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Mer et Monde : Building bridges, making connections

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AFTER an election period that lasted almost two months in Canada, we continue to encounter tensions: around migration, the intolerance of minorities, greedy economic systems, the neglect of everything created. Also for decades, our Church has been living with painful cases of abuse within its ranks that erode the message of Jesus. Certainly, we cannot ignore anything that happens around us, but neither can we remain paralyzed. Our effort must continue to examine and detect sources of courage and consolation, beyond the dissonances we encounter, and to follow the call to be renewed.

As I look at this magazine, I see the fruits of men and women, religious and lay, young and old, all united in one mission of reconciliation. They are the fruits of a Jesuit province that covers 9.98 million square kilometres, many languages and different cultures — Francophone, Anglophone, Indigenous — but also nourished by that of those who have and continue to arrive from dozens of countries around the world. This renewing spirit and energy toward our common mission can be felt throughout the pages.

In this issue, we touch on several examples. From the testimonies of Mer et Monde interns working for international solidarity to the retreatants from Manresa in Ontario who experience various forms of personal growth (or simply rest!) to the faithful and long service of Jesuits like Julien Harvey or Jim Lefebvre, who have remained deeply committed to others, whether personally, communally or socially. Not to mention the humble zeal of younger Jesuits, here and abroad, such as Cardinal Michael Czerny or Brother Dan Leckman. It is the body of a province that fights for the dignity and flourishing of life everywhere and in all of its diversity.

It is probably the same kind of energy that propelled me to take on the role of Director of Communications for the Jesuits of Canada and hence editor of this magazine. After migrating from Venezuela and spending more than a decade working as a marketer for Canadian technology start-ups, I feel privileged to join this organization, of Jesuits and “non-vowed Jesuits,” as some would say, who work toward the same project of reconciliation with others, with creation and, through it, with God.

José Antonio Sánchez

Director

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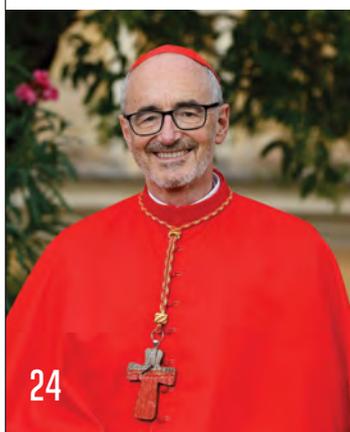
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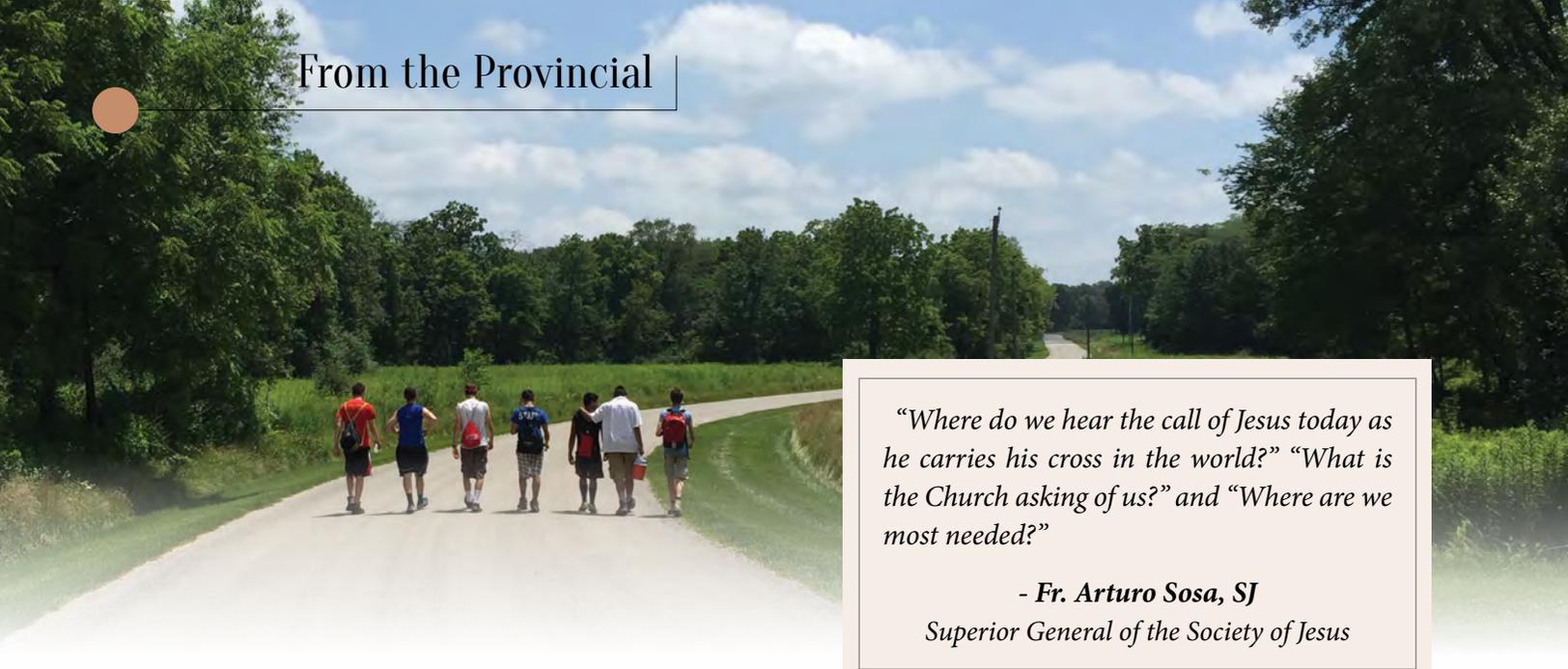
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“Where do we hear the call of Jesus today as he carries his cross in the world?” “What is the Church asking of us?” and “Where are we most needed?”

- Fr. Arturo Sosa, SJ

Superior General of the Society of Jesus

GREETINGS and best wishes to all who support the work of the Canadian Jesuits. Since the last issue, as Jesuit provincial, I have completed my first round of cross-country visits to some 25 Jesuit communities and 40 works. Indeed, the Jesuit Province of Canada is, geographically, the largest province in the Society of Jesus. We have communities and works in Newfoundland, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia and Haiti. Furthermore, for those who might be wondering, why we are not in the Maritime provinces, we also have close association with Ignatian spirituality groups and CLC (Christian Life Communities) across the country but also in New Brunswick, Nova Scotia and PEI. After all, four recent Jesuit provincials have come from the Maritimes!

The most memorable aspect and the biggest grace of my visits has been to meet personally those Jesuits and partners who work tirelessly to expand the work of the Jesuits and the Church. The work in **spirituality**, with the **marginalized**, with **youth** and in **environmental** concerns, exemplifies the four Universal Apostolic Preferences (UAPs) of the global Society of Jesus recently published by Father General Arturo Sosa in Rome and approved by the pope.

Fr. Sosa wrote in his letter introducing the UAPs that “our desire has been to find the best way to collaborate in the Lord’s mission, the best way to serve the Church at this time, the best contribution we can make with what we are and have, seeking to do what is for the greater divine service and the more universal good.” In essence, the UAPs are de-

signed to help Jesuit organizations better orient themselves to the needs of the contemporary world. In other words, Father General has suggested that they be used as “signposts” and “touchstones” for future strategic and apostolic planning.

Now that the UAPs are in place and with the help of these “signposts,” the Jesuit Province of Canada has embarked on its own planning process. Working at the grassroots level and from the ground up, the province has begun to examine what is happening already at the local and regional level by inviting as many participants as possible to join a discernment process. The fruits of this process will provide a framework for ongoing evaluation and apostolic planning — of where we work and what we do. It is hoped that more than 1,000 people will participate in this process that will help guide the work of the Jesuits and provide orientations as to where to focus our energies for the coming years.

Please feel free to write to your local Jesuit community or work, to the Jesuit province office or to the editors of this magazine if you have ideas or comments about what we are doing well or what we could be doing. The Society of Jesus is committed to a collaboration that is animated by the Holy Spirit and focused on respect, dialogue and discernment.

AMDG (For the greater glory of God)

Erik Oland, S.J.

Provincial – Jesuits of Canada ●

MER ET MONDE : BUILDING BRIDGES, MAKING CONNECTIONS

by Fannie Dionne



Photo : Mer et monde

LAST summer, Mer et Monde, an organisation for international solidarity based in Quebec, celebrated 20 years of service. Inspired by the ideas of Michel Corbeil, SJ, each year the organisation inducts 300 interns into the world international cooperation and supports the developmental projects of its partners in Senegal, Nicaragua and Costa Rica.

Looking toward the future, Mer et Monde plans to continue to diversify its activities, including working with the Society of Jesus to interact with Indigenous communities and to branch out into anglophone Canada.

So what's the key to their success? In one word: teamwork. But it's also their networks and bidirectional apprenticeships which bring together interns and local partners, following the motto: "Being there to work together." For Carmen Martinez, director of the Tierra y Vida Association in Nicaragua, this is the organisation's greatest strength.

