

## Rooted in faith, working for justice

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## From the Director

This issue of Canadian Jesuits focuses on one of the four Universal Apostolic Preferences of the Society of Jesus: Walking with the Excluded.

Today, among many other injustices, we see the gap between rich and poor widening around the world and hear regular news of hundreds of people who perish trying to reach a new home. Also, the reality of children who have been abused, physically or sexually, is also painfully and personally present for us; as is the systemic abuse perpetrated against Indigenous peoples in Canada, including the genocide in residential schools, many of which were operated by religious institutions, including our own.

“*Those who say, ‘I love God,’ and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.*”

1 John 4:7-20

As Canadian Jesuits, religious and lay, we are committed to truth, reconciliation and justice, called to act with urgency, learning to live more deeply in the spirit of Jesus, a spirit that welcomes, listens and responds preferentially for the marginalised.

We, Jesuits and colleagues, religious and lay, do not ignore the cry of suffering of the most marginalised.

We are committed to listening to and empowering victims of spiritual, sexual and other forms of abuse in the Church and in society, actively collaborating with public authorities in the search for truth and justice for survivors. We accompany Indigenous peoples, LGBTQ+ persons, refugees and migrants, women, and those recovering from homelessness and addictions, living out our mission to listen and advocate for the rights of all marginalised. We promote justice and reconciliation, aiming to bring the radical love, mercy and justice of the Gospel to today's world.

In this issue we highlight the efforts we lead as the Society of Jesus: We offer concrete examples of how Jesuits in Canada are listening, working and collaborating with others in this regard. Our hope is that the stories shared in these pages will inspire those who feel inclined to collaborate to join, with Gospel depth, in this mission of justice and healing.

José Antonio Sánchez  
**Director**



Photo : Tucker Tangeman, Unsplash

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Cover photo : Marc De Assis

# Dear Friends,

When I was experiencing a personal spiritual renewal in my late 20s, not long before discerning a vocation to the Jesuits, I had an awakening that said to me, “my practice of faith will not be whole until I combine my prayer and worship with action, especially solidarity with those less fortunate.” Indeed, until I heeded that inner compunction to discern how and what I could do to live out the Christian calling more authentically, the beautiful moments of personal prayer and faithful attendance at Mass were less fulfilling. Since that time, throughout my Jesuit life, I have come to know and do my best to practice the celebrated statement from the General Congregation 32 (1975) that was a key moment in the modern renewal of the mission of the Jesuits worldwide:

*The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another (GC32 Decree 4, 2).*

Faith and justice are like two sides of the same coin, the practice of which helps to set us on the path of true companionship with God — Father, Son and Holy Spirit — with our fellow human beings, and with the rest of creation. What a worthy life task!

The Jesuits continually strive to move forward and deepen the commitments that have always been a part of our tradition. We try never to fall into complacency in our promise to foster faith and promote justice. Hence, the publication of the Universal Apostolic Preferences (UAPs) two years ago has provided contemporary signposts for our mission. Through the lens of Ignatian spirituality and a discerned desire to show others the way to God, we have renewed our commitment to the marginalized, to youth and to the environment.

The current issue of Canadian Jesuits turns its focus to “walking with the poor and excluded,” the second UAP. Whether Indigenous peoples in our country, the marginalized in our cities or immigrants, theirs is a voice that is often

unheeded; many say increasingly so. In the context of our Canadian Jesuit Province, I would like to draw particular attention to the country of Haiti and the work of the Jesuits there. First, it is important to underline the fact that Haiti and its Jesuit community are formal parts of the Canadian Jesuit Province. Second, Haiti is a place where our presence is needed more than ever. Third, we thank God for sending us many vocations to the point where the Haitian Jesuits are growing their apostolic engagement in all sectors that are part of the panorama of the Jesuit mission. Fourth, in light of the exponential growth there, I make a personal plea to all of you to support the appeal to sustain our work in Haiti.

I close with a question: What is our stance vis-à-vis the call of our faith — the call of Jesus, our brother — to promote justice and reconciliation in our world? Indeed, it takes courage to look inward at “what I have done and what I have failed to do,” to quote from the penitential rite of our Eucharistic celebrations. We are all in this together, and with the help of God, we can bring healing to our broken world.

St. Ignatius, pray for us.



A handwritten signature in black ink, appearing to read 'E. Oland SJ', written in a cursive style.

**Erik Oland, SJ**


Provincial of  
Jesuits of Canada



Show the way  
to God through  
the *Spiritual Exercises*  
and discernment



Walking with  
the Excluded



Journeying  
with Youth



Caring for our  
Common Home



UNIVERSAL  
APOSTOLIC  
PREFERENCES

[JESUITS.GLOBAL/UAP](http://JESUITS.GLOBAL/UAP)

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\_\_\_\_\_

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Use the attached envelope to send in your answers or fill out the survey online:

**<https://bit.ly/survey-CanadianJesuits>**

Fill it in for a chance to participate for free in a retreat organised by one of our retreat and spirituality centres.

Survey QR Code



# Toward an Indigenous- led Church

at *Waase'aandimikaaning*

by Eric Clayton

“My dad was the church organist,” remembers Rosella Kinoshameg. “He taught us how to play. That was one of things I took up. That was my involvement as far as the Church went. I don’t suppose we were allowed to participate in any other way. We didn’t do readings or anything like that.”

Rosella is Ojibwe, Odawa and lives on the Wikwemikong Unceded territory. And for many of her contemporaries growing up, the Catholic faith and their traditional culture were seen as incompatible.

“*We were forbidden to do our ceremonies and speak in our language, and so a lot of people lost their language. Some still refuse to speak in the language, to believe in our traditions, our ceremonies.*”

Anishinabe Spiritual Centre

Fortunately for Rosella, her father didn't see Catholicism and tradition as conflicting ways of life. "He was a very spiritual man," she says. "He played the organ in church and did ceremonies at home." She smiles, remembering: "We used to observe some of those ceremonies — you know how children are very curious."

One particular Sunday, at a Pow Wow, Rosella recalls seeing an Elder get up to do the invocation. "And he prayed in the language."

She was struck by this, by hearing these prayers in her own language. "And I said to myself, 'How beautiful that is. It's so good to pray in the language. I hope someday I can do that.'"

Rosella's hopes became a reality. And this reality is represented by the work and legacy of the Anishinabe Spiritual Centre.

"I tell people, 'That's my second home,'" Rosella says. "I really feel a sense of belonging."

"It is one of the truly spiritual homes of the Jesuits of Canada," says Fr. Gerry McDougal, SJ, who has spent a large part of his Jesuit life working alongside Indigenous communities. "It was built originally to serve the formation of Indigenous deacons, priests and lay ministers in the emerging Anishinabe Catholic Church."

### A DIALOGUE OF SPIRITUALITIES

The roots of the Anishinabe Spiritual Centre lie in the ministry training program Jesuit priests Michael Murray, SJ, Dan Hannin, SJ, James Farrell, SJ, and Lawrence Kroker, SJ, began in 1972. Coinciding with a global revival of the spiritual and cultural traditions of Indigenous peoples and the spirit of the Second Vatican Council, it was the goal of these Jesuit priests to equip Indigenous leaders with the tools needed to serve the local church, particularly as deacons.

"Some of the early deacons were not educated beyond high school but were endowed with many spiritual gifts, especially great faith," Fr. McDougal says. "So, it was about giving people the confidence to go up in front of their communities and minister to the people."

The education, though, went both ways.



*Indigenous and non-Indigenous participate together*

“

*They learned a lot from the Indigenous ministry trainees themselves about spirituality,” Fr. McDougal says.*

*“So, for example, learning about the medicine wheel and how it is applied to Catholic spirituality. There was a lot of dialogue.”*



*Smudge ritual at Anishinabe*

The First Nations and the Jesuits had a champion in the person of the local bishop.

“In the Sault Sainte Marie Diocese, we had a real Vatican II bishop, Alexander Carter, who was really supportive of the new Jesuit work of bringing this revival into the church,” Fr. McDougal says.

“I was quite amazed by what Bishop Carter had on his mind at the time when he was working with the First Nations people and the Jesuits,” Rosella recalls. “I didn’t know what the vision was, but when I was reading this history, what he had written — ‘To encourage the Native people to rediscover their roots and to value their own culture and the beauty of their ceremonies’ — I said, ‘Wow.’”

Some years later, after the local Jesuit province had purchased an old resort to give a permanent home to the Indigenous ministry training program — what would become the Anishinabe Spiritual Centre — it would fall to Rosella as chair of the board to help crystalize a new vision.

### AN INDIGENOUS VISION

“*Waase’aandimikaaning* was the Ojibwe name that was given to the place, a place of enlightenment, a place for spiritual nourishment, growth and healing,” she explains, knowing that a deeper understanding of the place better positioned her and her colleagues to articulate a mission.

“

*Waase’aandimikaaning provides opportunities to find our Creator within self, others, and in all creation, as guided and inspired by our ancestors, Elders and Jesuit tradition.”*

From this sense of mission came a renewed commitment to values: “We value respect and dignity, community, hospitality, healing and reconciliation, dialogue, ecology, education, arts, and health.”

And those values reminded Rosella and her colleagues of those deep roots from which the Centre had grown. “And so, we talked about continuing with the Anishinabe leadership formation program for deacons” and other leaders within the community, says Rosella.



*The nature-rich grounds offer spaces for healing.*



*The centre welcomes individuals and groups for retreats or conferences.*

"It should have an Ojibwe name to it," Rosella remembers someone saying. "So, we called it *Damigong Bimiikaadwining* — a calling to service, that's what the name means."

The Anishinabe Spiritual Centre isn't just a ministry training program; there are youth activities and opportunities to get away on retreat, as well as a focus on sharing health information. Rosella, a nurse, has worked on a program for diabetes awareness and prevention.



**Fr. Carl Starkloff**, an American Jesuit and Professor of Theology at Regis College, Toronto, spent many years teaching at the Anishinabe Spiritual Centre. Inspired by the reflections and testimonies shared by the Indigenous community, he, along with Rosella Kinoshameg and 39 others, began work on an Indigenized version of St. Ignatius' Spiritual Exercises. After three years, a book was produced: *"The Quest for Spiritual Wisdom."*

But the heart of the Centre is the promotion of an Indigenous vision of the Church.

"The goal of the ministries program is that in a few years' time there will be all Indigenous people leading the program, leading the Church," Fr. McDougal says. "Other Jesuits and I are very happy to support as much as the Indigenous Church needs, but eventually I think there'll be fewer Jesuits."

"We're part of a 2,000-year-old Church," he continues. "The Church has always been a church in process." There are many things we take for granted, but they didn't exist at the beginning of the Church; they came in somewhere in the middle, as the Church was moving from one culture to another.

"There's a declining number of priests," Fr. McDougal says. "The last Indigenous man formed through the Centre to be a deacon was ordained in 1994. But there are a lot of women, who are really the backbone of the Church."

Recognizing this reality, the local bishop has given a number of women a mandate as ministers.

This includes "leading a communion service, giving a homily or a reflection on the readings, and they also lead funeral services and wakes," Fr. McDougal says.

Rosella has been given such a mandate. She leads funeral services and passes on traditions to the next generation.

"I teach them the language, how to pray in the language, how to sing in the language. It means so much more to be able to sing in the language," Rosella reflects. "There's a big difference between English and the language, and I don't know, it goes in deeper."

Learn more: [anishinabespiritualcentre.ca](http://anishinabespiritualcentre.ca)



**Eric Clayton** is the deputy director for communications at the Jesuit Conference of Canada and the United States. He is the author of a forthcoming book on Ignatian spirituality and storytelling by Loyola Press. He lives in Baltimore, Maryland, USA, with his wife and two daughters.

# Rooted in faith, working for justice:

## Building solidarity with the Global South

by Fannie Dionne | photos : CJI



From Left to right: **Jenny Cafiso**, Executive Director; **Victor Reyes**, Communications Coordinator; **Mercedes Arango Vasquez**, International Programs Coordinator; **Pieter Niemeyer**, Outreach Coordinator; **Aasish Carmen**, Donor Relations Coordinator. Not pictured: **Lola Moussa**, Program and Database Administrator

Friendship, solidarity and a commitment to the Jesuit mission of justice and peace are at the root of the relationship between Canadian Jesuits International (CJI) and its international Jesuit partners in Africa, Asia, Latin America, and the Caribbean.

