

Seeking hope and opportunity: The Ignatian Youth Ministry

page 14

Anchoring oneself to reach out to others

page 28

**Creating safe environments for the young
and the vulnerable**

page 52



This issue of *Canadian Jesuits* focuses on the third Universal Apostolic Preference of the Society of Jesus, Journeying with youth: Accompany young people in the creation of a hope-filled future.

Today, young people face enormous challenges: the uncertainty of work and relationships in a digital age and in a post-pandemic world, discrimination, loneliness, environmental degradation, etc. All of these make it difficult for them to see a future in which they can build supportive personal and family relationships and a life of fulfilment.

We, as Jesuits of Canada, aspire to be at their side, to envision the future with them, to walk with them, to listen, and to discern where the Spirit is leading us. We feel called to be transformed by the lived experience of grace in young people, to help bring the hope and authentic love of Jesus' message into our lives.

We also recognize a gap between our desire and the lived reality of young people. This is especially evident in the dramatic reality of abuse.

We hope that the following pages offer a glimpse into the short- and long-term initiatives of the Society of Jesus in Canada. We offer concrete examples of how Jesuits and mission partners are listening to, collaborating with, and seeing transformation in others in a variety of contexts: from school chaplaincies to youth ministries and from social justice engagement groups to initiatives focused on the protection of children and vulnerable persons.

Our hope is that these stories will inspire those today who feel compelled to collaborate in our mission of bringing hope to tomorrow's generations.

"The culture of encounter is a call inviting us to dare to keep alive a shared dream. Yes, a great dream, a dream that has a place for everyone."

*- Pope Francis
to WYD 2019 participants
in Panama*

José Antonio Sánchez
Director

Photo: Ganjar Kusumanjaya, Pixabay

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In this Issue

2 From the Director

4 From the Provincial

Our Works

6 Planting Ignatian seeds:
The work of Jesuit chaplains in Canada

10 Weaving links between faith and justice

14 Seeking hope and opportunity:
The Ignatian Youth Ministry

Other Works

17 Journeying with Youth: Other works and projects

News

18 Canadian News

19 Haiti News

Spirituality

21 Where do we look when Jesus is missing?

Portrait of a Canadian Jesuit

24 Mom, Monks, Mass: The roots of a vocation

Ignatian Wisdom in Daily Life

28 Anchoring oneself to reach out to others

Events, Publications, Resources

31 Events, Publications, Resources

Formation

33 Jesuit regency, a laboratory of the real

International

37 Spirit and rhymes: 20 minutes with the Jesuit rapper

43 International News

44 Between pastries, tattoos and God

Witnesses of a Life

48 Etched on paper and hearts: Marcel Lapointe, SJ

52 Creating safe environments for the young
and the vulnerable

Dear Friends,

"To see all things new in Christ" is the invitation that has accompanied the worldwide Society of Jesus since the inauguration of the Ignatian Year in May 2021. In the Province of Canada, we will celebrate its closure on the feast of St. Ignatius at Martyrs' Shrine in Midland, Ontario, on July 31, 2022.

"To see all things new in Christ" is a phrase inspired by St. Paul's and St. Ignatius' own conversions. It was chosen by Father General Arturo Sosa, SJ, to represent the central theme of this jubilee year. It represents not only the sense of liberation that one can experience by seeing things more clearly after having an experience that helps us to face our shortcomings — like Paul's blinding on the road to Damascus or Ignatius' battle wound. It also represents the deeper reality of what it means to have gained a more profound knowledge of God. Still, to see all

things new in Christ is by no means an easy process. It leads to awareness and acceptance, to the sometimes painful but liberating work of truth of those moments when we move away from ourselves and turn our gaze to the Other. And turning our gaze to the Other is concomitant with turning ourselves to our fellow human beings.

This issue of Canadian Jesuits focuses on the third apostolic preference, "to accompany young people in the creation of a hope-filled future," which is exactly the starting point

for those who accompany others, especially the young. Indeed, young people need the example of an authentic and lived witness to the truth of Christ's desire for the world, given by those who have faced real challenges. Ultimately, it is all about the strength of being a convincing witness to what is being shared — be it the hope given by Christ himself or the hope of creating a better world. The two are not mutually exclusive.

I hope that this issue, through the presentation of diverse and dynamic realities of our Jesuit Province, can help us to situate ourselves in this world by being more strongly animated by the imperative to accompany young people from *their* point of view, *their* concerns and *their* dreams; can help us to see everything new in Christ through the eyes of young women and men who are the heirs to the world that the older generations will have left them. Let us pray for the grace to "see all things new in Christ" in order that we be more open to how he wants us to see the world from the perspective of the young. They have much to share and to teach us.

Enjoy reading and may God bless you.



A handwritten signature in black ink, appearing to read 'E. Oland SJ'.

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



photo : Loyola High School, Montreal

Planting Ignatian seeds:

The work of Jesuit chaplains in Canada

by Eric Clayton

“

The Ignatian spirituality that I have come to know has deepened my prayer life,” says Alessandro Vani. He’s a 2021 graduate of Loyola High School in Montreal. “My prayers have become more profound.”

That deepening experience of prayer — that deepening experience of *God* — is in no small part thanks to the work of Fr. Robert Brennan, SJ — the chaplain at Loyola High School.

“Fr. Brennan was always present throughout my high school years,” Vani remembers. “He is still present today in my college life. I might not see him as often as I used to, but Fr. Brennan makes it a point — through emails or in-person events — to let us know that we are in his thoughts, that he is still journeying with us young people.”

Emails and events are one way in which Fr. Brennan continues to impact former students like Vani. But it’s in Ignatian tools — like the daily Examen — where Fr. Brennan most clearly sees the fruit of his work as a chaplain.

"One of my favourite things is to ask the kids whether they do the Examen," Fr. Brennan says. "They'll tell you right away. They begin to talk about it and say, 'Oh, I thought about this or that.' They don't use the same language as an adult. But you can tell they've been thinking; it's there. It becomes an essential part of their life."

So essential that Vani has The Examen app on his phone.

"The Examen is a great opportunity for me to reflect on my day: the good and the bad. It helps me repent for what I did wrong and work on a better tomorrow. It's a tool that helps develop a closer relationship with Christ."

This desire to lead young people closer to God and into a deepening relationship with Christ has been a hallmark of the apostolic works of the Society of Jesus, from the days of Ignatius himself up to and including the current moment.

The first version of the "Formula of the Institute" of the fledgling Jesuits, drafted by St. Ignatius and his early companions, "lists 'the instruction of young ... persons in Christianity' as a specific ministry of the Society," writes Fr. John O'Malley, SJ, in his foundational work, "The First Jesuits."

"The importance the nascent Society of Jesus attributed to catechetical instruction was thus typical of the era but perhaps even more emphatic. An articulation of it peculiar to the Society, for instance, was that ... the fully professed members were required as part of their vow of obedience to give 'special care for the instruction of children.'"



Photo: Oliver Capko, SJ

The early Jesuits knew the importance of accompanying young people in the development of their lives of faith — and in discovering the person God was inviting them to become.

That same impulse animates the Society of Jesus today, too, most notably through the third universal apostolic preference that invites all Jesuits to journey with youth into a hope-filled future.

"Youth is the stage of human life when individuals make the fundamental decisions by which they insert themselves into society, seek to give meaning to their existence and realize their dreams," wrote Fr. Arturo Sosa, SJ — the Superior General of the Jesuits — in his 2019 letter introducing the Universal Apostolic Preferences.

"By accompanying the young in this process, teaching them discernment and sharing with them the good news of Jesus Christ, we can show them the way to God that passes through solidarity with human beings and the construction of a more just world."

"The spiritual guidance of the staff, the faculty, and the kids in that broader sense falls on the chaplain," Fr. Brennan says.

Accompaniment, then, goes beyond academic instruction.

"Up until I was 65, I coached football and rugby," Fr. Brennan says. "I would say any really good chaplain should be involved in other areas of the school: theatre, music, athletics. There should be some extracurricular activities where he is out there with the faculty, with the kids, doing the same stuff.

"When you come to being the leader or the presider in the chapel," Fr. Brennan continues, "you've got a group of kids and others there who know you on another level. That adds tremendously to your chaplaincy."

The Daily Examen is a method of prayer that Ignatius of Loyola taught in his Spiritual Exercises. He considered it the most important thing a person could do each day.

An essential role of a chaplain is meeting people where they are and journeying with them to encounter God.

For Fr. Joseph Mróz, SJ, serving as a chaplain at Memorial University of Newfoundland (MUN), the university setting provides different opportunities to pursue that same essential goal: helping young people encounter God.

"Chaplaincy at MUN and anything faith-related in Newfoundland in general is like walking up a sand dune," Fr. Mróz says, noting that faith is foreign to so many he encounters. "Chaplaincy at MUN is a joint effort with me and the Catholic Christian Outreach, which attracts students through its 'faith studies' and other programs. Many students have never considered faith before."

The majority of students Fr. Mróz encounters aren't native Newfoundlanders; most are international students, with many coming from countries in Africa.

"There are two main groups," Fr. Mróz explains, reflecting on the students he meets. "One group is looking for a faith community such as they had back home. Others don't know what they are looking for until they find it."

“

Regardless of which group they fall in, every student Fr. Mróz encounters is seeking "peace that comes through community, reconciliation with God, and finding meaning in life."

And, as it was for Fr. Brennan's graduates of Loyola High School, Fr. Mróz hopes the students who pass through his doors go on to live out Ignatian principles in their lives. "I hope students leave knowing that they were created by God to be his children — and that it is possible to live this out in their daily lives."