International cooperation should work like this: NGOs should arrive in a country, find out the missions and objectives of local organisations and then work to fit themselves into this reality. This kind of sensitivity is important to us. Mer et Monde is not like other organisations who just finish their projects and leave — it brings with it a whole work process.

This respect and attention to detail solidifies throughout the internship, which prides itself on a solid training for its volunteers that encourages them to develop their judgement and critical thinking, something that makes all the difference in the field.

AUDE ROY BLANCHETTE - QUÉBEC WITHOUT BORDERS PARTICIPANT, SENEGAL

Before I left for Senegal, a woman told me that this experience would change my life. I never believed how true this would be. I fell in love with Senegal. I met people there who I will remember forever.

Coming back to Quebec forced me to make a decision. I, along with many others, turned a corner in my journey and started a master's in international development. Every day, this program lets me make connections to my experiences in Senegal. Then, last February, I got the chance to seize another opportunity and have another experience of international solidarity, but this time as the leader of a team sent by Quebec Without Borders.



Photo : Mer et monde

SAMUEL RACETTE, PARTICIPANT IN THE QUÉBEC WITHOUT BORDERS PROJECT “LA BASURA QUE NO ES BASURA”, COSTA RICA

The project that we are helping with seeks to raise public awareness about waste management, because recycling is something that’s relatively new in rural Costa Rica.

Early on, it was difficult to see which direction we were going to take. We weren’t used to the rhythm of life here, which is much more laid back and relaxed, and it was difficult for many of us to live without a rigid timetable. This exercise in letting go was really enriching and allowed us to take things a little slower.

There are only a handful of people who have managed, by themselves, to launch a number of movements, educate people to pay attention to the environment, or get entire communities involved in something like reforestation. This made me realise the impact each and every one of us can have on our environment and that the power that we each have as individuals is much greater than we can imagine. We just have to believe in our projects and give enough time for those ideas to take root.



Photo : Mer et monde



CATHERINE MARCOTTE AND ÉTIENNE DORVAL – INTERNS FOR KER YAAY, MAISON DES MÈRES IN SENEGAL

CATHERINE: I’m currently a student in social services at Laval University in Quebec City. I’m particularly interested in the intercultural sphere and in intercultural solidarity. I recently chose to do an internship in Senegal to broaden my horizons.

ÉTIENNE: Before studying social work at Laval, I did a program in specialised education. I’m very interested in the field of aid relationships, but there was a more communal aspect missing in the work I wanted to do, and the international aspect interested me greatly. Social work, I thought, would help me make this link.

INTEREST IN MER ET MONDE

CATHERINE: We were offered a choice between two African countries for our internships: Mali and Senegal. From what I understood, for Senegal, Mer et Monde was offering pre-departure training and then supervision once we got there. This was why I chose them. I thought that it was great that I would be able to rely on someone who could act as an interpreter or middleman if certain communication issues arose. I also thought that it was worth being well prepared before leaving since getting a good understanding of the realities and the culture would ensure the respect of the community welcoming us.

ÉTIENNE: For me, choosing Mer et Monde was not quite as thought out. I had chosen to go to Mali. Unfortunately, due to the sociopolitical climate, the internship couldn’t take place. I was instead offered a place in the

group going to Senegal, and I bought into the philosophy of Mer et Monde.

WORKING WITH KER YAAY

CATHERINE: The organisation is open to all dimensions of the family. Everything we do starts with the needs expressed by the community. Building this community, by supporting and building up these women and families, we help the most underprivileged children.

ÉTIENNE: We focus on exchanges and our main method is to get the communities engaged. We show them ways to do things that come from our experience and know-how, but we're also open to their own instincts and traditions. This way, we build something together.

LESSONS LEARNED

ÉTIENNE: Now I see the inequality between those in the global north and south more clearly than before. It's something that's become more tangible and I can now speak about it with an understanding of its causes. I now have something to bring to this discussion.

CATHERINE: One thing that will stay with me was how much everyone cared about one another. One of the young people in our group said he was worried about another because he didn't have any access to education. He wasn't just concerned with his own problems, but also those of his friends.

ÉTIENNE: It also made me think that I should change my work rhythm. In Africa the rhythm is different, in a large part due to the fact that the task isn't the biggest priority, but rather the person themselves. I think it will be important to hold onto this perspective through my work as a social worker.

The testimonies in this article were curated from different Mer et Monde resources.

Read more at <http://bit.ly/MeretMondeInterviews> ●



RENEWAL AND PERSONAL GROWTH: THREE STORIES FROM MANRESA

by Fannie Dionne

Credit : Moussa Faddoul



Photo : José Sanchez

Manresa is a retreat centre open to all (gender, budget, race, identity, faith, etc.) to rest, reflect and recharge. The centre is located on a large property with access to several hiking trails on protected land.

For more information, visit:
www.jesuits.ca
www.manresa-canada.ca

THIS year, the Manresa Jesuit Spiritual Renewal Centre in Ontario is celebrating its 70th anniversary. “Manresa is an oasis of peace where you can leave your daily drama behind for a while,” said Fr. Henk van Meijel, SJ, director of the centre, “and some incredible things can happen — but sometimes it’s just rest and that’s fine.”

How relevant can a retreat centre be in 2019? How are retreats carried out and what is the value of attending one? Three young women share their experiences.



JULIE GODFREY, STUDENT AND VOLUNTEER

Why did you decide to go on a retreat?

My first retreat at Manresa was eight years ago and it was a 12-step retreat for women in recovery. It was recommended to me to help support my journey in recovering from alcoholism. I was 33 years old and five months sober.

I felt nervous before the retreat because I was very new to recovery and thus I was raw and sensitive. I was also not comfortable in large groups and especially hesitant being around so many women. During the retreat I felt a deep sense of peace. It is incredibly nurturing and peaceful. I spent time walking, and I also spent a good deal of quiet time in the chapel.



What are the fruits of this experience?

The fruits of the retreats I have attended at Manresa have proved to be long-lasting. I now attend the women's 12-step retreat every year and have been the captain for the winter retreat for three years. Coming to Manresa is a spiritual experience that helps me to reconnect to myself, to a sisterhood of women I now relish, to the incredible staff that keeps Manresa flourishing, to the beautiful land it sits on, to God whose spirit I feel powerfully there and to my miraculous program of recovery. Manresa has a way of welcoming people and helping them to grow deeper in their faith, of bringing things to the surface to work on in a safe and peaceful place. I feel that the ways in which one can attend to themselves and to their issues here are limitless.

Can you describe a touching moment that happened during the retreat?

On my very first retreat I was asked to speak as the newcomer. I was incredibly anxious about the prospect of speaking to a group of 60+ women and told a friend of mine I couldn't do it. She told (ordered) me to go into the chapel and pray. I went into the chapel, kneeled and began to pray. I was struggling then in my relationship with God and doubtful he listened. On my way down to kneeling, I was overcome with emotion. I don't know how long I was there in prayer, but eventually I got up and later on that evening, I went and spoke in front of the women. As I began to speak, my heart felt like it would pound out of my chest. Very soon into speaking, however, I felt calm and delivered my message in a direct and powerful way. It was then that I knew that my prayers had indeed been heard and that I was receiving supernatural support. That day was an important day of surrender for me. It was the day I let God into my heart and started to trust him. I am now in seminary pursuing my Master of Divinity in theological studies to become a pastor. Manresa was the beginning of a beautiful love story between God and me and it is incredibly sacred to me.



Photo : José Sanchez



Photo : Camille Legaspi

Do you feel that anybody, regardless of their religious tradition, can benefit from a Jesuit retreat?

Yes. One does not have to hold any religious faith tradition. In fact, the 12-step fellowship is one of spirituality, not of religion. The itinerary on a 12-step retreat includes practices like Mass and personal spiritual direction or group meditation; all are optional and up to the retreatant to attend or not. Manresa offers many different types of retreats to suit many different types of people. Manresa's greatest strength is that it is holy ground, a meeting place for all people.



ANDREA NICOLE CARANDANG, STUDENT AND VOLUNTEER

Why did you decide to go on an Ignatian retreat for young professionals?

I decided to go on retreat for young professionals to enter into a deeper relationship with God and encounter him in silence. I wanted to develop the tools in order to foster a prayer life amidst the busyness of my day-to-day life.

Unlike my last retreat, I had difficulty feeling God's presence during this retreat, but I felt like he gave me the grace to persevere in prayer. Eventually, he revealed himself in a "still, small voice" (1 Kings 19:12). I know now that he is always present.

Can you describe a touching moment that happened during the retreat?

I spoke with Fr. John O'Brien, SJ, about some fears and wounds that I was carrying as a result of a long-term relationship ending. He recommended that I ask the Lord for healing from these wounds, particularly through re-enter-

ing into the final months and moments of the relationship. Through doing this, the hope was to let God into a part of my heart that I had buried deep down, so that I could move on. In doing this, the Lord reminded me of his love and that he was there in that painful moment. It helped me surrender the pain to him, and I think it helped me move forward in my healing.