“

*Together, we stand strong,  
and with your continued  
support we can bring change  
to my country, South Sudan.”*

*—Lydia Tabu Casmiro,  
Jesuit Refugee Service of  
South Sudan*

CJI is an apostolate of the Jesuits of Canada. “CJI’s mission has always been to foster right relations with marginalized people in the Global South,” explains Jenny Cafiso, CJI Executive Director. “Together with local Jesuit partners, CJI responds in solidarity, through awareness-raising and advocacy in Canada and supporting partnerships in Africa, Asia and Latin America.”

Its history goes back to 1946, when several Canadian Jesuits responded to an invitation by the local Church to serve in Darjeeling, India. Initially known as the Darjeeling Mission Service, it would later become Canadian Jesuits International. The name change reflected a new missiology, the strength of the local Church, and the social apostolate’s focus on reciprocity, mutual commitment, and social justice. At its root, the focus has always remained a



*Young South Sudanese attend the Literacy Program of the Multi-educational and Agricultural Jesuit Institute of South Sudan (MAJIS), a program of the Jesuits of Eastern Africa (AOR). Photo: AOR*

commitment to people living in poverty and a state of exclusion in the Global South.

Today it shares with its global partners a commitment to the Four Universal Apostolic Preferences (UAP) chosen by the Society of Jesus in 2019: showing the way to God; walking with the excluded; journeying with youth; and caring for our common home.

### **BUILDING SOLIDARITY WITH THE GLOBAL SOUTH**

CJI supports several projects of the Darjeeling Jesuit Province in West Bengal, India, including the Human Life Development and Research Centre (HLDRC). HLDRC accompanies poor and marginalized tea plantation labourers and their families. These workers, most of whom are Adivasis (Indigenous people), are frequently deprived of their rights and subjected to exploitation by government agencies and plantation managers.

Fr. Pascal Xalxo, SJ, Director of HLDRC, says that thanks to CJI, HLDRC was able to support many tea garden families through their sustainable livelihood programs in the midst of the COVID-19 crisis. Fr. Xalxo writes:

“This was a time for good leadership to respond to global situations that affect the poor and marginalized. My sincere thanks to the entire CJI team for creating such an innovative space in this time of the pandemic.”

CJI also works in solidarity with the Indigenous peoples of Chiapas, Mexico. Fr. Luis Gerardo Moro Madrid, SJ, provincial of Mexico, points out “that because of CJI’s support,

**2020-2021:** 39 projects supported in Africa, Asia and Latin America

**2019-2020:** Total donations \$1,679,953

**2020-2021:** Total donations \$2,378,994

Learn more:  
[canadianjesuitsinternational.ca](https://canadianjesuitsinternational.ca)



Mass is celebrated as the new diaconate representatives and (Tseltal) ecclesial reconcilers take office. (Chiapas, Mexico) Photo: Marisela García Reyes



Lok Manch holds a community meeting to identify issues and challenges in Karnataka, India. Photo credit: Ullash Muduli

the Jesuit Centro de Derechos Indígenas AC (CEDIAC) will be able to participate in the reconstruction of the region's social fabric and fulfill their mission." He adds:

“

*The defence and exercise of Indigenous rights is a fundamental and ongoing concern that we want to address through our pastoral work.”*

In Honduras, CJI supports the human rights defenders of Radio Progreso and the Reflection, Research and Communications Team (ERIC). They accompany marginalized people who are victims of violence and repression. Fr. Ismael Moreno (Padre Melo), SJ, Director of Radio Progreso-ERIC, notes that these apostolates

have established a relationship of cooperation and, above all, of solidarity, closeness and friendship with CJI.

“

*We have grown in trust and in a common vision of commitment to social justice and the world of the poor. CJI is a true companion from the North that embraces us and walks with us. We have broken the vertical relationship of cooperation and have established a horizontal relationship of fraternity.”*

CJI also responds to humanitarian emergencies by supporting the work of organizations such as the Jesuit Refugee Service or Jesuit provinces affected by complex emergencies such as the war in Syria or the earthquake that struck Haiti in August 2021.

Thus, the organization supports projects and initiatives that defend human rights and dignity and promote economic justice and social transformation based on equity, inclusiveness, peace, sustainability and the integrity of creation. They focus on education; health; accompanying forcibly displaced people; human rights defence and community organizing; and sustainable agriculture and livelihood support. CJI also works collaboratively with other Jesuit organizations such as the Xavier Network, which brings together solidarity agencies and mission offices globally.

### **BUILDING SOLIDARITY IN CANADA**

CJI knows that the roots of inequality and marginalization can be found in our own country and our own hearts. CJI is engaged in building a movement of solidarity in Canada through awareness-raising and outreach in schools, parishes and the broader public. They organize workshops, retreats, webinars and cross-Canada tours of international speakers, as well as use publications and social media, to bring the voice and lived experiences of international partners to a Canadian audience.

### CJI: ROOTED IN IGNATIAN SPIRITUALITY

CJI's work and identity are rooted in Ignatian spirituality and the UAPs. Cafiso states, "For CJI, the UAPs are both an affirmation of who we are and what we do and a source of inspiration to go deeper in our understanding of our reality, in our commitment to the universal good, and in the way we work and live."

She explains, "We are more than just an agency that sends money to the Global South. Our real work is about making people aware that the roots of inequality, oppression and marginalization are found in sociopolitical and economic systems, many of which originate in the Global North. International solidarity is about changing these systems. Canadians need to become aware of these issues and engage in social change."

"It's a challenge because it's easier to donate \$10 to sponsor a child than to engage in civic action to change a system that excludes and marginalizes people and communities."

This is where the UAPs play an integral role in CJI's work. Cafiso says that "when discernment is rooted in the day-to-day lives of people who are relegated to the margins of society, it deepens our understanding of the role we play in enacting change. We at CJI take our inspiration from our partners in Africa, Asia and Latin America. They continue to share with us how to make the four UAPs a source of personal and institutional renewal, so that we can respond to the call for a deeper conversion, a greater commitment to justice and peace, and a bolder response to the cry of the earth and its people."

Learn more: [canadianjesuitsinternational.ca](http://canadianjesuitsinternational.ca)



*Students from St. Thomas More (Hamilton) attend CJI's Youth for Others Social Justice Day at Loretto College, Toronto (2018). Photo: C. Hincks/CJI*



*Youth attendees of CJI's Advocacy Symposium in Ottawa research the various advocacy initiatives young Canadians are involved in (2020). Photo: J. Cafiso/CJI*



**Fannie Dionne** is a historian, a mother of two boys (loves coffee!) and passionate about social justice and ecology. She holds a PhD on Jesuit-Indigenous relations in New France, an MA in French literature and a certificate in communication.

# Openness, diversity and inclusion:

## The new Ignatian Spirituality Centre of Montreal

by Fannie Dionne

In July 2021, two Montreal-based Ignatian spiritual centres came together to form the Ignatian Spirituality Centre of Montreal (ISCM) — a bilingual, ecumenical apostolate which is led by different Ignatian religious communities and laypeople. The Villa Saint-Martin and the Wickham Centre (formerly called the “Ignatian Centre” and now named after the Jesuit who helped create the Centre, John Wickham, SJ) decided to unite their strengths to better offer spiritual formation and direction as well as retreats to all people in Montreal and beyond. Fr. Kevin Kelly, SJ, Director of the Villa Saint-Martin; Reta Desfossés, Director of the Wickham Centre; and Lynn Barwell, Director of Formation, explain what the Ignatian Spirituality Centre of Montreal is and how this coming together was led by the Holy Spirit.

“

*The Ignatian Spirituality Centre of Montreal is a place of exploration, a part of one's spiritual journey and where God meets and leads each person” — Fr. Kevin Kelly, SJ*

### WALKING WITH THE YOUNG PEOPLE AND THE MARGINALIZED

The Ignatian Spirituality Centre of Montreal aims to reach not only people already familiar with Ignatian spirituality but all people, from different faith traditions or with no religious affiliation. “A lot of the work we do is to help people to first understand where God is acting in their lives,” says Fr. Kelly.

“We are trying to support spirituality as a discovery process for individuals using the tools that are central to Ignatian spirituality.”

But the new ISCM will also have specific programs to reach marginalized people in Montreal. Fr. Kelly explains:

“We are partnering with Jesuit Refugee Service to offer retreats for newcomers in Canada. We are also working with other religious communities and an Indigenous man [who is] well-connected with the Catholic Church in Montreal to bring the Ignatian Spirituality Project to Montreal.

“The Ignatian Spirituality Project is a retreat program for people who have experienced homelessness and addiction but who have taken the initial steps toward recovery.”

Young people are also not forgotten, says Fr. Kelly: “In terms of young adults, the Centre has always had connections with the Newman Centre, and we will resume offering them spiritual accompaniment and retreats more regularly.” Barwell adds that there is also a desire to do outreach to schools. “We already work with Loyola High School, which makes their Kairos retreat at the Villa each year, but we’re looking at expanding this outreach to other schools, and not necessarily just Catholic schools.”

### NEW PROVINCE, NEW CENTRE, NEW LOCATIONS

The two works are complementary since the Centre trained many spiritual directors, in French and English, while the Villa offers retreats for individuals, but didn’t have the necessary number of directors. “To connect with the Villa and make it one entity where we can all work together, I think it is a perfect fit,” says Desfossés.

“Our goal, as it has always been, is to make St. Ignatius’ Spiritual Exercises available to everyone; the only difference is now we will be working with the Villa in helping to give retreats with our trained spiritual companions.”

With many spiritual directors connected with the ISCM, Desfossés can match individuals looking for spiritual direction with those trained and qualified to provide it.

There is also a change of location involved in the creation of the new Ignatian Spirituality Centre of Montreal. The Villa Saint-Martin will move next year to the west end of Pierrefonds on the island of Montreal to a newly renovated retreat centre (previously run by the Sisters of the Sainte-Croix) while the Wickham Centre moved to a new location in Côte-des-Neiges from their building where they have been for 45 years, near Loyola High School. The new location is close to downtown and several of Montreal’s universities.

“We will be in the centre of Montreal, where it is easier for some of the population we serve to come,” adds Fr. Kelly.

The Villa’s focus will continue to be offering silent, accompanied and preached retreats beside the park, Cap St. Jacques.

### FOLLOWING THE HOLY SPIRIT

“It may sound obvious,” highlighted Barwell, “but we are going to be Spirit-led.”

“We have ideas, we think that this is where the needs are, but we are really open to what is going to happen as well... where we will be led. As needs come up, we are going to steer our ship to where we discern the Spirit is leading us. And that means we are going to take the time to discern — that is what makes it even more exciting.”

“Indeed,” adds Desfossés, “we have always believed that it was God, the Holy Spirit, driving the Centre. For example, we never really worried about money. Sometimes in the fall, we didn’t think we would have enough money to open ... then somehow somebody came along, and they gave us the money we needed. With the Spirit, we are going to be successful.”

Learn more: [ignatiancentremtl.org](http://ignatiancentremtl.org)





Adam Lalonde, SJ, and Archbishop Prendergast

## NEW PRIESTLY ORDINATIONS

On Saturday, June 5, 2021, in Port-au-Prince, Haiti, Gerard Myriam Paul, SJ, and Jean Francky Guerrier, SJ, were ordained to the priesthood by Bishop Pierre-André Dumas, bishop of the Diocese of Anse-à-veau and Miragoâne. The bishop encouraged the new priests to learn to contemplate the beauty of God in order to have a transformative vision of the world and Haiti.

On Saturday, August 21, the Jesuit Province of Canada celebrated the priestly ordination of Adam Lalonde, SJ, at St. Patrick's Parish in Ottawa by Archbishop Terrence Prendergast, SJ, archbishop emeritus of Ottawa-Cornwall. The archbishop called for "a profound conversion in our relationship with Indigenous peoples."

## CATHOLIC RELIGIOUS COMMUNITIES URGE BISHOPS TO SHOW LEADERSHIP IN RECONCILIATION

In June, 21 Catholic religious congregations across the country, including the Jesuits of Canada, signed a letter addressed to the Canadian Conference of Catholic Bishops (CCCC), asking for "clear and courageous leadership" in developing a National Catholic

Reconciliation Plan. In September, the bishops of the CCCC issued a letter of apology concerning the issue of abuse suffered by Indigenous people over the years at the hands of Catholics and pledged \$30 million to assist in the healing and reconciliation process

## THE JOURNAL RELATIONS CELEBRATES 80 YEARS

The 80<sup>th</sup> anniversary celebration of *Relations* on September 1, 2021, was a moment of joy and pride for this journal of ideas that is still as relevant and engaged as it was in 1941.

