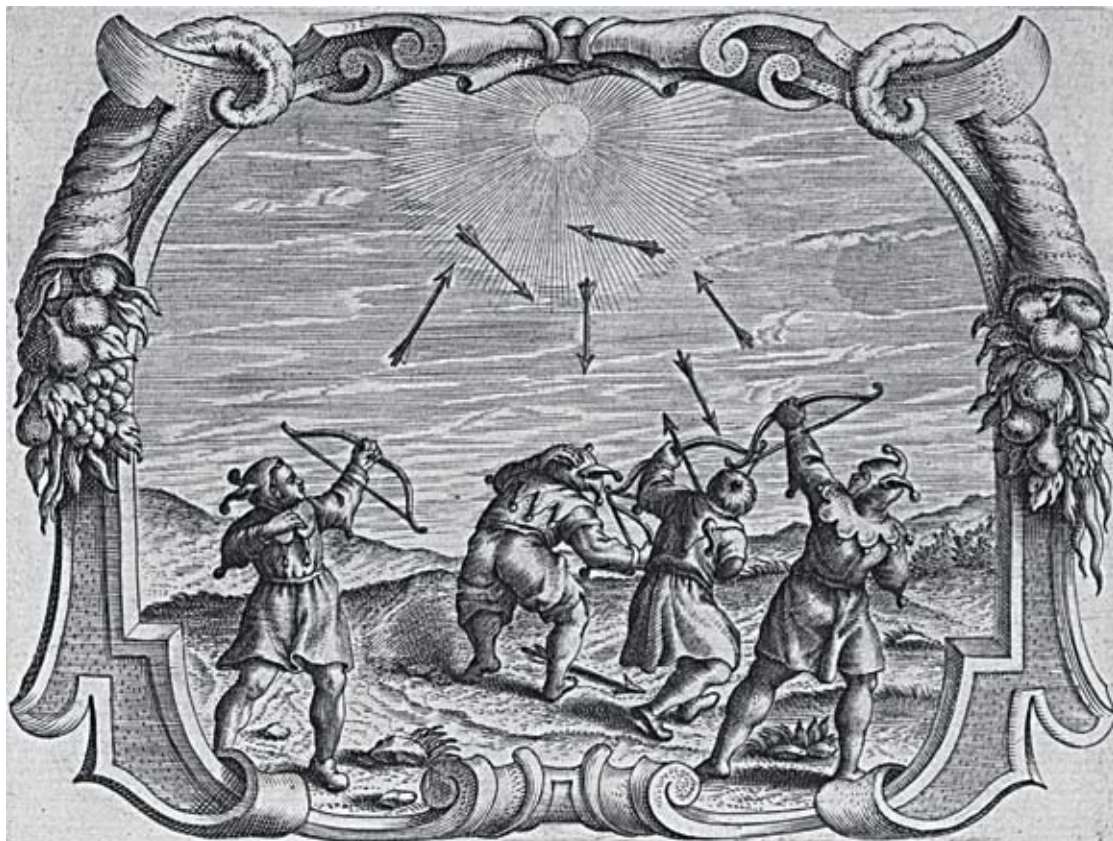
At the end of the first century of the Society's life there was an awareness, more or less general, of a certain decadence. The system and style of government, especially after two long generalates like those of Acquaviva and Vitelleschi, seventy five years between the two, was one of the subjects under discussion. When the 8th General Congregation met (1646) which elected Vincent Carafa as Superior General, Innocent X, taking up a number of internal and external

criticisms of the Order, obliged the congregation to treat several subjects before electing a new Superior General, among them: the convenience or not of a Superior General for life, if it was not opportune for the Superior General to visit the Provinces, and that measures be taken to prevent Jesuits becoming involved in secular business matters.

The prevailing historiographic formula conceived history especially in its exemplary function so that its aim was to make virtues shine and to condemn vice. The truth at stake was moral and not factual. In this way, the reports of the mid-17th century built up a formidable structure establishing a directly proportional relationship between situations perceived as conflictive and the grandiloquence of baroque rhetoric. Far from achieving an operation for hiding the truth, the Jesuit historiographic practice of those years admitted a difficulty in naming what seemed strange and worrying, not only within the Order but in the social system itself.

The acts of the XI General Congregation (1661) introduced new elements which drew attention to the subterranean river flowing tumultuously beneath the structures of history. Fr. Juan Pablo Oliva called for a more careful use of the incomes from Provinces and colleges since there were not a few cases of serious debts and bad investments. Failures in economic morality were one of the symptoms Oliva had to confront. In the controversies that took place between the best polemicists in the Order and the *Cartas Provinciales* of Blaise Pascal (1656-1657) which strongly criticized the moral positions of the Jesuits, Superior Generals Nickel and Oliva set up an even more precise system for censorship to control theological writing, and correct moral deviation and laxity. Oliva insisted on three occasions on the importance of the account of conscience demanding at the same time that its secrecy should be strictly maintained. In these years the demographic growth of the Society slowed down, the number of colleges increased and of professed houses diminished.

The 18th century presented further challenges. The qualitative understanding of the time was of an epoch arriving at its maximum curvature and in constant acceleration. In such a horizon some of the critical events in the Society's history can be placed: the embezzlement of the Jesuit Antoine La Vallette which would be the spark leading to the expulsion from



France (1764), the question of the “Chinese rites” which compromised the efficiency of the missions in the East, the Guaranee war (1750) in the old Province of Paraguay which saw a confrontation between indigenous troops from the Jesuit missions with a Spanish-Portuguese army and was for many the confirmation of a state within the state. The disappearance of royal Jesuit confessors from European courts was a witness on the one hand of the Society’s gradual isolation and on the other of a change in the nature of the courts where they had found support and protection. The expulsion of the Jesuits from Portugal (1759) and then from Spain and its overseas possessions (1767) was a sign that the end was near.

The Society of Jesus that was re-established in 1814, was not born in serene times. Although it seemed that the “revolutionary apocalypse”, as some Jesuits like Pierre Joseph de Clorivière (1735-1820) liked to call it, had been left behind, the Society returned to life in the so-called “spring of the peoples” (1848) when the possibility of restoring the *old regime* had been finally abandoned. The story which recounts what happened with the Jesuits is caught up in the old syllogism with its ancient roots beyond the vicissitudes of the day, unchallengeable, since it was beyond any comment and accepted as an article of faith: the persecution of the

Society, which bears the name of Jesus, is a sign of its holy origin and a consequence of being faithful to itself. This is how the General John Roothaan understood it in its present convulsion: “The innocence of the Society was never so clear than in the moment of its suppression and destruction.... Only after its extinction was it possible to see the confusion and collapse of republics and kingdoms which in our time has not yet finished”.

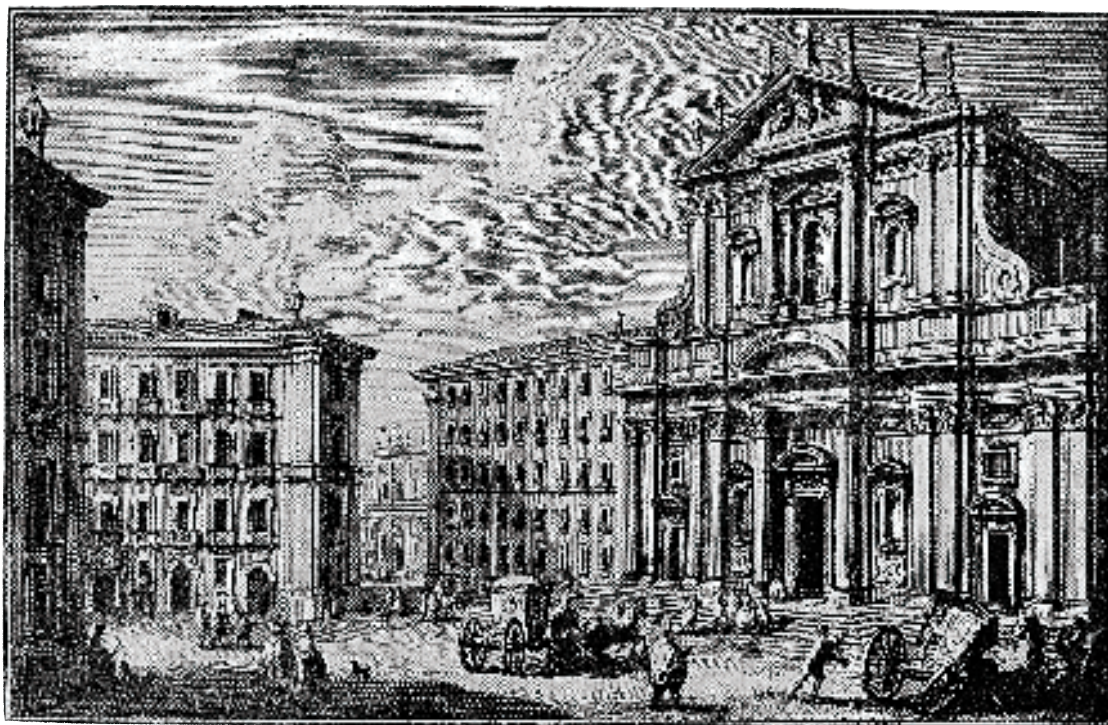
The writing of history remained trapped in the nets of a conspiracy theory explaining little or nothing but pretending to take account of all the complexity. The year 2014 could be an occasion for so many things. One of them could be to give life to the possibility, since we also are at the end of an epoch, to wield the pen in a new version which above all can give an account of itself. As Michel de Certeau reminds us: “Only the end of an epoch allows us to enunciate what has given it life, as if it were necessary to die in order to be converted into a book”.

Translated by Michael Campbell-Johnston, S.J.

“Imago primi saeculi” (1640). The allegory is accompanied by two inscriptions: “Societas frustra oppugnatur ab invidis” (In vain the jealous attack the Society) and “Solem nulla sagitta ferit” (no arrow reaches the sun).

Imago

The photos of this article show some prints of ancient Rome. Here, the Church of St. Ignatius and the Roman College.



It was April 2nd, 1767. Protected by the darkness of early dawn, the soldiers moved with extreme stealth as they surrounded all the schools and residences of the Spanish Jesuits, except those in Madrid, where the military operation had been carried out on March 31st. Never, not even when the Moors were expelled, had this kind of action been carried out with such secrecy in Spain.

The invasion began with a knock on the door, sometimes even with a deceitful request to bring the sacraments to a moribund soul. The soldiers then penetrated into the compounds of the Society with bayonets exposed, as if to capture a band of outlaws. They immediately ordered the whole community to assemble in the refectory, and there they read to them the Pragmatic Sanction of King Charles III, which ordered the banishment of all Jesuits from Spanish realms. The Jesuits were controlled at every moment so that they could not even celebrate Mass. They were allowed to carry into exile only a change of clothes and their breviary. Complicated logistics had already been organized with the help of the army, which had warships and other rented vessels at the ready in various

Spanish ports to take the fathers and brothers into exile. Thus, without offering the least resistance, the Spanish Jesuits began their long Calvary by land and sea toward the unknown.

This drama needs to be seen within the context of 18th-century Europe, which was ruled by enlightened but despotic Bourbon monarchies. The monarchs were seeking to limit the power of the Church and especially of Jesuits because of their fourth vow of obedience to the Pope. At that time the Jesuits were at the zenith of their influence on European society. They had been confessors to kings, they controlled the world of education, and they had extended their influence in the American missions which were being disputed in the Treaty of Madrid. Until that time many governments were run by nobles who were trained in schools of the Society. The Jesuits had already been expelled from Portugal in 1759 and from France in 1762, their main adversaries being respectively the marquis of Pombal and the minister Choisseul.

With the emergence into Spanish politics of “mantle-wearing” ministers (commoners who had attained education were named thus to distinguish them from the nobles), the Society and its friends were subject to ruthless persecution. Especially influential were the ministers Roda, Campomanes, Grimaldi, Aranda, Moñino, and the confessor Father Eleta. The decision to suppress the Society was no doubt influenced also by theological disputes (Jansenism, the doctrine of probabilism), by political questions (such as

This article describes the dramatic persecution against the Society of Jesus in the times of Charles III of Spain (1716-1788). The story is told by Fr. Pedro M. Lamet in his historical novel, *El ultimo jesuita (The Last Jesuit)*, published by La Esfera de los Libros, Madrid, 2011.

The Calvary of the Spanish Jesuits in 1767

Pedro Miguel Lamet, S.J.

the Warning of Parma), by the controversial effort to canonize Bishop Palafox, and by a series of calumnies (such as that the Jesuits had instigated the famous Esquilache Riot in Madrid or that they possessed an empire in America whose king was a certain Nicholas I and whose army of slaves was ready to invade Europe). Still another factor was the terrible fear of Charles III, who had fled to Aranjuez during the Riot and whose ears were filled with fanciful stories by his ministers, especially Bernard Tanucci of Naples. In order to eliminate the Society from the map of Spain, an extraordinary council was created and “a secret investigation was conducted; the result was the Pragmatic Sanction, which gave no other reasons for expelling members of the Society than those which the monarch “kept in his royal heart.”

Provisions were added about how the “temporal” possessions of the order were to be disposed of. A small part of the properties of the Society would be set aside to provide every Jesuit priest a pension of one hundred pesos a year for life and every Jesuit brother ninety. Neither foreign Jesuits nor novices would receive this pension. Also, the pension would be denied to those who did not go into exile and to those who acted in ways that annoyed the royal court, such as writing or speaking against the measures taken. The pension was to be paid in two installments each year, but because of devaluation it would not suffice even to buy food. Besides helping to tranquilize the conscience of the pious monarch, the pension also provided a means for controlling those who were expelled from Spain.

None of the professed Jesuits, even if they left the Society, could return to the homeland without special permission of the king. If such permissions were given, they would be obliged to swear fidelity to the crown, and they could not defend the Society in any way, not even in private, under

pain of being declared guilty of a crime.

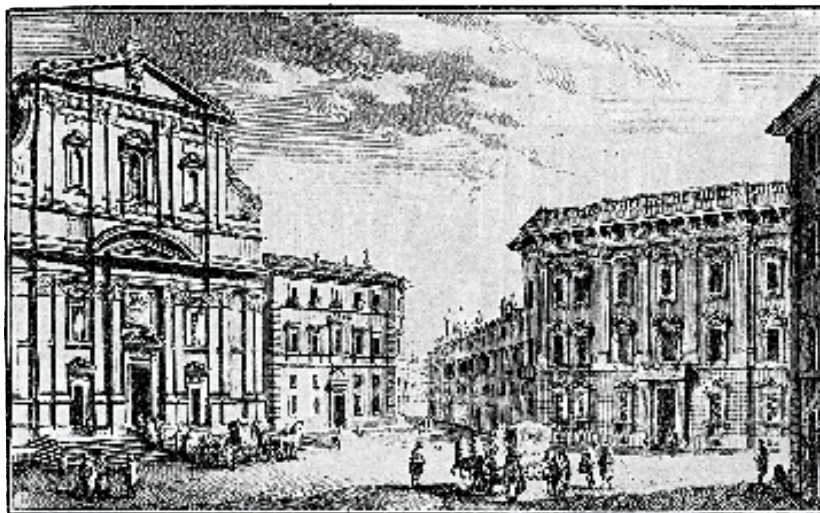
The lay persons who were associated with the Society had to sever the relation, and they were threatened with being found guilty of *lèse majesté* if they corresponded with Jesuits. All communication with the exiles was absolutely forbidden. Many lay people preferred to leave the country.

The norms were especially harsh for the novices. They were warned to leave the Society under pain of mortal sin or by other forms of coercion; they were encouraged to enter other orders; they were separated from the priests and left abandoned in rural zones. Despite this, most of them went to the ports to undergo expulsion with their older brethren.

In each residence, once the soldiers had seized it and the notaries had read the decree, the authorities did a roll call to see if any Jesuit was absent. They then proceeded to confiscate the properties and make an inventory of all the possessions. Immediately after that the Jesuits marched in humiliating fashion through the city streets; to the sound of drums they were conducted to the various ports of embarkation,



The Church of the Gesù and the Professed House of the Jesuits. The adjacent Via Ara Coeli was opened by Pope Paul III to have a view of the Capitol on the occasion of Charles V's visit to Rome.



Along Calvary

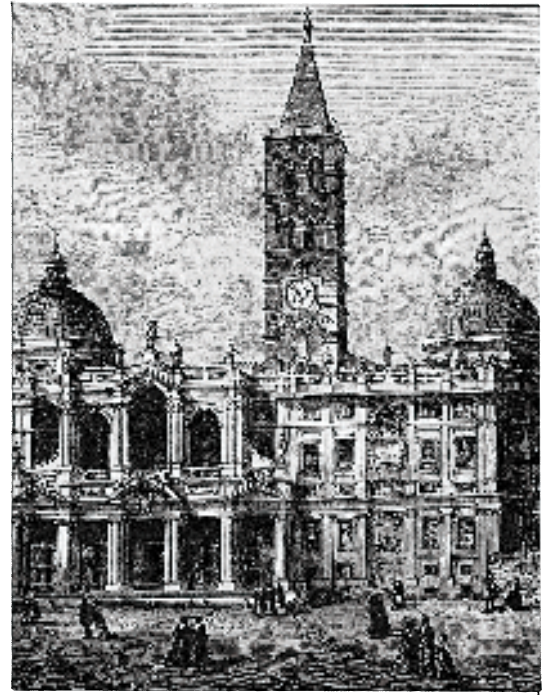
Calvary in Spain

*The Basilica of Santa
Maria Maggiore.*

all within twenty-four hours from the moment the decree was read. Soldiers surrounded them during the whole journey. In the cities through which they passed the civil authorities insisted on strict order and prevented people from demonstrating against the expulsion of the Jesuits. The Jesuits were allowed to communicate with absolutely nobody during the trip. The only Jesuits who remained in Spain were the procurators of the different residences of the Society, who were obliged to help the government agents complete the inventory of goods. Once that task was finished, they were immediately sent into exile. Houses, books, and works of art were either confiscated or sold off. Workmen removed the letters IHS engraved in stone on the facades of buildings, and all images related to the Society's devotion, such as the Sacred Heart or Our Lady of Light, were removed from the churches.

Traveling on the sailing ships of the time, even those that were well administered, was extremely difficult. The Jesuits were crammed into miserable quarters, became infected with insects, and suffered seasickness since most had never been on ships before. They suffered dreadfully during the sixty or seventy days it took them to reach Civitavecchia. Several men kept diaries describing the whole process, and these have been preserved. The most lengthy, that of Father Manuel Luengo, is composed of 63 volumes with 35,000 manuscript pages; he wrote it over 49 years and kept adding to it until his death. (It is being published in Spain thanks to the work of historians Inmaculada Fernández Arrillaga and Isidoro Pinedo, S.J.) Other valuable journals describing the expulsion include those of Fathers Tienda, Pérez, Peramás, Puig and Larraz.

The king, though he was a pious daily communicant, acted without the permission of Clement XIII, but he did advise the Pontiff of the decision immediately after it was carried out. The monarch was very careful to explain that the Jesuits had been exiled to the Papal States. (The Jesuits themselves were not aware of this at first.) Clement XIII responded to the king diplomatically, saying that he did not wish to receive these men who for



centuries had been his most loyal defenders. When he learned that the expelled Jesuits were already on their way to the Papal States, he issued a harsh bull which included the phrase “And you also, my son?”, echoing the words of Julius Caesar as he died at the hands of Brutus. The Pope declared that he would not accept the Jesuits in his territories. In fact, when they arrived at Civitavecchia, the exiled men were met with papal cannons and denied entrance. The Pope argued that his states were passing through moments of extreme scarcity and there were fears of public disturbances; the territories were already flooded with Portuguese and French Jesuits who were living in poverty and supported by the papal treasury.

The Spanish minister Grimaldi replied that the Jesuits would be forcibly abandoned in papal lands, whether the Pope wanted them or not. The king, however, refused to proceed thus. An alternative plan was to send the exiles to the island of Elba, but in the end the decision was made to leave them on Corsica, which at the time was in a state of war. Three factions were involved in the conflict: the republic of Genoa, which had sovereignty over the island; the rebel Paoli forces fighting for independence; and France, which supported Genoa since the latter did not have the military forces needed to put down the uprising. The island was therefore a powder keg.

The Jesuits were deeply discouraged after the failure of the attempt to land in Civitavecchia. Moreover, the owners of the vessels had been contracted only for the trip to that port and had other pressing commercial contracts to carry out. Many

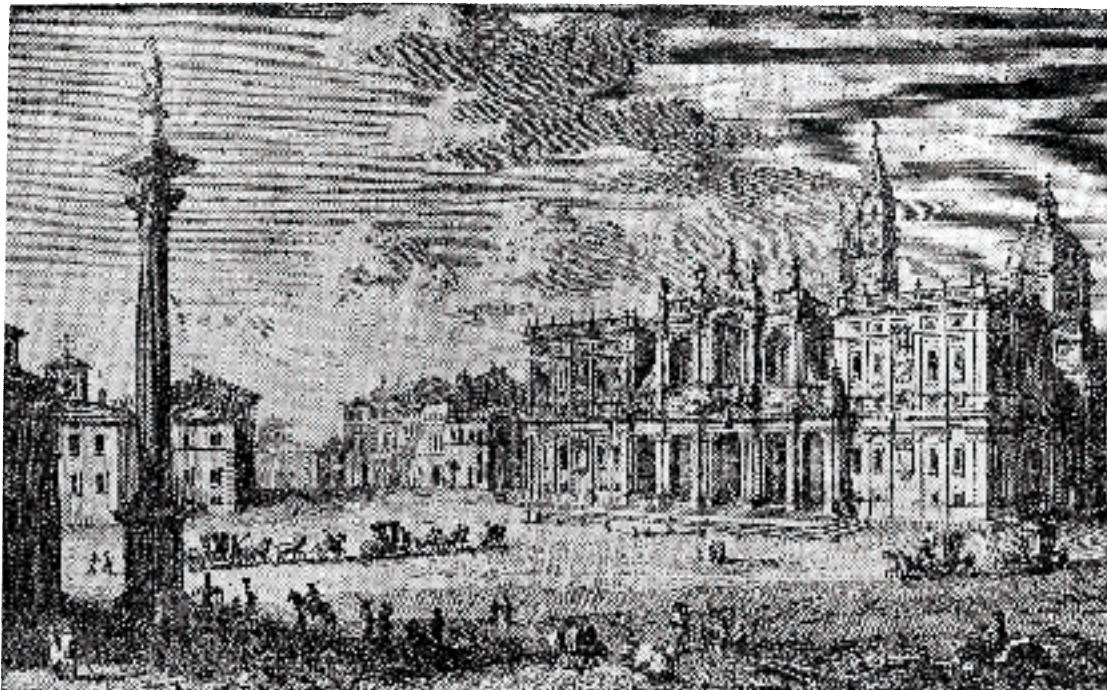
Jesuits were transferred to other ships, where they had to live in even more crowded quarters. Finally they sailed for Corsica, arriving at Bastia, where the French troops prevented them from landing. The ships sailed around the Corsican coast for several months, in the midst of summer heat, pestilence, and frequent storms. A number of Jesuits succumbed on board ship.

The Jesuits finally managed to disembark in different “detention centers” in Corsica between July and September of 1767. They spent a full year on the island, living in miserable conditions. While in Corsica, the exiled Jesuits grouped together by provinces and organized their community life with their respective superiors. As far as possible they continued to educate the young men in philosophy and theology. Among the exiled Spaniards were some well known names, such as the provincial Idiáquez and the Pignatelli brothers, one of whom, Joseph, would reach sainthood and serve as a bridge for the restoration of the order. Also among the exiles was the famous writer José Isla, who penned the classical satirical work *Fray Gerundio de Campazas*, whose hero was considered “the Quixote of preachers,” shocking his brother friars with his humorous but biting criticism of the “fancy” sermons that proliferated at the time.

The situation was precarious as regards food and lodging, and it was aggravated by the warfare that raged throughout the land. Some living quarters consisted only of warehouses, stables, and ruined houses. Some Jesuits were able to take shelter in houses that had been abandoned by people who had fled to the interior of the island.

Nourishment was scarce and of poor quality; it was also very expensive because of the inflation and speculation resulting from the unexpected increase in population. Starting on July 21st those who found no space in Calvi entered the walled precinct, but they feared being trapped there by the announced Corsican attack. Many of the Andalusian Jesuits preferred living in the outskirts and in rural homes near the two sources of water. Those from Algajola were able to reside in the city since their arrival coincided with the withdrawal of the French troops and the occupation of the town by the Corsicans.

This situation lasted through the months of July and August. On September 3rd an armistice was signed between the Corsicans and the French, and it lasted until May of 1768. This allowed for greater freedom of movement within Corsica and between the island and the mainland. In November the authorities in Madrid decided that the Spanish royal commissioners in Corsica should undertake another mission in the eastern part of the island in order to assure supplies for the detention centers on the western coast—Calvi, Algajola, Ajaccio, and Bonifacio. They were to win over the French forces in Bastia so that they would receive the exiled Jesuits arriving from the Americas (the trip from the New World missions required more than a year of difficult sailing). The function of the new royal commissioners would be to keep guard over the Jesuits, record deaths and escapes, control their correspondence, and interrogate them in the case of any doubts about their temporal possessions.



*Santa Maria
Maggiore Square.*

Calvary in Spain

Meanwhile, the conversations between Charles III and Clement XIII soured. After difficult discussion the Pope finally agreed to let the Jesuits land in Italy. Soon after arriving there, the Jesuits dispersed into cities such as Bologna, Ravenna, Forlì, and Ferrara. They remained in this situation until 1773-74. The most common route taken was toward the northwest, crossing the Apennines and the Po River valley and then traversing the lands of Genoa and the duchies of Parma and Modena. The journey began in Sestri de Levante and continued on foot through the Ligurian Apennines, where they were often surprised by powerful storms. Following the Taro River basin, they passed through Borgo di Taro, where some of them obtained mounts. They continued through Fornovo di Taro, Parma, Reggio, and Modena until reaching Castelfranco and entering the Papal States. The first group of Jesuits from the Americas arrived there on September 12th, and from there they spread out through Romagna, arousing the curiosity of the Italians and generating practical problems for the different cities as they tried to absorb this mass of clerics arriving in successive waves. With many anecdotes the abovementioned diarists recounted in detail the trials of the journey, the maltreatment at the hands of the French, the attempts to defraud them of their pensions, the culpable silence of the Spanish consuls, and the cool reception of the Genoese Jesuits.

The Spanish Church aligned itself with the king for its own interests, and the Church of Rome was put under great pressure until the suppression. Although Clement XIII had written documents defending the Jesuits, at the moment of truth he did not want to receive them when they were exiled. The total number of Jesuits expelled from Spain, the Americas, and the Phil-

ippines was about 5,000. It was argued that the Pope did not want to receive them because he was hoping that Charles III would regret his decision and rescind the expulsion order. The attitude of the next Pope, Clement XIV, was harsher still since he was elected by pressure of the Bourbon courts after he made a “verbal commitment” to extinguish the Jesuits. Once he obtained the tiara, this weak Franciscan friar kept putting off the decision, gripped by fear at the thought of decreeing the suppression of an order as large and as influential as the Society. Political intrigues finally resulted in the suppression in 1773.

Playing a decisive role in this process was the Spanish ambassador, José Moñino, who was later rewarded by being made count of Floridablanca. By dispensing favors and large sums of money Moñino was able to buy the support of the Pope’s confessor as well as other prelates and friends of the Pontiff. His abundant correspondence with Madrid shows how he preyed psychologically on the Pope and ended up destroying the spirit and the health of Clement XIV. The Pontiff finally signed the brief (not bull) *Dominus ac Redemptor* suppressing the Society of Jesus throughout the Church. The rumor that he was poisoned by Jesuits proved so false that even their worst enemies, such as Tanucci, claimed that he had actually succumbed to a kind of mental self-poisoning brought on by fear and anxiety.

The decision was not accepted in the same way in all parts of the Church. The consequences for education and culture were dreadful. In Latin America the people frequently made manifest the pain they felt at the departure of the Jesuits. It is extraordinary that in such circumstances only twenty percent of the exiled Jesuits left the Society. In the midst of these tragic events some of them managed to reach sanctity, as was the case of Joseph Pignatelli. Even after the suppression, the research and the writings of many Jesuits contributed to the flourishing of culture in Italy and other parts of the world, as has been well documented by Father Miquel Batllori. After forty years, during which the Society was preserved only in Poland and White Russia, it was restored by Pius VII in 1814.

Translated by Joseph Owens, S.J.

1773: The Suppression

Arturo Reynoso, S.J.

At the end of Monday afternoon, August 16th 1773, Fr Lorenzo Ricci, Father General of the Society of Jesus, received a visit from Mgr. Vincenzo Macedonio at the Jesuit residence of the Gesù in Rome. Accompanied by guards and notaries, Mgr Macedonio notified Fr Ricci of Pope Clement XIV's decision to suppress the Society of Jesus, a deliberation expressed in the Brief *Dominus ac Redemptor*, signed by the Pontiff on July 21st of that year. According to witnesses, both those in favour of the Jesuits and those in opposition to them, Fr Ricci accepted without resistance the mortal *dictamen* against the Society and on that very day he, his secretary and his five assistants were detained in the Gesù house. The following day they were transferred under strict surveillance to the English College of Rome, but on September 23rd the Commission of Cardinals decided to arrest them officially and to imprison them at the Castel Sant' Angelo.

During the subsequent trial the deposed Father General constantly declared his innocence as well as the fact that he found no serious fault in the Order that would justify the radical nature of the measures taken against it. At the trial a sentence was never pronounced but the prisoner never obtained his freedom and died in his confinement on November 24th 1775.

A few years before these events the Jesuits had already suffered other blows, milder than the suppression dictated by the pope but just as dramatic: in September 1759 more than 1,700 Jesuits were expelled from the dominions of the Portuguese crown; in November 1764 King Louis XV of France promulgated a decree by which the Society – which then numbered about 3,000 members – was dissolved in his kingdom; in early April 1767 Carlos III, the Spanish monarch, decreed the alienation of the nearly 5,000 Jesuits living in all the territories under his authority, a measure that was implemented in the following months in both Spanish America and the Philippines; in October that year the Jesuits met with the same fate in the Two Sicilies, and, the following year, also in the Duchy of Parma.

It should be said that prior to the suppres-



sion of 1773 many Jesuits had already spent some years exiled in the Papal States, especially those who had been expelled from the Portuguese and Spanish dominions, whereas those in France – although the Order had been dissolved – were permitted to live in this kingdom as private individuals under the jurisdiction of their bishops. The Jesuits expelled from Spain and its dominions in America were granted by a disposition of the monarch a modest allowance to pay for their keep, which it was thought would cover the assets that had been expropriated from them. However, those from Portugal – who had been expelled in 1759 – were granted no pension, which is why the Father General decided that other Jesuit prov-

As time passed by the exiled Jesuits who remained in the priesthood and kept their Jesuit spirit saw how the conditions for a possible restoration of the Society were gradually strengthening.



With renewed
vigour and zeal

Painting depicting a dying St. Ignatius blessing the brothers around him.

Papal States



"The Glory of St. Ignatius", fresco by Giovanni Battista Gaulli, known as Baciccia; above, the altar of St. Ignatius in the Church of the Gesù in Rome.

inces would contribute to their keep.

Curiously, two sovereigns did not promulgate the suppression of the Society in their kingdoms: Frederick of Prussia, a Lutheran, and Catherine II of Russia, an Orthodox. According to several historians Frederick of Prussia considered it essential to keep the Jesuit colleges open in this dominions in order to guarantee the education of Catholics in both Silesia and Prussia. This explains why he postponed the promulgation of the Brief until 1782. After the division of Poland in 1772, Catherine II for her part founded several Jesuit colleges in her new possessions (in Polotsk, Vitebsk, Orša and Daugavpils) and ignored the Brief of suppression to avoid an educational problem in these regions.

How did the expelled Jesuits live during their exile, before and after the suppression? As regards those who were uprooted from the Spanish dominions, many arrived in the Papal States and settled in various cities there: those from the province of Aragon went to Ferrara, those from Castile to Bologna, those from Toledo and Andalucia to Forlì and Rimini, those from Mexico to Bologna and Ferrara, those

from Peru also went to Bologna, those from Paraguay to Faenza, those from the Philippines to Bagnacavallo, those from Chile to Imola and a few others to Cesena, while those from Quito and the Province of the Nuevo Reino or Santa Fe went to live in various towns of the Marches and of the Duchy of Urbino. In these cities the Jesuits settled in rented premises. Among these early communities that put down roots were those dedicated to form the members of the Order who were not yet priests. The Provincial Superiors did not want the religious and academic training of these members to fall behind any further after the time that had already been wasted in the woeful period that had driven them into exile.

Although the Jesuits expelled from the Kingdom of Spain relied for their daily bread on the allowance that the monarch had granted them, which was enough for them to lead a simple life, they were often severely curtailed by the constant abuse they suffered at the hand of shop-keepers and of the owners of their rented accommodation. Furthermore, their allowance did not always reach them on time and more often than not they



were cheated of a percentage of it on the exchange rate, which proved very unfavourable. Thanks to the aid and generous donations that families and friends managed to send some Jesuits in certain towns they were able to equip a house as a hospital for sick Jesuits. Nevertheless there were a number who received neither news nor support from their families so that they were forced to go out very early to some church where they were permitted to celebrate Mass and thereby obtain something to pay for their breakfast.

The expelled Jesuits generally endeavoured to resume the life to which they had been accustomed. However, the overpopulation of priests that was recorded in the Papal States with their arrival, their prohibition from joining the colleges of the Italian Jesuits and the fact that many secular priests and those of other religious orders viewed the newcomers with suspicion when it came to giving them any pastoral responsibilities, limited the apostolic work that the exiled priests could carry out. This meant that, apart from the time they devoted to community activities and to personal prayer, they had long periods of free time available during the day. In this situation some Jesuits took advantage of their spare time to study, to visit libraries, to research or to write on various subjects, and even attempted to establish some kind of academy in which, making use of the fraternal relations that united them, to exchange orally or in writing their knowledge in different fields: history, science, languages or art.

However some of the expelled Jesuits from the Americas wrote in their diaries of the strangeness with which the people of the cities viewed them, asking them whether the sun in their countries was the same as the sun in Italy or whether they celebrated Mass in the same way. In addition, they were surprised at the mastery of Latin and at the culture in various disciplines that many of the exiled Jesuits displayed. One of them, Fr Antonio López de Priego from Mexico, even wrote in his diary that the people of Bologna considered them as belonging “to another species”.

It was in this new situation that the uprooted Jesuits grew accustomed to their new lives in exile, but they became ever more concerned and fearful for the future of the Society of Jesus. In 1769 Pope Clement XIII died. It was he who was requested by the Bourbon kings the measures taken against the Jesuits. These sovereigns, with the election of the new Pope Clement XIV, redoubled their political and diplomatic efforts



to bring about the Society's suppression.

In sum, the causes of this determined animosity of the monarchies against the Society dated back to the struggle started by the kings and their courts, motivated by a strong royalist and absolutist sentiment, against the principle of the authority of the Church and her dignitaries. For the royalists of the century of the Enlightenment, the Society was an influential religious corporation with a powerful incidence in the life of the educational, social, political and spiritual spheres in their states and whose loyalty to its superiors in Rome – the Father General and, above all, the Pope – was a threat to the consolidation of the absolute power of the monarchs.

Little by little measures were taken against the Jesuits: interventions in some of the colleges entrusted to them, the prohibition for the exiled priests from preaching, hearing confessions and teaching the Catechism, as well as the suspension of the financial aid granted to those who had been expelled from Portugal. Finally, the dreaded suppression materialized in August, 1773.

It was a terrible blow to the Jesuits, especially for those expelled many of whom, although

The Vision at La Storta painted by Brother Andrea Pozzo and placed on the altar of St. Ignatius in the Church of the Gesù in Rome.

Papal States



The chapel built in La Storta, just outside Rome, where St. Ignatius had the famous "Vision" that assured him of divine protection in Rome.

they saw the imminence of the extinction of the Order, firmly refused to believe that it would actually be decreed. The expelled Fr Manuel Luengo of the Castille Province, wrote in his extensive diary on this event: "A truly most sad and fatal day, of incredible confusion, of distress and desolation, sorrow and bitterness, a most lugubrious day, the most frightening and sombre day for us". From that moment those who were priests came under the jurisdiction of the local bishop and were ordered to dress as diocesan priests within a week.

In addition, they were forbidden to leave the cities they lived in without due authorization and little by little began to devote themselves to various spiritual ministries, usually without being put in charge of any parish. Later they dispersed and several of them moved to other Italian towns, devoting themselves to various apostolic ministries. Others found work as librarians or obtained chairs at some university or in diocesan seminaries and some became private tutors in families for their children. The Jesuits who had not been ordained priests were dispensed of their religious vows so that they might choose the lifestyle that would suit them best.

As for those who were living as a community in rented housing, they were permitted to stay together until the expiry of their respective contracts – generally for a year – and they were forbidden to lodge with their former companions. In the grip of anxiety, before the expiry of their contracts some began individually or in pairs to seek cheap rentals or families that would agree to take them in. Due to the demand for rented accommodation, rents rocketed, putting the recently suppressed in an even more precarious financial plight.

Even with all this many of them managed to pursue the spiritual routine they had lived in the

Society and others sought and found ways of managing to live in small communities despite the pressure and the measures to prevent them from so doing. Thus the friendship between them was fundamental for their efforts to stay united in adverse conditions and for continuing to feel true Jesuits in their hearts. In the end, as the expelled Mexican Francisco Xavier Clavigero said, "Why should God not count as true Jesuits those who remain faithful to their vocation, if they are not to die in the Society it is not because they failed it, but because it failed them?"

Nevertheless although the setback suffered by the extinction had been signed by the pope himself, the loyalty to the Church of those suppressed withstood this harsh trial and some of them were called to be consultants to important ecclesiastic dignitaries. Likewise in spite of experiencing the suppression as a defeat – even an ignominy – their fortitude and creativity were reinforced and several of them embarked on the task of producing notable historical, scientific, aesthetic, philological, literary or theological writings. Today there is great respect for works like the famous encyclopaedic *Idea dell'Universo* by Lorenzo Hervás y Panduro – who belonged to the Province of Toledo – or the famous *Storia antica del Messico* by the above mentioned Clavigero, a work that in his country is considered one of the essential texts for an understanding of the intellectual roots of Mestizos in the construction of the Mexican nation.