MARGARET CHOW, LAWYER

What was your need for an Ignatian retreat?

I was interested in experiencing and understanding more about Ignatian spirituality and having a weekend of quiet contemplation. I was not sure of what to expect, so I was a bit apprehensive before the retreat. At the same time, I was excited because I knew both the retreat director and theme (Psalm 139). During the retreat, emotions lived much closer to the surface of my consciousness than usual, and I slept a great deal as well. It was very good to live in the present moment and let both my mind and body "go" where they needed to be.

I had time to be still, pray, contemplate and listen. The theme was also very helpful in that respect and was a good choice for a first retreat — it allowed me to focus on God's love for me and was a good or "easy" place to start, for someone who had never spent "this much time" with God before. I also liked that it was an opportunity to not have to plan or worry about the next thing I needed to get done and an opportunity to spend my time with no interruptions — sounds odd, but in some ways, it was more indulgent than a normal holiday.

Read more at <http://bit.ly/ManresaStories>

HAITI: COLLÈGE SAINT-IGNACE, A SCHOOL THAT MEETS EXPECTATIONS

by Savien Doblas



Photo: Jesuits of Haiti

LOCATED about 10 kilometres from Port-au-Prince, in the town of Noailles, *École Saint-Ignace* opened in the fall of 2006 under the leadership of Fr. Claude Souffrant, SJ. At the time, it was only a teachers' college. However, in order to meet the practical requirements of the training, a primary school was quickly established on the premises. Within less than 10 years, then, the institution was transformed into two schools: Collège Saint-Ignace and the *École Supérieure pour Enseignants*, each with a little over 500 students. Today, those who know of or attended this school speak proudly about the quality of teaching it offers. As for the Jesuits of Haiti, they are happy to see a great gamble pay off.

In fact, the school represents a significant challenge for the Society of Jesus in Haiti, insofar as access to education remains difficult for the neighbourhood population. Schooling is very limited in this area, and parents do not have the necessary means to offer their children access to schools located beyond the village. *École Saint-Ignace* was thus established in the municipality of Croix-des-Bouquets as a simple neighborhood school principally aimed at helping those less privileged. School fees only cover teacher salaries. All other activities or expenses related to running the school are thus supported by the Society.

Presently, the school is made up of 14 classrooms. Younger students attend classes in the morning, while older students have class in the afternoon. For some time now, official exam results have hovered near a 100% success rate. In the last few years, parents have rushed to register their children each April. Unfortunately, the school administration must still refuse a certain number of applicants due to its limited capacity to welcome the students.

The Society realizes that the academic results are very promising and that people are very pleased with the presence of *École Saint-Ignace* in the area. Nevertheless, a lot remains to be done. Indeed, there is a pressing need to completely redesign the school's premises in order to increase its capacity and to improve the quality of teaching according to the requirements of the *Ministère de l'Éducation Nationale et de la Formation Professionnelle* in Haiti. Among the measures to be taken, some examples include: the resizing of classrooms, the design of a library, the installation of a computer lab, the creation of a multipurpose room (auditorium), etc. ●

JESUIT REFUGEE SERVICE – CANADA INVOLVED IN SPONSORSHIP IN QUEBEC

After her first Skype call with the sponsorship group *Marraines solidaires*, “it was surreal to be treated like a person, not just a refugee,” recalled Yara, a young Syrian woman. During the event titled *Le parrainage d’hier à aujourd’hui: 40 ans de solidarité au Québec (Sponsorship Then and Now: 40 Years of Solidarity in Quebec)*, several organizations that work with refugees, migrants and sponsors, as well as former refugees, got together earlier this year to take stock of the present and past situation. This type of solidarity is more important than ever given the tremendous number of displaced persons in the world and the fact that states are more and more closed to migrants. “We were able to energize people so that they can continue working,” stated Hugo Ducharme, of Jesuit Refugee Service – Canada.

CENTRE JUSTICE ET FOI TAKES A STAND ON BILL 21 REGARDING RELIGIOUS SYMBOLS

François Legault’s Quebec government passed its bill on the secular nature of the state, which essentially prohibits the wearing of religious symbols by state agents in a position of authority, including teachers. As an organization deeply committed to social justice, is against racism and Islamophobia and which promotes fully democratic secularism, the *Centre Justice et Foi* (Centre for Justice and Faith) firmly denounced this bill that violates the rights and freedoms of citizens belonging to religious and racialized minorities. This prohibition is not “neutral,” they said, for it tends to favour Christians and discriminate against the faithful from other religious traditions. The CJF invites Quebecers to build a unique and plural society.

A FIRST INDIGENOUS MASS CELEBRATED AT THE GESÙ

Organized on the fringes of the First Peoples Festival, the first Indigenous Mass organized by the Church of the Gesù in Montreal took place last August. To the sounds of the Indigenous *teweikan* drums, under the scent of sacred sage and in a prayerful atmosphere, the Ojibwe Roger Twance played a leading role in the liturgy along with Tom Dearhouse, elder of the Kanien’kehá:ka Nation of Kahnawake, Kenneth Wallace of the Choctaw Nation and Jesuit Fathers John Meehan and Erik Oland. At the end of this liturgical celebration, the congregation was invited to take part in the Blanket Exercise, developed by KAIROS to raise awareness among Canadians about the vexations, humiliations and injustices that have marked the historical journey of Indigenous peoples in North America.



Photo : Ignatius Farm

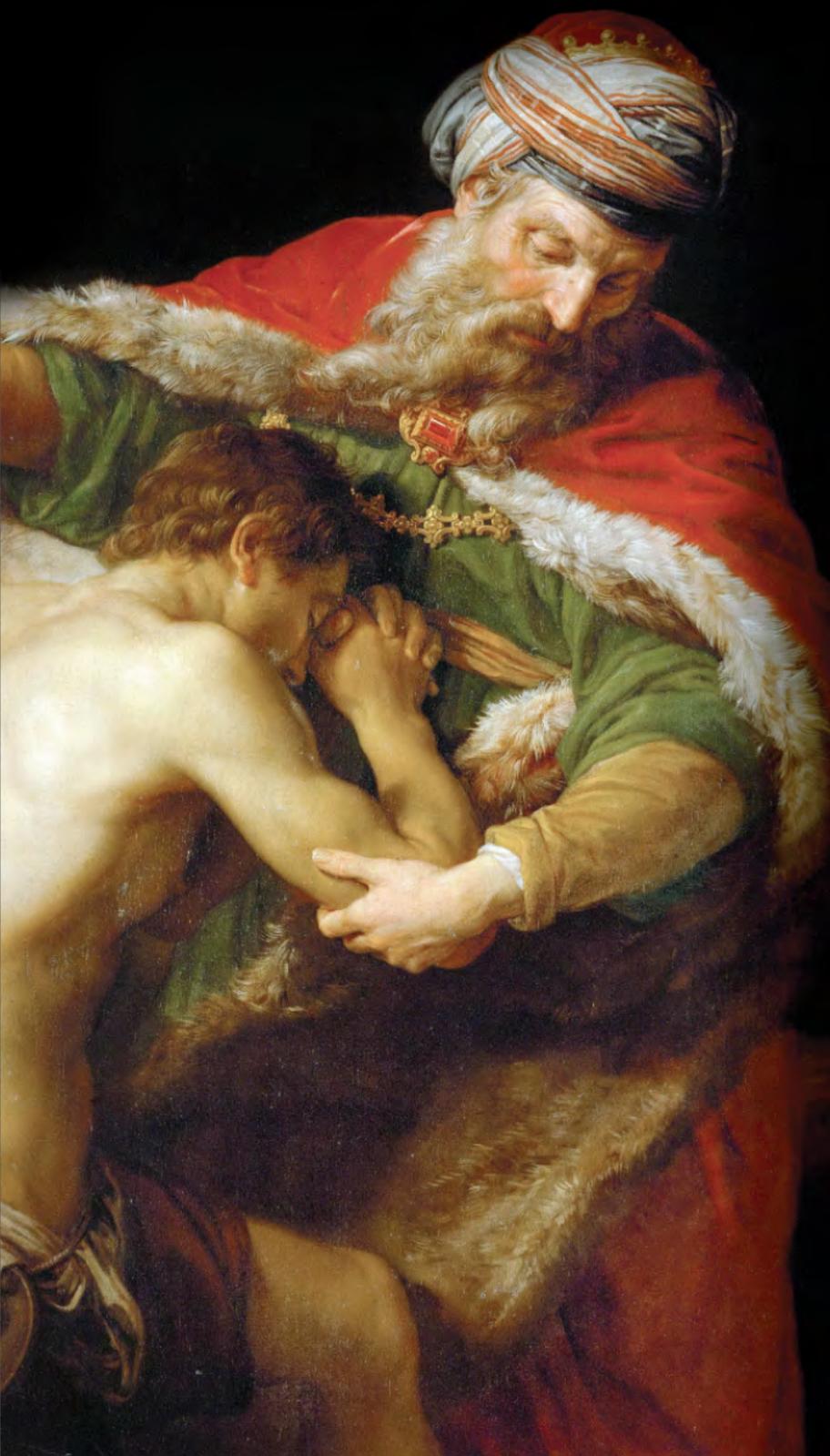
IGNATIUS OLD-GROWTH FOREST, AN INITIATIVE TO TAKE CARE OF OUR COMMON HOME

In August, the Ignatius Old-Growth Forest, an initiative of the Ignatius Jesuit Centre in Ontario, celebrated the success of its last two years as well as the receipt of a generous provincial grant. With the help of students and volunteers from the local community, the purpose of the project is to restore and protect various ecological communities and help regenerate retired farmland, from prairies to ancient forests. Since 2006, those involved have designed a land restoration plan, planted thousands of trees and wildflowers and enabled the Marden Creek to flow freely. In addition, the Jesuits of Canada have donated to this project since 2016 to compensate for the carbon emissions related to air transportation.