Bridging the gap between the past and the future, this event allowed the audience to discover the journal's new look, with its completely redesigned layout and new website ([www.cjf.qc.ca/revue-relations](http://www.cjf.qc.ca/revue-relations)),



all without sacrificing its passion for beauty, intellectual depth, and search for transcendence that has inspired the publication since its origins.

Entitled "In What Do We Believe?", the 814<sup>th</sup> edition of the journal focuses on the search for meaning and justice that animates our contemporaries as they try to lay the foundations for a more fraternal, peaceful, and ecologically-friendly world. The Ignatian identity of *Relations* is evident from the beginning to the end of

this new issue. Along with the traditional column "In the Footsteps of Ignatius" are the noteworthy new sections "On the Frontiers" and "In Search of Meaning," which bear the imprint of the Universal Apostolic Preferences. There is also a new series of articles on political ecology and the safeguarding of our common home.

## THE NEW NOVICES OF THE JESUIT PROVINCE OF CANADA AND THE TERRITORY OF HAITI

Several young men have decided to enter the novitiate in 2021. Nader Nasralla learned to find God in all things, which influenced his decision to join the Jesuits. Samuel Pilon volunteered as a math teacher in the Solomon Islands before becoming a novice. Dissatisfied in the military, Justin Sauro realized that he was being called to



Three new novices from Quebec and three from Haiti

something different; a weekend at a Jesuit retreat centre solidified his call to pursue religious life.

In Haiti, which is part of the Jesuit Province of Canada-Haiti, Joassaint "Wilgenns" Bazalais lived in a L'Arche community with people with disabilities before deciding to join the Jesuits. Roodler Datilus' enthusiasm for Ignatian spirituality influenced his decision to join the Society of Jesus. Finally, after a long period of discernment, Renaud "Titus" Morantus was drawn to the Jesuit charism.

# Walking with the Excluded :

## Other works and projects

The Jesuits in Canada accompany Indigenous people, LGBTQ+ people, refugees, migrants, women, and those recovering from homelessness and addiction, all while living out our mission to listen to and advocate for all marginalized people. Here are some additional examples of our work.

### IGNATIAN SPIRITUALITY PROJECT

The Ignatian Spirituality Project offers transformative spiritual retreats and programs for people recovering from homelessness and addiction. Participants are invited to encounter God's love, hope and healing through spiritual companionship that reshapes lives and relationships.



### JESUIT REFUGEE SERVICE

Jesuit Refugee Service – Canada seeks to accompany, serve and advocate for refugees and other displaced persons to help them heal, grow and determine their own future. One of its aims is to highlight the reality of refugees — in particular through the activity entitled A Journey into Exile — in order to encourage Canadians to take action.

### MER ET MONDE

Mer et Monde is an organization that introduces people to international cooperation. Each year, some 300 participants engage in preparatory training and an internship experience in Senegal or Nicaragua, in collaboration with small local community organizations.



### NATIVITY SCHOOLS

The Nativity Schools in Canada — Gonzaga Middle School (Winnipeg) and Mother Teresa Middle School (Regina) — are located in disadvantaged areas and primarily serve Indigenous students. These schools aim to break the cycle of poverty and ensure student success. Mutuality, both in terms of sharing traditions and helping each other, is at the heart of the schools' success.

### AN EASTERN CATHOLIC CHURCH IN RICHMOND, BC

A Jesuit priest serves at Eastern Catholic Church Richmond, where the Masses are celebrated in the Byzantine tradition. The members of the church desire to reach out to people of all cultures, and even though the services are held in English, parishioners are provided with translations in numerous languages, including Chinese, Spanish, French, Tagalog, Romanian, and German.

### JESUIT FORUM FOR SOCIAL FAITH AND JUSTICE

The Jesuit Forum offers people a space to share in small groups about social and ecological concerns, in particular through its various dialogue guides, including "Listening to Indigenous Voices." The forum hopes to foster friendship, transformation and a deeper understanding of the world in which we live.

Learn more: [bit.ly/jesuits-socialjustice](https://bit.ly/jesuits-socialjustice) or [bit.ly/jesuits-firstnations](https://bit.ly/jesuits-firstnations)

# How A Buddhist retreat

led Fr. Ted Penton, SJ,  
to the Jesuits

byr Katy Ramos-Borges

If you had met Fr. Ted Penton, SJ, just before the turn of the millennium and told him that he would be ordained a Jesuit priest in 2019, he wouldn't have believed you. Indeed, Ted was an atheist when he decided to go on retreat at a Buddhist monastery in Thailand. The experience he had there changed everything.

Fr. Ted is now a Jesuit priest and secretary of the Office of Justice and Ecology at the Jesuit Conference of Canada and the United States. In this interview, he talks about his spiritual awakening and journey and the connection he sees between faith and social justice work.

## WHAT WAS YOUR CHILDHOOD LIKE? WERE YOU ALREADY INTERESTED IN THE WORLD OF RELIGION?

I live in Washington, D.C., but I grew up in the suburbs of Ottawa with my parents and two younger sisters. My mother was Catholic, and my father converted when I was five or six.

I was very devout as a child. When I was about eight years old, I wanted to be a priest. I liked to go to Mass, pray the rosary, and say my prayers. When I was about 10, I became less interested in that kind of thing, and by the time I was 12, I had completely lost interest.



*Suan Mokkh International Dharma Hermitage - Coconut Grove*



*First studies formation villa - Villa St Michel*



*Ted Penton with friends during the 2018 Canadian Canoe Pilgrimage*

As a teenager, I was an atheist, and like my father, I started to do some reading about philosophy. I was a very good student and a great reader! So, I majored in philosophy at University of Ottawa.

“

*It was an opportunity for me to look at the big philosophical questions: What is a good life? What is the best way to live?*

I became more interested in religion again, but I was not at all a practicing religious person, just very interested in different philosophical and religious currents as well as in the psychology of religion and the sociology of religion. I found it fascinating to learn about all the different perspectives on religious belief, religious practice and religious behaviour.

And then, after graduation, I moved to South Korea to teach English, before applying for graduate studies in philosophy.

### **WAS IT AT THAT TIME THAT YOU MADE A RETREAT IN A BUDDHIST MONASTERY?**

Yes. When I was traveling in Thailand, I met someone who asked me if I had ever thought of doing a meditation retreat in a Buddhist monastery. When I told him that I had not, he said, “Well, if you’re interested, there’s a really nice place where they offer a 10-day retreat every month.”

Many backpackers would come to this place for a silent retreat. It was open to everyone, even to those who had never meditated before.

This retreat was a real turning point for me. I had a powerful experience, and afterwards I wanted to continue my spiritual practice and work for justice for those on the margins.

I also had a deep sense that my own spiritual home is in the Catholic Church, so I started going to Mass again every week.

### **HOW DID YOU MAKE THE DECISION TO JOIN THE SOCIETY OF JESUS?**

A few months after my retreat, I started graduate school in philosophy and joined Pax Christi, a Catholic group at the university that works for social justice. Sometimes we would go to work in a soup kitchen or visit a shelter. These activities really touched me. I loved my studies, but it was the volunteer work with people who were on the margins that interested me the most.

“

*That's why after two years, I decided not to continue my studies but to pursue volunteer work.*

After spending a year as a volunteer, mainly in Ecuador and Mexico, I applied to the Jesuit Volunteer Corps in North Carolina, where I worked for two years with migrant farm workers in a legal aid office that provided legal assistance and outreach in migrant labor camps, primarily among Mexican workers. It was there that I discovered Ignatian spirituality and discernment.

The purpose of discerning God's will is not to discern some sort of abstract will, but rather to ask where God is calling me today, this week, this month. This spiritual exercise had a great impact on me, and I recognized the significance of my involvement with the Jesuit Volunteer Corps.

I felt connected to Ignatian spirituality and its values of social justice, community, spirituality and simplicity.

**YOU ARE NOW SECRETARY OF THE OFFICE OF JUSTICE AND ECOLOGY AT THE JESUIT CONFERENCE OF CANADA AND THE UNITED STATES. WHAT DO YOU THINK ABOUT THE INCREASE IN DEMONSTRATIONS CONCERNING SOCIAL AND CLIMATE ISSUES?**

It is clearly about focusing attention, much-needed attention, on some of the deep structural injustices that have existed for a long time. The first step is indeed to have greater public awareness to bring about a desire to address these deep-seated injustices. This, in my opinion, is the point of the recent demonstrations.



*BBQ event of the Ignatian Spirituality Project*



*Fr. Ted Penton at a protest and meeting with Matt Cuff, from the Ignatian Solidarity Network.*





*Fr. Penton during the U.S. Department of Homeland Security meeting*

## DO YOU THINK THESE DEMONSTRATIONS WILL HAVE A LASTING IMPACT?

It's hard to predict because there is a long way to go before these deeply rooted injustices in our society are corrected. We need to work hard to address them. I hope that there will be enough energy and determination to continue the struggle in the long run.

I would like to point out that in Canada, for example, we are just beginning to address truth and healing in the aftermath of the events that took place in residential schools for Indigenous children in Canada.

There has been a sustained focus on this issue for a long time: The Truth and Reconciliation Commission began in 2008 and continued until 2015. The importance of this issue has become apparent this year, and we are still in the early stages of the process. But there is a willingness among Canadians to continue to walk this path toward good relations with our Indigenous brothers and sisters. So, it gives me hope that we can also find that same political will in the United States on this and other issues.

*Interested in Jesuit life and vocations?*  
Visit [BeAJesuit.org](http://BeAJesuit.org)



## Ted Penton, SJ

**2018-today:**

Jesuit Conference Of Canada  
And The United States, Office  
Of Justice And Ecology,  
Washington, DC

**2018:** Regis College (Toronto), M.Div. / STM

**2014-2016:**

Ignatian Spirituality Project, Chicago, IL

**2007-2009:** Department Of Justice, Human  
Rights Law Section, Ottawa, ON

**2005:** Harvard Law School, J.D.

**2000-2002:** Legal Aid of North Carolina,  
Farmworker unit, Raleigh, NC

**1999:** Pennsylvania State University, MA in  
philosophy



**Katy Ramos-Borges** was responsible for communications at the Centre for Justice and Faith / Relations until recently. Today, she continues to be an activist for various social struggles in Quebec and to promote the values of social Christianity.



# Finding one's self through serving others

by Eric Clayton

**T**he Spanish Jesuit priest, Jerome Nadal, companion to St. Ignatius of Loyola himself, wrote this of the Jesuit way of life: "The form of the Society [of Jesus] is in the life of Ignatius. ... God set him up as a living example of our way of proceeding."

*This way of proceeding, embodied in Ignatius, is alive and well in the Jesuits of today, passed on through the rigors of Jesuit formation. A hallmark of these formative eight-to-twelve years are apostolic experiences or — a better translation of Ignatius' Latin word experimentum — experiments.*

"There is a unique intuition that Ignatius had that colours everything about why we have and use apostolic experiences," says Fr. Gilles Mongeau, SJ, socius of the Canadian Province. "He reflects on his experience, his development and that of his founding companions."

Those experiences of the early Jesuits prove foundational to the formation of all Jesuits — from the earliest days to the present.

"Ignatius selects certain realities that the early companions lived and codifies them into these experiments because he realizes that they made a unique contribution to their group becoming who they are. That's the thing that has to be reproduced in future generations."

*These apostolic experiments provide real-life opportunities to embody the Jesuit values of poverty, chastity, obedience, and mission.*

"These apostolic experiences are as much for the person to discover something or to have something revealed to them about themselves, as they are for the Society to see something happening in them."

Fr. Mongeau notes four particular areas of apostolic experiments that often occur during the novitiate, the first stage of Jesuit formation.

"The hospice experiment," Fr. Mongeau says, "is meant to reveal a desire to be personally close to the poor." Recalling that hospitals were places for the indigent and the dying in the time of Ignatius, this experiment is a call to be "in intense and intimate company of the poor and marginalized — you're entering into relationship with them."

Another typical apostolic experiment requires the young Jesuit to serve his Jesuit community through manual tasks around the house: cleaning the bathrooms, scullery duty and more.

“

*It's an experience of giving oneself freely at a humble task. To do it in true humility and generosity and availability. These are all values that are significantly at the core of Jesuit identity."*

Perhaps most well-known of the apostolic experiments, most often experienced in regency, is education — it's not uncommon to



*Matt with the Grade 6 class he assisted with in Kingston*

find a young Jesuit at the front of a classroom. For Ignatius, though, this experiment isn't just about teaching classes.

"The key," Fr. Mongeau says, "is accompanying people where they are in their faith life and being able to accommodate oneself to that." It's about "trying to communicate in a living way the richness and the liveliness of being Christian."