"Life is not something that only *happens* to you," Fr. Mróz continues. "You become the major agent. I hope students will be excited by an integrated faith that seeks justice, based on

an understanding of Catholic social teaching and the inherent rationality of the faith."

But how can we know — *really* know — that the chaplain ministry of the Jesuits is having a lasting impact on the lives of young people?

"One of the great benefits of being a chaplain is that I get to do a lot of weddings," Fr. Brennan says with a smile. "The kids phone up and say, 'Father, are you free?' You're now talking to the guys 10, 12 years later. You're able to find out what it is they're remembering."

"What I see, what I hear from them, is that when they begin to turn to a really significant moment in their life, and here I'm using a wedding, they stop and think about what they learned in their religion classes and at school. And they'll go back to thinking about the resources they have, and they'll look at their Scripture. They remember their prayers."

Fr. Brennan adds with a laugh: "They sometimes call their old chaplain."



Eric A. Clayton is the author of "Cannonball Moments: Telling Your Story, Deepening Your Faith" and the deputy director of communications for the Jesuit Conference of Canada and the United States. He lives in Baltimore, Maryland, with his wife, two young daughters and their cat, Sebastian. Learn more about Eric at ericclaytonwrites.com.



Photo: Loyola High School, Montréal



An activity focusing on Oscar Romero at the parish of Saint-Bruno-de-Montarville.

Through the Centre justice et foi, a Jesuit work founded in Quebec almost 40 years ago, the Quebec Jesuits have had a fruitful relationship of solidarity with a movement committed to social justice in its economic, cultural and political dimensions.



Weaving links

between faith and justice

by Arianne Collin, photos: Centre justice et foi

The movement contributed significantly to the transformation of Quebec by addressing difficult issues such as militarism, poverty, workers' struggles, the relationship with nature, the place of women, living together and so on. It was composed of people involved at various levels who shared powerful experiences of communal reflection and mobilization. Thanks in part to the influence of Fr. Guy Paiement, SJ, the Journées sociales du Québec (JSQ) brought together hundreds of people from all over the province to address burning social issues: "The cry of the earth, the cry of the poor," for example, or "Is it possible to live without a job?"

In 2018, however, the organizing committee of the JSQ decided to cease its activities, deeming its resources insufficient to continue and especially to bring in a new generation that was long overdue. At the same time, L'Entraide missionnaire made the painful decision to close its doors, while symbolically handing over its mission to younger people involved in international solidarity, environmental issues and other social concerns. What future is there for the Christian Social Movement in Quebec? "Christianity," wrote Fr. Paiement, "is not so much a treasure to be preserved as a path to be kept open." How can we make sure it remains open for future generations in Quebec?

Faced with this challenge to imagine the future, many turned to the Centre justice et foi, either to entrust it with their archives or to pursue broader reflection. Some younger Christians turned to the centre to express their desire for a coherence between faith, social analysis, and action that has characterized the centre and its allies for decades. Thus, *Avenir du christianisme social au Québec* (The Future of the Christian Social Movement) was born, a three-year project that combines reflection and action based on the current experience of people mobilized across Quebec.



Young people meeting in collaboration with the Agapê Centre in Quebec



Our works

The challenge is considerable: It is about looking to the future, allowing a movement to see its continuation that is already under way in the cultural milieu of Quebec today. From the outset, this initiative revealed the need to bring together collective resources within the context of a hopeful and insightful process of discernment. Inspired by the parables of the sower and the mustard seed, the project seeks to create the fertile ground that will allow the little shoots of which Fr. Paiement spoke to grow, rooted in this history of commitment and shared humanity.

The project was divided into three areas. First, there is the “Memory of the Social Gospel” component, which would highlight the archives given to the centre not only by making them available in their original format but by putting them into context and updating them through synthesis files (which led to the creation of a website, mcsq.ca). Secondly, the “Mapping of the Social Gospel” component would mobilize people associated with the Christian Social Movement throughout Quebec to engage in a collective discernment based on a survey of the current situation and the dynamics at work within it. Finally, the “Exploration” component would aim to meet people on the margins of the current movement, especially the youngest, to hear how they would express the link between faith and commitment to justice, in order to discern with them the signs of the times and to accompany these young people in the creation of a hope-filled future, as the Universal Apostolic Preferences invite us to do.



Art, spirituality and ecology activity realized in collaboration with the Benoît-Lacroix Student Centre.



Other quotes from participants in the Avenir du christianisme social au Québec:

“When I came to Quebec, I expected to find a Christian environment more open to social justice issues than in the United States, but instead I felt very alone. I am so glad to know that this initiative exists!” (Participant in an individual interview)

“I do not want to serve alone but to do so in relation with others,” concluded a participant at the 2022 youth retreat. (Exploration component)

“We have separated the spiritual from the social. I am delighted to know that there are socially committed Christians who come together and are not afraid to talk about both together! This is a sign of healthy equilibrium. There is hope for the future in this!” -Gabriel Côté, SJ, resource person at the 2022 youth retreat



CENTRE JUSTICE ET FOI

Between 400 and 500 individuals met in at least 7 regions of Quebec during the project Avenir du christianisme social au Québec.

For more information: cjf.qc.ca/

A TRANSITION TO BE LIVED TOGETHER

The “Mapping of the Social Gospel” component led to the organization of 12 meetings with groups of Christians in six regions of Quebec. In each region, people who identify with the Christian Social Movement shared about the places where they live their commitment today, as well as about what inspires them and what weighs them down (Ignatius would have said: consolations and desolations). What emerged was a portrait that continues to evolve and in which appear a few surprises, such as a growing shared interest in permaculture and urban agriculture.

Above all, the survey allowed us to identify some fundamental issues and questions. The next step was to name these questions and connect the people who are asking them, which continues to this day through reflection groups. Spiritual conversation allows us to address difficult questions, such as ambiguity in relation to Catholic identity and structures, while leaving room for insight and the relationships that develop between people through the inspiration of the Spirit.

“If I had heard all this a few years ago, it would have changed a lot of things for me,” said a young participant in the reflection group, referring to their Catholic identity.

A SPECIAL FOCUS ON THE YOUNGER GENERATION

One of the reflection groups brought together people from younger generations, who are in the minority in the Christian Social Movement as well as in the Church in Quebec, offering them a very rare space to talk about what a commitment to justice means to them. Already at the end of three meetings, common challenges were identified, including that of getting to know each other better. Group projects are taking shape in this regard, like, for instance, an Ignatian-inspired retreat on commitment in freedom.

“We have ideas, but we are all isolated. I appreciate what you are doing because it is important that we come together to meet and that if someone has a project, we can all get involved to make it work,” said one participant interviewed in the Youth Leadership Circle.

Another participant interviewed in the Youth Leadership Circle said, “I miss being part of a community of young people.”

The challenge for Christians in Quebec today is to give ourselves the means to respond to the Gospel call to transform the world.

In an era that values strategic planning and social engineering, it is a testament to the richness of Ignatian spirituality—in which so many people have put their trust—as a process that is based on discernment in common. The project *Avenir du christianisme social au Québec* offers a unique opportunity to witness a group of people who, by being open to their own transformation (conversion), seek the means to remain a community that is connected to reality, being attentive to the questions asked by young people and by all those excluded from our unjust systems.



Christian, activist, and community organizer, **Arianne Collin** currently coordinates the “The Future of the Social Gospel in Quebec” project with the Centre justice et foi.

An activity of meeting with the young people in collaboration with the Agapê Centre in Quebec.





Seeking hope and opportunity:

The Ignatian Youth Ministry

by Jean Pierre Paul Durand. Photos: Jesuits in Haiti

Strictly speaking, Collège Saint-Ignace is the only Jesuit school in Haiti. Founded in 2003 by the late Fr. Claude Souffrant, SJ, and directed since 2019 by Fr. Achange Simeus, SJ, the school welcomes approximately 550 students per year. It is there, on a few square metres of concrete in a slum area, that I am doing my regency as a Spanish teacher. This is the territory where the Ignatian Youth Ministry (IYM) team, of which I am a member, implements projects and activities related to the third Universal Apostolic Preference: “to accompany young people in the creation of a hope-filled future.” This activity resonates with my pastoral interests and the mission of the Society.

Father General himself has recognized that the field of education is absolutely essential to the work of accompanying and learning from young people.



This school is one of the ways the Society makes its presence known in one of the country's most disadvantaged neighbourhoods.

When the pastoral team began its mission at the school, our first activity was to conduct a survey in order to identify the real problems of young people and to guide us in the most appropriate way to accompany them. During the interviews, 80% of the students sadly revealed to us that they long for a sense of peace and an opportunity for recreation. Why do they lack these things?

The school is located in the plaine du Cul-de-Sac, commune of Croix-des-Bouquets, in Noailles. For two years now, this area has been terrorized by armed gangs: 400 Mawozo, Anba piquant, Tête de mort, and Vitelhomme. These gangs, particularly the 400 Mawozos and Vitelhomme, specialize in hijacking cargo trucks and kidnapping to sustain their members. In addition, warring gangs vie for control over territories, and there are clashes between gangs and the Haitian National Police that cause street blockades, kidnappings, school disruptions, displacement of the population, etc. All these scenes of violence and war take place almost daily just a few kilometres from the school.

This tense situation paralyzes almost all sectors of activity in the area, but the most affected sector is education, as several schools have had to close their doors. For several days, the Collège Saint-Ignace had to operate with less than half its normal staff. But providence, the optimism of the director and his staff, and the reputation of the school in the area meant that the school did not close its doors; on the contrary, more students from elsewhere were accepted. However, the



Our works



situation has affected the functioning of the school by depriving the students of peace and an opportunity for recreational activities.