As the years passed the exiled Jesuits who had remained priests and had preserved their Jesuit spirit saw how the conditions for a possible restoration of the Society were gradually improving. Some, like the former Italian Jesuit Carlo Borgo, came to consider the suppression of the Order as a glorious death that helped to maintain the peace of the Church which was threatened at that time by the Bourbon kings.

Elsewhere, Italy was receiving encouraging news about the steps being taken in White Russia to make the Jesuits' presence in those parts canonically official, or to authorize the efforts of some expelled Jesuits, such as Giuseppe Pignatelli in Italy, the only one to be raised to the honour of the altars, reinforced hopes for the longed re-establishment of the Society which was finally decreed at last by Pope Pius VII on August 7th 1814. At that time about 600 former Jesuits had survived, many of whom were already elderly. It was they who, with great enthusiasm and together with the new candidates who soon joined the restored Order, took up the arduous task of gradually bringing the

In Rome

History

First Steps Towards Re-establishment

Paul Oberholzer, S.J.

On August 7th 1814, Pope Pius VII restored the Society of Jesus with the papal bull *Sollicitudo omnium ecclesiarum*. There were then about 600 Jesuits living in Russia, in the Kingdom of Naples and Sicily, in the United States of America, and in England and France. What was the real timeline for the restoration of the Society of Jesus? How important was this one single act of Pius VII in understanding the restoration of the Jesuits?

The suppression dated from July 21st 1773. Clement XIV took this step because Catholic courts, particularly the Spanish one, placed great pressures on him. But it was an action which he never willingly intended. It came about because there was a close connection between the spiritual and secular powers in the Europe of that time: the secularizing tendency of the enlightenment was just taking off. The Papal claim that it could determine all matters related to the Catholic Church was challenged at this time. The rulers and kings of the day claimed power over every aspect of society under their control, and that, included ecclesiastical ones.

At this time of suppression, the Society of Jesus could only survive in those places where a sovereign ruler forbade local bishops to promulgate the bull of suppression. This is exactly what happened in the case of Tsarina Catherine II, the Orthodox Empress of Russia. Inspired by an enlightened absolutism, she wished to build up her empire, which was languishing through under-development. The Catholic minority in White Russia fell under this policy of hers, a policy which included an emphasis on greater independence from the Holy See. This policy became very relevant when Russia gained possession of a part of the former East Poland, with its 800,000 Catholics and 201 Jesuits. In 1773, this region was in turmoil because of the change of government. Local bishops resided outside of their dioceses, and were aware that they would lose those parts of their dioceses which were located in White Russia. Therefore, for the time being, they ordered the Jesuits to wait and be patient, being sure that new local bishops would promulgate the bull of suppression. It was in this context that the Polish Provincial, based

in Warsaw, nominated the Rector of Jesuit College in Połock, Stanisław Czerniewicz, as the Vice-Provincial for White Russia. The letter of appointment bears no signs of despondency; on the contrary, its contents speak with hope both for the restoration of Catholic Church and for the Society of Jesus.

In the years after 1773, a number of people made it possible for the Society of Jesus to survive in White Russia. First of all, some Jesuits decided to continue their religious life, rather than to bring it to an end. They were convinced that in doing so, they were quite in tune with the, perhaps unspoken will of the Pope. They also looked forward to better times in the future.

Secondly, Tsarina Catherine saw in the Jesuits



Approval of the
Society of Jesus
by Paul III in 1540



In 1814, the Society of Jesus could again spread throughout the world, thanks to the bull of restoration issued by Pope Pius VII. But if we consider the matter more precisely, we learn that the Jesuits in White Russia and the Holy See had collaborated in unspoken and mutual sympathy for a long time before the ultimate restoration.

Re-establishment

*Pope Pius VI receives
Gustav III, king
of Sweden, in 1786.*



*The Archbishop
Giuseppe Garampi,
Nuncio in Warsaw
(1772-1776).*



loyal patriots and good teachers. By protecting them, she underlined her sovereignty and independence from foreign powers, particularly from the Papacy. She strictly forbade any promulgation of any papal bulls within her empire.

Thirdly, Stanisław Siestrzencewicz was a member of the Lithuanian nobility who had converted to the Catholic faith. Catherine nominated him the Catholic bishop for the Tsarist Russian Empire. His task was to ensure papal recognition for the diocese, and later archdiocese of Mohylew, which Catherine was planning to erect. In the normal course of events, this task would have included the promulgation of the bull of suppression of the Society of Jesus. But Siestrzencewicz well knew that he would be removed from his office by Catherine if he promulgated the bull.

He therefore decided to weave his path between the admonitions of the Nuncio in Warsaw and the orders of Catherine from St Petersburg.

The Nuncio, as representative of the Holy See, carefully watched the development of ecclesiastical organizations in White Russia. He well knew that he should not endanger this development by claiming papal jurisdiction over it. On the other hand, he felt that he had, on a number of occasions, to advise Siestrzencewicz to promulgate the bull of suppression, but he also knew quite well that the bishop was not in situation to act on this advice for political reasons. We may ask: in acting in this way, was it really the intention of the Nuncio that the Jesuit mission in White Russia be suppressed, or was his action only a gesture to appease the Bourbons? There has always been a suggestion that he was a clandestine friend of the Jesuits.

The Pope could have ordered the Jesuits to obey the bull of suppression. Neither Clement XIV nor Pius VI took that route. But neither was it possible, for political reasons, to recognize again the Order formally. And so, the Pope and his Secretary of State avoided any direct contact with the Jesuits in White Russia. This task fell to Siestrzencewicz, their mediator. The Nuncio peremptorily refused Siestrzencewicz's offer to resign, when he offered it for fatigue and overwork reasons.

The Jesuits in White Russia repeatedly informed the Pope about their existence and their activities. His marked silence in 1775, and his oral but clear recognition were understood by them as positive signs of sympathy. This manner of subtle cooperation leads to the conclusion that the Jesuits and the Holy See were following a double strategy: firstly, not to undermine the legitimacy of the suppression as expressed in the bull; and secondly, to look for loopholes which would legally allow the Society of Jesus to continue to exist.

As early as in the autumn of 1773, Czerniewicz asked Catherine to be allowed to obey to the suppression bull, so that the will of the Pope would be respected. At the same time, he re-organized the situation of the College in Połock, which was laboring under financial insecurity. He also spoke with the governor of White Russia about the internal consolidation of the Jesuit community which had remained in Russia. He knew very well that Catherine would not accede to his request. Through his eagerness to promise obedience to the Pope, he managed to have this matter removed from the political agenda, and so he avoided the reputation that he was insubordinate to the Pa-

pal orders. As a consequence, he was nominated Provincial by Bishop Siestrzencewicz, by order, of course, of Empress Catherine.

As early as in 1774, the Jesuits were calling attention to the fact that they had no novitiate: its establishment resulted from a two-pronged intrigue. At the beginning of 1778, Siestrzencewicz proposed that the Nuncio transfer to him, for a period of three years, jurisdiction over all religious orders in Russia. He asked for this so that he might act more decisively against the Society of Jesus. At first, Pius VI reacted to this suggestion with some irritation, but he nevertheless granted this privilege in August 1778. In July 1779, Siestrzencewicz gave the Jesuits permission to open a novitiate. In reaction, the Nuncio was incensed; in a communication with the Bourbon courts, the Secretariat of State justified this by saying that Siestrzencewicz had interpreted his mandate in an arbitrary way, because of which scandalous arrogance, he would never be appointed Cardinal. In this episode, two Jesuit-friendly parties had played their cards well: Czerniewicz and Catherine on the one side, and the Holy See on the other. In 1782, the Jesuits convoked an extraordinary General Congregation and elected Czerniewicz as their General Vicar, as well as three assistants, an Admonitor, and a Provincial. In a letter to the bishop, they claimed that they again had the right to freely elect their own superiors. The Order made clear that in this structure, it was returning to the rules as they applied before 1773. The conditions of the times meant that the Order did not have to be set up with all its administrative offices. At that time, the Jesuit Order consisted of 172 members, a number equivalent to that of a small Province. But the message was clear: the goal was the Order's restoration in the whole Church. And these events took place only nine years after the bull of suppression. In the years following, former Jesuits from all over Europe departed for Russia to join the Jesuit Order there again. Many others remained in their home countries, privately renewing their vows. If ever the Society of Jesus should be brought to life again, they would immediately become its members.

In 1792/93, the Duke of Parma allowed former Jesuits to again live in communities. They established contact with Russia, whence, in 1794, came three Jesuits who soon founded a novitiate. The Pope dared not to publically approve this: it was his opinion that it would be better if he did not officially know about this. In 1779, for the first time after an absence of thirteen years, a Nuncio entered Russia to lodge in a Jesuit college, to take a meal together with the community, and to make

his confession to a Jesuit father. The significance of this could not but be very clear: the Holy See had sanctioned the existence of Jesuits, and appreciated their pastoral and sacramental ministries.

On March 7th 1801, just one year after his election, Pope Pius VII approved the Society of Jesus within the borders of Russia. After that, a stream of young men departed for White Russia to join the Society of Jesus there.

So we can ask: at what time was the Society of Jesus really restored? Certainly not just in 1814. Essential steps towards restoration had been made many years before then.

However, the Papal restoration approval in 1814 has been central for Jesuit identity for three reasons. Since 1773, it was an important object of the Jesuits in White Russia to maintain the Society of Jesus as an identifiable body. But the group, which had established itself there and which was focused on Saint Ignatius of Loyola, was not considered as the Society of Jesus. For that reason, the Jesuits realized that they had not reached their final restoration destination with the extraordinary General Congregation of 1782. For a full restoration of the Order, the approval by the Pope was needed; as had happened at the birth of the Order in 1540, with the bull *Regimini Militantis Ecclesiae* of Pope Paul III. There has been a confirmation in 1801, but it lacked the necessary universal character, and so was in every way insufficient. The Society could only be considered as completely restored when the Pope, in his office as Vicar of Christ, had again conferred on the Jesuits the mission to go to the frontiers of the earth to proclaim the Gospel.



Bishop Stanislaus Siestrzencewicz. Below, the canonization of St. Ignatius and St. Francis Xavier (Rome, Church of the Gesù).



History



The portrait of Catherine II of Russia, called "The Great" (1729-1796).



In June 1780, the Austrian Emperor Joseph II met the Russian Tsarina Catherine the Great at Mohilew, a town in White Russia, which had been Polish until the first dismemberment of that country eight years earlier. One of the places they honoured with a visit was the college run by the Jesuits. The Order had been suppressed by the Pope in 1773, under the pressure of the Catholic Bourbon Courts, but it could continue to exist in the former Polish territories that now belonged to Orthodox Russia. Why? the Emperor asked. The Bishop of Mohilew, not a great friend of the Jesuits, told him laconically: "The people need them, the Empress ordered it, and Rome has said nothing."

The same answer was given by Father Stanislas Czerniewicz, SJ (1728-1785), Major Superior of this last remnant of the Society of Jesus. He had a mere 200 men working in four colleges, two residences and some mission stations, while before the suppression there had been 23,000 Jesuits world-wide. His main worries now were two: how to infuse new blood in the Order's moribund body, and how to protect its integrity and independence against the threats posed by the Bishop and by the Nuncio in Warsaw, who was an able aid of the anti-Jesuit forces in Rome? With great diplomacy, appealing to the powerful Governor General without further alienating the Bishop, Czerniewicz obtained permission, first, in 1779, to open a novitiate, and then to convoke a General Congregation. Its main purpose was to fill the vacuum of paternal care over the whole Order, which had followed the death of Father General Lorenzo Ricci at Castel Sant' Angelo in 1775.

The Fathers met in Polotsk, in October 1782, and invested Czerniewicz with the full power of Superior General; for the moment though, awaiting better times, he would carry the title

of "Permanent Vicar General". Whereas the unfortunate Ricci had been impotent to unite the Order's supporters and to ward off its suppression, Czerniewicz, gifted with great talents and singular virtues, would earn for himself the title of "saviour of the Society", preserving its religious life and establishing contacts with many former Jesuits outside Russia. In his election speech at the General Congregation, he exhorted his men to be "cunning as serpents and innocent as doves" (Mt. 10, 16). His own diplomatic skills contributed in no small measure to the Tsarina's continuous support, and to Pope Pius VI's oral approbation of the Society of Jesus existing in White Russia.

From the three major protagonists in the survival of the Society of Jesus, indicated by the Bishop of Mohilew – namely the people, the Empress (or better: the Princes in general), and the Pope – the first and the third were the more passive. Pius VI was personally favourable to the Jesuits, but forced to act with the greatest caution, so as not to arouse the anger of either the Bourbon Courts and their allies in the Roman Curia, or the Empress of Russia. It is true that in the 1790s, thanks to the French Revolution and the Napoleonic wars, many enemies of the Society disappeared or changed position, but Pius, who as ruler of the Papal States was no less a victim of the European turmoil, could not do much more than follow the lead of the Princes.

In 1794 he verbally consented to the Order's restoration in the Duchy of Parma; three Jesuits were sent from Russia to organize the houses. His successor, Pope Pius VII, displayed greater courage: when in 1799 in Russia a new Vicar General was elected, Tsar Paul I (1796-1801), quite devoted to the Jesuits, wrote to the Pope asking for a public recognition of the Society of Jesus in his States, which he received in the form of a Papal Brief, dated March 7th, 1801. Two years later, responding to a letter from Father Gabriel Gruber (1740-1805), recently chosen as the new Superior General in White Russia, Pope Pius acknowledged the "ever-greater benefits to religion" coming from the Society's labour.

In 1804, he restored the Society of Jesus in

The Society of Jesus, suppressed in 1773, could continue to exist in the former Polish territories that now belonged to the Orthodox Russia. Why?

How the Jesuits Survived in the White Russia

Marc Lindeijer, S.J.



the Kingdom of Naples; in 1806 he beatified the Neapolitan Jesuit Francis Jerome, and he would probably have done more, if Napoleon hadn't captured him and dragged him off to France. On his return to Rome, in May 1814, almost his first official act was the universal restoration of the Order. "We should consider ourselves culpable of a grievous sin in the sight of God", he wrote, "if, in the great dangers to which the Christian commonwealth is exposed, we neglect to avail ourselves of the help which the special

Providence of God now offer us."

Before 1773, almost two thirds of all Jesuits had been working in colleges and seminaries, with an additional one fifth in missions overseas, thus confirming the apostolic charisma of the Order as being dedicated to the formation of "neophytes", a formation that was both religious and broadly cultural. In White Russia, the same needs were served, in fact, it was because of their excellence in education that the Jesuits had found favour with Catherine. At her re-

Map of Poland at the beginning of the nineteenth century. White Russia with the Missions of the Society of Jesus in 1820 is highlighted in yellow.

The White Russia



A mural in the city of Polock (or Polotsk) today depicting the old city with the old church and the college of the Society of Jesus to the right.

quest, Father Czerniewicz added a polytechnic institute for the training of science teachers to the college at Polotsk, which greatly developed under the guidance of Father Gabriel Gruber. This many-talented Jesuit enjoyed the Empress' confidence so much, as well as Tsar Paul's, that they based much of their plans for the reform of higher education in Russia on his thoughts and suggestions.

During his reign, Paul multiplied the colleges of the Society, including a boarding school for noble students that he founded at St. Petersburg; he also entrusted the capital's Catholic parish of St. Catherine to the care of the Jesuits. A glimpse of the people's appreciation could be seen in March 1805, at the funeral of Father Gruber, who after a brief generalate had died of shock during a fire in his house: the church was so packed with nobles, that the priests had difficulty reaching the altar, and the doors had to be locked to prevent the students from entering. Elsewhere people had reason to grieve over his death as well, for it had been Gruber, at the request of Tsar Alexander I, who had sent Jesuits to the extreme eastern and western ends of the Russian Empire, to the Caspian and the Baltic, where they ministered to the Catholic German settlers living there under trying circumstances.

Moreover, in 1803 the Superior General had readmitted to the Society some former British and American Jesuits, thus laying again the foundations of these Provinces. Gruber's final

apostolic project, a month before he died, was to send three Jesuits to the aid of the eighty-year old Father Louis Poirot, the last remaining Jesuit in China, but alas, their voyage came to an untimely halt in Lisbon, in 1807.

The "cunning of serpents", necessary for dealing with the Princes, the most important protagonists in the survival of the Society of Jesus, was not the first quality of the new Superior General Tadeusz Brzozowski (1749-1820). This was all the more unfortunate, because precisely during his generalate the Jesuits in Russia experienced greater enmity, both from the Orthodox clergy and from influential members of the government, and in the end from Tsar Alexander himself. In spite of the growing number of Jesuits – 360 in 1820 –, Brzozowski could not do much more than try to defend what had been built up by his predecessors. The few men whom he could send out, had to remain within Russian confines: Siberia, the Caucasus and the Crimea. A number of the Jesuits was forced into flight by Napoleon's invasion of 1812; fourteen of them died in the service of the sick and wounded prisoners during that fateful campaign.

It was left to others, outside White Russia, to deal effectively with the Princes and so contribute to the restoration and expansion of the Society of Jesus: Saint Joseph Pignatelli in Italy, for example, or the Servant of God Pierre de Clorivière in France, who managed to obtain a secret tolerance of the Jesuits from King Louis XVIII.

Help also came from within the Church's hierarchy, from former Jesuits like Bishop John Carroll of Baltimore and Thomas Betagh, Vicar-General of Dublin, or from Princes of the Church like the two Secretaries of State of Pope Pius VII, Cardinals Consalvi and Pacca, though both had been prejudiced against the Jesuits. "Although I was fully persuaded of their importance", wrote the former, "I declared it to be fanatical to pretend that the Church could not stand without them, since it had existed for centuries before they existed, but when I saw the French Revolution and when I got to really understand Jansenism, I then thought and think now that without the Jesuits the Church is in very bad straits." He

added: "The rulers of the nations will find out that the Jesuits will make their thrones secure by bringing back religion."

Not so Tsar Alexander I. In 1816 he expelled them from St. Petersburg and Moscow, and in March 1820 from all his dominions. Father General Brzozowski, who had become a virtual prisoner in Russia, died a few days before the imperial decree. He had appointed a Jesuit in Italy as his Vicar, so that the General Congregation that had to elect his successor could take place in Rome, and the Superior General take up residence there, close to the Vicar of Christ, as in the days before the suppression of the Order.

Significantly, in the eulogy of the last Superior General of the Society in White Russia, he was praised for his efforts to "introduce in the new Provinces that were forming themselves a tenor of uniform and common life, and enflame in everyone the love of their vocation and the ardour of charity and zeal, which were so characteristic of our first Fathers".

If the restored Society wanted to be the true Society of Jesus, it had to align itself as much as possible with the traditions that had shaped its life in previous ages. In fact, the third General Congregation held in Polotsk, in 1799, when considering the promotion of the religious spirit and the preservation of common life, had stated that in these matters abundant provision was made in the decrees of previous Congregations. Important as it had been in those four decades of survival to be "cunning as serpents", as Father Czerniewicz had said in 1782, no less important was it to be "innocent as doves", i.e. to be outstanding religious, intimately united with their Head, Jesus Christ.

More than for their skills and talents, great Jesuits like Czerniewicz and Gruber were admired for their humility, their mortification and their love of prayer, to which they dedicated several hours a day (or night). In fact, when looking for the main protagonist in this most turbulent part of the Society's history, apart from focusing on Popes, Princes or people, one could, with Father Czerniewicz, the "saviour of the Society", turn

one's eyes to the Sacred Heart.

According to one of his biographers, the Heart of Christ had been his refuge when he experienced doubts, dangers or adversities; there he found the lights and consolations that he needed. In fact, it was to the Sacred Heart that he attributed the conservation of the Society in Russia, and of it he expected its restoration in the whole world.

Apparently his companions agreed, for at the end of the General Congregation that had to elect a successor after his death, in 1785, they decreed that the prayer of the Sacred Heart should be added daily after the Litany of All the Saints as the prayer said in the last place. The restored Society would remain faithful to this practice for another century and a half, until its renewal at the time of the Second Vatican Council.

Another mural in the city of Polock showing the old church of the Jesuits.



Pollock

History

In 1772 the Jesuits who came to find themselves under the authority of Russian Orthodoxy after the suppression of the Society of Jesus decided, given the impossibility of following the will of Pope Clement XIV, to maintain the Order's existence and the work they were already doing in this territory prior to its split from Poland. They wanted to assure the pastoral and intellectual care of the Catholics (Polish, Lithuanian, Lettonian, Estonian and natives of White Russia) who had passed over to the dominion of the Czars when the Polish kingdom was first dismembered. This was their primary reason for not dispersing spontaneously after the pontifical suppression of the Order.

Father Gabriel Gruber, of Slovenian origin, was a man of great culture. He was Superior General of the Society in White Russia from 1802 to 1805.



In the territory which Russia annexed in 1772 the Society of Jesus possessed four colleges (Połock, Orsza, Witebsk and Dyneburg) with their upper schools, along with two residences (Mohylew and M cislaw) with middle schools, three mission houses and nine mission stations. During the first ten years, until the situation of Jesuits in the Russian Empire was clarified, their purpose was simply to maintain the operations they had directed before 1772-73. Their activity had two aspects: educational and pastoral.

In the second period, from 1782 to 1820, the Society in imperial Russia developed its presence and work in White Russia itself and even extended its activity outside this province of the empire and ultimately outside the confines of the Czar's reign. In 1782, Jesuits together at the first Congregation in Połock decided to move ahead in maintaining their religious life and the traditional structure of the Order, and took steps to consolidate. From then on the Order, organized as "The Society of Jesus in White Russia",

presented itself in the usual way both within the province under the jurisdiction of the provincial and under the central government with the leadership of the man called "Vicar General" (and then, from 1801 on, "General".) Up until 1801 there was no official papal sanction of the legitimacy of the Society's existence in the Russian Empire, so the Jesuits were constrained to defend their identity and their autonomy against the local Ordinary, who tried to make them dependent on him. They defended their autonomy as well in the face of the government which, with its introduction of a new academic system in the Empire, wanted to force them to renounce the *Ratio Studiorum*.

In 1800, at the beginning of the pontificate of Pius VII (a man well disposed toward the suppressed Society and toward its universal reconstitution) the Society was at work in the Russian Empire and also outside its frontiers. There were 214 Jesuits in Russia (94 priests, 74 scholastics, 46 coadjutor brothers) distributed among six colleges and their respective residences. The members grew to number 349 in 1814. The years 1801-1815 saw the most growth in this Society. The good will of Czars Paul I (1796-1801) and Alexander I, and the Brief *Catholicae fidei* of Pius VII assured them a firm and secure presence. The Order developed its scholastic and pastoral activity: new colleges and some missions were founded in various parts of the Czars' territory. Thus the Jesuits enlarged not only their sphere of activity but also the influence of the Catholic Church. In extending themselves in the vast territories of the country, the Jesuits demonstrated their amazing capacity of adaption to other cultures – a capacity which had allowed them, right from their origins, to carry out missions in every part of the world and in all circumstances. They influenced the Russian society by means of colleges operating in various parts of the Empire in the first years of the 19th Century.

Such extensive activity was made possible chiefly by the numerous former Jesuits and, later, thanks to new candidates from western Europe who, starting in 1780, began flowing into

Those Jesuits who in 1772 came to find themselves under the authority of Russian Orthodoxy after the suppression of the Society of Jesus decided to maintain the Order's existence and the work they were already doing in these lands.

Jesuits at Work in the Russian Empire

Marek Inglot, S.J.



Russia. Prominent among these were numerous priests of various nationalities who belonged to the Society of the Faith of Jesus (“Paccanarists”). In fact, when the opening of a novitiate in Połock was announced, a number of former Jesuits from various European countries arrived in White Russia to re-enter the Society. The most noteworthy of these was Fr. Gabriel Gruber. He was Slovenian by birth, born in Vienna: a man of high culture, later to become Superior General of the Society during the years 1802-05. In the following years new candidates for admission, always from many countries, began to arrive, among them Jan Roothaan, a man also destined to be a future Superior General (1829-1853).

The Society in Imperial Russia was an international Order. Documents show the national origins of 307 of the total number of 358 in the year 1820: 142 were born in Russia (of Polish, Lithuanian and Latvian origin), 42 in Germany, 33 in Lithuania, 24 in France, 21 in Poland, 20 in Latvia, 11 in Belgium, 5 in Switzerland, 4 in

Italy and 5 each in Bohemia, Dalmatia, England, Holland and Portugal.

The principal activity of the Jesuits in White Russia was education and teaching. For Empress Catherine II, this was the chief reason for conserving the Order in her territories.

The institution at the center of this apostolate was the college in Połock. In the school year 1772-1773 the college ran schools at the middle-high level and mounted courses for young Jesuits in philosophy and theology. Its brilliance began in the 1780s, linked to the person of Father Gabriel Gruber. In White Russia in 1784 Gruber was a professor of architecture and agronomy, and created a well-organized complex of didactic services: a museum, a laboratory, a collection of history and natural science, of physics and of art. The complex also possessed precious collections of medals, and precious stones and a laboratory of mechanical instruments, some of which had been constructed for the imperial palace of St. Petersburg known as the Hermitage.

In 1812, with the consent Emperor Alexander I, the college of Połock was elevated to the rank of Academy. The solemn inauguration of this Atheneo, along with the announcement of five new Doctors of Sacred Theology, took place on December 7th, 1813. The Academy of Połock had three Faculties: Theology, Philosophy and Exact Sciences, and Languages and Letters. It could confer doctorates in theology, canon law and civil law. There were 84 students in first year, and the faculty consisted of 25 professors. The program of studies, in accordance with the will of the government, openly favored the exact sciences (thus the Faculty of Philosophy and Exact Sciences). Just before its closing in 1820, the



Tsar Alexander I in a painting by Vladimir Borovikovsky.

Ratio Studiorum

Russian Empire



The activities of the Jesuits in White Russia involved mainly education and teaching. They were greatly encouraged by Stanislaus Czerniewicz, vicar general of the Society from 1782 to 1785.

schools of Połock counted some 700 students and 39 professors. In its brief life, the Academy produced more than one hundred PhDs.

The second important educational center was the college of Saint Petersburg. The Jesuits, summoned by Czar Paul I, arrived in December, 1800 on the Neva and began pastoral service at the parish church of Saint Catherine. They preached and catechized in four languages for the four groups of the faithful which made up the Catholic community of the Russian capitol: Polish, French, German, and Italian. From year to year they became better known in St. Petersburg, reaching even the Russian Orthodox right up to the topmost rungs of society.

On February 13, 1801, the college opened its doors and after three months counted about 30 students. At the beginning of school year 1801-02 there were already more than 100, and in the following years their number grew to some 200. The study-cycle was six years, including the Russian and Latin languages besides philosophy and theology. At first the student body was comprised of the children of Catholics who could not afford private tutors, but within a short time it achieved such importance that two years later it opened a boarding school for students of noble families, and in 1806 that school was transformed into the College of Nobles. Its student body fluctuated between 60-70 young men coming from the highest levels of Russian society. Its broad curriculum dedicated a lot of space to modern languages, but also to religious education: young Orthodox men frequented religious services in the college chapel and followed religious lessons given by a Pope.

Besides these two large academic centers, Jesuits directed seven other colleges in the Russian Empire. The older colleges of Dyneburg, Orsza and Witebsk continued their activities, and in 1799 the residences of Mohylew and Mścisław were elevated to the rank of colleges, at the request of the Bishop of White Russia, Stanisław Siestrzencewicz. In 1811 the college of Romanów began, and in 1817 the college of Uzwałd. Exact Sciences were emphasized and in all the colleges modern languages were taught,

especially French and German. The language of teaching was Latin and, from 1802, Russian. At every college there was a boarding school for nobles: by 1805 their number came to some 220 boarders. In 1796 (the year Catherine II died) there were 726 students in the Jesuit schools, with free tuition; by 1815 the number reached about 2,000.

After the Society's expulsion from the Russian Empire, many Jesuits graduates of the Academy of Połock spread themselves around educational centers in all of Europe. Formed in an international ambience among professors and fellow students coming from various countries and having lived in a climate of multi-nationality, they were well prepared to work in Europe. In various countries many of them were given teaching Chairs or became initiators of new schools or research centers. They also worked outside of Europe, contributing to higher education in the United States (Fr. Giovanni Grassi is called "the second founder of Georgetown University") and in the Middle East (Fr. Maksymilian Rillo began the school which would later become Beirut's University of Saint Joseph).

The Jesuits of White Russia also counted missions very important. From 1803 on, they opened six new centers of mission for Catholics of various nationalities in the South and East of the Russian Empire: in Saratov on the Volga for the German colony (1803), in Odessa on the Black Sea for Italian and German immigrants (1804), in Astrahan on the Caspian Sea for Armenian, Polish, German, French and Dutch immigrants (1805) and in Mozdok in the Caucasus for faithful of varying nationalities (1806). In 1811 they founded the Mission of Irkutsk in Siberia for Polish Catholics exiled there, and another Siberian mission was founded in 1815 at Tomsk. By 1820 there were 72 Jesuits, priests and brothers, dedicated to missionary activity, working in various social and geographical situations, with people of various ethnicity and cultures. Though their work was limited by the absolute prohibition of conversion from the Orthodox religion and faced obstacles of different kinds (dispersion across enormous territories, difficult life-conditions, the severe Russian climate), still it was sig-

nificant and effective. Though brief, it exhibited the most authentic characteristics of the Society and left deep traces in the population, especially among those of German origin. In their expansion across the vast imperial territories, the few Jesuits showed a deep missionary zeal and an extraordinary ability to adapt to other cultures and to diverse conditions – social, economic, climatic, etc. They somehow knew how to face new challenges quickly and with unusual self-sacrifice – including the challenges of mission in China – with the capacity which had allowed them, right from the beginning, to carry out missionary activities in every part of the world and in all different circumstances.

The memory of Jesuits remained alive through successive generations of German colonists, especially in the region along the Volga which belonged to the missions of Saratov. Novosibirsk's Bishop since 2002, Joseph Werth, S.J., provides testimony to this: his family origins go back to those German Catholics settled along the Volga in the second half of the 18th century.

Jesuit activity under the governance of Orthodox Russia lasted more than 40 years; it had a double scope: to maintain the life of the Society of Jesus and to ensure the pastoral and intellectual care of Catholics remaining under the dominion and the influence of an Orthodox state after its separation from Poland. Thanks to their determination and perseverance, these men achieved both objectives.

But, all the same, the Order's fidelity to the Catholic Church grounded hostility toward it on the part of the secular power and the Orthodox Church. During the reign of Czar Alexander I there arose Russian Illuminism and Mysticism, and later the Russian Biblical Society – all them inimical toward Jesuits, as was also Russian Masonry. These and other movements hostile to contact with the West and to any influence of the Catholic Church were growing apace. The 1814 restoration of the Society of Jesus in the whole world provided these adversaries with a new motive for hostility: it took away from the Russian government the possibility of controlling the Order – especially due to the seat of



Jesuit governance being transferred to Rome. All this led, first of all, to a negative response to Father General Tadeusz Brzozowski's request to move to Rome, and then to the expulsion of the Jesuits first from Saint Petersburg in 1815 and then, in 1820, from the entire Russian Empire.

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

Tsar Paul I was Emperor of Russia from 1796 to 1801, he too was kind to the Society of Jesus in White Russia.

Catholicae Fidei

History

On these pages, some "historic" photos of the Marian Congregations, today known as the Christian Life Communities. Below, Fr. Vincenzo Insolera distributes communion and souvenir photo of the "Prima Primaria" in front of the Church of St. Ignatius in 1950.

The anniversary of the Restoration of the Society of Jesus provides an opportunity to examine a period often overlooked within our history. When one speaks of Jesuit History, more frequently than not, the first two centuries are considered and then for some, the suppression inaugurates a sort of "dark ages," a period in which not much happened with the historical narrative only regaining both interest and vigor at the beginning of the Second Vatican Council and the generalship of Pedro Arrupe. This unfortunate presumption is in part due to the lack of historical investigation of the period immediately following the suppression, noting of course some important exceptions. This lack of research and interest has kept important information from us, particularly how certain aspects of the Society, such as the promotion of its spirituality, continued after the suppression. These questions concerning the continuation of Jesuit sponsored works are not just historical ones, since they touch upon the

contemporary questions of the viability of a work once run by the Society of Jesus but now in the hands of the laity or diocesan administration.

How Ignatian spirituality continued to be disseminated after the suppression requires greater in-depth research. However, we may identify in very general outlines how this continuity occurred by examining the Marian Congregations. It must be noted that although the Society was suppressed the Marian Congregations (or Sodalties) were not suppressed. Perhaps the clearest way in which Ignatian spirituality continued during the years of suppression was by the rules of these organizations. After 1773 new rules had to be composed to accommodate the absence of Jesuit leadership. However, this lack of Jesuit leadership did not negate the prior existence of a carefully organized rule that enabled the laity to organize, manage the finances, and perform important works of charity such as feeding prisoners, visiting the sick, and providing dowries



Jesuit Spirituality During the Suppression

Michael W. Maher, S.J.

for poor women. These rules insisted on important elements of Ignatian spirituality such as the examination of conscience, daily meditation, attendance at daily Mass, frequent communion, the use of the general confession, and specific practices in prayer as advised in the *Spiritual Exercises*. Although these new rules noted and legislated the change in the spiritual leadership of these groups from the Jesuits to the diocesan clergy and the local ordinary, the rest of the rules remained intact from rules created prior to the suppression. In brief, these rules established Ignatian spiritual practices that lay people could perform under the direction of diocesan clergy. Judging the effectiveness of this transition would have to be done on a case by case basis and frequently the lack of records may make such judgment impossible.

In addition to these rules the Jesuits had established certain devotional practices within their centers of ministry as well as the dissemination

of printed material, both of which served as conduits for continuing Ignatian spirituality during the years of the suppression. For example, the devotion to the Good Death (Bona Mors) provided a weekly devotion in which persons were directed to contemplate their last days and those decisions that would bring them the most consolation—a meditation taken from the *Spiritual Exercises*. Other devotions, such as the meditation on the Five Wounds elaborated the meditations found in the third week of the *Exercises*. Jesuit authors such as Giuseppe Carpano, François Guilloiré, Giovanni Manni, Gregorio Mastrilli, Giuseppe Prola, Bartolomeo Ricci, Paolo Segneri and so many others were read and used as the basis for preaching by former Jesuits and diocesan priests. Likewise, catechisms authored by Robert Bellarmine and Peter Canisius still maintained great popularity and were a means of maintaining a Jesuit spirit among the laity during the suppression.



International Congress of the Marian Congregations, September 1950.



Perhaps the clearest way in which Ignatian spirituality continued during the years of suppression of the Society of Jesus was by the rules of the Marian Congregations.



The banner of the "Prima Primaria" Marian Congregation. It was thanks to the Marian Congregations that Ignatian spirituality continued to flourish even during the suppression of the Society.



The continuance of the Marian Congregations or Sodalities provided another important means by which Jesuit spirituality continued during the years of suppression. Printed congregation rules and books on spirituality could have the potential of simply sitting on the shelves and have little to no effect unless implemented by persons interested in advancing and reinvigorating the life of the Sodalities. After the suppression, many individuals used their knowledge of the Sodality to reinvigorate old Sodalities or create new organizations based on sodality rules and customs. It was by means of these persons that Jesuit spirituality, particularly the Jesuit spirituality as taught and practiced by the Marian Congregations, bridged the period of the suppression.

Luigi Mozzi provides one example of how Jesuit spirituality continued during the years of the suppression. Mozzi was born in 1746 and then entered the Society of Jesus in 1763. After the suppression the bishop of Bergamo made him a canon of the diocese and there he established a Sodality along the traditional practices he knew as a Jesuit. Faithful to the true spirit of the Marian Congregations, his Sodality advanced both a development of a devotional life as well as an active apostolate, which in this case were free schools for the poor of Bergamo. The difficulties caused by the Napoleonic invasions necessitated Mozzi's move to Venice where he came into con-

tact with the brothers Antonio and Marcantonio Cavanis. These brothers saw the good work of Mozzi, particularly with his revival of the Sodalities. The Cavanis brothers established a Marian Congregation in St. Agnese Parish in Venice on 2 May, 1802. This congregation became the basis for the Congregation of the Schools of Charity, formally established as a religious Institute by Pope Gregory XVI in 1836.

Ignatian spirituality spread by means of former Jesuits as was the case with Luigi Fortis. Fortis, who was to become the first Superior General after the suppression, entered the Society in 1762 and then returned the lay state since he was not ordained. Desiring priesthood he was ordained for the diocese of Verona in 1778 and during his time in Verona came into contact with Gaspar Bertoni, a young man who was searching for a way to strengthen and advance the Catholic faith. Bertoni joined a Marian Congregation in 1789, was ordained in 1800 and 1802 began to establish Marian Congregations from what he had learned from Fortis concerning the benefits of the Sodality. Bertoni's subsequent use and modifications of Sodality rules and spirituality assisted him in establishing the Congregation of the Sacred Stigmata in 1816, a religious institute which provided education for poor children.

Another former Jesuit assisted in advancing the spirituality of the Congregations beyond the suppression in an indirect but very important way. Jean Chaminade entered the Society of Jesus in 1761. However the suppression of the Society of Jesus in France necessitated his return to his family. His younger brother, William, who later took the name Joseph, heard the stories and methods of the Society of Jesus from his brother Jean and became a diocesan priest in 1785. William Joseph Chaminade quickly became involved in the underground Catholic Church which grew up as a response to the French Revolution and particularly to the Reign of Terror. While in exile in Spain he received a vision at Our Lady of the Pillar which inspired him to form groups of lay people dedicated to Christ modeled on Mary's life and discipleship. Upon his return to Bordeaux in 1800 he re-established



Souvenir photo of the "Prima Primaria" after an audience with the Pope, 19th June, 1904. Below, the image of Our Lady, a symbol dear to the Marian Congregations, and to the left, inside the crossed hands, the ancient emblem of the association.



the Marian Congregations as the structure to advance Catholic piety and good works. In order to assist him in this effort, he turned to and counted heavily upon Marie-Thérèse Charlotte de Lamourous. Chaminade worked to re-establish the Marian Sodalities as a means of sustaining and advancing the Catholic faith. As a result of the Marian Congregation's accessible spirituality and emphasis a social apostolate women who joined Chaminade's Congregations grew in love for God and their neighbor to such an extent that they desired to deepen their commitment and establish a religious institute. This occurred with the assistance of Adèle de Batz de Trenquelléon and in 1816 the church recognized the Institute of the Daughters of Mary. A year later, The Society of Mary was established and recognized for men. These two institutes

became part of a larger Marianist family which identified their inspiration in the work of William Joseph Chaminade who in turn identified the Marian Sodalities as a fundamental source for his own spirituality and provided a clear way by which that spirituality could be implemented among the laity.

