

Jesuits

ACCOMPANYING YOUNG PEOPLE



2023





NN	55
SS	220
FF	99
PP	1672
T	2046



NN	74
SS	257
FF	165
PP	1363
T	1859

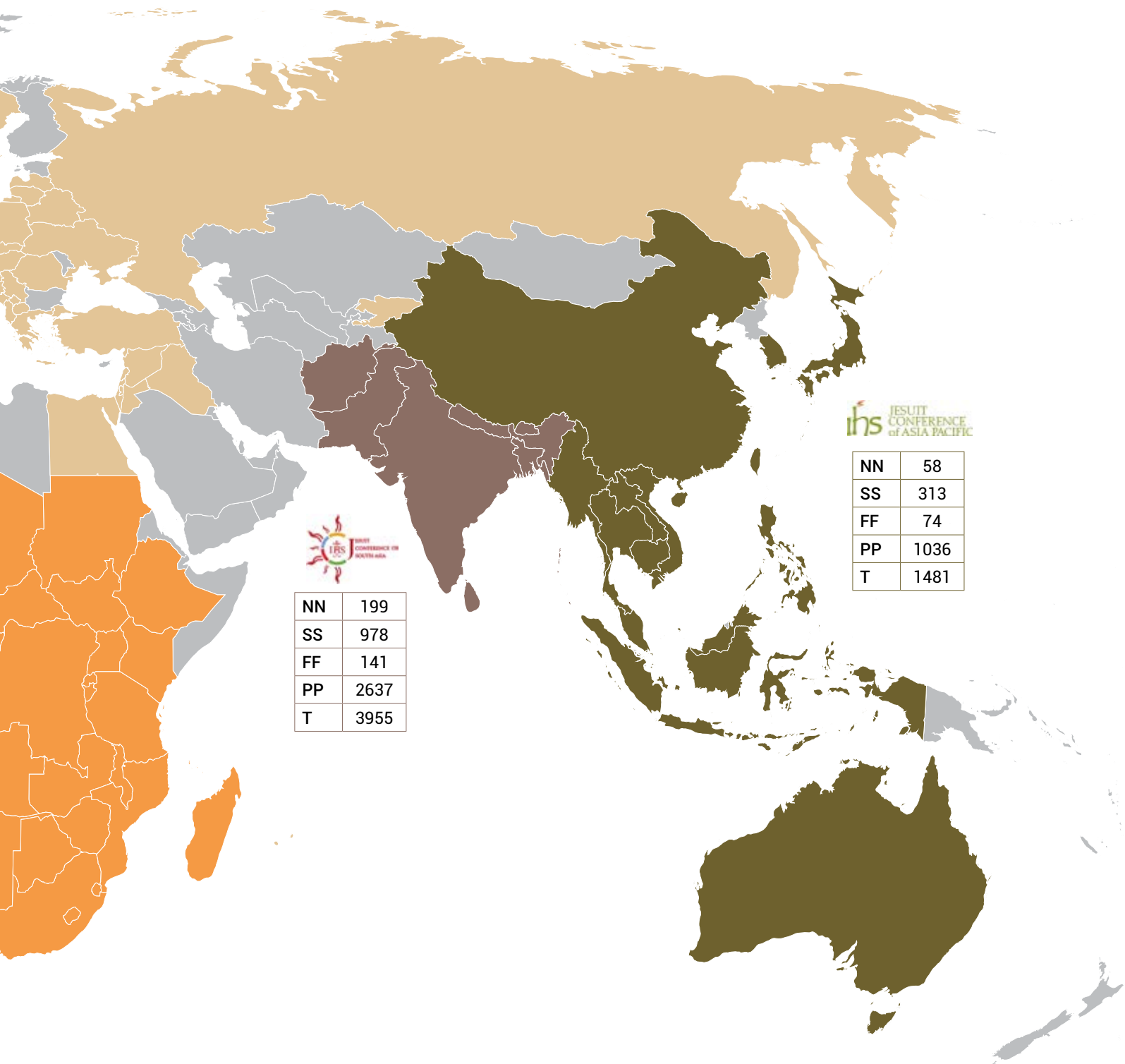


NN	45
SS	251
FF	280
PP	2810
T	3386



NN	152
SS	568
FF	78
PP	914
T	1712

NN: NOVICES
SS: SCHOLASTICS
FF: BROTHERS
PP: PRIESTS
T: TOTAL



- CPAL - Conference of Provincials of Latin America and the Caribbean
- JCAM - Jesuit Conference of Africa and Madagascar
- JCAP - Jesuit Conference of Asia Pacific
- JCCU - Jesuit Conference of Canada and the U.S.A.
- JCEP - Jesuit Conference of European Provincials
- JCSA - Jesuit Conference of South Asia



Cover

Foto: FLACSI - Arrupe International Workshop (Sasaima, Colombia)

The Arrupe workshop is a profound experience of growth and shared living for the students that stays with them for life.

To accompany young people on this journey is to feel that a hope-filled future is truly possible, when we see in them the living witness of love and service that is generated (see p. 75).

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Our thanks to all those who contributed to this edition.



Back Cover

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October 2022

An invitation for young people aged 18 to 30 to participate in the MAGIS experience.

It will take place in Portugal from 22 to 31 July 2023. The theme: “To create a hope-filled future” (see p. 29)



Jesuits

ACCOMPANYING YOUNG PEOPLE

THE SOCIETY OF JESUS IN THE WORLD
2023





With young people

ARTURO SOSA, S.J.
Superior General

In the letter of promulgation of the Universal Apostolic Preferences of the Society of Jesus (19 February 2019) we read:

“We are living through a period of change from which will emerge a new humanity and a new way of structuring human life in its personal and social dimensions. Young people are the bearers of this new form of human life that can find, in the experience of encounter with the Lord Jesus, light for the path toward justice, reconciliation, and peace.”

We find ourselves before the challenging invitation to move from thinking about young people..., studying young people... and talking about young people... to going out to meet them openly..., to dialogue with young people.

Such a dialogue will be fruitful if we approach the youth first to listen... We are, perhaps, too used to talking to young people or talking about them before listening to them and talking with them.

We accept, then, the invitation to listen and dialogue as a first, necessary step to share the new hope that young people bring. A hope open to the construction of a dignified life in a socially just world, reconciled and at peace, also at peace with the environment.

The result of this first step, and those that follow, is a dialogue through which we come to share hope as a force that makes it possible to walk together in the complex process of building that desired future. Hope in a more humane future is the thread that unites us and makes us fellow travelers. We accept the invitation to take the steps that make us companions on a path along which we are guided.

The body of the Society of Jesus that receives this invitation is intergenerational and intercultural. These two characteristics are a gift from God, which make it possible to accompany one another in the construction of a hopeful future. In the Society of Jesus, we, Jesuits and lay companions of the most diverse ages, share life and mission. It is, therefore, a body with diverse sensibilities and experiences. These sensibilities and experiences complement each other

to establish a rich relationship with the complexity of the changing times in which we live; times in which we want to contribute to see a better future emerge.

We are also a body characterized by cultural diversity capable of mutually enriching each other from the richness of our cultural diversity. The Gospel is the leaven of all cultures, a leaven that helps them overcome their limitations and open themselves to cultural exchange. Through this exchange, each culture reaffirms its identity and at the same time opens up to immense possibilities of mutual enrichment.

As Society of Jesus, we are committed to create and maintain spaces open to young people. Spaces open to youthful creativity in which the encounter with the God of life, revealed by Jesus, and the deepening of the Christian faith are fostered. Spaces that promote the discernment of the path by which each person can attain his or her happiness while contributing to the well-being of all humanity.



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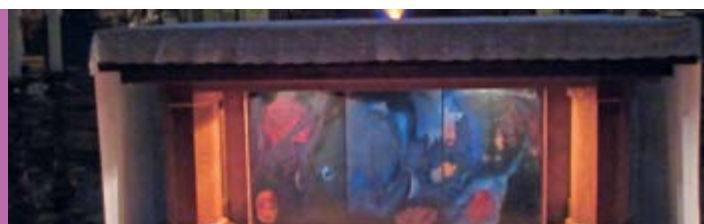
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A festive moment within the Ignatian Year



On 12 March 2022, Pope Francis came to Rome's Church of the Gesù to take part in the most festive event of the Ignatian Year.

*This year began in May 2021, on the 500th anniversary of the wound suffered by Ignatius of Loyola in Pamplo-
na. One hundred years after the inci-
dent in Navarre, on 12 March 1622,
Ignatius of Loyola was canonised,
together with his companion Francis
Xavier and three other figures who were*

*exemplary for their life and influence:
Teresa of Jesus, reformer of the Car-
melite Order, Philip Neri, pastor and
founder of the Oratorians, and Isidore
the Labourer, patron saint of farmers.*

*The Superior General of the Jesu-
its, Fr Arturo Sosa, presided over the
Eucharistic celebration. Pope Francis
chose to deliver the homily.*

*It was the second Sunday of Lent
and the Pope focused his homily on*

*the Gospel of the Transfiguration.
Francis invited his listeners – and
above all his Jesuit companions – to
be ready to follow Jesus to the moun-
tain where he calls us to walk togeth-
er, to dare to climb, to pray, and then
to return to the world and engage
with and in it.*

*Here are some passages from Pope
Francis' homily for this feast day.*



As he did with Peter, James and John, Jesus has called us by name and taken us with him. Where? To his holy mountain, where even now he sees us with himself forever, transfigured by his love. Grace leads us there. So, when we feel bitterness or disappointment, when we feel belittled or misunderstood, let us not wander off into complaints or nostalgia for bygone times. These are temptations that block our progress, that lead us nowhere. Instead, let us take matters in hand, starting anew with grace. Let us accept the gift of seeing each day as a step along the way towards our ultimate goal.

We belong to Jesus, and we belong to him as a Society. Let us never tire of asking for the strength to form and foster communion, to be a leaven of fraternity for the Church and for the world. (...) The saints we commemorate today were pillars of communion. They remind us that, for all our differences of character and viewpoint, we have been called to be together. If we will be forever united in heaven, why not begin here?

For us Jesuits, this journey of moving outwards and upwards follows a

specific path, nicely symbolized by the mountain. In Scripture, mountain peaks represent the extremity, the heights, the border between heaven and earth. We are called to go precisely there, to the border between heaven and earth where men and women “confront” God with their difficulties, so that we in turn can accompany them in their restless seeking and their religious doubt. That is where we need to be, and to do so, we have to go outwards and upwards. The enemy of human nature would persuade us to

keep to the path of empty but comfortable routines and familiar landscapes, whereas the Spirit impels us to openness and to a peace that never leaves us in peace. He sends disciples to the utmost limits. We need think only of Francis Xavier.

There is the risk of a static faith, a “neatly parked” faith, in which we consider ourselves “respectable” disciples, but are not in fact following Jesus; instead, we passively stay put, and, without realizing it, doze off like



Church of the Gesù, Rome, Eucharist presided by Father General in the presence of Pope Francis.



the disciples (Peter, James and John) in the Gospel. For the followers of Jesus, now is not a time for sleeping, for letting our souls be sedated, anesthetized by today's consumerist and individualistic culture, by the attitude of "life is good as long as it's good for me." In that way, we can continue to speak and theorize, while losing sight of the flesh of our brothers and sisters, and the concreteness of the Gospel. One of the great tragedies of our time is the refusal to open our eyes to reality and instead to look the other way.

[In summary,] Taking up each day anew our individual calling and our community history; then going up towards the heights that God points out to us; and praying in order to change this world in which we are immersed.

Dear brothers and sisters, may our Holy Father Ignatius help us to preserve discernment, our precious legacy, as an ever-timely treasure to be poured out on the Church and on the world. For discernment enables us to "see anew all things in Christ." Indeed, discernment is essential, so that, as Saint Peter Faber wrote, "the good that can be achieved, thought or organized, may be done with a good, not a malign, spirit" (cf. *Memorial*, Paris, n. 51).



Ignatius



With total commitment...

From the homily of Father Arturo Sosa, Superior General of the Society of Jesus, at the closing Eucharist of the Ignatian Year, in Loyola (Spain), on 31 July 2022, the Feast of Saint Ignatius.

“Throughout the year, we have been asking for the grace *to see all things new in Christ*. It means having the gaze of the Crucified-Risen One who makes us sensitive to the unjust suffering of so many individuals and entire peoples, while at the same time renewing our hope in fulfilling the promises of the Lord of Life.”

“Ignatius’ whole life was a passionate pursuit of such love of God, of being his servant at all times. He persevered to ensure that all the people would take up this vital breath from all social backgrounds, whom he accompanied spiritually. He accompanied prostitutes to change their lives, took in orphans, denounced injustices, helped to overcome divisions, opened schools, and governed his companions. He did all this with the sole aim that each person would grow in love for God and others – with a dignified, dedicated and fruitful life, that is, to the greater glory of God.”

“Our time is as complex as Ignatius of Loyola’s was. If a new life journey began for him with his conversion here in Loyola, today, again in Loyola, each one of us is invited to commit ourselves generously to the service of others with total commitment. This is the goal that has accompanied us throughout this Ignatian Year.”



The legacy of the Ignatian Year

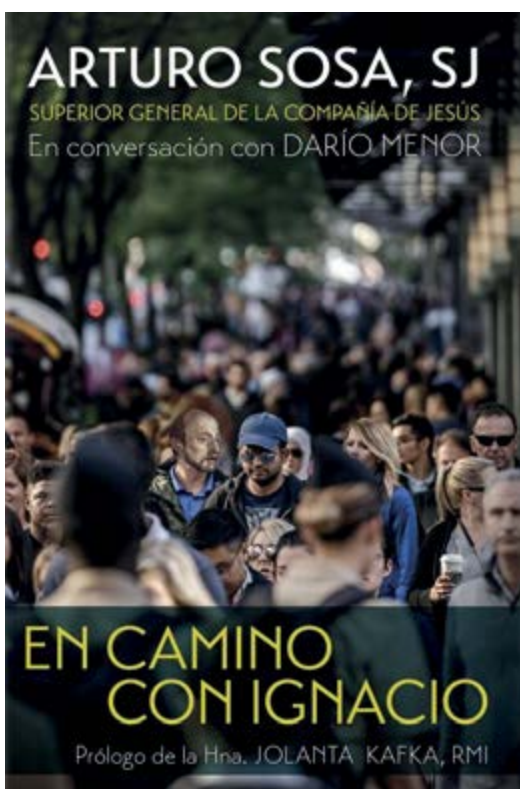
What an outpouring of creativity there was during the Ignatian Year: a huge range of publications especially about St. Ignatius, plus videos, varied artistic expressions, hundreds of brief messages and memes on social networks, gatherings (Covid permitting), webinars, conferences and even virtual prayer meetings.

So, what are we left with from all this since the Ignatian Year ended on 31 July 2022? Below you'll find references and

links to the various projects initiated by the General Curia in Rome. They will still prove useful during the years to come.

As well as the internet links, there's a QR code that will allow you to access the content via smartphone.

That's how these resources will allow us to still harvest the fruit of the Ignatian Year and keep on "seeing all things new in Christ," a goal to last a lifetime!



Eleven chapters to encourage reflection on the world, the Church and the Society of Jesus.

Father Sosa in conversation with the journalist Darío Menor.

Includes questions and reflection points for the individual reader or for use in groups.

On sale in bookshops and available from the publishers.

<https://ignatius500.global/book-info/>



Videos

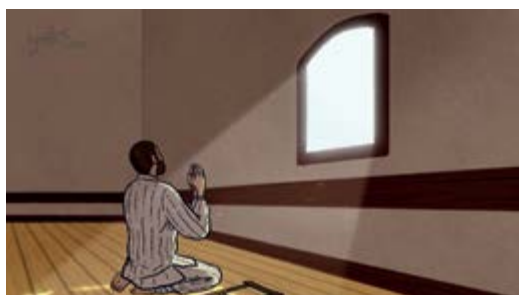


Cannonball serie

The “Canonball” or “Life-changing moments,” series. Straightforward testimonies from people of all ages, from all over the world who are being enabled to see “all things new” by Ignatian spirituality.

Fifty episodes. Each lasts on average three minutes.

<https://bit.ly/3nmgYK6>



Ignatius 500 series

Thirteen episodes charting the life story of St. Ignatius, with modern infographics and narrated by a group of young Jesuits. The life of the founder of the Jesuits 500 years ago can help us view our own life experience today with greater clarity.

<https://bit.ly/3nqHCBm>

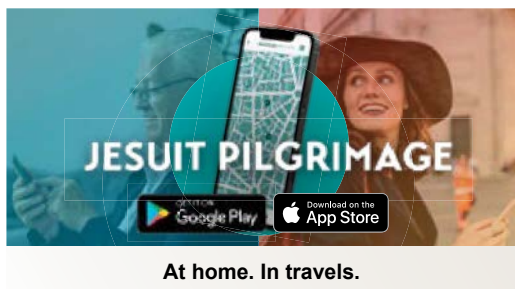


Ignatius of Loyola – Seeking and finding God in all things

A 10-minute cartoon on the life of St Ignatius. Produced in 16 languages by the Jesuit European Region of the Low Countries (ELC). For young people and adults alike.

<https://bit.ly/3OH4by5>

App



Jesuit Pilgrimage

With the smartphone application *Jesuit Pilgrimage* you can visit the major Ignatian places from anywhere in the world. In each place, you can enjoy a spiritual reflection and become a pilgrim with Ignatius. Available for Android and iOS.

Songs



The wound by the Chilean Jesuit, Cristóbal Fones.

Theme song for the Ignatian year. By speaking of Ignatius's war wound, it helps us understand that our own wounds turn into scars and simultaneously make us open to the future.

Originally produced in Spanish and as an international version in Spanish, English and French.

<https://bit.ly/3OhxRAAt>



Schools, youth groups and choirs have all taken advantage of the opportunity offered by the Ignatian Year to record songs – often sung by several voices, and performed virtually because of coronavirus restrictions – celebrating Ignatius and Ignatian spirituality. The styles, rhythms and images used are highly diverse but all those involved shared the same desire to express themselves through music. The *Ignatius 500* website's "music" page is in four languages.

<https://bit.ly/3yzFBbf>

Messages



Pope Francis's message for the Ignatian Year.

<https://bit.ly/3NEsL1f>



Introduction to The Ignatian Year.

A message from Fr. Arturo Sosa, the Superior General, explaining the meaning of this year dedicated to prayer, reflection and celebrating the 500th anniversary of the battle of Pamplona where Ignatius was injured... The wound that changed his life could well change our own.

<https://bit.ly/3ymZCD1>



General Introduction

Accompanying young people in the creation of a hope-filled future

PIERRE BÉLANGER, S.J.
Editor

What you see here is the fruit of the Society of Jesus's decision to be present in the world and to bring what Pope Francis calls the "Joy of the Gospel." Accompanying others takes many shapes and forms. It can be inspired by diverse cultures, by music and rhythm, sometimes by the traditions of popular religiosity. At other times, secularisation and globalisation also provide inspiration. This diversity reflects the gifts the Lord has granted the Jesuits, their partners and young people as well. With the Gospel as a backdrop, the Society seeks to accompany the young in ways that enable them to discern rays of sunlight amid even the darkest, most overcast of skies.

In 2023, as before every World Youth Day gathering, young people from all over the world will come together for a MAGIS experience, this time in Portugal. By living the *magis*, the Ignatian ideal of surpassing oneself for the service of others, these young men and women will kindle a light, shining with hope, that they will subsequently take home.

Most of the contents of the magazine you are now holding bear witness to the various ways to encourage others, give life, and build hope in the world. All are inspired by the Jesuits and the Ignatian spirituality. So let go and join the movement!

The background image is a photograph of a vast cornfield. In the foreground, the back of a child's head with dark hair and a purple bow is visible. Further ahead, another child in a blue shirt is walking away. The field is filled with tall, golden-brown corn stalks. In the background, a hill rises with some green trees and a clear blue sky.

The world of young people is...

...fast-moving, a jumble of colours, a world where one picture is worth more than 1,000 words, now more than ever before.

...steeped in contrasts, ranging from intense joy at being alive to feeling overwhelmed at the same time by existential issues.

...a space for discovery, for encountering other peoples or cultures, the treasures of the past and the promise of the future. Sometimes, it's a time to find God, too.

These are just some of the images from the four corners of the globe that allow us a glimpse of the rich, inner world of the young people the Society of Jesus desires to accompany in the creation of a hopeful future.



The MAGIS Brazil programme inspires young people to leave their comfort zone, encouraging them to truly follow Christ with hearts attuned to God's call, as they seek *magis* in their lives, in the Church and in the world. PHOTO: Rafael Oliveira, Maués, 2020.



Young Chileans from different Ignatian networks, walked alongside Jesuits and educators from the south to the north of the Mapu Lahual Network of Protected Indigenous Areas. It was akin to St. Ignatius's pilgrimage, a journey replete with challenges where young people grasped that God's love is always with us.



When the night comes, the courage, faith, love and hope of young people shine like a fire that will never die. In the midst of the pandemic, many young people around the world were light and life for others. Photo: Jeasmine Klein – Ecuador.



The Claver Walk: an experience bringing young people from all round Colombia together on pilgrimage. Inspired by Ignatian spirituality, they meditate as they walk on key times in their lives, while contemplating the countryside and discussing what the experience is showing them. Photo: Ignatian Youth Network.



A dream fulfilled. Doing good deeds is doubtless catching: the proof lies in the story of the *Renacer* (Rebirth) Movement, a youth group from San Alberto Hurtado parish, in Venezuela. On the morning of 12 February, members brought *arepas* and joy to the inhabitants of the upper part of La Vega.



El *Instituto Superior Intercultural Ayuuk* (The Ayuuk Institute for Intercultural Studies), in Mexico, part of the Jesuit university network, aims to form professionals in inter-cultural affairs who promote integral, sustainable development and strengthen the self-determination of indigenous peoples.



The Loyola Polytechnic Institute at San Cristóbal in the Dominican Republic, is a large education centre offering every level and form of teaching covered by the national education system. Based on the principles of Ignatian spirituality, it gives children and young people from the Dominican Republic an excellent technical education.



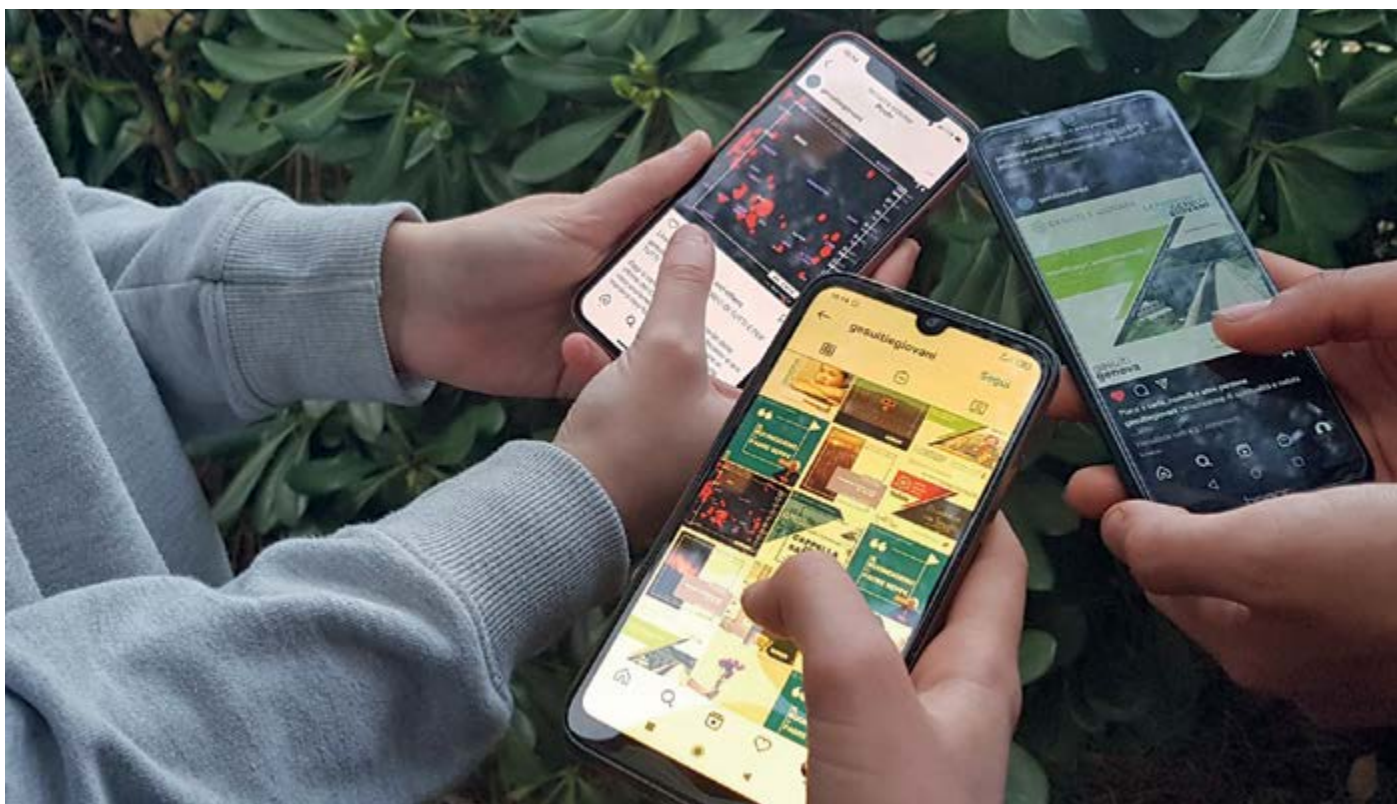
Fr. Daniel Corrou, S.J., celebrates Mass with students from Brooklyn Jesuit Prep, a Jesuit school missioned to serving youths from low-income families in the East Flatbush area of Brooklyn, NY. Fr. Corrou currently serves as regional director of Jesuit Refugee Service in Beirut, Lebanon.



In January 2022, the community of the *Institut de Théologie de la Compagnie de Jésus* (ITCJ – Jesuit Institute of Theology) in Abidjan (Ivory Coast) organised a retreat to mark the Ignatian year that brought together young people from Ignatian groups (EYM, MAGIS, Salt and Light) with those in neighbouring parishes. It was a time for prayer, sharing and personal encounter with the Lord.



A group from Jesuit Young Adult Ministries walking through the grounds of St Beuno's Spirituality Centre in Wales. As one young woman put it: "My life changed when I met the Jesuits... learning about Jesuit spirituality and the resources and tools I can use to go deeper into my faith."



Walking alongside the Young: the Euro-Mediterranean Province has embraced this challenge by opening an Instagram account. A team of Jesuits involved in youth ministry spoke to our communications' office about the profound needs of young people. They suggested several possible ways to accompany them. The result? A project for our first-ever publication. It got underway in January 2021.