On the one hand, these brave and vulnerable young people — mostly teenagers just entering puberty — are traumatized by insecurity and fear, fear that a bullet will hit them in the head as they walk through the streets. So, they don't live in peace; they are prisoners in their homes. They live in fear and anxiety.

On the other hand, the situation has caused a considerable delay in the academic program. To remedy this problem, the director rightly had to focus on the intellectual dimension of the school by organizing remedial days for the students. The result? Nonstop work! Consequently, the pastoral and recreational dimensions had more or less fallen by the wayside.

The reality is that these young people only have the school as a means and context for meeting, engaging with each other and having fun.

I was surprised to see that there is a disciplinary officer who forces students to leave the schoolyard after class. In other words, students would clearly prefer to stay there for a while instead of going home right away. This intrigued me. I once asked a student why he didn't want to go home, and he said that at school he sees his friends and has fun, but at home he is locked up like a prisoner. That's why, when the opportunity arose, they didn't hesitate for a second to let us know that they long for a space that offers peace and recreational activities.

For our part, as a team responsible for pastoral care, in agreement with the director, we have set up a whole pastoral program to address the situation. At the same time, we have developed spiritual activities that invite the students to experience silence, the interior life, recreational activities and sports, so that they can have fun. They have enthusiastically welcomed every minute of peace and enjoyment that these activities provide.

I conclude these few words by paying tribute to the memory of Fr. Claude Souffrant, SJ, for his initiative. I also want to commend Fr. Achange Simeus, SJ, and his staff for their courage and optimism. Allow me also to congratulate the students and their parents for believing that the path of education is the ideal way to fight delinquency and to ensure a promising future. It only remains for me to thank the pastoral team that supports this holistic formation and brings to these valiant young people a little peace and enjoyment.



Jean Pierre Paul Durand

is a Haitian Jesuit in his first year of regency. He works as a minister at the novitiate of the Society of Jesus in Haiti, as a Spanish teacher at Collège Saint-Ignace and as a philosophy teacher at l'école supérieure Saint-Ignace. He is also the coordinator of the Ignatian Youth Ministry.



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

Journeying with youth:

Other works and projects

CJI – YOUTH FOR OTHERS

Youth for Others (Y4O) is the school-based outreach program of Canadian Jesuits International (CJI). It aims to educate students about their rich social justice heritage and responsibility, engage them in justice issues, and build committed partnerships with people in Africa, Asia, and Latin America.

NATIVITY SCHOOLS

Nativity Schools strive to empower low-income, vulnerable youth by providing a unique, faith-based education that aims to break the cycle of poverty in underserved communities across North America. In Canada, they serve mainly Indigenous populations in Winnipeg and Regina. The goal of these schools is to foster deep relationships through accompanying young people with their families in order to help them develop as individuals and realize their potential. Reciprocity is at the heart of the Nativity Schools' success.

CAMP EKON

Located in Ontario, Camp Ekon was founded to provide an opportunity for youth to form a community of service. Campers create lifelong friendships and learn to respect the natural environment and appreciate others. Through staff-led activities and adventures in the Jesuit tradition, participants are invited to grow in body and spirit.

CAMP LAC SIMON

Camp Lac Simon brings together volunteer counsellors from Collège Jean-de-Brébeuf, who are often well-to-do, and young people aged 9-15 from the more disadvantaged area of Pointe-Saint-Charles (Montreal). The camp aims to teach all participants how to get along better with each other.



CARDINAL MICHAEL CZERNY, SJ, INVITES PARTICIPATION IN SYNOD

Cardinal Michael Czerny, SJ, was in Canada last November to receive an honorary doctorate in theology from Regis College in Toronto. While there, he repeatedly called on the Church (“the people of God”) to participate in the process leading up to the Synod on Synodality, which is “a great seeking of God’s will about how to be Church.” His hope “is that we will find new examples of how the Church can be synodal in a parish, in a diocese, in a whole country, in a continent, or even in the whole world.”

DIACONAL ORDINATIONS

In a beautiful ceremony, Jesuits Daniel Kennedy, William McCormick, Robenson Siquitte and Erik Sorensen were ordained to the diaconate by Archbishop Terrence Prendergast, SJ, on May 14 at Our Lady of Lourdes Church in Toronto.

VOCATIONS CAMP

In August 2021, Fr. John O’Brien, SJ, organized a summer program for men considering a Jesuit vocation. This event was held at the Anishinabe Spiritual Centre for six days and included participants from Quebec and Ontario. The week featured a variety of outdoor and spiritual activities. “The idea of hosting a vocations camp came from a desire to help those who were discerning a vocation to get out of the cities during a lull in the pandemic. Vocations are nurtured in real-life experiences and personal encounters.”



Photo: Jesuits of Canada

The group was also able to visit Jesuit missions and hear testimonies from various Jesuits who work there. There were 10 participants, including the leaders, and Fr. O’Brien hopes to welcome more at the next camp, which will be held August 21–26, 2022.

FR. LISSAINT ANTOINE, SJ, PRONOUNCES FINAL VOWS

On November 14, Fr. Lissaint Antoine, SJ, pronounced his final vows in Montreal, nearly 11 years after being ordained. “For me, it is a confirmation that God has accepted my self-offering in the Society of Jesus. It is also a sign of trust on the part of the Society of Jesus regarding my desire to serve the people of God in its midst,” said Fr. Lissaint.



At the ordination of the new Jesuit deacons, from left to right: Provincial Erik Oland, Daniel Kennedy, Robenson Siquitte, Archbishop Terrence Prendergast, Bill McCormick, Erik Sorensen and Fr. Michael Rosinski. Photo: Jean Francky Guerrier, SJ



Photo: Jesuits in Haiti

FAITH AND JOY HAITI, A NEW ROOF FOR HIGHER EDUCATION

Education continues to be a key factor in supporting the development of countries. Since 2006, this reality has led Faith and Joy Haiti to continue its involvement in various school programs and teacher trainings in Haiti.

A notable event was the recent inauguration of l'École supérieure de Professeurs et d'Éducation Saint Ignace de Loyola (ESPESIL) on January 31, 2022, in Ouanaminth, in the northern part of the island. This program, supported by Entreculturas and the Spanish Agency for International Development Cooperation, offers teachers who come from various regions of the country training in the areas of education and pedagogy. At the same time, other projects are being implemented in the areas of human development and food and social entrepreneurship, such as the production of honey and related products.

THE JESUIT SERVICE FOR MIGRANTS (JSM), ALWAYS STANDING WITH MIGRANTS

One of the most serious problems in Haiti is migration and, more recently, expatriation. Thousands of Haitians have decided to leave the country because of the serious environmental, food and security crises they experience there. However, many of them are forced to return to Haiti, expelled by the United States, Mexico and the Dominican Republic. At the airport in Port-au-Prince, planes arrive frequently with returnees who have to practically start their lives over. JSM is a leading resource on the island and has accompanied 13,182 people directly and more than 80,575 indirectly during the past year. These figures show the magnitude of the problem and the great challenge that it presents today and for years to come.

THE EARTHQUAKE OF AUGUST 14, 2021: ACCOMPANYING THE VICTIMS

In February 2022, the Society of Jesus launched a program to construct housing and accompany earthquake victims in the Grand Sud region of Haiti in response to the suffering of many families who lost their homes in this disaster. A total of 120 basic homes will be built.

At this stage, the families who will benefit from the program have been identified and selected in three departments of the country (the South, Grand-Anse and Nippes) in coordination with Bishop Joseph Gontrand, SJ, of the Diocese of Jérémie.

The project is supported by the international cooperation networks of the Society of Jesus, Xavier and Claver. It is expected to be completed in March 2023.



Photo: Jesuits in Haiti

SAINTE THÉRÈSE DE L'ENFANT JÉSUS PARISH IN CARREFOUR CHARLES, THE NEWEST ADDITION TO THE DIOCESE OF JÉRÉMIE

Recently, and as part of the territory's strategic plan to decentralize the apostolate to other areas of the island, the parish of Sainte Thérèse de l'Enfant Jésus, which is part of the Diocese of Jérémie, was officially opened in the southern area. Fr. Eddie

Mondestin, SJ, serves as the new pastor, and scholastic Anderly Azémar, SJ, has joined him to help in the process of establishing the new parish. This rural community was greatly affected by Hurricane Matthew and most recently by the earthquake of August 14, 2021. This means that in addition to carrying out pastoral work, there is the need for a strong social component to support the families. This is one of the areas that will benefit from the housing project developed by the Jesuits in the territory.

Please take a few moments to fill out this brief survey. It will help us to make sure that the magazine responds to your needs and interests. Your participation is entirely voluntary. Thank you for your time and support.

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Where do we look when Jesus is missing?

by Ted Penton, SJ

If your child went missing, where would you go looking for him or her? Probably not to a place of worship, which is rarely the first place that runaway kids head. And that's not where Mary and Joseph went to look for 12-year-old Jesus either, despite the miraculous circumstances surrounding his birth. Three days they spent looking for him — three days! That's a lot of time to search all over Jerusalem, at friends' and relatives' houses, wherever the kids were hanging out — we don't know where all they looked. But we do know that it took three days before they finally went to the Temple, and that's a long time when you're looking for a missing child.

How many times in each of our own lives has it seemed like Jesus was missing, was no longer with us, or maybe even never was? Or how many times have we been marching along, secure in the belief that Jesus *was* still with us, when in fact we'd gone off on our own way, having left him behind? Where do we go looking for him?