A FATHER THAT DOESN'T JUDGE: THE PARABLE OF THE PRODIGAL SON

by André Brouillette, SJ



LUKE the Evangelist is a wonderful storyteller. One of his most poignant narratives is the parable of the prodigal son (Luke 15:11-32), in which Jesus highlights very human experiences: those of rupture and reconciliation.

The parable of the prodigal son follows two other shorter parables that also deal with loss and reunion: the sheep and the coin that are lost and then found (Luke 15:1-10). These accounts deal with lost “possessions” where we only encounter one main protagonist. Moreover, each narrative ends happily, where everything becomes whole again and is a cause for celebration with others. The joy felt when finding what was lost cannot be repressed; such happiness overflows and must be shared! Jesus compares this human experience to the joy God feels when a sinner converts.

The parable of the prodigal son is much more complex — and much longer! It involves several characters who interact with one another. Their family ties have been woven over time and Luke’s narrative hints at the depth of these relationships.

The first relationship is evidently the one between the youngest child and the parent. The child demands his inheritance while his parents are still alive, an arrogant, almost violent gesture. Nevertheless, the parent complies with his wishes and gives him everything. Soon after, the child leaves home and sets off for a distant land. The rupture is complete and could be final. Years pass, as does life.

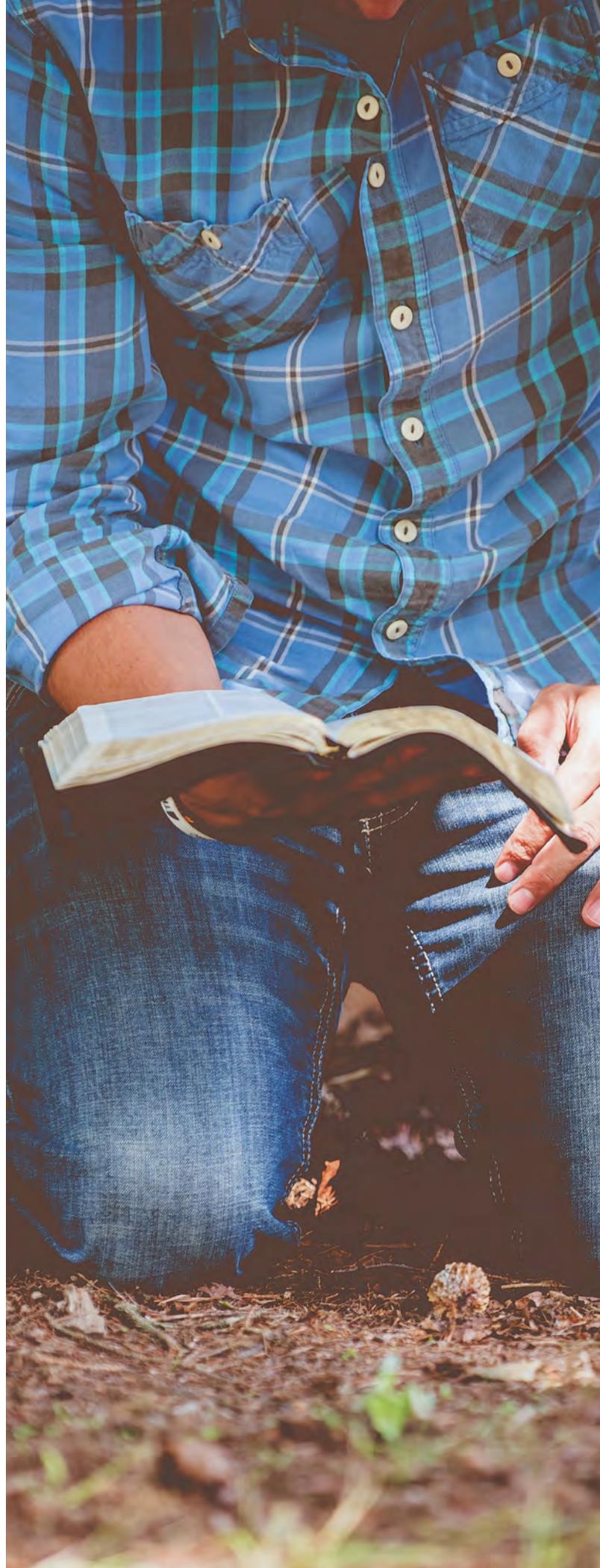
The parent had always hoped for his child’s return. All of a sudden, he can see his child approaching from afar. He had hoped against all hope. Without being reproached or judged, the child who squandered ev-

everything, who returns defeated and famished, is welcomed back as a son, restored in his identity, in his full relationship as the parent's child. The parent's welcome is generous and magnanimous. Just like in the short preceding parables, the end is a celebration of boundless happiness that is shared with others in a community setting. The father's joy at his son restored to life is overflowing!

The eldest child does not deal well with this smooth resolution to the rupture. Indeed, Luke does not paint a pretty picture of him, even if we could genuinely be inclined to be sympathetic toward him. He is the one who remained loyal toward the parent, who stayed home, who took care of the land. He and his parent share everything: They live together in harmony and communion. However, the eldest son is blind to what he has, for he does not realize the value of what he shares with the parent and thus, he rails against the situation. He does not seem to generously acknowledge what was given to him day in and day out, everything beautiful and wonderful that he has experienced.

We can certainly understand his annoyance toward this surge of affection for the other child, this brother who was so mean-spirited and who disappeared for such a long time. Why does he not have to face some sort of trial to apologize, to repent, to accept a lesser or diminished status? Why is there such a feast to celebrate the sudden return of this ungrateful child? For now, the eldest child refuses to embrace the parent's magnanimous joy, refuses to be part of the community that is celebrating a restored relationship, reconciliation and the return of unity.

The evangelist — and herein lies his genius! — does not give an end to the story. Will the eldest son share in the father's happiness and also welcome the long-lost son as a brother? Will he keep away? On the one hand, this narrative with no clear conclusion forces us to make up the ending: Will rupture be avoided? Will the eldest son convert? Will there be a fully joyful, communal reconciliation? On the other hand, the fact that we do not know the outcome of the story also calls us to take part in it, taking on different perspectives. Am I the prodigal child who returns to the magnanimous parent? Am I the parent who lovingly, unreservedly welcomes the child who broke my heart? Am I the eldest child who has trouble sharing in everyone's happiness? The door to this narrative is wide open for us to embrace God and to learn from him! ●



A MAN OF MANY RELATIONS: MICHEL LEFEBVRE, SJ

by Fannie Dionne

EVEN as “a 20-year-old for the fourth time,” Fr. Michel Lefebvre, SJ, is kept busy either sitting on the board of directors or performing marriages and baptisms for the former students of Collège Jean-de-Brébeuf, where he worked for over 45 years. Such an attachment attests to the impact this man has made not only on the school (the Michel-Jim-Lefebvre playing field stands as proof of this) but above all on the lives of the students who have passed through it.

By all accounts, “Jim” left a remarkable legacy at Brébeuf, even if he himself speaks about it humbly, as if nothing happened. But the most important thing he brought were the little gestures he offered to others: smiles, reassurance and encouragement. As Jacques Boudrias would tell us, he made himself small so that others could grow taller.

As Lefebvre explained after leaving Brébeuf, each day he had a plan of action in mind: “Every day, in any way possible and in whatever circumstances, try to bring joy, encouragement and reassurance to those around you” as well as a wish for others “to dare to care.”

This desire to humbly serve others is what encouraged Lefebvre to become a Jesuit and influenced a large part of his work at Brébeuf and Camp Lac Simon

What follows are extracts from long and moving interview.

CAN YOU TELL US ABOUT YOUR LIFE AS A JESUIT?

I was born in Villeray, not far from where the Maison Bellarmin currently stands. In 1949, we learned that the Maison Bellarmin was going to be built on what had been our playground and that the Jesuits were looking for altar boys. Did this seal my fate? I'd say so.

I finished my studies at the Jesuit Collège de Saint-Ignace at the age of 20 in 1959. The Jesuits really had an impact on me, and after seeing them live I wanted to do the same



Why “Jim”?