On-site team leaders enabled young people aged 12-19 years-old from all over France, Belgium and Luxembourg, to enjoy an amazing experience during *Au large avec Ignace* (In the Deep with Ignatius), a meeting held in Marseilles from 20 October to 1 November 2021. Photo : Adèle Armstrong for the EYM.



Vie en Mer (Life at sea) introduces young adults to sailing over an 8-15 days period for a spiritual adventure enhanced by experiencing the sea while being part of a team. Let the wind of the Spirit fill the sails of our faith! Photo: *Vie en Mer* (France).



A Jesuit among the youth during the commissioning mass in Lodz. More than 2,000 young adults from all over the world who are involved in Jesuit ministries have gathered in Poland for MAGIS 2016. The Pilgrims were then sent off on "Ignatian experiments" – activities loosely based on the life experiences of St. Ignatius of Loyola. Photo: Tony Homsy.



'WiSH' (Who is Hussein) is a group of Shia young women who serve the poor in the remembrance of the sufferings and death of Imam Hussein. WiSH members discover peace by serving the poor with a deep conviction that respect for human person is the foundation for true peace. With Fr. Victor Edwin Joseph, professor of Christian-Muslim Relations, New Delhi, India.




The feast of St Francis Xavier at the Jesuit school in Fianarantsoa, Madagascar. During the carnival, pupils, accompanied by Jesuits, expressed through their costumes their dreams for the future, confidence and a healthy sense of pride. Photo: Léon Fidelis Razafimamonjjarison, S.J.



Pupils from the Sah'Miova (Dare to change) group from U-Magis, the Jesuit University of Madagascar, during a tour to raise awareness in a state primary school in Antananarivo. The initiative from the *École Supérieure de l'Information et de la Communication* (ESIC – School of Information and Communication Studies) aimed to counter the spread of Covid-19.



Environment – Re-forestation. Madagascar is strongly affected by the climate change crisis and young people feel the impact directly. A group from the EYM (Eucharistic Youth Movement) from the diocese of Antsiranana is carrying out a reforestation project to put *Laudato si'* into practice. Groups from the YCS (Young Christian Student) movement from the province of Fianarantsoa are also actively involved.



Accompanying young people on a universal level

The Society of Jesus is present and operates in a large number of countries.

Practically, in every country where the Society is active, some of its commitments is specifically focussing on young people.

Year after year, creative local ventures spring up in response to the needs of young people in each of these varied contexts.

Yet, due to the essentially universal nature of the Society of Jesus, some projects run by or endorsed by Jesuits and their partners occur in networks that reach beyond national borders and the peripheries of Jesuits Provinces.

In this section, you will feel the soft Ignatian breeze that draws young people together, sometimes in the same location, at other times, virtually. That gentle breath of air infuses energy, enabling us to move forward together and with hope, even when the path turns arduous and night seems endless.



MAGIS 2023 : creating a hope-filled future

The MAGIS 2023 Team:
Joana Barbado, ACI; João Pedro Filipe; Sam Beirão, S.J.

A presentation of the world Ignatian youth gathering previous to the World Youth Day with the Pope in Portugal.

The life of Jesus is a story of encounters. And the life of Christians is a story of successive encounters with Jesus. Each of us is the writer of a page of the faith we share. As was Ignatius of Loyola. Deeply moved by the life of Christ he found in his convalescence, he wished to be another Christ in the world, in search of the *magis* that would bring him closer to the Lord of Life.

The *magis* of Ignatius bore fruit and is a gift for the Church and for the whole world, today. It is the search for God's will by each of his children in the depths of their being.

Today, throughout the world, the Ignatian language is able to kindle encounters, unite people, set in motion those who look for a community in which to live their faith.

A pilgrim from Lebanon who has participated in some editions of MAGIS says that her “favorite part of each MAGIS is meeting people from all over the world.” We certainly live in times of constant movement, of meetings at a distance made possible by networks. But we miss the contact, the spontaneity of the sight, the laughter, the sharing.



Therefore, whenever you think of a MAGIS encounter, you dream of the joy of the common celebration.

Pope Francis' announcement in Panama in 2019 filled the Portuguese with joy. When we heard that the next World Youth Day would be in Portugal, we immediately began to dream of the Pope's coming to our country. In particular, the Jesuits and the Ignatian Family in Portugal began to dream about MAGIS 2023.

MAGIS is already under construction

MAGIS grows and takes shape in various encounters, meetings and times of prayer between the members of the coordination team: a layman, a woman religious, Handmaid of the Sacred Heart of Jesus, and three Jesuits – from Portugal, Zimbabwe and Brazil. It was in prayer and sharing that a name was found: *MAGIS 2023: creating a hope-filled future*. Inspired by the *Universal Apostolic Preferences* of the Society of Jesus for 2019-2029, we commit ourselves to accompany young people in creating a hope-filled future.

Youth are the protagonists of the present time. We live in the age of big questions and big desires. It is the age of the search for God and the meaning of life. Youth are the ones who can make their voice heard in the fight for justice. But they are also the most likely victims of poverty and exclusion caused by contemporary inequalities. They are the hope for an increasingly ecological and sustainable future and the heirs of the way we treat our Common Home.

We want MAGIS 2023 to be an experience that deepens motivation and strengthens youth's commitment to the world. We hope that, at the end of these ten days, their eyes can see and their hearts are prepared to create, as a new generation, a hope-filled future. This determination will point the direction of the following days: World Youth Day will be attended by millions of young people who, inspired by Mary, cannot stand still, but who, having got up, leave hastily to any place where peace, justice and happiness are not a reality yet.

We dream... And we dream a lot! It is the third Apostolic Preference that makes us enter into



chose for the XXVIII World Youth Day in Portugal.

From 22 to 31 July 2023, Lumiar Ignatian Center, in Lisbon, will be transformed into the big MAGIS Villa. A school, a university center, a guest-house, a parish, JRS, various Ignatian works and the Jesuit Provincial Curia. All at the service of the two thousand young people between the ages of 18 and 30, Jesuits and religious of Ignatian spirituality from more than 100 countries around the world who will gather to celebrate this great event.

“ We miss the contact,
the spontaneity
of the sight, the
laughter, the sharing.”

We are challenged to continue Ignatius' dream, to create this story together. A story that has a lot of future, a hope-filled future.

magis2023.org





MAGIS Experiences

“MAG+S,” as you’ll have understood already, is a global movement enabling Ignatian spirituality to be experienced around the *World Youth Day* events that have such huge impact on so many young people.

But *magis* is actually a facet or trait of – or even more than that – a lifelong goal of Ignatian spirituality that is constantly promoted outside WYD meetings. It should come as no surprise to learn that in several countries pastoral youth ministry or social

programmes have adopted the name MAGIS.

In the pages that follow, you will find four interesting examples of different versions of the MAGIS “brand” in Brazil, the US, Spain and Cambodia.

UNIVERSAL LEVEL **33**





Schools – Connected to their community and connected among themselves

José A. Mesa, S.J.
Secretary for Education, General Curia

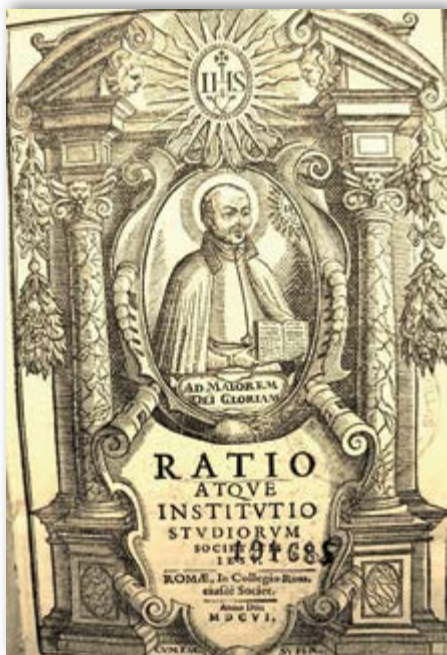
A new milestone in the history of the educational apostolate: the constitution of the Global Jesuit Network of Schools.

When Saint Ignatius and the first Jesuits decided to open schools, they realized the need to develop a model that would incorporate the best educational practices of their time. This is the reason for the *Ratio Studiorum* of 1599 that established the offices, curriculum, and best practices of Jesuit Education and served as the foundation for the first international

network of schools with more than 800 institutions over the world before the suppression of the Society in 1773.

After the restoration of 1814, as a response to the new political, social, and educational contexts the Jesuits tried, first to update the Ratio, and then they recognized that it was not

possible anymore. Hence, the Society decided to trust the governance and pedagogy of the schools to provincials within the framework of the Constitutions and our pedagogical tradition. This decision allowed the schools to respond to their national contexts and create strong connections to their local communities. However, as an unintended



The *Ratio studiorum*,
fundamental document
of Jesuit education.

are an opportunity to strengthen our identity [and] to serve a universal mission.” (D1, #35)

In recent times, our schools have been responding vigorously to strengthen collaboration through networks as a more apostolically effective way of proceeding. Provincial and Conference networks of all sizes flourish in the Society. Their accomplishments are many and their possibilities even bigger. Networks have created new opportunities for creativity, renewal, and innovation that a school could never have dreamed of on its own. Thus, Frs. Generals Adolfo Nicolas and Arturo Sosa have called upon the schools to create a culture of collaboration that can help them to respond to the great challenges of our time.

The Secretariat for Education (Secondary and Pre-secondary) and ICAJE (International Commission on the Apostolate of Jesuit Education) have started a cycle of international gatherings that have been fundamental in building a culture of collaboration among our schools. The first such meeting happened in 2012 at the International Colloquium of Secondary Jesuit Education, organized by

consequence it led to an increasing disconnection and even isolation of the schools. Fr. General Arrupe recognized it and warned about the danger of this “splendid isolation.” (*Our Schools Today & Tomorrow*, # 25).

Current context

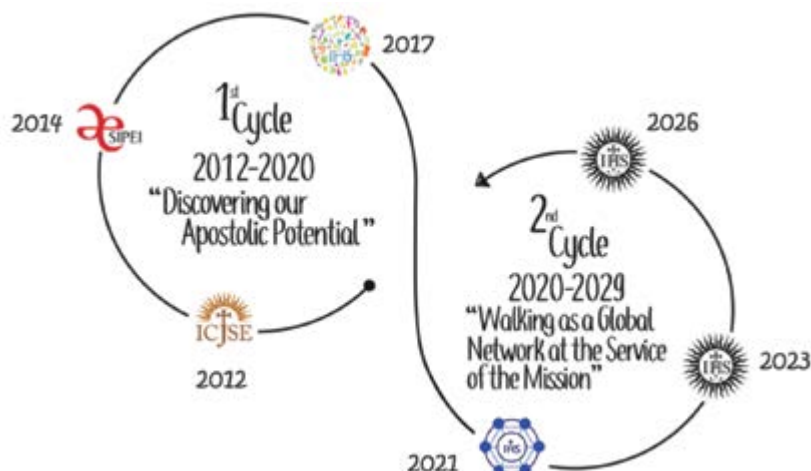
Today the political and social context has changed again. As GC35 claims, “Serving Christ’s mission today means paying special attention to its *global* context. This context requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations.” (D2, #20) GC36 points out that “because of the magnitude and interconnectedness of the challenges we face, it is important to support and encourage the growing collaboration among Jesuits and Jesuit apostolates through networks. International and intersectoral networks

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Networks have created new opportunities for creativity, renewal, and innovation that a school could never have dreamed of on its own.”

Boston College High School. Other important gatherings followed: SIPEI (2014), JESEDU-Rio (2017), JESEDU-Global (2021). In addition, in 2015 *Educate Magis* was established “to nurture a vibrant online community connecting educators from our Jesuit Global Network of Schools” at the service of the Society’s mission.

Jesuit Global Network of Schools

Thus, when the Secretariat and ICAJE decided to officially launch the Jesuit Global Network of Schools on 26 November 2021, within the framework of the Ignatian Year and the 400th anniversary of St. John Berchmans’ death, the development seemed a





Launch of the Network - 26 November 2021,
Church of Sant'Ignazio, Rome.



Jesuit Global
Network of Schools

natural result of this historic process. The JGNS expresses the collective global identity of the Jesuit and Companion secondary and pre-secondary schools and networks committed to the Jesuit mission of justice and reconciliation (with God, within Humanity and with Creation) in our world today. It also expresses the commitment to strengthen *collaboration*, *discernment*, and *networking* as part of our contemporary way of proceeding. As Fr. General Sosa argued in his homily launching the network: “The scale of some of today’s problems in the ecological, social and technological fields requires a cooperation that goes beyond the local or regional level... The network that we are founding today is inspired by this desire to walk together and cooperate to better meet the challenges of our time.”

As Fr. Sosa explained, the deepest desire is “to contribute meaningfully to the building of a hopeful future that brings people closer to

God, leading us to care for our common home and to walk alongside the world’s discarded in a mission of reconciliation and justice.”

The founding members of the Jesuit Global Network of Schools are:

- The Jesuit Schools Network (JSN) of Canada and the United States, established in 1936.
- The International Federation *Fe y Alegría*: Movement of Popular Education (*Federación Internacional de Fe y Alegría: Movimiento de educación popular*), 1955.
- The Jesuit Educational Association of South Asia (JEASA), 1961.
- The Secretariat for Education of the Society of Jesus in Rome, 1967.

- The Jesuit Education Commission of the Jesuit Conference of Asia Pacific (JCAP-Education), 1979.
- The Jesuit Refugee Service Education (JRS-Education), 1980.
- The Jesuit European Committee for Primary and Secondary Education (JECSE), 1986.
- The Latin American Federation of Jesuit Schools (FLACSI – *Federación Latinoamericana de Colegios de la Compañía de Jesús*), 2001
- *Educate Magis*: the online community of Jesuit and Ignatian Educators, 2015.
- The Association of Jesuit Basic and Secondary Education in Africa and Madagascar (JASBEAM), 2021.





A Global Ignatian Youth Network

John Dardis, S.J.

Assistant for Discernment and Apostolic Planning
General Curia

A new initiative for young people rooted in the tradition of universality of the Society of Jesus.

The *Apostolic Preferences* of the Society articulate a dream. And one of those preferences relates specifically to young people. The third *Apostolic Preference* asks us to walk with them and accompany them in the creation of a hope-filled future. Jesuits believe in young people; through them a new future is being created. Of course, Jesuits and their partners in education reach out to many young

people in schools; a Jesuit schools network has been created to support this ministry. But young adults, students or workers, young people between 18 and 35, also deserve our attention.

The Society of Jesus has a dream to reach out to accompany, to join in the adventure of discovering God today. Our dream is that young peo-

ple feel *cura personalis*, feel “minded,” in a world that is so often impersonal. To achieve all of that, Father General is setting up a global Ignatian youth network.

“The Society wants to accompany young people,” says Fr Sosa. “But this is an accompaniment that goes both ways. We also need young people in our mission. We need their



ideas; we need their energy; we need their sense of mission; we need their challenge.”

The first step in the accompaniment is digital. People will be able to connect to our youth platform, click on the country and find a group, a guide, an event and, we hope, start or continue their journey with Jesus and towards the God of love and compassion. And our dream has a specific focus – the MAGIS 2023 event in

Portugal and World Youth Day where young people from everywhere meet the pope and grow in the sense of a universal Church.

The challenge of universality

Young people now feel that they are no longer just part of one nation or one city; they rather feel part of a global community. This sense of global community has always been

part of the DNA of the Society of Jesus. Francis Xavier showed its power. He not only went on audacious missions but wrote back and communicated about them inspiring young people all over Europe.

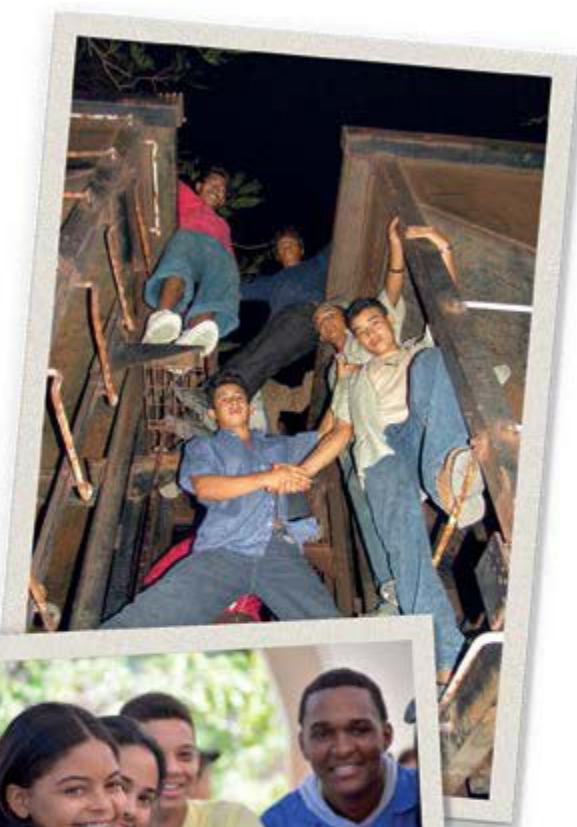
“Universality is central,” says Father General. “Anything that promotes universality is revitalising our charism and linking us right back to the time of Francis Xavier and Ignatius.”

Young Central Americans go into exile - the Society also wants to accompany them.



But it can also be less dramatic. It can mean a steady path towards discovering God's love in your life and making that the foundation.

18 and 35? We invite you to journey with us. You will find good companions, your deepest self and a God who walks with you.





Classroom and praxis brought together in Jesuit formation

William Sheahan, S.J.
Ciszek Hall First Studies Program
Jesuit Conference of Canada and the United States (JCCU)

The Ciszek Hall Jesuit Residential College: a “living-learning community,” where Jesuits in formation integrate their academic, ministerial, social and spiritual lives within the context of the Bronx.

The Ciszek Hall Jesuit Residential College in the Bronx borough of New York City accompanies young Jesuits in their formation through a program that integrates traditional academic learning, praxis education and community living.

The interdisciplinary academic program focuses on the newly articulated aim of First Studies: the effective and sensitive evaluation of the contexts of ministries is interdisciplinary. Most of the Jesuits in formation complete a newly created Master of Arts

in Philosophy and Society (MAPS) through nearby Jesuit-sponsored Fordham University. In addition to completing philosophy coursework as required by the Church for all pursuing eventual ordination to the priesthood, Jesuit students take coursework



formerly incarcerated men at Rikers Island jail.

Bi-weekly, praxis reflection classes provide further opportunity for the Jesuits in formation to examine their praxis work in light of their academic coursework, the Society's recent documents and the Spiritual Exercises.

in pastoral theology, social sciences, and the humanities. Moreover, to prepare them to minister effectively to a rapidly growing Spanish speaking population within the U.S. Catholic Church, as well as to prepare them for a six-month exchange program with the ITESO in Guadalajara, Mexico, young Jesuits complete coursework each semester in Spanish language and culture.

Praxis sites

Traditional academic study is complemented each week by praxis education. Every Wednesday, the young Jesuits spend their days ministering with marginalized and at-risk persons in-and-around the impoverished Bronx region. Praxis sites include:

- a Jesuit-sponsored, Nativity-style, middle school;
- Part Of The Solution (POTS), a multi-service agency that ministers to homeless and indigent persons near the Fordham campus;
- a neighborhood parish where they work to empower Latina immigrant women in various ways, including through offering English language classes;
- an innovative program that works with incarcerated and

The community living experience at Ciszek Hall complements the young Jesuits' experience in the classroom and at their praxis sites. The residence, for a long time the site of the former Ciszek program, has been newly renovated. The updated design offers exciting opportunities for the Jesuits in formation to not only deepen their experience of Jesuit community living, but also explore possibilities for the ways that a Jesuit community might facilitate relationships with lay partners. Bright, expansive, gathering spaces allow them to host both their academic instructors and neighborhood praxis partners. As the name suggests, more than just a place to live, the Ciszek Hall Jesuit Residential



College has become a "living-learning community," where Jesuits in formation can integrate their academic, ministerial, social, and spiritual lives within the context of the Bronx.



The Ciszek Hall Jesuit Community, Bronx New York.

Testimony of Jesuits in formation

My first year has sparked explorations of what it means to be human, illuminating the meaning of our vocation to accompany others – whether the youth, excluded, or spiritual seeker. From delving into Latin American history to reading the pre-Socratics, from my encounters in the Bronx to class visits to New York’s museums, I have learned how humanity’s struggles have both remained constant and have evolved in different contexts. The classroom, praxis sites, and community life all have investigated questions about our shared humanity’s condition, origins, and values. Our study of Greek tragedy conjured questions about the nature of justice, culpability, and responsibility that would be explored further in my philosophy classes. But the integrative nature of this program expands this conversation to the realities that I witness at my praxis site, *Pots*. From these diverse perspectives, I have garnered an appreciation of how we are not alone across time in our search for meaning amidst daily struggles. Yet, my most important takeaway, inspired by praxis clients spontaneously praising God for small graces and my study of early Christian spirituality, is that God has always – and will always – remain present and active in the world.

Ty Wahlbrink, S.J. (USA Midwest Province)

In order for one to be accompanied, barriers must first be torn down. That is precisely what my experience has been at the new Ciszek Hall – one of preexisting barriers being shattered. I am not in a setting where my apostolic, academic, and community lives exist as discrete entities. Rather, when I sit in the classroom, I sit beside one of my coworkers at Thrive for Life Prison Project. When I walk into the jails on Rikers Island, it is after academic research that allows me to understand the history that underlies their walls. Most of all, whenever I am in Ciszek Hall, whether I am studying Plato’s *Republic* or writing a reflection for brothers and sisters behind prison walls, I know that I am surrounded by a community of fellow Jesuits who seek the same thing I do. We want to learn how to be part of any context in which we might find ourselves in order to more effectively walk with people and help them. Help them to discover where God has been at work in their lives. Is this program perfect? No. But does it call me, a sinner loved by God, to be more faithful to the Gospel? Every day.

Luke Lapean, S.J. (USA East Province)



The Global Compact on Education and young people

Luiz Fernando Klein, S.J.

Education Delegate for CPAL

(Conference of Provincials of Latin America and the Caribbean)

A response from the Society of Jesus to the Compact suggested by Pope Francis

The Pope's Call

On 12 September 2019, Pope Francis surprised everyone once again with another 'first': an invitation to a large meeting in May 2020 at the Vatican to shape a Global Compact on Education. This initiative was entirely unprecedented because although addressed to everyone, it was particularly aimed at leaders, those in charge of education and young people as well. For the latter, the Pope had a

specific message saying: "I also call upon you, dear young people, to take part in the meeting and to sense your real responsibility for the building of a better world."

The Pope has two objectives. The first is to revive commitment to the younger generations via an educational venture with the following characteristics: 1) Greater openness and inclusiveness. 2) A readiness to listen with patience, and 3) Dialogue

and mutual understanding. His second objective is to discern how we are shaping the planet and to find ways to reverse the fragmentation and breakdown of contemporary society through relationships that are fraternal, harmonious and express solidarity.

The main reason for this mobilisation is what the Pope calls "the breakdown of the compact on education." The family, schools and society

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Don't wait until tomorrow to contribute your energy, your audacity and your creativity to changing our world.

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have effectively given up on working together in an integrated manner. They already disagree in regard to the challenge of how to reverse the current “education disaster” whereby nearly 300 million children and young people are deprived of an education. The current education model is flawed and disconnected from reality since its emphasis is on the transfer of knowledge. It displays no interest in moral values or the practice

of skills, and lacks any openness to spiritual transcendence. All this has led to this lamentable situation where fraternity is in meltdown, violence is increasing, there is a “globalisation of indifference”, and children and the elderly are affected by a “throwaway culture,” while the environment is subject to senseless exploitation. All this has a profound effect on the education of children, young people and adults.

Action points

In putting forward the Global Compact on Education, the Pope is not suggesting tangible initiatives or plans, but three action points, where young people can have an influence, may be deduced from his statements. These are: 1) Restoring a sense of fraternity. 2) Restoring the education project, and 3) Building the education village.





Fraternity takes first place. Before being a moral duty or religious obligation, fraternity is an element of sound anthropology that a young person is attracted to, experiences spontaneously and wants to help to create.

Secondly, the education project needs renewal since the current model is purely intellectual, disconnected from reality and, in consequence, failing. That is why the Global Compact on Education requires us to listen to young people, taking their difficulties, criticism and suggestions seriously. It falls to young people to discern with objectivity and depth – alongside their educators and many other societal agents – which model of education should be implemented.

The third point for establishing the Global Compact on Education is building “the education village.” The Pope presents this as a network of open relationships that lead to a meeting of minds, to the building of just and peaceful relationships, and to a spirit of hospitality and dialogue between different social groups and religions. This means establishing contact with many different social institutions and churches to raise their awareness and help them to rally together to create a new social model based on progress and social, political and economic development.





Commitment to young people

Pope Francis's Apostolic Exhortation *Christus Vivit* is a declaration of trust in young people, of hope that they will act to restore Gospel values and compassion for their suffering and questions. In the exhortation, the Pope encourages young people to continue to get involved, saying: "Young friends, don't wait until tomorrow to contribute your energy, your audacity and your creativity to changing our world. Your youth is not an 'in-between time.'" (CV. n. 178)

The pastoral enthusiasm of the Society of Jesus is available to young people through many institutions including schools, universities, parishes, social centres, and in areas such as culture, spirituality, youth work and media and communications. In line with the third *Apostolic Preference* established for 2019-2029, the Society is willing to "*accompany young people in the creation of a hope-filled future.*" That is why the Society is prepared to accompany young people in endorsing the Global Compact on Education. This exercise does not

involve the Society acting as a guardian but instead means accompanying young people, encouraging their leadership, respecting their rhythms, listening to their dreams, serving them in their needs and being consoled by their testimony.

The Global Education Compact is an excellent and unprecedented opportunity for us all to work together.

Translation by Elizabeth Twiston-Davies

educacion@cpalsj.org





CLC and youth: community encounters on the path to wisdom

Daniela Ochoa-Peralta; James O'Brien
Youth members of the World Executive Council

Across the globe, from Latin America to Korea, young adults are gathering to reflect, listen and share. Through this contact with the CLC community, each person experiences wisdom and encouragement for the journey.

In Latin America, CLC is a caring space to celebrate life

It is a familiar space, free from judgement and discrimination, where God's presence may be named. It is a home for welcoming and including everyone, walking together as friends and sharing life with one another.