“

Where do we go looking for God, or even just for a connection with something greater than ourselves, when it feels like that's missing?



Photo: Billy Pasco, Pexels



Photo: Icee Dc, Pexels



Photo: Jonathan Emili, Pexels



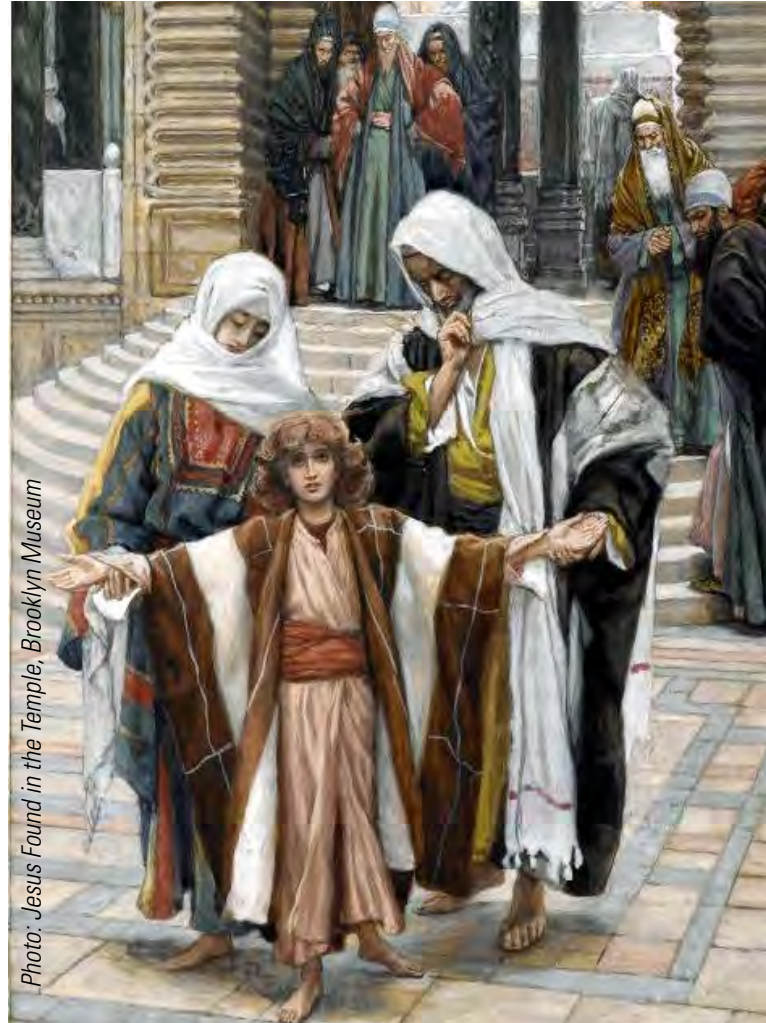
For an ever-growing number of people in our society, the last place they go looking for God is to a church or a temple. Many people, especially younger people, want to live a spiritual life, but want to do so without a connection to any organized religion. Whether that's because of scandals in the Church, disagreements with Church teachings or because the Church just seems irrelevant and disconnected from everyday life, the Church is a place that fewer people turn to.

When Mary and Joseph finally found Jesus, sitting in the Temple among the teachers, "they were astonished."

“

One of the hallmarks of authentic encounter with Jesus is that it often surprises us in some way.

Throughout his public ministry, he repeatedly surprised those around him by his words, his behaviour and the people with whom he associated. As then, so it is today — Jesus can show up in our own lives in the places we least expect him. He is a living God, not one who fits into the boxes we inevitably create for him. He continually challenges and expands our understanding of who God is.



The surprise of finding Jesus, though, is a particular kind of surprise. Jesus normally doesn't show up in totally random places, but in places which, in retrospect, should have been obvious. Though Mary and Joseph are initially astonished at finding Jesus in the Temple, he wonders why, asking why they even had to search: "Did you not know that I must be in my Father's house?" The feeling of surprise on encountering Jesus is often shortly followed by a feeling of, "of course," and I imagine that's how Mary and Joseph felt, even if they didn't fully understand.

After all, through his life and teaching, Jesus *showed* us where to find him: in Scripture, in the

Eucharist, in prayer, in service to others, especially those who are poor and excluded. At the time many were astonished to find God at work *outside* the Temple, consorting with women, with prostitutes, with tax collectors, with lepers, with Samaritans. In our day, many might be equally astonished to find that the living God is still at work *inside* the Church, even a Church subject to so many human failings.



Following a brief career with the Human Rights Law Section of the Department of Justice in Ottawa, **Fr. Ted Penton, SJ**, entered the Society of Jesus in Canada in 2009. Today, he is the Secretary of the Office of Justice and Ecology at the Jesuit Conference of Canada and the United States.



Photo: Ivar Hiort of Fotoreflexion

Mom, Monks, Mass: The roots of a vocation

by Fannie Dionne

After discovering the first signs of his religious vocation at a young age when he attended Mass with his mother, Fr. John O'Brien, SJ, joined the Society of Jesus in 2008. Having held various roles with young people (teacher, school principal, spiritual director), he is now the Vocations Director for the Jesuits in Canada. Drawing on all this experience, he comments in this interview on what young people are looking for today, why they are disengaging and what Jesuits have to offer.

DO YOU REMEMBER THE FIRST SIGNS THAT A VOCATION TO RELIGIOUS LIFE WOULD MAKE YOU HAPPY? WHAT DID YOU FEEL BACK THEN?

I grew up in Mission, British Columbia, a small city in the Fraser Valley near Vancouver. Our home was quite close to a Benedictine monastery that ran a seminary, a retreat house and a farm. My mother used to wake me up early in the morning and we would attend the 6 a.m. Mass there.

“

Though it was inarticulate, I think I can trace my earliest perceptions of the beauty of a religious vocation to those moments with my mother, the monks and the Mass.



Photo: Tony Casta

YOU HAVE BEEN A TEACHER, A SCHOOL PRINCIPAL, A SPIRITUAL DIRECTOR AND A LECTURER WITH YOUNG PEOPLE. HOW DID YOUR INTEREST IN ACCOMPANYING YOUTH EMERGE? WHICH MOMENTS MOVED YOU?

Before discerning the Jesuits, there was no straight trajectory to my life. I studied journalism because I loved writing and, to use an Ignatian phrase, wanted to “bring to the light” as many critical things as possible in the world. But God had other plans. I ended up being a teacher and headmaster of a small private Catholic school and enjoyed working to bring the light of faith and reason to younger minds. Later, as a Jesuit, that desire deepened while being an instructor at a college in Vancouver. Our mission trips to Canada’s North were particularly moving moments, especially seeing the students open their hearts to our Indigenous hosts and kindle their desires to give their own lives to higher causes.

YOU OFFER A “SILENT IGNATIAN RETREAT FOR YOUNG PROFESSIONALS.” WHY?

The Church does a large amount of ministry with so many different types of people. But it seemed to me there was a huge gap in meeting the needs of the young men and women who were no longer “youth” but not yet married or in a vocation. They tended to fall through the cracks in parish life and not go to organized retreats. But St. Ignatius intended the Spiritual Exercises precisely for people like that! So about three years ago, at the invitation of Manresa Jesuit Spiritual Renewal Centre in Pickering,



Photo: John O'Brien, SJ

“

I held our first retreat marketed to “young professionals,” and it sold out. There was some beautiful sharing at the end, and one of the things I heard was “How can we get more of this?” and “Can we continue to meet and grow together?”



IT IS NO SECRET THAT IN CANADA YOUNGER GENERATIONS TEND TO BE MORE DISTRUSTFUL OF INSTITUTIONS, INCLUDING THE CATHOLIC CHURCH. WHAT DO JESUITS HAVE TO OFFER YOUNG PEOPLE?

I'm convinced that the Church must start by offering people an experience of God. The young are very good at getting their entertainment, their social life, and even worthwhile service and volunteering elsewhere. When the Church tries to compete with secular organizations in such ways, we seem to struggle to maintain interest. If young people do come to the Church, it's an existential search for what's lacking, for what's spiritual, for God.

St. Ignatius said Jesuits were called to work for "the progress of souls in Christian life." We have an articulated tradition of discernment, which is to say, of helping people perceive the living patterns of God's communication in their souls. After this, the lives of young people become dramatic rather quickly, and then follows the task of accompaniment. A gentle presence of helping them hear "the Creator speak to the creature" is the beginning of discipling young people back to the Church and helping them find God.



photos: John O'Brien, SJ





John O'Brien, SJ

2018 - today:
Vocations Director
for the Jesuits of
Canada



2017: Ordination
to the priesthood, Regis College (Toronto),
M.Div./STL

2012-14: Instructor - Corpus Christi
College (Vancouver)
Cinema studies, communications,
service learning

2012: Master of Arts - Theology
University of St. Michael's College (Toronto)

2008: Bachelor of Arts - Philosophy
Gregorian University (Rome)

2001-2006: Principal - Wayside Academy
(Peterborough, ON)

2000: B.A. - Communication Arts
University of Ottawa

YOU ARE THE VOCATIONS DIRECTOR FOR THE JESUITS IN CANADA. HOW IS THIS VOCATION ROOTED IN THE REALITY OF YOUNG PEOPLE TODAY AND WHAT IS YOUR ROLE WITH THEM?