The suppression was a difficult period for the Society of Jesus as well as the Church. Not only did 1773 mark a rupture in the work of the Jesuits but this same period witnessed the dissolution of many other structures that for several centuries had successfully brought men and women closer to God. The restoration of the Society inaugurated an attempt on the part of some government leaders to recreate a pre-revolutionary world and pushed the Jesuits into a way of proceeding contrary to their own way of proceeding. Yet in spite of the seismic changes brought by the French revolution and the subsequent changes caused by this revolution, Jesuit spirituality continued in spite of the suppression by means of former Jesuits, religious manuals, and new religious institutes who spread Ignatian spirituality by means of the revitalized or adapted Marian Congregations.



Exercises

History



Aut sint ut sunt, aut non sint -- “Let them be as they are, or not be at all” is the response supposedly given by Pope Clement XIII to Father General Lorenzo Ricci when the latter proposed to accept a change in the Constitutions of the Society to save the Order from being expelled from France. In fact, this would have created a structure completely independent from the rest of the Order as a means to save it in this particular country. What the Pope was saying was that Jesuits had to remain who they were, otherwise their very existence would have had no sense.

This same question of identity surfaced many times in the turbulent history of the Society, often in circumstances made difficult by a tension or a conflict either outside or within the Order. This happened in the discussions at the end of the 16th and the beginning of the 17th centuries, when Jesuits asked themselves how to move forward in their efforts to restructure while remaining faithful to their original charism; it happened again when they repeated the same identical questions in the context of post-conciliar renewal during recent decades when they’ve seen so many changes in the wake of General Congregations, especially the 31st and 32nd.

Several successors of Clement XIII have repeated his words several times: “*Let them be as they are*”! But the tension between, on the one hand, the need to remain faithful to their own Institute and, on the other, the search for how to live it in changing circumstances seems inevitable: it appears permanently inscribed in Jesuits’ destiny.

In these discussions, whether historical or current, the theme of continuity and discontinuity returns in various ways and different configura-

“Let them be as they are, or not be at all” was the response of Pope Clement XIII to the proposal to change the Constitutions of the Society of Jesus in order to avoid being suppressed.

This article analyzes the problem of the period from the Suppression of the Jesuits to their Restoration.



tions. “Is it possible to imagine a religious order which doesn’t sing the Divine Office in common?” was the question asked when Pope Paul III was on the brink of approving the proposal of St. Ignatius and his first companions. Further developments of that question (including a brief episode when Pope Paul IV imposed this on Jesuits!) show that this novelty was not something obvious that could be taken for granted. It represented discontinuity with something that had been normative for religious life.

There are other examples to illustrate this kind of permanent tension between what goes on in continuity with stable and recognized standards and what can seem to – or really does – cause a rupture with them. Should it surprise us that also in the context of the restoration of the Society in 1814 such tensions made themselves felt? In fact, they were felt; very strongly at first, when decisions were made about questions vital for the Order newly come to life, and then more calmly, when such discussions became more and more academic – which takes nothing away from their interest and pertinence.

One such theme which gave rise to rivers of ink and filled entire shelves of libraries had to

The Society: Continuity and Discontinuity

Robert Danieluk, S.J.



do with the survival of the Society of Jesus after 1773, or more precisely with the status of Jesuits who remained in Russia without having officially received the Decree of suppression. Were they legally and licitly Jesuit religious despite everything, even after the fatal date of July 21st, 1773 on which the Clementine document was issued? Because if they were not—as maintained by some authors who could never be accused of sympathy for the Society—then the Order re-established by Pope Pius VII could not claim to be the same one which Clement XIV had suppressed. It would be a new religious congregation different from the one which Pope Paul III had approved in 1540. In this case, the theme of continuity and discontinuity went well beyond a purely academic debate: what was at stake was the very identity of the Society and of its members who, at the moment of restoration in 1814, numbered some

hundreds and who were 15,000 by the end of the 19th century and more than 36,000 in 1965.

For that reason, some Jesuit historians (or at least people well disposed toward Jesuits and basing their claim on archival documents insofar as possible) took pains to show that there were not two “different” but only “one” Society of Jesus, and that continuity won out over discontinuity in the activities of the years 1773-1814. To prove that the Order restored by the Bull of Pius VII entitled *Sollicitudo omnium Ecclesiarum* dated August 7, 1814 was the same one that St. Ignatius founded, that Paul III approved, and that Clement XIV suppressed, the Jesuits of that time worked hard to take on completely the way of life and the customs of their predecessors. Given the importance of the question, their insistence is understandable. The continuity they aspired to was a question which went well beyond the feelings of pertaining to a determined ecclesiastical entity. Precisely what was at stake was their very identity, because if the Society remaining in Russia and the one restored in 1814 was not the same as the Society that had been suppressed, then this “second” Society would find itself in a situation inferior to that of the “first”.

The question became the object of studies on the part of several authors. The challenge of summarizing the long scholarly discussion among them would be much too large for the confines of this present article. Let it be said only that the two parties lined up behind an interminable series of arguments and counter-arguments, making use of existing documents but not excluding the existence of others which, though not having been found, yet might well exist: a possibility that was the result of testimony—e.g., the presumptive 1774 letter of Clement XIV to Catherine the Great in which the Pontiff had approved the decision of the Empress to conserve in her territories Jesuits

Pope Pius VII officially reconstituted the Society of Jesus awarding the decree of restoration to Father General Tadeusz Brzozowski (7th August 1814).

aut sint ut sunt, aut non sint

Continuity and Discontinuity

suppressed elsewhere. Those in favor of the thesis of an uninterrupted existence of the Society after 1773 justified their position with arguments revolving around the following points:

1. The Papal Brief *Dominus ac Redemptor* was never officially communicated to the Jesuits in Russia. According to pontifical directives (confirmed as well by the then current practice) this document, in order to have effect, had to be communicated to every single community of the Society. Only then would the suppression have been an accomplished fact. Vows made and the religious men themselves would no longer be what they were. In fact, that was the method used to implement the suppression everywhere. Given that, for reasons we know, this never happened in Russia, the Jesuits there remained officially religious.

2. Popes confirmed the Society remaining in Russia. It's true that the texts of some documents which would have been crucial to establish this were never found – for example the above-mentioned letter attributed to Clement XIV. But it's also true that the Holy See neither protested, nor categorically denied, such a letter when other documents made mention of its existence! In any case, the oral approval of Pius VI in 1783 remains known; it is testified to in writing by Jan Benislowski (1736-1812) who was sent by the Czarina to Rome to obtain it. The text of Benislowski's declaration to this effect is conserved in the Roman Archives of

Another picture of Pius VII, who reconstituted the Society of Jesus in 1814.



the Society of Jesus, which also possess the original of the Brief *Catholicae fidei* in which, on March 7, 1801, Pius VII formally recognized the existence of the Jesuits remaining in Russia.

3. If the Popes had been in opposition to their survival, they could have expressed that in many ways more explicit suggested to them (even with a certain insistence) by enemies of the Jesuits, especially at the Court of Spain. Nothing of the kind happened. Moreover, the 1783 Brief of Pius VI, often cited by those who maintained that the Jesuits in Russia were illegitimate, if read carefully, does not have the validity they attributed to it. Its only aim was to temper the indignation of the Bourbons.

4. It was the Jesuits remaining in Russia who gave rise to the process of reconstruction of the Society which came to a happy conclusion in 1814. Being themselves the guarantors of authenticity for the original charism of the Order, it was they who were sought out for that very purpose in 1794 by Ferdinando, Duke of Parma. He was the same man who – irony of history – had expelled them from his lands thirty years before!

On the other hand, those opposed to this thesis about the continuity of the Society responded with a series of observations like the following:

1. The Jesuits in Russia ably took advantage of the protection of the Empress in order not to obey the order of the Pope, while they ought to have done what they knew to be in conformity with the Pontiff's will.

2. The texts of some documents which would have justified the legitimacy of their survival after 1773 have never been found, while other texts are simply apocryphal (for example a *Retractio* attributed to Clement indicating that he regretted the suppression he had imposed). These documents were utilized with a precise end in view, but they are not authentic.

3. The story about an oral approval in 1783 is an invention of Benislowski. As a former Jesuit he is not a trustworthy witness.

4. In his 1783 Brief to the Bourbons, Pius VI expressed his opposition to everything that was happening in Russia.

Those are just a few examples of the long list of reasons called on by participants in the debate to justify their own theses. As time passed the argument lost much of its initial vigor, the polemics ceded their place to a more methodical and impartial study and the polarization of opinion, if not totally disappearing, has been pretty much reduced.

It should be added that the resolute approach



An old print in which Paul III officially approves the Society of Jesus in 1540, in the presence of St. Ignatius and of his first companions.

of Clement XIII regarding the identity of the Society cited at the outset of this article was shared fully by Jesuits after 1773. When they reconstituted the normal administrative structure of governance in Russia, the former Polish Assistant Karol Korycki (1702-1789), himself a fellow prisoner of Father Ricci in Castel Sant' Angelo, wrote in 1782 to the newly elected Vicar General Stanisław Czerniewicz (1728-1785): "Ours in White Russia *aut sint ut sunt* (meaning 'according to the Institute') *aut non sint*. Don't accept any admixture, rather disappear!" In fact, the Jesuits didn't want any such admixture, especially because... they were hoping for a universal re-establishment of the Society.

Giulio Cesare Cordara (1704-1785), the last official historian of the Order, wrote in his book on the suppression: *Resurget tamen suo tempore e suis cineribus divino nuto exsuscitata Societas Jesu, manebitque in ultimum usque tempus [...]*. That is, "By the divine will the Society of Jesus will in due time rise from its own ashes and live until the end of time [...]" (*Julii Cordarae De Suppressione Societatis Jesu Commentarii*, Padua, 1923-1925, p. 180). The suggestive imagery of ashes from which the suppressed Order arises was repeated by other authors treating of the same theme. For example, in 1939 the French Jesuit historian Paul Dudon (1859-1941) spoke in one of his articles of the fire which smouldered in Russia (*Le feu qui couve en Russie*), seeing the hand of Providence in the vicissitudes of history: "[...] la Providence, par un jeu paradoxal, s'est

servi des caprices impériaux de la Sémiramis du Nord, pour conserver en Russie, comme sous la cendre, le feu allumé à Rome, en 1540, par Ignace de Loyola" ("La résurrection de la Compagnie de Jésus [1773-1814]" in *Revue des Questions Historiques* 133 [1939] p. 36).

All in all, it seems minimally appropriate to speak of "two" Societies; at least if one must do that, it should be in quotation marks as in the present article. The distinction between the two large periods of its history, with the chasm of the suppression which divides them, remains a conventional phenomenon -- something often done for practical reasons as for example in the Archives of the central government of the Order where the two large sections are noted in the files with the names of "Old" and "New" Society. It is the prerogative of historians to attribute names to past periods and propose the divisions between them. It's also proper and obligatory to understand the limits of such attributions. For example, why should we call the Society after 1814 "new", "modern" "restored", "re-established" or "risen", given that in different languages some terms assume a significance that is not the same in others. The current bicentennial will surely offer more than one opportunity for specialists to linger on the events evoked above, and so to write -- hopefully always *sine ira et studio* -- a new chapter in the history of one and the same Society of Jesus, independent of adjectives which are attributed to one or the other period of its past.

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

Missions



For the Jesuits who in 1914 were preparing to celebrate the first centenary of the restored Society, it was important to determine how their predecessors had behaved with the old missions on returning to the apostolic territories. Written history will tend once again to come to the aid of whoever takes up the past. The old Society had described in innumerable pages its missionary activity, from the “flowering Christianity” of the old Province of Paraguay, passing by the martyrs of Japan, to the missions in China where the Jesuits appear in the imperial court measuring time and space. Over and above the contradictions, the narratives of the missions shine out like a clear beacon.

But it was precisely this apologetic function of the missionary accounts that offered a point of reference for and inspired another series of documents that undertook to show exactly the opposite. Writing antagonistic to Jesuit historiography fell within an apostolic context within which could be seen the political spirit of the Jesuits, their economic ambitions, their paternalistic style which held those attended by their missions in a permanent state of infancy. The Jesuits missions not only passed into history, but also and especially into historiography. That is, they are situated in a past which, as the term indicates, no

longer exists, but they “come to life” in writings which, though offering themselves with opposed signs, claim to give an account of an absence.

That writings about apostolic works was a battle field to counteract criticisms coming from other sources had already been understood by Fr. José Cardiel, one of the main reporters of the old Province of Paraguay. The Reductions of the 18th century stood out as a model for missionary work. In his *Declaración de la verdad* (1758), where the aim is to describe the daily life of the people, Cardiel considered that his writings were the best way to combat the mother of all diatribes: the *Monita secreta o instrucciones reservadas de los Jesuitas* (1614) written by Jerónimo Zahorowski who had left the Order for not having been granted the solemn profession of the four vows. His work, declared Cardiel, told the truth in a “moderate style”.

Life in the Guarani settlements with “their order, agreement, regularity, observance, restraint, with this modesty, chastity and honesty of behaviour, Mr. Lampoonist is the ‘hidden Interpreter’ who tames the wild beasts and gives them such respect for the sacred.” At times Cardiel’s story seems to link up with the also imaginary journey of “Candide” in Voltaire (1759). The embrace of two Germans in a strange land, “Cándido” and the “priest-commander” of one of the Reductions, represents the paradox of a composition that, wishing to travel far, doesn’t move outside Europe. While the two Germans melted into an embrace, life in the Guarani settlements continued in another place.

To establish continuity with the story of the

To establish continuity with the history of the missions in South America was, for the restored Society in the 19th century, a way to corroborate its own identity.



Martín M. Morales, S.J.

missions was, for the restored Society in the 19th century, a way of corroborating its own identity. Historical texts would attempt to eliminate the differences that might arise between the “old” and the “modern” Society. This is how Fr. Antonio Astrain expressed it in the introduction to his history (1902): “The titles (“ancient” and “modern”) have a purely chronological meaning, for if we consider its organisation and spirit, there is no difference, and the Society of today by divine grace is the same as that which came from the hands of St. Ignatius.”

The historiographic concept formed during the time of Astrain required a Society of Jesus that survived the years unharmed, should not only be declaimed in truth but also be confronted with the “truth” of the documents. For the case of the missions in the basin of the River Plate, the work of the Guatemalan Jesuit Rafael Pérez (1842-1901) “La Compañía de Jesús en Sudamérica” is a privileged text for understanding how to construct the past. Pérez worked for the last two years of his life in the college of El Salvador in Buenos Aires where the Province archives were kept. The archives, which always offer remains and are never complete, give the historian



materials to carry out his task of reconstruction. Pérez had at his disposal a series of documentary deposits: some four hundred letters of Fathers General to the old Province of Paraguay which he did not use, together with letters and memorials of the Jesuit mission which was set up in the first decades of the 19th century.

The letters of the Superior Generals served as sounding boards and support for the more modern documentation. There was no need to

Of the ancient Jesuit Reductions in Paraguay only impressive ruins remain today. On these pages, the ruins of Trinidad.



South America



Below, the Museum of Santa Maria houses a large collection of wooden statues from the ancient Reductions.

Above: a statue of St. Francis Borgia.

read them to “understand” that they not only came from a glorious past but also justified the present. Ten years after Pérez used the archive, Antonio Astrain used them for the first time, carefully selecting them so as to prove his claim of exemplariness.

Rafael Pérez is a direct descendant of the Jesuits who returned to the River Plate in 1836 as a consequence of being expelled from Spain in 1835. In the Madrid riots of 1834 fifteen Jesuits had been assassinated.

Pérez started his book with an introduction establishing once and for all the place occupied by the old Reductions. The Jesuits who returned “only found the rubble, the still smouldering ashes of the numerous settlements established by their ancestors: where are their inhabitants? Have they gone back to a savage life, do they live in the forests, have we to undertake new conquests? Images of the ruins superimposed themselves, some on top of others.

From now on the “Jesuit ruins” would not only become a place given to travellers to see, but also the remains, the reliquary for those starting a new life for the Jesuits in those lands. The fragment which comes from the past will not be easily integrated in new constructions. What is lacking in the ruins will be showered with pages recalling past glory and the rubble given a foundational and almost holy function, making it untouchable. For the history of the Society of Jesus re-establishing itself in America, the old missions will become their place of origin, just as for the Society re-establishing itself in Europe, its beginning was

placed in Rome, then to pass to Manresa.

The remains of the “Mission Procurate” in the city of Buenos Aires, which were partly used again by the Jesuits who returned with Fr. Mariano Berdugo in 1836, are for Pérez another place for remembrance. The Procurate, after the expulsion and then suppression of the Society, fulfilled several functions in the town: it became a barracks and a public school. “If we wonder what caused such changes – affirmed Pérez – we find it is nothing else than the greed of modern States which become rich seizing the goods of the Church”. How could it not be otherwise, Pérez looking at the past, outlined his present concern. As Jesuit he had known exile twice: the first he experienced as a student when the Society was expelled from Guatemala (1871), and the second already as a priest (1881).

In short passages of the introduction he gives an account of the situation the Jesuits found on returning to their ancient possessions in Spanish America. “who aided the new apostles? ... The Spanish colonies were emancipated, anarchy and social dissolution reigned in the unfortunate countries: internal wars followed one another...”. The missionaries had to forge relations with the republican States that were even weaker successors of those which had overthrown the monarchical regimes in Europe. In the specific case of the Provinces of the River Plate (Argentina, Paraguay, Uruguay) the territories were surrounded by the presence of several guerrilla leaders at war. If the old missions had been formed through the impulse of the monarchy and inserted themselves, like the rest of the Society, in the milieu of the court, the new apostles would also be sons of their age. The missionaries who figure in the pages of Pérez are occasional and at a few kilometres from the city of Buenos Aires, they are the so-called rural missions, in the countryside or itinerant missions.

In Berdugo’s letters, which Pérez quoted in his book, the missions appear more than once as a space to be desired. The origin of such a space can be found in the dream of Berdugo himself, never realized, of being a missionary in the Philippines.

The expulsion of the Jesuits from Buenos





Left, a reconstruction for visitors of a village and of the life of Christians in ancient Missions of Canada. Below, wooden statue of St. Ignatius.

Aires (1841) and then from Córdoba (1845) renewed in the new Society the vicissitudes of the old. The banishment set in movement once again a handful of men towards what had been the mythical heart of the old Province of Paraguay. Fr. Bernardo Parés, as Pérez relates, set out from the college of Buenos Aires, together with his companion Fr. Anastasio Calvo, loaded with “grammars, vocabularies, catechisms, talks and confessions in the Guaraní language”. These books, printed in the 18th century in the Reductions of Loreto, Nuestra Señora de Fe and Santa María la Mayor, were the link which put them in contact with “the old Reductions which, although already destroyed, nevertheless contained remains of the Guaraní neophytes who by tradition knew the Jesuits and hopes to see them again in their own lands”.

The journey of Parés and his companion became again, like those of old, a journey in which, to the missionary’s weak strength, were added a heap of work. San Salvador (Entre Ríos, Argentina), Salto (Uruguay), to the border of the state of Rio Grande do Sul (Brasil). They set up eight missions before arriving at Porto Alegre, in order then to return to Asunción. The meeting reconstructed by Pérez between Fr Parés and the President of Paraguay Carlos Antonio López anticipated events. López expressed his interest in the Jesuits teaching his son Francisco mathematics and French. Fr. Parés reminded the President that his aim was to “set up Reductions in the territory and borders of the Republic”. The President’s reply seemed

aimed at reawakening a dream and opening a dramatic window in the present: “Greatly do I desire it, replied López, because the Indians must be either reduced or killed”.

Political conditions did not permit Parés to carry out his dream. The missionary had to accept the proposal of López and became teacher of a class with twelve students. In 1844 the Jesuits were expelled from Paraguay. Their new exile closed definitively their return to the old missions. This fate brought back for Rafael Pérez the old visions that still haunted the ruins: “This was the end of the ambitious mission of Paraguay where so many apostolic souls hoped to go to raise the old Reductions from their ruins, and infuse a breath of life in that flourishing Christianity, torn apart by the claws of Aranda and Pombal and whose tomb was broken by (José Gaspar Rodríguez de Francia) and both (Carlos and Francisco Solano) López”.

The impossibility of reaching the old Reductions once more directed the steps of the missionary and put him in contact with the “bugres”, a disparaging name by which at the time the indigenous Xokleng and Kaigáng tribes in the State of Santa Caterina (Brasil) were known.



Reductions

South America



Images of the Reductions ruins.

Below, wooden statue of St. Francis Xavier.



The text of Parés seems to indicate a breaking point as a result of which new challenge have to be accepted: “These Indians are all those which are there called bugres... they are much more lively people and seem more capable than the Guarani...”.

Something would seem to have changed to not permit the old Reductions, to abandon them and pass on to new frontiers: “For the rest – Parés write to his Provincial – I should let your Reverence know that this is not nor could be something similar to the old Reductions, because neither local circumstances, nor the Indians themselves, nor the ideas of the day would allow it. It is not possible to isolate some Reductions which are so near towns and estates, nor would Indians accustomed to relate to the Christians nearby suffer easily such isolation.” This unavoidable proximity to the colonists would lead to a series of raids and assassinations of the indigenous population among the many that occurred in the new American republics.

Beyond this socio-political juncture, Fr Root-haan outlined, in a letter replying to Fr. Berdugo’s apostolic journeys, the new challenges which, according to him, were faced by the Jesuits in America as in Europe: “Faced by so many needs



of our neighbours and the extreme scarcity of spiritual resources, these excursions (rural missions) seem to me highly opportune to bear fruit in the countryside; but I cannot do less than recommend them with the greatest emphasis, since we have admitted and charged that the college of Buenos Aires take first place with regard to its good administration, and that we never remove from it necessary members however great may be the hopes for spiritual fruit elsewhere.”

To conclude: “He doesn’t know how much good he does the person who consecrates himself completely to the teaching and education of the young, and believes he is doing nothing and that he would do much more and better if he went giving missions; he does not know it, but God does and will reward him. The enemies of religion know it, and are not concerned that our workers are giving missions, in France for example; but they cannot accept that the education of the young be placed in our hands.” The new apostolic frontier has been set. It will be necessary to wait until the last quarter of the past century to see it submitted again to discussion and so that once more our looks are focussed on the remains of the past so as to discover a well-founded origin.

Translated by Michael Campbell-Johnston, S.J.

The new Frontier

History India and Asia: the Return after the Suppression

Délio Mendonça, S.J.

Reconstructing the history of Asian Jesuits, although inevitably imprecise and even unintentionally biased, can serve as a source of corporate identity. Regarding the major figures, what we know is fairly reliable; regarding lesser figures one's best efforts amount in the end to little more than guesswork. Nevertheless, without knowing everything, I present here some dominant themes regarding the deeds of the Old Society (1540-1773), the suppressed Society and of the Restored Society (1814) in Asia.

Saint Francis Xavier, the first Jesuit to reach India in 1542, Japan in 1549 and at the gates of China in 1552, was held throughout as an exemplar patron for missionary work and living, and a connector joining the Old and the Restored Society. Jesuit missionary activity expanded rapidly with the establishment of the province of Goa in 1549 -- with Francis Xavier as its first Provincial -- which covered the entire continent and East Africa, together with the Provinces of Malabar in South India and of Japan, which included China, in 1611. These were the only Jesuit provinces in Asia until its suppression. The Tokugawa Edict of 1614 expelled the Jesuits from Japan and forbade missionaries to enter it for over two centuries. The huge number of conversions in Japan and the subsequent persecutions and even martyrdom that the Japanese Christians and the Jesuits there courageously endured for their faith, led historians to call those hundred years since 1550, the 'Christian Century of Japan', unique in the history of Christianity in Asia.

The Jesuits entered China in 1583, when Matteo Ricci obtained permission to settle at the imperial capital. During their stay as guests of the emperor, the Jesuits impressed the mandarins through their astronomic and scientific knowledge, and prepared promising conditions for the evangelization of China. The Jesuits were present, although not continuously, in Indonesia's different islands from 1547; they arrived in Manila in 1581; missions were founded in Vietnam (1615), Cambodia (1616), Siam and Tonkin (1626), Hainan (1633), Laos (1642), Makasar (1646). Macao, a Portuguese colony and trad-



ing post and headquarters of Japan Province, served as base and safe haven for Jesuits in the Far East.

The Old Society in Asia counted some excellent men of knowledge, initiative, zeal and extremely hard-working living in poverty and austerity. Monuments abound of geographical, lexicographical and astronomical research and intercontinental transfer of knowledge. But most unfortunately, the singular insights of a few Jesuit scholars like Matteo Ricci in China, Robert de Nobili in India, Alexander de Rhodes in Vietnam, who compellingly argued that the Asian cultures and values could match those of the West and of Christianity, became offensive to most missionaries. Acceptance of such insights could have mitigated the missionary shortcomings in their civilizing mission and helped to distance them from western imperialism that deemed Asian cultures and peoples inferior.

Jesuit activity in Asia unfolded on a stage of

The Basilica of Bom Jesus in Goa which contains the body of St. Francis Xavier. Next, the Jesuit residence.



Saint Francis Xavier, the first Jesuit to reach India in 1542, Japan in 1549 and at the gates of China in 1552, was held throughout as an exemplar patron for missionary work and living, and a connector joining the Old and the Restored Society.



Fr. Alessandro Valignano (1539-1606), an Italian missionary in Japan, was the great architect of the Jesuit missions in Asia. He was the one who called Matteo Ricci and sent him to China. He always had great respect for local cultures.

ancient cultures and traditions that resisted conversions, a severe frustration to the missionaries. Conflicts between Portuguese Jesuits and others, particularly Italians and French, resulting from differences in missionary approach and national loyalties, had no apparent solution; the Malabar and Chinese Rites experiments escalated into controversies and saw the Jesuits quarrelling among themselves; colonial powers claiming missionary rights in lands they wanted to bring under their control added tensions between Jesuits and other missionary groups. The cases in point are the Jesuit imposition in 1599 of the Latin rite upon St. Thomas Christians in South India who followed the Syrian rite, and the conflicts between the missionaries of the Portuguese 'Padroado' and those of Propaganda Fide until the XIX century. The Western

colonial powers needed missionaries, preferably their own citizens, in places where they had political and economic interests.

The Old Society of Jesus was European throughout. The Asians perceived Jesuits as outsiders with respect to their culture. The practice of admitting into the Society only a few Japanese and Chinese, allegedly for being intelligent and with refined ethics, rested on the assumption that the Asians were a race of peoples culturally backward and barbarous, one of the colonial myths that the missionaries fed unconsciously.

Although all the plots and decisions for the expulsion and the final papal suppression of the Society in 1773 were made in Europe, the Jesuits in Asia had been indirectly accused of impious errors, and the experiments termed the Malabar and Chinese Rites served the Society's enemies as examples of Jesuit laxity. The Jesuits continued to work in India even after the Suppression. But wherever possible, European governments seized Jesuit property or transferred it to other religious orders. The Jesuits themselves gave the remaining parishes to other missionary orders and some of them joined other religious groups.

After expelling the Jesuits from Portugal in 1759, its Prime Minister decided to get rid of the Jesuits from the 'Padroado' territories in Asia, and those caught, Portuguese or others, were imprisoned and sent to Goa and then to Lisbon. Local rulers of Madurai, Calicut and Travancore in South India rejected Portuguese requests for extradition of Jesuits from their territories. The Christians of Mysore, Southwest India, sent three representatives to the viceroy in Goa and spoke to the archbishop to express their opposition to the expulsion of Jesuits in 1759, but without success. The Portuguese government sent other religious orders, particularly Fran-

Francis Xavier

ciscans and diocesan priests, to vacant Jesuit mission stations in South India, and Capuchins and Augustinians took care of the missions in North India. French Jesuits remained in India even after their companions were expelled from France in 1767. But later the French government sent members of Missions Étrangères de Paris wherever their economic interests were at stake, including China. In the absence of missionaries, important families in China who had private chapels would gather Catholics to pray. Catechists played an important role too. From the beginning, the missionaries had prepared young women, who now helped other women to pray.

When the Society returned to Asia in the middle of the XIX century, monarchies unsympathetic to the ideas of the French revolution had been restored in Europe and Western imperialism was taking control of the resourceful Asia to satisfy their national industrial voracity. After the Opium Wars, the West forced China to open five ports to foreign commerce and to station missionaries at these commercial ports. British rule had extended its sway over the Indian subcontinent and parts of Southeast Asia. Japan opened its doors to the West and to modernization in 1869. The Portuguese Royal Patronage that had supported the Old Society of Jesus in building a network of missions across Asia, was now dysfunctional, except in Goa. But now missionaries spread throughout the world, although they were antipathetic to 'avant garde' and modernist ideas. The Restored Society, being once again an outsider to Asia, could not but support the colonial systems and policies of their nations. It must be born in mind that the recommencement of Jesuit missionary work in Japan in 1908 came about thanks to the overwhelming pride of the Western countries stirred by their expanding economic ambitions in the Far East. British rule in India welcomed missionaries of all nationalities.

The Jesuits could not recover their pre-Suppression property, but the missionary field was divided and organized on the basis of European imperial spheres of influence. When colonies



changed political masters, so could the nationality of missionaries, as in the Philippines. Jesuit regions or missions in Asia, entrusted first to European Jesuits and since 1920s to American too, had an advantage of attracting immense financial resources and expertise. The international character of the Society in Asia has been emphasized, but it was always culturally Western as long as the leadership was foreign, and even thereafter too. Nevertheless, the initiatives, results, vision, tireless efforts and heroic sacrifices of these pioneering Jesuits are inimitably monumental. Asians were largely accepted into the Society after the World War I, and native Jesuit leadership was perforce created as post-colonial substitute.

The return of the Society, slow but steady, took place in several phases spanning over a century, but the beginnings can be situated in 1834 in India (Calcutta, British Jesuits), in 1841 in China (French Jesuits), and in 1908 in Japan (German Jesuits). Often the first initiatives were not very successful but from the end of the XIX century when Europe and America had grown in prosperity, Jesuit presence became evident.

Church of Bom Jesus in Goa: the mausoleum with the silver casket that contains the remains of St. Francis Xavier.

India and Asia

To the right, another picture of the Church of Bom Jesus in Goa.

Below, the great Italian missionary, Roberto de Nobili (1577-1656), who worked with the upper castes of Southern India, showing great respect for local cultures and traditions.



Only as late as 1935, Jesuits entered Goa officially, a former Portuguese colony, once the cradle and headquarters of the Society in Asia. Initially, in most mission territories, Jesuits were created Apostolic Vicars and subsequently bishops and archbishops.

The Restored Society sought to assert claims of continuity with the Old Society. Francis Xavier was reinstated as the model for missionaries, but Ricci's and Nobili's cultural experiments were forgotten. A revised *Ratio Studiorum* ("Method and System of the Studies of the Society of Jesus") was reintroduced into the Jesuit educational system, but liberal ideas were excluded. The Restored Society ad-

opted the same mission stations where the Old Society had taken deep root. Longing for former mission fields, now under others religious orders, gave Jesuits a sense of continuity and identity. Negatively, Jesuits continued to cause disagreements and disliked collaboration with other missionaries. The Society wanted Japan primarily for itself as its prized historical right. It appears that the Jesuits returned with the same mentality, same nationalism, same attitudes of superiority and claims. The decision of Pope Benedict XIV in 1744, condemning the Malabar and Chinese Rites, not without Jesuit responsibility, as superstitious ceremonies of pagans, was internalized by the Restored Society which continued to regard Asian cultures and customs with suspicion.

The civilizing mission produced dramatic growth of educational institutions as evidenced by the large number of schools, colleges, universities and seminaries established from the second half of the XIX century, all dependent on external organizations for material resources and leadership until national independence. The Society developed intellectual and scientific works too. It sought to maintain a balance between educational and other pastoral activities. The number of conversions increased as did mission stations and parishes. The effort by Constant Lievens, a Belgian Jesuit, in Chota Nagpur, Ranchi, North India, in 1884 to liberate the tribal population from the exploitation of the landlords, by empowering them legally, led to many conversions. Rewriting local histories, often absent from, or downgraded in mainstream Jesuit histories, is crucial to redefining the Asian Jesuit personality and planning its mission.

Roberto De Nobili

The Chinese Mission Without Jesuits

History

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Since 1582 there has been a continuous presence of Jesuits in China, except for the suppression period and its aftermath (which corresponds to the years 1775-1842). This period without Jesuits may provide various challenging insights. It shows that Chinese Christian communities and their leaders played a pivotal role in the continuation of Christian life. The three events of the suppression, absence and restoration of the Society of Jesus in China illustrate this aspect.

On the eve of the suppression of the Society of Jesus, Jesuits were present in different places in China. Macao was both a safe haven and transit place; in Beijing, Jesuits served at the court as astronomers, painters or technicians in the hope of protecting Christian life elsewhere in China; in the provinces throughout the country Jesuits were mainly involved in underground pastoral work. On the whole the situation of the Church was rather precarious. After the prohibition of Christianity in 1724, much of the life of the Christian communities had gone underground and pastoral activities were carried out secretly. As the number of Jesuits diminished to ca. 40 on a total of 135,000 Christians with a population of already more than 225 million Chinese, those who remained carried on as well as they could and they continually welcomed new members into the Church. This was partly due to the efforts of the Chinese Jesuits who constituted one third of the total number of Jesuits. The others were mainly Portuguese Jesuits, belonging to the Chinese vice-Province which fell under the Portuguese *Padroado*, and French Jesuits, forming a separate entity and belonging to the French Mission, the members of which were sent with the approval of the French King.

The suppression of the Society in China happened in two phases. The first phase took place in 1762. In that year, the decree of the Portuguese King ordering the confiscation of all Jesuit property and the arrest of all members of the Society was put into effect in Macao, which fell under the Portuguese authority. All Jesuits (of whom around 20 related to the China Mission) were taken aboard a ship to Lisbon where they arrived



in 1764. Some died at sea, others in prison, still others were exiled to the papal states in Italy. After 1762 no more Jesuits resided in Macao.

The second phase was the execution of the brief *Dominus ac Redemptor* by Clement XIV (1773), which abolished the Society of Jesus. The brief of suppression was delivered in the centre of the country on 17 June 1775. Thereupon, the Jesuit bishop Gottfried Xaver von Laimbeckhoven and five Chinese Jesuits signed it in submission to papal authority, and the Jesuits in the other provinces acted likewise. The Jesuits in Beijing (in the north), around 20 in total, dealt with the news of the suppression differently. Some, as soon as November 1774, when they had received the informal assurance

Matteo Ricci's tomb in Beijing. It has been destroyed and rebuilt several times over the centuries.

The period without Jesuits in China (1775-1842) shows that Chinese Christian communities and their leaders played a pivotal role in the continuation of Christian life. The three events of the suppression, absence and restoration of the Society of Jesus in China illustrate this aspect.

1775-1843

that the Society had indeed been suppressed, immediately declared themselves no longer Jesuits. Critics said that they wanted to be free from the yoke of obedience and to live a more independent life. Other Beijing Jesuits argued that they remained Jesuits until the papal brief was officially published in Beijing (in November 1775). In the meantime, disputes and confusion arose among the concerned parties.

The survivors of the French Mission claimed dependence on the King of France, while those of the Vice-Province professed allegiance to the *Padroado*. There were disagreements between bishops about the question who had the authority in Beijing and thus could publicize the decree of suppression. Finally, arguments about policy and about the distribution of the assets that once had belonged to the Society flared up among the ex-Jesuits, and between the ex-Jesuits and the missionaries of other orders. The situation degraded to the extent that by 1785 almost all the missionaries of Beijing had been excommunicated for one reason or another by one of the parties. It was the new bishop who absolved the excommunicated, offered a solution to this schism and finally established peace. In 1813, however, the last ex-Jesuit died.

The more than 60 years between 1775-1843 during which the Jesuits were absent in China are among the least studied periods in the history of Christianity in China, though fortunately they have been the object of research in recent years. During this period, especially in the years 1784-1785, 1805 and 1811, there were some serious persecutions which greatly affected the Christian communities and the (foreign) missionaries. While relatively little information about daily Christian life is available in either European or Chinese primary sources, the extant information throws light on an increasingly

imbedded Chinese church, with the further development of Christian communities largely in the hands of the Chinese themselves.

The increase in the number of Chinese clerics during that period was one of the most noteworthy changes for Christian communities. We know little about them, but they played a crucially important role in maintaining the vitality of local Christian communities. Around 1800, there were in total around 75 priests in China, of whom 50 Chinese and 25 foreigners. The number of foreign missionaries began to increase rapidly during the 1830s and 1840s and by 1865 again exceeded the number of Chinese priests.

Yet at the centre of Christian life were the Christian communities and these reveal some essential characteristics of Chinese religiosity: they were very lay oriented, had lay leaders, and women played an important role as transmitters of rituals and traditions within the family and the community. Communities gradually began to function on their own. An itinerant priest would visit them once or twice a year, sometimes even less. After the passage of a priest, the community continued its usual practice of praying the rosary and litanies, and the observance of fasting and abstinence on the required days. Ordinarily the leaders of the community brought the members together once a week, presided over the recitation of prayers, which most members knew by heart, and gave religious instructions. Leaders were also in charge of finances, collecting money to pay the priests and catechists, to support the works of charity, and to help the poor. In some place there were confraternities, including confraternities for



The World Map by Matteo Ricci, 1602. "Those who know the heavens and the earth, wrote our missionary, can prove that He who rules heaven and earth is absolutely good, great and unique".



The imposing facade of St. Paul's church in Macau, built in the seventeenth century and destroyed by a fire in 1835. It became the symbol of the city. Below, a portrait of Matteo Ricci.

women with women in charge.

Moreover, there were (itinerant) catechists who instructed the children, catechumens and neophytes. They would go out to baptize moribund infants on the streets. Women also played an important role. There was a long tradition of consecrated Christian virgins in China. They contributed primarily to the vitality and growth of the Christian communities. Although they apparently first restricted themselves to a contemplative life, in the 1770s they readily accepted a mission of evangelisation and social service. They took on the duty of teaching girls, training catechumens for baptism, engaging in famine

relief, etc. In some villages they were the actual leaders, directing the prayers in the church, and guiding the devotional readings. As one foreign priest remarked in 1840: "They are not only the singers in the choir, but deaconesses, and even more powerful deaconesses than in Christian antiquity."