When CLC young adults gather, they reflect on their joys and challenges in small local communities. Through two or three rounds of authentic sharing and deep listening, the young CLCers share how they are travelling, reflect on their prayer, and notice God's action in their daily experience. The community experience

of God's goodness equips the young people to face life's tough times with hope. The local CLC community has been a balm for the soul, and an aid to mental health, during the years of pandemic, with each person reacting differently to the protective measures imposed. In Colombia, some young CLC communities met more often to

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CLC helped with finding “who I am, what I want to be and do in this world.”

”

accompany those who were alone. In Guatemala and Paraguay, youth communities sought to help those most in need.

On a spiritual level, [CLC] helps me to feel closer to God and to love Him in a more transparent way, to improve my family, work, and friendship relationships (CLC member from Colombia, 24 years old).

Together young CLC members experience themselves as loved by God and so discover their true self. As one Colombian young person says, “CLC is a space of tranquillity and peace that helps you find yourself.” Indeed, the CLC experience helps a



person uncover their personal vocation and so feel more direction in life. A member from Guatemala, 22, says CLC helped with finding “who I am, what I want to be and do in this world.”

Within this vision, formation within the CLC community offers a space to learn how to help others. By virtue of belonging to CLC, members learn a way of accompanying one another through life’s various seasons, stages and circumstances. More than this, however, the reflection brought about through a CLC circle serves as an impetus for transforming actions across study, work and society at large. Indeed, young people in CLC see their lives as occurring on a larger canvas of God’s kingdom alive in the world. While collecting clothes and food for floods in Asunción, Pilar and Ciudad del Este, one Paraguay CLC member “realised that our presence in the world is important.” This realisation,

arrived at through love and service, is then giving shape to the person’s attitude towards mission in ordinary life.

In Korea, graduates of the CLC HOPE schools have been meeting with older CLC members to reflect on their lives

The three HOPE schools are a mission outreach of CLC in Korea grounded in a desire to serve and accompany poor young people in need of care and support. Bringing together a diverse cohort of students from a multireligious context each afternoon and evening, the first HOPE school was founded in Seoul (2012), then another in Yongin (2014), and a third in Busan (2015).

The HOPE schools aim to restore the ladder of hope for disadvantaged students in their learning and life journeys. CLC in Korea wanted to empower the young people to achieve great things with their lives. Living



through tough childhoods, the graduates often feel grateful for the schools, with some becoming volunteer teachers. These graduates want to share the gift of encouragement they themselves have received.

In recent years, CLC in Korea has seen a growing need to bring graduates together and walk with them. The CLC youth formation team has carried out programs for young adults at the HOPE schools. There are three goals for this initiative: 1) that the young people feel fully loved and respected; 2) that they go forth and share the love they received with others; 3) that they would reach out to make a difference to the life of the poor and the needy in their neighbourhood.

In Yongin, the CLCers designed a meeting with young graduates and part-time workers of the HOPE School, sharing their interest in being with and supporting them. Together those who gathered discerned that they should start a weekly reading club for sharing life from their readings. The group met for nine weeks,

with the CLC members equipping the young people to embrace a wisdom language for reflecting on their lives.



Creating a world community

Youth are an essential part of the Christian Life Community. We welcome young people from Colombia to Korea, as a world community, in their search for fullness of life. We seek to listen to young people with openness, to find a language of wisdom together, and so walk along the path. In the sharing of a community involvement, in the experience of spirituality and conversation, young adults discover their own part to play in the mission of renewing God's world. Each person has a sacred fire in his or her heart, and CLC offers kindling.





The EYM, a lifestyle for young people with an Ignatian flavour

Celina Segovia Sarlat

Religious of Jesus and Mary

EYM, Mexico on behalf of the Eucharistic Youth Movement International Team

The Eucharistic Youth Movement: where God is present in the life of children and young people.

The EYM is said to be a lifestyle more than a movement, because by using age-appropriate vocabulary and well thought out activities, it sparks an internal process that leads children and young people to base their lives on Jesus. Over the years of watching EYM kids grow until they develop into group leaders, I have discovered the

journey of those who live as disciples and become true apostles. The Gospel and the Eucharist gradually form their hearts, helping them to get to know Jesus and His plans. This becomes the basis for their own mission.

When we read the Gospel, we see Jesus forming his disciples

through his words and *modus operandi*. However, understanding this is not just an exercise for the intellect but a process of acquiring internal knowledge which moulds the disciples' hearts and way of life until they become an example for others. That is how they share what they are experiencing and the things that



have enriched them through their own personal testimony.

One of the things I enjoy the most in the EYM are the weekly sessions in the chapel, when, after the Gospel reading, we prepare and invite young people to enter into the scene just described *“as if they were really there.”* They share what they have imagined: what the place was like, the weather, how the people were dressed and what they said... It’s amazing to discover young people’s ability to picture Jesus walking, talking, listening to others, forgiving, healing and being inclusive... It is lovely to listen to them grow in the practice of contemplation. Naturally, each individual is on their own interior journey. It is perfectly normal for there to be a difference between those who have

just joined the group and others who have been on this journey for several years. But regardless of where young people are on the journey, they all find it enriching and all encourage one another.

At the EYM, we also favour age-appropriate Eucharistic liturgies. These help young people bond with Jesus and be nourished and moulded by Him so they can love as He loves. Can this really be achieved using adult language, without helping children to understand a liturgy that will make little sense to them given their social context and the dynamics of the environment they grow up in? When the music and readings are adapted for children and the priests adapts to them too, children become like sponges, soaking up who Jesus is,

grasping his mission and being nourished by Him.

I think that experiencing the Gospel as much as the Eucharist like this encourages hearts to be open to mission, as qualified by the life of Jesus. He is compassionate in the face of real-life situations, daring to observe first, then reflecting before taking action. This approach to the Gospel and Eucharist helps children to develop compassion, a sense of solidarity with others, and to pray for the challenges facing the human race. The Pope’s intentions educate the gaze and broaden the outlook, enabling children to move from self-focused prayers towards prayer for others that contemplates painful world situations today and the many challenges we are called to respond to as Christians.





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The Pope’s intentions educate the gaze and broaden the outlook, enabling children to move from self-focused prayers towards prayer for others.

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As they become progressively more aware of other painful situations, the EYM helps young people to get involved in serving and building the Kingdom. Sometimes, these activities are suggested by group leaders because this is a youth movement for young people. Therefore, my role as com-

panion is simply to make it easy for them to encounter Jesus, just as John the Baptist did when he pointed to the Lamb of God or like the beloved disciple, who, recognising the Risen One before the miraculous catch of fish, exclaimed, “It is the Lord!”

By the time they leave the movement, EYM kids have developed a closer friendship with Jesus. This transforms their awareness, equipping them with the ability to discern and the desire to join others in constructing a more humane, fraternal world, where the Kingdom of God among us is even more evident in our daily lives.

The EYM, as the youth section of the Pope’s Worldwide Prayer Network and a pontifical work entrust-

ed to the Society of Jesus and supported as an Ignatian charism by the Religious of Jesus and Mary, has helped me and many others to create a culture of encounter. Thanks to this and other Pope’s Prayer Network initiatives, the peripheries of pastoral ministry can widen, enabling those involved to discover God in the many ways He becomes real to us. For me, in particular, the EYM has developed my creativity. Increasingly, it is helping me to see that at the end of the day, it is God who is leading the movement, enabling it to bear fruit.

Translation by Elizabeth Twiston-Davies

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The EYM – for prayer and for joy in celebration.



JRS nurtures the potential of young talent among refugees

Jill Dzrewiecki; Percy Chikwela; David Holdcroft, S.J.
JRS International

Gender-responsive education programmes that address gender barriers to education.

Divine grew up in the Dzaleka refugee camp in Malawi. She is the second of six children. Growing up with the complexities of living in a refugee camp was compounded by a strict stepfather who did not value girls' education. Her father died before she was born, and her mother's new hus-

band insisted that Divine perform housework rather than go to school.

Despite this, her mother encouraged her to pursue her education, and Divine was able to move to her uncle's house and enrol in school away from the camp. She excelled

and progressed to secondary school. "My uncle was so impressed by how well I did that he agreed to pay for my form-one school fees," Divine said. She thrived and life became easier: but during her third term, her uncle was killed in a car accident. She returned to the Dzaleka camp



Young refugees working remotely as computer technicians.

with no prospects of continuing her education.

Some grim statistics

Of the 82.4 million forcibly displaced people 34.6 million – or forty-two percent – are under the age of eighteen, while young adults between nineteen and twenty-four make up a large part of the remainder. Also, eighty-six percent of the world's displaced are hosted in low- or middle-income countries. This places huge stress on education systems in environments that are poorly resourced in some of the world's poorest areas. Only thirty-four percent of the world's refugee youth study at secondary school, while five percent enter any form of post-secondary education.

Refugee girls face disproportionate challenges to receiving an education. They are extremely vulnerable to early marriage and pregnancy and are subjected to socio-cultural traditions and gender roles that limit their educational opportunities. Like Divine, many refugee girls are expected to perform domestic chores.

The power of education

Yet education is a lifeline for girls living in displacement. When girls in conflict-affected settings complete secondary education they develop leadership skills, become income generators and build self-reliance. When girls are given the opportunity to fulfil their potential, they contribute to the well-being of their families and communities. This is why JRS is committed to keeping girls in school. In partnership with other organisations, JRS offers gender-responsive education programmes that address gendered barriers to education and enable refugee girls like Divine to invest in their future.

Divine's mother refused to let her daughter quit on her education. She asked some friends for help, and in time the whole community ended up supporting Divine, who was able to finish her secondary education.

Divine's hard work earned her high scores, particularly in math and science. She had a love for science that drew her into the field of nursing. When it came





Divine, from the Dzaleka camp (Malawi), now a nurse.

One of these courses is Digital Inclusion, which is offered in collaboration with French NGO Konexio, gives students the technical knowledge needed to obtain jobs such as data entry, translation and graphic design online and to earn an income.

Immaculée tells the story that the same day she finished Digital Inclusion, she got a job. “Life changed completely,” she says. “I am able to support my sister and myself, and I really enjoy my work.”

The opportunity to work and be self-reliant is one of the most effective ways for young refugees to rebuild their lives and make a positive contribution to their communities. “My dream is to be a woman who inspires and encourages others. That’s all.” Immaculée helps refugees around the camp, whether they lack basic needs or need some company.



Thanks to the Pathfinder programme, Immaculée has found a job.

“When girls are given the opportunity to fulfil their potential, they contribute to the well-being of their families and communities.”

time to prepare for university, she was introduced to JRS’s Naweza Project, a girls’ education initiative in partnership with the Fidel Götz Foundation: Naweza provided Divine a scholarship to pursue nursing studies. Then during the lockdowns caused by the pandemic the project provided scholarship students like Divine with laptops and internet bundles that allowed them to follow online courses.

Courses for school leavers and Digital Inclusion

As well as scholarships, JRS provides courses for school leavers as part of its Pathfinder program. These equip young people with in-demand professional skills after which they are assisted into internships and jobs.

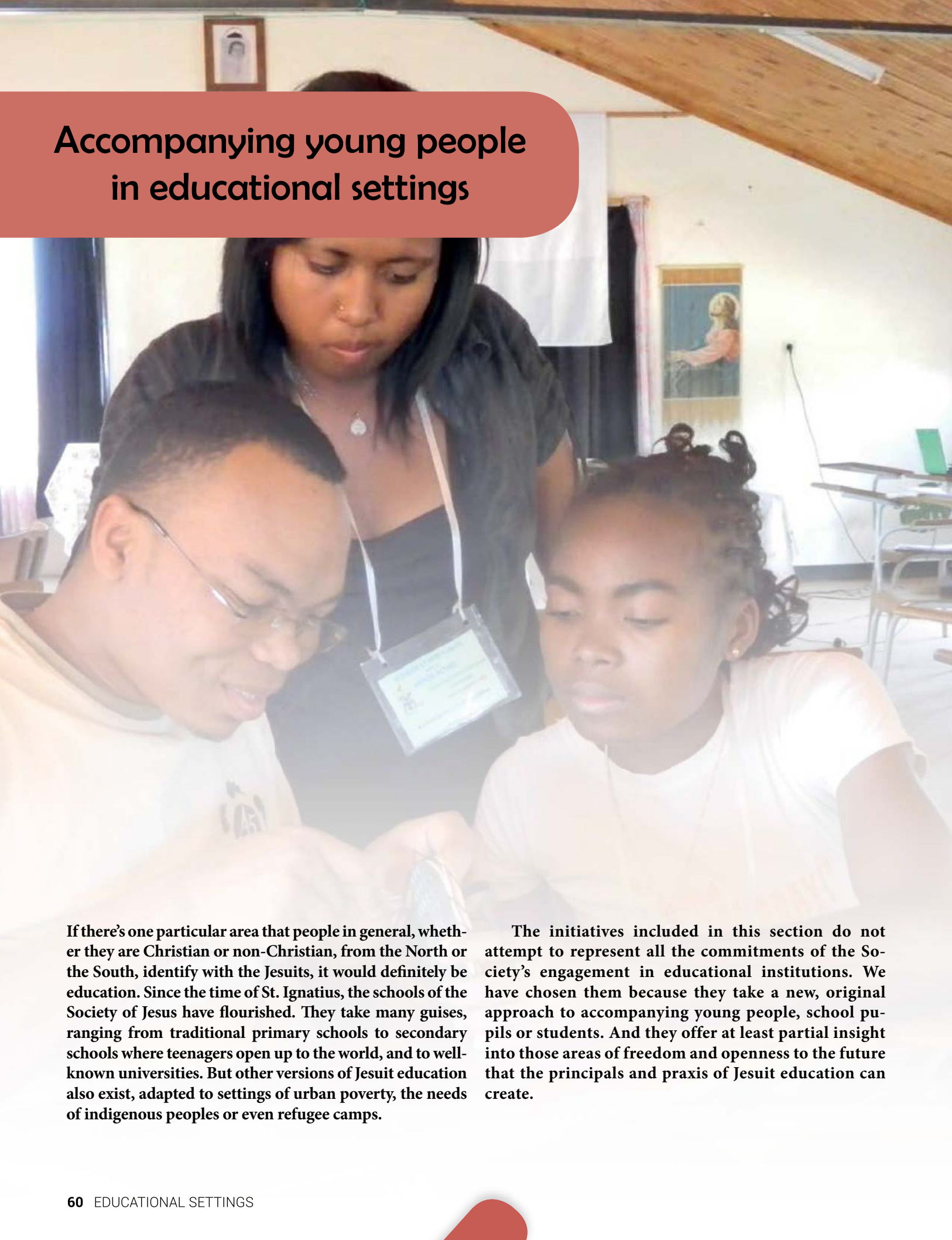




“The training I underwent in the Digital Inclusion Program made it possible for me to get a job beyond borders despite my geographic, legal and social status limitations. Now I feel confident and empowered, and I have the hope for the future,” she says.

JRS-Pathfinder is now present in four countries and is part of a growing network of post-secondary education for refugees who sometimes have not completed secondary education and have very limited opportunities for professional training. Through programs like Naweza and Pathfinder, JRS is helping realize the enormous potential of young talent among refugees while raising their living standards and meeting the need for skills in the emerging world. And in doing this, JRS is helping people to rebuild their trust and faith in themselves, their communities and ultimately in God.

<https://jrs.net/es/home/>

A photograph of a woman with dark hair and a lanyard with an ID badge, looking down at a young man and a young woman. The young man is wearing glasses and a light-colored shirt, and the young woman is wearing a white shirt. They are all looking at something in the young man's hands. The background shows a classroom setting with desks and a painting on the wall.

Accompanying young people in educational settings

If there's one particular area that people in general, whether they are Christian or non-Christian, from the North or the South, identify with the Jesuits, it would definitely be education. Since the time of St. Ignatius, the schools of the Society of Jesus have flourished. They take many guises, ranging from traditional primary schools to secondary schools where teenagers open up to the world, and to well-known universities. But other versions of Jesuit education also exist, adapted to settings of urban poverty, the needs of indigenous peoples or even refugee camps.

The initiatives included in this section do not attempt to represent all the commitments of the Society's engagement in educational institutions. We have chosen them because they take a new, original approach to accompanying young people, school pupils or students. And they offer at least partial insight into those areas of freedom and openness to the future that the principals and praxis of Jesuit education can create.



Field trip to the busiest migrant corridor in the world

Katherine Kaufka Walts
Director, Center for the Human Rights of Children
Loyola University Chicago School of Law
USA Midwest Province

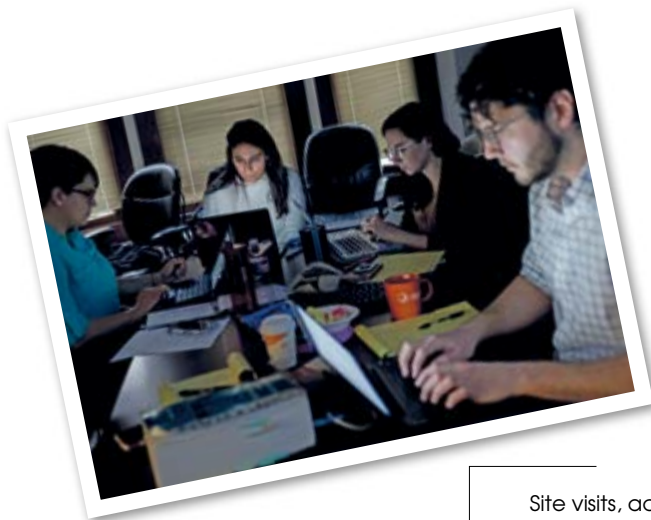
Law students accompany migrant children and families through legal services and advocacy.

Racism, poverty, climate change, violence and conflict are all contributing to unprecedented numbers of migrants attempting perilous journeys away from their homes and seeking safety within their own countries and across international borders. In their flight to a better place, many migrants, including an increasing number of children, experience

hazardous conditions and restrictive immigration policies.

The Center for the Human Rights of Children (CHRC) at Loyola University Chicago School of Law was founded in 2007 with a mission to advance and protect the rights of children. CHRC engages in research and scholarship, out-

reach and education, direct services, and advocacy on behalf of migrant and trafficked children. Although children are the most vulnerable migrants, international refugee and U.S. immigration legal systems do not treat children as distinct from adults. Consequently, children face immense challenges as they seek sanctuary and navigate legal



Site visits, academic research and advocacy: what a programme!

systems that do not provide protections aligned with their age and development. These challenges compromise migrant children's rights to safety, family unity and nationality – universal principles enshrined by the U.N. Convention on the Rights of the Child and harmonious with Catholic and Jesuit teachings.

In response to the crisis of increasing migration and lack of protections for children, the CHRC and its students have engaged in national and international research, direct services to migrants and advocacy confronting the abrogation of these human rights abuses. CHRC students

and faculty are engaged in critical, and often life-changing, work.

A problem accentuated by the pandemic

In the wake of the Covid-19 pandemic, the U.S. engaged in “push-back” mechanisms under its “Title 42” policy, which uses an archaic public health law to deny migrants access to asylum proceedings as required under both U.S. and international law. CHRC students conducted research into the impacts of this policy and found that over 13,000 unaccompanied children were sum-

marily expelled under Title 42. Many of these children were first secreted away to undisclosed and unlicensed commercial hotels. The use of secret detention practices placed children in environments ripe for predatory child abuse. CHRC shared its research via a report to the U.N., urging the international human rights community to investigate these issues, and called upon the U.S. to recommit to its international obligations under the Refugee Convention and Refugee Protocol.

The crisis lived at the US-Mexican border

Each spring, CHRC organizes a trip for law students to the busiest migrant corridor in the world, the U.S.-Mexican border, to partner with legal service organizations who serve migrant children and families. Loyola students bear witness to the increasing militarization at the U.S. border, and the indignities prevailed upon migrants by U.S. laws and policies, including family separation and prolonged detention. Students directly serve migrants by assisting with “Know Your Rights” presentations, asylum applications and visa applications for human trafficking victims. Immigrants who have access to an





There needs to be some work to eliminate the effects of policies and laws that reduce people into legal 'non-persons.'

“

attorney are ten times more likely to receive protection in the U.S.

Impressions of some of the student attorneys

“Visiting immigration detention centers and working with attorneys who help detained immigrants taught me that the United States is criminalizing and dehumanizing immigrants. The individuals I met were all fleeing extreme violence and were desperate for safety. They were not criminals. Instead, they wanted an opportunity to have a new life – similar to why my mother moved our family to the United States.” Francesca W. Chimenelli

"I believe that I have a special obligation as a future attorney to advocate for greater access to resources and benefits for immigrant populations that the U.S. citizenry has always enjoyed, whether we have been aware of it or not. There needs to be a deconstruction of the dichotomy between 'us' and 'them' and some work to eliminate the effects of policies and laws that reduce people into legal 'non-persons.' This is deeply intertwined with our national legacy of white supremacy and will require future attorneys to examine new law with an eye toward the ways that mar-

ginalized groups will be affected.”
Malachy Schrobilgen

This year, students also participated in a desert walk along the border wall between the U.S. and Mexico with *Kino Border Initiative*, a Jesuit humanitarian organization working on both sides of the border. The walk illustrated the extreme and hazardous conditions that our fellow human family members endure as a result of governmental policies creating increasing miles of border walls and limited access to legal means of entry. Loyola law students showed solidarity with the experience of migrants desperate to seek safety, sanctuary and family unity in the United States, including those who tragically passed away in the Sonoran Desert because of exhaustion, dehydration or injury.

"I've always loved the Jesuit call to action 'Go Forth, and Set the World on Fire.' It's a very appropriate image after seeing the cruelty of our legal system up close – there's a lot that I would like to burn down (in a St. Ignatius-approved manner, of course!). This experience

recentered me and reevaluated how I can use the immense privilege that I have as a prospective lawyer to the benefit of others.” Patrick Gilseman

As global migration continues, it is important to engage and train professional students to not only serve others, but to also consider how to create a more just and humane immigration system. By working across disciplines and systems, together with children and families impacted by harmful policies, we can make a difference and advance social justice.

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Building on a dream. Building for the future

Tamás Gergely Forrai, S.J.; Balázs Sárvári
Hungarian Province

The Experience of the Jesuit Colleges for Advanced Studies in Hungary in complementing University programmes.

The uniquely *Hungarian Colleges for Advanced Studies* (CAS) are the institutional forms of university students' communities that provide extracurricular activities, diploma and dormitory for its members. The Hungarian Province of the Society of Jesus runs a network of CAS, which are called the Hungarian Jesuit Colleges for Advanced Studies. They are also known as University Halls. These five

centres are for a specific group within the CAS: even though each of them has a different profile, what unifies them is the presence of Jesuit values and practices in their communities and activities. Each of these five halls constitutes a kind of hub that contributes to the students' development and competitiveness. The offer goes from social inclusion to gifted and talented education (GATE), advanced

religious education and, sometimes, best practices about the life in other countries in the European Union.

Dream Big – a testimony by Tamás Forrai, S.J., founder of Saint Ignatius Jesuit College for Advanced Studies

Who can forget the year of the regime change: full of hope, every day a



“
Our Jesuit CAS
contributes to
sustainability, fairness
and solidarity by
prioritizing personal
interaction, wide-
ranging knowledge
and openness instead
of focussing on labour
market standards.
”

new turmoil! I, Tamás Forrai, Jesuit, finished my university studies in the spring of 1989. During the preceding years, we had already experienced some limited freedom to organize Christian programmes among the mostly receptive university students. We were involved in rudimentary book and newspaper publishing, organising meetings. One could not escape from the endless discussions

on the topic of the day: what was most important, at this very moment, in the rebuilding of our living environment? And what was the role of the churches in it?

We lived at the zenith of hopes and opportunities when the results of the April 1990 elections were announced and a new government was formed. A very first law abolished the Communist Party's internal armed arm, the “workers guard,” and civil organizations could enter a bid for use of its properties (the small barracks). Is it possible to dream anything bigger? Our group dealt mostly with youths and university students. So we asked, “What do they really, truly need right now?” This was the focus of our search. The question soon became multifaceted: How can university students be best prepared to take serious, responsible roles in all aspects of society? What would help them to be not only outstanding in their profession but also in having a solid worldview and spiritual foundation? What kind of support would they need to feel the

desire for community involvement and become committed individuals wherever they would work? We saw the answer in a unique college model and, unexpectedly, we were handed one of those small barracks for that purpose, to concretize our project.

Building Community – the present perspectives by Balázs Sárvári, Rector of SZIK

This small barrack has become the Saint Ignatius Jesuit College for Advanced Studies (SZIK) in Budapest. This institution just celebrated its 30th anniversary of foundation and, during these decades, became a leading actor among the Hungarian Colleges for Advanced Studies. The quintessence of a classic CAS is that all students take part of its democratic management; they also have the responsibility of the leadership. At the same time, in the Jesuit institutions, the order provides a rector for supervision but without limiting the CAS's self-governance.

Meanwhile the Jesuit order created an entity to unite its CAS; it



A large group of students, mostly young adults, are gathered outdoors on a dirt path or clearing. They are dressed in casual clothing like t-shirts, jeans, and hoodies. The students are engaged in various social interactions, some standing in small groups, others talking in pairs. The background is filled with lush green trees and bushes, suggesting a park or a wooded area. The overall atmosphere is relaxed and social.

issues and organises vivid discussion on international topics. The hub in Târgu-Mureş, in Romania, focuses on establishing small tenant communities and on providing religious and professional tools for personal development.

spiritual, professional, community-level and social responsibility related activities. Thus fundraising campaigns, scientific conferences, sport activities and many more projects are all embedded into the yearly agendas. Since one of the prominent words of the Jesuit CAS identity is *magis*, our students always have in mind to offer more for the well-being of humanity.

A large group of approximately 50 young adults, likely students and faculty, are posed for a group photo on a gravel path. They are arranged in several rows, with some individuals sitting or kneeling in the front. The group is diverse in age and appearance, and many are smiling at the camera. The background consists of a dense, green, hilly landscape, possibly a park or a natural area. The overall atmosphere is casual and friendly.



CERAP social. “A hopeful future” for young Africans

Esso-Molla Marcel Tchabounono
Interim director of ASMU
Province of West Africa

The fruit of the Centre de Recherche et d'Action pour la Paix (Centre for Research and Action for Peace) is evident in the vocational training it offers young people

The morning of 24 February 2022, in Abidjan, capital of the Ivory Coast: the garden at CERAP or to use its full name, the *Centre de Recherche et d'Action pour la Paix* (Centre for Research and Action for Peace) resounds with cheers and the joyful shouts of young people. Writ large on their parents' faces is a sense of satisfaction, the hope

that their children will have a better future. Their tutors give thanks, while the guests all share in the joy of the occasion. This is the graduation ceremony for young people who have just completed three-year trade apprenticeships. Today, they are receiving their diplomas, plus any kit of tools or equipment they will need in the future.