When I was a regent at Brébeuf, something happened that was so picturesque, but absolutely defined the rest of my life. Since the school was quite strict, we tried to lighten the mood by throwing a sort of “pyjama party” twice a year, which always coincided with major sporting events. On this occasion, it was the World Series and at the time there was a player called Jim Lefebvre. The next morning, I came down for breakfast and everyone started shouting “Jim! Jim! Jim!” And that was the name that has followed me ever since.

- **1959:** Joined the Society of Jesus
- **1969 & 1970:** Staff member at Jeunesse en Marche
- **1971-2014:** Assistant Director of Pastoral Care, then Recreational Leader, then Leader of Student Affairs and Services at Brébeuf
- **1997-2002:** Delegate to the Provincial Superior for the Young Adult Ministry
- **1995- Present:** Member of the Board of Directors of Brébeuf
- **2007- Present:** Member of the Board of Directors of the Jesuit Library

thing as them. I therefore began my novitiate at Saint-Jérôme.

After that, it was compulsory for a young Jesuit to spend two years of their regency in a college. We were not asked where we wanted to go. Being a teacher didn't interest me much, but the extracurricular activities certainly did. There was one post in Quebec City and another at Brébeuf. I just told them that "if possible, Quebec City, but I don't want to hear about Brébeuf." Of course, they sent me to Brébeuf.

I was there for two years (1965-1967) with the official title of "Head of Sports and Recreation" for the older students and as a supervisor for the boarders. I liked it, but we worked a lot.

After my theology studies and ordination, I learned that I was being sent once again to Brébeuf. I was there from 1971 to 2014, a total of 46 years. That was my life as a Jesuit, playing a role in student life, participating in the daily information bulletin "L'Hebdo," the theatre group Le Vaisseau d'Or and the humanitarian trips either with Mer et Monde (which I had managed to set up) or to Camp Lac Simon (for disadvantaged children) which is now in its 62nd year.

I felt privileged to be in a place like that, where you can learn a lot and

where the young people force you to keep up-to-date.

HOW DO MER ET MONDE AND THE LAC SIMON CAMP IMPACT STUDENTS?

I didn't go on any humanitarian trips with Mer et Monde, but we oversaw the preparatory meetings, which helped prepare the students for culture shock. For many, it's their first trip without their parents and outside of tourist resorts. Here they acquire a degree of openness to others, which often has a great influence on their future professions.

As for Camp Lac Simon, in terms of social justice, it is an important activity at Brébeuf. The instructors aren't paid, so they basically give up a summer job. It's also a time for these young people from yuppie neighbourhoods to come into contact with people from another social class than their own. The camp's objective is to mould men and women who want to help others whenever they can. I was the director for over two decades.

WHAT KIND OF IMPACT CAN CAMP LAC SIMON HAVE ON THE CAMPERS?

[Fr. Lefebvre showed me a photo of him with a young girl who was visibly emotional and holding a trophy.] The trophy has my name on it. This girl was the most brilliant camper at Lac Simon but also the one who had the hardest

life. When she learned that she had been nominated as the best camper and that it was a Jesuit from Brébeuf who would present the award to her, she was a bit overcome with emotion.

AND IN YOUR APOSTOLATE?

I remember that very well. I was the coach of a girls' hockey team. It was the most ordinary thing: After the game, the girls had prepared a cake for one of their teammate's birthdays. We brought out the cake and she ran off crying. It was the first birthday cake she had ever had. Little things like that, they're anecdotal on their own, but for some of these students, they often take on a greater importance. I have seen this on many beautiful occasions.

HAVE YOU RECEIVED ANY RECOGNITION FROM THE STUDENTS?

When I was at Brébeuf, there was always one thing I used to say to the students: "When you leave the college, yes you must be good and helpful, but you must also show some recognition toward the institution. If that can be offered toward one person in particular, come back and say thank you." There aren't any stats, but I am one of lucky ones in my network. This doesn't come in the form of hockey tickets, but as a "thank you" said in their own words, years later.

Read more at <http://bit.ly/JimLefe>



LEADING FROM WITHIN: HOW TO PRAY CONTEMPLATIVELY

by Trevor Scott, SJ

ONE of the significant questions we as faith-filled people should be asking ourselves is: How can we live our faith with greater depth and credibility? Another way we could ask this question regarding the depth and credibility of our beliefs is through a more imaginative lens: How can we live with more contemplative attentiveness in and toward the world around us? Rather than merely addressing God in our prayer, more importantly, are we awake to the presence — the incarnation — of our God in the world and persons around us? Are we imaginatively observant in our faith to the particular circumstances around us each and every day?

The writer Annie Dillard, rich in experience and wisdom in living with a deep sense of contemplative imagination, attentiveness and prayerful listening, has asked herself, what does one do with a day? “I open my eyes.” Cultivation of our perceptions to the world

around us is for the poets in our lives like Annie Dillard, as well as for Mary Oliver, a form of prayer and a means of encountering God. What we see, what we are awake toward in an egoless manner shapes our ethical actions in the world. Learning to see with contemplative attention is the basis of our behaviour. Mary Oliver points this out in reflecting, “What we enjoy, we value. What we feel is making our lives rich and more meaningful, we cherish. And what we cherish, we will defend.” What we see, what we are attentive toward, shapes how we act.

Ignatian prayer, through the spirit and wisdom of St. Ignatius of Loyola, founder of the Society of Jesus, shares with us in a particularly affective way how to live with this deeper sense of contemplative imagination and attentiveness toward God’s presence in all things. Through its cultivation of a contemplative attitude, the Ignatian charism teaches us how to live with spiritual

depth and maturity. It also helps us to make significant decisions with good discernment. Cultivating a contemplative attitude deepens our relationship with God, lends credibility to our beliefs and helps spread genuine fruitfulness in our world. According to the spiritual wisdom of St. Ignatius — one that is closely related to the contemplative insights and dispositions of poets like Annie Dillard and Mary Oliver — we can grow in a more contemplative attitude through the following ways:

1) PRAYING AFFECTIVELY

To pray affectively involves our whole person, praying with our spirit *and* with our body. In addition to our soul our flesh must also experience the presence of God. Struggles in praying affectively can often be related to being out of touch with other relationships and aspects of our lives. Being out of touch with the reality around us often roots itself in lack of personal self-awareness (ego-cen-

tricity); a too cerebral approach to life that remains detached; or a reluctance to accept reality rather than involving oneself in it with a sense of passion and commitment.

Lack of affective prayer may not even be a reflection of our being out of touch, but could be contributed with simply a distorted or unsettling image of God that we struggle with; false presuppositions about prayer, such as every moment of our prayer needs to be affective, or feeling that arousal of feelings within our prayer are misleading.

To pray affectively we must come to be more like Mary in our presence before Christ, as opposed to interiorly busying ourselves like Martha. To pray like Mary we must come to let ourselves go in the presence of Christ with loving patience and trust, even when we may not affectively ‘feel’ Christ’s presence... to sit still and be with him open to his quiet voice.

2) PRAYERFUL REFLECTION

A struggle we have in our prayerful relationship with God often does not entail our prayer itself but on our appropriation and integration of it within our lives ... on our affective remembrance of how God has been present with us. To be moved in our prayer is one thing, to remain moved and to spiritually grow from it is something else entirely. Remaining in our prayer through appropriation and integration of this experience with God is a sign of our capacity and maturity to discern a pattern and plan in our relationship with God. It is this capacity to discern how God is speaking and present with us in an ongoing way that determines our behaviour in our world through Christ. By appropriating and integrating our experience of God through personal reflection and remembrance, we will grow in our faith. Signs of our growth in faith is how we are truly being called to give witness and credibility to our faith through giving witness to how we are genuinely affected and moved by our relationship with God through Christ.

3) DISCERNMENT

Each day we are called upon to make choices. Some small, such as how to respond to a person we suddenly encounter; others large and life changing, such as the decision upon our life's work. How to make such choices through our incarnate love of God has been St. Ignatius' gift to our church, what is commonly known as Ignatian discern-

ment. To make genuine Christ-like choices in our lives we must come to put on the heart and mind of Christ. This can only occur by re-orienting ourselves toward God's will by entering into Christ's life through Gospel contemplation. By entering into deep and sustained friendship with him we come to think and choose in harmony with him and his desire for us ... as a dancer comes to feel the music he or she is dancing to.

Through contemplation of the moments and scenes of Christ's own life and attitudes in relation to those around him we become more deeply instilled with Christ's own guiding presence with us today. To feel, to know intimately and affectively, is central to Ignatian discernment. This felt knowledge of God through Christ is the foundation of recognizing and cooperating with the movements of the Holy Spirit within us. In becoming truly affected by God in Christ we will grow spiritually and discerningly, rooted in our contemplative and active *relationship* with Christ.

The fruits of this contemplative attitude within us and in our behaviour with others has been captured strikingly by former Father General of the Society of Jesus, Pedro Arrupe. I will conclude with his image of the contemplative attitude, that I am sure Annie Dillard, Mary Oliver, as well as St. Ignatius, would whole heartedly delight in themselves:

Nothing is more practical than finding God, than falling in Love

in a quite absolute, final way.

What you are in love with,

what seizes your imagination, will affect everything.