Finally, there's the pilgrimage experience, where a Jesuit novice is sent out into the wider community. "Without money, begging for shelter and food for a period of a month (though the length of time can vary) — it's really about radical reliance on God's providence alone."

*This experiment, above all, embodies "the genuine poverty Ignatius envisions for the Society." This is the kind of poverty that is, as Fr. Mongeau puts it, "the mother and the bulwark of our vocation."*

For the Jesuit novice, these experiments are a call to conversion: "conversion into the specific charism of the Society, which has this poverty, this radical availability, this humility, this generosity at its core."

Subsequent apostolic experiences — particularly those lived out in subsequent stages of formation, like regency — invite the young Jesuit to reflect on whether or not he can flourish in this kind of life.

"Is the rubber hitting the road?" Fr. Mongeau asks. "Is this man showing himself to be a contemplative in action in the way that the Society expects? Does he live a joy-filled Jesuit life?"

For Oliver Capko, SJ, serving his second year of regency as a teacher and campus minister at St. Paul's High School in Winnipeg, a key question at the heart of his regency experience is: Who am I?

*It's a question "answered in the simple reflection on the gifts for God that I can bring — and enjoy bringing — to students," Capko says. "It is amazing to see the students and myself thrive as we journey on the path to God. That sharing of self is where my vocation is found."*

The life and legacy of St. Ignatius still guides the work of these apostolic experiments; on one level, very little has changed since the saint's day. But the context within which these experiments take place is radically different.

For example, consider the hospice experiment: "You don't have the same experience now in a hospital that you would have had in the 16th or 17th century. The hospice experiment, nowadays, might happen in a very different context."

Many novices, for example, have spent time with differently abled individuals in L'Arche communities or accompany the people

served by the Little Sisters of the Poor or the Missionaries of Charity.

“

*It's not so much that it's the healing or death-dealing situations of the hospital that's important as that those extreme situations create a level of immediate encounter," Fr. Mongeau reflects. "It's not abstract closeness to the poor; it's relationship, friendship, intimacy."*

So, it's up to the novice director — the Jesuit in charge of forming young Jesuits — to understand both the purpose of the experiment and the needs and abilities of each individual Jesuit.

Erik Sorensen, SJ, who did his regency at Loyola High School in Montreal, was particularly affected by his role as the robotics team moderator.

*"This task invited me to bring together my own background in engineering with my desire to be a witness to the Gospel," he says. "It challenged me to reflect on how I was called to incarnate the message of the kingdom of God in a situation where it might not necessarily be heard."*

"This experience," he continues, "has prepared me to bring the Gospel message into whatever situation I may find myself as a Jesuit."

"What role does a particular Jesuit's individual discernment play?" Fr. Mongeau asks. "It's not just a question of what do they desire, but who are they? How far can they be stretched? You don't want the experiment to be destructive; you want it to be as fruitful as possible."

St. Ignatius reminds Jesuits past and present to do all things for the greater glory of God and the good of all people. Ultimately, apostolic experiments succeed when they live up to this, the saint's vision.



Erik in a L'Arche community. Photo: Erik Sorensen, SJ

# A glimmer of hope for a country in crisis

by Jean-Denis Saint-Félix, SJ, Superior of the Jesuits in Haiti



For some time now, Haiti has been in the midst of an acutely worrying sociopolitical crisis. There is a collective sense of frustration among the people whose desire is to stand strong and resilient in the face of a terribly harsh and disturbing reality. The people who have attempted to preserve their dignity in spite of the extreme ugliness of their situation that has been witnessed across the globe. We have reached a critical moment in our existence as a people, a time when we must break with this lamentable and untenable state of affairs, in order to usher in a new era. From a president in office who was shot in his home to a magnitude 7.2 earthquake that affected the southern area of the country to the inhumane deportation of our compatriots on the American border in search of a better life, we are now at a breaking point.

The proliferation of armed gangs throughout much of the country has led to the forced displacement of thousands of Haitians from their homes, resulting in a painful state of insecurity. On the political level, there is absolutely no reason to be optimistic about the future; agreements are made and broken according to the dangerous tactics and manipulations of the so-called leaders and politicians.

We, Jesuits, in Haiti — like all Haitians and because we are close to the men and women of the country through our mission and our apostolates — are indeed experiencing the pain and frustration of daily life as a result of the current

crisis. The Jesuit Territory of Haiti of the Province of Canada has, in recent months, faced numerous challenges. Fr. Rogério Da Silva, SJ, at the end of his mission in Haiti, was kidnapped and detained, but the outcome was positive. The premises of the Jesuit Service for Migrants (JSM) were completely burned down on October 4. Four of the Foi et Joie's offices and its archives were destroyed. Chaos ensued as the wave of Haitian migration was intensifying due to the sociopolitical crisis that continues to consume our daily life. The JSM, a social apostolate, has been working on migration issues for more than 20 years — accompanying deported migrants, promoting their respect and dignity, and defending their rights. Administrative follow-up is ongoing, and we are counting on the support of our partners and friends to put Jesuits back on their feet, so that we can all continue our mission.

We are more than convinced that the situation cannot remain as it is. The people have already suffered too much. Despite the very real risks, we continue our efforts to help make a difference. A commission was set up in the aftermath of the August 14 earthquake to provide a tangible and effective response to the victims, as was the case after Hurricane Matthew. We continue to be attentive to the evolving sociopolitical situation, sharing with others our analysis and expertise and accompanying our people in their struggle for better living conditions.



Photo: sjmhaiti.org

# Defending the rights of Haitian migrants

by Levelt Michaud, SJ

## 2020-2021

- 39 staff members
- Collaborative work with other organizations (e.g., Groupe d'Appui aux Rapatriés et Réfugiés, UNICEF, United Nations Integrated Office in Haiti, etc.)
- 13,182 direct beneficiaries
- 80,575 indirect beneficiaries

The Jesuit Service for Migrants/Solidarité Fwontalye-Haiti (SJM/SFw-Haiti or SJM-Haiti) is a social apostolate of the Society of Jesus in Haiti. Its threefold mission is to accompany Haitian compatriots who have been turned back at the borders, to work to promote and defend the rights of migrants — the displaced persons whose dignity is not always respected in the difficult process of repatriation because they are often victims of abuse and all kinds of aggression (physical, sexual, moral, etc.) — and to contribute to the prevention of forced and irregular emigration of Haitian citizens. Created on June 19, 1999, the service is particularly active in a number of sectors: migration, human rights, social transformation, and advocacy; welcoming and offering humanitarian assistance to deported migrants, returnees, and refugees, and emergency interventions; and social transformation and capacity building of grassroots community organizations.

The Jesuit apostolate is deeply committed to helping migrants overcome the isolation and exclusion that they so often experience, along with providing necessary psychological and legal support to all displaced persons in order to ameliorate the harsh reality of those forced to return to an unbearable environment after having made the decision to migrate elsewhere.

The sociopolitical and economic situation in Haiti has become unmanageable during the past five years; and when the situation is untenable for the inhabitants of a region, they need to leave in order to find safer and more welcoming places. A wave of Haitians, mostly young people, have gone to certain Latin American countries — mainly Brazil and Chile — that apparently have more favourable conditions for migration. We have watched helplessly as the working population, the real labour and productive force of this country, has left (almost always in circumstances that are disorganized and illegal). Armed gangs reign with terror and seem to undermine the only national armed force. In recent months, insecurity has taken on a new dimension: kidnapping for ransom, directed against a large section of the population that is already distressed and mostly unemployed. This crisis situation has led to the displacement of a significant portion of the country's population. It is within this context of deep crisis that SJM-Haiti tries to serve those who are most vulnerable.

*On Monday, October 4, 2021, a devastating fire destroyed the entire building, including all physical and electronic data. Since then, in spite of everything, we continue to work because of the pressing and urgent needs.*



**Levelt Michaud, SJ**, national director of the Jesuit Service for Migrants, studied philosophy in the Dominican Republic and theology in Paris. He recently completed a master's degree in social ethics and immigration at Boston College in the United States. He was ordained a priest in December 2020 in Port-au-Prince, Haiti.



Photos : sjmhaiti.org

*In recent days my prayers have often been directed to Haiti, after the killing of the President and the wounding of his wife. I join the heartfelt appeal of the country's Bishops to "lay down arms, choose life, choose to live together fraternally in the interest of all and in the interest of Haiti." I am close to the dear Haitian people; I hope that the spiral of violence will cease and that the nation will resume the path towards a future of peace and harmony.*

**Pope Francis - July 11, 2021**

Dear Friends,

Pope Francis' words quoted above are in response to an already dismal situation that escalated during these past number of days. I echo his sentiments and I am writing to you to request your support – moral, spiritual and financial – for our Haitian Jesuits who continue to labour in this impoverished nation without counting the cost.

The Jesuit presence in Haiti goes back many generations with the first Jesuits arriving in the 18th century and then again in the mid-20th century. The history of the engagement of the Canadian Jesuits has had its ups and downs with the Jesuits being expelled from the country on two occasions during times of unrest and political turmoil. Most recently, however, from a base of a few dedicated French Canadians together with a handful of Haitian Jesuits, the Society of Jesus has been able to expand its mission to this beautiful, yet terribly impoverished, country. How? Since the early 2000s, local vocations have been numerous to the point where Haitian Jesuits now number almost one quarter of the membership of the Jesuit Province of Canada. This substantial number of native-born Haitian Jesuits has allowed the possibility of expanding apostolic outreach which now includes education at all levels, spirituality and parishes, social justice and work with migrants. The Haitian Jesuits are poised to be important agents of change!

As a fruit of this expanding mission, in July 2018, at the same time of the foundation of the new Canadian Jesuit province, Fr. General Arturo Sosa named Fr. Jean Denis Saint Félix superior for the Jesuits of Haiti. For the first time a superior from the country and living in the country was to be responsible the care of the Haitian Jesuits, for the works, and for the growth of the Jesuit mission. During the past three years, despite continued political turmoil, increasing poverty and Covid19, Fr. Jean Denis has laid out plans for the future of the Society in Haiti. I have worked closely with him to establish



Photo: Jesuits of Haiti curia



Photos: CNS



the foundation and infrastructure for an increasingly self-sufficient Jesuit territory of Haiti.

Foundation and infrastructure are key to the future of the territory, which is comprised of 5 separate communities, its own novitiate, and the above-mentioned apostolic engagements. Key to continuing the movement forward will be the solidification of a central office of administration and development, to assure the running of the territory and help raise funds for missions, and for the formation of younger Jesuits. To this end, the Haitian Jesuits have established the Fondation Godefroy Midy as a repository for funds to help support the future mission. A biography of Fr. Midy is on the next page.

In such an impoverished country as Haiti, funds are difficult to raise locally, and thus I write this letter asking for your support to help the Jesuits of Haiti move forward in their building up of the Godefroy Midy foundation to support our mission and the formation of Jesuits. In order to begin to move forward with this initiative, in addition to Province funds already designated for Haiti, the Jesuit Province will match all donations up to the amount of \$1,000,000.

Fr. Jean Denis and I thank you in advance for your generosity and I leave the final words to him:

*In my own name and in the name of all the partners and all the Jesuits living and working in Haiti alongside this beautiful but suffering people, we thank you for your generous contribution to the advancement of our mission which consists in "making life grow and germinate hope in the hearts of the men and women of Haiti," especially the young people so that we may finally be able to take charge of our lives and participate in the overall development of our country. Our gratitude also goes to Father Erik Oland and to the entire province of Canada for their accompaniment and unconditional support.*

In faithful solidarity,

**Erik Oland, SJ**  
Provincial

**Fr. Jean Denis Saint Félix SJ**  
Superior for the Jesuits of Haiti



**Père Godefroy MIDY** was born in Meyer (Grand Gôave) on December 4, 1932. He completed his primary studies with the Christian Brothers in the Valley of Jacmel and his secondary studies at the Petit Séminaire Collège Saint Martial in Port-au-Prince. He entered the Grand Séminaire Notre Dame in Port-au-Prince in August 1950 and was ordained a priest on June 29, 1959, for the Archdiocese of Port-au-Prince. Following his ordination to the priesthood, he worked as a curate in the following parishes: Saut d'Eau, Saint Joseph (Port-au-Prince), Croix-des-Bouquets, Petit-Gôave, Sainte-Anne (Port-au-Prince). He then left Haiti to study philosophy and counseling at Fordham University, New York, where he earned a doctorate and a master's degree, respectively. He entered the Jesuits (French Canadian Province) on October 15, 1973, in Montreal, and then studied theology (doctorate) at the Université de Montréal. After a relatively long stay abroad, Father Midy returned to Haiti in October 1976. He pronounced his final vows on July 31, 1983. He worked as professor of theology at the Major Seminary of Notre Dame in Port-au-Prince, then as spiritual advisor

in the philosophy section of the same Major Seminary in Cazeau. From there his apostolic commitment was to extend throughout the Church of Haiti: at the Haitian Conference of Religious (CHR) as a companion of the steering committee and advisor in various commissions, throughout the dioceses, archdioceses and religious congregations by means of his numerous retreats, conferences, formation workshops, with the executives of the basic ecclesial communities and other lay associations, etc. He was a leading figure in the widespread movement within the Catholic Church that led to the fall of the Duvalier dictatorship in 1986. He greatly contributed to the renewal of the Church in Haiti after the Second Vatican Council (1962-65). Father Godefroy Midy was the main architect of the establishment of the Society of Jesus in Haiti after the departure of the Duvaliers. Even today, at the age of 89, he is a member of the vocational discernment team for the Jesuit territory of Haiti, a lecturer, and a retreat leader in several religious congregations. He is also a member of the team of the Manrèse Spirituality Centre.