Twenty-four-year-old Esther strides along the podium as though she were on a catwalk. She is bursting with pride in her homemade outfit. You can see the joy etched on her face. Yet reaching this point has demanded huge reserves of courage and self-denial. Esther trained as a seamstress, under the watchful eye of



a boss, while taking complimentary courses in adult literacy, human formation and management training. Every week, during her three-year course a tutor visited her. Today, for Esther, “the village’s oil has changed into Kerosene,” to quote a hit song from Abidjan. In other words, her life has changed, for Esther has come a long way from listening to the naysayers, those voices that once kept her trapped in poverty and a fatalistic outlook. Now she sees her life as a blessing. Esther is one of the large number of 14- to 25-year-olds on the Ivory Coast who have either never been to school or else dropped out but who receive help from ASMU (*Action Sociale en Milieu Urbain* – Social Action in Urban Settings).

Since 1985, the social division of CERAP has been offering young people like these opportunities for a brighter future via trade apprenticeships.

As we would say today, ASMU’s farsighted decision to “walk alongside the poor, those whose dignity has been wounded, the excluded and those who society deems worthless, in a mission of reconciliation and justice,” is inspired by the preferential option of the poor. Something held dear by the Church, this option is also intrinsic to the mission identity of the Society of Jesus. For the Jesuits, this involves partnering with the mission of Christ who came to establish a world where faith and justice

are the values guiding every action. It means highlighting the dignity of the human person by reducing the social and economic exclusion of the most vulnerable and deprived young people.

So, how does the programme work?

Given this rationale, every single young person who requests vocational training must go through a motivational process that leads them to discern and confirm their professional orientation. Subsequently, they receive training in their chosen trade while attending short courses in literacy, human formation, eco-citizenship and management.



Academic formation, technical training, and community outreach:
CERAP’s recipe for success.



“ It means highlighting the dignity of the human person by reducing the social and economic exclusion of the most vulnerable and deprived young people. ”

A few testimonies

The testimonies young people give us are deeply moving. For Rachel, learning to read and write was a game-changer. Today she's a seamstress. Once she was illiterate. There is absolutely no doubt that this kind of formation has a huge impact on young people's lives. Audrey explains: "I used to do nothing. Today, I'm a hairdresser. What had the greatest impact on me? The day on eco-citizenship. I just can't throw anything, even something trivial, on the ground now. That day really moved me." Junior is an upholsterer now. Previously, he was a layabout, busy doing nothing. He says: "The change in me is enormous. I used to wake up and just go and chat to my friends. I don't have the time for that anymore. I have to work and get my life together. I can hold my head up in front of adults now. Other people are also saying that I've changed."



The management course had the most impact on Raïssa. She says: "The course on administration is really helping me. I always make a list now before going to the market. I also make lists of my work expenses and income." Jacques, who is now a carpenter, speaks for everyone when he says: "Now, my life has some meaning. Tomorrow, I'll be a better person." We should also mention here in passing that once the vocational training period is over, we accompany young people as they create their own jobs or find work.

change their lives, or turn the village oil into kerosene. By helping them to abandon a fatalistic mindset and the fear of failure, ASMU offers these young people a golden opportunity to escape personal hardship. The idea is that having done so, they will embody hope for the future in their own society. ASMU has decided to invest in the education of marginalised young people to prepare for a new, fast-emerging world. Like Nelson Mandela, ASMU is convinced that "education is the most powerful weapon you can use to change the world."

Translation by Elizabeth Twiston-Davies

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It is to preserve these complementary pathways via comprehensive vocational training that ASMU offers an opportunity to young people from deprived backgrounds in Abidjan to



The Connections Community

Francesco Occhetta, S.J.
Euro-Mediterranean Province

Building bridges to reach new and future shores. That is the mission of the Comunità di Conessioni (The Connections' Community). Over the past 12 years, we have been committed to in-depth analysis of social and political issues in the light of the Church's social teaching and Ignatian spirituality.

We are a plural, non-partisan association reliant on the tools of dialogue and expertise. Some of our members are young, others, middle-aged.

The whole thing began when I was supporting a large number of highly competent yet disillusioned and lonely young people. The national associations they belonged to, though many in number, no longer satisfied them. They asked the Jesuits to organise

some social and political formation for them. I had the idea of bringing everyone together, offering them premises, a working method, subject matter to discuss and the chance to build a community. That is how the meetings, ideas and projects began. Over time, I have seen many young people get involved and really start to fly. For many years, we met up at the premises of *La Civiltà Cattolica*. Now, we meet at the Gesù Church in Rome.

Over the years, around 1,200 young people from all over Italy have gone through the programme. We are not looking for big numbers but to be like yeast in the dough. That is why every year we select around 100 young people, who will have a multiplier effect in their social context.

The first thing they encounter in the *Comunità di Conessioni* is a model of formation resembling

a multi-story building. Our political formation course or #formpol is well-known. It consists of four skills. The first is applying spiritual practices including discernment, contemplation, meditation and interpreting dreams and hopes to political life. The second is the study of pressing political issues. Next, we hold private debates, using updated methods of Jesuit casuistry. Finally, the students engage in public debate via social media networks.

We also have the “Spiritual Dialogue in the world” group which shares its experience on a multi-disciplinary level.

During the pandemic, we set up a trademark publication titled “Five questions for...”, an online magazine featuring articles, videos of our online meetings, the “Connecting Words” podcast, and some interviews with distinguished public figures. It is a constant surprise to see Italy’s best-known news agencies quoting our articles.

There is also a group that manages our profile on social media networks to build up “social friendship” pathways. What we have learnt is that co-existing alongside mainstream society is primarily a communication issue. First, we listen to what is going on. Only then do we speak. After-

wards, we try to witness to our beliefs. Finally, we commit to offering our “two cents worth” in a bid to build the common good.

We also coordinate training on good practice for local administrations, dioceses, associations and charitable foundations. We offer all of them our formation model. Our course concludes in an institutional setting like the Quirinale Palace or the Italian Senate with a debate on a political issue. Every September, we also meet up at a shrine for three days of prayer and group sharing.

To date, we have welcomed more than 100 speakers, including many judges, professors and ministers such as our long-term supporter, David Sassoli, a former president of the European Parliament.

Over the past 12 years, we have gradually formed a community. We are individuals with multi-disciplinary skills and a working method that has allowed us to become a community. For us, being “community” means being inclusive and also creating “connections” to link up at national level good examples of local practice that are disconnected from the top administrative echelons. At the same time, we offer our working methods and expertise to political parties, cultural associations

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That is why every year we select around 100 young people, who will have a multiplier effect in their social context.

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and businesses. We start off as lone players but end up with partners in our bid to promote the new model of integral humanism that the Church is offering the world through the encyclicals *Laudato si'* and *Fratelli tutti*.

We teach people how to think politically because, to quote Hannah Arendt, “every crisis is an invitation to embrace freedom.” Should formation fail to produce words that are true, the result is, as the Nazis said, “a lie repeated often enough becomes the truth.” When facing violence, we need to imitate the wisdom of the White Rose, keeping “our spirits strong and our hearts tender.”

This is the reason we write books and get involved in Italy’s mainstream press. We want to remind people of experience that is tried and tested, and to encourage political debate.

After years of formation, some of us are now serving public institutions at various levels. We remain poor and self-financing, but that does not prevent us from being influential. Many parliamentarians engage in debate with us.

We explore topics like changes in the workplace, restorative justice as an alternative to revenge, constitutional reforms intended to simplify the law and make it inclusive, or Europe as a new, shared living space. In 2022, we have explored bio-politics because power can end up controlling not only our minds but also our bodies, feelings, emotions and even our behaviour.

We are living witnesses to the fact that, in political discernment, the path travelled counts for more than the end-goal. We grow by try-

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We teach people how to think politically because, to quote Hannah Arendt, “every crisis is an invitation to embrace freedom.”
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ing to integrate truth and liberty, law and responsibility, authority and obedience. The word obedience derives from the Latin word *ob-audire* (meaning “listening to another person”). That is what Father Ignatius has taught us: to be “contemplatives in action” in the social and political domain.

Translation by Elizabeth Twiston-Davies





Our students are not the future... They are the present!

Jimena Castro
 The Latin American Federation of Jesuit Schools (FLACSI)
 The Conference of Jesuit Provincials in Latin America (CPAL)

*“You, dear young people, are not the future.
 You are the present. You are the now of God.”*
 Pope Francis
 WYD, Panama, 2019



For 20 years, FLACSI has co-ordinated the work of 12 educational networks in 18 countries in the region.



One hundred and thirty thousand students all told: meet the “now” of the Latin American Federation of Jesuit Schools (FLACSI). It is part of the Conference of Jesuit Provincials in Latin America (CPAL) and the International Commission for the Apostolate of Jesuit Education (ICAJE).

FLACSI’s mission is to promote initiatives, which are based on the integral human formation of men and women for others, to transform education and society in Latin America. The enormous diversity of environments and social realities in the region play a fundamental role in this context.

Forming students as global citizens is a central part of our work. There are three main strands to what we do: work with migrants, raising ecological awareness, and Ignatian leadership. Our approach is grounded in educational initiatives based on the Ignatian Pedagogical Paradigm. These raise young people’s awareness, bringing them into close contact with diverse social realities through processes based on critical thinking, formation, reflection, dialogue and social mobilisation. The point of all this is to encourage the young, from the standpoint of joint responsibility, to engage in concrete actions that have a positive impact on their local communities.

Three essential elements contribute to the development of FLACSI initiatives: a shared identity in our mission as educators, young people who adopt a sensitive, critical and active approach to the world, and the use of technology so we can function as a network. Our initiatives connect teachers and students from all over the continent. Their experiences are enriched by learning from





others and discovering what shared perspectives can bring to the table.

The evidence revealed by personal experience and testimonies

There's no doubt those best placed to comment on the fruit of FLACSI projects are the individual students who take part in them. That is why we are sharing below a few testimonies that demonstrate the commitment of Ignatian youth to regional and global issues. All are the result of the initiatives run within the operational framework mentioned above.

"We are all Migrants"

#We are all Migrants is a symbolic action project merging two initiatives: Youth for Hospitality, a project to encourage solidarity with migrants, and the International Arrupe Workshop. This community-based event helps individual young people to grow in self-knowledge, discernment, spirituality and leadership. It encourages them to show their public spirit by making a commitment to take action. After taking part in these initiatives, Chilean school students demonstrated on International Migrants' Day outside the office of the Chilean President. They expressed their "empathy with those who come to our country seeking new opportunities but who, regrettably, must deal with a bureaucratic system so they can integrate. And that's on top of coping with the racism and

xenophobia that have always been part of our history."

"Eco-friendly Ignatians"

As part of the "Eco-friendly Ignatians" project, students from schools in Argentina, Brazil, Chile, Colombia, Guatemala, Panama, Puerto Rico and Uruguay took part in World Environment Day in 2019. They attended education and reflection days in their school communities and demonstrated on their city streets.

The International Arrupe Workshop

"The International Arrupe Workshop (IAW) was very thorough in terms of giving me an experience of democracy and helping me develop a personal sense of empathy and ethics. The workshop was crucial, I believe, to my formation as a citizen." Vinícius Azi, a graduate of the *Colegio Antonio Vieira*, Brazil, and former IAW participant.

"Meeting up with students and community members from all over Latin America so we can educate each other, and getting the chance to discuss environmental or economic issues with people from the other end of the world... that's what *Ser Más* (Being More) is really all about." Francisco Soler, graduate of the *Colegio Mayor de San Bartolomé*, Colombia, and IAW assessor.

"I witnessed how receptive the students were to the seeds planted in

their lives during the residential course and the online Arrupe workshop. All of them were touched by each other's lives and none would ever be the same again." Rafael Souza, IAW coordinator.

Future Challenges

Our continuing challenge is to keep identifying the shared concerns and interests of young people in our continent, and to encourage others to dialogue with the young and listen to, and engage with, their concerns.

We remain committed to empowering young people's voices and accompanying them in the building of a hopeful future. Today, that is more the case than ever before because, as Pope Francis has said about the destruction of the world, "time is running out," and the present, i.e our young people, need us now more than ever.

Translation by Elizabeth Twiston-Davies

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“Jesuit Weeks” in schools

Pascal Gauderon, S.J.
Province of French-speaking Western Europe

Since 2017, Jesuit schools in France have been holding regular festivals intended to familiarise the pupils, staff and parents with our life and missions. It is a lovely way of re-inventing the “missions” of times past.

THE PRINCIPLE: During “Jesuit week”, a school will partner with us to hold exhibitions, talks and pedagogical workshops. It will organise times for socialising and spirituality, testimonies, special meals, cultural and recreational activities, entertainment, *disputatios*, meetings and celebrations. The timetable is specially designed to allow students, parents, teachers and former students to benefit from the week as far as possible. We offer the schools various options or formats. They choose the one that

suits them best. The school asks the Society to deliver any “services” they deem necessary. We do our best to satisfy their requests.

THE GOAL: To establish a close link with the Society in a lively, fun and accessible format especially in places where our presence is less visible day-to-day. What is the point of the exercise? To ensure no one forgets the spiritual roots of Jesuit pedagogy, our missions and *modus operandi*; above all, to lend this charism new life by shar-

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To establish a close link with the Society in a lively, fun and accessible format.
”

ing experiences and encounters. The goal, in a nutshell, is to highlight the unique traits of Jesuit education and



Thousands of people celebrate "the Jesuit Week"!

link our educational commitments to the faces and names of real people.

Everyone should leave the week a winner including:

- The schools, who, via a high-profile event that has a lasting impact, strengthen their ties to the Society and

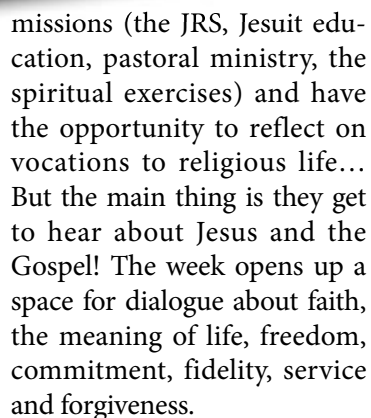
deepen how they live out Ignatian pedagogy on a daily basis.

- Adults, including parents, teachers, other employees and the school's board of governors, who have possibly never met Jesuits in the flesh before, but now have the chance to

do so at meetings and by listening to Jesuit testimonies.

- The school students, who learn how we live out the Gospel in the distinctive style of St. Ignatius. They gain an understanding of the origin of their school and its uniquely Jesuit traits. They find out about our





- The Jesuits, who gain a chance to (re)-discover our schools and experience mission together.

between November 2017 and March 2021 in seven different cities and 16 educational establishments, involving a total of 15,000 pupils. The pandemic may have disrupted the weeks but it did not manage to stop them altogether!

date, the Week is being repeated every three to four years.

Season one was intense and highly rewarding. Season two has gotten off to a good start. What surprises does season three hold in store?

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What the teachers said afterwards:

"We had lively, face-to-face meetings with Jesuits. What they had to say was heartfelt, meaningful and easy to understand. Everyone was just amazed.... All in all, a touch of grace."

"For me, it was a revelation!"

"Sharing these special moments with the Jesuits was exciting and very rewarding."

"The week was incredibly fulfilling! There was a real joy, simplicity and spirit of surrender in the meetings. All the Jesuits planted seeds in the children's hearts and I'm positive we'll see the fruit, not only in the children but in the adults too."

"I'm leaving the week behind feeling refreshed and joyful."

"You were the best! You were encouraging, full of joy, straightforward, funny, helpful and deep. You were witnesses, and endlessly resourceful! You were musicians but also magicians, available to everyone, and stimulating."

"We'll be having the week again as soon as possible."

And the parents...

"Our four children were impressed, moved yet also challenged by everything they've experienced. It's been an absolute joy to hear them chat in the evening about the Jesuit fathers, and see them share with each other the testimonies that they heard, the songs they have learnt, what they have discovered... The Jesuits really managed to touch the hearts of every single child."

And the Jesuits...

"It was a real consolation for me to share the mission with my brothers."

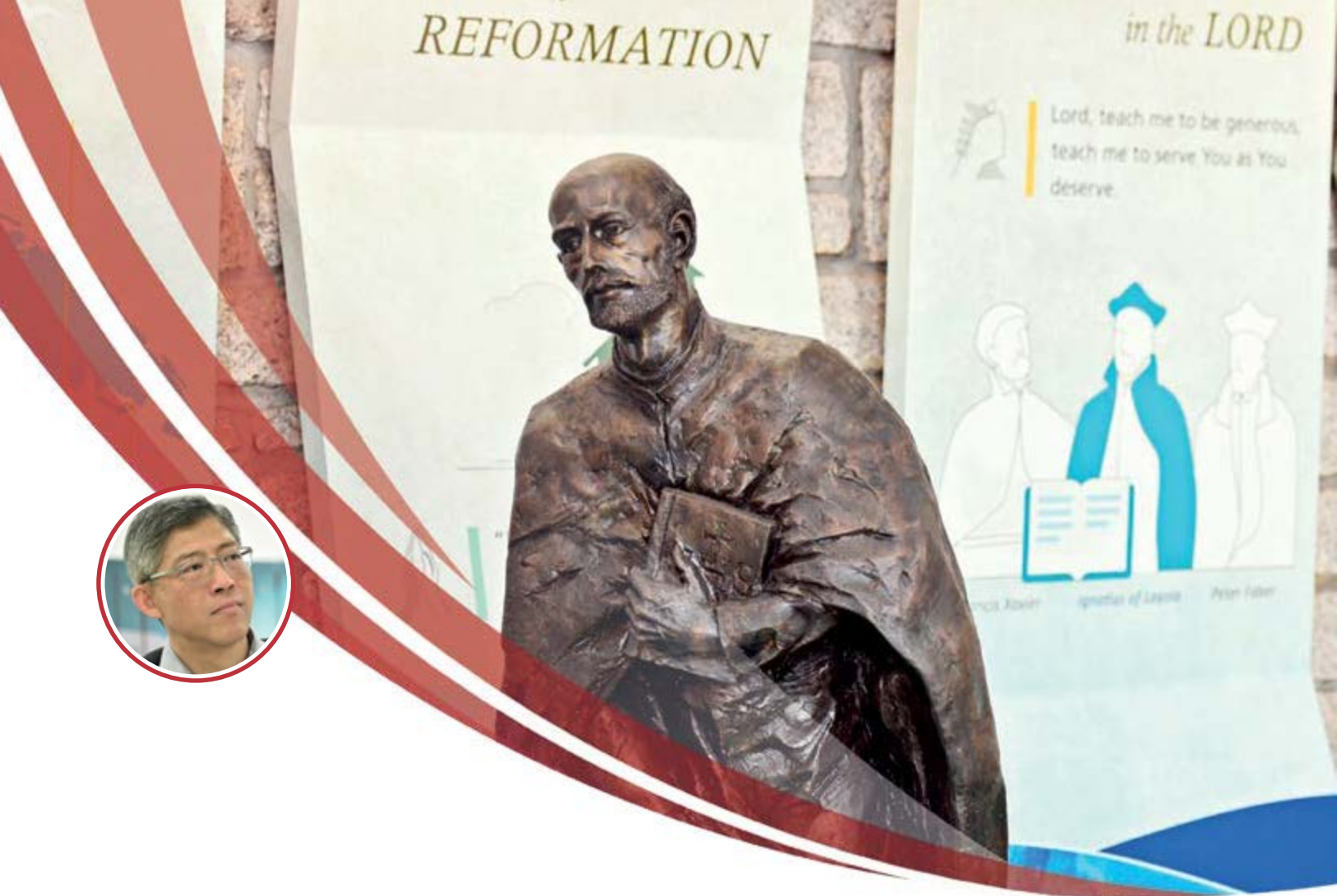
"I'm taking everyone I met this week into my heart and bringing them all to my prayers."

"A beautiful experience of mission as 'an inside job' that is helping to promote the Jesuit charism in our schools."

What stayed with the young people after hearing the Jesuits' testimonies:

Being a Jesuit is all about...

- ...giving oneself wholly to God.
- ...staying close to Jesus and being poor.
- ...being close to other people.
- ...evangelisation and service.
- ...being faithful to your commitments right until the end.
- ...conveying joy to the world.
- ...devoting your life to doing good to those around you.
- ...being open to other people.
- ...starting from scratch to be in a better place with God.
- ...being more human, more altruistic.
- ...staying connected to what really counts in life.
- ...putting yourself in other people's shoes so you can understand and help them better.
- ...abandoning your own dreams in order to make new ones.
- ...helping other people, waking up to the meaning of life and finding your own path.
- ...believing in what you do and loving what you do.



The Ignatian Examen at Wah Yan College

John Yong Tang, S.J.; Ms. Jasmine Hui Nga Man; Alan Ting Yuet Wong, S.J.
Wah Yan College, Hong Kong
Chinese Province

Students from a Jesuit secondary school in Hong Kong share their experiences with an adaptation of the Ignatian Examen.

Wah Yan College, Kowloon, is a Jesuit secondary school in Hong Kong. It has 884 students and approximately 100 staff members. Six years ago, the school decided to implement a school wide *Examen* into its daily timetable. Each school day begins with a twenty-minute Jesuit value education with the *Examen* prayed straight after lunch. This allows the Jesuit ethos to grow in the students' minds and

hearts, through both theory and practice. Because the majority of students and teachers are non-Christians, the *Examen* required adaptation. We had to meet two major challenges.

First, the *Examen* had to be adapted. Texts were developed in both Cantonese and English to fit the school non-religious context. Moreover, the understanding of “finding

God in all things”, was substituted by “finding goodness in all things” which becomes the permeating phrase used by the students’ reflection of their lives, studies, families, friendships and relationships.

Second, teachers had to be formed to guide the *Examen* prayer. They were given lessons and we also prepared videos for teachers and



students, to guide teachers who did not yet feel sufficiently ready. The texts and videos outlined the basic framework for Wah Yan Kowloon's *Examen*. Once the teachers self-mastered the *Examen*, they were encouraged to further fine tune it for the particular context of their classes.

Six years later, the *Examen* is a part of daily school life with trained teachers and students able to lead the group *Examen*. The results

“The students have become calmer, more reflective and better behaved.”

have been positive. There have been numerous benefits for students and they span a range of areas but, most importantly, the students have become calmer, more reflective and better behaved. They also have manifested higher standards for their behaviour. Concretely, why not hear from the students themselves? Four of them have been selected, two Catholic and two non-Catholic, to share their experiences of the school's *Examen*.

Mosaic of Ignatius' experience at La Storta, in the schoolyard.



Some testimonies

We asked them: 1) How long have you practiced Daily Examen? Do you practice it only in school or, both in school and at home?

"I have practiced *Examen* for about five years. Since I was in my first year at Wah Yan, we have practiced *Examen* after our lunchtime every day, and our class teacher would lead us to do the *Examen*. I practice it both at school and at home, and I also use it during the school holidays." (Jack, a 5th year non-Catholic student)

2) In what way does the practice of *Daily Examen* help you to learn and grow as a person, such as its content, format or key elements? Could you give an example?

"The practice of *Daily Examen* helps me to become more mature, and at the same time discover my own strengths and learn about my own shortcomings. For example, before I stood for the election of the chairman in the school Choir, I reflected on myself what I am more confident with and which aspect I lack confidence to deal with. Then I found that my public speech skills are not very good, especially when I am in front of a large group of people. I also found that, in a spirit of cooperation, I could let my vice-chairman handle it; so, I chose a vice-chairman who really knows how to speak confidently and provides a lot of support to me. Personally, I focus on administrative responsibilities. It turned out we worked very well despite the COVID-19 virus that disturbed everyone's plans." (Leo, a 5th Year Catholic student)

3) How does *Daily Examen* foster your spiritual growth, understanding of Ignatian values or/and Christianity?

"The *Examen* helps me to be more grateful for what I have, and acts as a way to change my bad habits. We usually focus on something we don't have rather than ones we have. But through the *Examen*, students are reminded to think of what we have, and how to improve ourselves, as what *magis* means. For example, I usually leave assignments, the ones that were given more than three weeks before, to the very last days, and this leads to stockpiling of assignments, commonly when exams are coming. Moreover, the *Examen* also helps because it gives me time to think of how to motivate myself for these long-term assignments. I would then work on them bit by bit every day, before going straight to the short-term homework." (Victor, a 3rd year Catholic student)

4) Will you continue to do the *Daily Examen* after graduation? Why or why not?

"Yes. When I encounter issues with university projects, I will reflect on what I did. If I don't have time, I will still find a short time to reflect. And I will always try to be grateful." (Marcus, a 1st year non-Catholic student)



Red Cloud Food Sovereignty

Katie Chustak

Red Cloud Food Sovereignty Program for Lakota kids
USA Midwest Province

An initiative to connect young people to the land, to the food and to social justice.

At Red Cloud, in South Dakota (USA), Food Sovereignty is working to connect young people to food; in building this relationship, we sustain *Lak' hóta* cultural foods knowledge, care for the environment, and grow a healthier community. We do this by providing opportunities for meaningful learning, collaborating with local organizations, growers, and educators, and reclaiming our food system.

Food Sovereignty includes a Farm to School initiative working to get local and cultural foods into the school cafeteria, a school greenhouse and garden that is the center of experiential learning for the school, and a relationship to community and land. In our relationship with the Lakota community, we share our produce through a donations-based farmers market, partner with the Lakota Food Sovereignty Coalition and member

“
if we are trying
to save the
language, we must
save the culture
and teach our
generation what
our ancestors lived
like to carry it on.
”



Food, native language, arts:
everything to make young people proud
of their culture.



organizations, and offer outreach projects such as pandemic home gardening kits. In our relationship with the land, we recognize and gather the native plants around us that are traditionally important in Lakota foodways and spirituality.

Food Sovereignty at school


A second-grader, who has participated in the program since kindergarten shared, “I like it when we plant peas in the greenhouse and see the fish that live and feed the plants and soil.” His father reflects, “As a parent and alumni of the school I am happy to see Red Cloud School developing a farm-to-school program for the students and their future opportunities.”

We see young students excited to spot an earthworm in the soil, to unearth a carrot from the garden, or to discover *čeyaka* (mint) growing under the shade of a lilac bush. These experiential learning opportunities instill a sense of wonder at nature, and a recognition

of its intrinsic value. In caring for the plants in our growing spaces and gathering from the surrounding land, we build a relationship that leads to care for our common home. This learning also supports educational curricula in the classroom. One example is our Kindergarteners who practice counting, by counting seeds from a dried sunflower head into a crafted seed packet for planting next year.