It has become abundantly clear to me that God is really the vocations director. I'm mainly in the position of responding to the initiatives of grace that the young men who contact me already attest to. I'm constantly amazed at this reality. I can see they have desires to do something out of the ordinary. Deep down, they know it's the antidote to their restlessness.

“

As Bob Dylan wrote, "It might be the devil, or it might be the Lord, but you gotta serve somebody." The vocation to be a Jesuit priest or brother is just one way to give your life to God.

Sometimes we help them find other pathways in the Church to which they are more suited. But it's always a tremendous joy to see someone find their vocation.

WHAT WOULD YOU SAY TO THE AVERAGE YOUNG CANADIAN CATHOLIC? WHAT ARE REASONS FOR HOPE?

Young people need to know, first of all, that they are beautiful, beloved and blessed. Regardless of what they have done or what has happened to them, they possess an innate value by virtue of being made in God's image and likeness and are loved with an inexhaustible and everlasting love. If I had the chance, I would invite them to consider the ways God has already blessed them, which are the starting reasons for hope. The loneliness in society has become intense, so this must be the first message, similar to Christ's frequent words, "Do not be afraid." Then I would tell them that God has plans for them, plans that will lead to their well-being and joy.



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

Anchoring oneself to reach out to others

by Fannie Dionne

“Men and women for others.” We often hear this Jesuit expression, especially in schools where students engage with people who are marginalized. But what does the phrase really mean? How do we embody it in our daily lives? For the always-enlightening Fr. Michel “Jim” Lefebvre, SJ, we are men and women for others, first of all, by listening to those closest to us.

OUR RELATIONSHIP WITH THE WORLD

The popular expression “men and women for others” is a direct reference to all that relates to solidarity, but at the same time it is a call to go beyond oneself, to step out of one’s comfort zone and privileged physical and intellectual environment to realize that not all people enjoy such qualities and privileges. As Fr. Lefebvre notes, “It is an invitation to have a different, more interior way of looking at things, a perspective that goes beyond appearances. It’s not just about focusing on the person in front of you, it requires asking yourself: Who is this person? What is he or she living? What can I do for him or her?”

When we hear the expression “men and women for others,” we tend to think that “others” refers to disadvantaged people, even though it actually encompasses everyone. Fr. Lefebvre continues: “I don’t think it’s understood well enough.

“

We have to be men and women for others first and foremost, for those who are closest to us and then perhaps for those we don’t know, but they don’t have to be ‘disadvantaged.’”

“It can be someone who apparently is doing well but to whom something happens one day. It’s having the openness to say, ‘Is there anything I can do? Can I help you?’ Already this forces us to move beyond ourselves and reach out to the other.” So, this Jesuit principle leads us to a broader way of looking at others rather than simply focusing on their difficulties or suffering.

KNOWING WHO WE ARE IN ORDER TO ENCOUNTER THE OTHER

Before being a woman or man for others, one must first have at least some sense of an interior life. According to Fr. Lefebvre, this is often missing.

“It’s not that people aren’t nice and don’t want to help, but their first thought is often: ‘What’s in it for me?’ After having learned more about who I am, I can then begin to ask if I’m able to listen, to be genuinely interested in the other. This is the first step in making the expression ‘persons for others’ a tangible and authentic mode of being rather than just a hollow slogan.”

The inner life, then, is the foundation that allows us to be open to others, to listen to and be with people, hearing their cries for help and going beyond superficial appearances.

Photo: Tom Parsons, Unsplash





Photo: Annie Spratt, Unsplash

knowing in advance what will happen. What is needed, however, is an attitude of deep humility.

“

We are not saviours, but if we, by listening, can allow the person to make some progress, our mission is accomplished. That's already a lot.”

Thus, it's not necessary to do great things in order to be a person for others. It is enough to learn more about who you are and to open up to the people around you. But in today's world, this requires going against the grain, taking time and accepting with humility the fruits of these encounters.

Even if a certain individualism prevents us from being able to look at the other with this depth of perspective, there is another quality that can help us become persons for others: curiosity. Fr. Lefebvre explains: “If we are not curious about people, about the people we know, I don't see how the other, a stranger, could suddenly be of interest to us. This spirit of openness, of taking the time to sit down and just listen, is a luxury that few can afford, either because this kind of accompaniment can be uncomfortable or because the world moves so fast that we remain superficial.”

TO GROW WITH OTHERS

Entering into a relationship with others and being available to them also implies not knowing what will emerge from that connection. Listening is not about gaining something or feeling happy. But regardless of whether or not the dialogue has a practical “result,” we do get something out of it, even if we are not necessarily able to identify or name it at the time.

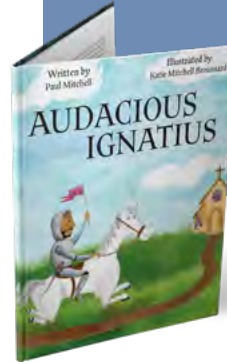
According to Fr. Lefebvre, “We can consider our mission accomplished if we have taken time to listen to the other person, to enter into a relationship. Often, in this kind of conversation, the person says to us, ‘Thank you so much for listening to me.’ We didn't give advice, but we allowed the person to express themselves more clearly. People today would like to enter into a relationship

PUBLICATIONS



CANNONBALL MOMENTS: TELLING YOUR STORY, DEEPENING YOUR FAITH BY ERIC A. CLAYTON

Each of us has a story to tell. Using Ignatian principles, this book offers guidance on how to notice details in your daily life, develop an attitude of healthy indifference in matters great and small, and respond to feelings of restlessness with clarity and focus. It also offers practical exercises to help you discover and reflect on important moments in your life.



AUDACIOUS IGNATIUS BY PAUL MITCHELL, WITH ILLUSTRATIONS BY KATIE MITCHELL BROUSSARD

Jump into the life of audacious Saint Ignatius with this beautifully illustrated, rhyming children's book. Kids and adults alike can follow him through his conversion, the development of the Spiritual Exercises and the founding of the Society of Jesus.

ONLINE RESOURCES



IGNATIUS SPIRITUALITY CONFERENCE RECORDINGS

This spring, the Jesuits of Canada held a two-day virtual conference that highlighted 500 years of spiritual richness that we can use in our lives today. Watch recordings of the sessions, which covered topics that include making good decisions, accompanying LGBTQ+ persons, listening to God's voice, finding your way, and more.

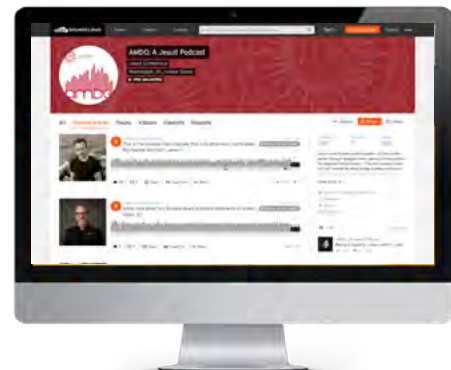
<https://jesuits.ca/isc-sessions/>

AMDG PODCAST

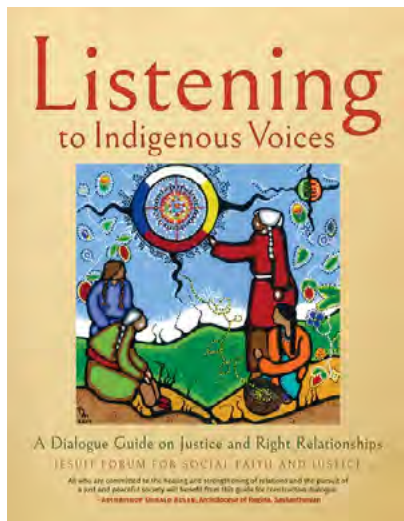
Jesuits and friends come together on this podcast to look at the world through Ignatian eyes, always striving to live *Ad Maiorem Dei Gloriam* — For the Greater Glory of God — with episodes that cover both current events and spirituality.

Listen at:

soundcloud.com/jesuitconference



EVENTS



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

The Jesuit Forum for Social Faith and Justice is planning events that are linked to its “Listening to Indigenous Voices” guide, which aims to aid the process of learning and dialogue between Indigenous and non-Indigenous peoples. Future events related to the guide will include facilitator training workshops, spiritual ecology workshops and more.

Visit jesuitforum.ca/forum-events for the latest events schedule.

ATTEND A RETREAT

Many of our Jesuit retreat houses offer both online and in-person retreats. To find the latest opportunities, visit jesuits.ca/events.



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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.



Jesuit regency, a laboratory of the real

by Fannie Dionne

Photo: Jesuits of Haiti

“Regency plays a special role in the overall formation of a Jesuit,” wrote former Father General Peter-Hans Kolvenbach, SJ (1983–2008), regarding the formation of members of the Society of Jesus.

Every Jesuit, during his long formation, must go through this period of about two years during which he works in an Ignatian apostolate, discerned with the provincial according to the reality of the young Jesuit, the needs of the province, and the requirements of Jesuit formation. “It was one of my best experiences in the Society of Jesus,” says Frantz B. Georges, SJ, who did his regency at the Jesuit Refugee Service – Canada.

This is just one of the apostolates where the regents of the Province of Canada and Haiti can meet. In recent years, Matthew Hendzel, SJ, has been a spiritual director at Loyola House Retreat Centre; Jean Francky Guerrier,

SJ, has worked in many apostolates in Haiti (such as the National Office of the Jesuit Migrant Service and the Grand Séminaire de Notre Dame de Cazeau); and Brook Stacey, SJ, has been involved with young people as a teacher of math, physical education and religion at St. Paul’s High School, as well as an assistant coach for the school’s wrestling team.