**Dear Fr. Erik,**  
**Yes! I would like to help Jesuits in Haiti.**

Enclosed is my gift of \$ \_\_\_\_\_

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# When Jesus does math, love wins

by Gilles Mongeau, SJ | artworks by Jean-Yves Fernand, alias Zantray

When I first saw this painting in the artist's studio, I was immediately taken with it. The vibrant colours of the accusers' clothes stands out against the dull, almost desert-like quality of the environment. The woman stands alone, naked and humiliated, vulnerable to the rage of the crowd. The colouring of her skin is so dark that she absorbs the light that falls on the painting's surface; in terms of light values, she is more of an absence than a presence.

Jesus sits on the ground, writing. What is he writing? As we take a closer look, we read:  $1+13+18+3 = [(13-9)+(5-2)] \times (9-3) - (12-5)$ . Solving the equation, we discover that it yields  $35=35$ , matching the title of the painting: "The Adulterous Woman and her 35 Accusers."

*But if we count up the number of accusers in the image, there are only 34. In his presentation, artist Zantray points out that the 35th accuser is every person who views the painting. All of us are accusers, always more ready to shame and scapegoat the Other than to rescue them.*

The nakedness of the woman reinforces this distressing truth. She has been grabbed and brought out into the public square, not even given a chance to put on a robe.

*By contrast, the "Adulterous Man" of the companion piece to this painting is calmly putting on his clothing. He has been left unmolested in the room where the two adulterers were discovered in the act.*

The accusers' willingness to blame the woman is fully revealed, to our discomfort. How often have I been willing to go with the crowd and discharge my weight of guilt and complicity with injustice on the outsider or the marginal person, to make her or him a scapegoat to be driven out into the wilderness to die? All the better if this Other can be accused, like the woman in the painting, of some crime that I can amplify in my own imagination to justify unloading my own sense of shame upon her.

Zantray goes on, in his presentation, to point out that in contrast to this propensity to accuse and blame the Other, St. Ignatius proposes in the Spiritual Exercises that "every good Christian ought to be more ready to put a good interpretation on the actions or words of another than to condemn them."



*On the ground, Jesus writes a second line: " $\heartsuit > \blacksquare$ ". Love is greater than our propensity to put people in boxes, to leave them trapped and loaded down with our judgments and accusations.*

Cultivating a greater readiness to "save the proposition" of the Other leads us to choose to imitate Jesus and release our neighbour from the situations of sin, death and injustice in which they are trapped.

"Has no one condemned you?" Jesus asks the woman. "No one sir," the woman replies, great surprise in her voice. "Then neither do I condemn you; go and sin no more." More than a discharge of personal guilt, Jesus' forgiveness frees us from the power of accusation and scapegoating that traps us and our society in cycles of perpetual violence and division.



A Jesuit since 1985, **Gilles Mongeau** taught Ignatian theology and pastoral ministry at Regis College (University of Toronto) from 2003 to 2018. He is a spiritual guide and communal discernment facilitator. He has facilitated pastoral care for LGBTQ+ people at the Jesuit parish in Toronto for several years. Fr. Mongeau is assistant to the superior of the Jesuits of Canada.

# Becoming artisans

## of a new humanity

by Gordon Rixon, SJ

On the day Jorge Mario Bergoglio was elected Pope, the television networks searched for Jesuits to comment. I found myself facing the anchor of the 6 o'clock news of one of the national networks as he asked me, "What will Pope Francis do in the first 100 days of his pontificate to maintain his popularity?" I responded, "I don't think Francis will be too concerned about his popularity. Whether we are Roman Catholic, Christians from other denominations, believers from other religious traditions, or simply other people of goodwill, I think he will remind us that we are to be the artisans of a new humanity."

In retrospect, I think this has been Francis' constant guiding principle: to build up our human capacities to contribute to a project more significant than ourselves and perhaps even beyond the grasp of any one faith tradition.

As Francis has taken this approach, sometimes he has been criticized for pointing out new possibilities of inclusion and compassion. He avoids approaches that divide and isolate. Yet, despite the perplexity he evokes in some, Francis is far from being rudderless. His approach is deeply grounded in the "Foundation Exercise" of the Spiritual Exercises of St. Ignatius. He draws deeply from the Foundation's three taproots: gratitude in acknowledging creaturehood before the creator, freedom in the use of gifts

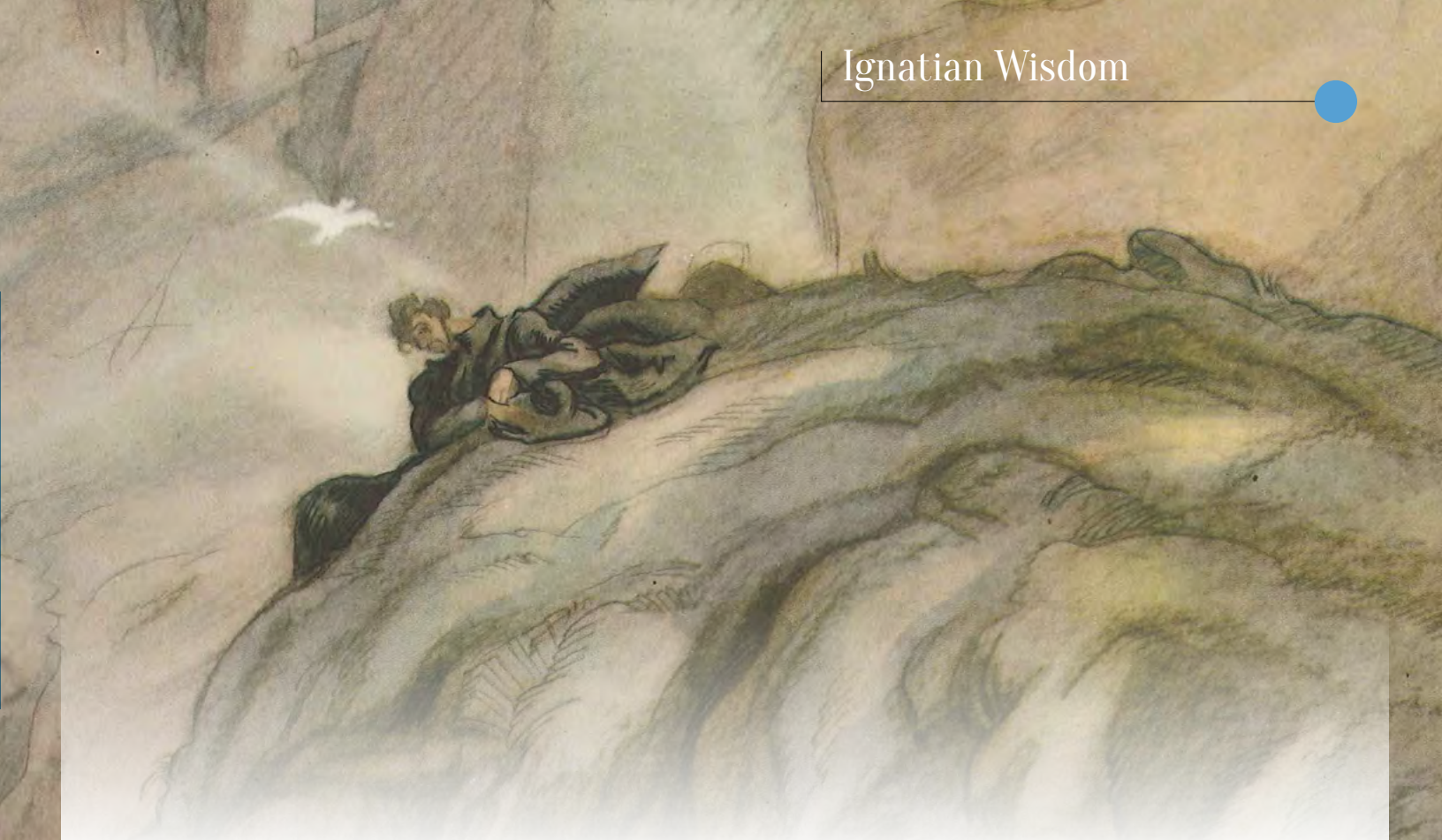
and talents, and commitment to praise, reverence, and serve God and neighbour.

The liberating key to Francis' thought and the Spiritual Exercises is recognizing that we, human beings, are not the center of the universe.

Nonetheless, we are the beloved of God and invited to participate in the divine project of building a more just world that preserves, enhances, and celebrates the beauty of all creation, including the bounty of diverse peoples and their cultures. We draw on our most profound source and approach our true summit when our lives become free, creative expressions of this divine artistry.

Yet, we know that serious environmental denigration, abject hunger, social exclusion, political corruption, cultural arrogance and religious idolatry plague the planet and its peoples. Racism, colonialism and sexualized violence distort the possibility of human thriving. Such distortions misshape our spontaneous attractions and aversions and the patterns of social interaction that recast mutual interdependence as exploitation and domination. Sometimes even laudatory talk about the common good cloaks the exclusion of entire groups of people from those who contribute to and benefit from the bounty of creation.

*Illustration by Carlos Saenz de Tejada, Wikiart*



In the “Meditation on Two Standards,” Ignatius invites us to reflect on deviations from grateful, free commitment to the divine project.

These deviations are frequently established upon goodwill and are eloquently articulated, but they are subtly displacing the divine source and goal of human desires and actions with distortions of the true self and its self-and-species-transcending orientation. After reaffirming the contrast between heavenly and worldly orientations under the standards of Christ and Satan, Ignatius invites us to evaluate the movements of our thoughts and feelings. To assist our reflective noticing, he identifies two patterns.

The negative movement away from fuller participation in the divine source and goal is easier to notice and describe. Such a desolating movement may begin by placing some good but finite gift at the center of our concern. Such a misplaced, finite gift becomes a false, weakly secured possession, disassociated from the gift-Giver. It’s a profound lie that avoids disclosure by turning to others for admiration. The potential withdrawal of such honours threatens the vulnerability of the lie, which then seeks protection in the self-sufficiency of pride. A desolating movement, thus, flows from mislocated riches to false honour to isolating pride.

In contrast, the positive movement toward fuller participation in the divine project requires careful attention to discern. This consoling movement begins from the experience of poverty. The very center of my being and desiring focuses not on a possession but a relation to the gift-Giver that I cannot control. Divine love is offered freely and without entrapping entitlement. Living in this vulnerable state subjects the person to the scorn of self-secured others, who shelter their fragility by humiliating those they perceive as weak. Yet, those who accept their giftedness in transparent simplicity live in freedom and truth, which unites them in humility with Christ. A consoling movement, thus, emerges from poverty to humiliation to humility.

In practice, walking with the excluded is a complex task that benefits from becoming more explicit about the development of the self in relation to the source and goal of the divine project.

Admittedly, this clarity is itself perspectival and imperfect. Feelings and perceptions shaping our engagement of civil society, religious institutions, personal privilege, and those who are just different from us in terms of social location are always active but are seldom fully resolved. Self-critical reflection, guided by the Foundation and Two Standards exercises, helps us notice and evaluate the spontaneous attractions and

aversions that shape our perceptions and invite us to encounter the world beyond our self-interest.

We confront two challenges. The first focuses on developing the affective freedom, intellectual flexibility and social commitment required to meet and accompany those inhabiting different worlds of experience and meaning. The second addresses the stark facts of systemic injustice expressed in the social determinates of well-being: adverse patterns of food security, over-policing, access to education, health care, and employment. Both challenges are substantial, perhaps even overwhelming.