As our students grow, they have a different relationship with the program and its impact. Each year, high school students have the opportunity for summer employment to help with the growing spaces and to lead lessons with younger students. One senior shares, “It shows the students the outcome of their hard work and teaches them how to take care of the Earth along with other relevant skills that they can take home... I would





Accompanying young people in their integral formation

Think of Jesuit education and the first image that springs to mind is of school playgrounds or college or university campuses. However, the range of different needs in our incredibly diverse educational settings mean that the principles of Jesuit education e.g. “Competence, Conscience, Compassion, and Commitment,” are also offered to young people outside academic contexts. Often, it is non-formal education that has the greatest impact on young people’s character, enabling them to identify their talents and sketch out their future.

What emerges from the series of articles in this section are the challenges that our unstable contempora-

ry world represents for the young. Even so, it may be justly observed that the accompaniment the Society of Jesus offers may act like a beacon, thus guiding young people, through social and cultural commitments, towards the future.

Several of these non-formal educational initiatives have arisen in the context of pastoral services for young people in university chaplaincies or parishes. What all include is a natural openness to the spiritual dimension of the human being, for any talk of integral formation is meaningless should this facet be absent.



Paddy - Xavier - Cyan

Emma Peers Tejero; Julian Butler, S.J.
Australian Province

A Jesuit tertiary student-focused ministry to volunteer in various ways and places.

In 2014 then 19-year-old Australian Paddy Jenkins spent nine months volunteering as an English teacher for school students in Northern Thailand. Paddy took the opportunity after finishing school to engage in service through *The Cardoner Project*, a Jesuit tertiary student-focused ministry. The Project had begun four years earlier, in 2010, as a response to the desire of young people to serve those most in need in the world.

“As cliché as it may sound, my time through *The Cardoner Project* was completely life changing. It took me outside my comfort zone and forced me to interact with people, a language, and a culture so dramatically different to what I was used to,” says Paddy.

Over the past decade the Project has offered opportunities for hundreds of young people like Paddy to accompany and serve those in





“
The *Cardoner Project* gave me the opportunity to discover more about my own personal values and allowed me to develop a passion for service.
”

disadvantaged communities, both locally and internationally. The international and domestic volunteer program sees young people engage in-community for 6- and 12-month placements, often supporting Jesuit works. These placements have ranged from Vietnam, Thailand, Micronesia, Tonga, Zambia to the Northern Territory in Australia.

“Paddy, like so many, gave himself entirely to the community that he served, often sleeping and eating in their homes, speaking in their dialect, essentially becoming one with the community.”

That experience of that community has stayed with Paddy and influences his actions today. “I feel like the time with *The Cardoner Project* has

engrained in me a greater sense of empathy, patience and curiosity that still guides me here in my often ‘too busy’ life here in Sydney.”

Teaching English in Nepal and Sri Lanka

Xavier Rickard is another for whom experiences with *The Cardoner Project*

“Thai Talk with Paddy’s” YouTube channel

Since finishing university three years ago and amid a busy professional life, Paddy’s engagement with his experience in Thailand has continued with a YouTube channel, “Thai Talk with Paddy.” His videos often consist of street interviews with the Thai diaspora of Sydney. Paddy started the online channel as a way of promoting inter-cultural dialogue and to encourage language learning.

“Paddy’s YouTube venture has allowed many young Thai people across Australia to feel at home here.” says Fr Ramesh Richards, S.J., Rector of *The Cardoner Project*. Fr Ramesh senses the Jesuit missionary spirit in the initial engagement overseas and in his creative work back home.





has left a profound mark. “After graduating from high school, I was lucky enough to spend a year abroad teaching English to students in Nepal and Sri Lanka. The communities that invited me into their lives helped broaden my perspective and introduced me to the importance of relationships.”

Amazed by the generosity of those with whom he lived, Xavier wanted to experience that sense of community when he returned home. In 2014 *The Cardoner Project*’s founder, Fr. David Braithwaite, S.J., established Bellarmine House in Sydney’s university precinct, a residential community for young people who wanted to live in community with Jesuits and

engage in local service and faith formation.

“Bellarmine House,” says Xavier, “allowed me to connect with young people who were passionate about strengthening the relationships we have with others. *The Cardoner Project* gave me the opportunity to discover more about my own personal values and allowed me to develop a passion for service.” These experiences led Xavier and two other Bellarmine House residents moving into De Porres House, a transitional residential home for men who have experienced periods of incarceration, homelessness, or addiction.



Serving an Australian indigenous community

Although the impact of Covid-19 was felt at the Project, it also offered the opportunity to focus locally. In 2020, three young women took part in the Project's first Indigenous Australian in-community volunteer placement.

"I was very grateful to be able to serve in an Aboriginal community because it allowed me to encounter the diversity of Australia," says one of the young women, Cyan Swan. After the experience, Cyan and another of the young women moved into Bellarmine House.

Along with a growing number of young people, they engage in weekly outreach by cooking and

sharing lunch each Sunday with the residents of the nearby Sydney public housing buildings. Cyan currently runs an online English tutoring program between Australian volunteers and Thai students in one of our Thailand partner colleges.

The young women are also involved in running programs of peer-driven leadership for other university and high school students. In this way they're working to pass on the spirit of faith and service with the next cohort of young adults.

For Paddy, Xavier and Cyan, *The Cardoner Project* of the Society of Jesus has been a fabulous kind of accompaniment on their journey to a life of service.





Serving young people in a city in ruins

Vincent de Beaucoudray, S.J.
Province of French-speaking Western Europe
Regent in the Near East Province

A conversation with young Syrians about the reality of their lives and the pastoral support they are receiving in a country ravaged by war.

The war ended seven years ago here in Homs, Syria, but times are really tough: the economic crisis is devastating, salaries tend to be somewhat less than a dollar a day, unemployment rates are high and a third of the city is in ruins. So, in the midst of this reality, what is our priority as Jesuits? Offering pastoral care to young people. This option might look irresponsible, even trivial, and yet it seems to be relevant. Never before have so many young people taken part in our activities – 1,400 this year alone. That is why here “in the convent” as the young people

Tomb of Fr. Frans van der Lugt, murdered in Homs in 2014.



“

140 volunteers help us to keep this “convent” or youth centre going.

”

call our centre, we devote ourselves unceasingly to weekly catechesis, parties, summer camps, retreats and short courses for group leaders.

I asked Souad, Elias, Grace, Ammar, Nabeh, Mireille and Yazan to give us their take on what we are doing here.

Could you share a personal memory to introduce us?

Nabeh: “I was in touch with friends who were coming here... and one day in 2019, they said: ‘Come and help us to prepare the memorial service to mark the fifth anniversary of the murder of the Jesuit, Frans Van



der Lugt.’ So, we rushed around the centre doing DIY. We cried too and I found this place very welcoming. It’s somewhere I feel safe.”

Elias: “I remember when the convent opened its doors again after the war. As I was walking up to the front door, I said to myself, ‘Who am I going to meet here?’ I knew that I’d meet people here, children to play with and young people to chat to. And I knew I’d feel at ease here and

that we’d take really good care of each other.”

And what do you think about today when you walk in?

Elias: “You really want to know? I think about the people who will stay here after I leave... and how to help them to care for each other as well as possible... because that’s what I’ve received here and I’d like them to experience this too.” (Elijah, like 90 per cent of the young people who come to the “convent” is looking for a way to leave Syria.)

Grace: “I think about the last day of the summer camp for primary school children. We were exhausted but just seeing the look in the children’s eyes made us happy. We gave each other the energy to keep going.”

Ammar: “I remember the day you asked me to lead a camp. On the one hand, I didn’t want to. On the other hand, I was pleased you’d asked me... On the last night, the penny dropped. I realised I’d managed to achieve something I never thought I’d be able to do.”



If you had to describe “the convent” what would you say?...

Grace: “The convent’s our second home! I feel even more at ease here than I do in my real one. This is where I can be myself, just as I really am...”

Elias: “Suppose you wanted to take part in a soccer championship. You’d put in the training, right? So here, it’s all about getting training for life. You’re given responsibilities. You experience the happiness they entail. You relate to people who don’t seem remotely like you, and find that you can live with them. Some of the people here are older than you are. Others are younger.

And you enjoy looking after all of them!”

Mireille: “When I feel far from God, this is where I sense his call: ‘Come, take the first step. God is here and he’s waiting for you.’”

Given the very challenging times we are going through, do you think the activities we offer here are appropriate or not?

Elias: “The only thing lacking are the visas”. (The group laughs but they understand why we don’t help them to emigrate. If we did, that would be the only reason young people





came here and our activities would completely lose any flavour of being offered free of charge.)

Mireille: “This is where we can forget about our problems: finding gas, the electricity running out, the collapse of the Syrian pound... All these things are left at the door... a door that’s always open. It’s a huge relief!”

Souad: “This is where we remember that there’s more to life than just the ruins surrounding us.”

Yazan: “When we’re with the others, we couldn’t care less that it’s cold.” (In the winter, our meeting rooms are freezing.)

Elias: “Although we get help here, the convent is neither a superhero nor a bank. What we actually learn here is to live our lives just as they really are. We have parties. We have a laugh. We talk about what’s lovely in our lives, also what isn’t.”

Yazan: “And we get together when, to be honest, so many things could separate us.”

The hope of the Jesuits and our 140 volunteers

In fact, we’d really like to do so much more with the young people but it is simply impossible... How can we offer them more varied activities when even making a 50-kilometre journey is so complicated? How can we consider different life options when opportunities here are so limited? How can we avoid getting depressed when

we know full well that what all the young people want most of all is to leave? But the seven young people quoted above aren’t the only ones here. In total, 140 volunteers help us to keep this “convent” or youth centre going. And through them, we find our strength as Jesuits so that we can encourage them to keep going in the great adventure of life.

Translation by Elizabeth Twiston-Davies



Yes, Lord! Yes, Lord! Yes, Yes, Lord!



Service in solidarity

Reuell Paul, S.J.
Darjeeling Province
Scholastic in Karnataka Province

An appraisal of Jesuit Youth Ministry in Karnataka.

Out of the 9 million inter-state migrants India sees annually, young adults, fresh out of high school, constitute a sizeable chunk. Destinations may vary but aspirations are similar. When I moved to Bangalore from Darjeeling in 2010, every teenager shifting from the rural to the urban area was aspiring for better prospects in higher education and a little side income along the way. It felt like navigating towards an unsure destination. A heart full of hope and a head filled with dreams- and no definitive road map. It was here in the cross-

roads of life that I first met the Karnataka Jesuits.

This part of the journey I would like to call my encounter with the letter “Y” in YOUTH. Where “Y” symbolizes the fork on the road.

North East Catholic Community in Bangalore

Human movement reflects and impacts the cultural landscapes of both: the places people leave and the

places they settle in. In this melting point, I realized that the inflow of so many migrants was not so kindly taken. There was social profiling of outsiders, especially those with Mongoloid feature. The people coming from the North Eastern part of the country faced the brunt of this - young girls in particular. Christ would not stand for such painful discrimination. The N.E.C.C.B – North East Catholic Community in Bangalore was born as a response to this reality. For many of us it became the visible face of the Youth Apostolate

“

In a society that sometimes tends to live out its differences in a divisive manner, finding someone to talk to, a place to pray, converse and foster friendship can be life changing.

”



here and the novelty was that Jesuit scholastics were pioneering it. They brought creative youth liturgies, leadership training and career guidance to hundreds of youngsters curtailed by cultural and linguistic barriers.

This part of the journey I would like to call my encounter with the letter “O” in YOUTH. The Circle represents the universality of our problems and the solidarity we found in a new family, the N.E.C.C.B., far away from home.

Janadhare: inter-religious mixed group to fight social evils

In a society that sometimes tends to live out its differences in a divisive manner, finding someone to talk to, a place to pray, converse and foster friendship can be life changing. What the N.E.C.C.B. was doing to give an identity and dignity to outsiders, Janadhare was doing for the disenfranchised and slum dwellers in the city. *Janadhare* literally means “flow of the people.” It took

the form of an inter-religious mixed group which rallied law school students and other people from the industrial sector to campaign against the social evils by networking with the civil society and other pressure groups. They continue to shape the values of the people in the city and create a sense of responsibility to one another.

Their work was an encounter with the letter “U” in YOUTH. Where “U” represents the different attractions that seize a person’s imagination like a horseshoe magnet.



Youth United for Values and Attitudes

The spiritual and pastoral accompaniment started to help youngsters become youth of God for others gradually translated into a community of learning and teaching with the setting up of “Ignitors”. The founding premise was to pursue the integral formation of college students. The strength of this program continues to lie in its young “resource





persons” and a strong praxis. Training of trainers in youth animation complements the objectives of character formation and social concern. The Ignitors programme moves out to several colleges to conduct life-skills training, conflict resolution, Neuro Linguistic Programme (NLP), Personality Test and psycho-social aid. Faith formation and social analysis are key areas through which it raises social consciousness of youngsters. YUVA (Youth United for Values and Attitudes) emerged as a special programme for the North Karnataka and rural youth; it is rooted in Ignatian values and principles. It has succeeded in creating a model of learning through activity and shared experiences. Organized youth are equipped to collaborate with the unorganized youth on matters of education, hygiene, and other social issues in slums and villages. It fosters debates around vexing concerns and promotes critical thinking but most importantly, it inculcates the Ignatian principle of discernment.

This new growth of the ministry gave me an insight into the “T” in YOUTH, two beams that symbolise the cross.

The city may have taught us how circumstances will not always be ideal or easy but because God is “Who He is”, we can find the simmering of his presence, in unexpected ways. We owe much of what we have learnt about the process-driven youth ministry in the Karnataka Jesuit Province to MAGIS, a gathering of youth and youth animators modelled around the World Youth Day. When MAGIS began here with 300 pilgrims it was a four-day festivity of faith, drawing urban pilgrims from across the South Asian Jesuit Assistency. Ten years later, it has grown into an Ignatian Youth movement that carries forward the basic thrust of the Society to accompany

the variety of youth and show them a way to God. These anecdotal references point to only a drop in the ocean – but the ocean would not be the same without it.

This part of the journey I would like to call my encounter with the letter “H” in YOUTH. It symbolizes one step on the spiritual ladder; each one is called to climb this ladder.

(With the collaboration of Amita Privadarshini, St. Joseph’s’ College, Bangalore)

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Fostering leadership and involvement among the youth

Dayanidhi Bisoi, S.J.
Jamshedpur Province
Former Director of JYOTI

JYOTI (Jamshedpur Youth Organization for Tomorrow's India), a unique movement of the youths and for the youth.

It fills me with a sense of awe whenever I attempt to speak or write about the game-changing illustrious life of YOTI. It has relentlessly striven to foster growth and development in the youth of Jamshedpur besides channelizing productively their energy in the service of humanity—a journey worth revisiting.



Tony Castleton,
from the first JYOTI group.

Mr. Tony Castleton, an Alumnus of Loyola School, who belonged to JYOTI's first group of members and is now a retired Professor, reminisces over his youthful days saying— "JYOTI was a beacon of light to youngsters like us. It helped me inculcate leadership skills through its varied programs. The First Leadership Camp, Insight Weekends,



The pioneers of JYOTI.



“
‘To Lead is to Serve
with Love’. Their zeal
to be in the service
of the needy was
admirable.
”

Personality Development Programs were eye-openers for us, the youth of Jamshedpur. I can never forget serving the refugees of Bangladesh which impacted my life so much. JYOTI is nothing but a call to serve with love”.

These lines are the passionate expressions of a man who along with his 39 companions plunged into action immediately after three months of JYOTI’s birth. Moved by its motto, “To Lead is to Serve with Love”, these members exhibited undying enthusiasm and readiness to travel to the borders of Bangladesh to serve the refugees during the Indo-Pakistan War in March of 1971. Inspired and led by their mentors, Fr. Joseph Currie, S.J., and Scholastic Emile Coelho, S.J., these young members willingly sacrificed

their studies for more than a month in carrying out efficiently the work of distributing food, clothes, medicines, etc. to the refugees. Their zeal to be in the service of the needy was admirable.

It is this ever-ready attitude to serve anywhere and anytime that made JYOTI one of the most enduring youth movements that was ever conceptualized at the end of the First Five Days Youth Camp held at Loyola Hall in December 1970. The Founding Members of JYOTI recognized this unique strength of youth who epitomized ‘JYOTI’ – meaning ‘light’ in Indian languages – that dispels darkness (Mt 5:14). Thanks to the exemplary support and encouragement of parents and guardians of yesteryears who esteemed human

values above mere academics, due to which JYOTI could venture into the neighboring States of Odisha, Andhra Pradesh, Bihar, Assam and West Bengal to render service to the affected people of natural or manmade calamities in successive years.

The second and the most important objective of JYOTI is to foster growth and development in our youth. This is pursued relentlessly by providing platforms for interschool and intercollege talents-hunt competitions in music, dance, storytelling, acting, painting and drawing, debate, quiz, fashion show, etc. The initiatives in sports like the JYOTI Basketball Tournament and Volleyball Tournament provide platforms to showcase their talents in sports as well.



Kaustav Bagchi,
former president of JYOTI.

Apart from these, emphasis is given to leadership training programs such as Motivational Seminars, Exposure Trips, etc. that enhance soft skills in students to help them grow into becoming men and women for others, acknowledged by another young member of JYOTI: *“JYOTI teaches and molds students for living a better life. JYOTI had a great impact on my life, be it in my professional career, be it supporting others. JYOTI will continue to be the inspiration for me always.”* —Kaustav Bagchi, an ex-President of DBMS English School JYOTI Unit, 2018.



Shruti Kumari, Loyola School,
Jamshedpur.



Another young member of JYOTI, reveals how JYOTI touched her life saying, *“Having been a member of JYOTI strengthened in me values like empathy for the needy. It had inculcated in me great leadership skills and contributed to the holistic development of my personality. I*

will always take pride in having played an active role in the Organization.”— Shruti Kumari, an ex-Vice President of Loyola School JYOTI Unit, 2021.

Thus, in its fifty golden years of existence, the positive impact of JYOTI on the lives of innumerable youth is boundless.

The founding members and the successive directors who imbibed the vision-mission of the Society of Jesus in their lives and inspired numerous moderators and collaborators with the same spirit nurtured this organization into a success story. They put into practice the ‘promotion of social justice’ much before it was articulated in the Decree 4 of the 32nd General Congregation. In resonance with the *Universal Apostolic Preference* (UAP) of the present times, the idea of JYOTI becomes a pointer for every Jesuit today to immerse himself into the stewardship of youth, the most vulnerable section of society. In this volatile digital age where the youth



find themselves vulnerable to a diverse range of risks and dangers, to accompany them becomes one of the primary missions of every Jesuit.

Thanks to the farsighted vision and pioneering work of several Jesuits, like Freddy Rodrigues and his successors, JYOTI marches ahead as a beacon of light for our youth who find an opportunity to grow and who dream to be leaders of tomorrow’s India and of the world at large.

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Please listen to us... Unheard cry of the young people

N. Parthasarathi, S.J.
Chennai Province

Motivation to stand aside young people based on the experience of accompaniment given by All India Catholic University Federation.

It was one fine evening, as I was getting ready to proceed to our Loyola College ground for games, as was my wont. My cell phone rang. On picking it up, I distinctly heard the caller's request: "Father! Could you please spare a while to listen to me?" That was a call from a damsel in distress. Sensing immediately the urgency of that call, I replied "Feel free, sister". My Jesuit availability necessitated my rearranging the schedule for that

evening. "Playing that evening" was pushed from the first place.

Noticing my response, she introduces herself in a low voice. She belongs to a Dalit (the most marginalized community in our country) family. Her parents are daily-wage earners (working, but not-owning any piece of agricultural land). She was the best student in the school. When she expressed to her parents

her wish to proceed with her collegiate studies, she could not elicit any joyful response from them. Her parents were aware of some 'firsts' to her credit. She is the first girl from her village to complete the school studies. And another 'first' in her must have caused some anxiety in her parents. She is the first of the three girls in her family. With much hesitation they said "Yes" to her studies. Her simple unspoken response that evening



“

The youth today are aware that several struggles are buried silently in their hearts. “Listening is Grace.”

”

was that she would make her parents happy by securing the college-topper position. That, definitely, would be an inspiration for her two younger sisters.

She attends her college activities travelling daily by bus that is heavily crowded; and runs with limited frequency. This travel causes her several woes: almost every day, the men of her village belonging to the so-called upper caste abuse her mentally. Also, they don’t hesitate to harm her physically too. For fear that her dream of college-life would be brought to an end; she has not mentioned to her parents this cruel crime. She suffers a lot and there is no one to listen to her cry. After sharing this to me, I could feel the

hope radiating from her heart and the joy of relief from pain.

Finally, she thanked the Jesuits for the college and for providing the much-needed financial help for her. She also salutes the Jesuit movement All India Catholic University Federation (known as AICUF). The youth in the AICUF are keen on essentially empowering the Dalits and other marginalised sections of the society.

Yet another girl, by name Ms. Aadilakshmi, a first generation learner belonging to Irular Tribal Community, is in her last year of secondary education. She actively participates at the Jesuit Tribal Mission, namely *Palavai* at Tindivanam. She teaches in our evening study

centre. She also enthusiastically took part in the Province Youth Commission organised three-day Green Journalism Workshop for youth in AICUF Secretariat Chennai. At a *Ghram Sabha* (Village Common Meeting) held in her village convened to discuss some common issues concerning the lives of people of the village, she made everyone listen to her voice saying with courage and confidence: “It is our village, we are part of this village, and we are going to be the future of this village. Why don’t you listen to our voice?”. She expressed the desires of women and children in the common forum for the first time. Today she serves as a ray of hope for the women and children of her tribal community. Her demand: we, women, have our



- Accompany the youth just by being and listening to them.
- Express a word of encouragement, they do wonders with this spark of positive energy.
- Don't judge them, rather celebrate their life which is full of creativity, criticisms, and the culture of being now with joy.
- Young people long for ears. Nothing else.
- As I accompany young people, I feel grateful for their faith-filled sharing, colourful celebration of life with diversity of thoughts and actions, constructive criticisms on deconstruction of oppressive ideologies and youthful spirituality of being now with the divine.

These two events linger in my heart as I journey with the young people fulfilling the expectation of the Society of Jesus. The youth today are aware that several struggles are buried silently in their hearts. Our Pope Francis calls Youth as ‘now’ of the world. Our Jesuits seek to realise the *Universal Apostolic Preference* that provides youth as one and important priority today. This demands that as Jesuits we are to appreciate our priority to open our ears to all, especially to young peo-

These lessons keep me, and my mission among them, alive and active... Just a thought... Try it...

- Open up our community doors for the young people to enter and experience God by our community life.



Diony's Voice: more than just a choir!

Fanny Cartagena; Benoît Thévenon, S.J.; Aurélie Blondel

The *Diony's Voice* Association

Province of French-speaking Western Europe

Two young people share a life-changing experience in the Diony's Voice choir, particularly during the "Rowing into the deep with Ignatius" event in Marseilles.

"It was 21 June, the day of the music festival," recalls Aurélie, who lives in Saint-Denis, north Paris. "I don't know why to this day, but I decided to go home by a different route. It was like an invisible hand was guiding me." At a time when Aurélie was feeling particularly fragile, she discovered the choir *Diony's Voice* in the heart of her neighbourhood,

just outside the church of Saint-Denys-de-l'Estrée. "Immediately, I felt incredibly drawn to the singers' voices. They gave me a real buzz. It felt like the obvious answer to something that deep inside I'd been looking for," she adds.

Louis Lorieux, a thirty-something Jesuit scholastic, set up *Diony's Voice*

because he wanted to start a project in one of France's poorest areas that would bring together all sorts of young people but especially those from an immigrant background. A musician and student at the Paris Conservatoire, Lorieux decided to explore how receptive young people might be to Gospel music by inviting them to a concert. No sooner was it

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The fact we actually managed to get up on stage at all was completely due to the trust the Jesuits placed in us.

”

over than they began to ask him, “So, when do we start?” And so, in 2016, *Diony’s Voice* was founded. For the next five years, Louis was the choir’s director, a role he dispatched with flair and enthusiasm.

For Aurélie, the choir wasn’t just a chance to make music, but a “good, safe space,” where she could “rebuild” her sense of self, and “the uniqueness of every member” was treated with respect. And while the

choir is non-confessional, it is also a place of spiritual growth because, as St. Augustine pithily remarked, “Whoever sings prays twice.” Aurélie concludes: “Joining this choir marked a genuine milestone in my life. It gives me real joy to help others receive what I have through the various responsibilities I’ve taken on in the choir.”

Projects that just keep getting bigger and better

Over the last five years, the choir’s projects have just gone from strength to strength. “After some lovely concerts and recording a CD, we took things up a notch,” explains Fanny, the director of the association running the choir. “The Jesuits asked us to lead a vigil during the “Rowing into the deep with Ignatius” event in Marseilles over All Saints’ week-end. Putting on a show like *Rejoice*,

le spectacle felt like too big an undertaking for our little choir because we’d never sung in front of so many people. Even so, we managed it!” According to Fanny, this happened thanks to the “whole choir pulling together,” with every single member “doing their bit”. She adds: “Preparing the show gave me the opportunity to achieve more than I ever thought myself capable of and gain self-confidence. I realised that you should never stop believing in yourself or give up, no matter what challenges or difficulties crop up along the way.”

The show was largely possible thanks to the choir members’ earlier, positive experiences. Some involved other Jesuits including Benoît de Maintenant. A big fan of theatre, during the summer of 2020, he ran a week-long improvisation workshop for choir members. Aurélie says: “For me, the major takeaway from the week is something that, while true for the





As the members often say to each other, “*Dionys’s Voice* is more than just a choir!”

INTEGRAL FORMATION 107



Builders of a hopeful future

Dag Heinrichowski, S.J.
Central European Province

Three youngsters of the KSJ speak about their vision of a hopeful future and about how Jesuits are helping them to build it.

In Hamburg in northern Germany, the Jesuits have accompanied the KSJ (Katholische Studierende Jugend – Young Catholic Students), a youth association linked to Catholic schools in Hamburg, for 75 years. The KSJ is a place where young people commit themselves for others and become “people for and with others” (Fr. Arrupe, S.J.). Father Dag Heinrichowski, from the Province of Central Europe, is Youth Minister for the association and spoke with three students accompanied by the KSJ.

“For me, a hopeful future is about community cohesion. It is also through reflection and guidance of the Jesuits that I manage to understand the children I work with as a leader. In the Jesuit way of proceeding, I learn to perceive what others feel and this helps to understand others, and myself, better. Empathy – feeling, perceiving and understanding how others feel – also helps for the future.

Whether in the KSJ, in the family or elsewhere: community makes peo-

ple happy. And for this, cohesion is needed. Cohesion also means taking care of what God has given us! When it comes to climate change, there is no need for grand speeches, but for action. We must take our responsibilities! However, a hopeful future is not only in action, but also in the gratitude of the community for what we have done together. And this is also noticeable in young work. Gratitude for what we have done as and for the community. You get so much back when you commit yourself to others:



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Whether in the KSJ, in the family or elsewhere: community makes people happy.