It will decide

what will get you out of bed in the morning,

what you do with your evenings,

how you spend your weekends,

what you read, whom you know,

what breaks your heart,

and what amazes you with joy and gratitude.

Fall in Love, stay in love,

and it will decide everything.

~ Joseph Whelan, SJ (often attributed to Pedro Arrupe, SJ)



DEC
13
TO
15
2019

DISCERNMENT RETREAT

MARTYRS' SHRINE, MIDLAND, ON

If you are considering a vocation in the Church and would like to explore the Jesuit option, this annual discernment weekend is an ideal way to deepen your spiritual life and hear more about God's direction for you.

RSVP by Email:

Fr. John O'Brien, SJ

CANVocations@jesuits.org

DEC
28
2019
TO
JAN
1
2020

JESUITS AT RISEUP

TORONTO, ON

The largest annual gathering of Catholic university students in Canada is taking place in Toronto this year -- more than 1000 enthusiastic young people. Several Jesuits will be on-site for the entire conference. Look for the red table, and get connected. We'll have plenty of time to talk.

For more details, visit:

<https://cco.ca/rise-up/>

JAN
27
2020

THEOLOGY ON TAP

DUKE OF YORK PUB, TORONTO, ON

"Discernment: Listening to God's Voice when Facing a decision", a talk by Kevin Kelly, SJ. Event starts at 7 PM.

FEB
22
2020

JESUITS AT "HOPE COMES HOME"

HAMILTON, ON

Organized by The Canadian Catholic Youth Ministry Conference, Hamilton, ON. Come and talk with Jesuits at this assembly of nation-wide youth ministers.

For more details, visit:

<https://www.hopcomeshome.com/>

MAR
7
2020

JESUITS AT LIFT JESUS HIGHER RALLY

TORONTO, ON

The largest conference of charismatic Catholicism in Canada, with 3,000 gathering at the Toronto Convention Centre. Come visit the Jesuit table for conversation and free resources.

Contact by Email:

Fr. John O'Brien, SJ

CANVocations@jesuits.org

MAR
31
2020

THEOLOGY ON TAP

HARDY JOHN'S BAR & GRILL, OSHAWA, ON

"Discernment: the Ignatian Art of Decision-Making", by John O'Brien, SJ. Meet Fr. John at Hardy John's Bar & Grill, 50 Taunton Rd E. Unit 1, Oshawa, ON. 7pm.

APR
22
2020

ANNUAL PROVINCIAL'S DINNER

TORONTO, ON

Join us as we honour Gail and Bruce Young with the MAGIS Award, and as we honour our Jesuit Jubilarians, Fr. Robert Brennan, SJ, and Fr. Keith Langstaff, SJ who are celebrating 50 years in the Society of Jesus.

Contact: **Jesuit Advancement Office**

supportus@jesuits.ca

416-481-9154

MAY
29
TO
31
2020

AN IGNATIAN RETREAT FOR YOUNG PROFESSIONALS,

MANRESA JESUIT RENEWAL CENTRE, PICKERING, ON

Annual weekend of prayer for workers and students under the age of 39, led by John O'Brien, S.J.

Register at manresa-canada.ca

JUL
7
TO
23
2020

CANADIAN JESUITS INTERNATIONAL'S INDIA STUDY TOUR

TORONTO, ON

Do you have a passion for social justice? In partnership with the Darjeeling Jesuit Province, Canadian Jesuits International (CJI) is preparing a study tour in July 2020 across India for Canadian educators and anyone interested in social justice and global solidarity.

For details, contact CJI at 1-800-448-2148 or cji@jesuits.ca

SPIRITUALITY AT YOUR FINGERTIPS: 5 APPS YOU CAN USE



IBREVIARY

Offers the breviary, missal, readings and prayers as well as the texts and rituals for rites in several languages.



PRAY AS YOU GO

Complete daily guided meditations (in a podcast format) on liturgical passages, including relevant questions, music and personal prayer time at the end.



LIVING WITH CHRIST

An enriched version of the monthly edition of the same name. In addition to daily Mass readings, the app details the saint of the day, a picture to meditate upon, an invitation to show solidarity, prayers with children, etc.



JESUIT PRAYER

Offers various online resources including a daily Gospel text with a biblical comment, following the calendar of the liturgical year. You can also find the pope's video prayer intentions, a tab in which to "place" your prayer intentions as well as the Ignatian Examen of conscience.



3-MINUTE RETREAT

This app allows you to connect daily with God via Scripture passages, music and questions for reflection. The time of each "retreat" is defined by the user.





FOR A MORE HUMBLE CHURCH: THE DESIRE OF BR. DAN LECKMAN, SJ

by Fannie Dionne

WHY join the Society of Jesus? Why become a Jesuit brother and not a priest? Is there a role for laypeople in the formation of Jesuits? Daniel Leckman, SJ, the newest brother of the Canadian Jesuits, revisits his early years of formation, his ministry as a spiritual director and his hopes for the education of new Jesuits.

WHAT WAS YOUR DESIRE BEFORE JOINING THE JESUITS?

I think it was more about becoming someone in the world who wasn't afraid of going to places that face great problems and helping people as much as possible.

Did becoming a Jesuit help me answer this calling? Yes and no. I'm not a big traveller. I'm more of a homebody. Up until now my vocation has mostly been as a spiritual director and I don't travel a lot. But from time to time I get to live out my desire because I get to help a lot of people, and these people help me even more.

HOW HAS YOUR JOURNEY, YOUR FORMATION, ALLOWED YOU TO SERVE OTHERS?

My parents, even though they aren't religious, have a great respect for aspect of social justice in Catholicism. My Jesuit education has built on the one my parents gave me. As a brother, I wasn't required to study for 12 years like many of my colleagues, and I didn't really want to do it since I already have two B.A.s and a master's certificate. It's actually one of the reasons I became a brother!

My formation as a novice was extraordinary, because every day we explored the different aspects of the Jesuit "Constitutions" (texts written by St. Ignatius that govern the Society) and other documents or worked in our apostolate. It was a fantastic opportunity to grow as a Jesuit.

Then, during my first studies — which I did begrudgingly—my novice master reminded me that I needed to diversify myself with studies in theology because I didn't have a lot of professional background. I would have preferred to stay another year on Manitoulin Island, where I had been working for several months, because it broke



Photo : Moussa Faddoul



my heart to leave those people behind. In the end though, my studies were a great experience, but I'm definitely not a naturally academic person.

That being said, the greatest training I had was as a spiritual director in Guelph. I realized that, even though I was a very good spiritual director, I still had a lot to learn. It was this which inspired me to return to my studies. I needed to work in the Jesuit world to understand these gaps in my knowledge.

WHAT DIFFERENCE DID YOU FIND BETWEEN YOUR FORMATION AS A BROTHER AND THAT OF FUTURE JESUIT PRIESTS?

Brothers are not required to study in the same way as scholastics. Since the Second Vatican Council, the brothers have been given tasks different from cooking or plumbing. In the United States, for example, Jesuit brothers study the Scriptures, work in the field of justice and there is even a brother who works as an astrophysicist in Rome. Basically, what marks the vocation of the Jesuit brothers is that they do not feel called to celebrate the sacraments.

WHICH APOSTOLATES DID YOU WORK FOR DURING YOUR FORMATION?

I worked for a little bit at the Centre Justice et Foi (Centre for Justice and Faith) in Quebec. I did some research into the impact of climate change on migration, and I presented the results in local parishes. I really liked this work, but it was as a spiritual director that I was most moved. We see people who come to us heartbroken, desiring attention or in need of being reminded about God's love for them.

Sometimes during my sessions, I am moved to tears. I compare myself to



JESUIT BROTHERS

It is often said that brothers are “religious laypeople.” Though they live in religious communities and take their vows of poverty, chastity and obedience, they are not ordained priests and are not preparing for their ordination. They have a distinct vocation.

others a lot, and I tell myself that I am not as academic or as intelligent as this or that Jesuit, but in my life of prayer, I truly heard the Lord say to me: “No you are not, but you have one of the biggest hearts of all the people that you are going to meet. There is no Jesuit that can measure up to you in this way, live this emotion.” It’s this that I bring with me to my spiritual direction sessions.

WHAT WAS THE MOST DIFFICULT MOMENT OF YOUR FORMATION? WHAT WAS THE MOST MEMORABLE?

The most difficult moment was my regency. I was sent to Villa Saint Martin in Montreal where I mostly had to do marketing, which isn’t really my background. It was difficult in part because of that, and in part because I prayed, ate, lived and worked in the same place. Honestly, it drove me a little crazy. I was very close to leaving my vocation.

That was why I was sent to Guelph. I needed to be in an environment where I was better supported and where I could learn more, which is exactly what happened. After two weeks in Guelph, I found the cure. I felt appreciated and I rediscovered the reasons why I had chosen to become a Jesuit. What I learned was that when you face challenges within the Society, you have to call them out. You need to benefit from as much help as possible. I would have been able to turn myself toward those people who were there to help me a little earlier had I known.