The Foundation and the Two Standards provide the hope-filled relief of general orientation and specific schooling that link growing human capacity with a divine project larger than any one person or people.

Together, they equip us to become artisans of a new humanity.



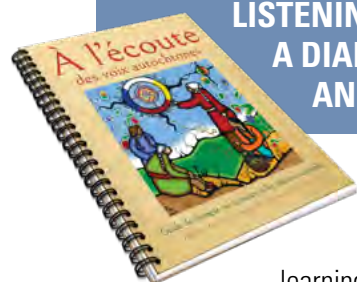
### ***For more information...***

*Notes de retraites* by Pierre Teilhard de Chardin.



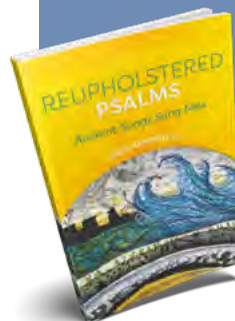
**Gordon Rixon, SJ** is a faculty member at Regis College, the University of Toronto, where he served as dean from 2005 to 2014. His research focuses on the contribution of voices of faith to social reconciliation.

# PUBLICATIONS



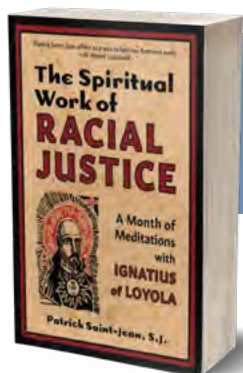
## LISTENING TO INDIGENOUS VOICES: A DIALOGUE GUIDE ON JUSTICE AND RIGHT RELATIONSHIPS

This guide from the Jesuit Forum for Social Faith and Justice aims to aid the process of dialogue and learning together between Indigenous and non-Indigenous peoples. The book features eleven separate chapter-workshops that incorporate many Indigenous voices throughout.



## REUPHOLSTERED PSALMS: ANCIENT SONGS SUNG NEW BY GREG KENNEDY, SJ

These unique prayers capture the heart of the psalms while changing the focus from ancient Israel's concerns to issues that threaten the modern world—climate change, forced migration, consumerism, intolerance, etc.—challenging readers to look at their relationship to God and to daily events in new ways.



## THE SPIRITUAL WORK OF RACIAL JUSTICE: A MONTH OF MEDITATIONS WITH IGNATIUS OF LOYOLA BY PATRICK SAINT-JEAN, SJ

This book is designed to lead the reader through a month-long Ignatian retreat that focuses on racial justice, following the format of Saint Ignatius' Spiritual Exercises. It provides a guide to help us recognize the ways in which Ignatian spirituality offers tools for today's antiracist struggle, both spiritual and practical.

# ONLINE RESOURCES



## CONTEMPLATION AND POLITICAL ACTION: AN IGNATIAN GUIDE TO CIVIC ENGAGEMENT

This free resource from the Jesuits can help

Catholics engage in civic life through the lens of prayer and reflection. Download it at [jesuits.ca/civic-engagement](https://jesuits.ca/civic-engagement).



## CHRIST PLAYS IN TEN THOUSAND PLACES: THROUGH THE YEAR WITH IGNATIAN SPIRITUALITY

To celebrate the Ignatian

Year 2021–2022, the 500th anniversary of Saint Ignatius' conversion, 26 contributors have come together to create a free e-book of Ignatian prayers, poems, reflections, and illustrations. Sign up to receive it at [jesuits.org/ebook](https://jesuits.org/ebook).

# EVENTS

## ***Loyola House Retreats and Ignatian Training in Guelph***

During the pandemic, Loyola House has brought retreats to you virtually. In April 2022, Loyola House will reopen to on-site retreats!

For a listing of retreats and training programs, as well as workshops in Ignatian spiritual direction, visit [ignatiusguelph.ca/events](http://ignatiusguelph.ca/events).

## ***Manresa Jesuit Spiritual Renewal Centre in Pickering***

Much of the work at Manresa focuses on the 12-Step community and includes AA meetings and retreats, and Al-Anon. Visit [manresa-canada.ca](http://manresa-canada.ca) to learn more.

## ***14th Annual Jesuit Provincial's Dinner – Toronto***

Join the Jesuits of Canada for the 14th Annual Jesuit Provincial's Dinner in Toronto on April 20, 2022. The dinner will honour our longtime supporters Bruce and Gail Young, as well as our Jesuit Jubilarians. To order tickets, contact the Jesuit Office of Advancement at 416-481-9154 or via email at [supportus@jesuits.ca](mailto:supportus@jesuits.ca).

## ***Jesuits of Canada Beer Tasting***

The Jesuits of Canada will hold its second annual Beer Tasting at the Mill St. Brewery in Toronto on June 15, 2022. Guests can meet with Jesuits to learn more about the work we do. To order tickets, contact the Jesuit Office of Advancement at 416-481-9154 or via email at [supportus@jesuits.ca](mailto:supportus@jesuits.ca).

## **Stay connected with the Jesuits of Canada for more spiritual resources**

For more Ignatian resources, events and publications, follow us on our social media channels and subscribe to our weekly e-newsletter, In All Things.

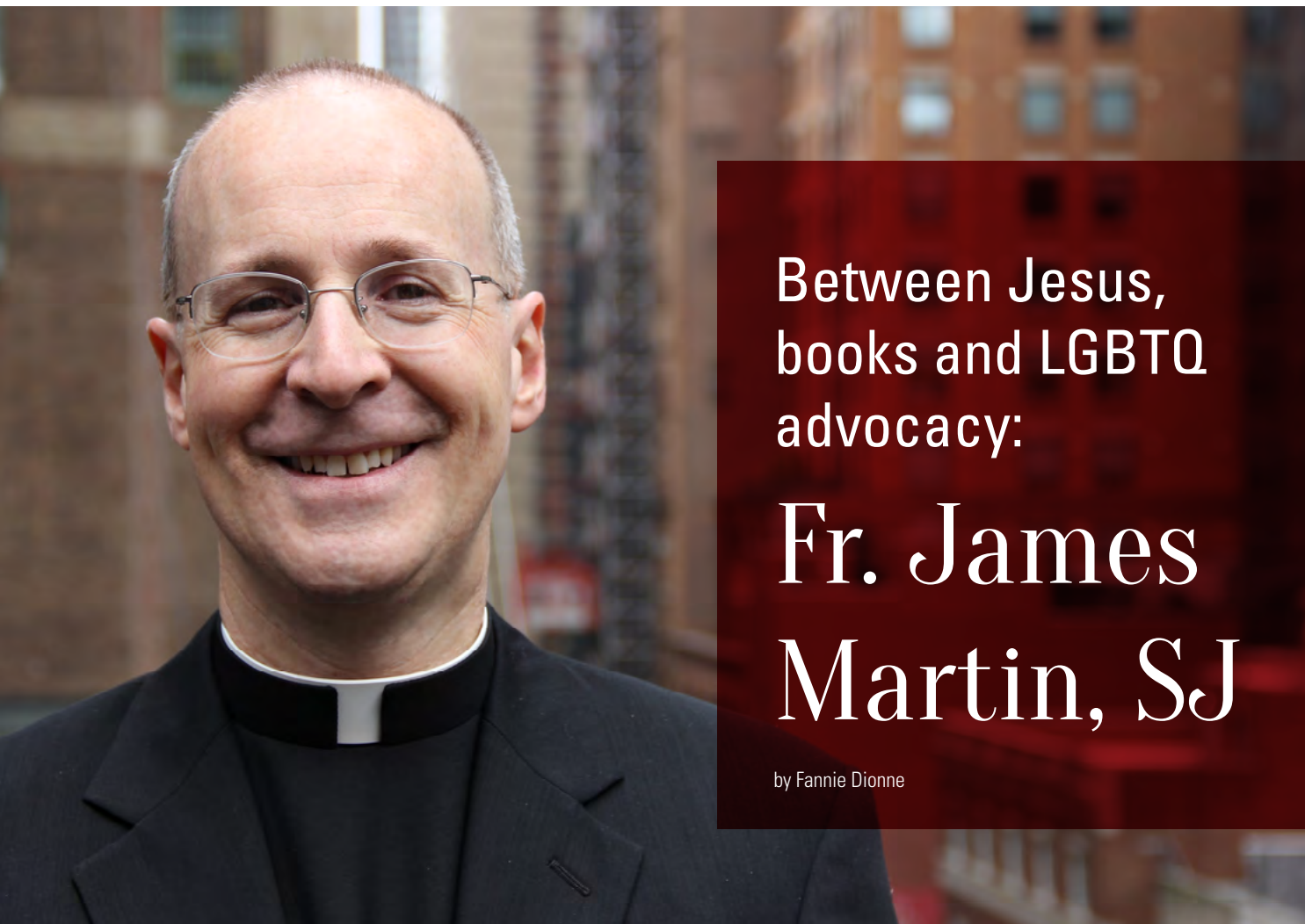
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**Becky Sindelar** is a mother of two and does freelance communications work for several Jesuit organizations from her home in the Chicago suburbs. She is an alumna of Loyola University Chicago and has worked in some capacity for the Jesuits since graduating in 1999.



Between Jesus,  
books and LGBTQ  
advocacy:

Fr. James  
Martin, SJ

by Fannie Dionne

*Photo: Jesuit Conference of Canada and the United States*

**P**rolific writer and speaker, America Media's editor-at-large, consultant for the Vatican's Dicastery for Communication: American Jesuit Fr. James Martin is one of the most well-known Jesuits after Pope Francis. This is in part due to his undeniable talent for making Ignatian spirituality accessible to everyone but also to his vocal commitment to the inclusion of LGBTQ+ people within the Church. Between his many commitments, he took the time to explain his surprising journey as a Jesuit and the reasons for his commitment. The bottom line is, like St. Ignatius, Fr. Martin is aiming to follow in the footsteps and example of Jesus.

#### **WHAT WAS YOUR CHILDHOOD LIKE? HOW DID IT SHAPE YOU AND PERHAPS ORIENT YOU TO BECOME A JESUIT?**

I grew up in a Catholic family but not a super-religious Catholic family. I didn't go to Catholic schools, but I went to Mass most Sundays and believed in God. But it wasn't until after college that I started to think about religious life, and it was seeing a documentary about the Trappist monk Thomas Merton that made me start thinking about doing something different with my life. Up until that point, I had been working in corporate finance but was quite dissatisfied. Though I had little idea of what that "something else" would be.

### AND WHY DID YOU JOIN THE JESUITS?

I had very little experience with, or knowledge of, the Jesuits when I started this quest. Interestingly, it was a stray remark from the pastor of my local parish who said that I “might as well” contact the Jesuits.

*There was something about them that I found very appealing. They had a great sense of humour, and I felt at home with them pretty much from the beginning.*

And once I met the Jesuits, it seemed like they were the place to be for me.

### YOU HAVE WRITTEN A BOOK AND DO A LOT OF WORK ON THE RELATIONSHIP BETWEEN THE CHURCH AND LGBTQ+ PEOPLE. YOU ARE VERY VOCAL ABOUT YOUR SUPPORT FOR THE LGBTQ+ PERSONS. WHAT LED YOU TO BECOME INVOLVED WITH THIS ISSUE IN PARTICULAR? WHAT IS YOUR DESIRE WHEN YOU DO THIS TYPE OF WORK?

Throughout my Jesuit formation, I worked with people who were considered on the margins (homeless people, street-gang members, refugees), but I didn’t set out to do LGBTQ+ ministry when I started out as a Jesuit. In fact, the phrase didn’t even exist then!

*Now, one of the Universal Apostolic Preferences of the Society of Jesus is Walking with the Excluded, and there isn’t a more excluded group of people in the Church — and sometimes in society — than LGBTQ+ people.*

But it wasn’t until 2016, after the Pulse nightclub massacre in Orlando, Florida, where 49 people were killed, that I started to think more seriously about being more public about that advocacy, mainly because it seemed like there were so few people in the Church who were ready to take their side.



photo : JRS



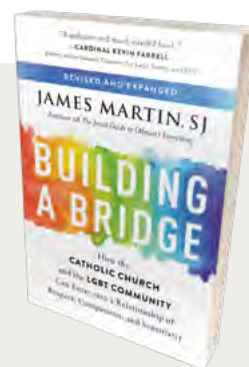
photo: Catholic News Agency

### FR. MARTIN'S BOOKS

***Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity***



***This Our Exile: A Spiritual Journey with the Refugees of East Africa***



*That led me to write Building a Bridge, a book that is very modest in scope, doesn't challenge any Church teaching, and had the approval of my Jesuit superiors. But it still caused a lot of controversy.'*

## WHAT IS THE FEEDBACK FROM MEMBERS OF THIS COMMUNITY?

Well, the first edition of the book was short and simple. And after it came out, I had many good suggestions from LGBTQ+ people about how to make it better. I try as much as I can to listen to LGBTQ+ Catholics and to learn from them, rather than just assuming I know what's best for them.