”

The children are happy and that's why I am happy.

That's why, for instance, the prayer before eating with others is important. It's completely underestimated! Praying together, I ask myself: What can I give thanks for? And it expresses respect - a reminder that this meal isn't to be taken for granted, especially that we don't just have food, but eat together. A hopeful future is not built alone, but together!”

Amelie Jo Rücker (17) has been involved within the KSJ since 2020.

“Peace, education, and less poverty are the building blocks of a hopeful future. The last decades show how much education has helped us. At the same time, I am concerned that faith in God is diminishing in our time, which is strongly marked by a scientific worldview. That's not enough for

me. I believe that someone is behind our world, gives meaning and helps us to alleviate illnesses with the help of science and research.

Faith helps me especially on days when I don't know what to do. I pray for strength and perseverance; it changes my perspective. Mistakes are then not just mistakes, but opportunities to learn for the future. Prayer helps me to see the positive in a difficult phase.

Peace, education and less poverty are for me the building blocks of a hopeful future. But many people and countries only think of their own profit and exploit the poor, as the World Cup in Qatar shows. The big ones want to take advantage of the small. This dynamic is an obstacle to a hopeful future.”

Osama Fallouh (16) has been a group leader of the KSJ since 2021.



A young man with short brown hair, wearing a dark grey sweater over a red shirt, is smiling and looking over his right shoulder towards the camera. He is outdoors on a grassy field. In the background, a group of people are standing and talking, and there are white tents or structures. The image has a torn paper effect at the bottom edge.

there is no one way. ‘All roads lead to Rome’ or perhaps rather, ‘All roads lead to God’. I firmly believe that a hopeful future is created through and with God, showing each one of us our own path and characterized by deep trust, also in ourselves.”

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Young people's fight against climate change

Efa Ravelonantoandro; Mialy Randrianirina
Arrupe Madagascar Centre
Province of Madagascar

The action taken by Madagascar's young people towards problems connected to climate change shows they have a key role to play in the fight against the destruction of planet Earth.

Climate change is one of the greatest global challenges facing our world right now. Extreme weather events are demonstrating the growing vulnerability of life on Earth. All of this has an impact, and not only on agriculture, but it specifically endangers food security. It is also causing sea levels to rise and accelerating erosion in coastal areas. Global warming is obviously increasing the inten-

sity of natural disasters, the rate at which species become extinct, and the spread of illnesses. These are all challenges we need to tackle here on the island of Madagascar in the Indian ocean.

To fight this global problem and lessen its impact, experts advocate measures including adaptation and mitigation. Adaptation involves

reducing the harmful effects of climate change, while simultaneously taking advantage of the benefits they may bring. Mitigation involves efforts to reduce greenhouse gases (GHGs) and capture carbon (CO₂) in the atmosphere. To implement these measures, economic, material and human resources are all necessary. According to the Intergovernmental Panel on Climate Change (IPCC),

the current generation of young people will be strongly affected by climate change over the course of their lifetime. In the light of this scenario, the responsibility of fighting for the changes required lies primarily with the young.

No one is better placed to contribute to the fight against climate change than the young people of today, given their ability to popularise new lifestyles and technology. They know how to be flexible and can speedily adopt low-carbon emission lifestyles and careers. We should, therefore, give young people opportunities to be actively involved in decision-making at every level, locally, nationally and globally. As Pope Francis has pointed out, young people have a new kind of eco-consciousness, and should be considered experts on the issues that directly affect their lives.

“ We should give young people opportunities to be actively involved in decision-making at every level, locally, nationally and globally. ”

Young people and NGOs are starting and sustaining efforts on a national level

Seventy-one per cent of Madagascar's 25.7 million inhabitants are under 30 years of age. Young people from every region of this great island must develop a greater sense of autonomy and take part in the necessary

changes. They must forge partnerships, get involved in working out policies, demand tangible action and suggest solutions. It is high time that the State, national and international NGOs and all agents in the development sector, acknowledged young people to be their equal partners in the safeguarding of our planet for all generations. Currently, several youth organisations and movements in Madagascar are dedicated to fighting climate change including *Youth for climate*, *Young leaders fighting climate change*, *Réseau Climat Océan Indien* (Climate Network of the Indian Ocean) and the scouts and girl guides. Moreover, initiatives are flourishing all over the island that are no longer restricted to reforestation projects, as was once the case.

The Arrupe Madagascar Centre (CA-MDG), a Jesuit establishment devoted to formation and research,





is also supporting activities promoting sustainable development. One of the four programmes the Centre runs is devoted to the environment and sustainable development (ESD). All the programme activities reflect the third and fourth *Universal Apostolic Preferences*. Right now, the ESD programme includes two initiatives: LIFEE (Pro-Life and Pro-Environmental Education) and a second project aimed at reinforcing climate resilience in southern Madagascar. Both ventures primarily comprise formation, research activities, and raising awareness of green issues. They are designed for committed young people in organisations set up at the heart of the dioceses.



gible action plans ourselves. For the formation workshops we are running in our area, Fenerive-Este, we've chosen "Young environmental entrepreneurs" as our theme. Our aim is to get young people involved in protecting the environment, fighting climate change and creating green jobs. At the

end of the workshops, participants will be asked to draw up their own action plans."

Translation by Elizabeth Twiston-Davies

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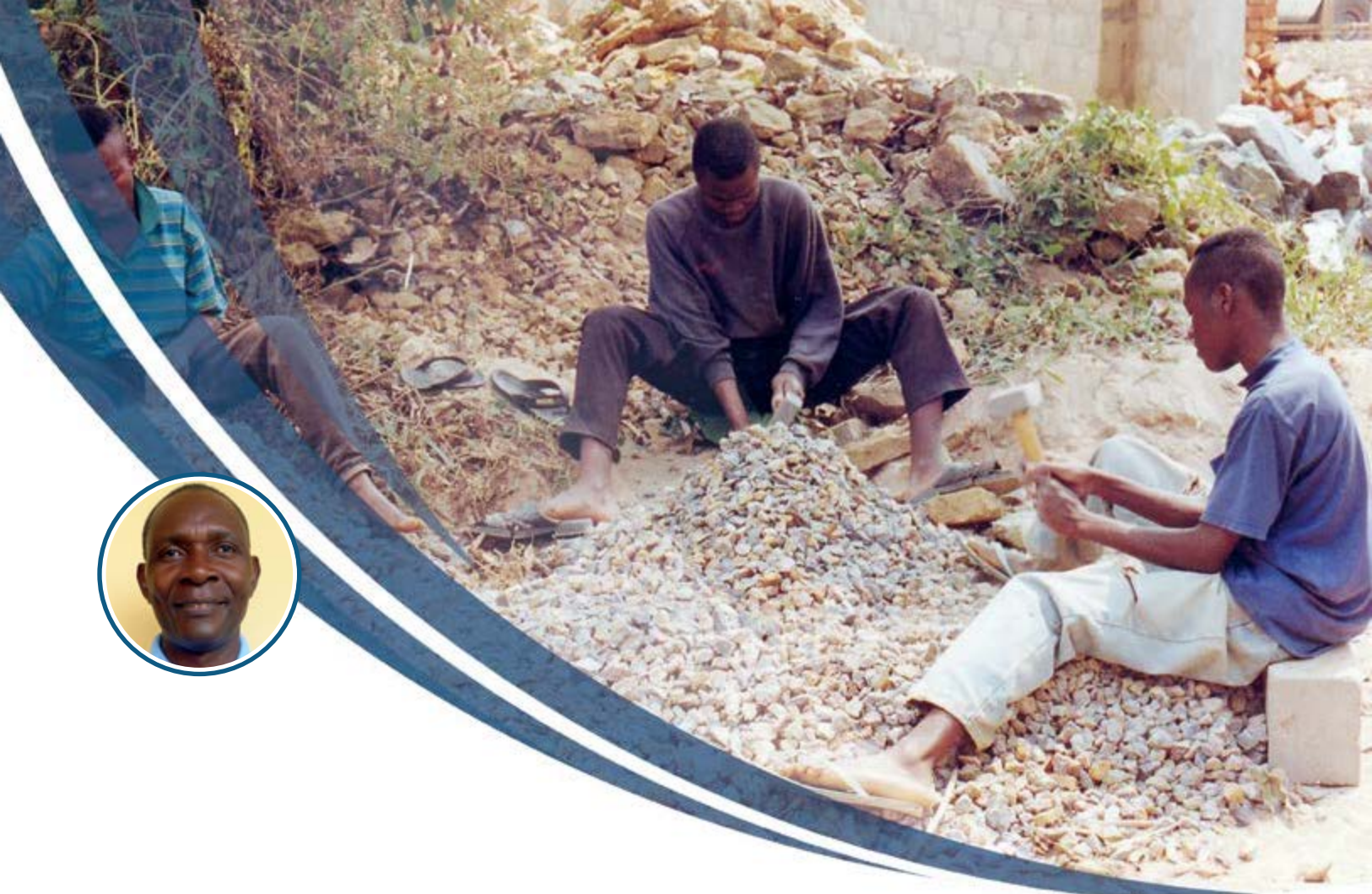
<https://centre-arrupe-madagascar.com>

Taking concrete action is crucial for future generations

This is the success story of two young people, Eddie Ratovoson and Onic Vincent. After taking part in CA-MDG courses, they managed to organise four conferences and one five-day session in their home diocese between 2020 and 2021. They explain: "We had the chance to attend two of the formation sessions organised by the CA-MDG. The first was called *Environmentally responsible young people: the hope for future generations*. The second was called *Ecology Advocacy: get involved!* Once these short courses were over, we put together our own project with our local association. What we gained during the courses, in terms of knowledge, inspiration and motivation pushed us to produce tan-



March for the Common Home,
organised by the Arrupe Centre Madagascar.



The “Centre Jeune Chrétien”, Kisantu

Jacques Ngoma, S.J.
Province of Central Africa

This article is based on interviews with the BYM (Bilenge Ya Mwinda) or “Young people of Light,” the founder members of the Centre Jeune Chrétien (Christian Youth Centre) in Kisantu. All have benefited from the centre. This report reveals the impact the Spiritual Exercises have on young people’s lives.

To mark the Ignatian Year, the Province of Central Africa and Angola (ACE) has decided to highlight this Centre as a symbolic work which needs to be supported and fostered. This is their way of implementing the third *Universal Apostolic Preference* of the Society of Jesus, “Accompanying young people in the creation of a hopeful future.”



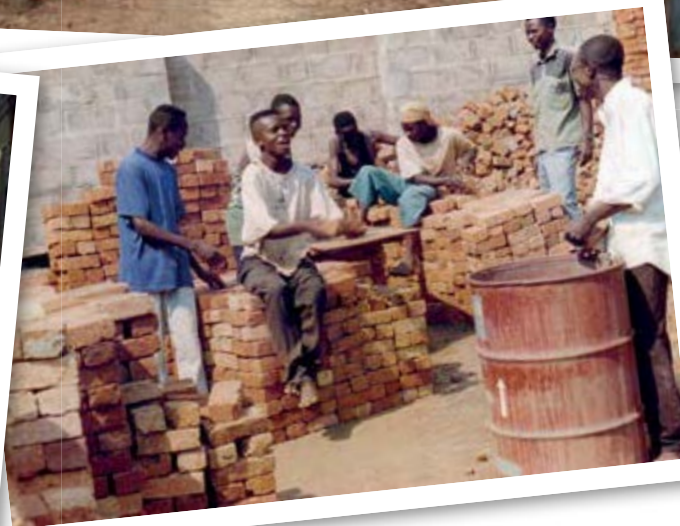
Very modest beginnings

The year is 1997. In a ceremony blending African wisdom with Christian spirituality, Father André Rosier has just been initiated into the BYM, a movement founded three years earlier in Kinshasa by Monsignor Matondo Kwanzambi. On his return to Kisantu, André Rosier decides to focus on forming young people. While seeking suitable premises for his ministry, he discovers, aided by young people, a chapel which is being used as a goat shelter. Everyone begins to work hard to source the materials needed to build the centre. Charles Motondo, one of the centre's founding members and now director of discipline at Kubama school, recalls that time, saying: "To begin with, we didn't have any kind of plan. Young people were using the abandoned chapel as a bedroom." Father Rosier adds: "Work camps were run during the holidays and thanks to that, the BYM from Kisantu were involved right from the start in building the centre, especially the chapel."

Abundant fruit

Many young people in Kisantu diocese, including committed lay people and male and female religious, have benefited from the abundant fruit produced by the centre on a spiritual and human level. Levy Ntete, a teacher at Monsignor Werwimp high school, recalls the centre as "the birthplace of my formation both as a human and a Christian. It was where my true vocation as a committed layperson dedicated to serving the Catholic Church, the BYM in particular and Congolese society, really began to develop." He still cherishes the

“ Thanks to the Ignatian retreats it offered with a specific African slant, the Centre introduced me to group solidarity and the meaning of manual work. ”



The young people built the Centre with their own hands.



a group, helped me open up more to others. I am what I am now thanks to the spiritual fruit of the BYM.”

The future is wide open

So what does the future hold for the Christian Youth Centre? It is encouraging to see how many young people have received a high-calibre formation linked to Ignatian spirituality. Some are now real “evangelists” who communicate to others what they received at the centre on a spiritual and human level. Charles Motondo declares: “Whatever others may say, our lives, formation and personalities are all bound up with the Centre.” Charles, along with other founding members is inviting everyone who has benefited from the centre in the past, or who is doing so now, as well as the Jesuits, to commit further to the development and the youth ministry of the Kisantu Christian Youth Centre. This is how the founding members are accompanying young people in the creation of a hopeful future.

Translation by Elizabeth Twiston-Davies

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formation he received in his heart amid his present-day commitments, adding: “The high-calibre formation I received is what enables me today to be a good father who looks after his family’s spiritual life. It also helps me to manage better in many other areas of my professional and social life.”

For Neron Nkata, a presenter on the community radio station Vuvu Keto, the Christian Youth Centre is “a source of inspiration for Christians. It offers young people a holistic formation.” He adds: “Thanks to the Ignatian retreats it offered with a specific African slant, the Centre introduced me to group solidarity and the meaning of manual work. Thanks to the Centre, I’m now a man who takes responsibilities in all areas of my professional life seriously.”

Blandine Matondo, a medical assistant, gave us this testimony: “The centre is where I learned what it means to ‘go deep’ in prayer, in the spiritual life. It is also where I discerned and found my professional vocation too... and where I discovered the Exercises of St. Ignatius. The BYM group gave me an inte-

gral formation. Thanks to the this, I feel completely fulfilled today. I'm a hard-working woman, and a good wife and mother."

To conclude, here is the testimony of Sister Bénédicte Gikwenge of the Sisters of Our Lady of Namur: “I was still a girl when our group went on retreat at the Christian youth centre. It was 120 km from my home – I then lived in Kinshasa. I found the centre very peaceful, a place that invites you into prayer. What I experienced there, sharing the word, and living in





Reaping the spiritual fruit of 25 years' work with young people

Jorge Eduardo Serrano Ordóñez, S.J.
Director of the Afro-Caribbean Culture Centre,
Province of Colombia

Various results of the Society of Jesus's labours in the Colombian Caribbean.

"The Jesuit's youth ministry enabled me to broaden my mind and my spiritual horizons." Jesús Pau García.

What do 38-year-old Jesús Pau from Cartagena de Indias, Colombia, 34-year-old Eilhin from Oslo, Norway, 25-year-old Maicol from Tibú, Colombia or 21-year-old Geiner from Cartagena de Indias, 35-year-old Zoairis from Ocaña, Colombia

or 30-year-old Julio César, also from Cartagena, have in common?

Each one at some point during their childhood, adolescence or early adult years encountered Ignatian spirituality in this part of the Colombian Caribbean, where the patron of human rights, the Catalan St. Peter Claver, lived and died. For a three to five-year period, all of them belonged

to school or parish youth groups. They attended the Holy Week and Christmas Mission Camps, developed their creative skills in the drumming or dance groups, and volunteered for the activities held at the parish of St. Rita and St. Peter Claver. They also attended the formation sessions sponsored by the *Fundación Centro de Cultura Afrocaribe* (The Afro-Caribbean Culture Centre), *Red Juvenil Ignaciana*

(Ignatian Youth Network), *Programa por la Paz* (Peace Programme), CINEP (Centre for Investigation and Popular Education) or *Universidad Javeriana* (The Pontifical Xaverian University). These sessions covered Ignatian leadership, the appropriation of Colombian lands, the dignity of the young adults' Afro-Colombian roots, and the quest for an inclusive, non-discriminatory society.

The Jesuits first arrived in this part of the Colombian Caribbean in 1567. We were expelled by order of Carlos III in 1767, returning in 1844. In 1850, we were once again thrown out of Colombia on the orders of the then President, José Hilario López. We returned in 1858. In 1861, we were expelled once more, this time by the dictator Tomás de Mosquera. In 1883, we returned for once and for all.

We have always done what we know best: education, at every level, whether formal or non-formal, whether teaching adult literacy, offering private schooling or establishing charter schools in private-public partnership (such as the *Fe y Alegría* network), or providing education in

human rights and the environment or training in career skills.

Soon after we contacted these adults who, during their childhood, adolescence or early adulthood had attended some kind of Jesuit ministry in this part of Colombia, they began to name the individuals who had introduced them to the spirituality of St. Ignatius. They had helped

— “ —
 “The Jesuit’s youth ministry enabled me to broaden my mind and my spiritual horizons.”

Jesús Pau García

” —

them to discern the answers to the question, “What should I do with my life?” inviting them to break free from centuries-old cycles of poverty and marginalisation.

Jesuits who made an impact

During this conversation, the names of the following Jesuits who had made an impact on the lives of these young adults were mentioned: David Sánchez, Hildefonso Rincón, Pachito Aldana, Jorge Camacho, Joaquín Pachón, Gonzalo Amaya, Alfredo Vargas and Jorge Julio Mejía.

We asked the group to tell us about their “cannonball” moments – what these comprised and when they had happened. This is what led to them taking time out to reflect on what they had done up until now,





what they were doing at the moment, and what they could do to respond to Christ's call. They mentioned the Mission Camps, formation courses, the youth and the catechists' groups from St. Rita's parish, the JTC (Young Colombian Workers' group), the Spiritual Exercises and volunteering during Christmas or Holy Week. In other words, there had not been one, single entry point to this group "beginning this new way of life."



We concluded by asking them two things. The first was whether they had been the only ones to escape from the cycle of poverty or marginalisation. The answer was unanimous: "No! Lots of us managed this. Some people emigrated to the US or Europe. Others are living and working in Bogotá or Medellín and many of us have stayed right here, in the city of Cartagena."

Our second question was this: "Would you be willing to return to your neighbourhood, school, or youth group to tell them what you were doing 15 or 20 years ago, when you were hanging out in the same park where they are now, or sitting

on the same bench as they are doing in the school playground? Would you tell them what led you to leave your comfort zone?" Once again, all replied with a resounding "yes!"

This conversation with these adults who once belonged to our youth groups in this area of Colombia revealed to us how, as Jesuits, we have planted and tilled, reaping a harvest, without knowing exactly where it exists, or quite how abundant it has proved. We were even less aware that these adults could become seeds of hope for younger generations. We learned through this conversation

that three of those adults have founded charities to support children in their neighbourhoods. A fourth is an athlete on Colombia's Olympic team. One woman became a secondary school teacher in an armed conflict zone. Another is helping young people to pass their university entrance exams. One man is a support worker for immigrants and women involved in prostitution. Yet another is nurturing music with African roots. The fruit has indeed been plentiful!

Translation by Elizabeth Twiston-Davies

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"From the cave to the Home"

Juan Berli, S.J.
Province of Argentina-Uruguay

Testimonies from "Our Lady of Luján", La Familia Grande Hogar de Cristo (The Large Family of the Home of Christ).

"Our 'slums' are beyond the reach of the law. The police never come here unless they are linked to the local drug dealers. Sadly, taking or dealing drugs here is all too easy. People fight to sell drugs to you in the back alleys. One night I found myself in a prison cell, begging a God I did not know to change my life, if He really existed. I was homeless because I was an addict. Early the very same morning, I bumped into a contemporary from my schooldays. Moved by the terrible state I was in, he took

me home, let me shower and gave me some clothes and food. And the next day, he brought me to the Hogar de Cristo." (Lucas Sánchez).

The challenge Providence set before us as we discussed in our provincial meeting how to help and rescue young people made homeless by drug addiction was, and remains today, to love as Jesus loves, while conscious of the risks of building his kingdom in our religious and parish communities in the *Hogar de Cristo*.

Today, we are celebrating the transformational power that comes from daring to be bold.

"It's about reaching the frontiers of the kind of family wounds that destroy unity and which, given the amount of addictions involved, are rather shameful to speak of. It's about going into the existential peripheries at the margin of God's mercy." (Fr. Rafael Velasco).

La Familia Grande Hogar de Cristo (The Large Family of the Home

“

It's about going into the existential peripheries at the margin of God's mercy.

”

of Christ) was started 10 years ago by priests inspired and supported by Pope Francis in the archdiocese of Buenos Aires. Starting from a place of faith that builds community, they began to open up their parishes to marginalised people, whose dignity has been gravely injured. The parishes act as “field hospitals,” offering them a second chance to become part of a family.

Father Alberto Hurtado's work led to the choice of name for this ministry. Cardinal Bergoglio's catchphrases dictated the operational strategy: “Accept life as it comes and our brothers and sisters just as they are,” unconditionally and without prejudice. “Re-build family ties by trusting in the affection at home.” And “Choose to be a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security.”

“We, the women of the parish reflect on the Gospel with the young people every morning. We advise them on managing their money and make it easier for them to reconnect with their families. And when necessary, we tell them off with a mother's love.” (Yanina Fernández).

“The look of the parish and the neighbourhood has really changed. The young person who might once have been hanging round on a street



corner, smoking drugs or drinking alcohol is now serving the community, helping out with community jobs in the parish. He or she does the cooking in the community centre or helps out with the cleaning or gardening, and joins in during parish celebrations. That young person is

now welcoming people who turn up to ask what activities we offer or who ask us about starting rehabilitation.” (Fr. Fabio, S.J.).

“The Ignatian charism sustains recovery through the Spiritual Exercises. Young people are constantly





Gabi Duarte

“Accept life as it comes and our brothers and sisters just as they are.”



Lucas Sánchez

expressing their gratitude to us, and contributing through their gifts and abilities, while at the same time, they draw the best out of us. It moves them to receive support from people who believe in them and instills them with fresh hope. The presence of Christ gradually opens up new paths that lead towards things we had never even imagined. He “got in there first” before us, while he cries out in the wounded who have fallen by the wayside. The key is still to ‘divest oneself of self-love, self-will, and self-interests’ [Sp. Ex. 189].” (Fr Juan, S.I.).

“To help out in the Hogar de Cristo means receiving and giving so much love. It means learning every day to love yourself better, to care for others and for yourself, to value

others but also your own life. God's love is present in a community that welcomes, integrates and values others. In this humble home, Jesus cries out to every young person from the tabernacle. He is the source, inviting them to reflect on the word, relay their woes to Him and celebrate their personal resurrections. This is the God I experience. He takes care of tomorrow and every daily concern. It is He who embraces wounded hearts to heal them." (Rosaleen Blanco)

“I ended up living just by the stream in front of the slums in a cave which I dug out with my own hands. About once a month, I’d end up taking a shower in a friend’s house, if they let me. I saw many younger friends fall into prostitution because

of addiction. Yet even though they were destitute, they'd visit me in the cave to bring me a bit of food and we'd take drugs together. Early one morning, I woke up hearing a screeching noise in my head and saw a huge rat chewing my trainers. That was the moment when I asked God to give me a chance to start over again and leave drugs behind. Today, I realise that He was the one who sent a neighbour to me whose son had died from drug abuse. After bringing me tea and fried sweet bread, she accompanied me to the Hogar de Cristo." (Gabi Duarte).

Translation by Elizabeth Twiston-Davies

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A marathon to freedom, beauty, and joy

Miran Žvanut, S.J.
Slovenian Province

The personal testimony of a Jesuit, presently the Provincial of the Slovenian Province, who finds fulfilment in his spiritual life through long-distance running. An invitation to so many young people who like sports to experience a deeper dimension to their physical activities.

I often wanted to run in a marathon but had never summoned up the courage to do so even though I was a sportsman in my teen-age years. Later I discovered that running can be much more than physical exercise; it can be a spiritual experience. As a Jesuit, I have always searched for how to find God in my everyday life. One of the moments where God touched me the most was long-distance run-

ning. My desire was to discover this unique spiritual journey. Although these two things initially seem very different, they are very connected.

I realized that long-distance running can be a contemporary ascetical practice that helps me grow in my spiritual life. Through running and prayer, my intimate relationship with God has developed to the point

where I feel my body open to the spiritual, and I understand my body to be a real temple of the Holy Spirit. In practicing praying while running, my body reacts in a special way in harmony of mind and spirit. The body is a mediator between the inner person and God, the place where I experience God's presence. The body is imbued with the divine and it is reaching towards divinity.

The prayer is not just mental and verbal communication with God. With the right attitude and care for the body, prayer is also a bodily communication. Running becomes my prayer. Although different sports are a part of my teenage life, running became my prayer in the fullest sense when I ran my first marathon.

It was a Monday morning in Belfast...

I had never run a marathon before, and the question challenged me: Will I be able to finish this marathon? I tried to persuade myself about the positive aspects of my new experience. After six months of preparation for the event, I had a good feeling about my possible success. I thought about the meaning of my challenge. It was a kind of battle within me

“Long-distance running can be a contemporary ascetical practice that helps me grow in my spiritual life.”

between the reasons for and against running. I was aware that there was no way back; I had to finish.

Early in the morning, we headed off to downtown where the marathon would begin. At the shot from the pistol, a crowd of runners poured into the streets of Belfast. There were runners all around me. From time to

time, somebody greeted me and talked to me. I was part of a huge crowd of runners, and at the same time, I was on my own and with God. My prayer was for the people of Northern Ireland who were the victims of political conflict. I decided to devote my first marathon to them. The marathon was not only a physical challenge, it was much more. It was a prayerful effort of my whole body.

I enjoyed the first part of the marathon very much. Then slowly my legs became increasingly heavy. I experienced a mixture of emotions from joy to sadness. I did not know whether to cry or to shout, yet there was something more powerful than the pain. I felt I was being carried by God. All my body was imbued with God's presence. Suffering became easier, and there were no doubts or inner fighting any more.





tion, which we experience in physical effort, is not only bodily, it is also spiritual. Running is a cleansing of the body, mind, and spirit. The body and the spirit become one in a new way and are embraced in searching for God. Both the body and the spirit long for God's presence and when they find it, they merge into one and become one prayer that connects us with God in an inseparable tie.