The central role of Christian communities in the Chinese Church was also greatly instrumental in the return of the Jesuits to China after the restoration, though it still took about thirty years before the first Jesuits arrived. After Pius VII reestablished the Society in 1814, the Chinese communities explicitly and repeatedly asked for Jesuits. The early requests date from the 1810s and 1820s, but multiplied in the 1830s, with requests coming from different regions in China. Especially the Catholics in the centre of the country were nostalgic for their return, and therefore sent multiple collective letters to Rome. General Jan Roothaan (1785-1853) initially sent negative replies to these Christians. For instance, in 1835, he wrote: "They ask us for China, but how can we satisfy the request? We are already overwhelmed with the requests from Europe and elsewhere." Finally, after the appointment by the Pope of a new Vicar Apostolic for the central region, Ludovicus de Bési (?-1871), Roothaan consented and assigned Jesuits to China in 1840. The first three of them, all French, arrived in Shanghai in 1842.

After having waited for decades and made such a great effort in bringing back Jesuits to China,



those who had played a major role in launching the petitions were very excited to see the Jesuits finally arrive in Jiangnan. Yet some Christians soon began to realize that those “new Jesuits” were nothing like the “old Jesuits” that they had expected. Prompted by some of the reforms initiated by Mgr. de Bési and the newly arrived Jesuits, a serious conflict broke out in 1845. This eventually led to the resignation of de Bési in 1847 on account of an alleged abuse of authority, and to a division in the Christian communities in the central region that lasted more than 10 years. Ironically, as pointed out by scholars such as Huang Xiaojuan, David Mungello and R. G. Tiedemann, just as they once requested that the Jesuits return to China, some Chinese Christians now launched another round of petitions against the newly arrived Jesuits.

The conflict between the local Christian communities and the new missionaries started with the pastoral instructions launched by Mgr. de Bési in 1845. He probably never realized how much resentment and disturbance these instructions would cause. Chinese Christians composed an *Open Letter*, originally signed by thirty Christians in 1845, which was printed and widely circulated among Christian communities. It revealed the voice of a Chinese church that had seldom been heard and that criticized the manner in which the new-comers had been administering the churches in the region.

The writers complained that Mgr. De Bési and the Jesuits discouraged Chinese Christians

to read Chinese Christian texts, and did not allow them to deliver sermons in churches. Part of the problem was due to the Europeans’ lack of proficiency in Chinese. The *Open Letter* noted that the attempts by the Jesuits to explain doctrine were incomprehensible to the Chinese, that they could hardly understand what the Christians were saying during confession, that unlike the old Jesuits they were ignorant of the contents of the Confucian classics and histories, and that they could not even appreciate the works translated into Chinese by the former Jesuits.

Another matter of conflict was the role of women in the liturgy. For instance, when praying in churches or small chapels at home at the occasion of religious gatherings, it was usually the virgins and other Christian women who led the prayer and prayed aloud. However, the bishop and the Jesuits considered this manner of prayer extremely inappropriate and demanded that both men and women say the prayers aloud together. His order created a tempest in the parishes around Shanghai, where Mgr. de Bési’s action was viewed as an unwarranted interference in the Chinese custom that strictly prohibited public interaction or conversation between men and women. These examples, among other problems, reveal the tensions and differences in mentality, between “old” and “new”.

The documents of this controversy show that the new Jesuits encountered a Church that was already becoming Chinese with living Christian communities imbedded in Chinese culture and in the hands of the Chinese themselves. Insufficiently aware of the attitude of the old Jesuits and of the achievements of the Christian communities during the period without Jesuits, they imposed a new type of Church that was opposed by the local tradition. Even if they succeeded in planting the church institution, as Jean-Paul Wiest pointed out, they —deliberately or not—repeatedly blocked the emergence of the local church.

It is remarkable that about one hundred years later, in the 1950s, when missionaries were expelled by force from China, Chinese priests, lay-leaders and women showed again enough plasticity to take over the responsibility for the essential functions in the communities and guaranteed the continuity of Christian faith and practice, in the same way as their predecessors did during the period of absence of the Jesuits. The memory of these events may open up our understanding and imagination regarding the role of local Christian communities in the Church today.

Matteo Ricci with his disciple Xu Guangqi, who took the baptismal name of Paul. The cause for beatification of these two figures is under way.



History The Society of Jesus in Africa

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The African continent has also been a destination for Jesuit missionaries since the very early days of the Society of Jesus

The impact the 1773 suppression of the Jesuits had on Africa is largely unexplored, and whether their 1814 restoration was an immediate blessing on the continent could be debated. However, such debate would be a wrong starting point, given the prevailing ignorance about the historical presence of the Society of Jesus in Africa. The bicentenary of the restoration is an opportunity to raise at least three questions: On the eve of the suppression, where were the Jesuits in Africa and what were they doing? What happened to them and their property during the suppression? When did they return to Africa, and to which parts?

After they had been founded in 1540, the Jesuits quickly reached Africa. On their way to Asia, Francis Xavier and his two companions spent over six months in Mozambique between 1541 and 1542. Fr Nunes Barreto—later Patriarch of Ethiopia—was already working amongst slaves in Morocco in 1548, at the same time as another promising mission was starting in the Congo. By 1561, Fr Gonalo da Sylveira had already paid with his life for the evangelization of southern Africa. Five other Jesuits held on

to an impossible mission in the *Land of Prester John*, as Ethiopia was called.

This Jesuit enthusiasm for Africa lasted until the suppression. Nevertheless, success or failure depended heavily on Portuguese political, economic and military fortunes. Africa was part of the global half that was Portugal's by papal decree, and the tiny imperial nation sanctioned all missions on the world's third largest continent. By the 17th century, Portuguese influence had been limited to the eastern and western parts of Southern Africa, with today's Mozambique and Angola as focal points. There, too, were the pre-suppression Jesuit strongholds in Africa.

In the 17th century, Mozambique (or the Zambezi region) experienced a vibrant Jesuit

After they had been founded in 1540, the Jesuits quickly reached Africa. This Jesuit enthusiasm for Africa lasted until the suppression. The post-restoration missions to Africa were international and more spread out than the old ones were.

presence. They managed six out of sixteen mission stations within the main centres of Sena, Tete and Sofala. Their stations included schools on the island of Mozambique and in Tete and Sena, as well as houses in villages that they visited regularly. A Jesuit college was built on the island of Mozambique in 1640, and a seminary at Sena in 1697. The seminary served mainly Portuguese children and African princes. The Jesuits in Mozambique were “often called upon to aid the government with advice in political and commercial matters.” At a point they were contracted to repair an entire fortress because they were “more likely to see the work carried out properly than the civil or military officials,” said George Theal. Even financiers who lent money to the Portuguese in Mozambique did so via the Jesuits, whom they considered to be more reliable. They had thus earned a reputation as “the most refined and most highly educated men of the day,” for which reason “they were naturally regarded as the most competent to give advice in all matters.”

Their presence in the western side of Portugal’s southern Africa was equally ubiquitous. In Angola, the Jesuits operated from two main centres: Mbanza—later named São Salvador after a Jesuit church that was dedicated to the Saviour—and Luanda. By 1625, the *Cartilla de la Sagrada Doctrina* (Ideas of Christian Doctrine) had been published in a local language, to the excitement of local chieftains. A Jesuit college in São Salvador was probably the earliest place where African and Portuguese children interacted.

Another school in Luanda became even more

famous. Named *Colégio de Jesus*, it opened its doors to students in 1622 and lived on to serve thousands of children until the morning before the suppression. Attached to the college was a technical school that served the same population. In 1655, the school was in an excellent condition, with one of its two cloisters said to be as big as the University of Evora. Seven Jesuits and five lay missionaries worked at the college in 1754. The main church in Luanda—magnificent, with well adorned chapels, altarpieces, paintings and columns—was arguably the best in the southern hemisphere. Its Baroque style and its very name, *A Igreja de Jesus* (The Church of Jesus), would seem to have been designed to mirror the Jesuits’ mother church of *Il Gesù* in Rome. Moreover, besides the stone structures and academic institutions, there were sodalities to suit nearly every devotional disposition in Angola.

The Jesuit missions in Mozambique and Angola were thus well established in the early part of the 18th century. Nevertheless, their singular reliance on their imperial backer exposed them to every Portuguese stress. In the early 1700s, Portugal’s economy was in decline and, with it, her military power. King João V (reigned 1706-1750) was later described as “a monarch of no importance.” Under him, Portugal lost practically all her eastern African territories North of the Zambezi. His successor, José I, found some strength in the man he named as prime minister, the powerful Sebastião José de Carvalho e Mello, better known as Marquis de Pombal. Pombal’s overall policy was to rebuild the mother country, which entailed favouring large Lisbon companies. For him, the remnant Portuguese possessions in Africa were of so little value that he did nothing to raise them from the abyss he found them in. Consequently, the Jesuit missions in Mozambique stood precariously even before the actual suppression of the Society.

Besides being exposed to a similar predicament, the sister missions in Angola felt the aftershocks of imperial wrangles from as far away as Latin America. Luanda existed mainly as a



Above, the baptism of Queen Nzinga in 1622 at the time of the Jesuit mission in Angola. To the right, the old Jesuit Church in Luanda, which was renovated and is currently the cathedral of the town.



slave port for Brazil. Now, to the inflamed fury of Lisbon officialdom, a handful of Jesuits in Brazil had the temerity to contradict even their own companions by questioning the morality of enslaving Africans. In Angola itself, the daring few (for several Jesuits made no bones about keeping slaves themselves) came to be called “meddlers and hypocritical trouble-makers.” Their opposition to the shameful trade was included on the list of supposed Jesuit misdemeanors, marginally adding to a patched-up argument for their total expulsion from the Portuguese Empire.

The African missions were casualties, first of a malignant memorandum that was addressed to Pope Clement XIII in April 1759, then of a subsequent Portuguese decree of expulsion, 14 years before the official papal suppression. The Jesuits in Mozambique were thrown out of their houses. Then they were shipped, first to Goa, where they were imprisoned alongside their companions in India, and later to Portugal. A number of them died at sea while the rest arrived to continue their incarceration in Lisbon. The Jesuits in Luanda suffered a similar fate. In July 1760, most of them were shipped to Lisbon, from where they were later exiled to Italy among their other companions from Portugal. Five other Jesuits, probably brought in from elsewhere, still languished in an Angolan prison in 1768.

The expulsion had a devastating impact on southern Africa. Although the Dominicans took over some of the Jesuit stations in Mozambique, they never replaced their harassed religious cousins completely. Moreover, they too were expelled from South-Eastern Africa in 1775. Merely eight secular priests replaced the Dominicans, dealing a serious blow to a growing church community in the region. On the other side, King José I offered Luanda’s *Church of Jesus* to the local bishop to be used as a cathedral. The great edifice was left to gradually deteriorate. Only in 1953 did it receive some facelift, which made it suitable for a military chaplaincy and, later, a cathedral again.

The blow to the intellectual and strongest aspect of the missions in Mozambique and Angola was fatal. It nipped a sprouting educational ministry in the bud. The college on Mozambique island was turned into a residence for the Portuguese governor. The other college in Luanda was divided into two parts, one to shelter the Bishop of Angola, the other to house a modest seminary. The little teaching that still happened



The end of Sunday Mass in the Church of Lifidzi in Mozambique.

was by law conducted in Portuguese and Latin, to the greatest marginalization of the local languages which the Jesuits had promoted. In the last decades of the 18th century, the *Colégio de Jesus* was little more than a ruin. Describing the loss, one James Duffy said for 250 years the Jesuits had given the colony “whatever dim enlightenment it possessed” and, on occasions, were “the conscience of Angola and the only buffer between the African and his oppressor.” With the suppression, all that was gone.

For nearly a century, the Jesuits were but a memory in Africa. Nevertheless, it was one that impressed many who visited the region in the 19th century. The Protestant Missionary David Livingstone, for example, ordinarily scathing on matters catholic, had a lot to say about the positive footprints left behind by the expelled Companions of Jesus. He identified over twelve abandoned churches in the broader region of the Congo, which he attributed to the Jesuits. Judging them to be “wiser in their generation than we,” he greatly admired their missionary methods in Africa, especially the employment of each member in a field he was most likely to excel. “He who was great in barter was sent in search of ivory and gold-dust,” said Livingstone, “so that while in the course of performing the religious acts of his mission to distant tribes, he found the means of aiding effectually the brethren whom he had left at the central settlement.”

Memorandum



Solemn liturgical celebration in St. Joseph's Church in Benin City, Nigeria.

When he visited Ambaca—"an important place in former times, but now a mere paltry village"—he discovered that the Jesuits were still fondly remembered as *os padres Jesuitas*. To Livingstone's amazement, the Ambacans could read and write: "ever since the expulsion of the teachers by the Marquis of Pombal," said he, "the natives have continued to teach each other." He even attributed to the Jesuits the introduction to Angola of coffee and species of trees that were useful for timber. However, he lamented that, being Catholics, the Jesuits kept the Bible to themselves, leaving their converts with nothing that could become 'a light to their feet when the good men themselves were gone.'

After 41 years under suppression, the Society of Jesus was restored by a papal bull in August 1814. Almost two decades passed before the re-grouping Society looked to Africa again. When they finally came, the post-restoration

missions to Africa had little or no connection to the previous Portuguese missions. Many broke completely new ground. For example, only in 1881 was Mozambique incorporated into the greater *Zambezi Mission*, which had started in 1875 as an international effort via South Africa and extending to Zimbabwe and Zambia.

Worse still, it was not until 1967 that Jesuits returned to Angola. The earliest post-restoration missions to Africa were those from France to Madagascar, which started as early as 1832, but gained ground only after 1861. In 1840, another French mission was sent to Algeria. An orphanage was opened there, which served as many as 250 children in 1848. Four other Jesuits took part in a precarious mission of the Holy See to the Sudan, where they first arrived in 1848. For a brief moment, a Polish Jesuit, Fr Maximilian Ryllo, became the mission's Pro-Vicar Apostolic.

In another front, Queen Isabella of Spain invited the Jesuits to move to her newly acquired Island of Fernando Po in 1859. A mission was opened there and for twelve years the Jesuits became great reconcilers among the few but notoriously fractious islanders. Following instructions from Pope Leo XIII, in 1879 a Jesuit school was opened in Cairo. Named *Collège de la Sainte Famille*, the school expanded significantly over the years and has survived to our day. As the century was coming to a close, seven Belgian Jesuits established a mission at Kwango in present-day Democratic Republic of the Congo. Opened in 1893, this new mission to Congo laid the foundation for what is the Central Africa Province of the Society of Jesus today.

The post-restoration missions to Africa were international and more spread out than the old ones were. Unlike in the early years of the Society's foundation, however, there was no Jesuit rush to Africa after 1814. The 19th century missions were few and far between, and some of them quite short-lived. Today, Jesuits are present in 36 Africa countries, but the roots of most of these new missions reach only to the second half of the 20th century—too late after the restoration of the Society.

History The Beginnings of the New Society

Miguel Coll, S.J. - Pontifical Gregorian University, Rome

The canonical reconstitution of the Society of Jesus (1801-1814)



In 1814 the Pope received Fr. Luigi Panizzoni, Provincial of Italy representing the Father General and gave him the decree of re-establishment of the Society of Jesus.

“After having implored with fervid prayers the divine help, having heard the opinions and advice of many of our Venerable Brothers, Cardinals of the Holy Roman Church, with certainty and with full Apostolic authority, we have decided to ordain and establish, with this Our Constitution, which must remain in effect in perpetuity, that all the concessions and all the faculties given by Us solely for the Russian Empire and for the Reign of the Two Sicilies [regarding the Society], We now intend to extend...to Our entire Ecclesiastical State and to all the other States...”

On August 7, 1814, Pius VII reconstituted universally the Society of Jesus (Bull *Sollicitudo omnium ecclesiarum*), thereby abrogating the Brief *Dominus ac Redemptor* of Clement XIV (July 21, 1773.) This began a new stage in the life of the

Ignatian Order characterized by a reawakening of its own traditions and by a remarkable apostolic vigor.

The reestablishment of the Society is a subject much less studied than the suppression. The stereotypical Jesuit of the 1800's has generated prejudices to the point of obscuring an evenhanded historical understanding. It is a difficult subject not only because of its complexity, but also due to its polemic nature.

The reestablishment poses several questions:

The re-establishment of the Society is a subject much less studied than the suppression.

It is a difficult subject, not only for its complexity, but also because of its polemic nature.

The New Society

1) When does it end? 2) What were the differences between the Jesuits of the 1800's and their predecessors? 3) Is there continuity in the Society before and after the suppression? 4) Is it just to apply to the post-suppression Jesuits the adjective "conservative" in any case?

Pius VII, through the Brief *Catholicae fidei* (March 7, 1801) officially recognized the Society in Russia (with around two hundred members,) where it was protected by Catherine II. The Brief gave origin in the following decade to a wave of requests on the part of individual groups coming from Europe and the United States, to obtain affiliation with the Russian group. The Pope approved several requests coming from Switzerland, Belgium, Holland, and England.

Three factors hastened the overturning of the Clementine Brief: 1) The rupture of the unity in the House of the Bourbons regarding the Jesuits: Duke Ferdinand of Parma annulled the decree of expulsion and called for the return of the Jesuits to his State, asking Catherine II for a group of the Jesuits in Russia (1793.) On July 30th, 1804, Pius VII extended the concession found in *Catholicae fidei* to the Kingdom of the Two Sicilies (Brief *Peralias*.) Ferdinand IV, struck by the events of the French Revolution, asked the Pope to permit the return of the Jesuits to Naples. 2) The gradual change of Pius VI from cautious approval to an explicit desire to reestablish the Society, although he died without having been able to make any official declaration. 3) The resolve of Pius VII who, returning to Rome, decided the universal restoration of the Order to assure the religious reconstruction required after the revolution.

The Bull of reconstitution: Relevant aspects and consequences

A) The bull refers to the extension of the privi-

leges that the Apostolic See had granted to Russia and to the Kingdom of the Two Sicilies, to "Our Ecclesiastical State and to all the other States and governments."

B) It possesses a universal and prescriptive value.

C) It pointed the Jesuits towards instructing the youth in the Catholic religion and instructing it in good habits within the colleges and seminaries. There is no allusion at all to the Spiritual Exercises.

As to the consequences:

A) The Superior General, Taddeo Brzozowski and his deputies obtain the faculty "to be able to admit and associate freely and licitly... all those who ask to be admitted... to the Society of Jesus who... conform their way of living to the prescriptions in the Rule of St. Ignatius of Loyola approved and confirmed by the Apostolic Constitution of Paul III."

B) The Society may direct seminaries and colleges and practice their individual ministries with the permission of the bishops.

C) The Jesuits are taken by the Pope under his immediate protection. The Pontiff reserves to himself and to his successors the right to take any steps he will think best "to consolidate, provide for and purify the Society if this would ever be necessary."

Faithful to the Formula of the Institute and to the Constitutions, the Society faced its mission with great fervor, impulse and apostolic zeal. Still, it took up its work officially overly conditioned by the politics of restoration inspired by the Congress of Vienna. Since then the Society has been inevitably associated with antiliberal reaction. The absolutist princes made use of them to secure the stability and the permanence of the old order, creating thereby a link that were never be forgiven by the liberal bourgeoisie, whose reform agenda will make the neutralization of the Jesuits a prime objective.

The consolidation and the expansion of the Society of Jesus (1814-1853)

The generalate of Luigi Fortis (1820-1829)

The Russian government rejected the insistent requests of Fr. General Taddeo Brzozowski to go to Rome and he remained there until his death (1820.) The 20th General Congregation elected Luigi Fortis as his successor. There were three fundamental problems at that point: maintaining the spiritual and juridical character of the Institute, the formation of its members and the efficiency of the apostolate of the colleges. Fortis dedicated himself to this wide-ranging program of reconstitu-

New Life

tion not without experiencing certain difficulties, in particular the disagreement between the diverse sectors, especially in Italy, regarding the equilibrium between the former traditions and the new circumstances.

In 1824 Leo XII restored to the Society the Roman College and the Church of St. Ignatius and gave it the direction of the German College and that of the Nobles. Two years later the pontiff confirmed the privileges and added others (Bull *Plura inter.*) The greatest success of Fortis was surely his giving to the future generations of Jesuits a Society secure in its historical continuity. In 1820 there were around 1,300 Jesuits, and in 1829 there were already 2,100.

The generalate of Jan Roothaan (1829-1853)

On July 9, 1829, the 21st General Congregation elected the Dutchman Jan Roothaan, who, during his 24 years of generalate exerted a decisive influence on the development of the reestablished Society. We recall some of the principle aspects of this period.

1°) The Society extended geographically (It arrived in the Americas, Asia, Africa, and Australia) and grew to 5,209 members, of whom 19% were overseas.

2°) Roothaan wrote six exhortations to the entire Society. The most important were *De amore Societatis et Instituti nostri* ("On love of the Society and of our Institute," July 7, 1830,) *De Missionum exterarum desiderio excitando et fovendo* ("On promoting and supporting the desire for the external Missions," December 3, 1833,) and *De spiritualium Exercitiorum S.P.N. studio et usu* ("On the study and use of the Spiritual Exercises of St. Ignatius," December 27, 1834.)

3°) Besides the letters, the most important document was the new version of the *Ratio studiorum* of 1832 (that is the collection of rules which direct the pedagogical and scholastic activity of the Society of Jesus,) which included the history of the Church and canon law in the theological curriculum. In the course of the philosophical studies, the role of mathematics, physics and chemistry was emphasized. The humanistic studies were enriched by geography and history, while greater importance was given to the vernacular languages.

4°) The Dutch general gave to the Spiritual Exercises a central position in the formation and the life of the Jesuits. Roothaan published the *versio literalis* and the *vulgate* (1835); promoted the Popular Missions and the Apostolate of Prayer founded by Fr. Gautrelet. He dedicated his strengths particularly to the overseas missions:



Portrait of Pope Pius VII, who reconstituted the Society of Jesus.

seminaries were founded in China, Albania, India, Syria, and in the island of Reunion.

5°) There is also one curious aspect. The frequency of contacts of Gregory XVI (1831-1846) with the Superior General inspired the people of Rome, it would seem for the first time, to give the nickname of black pope to the Superior General of the Jesuits. It is known nevertheless that the Pope rarely asked his opinion; on the contrary, it seems that he merely wanted to be informed punctually on matters by the trustworthy Fr. Roothaan.

Reflections: The Society of Jesus in the 1800's

The pretext of Pius VII to reestablish the Society of Jesus signified the overturning of the Brief of suppression promulgated by Clement XIV 41 years earlier. The reestablishment had been a long

The New Society



*Pius VII with Tsar
Paul I of Russia.*

and difficult process. Nevertheless the adversities were illuminated by the flowering of vocations. During the period of Fr. Roothaan the characteristic identities of the Institute were consolidated and have endured in practice up until the Second Vatican Council.

We have asked ourselves about the continuity of the Society before the suppression and after the reestablishment, that is, if the numerous Jesuits who entered with the reestablishment recognized themselves in their older predecessors. This is the question: was it possible that such a high number of vocations would persevere without putting at risk the tradition of the Society that had been interrupted by a generational gap of four decades? The most common answer is that the reestablished Society became more “conservative” than the previous one. It is said that it assumed a life style which was more “conventual,” that, combined with the apologetic stands imposed by the historical circumstances, it had betrayed its foundational charism.

We note that the discontinuity hypothesis, although legitimate up to a certain point, can become deceiving. To hold that the reestablished Society resembled a “conventual” type of congregation requires a clarification, if not a demonstration. It needs to be pointed out that the accentuation of the spiritual and “community” life does not belong only to the 1800’s. The insistence on the order of religious life in the Society is found already from the times of Fr. Mercurian (1573-80) to whom is owed the Summary of the Constitutions, the rules on ministries, the observance (inherited) of the hour of prayer prescribed also for the professed, the norms of the organization of houses and the *Ordo domus probationis*.

What happens in the reestablished Society is not simple nor can it be reduced to simplifications. We believe rather that, in the 1800’s, the structural tension inherent in the Institute from its foundation, emphasized certain particular aspects. Making use of a visual example, it is as if the new Society was the same image but now painted using different colors and shadings, chosen by the artist to bring out new details in an image that was already well known. These new “colors” were the

apostolic zeal, the spiritual fervor, ultramontanism, the valuing laced on the virtues, as well as a disciplinary conception of obedience.

All this being said, being tied to the legendary past history of the Institute, it was inevitable that the Jesuits would assume a rather unique presence in society. Their recognized antiliberalism and the protection on the part of the well to do sectors of society made them targets of much criticism, although at the same time they gave rise to meritorious projects of social assistance.

The question of the continuity or discontinuity of the restored Society with the previous one is a theme which remains open to historical research and that deserves to be studied in greater depth. It must be recognized that, in spite of the efforts of the absolutist forces, it was not possible to turn the clock back. The world of the nineteenth century was irrevocably changed on the political, social, as well as cultural levels. The Society, which, without desiring it, was a reflection of the era of absolutism, did not escape the changes imposed by historical circumstances.

It is certain that there have been several transformations in the Society in response to the requirements of a world in evolution. Perhaps the most delicate point is the change produced in the principle of the gratuity of the ministries. Although the Jesuits continued to live an austere life, their colleges were no longer free. The scholastic expenses had to be assumed by the families of the students. The professed houses were not able to survive because of political upheavals.

The world in which the Society arose in the 1600’s evolved after three centuries into the world of capitalism and secular liberalism. The defensive attitude that the Jesuits of the restored Society were compelled to adopt and the necessary adaptation to the new economic requirements, probably eroded their independence and credibility in a society which was growing ever more pragmatic. We can still assert with assurance that the apostolic vigor of the Society of Jesus goes beyond any calculation.

The extremely numerous vocations of the Society which arose after 1814 were marked by a strong apostolic zeal and a great human and religious generosity; this fact makes it impossible to seriously sustain that such an overabundance of vocations was a mere expression of the conservative spirit of the Church and the Society of the 1800’s. How can we question the fidelity of such heroic men to the spirit of Saint Ignatius and their continuity with the Jesuits of 1773?

Translated by Robert E. Hurd, S.J.

History Joseph Pignatelli, Leader and Mediator

José A. Ferrer Benimeli, S.J.

The presence of Jesuits in Russian territories was the seed for the restoration of the Society of Jesus in which Fr Joseph Pignatelli became so actively involved. As early as 1779, when he first heard of the opening of a novitiate in Russia, he wanted to go there in order to re-enter the Society. He had previously asked Pius VI if those in Russia were true Jesuits and whether the Pope approved of his going to join them. However, in order to avoid confrontation with the Spanish court, the decision had been taken in Polotsk not to accept any Spanish applicant.

Some years later, in 1782, when Fr Czerniewicz was elected Vicar General, Fr Pignatelli wrote asking to be accepted. However, it was the death of Charles III in 1788 that marked a major change in the life of the future saint. On 23 July 1793, the Duke of Parma, free from the pressure of his uncle who had been the head of the Bourbon family, was the first to request Catherine II to approach the Vicar General of the Jesuits, asking him to send some Jesuits in order to “found in my States a colony of Jesuits incorporated with those in Rus-

sia, who would open a novitiate here”.

After secret approval had been obtained from the Pope by the Duke of Parma himself, three Jesuits were sent to Parma, where they arrived on the 8 February 1794. One of them, Fr Messerati, came as Provincial. However, his premature death meant that Fr Pignatelli was called to Parma, and on the 6 July, 1797, in the College of St Roque, he publicly renewed his religious profession, originally made 24 years earlier, shortly before the suppression of the Society. At the beginning of this new period, as he restarted his religious life, he was sixty years old. Among those who first joined the Vice-Province of Parma, along with Fr Pignatelli, was Fr Luigi Fortis, a future General Superior of the order (1820-1829). The arrival in a short time of more than forty former Jesuits

“The characteristic underlined by his biographers in Fr Pignatelli’s style of government was his skill in combining the authority of a father with the tenderness of a mother.”



Image of St. Joseph Pignatelli in a stained-glass window in the church within the Marquette University, Milwaukee (USA).



allowed them to open, in the Grand Dukedom of Parma, not only the prestigious college known as the *Convictorio de Nobles*, but other colleges in Parma, Piacenza, Borgo San Donnino, and the former tertianship in Busseto.

Meanwhile Napoleon had invaded Italy and imprisoned the 80-year old Pope. Before being taken to France, where he would soon die, Pius VI was held in Certosa di Firenze. By means of his niece, the Duchess of Villahermosa, Fr Pignatelli arranged for him to be supplied with funds. It was then that the Pope confirmed his approval for the opening of the novitiate in the Dukedom of Parma. However, only an oral permission was given; no written document was possible for fear of the reaction of Charles IV who, like his father Charles III, was radically opposed to the restoration of the Society of Jesus. While on his way to France, the Pope fell ill and was assisted once more by Fr Pignatelli.

Some ten miles from Parma, in Colorno, the Jesuit Provincial was offered possession of the Convent of San Esteban, a former Dominican house that had been abandoned. Here Fr Pignatelli, once he had been appointed Superior and Master of Novices, opened the novitiate, on 6 December 1799. It had the Pope's authorization but, being secret, it was a novitiate *sui generis* and was not to be known as such by the French and, even less, by the King of Spain. No clerical habits were worn, and vows could not be taken here as these were only allowed to be taken in Russia. During this new phase of his life, the characteristic underlined by his biographers in Fr Pignatelli's style of government was his skill in combining the authority of a father with the tenderness of a mother. While holding the office of Rector and Master of Novices, he never allowed himself to be called "Rector" or "Master", but simply "Don Giuseppe".

However, the important protectors of the Jesuits were disappearing. Catherine II had died in 1796. Pius VI, imprisoned by Napoleon in Valence, where he died on the August 27th 1799. The new Pope, Pius VII, elected at a conclave held in Venice, March 14th 1800, could not enter Rome, at the time held by the French and declared a republic, until the Neapolitans reconquered it in July.



That same month, the Pope wrote to Charles IV of Spain asking his consent for the restoration of the Society of Jesus. The King refused in a harsh letter, in which he accused the Jesuits of having instigated the French Revolution. Then, in 1802 the main promoter and benefactor of the Society in Italy, the Duke of Parma, died. He was assisted on his death-bed by Fr Pignatelli himself. From then, the novitiate was without funds and in dire straits, the only support coming from what could be provided by the Pignatelli family, his niece, the Duchess of Villahermosa in Spain, or his sister, the Countess of Acerra in Naples.

While he was Master of Novices in Colorno, Fr Pignatelli received a letter from the General Superior, Fr Gruber, written in St Petersburg and dated March 7th 1803, which appointed him Provincial.

For Fr Pignatelli, the following year, 1804, when he was 67 years of age, was of crucial importance. Another Bourbon king, Ferdinand, King of the Two Sicilies and son of Charles III, added his request for the restoration of the Society in his Kingdom of Naples. However, his wish was for a Society that had no links with a foreign power, namely Russia. Fr Pignatelli vigorously opposed such a plan, convinced that the only true Society existing in the world was that one.

Some former Jesuits, anticipating events, had set up a "Society of the Heart of Jesus" and also a "Society of Faith in Jesus", each like a pseudo-Society of Jesus. Their plan was to reconstruct the "glorious" Society, in spite of the previous sup-



pression. Such initiatives were utterly rejected by Fr Pignatelli, who was intent on giving new life to the genuine institute of St Ignatius, the "*minima*" and authentic Society. Thus he opposed any sort of reconstruction of the Society such as the King of Naples wanted, and eventually the latter accepted what Fr Pignatelli was offering. That same year, 1804, on the July 30th, Pope Pius VII gave his approval, with the brief, *Per alias*, for the extension to the Reign of the Two Sicilies of the concessions granted to Russia. Thus Fr. General had faculties to accept any applicant who wanted to join the Society. Fr. Pignatelli was newly appointed Provincial, this time for Naples.

In 1804, 93 of the 168 former Jesuits of the earlier Naples Province who survived, re-entered, and 42 in 1805. That year, Fr. Pignatelli published a new edition of the *Ratio studiorum*, so that the pedagogical methods and formation proper to the Society could be faithfully observed; he also arranged for the publication of the rules of the Society.

The return of the Jesuits to Naples irritated the Spanish Court, who reacted by prohibiting any Spaniards from joining the Jesuits in Naples, at the risk of losing *ipso facto* their pension rights, along with their Spanish nationality and citizen rights. A further complication was Napoleon's invasion of Naples, on January 1806. King Ferdinand took refuge in Sicily, while the brother of Napoleon, Joseph, the future King of Spain, was proclaimed King in Naples.

As Napoleon had no liking for a religious order

Above, a bust of Pignatelli in the apse of the Church of the Gesù in Rome and the urn of his tomb in the same church. On the previous page, portrait of the Saint in the parish dedicated to him in Attadale, Australia.

Joseph Pignatelli

Below. cast of the death mask of Pignatelli. On the right, the former "mother church" of the Society of Jesus in Rome, on Via del Buon Consiglio, which no longer exists.



that existed only in Russia, on July 2nd 1806 he decreed the expulsion and dissolution of the Society in Naples, a decree due to be implemented within 24 hours. The same happened with the Jesuits in Parma, where, some days later, on July, 21st the French government expelled them all from the Dukedom.

Fr Pignatelli, with those Jesuits who could make the journey, went once more into exile and in Rome found the support of the Pope, who placed at their disposal the Roman College and the residence of the Gesù, although they were obliged to dress as secular priests. In this way, those who had rejoined the Society found themselves bereft of financial support and in semi-hiding, with few resources for survival.

Fr Pignatelli stayed in the Roman College until March, 1807. Then he moved to the hospice of san Pantaleon, a building (no. 17) in Angelo Street, next to the church of the Madonna del Buon Consiglio, not far from the Colosseum and close to S. Pietro in Vincoli. This housed a hospice for priests, and some twenty Jesuits took up residence there. San Pantaleon was thus converted into a retreat house and also the tertianship. By such haphazard and precarious means the Society of Jesus was reborn in Rome, with the temporary protection of Pope Pius VII, while in Sicily somebody else was appointed Vice-Provincial.

In 1808, faced with the imminent invasion of Rome by the French, Fr. Pignatelli arranged for the transfer of the Jesuit archives from the Gesù to San Pantaleon. Thanks to this, they avoided, to a great extent, the despoliation inflicted on the Roman archives housed in the Vatican and the Holy Office, when Napoleon, in May 1809, decreed the annexation of the Pontifical States, and the Pope was deported to Fontainebleau, where he



remained a prisoner until January, 1814.

Fr Pignatelli and those with him had to live semi-clandestine lives. In 1809, aged 74, he asked the Superior General to appoint a substitute, so as to free him from the responsibility of being Provincial. However, Fr Brzozowski, the fifth and last General elected in Russia, and the first after the restoration, asked him to continue in the office of Provincial. In October 1811 he once more suffered the haemorrhaging that he had had in his youth, and, realizing that his death was close, he made use of the faculty given him by the General and appointed Fr. Luis Panizzoni as Provincial. Having received the last sacraments, he died shortly after, at the age of 74, and after 58 years as a religious. He did not live to see the restoration of the Society for which he had worked with such devotion and hope.

Three years later, Pius VII was freed and on May 24th 1814, was able to return to Rome. On the August 7th, that same year, he restored the Society of Jesus after 41 years of suppression with the papal Bull, *Sollicitudo omnium ecclesiarum*. With this, he ordered and authorized that all the concessions and faculties that had been given only within the Russian Empire and the Kingdom of the Two Sicilies should be extended to all the Papal States and to all other States and dominions.

One year later, in 1815, the Russian Tzar, Alexander, signed a decree expelling the Jesuits from St Petersburg and the whole of Russia. Thus the parenthetic adventure of the Jesuits in White Russia ended just when the Society was beginning its new global venture.

Who was John Philip Roothaan?

History

Jorge Enrique Salcedo Martínez, SJ.

Father General John Philip Roothaan was born in Amsterdam on the November 23rd 1785. His parents were Mathew Egbert Roothaan and Mary Angel der Horst. His older brothers were Philip William and Albert Bernard. Since an early age John Philip with his mother attended the church of Krijtberg which was served by a group of priests from the suppressed Society of Jesus. Fr. Adam Beckers who was superior of the mission restored in Holland in 1805, other than being spiritual director of the young Roothaan, he taught him Latin and the basic knowledge he needed to enter the official secondary school. He finished his secondary education with honours, he entered the famous Atheneum of Amsterdam where he had as a teacher and professor the well-known Latinist David St James van Lennep. Greek language and literature were his favourites in this period of study and with them he helped many students.

Roothaan entered the Society of Jesus on the June 30th 1804. Since the Order had been approved in White Russia by Pope Pius VII, this action made it possible for a group of 60 novices to begin their formation as Jesuits. They all came from different countries such as Poland, Russia, Lithuania, Belgium, Italy and Holland. During his novitiate, he made use of his talents to learn new languages such as Polish. Roothaan was fluent in Greek, Hebrew, Latin, French and his own mother language. According to Joseph Pierling, one of his co-novices: "Roothaan was an excellent young man in every aspect of life which hinted that one day he would become Superior General of the Society of Jesus and its second founder, since following the constitutions and driven by Ignatian spirituality, he would give a spiritual and apostolic impulse to the restored Order".

Roothaan was ordained on the January 25th 1812 and from that moment was sent by his superiors first to the college of Pusza and then to that of Orsa where he combined his rhetoric lesson with pastoral work. In 1820 the Jesuits were expelled from White Russia and so had to look for new places where they could work. It was thus that Roothaan together with others was sent to a small town in southern Switzerland called

Brig. There he worked as a teacher of Greek and Rhetoric to the Juniors as well as in a pastoral ministry. From there he would be sent to Turin as superior and rector of the new college. In Turin he adapted himself to the new situation in Italy, as he had done in the other places where he had worked.

He was not alone in this task since he was joined by three priests and four coadjutor brothers. In Turin he had to face the burdens of the anti-Jesuit propaganda that was spreading throughout Europe. Nevertheless, in spite of such slander, his students went from 30 in the first year to 200 in Theology and Philosophy in a few years. Many governments and communities begged him to set up colleges to educate the youth. From Turin he went to become Vice-Provincial of Italy.

After the Order was restored by Pope Pius VII on the 7th of August 1814, one of the most dynamic and important Superior Generals was Roothaan whom some of his contemporaries and historians have called the second founder of the Order. General Congregation 22 elected him General Superior on August 17th 1829. From that moment Roothaan recommended in a special way the study and observance of the constitutions to maintain the unity and esprit de corps of the Order.