## IS THERE A PARTICULAR MOMENT OF CONSOLATION IN YOUR LIFE THAT YOU THINK SHAPES THE WAY YOU ARE?

Well, my meeting with Pope Francis in 2019 was really a highlight of my life, and I didn't think I would ever have that opportunity. We spent 30 minutes talking about LGBTQ+ issues. He was very supportive and encouraged me to continue in my ministry.

It was like a dream, really. And I was not nervous at all. It was like being with a Jesuit brother. It really was extraordinary to me. I'm thinking about it now and just remembering how welcome I felt and just how grateful I was and still am. At the end of the meeting, he asked me to continue my ministry "in peace."

*When I returned to the Curia, I mentioned that to someone, and he said, "The pope just gave you a new mission."*

And so, I see that in the context of the Jesuit "fourth vow," in service to the pope.

## YOUR COMMITMENT FOR LGBTQ+ PEOPLE ATTRACTS A LOT OF SUPPORT, BUT ALSO SOME VERY VOCAL CRITICISM (TO PUT IT MILDLY). HOW DO YOU MANAGE TO CONTINUE YOUR WORK UNDER THESE CONDITIONS? HOW DO YOU ACCEPT NOT BEING LIKED BY EVERYONE?

The first thing is knowing that I do all this with the permission and approval of my Jesuit superiors and the support of the Holy Father.

The second thing that helps is something that happened on a retreat a few years ago when I was praying over the Gospel story of the "Rejection at Nazareth," where Jesus is rejected in his hometown. In my Ignatian contemplation during my retreat, I asked Jesus: "How were you able to do this? How were you able to stand up knowing that people would reject you?"



Photo : Catholic News Agency



### **LGBTQ+ Ministry in Canada.**

Based at Our Lady of Lourdes Jesuit Parish in Toronto, Canada, All Inclusive Ministries (AIM) is a welcoming, safe and affirming Catholic community. This ministry serves as a bridge between the Church and lesbian, gay, bisexual and transgender persons. AIM hosts a monthly gathering where people have an opportunity to share their stories, connect with others, and celebrate the sacraments. Other programming that AIM provides includes opportunities for community life, outreach, education and spiritual growth.

Learn more: [allinclusiveministries.org](http://allinclusiveministries.org)

*And the words I heard in prayer were Jesus saying to me: "Must everyone like you?"*

I didn't understand it at the time, but I think it was an invitation to let go of the need for everyone to love, like, or approve of me.

### **YOU WRITE BOOKS ON SPIRITUALITY AND PRAYER ADDRESSED NOT ONLY TO BELIEVERS, BUT TO ALL PEOPLE. WHAT MOTIVATES YOU TO TAKE THE TIME TO MAKE SPIRITUALITY ACCESSIBLE TO ALL?**

Because it's what Jesus did. Jesus spoke in parables and stories that were drawn from nature and common life, to quote the famous definition from C.H. Dodd, the New Testament scholar. There's no need for spirituality to be confusing.

That's one of the reasons I wrote my new book *Learning to Pray* because many people, including many Catholics, think that prayer is not for them.

*But prayer is for everybody!*

And as much as the LGBTQ+ ministry is important to me, the ministry of spirituality is even more important. Of course, those two ministries are side by side with one another.

### **WHY STAY IN AN INSTITUTION, THE CHURCH, WHICH TODAY IS QUESTIONED BY MANY (OVER ISSUES SUCH AS MISOGYNY, ABUSE, RESIDENTIAL SCHOOLS, ETC.)?**

For one thing, it is because I was baptized into it, which I consider of extreme importance. Second, the Church is my family; I don't see it as a political organization or even a social organization. I certainly wouldn't leave simply because there are problems. Third, because the Church has always been full of sinful people. Look at St. Peter, by tradition the first pope, who denied even knowing Jesus during the crucifixion. Fourth, because it's important to help the Church change.

*But maybe the best answer is that I've made all these promises: I took vows as a Jesuit and made promises as a priest, so I'm not going anywhere.*

### **AND FINALLY, WHAT ARE YOUR NEXT PROJECTS?**

Currently I'm working on a book on the raising of Lazarus, which I'm enjoying very much. And in terms of the LGBTQ+ ministry, I've been working on a website that's going to be a resource for LGBTQ+ Catholics because there's not much out there like it — at least that's the hope!



#### ***Walking with People from the LGBTQ Community in Canada The Example of Gilles Mongeau, SJ***

*Since 2004, Fr. Gilles Mongeau, SJ, has been working with school boards, offering formation on welcoming and accompanying LGBTQ+ teens in Catholic high schools, based on the pastoral guidelines of the Ontario bishops.*

*Fr. Mongeau has provided spiritual accompaniment to LGBTQ+ people since 1993. He also coordinated a Mass for people living with HIV/AIDS and was chaplain for AIM for several years.*



Photo: JRS

## IN 2020, JESUIT REFUGEE SERVICE (JRS) PROVIDED SERVICES TO OVER ONE MILLION PEOPLE IN 57 COUNTRIES

The COVID-19 pandemic has made people who were already in emergency situations even more vulnerable. In 2020, JRS was able to provide 1,049,781 people in 57 countries with life-changing services, including the distribution of food, hygiene kits, personal protection equipment, handwashing stations and psychosocial health treatment. The Jesuit-led organization also launched 75 projects in 24 countries to keep refugee children learning when schools were closed. You can view JRS's annual report at [jrs.net/en/annual-report](https://jrs.net/en/annual-report).

## 500 YEARS AFTER THE "CANNONBALL"

The Ignatian Year has officially been inaugurated. This past summer in Pamplona, Spain, Fr. Arturo Sosa, SJ, Superior General of the Society of Jesus, invited all Jesuits and anyone who finds spiritual inspiration from Ignatius to experience this celebration, which runs from May 20, 2021, to July 31, 2022.

All the Jesuit provinces around the world have been preparing to live out this year in different ways. But what links all the projects is the theme of "seeing all things new in Christ." It's an invitation to follow Ignatius in an experience of conversion. It was in Pamplona that Ignatius of Loyola's adventure took on a whole new direction: He was touched by Christ and saw the world, its people, and his own future through Christ's eyes. For prayers, reflections, events, videos and other suggestions to live out the Ignatian Year, visit the website: [ignatius500.global](https://ignatius500.global).

## JESUITS DEMAND PROTECTION FOR HAITIAN MIGRANTS AT THE US-MEXICO BORDER

In a letter addressed to the president of the United States, Joe Biden, the Jesuits condemned the U.S. government's treatment of Haitians and other migrants at the border. They deplored the continued use of Title 42 expulsions, the decision to close the Del Rio Port of Entry and the acceleration of deportation flights, stating that "they both violate migrants' legal right to apply for asylum and show callous disregard for the plight of our brothers and sisters seeking refuge in the United States." The letter also called on the U.S. government to take a number of actions, including halting deportation flights to Haiti and ensuring that Haitians and all other migrants have the opportunity to apply for asylum.

## R.I.P. FR. STAN SWAMY, SJ: VICTIM OF INJUSTICE

Fr. Stan Swamy, SJ, 84, a leading advocate for Adivasis and marginalised people in India, died in a Mumbai hospital on July 5. For 50 years, he worked tirelessly for poor and marginalised communities of India. Fr. Stan fought for the recognition of the rights of the Adivasis, documenting the abuse of power against Indigenous youth and those unjustly imprisoned for defending their rights. Fr. Stan was incarcerated for nine months. He suffered from Parkinson's disease, and his health continued to deteriorate while in prison. Despite his health challenges, the National Investigation Agency special sessions court refused to grant him bail.



A demonstration in solidarity with Jesuit Father Stan Swamy in Mumbai, India, on 7 July 2021. Photo: CNS

# Investing in women, transforming communities

by Colleen Hutchison | photos: CJI

An African proverb says, “If you educate a man, you educate an individual. But if you educate a woman, you educate a nation.” In India, two organizations supported by Canadian Jesuits International (CJI) are advancing gender equality and transforming communities by investing in their women.

Hayden Hall Institute and the Human Life Development and Research Centre (HLDRC) serve the most vulnerable members of India’s Darjeeling district. Known for its scenic beauty and tea plantations, Darjeeling — like many areas of India — has made significant progress in women’s rights, including in education, civic life and health care.

But many women — especially in the country’s low socio-economic classes and those who work in the tea gardens — continue to face gender discrimination, sexual violence and low literacy rates. Hayden Hall and HLDRC work with women who live below the poverty line and work as daily labourers. They are often uneducated and financially unstable.

Hayden Hall’s philosophy is to help women help themselves economically, knowing that self-empowerment will positively impact their children and families. Working under an integrated community development model, Hayden Hall’s flagship program is its mother and child health care services. The program assists mothers from



*Julie Rai weaves a bag at Hayden Hall. Photo: Hayden Hall.*



*Sashi Rai, Hayden Hall Community Development Worker, checks the blood pressure of an elderly woman at Dabai Pani, Darjeeling, India. Photo: Hayden Hall.*

marginalized communities with children under age 5 by helping them identify government services such as free medical care and school tuition support. The women also learn health, hygiene and nutrition practices to promote their children's physical and cognitive development.

Community Development Workers (CDWs) are critical to Hayden Hall's healthcare services. The 65 CDWs support more than 2,000 mothers in Darjeeling. They operate a dispensary, distribute food, build women-led self-help groups, link communities to government services, and provide direct health services at Hayden Hall's clinics and through home visits.

Hayden Hall also has a livelihoods and income generation program that teaches women skills such as sewing and stitching. Many of the women who complete the training are then employed by Hayden Hall to make handicrafts sold in the local community.

“

*I have been very fortunate to work with Hayden Hall,” says Kanchan, who was trained by the program and has worked for Hayden Hall for 21 years. “I have learned more than just weaving and stitching — Hayden Hall has taught me to become a better human altogether, and I continue to learn on the daily with the group of women who have become a family.”*

Similar to Hayden Hall's efforts, HLDRC provides education and employment programs, self-help groups, advocacy training, and more to women who work in the tea gardens of Darjeeling and other regions. Reaching 5,000 people, HLDRC's mission is to empower people and build self-reliant communities through capacity strengthening, legal aid, and social development initiatives.

HLDRC works hand in hand with another project supported by CJI, Lok Manch or “people's forum.” It is a national platform for promoting the dignity and well-being of marginalized people in India through policy interventions and improved access to their legal rights. Lok Manch trains community members to be organizers and leaders — 50% of whom are women.

Working together to use their collective voice and advocate for their rights and needs, they have worked on issues including food rations, land entitlements, water supply and fair wages for tea plantation labourers.

HLDRC's 54 self-help groups empower women to become financially stable and independent. Each group functions as a micro credit union. Members make small monthly contributions to create a larger pool of capital that they can access in times of financial need. The groups help members become more adept at financial management and introduce them to financial institutions and government services. Many members take out loans to start small businesses, improving their family's welfare and their community.

Christina Soren joined a self-help group in 2017. She took out a loan from the group to start a tailoring shop which gradually expanded to include a photocopying service, stationery items, mobile phones and other goods. Christina now supports her household with income from the shop.



Women undergoing leadership training (pre-COVID-19).  
Photo: HLDRC

"All these initiatives are helping many women learn to be self-reliant," shares Nishita Lakra, HLDRC's self-help group coordinator.

“

*Self-help group members are empowered to access loans from banks, and women are using these means to overcome their difficulties.”*

"Especially in the Darjeeling hills, women have been rising up and empowering themselves," says Perna, a community development worker who has worked at Hayden Hall for 16 years. "Men too have been very supportive in creating equality as all have realized that to bring a change in society, development of both women and men are equally important. We still have a lot of steps to climb in the ladder of development, but I am glad that we have at least started the change."

Gender equality has improved over the last few decades. More girls attend school, fewer girls are forced into child marriages, and popular movements draw attention to sexism, sexual harassment and other problems experienced by women and girls. Still more needs to be done to

*International Women's Day celebration. Photo: HLDRC*





*A community workshop to promote access to legal rights and protection mechanisms (pre-COVID-19). Credit: HLDRC.*

make lasting societal change and to ensure the dignity of every girl and woman is respected. In India, Hayden Hall and the HLDRC are helping to change the landscape for gender equality one woman at a time.