Long-distance running becomes an indicator of my spiritual life. My bodily condition reflects my inner spiritual condition. Fortifying the body, renouncement and self-discipline mirror my inwardness and make me ready for my intimate relationship with God. Care for my body and spiritual life are inseparably connected. Neglecting my body or my spiritual life provokes disharmony and separates me from God. Running is for me a transformation of my body, mind and spirit, and it leads me to freedom, beauty and joy.

Perseverance bore fruit. My feelings after crossing the finish line were indescribable. My body was tired and weak, but at the time, I remembered Saint Paul's words to Philippians, "I can do all things in him who strengthens me" (Phil 4:13).

Running as an indicator of spiritual life

Each marathon is something special, a unique meeting with oneself, with

God, and with other runners. To my mind, the marathon runner is a part of the cosmos, connected with all persons through the love of God. There is a realization of joy in the Lord.

Running that marathon was a turning point in my comprehension of the relationship between physical movement and the spiritual life. I realized that running was much more than physical activity and training of the body. The positive effects on the spiritual level are many. The purifica-

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Fly far and fly high together on the “cloud” of the Lord

Tran Thien Kinh, S.J.
Vietnam Province

Vietnamese Jesuits are active on social media and reach out to many young people.

The Society of Jesus operated a television centre in Saigon, Vietnam, but after the unification of the country under communist rule in 1975, it was confiscated by the government. In 2012, JesCom (Jesuit Communications) Vietnam was established with the goal of promoting human and spiritual values of the Gospel of Jesus Christ. Currently, JesCom owns a Facebook page attracting more than 393,000 followers; a YouTube channel with 54,500 subscribers; and a

website with an average of 2,500 visits per day.

“Spiritual conversations have helped me have a more positive outlook on everything, and especially, I know how to entrust my life more into God’s loving hands,” says Miss Quynh, a Vietnamese girl who is living in Japan. She is one of 80 young people participating in the “Spiritual Conversation” program organized by JesCom in 2021, in the midst of

the Covid-19 lockdown. With just a smartphone or a laptop, she can connect with a Jesuit Brother to discuss issues such as faith, vocation, morality, marriage, etc. This type of spiritual conversation lasts about 30-45 minutes, and the participants are completely free to speak out their concerns. The companion Brother will listen and respond to questions as needed. After three sessions online, Quynh found the answers to her concerns, and wants



Jesuit Brother Quoc Vinh,
in spiritual conversation online.

“
Online spiritual
conversation helps
young people to reorient
their core values.
”

about Ignatian spirituality. An important point in each course is that they make friends with each other through teamwork. After a course, Vuong and his friends made a team to share and enhance communications skills. And they support each other by practicing daily in the Ignatian *Examen*.

to introduce this program to her friends.

The “Spiritual Conversation” is the program that best demonstrates the companionship feature of JesCom through social media since it offers one to one communication. The program has already helped about 200 people. According to Br. Peter Nguyen Quoc Vinh, a leader in the program: “People today live in the context of globalization are easily dominated by individualism and enjoyment, so they are easily pressured and governed by worldly values. Therefore, online spiritual conversation helps young people to reorient their core values.”

New programs have been launched on the JesCom YouTube channel “Truyen Thong Dong Ten” such as Youth Radio (2019), Vocation Radio (2021) and Virtue Radio (2022). “Thanks to the Youth Radio, even though I’m overseas where there is no church to attend Holy Mass, my heart still feels comforted and protected thanks to God’s presence,” says Mr. Hieu Nguyen.

In 2021, many young people fell into crisis during the Covid-19 pandemic. To accompany them then, JesCom conducted the talk show “Our Funny Story” (14 episodes, 2021) to help them with positive thinking and stress reduction.

Moreover, JesCom has produced short films for youth as “Night Lily”, which tells the story of a prostitute’s conversion and encourages young people to live a life of responsible sexuality; while “Go Home” focuses on the relationships between parents and children and “How much is the conscience?” makes the youth reflect on their conscience.

JesCom longs for young people to understand and use media properly. With the support of Porticus, we opened 36 media training courses serving about 500 participants since 2018. Three days long and interactive, each course covers topics like how to take good photos, how to design a good movie and what makes Catholic media. Participants attended morning Mass and learned

Within JesCom we consider communication as a way to advance the Word of God. Carrying out the mission of communication continues the mission of Jesus to help people live abundantly (John 10:10). Through these courses, we want to help young people to use media properly, to master media skills and to inspire them to create valuable Catholic media products. We hope that whenever young people surf the Internet, write messages or post pictures, they do it with a sense of awareness and looking for the truth.





people, they give much of themselves and receive much, too.

Mr. De Pham is a professional MC and a non-Catholic. In a search for new talent, De applied and was invited to work with JesCom. He does voice recording for Virtue Radio twice a month. While listening to De read the scripts his roommates felt moved and slowly became interested in the topics. De himself finds these scripts helpful and bring him “positive energy.” De became more and more passionate about his radio work and asked to double his service schedule. His work helps him to make new friends and better understand the Catholic faith.

To carry out our programs for young people, JesCom needs many partners. They help with voice recording, editing videos, translating, assisting in training courses, making films, etc. In accompanying young

In step with the *Universal Apostolic Preferences* of the Society of Jesus, JesCom will produce more programs suitable for young people. It is our way of accompanying them over the next 10 years. May they fly far and fly high together on the cloud to the Lord!



Media education, a responsibility undertaken by the JESCOM-Vietnam team.



Ecumenical approach to Ignatian spirituality

Pola Jasińska
Jesuit Youth Ministry – WAJ
South Poland Province

Encouraging testimonies of young people about the Jesuit Youth Ministry in Cracow, nourished with Ignatian and Taizé prayer.

How does the Society of Jesus fulfil one of the *Universal Apostolic Preferences* – Journeying with Youth – in Poland?

To answer that question, we take a look into the life of the Cracow's Jesuit Youth Ministry – WAJ, gathering students from local universities. One of the groups of this ministry, called Taizé, aims to establish a link between the Ignatian spirituality

and the idea of ecumenism; learning together how to build unity and peace between Christians. This year, answering the request of Pope Francis, we also focus on the preparation of the synodal postulates.

Giving and receiving

The motto of our community is the verse from Matthew 10:8 – “Freely

— “ —
We give to others
what we have,
whether it is our
time, engagement,
singing...
— ” —

you have received; freely give". How do we find ourselves in these words? What do they mean to us?

"It means that if we are indifferent towards our possessions, so we can be generous in giving to others," suggests Łucja.

"It increases the sense of a deeper relationship," adds Róża.

You can get involved in WAJ in many ways. Starting with really simple acts of service like keeping the place tidy and clean, preparing snacks and tea after prayers and meetings, as well as helping with the preparation of prayers and serving during the liturgy. It teaches us responsibility for each other, generosity, and hospitality. This simple kind of involvement opens our hearts to other people's needs. What is more, it allows us to contribute to the great work of extending the faith among youth. We

give to others what we have, whether it is our time, engagement, singing... and thus, we receive values – like trust, hope, and love – that simply cannot be quantified. "It is like an inner drive – by giving I get, and by getting I can give even more" – explains Daria.

A taste of the French Taizé village in Poland

Taizé is an ecumenical Christian monastic fraternity in Burgundy, France. It is a community of monks from Protestant and Catholic traditions; these men come from all over the world. Each year, many young people from various countries come to experience the life of the brothers and their service. They are encouraged to live in the spirit of kindness, simplicity, and reconciliation. Life in the village is organized both by monks and by volunteers; neverthe-

less, the most amazing aspect is that it is the pilgrims who perform everyday tasks in the community.

"For people unfamiliar with the life of the village, such a solution may seem abstract. However, it has its unusual charm. Through work, each person contributes to the peaceful life of the village," says Michał after returning from a pilgrimage to Taizé.

In WAJ, inspired by the simplicity and, at the same time, the depth of the prayer based on the reading of the Gospel, by singing simple canons from Taizé and practicing silent meditation (significant in the tradition of Ignatian prayer as well), we gather to pray in that spirit. It teaches us the simplicity of being present before God in prayer. That simplicity opens our hearts to the experience of the tender love of God that shows us that we do not need much to feel fulfilled.



“One day someone told me that just being present during the prayer was enough. It is true for me: that helps to discover how many beautiful things God is doing in my life. I believe that it was the first time I have been so happy with the way I am,” says Julia about her experience of the Taizé prayer.

Co-creation of the mission – the contribution to the Synodal Process

This year, answering the request of Pope Francis, we focus as well on the preparation of the synodal postulates. After our prayers in the spirit of Taizé, we meet to reflect on the questions proposed in the *Vademecum* for the Synod on Synodality; we share with the method of the spiritual conversation. We have the real possibility to contribute to the process of meaningful change in the Church through community discernment. “It is so beautiful to learn together how to build the dialogue” once said Dominika after the sharing.

It is truly delightful that everyone is called to participate in shaping the mission in his or her own life. We are all created for the good, and our goal is to “admire the goodness of our God and to serve for His greater glory”.

**In the heart of Jesus, there is a place
for everyone**

A central part of our weekly program is the prayer for the Unity of Christians. Each month we gather

It is touching
that, despite our
differences, we can
enrich and strengthen
each other.

in different Christian churches and communities to pray together, to hear how people from different Christian denominations present, compare, and explain their points of view. We can experience reconciliation and see how much we do have in common. It is touching that, despite our differences, we can enrich and strengthen each other and, additionally, learn to build unity in diversity. All this is being facilitated by the presence and guidance of the Jesuits who lead our community.

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Pro-Vocation

Are you playing or are you being played?

The Vocation Promotion Team
Province of Spain

The Spanish Province's Vocation Promotion Team has launched an original idea to put the question of vocations quite literally on the table. It involves a board game developed by a group of Jesuits and lay Catholics based on vocational resources devised during lockdown. The ProVocación (Pro-Vocation) game saw the light of day in September 2021. Just a few months later, more than 450 copies had been sold. The game represents a cultural "frontier" where young people may be encountered and accompanied towards the building of a hope-filled future.

What is *ProVocación*?

ProVocación (Pro-vocation) is a competitive game for three to 10 players where each player must identify one of their secret team members via a series

of questions and answers. *Can you guess your teammates' answers? Do you know them well enough?* Through the game, young people get to know themselves and their teammates better. The questions become an excuse

for asking other, ever more searching questions... until the million-dollar question comes up: *Would you dare?*

The game was designed to create dynamics of knowledge and depth in

faith groups. Playing the game and the group discussions afterwards help to deepen self-knowledge and knowledge of one's team players. The questions in the game – which are surprising and intriguing – arose from a process of pastoral reflection on 10 key words about Christian vocation: relationship, body, time, self-giving, sin-reconciliation, death-life, community, Church, freedom and choice. Moreover, before packing the game away, players are invited to enter a time of Ignatian *Examen*... This is a chance to discern the voice of God as, doubtless, He will have been there all along, smiling down on the game.

How did *ProVocación* evolve?

The idea was the brainchild of the Vocation Promotion Team in the Province of Spain. During the months of lockdown, they worked hard at devising resources inspired by 10 key words relating to Christian vocation. Each word was explored through the lens of Scripture, pastoral reflections and theology, etc. Next, thought was given to how to present this resource in a way that would reach the young people for whom it was intended. Someone suggested the word 'gamification'. That was the spark igniting the process that led to the creation of a fun board game that has proved a great success in pastoral terms.

Initially, fans of the project (two Jesuits and two lay Catholics formed in Ignatian spirituality) met up and identified the world of board games as a genuine cultural frontier, an area that is booming in the business and education sectors. The idea gradually took shape, with care being taken to ensure the game remained fun yet lost none of its depth, and that it

would work in large groups but at the same time appeal to individual players. Thus, little by little *ProVocación* evolved.

Once the idea had crystallised, it was time to devise the game. There were more than 400 questions to come up with, different versions of the rules that needed testing, ideas for teams, board pieces, the board itself, etc. When it came to devising a design for the game, we wanted something that would look attractive and original. Hernán González Clot, a young MAGIS group member, came up with a design in keeping with the game that was developed down to the last detail by *Grupo de Comunicación Loyola*. This initiative has grown so fast that we are now in the process of registering the game to sell it online nationwide.



“
Jesus was a teacher who asked questions.
”

And finally...

Truth be told, this game is no more than an excuse, a springboard, for questions that help young people to know themselves and their peers in their faith group better. Jesus was a teacher who asked questions: “Who do you say I am?” (Mt 16:13) “Who is your neighbour?” (Lk 10:25-37); “What do you want me to do for you?” (Mk 10:51); “Who do you seek?” (Jn 1:38).

Once the game is over, players are invited to pause for a time of silence.



Judit and Iván, members of a MAGIS group.

On the back of the board is a basic guide to making an Ignatian *Examen* at this point. The group prays for God to shed light on this time. Each member asks themselves the following questions: “What have I learnt about myself? What have I learnt about my teammates? What is God saying to me today through all of this?”

And “for those who desire to show greater devotion” (SpEx 97) there are resources available for

meetings themed round each one of the 10 words.

Come on, give it a go with “great spirit and generosity” (SpEx 5)!

Some testimonies from young people

“We had a great time playing *ProVocación*. Actually, when you start playing, almost before you realise it, you’re asking yourself questions

about life or death, freedom and friendship. It’s brilliant!”

“The game has helped me in my role as a university chaplaincy leader to break the ice with young people and bring up normally awkward topics. The other day, we played the game in the university café and a large group of curious onlookers ended up joining in. Suddenly, we started to discuss issues like faith, the body, freedom or death... That really impressed me.”

Translation by Elizabeth Twiston-Davies



Iciar, youth minister.



A God of hope for the youth of Mozambique

Bendito Ngozo, S.J.
Province of Southern Africa

Hope: this is what Jesuits are for – especially for the youth – in Mozambique. Ignatian spirituality is a treasured key to go beyond the hardships of daily life.

Despite all adversities, many Mozambicans – and the young people in particular who make up the largest percentage of the population in the country – do find their hope in God. The Society of Jesus, through the Ignatian Youth Ministry in Mozambique, and its MAGIS network of Ignatian Youth Movements, is contributing to this hope within the framework of its efforts to implement the *Universal Apostolic Preferences* of the Soci-

ety of Jesus. *Spirituality, Mission and Companionship* are the three pillars of the Ignatian Youth Ministry: they are bringing hope, first of all to the young people of Mozambique.

The current Mozambican situation

Mozambique is currently facing a threefold adversity. First, natural disasters from cyclones, floods and

droughts; second, armed conflict with its epicenter in the northern province of Cabo-Delgado, and, third, the Covid-19 pandemic.

Given its geographical location, Mozambique is one of the countries most exposed and vulnerable to extreme meteorological and climatological events, which are worsening due to the climatic changes around the globe. The country continues to

experience recurring weather shocks, including consecutive tropical storms, floods, and droughts in the southern part of the country. Notwithstanding the climate change around the globe, the Mozambican authorities do not seem to have any long-term policies and strategies to mitigate and prevent the hard effects of this ordeal to protect their 33 million people.

Despite her advantageous position in terms of natural resources in Southern Africa, Mozambique is experiencing the paradox of an enormous gap between the rich and the poor. Millions of its people are living in dire poverty. This has been exacerbated by the lack of effective and equitable policies in the distribution of the resources. Accordingly, a number of academics and political researchers have cited poor governance as a major source of the predicament in Mozambique of which armed conflicts are one of the signs.

The violence of terrorists in the northern province of Cabo-Delgado



has negatively affected the country in the midst of the Covid-19 pandemic and natural disasters; all this placed Mozambique in a very difficult situation. Natural disasters and armed conflicts have now resulted in internally and externally displaced people in search of safer habitats. In many instances, the people who are forced to leave their homes tend to find themselves in horrifying living condi-

tions that put them at risk to various forms of infections, Covid-19 included. Although the armed conflict in Cabo-Delgado and the Covid-19 pandemic are seemingly slowing down, many people continue to feel uncertain about their future.

The Jesuit response

In the last four years, the Ignatian Youth Ministry has been organizing formative and spiritual activities for and with the youth, in presential and virtual modalities for the Central and Southern regions of the country and only in virtual formats in the northern region. This is due to security issues in the north and also because the Jesuits have never had any established permanent presence in the region. Spiritual Exercises in their different forms (recollections, triduum and retreats in daily life), as well as the daily practice of the *Examen*, are helping young people to maintain the fire of their hope and aspirations burning even in times of difficulties.

In her testimony, Cíntia Terepino, from the Central Province of Tete, says, “The Spiritual Exercises help me



A Polaroid-style photograph of a smiling woman with long, dark, curly hair, wearing a white tank top and a yellow skirt, sitting at a wooden table. A large potted plant is visible to her left.

Another element that helps a lot a number of young people to meet a God of hope has been the *Magis Circle* – regular meetings – where the youths within their different groups (Eucharistic Movement, Catholic Scouts, Christian Life Community) share their difficulties, consolations, and hope in God through prayer life. In doing so, they strengthen one another in faith, charity, and hope as Mercia

an Youth Ministry. This brings a new challenge to the Society of Jesus to respond effectively to those who are asking for assistance to transform their youth groups into Ignatian groups. Our hope is to find the best way for the Mozambican youth, nationwide, to benefit from this Ignatian treasure.

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INTEGRAL FORMATION 137



Journeying with the youth: Beyond spiritual accompaniment

Eyrah Foli, S.J.

Director, Youth Ministries Office
North-West Africa Province

Skills acquisition centres for young people to tackle poverty from a spirituality that is incarnated and committed to social transformation.

“Fada, this spirituality go give me food chop abi e go put moni for inside my pocket?”

“Father, will this spirituality you are talking about put food on my table and money in my pocket?”

This was a question posed to me by a young man on a trip to one of our

parishes in Nigeria. I had gone there to speak to the youth about starting a MAGIS group and talking about how Ignatian Spirituality is integral and central to the formation of the youth in this group. His major concern, like that of several other youth who nodded approval to his question, was whether or not whatever I was saying could translate to money

entering their pockets or things to support their livelihoods.

The North-West Africa Province (ANW), which comprises Nigeria, Ghana, Liberia, Sierra-Leone and the Gambia, is home to an estimated 74 million young people and the stories these young people tell are mainly the same with slight variations given



the history and current straits their respective countries face.

As things stand now, most of the countries have placed an embargo on employment saying the governments cannot employ any more people. This means that young people are forced to look for other means of employment. While some youth will turn to a life of crime, most young people are forced to become entrepreneurs just after graduating from high school and tertiary institutions, with a majority of them not even using the degrees for which they studied. The main thing is that they learn trades which they think can give them a little bit of an edge or place where they can find a source of income to sustain themselves and in some cases support their parents and younger siblings as well. One of the youths we accompany is a graduate who, due to the current situation in the country, cannot find employment and as such, has gone into the business of selling smoked fish. Going into this business requires an initial capital investment that her parents cannot provide because they

are also taking care of her younger siblings.

“It is time to put our spirituality into action to see what help can be given to these young people.”

It is with this backdrop that going to speak to them about spirituality sometimes seems like a drag. This does not mean that we back down. Rather, it is time to put our spirituality into action to see what help can be given to these young people.

Concrete actions

One of the ways we are doing this is by setting up skills acquisition centres across our apostolates that will give

some needed skills to these young people to be able to make ends meet and take care of other needs. These centres will focus on things like dressmaking and fashion design, IT with focus on coding and hardware maintenance and repair and mobile phone repairs. Given that there is a ready market for these skills, it is our hope and dream that it will take off as soon as it comes to fruition.

In all of this, there will be elements of Ignatian Spirituality inculcated into the training program to distinguish it from what is already being offered by others out there. Ignatian Spirituality will help them slow down and recognize the involvement of God in their lives, even in the midst of the challenges and difficulties they face. Carrying out the daily *Examen* can help them realize that a particular customer who annoyed them or offered to pay less for services rendered may not necessarily be a bad person. The aim will be to provide an awareness that helps one become a more rounded and solid individual who reflects and tries to discern the will of God before acting, especially in the spheres in which we

“

The Ignatian invitation to *magis* allows him to see his apprenticeship as a concrete way of loving and serving.

”

will be offering training and apprenticeship.

For instance, with the youth who have benefitted from the program on a small scale, one shares a story of where the Ignatian paradigm of *magis* has helped him excel in his place of work. He states that giving himself to the work and skills being taught and going over and beyond what is expected of him has earned him a promotion and admiration of his

superiors. He intimates that it is not the fact that he is the most brilliant apprentice but the fact that he comes

earlier than anyone and still spends more time to learn as much as he can, that makes all the difference. He, thus, attributes it to the *magis* formula of seeking to be and do “more.” For him, the Ignatian invitation to *magis* allows him to see his apprenticeship as a concrete way of loving and serving, thus, his efforts at giving himself entirely to his apprenticeship.

It is our hope and prayer that the projects we have slated will take off smoothly and that donors and supporters will come on board to help the teeming youth find purpose and meaning in their lives while also finding money for their pockets and food for their stomachs.

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Ignatian spirituality and social commitment go hand in hand.



From past to present

At this point in the magazine, you'll notice a step-change. This is where we leave the main theme that has guided the authors of the previous 40-odd articles to focus instead on a wider range of subjects. All deserve our attention. If you wanted to identify their common denominator – a good mental exercise for the Cartesian-thinkers among you inclined to categorise every thought – the phrase “From the past to the present” might well fit the bill.

Indeed, the following articles are all immersed in one way or another in history. By that, I mean both the story of our fellow Jesuits who made an impact on their day and age, and more recent historical episodes, marked by the vitality and the challenges that the Gospel demands.



Standing on the shoulders of giants

Vinayak Jadav, S.J.
Gujarat Province

How the Spanish missionaries of Gujarat foresaw the Apostolic Preferences of today.



The Gujarat Jesuit Province celebrated in 2021 the centenary of the arrival of their Spanish missionaries. These Jesuits anticipated the recent *Universal Apostolic Preferences* (UAPs) and, in over the hundred years of their missionary life, advocated them continuously in Gujarat, western India.

The Catholic Church of Gujarat is 130 years old. Its first baptisms took place in 1891 and 1893. Initially the diocesan clergy of the Bombay vicariate took care of these new-born

Catholics, but soon enough the Swiss and German Jesuits of the Apostolic Mission of Bombay took over.

Their ministry lasted until 1914. With the outbreak of the First World War, India being then a British colony, all the German Jesuits were interned, and then expatriated. How was this crisis resolved?

The Spanish missionaries arrive

The then Superior General Father Ledochowski ordered the Spanish Jesuits who were *en route* to their mission in the Philippines, to change course and turn towards Gujarat. Thus did the first Spanish Jesuit missionaries arrive in Bombay on 10 December 1921. Since then and until 1966, 117 Spanish Jesuits arrived. Their missionary zeal, blended with an Iberian charism, changed the face of Gujarat.

In their wake followed numerous Spanish women missionaries who, in tandem with the priests, assisted



“ They knew no fear in challenging caste abuse through police complaints. ”

the mission with a multi-pronged approach. Their contribution can never be underestimated.

New paths, new pastures

The primary contribution of the Spanish Jesuits was pastoral. They brought into existence a Catholic community, first in central Gujarat around Anand, and then in the north and the south among caste-ridden Hindu groups and the indigenous peoples, the Adivasis. Through catechesis and pious devotions, the liturgy and sacraments, Marian shrines and festivals, they laid the foundation of a faith in Jesus that kept its strength until now.

The Jesuit missionaries, grounded in an Ignatian ethos, wanted to bring everyone under the banner of the Cross. They travelled on horseback, in bullock carts, on cycle, on foot and later in jeeps and motorbikes. And wherever they went, they preached and taught in the local language, so that over the years, the entire corpus of the Catholic faith was available in Gujarati – the Bible, the Missal, the hymnal, the breviary, daily devotions, the *Sacred Heart Messenger*, the *Spiritual Exercises*. All thanks to the zeal of the mis-

sionaries and their mastery over the local language.

Pilgrims with the poor and the outcasts

The socially and economically marginalized community of central Gujarat was struck by a devastating famine around the year 1900. Relief of oil, corn flour and wheat grain through Catholic Relief Service (CRS) was the immediate response of the missionaries.



Their social efforts later consolidated in the founding of the Kaira Social Service Society (KSSS) whose multiple social work projects sustained the community through the thick and thin of poverty and oppression. They knew no fear in challenging caste abuse through police complaints. One of them even served a full term as an elected *sarpanch* (president) of a village.

The Catholic cooperative credit society was a lay initiative supported

by the missionaries. The establishment of primary schools in village after village, and of secondary schools in neighbouring towns, was their strategy for sustainability. Success in the central region of Gujarat led the missionaries to the tribal belt, where they opened one mission centre after another, with attached schools and boarding houses. Projects like “food for work,” cattle breeding, dairy farming, land leveling, all these were common features of their social work.



columns for the new generation in popular Gujarati dailies; this attracted large Hindu and Jain youth.

for creation, a love for nature in all its diverse manifestations.

Conclusion

Through their evangelical witness and apostolic dynamism, the Spanish Jesuit missionaries sowed seeds of the UAPs in Gujarat even though they had not heard of them. Sir Isaac Newton once said, “If I have seen further than anyone, it is because I have stood on the shoulders of giants.” If the Jesuits in Gujarat today understand the script of the UAPs better, it is thanks to the Spanish Jesuit missionaries and the alphabet they taught!

Craftsmen of the youth

Hostels for young students in every mission centre were the seedbed of youth formation. The textbooks for catechism and moral science helped to orient the youth. Technical schools and skill-based training enhanced the employability of young people. Such was their excellence that reputed companies booked the graduating students well in advance for employment in their firms.

The Jesuits also published books of reflective essays in Gujarati and

Ecologists *incognito*

The Spanish missionaries heard not of the modern-day environmental crisis nor about *Laudato Si*’. But the rows of giant “neem” trees (*Azadirachta indica*) guarding the premises of the old parishes of Gujarat bear a witness to their commitment to ecology, as did the sprawling farms managed by so many Jesuit brothers. They provided an education in organic farming and indigenous cultivation. The missionary life-style nourished the earth and all that it bore. There was a reverence

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And they planted trees...

Gonçalo Machado, S.J.; Jean-Pierre Sonnet, S.J.
Collegio Bellarmino, Rome

On the rooftops of Rome at the Collegio Bellarmino, two Jesuits have created a hanging garden, continuing a tradition of particular significance for the Society, especially at a time when planting trees has become more important than ever.