My most memorable moment was in Guelph, but I cannot give you the exact moment. There wasn’t a retreat that didn’t

help me in some way spiritually, personally or emotionally. I had the opportunity to meet people of different ages and faiths. Even if we don’t believe in the same thing, we have so many of the same values in our hearts and minds and that inspires me a lot.

WHAT ARE YOUR HOPES FOR OTHER JESUITS UNDERTAKING THEIR FORMATION?

For me, the biggest problem we have in the Church is clericalism, or the attitude of certain priests who believe they are the centre of their churches. My greatest hope is that we scholastics and young priests can learn to truly understand the importance of laypeople and of our brothers and sisters within the Church: the success of their mission depends on others. It’s also my desire to be in the world and work together to build a better world seen through the eyes of faith.

Also, with the sexual abuse crisis in the Church, we have to talk about the role of laypeople in our churches and our obligations toward them. My hope is that these laypeople will educate us Jesuits, for example on how they understand our celibacy, because the way we live this impacts their lives.

Read more at <http://bit.ly/danleck> ●

“A BIT NERVOUS AND ALSO VERY HAPPY”: AN INTERVIEW WITH CARDINAL MICHAEL CZERNY, SJ

by Fannie Dionne

A year ago, we published an interview with Fr. Michael Czerny, SJ, highlighting the role of the Canadian Jesuit on the international scene. We could not have predicted that a year later, he would be created a cardinal by Pope Francis! This significant moment is part of an already impressive journey.

Born in 1946 in Czechoslovakia, Fr. Czerny came to Canada with his family at the age of two. After his studies, he joined the Society of Jesus in 1964. During his missions, among other work, he co-founded the Jesuit Centre for Social Faith and Justice and was the founding director of the African Jesuit AIDS Network. In 2010, he was asked by Cardinal Peter Turkson of the Pontifical Council for Justice and Peace to serve as his personal counselor. In this capacity he contributed to the writing and publishing of *Laudato Si'*, the papal encyclical on integral ecology. In 2016 Pope Francis appointed him Under-Secretary of the Migrants and Refugees Section of the new Dicastery for Promoting Integral Human Development. In 2018 he was a member of the Synod of Bishops on Youth, and he just served as a Special Secretary of the Synod on the Amazon.

Did his appointment as cardinal change him? The interview taught us that even though his title has changed, Cardinal Czerny remains the same man, deeply faithful to his mission of service to others.

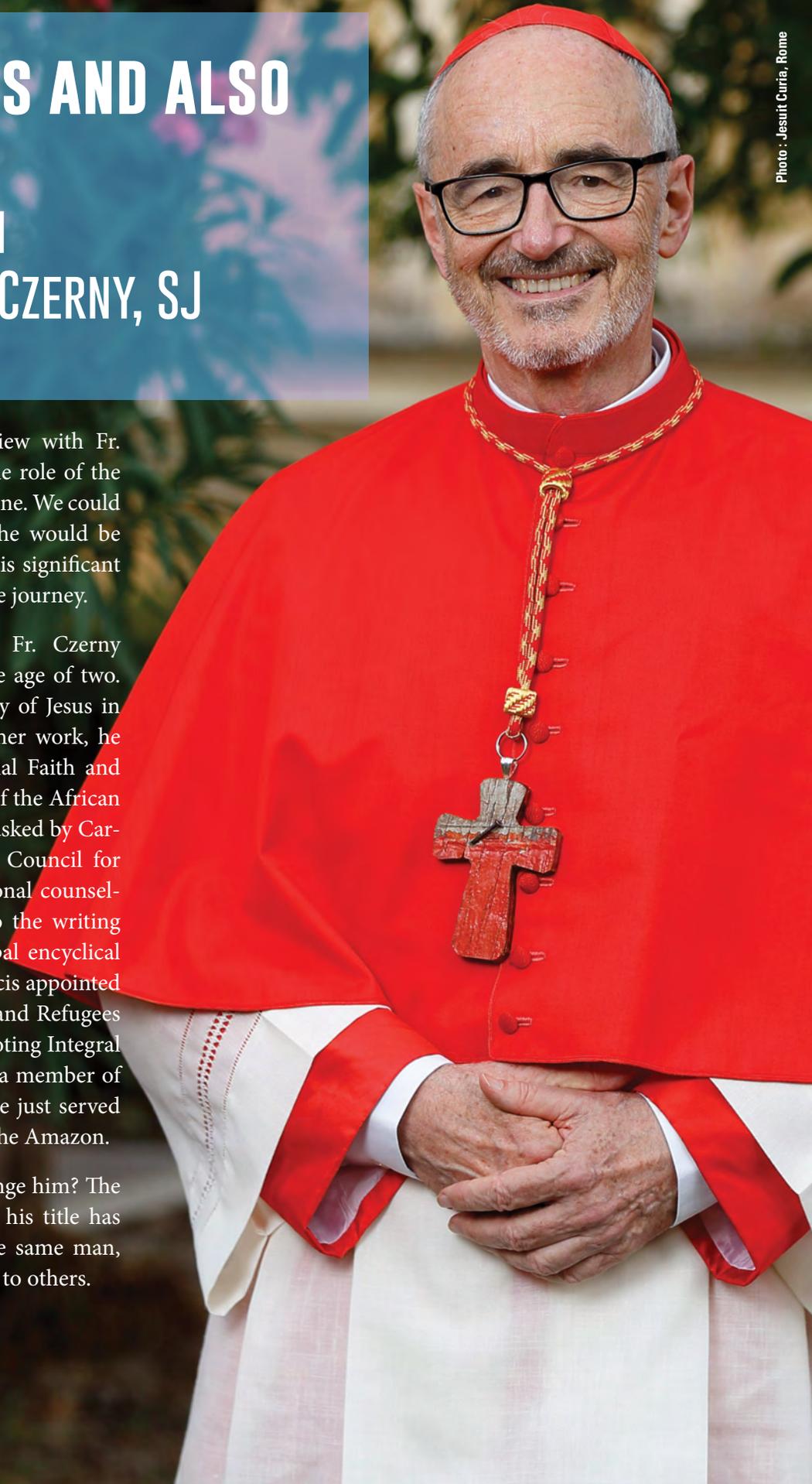


Photo: Jesuit Curia, Rome

HOW DO YOU FEEL?

It's a feeling that takes a while to settle in. At first you have no idea what it means and then, day by day, you learn a bit more and more and start to slowly accept that this title which you may use for other people actually applies to you.

DO YOU BELIEVE THAT YOUR NEW POSITION AS CARDINAL WILL HELP YOU IN YOUR MISSION AS A JESUIT?

Becoming a cardinal doesn't change my mission. It's not a job. It's more like an intensification of my vocation, of the mission I've had ever since I began my life as a Jesuit. I am going to do what I was going to do anyway.

However, with this nomination, I am more concerned about the whole mission of the Church and that of the Holy See, which is at the service of the Church. I will also join the College of Cardinals: We will be together in ways in which we wouldn't have been before. And I will also be available or involved with the Church in other places. I anticipate that there will be a kind of public dimension, a dimension of responsibility and maybe an awareness that this is preaching and bringing the Gospel to whenever you go. So, there is a kind of an ongoing mission regardless of the occasion or what the task might be.

ARE YOU HAPPY TO HAVE THIS MORE PUBLIC PLATFORM?

I think it is normal to be both a little bit more nervous and also very happy. I accept both. Yes, it's very different and you wonder how you are going to do this or how you



Czerny's pectoral cross is made with the wood of a boat used by migrants.
Photo : Jesuit Curia, Rome

will manage that or how something else will be. But you also feel really happy. Through the Holy Father, God has called you to serve some more or to serve more deeply. That is a great peace, a great gift.

MANY SAY THAT THE LATEST GROUP OF CARDINALS WILL HELP FURTHER REALIZE THE VISION THAT POPE FRANCIS HAS FOR THE CHURCH. HOW DO YOU UNDERSTAND POPE FRANCIS' VISION?

The Holy Father's vision is really inclusive. He really wants the Church in each place to flourish as the Church of those people in that place, that the people of that place feel that this is their Church. The Church is accompanying them in the challenges and in the difficulties but also in the joys they have day by day. And that sense is coming from different places and having different experiences and coming also from different races and ethnic backgrounds.

Yes, this latest group continues to contribute to the variety and universality of the College of Cardinals. So, it is more and more reflective of the Church throughout the world and of other realities. And maybe more people will be able to say: "Yes, among them there is my cardinal, there is a cardinal who somehow represents where I come from, how I live or what I face." Finally, this is our hope, that people will experience the Gospel of Jesus Christ in their time and place and that they don't have to abandon who they are, but on the contrary that Christ brings them a fuller experience, a fuller meaning of their lives.