But why insert this long period of work between the stages of Jesuit studies? The primary goal of any formation in the Society, explains Fr. Gilles Mongeau, SJ, socius (the superior’s assistant) of the Jesuits of Canada, is the psycho-spiritual maturation of the young Jesuit and the deepening of his relationship with Christ in mission. It is a time to deepen in wisdom — to learn to have a more profound understanding of reality — but also to discover one’s particular gifts.



Origami swan project at Mother Teresa Middle School. Photo: Fr. Edmund Lo, SJ

Regency is the first time a young Jesuit has responsibilities in the Society of Jesus as a full-time member of an apostolic community and a work.

In this way, he learns to participate fully in apostolic discernment in common. Hendzel, for example, took part in such a discernment during the first wave of Covid, when the activities of the retreat centre were suspended. Out of that discernment came the proposal to offer online retreats. "It has been a very rewarding experience," he says.



Canoe trip with the 2014 Guelph young adult group.
Photo: Fr. Artur Suski, SJ

This period of Jesuit formation sheds light on whether the young Jesuit is capable of contributing to community life, Fr. Mongeau explains, but also whether he is capable of living this kind of life. "It's really a laboratory of real life. And from that, we are able to see whether the Jesuit can bear fruit for his own life as well as for the apostolate, whether he can learn to live and contribute in a fraternal way to the work of an apostolic team."

Meeting and accompanying marginalized people in a real way are other goals of regency, as Georges explains. "What I really enjoyed about my experience was meeting people. The group meetings, for example, show



Photo: Jesuit Refugee Service

our human solidarity as well as our sense of fellowship. Each refugee's story is unique and inspiring. The visits I made to the homes of the refugees also allowed me to feel closer to them.

“

The experience of regency is one of learning and self-giving. Through regency, we share the daily life of the people we accompany. In short, we share their joys and sorrows.”



Photos: Oliver Capko, S.J



This closeness to people is something that Hendzel has experienced as well: "Whether meeting with people on retreat or individually for ongoing spiritual accompaniment, I have always found it a great blessing to accompany them and share their desire to grow in an ever-deeper relationship with God. I have been continually surprised to discover the ways in which God is uniquely present in the lives of so many people, young and old, from all walks of life."

YOUNG REGENTS WITH YOUTH

Teaching is the most well-known Jesuit regency experience, although it is somewhat less so in Canada, according to Fr. Mongeau. Here, too, though less apparent at first glance, the regent discovers an experience of real accompaniment of marginalized people, of those who experience poverty, either economic or otherwise. Stacey explains: "I loved the energy when I worked in a school. There is so much to do and so much life. High-fiving students in the hallways, cracking jokes in class, it all created a fun, positive and joyful environment. But there was also time for deep discussions. I remember one day when a student came to me to talk about relationship issues he was facing. I appreciated the fact that he felt safe enough to talk

to me about such a personal topic. And I was happy to offer him whatever hope or encouragement I could.”

While the regency experience can be lived in various contexts of Ignatian works, many Jesuits have been able to accompany young people in creating a future filled with hope, which requires listening and “a profound interior conversion,” as noted by the Superior General of the Society of Jesus, Fr. Arturo Sosa, SJ.

Stacey experienced it in a high school, as did Guerrier in Haiti. Guerrier explains:

“

The regency experience has allowed me to journey constantly with young people and be transformed by their creativity, enthusiasm and intense faith in a hope-filled future.”

“As a result, I have come to realize that the practice of attentive listening is essential in working with young people. Instead of communicating ready-made formulas to them, it is important to pay attention to their stories, their struggles and challenges, and their desire to move forward on the journey of faith.”

In conclusion, this break from studies to live the Jesuit life to the fullest makes it possible to create bridges between theory and practice. “During my regency, the Ignatian principle of ‘good formation for better service’ became tangible,” Guerrier points out. Stacey adds that “after working in a school for regency, I feel closer to the worries, fears, concerns and hopes of young people. The abstract learning I had done in the classroom has been brought down to earth, into the real lives of my students. But more than my studies and more than my abilities, I feel that it is my personal testimony that has reached the hearts of my students.” Thus, regency is, indeed, a laboratory of real life.

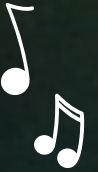


Brook Stacey with the St. Paul's High School wrestling team. Photo: Brook Stacey, SJ

Spirit and rhymes:

20 minutes with the Jesuit rapper

by Colleen Hogan



*God don't want my prayers, if it's only on the mic
God don't want my words, if my lips and heart divide
God don't want my service, if my neighbour's who I like
God don't want the worship, if I don't give Him my life*

Mike Martínez, SJ — better known as the “Jesuit Rapper” — has been spitting rhymes since he was 9, when he first heard Eminem’s “My Name Is” on the school bus and decided that he wanted to be a rapper. His lyrics have matured since the third grade, and his hip-hop dream has become a calling within a bigger calling.

Currently studying theology at the Faculdade Jesuíta de Filosofia e Teologia in Brazil, Mike is completing the final stage of formation before priestly ordination. Jesuit-educated since Grade 6, Mike first “heard the call” — or, as he puts it, “the invitation” — to a religious vocation during a Grade-10 retreat. While he was in confession, the priest asked him if he had ever thought about being a priest.

Photo: From the cover of “Worship Real,” Chris Yates



Faculad Jesuit classmates. Photo: Mike Martinez, SJ

"It was a question," Mike reflects, acknowledging the freedom inherent in choosing one's vocation. "An invitation. It wasn't imposed. And it was in the context of a confession where I was sharing my sinfulness. Being a Jesuit is being a called sinner, a loved sinner."

That invitation — bolstered by the love of his family and spiritual formation by his Jesuit preparatory school — prompted ongoing discernment at Fordham University and helped lead to his decision to join the Jesuits after graduation.

After his two-year novitiate in the Dominican Republic, Mike completed master's degrees in social philosophy and digital media and storytelling at Loyola University Chicago. It was in Chicago that he started more fully integrating his gifts for music and language into his Jesuit ministry.

Mike volunteered to run a hip-hop media lab after-school program at Precious Blood Ministry of Reconciliation, a restorative justice centre on Chicago's South Side.

He primarily worked with young people on parole and in recovery, intentionally describing them as youth "at-promise," not at-risk. Mike is always thoughtful and purposeful with his word choice.



From filming the music video "Love is Above." Photo: Dimas Oliveira, SJ

Mike helped the young people who came to the media lab write, produce, record and perform their songs. At the time, “drill hip-hop,” a genre often associated with gang violence, was popular with Chicago’s youth.

Mike shares, “We started producing drill beats to meet them where they were, but I said, ‘What if we go against — not each other — but something in our world that we would like to see ended? What if we went against racism or poverty or even hatred itself?’

“

What if we flipped the script and, instead of using music for violence, we use music to promote justice?”

One afternoon in the studio, Nate, one of the young men Mike supported, began freestyling. As his words escalated in violence, Mike stopped him and asked why he continued to rap in a way that contradicted the centre’s mission to promote peace and justice. Nate answered simply that he didn’t know peace or justice, so how could he rap about them?

Mike paused and asked for the Holy Spirit’s guidance before responding, “You’re right, Nate. You don’t know peace. You don’t know justice. But that is what we are here to do: to discover and experience that peace and justice together every time you walk into this lab and are loved as you are, every time you speak your truth prophetically into that microphone and share your story.”

Speaking prophetically and from his own reality is how Mike writes his songs. He doesn’t use curse words, but his messages are raw and powerful.



Miami junior retreat during Mike’s regency at his alma mater, Belen Jesuit Preparatory School. Photo: Mike Martinez, SJ

In 2020, Mike released the first Jesuit hip-hop album in history, “Worship Real.” Inspired by his faith and influenced by the Cuban, Latin American and African American cultures he grew up around in Miami, the 12-track album features creative rhymes and fast beats, as well as Scripture verses, social commentary (check out tracks 6, “Xenophobe,” and 9, “Quarantine Fools”), and reflections on his vocation.

“Sometimes they’ll say Mike is a Christian rapper or a Catholic rapper,” Mike comments. “Yeah, because I’m Catholic and a rapper. But I don’t like to pigeonhole myself.

“

I rap about what’s in my heart, and what’s in my heart is Jesus.”

He says this shift in framing is important. Leading with the heart begets authenticity — sharing who we really are, not who we wish to be — which is critical in our relationships with God and others, and it’s what Mike strives to do through his music.

“We don’t have to organize everything for it to be blessed. We bless the mess!” Mike says. He offers his life to the Lord “as it is, maybe not as [he’d] like it to be, but as it is,” recognizing that God is present in and loves us amidst the messiness.

This authentic communication of ourselves enables us to listen to and connect with others, which creates opportunities for what Mike's ministry is all about — communion.

"Communion is having people experience peace, experience justice, experience love. That threefold union — God, others and self — is so important for the kingdom to be a reality. And that's really what my ministry is about — communion — so that we can experience a little bit of the kingdom that is to come."

Right now, Mike is building that communion with his theology classmates and in the community where he serves in Belo Horizonte. Despite only recently learning Portuguese, he leads the Ignatian Spiritual Exercises in his new language at the local faith and culture centre. He may mix in Spanish words now and then, but he knows he is still communicating what's important: the Gospel message of radical love.



*Poor, chaste and obedient
These the main ingredients
For speeding the Kingdom in
This is what I mean my man
Whenever we say "Amen"
It's not just a word I'm saying
But a way of life though (life though)
Miami Mike
More than on a mic though*

Mike's newest track, a collaboration for the Jesuits' Ignatian Year, was released on April 22, 2022. To learn more about Mike's digital ministry and to listen to "Worship Real," visit www.mikemartinezs.com.