In every age, Jesuits have created gardens. Is that a surprise? Anyone who makes progress in the spiritual life, or who helps others to experience God, will be quick to understand why: the garden is the place of encounter. That is true in the Bible from the garden of Eden in the first pages, to the city-garden of the heavenly Jerusalem in the last, by way, in the middle,

of “the locked garden” in the Song of Songs. Christ’s Resurrection takes place in a garden and there he still awaits us. In the Society’s history, a love of gardens has taken many different forms, scientific as much as spiritual or else palpably manual – with our hands literally in the soil. The encyclical, *Laudato Si’* and the *Apostolic Preference*, “Taking care

of our common home”, established during the last General Congregation, lend this tradition a new relevance.

Jesuit botanists and gardeners

It was said of Solomon that “He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows

out of the wall.” (1 K 4:33). The Jesuits have done likewise: the Society’s history is littered with botanists. Without the slightest doubt, the pioneer was Giovanni Battista Ferrari (c. 1584-1655), the first person to provide a scientific description of the citrus family. The Society’s missionary boom became evident through its enthusiasm for the plant kingdom overseas: the attention lavished upon *souls* was mirrored by care for the *soil*, and all kinds of plants, starting with medicinal species. The number of botanical gardens grew. The one created by the Portuguese Jesuit, João de Loureiro (c.1715-1791), in Vietnam contains more than 1,000 different species of plants. And Jesuit brothers have played an extraordinary role in this adventure. We cannot fail to mention brother Giuseppe Castiglione (1688-1791), a highly talented artist involved in creating a garden in the imperial palaces of Peking. Another genius, brother Justin Gillet (1866-1943), created what later became the largest botanical garden in central Africa at Kisantu, in the Democratic Republic of the Congo. Today, it is listed as a World Heritage site.

Jesuits such as Giovanni Battista Ferrari and Henry Hawkins (1577-1646) also produced aesthetic reflections on gardens. Louis Richeôme (1544-1625) was inspired by the garden of the novitiate at Sant’Andrea al Quirinale in Rome. In his description of the garden, Richeôme draws out the *Ad amorem* contemplation of the Spiritual Exercises which invites us to “see how God dwells in creatures” especially “in the plants, causing growth...” (SpEx 235)

A 360 degree garden

Today, the Sant’ Andrea garden has been transformed into an urban park, retaining its plentiful cedar trees and the large camphor tree planted by the Jesuits. Less than a kilometre away, a new, hanging garden has been planted on the vast balcony of the *Collegio Bellarmino*.

Initially, plans were drawn up for the garden that considered the whole area from every angle, mapping out places for socialising, and secluded nooks for contemplation. An irrigation system was installed so that the garden could accommodate about 30 trees, chiefly species from the Mediterranean basin: holm oaks,

“Christ’s Resurrection takes place in a garden and there he still awaits us.”

pine trees, fig trees, pomegranate trees, every kind of citrus tree and a dozen olive trees. A large number of plants grow alongside them, including two enormous camellias, whose name comes from the Czech Jesuit botanist and missionary to the Philippines, Georges Joseph Kamel (1661-1706).



Luca Di Franco, master gardener who takes care of the garden on a daily basis.



“

Wherever it is possible for a plant to live, there must be one.

”

The Bellarmino garden is a completely open space, offering 360 degree views. An inscription in the garden quotes one of the first Jesuits, Jerónimo Nadal. He said, “The world is our home.” From the trees on the balcony, a tremendous sense of solidarity unites us to Jesuits and their friends across

the world who have committed to replantation and reforestation projects to ensure that the world remains a “common home” for the whole human family.

Translation by Elizabeth Twiston-Davies

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The centre of Rome is almost entirely occupied by stone and cement, with hardly any green spaces. By garlanding the College roof with greenery, we sought to respond to the urgency of our age. For as the botanist Stefano Mancuso has said, “Our cities, where 50 per cent of the world’s population live, are also the places on the planet responsible for the production of the largest amount of CO₂. They should be totally covered in plants. Not just in designated green spaces: parks, gardens, flowerbeds and so on, but rooftops, balconies, terraces, pavements, chimneys, traffic lights etc. There should be just one simple rule: wherever it is possible for a plant to live, there must be one.”





St. Aloysius Gonzaga, icon for youth

Samroy Terrence, S.J.
Chennai Province

A personal sharing about the unexpected impact of an atypical hero.

Batman was my icon because he flew over the clouds. He had broad muscles and was emotionally very strong. He saved people from danger. He knew martial arts and was well versed in combat. If someone were to ask me, “Who is your Icon?” when I was 12, “Batman” would certainly have been my answer. But how can someone like me, who went insane after seeing Batman, be fascinated by Aloysius Gonzaga, someone with such a poor physical figure? And how can we call him “our icon” today?

God’s ways are unusual to say the least.

He did not do anything extraordinary; instead, he was quiet and polite. Rather than money and honour, he chose a life of extreme poverty and simplicity. Above all, he did not follow the so-called trends of the day, even when he was young. So, how can someone like him inspire and transform the lives of so many young people, including mine? What made me fall for this poor little Ital-

ian? It didn’t happen out of the blue. It all began in my novitiate when I read a book called *The Life of St. Aloysius Gonzaga*. From then on, and until now, this chap has been an icon in my life.

I still remember the sentence that I highlighted in that book, “I am a piece of twisted iron, I entered the religious life to get twisted straight.” At that stage of my formation these words encouraged and supported me to embrace my religious life more

meaningfully and cheerfully. I can truly say that the joy and meaning of my religious life still surrounds me whenever I think about those words. He has been an icon not only to me but also to so many youngsters. Many of his characteristic traits are still inspiring and guiding the youth.

He began to have other ideas for his life at an early age, just like any of us. But God's methods are enigmatic. God sowed the seeds of vocation in him that would eventually sprout. As a result, he told his mother, Marta, about his willingness to serve God. She warned him that embracing this life would be difficult for him, yet he persisted in nurturing his desire to serve God. Despite the fact that his siblings wore flashy costumes, he

preferred to dress frequently in unassuming black clothes. He led a holy life, avoiding the gatherings in court. However, his desire increased in tandem with a sincere conviction that the imperial court's lifestyle was not for him. This determination to avoid a luxury lifestyle, I feel, indicates his inner strength. Most young people's present mindset is to seek riches, fun, and entertainment. In this environment of today's youngsters, the icon of Aloysius, an icon of commitment to the greater good, has been both inspirational and demanding for me, for us.

Our icon used to embrace penances very often. It shows us his desire for angelic purity. St. Paul says in his first letter to the Corinthians



(6:19), "Your body is the temple of the Holy Spirit." As St. Paul rightly defined, our icon was frequently purifying and preparing his body for the dwelling of the Holy Spirit. Many youth today have deviated from Gospel values. They are less likely to pray and to participate in church activities. The emerging situation of atheism and left or right leaning politics influence our brothers and sisters very easily. By practicing penance, our icon propels us to be pure. Going back to his own words, "I am a piece of twisted iron, I entered the religious life to get twisted straight," he understood that God is who makes us straight. No matter how one's past was; no sin is bigger than God's love. The merciful gaze of our Lord forgives all our weaknesses, humbles us and fills us with gratitude. And this is the grace that our icon, Aloysius, wants to pass on to us.

Aloysius, an icon of commitment to the greater good, has been both inspirational and demanding for me, for us.

Finally, it was his holy nature of reaching out to the poor and the sick that challenges us to reach out to these people, today. When he was 23, he served the sick affected by plague in the streets of Rome. Later, he himself contracted the disease and died at that very young age. Truly this heroic act spurs us all. We, as young and energetic people, are called to carry out the mission of serving others. Our icon carried this mission of serving the sick and needy until his death.

Our saint once said, “It is better to be a child of God than to be the king of the whole world.” These words took flesh in his life. Nowadays, for a young person, the life of our “icon,” Aloysius, sets a great challenge before us. It demands great courage and determination to live like him, but God’s grace is always there to guide us to face the challenge.

St. Aloysius Gonzaga, pray for us.

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"I emigrated to save my life!"

Janaina Santos

Jesuit Service to Migrants and Refugees, Brazil
Province of Brazil

"Every Woman Counts" is a project run by the Jesuit Service to Migrants and Refugees, Brazil to integrate refugee women into the job market via training courses and professional qualifications.

Gisele Mpia, a 35-year-old refugee and survivor of gender-based violence, was forced to leave the Democratic Republic of Congo. Five years ago, she chose Brazil as her new home. One of hundreds of women to benefit from the help with socio-economic integration offered by the *Servicio Jesuita a Migrantes y Refugiados* (SJMR – Jesuit Service to Migrants and Refugees) in Brazil, Gisele now has her own beauty business and is an

ambassador for the "Every Woman Counts" project.

"I was forced to emigrate from my country to escape gender-based violence, but as a way of fighting back and being resilient, I brought Congolese braiding techniques with me. When I reached Brazil, I had no source of income but needed to eat and buy basic necessities. So that's when I started braiding, a hairstyle

of African origin which has very strong cultural resonance for black people. However, I had little idea how to turn this skill into an income and neither did I have the materials with me to start braiding. That's when I came across SJMR Brazil. Through their help, I learnt for the first time how to set up a business and about professional registration, financial resources and various other things I'd never heard of before. It

was the start of a new chapter for me,” Gisele recalls.

When dealing with forced migration, especially in the context of women, we need to refer to the whole mix of social indicators that affect them. On top of the socio-economic inequality so pervasive throughout Brazil, they face the challenge of being not just women, migrants and refugees but of being black women in particular. As well as facing cultural and linguistic barriers, they face the toughest call of all in the migrant context, since they are deeply afflicted by Brazil’s entrenched racism and machismo.

The Covid-19 pandemic has proven even more devastating for vulnerable population groups, aggravating further the situation of women migrants and refugees. Most survive in the informal job market, and many lost their means of subsistence. In the light of this precarious situation, SJMR Brazil is currently working on integrating these women into the job market by investing in free training courses and professional qualifications. But it also gives women incentives for business ventures, offering them support, as with the “Every Woman Counts” project, to develop their own businesses.

The goal is to strengthen initiatives in the gender, ethnicity and representation sectors and also to promote the structural changes needed in society. Ground-breaking initiatives, including business start-up kits and activities to support and strengthen enterprise culture among women also incentivise migrants keen to invest in their own business.

“The ‘Every Woman Counts’ project marks a significant step in the empowerment, creation of networks



for and visibility of the lives of black women who seek to start a new life in Brazil. We are rendered invisible. We suffer from racism and the difficulty of gaining entry to the Brazilian job market. Initiatives like this are necessary milestones in our life stories, which are already defined by various struggles and transgressions because of the violence we experience,” observes Gisele Mpia.

In 2022, 60 female black migrants and refugees of different nationalities benefited from the support of the “Every Woman Counts” project. The

first project was held in Belo Horizonte in the state of Minas Gerais, and 40 women received vocational training. In the second phase of the project, 20 migrants received vocational training in Porto Alegre, the capital of Rio Grande do Sul.

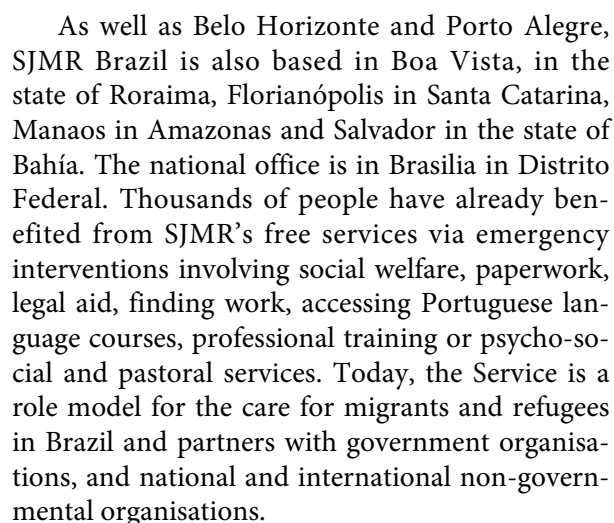
“Through the support of SJMR Brazil, I had the chance to take courses in entrepreneurship, financial management, and marketing, among other things. I grew my network and today feel more confident about presenting my business. I also received financial support from SJMR. They invested in



It was the start of a new chapter for me.

me and believed in my skills. My dream is to grow my business and open my own beauty salon. And, with SJMR by my side, no dream is impossible," remarks Gisele.

Today, Gisele lives in Belo Horizonte and is working with Afro hairstyles and various styles of braiding. She is a craftswoman too, making accessories including earrings, necklaces, bracelets and t-shirts in vibrant colours made from African fabrics brought straight from the Congo.



Translation by Elizabeth Twiston-Davies

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Pa'i Oliva, friend of the young, friend of the poor

Oscar Martín, S.J.
The Province of Paraguay

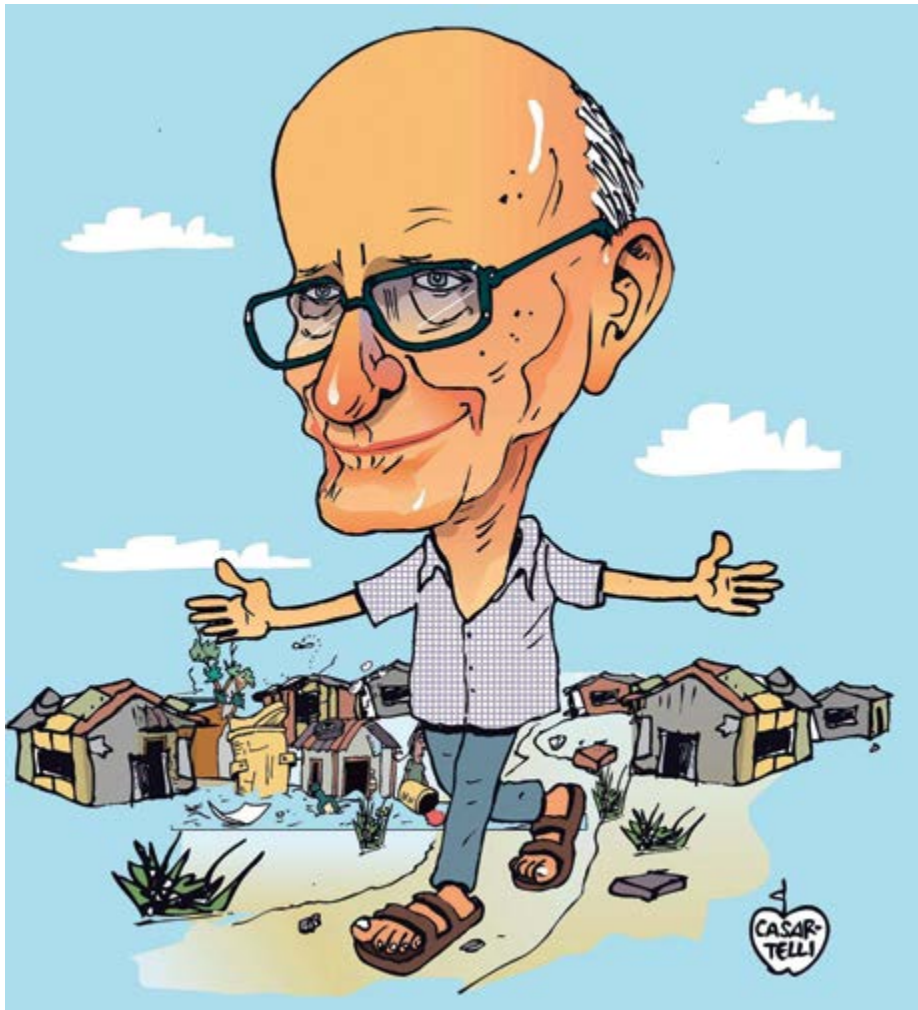
A homage to Francisco Oliva S.J., a Spanish missionary who left an indelible mark on Latin America.

His was a life well lived. He came to Paraguay in 1964 and was expelled by the dictator Alfredo Stroessner in 1973. Subsequently, he went to Buenos Aires, Central America and Spain. He returned to Paraguay in 1995 and died in Asunción on 3 January 2022.

There is much that is striking about Pa'i Oliva's life, but I will share just two points: how he returned to Paraguay, and the manner of his

death. When he came back, he was nearly 70 years old, in other words, at a time of life when any normal person would either be thinking of retiring or have already retired. However, Pa'i Oliva came to Paraguay to start a new life, one largely distinguished by his closeness to young people and the poor, and his work for both. He responded to their situation by starting *Mil Solidarios* (A thousand in solidarity) and *Parlamento joven* (Youth Parliament).

Mil Solidarios was aimed at the teenagers and young people of Bañado Sur. Pa'i really wanted them to know that they too were allowed to pursue and achieve their dreams, even though they might live in circumstances of the direst poverty and marginalisation. Over the course of those years, Pa'i shared his creativity and time with thousands of children and teenagers. He put his all into assisting with their formation, instilling deep within them a profound awareness of their dignity



— “ —
Wasting time really means
wasting your life away.
And he was just not
prepared to do that.
— ” —

great deal timewise. Indeed, he was expert at making the most of the time he had. He yielded abundant fruit in nearly 27 years in Paraguay because he was aware that wasting time really means wasting your life away. And he was just not prepared to do that.

In this new, action-packed life, he loved Paraguay with every fibre of his being and gave the country the best of himself. He fulfilled to perfection the words of Jesus: “My father is always working, and I too must work.” That was true of Pa’i right until the end. I was deeply struck by how he died. Although physically, he had wasted away due to cancer, and he knew his

as sons and daughters of God, of their value simply as human beings.

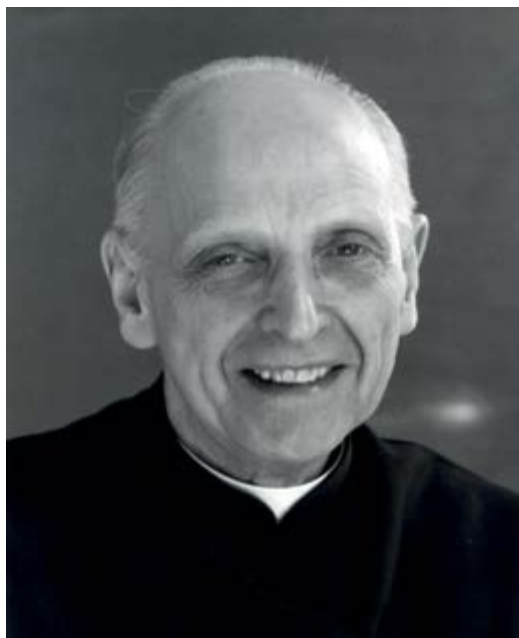
The *Parlamento Joven* (Youth Parliament) looked at things from a national standpoint. It had emerged from Pa’i observing, from a Trinitarian gaze, the reality of the hurting country to which he felt sent, wounded as it was by injustice. His unwavering faith in the generosity of young people led him to trust them unconditionally as agents of change. He travelled all over Paraguay, establishing groups and youth forums for reflection and activities that emphasised socio-political formation, a critical reading of reality and a sense of commitment to Paraguay. Thus, he anticipated what the Society’s third *Universal Apostolic Preference* asks

us to do: “To accompany young people in the creation of a hope-filled future.”

Pa’i hosted countless radio programmes, often alongside young people, and wrote hundreds of articles for Paraguay’s main daily newspapers. He assumed, moreover, a leading role in some of the most significant political events in contemporary Paraguay.

His way of life challenges us to reflect on the meaning of time: the issue is not that we may only have a little time but perhaps that we have wasted a great deal. Pa’i had a gift for packing in a





50th Anniversary

José A. Mesa, S.J.
Secretary for Education, General Curia

Our Educational Goal: Form men and women who live not for themselves but for God and his Christ... MEN AND WOMEN FOR OTHERS...

Pedro Arrupe, Valencia, 1973

The catchphrase that inspired Jesuit education before the suppression of the Society of Jesus in 1773 was written by Fr. Juan Bonifacio, S.J.: “The education of youth is the renewal of the world” (*Puerilis institutio est renovatio mundi*). He captured well the ultimate goal: to renew the world through men formed in the *eloquentia perfecta* of the Christian Humanist tradition that the first Jesuits embraced.

Two hundred years after the suppression, Father General Pedro

“
The education of youth
is the renewal of the world.

Arrupe came up with a new phrase to update the goal of Jesuit education. It aimed to respond to the challenges expressed by Vatican II and the renewal it inspired in the Society of

Jesus: *to form men and women for others* within the context of a *faith that does justice* and works for structural change in our societies. Arrupe said it while addressing the European Alumni in Valencia, Spain, and recognizing that the Society had not educated them for justice... Arrupe’s words had a tremendous impact on his audience and throughout the world... Some people left the room... Since then, our schools have responded with creativity and generosity to educate for justice... The challenge continues...

Merci – **Thank you** – Gracias – Grazie – Danke



Gratitude...

*Put on goodness, kindness, humility, gentleness and patience.
Support one another.
And above all, put on love.
Be grateful.*

(Col 3:12-15)

In his letter to the Christians in the Greek city of Colossae, St Paul gives some advice on how to ensure the quality of life of the Christian community.

Among these, gratitude has a special place: gratitude to God, gratitude to others.

The Society of Jesus wants to show its gratitude to all those who participate, in various ways, in its project: to contribute to the creation of a more fraternal world, more attentive to the poor, more respectful of nature, all inspired by the Gospel of Jesus Christ.

In order to live the spirit of unity of the whole Ignatian family, why not subscribe to the Newsletter of the General Curia?

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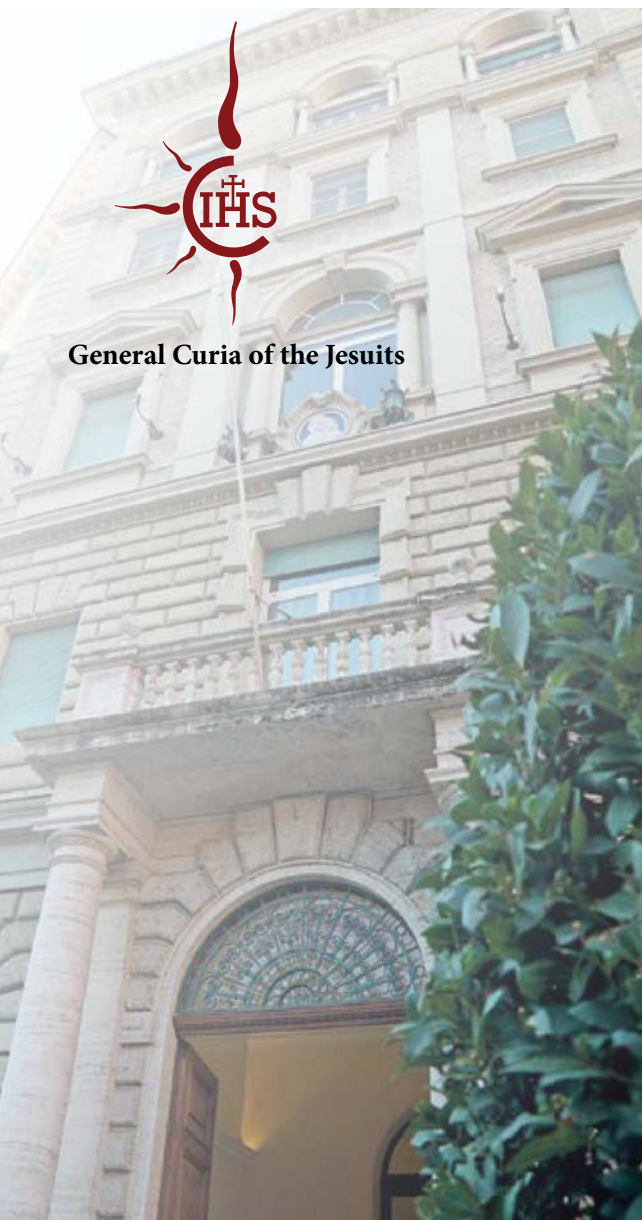
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General Curia of the Jesuits



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In a school, university, through the CLC, in an internship with JRS, through a retreat or in some other way?

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At the end of several of the articles, there is a link to a website.
Use this link to contact the institutions or projects to offer your services and donations.

You may also contact the Development Office or the Provincial Curia of the Jesuit Province where you live. Your support will be appreciated.

In keeping with a Jesuit tradition that has been in force since the time of St Ignatius himself, Jesuit communities regularly pray for their benefactors.

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or through the contact form at the bottom of the homepage
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Do you have some comments on this *JESUITS 2023* magazine?
Or on an article that you found particularly interesting?
Send them to

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Becoming a Jesuit...

Do you know someone who may have a call to be a Jesuit?

If so, give him the URL of this website:

vocations.jesuits.global

and of this short video:

<https://bit.ly/3PyWbPq>



Maybe you could give him a copy of this magazine?

The Jesuit vocation is in the world

Jesuits are “companions of Jesus” called to serve a world in need, sharing Christ’s *mission of justice and reconciliation*. We are religious priests and brothers sent everywhere to share the Good News of our faith, to promote justice, and to foster greater dialogue between different religions and cultures.

Being a Jesuit opens our lives to risk and adventure. St. Ignatius sought companions who would generously offer themselves to be *sent to any part of the world* where greater service to God and help for people is expected.

The life of the Jesuits is based on the spiritual experience of St. Ignatius of Loyola who learned to “find God in all things”: in prayer, in people, in world events, in nature, in our daily actions, in our own hearts.

Our *mission of justice and reconciliation* calls us to be always focused...

on God,
the Poor,
the Youth,
the Earth.



Prayer – *MAGIS* 2023

Most Holy Trinity,
Father, Son and Holy Spirit,
we believe that you are with us and walk with us.

We are young people who come from all over the world
to celebrate together our belonging to the Church
founded by Jesus through his Apostles:
people like us, fragile and happy,
committed to the creation of a hope-filled future.

Father, we thank you for the good and beautiful creation
that you invite us to co-create with you.
Spirit, we celebrate your presence
that dwells in each of our hearts and relationships.

Jesus, our brother and friend:
may your dream of announcing the Good News of the Father
become a reality with our help from what we are, what we have
and with what we present to you.
United as brothers and sisters
we go up together to “Mount Magis”
where you reveal yourself and transfigure everything through love.

Mary, Mother of World Youth Day,
strengthen in us the desire to set out with you in haste
towards the poorest and the victims of injustice
of our common home under construction.

St. Ignatius, teach us to focus on the consoling work of Jesus and to live in the world
doing everything for the greater glory of God.
All the saints and blessed of the Society, help us to always seek the will of God
and to kindle the world with the fire that burned in your hearts.
Founder Saints of the Ignatian Family, enlighten us so that our gaze may always
be centered on Jesus and that we may be faithful to the end in every mission entrusted to us.

Intercede for humanity and its reconciliation in Christ.
Intercede for us as creators of a hope-filled future.
Amen.





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