Roothaan gave new life to the apostolic spirit of the Order by translating from the original Spanish into Latin the Spiritual Exercises of St Ignatius with an introduction and explanatory notes. In 1832 he published a new edition of the *Ratio Studiorum* through which he emphasised the benefits of Jesuit education. Finally he promoted the missionary spirit of the Order. In 1833 he wrote a document *De missionum exterarum desiderio* in which he invited his brethren



Portrait of Fr. John Philip Roothaan.

The 22nd General Congregation elected Roothaan as Superior General in 1829. From that moment he recommended in a special way the study and observance of the Constitutions to maintain the unity and esprit de corps of the Order.

John Philip Roothaan



Stained-glass window in the De Krijtberg Jesuit Church in Amsterdam, birthplace of Roothaan. Transfer of his body to the Church of the Gesù in Rome, 7th May 1953.



to become involved in foreign missions. This invitation was widely received since, by the end of his generalate, Jesuits were working in the Americas, Asia and Africa. These three proposals were made by the Congregation that elected him as Superior General. He was elected Superior General at the age of 44 on the 9th July 1829 until the May 8th 1853. From the outset he invited all Jesuits to live fully their vocation in the service of the Eternal King and to hold on to it strongly in spite of all the problems and persecutions unleashed in Europe against the Catholic Church and the newly restored Order.

Roothaan witnessed the expulsion of many Jesuits from different European countries and in South America and in 1848 he himself had to flee from Rome due to the revolutionary uprising of the unification of Italy. This allowed him to visit the pastoral and intellectual ministries of his Jesuit brothers in other countries such as France, Belgium, the Netherlands, England and Ireland.

Since the restoration of 1814, the Jesuits suffered persecution in various countries. This was due in great part to the spread of anti-Jesuit propaganda throughout the whole of Europe. The list of expulsions began in Russia. Here the Society had survived during the years of its suppression. In 1815 the Jesuits were banned and in 1820 expelled from the whole Empire.

In the Austrian Empire and the territories of Venice and Lombardy the doors were closed to them. They were not allowed in the Netherlands and Belgium and the novitiate which had been opened in Belgium was closed in 1816. Its colleges and popular missions were forbidden by the governments and were finally expelled violently in 1818.

In Spain the Jesuits were restored in 1815 but, owing to political instability, were suppressed in two periods in 1820 and 1835. In France the existing colleges were closed in 1828 as a result of a debate on the freedom of teaching in secondary schools and the 1830 revolution, in the context of the persecution of the Church, the Jesuits were victims of the excesses of the revolutionary governments. As Superior General, Roothaan was a direct witness of the persecution that erupted in Italy against the Papal States and against the Society which led to the closure of many colleges.

In Portugal the Jesuits were welcomed in 1829 and set themselves up in the old college of Coimbra amid great signs of joy from the people, but later on they were declared enemies of the Portuguese Constitution and in 1834 were banned. When Spain and Portugal closed their doors to the Jesuits, they were invited by the governments of Argentina in 1836 and Colombia in 1842 to open colleges and restart the prosperous missions they had before the expulsion ordered by King Carlos III in 1767. But they were expelled from both these countries, and moved to Ecuador between 1850 and 1852, time when they were expelled. Faced with these adversities, they moved to Guatemala from 1850 to 1871 when the government decided to expel them.

During the 19th century the Jesuits were itinerant in South America due to the political instability of these new republics. The liberals of the twenties and thirties took up the torch of the anti-Jesuit Carlos III, not because this king was absolutist, but in the manner he was regalist, that is, the unilateral intervention of civil power in reforming the external structures of the Church which affected the Society's desire to work in these republics. In the midst of all these problems the Society was going through, Father General Roothaan encouraged his brethren to experience the passion of Jesus Christ as St Ignatius recommends in the third week of the Spiritual Exercises and to work tirelessly for the greater glory of God in the colleges and pastoral missions.

However in spite of these problems, during his generalate the number of Jesuits grew consider-



ably from 2,137 to 5,209. From 727 priests to 2,429; from 777 students in formation to 1,365, and from 633 brother coadjutors to 1,415. Jesuit colleges increased from 50 to 100 between 1844 and 1854. The Society of Jesus expanded geographically in North and South America, Asia, Africa and Australia. The number of Jesuits overseas increased significantly from 119 in 1829 to 1,014 in 1853.

Without doubt, in the work of Father General Roothaan, the Society experienced a new birth in the midst of the problems of the 19th century. This was possible because of his leadership and his call to live fully the spirit of the Constitutions and the spiritual exercises. The exhortations of the Superior General were directed toward an evangelization for the greater Glory of God. With Roothaan the Society rediscovered the spirit which had characterized it in the time of St. Ignatius.

Throughout his life Roothaan gave witness to the love of God, and according to his contemporaries, died in the “odor of sanctity”. His spiritual diary gives witness to the spiritual depth

which guided all his actions, his intentions and his achievements.

“God, my most loving Lord and Father: In union with the most pure affection of the most holy Hearts of your beloved Son Jesus and of his most holy Mother Mary, and one with the hymns of praise which are always intoned and will be intoned to your divine Majesty by all your saints and chosen ones, although most unworthy of your divine presence, I thank you for all the benefits you have given me truly infinite in number and greatness; above all for that special and most sweet Providence by which you have called and guided me, through wonderful ways, to that most holy Religion and for the singular benefits that the religious state has brought me...”

Translated by Michael Campbell-Johnston, S.J.

Above, another portrait of Fr. Roothaan. Left, the chapel in the Church of the Gesù in Rome that houses the mortal remains of Fr. Roothaan, and the tombstone with details of his life.

Evangelize

History Canada

Fr. Felix Martin (1804-1886), architect and founder of the Collège Saint Marie in Montréal. He was also a renowned historian who, in 1858, published a comprehensive report on the presence of the Jesuits in New France. Right, Fr. Arrupe in Canada in 1967, kneeling on the site of the martyrdom of Saint John de Brébeuf and companions.

Henri IV (or was it his celebrated Jesuit Confessor, Pierre Coton?) insisted that Jesuits be sent to his new colony in Acadia. The first two, Pierre Biard and Ennemond Massé, landed at Port Royal on May 22, 1611. Later, in 1625, five more arrived at Quebec. By 1764 some three hundred and thirty French and one Italian Jesuits had come to Canada. They reached out to the indigenous peoples, first to the Micmacs, next to the Montagnais, then to the Algonquins. They followed the wanderers. They made their way into the forests, along the waterways, across the portages and through the woods. They preached to the nations along the Atlantic coast, then to those on Hudson Bay, while others scoured three thousand miles along the Great Lakes and on to the prairies as far as Lake Winnipeg. They made contact with some twenty-three nations of differing languages and customs. Most famously, Jacques Marquette discovered the great waterway that brought Christianity into the heart of the continent.

The best known of the early Jesuit Missions is the spectacular failure of St. Jean de Brébeuf and his companions in Huronia. They had hoped to establish a Church there that would be at once "a house of prayer and a home of peace," a community where White and Aboriginal people would dwell together in harmony, where the rites and traditions of both the French and the Hurons could be strengthened and enriched by the values of the Gospel. But, their plans got caught up in tribal warfare, in the intrigues of the French and English courts, in the politics of the fur and brandy trades.

In 1635, Paul Le Jeune established at Quebec the *Collège des Jésuites* in which the Jesuits would teach for the next 140 years. Their *cours*



classique, infused by the principles of the *Ratio Studiorum*, would become the model for many other Catholic colleges, as it evolved into Laval University, the oldest institution of higher learning in North America.

Since the first coming of the Jesuits in the 1630's, land grants from the French King, legacies from the highest nobility, donations from wealthy benefactors had all built up considerable Jesuit properties totalling close to a million square acres, not to mention such important properties as the Jesuit church and the *Collège* in Quebec City, and the Jesuit residence on Notre-Dame street in Montreal. For over a hundred years, the income from these estates had guaranteed free education at the *Collège* and the support of mission stations among the Native People. By 1759 the legacy of the Jesuits in New France, both in missionary activity and in education was unmatched. But, like much the *grande épopée*, it was doomed.

The capture of Quebec by the British in September 1759 began a series of long and complicated negotiations that led eventually to the Treaty of Paris in February 1763. New France, now rechristened the Province of Quebec, then became a colony of the British Empire. Simultaneously, beginning in 1760, the *Parlement de Paris* began long and complicated procedures that led eventually in December 1764 to the suppression of the Order in France and the con-

The Jesuits were never suppressed in Canada. When the Papal document on suppression arrived in Canada the bishop and the civil authorities decided to keep it secret and the Jesuits were invited to continue to live, work and dress as Jesuits.





fiscation of its properties there. (The Canadian properties, however, were by then safely intact within a British colony.)

Thus it is that the Jesuits were never suppressed in Canada.

On the day of the capture of Quebec, the military governor James Murray, did confiscate the Jesuit college for use as a temporary storehouse for provisions. The six Jesuits who lived there were free to leave when they wished. They joined two other priests at the nearby mission at Jeune-Lorette. (The college buildings did remain, however, under military jurisdiction until 1871, when the British forces left Canada.) Classes in one of the wings, however, began again after the war and until 1768. One or two Jesuits also took care of the church and occupied an apartment in the building until March 1800.

There were never more than three dozen or so Jesuits in Canada at any one time during the French regime. At the beginning of 1759, there were 31 Jesuits priests, ten brothers, and three scholastics doing ministry in Acadia, Quebec, Trois-Rivières, Montreal, the Great Lakes and in the country of the Illinois. A year and a half later there were only twenty-five. In 1781 there were seventeen; by 1790 there were two. The last Jesuit, Fr. Jean-Joseph Cazot died on March 16th, 1800. To the very end, he was active, most competent in managing the Society's properties and their revenues. He left

The Return of the Jesuits

Jacques Monet, S.J. - Historian, Archive of the Jesuits, Montreal, Canada

a Will giving all his personal effects to the religious institutions in Quebec City: the Ursuline nuns, the hospital sisters of the Hôtel-Dieu and the priests of the Quebec Seminary. In early December 1799, four months before he died, he asked unsuccessfully for permission to surrender the estates to the Crown.

With the death of Fr. Cazot the matter of the Estates became mired in legal entanglements. So did a claim by Sir Jeffrey (later Lord) Amherst, the Commander-in-chief of all British forces in North America and the officer who received the surrender of New France from its Governor General, Pierre de Vaudreuil, in Montreal on September 8, 1760. He asserted that he had been promised the Estates by King George III by right of conquest.

Another claim yet was from a young (35) Jesuit, Pierre Roubaud, who acted as a spy for Governor Murray. He became an Anglican priest, thinking it would increase his chances. (It did not). After entering the service of Lord Amherst, he eventually, in 1785, went to Paris where he died in poverty.

Jean-Olivier Briand, since March 16th, 1766 Bishop of Quebec, consecrated *sub rosa* on the outskirts of Paris with the acquiescence of the Pope and an understanding with the British government. An impressive, strikingly handsome man, outgoing, agreeable, well-bred, Briand had developed a close personal friendship with Governors Murray, Thomas Cramahé, and their successor, Sir Guy Carleton. From the beginning of his episcopacy one of his main priorities had been to preserve intact the Jesuit estates.

When *Dominus ac Redemptor* arrived in Quebec during late summer, 1773, Bishop Briand



Ignace Bourget (1799-1885), second bishop of Montreal, who played a fundamental role in the return of the Jesuits to Canada.



The College

Canada



Fr. Joseph Cazot (1728-1800), the last Jesuit of the “old regime” in Canada. Above, the restored chapel of the Jesuit mission of Sainte Marie among the Hurons. On the following page, painting (1600) with the church and the Québec College.

was shocked. He appreciated Jesuits and liked the men he had worked with for years. He consulted Carleton and Cramahé who were “deeply sympathetic”. The three decided together to keep secret the existence of the Brief. Unpromulgated, it had no effect. The Bishop told the four Jesuits then living in Quebec City about it after swearing them to secrecy. He insisted that they continue to live, work and dress as Jesuits. “Only the Governor, I, and my secretary” he wrote to a friend in France, “know of the papal Brief.” Later, he reported to the Pope, who neither approved nor disapproved. Instead, he sent his blessing and a renewal of all the Indulgences and privileges usually accorded to the Jesuit church.

Thus it is that the Jesuits were never suppressed in Canada.

After Fr. Cazot’s death, there being no Jesuits, the property and the revenues went in trust to the Crown. The “Gentlemen’s agreement” was that, the estates remaining intact, the revenues would be spent by the government to help education and good (missionary) relations with the Native people.

Fast forward to Montreal in the winter of 1839. Bishops Jean-Jacques Lartigue and his coadjutor, Ignace Bourget, are reflecting on the need for a spiritual renewal of the diocese, so discouraged now and divided in the wake of

the violent rebellions and their cruel repression two years earlier. They take heart, however, at a suggestion by the influential Superior of the Sulpician seminary, Joseph-Antoine Quiblier to invite the well-known Jesuit preacher, Pierre Chazelle to preach a retreat to the clergy of the diocese. The thought was from Fr. Quiblier’s younger colleague, John Larkin, a native of Durham, England, who had entered the Sulpicians near Paris in 1823, and made the Spiritual exercises under Fr. Chazelle’s guidance.

Both Bishop Bourget and John Larkin had ulterior motives. The first was intent on founding a Jesuit college in Montreal, the second was in the process of deciding to enter the Society of Jesus.

Fr. Chazelle’s ten-day retreat in August 1839 for the eighty-three priests of the Montreal Diocese was a huge success. Chazelle was the first Jesuit to be in Canada since the death of Fr. Cazot. His presence in Montreal, his attractive charm, his visits to the sites of old Jesuit missions, and his fondly recalling the exploits of the *ancien régime* all brought forth an emotional plea from the Montreal clergy and laity for the return of the Jesuits.

John Larkin left Montreal in the summer of 1840 for the Jesuit Novitiate at St. Mary’s College in Lebanon, Kentucky. Later, after doing so a first time in 1831 when he was offered Kingston, Ontario, he returned unopened in 1847 the Papal bulls appointing him to the see of Toronto. He went instead to New York where he served both as Rector of the Jesuit College at Fordham, and of St. Francis Xavier School in Lower Manhattan.

Bishop Bourget, for his part, concentrated on composing his famous Manifesto, *Appel aux Jésuites*, dated July 2, 1841. He then travelled to Rome, argued very persuasively with the Jesuit Superior General, Jan Roothaan, who was deeply moved by the Bishop’s references to the heroic days of Huronia ... not to mention the prospect of recovering the Jesuit estates. He ordered a return of the Jesuits to Canada, and that as soon as possible.

And so it was that a group of eight French Jesuits who were busy preparing for a mission to



Madagascar were astonished to find themselves asked instead to “return”, under Fr. Chazelle’s leadership, to Montreal, Canada. They arrived on May 31st, 1842.

The returning Jesuits went straight into plans to found a collège. The Superior, Félix Martin, an architect, historian, and writer begged the donations of land for the building he designed himself as Collège Sainte-Marie. It opened in 1848, the harbinger of half a dozen more within three generations. They also went straight to the Native People: Dominique du Ranquet and Brother Joseph Jenneaux left for Walpole Island in 1844; others were at Wikwemikong that same year and at Fort William a year later; Jean-Baptiste Menet was at Sault-Sainte-Marie two years before, and Joseph Hanipaux at Garden River two years later.

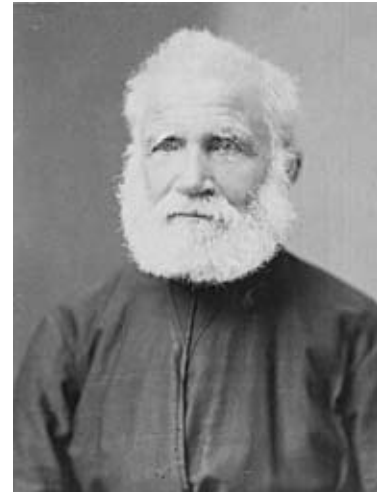
Within another decade they had easily fitted back where the older Jesuits had left off four generations earlier, ministering in education and among the First Nations.

The Estates question, however, was not so easily solved. Gone under the authority of the Legislature of Lower Canada in the 1820’s, then of the Province of Canada in the 1840’s and of the Province of Quebec in 1867, it was the object of regular, often very acrimonious, debates and no solution. Until 1885 when Honoré Mercier, the Premier of Quebec, an alumnus and friend of the Jesuits, asked Pope Leo XIII to arbitrate between the quarrelling claimants.

Leo XIII was solomonic. Of the approximately half a million dollars or so that the estates were currently said to be worth, the Society of Jesus was awarded \$160,000; Laval University, \$140,000; the Assembly of Quebec Bishops, \$100,000, and the Protestant School Board \$60,000.

The Pope’s decision was unanimously written into law by the Provincial Legislature of Quebec. It did cause a stir elsewhere, however, and an obstreperous appeal from Protestant extremists to the Federal government for disallowance of the Provincial law. (When asked by a reporter whether he would move for disallowance, the Federal Prime Minister, Sir John Macdonald, gave a brisk answer, “Do you take me for a damn fool?”).

In Quebec and among Catholics, the papal decision put an end to the quarrels among the claimants. No one was satisfied but all had been recognized. The only truly happy person may well have been Premier Honoré Mercier. He was made a papal Count and invested as a Knight of St. Gregory, the highest honour yet ever given by the Holy See to a North American layman.



Above, the reliquary with the skull of the martyr St. John de Brébeuf, in Midland, Ontario. Fr. Dominique du Ranquet (1813-1900), one of the first Jesuits who returned to Canada in 1842.

In Quebec

History

The present

After surveying the sweeping panorama of the previous pages, we interviewed a member of the committee Father General formed to promote commemoration of the 200th anniversary of the re-establishment of the universal Society of Jesus. Father James E. Grummer is General Counselor for the United States and an Assistant “ad providentiam.”



The Society of the 21st Century

Edited by Giuseppe Bellucci, S.J.

1. How did the re-establishment of the Society of Jesus in 1814 come about?

On the 7th day of August in 1814 at the basilica of Santa Maria Maggiore in Rome, Pope Pius VII signed a document that has had a significant impact on the past two hundred years. The Papal Bull, *Sollicitudo omnium ecclesiarum* (*For the Care of All the Churches*), explicitly granted the Society of Jesus two rights: (1) to receive and incorporate members anywhere in the world and (2) to exist as a single apostolic body responding to the needs of the Church and the world.

In 1814 those needs—the results of decades of revolution, war, and social dislocation in Europe and around the world—were so evident and so painful to the Holy Father that he even refused to mention any details in the Bull about the grief and anxiety of his time. Instead, he simply recommended that the Society of Jesus undertake the tasks of educating young people in matters of faith and morals, preaching, hearing confessions, and administering the other sacraments; at the same time he made it possible to do those ministries as members of a single religious congregation rather than as a federation of national or regional groups without one leader uniting them.

This *Yearbook* explores many of the ways that Jesuits in the early 19th century responded to Pius VII's request, often under extremely difficult conditions. Tadeusz Brzozowski was never able to leave the Russian empire in order to go to Rome to work as Superior General of the Society, and the Jesuits around him were driven into exile shortly after his death. Nonetheless, he and his successors took a number of steps to ensure the continuity of the small group of Jesuits in 1814 with the Institute established by St. Ignatius and his companions in 1540.

Sometimes this continuity was greatly helped by friends of the Society who had safeguarded what had been Jesuit property before 1773 or who made sure that the necessary resources were available to restart works that had been closed for forty years. In any case, the early nineteenth

century Superior Generals were particularly insistent that the Jesuits of their era faithfully follow the legislation and spiritual traditions that had governed the Society from the sixteenth century onwards; at the same time, they insisted that Jesuits respond to the needs of the changing world in which they lived.

2. I suppose that taking up apostolic work was challenging after all that happened in the period when the universal Society of Jesus was suppressed, between 1773 and 1814. What can you say about that?

Father Roothaan provides an excellent example of how the dual approach of faithfulness to the past and openness to the present operated. He never complained about the necessity of leaving his homeland to join the Society of Jesus in a Polish-speaking section of the Russian empire or of being dislocated by war and exile. Instead, throughout his life he simply moved to another place, learned another language, and



During his visit to Central America in 2010, Father General signs his portrait in the Provincial Curia.



Interview

The Present



Meeting with young people from Fe y Alegría in Nicaragua in 2010. Above, the welcome in Mexico.

became familiar with another culture: in each instance he faithfully followed the advice of St. Ignatius to find God in all things.

Thus, when driven from Rome by anti-clerical forces that set up a republic in Rome after the revolutions of 1848, he used his time of exile as an opportunity to become the first Superior General to meet Jesuits in France, Belgium, England, and Ireland, on their own terms in their own houses and at their own ministries. He learned a great deal through his personal contact with the Society, and the Society profited from its first-hand experience of its Superior General's conferences and addresses. Father Roothaan's emphasis on the centrality of the *Spiritual Exercises*, education, and missionary activity to the life of the Society in his own times emphasized many of the same ministries that Jesuits had conducted before 1773; however, by situating these works in the circumstances and situations of the 19th century, he contributed a strong vision that helped the work of the Society enormously for decades to come.

3. Turning to our own times, it seems that Father Arrupe came at an important turning point for the Society in the period following Vatican II.

The efforts of Fathers Brzozowski, Fortis, and Roothaan to assure that the Society remain in continuity with its traditions while responding to the current needs of humanity have continued in our days, perhaps because their times so closely mirror our own. Father Pedro Arrupe

experienced the life and work of the Society of Jesus in a number of different places both before and after he became Superior General, for like his predecessor Father Roothaan, he knew the heartbreak of dislocation and exile. In fact, before his election in 1965 he lived through one of the most profound periods of human suffering in the 20th century as he accompanied men and women from all walks of life in the aftermath of the use of the atomic bomb at Hiroshima. His personal religious and human experience, broad as well as deep, rooted and grounded him in the traditions of the Society of Jesus and the Church; yet at the same time, he was impelled to seek new solutions in the light of changing contexts and social conditions.

Thus, he was well prepared to lead the Society of Jesus in its implementation of the Second Vatican Council during years of rapid and even turbulent change. In the best tradition of the Society's devotion to the Holy See and in response to Pope Paul VI's personal request, he encouraged Jesuits to undertake the hard work of careful study and serious reflection on the problem of atheism. The results of this analysis eventually led to the realization that justice is a constitutive element of the Catholic faith. He insistently responded to the implications of this insight, in spite of the profound impact it would have on the Church and Society of Jesus throughout the world.

At the same time, taking advantage of modern means of transportation, he was able to broaden and deepen his experience of the Society by meeting Jesuits throughout the world and to bring his infectious joy, enthusiasm, and passion to those who met him. Perhaps most importantly, his own fidelity to the traditions of the Society was obvious in his final years as he peacefully, happily, and prayerfully offered the Lord, in a most concrete way, all he had and possessed.

4. Father Kolvenbach made the work of Father Arrupe his own, but how did he do that? What are some of the characteristics of his time as Superior General in relation to what we have been talking about?

Like both Father Roothaan and Father Arrupe, Father Kolvenbach has had personal experience of the heartbreak of war and violence that continue to plague the world, yet like them he has never lost hope or been overwhelmed by seemingly impossible circumstances. As Superior General he focused on quiet and humble ways



On these pages: some pictures of Father General's visits to different continents. To the left, floral tribute in Bohemia in 2012. Below, in Africa in 2013 and in California in 2009 visiting a facility founded by the Jesuits for the unemployed.

in which Jesuits might seek a deeper meaning in events and search for what God could be asking the Society to do in practical ways, encouraging Jesuits to respond to the crying needs of humanity in the best traditions of the Society. He himself took a strong personal interest in securing the development of the *Jesuit Refugee Service* that Father Arrupe had initiated only shortly before his stroke. Father Kolvenbach's careful reading of the signs of the times led him to emphasize the importance of collaboration with others, an insight that both General Congregations 34 and 35 have emphasized. His phrase, *creative fidelity*, links the imaginative and passionate creativity that has so often been evident in the Society's response to human needs with the perennial wisdom of the Gospel, the teaching of the Church, and the *Spiritual Exercises* that must undergird and support every Jesuit initiative.

5. And what about after 2014? What are some of the directives of the present Superior General that point to the future?

Father Nicolás's approach to the year 2014 as an important bicentennial commemoration



reveals a great deal about his priorities and vision for the Society as it continues its service of the Church into the future. He asked that Jesuits around the world have the opportunity to learn more deeply about the Society's history and spirituality by taking advantage of the excellent studies that are already available; at the same time he has encouraged further study and reflection, asking that scholars—especially in the areas of history and spirituality—look more deeply into the causes and consequences of the suppression and re-establishment of the



200th Anniversary

The Present



Participation in the Youth Day in Spain in 2011 with the youth of "Magis".

universal Society of Jesus. This is meant to be a study that has practical results in the ways Jesuits minister to others, live in community, and relate personally to the Lord who calls them into service.

Father Nicolás has also asked that commemorating the bicentennial be an international experience that involves the whole Society so as to emphasize the universality of this single apostolic body. At the same time he has been emphatic about moving beyond the traditional Jesuit focus on the printed word, to include contemporary means of communications as well. For example, he wants Jesuits in training around the world to be able to communicate with one another about the meaning of the events of 1814 for their current self-understanding as well as for their future ministry via a special website to facilitate their communications with one an-

other. This is especially important at the various religious, intellectual, and social frontiers where the Society is called and sent to proclaim the Good News.

Father Nicolás has been particularly interested in linking what might be called the centre and the frontier—the place of perennial wisdom with the place where innovation is predominant, the halls of power with the backstreets of helplessness, the known with the unknown. Linking these different places is in amazing continuity with what Jesuits have been trying to do for nearly five hundred years. One can see in the bicentennial some of the main themes that Father General has emphasized: the universal nature of every Jesuit's mission; the need to bring deep spirituality, careful study, and imaginative creativity to ministry; and service of the Church at its core and at its margins.



History



Here, in India in 2012. Below: the meeting with the youth of the Immaculate School in Peru in 2012; the visit to the reconstruction of the village of Sainte Marie among the Hurons in Canada in 2011; the embrace with Pope Francis.



6. Now that a Jesuit has been elected Pope, does anything change as Jesuits look back on the past two hundred years?

In most respects, nothing has changed at all with the election of Pope Francis because the Society of Jesus has existed from its beginning only “to serve the Lord alone and the Church, his spouse, under the Roman pontiff, the vicar of Christ on earth.”

However, from another perspective the “special bond of love and service” that binds the Society to the Holy Father is stronger than ever, because the one who sends Jesuits on special missions and the Jesuits who are sent have all been formed and molded by the same religious formation that links Jesuits from every time and place.



Receiving a mission from a Pope who has lived the spirituality of St. Ignatius every day since March 11, 1958 – who grew up in the Society and knows it intimately from the inside as only a member can; who served the Society as a novice master, Superior, and Provincial – gives a deeper and more profound affective dimension to the Fourth Vow of special obedience than ever before in Jesuit history.



A Pope s.j.

From Jesuits World



La Civiltà Cattolica

Italy

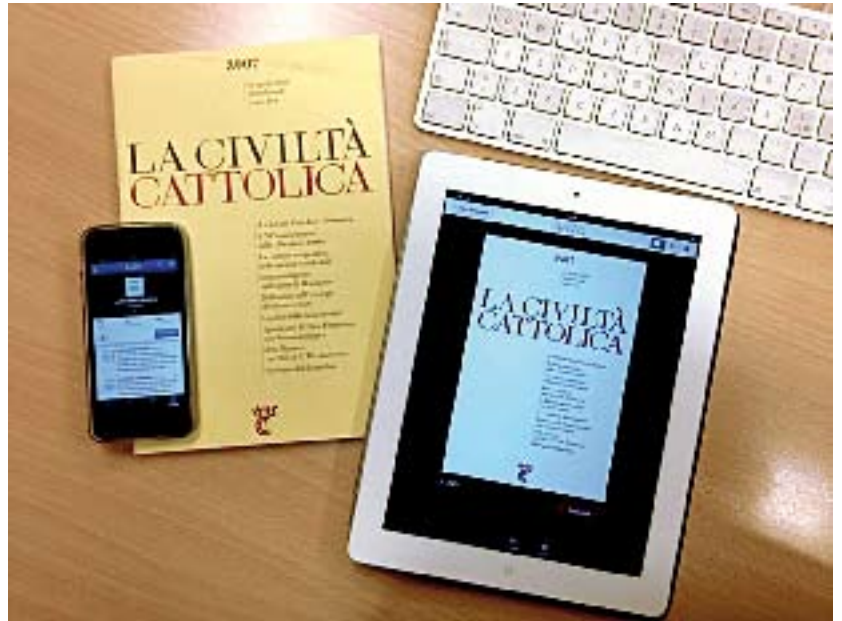
Antonio Spadaro, S.J.

I don't know whether it's possible to imagine a cultural review which is able to give space only to articles written by Jesuits, a journal written by specialists but using a language accessible for those not involved in its specialty, a journal which has published more than 100 pages every two weeks for more than 160 years, a journal whose authority is enhanced because its cultural theses are characterized by a special wave-length and recognized by the Holy See, a journal which arrives by diplomatic pouch to every Vatican embassy in the world. Even if it is difficult to think of a journal of this kind, it exists: it's called *La Civiltà Cattolica*.

The founder and first director of the magazine was Fr. Carlo Maria Curci. But the person who really wanted it started was Pope Pius IX, with his letter of February 12th, 1866, *Gravissimum supremi*. The founding idea of the journal was to defend Catholic 'Civility' as it was then conceived. The new journal met with instant success. Its first edition had to be issued in seven more editions after the first 4,200 copies; after four years the number rose to 13,000 copies – truly amazing for the time. As a result the printer had to go to England to acquire a "fast machine" to substitute for a hand printing press.

Highlights of the life of the magazine were the struggles against Liberalism, Masonry, and the Statist ideology of totalitarian regimes. After World War II it backed the development of Christian-based popular political parties and put Italy and the countries of Eastern Europe on guard against the Communist peril. It published voluminous information on the Second Vatican Council, at which some of its writers participated as "experts". In fact, looking through the annual content of *La Civiltà Cattolica* one can get, because of its character as a review of current affairs, a fairly complete panorama of political and religious events both in Italy and in the world from 1850 to the present day.

The focus of the magazine, the unique contribution it can offer, arises from one particular font: it is the effort of writers who are all Jesuits. So it is a journal called to offer a spiritual vision of reality, the vision lived by the Jesuits who work at its



A journal on the path of history

The journal hopes to offer its readers the opportunity to share its ample intellectual experience, illuminated by Christian faith and profoundly grounded in the cultural, social, economic and political life of our day.

publication. Our treasure is Ignatian spirituality: a spirituality which is incarnational, humanistic, searching for and attentive to the presence of God in the world. Over centuries this spirituality has forged saints, intellectuals, scientists and spiritual guides. Its inspiring principle is a very simple rule: "seek and find God in *all* things", as St. Ignatius wrote.

Multimedia



Above, the last four directors who are still alive: Fathers Spadaro, Salvini, Sorge and Tucci. Below: the decree of Pius IX in 1866.



From 1850 to 1933 no articles were *signed*—a way of saying that they were expressions not of a single person but of a community: the so-called “college of writers” made up today of eight Jesuits. Today articles are signed, but the journal remains the expression of the work of a *team*, of research and writing which is shared. Before it is published, every article is submitted to the judgment of the group and is the fruit of internal dialogue. We writers are, as Leo XIII wrote in his letter *Sapienti consilio*, “united in a community of life and study.” A director coordinates this collegial work. Obviously the work also involves Jesuits who are not part of the College, making their contributions from all the five continents via texts which are translated into Italian. The whole editorial team is co-responsible for whatever is published. As written in the 1854 *Memorie della Civiltà Cattolica*, “in a certain sense, everything is the work of everyone.”

Visitors might have the impression of coming to a monastery where Jesuits study and write (and pray!) in their own rooms. But this apparent studiousness actually masks continual confrontation among us, formal and informal (one of these taking place at a coffee break in mid-morning). We dine and sup at the same times each day, but try not to engage in work-talk. But our apparent self-absorption is dense with contacts with the surrounding world -- thanks in part to the Worldwide

Web. Besides this, the Jesuits of the journal travel often for conferences and meetings in Italy and the rest of the world, returning enriched and ready to transmit their experience and their reflection on it through the written word. Our house also organizes and hosts debates and seminars.

What *La Civiltà Cattolica* hopes to offer its readers is the opportunity to share its ample intellectual experience, illuminated by Christian faith and profoundly grounded in the cultural, social, economic and political life of our day. Above all it intends to share its reflections not only with Catholics but with every human being seriously committed to the world and eager to have resources which are trustworthy formers of character, capable of helping them think so as to enhance and mature their personal judgments.

The desire to involve our readers is expressed well in a thought which *La Civiltà Cattolica* formulated in 1851 but which remains very up-to-date: “There runs between writer and reader a communication of thought and affect which resembles friendship and often arrives at being almost a secrete intimacy – especially when loyalty on the part of one and fidelity on the part of the other come to reinforce one another.”

The Jesuits who make up our editorial team of today are convinced that a cultural review ought to open up scenarios, ought to inspire action and sensitivity. “*La Civiltà Cattolica*” wrote our predecessors in 1851, “comes into your house to bring you news, to propose doubts, to give you explanations regarding this or that fiercely debated question.”

For *La Civiltà Cattolica* to be faithful to the Church means in essence to respond to messages of the Popes addressed to the entire Society of Jesus and in particular to a message of Paul VI, which Benedict XVI repeated: “Wherever in the Church, even in the most difficult and crucial areas, in the crossroads of ideology, in the social trenches -- wherever there has been and still is confrontation between the burning needs of man and the perennial message of the Gospel, there have been, and there are, Jesuits.”

Benedict XVI said to us at a private audience in February, 2006, “In our time, in which the Lord Jesus calls his Church to announce the Gospel of

Salvation with new energy and verve, we cannot dispense with the search for new approaches to the historical situation in which men and woman of today live, to offer them the Good News in effective ways. *La Civiltà Cattolica*, to be true to its nature and its task, will not fail to continually renew itself, reading wisely “the signs of the times.”

So *La Civiltà Cattolica* hopes to build a bridge, interpreting the world to the Church and the Church to the world, contributing to a dialogue which is at once intelligent, cordial, and respectful. The bridge is open and functioning because both the ecclesial and the so-called “lay” worlds are attentive to what we write. A week doesn’t pass in which we’re not spoken of in one way or another in the Italian media and at times the international media. We were characterized in 1960 by the American journalist James I. Tucek as a “dignified but hard-punching magazine.” *La Civiltà Cattolica* is also a loudspeaker to which the media listen.

But the very concept “cultural journal” is undergoing change in our times. One immediate consequence is that *La Civiltà Cattolica* will always be identifiable for the thought which expresses and finds expression via various channels and means, among them -- in a primary but not exclusive place -- one that uses paper. Our magazine’s first Jesuits were innovators, bold enough to imagine using the press: the same means made use of by revolutionaries, both liberals and anarchists. So it’s natural that, with time, our message will be sent out more and more via digital means, to be more usable by a greater number of people and more open to social networks for use, sharing, comments, debate in all possible forms. For this reason it is possible today to read *La Civiltà Cattolica* on a ‘tablet’, whether Apple, Android or Windows. For about two years we have been using a *Twitter* account and a *Facebook* page as ways to facilitate sharing and diffusing the content of the journal.

Besides that, the approach to our themes and the plain language proper to *La Civiltà Cattolica* present it as a mainstay of research which wants to be, as our predecessors said, “an intellectual grazing ground” accessible as well to non-specialists in each field of study and reflection. This ample



On this page, the headquarters of “*La Civiltà Cattolica*” in Rome. The presentation of the new look of the magazine at the Vatican Press Office at the beginning of 2013. Fr. Carlo Maria Curci, the founder.



approach to culture through clear language and varied topics (from politics to history, from literature to psychology, from movies to economics, from philosophy to theology, from style to science...) make it particularly apt for our time. From its very first editorial in 1850 our journal has interpreted its particular ‘catholicity’ this way: “The *Civiltà Cattolica* would not be catholic – i.e., universal – if we were not able to deal with whatever form of public reality.”

This is, therefore, the spirit of the magazine: to understand how to be catholic today means not to enclose oneself within fortified walls but to be open to the world, to cultures, and to every public dimension of human life.

Translated by John J. O’Callaghan, S.J.



The Memory



Clc

On December 5, 1584 Gregory XIII with the Bull “*Omnipotentis Dei*” gave canonical approval to the Marian Congregation of the Roman College, thus enabling the “*Primaria*” or first congregation (1563) to affiliate all other congregations so that, as Father Villaret says in his *History of the Marian Congregations*, they could receive from the *Primaria* “blood to live and nerves to act, like the limbs get from the head and heart”. A few months later the Father General of the Society of Jesus, Fr Claudio Acquaviva, went to the Roman College, precisely on March 25th, 1585, and solemnly promulgated the papal document.

Four hundred and fifty years have gone by

since the date on which this association officially became part of the reality of the Church, and it still exists today under the new name of Christian Life Community - CLC. It is a new beginning but this does not mean that the past has been erased or forgotten. There is continuity, just like in the Old and New Testament.

The “*Prima Primaria*” or First Primary accepted and promoted change and thus it was the key to the transformation of the Marian Congregations into the Christian Life Community - CLC, which took place in 1967. The *Prima Primaria* still exists today under the name of “Christian Life Community *Prima Primaria* of Rome”, and other CLCs are present in more



It's been four hundred
and fifty years
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Life
Community.



450 Years Walking with Ignatius

Augusto Reggiani - CLC Prima Primaria

than 70 countries around the world, made up of adults, families and young people of every condition.

Following Jesus Christ more closely, with the precious help of the Spiritual Exercises of St. Ignatius, each member of the CLC aims at reconciling their faith with their life and at living faith in daily life, being open to what is most urgent and universal. The “*missio ad gentes*” dimension is also added to this.

The field of the CLC mission knows no bounds and today, the Association continues to expand, with a number of initiatives on the territory. Such initiatives include the promotion of *advocacy* (legal defense of the weakest,



Ed.), (UN, FAO, etc.) at regional and international level (immigration, children’s rights, social justice, etc.), the management of houses for spiritual accompaniment with the Spiritual Exercises of St. Ignatius, the creation of schools in Africa and Asia. There is also the management of new Cooperation and Mission projects in the most diverse fields, from the fight against AIDS in Rwanda, to the reception of migrants in Korea, the missionary pastoral animation camps for young people in Cuba -organized by the LMS (Students Missionary League), the management of foster homes in Romania and much more.