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



Photo: TedX, Jim Davis, Florida Catholics

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 from 2008-16



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JESUITS
of Canada

IS GOD CALLING YOU TO BE A JESUIT?

St. Ignatius of Loyola wrote that a vocation to the Society of Jesus is for those who desire 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; to walk with the poor, the outcasts of the world, in a mission of reconciliation and justice; to accompany young people in the creation of a hope-filled future; and to 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.

NAME: _____ AGE: _____

ADDRESS: _____ CITY: _____

PROVINCE: _____ POSTAL CODE: _____ E-MAIL: _____

MAIL TO: JESUIT VOCATIONS 43 Queen's Park Crescent E. Toronto, ON M5S 2C3 CANADA

You can also email us at CANvocations@jesuits.org.



Photo: Jesuit Curia in Rome

JESUITS RESPOND TO THE VICTIMS OF THE WAR IN UKRAINE

From the beginning of Russia's invasion of Ukraine, humanitarian and international cooperation organizations of the Society of Jesus have been in contact with the Jesuit network to coordinate the response to a potential humanitarian emergency. The Jesuit Refugee Service Europe, for instance, coordinated the preparation for the welcome and accompaniment of the refugee population by the Jesuit Refugee Service's national offices in the countries bordering Ukraine. The Polish Jesuits collected names of families and organizations willing to host refugees in their homes. The Jesuit community inside Ukraine has focused on providing shelter, which is primarily used by displaced people who are leaving the country.

INDIAN JESUITS CHALLENGE LEADERS AT COP26

The Jesuit Ecological Network in India has been engaged for over 30 years in initiatives such as awareness raising, ecological education, organic farming, renewable energy, reforestation, and the preservation of biodiversity and endangered plant and animal species. It aims to promote the collective responsibility of caring for the Earth, for example, with the establishment and management of bio-reserves, the installation of organic vegetable gardens in schools or art workshops, and exhibitions with youth and artists. Deeply involved in the care of our common home, the Jesuits of India called on policy makers at COP26 in November 2021 to focus on eco-education to raise awareness and promote action on environmental concerns and to encourage public participation in the fight against climate change.

400TH ANNIVERSARY OF THE CANONIZATION OF ST. IGNATIUS AND ST. FRANCIS XAVIER

On March 12, 1622, Ignatius of Loyola, Teresa of Jesus, Philip Neri, Isidore the Labourer and Francis Xavier were canonized. During the Ignatian Year 400 years later, a Mass was celebrated on this occasion in the Church of the Gesù in Rome in the presence of Pope Francis. The pope gave the homily, recalling the importance of discernment, an ever-present treasure to be shared with the Church and the world. Fr. Arturo Sosa, SJ, the Superior General of the Society of Jesus, noted: "To remember, 400 years later, that the Church has recognized the holiness of five such different people ... encourages us, without a doubt, to continue the journey of conversion proposed for this year."



Photo: Jesuit Curia in Rome

FIRST ANNIVERSARY OF THE COMMISSION ON THE ROLE OF WOMEN

On March 8, International Women's Rights Day, the Commission on the Role and Responsibilities of Women in the Society of Jesus celebrated its first anniversary. The commission (five laywomen, one religious sister, four Jesuits and one layman) has been meeting monthly for the past year. Its purpose is, among other things, to evaluate the participation and position of women and collaborative structures in the Society of Jesus and to make recommendations to the different levels of leadership. "The contribution we can make will be a shared reflection on gender justice that will allow us to open a path of listening, inclusion, respect and reciprocity, in order to build equitable and diverse apostolic bodies in the provinces of the Society of Jesus," emphasized María del Carmen Muñoz of Colombia.



Between pastries, tattoos and God

by Elise Gower

Photo: Kinship in Action

In a world still reeling from Covid-19, as the deep societal structures of racism and inequity are highlighted, and amidst violence and impending war, where does one find hope? In Los Angeles, California, Homeboy Industries — the largest gang intervention, rehab and re-entry program in the world — is a sacred place of hope.

“Hope stems from having a support system,” says Molly Hunt, a former Jesuit Volunteer.

“

Homeboy creates a community of support that allows people to hope.”



Photo: Trainee at Homeboy Bakery. In 2020, Homeboy had 476 full-time trainee participants. A trainee is a former gang member or previously incarcerated individual who is participating in the 18-month Job Training program. More than 2,500 additional community members received program and service support.

Hunt, who worked in Homeboy's development department after her year there with the Jesuit Volunteer Corps, describes Homeboy's mission in action as groundbreaking work. She highlights the profoundly radical approach of offering compassion and financial support as individuals build back their lives. "Trainees are paid to go to therapy, to do anger management, to search for housing, to figure out childcare."

Fr. Greg Boyle, SJ, founder of Homeboy Industries, shares, "At Homeboy, we deliver the same menu of services as many programs do ... but all of this is secondary to the culture that cherishes and holds people. Homeboy is a sanctuary for gang members."

Hope extends beyond the organization's doors. It is cherishing another person that permeates hopefulness. Hunt depicts community tours during which trainees are able to share and own their stories. It's a relational bridge

between education and empowerment as people from the outside community "learn [that] hope and redemption are part of these hard stories." The owner of each story becomes the beacon of hope.

Fr. Boyle describes a "community of beloved belonging." He affirms, "If it's true (and it is) that the traumatized will likely cause trauma, it is equally true that the cherished will find their way to the joy there is in cherishing themselves and others. Systems change when people do. People change when they are cherished."

Caitlin Mollahan, a University of Scranton alumna, learned that hope at Homeboy can be understood as "reflecting kinship in decisions that affect others, making kinship reach the systemic level."

Homeboy hope extends far beyond the geographic boundaries of Los Angeles. In Yap, Micronesia, seniors at Yap Catholic High School (YCHS) read Fr. Boyle's book "Tattoos on the Heart: The Power of Boundless Compassion." Michael Wiencek, YCHS principal, brings his own student experience at Homeboy to the classroom. For his students, a hope-filled future is "having relationships within your community and recognizing that you give chances to everyone. Every day, we all have the



Photo: Founder, Fr. Greg Boyle, SJ: The five key outcomes as an organization are: 1) Reduce recidivism, 2) Reduce substance abuse, 3) Improve social connectedness, 4) Improve housing safety and stability, and 5) Reunify families.

mentality that we wake up and try to be a little bit better than we were the day before, and we want to help others be the best that they can be.”

In January 2012, while studying at the University of Scranton, Wiencek participated in an immersion program at Homeboy Industries and learned of a post-graduate volunteer opportunity to support the opening of YCHS. His discernment began on Skid Row, a physical boundary centralizing poverty in LA. As he surveyed new construction being built along the perimeters, he remembers looking up and thinking, “There’s somebody up on the 40th story of that building thinking, ‘I can’t believe I have to look at this.’” It’s a distinct contrast from what people see at Homeboy — the inherent dignity of every person. This lesson led Michael to Yap. Today, he extends the same loving message of hope to his students: “We believe in you.”

Young people cocreate a hope-filled future that penetrates relationships and systems. Hunt now studies public policy at UCLA. Her peer is a UCLA undergraduate student and former Homeboy trainee.

“Nonprofits help get around the barriers when we can.” She feels called to deconstruct systems “so one day, Homeboy won’t have to exist.”

Mollahan, an occupational therapist, is reminded of the distinction a trainee made between her life and that of the visiting students..

“

Your norm is growing up, going to college, and getting a career. We don’t expect to go to college, we expect to go to jail.”

Through Homeboy, new doors are opening every day for trainees.

Mollahan uses her education to open doors for her patients. She does this by listening to each person's unique experience — a skill she learned in LA. Listening is the building block of hope.

"Ignatius, in his spiritual journal, mentions for the first time on Feb. 27, 1544, the word *acatamiento*. It means to look at something with attention. It gets translated as 'affectionate awe.' Ignatius intended this to be a stance in the world," says Fr. Boyle.

“

Homeboy Industries stands with the demonized so that the demonizing will stop.”

"It stands with the disposable, so that the day will come when we stop throwing people away. It stands in 'affectionate awe' at what the poor have to carry rather than in judgment at how they carry it. It is a uniquely Ignatian stance ... that finds God in everyone and everything." Hope.

For more information, visit: homeboyindustries.org.



Elise Gower, is the associate director of Contemplative Leaders in Action (CLA), an Ignatian spirituality and leadership project for young adults initiated by the Office of Ignatian Spirituality. She is personally and professionally committed to anti-racism work, the relationship between faith and the LGBTQ+ community, and the use of discernment as an essential tool for informed and effective leadership.



Photo: Staff at Homeboy Electronics Recycling: Employment is offered for more than 180 men and women through a thoughtful, strategic 18-month program that focuses on healing just as much as it focuses on developing work readiness skills.



"The Pink Rabbi" Photo: Archives of the Jesuits of Canada

Marcel Lapointe, SJ — Jesuit, artist and teacher — was born in Magog, Quebec, in 1928. He studied at Sherbrooke Seminary and Collège Sainte-Marie in Montreal before joining the Society of Jesus in 1952. Ordained a priest in 1963, he enrolled in 1966 at the École des Beaux-arts de Montréal, where he was introduced to the art of printmaking with the help of Albert Dumouchel.