*To learn more about Hayden Hall, HLDRC and other projects supported by Canadian Jesuits International, please visit **[canadianjesuitsinternational.ca](http://canadianjesuitsinternational.ca)**.*



**Colleen Hutchison** is a content producer at Catholic Relief Services (CRS). She works on issue-based campaigns to engage Catholics and others of good will in the United States in CRS' lifesaving work around the world.



*Photo: Archives of the  
Jesuits in Canada*

From Edmundston to Kahnawá:ke:

# The symphony of Father Louis Cyr

by Fannie Dionne

**M**usicologist, teacher and Jesuit priest, New Brunswick Father Louis Cyr (1936–2020) led a life filled with multiple encounters.

From the accounts of people who knew him, it seems that Fr. Cyr had an ear not only for music but also for listening to people from a multitude of cultures.

## **A MUSICIAN WHO FOLLOWED CHRIST**

When he entered the Society of Jesus to respond to the call of Christ, Louis Cyr had already studied music and was an accomplished pianist. This passion never left him. But surprisingly, explains Fr. Bernard Carrière, SJ, “The

spontaneity one usually associates with musicians or artists was not part of Louis’ personality. He was seen more as a thoughtful person who always weighed his words before engaging in conversation.”

From 1959 to 1965, Louis Cyr moved quickly through the stages of formation after the novitiate before continuing his studies in music, with the approval of the provincial at the time. He studied for two years in Paris and then continued his studies in Frankfurt until 1975. He spent much of his time there writing a thesis on Stravinsky’s “Rite of Spring.” For this reason, the Jesuit Archives of Canada contains practically every possible recording

of this piece! A perfectionist, he did not complete his thesis, although he published extensively on the subject.

Upon his return to Montreal, Fr. Cyr was encouraged to accept the position of founding director of the Department of Music at the Université du Québec à Montréal (UQAM). The link with the Jesuits may seem tenuous, but it's important to note that, through the Collège Sainte-Marie, many Jesuits were important players in the early days of UQAM. Through this work, Fr. Cyr hoped to form people who could pass on their musical knowledge to students. The Jesuit taught not only musicology but also German for almost 10 years.

He was very good at languages and spoke many, recalls Keith Leclaire, Indigenous Health & Policy Consultant, who knew Fr. Cyr when he was a parish priest at Saint Francis Xavier.

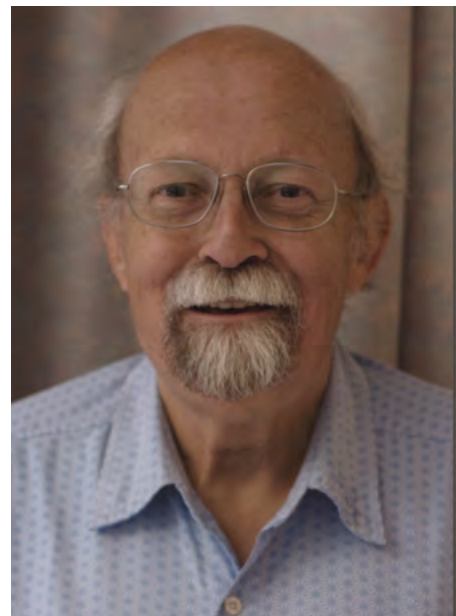
“

*When my cousin from Detroit passed away, his Navajo spouse flew all the way here. She was a German language specialist. At the funeral home, she started talking to Fr. Cyr and told him that she had been to Germany several times. They talked in German for an hour! I think he was just very happy to have been able to speak to another person who was fluent in that language.”*

Finally, Fr. Cyr was also a composer, although he left us only a few pieces. Fr. Carrière recounts this anecdote: “When Pope John Paul II came to Canada, the musician who had been chosen to compose a Mass in his honour could not deliver the goods. So, Louis composed a piece very quickly. He was always available.”



*St. Francis Xavier Church in Kahnawá:ke.  
Photo: Fannie Dionne*



*Photo: Archives of the  
Jesuits in Canada*

### THE LAST JESUIT PRIEST IN KAHNAWÁ:KE

During his time in novitiate, Fr. Cyr had already expressed an interest in the mission of Kahnawá:ke after having taught catechism there. Hoping to build meaningful relationships with the people, Fr. Cyr gladly accepted the appointment as parish priest in 1990.

He was appreciated as a priest and as a person, notes Leclaire:

“

*He was always very supportive. During the ice storm, for example, he often went out to check on people. And he was very supportive of my mother when my father died. He made sure he went to see her regularly, and then, when she started to become less mobile, he would go almost every Sunday to give her Communion and the sacraments.”*

His passion for music followed him into his new job. “He could tell if a piece was by Chopin, for example, after hearing only two or three notes,” recalls Leclaire. “He also worked with the church choir, which sang in Mohawk. And if the church organist had to be absent, he would fill in.” It was thanks to Fr. Cyr that an organ was donated to Saint Francis Xavier Church.

Fr. Cyr stayed in Kahnawá:ke for 13 years and was the last Jesuit to work there. He was deeply touched by the community.

Fr. Carrière shares that Fr. Cyr once told him, “You know, Mohawks are not people who look at the world in terms of hierarchy. In a church, everyone should be on the same level.”

In 2002, knowing that he was at the end of his mission among the Kanien’kehá:ka, Fr. Cyr wrote a short article in the journal *Relations*. “Originally, [the Mohawks’] great communicative sensitivity was

aimed above all at living in peace and harmony with the other. For the musician with big ears that I am — always on the lookout for any new music or language — this opens up an extraordinary depth of communication. Were we not created to ‘listen to each other?’”

In 2003, Fr. Cyr began to experience health problems. He devoted himself to his research on Stravinsky and, as always, to his friends. “Louis was also a man who was very faithful to his friends,” said Fr. Carrière. He died in December 2020.



# Jesuits of Canada remain committed

to truth and reconciliation for abuse victims

by José Sánchez

Over the past decades, the Church has been shaken to its core by allegations of the physical and sexual abuse of minors, both in First Nations parishes and at residential schools.

Substantiated and credible allegations have been made against the former Upper Canadian Jesuit Province and others, arising out of the criminal acts of individual Jesuit priests in Native communities across Northern Ontario. These are alleged to have occurred between 1960 and the early 1980s.

While the initial response of both the Jesuits and many of their parishioners was disbelief and denial, the voices of the victims have been heard and the historic incidents investigated. Through counselling and compensation, the Jesuits have reached out and continue to engage in dialogue with the survivors injured by the actions of these unprincipled men.

*Motivated by the spirit and values of the General Congregations of the Society of Jesus and the Universal Apostolic Preferences, the Jesuits of Canada pledge to continue to address the legacy of painful historic allegations of abuse of minors in First Nations communities in which they served.*

On their mission toward reconciliation and justice, the Canadian Jesuits have committed to walking with the marginalized, people whose dignity has been violated and the survivors of sexual abuse. They are committed to helping to eliminate abuse within and outside the Church by listening to victims and striving to repair the damage that has been done in the past.

### IN DEEDS MORE THAN IN WORDS

In addressing their role in the Residential School system in Canada, the Jesuits collaborated with the Aboriginal Healing Foundation (AHF) and the federal government to negotiate the first of the Indian Residential School Settlement Agreements in 2004. This settlement was fully funded, and the Jesuits worked together with the AHF to promote healing and the preservation of records

*The Jesuits remained committed to the work of the Truth and Reconciliation Commission (TRC) and were the first Catholic community to voluntarily produce all of their files related to the Spanish Residential Schools. This included unredacted diaries, correspondence, personnel records and photographs. In 2013, the Jesuits delivered a public and personal apology to the survivors of the Spanish School at the TRC National Event in Montreal.*

This commitment to the TRC included an investigation of the Mount Calvary Cemetery where students who passed away of influenza and other natural causes were buried. A report was prepared by Fr. Bill Lonc, SJ, and Fr. Jacques Monet, SJ, and presented to the Committee looking into the cases of missing children.

We continue to work with individual First Nations, the National Centre for Truth and Reconciliation in Manitoba, and the Shingwauk Residential Schools Project at Algoma University to help preserve the legacy of the school. This involves engaging with survivors and scholars alike.

The Jesuit Province of Canada promotes a zero-tolerance policy toward any cases of inappropriate conduct between a Jesuit and a minor. To this end, the Province appointed counsel William Blakeney to serve as the Provincial's Delegate for allegations of misconduct.



Photo: Tandem X Visuals, Unsplash.

*The Jesuits of Canada also work closely with an independent consultant, the King International Advisory Group, to review — without restriction — all Jesuit personal and provincial records to determine best practices to ensure that incidents of this sort never happen again.*

In keeping with their American Jesuit brothers, the Jesuits of Canada remain committed to publishing the names of all Jesuits in the Province who have been credibly accused of the sexual abuse of minors. This work continues, although it was suspended because of the closure of the Jesuit Archives due to COVID-19.

The purpose of these measures is to gain an understanding of the breadth, depth and causes of this abuse crisis. We strive to put in place effective short- and long-term measures that promote real transformation, including listening to and reconciling with victims, identifying the structural problems at the root of the crisis, and implementing the changes necessary to address them.

Fr. Peter Bisson, SJ, has served as the Provincial Assistant for Justice, Ecology and Indigenous Relations since 2019. He works jointly with First Nations to advance reconciliation. The Jesuits, with others, are exploring ways to decolonize the practices of the Christian faith.

Most importantly, the Jesuits continue to maintain their relationship with Indigenous people in the Indigenous Catholic parishes of Georgian Bay and Thunder Bay through Kateri Native Ministry in Ottawa and in their middle schools in Regina and Winnipeg that primarily serve Indigenous children.

The Jesuits recognize that despite their desire to be in closer relationship with the marginalized and survivors, there will always be a gap that needs to be crossed. Many survivors are understandably wary of any work undertaken by the Church and resentful of attempted contact. Meeting with clergy no matter how well intended, can retraumatize victims. The work of personal, community and institutional conversion is always ongoing.

***For more information on the response to sexual abuse:***

*[bit.ly/jesuit-responseAbuse](https://bit.ly/jesuit-responseAbuse)*

***For more information on the Spanish residential school:***

*[bit.ly/jesuits-residentialschool](https://bit.ly/jesuits-residentialschool)*

# Lord Jesus,

What weaknesses did you see in us that made you decide to call us,  
in spite of everything, to collaborate in your mission?

We give you thanks for having called us,  
and we beg you not to forget your promise  
to be with us to the end of time.

Frequently we are invaded by the feeling of having worked  
all night in vain, forgetting,  
perhaps, that you are with us.

We ask that you make yourself present in our lives  
and in our work, today, tomorrow, and in the future  
yet to come.

Fill with your love these lives of ours,  
which we put at your service.

Take from our hearts the egoism of thinking  
about what is 'ours,' what is 'mine,'  
always excluding, lacking compassion and joy.  
Enlighten our minds and our hearts, and do not forget  
to make us smile when things do not go as we wished.  
At the end of the day, of each one of our days,  
make us feel more united with you and better able to perceive  
and discover around us greater joy and greater hope.

We ask all this from our reality.

We are weak and sinful men, but we are your friends."

**Adolfo Nicolás, SJ**

Superior General of the  
Society of Jesus 2008-16



JÉSUITES  
du Canada

JESUITS  
of Canada

# IS GOD CALLING YOU TO BE A JESUIT?

St. Ignatius of Loyola wrote that a vocation to the Society of Jesus was for those who desired to serve “beneath the banner of the cross”.

By this he meant a call to follow Jesus on the path of service and self-sacrifice for the good of souls.

All Jesuit missions combine: the preaching of God’s word; helping souls meet the Lord and know themselves more intimately; and being at the service of others and the common good.

In today’s world, Jesuit priests and brothers are called to show the way to God through the Spiritual Exercises and discernment; walk with the poor, the outcasts of the world, in a mission of reconciliation and justice; accompany young people in the creation of a hope-filled future; and collaborate for the protection and renewal of God’s Creation.

**If you think God might be inviting you to consider consecrated life as a Jesuit, the first step, after prayer, is to talk to knowledgeable people about it. When you are ready, contact the vocations director, who can help you navigate this great adventure, propose retreat opportunities, and assist you in discerning God's will. Do not be afraid to be generous with God!**



☐ I would like to receive more information about a vocation with the Society of Jesus.

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