It is both important and wonderful to see how the life and fervor of that first group of faithful still lives nowadays in many communities scattered around the world in the most diverse human, cultural, social and political situations.

Today, Christian Life Communities are still related to the Society of Jesus by virtue of the original spirit of those who started this kind of associations, especially of Jean Leunis, founder

Above, participants to the African regional meeting. On the previous page, the inauguration of the 450th jubilee in Rome, March 25, 2013.

Prima Primaria



CLC



of the *Prima Primaria*. This spirit, which relates to the Spiritual Exercises of St. Ignatius, expressed itself in varied and surprising ways in the life of those early communities.

Similarly to what the Apostles did when they choose seven men to help them in the exercise of charity (cf. Acts 6:1-6) the fathers of the young Society of Jesus and Ignatius himself used to invite groups of generous and well prepared people to join them in the exercise of the apostolate and in the service of the poor. These people were not, however, only “instruments” for apostolic action; in order to truly share in the work they were first invited to join in the spiritual climate of the fathers with whom they worked.

Just like after the birth of the *Primaria* various “congregations” were born -thanks to the work of Fathers Peter Faber, Laynez, Nadal and others, so today new CLC Communities see the light all over the world. The first Congregation of young people was created in Genoa in 1557. The chronicler of the time said: “On weekdays, these young people gather in a college classroom made available to them; at a set time they recite the office of Our Lady in a low voice, so as to increase their devotion and to avoid being heard by strangers. They then attend the Mass, take Communion and, whenever possible, they listen to the Word of God. After lunch they go to the churches, especially to those where our Fathers preach, to teach the basics of Christian doctrine, the Our Father, the Hail Mary, the Creed, the Commandments, etc. Once they have finished, having attended vespers and a reading, they return to the college for the last meeting and when the time comes, they go home. Their enthusiasm is so great that, in order to make them leave, we have to almost force them out” (E. Villaret, op.cit. p.11).



The lucky initiative by F. Leunis, founder of the *Prima Primaria*, originated from these early experiences what Father Villaret called “prehistoric” Congregations. We could say that these groups were real communities in which an intense spiritual life expressed itself through charitable and apostolic fervor. They were not just pure and simple moments of spiritual life. From the very beginning they were a remarkable synthesis of contemplation and action, in which prayer and community life were the soul of an intelligent and active presence in the Church and in the world of the time.

The style of the *Primaria* and of the other Congregations was no different. They were enthusiastic in their preaching of the Gospel, caring with the poor and sick and they placed themselves at the service of the Church, all of which responded to the need for evangelization and defense of the faith in the various areas where these Congregations were born. These are the characteristics of their constant effort to integrate faith with real life and to participate in the salvific work of the Church.

It is not by chance that the first community, the *Primaria*, used to meet in the chapel of the Roman College where Zuccari's fresco -on the wall of the apse, depicted the Annunciation,

Jean Leunis

450 years



the pivotal moment of the work of salvation. Mary appears in that fresco -whose reproduction has come down to us, as the meeting point between the divine and the human, between the Old and the New Testament, the synthesis of the past and the promise for the future. It is, at the same time, perfect realization and fascinating proposal of an ideal of cooperation with God in favor of man which was, in fact, the goal of the Marian Congregations of the past and is now the aim of the Christian Life Community.

The *Prima Primaria* was set up under the title of “Annunciation” by Gregory XIII. Later Sixtus V authorized the creation of other groups “under the same title of the Annunciation or under any other title or invocation”. The practice of giving a Marian title to each new Congregation was so common that in 1748 Benedict XIV, in the Golden Bull “*Gloriosae Dominae*” turned it into a prerequisite for aggregation.

Obviously it was not just a name: behind this practice lay a spirit, a kind of fundamental conviction of faith, so that Mary, seen and loved in her being “Mother of God” and Coredemptrix with the Son, became a spiritual point of reference, a constant model of how to live loving God and loving man. Our General Principles



refer to Mary in a very explicit, solemn and serious way.

In order to understand the history of the *Prima Primaria* and of today’s CLC, it is necessary to bear in mind that the first one was born as a result of a specific initiative and that it later developed and grew affiliating numerous other groups, thanks to the interest, the favor and the special love with which the Church has looked upon it. Indeed we cannot ignore the fact that the current reality of the CLCs is the result of the work of the Church.

Few organizations can boast such amazing longevity. How can we not think that such a long life is a sign from God?

Translated by Silvana Orsi Siquot

Some moments during the celebration in Rome of the 450th anniversary of the CLC with the participation of Father General. Above: on the same occasion, the presentation of the new leadership of the association.

Belgium



To answer a legitimate curiosity about the Society in a secularised world, the Provinces of Southern Belgium and France came together to launch the Little Jesuit Library, which covers three fields: the spiritual life, mission and culture.

Perhaps it is not sufficiently known. The French-speaking Belgian Province, called “Southern and of Luxembourg”, has a very long and rich editorial tradition. In Brussels, the *Editions Lessius* (Lessius Publishers) offer books on philosophy, theology and the religious life. Taking the name of Leonard Lessius, the great humanist Flemish Jesuit of the 18th century, the company opened itself to highly original research while preserving the desire to share it as much as possible.

To answer a legitimate curiosity about the Society in a secularised world, the Provinces of Southern Belgium and France came together to launch the *Little Jesuit Library*, a series of paperbacks. The aim, shared by the directors, Pierre Sauvage SJ, editor of the *Editions Lessius* and Yves Roullière, otherwise chief editor of the review *Christus*, was to make available to a large public a choice of topics recognised as belonging

to this tradition and treated rigorously by resorting to the publications of Jesuits and lay people from different nationalities.

The *Little Jesuit Library* covers three areas: the spiritual life, mission and culture. Though different, these areas are nevertheless complementary. The section “Spiritual life” shows the way in which Jesuits have renewed this area through the Spiritual Exercises. The section “Mission” encourages visiting places where the influence of the Jesuits has been most notable. The section “Culture” deals with themes and individuals, sometimes controversial and which have prompted discussion during the Society’s history.

In December 2012, during a press conference at the Centre Sèvres in Paris, the Provincials Jean-Yves Grenet (France) and Franck Janin (Southern Belgium) insisted on the importance this new collection had in their opinions. The evening had been an opportunity to present the first three publications. First *Les Exercices spirituels: Le secret des jésuites* (*The Spiritual Exercises: Secret of the Jesuits*) by Mark Rotsaert SJ (historian of spirituality and director of the Ignatian Centre of Spirituality of the Gregorian University in Rome). The work underlined that the Spiritual Exercises of St. Ignatius are not merely a best seller in modern spirituality, but that they belong to a culture. Their pedagogy enthuses both men and women of prayer but also psychologists, teachers, philosophers, theologians and even businessmen.

Then *Les jésuites et la Chine: De Matteo Ricci à nos jours* (*The Jesuits and China: From Matteo Ricci to our days*) by Benoît Vermander SJ (director of the Ricci Institute in Taiwan, professor in the State University of Fudan in Shanghai). The author invites us to cover the period. Since their beginning, the Jesuits enjoyed privileged relations with China. Unique in its kind, this work offers an overall view of this long story and shows the cultural and identity shock experienced by the Jesuits who were the first to live among the Chinese. Also special attention is paid to the last two centuries, especially to the fate of the Chinese Jesuits.

Finally *Mathématiques astronomie et soin des âmes: Les jésuites et les sciences* (*Mathematics astronomy and the care of souls: Jesuits and the sciences*) by François Euvé SJ (physics professor, theologian and chief editor of *Etudes*). The work helps one realize the contribution Jesuits have made to the formation of modern science, while offering a special way of understanding it. Exercising these disciplines with all seriousness,

Culture

the chief aim of these religious was to give spiritual help to their contemporaries. This unusual story is told here from its origins to our days: from Clavius to Teilhard including Kircher and Boscovich.

Two works made their appearance at the beginning of 2013. First, *Rigorisme contre liberté morale. Les Provinciaux: actualité d'une polémique anti-jésuite* (Rigorism against moral freedom. The Provincials: topicality of an anti-Jesuit campaign) by Paul Valadier (French Jesuit, professor emeritus of moral and political philosophy in the Jesuits Faculties of Paris). The author proves that the 'laxity' of the casuists condemned by Pascal represents an attitude coherent with the life of the spirit (and of the Spirit). As for the rigor of Pascal, it leads to the deadlock of a rigid reading of the Christian message. And in this way certainly betrays it. In concluding, the author shows with many examples how a realistic attitude can help us understand better our social and political reality.

Secondly *Le Pape noir. Genèse d'un mythe* (The black Pope. Genesis of a myth) by Franck Damour, a historian and a layman. Less known than the myth of the Jewish plot or that of the Freemasons, the Jesuit myth – or rather the anti-Jesuit myth – was one of the themes of public and elite opinion from the birth of the Society in the 16th century till at least half way through the 20th century, with its final manifestation, the figure of the black Pope condemning the General of the Jesuits. To follow the evolution of this myth is not mere historical curiosity: it is a matter of trying to understand why educated people have been able to cling to and spread such huge lies about the supposed power of a group of religious.

The Little Jesuit Library

Guillaume Nadège

Other publications are being prepared: *Le discernement. Pratiques personnelles et collectives* (Discernment. Personal and collective practices) by Simon Decloux, Dominique Salin and Jean Charlier; *Histoire des jésuites* (History of the Jesuits) by John O'Malley; *Ignace de Loyola: Légendes et réalité* (Ignatius of Loyola: Legend and reality) by Pierre Emonet; *La suppression et la restauration de la Compagnie de Jésus (1773-1814)* (The Suppression and restoration of the Society of Jesus: 1773-1814) by Patrick Goujon and Pierre-Antoine Fabre; *La méditation du règne de Dieu* (The meditation of the Kingdom of God) by Claude Flipo; *Les théologiens jésuites: un courant uniforme ?* (Jesuit theologians: a uniform group ?) by Michel Fédou; *Les Jésuites et la Terre sainte* (Jesuits and the Holy Land) by Maurice Gilbert.

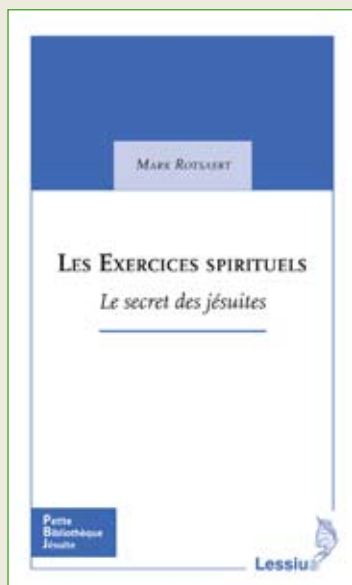
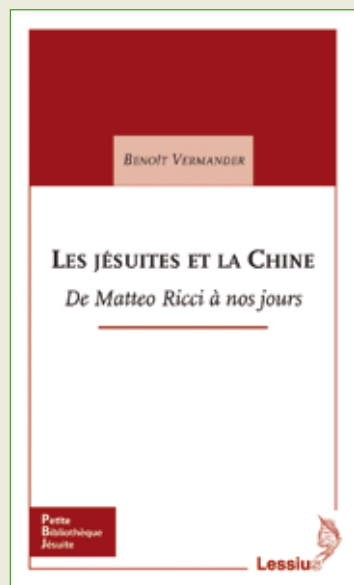
The Editions Lessius will not stop on such a good track! Other works are already foreseen: *La pédagogie jésuite* (Jesuit pedagogy), *Les jésuites et les pauvres* (Jesuits and the poor), and *Les relations entre les femmes et les jésuites* (Relations between women and Jesuits)... One statement is certain: it's a matter of a huge range of subjects since in fact there are few areas where the Jesuits didn't leave their footprints.

To know more and have an overall view of the publications Lessius editions, you are invited to visit our internet at: www.editionslessius.be.

Translated by Michael Campbell-Johnston, S.J.



Above, Father Pierre Sauvage and, on the previous page, Yves Roullière, responsible for the "Little Library of the Jesuits" in Belgium. Right, some titles of books that have already been published.





Internet

Have you ever thought what would happen if all the works of the Society of Jesus could coordinate to create a world project in common? Are you aware of the possibilities that concerted action offers to organizations like ours, present in many countries? Do you imagine the advantages that derive from this in the service of the faith and the promotion of the justice of the Kingdom? These are only some of the questions that lie behind the proliferation of the international networks we have been witnessing in the past few years throughout the broad apostolic body of the Society of Jesus.

This type of networking has been seen lately as a new apostolic way of proceeding that enables better collaboration on global and regional levels in the service to the universal mission. These are new initiatives that connect people and institutions in such a way that they enable the implementation of action as a global and

Networking has been seen lately as a new apostolic way of proceeding enabling better collaboration on global and regional levels in the service to the universal mission.



interdisciplinary body, where collaboration raises apostolic structures to a level of organization which, going beyond its local provinces and environments, achieves a regional or global scope and impact.

No one can deny that we live in an ever more connected world in which the processes of globalization, together with the effect of the information and communication technologies have fired connectivity and networks of interdependence at all levels. "Our society is structuring its principle functions and processes around networks", said the sociologist Castells. This new emphasis is affecting the development of forms of work in all types of organizations, including the Society of Jesus and the Church. "Interconnection is the new context in which to understand the world and discern our mission", according to the Father General.

The potential for the mission which accompanies these new levels of collaboration is changing the way in which the Society of Jesus understands itself, its mission and above all above all its structures for this new context. Just like other international institutions, we Jesuits are also immersed in this process of interconnection, especially visible in the last few years, after General Congregation 35, when the rediscovery of our vocation to universality reactivated the dynamism of the creation and development of international networks in the different apostolic sectors.

The fact is that adaptation to a globalized context is already in our genes. Already in the first Society Ignatius promoted a universal vision clearly present in the contemplation of the Incarnation (EE 102) which translates into a hitherto unknown sense of being sent out on a



Networking in the Society

Daniel Villanueva, S.J.

global apostolic mission and of a dimension of availability and mobility for the greater glory of God. The fourth vow itself is a call to universality, to service to the bishop of the world's Church, and the union of minds is a spiritual means to achieve unity in a mission that inevitably disperses the body apostolic throughout the world.

In the 1950s Fr Janssens pondered the possibilities of the Society "if only we were to unite our strengths and to work in a spirit of unity". Since then, interprovincial cooperation, the international dimension of the mission and the need for cooperation on a global level have been gradually appearing in the successive General Congregations. In 1995 the development of global international and regional networks for the mission were definitively recommended (CG34, D21, n13), and our last Congregation was to be the one that points out that work on the international web is an "undeniable necessity" for the Society in the 21st century (CG35, D5, n17).

So once the doubts were dispelled, the curious thing was that the gradual awareness of the corporative meaning and universality of the mission, crystallized in the apostolic priorities formulated in 1970 (repeated in 2003 and updated in 2008), were not accompanied organically by the gradual updating of the corresponding structures, making the question of organizational development today one of the apostolic keys to the future.

This is why our flexible spirituality and our tradition of dialogue with the world urge us to review the existing structures with the aim of finding better answers to the global challenges and to the international problems. This, and nothing else, is the reason why the Jesuits are

developing networks, since they are networks for the good of the mission.

Already in the 1970s they started creating such networks formed among similar institutions within the Provinces and some Assistantcies, giving rise to networks between colleges or universities of one country or region that have been functioning since then. It was only after the 1980s that large apostolic networks appeared like the *Jesuit Refugee Service*, the international federation *Faith and Joy*, (founded much earlier but which has only now begun to network), or the African network against AIDS (AJAN). We had to wait until the past 10 years to see the new wave of modern networks emerge, such as social centres in Latin America or Africa, the SAPI (*South Asian People's Initiative*), and the promising *Jesuit Commons* or the *Global Ignatian Advocacy Networks*.

All these projects were born with the intention of creating new collaborative work spaces at the service of the mission. Some operated for a few years and lost their meaning or did not even get off the ground. Others contribute significantly to our apostolic task, to the point that it would be difficult to speak of our universal mission today without mentioning some of them. Some networks simply provide support for individual works, centralizing and integrating services or common bonds.

Others, however, may be considered organizational networks in which the members coordinate their efforts and act jointly as a single body. This is the new agency level sought for Jesuit networking, where institutions and individuals see themselves as part of a wider mission that transcends the boundaries of their institution or region and are therefore prepared to contribute in order to advance in



On the previous page: participants to The Jesuit Conference in Boston in April 2012 which signed the beginning of the global collaboration network of Jesuits around the world. Above, a little girl at a Fe y Alegría School in Haiti.

Global Network



Below, another picture of Fe y Alegría in Haiti. Above, a picture of the meeting of the international Jesuit network in Boston.

this more broadly shared mission.

The first Jesuit institution that really implemented the idea of international networking was the *Jesuit Refugee Service*, following Arrupe's prophetic intuition of responding to a demand for international aid with the Society of Jesus' first global structure. Almost 30 years later the most innovative example of the creation of a network is the GIAN (*Global Ignatian Advocacy Network*) that may be consulted on www.ignatianadvocacy.org and which links Jesuit institutions throughout the world around five priorities of concerted action for global public needs.

Since 2008 networks are being organized about the right to education, governance and natural resources, peace and human rights, and migration and ecology. Another interesting project is *Jesuit Commons* www.jc-hem.org which attempts to bring higher education to the frontiers of our mission with the help of technology. These initiatives are increasingly international, inter-disciplinary and multi-sectorial.

Even so, we are far from being able to say that the Society has found an organizational strategy to implement the global mission. Not all networking is exactly our way of proceeding, since there is a risk of reductionism based on inequality, of homogenization, or of promoting superficial approaches to individuals, cultures or the mission. These difficulties, together with our strong tradition of local inculturation

make our collaborative work complex. Our greatest challenge is cultural change that needs to involve people and institutions, not just at the institutional level but also at regional and global levels so that they get to feel they are an integral part of wider networks for action and for the transformation of reality. We need to be able to generate a new "ecosystem" that encourages collaboration and association on a broader scale, such as the formation of Jesuits and collaborators with the necessary abilities to bring vision and leadership to a mission that is ever more universal and shared.

At the end of December 2012, to this aim we inaugurated the "Jesuit Networking" initiative at the same time as we published the first document focused on the subject of international networking in the Society of Jesus. Since then we have been creating distribution and work networks to continue in this reflection, to accompany these initiatives under way and to encourage innovation in this direction that presents so many challenges to our present structure and ways of proceeding.

This short article aims solely to spread and promote among Jesuits and our collaborators the idea that international networking is part of being sent to the frontiers to build bridges, to dialogue and collaborate with those with whom we share our mission. To clarify what these new structures and ways of proceeding in the universal mission should be is the task of the whole apostolic work. If this subject resonates with your preoccupations and you wish to contribute with your experience, wisdom and suggestions, do not hesitate to visit www.jesuitnetworking.org and join one of our channels for those to whom the Society is listening for the new ideas that the Spirit is suggesting to each one of us as a members of a global apostolic body.

WWW.



Latin America Haiti, a Story Worth Telling

Alejandro Pizarro, S.J. - Johanna Ríos - Teresa Salinas



In 2008, the 35th General Congregation had already called on the Society of Jesus to discover ways of networking for apostolic purposes, and it also prioritized certain geographical areas. Two years later, in 2010, the Conference of Jesuit Provincials of Latin America (CPAL) discussed ways of implementing these guidelines and drew up a “Common Apostolic Plan” to bring together and unify the pastoral initiatives being taken in Latin America and the Caribbean. Alongside these discussions and in line with them, the Federation of Jesuit and Ignatian Educational Centres (schools and colleges), FLACSI, drew up a Strategic Development Plan, which included among other directives, an agreement to collaborate with Haiti, following the priorities outlined by CPAL.

In the same year, 2010, plans began to be discussed under the umbrella of FLACSI with the

aim of finding different possibilities to work for Haiti, the poorest country in Latin America. The most attractive plan that emerged was one that would not rely on raising funds from private donations but would involve the students themselves becoming personally engaged. The various establishments in FLACSI could count on more than 130,000 students and some 10,000 staff, spread over 94 centres in 19 countries. By networking, it would be possible to form an educational community

Spectacular end of the campaign for Haiti at St. Ignatius School in Rio de Janeiro, Brazil.

In order to get cooperation for Haiti a campaign called “Ignatians for Haiti” was launched. Those involved included Jesuit schools in Latin America, the Caribbean, and the United States.

The distribution of the Latin American schools that have joined the "Ignatians for Haiti" initiative.

with a common purpose that could undertake a major collaborative project, thus channelling the genuine concerns for justice and solidarity felt among students, staff and families.

Under the auspices of FLACSI, a research was undertaken with major NGOs involved

in international cooperation, concerning the best way to bring help, both short- and long- term, to Haiti. The advice of the experts was that the best investment at this stage would be in education, and particularly for pre-school age. Other suggestions were that





FLACSI should build a school, or provide scholarships at university level, for citizens from Haiti to study at universities overseas, with the purpose of returning to the island as professionals. Eventually, the President of FLACSI and the Rector of Loyola Polytechnic in the Dominican Republic travelled to Haiti. There they were able to make contact with *Fe y Alegría Haití* (“Faith and Joy”, known in Haiti by the French name, *Foi et Joie*), and they were left in no doubt that it was in this institution that they should concentrate all their efforts.

At that time, *Fe y Alegría*, the largest educational network in all Latin America and the Caribbean, was in the process of establishing itself in Haiti, running 16 schools and supporting other educational projects for professional formation. A plan was finally agreed that funding would be best employed to support the work of the National Director and his team, as they set about strengthening and extending the system. They already had the backing of *Entreculturas*. Thus an agreement was signed involving *Foi et Joie*, the Latin American NGO *América Solidaria*, and the *Hogar de Cristo*, that there would be a cooperative venture to support the Planning and Development Office for a period of three years. Each of the signatories would place their experience at the service of the major common objective.

To finance the project, a campaign of solidarity called *Ignacianos por Haití* (“Ignatians for Haiti”) was set up. All the Jesuit colleges in Latin America and the Caribbean, together with some colleges in the United States, would take part. The campaign was launched in 2011 using the slogan, “A dollar for Haiti”, and the amount collected reached \$100,556. The next year the slogan was “*Aún haitiempo*” (“There’s

still time for Haiti”, with a word-play on *hay* [“there is”], “Haiti”, and *tiempo* [“time”]). The emphasis now was on the urgency of the need, and on the apostolic role and high quality of education in Haiti; the net result was \$271,000. In the third and final year, 2013, the goal set for the campaign is \$400,000.

The campaign has shown not only that it is possible to raise funds to support Haiti, but that a strong community can be created, spread over widely distant areas, that is full of life and enthusiasm, and willing to promote different and original initiatives in solidarity with Haiti. A good example is that of the College of San José in El Salvador, where they had to halt the campaign in 2011 because of the losses suffered as a result of the hurricane. But they did not give up and kept to their commitment, raising \$6000 for the campaign in February 2012.

A great help for *Ignacianos por Haití* has been the involvement of *Foi et Joie* in Haiti, which has provided information about the reality of the situation on the island, and shown the possibilities that exist for its transformation. As Johanna Ríos, Director of the Campaign, points out: “This has encouraged great commitment creativity, and hard work in the students. The evidence for this can be seen in the incredible number of events organized during these years, such as concerts, the food sales, football matches, demonstrations in the streets of various cities. All of these were planned, organized

The leadership of “Ignatians for Haiti” together with that of “Fe y Alegría”. Below, a schoolgirl of the Jardín Flore School in Haiti.



Fey Alegría

IHS



Latin America



A student of the school in Acadien and school children of the school in Canaan, both in Haiti. The photos on these pages have been taken by Felipe Bustamante.

and executed by the students of the colleges. We have come to form a great community, and our united efforts allow us to have a much greater impact on global society.”

Since 2011, the campaign has shown that it is possible to involve and mobilize a great number of people living far apart. It has also shown that no great expense is required, but rather creativity and skill in the use of new technologies. The Internet, and the electronic gadgets now available, are the key tools; thanks to them, the campaign can be communicated world wide. The website for *Ignacianos por Haití* provides information, and can motivate and coordinate the project, along with other social websites based on the different colleges. In today’s world, instant communication opens up ever more available rooms for consultation.

One other feature of this campaign has been its style sheet: this has been inspired by the key motto of *Foi et Joie Haití*: “Our priority and our



aim is the happiness of the children.” Thus, details like the colours used or the choice of words in any publicity material, have been clear, optimistic, positive. The emphasis is on the dignity, the ability and the value of the Haitian people, but without losing sight of the reality of life there, with its complex problems, and the serious lack in Haiti of basic goods like education, health provision, lodging, and food.

To sum up, the campaign, *Ignacianos por Haití* is a project that should be a model for further initiatives. Today Haiti is the focus, but tomorrow there will be other challenges that will allow us to draw on the riches that our special formation and the school of life place at our disposal. There are many students, staff and parents now for whom Haiti is not a foreign land. Above all, they have had the chance to express their love for God in deeds and not just words.

Translated by Joseph Munitiz, S.J.

Ignatians for Haiti

Passionate about Creation

Latin America

Alfredo Ferro, S.J.

“We turn also to the ‘frontier’ of the earth, increasingly degraded and plundered. Here, with passion for environmental justice, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe” (GC35, Decree 2 no. 24).

It seems that the Society of Jesus is finally awakening to a task that is somewhat forgotten and pending, a task regarding the creation of a generous and loving God. As a body, we need to integrate the ecological and environmental dimensions in our lives and works. Recently the General Congregation 35 in Decree 3 has invited us to reconcile with ourselves, with one another and with creation. Faced with this huge challenge, we would like to share this path, particularly the path of reconciliation

with creation which we have started to walk, albeit tentatively, in Latin America. (cf. GC35, D3 nos. 31-36)

We began by accepting that the world we live in is not the paradise we would wish for. Most of the existing environmental problems have been caused by human activities. Even though we do not like to admit it, we have taken part in the growing environmental degradation. The environmental crisis threatens

Environmental protection in Latin America is linked to the indigenous populations.

**Passionate about Creation
and with respect for life,
the Society of Jesus in Latin
America walks the path of
reconciliation with God’s work.**



Latin America



the livelihoods of all peoples, especially of the poorest and most vulnerable ones who live in increasingly fragile contexts, characterized by natural hazards, unsustainable use of natural resources, changing climatic conditions, pollution, deforestation, desertification and soil depletion (cf. Prayer Guide developed by the CLC Latin America to accompany our presence at the UN Conference on Sustainable Development, Rio +20 and People's Summit, Rio de Janeiro, June 2012).

Faced with this reality, the Society of Jesus in Latin America tried to give an articulate response to it with the creation, in 2001, of a new Network. Such Network had the following goals: to coordinate, transmit and facilitate proposals, projects and experiences of the works of the Society of Jesus (at Universities, Colleges, Schools, Formation Houses, Social Centers and Parishes) related to environmental issues, in order to create opportunities and programs for cooperation and support, which would contribute to sustainable development in the continent.

This Network, inspired by the document entitled *"We live in a broken world - Reflections on Ecology"* (Promotio Iustitiae 70, April - 1999) - published by the Social Justice Secretariat of the Society of Jesus in Rome, was not long-lived, mainly due to its unrealistic claims and to lack of resources. However, this was the seed that was planted for the work that we want to carry out today in a coordinated and articulated manner.

We had to wait for a few years, until in 2009, the Conference of Latin American Provincials – CPAL, and more specifically the social sector proposed to map the actions and practices of the works of the Society of Jesus in Latin America. We started off with a survey that was sent to a total of 450 works from all sectors, from which we received 150 responses.

The consultation revealed a significant number of institutional practices and the richness of activities carried out in the environmental and ecological fields on the continent. Apart from the fact that we were able to see the great



potential we had, of which we were possibly not well aware, it was very relevant for us to discover the growing interest in these topics and in the problem itself. However, an interesting feature that came to light was the fact that there is no connection among our projects in this sector.

In the survey we identified three practice trends as follows: 1. Environmental Education, 2. Environmental Management and 3. Ecological Intervention.

This raised a number of challenges, which resulted in Phase II of the CPAL project on ecology, currently underway, which focuses on three goals: 1. To facilitate knowledge and exchange between the works of the Society of Jesus in order to promote synergies. 2. To create spaces for training, information and awareness raising. 3. To develop partnerships with other civil society or state institutions, which in turn allow us to have an influence (advocacy), either locally or regionally, so as to effect vital changes for the present and future of our peoples.

As a result of this initial effort, we, the coordinators or social workers from the provinces have set a roadmap in this field and we have developed some specific, more coordinated actions. An example of this was our presence at the Rio+20 World Conference and at the People's Summit held in Rio de Janeiro in June 2012, which were attended by representatives of more than 30 Jesuit institutions.

Our intention is to address the ecological and environmental challenges in a comprehensive manner. The proposals we are making can be added to those of so many others who are com-

mitted to this cause. We look at the reality of deterioration of the planet and its people inspired by what we learn and by the direct contact we have with the marginalized populations whose territories, cultures and lives are under threat. In this regard, we want to identify the populations that suffer the consequences of ecological and environmental damage, rendering them more visible and, in solidarity with them, we wish to support them in their defense of life and in their struggle for it. We will help especially in the field of education, which is so very typical of the Society. We will also support movements and civil society organizations that are committed to defending the environment and whose goals and claims include this new approach that aims at change and transformation.

Given the magnitude of the problem and knowing what our real possibilities are, we often wonder, as Jesuits, if we can help in any way. Our answer is a definite and hopeful "yes". Thus we feel that this demands from us a change of heart which transforms our way of life and forces us to look at the environment in a new way and to take a critical stance against the rampant consumer society, showing solidarity with those who are most affected by it.



Those responsible for the social sector of the Society of Jesus gathered in Manaus, Brazil, in 2008. Above, outdoor market. On the previous page, some initiatives for the defense of the land and the environment.

Rio+20



With these and other initiatives, we have joined the work presently carried out on a global scale by the Society of Jesus in the ecological and environmental fields. Such efforts have been encouraged by our Father General both in the letter he addressed to the Society as a whole and in the special report developed by a group of experts entitled *Healing a Broken World* (*Promotio Iustitiae* no. 106, 2011/2). This document and the CPAL's *Common Apostolic Project - CAP 2011-2012* represent our current goals in terms of work and commitment (cf. Priority No. 4: "Shared responsibility in the mission", regarding ecological and environmental issues; Objective 1: to promote and spread ecologic responsibility as a dimension of every apostolate; action line 18: to foster and intensify actions and projects in the ecologic milieu, and to actively participate in advocacy networks related to ecology and natural resources of the Universal Society).

With our resources and from our Ignatian tradition - "*Love God in all things and all things in God*", we can help and contribute to the creation of a sustainable environment. Action or that kind of action is only possible when one lives in contemplation and contemplation, in

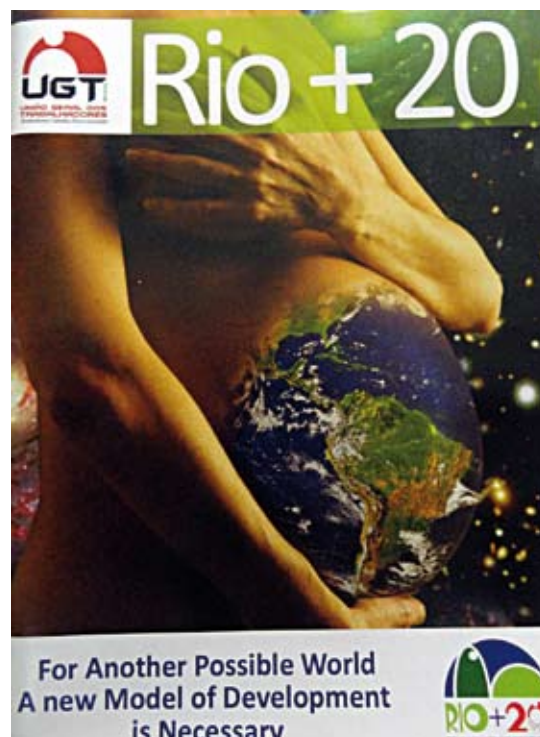
order to be true, has to take place in action. Once again, that direct relationship between God and the person as conceived by St. Ignatius in his Spiritual Exercises, is, in the view of GC 35, a motion and a call to establish harmonious relations with the Creator and one another, moved by the cry of those suffering the consequences of environmental destruction (GC35, D3 no. 34).

After GC 35, Father General reorganized the secretariats of the curia in three fundamental dimensions: Faith, Justice and Ecology, and Collaboration. In this case, the Social Justice and Ecology Secretariat (SJES), has been called to assist in the animation of all apostolic sectors so as to incorporate the dimensions of Social Justice and Ecology in our common mission of covenant with creation, as central to right relationships with God and one another (GC 35, D3 no.36).

From Latin America we join in this common endeavour to make God's dream come true in ourselves and in all creatures and we promise to keep walking.

Translated by Silvina Orsi Siquot

Above, a working group at the "Rio + 20" Global Conference and "People's Summit" in Rio de Janeiro in June 2012. Right, the "Rio +20" poster.



Ecology

Loyola XXI “Go, set afire the Heart of the World”

Alexandra Boissé - Assistant in school chaplaincy, Provence, Marseilles



Pictures of theatre and music shows during the “Loyola XXI” meeting in Lourdes in 2012.

The best way to call to mind Jesuit-lay collaboration in the French Province is to give the word to a lay person, responsible for the pastoral ministry in Jesuit schools in the city of Marseilles. In fact, since 2008, in the sector of secondary education apostolic relations between Jesuits and lay people have undergone a genuine revolution. The creation of a network “Ignatius Loyola– Education” has enabled the setting up of a new way of proceeding between Jesuits and lay people working together to serve the mission (*Thierry Lamboley SJ*).

From October 25th to 28th, 2012 took place in the Sanctuary of Our Lady of Lourdes the second meeting of the Network “Ignatius of Loyola-Education” under the title *Loyola XXI*. Three thousand people came together to make possible this event, of which more than 1,700 students from 14 educational Jesuits institution in France. After a first attempt had succeeded in 2009, these few days at Lourdes showed the importance of such an event and the vitality of a network refounded in 2008.

Such a meeting was prepared a long time in advance: since the month of June 2011 the central team was set up to give life to this project. At the beginning of the 2012 school year the dates of Loyola XXI were announced in all the institutions of the network. Everyone started the preparations. The amount of work required to prepare and carry out such a project might appear gigantic... and in fact it is! But one of the fruits of *Loyola XXI* was to realize and fully live out ‘to give the best of oneself’, the famous Jesuit *Magis*, for all the members of our network.

These three days at Lourdes were a real success. All those I was able to meet during and after it told me this: from pupils to old pupils,



Together

France



and including teachers, staff members, Jesuits and parents. Young and adults, children and grand-parents, all were enthusiastic. For me the secrets of this success were the longing – St. Ignatius would speak of the desire! – and the capacity of each and everyone to give the best of themselves for *Loyola XXI*.

The desire! This was perhaps one of our first joys... One could even speak of surprise: the longing of our pupils to take part in *Loyola XXI*. We have taken part, somewhat dumbfounded, in this movement that can arise within a group. At the beginning we saw nothing, then little by little certain signs indicate that a proposal had been accepted, and in the end the enthusiasm is there in fact... Such an enthusiasm that in Marseille we had to refuse inscriptions. Those who took part in the first meeting in 2009, the local organisers and their teams were able to share their enthusiasm and give birth to the desire for living together *Loyola XXI*.

I feel the boost was the same in Lourdes. Being one of those who handed out badges and pilgrim bags as the different groups arrived, I was able to see the attitude with which the different groups came: often happy and ready to accept the offer, but this wasn't, however the case of all... tiredness from the journey, certainly! Some took 16 hours by car to arrive... Yet we were able to see and feel their desire, the generosity and, in the end, the openness to others with which these young and adult people entered into the game and experienced this meeting!

The play and musical on St. Francis Xavier (which would leave with St. Bernadette of Lourdes on a world tour) was a moment of pure joy which expressed these dynamics... with a special mention of the young actors, all students of the primary school in Marseille, who enchanted us with their magnificent tableau of Africa. To create a network is also this: to integrate all the dimensions of its reality, from primary to higher education.

A small anecdote which says a lot: during the closing Mass which ended the meeting, a pupil felt the need to go out and get some air, a little overwhelmed by the crowd. On my request, she



looked for a friend to accompany her. Usually a crowd of students would rush forward. But this Mass must have meant something special to these young people: no one wanted to accompany her. All without exception wanted to stay till the end... something she also perfectly understood and experienced!

We knew the young were fervent though strong experiences, of this they reminded us. Belonging to a network, a community which shares the same ways of doing things, which lives, comes together and celebrates, makes sense to them and promotes their growth as human beings.

Lourdes: they asked for more!

The desire... to give the best of oneself. It is one of the five criteria quoted in the text of the characteristics of a Jesuit institution voted by the network of Jesuit establishments of France in 2010: to lead each one 'always to take an extra step to promote the best of oneself'. To lead, but also to allow, to enable.

All those who took part in *Loyola XXI*, who worked for the fulfillment of this get together,



"The key to the success of the meeting in Lourdes was the ability of each participant to give the best of themselves", says Thierry Lamboley, organizer of the meeting that brought together 1,700 students from 14 French Jesuit educational institutions. To the left, a moment of joy and enthusiasm.

so that it should succeed, be a time of feast, of meetings, of choice, of prayer and of joy, can tell you that they put in it the best of themselves.

First of all, a special mention for the local representatives of the 14 institutions: what a task to take on in addition to their daily work, without mentioning taking care of the pupils in Lourdes! What patience and efficiency! The reality of a network, that also counts on people who often, without being seen, work with generosity and intelligence, and live each day what the *Magis* means.

The leaders of the workshops offered to the participants in *Loyola XXI* were the real architects of the meeting's success. To some extent it was the network which revealed to

itself its own riches. And that was irreplaceable. All offered a work of quality based on the chosen theme, rooted in Jesuit tradition, their way of living Jesuit characteristics in their way of acting or also in establishing pedagogical innovations. I received a lot of feedback concerning the diversity, richness and interest of the different workshops. I can give witness to the involvement, relevance of the questions and the quality of personal interventions of those who took part in the workshops I had the chance of to direct. They were occasions blessed with sharing, and the desire to know each other better, and so enriching each other was clearly evident. It was fascinating! All the participants, all the officials: it was not a utopia,

Loyola XXI



France



Backpackers arriving at Lourdes from all over France and the "Loyola XXI" logo (pictured below).



but a tangible reality.