"With Marcel, the man, the artist and the spiritual came together in one person. And he offered this person very simply to those he met and through his artistic work," artist and Jesuit Fr. Daniel LeBlond explains. The many writings found in his personal archives also highlight his deep conviction that it was through artistic creation and the teaching of the arts, especially to young people, that he best lived out his religious vocation.

Here are three facets of this Jesuit's life.

Etched on paper and hearts:

Marcel Lapointe, SJ

by Fannie Dionne

THE MAN

"Marcel was above all an exceptional person who had a gift for deep, attentive listening and an extraordinary capacity for friendship. His vulnerabilities shaped the man and the artist that he was," writes LeBlond.

Other testimonies also speak to his great sensitivity. "He could experience very strong emotions, but he could also sense the mood of the other person," recalls Fr. Bernard Carrière, SJ. "I remember that sometimes, when I arrived at his house, he would ask, 'What's bothering you?' because he sensed that something was amiss just by the way I looked."

He also had a great sense of humour and a rare personal warmth. His very engaging personality led him to form good relationships with his confreres and enabled him to maintain many friendships outside the Society of Jesus.

THE TEACHER

"The people who had Marcel Lapointe as a teacher still speak of him, even 20 or 30 years later, as someone who marked their lives," says Fr. Michel "Jim" Lefebvre, SJ. With classical music as a backdrop, Fr. Lapointe taught art classes at Collège Jean de Brébeuf for a good part of his life, from 1964 to 1996.

René Massicotte, a former student at Collège Jean de Brébeuf, agrees: "My memories are still very vivid and indelible. I did not consider Marcel a Jesuit 'father,' but an artist and a very talented teacher. His way of teaching, his sensitivity, and his patience were exemplary! Studying at Brébeuf was a unique experience, and having Marcel as my art teacher was an enormous privilege. I will treasure his insights for the rest of my life."

"He was an absolutely remarkable educator," notes Lefebvre. "For me, an educator is someone who transcends the subject matter and who, in addition to focusing on the content of the course he is to teach, will be deeply attentive to the student who is in front of him. The students knew that they could count on him when they needed him."



Marcel Lapointe, SJ (first on the right), teaching art at Collège Jean-de-Brébeuf. Although they no longer have teaching institutions in Quebec, many Jesuits are still involved in various ways in education. Jesuit Archives in Canada. Photo: Paul Hamel, SJ

Indeed, he connected with his students, seeing each one as a unique individual with a particular story. At the end of his teaching career, for example, when his hair had turned grey, a tall young man asked him, "Can I call you 'grandpa'?" And he responded, "If it makes you happy!"

Fr. Lapointe was also admired and respected by his students because he was a good teacher and knew how to stimulate and encourage those he instructed in the practice of artistic expression, as demanding in execution as drawing and engraving can be.

But art class did not mean "easy class." The teacher commanded respect. Students who arrived one minute late were not allowed to enter the classroom. He also insisted that people put their tables in order at the end of the day. If students failed to do so, they were sure to hear about it the next day. These lessons were learned quickly. The Jesuit's

*Être professeur –
c'est vrai
et aimer enseigner.*

- Fr. Lapointe

laisser vivre les autres
tout en leur
apprenant ...



Photo: Fannie Dionne

rigour showed students that an art course was as valuable as a physics or mathematics course and therefore was to be taken seriously. This rigour also taught young people, often from privileged backgrounds, the importance of fulfilling certain obligations.

THE ARTIST

"For me, Marcel was above all an engraver and a draftsman. His engravings express his extreme sensitivity and his depth of perspective that enabled him to dialogue with everything around him. Depth of perspective — he particularly loved trees. He drew them for hours. For him, each one was unique. I know now that each tree expressed to him the uniqueness of each being," writes LeBlond. "The trees and their deep roots represented deep connections," adds Carrière.

Fr. Lapointe was painting even before he joined the Society of Jesus. After his studies at the École des Beaux-arts de Montréal, he practiced engraving, in all its forms, for more than 35 years, while devoting himself to drawing and graphic design.

Even though he produced a lot, he was seldom in the spotlight. In fact, everyone agrees that he did not like social events and therefore did not exhibit much. This is the paradox of an artist who preferred solitary work and did not seek recognition because he did not feel comfortable in a crowd. But he did share his passion for art with others. Carrière remembers that Fr. Lapointe drew him into the world of the artists whose exhibitions they visited and that he also shared his relationship with nature, which is essential to the painter.

Fr. Lapointe was responsible for the art collection of the French-Canadian Province of the Society of Jesus and a member of the committee to safeguard the religious heritage of the Diocese of Montreal. He also taught at the printmaking workshop of the Centre de créativité du Gesù in downtown Montreal from 1996 until his death in 2008.

LeBlond remembers, "At his worktable, in the twilight of his life, lay a piece of wood in the making. His final creation. A tree. But this time, for the first time, it was gently returning to the Earth. Marcel knew."

Have you remembered the Jesuits in your will?

By remembering the Jesuits in your will, you can help prepare young men to work in the vineyard of the Lord and sustain elderly Jesuits who have given their lives to Christ and His Church.

**For more information,
please contact:**

Colleen Franks

Assistant Director, Office of Advancement
at **416.962.4500 ext. 241**

or at **cfranks@jesuits.org** or online at
<https://jesuits.ca/support-us/planned-giving/>



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Creating safe environments

for the young and the vulnerable

Every Jesuit priest, upon making final vows, makes a special promise to exercise special care “for the formation of children and unlettered persons.” St. Ignatius believed that in the context of more “exciting” and “rewarding” ministries such as preaching, secondary and university education, spiritual accompaniment, and direct concern for the young and the vulnerable (which the expression “unlettered persons” represented in the context of Ignatius’ day) could easily be forgotten by those not actively engaged in care for them. He even went so far as to require, in the Jesuit Constitutions, that superiors of university communities spend 40 days every year in pastoral ministries to the young and the vulnerable.

Ignatius’ concern for the young and the vulnerable has taken on a new urgency in the Church of today, in light of revelations of long-standing abuse of young people and vulnerable populations by members of the clergy and religious orders (including the Jesuits of Canada).

Ignatius' concern for the young and the vulnerable has taken on a new urgency in the Church of today, in light of revelations of long-standing abuse of young people and vulnerable populations by members of the clergy and religious orders (including the Jesuits of Canada). In Canada, this sinful history includes that of the residential schools. The Jesuits make their own the words of Pope Francis in his historic address to the Indigenous peoples of Canada on April 1 of this year: *"I feel shame — sorrow and shame — for the role that a number of Catholics, particularly those with educational responsibilities, have had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture, and even your spiritual values. All these things are contrary to the Gospel of Jesus Christ. For the deplorable conduct of those members of the Catholic Church, I ask for God's forgiveness, and I want to say to you with all my heart: I am very sorry. And I join my brothers, the Canadian bishops, in asking your pardon. Clearly, the content of the faith cannot be transmitted in a way contrary to the faith itself: Jesus taught us to welcome, love, serve, and not judge; it is a frightening thing when, precisely in the name of the faith, counter-witness is rendered to the Gospel."*

The Jesuits of Canada first established policies and procedures for the protection of the young and vulnerable populations in 1998, along with procedures for addressing complaints of abuse. These policies and procedures state clearly: *"The Jesuits will intervene effectively to stop acts of abuse and misconduct by Clergy, Staff, or Volunteers and will take steps to prevent the occurrence of such abuse and misconduct. We will assist those who come forward with allegations of abuse and misconduct, ensuring that they are treated with respect and compassion. Where it is requested, this outreach may include provision of counseling, spiritual assistance, support groups and other social services agreed upon by the Complainant and the Society of Jesus. The Jesuits will also undertake pastoral outreach to Complainants and their families where requested or appropriate. This pastoral outreach may also be directed to the faith communities or congregation in which the sexual abuse occurred. **Our prime concern must always be for the care and welfare of the Complainant, and the prevention of future abuse and misconduct.**"*

These policies also create and define the role of a Jesuit "Delegate for Conduct" who investigates complaints and reports to the Provincial. They put in place accessible complaint mechanisms and mandate a series of practices of ongoing annual formation for all Jesuits residing in Canada in three areas: abuse prevention, obligations to report, and healthy personal and community living. We have long believed that helping Jesuits live happy and healthy personal and communal lives is the surest means of preventing abuse. Our experience bears this out.

The policies also require safe recruitment procedures of new candidates to the Society of Jesus (police checks, psychological evaluations, etc.). In addition to all this, works of the Society of Jesus are required to adhere to the safeguarding standards of the dioceses and civil jurisdictions in which they are established.

These procedures and policies have been periodically revised and updated; the last full revision was completed in 2019. At that time, a comprehensive policy for the prevention of sexual and other forms of harassment was added.

“

In 2021, the universal Society of Jesus introduced new standards to ensure the safeguarding of minors and vulnerable adults. They call for a "consistent culture of protection."



This has occasioned further review of our policies and procedures. They will now include guidelines for ongoing risk assessment. This includes ensuring ethical behaviour and safe environments for all Jesuits and coworkers. There will be additional training for the directors of works and local superiors who are responsible for safeguarding in their communities.

The Jesuits of Canada, for almost the last 25 years, have strived to take responsibility for the care and protection of young and vulnerable persons. As St. Ignatius believed 500 years ago, such a concern is never-ending and requires constant attention and renewed zeal. The second Universal Apostolic Preference of the Society of Jesus — *to walk with the poor and the excluded* — missions us, according to Father General Arturo Sosa, SJ, to help eliminate all forms of abuse inside and outside the Church. We are committed to continuing to walk on this path of justice and reconciliation.

Learn more: bit.ly/protection-vulnerable



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