The network was also evident among the alumni. They were present at the gathering in Lourdes at the end of October, and it was good to see how they paid heed to the way the current students live the experience of belonging to a Jesuit institution

The teachers at *Loyola XXI* were not mere additions. They worked together for two days to give witness to their experiences, exchange their ways of acting, and reflect on how to forge links with Jesuit pedagogy. Educators as well as teachers, they are a cornerstone of our network.

Finally, when speaking of the network "Ignatius Loyola-Education", one cannot forget the Society of Jesus or all the Jesuits with whom we work each day. Many came to *Loyola XXI*: a good thirty Jesuits from France and 52 Jesuit students from all over the world being trained in Paris or elsewhere in France whom the French Provincial had invited. Members of the central team, leaders or co-leaders of the workshops

and representations, stage managers, organisers of the young participants, the Jesuits were chaplains, heads of administration, teachers, members of the administrative councils of our network. This Jesuit-lay cooperation, part of the tradition of the Society, is in my opinion one of the secrets of our network's vitality. It was evident at Lourdes, it is a major ingredient of the *Magis*. Religious and lay, each makes its own contribution, according to its charism, to a common project. In this construction, the Jesuits are the living signs of the spirit of St. Ignatius.

To desire and to give the best of oneself means continuing to read, reflect and innovate. The meeting *Loyola XXI* was, like its older brother of 2009, a time of decision for the network. At the end of last October, the Project of Pastoral Animation, on which the 14 network groups had been working for more than a year, was adopted. Together they redefined a way of sharing pastoral formation in a Jesuit institution, taking into account the development of society and of the students. A pastoral formation whose aim is to allow each pupil to have experiences which will help them to become a man or woman of conviction, capable of facing choices, open to the world, and wanting to work with and for others.

The general assembly of the Ignatius Loyola-Education association also launched a new area for reflection: after identifying the characteristics of a Jesuit institution and the choice of a specific project of pastoral animation for our network, we have been invited to reflect on under-privileged youth.

This joy of giving the best of oneself, this vitality of a network inspired by the Gospel, must be offered to and shared with youths who cannot automatically find a place in the educational system of France.

"Go, set afire the heart of the world". This was the theme of the meeting for youth at *Loyola XXI*. With them, at their side, we discovered together new ways of being in the world followers of the example of St. Ignatius.

Translated by Michael Campbell-Johnston, S.J.

India Stations of the Cross in Indian Art

Jose Panadan, S.J.

Temple architecture and iconography are important aspects of religious culture. From Church history we learn that in temple architecture, while Roman Christianity developed the 'Romanic' style, Eastern Christianity developed a totally different style known as 'Byzantine'. In the middle ages, an entirely new style of iconography and architecture appeared, namely the 'Gothic' style which was ridiculed by traditionalists as 'barbarian'. Yet, once accepted, the Gothic came to symbolize 'Christian Architecture' much more than 'Romanic'. This trend indicates that there is no 'one single architecture or iconography' which can be classified strictly as Christian. Local Churches have the freedom to spontaneously express their faith in local art forms. *Unteshwari Mata Mandir* (the Shrine of Our Lady of the Camels) which was built in 1982 is one such church which evolved an inculturated architecture and iconography which today is widely known in Gujarat as a model for inculturation of Christian art and is frequented both by Christians and people of other religions for religious homage and to appreciate its iconography.

Initially there were no Stations of the Cross installed on the campus of *Unteshwari Mata Mandir*, yet during Lenten season, groups from near and far away parishes used to come there to make the Way of the Cross. In order to encourage such devotions and to fulfill the religious needs of the local Christians who are known as *Isupanthis* (followers of the way of Jesus), the Jesuit Fathers and the local Christian community decided in 2010 to install the Stations of the Cross in an indigenous style on the campus; the indigenous style was to keep the original inculturated structure of the Shrine. The method of selection of stations, the iconography and style that is adopted and the content of the Stations are unique and unprecedented from the perspective of inculturation.

In this set of indigenous Stations of the Cross



there is a healthy blend of both scripture and legend. The traditional and most accepted Way of the Cross has fourteen Stations of which numbers 3, 4, 6, 7, and 9 have no scriptural foundation. Since there are many other things which Jesus did and not recorded in the gospels, incorporating some non-scriptural Stations can be justified provided it helps the faithful grow closer to the Lord and walk the Way of the Lord. On the other hand the second Vatican Council emphasized the importance of scriptural foundation in the teaching and worship of the church.

In order to make the Stations of the Cross scripturally rooted late Pope John Paul II made

On these pages, the "Via Crucis" (Stations of the Cross) exposed to the devotion of the faithful at the Shrine of Our Lady of Camels in Gujarat (India). Above, Christ's Agony in the Garden of Olives.

Local Churches have the freedom to spontaneously express their faith in local art forms.

Unteshwari Mata Mandir is one example of an inculturated architecture and iconography which today is widely known in Gujarat.

ViaCrucis



India



some changes in how the Stations were prayed in his outdoor Way of the Cross. Later in 2007, Archbishop Piero Marini, Pope Benedict XVI's master of liturgical celebration, prepared what are termed as the 14 scripturally correct set of Stations. They are; 1) Jesus prays in the Garden of Gethsemane. 2) Jesus is betrayed by Judas and arrested. 3) Jesus is condemned by the Sanhedrin. 4) Jesus is denied by Peter. 5) Jesus is judged by Pilate. 6) Jesus is scourged and crowned with thorns. 7) Jesus takes up his cross. 8) Jesus is helped by Simon to carry his cross. 9) Jesus meets the women of Jerusalem. 10) Jesus is crucified. 11) Jesus promises his Kingdom to the good thief. 12) Jesus entrusts Mary and the Beloved Disciple to each other. 13) Jesus dies on the Cross. 14) Jesus is laid in the tomb.

After a collective process of discernment to decide the titles of the Stations of the Cross, the parish of *Unteshwari Mata Mandir* decided to choose most of the Stations prepared by Archbishop Piero Marini and then added two more scriptural ones, namely: 1) the outright rejection of Jesus by the crowd by shouting 'crucify him, crucify him', and 2) the resurrection as the 15th Station. The reasons for incorporating the above two Stations are both contextual and theological. In the context of North Gujarat, the small group of new Christians experiences

strong social persecution and outright rejection especially with the revival of political Hinduism. Reflection on the rejection experienced by Jesus during the 'Stations of the Cross' can strengthen this Christian community to continue to walk the way of the Lord in the midst of fierce opposition and rejection.

Some people felt that introducing the resurrection as part of the Way of the Cross diminishes the desolation that is supposed to be experienced during this devotion. However, the Parish community felt it important to remind every Christian of North Gujarat who undergoes some form of social persecution that the epitome of the Christian march through the Way of the Cross is the resurrection – therefore we need to be hopeful and joyful, however difficult and complicated the present situation may be. Two non-scriptural Stations which were part of the traditional set of the Stations of the Cross are also retained as they have contextual value. They are; the Fall of Jesus (not three Falls, but one Fall) and Veronica wiping the face of Jesus. In the context of North Gujarat, there are some who are giving up the Faith due to social persecution; reflection on the fall of Jesus can re-energize the wavering or already tired Christians in their prayer life. The main reason for preserving the scene of Veronica wiping the face of Jesus is to emphasize the courage and sensitivity of a woman in a patriarchal society.

As far as the style of this iconography is concerned the faithful of the parish were unanimous in their opinion that the murals of the Stations of the Cross should not be another set of representations of the traditional European style, but something that will reflect their culture and tradition. There were no such readymade models available so the community searched out someone to create the models. Joseph Blaise, a professional sculptor, who holds a degree in Sculpture from M.S. University, Baroda, agreed to work on the project with the help of two Rajasthani artists (Laxmila and Babulal) from a village called Molela which is famous for terracotta art work over the last 400 years. However, the Rajasthani artists were not exposed to Christianity. They were initiated into Christian themes by explaining to them basic



Christian concepts, narrating passages from the Bible, and by showing them the films, Passion of Christ & Jesus of Nazareth. Blaise and the Rajasthani artists then set about the task using their creativity and imagination.

There was constant interaction between the artists and the local Christians who would flock to the parish to be part of the creative process and to make their suggestions. The final outcome is truly amazing – perfect models of original indigenous murals. The local Christian community accepts these ‘Stations of the Cross’ as truly their own and feels drawn towards them as they reflect their culture and tradition. Artistic expressions of the good news can be profoundly moving to persons within a context – and that is exactly what these contextual ‘Stations of the Cross’ have achieved.

The interior of the Unteshwari Shrine already has murals of mosaic, glass and marble. The community wanted to explore something new and different – and so terracotta was chosen as a significant medium in relation to the context of the region. Terracotta is the medium of Molela style; moreover North Gujarat has long traditions of engaging in creating household as well as religious artifacts in terracotta and ceramics. Unlike cement and fiberglass which are chemical products of recent times, terracotta is a natural product and is also an ancient medium for sculptures as testified by Mesopotamian civilization, Harappa Mohenjo-Daro, etc.

For an outdoor project, if well protected, terracotta would be a lasting and sensitive medium as opposed to mosaic which would be flat and in contrast to the high-relief works the community wanted to create. The community’s commitment to ecological balance also drove the preference of terracotta to other material. In order to prepare the panel to place the murals, the community chose exposable bricks having natural organic colors which on exposure to atmosphere are livelier, lasting and fit in with the overall composition.

Traditional Hindu temples especially temples built in Classical Solanki Style have three parts; the absolute interior (*Garbhagruha*), the ante-interior or the Center (*Mandap*), and the exterior (*Aanganu*). The image of the deity is kept in the

Garbhagruha. The *Mandap* is profusely decorated with carvings and at the *Aanganu* there is some kind of *rangoli* (decorative designs). The Unteshwari temple is built in similar Classical Solanki Style. The newly prepared Stations of the Cross in Unteshwari also have three parts. The symbolic carvings of the *Mandap* are exclusively the work of Joseph Blaise, the main artist who chose various symbols to help the faithful enter into the mystery presented through the murals. For example, below the fall of Jesus is the carving of a broken jug which symbolizes Jesus’s own brokenness; Simon of Cyrene helping Jesus is symbolically represented by a bird helping another one to quench its thirst; the beautiful gesture of Veronica is depicted through the symbol of a thirsty deer finding water; the death of Jesus on the cross is portrayed by the death of a mythological bird after feedings its own siblings with its blood and so on.

The making of these Stations of the Cross was truly a pilgrimage experience in the sense of encountering the divinity in creativity, community discernment and participation. This journey celebrated the participation of people from various walks and religions signifying the reality of pilgrimage beyond religious boundaries. It unified the community, strengthened their sense of bond and relationship, and made them aware of their hidden talents leading them to celebrate oneself, the other and the cosmos. Thus this pilgrimage transformed into a journey from desolation to celebration by bringing creative dimensions into religious practices. Unteshwari thus received a new momentum to its initiative in the field inculturation and contextualization. Besides fulfilling a religious vacuum in the spiritual life of the *Isupanthis*, it has helped the Centre develop itself into a Centre for local art, architecture and culture – a new way of evangelization indeed!



Above, an example of how to present the various stations. On the previous page, Veronica wipes the face of Jesus and the resurrection.

Mata Mandir



The *Xavier Institute of Polytechnic and Technology* (XIPT), Ranchi, was formally inaugurated in the month of October 2010 after obtaining the opening permission from the Government of Jharkhand. XIPT is primarily a Polytechnic Institute, conducting a three year diploma course in 3 branches of engineering: Mechanical, Electrical and Electronics, Electronics and Communication Engineering. Students qualify to take admission in the course after completing the Matriculation Examination (i.e after class 10). A Polytechnic is a technical, employment oriented programme of non-university higher education. The students completing the course will qualify for appointment as technical personnel in industrial enter-

prises at the supervisory level.

In the first year the classes were conducted in the renovated buildings of the *Agricultural Training Centre* (ATC) at Namkum – Ranchi, while the Institute's buildings (the Academic Block and Workshop) were coming up in the present location at village Bargawan. From the academic session 2011 -2012, the institute has become fully operational in its new campus at Bargawan, located at a distance of 10 km from Ranchi town.

Ranchi is the Capital City of the State of Jharkhand, which covers the major part of the original "Ranchi Mission" territory, also called the Lievens Mission. The Belgian Missionary, Fr. Constant Lievens, was the pioneer in the evangelization of a large number of people in this tribal belt. The work of the missionaries has born abundant fruit and there is now a flourishing Christian community in this region. In fact the original mission territory has now four Jesuit Provinces.

XIPT is an entirely new venture for the Province in more than one way. First of all in establishing this Polytechnic Institute the Ranchi Jesuit Province has diversified its educational apostolate by moving into the field of technical education. It is the first Jesuit technical institute of its kind

“One of the major problems in Jharkhand is the large scale unemployment among educated youth, especially in the rural areas.

By running a good Polytechnic Institute we aim to give some of these unemployed youth a solid employment oriented education.

In particular we shall cater to the needs of the tribal and other backward communities.”



An overview of the laboratories of the Ranchi Polytechnic, in the state of Jharkhand in Northern India.

A Polytechnic for the Adivasis

Louis Francken, S.J.

in the Eastern part of India. Taking into account the present scenario in Jharkhand, this is a step in the right direction. One of the major problems in Jharkhand is the large scale unemployment among educated youth, especially in the rural areas. By running a good Polytechnic institute we aim to give some of these unemployed youth a solid employment oriented education (non-university level) so that they become employable and qualified to take up technical jobs. In particular we shall cater to the needs of the tribal and other backward communities. A large number of students of these communities complete every year the 10th class examination. Many of them will join the higher secondary level (class 11 and 12) course, which prepares them for university studies. However there are a large number of students, who want to go for employment oriented courses so as to find suitable employment.

At present the intake of students is restricted to 180 per year (60 students per branch) and therefore the total numbers of students on the rolls is 540. In the near future we hope to increase the intake of students by introducing two more engineering streams as we have all the infrastructure facilities for such expansion.



XIPT has been started as a Unit of the *Xavier Institute of Social Service* (XISS), a well-known Management Institute in the region. The Director of XISS, Fr. Alexius Ekka, is the Secretary of the Governing Body of XIPT, which lays down the objectives and policies of the Institution. In his capacity of Secretary Fr. Alexius visits the institution regularly to give guidance to Faculty Members and Staff. No Jesuit is directly involved in the day to day running of the institution and the administration is in the hands of laypersons. The head of the institution, called the Principal, is Dr. K.T. Lucas. He is highly qualified with a Ph. D. in Electronics and Communications and with many years of experience in administration, research and training. It is a new initiative, a new venture in terms of collaboration between Jesuits and the laity. One Jesuit is associated with the institute in an advisory capacity.

As of now there are 60 employees on the payroll: 23 are teachers and the others (37) are non-teaching staff, of which many are technical personnel, who assist the teachers in conducting laboratory sessions and workshop practicals. Many of the Faculty members and Staff belong to the local

Above, students deeply committed to their work. The Polytechnic is reserved for young people of tribal origin who belong to lower economic classes and it prepares them for work.



Ranchi



The students are strongly committed and hope for a better future for them and their families thanks to the school.

tribal communities. The practical training in the laboratories and workshops gives the students hands-on experience of handling the machines and equipments to be used in their trade. XIPT puts a lot of emphasis on the practical training as this enables the students to acquire not just theoretical knowledge but also the practical skills, which enhance their employability.

Although the first batch of students have yet to complete their courses, XIPT has acquired a good reputation and a lot of good will as the

teachers are very faithful in conducting classes and holding regular tests. Co-curricular activities, such as debates and speech competitions and other events aiming at the overall development of the students, are part and parcel of the education imparted to the students. Of course in final analysis the performance of institution will be judged in terms of the number of students, who find employment soon after passing out.

In order to ensure campus recruitment and job placements for the students some activities are organized. There are exposure visits to local companies, whereby students can observe the various manufacturing processes of the companies. In-Plant training takes place after the second year during the summer vacation. The Placement Cell has already contacted several business establishments for recruiting the students. As XIPT is catering specifically to the needs of students of tribal and other weaker sections of the society, it is very important that the Institution enables these students to find employment as technically qualified manpower in non-agricultural employment, with an assured source of income. Such employment will improve the economic condition of their families. In this way the institution will contribute significantly to a lasting improvement in the living conditions of the poor and the marginalized.

A lot of things remain to be done to develop and realize all the potentialities of the institution. Plans are being worked out to help XIPT to respond to needs of the people in the villages close by. In particular the institute plans to run short training courses in various trades for the local youth. The Staff in the workshop are already engaged in manufacturing furniture and fixtures for the buildings which are still under construction. They have taken up the repair work of the equipments of another Jesuit institution (Boys Town), located in the adjacent campus.

A good start has been made with a committed staff and a lot of good will from Government Departments and other organizations. The challenge before us is to keep up the initial enthusiasm and commitment and to guide and motivate the faculty and staff in imparting a true Jesuit education, in line with our Jesuit Vision and Mission.

The Ignatian Path

José Luis Iriberry, S.J. - Director of Technical Office of Camino Ignaciano

In 1522 Ignatius Loyola walked more than 650 kilometers from Loyola to Manresa. That pilgrimage experience changed his life, and it without a doubt also changed the world. Now, 500 years later, the Society of Jesus has recovered this Ignatian Path, this Camino Ignaciano, and is promoting it as a new pilgrimage route for the 21st century.

The instigators of this initiative explain their purpose thus: "Our objective is to offer men and women of the 21st century the opportunity to have the same experience as Ignatius: entering into oneself and discerning the meaning of what we do and how we live." Accordingly, the orange arrows that the pilgrims will find all along the route point not only toward an external path but also toward an interior one.

The main impulse behind the project is coming from two Spanish Jesuits and a layman from the United States. The three of them, Jaime Badiola, José Luis Iriberry, and Christopher Lowney all had personal experience of making the pilgrimage to Santiago de Compostela and subsequently they asked themselves, "Why not recover a pilgrimage route that is part of our Ignatian history and tradition?" Even though many persons and groups had in the past followed in whole or in part the route that Ignatius took from his native land to Manresa, there did not exist a definite path that was well marked and publicized.

For two years, using the data that Ignatius offers in his Autobiography, the three men worked on the design of the itinerary. The result is a route of about 650 kilometers divided into 27 stages. For each stage they drew up a description complete with a map, and they indicated places of interest, lodgings, and other practical informa-

A pilgrimage for the 21st Century



tion. They also elaborated a suitable adaptation of the experience of the Spiritual Exercises. All of this work is found on the web page <http://www.caminoignaciano.org/>, which is the main reference point for information about the Camino Ignaciano. The website, which is available in several languages, is a must for pilgrims who are planning for the experience.

The first promotion of the new pilgrimage came in the spring of 2012 when the project was made known to mainstream society. The recep-

The "Ignatian Way", inspired in the "Camino de Santiago" de Compostela, in Spain; a pilgrimage route that leads to the places linked to the life and pilgrimage of St. Ignatius of Loyola.

"Our objective is to offer men and women of the 21st century the opportunity to have the same experience as Ignatius: entering into oneself and discerning the meaning of what we do and how we live."



Spain



tion could not have been more enthusiastic. We are far from considering the work concluded, however, and we have begun a new phase of development, whose goal will be the celebration of the 500th anniversary of Ignatius's experience in Manresa in the year 2022. It is hoped that by that time the Camino Ignaciano will be a well recognized pilgrimage route.

What, then, is the Camino Ignaciano, and what course does it follow? The pilgrims begin their walk at the Sanctuary of Loyola, the site of the house where Ignatius was born. In 1521 he was wounded while defending Pamplona against French troops, and during the period of his convalescence at Loyola he underwent a profound interior transformation. Everything that his life

had been up to that moment now seemed to him empty and meaningless; the plans he had made for the future now made no sense to him. In search for a new meaning in his life, he decided to become a pilgrim and travel to the Holy Land.

The intention of Ignatius was to reach Barcelona and there board a ship sailing to the Holy Land. His route would have taken him along the well-traveled roads from the north of Spain to the coast of Catalonia. After leaving Loyola, therefore, the pilgrims walk first to the Sanctuary of Arantzazu in Guipuzcoa. After that they cross through the beautiful natural parks of the Basque country and the vineyards of La Rioja Alavesa and continue on as far as Navarrete. The pilgrims then pass through Logroño, Tudela, and the territories of Aragon. From there they go on to Fraga and Lleida. They make a stop in the small town of Verdú to visit the Sanctuary of Saint Peter Claver, the Jesuit saint who is the patron of missions among African Americans. Peter Claver devoted his life to restoring the dignity of the African slaves who were torn from their homelands and carried forcibly to



the American continent. The Camino Ignaciano then continues on to the Sanctuary of Montserrat, where in a nocturnal vigil before the Virgin Ignatius laid aside his arms and his nobleman's livery and put on the simple garb of a pilgrim.

From there the pilgrims walk to the city of Manresa, where they find the Sanctuary of the Cave of Saint Ignatius. Ignatius had to remain in Manresa for ten months since Barcelona was closed off to visitors because of the plague. It is no exaggeration to say that in Manresa he experienced one of the most important stages in his spiritual evolution, for it was there that the Spiritual Exercises were born. From that time till our own day, millions of Christians have found in the Exercises a sure path for seeking and finding the will of God.

Ignatius's own pilgrimage continued on to Barcelona, Rome, and Jerusalem, but the Camino Ignaciano consists only of the route from Loyola to Manresa. When the pilgrims reach Manresa and feel the satisfaction of having completed the journey, their credentials will be duly stamped, and they will receive certification that they made the pilgrimage. As was the case with Ignatius, so also

for the 21st-century pilgrim the journey can involve great interior change, and this is no doubt its true value. It may well be that visiting and contemplating the beautiful spots along the route is in itself an attraction, but the main force of the Camino Ignaciano lies in the interior pilgrimage that the traveler undergoes while on the road and in the transformative power contained therein.

For those pilgrims who wish to enter into that inner dynamic, guidelines for prayer and meditation are suggested for each stage of the Camino Ignaciano; these may be used just as they are or may be adapted to needs of each pilgrim. In this way, as one travels along, there is the opportunity for discernment of one's personal contradictions, of life's joys and sorrows, of one's dreams and ideals. The pilgrimage offers the mind and the soul



On these pages, the Montserrat mountains in the background and some pilgrimage places: Montserrat, Manresa, Loyola, Arantzazu and a stretch of countryside.

the Path





Spain



the stable rhythm and the leisurely pace that are needed for personal integration and peace.

The Camino Ignaciano therefore is an incomparable opportunity for what is now called spiritual tourism. It offers the men and women of this extraordinary century an experience that will transform their inner being and their social relations. Without a doubt, they will return home different from when they left.

The motivations of the pilgrims can be numerous and diverse. Some will do it for spiritual motives, while others will see it as a physical challenge or an opportunity to enjoy nature. Still others will want to get to know people or simply enjoy a different kind of vacation. The Camino Ignaciano is there for everybody. It includes places of spectacular natural beauty; monuments of great historical, artistic, and religious significance; and regions with exquisite cuisines. All of this enriches the pilgrim's experience.

It is also possible for pilgrims to cover the route on bicycle, and those traveling the route by car can visit at least five places that are associated with Ignatius. These more mobile pilgrims are invited to create their own ambience of pilgrimage, perhaps stopping every few kilometers or simply being personally aware that they are part of a journey that many other pilgrims are making on foot.

However one travels, setting out on the road will also involve an interior displacement or movement, a departure from one's familiar world into a pilgrimage that is spiritual as well as physical. As a pilgrim Ignatius set off at a critical moment of his life when he had a decision to make. The pilgrimage changed his life, and his later achievements helped to change the world. The Society of Jesus desires to offer today's pilgrims the dynamism of the Camino Ignaciano as a way of activating their transformative potential.

Translated by Joseph Owens, S.J.



Saint Ignatius Day

Spain

Lluís Magriñà, S.J. - *President of Fundació Jesuïtes Educació*



The purpose of celebrating Saint Ignatius Day is to deepen our Ignatian identity and project it toward the future of the educational communities of the Society's schools.

The celebration of Saint Ignatius Day takes place within the centuries-old tradition of the schools of the Society in Catalonia (Spain). The celebration provides a context for reinforcing the Ignatian identity of the education offered in the seven schools grouped together in a network known by its Catalan name "Jesuïtes Educació."

The aim is to increase the sense of belonging among all the educators, students, and families of the seven schools of the Society in Catalonia. We are jointly searching to base our educational leadership on a profound renewal of Ignatian pedagogy and a new engagement with the spirituality which is part of the worldwide Jesuit tradition.

Students at the Jesuit school take part in one of the initiatives on "St. Ignatius Day".

The Tarragon Province of Jesuits is promoting an innovative experience of networking which has linked together the seven schools with more than 11,000 students and 1,200 teachers. This network has developed an ongoing process that includes the formation of working commissions on leadership, Ignatian pedagogy, and Ignatian spirituality. The joint work of the seven educational centers assumes greater relevance when we take into account that six of these schools are located in very diverse socio-economic areas of metropolitan Barcelona (Spain). They truly represent on a small scale the universality of the frontiers of Jesuit education.

Catalonia has experienced a social evolution with strong lay components so that one of the great challenges of Jesuit schools is to keep their Ignatian character visible and to transmit their unique spirituality effectively.

For all these reasons, and thanks to the work of the commissions on leadership, pedagogy, and spirituality, the year 2011 saw a new initiative in the way of celebrating of Saint Ignatius Day. The unifying objective of the celebration is to deepen our Ignatian identity and project it toward the future of the educational communities of the schools. Saint Ignatius Day has become the symbol of the mission of our educational endeavor and a unique reference point for our students and their families as we strive to build a more just and equitable society.

As a further component of the renewal of Ignatian spirituality, Saint Ignatius Day seeks to communicate the continuing vitality of the spirituality of Saint Ignatius, the diversity of the Society's works, and the following of Jesus as a way of life. To do so, it makes use of new kinds of language corresponding to the world in which we all live and especially suited to the

Jesuit education

Spain

On these pages, some of the activities students of Jesuit schools engage in on "St. Ignatius Day".

children and young people being educated in Jesuit schools.

In order to fulfill these objectives we chose a day when Spanish schools would be in session since July 31st, the actual feast day of the saint, falls in the middle of summer vacation. The date chosen was March 12th, the anniversary of the canonization of Saint Ignatius.

Falling in the middle of the school year, this date makes it possible for the educators to prepare the students and to organize various activities according to the age and grade level of the students. The activities take place not only within the schools themselves but in collaboration with other centers of the network. This presupposes a collective experience of social diversity which gives the celebration a special, unprecedented



character. The effort involves adopting a common symbol and affirming a unity of mission for the seven centers of "Jesuites Educació."

The commission proposed that the joint celebration take advantage of other activities that the various centers were already planning in the religious and social spheres with regard to Ignatian education. To these activities were added new ones that seek to promote contact among the different centers and to make the Jesuit communities better known.

The younger students, for example, will take part in one of the most heartfelt and impressive events of Saint Ignatius Day. The pre-school children – from 3 to 5 years old! – from several centers will join together for a game in which they will learn the value of universality, one of the most characteristic traits of our pedagogical and spiritual tradition. By sharing games with others they draw closer together. The activities for older students will include workshops, theatrical presentations, sports, and comedy.

One of the most original proposals, and greatly welcomed by the members of the Society, is the visit of students to the Jesuit communities. The invitation is extended to students between 16 and 18 years of age, who will have the opportunity to dialogue cordially with Jesuits, share a meal with them in their house, and discover the meaning of



living in community. By entering so directly into the day-to-day affairs of a community, they will perhaps find that they have many more points in common than they might imagine.

During the celebration of Saint Ignatius Day it will not be unusual to find groups of students wandering through the corridors of the Society's headquarters in Barcelona. There they will be surprised and amazed as they discover how Jesuits are organized and what works they are involved in. Others will visit the social centers that shelter homeless persons or those that offer services to immigrants who have recently come to our country. The more adventurous students will take a walk through the center of Barcelona, something that they perhaps have done before on other occasions. This time, however, the city will appear surprisingly new to them for they will move through the streets of the old city and see them just as they were in the 16th century, when Ignatius arrived there. They will see the church of Santa María del Mar, where Ignatius prayed and begged for alms, and the house of his teacher Ardévol, where he studied grammar and humanities.

The celebration is thus aimed at helping us to feel that we belong to of a larger reality, something beyond the walls of our school, and that we share a tradition with many other

persons and institutions. Fr. José Alberto Mesa S.J., who is in charge of Jesuit secondary and pre-secondary education, was invited to participate in the celebration of Saint Ignatius Day in 2012. During the event he stressed two important points: the need for networking in order to meet the challenges of our times and the importance of deepening the Ignatian identity of the Society's schools.

The various celebrations of Saint Ignatius Day have helped the educators themselves to get a fresh sense of their own identity and have given them a sense of being Ignatian educators who belong to the network of "Jesuites Educació." We could define the purpose of this project with three phrases that are fundamental in the tradition of Jesuit education: clarification for celebration, visualization for understanding, and sharing for being.

Translated by Joseph Owens, S.J.



March 12

East Timor

Now, more than at any other time in centuries, the Timorese people have a chance to be themselves, to make their dreams of a possible future reality.

For many parents in East Timor, as in other parts of the world, education is the key to a brighter future for their children. How they will get that education is another thing. The country is one of the poorest in Asia, and much infrastructure, including more schools, has still to be developed.

In September 2011, the Jesuit Region of East Timor committed to building an educational institute in the country. *Instituto de Educação Jesuíta* is an ambitious project comprising a secondary school, *Colégio de Santo Inácio de Loiola*, and a teacher education academy, *Colégio de São João de Brito*, which will offer a four year degree course for senior secondary teachers.

It is located in the village of Ulmera, Kasait, a rural area approximately 20 km from the capital Dili. Many families live in houses that have walls of palm trunks, roofs of corrugated iron, and floors of soil or concrete. They get their drinking water from a public tap, river, lake or stream, and most of them survive on subsistence farming. Only about a third of the population over the age of five has secondary education, and many children stop their schooling at primary level because there was no secondary school and their parents cannot afford to send them to a school in an urban area.

With *Colégio de Santo Inácio de Loiola*, more children in the area will have the opportunity to get a secondary education. Every effort will be made to draw students from Ulmera and the neighbouring villages of Tibar, Motaulun, and Fahilebo, which are within a walking distance

of about three to four kilometres.

“Education gives a window through which to imagine a possible future,” said Fr Mark Raper, Jesuit Conference of Asia Pacific President and Acting Superior of the Jesuit Region of East Timor. “In setting up a school, some children will have a chance to find their future. In establishing a teacher education academy, the whole country will be served.”

The need for increased access to education and a higher quality of education is compelling in this country, which is Asia’s youngest. Almost 40 percent of East Timorese aged 15 and above have no education at all. Currently around 30 percent of the children do not attend school.

The government has made education a priority, but this is just one of many areas the country has had to rebuild almost from scratch, since gaining independence a decade ago. On May 20th, 2002, Timor-Leste was free, after centuries of Portuguese colonial rule, a harsh 24-year oc-



**“Education gives a window through which
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cupation by Indonesia, and a two-year transition period administered by the United Nations.

But its freedom had come at an enormous price. Before departing, the Indonesians and militia loyal to them had destroyed much of the infrastructure they had built. East Timor had no government, official language, currency or legal system. It had few people with the formal qualifications to run government departments and schools because most of the civil servants were either Indonesian or identified with the Indonesian administration and had returned to their country or fled as refugees across the border.

Since then East Timor has made remarkable progress since, and it has achieved a greater measure of peace and stability. The general and presidential elections successfully took place in early 2012 and in December, the UN peacekeeping force, in place since the departure of the Indonesians in 1999, also withdrew from the country.

However, there is still much to do, and much that is urgently needed, and many of these will take time and perseverance. About half of its 1.1 million people live under the international poverty line. The country has some natural resources but 40 percent of Timorese families live on less than US\$1 a day. Food insecurity affects up to 80 percent of households in many rural districts, and more than half of all children un-

A Window to a Brighter Future

Karen Goh - Jesuit Conference of Asia Pacific



der five are malnourished. The birth rate is one of the highest in the world, and 15,000 youth enter the workforce annually with only a fraction able to find employment.

In the area of education, the government has focussed on access to education, beginning with getting more children into primary school. Today, 90 percent of children at the right age are enrolled in primary school. However, over 70 percent leave before reaching Year 9 and many children are taking an average of 11.2 years to complete the six levels of primary school. In addition, a recent survey showed that more than 70 percent of children could not read a single word at the end of the first year of primary school. By the end of Year 3, 20 percent were still unable to read even the simplest words.

The government of the young state of East Timor is focusing on the education of young people and Jesuits, thanks to their long tradition in this field, are giving a helping hand.

education

East Timor



It is evident that even as the government continues to build the physical infrastructure for education, the bigger challenge lies in increasing the number of qualified and committed teachers. Trained teachers are in short supply and morale and teaching quality are low. The former Minister for Education has admitted that 75 percent of the country's 12,000 teachers do not have proper training.

Instituto de Educação Jesuíta seeks to address this issue as well, at the senior secondary level. When it opens in 2014, *Colégio de São João de Brito* will provide quality teacher education for senior secondary teachers.

The Institute is a new chapter in the Society's history in East Timor. The Jesuits have been in East Timor for over 100 years, and have shared deeply in the life and suffering of the people, to the point of martyrdom. An Indonesian Jesuit, Tarcissius Dewanto, died in a massacre of over 200 people in Suai in 1999, just six weeks after his priestly ordination. A few days later, Fr Karl Albrecht was shot dead in the grounds of his home in Dili, just 10 days before his anniversary of 50 years as a Jesuit.

Portuguese Jesuit Fr José Alves Martins chose to remain when Indonesia attacked and occupied the country in 1975. He lived with and helped the refugees, and for some years, he and fellow Portuguese Jesuit Fr João Felgueiras were a main channel of communication between the Timorese and the world outside. Last May, Fr Martins was awarded the country's second highest medal, *Medalha de Mérito de Dom Marito da Costa Lópes*, for his contributions to

the Timorese people during the Indonesian occupation, and he and Fr Felgueiras were made citizens of East Timor.

More recently, encouraged by the large number of Timorese who have joined the Society in the last 10 years, we embarked on this major educational project, trusting that God in His goodness will provide us with what is needed. And He has.

The project has proven to be a truly collaborative effort for our Conference. Thanks largely to donations from the Australia and Japan provinces, we were able to buy the land and have it fenced and cleared of trees, scrub and goats. We arranged for electricity to be connected and a well dug so that the school and the local community could have a good source of water. We were able to build and equip enough classrooms and facilities for the school to open with its first students in January.

The local Jesuit community was too small to manage the project, with most of our Timorese Jesuits still in formation, but Jesuits from the Philippines, Australia, Japan, India, Vietnam and Portugal have come to help. We needed more expertise in teacher education and encountered the Religious Sisters of Jesus and Mary Congregation, who have sent two sisters

Below, a truck carrying students to school.



from India to join our team.

The building of the institute has been much watched and anticipated by the local community, which we also seek to serve through outreach activities such as a mobile clinic, pastoral centre, workshops for public school teachers and interaction with public school students.

On January 15, 2013, the first phase of the educational institute opened its doors. *Colégio de Santo Inácio de Loiola* began its first day of school with 74 boys and girls in Year 7, so eager to start that nearly all of them arrived an hour before the school day began at 8.30 am.

"I want to become a doctor," said Jufrania. "I just want to be in a good school which will teach me how to respect others and come to know Jesus. This school, I know, has good teachers who communicate well with their students. They will understand us and give their time for us. They will not only teach but spend time to explain."

Another student, Holandio, said: "I know that this school will make me into a good and educated person in the future. This is why I am so happy that I have joined this school."

For the Jesuits in East Timor, the first day of school was the realisation of a 10-year dream of an education apostolate. That day, their joy was evident not just onsite but on the Internet too



as our young Timorese Jesuits, scattered in formation houses across Asia Pacific, posted and reposted the news in their Facebook pages.

It is by the grace of God that we have come this far, and it will be by His grace that we will see our dream of a Jesuit educational institute in East Timor fully realised.

It will be years before the institute is complete, and the main challenge is to find the financial support to complete the building and furnish the facilities. The cost is high because a lot has to be brought in from abroad – building materials, laboratory and computer equipment, library books, etc. We also hope to offer scholarships to the children and teacher education students who cannot afford the fees. We continue to trust that God will provide. Already, some provinces and mission offices within our Conference and in Europe have committed to raising some of the funds we need.



The government has recognized the merits of some Jesuits who have devoted themselves to the service of the country's population. Above, Fr. José Alves Martins is awarded a medal.





Brazil

This project is made up of four basic elements: mobility, insertion, institutional cooperation, and over-lapping of frontiers... Its primary mission is to reach where others do not go, at the frontiers (geographical and symbolic) where suffering is most acute and life most at risk.

The “Mobile team” or EI (*Equipo itinerante*) was set up by Fr Claudio Perani S.J., in 1998. It relies on various institutions at the service of the peoples living in the Amazon, and works alongside other more institutional services set up by the Church in this area. There are several institutions (currently 10) supporting the EI with funds and personnel, both lay and religious. The project is made up of four basic elements: mobility, insertion, institutional cooperation and the over-lapping of frontiers. The spirituality that inspires it can be summed up in this way: “To live *with those* with

whom nobody wants to live; to be *there* where nobody wants to be; to accept *those conditions* which nobody wants to accept.” Its primary mission is to reach where others do not go, at the frontiers (both geographical and symbolic) where suffering is most acute and life most at risk. Today the EI runs three centres among the poor and marginalized: Manaus (1998); at the Amazon juncture of three frontiers, Brazil-Peru-Colombia (2004); and at the juncture of Brazil-Bolivia-Peru. There are plans to set up another centre, if resources become available, at the Amazon juncture of the last three countries.

The Mobile Community of Manaus was the first to open (in 2000). It consists today of 5 members coming from 5 institutions (2 lay, 2 female religious, 1 male religious). They live in two huts-on-stilts (*palafitos*) in the section of Manaus called “Arthur Bernardes” (made up of some 550 families), which is not far from the centre of Manaus. It stretches alongside a stream (*igarapé*, or “canoe-way” in the Tupí-Guaraní language), which forms part of



The Mobile Team in the Amazon

Fernando López, S.J. - *Member of the Mobile Team in the Amazon*



the *Cachoeira Grande* ("large water-fall") that flows into the River Negro, itself a tributary of the Amazon. Most of the families living in this part of the city are indigenous or *mestizo* by race. They emigrated from the interior and came to try their luck in the big city because in the villages and settlements along the river and further inland, there was no government programme to cope with their basic needs (health, education, employment, etc.). These people had been accustomed to a poor but honourable life in the rain-forest; they found themselves forced to live in degrading, inhuman conditions, imprisoned in an asphalt and concrete jungle. They had never imagined that "urban progress" would mean for them a life pushed into the furthest margins.

To live on wooden planks is not easy, as the *palafitos* are interconnected with wooden foot-bridges, about four metres above the water. For six months of the year the water of the stream flows beneath the houses, carrying with it the city ordure

The dramatic photos of the two disasters that have affected the people who live in stilt houses in Manaus (Amazon): water and fire have made poverty even more extreme.

Flooded

Brazil



Life in the stilt houses is tough. The planks and bridges linking them to each other are four meters tall, but there is neither health infrastructure nor sanitation.

and refuse. Vultures and filth are everywhere. No sanitary infrastructure exists, and toilets empty directly into the stream. The supply of artificial electricity and water comes through pirated extensions (called *gatos*, literally “cats”) clamped to the city systems. All these people, the young and the old, along with all sorts of animals -- dogs, cats, rats, vultures, and so on -- live in close proximity on these narrow planks, but with extraordinary creativity and humour. Privacy is non-existent, as constant contact is unavoidable in such narrow passages and where the huts actually touch one another. So people chat through open windows and doors. Great tolerance, cooperation, solidarity and adaptability make life bearable, and provide opportunities for growth in learning how to love, to pardon, and to serve.

In 2012 two major events shook the entire community of Arthur Bernardes: the worst flood in its history and a great fire in the city of Manaus.

In July, the River Amazon reached the highest level ever recorded. Only three years earlier (July 2009) there had been another major flood. The

oldest inhabitants could not remember anything like it during the forty years they had lived in the area. They blamed the world climatic change, and indeed the global shift in weather patterns is being felt particularly keenly in the whole of the Amazon basin. In the most recent flood, the entire *barrio* (“suburb”) was flooded, and the river entered all the houses, even though the *palafitos* are built four metres above the water. The huts occupied by EI were also under more than three feet of water. All the occupants of the huts had to build a sort of extra “floor” (*marombas*), tearing up the planks from the floor beneath and building another floor level on which to keep things dry. For two months they had to live hunched over, with their heads touching the uralite or tin roofs. The huts then became like ovens, hot and damp, with the temperature reaching 50° C. The toilets and washing facilities were also flooded and unusable; people had to relieve themselves with improvised urinals (bowls and buckets), that were emptied straight into the river (usually without warning). To wash, one crouched over a bowl and bucket.

At this time, what impressed everyone was the great communal solidarity: neighbours helping one another, carrying belongings and lending what was needed in the way of tools and implements. Extraordinary creativity was shown in overcoming problems, and all this with humour and exuberance, with great confidence and hope.

Regrettably, the government only reacted after pressure from the community: protest marches; demonstrations; road blockades; articles in the press, all asking for help. The *Asociación de Vecinos Arthur Bernardes* (AVAB, “Association of Inhabitants of the Arthur Bernardes Quarter”) had a key role in organizing the process. One of the *palafitos* was built to serve as the HQ for AVAB, with help from *Caritas* in Tenerife. Thanks to the efforts, constant struggle and pressure from AVAB, an agreement was reached with the government to urbanize the area so that each family would have acceptable living facilities. The initial government project was to remove all the families, providing each with a small indemnity. The pretext for



this proposal was that it would allow space for an improvement to the stream-tributary system in Manaus, thus preventing the contamination of the River Amazon. However, the underlying intention was to impose a “social clean-up”, removing poor people from the centre of the city and so facilitating speculation with the land made available. AVAB denounced this unjust proposal, and brought together all the families involved so that they could win the right to proper housing in the same area, where they had been living for many years, and close to their places of work. A project of urbanization, planned for December 2011, began to take shape one year later.

Yet again, history was repeating itself. Government intervention arrived late and very slowly. There had been forecasts of a rise in the River Amazon many months earlier. AVAB warned the authority to set emergency measures in place before the flood could swamp the *palafitos* and linking bridges, but by the time any help arrived, the flood had covered the area. Then AVAB increased the pressure and protests were published in the local press. A peaceful protest was organized by the families, and several of the main roads leading to the centre of the city were blocked with tree-trunks, tyres and old mattresses. Apologies were given to passers-by and reasons for the blockages were explained to them. The whole centre of the city was paralysed, and it did not take long for the police *Batallón de Choque* (“Shock Battalion”) to arrive on the scene to suppress the demonstration.

To avoid a confrontation, a non-violent tactic was devised: the children began to play football in the road in front of the police and between them and the demonstration; the women with babies at their breasts took their place in the front row, while feeding their children; the young men and adults stood behind with their placards, chanting slogans demanding their rights. An impressive, non-violent and shrewd system had been invented for the occasion. The local media channels were called so that everything could be filmed and published... At length, five hours after the demonstration had begun, government officials arrived and concrete steps were taken to resolve the emergency. The AVAB made clear: “Unless the government satisfies the legitimate demand for our just rights, next week similar peaceful demonstrations will block the roads once more.” The community was gaining ground, with patience and persistence, with effort and with suffering. The pressure was united and organized, in a non-violent way, with good humour and creativity...

Then, after the flood, the fire! Only three months

later (27/11/2012) a sudden blaze destroyed the whole area. Of the 550 *palafitos* 520 were burnt. More than 500 families, some 2000 persons, found themselves on the street, their homes destroyed and most of their possessions lost. By the grace of God, and the skill of the survivors in avoiding death, there were no human losses. Only the domestic animals that had been trapped in the buildings and foot-bridges died in the blaze.

As early as 8 o'clock in the morning, some terrified children had begun to run around, calling out, “Aunty, aunty! Fire, fire!” Two members of the EI, Sisters Arizete and Gracia, went to the community centre to see what was happening. On the far side of the football field, one of the *palafitos* had caught fire. They called the Fire Service at once... but to no effect. The fire had been caused by a short-circuit. At that time of the morning, most of the workers were away from the *barrio*, as were children and youngsters who were at school. The only ones left were the elderly, a few housewives and any children who had their schooling in the afternoon.

Between them, they did their best to put out the fire, but were unable to do so. And no matter how many times they called the Fire Services, nobody replied or, if they did, it was to say that they were on their way -- but they never arrived. In a short while, the fire was out of control, leaping from one *palafito* to the next and destroying everything in its path. People ran desperately from one side to the other: one old lady, who could not walk, cried out for help and Arizete and Gracia, with other neighbours, hurried to save her. Everyone was trying to save both themselves and what little they owned: they threw their belongings out of the windows or from the foot-bridges onto the foot-ball field (in the centre of the *barrio*) or into the stream alongside.

As always, the local loud-speaker radio station, *La Voz de la Verdad* (“The Voice of Truth”), offered a great help and was able to give clear instructions: “First, help to save the children and elderly; after that, take out any objects of greater value.” But eventually the fire reached and destroyed the radio station. Many people, taking children into their arms, jumped into the water and swam across the



Drowned



Brazil



Above, images of the massive fire that spread through a large slum in November 2012 destroying what little people had.

stream to avoid the flames. The scene was appalling, and the *barrio* looked like a battle-field.

It was only three hours after they had been called that the Fire Services arrived. The first team had a fire-engine equipped with neither water nor hose. Yet again, State intervention was too late in arriving and incapable of protecting the just rights and the lives of the poor. Yet again, the deep crisis affecting the system was evident: injustice institutionalised and political power slavishly subordinated to the dictatorial power of economic capitalism. Whatever the cost, priority is given to monetary power. By exiling the poor from the urban centre, the face of the city could be beautified -- a case of "urban cleansing". A glamorous image that would suit the World Football Final (2014) and the Olympic Games (2015) was up for sale. But does anyone think of a World Final against Global Poverty, or Olympic Celebrations for Social Justice and Universal Solidarity?

Two young members of EI, a religious sister, Juvenilde, and a lay helper (Elena), have de-

scribed their experiences: "We went walk-about to visit various indigenous villages about three days from Manaus, and when we left we carried in our minds the usual picture of the *barrio* -- filled with happy people, welcoming and full of life. On our return, two weeks later, everything seemed unreal: fire, destruction, ashes, faces full of pain and desolation... And yet, despite everything, the community was still sending out a message of hope, strength, fighting spirit and resistance. This admirable people, in the midst of the ruin and ashes of all they possessed, may groan in pain but they do not give up nor move out; there are tears but no withdrawal. The people lift their heads with dignity, they stand firm, and they demand that the rights they have won for themselves should be respected." Their conclusion is clear: "Love is a fire that burns without being seen, a wound that hurts but with a pain not felt. We need to be strong, without losing our tenderness."

Also important in those days was the role played by two Jesuit novices, Arthur and Luzimar, who were engaged in one of their "experiments" (the Jesuit term for the different experiences that novices are expected to undergo during their two years). Their testimony shows how those days have left an indelible mark on their lives and vocations: "The fire has engraved in our hearts the faces of all those people: weeping, crying, suffering, sad... But in the midst of all that pain, the exceptional strength and solidarity of this people. Such gestures as one carrying a cooking-pot and another risking his life to save someone's life... We can only feel a deep gratitude to the God of Life and to a people which struggles to achieve its dreams and its survival. They teach us that where there is life, there is hope."

Many questions remain floating in the air - and in the smoke. What are we to learn from these people who refuse to sit with their arms crossed, hoping for a remedy from above? What do they have that we lack, or that has been taken or stolen from us? This is a time for hope, to rise up anew to create a global conscience! This is a revolution that has to start in each person's heart and to be shown in the lifestyle we choose to take on.

The EI has a powerful conviction that is expressed in its motto: "I wish to choose my lot among my region's poor!" This is a call to a life where the person, the group and the institution are integrated; we wish to be truly present where the wounds of humanity and Mother-Earth are most open and where life is most threatened. A video of the Manaus fire is available on YouTube: <http://www.youtube.com/watch?v=w24KJ2N1qNO>

Translated by Joseph Munitiz, S.J.

The Old “Reductions” Come Back to Life

Paraguay

Alberto Luna, S.J.

In December of 1609, surrounded by a multitude of Guarani natives under the leadership of Chief Arapysandú, Father Marcial de Lorenzana and his fellow Jesuits celebrated Christmas mass in the village of the first Jesuit Reduction for Guaranis in Paraguay. The settlement was baptized “San Ignacio” even though Ignatius Loyola was not officially canonized until 1622.

Nearly four hundred years later, in December of 2007, the Jesuit novices and pre-novices of the province of Paraguay, accompanied by the master of novices, Father Ireneo Valdez, moved their novitiate from Paraguarí to the Jesuit residence in the city now known as San Ignacio. The parish community assisted in the move and joyfully welcomed the young Jesuits to this parish which has been under the Society’s care since its return to Paraguay in 1927. The unfailing support and collaboration of the faithful in maintaining the residence give proof of the great devotion they feel toward the Jesuits.

In 1611, two years after the founding of San Ignacio, a Paraguayan Jesuit arrived at the new Reduction; he was Roque González de Santa Cruz, a dear friend of Father Marcial. Roque was of mestiyo, his mother being the daughter of a Guarani woman and a Spanish colonist, and he felt great affection for his Guarani cousins. On his apostolic journeys he took as companions young Guaranis from the reductions, whom he formed in Christian life, prayer, music, and even sacred dance.

In the time since the novices arrived in San Ignacio in 2007, the house has become a meeting place for the youth of the parish as well as a reference point for young men interested in joining the Society of Jesus. These candidates visit the residence regularly and share in the life of the novices. Also, a number of young people from nearby localities are being accompanied by young Jesuits in vocational groups which prepare them to discern their vocation. At the end of this process some of them take the step of entering the novitiate.

In the daily life of the Paraguay Reductions work was interwoven with prayer. When going to their place of work, the people carried a statue in procession while they prayed and



sang hymns. A profound religious sense and a constant awareness of God’s presence continue to be part of the Guarani culture.

As day dawns at the novitiate, the bell awakens the young novices, summoning them to morning prayer in the chapel, which is adorned with images from the ancient Reduction. They sing hymns in Spanish or Guarani, they recite the ancient psalms, and then in the silence of the morning they spend an hour in prayer and personal meditation on God’s word—some of them sipping *mate*, the famous brew known as “Jesuits’ herb.” During the day the novices work in teams at various jobs, such as cleaning the house and the



The novitiate of the Province of Paraguay has returned to the site of the first “Reduction,” which in 1611 was named “San Ignacio.”

The novitiate is in the process of becoming a center for vocational promotion and pastoral work with youth.

The Prayer

Paraguay



Right, the Paraná River near San Ignacio Miní. Above, novices and candidates to the Society of Jesus in front of the statue of St. Ignatius. On the following pages: some pictures of the life in the novitiate. Among them: peeling potatoes in the kitchen along with the Master of Novices' Assistant.

yard, taking care of the garden, pruning the trees of the orchard, and shopping in the market.

The first Reduction had to move from its original site to its present location, and even today some of the original houses can be found around the square. The former residence of the Jesuit fathers, located beside the present novitiate, has become the museum of San Ignacio, housing one of the best collections of sacred art in Paraguay. The museum contains statues and images from the old church of San Ignacio, which collapsed in 1926.

Living close by this museum filled with ancient images and altar-pieces, the novitiate community becomes very familiar with the history of this town and its people. The gardens of the house are the same gardens tilled by the fathers of the Reductions. Their fertile soils, now worked by the novices, still yield a variety of tropical fruits and vegetables.

The early Jesuits prepared catechisms and taught Christian doctrine to the Guaranis who were preparing to receive the sacraments of Christian life. In the Reductions the formation of the children and young people also included reading and writing, as well as training in the arts, music, sculpture, painting, and theater.

The novices are instructed by the master of

novices and his assistant concerning the mystique, the rules, and the history of the Society. The young men discover and become familiar with the spirit that has motivated Jesuits down throughout the centuries. They receive classes in Spanish and Guaraní from lay collaborators, and their formation also includes music, chant, and other artistic disciplines.

On weekends the novices accompany the children and young people of the Youth Eucharistic Movement. They visit the Christian communities of the parish and meet with families in the neighboring rural districts where the main language is Guaraní. They collaborate actively in the catechesis, in reflection groups, in the training of lay leaders, in the celebration of the sacraments, and especially in the Eucharistic celebrations in the chapels.

The chronicles of the Reductions tell how the Guaranis spent their free time playing games with a ball made of a rubber-like material they called "manga." Some of the players were highly skilled, capable of executing fancy maneuvers with the ball, which they controlled with their feet.

Naturally, football is also part of the novices' life. Two or three times a week young people from the parish join the novices to form two



or more football teams, and their enthusiastic shouts can be heard as they play Paraguay's most popular game. After the game the players always go to a quiet place where part of the floor of the old church can be seen; there they refresh themselves with some *tereré*, the traditional drink of the country.

Roque González described the first Corpus Christi procession in San Ignacio, a feast for which the Indians prepared with great eagerness. They adorned the path of the procession with magnificent flowers and fruits of the forest, with leaves and branches, and with multicolored birds and small wild animals. With religious songs and dances they honored the presence of Christ in the Eucharist as the center of religious life in the Reduction.

The daily Eucharist, celebrated by the master of novices, sometimes in Spanish, other times in Guaraní, is the center of novitiate life. As the day comes to an end, the young men gather around the altar to bring to life the memory of Jesus' sacrifice as they hear the Word and share sincerely the experiences of their day. The community supper that follows Mass offers them space for spontaneous exchange, and the friendly banter continues afterward in the kitchen. While some novices wash dishes and others dry, they comment on the events of the day before retiring to bed.

Thus the novices of Paraguay, as a new shoot from an ancient root, live their lives while calling to mind constantly one of the richest inheritances of the Society: the Jesuit Reductions of the Southern Cone of Latin America.

Translated by Joseph Owens, S.J.



The Work

Poland

Right, the “Magis” logo; a moment of relaxation during a summer retreat.

Below, a group of animators. “Magis” is a key word of Ignatian spirituality that means giving the best of yourself to grow in your relationship with God and with others.



Just imagine that you are about to take part in Mass in one of the Jesuit parishes in Poland next Sunday. If you are lucky enough you will find yourself in a strange situation (for Europe, at least). You might see dozens of young Christians singing aloud, dancing, jumping around, and clapping their hands. If you look at their faces, you will notice an irresistible joy which springs from the depths of their hearts. This is not your average Polish Mass. It is surely a movement of the Holy Spirit among Polish young people, a movement which some Jesuits discovered several years ago. These are young people who want more.

Magis is the latin word for more. It is not a quantitative word, which we might use, for example, when we ask, “more sugar please.” Rather, it is qualitative, more like loving more, understanding better, or simply the single word “better”. *Magis* is one of the key words in Ignatian spirituality. It refers to the constant growth in ourselves and in our relationship with Jesus. The young people I have just spoken about are members of the Jesuit youth communities called *Magis*. They called themselves *Magis* - Yes! They did it!: this Ignatian rule is written very deeply in their young hearts. This is the way they want to live their faith. At this time, there are about 500 young people, aged from 16 to 19, in 16 *Magis* communities throughout Poland. There is also

“The Magis movement is crucial for the Church in Poland. It forms young people with a broad perspective, with a genuine experience of God, and with great-hearted desires.”



one community in Göteborg, Sweden.

Some may argue or disagree with me, but from the moment I first heard about the beginnings of the *Magis* movement, I was convinced that its young members were enlivened by an enthusiasm of the Holy Spirit. There is the example of a seventeen year old boy in Klodzko, a little town in western Poland. He had the desire to create a youth group in the Jesuit parish there. It took him one year to gather sixty young people together in one community. This fact is special not because of the numbers involved: it is special because it revealed the core dynamic of the *Magis* movement.

Magis was created, and is constantly being re-created by young people. There were, of course, some Jesuits who at that time helped the young people to discern according to Ignatian principles. It was clear that it was the Holy Spirit who was calling an ever greater number of young people to form the movement. And such is the dynamics of these communities. It is not a Jesuit who comes up with new ideas, but the youth themselves. It happens that, from





Polish Youth goes for “Magis”

Andrzej Migacz, S.J.



time to time, there may be some disagreement between the Jesuits and the young leaders. The outcome is usually the same: the young people were right. This is because they know their peers better, they understand their needs and dynamics better. The way young people live their faith is so different from that of adults. From this experience, Jesuits have learned that there is a great treasure in young people. They have the desire to perform great deeds and to change the world for the better. They seem unstoppable in this desire. It replicates the spirit of the founder of the Society of Jesus, St. Ignatius of Loyola. And so, Jesuits learned that, with the help of Ignatian spirituality, they can support the young in growing in their desires of faith and service.

Imagine a great river. It flows with its own force. You can neither stop it, nor make it flow. The only thing you can do is to influence its current. This is an image of the main task of the Jesuits who are associated with those youth communities. They moderate and slow down the current in some places, and they encour-

age it in others. That is why those Jesuits are called moderators. They help the river reach the sea, which is Jesus Christ. The aim of *Magis* youth communities is to make young people men and women aid others under four headings: these are community, service, prayer and evangelization.

Through the community dimension, young people learn how to create friendships and develop mature relationships, and how to be responsible for one another. They discover their personal identity, develop self-confidence, and learn to trust others. It helps them to grow in service as they become more open, peaceful and joyful. They discover that they have in them much goodness which they can share with others. When there is a newcomer or a visitor in the community, he or she is amazed by the power of joy and kindness in the group. It disarms them.

Then there is prayer. The very first prayer experience in *Magis* is rather revolutionary for its members. They suddenly discover that God is indeed very close to them, and that they can develop their relationship with Him in a very personal and unique way. It is not just God whom they experience, but it is their God. This is a very important discovery, and it often becomes the turning point for many young people



Apostolate



in Poland. Also, it appears that young people find Ignatian spirituality very helpful in evaluating their spiritual experiences. It supports them in finding God in all things.

The experience of the living God pushes *Magis* members towards an evangelization dimension. Their lives clearly change, and they become a powerful testimony to their families and friends in schools. The people around them figure out that something is lacking in their own lives: I believe that this anxiety is a godsend for them. Others see that *Magis* members are truly proud of their faith. This is not common, even in Poland. Faith is still often something of which people are embarrassed. But for *Magis* members, it is something of the highest value. You cannot discourage them, for they have deeply experienced their God and they are ready to tell you about that.

You might be interested to hear how Jesuits form *Magis* members to become men and women for others. Each community is divided into small groups of between seven to twelve people. Each group is led by one of the members. The leader is called the animator. His task, as the name suggests, is to animate the group, to encourage spirit and life in it. In fact, animators are at the very centre of the *Magis* movement. They lead the community, they come up with new ideas, they are its creative force. And so, Jesuits focus on the formation of animators as good and loving leaders of their groups: in the future, they will be good and loving leaders of the Church. It is important for Jesuits to develop a relationship of trust with animators. If you have a good group of

animators, you can entrust them with any task and with any group of people. Some Jesuits say: "If you want to write anything about the *Magis* movement, you should devote 90% of your observations to the animators."

The group work is based on a simple scheme. Firstly, members enter into some activity, for example, prayer, interactive game, etc.; and, secondly, they share their feelings about, and reflect on their experience. Members develop and deepen their friendship in those groups, as they discuss their prayer and life experiences. Groups have their meetings once a week. In the same way, the whole community gathers once a week. There they celebrate their friendship, sing songs, play games, worship God and, all in all, have a good time. This is their way of living their faith. Twice a year, all *Magis* communities come together for a retreat. The *Magis* members leave their hometowns to spend from five to ten days together, praying and enjoying each others' company.

I think that the *Magis* movement is really crucial for the Church in Poland. It forms young people with a broad perspective, through a genuine experience of God, and fills them with really big desires. The Church in Europe yearns for new forms of evangelization. It yearns for the living God. I believe that the *Magis* movement is the Lord's answer to that yearning in Poland. It has also made its way to Sweden. Will it spread wider? I believe that it will last as long as the Holy Spirit ignites the hearts of young people and as long as we encourage this spiritual enthusiasm. It is the youth of the Church who have this flame in their hearts. In 2012, our General, Father Adolfo Nicolás SJ, visited members of the *Magis* movement. Young people asked him what they should do to follow the Ignatian *Magis* way more closely. He replied: "Keep growing. Keep learning. Never stop." I hope that this flame of enthusiasms among *Magis* youth will never be extinguished. I hope that it will burn as the light for the world and as a testimony of true joy, a joy which springs from an encounter which young people have with their living God.



Above, young people of the Jesuit movement involved in recreational activities, Poland.

India Reduce the Power or Remove the Tower

John Rose, S.J.

Xavier Institute of Engineering (XIE) in Mumbai, the first engineering college run by the Jesuits in India, is just 100 meters from the premier *Raheja Fortis Hospital* that includes the treatment of cancer among its many specialties. Quite a number of our faculty, staff, and students were complaining of fatigue and joint pains, and there seemed to be no cause for this perturbing situation in the immediate environs since enough care was taken to keep them unpolluted. Then someone pointed to the many mobile towers mounted on the Hospital's terraces and walls, the north and east sides of the college bearing the brunt of their beams, and suspicion led XIE into a very important foray beyond its mere academic goals. Around this time, two years ago, the Jesuit Community of XIE had received a special report on Ecology, "Healing a Broken World" (*Promotio Iustitiae*, No 106, 2011/12), and it gave the impetus that something should be done to deal with a frightening ecological and health hazard newly descended on the college.

The touch with various sources in the engineering field quickly led to contact with Professor Girish Kumar of the *Indian Institute of Technology*, Mumbai, and it is he and his team that made the faculty and students conscious of the dangers of mobile tower radiation, and of the lack of political will in the Federal Government that was already well aware of the serious problem caused by at least 5 million powerful towers all over the country. The mere presentation of the various factors related to the problem would be highly technical, and what was required to actually deal with it was a task force of convinced and motivated students, who could use all the resources their expertise were able to handle, to educate people and then spur them on to concrete actions. Nileema Lobo, Sasha Sequeira, Kanica Jain, and Jason Maladeth, the four of them, volunteered to take up the challenge as their final year project under the guidance of Professor Kumar himself who specialized in Electrical Engineering. Their slogan was: "Reduce the Power or Remove the Tower."

Their main mission was to make known the



appalling facts: in Mumbai city alone there were 3,700 mobile towers, and these did not include the repeaters or boosters, and around 1,800 of them were allegedly illegal. People living close to the towers suffered from headaches, memory loss, tiredness, and pains of all sorts; and prolonged exposure appeared to increase the risk of neurological disorders, glioma and cancer. What is inexplicable is that while India permits a radiation power of 450 milliwatts per square meter, most of the towers exceed this limit, and the sobering fact is that only 1 milliwatt per square meter is considered by medical science as "safe exposure." Besides, the exposure limit to radio

Electromagnetic pollution is one of the problems of modern society all over the world.

The students of Xavier Institute Engineering, directed by the Jesuits in Mumbai (India), have successfully led a campaign against the electromagnetic pollution produced by numerous mobile antennas that have been multiplied in the city in the recent years.

Antennas



The youth of the Institute of Engineering directed by the Jesuits in Mumbai, India, have taken decisive action against the rotating antennas in buildings near the school and in hospitals in the surrounding area. They have managed to raise awareness among local authorities thanks to widespread information on the issue appearing in newspapers.

frequency fields is extremely steep in India, 9.2 watts per square meter, whereas in Australia, Belgium, China, for example, it is only 2, 1.2, 0.1 respectively. Being exposed to a tower located within 100 meters is like being in a microwave oven for 24 hours.

What was particularly scarifying for XIE was that the nearby *Raheja Fortis Hospital* had its terraces hosting towers both circular and rectangular, and more of the latter which were more dangerous. The radiation measuring instruments picked up high dosages in the areas where the students and staff labs were located on the third floor, and these labs had to be relocated to safer areas. Help in all the investigations needed to make the changes for safety was provided by Neha, the daughter of Professor Kumar, whose expertise lay in measuring radiation in decibels and watts. She had earlier helped residents of buildings, around the Maharashtra State Chief Minister's house and guest-house, Varsha and Sayhadri, in the posh Malabar Hill area to agitate, armed with scientific data and with the full backing of a popular actress, Juhi Chawla, against the sudden proliferation of mobile towers all around them. The publicity and hard data, and the intervention of the Chief Minister himself, forced the authorities to reduce them drastically.

The students involved in the task force against mobile towers, that were dangerous to health, also realized the social and economic is-

sues involved. Because of the high usage of cell phones in India, since their bills are relatively cheap compared to those in other countries, people living within meters of mobile towers receive anything between 10 thousand and 10 million times more radiation than is required for the functioning of a cell phone. To keep prices down and have more cell phone users, most high rises have five or six mobile towers, and a Nelson's eye (an idiom describing the ignoring of undesirable information) is given to all shady deals between telecom operators and secretaries of housing societies to get around Government regulations and the limits already in place about how many towers, if at all, are to be in each building.

It is hence not at all surprising that in India there are 5 million powerful mobile towers for over 900 million subscribers out of the total population of 1.2 billion. Low power transmitters would keep the radiations danger free, but the number of towers and repeaters would have to increase considerably, swelling the cost of the network deployment. A good part of the problem is that, while in most countries there are just two or three telecom operators, in India there are at least twelve of them. There is cut-throat competition among them, which certainly helps to keep the prices down but not keep the dangers to health away. The moral and other complexities of the problem have not, however, deterred the students of the task force from placing the hard facts before the government and the public.

The four students have also made the time to get on to blogging, Twitter, and on to Facebook which has a page on "Radiation Zone" which maps the various parts of the city according to areas that are green (safe), yellow (not quite safe), and red (dangerous). They have bombarded the Mumbai Municipal authorities with their findings that they have also shared with the journalists.

Data from the leading hospitals in the city shows an alarming increase in the number of cancer patients, and a nun in charge of one of the four Catholic Hospitals in the city told one

of the students: "I do not know the reason for the increase of cancer patients, but we have had to build a big, separate block with beds only for cancer treatment; a few years ago we needed only a few beds for these patients." There is data too that migratory birds steer clear of Mumbai, and the previously ubiquitous sparrows are scarcely seen anywhere in it.

For a more judicious use of the cell phone by the general public, the students also gathered these basic bits of information to be put out in their Facebook campaign: one should not use it for more than 25 minutes a day and, as far as possible, it is better to use the landline; alternate the side of the face when using a cell phone, and do not press the phone against your ear; avoid it when the signal is weak since then it uses more power and the energy depositions are more, and also when the hair is wet or when one is wearing metal spectacle frames since both water and metal are good conductors of radio waves; check whether the Specific Absorption Rate (SAR) is below 1.6 W/Kg for any new mobile phone bought; and, finally, children ought to have limited access to cell phones since their bones are thin and they have a higher SAR of radio waves.

The students' findings have been constantly fed to the media and municipal authorities, and their efforts have been acknowledged and credited. This was posted on December 19th, 2012 edition of the *Times of India*: "Telecom operators in the city have removed 86 cell towers from atop buildings following complaints of their proximity to residents...He [Director General of the Cellular Operators' Association of India] said the operators have taken corrective actions to reduce radiation from the towers to permissible limits...The action mainly involves bringing down radiation levels

04 | metro | hindustantimes HINDUSTAN TIMES, MUMBAI FRIDAY, OCTOBER 12, 2012

Students take up fight against radiation

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WHY YOU SHOULD CARE
People living close to mobile phone towers are at the risk of health disorders such as sleep disturbances, headaches, fatigue, joint pains, memory loss etc. Prolonged exposure increases the risk of neurological disorders and cancer.

MUMBAI: Four final year information technology students of Xavier's Institute of Technology, Mahim, have taken up the task of creating awareness about the implications of mobile tower radiation emission among city's college students.

From forums on social networking sites and blogs, to college festivals and seminars, the students want to build pressure on the union government to take cognisance of the hazards of suspected high levels of radiation emitted by mobile towers.

Kanika Jain, 21, along with her classmates Sasha Sequira, 21, Nileema Lobo, 21, and Jaysel Meledath, 21, began their research on mobile tower radiation six months ago. After receiving complaints from students and faculty members about headaches, dizziness and nausea, the students launched the campaign, 'The Radiation Zone - Red, Yellow 'n' Green'.

The city has 12 cellular operators and 18,000 cell towers. DoT officials say every operator needs at least 2,000 towers for sufficient network coverage in the city.

Civic data shows that of the 1,375 mobile towers in the city, 1,310 are illegal.

"Students working in the laboratory complained of uneasiness. After studying theory papers and discussing the topic with experts, we concluded that the health hazards were an effect of exposure to mobile tower radiation," said Lobo.

"What began as a college project soon turned into a campaign, because everyone in the city is vulnerable to the hazards that could be posed by high radiation," said Meledath, a resident of Andheri. "In my locality, residents that have mobile towers fixed on their terrace continue to be apathetic because of the high monthly

(From left) Jaysel Meledath, Fr John Rose, Sasha Sequira, Nileema Lobo and Kanika Jain check the radiation at Mahim.

THE RADIATION ZONE - RED, YELLOW 'N' GREEN
Suspect high radiation levels in your area? Act Now. Contact the public helpline (99495 55000) or log on to the Department of Telecommunication (DoT) website www.dot.gov.in and click on the 'Public Grievance- EMF Radiation' link.

ly rents that the mobile operators pay," he added.

"We need to work out alternatives to deal with the problem. The first step has to be reduction in the permissible limit for mobile tower radiation emission, which is 450 milliwatts/square metre at present," said Sequira.

or repositioning or removing towers."

The report goes on to say that the Municipality is about to allow only two towers on any building, and none on schools, colleges and hospitals or near them. It will upload on its website the location in every ward of illegal cell phone towers and the names of their owners. The XIE students share this implicit success of their campaign with some other NGOs (Non-Governmental Organizations), and they will continue to be involved with them till the Government, to safeguard the health of citizens, comes up with a strict policy and enforces it. And they keep on feeding the *Raheja Fortis Hospital* with all the data collected from the radiation monitoring machines of the college, and its administrators, flushed with embarrassment, appear now determined not to be the cause of the ills of patients that come to their Hospital.

The initiative carried out by students in Mumbai has attracted considerable press interest. In the picture an article in the "Hindustan Times", one of the most popular newspapers in the city.

Electromagnetism

both the college and the Observatory were handed on to the state.

MALTA

The artist, Cedric Galea Pirotta, chose **Saint Aloysius' College**, Birkirkara as a background for one of the stamps. The College name is clearly seen above the bus. In 1592, the Jesuits founded the Collegium Melitense in Valletta. It was a college with pontifical faculties to award academic degrees. This first educational undertaking of the Jesuits in Malta prepared the way for the University of Malta, established when the Jesuits were expelled from Malta by Grand Master Pinto, in 1769. After an absence of nearly one hundred years, a group of Jesuits from Sicily returned to Malta in 1868, this time to teach at



ITALY

The stamp celebrates the 250th anniversary of the **Astronomical Observatory of Brera**. Born as an ecclesiastical institution in the Jesuit college in Milan, the building was originally from a monastery in the second half of the thirteenth century, to which was annexed the Church of Santa Maria in Brera, now disappeared. At the college where taught the Humanities, Theology and Science, including Astronomy. From the rooftop the Jesuits peered at the sky with small telescopes. In 1760, the Fathers Giuseppe Bovio and Domenico Gerra discovered a new comet. The success of the discovery prompted the chancellor to establish a real observatory. An expert was brought in from Marseille, expert astronomer Father Louis La Grange, who was joined in the task by another Jesuit Roger Boscovich (1711-1787), an excellent scientific personality and an expert in architecture and civil engineering. In a few months after the observatory was ready and its terrace was equipped with two conical domes. The Observatory of Brera quickly became the most important Italian astronomical institution, where the best scientist were formed as apprentices. It remained in the hands of the Society until the suppression of the Order in 1773, when



the Seminary in Gozo, while a group of English Jesuits established St. Ignatius' College in St. Julians. On October 8th 1907, the Jesuits, at the request of Pope Saint Pius X, founded St. Aloysius' College at Birkirkara. The student population at the time was merely 139 boys whereas the present student population is just over one thousand.

POLAND

Fourth Centenary of **Father Piotr Skarga**. To mark the 400 anniversary of the death of Fr. Piotr Skarga S.J. (1536-1612), the Polish Parliament announced 2012 as the Year to recognize this very well-known and noble Jesuit from Poland. The postal services of this country issued a stamp in his honor. Fr. Skarga was a royal preacher, influential teacher, great writer, philanthropist, patriot and defender of the Catholic faith. He died in the odor of sanctity. During the General's visit to Poland, on September 27th 2012, exactly on the 400 anniversary of his death, was officially



opened the process of his beatification. This picture is by Jan Matejko in 1864, a very well known Polish painter. It represents the Skarga's sermon in front of the king and other politicians.

CZECH REPUBLIC

In 2012, the Czech Republic celebrated the centenary of the coronation of **Our Lady of Hostýn**. Svätý Hostýn (Holy Hostýn) is the most visited place of Marian pilgrimage of Moravia and the nation's most important shrine after Velehrad. For three centuries it has been frequented by thousands of pilgrims who visit the Madonna seeking comfort. The statue of the our Lady on the high altar is holding the Child Jesus, who sends forth bolts of lightnings against the Tartars depicted beneath the statue. These invaded Moravia in the XIIIth century and the inhabitants took refuge in the mountains and forests to survive. According to legend, through the intercession of the Virgin Mary, lightnings rained down from heaven, destroyed the camp of the Tartars, and saved the population. Sacri



Philatelic page

pulveres, a book written by the Jesuit Georgius Crugerius in 1669, reports that out of gratitude for being saved, the faithful erected a statue of the Madonna in the mountains of Hostýn. After the reconstitution of the Society, the Czech bishops in 1887 entrusted the Shrine of Hostýn to the custody of the Jesuits, who after the creation of the Congregation of Svatý Hostýn in 1895 have continued to collaborate together to preserve the Christian character of the place and encourage its development as an important place of pilgrimage and cultural center.

DOMINICAN REPUBLIC

Bishop **Francisco José Arnaiz Zarradona**, SJ, was born 9 March 1925 in Bilbao (Spain), but he is one of the most outstanding sons of the Dominican Republic, where he first arrived in 1961. It gave him citizenship, but it has benefitted during half-century with his work as priest, teacher, shepherd, intellectual, writer, adviser and friend. Arnaiz joined the Jesuits on May 30th 1941. During his studies he obtained degrees in the Humanities (La Habana, Cuba), and Philosophy (Pontifical University of Comillas, Spain), a Doctorate in Theology (Gregorian University, Rome), and specializations in Psychology and Psychiatry and Ignatian Spirituality. Arnaiz has had enormous and wide-spread experience in secondary and university education in various humanities, scientific and theological specialties. He attended the Second Vatican Council as theologian on behalf

of Mgr Octavio A. Sides, Archbishop of Santo Domingo, and since then numerous worldwide Synods of Bishops, and other diverse worldwide Congresses. His publications include 20 books and more than 1.650 articles as columnist for the journal *El Listín Diario*.

SLOVAKIA

The Slovak postal service issued a stamp with the image of the **Monastery of Skalka**, traditional pilgrimage site located northeast of Trenčín on the right bank of the river Váh. It was founded in 1224 in honor of St. Benedict of Skalka, a hermit who died as a martyr in the area; the monastery was destroyed in 1528. In 1644 it is born anew thanks to the Jesuits who



are responsible for its reconstruction. In 1745, a Baroque church was added with two tall towers in place of the existing chapel dedicated to St. Benedict and situated at the point where,

according to legend, the body of the hermit was thrown into the river. After the suppression of the Society the entire complex became property of the state and the monastery was placed under the jurisdiction of the parish of Skalka-upon-Váh.

SLOVENIA

The Slovenian postal service issued a stamp with the image of the inner courtyard of the **ancient Jesuit university of Graz**, in Styria, one of the most significant examples of Renaissance architecture in Austria. It was founded in 1585 at the request of Prince Charles II who called the Jesuits to the city to found an institution of higher education and to direct the teaching. The univer-



sity functioned for over 200 years. The building was connected with the church of the Order, now the city's Cathedral. Eminent Jesuit scholars, such as Leopold Biwald, Karl Tirnberger and Paul Guldin, Swiss mathematician, author of the well-known theorem of Pappus-Guldin, formulated for the first time by the Greek geometer Pappus in the third century. It was revived in 1600 by the Swiss mathematician Guldin, who had a long correspondence with Johannes Kepler. He left many writings on the volumes and centres of gravity. After the suppression of the Society, the building was intended for other purposes. Today it is home to the largest seminary in the historic centre of Graz.

Edited by Marina Cioccoloni