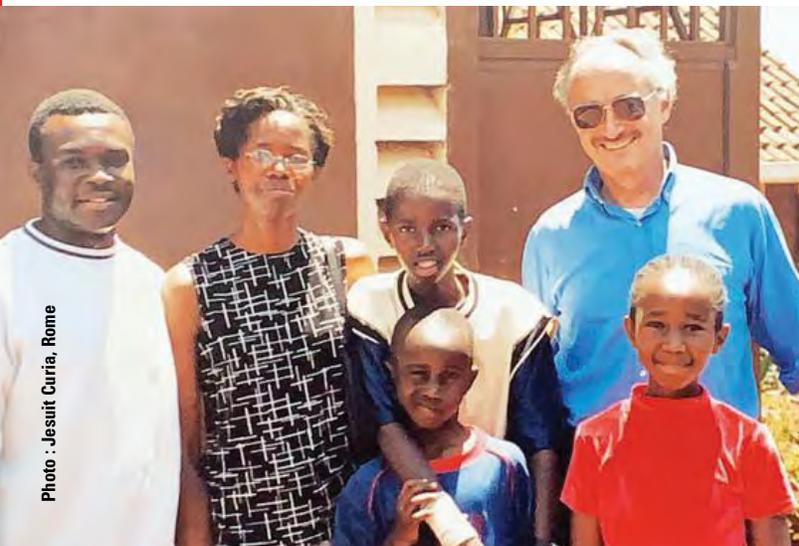


Photo : Jesuit Curia, Rome



Photo: Jesuit Curia, Rome

DO YOU THINK THIS TYPE OF WORK IS PARTLY WHY THE POPE CHOSE YOU AS A CARDINAL?

I don't think anyone can ever answer the question of why Pope Francis chose you rather than someone else. And one of the things the pope has done is to separate the act of becoming a cardinal from certain roles or from certain geographical reasons. The decision has nothing to do with politics or work. It has to do with representing some aspect of the life of the Church that helps complete or enrich the picture or the reality of the Church that the College of Cardinals represents, so that the whole Church participates in its great variety in a wide range of challenging issues that we are called to face throughout the world.

HOW DO YOU SEE THE UNIVERSAL APOSTOLIC PREFERENCES PLAYING IN YOUR ROLE AS A CARDINAL?

I can't predict how they will play out. But I am sure that the commitment to young people is something that will certainly characterize the mission and ministry of all of us

who have been called because the Church's evangelization of young people and the involvement of young people in the evangelizing mission of the Church is absolutely essential. That was God's revelation to us last year in the Synod on Youth. So that is certainly essential. Another way is that the spirituality of St. Ignatius (founder of the Jesuits) has oriented and supported my life all along and that can only intensify because I will certainly need more spiritual life than before.

IN CANADA, JESUITS HAVE WORKED WITH INDIGENOUS PEOPLES TOWARD RECONCILIATION. HOW WILL YOUR WORK HELP IN OUR PATH TOWARDS RECONCILIATION?

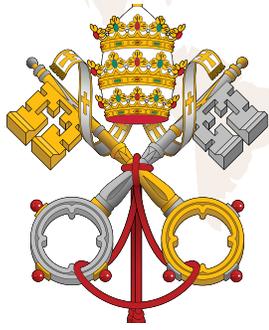
This remains to be seen. On the one hand, the mission of the Church is to reconcile all people among themselves and with God. That is true everywhere and always, especially when it has to do with peoples who have suffered a great deal, who had felt neglected or even hurt by the Church. The mission and ministry of reconciliation is central and essential. And we learned even more about that a couple of years ago when Pope Francis declared the Jubilee of Mercy. Whether my work will lead me to become more involved with Indigenous Peoples in North America or elsewhere remains to be seen.

For the time being, in working with migrants and refugees, we are learning how Indigenous Peoples in many ways are like displaced persons. They don't necessarily leave the country or the state in which they are, but in many other senses they are displaced not only physically but especially culturally and even spiritually. They are vulnerable people on the move. And we try to respond.

Read more at <http://bit.ly/michaelczerny>



Photo: Jesuit Curia, Rome



CONCRETE MEASURES TO COUNTER ABUSES IN THE CHURCH

Last May, in light of the abuse scandal in the Church, Pope Francis published new norms “to prevent and combat these crimes that betray the trust of the faithful.” From now on, all clergy must denounce sexual

abuses or their cover-ups. Stable and easily accessible mechanisms will also be quickly put into place in order to report abuses. In July, the Society of Jesus in France published an appeal in which it encouraged victims of the Jesuits to make themselves known to the Independent Inquiry on Sexual Abuses in the Church and to its own counselling unit.



THE JESUITS DENOUNCE VIOLENCE IN THE WORLD

This summer, the Jesuits of Haiti, Honduras and Venezuela denounced the violence witnessed in their countries. “The country has not been governed since February. Our society is being run by gangsters. Physical and moral violence as well as hunger are now prevalent in our neighborhoods and living rooms. Fear is palpable,” denounced the provincial of the Jesuit Province of Haiti. “We deplore the social and political crisis that the Honduran people are experiencing. This crisis was born from a historical violation of its fundamental rights, from the deterioration of the rule of law and from the arbitrary and corrupt practices of politicians and public administration decision makers,” stated the Jesuits of Honduras. In Venezuela, the provincial has asked the government to prevent the escalation of violence and to respect human rights.

SYNOD OF BISHOPS FOR THE PAN-AMAZON REGION

Last year, Pope Francis defended the Indigenous Peoples in the Amazon, a vital region not only for Catholicism but also for the planet. Hence the last Synod, held in October: a great ecclesial, civic and ecological project that aims to go beyond the limits and redefine pastoral lines, adapting them to today’s world. About twenty Jesuits and lay colleagues participated. Among the topics under consideration in the final document – at the heart of which is the theme of “conversion” – are mission, inculturation, integral ecology, the defence of Indigenous Peoples, the Amazonian rite, the role of women and new ministries. After the vote on the final document, the Pope announced that he would ask a commission to further examine the question of the ordination of female deacons, but especially the role of women in the Church.



FIGHTING FOR JUSTICE AND THE ENVIRONMENT FOR 50 YEARS

Throughout 2019, the Society of Jesus has been celebrating the creation of the Social Justice and Ecology Secretariat. In 1969, Fr. Pedro Arrupe, then the Superior General of the Jesuits, asked all Jesuits and all ministry settings to be more actively concerned about promoting justice. For the new Jesuit Province of Canada, this Jubilee marks an opportunity to learn more about the social initiatives taken by the former French and English Canada provinces and to discern God’s new calls to collaborative action. Moreover, Jenny Cafiso, Ambrose Dorino Gabriel, SJ, Élisabeth Garant and Anne-Marie Jackson represented our province at a Jubilee meeting in Chicago for the Jesuit Conference of Canada and the United States and at the large gathering that was held in Rome in November 2019.

RESPONDING TO THE CLIMATE EMERGENCY: THE INSTITUTE OF ENVIRONMENTAL SCIENCE FOR SOCIAL CHANGE – MANILA, PHILIPPINES

by Patrick Nogoy, SJ



Photo : ESSC-LUCID



Photo : ESSC

THE care and sustainable treatment of our common home is promoted with urgency across documentaries, films, advocacies and programs, with endorsements from political leaders and celebrities like Al Gore and Leonardo DiCaprio. It is also a critical component of the Society of Jesus' current mission, as highlighted in documents such as the 35th General Congregation and the new Universal Apostolic Preferences, four preferences designed to guide the Society's mission for the next 10 years. However, translating this care into effective strategies and actions with meaningful impacts remains a challenge.

Yet there are groups who continue to work, often in the background, in this ministry of reconciliation with creation; they seek to create social change through the use of both science and faith. One of these organizations is the **Institute of Environmental Science for Social Change (ESSC)**.

This Jesuit research centre's strategy in promoting environmental sustainability and social justice integrates scientific methodologies and social processes. It is part of their mission to collaborate with various partners for the appropriate environmental management for human development. Science is a basis for engendering environmental care, a care that makes an impact in people's lives and development. This includes, for example, managing watersheds in collaboration with communities, building local capacity to reduce and manage disaster risks in a poor neighbourhood such as Payatas in Quezon City, or working with local and international organizations to provide sustainable, resilient and low-cost housing.



Photo : ESSC

Having met her during the recent Philippine Province Forum in Cagayan de Oro, I had the chance to talk with Sylvia Micalat, ESSC's executive director, about her experience working in this ministry.

Q: WHEN IT COMES TO "WORKING FOR THE ENVIRONMENT," WE GENERALLY THINK OF SORTING WASTE OR PLANTING TREES. HOW DOES THE ESSC TAKE CONCRETE ACTION FOR THE ENVIRONMENT?

You are correct. Usually when you hear the phrase "work for the environment," the usual response is that one must be planting trees or sorting waste. Those are important and necessary as individual actions and attitudes, and perhaps these types of activities are the starting points for many of us. But "working for the environment" involves a broader relationship beyond our homes and backyards. It involves management and planning, a knowledge and understanding of the social, economic, political and cultural environments, as well as other contexts. It is a broad concern that cuts across our daily personal and professional lives and thus must necessarily connect with people.

Essentially, what we want to achieve when we "work for the environment" is the integration of sustainability in the development we want for ourselves and for the next generations. During the 1970s when environmental movements were starting to emerge more visibly, conservation and protected areas were strategies to restore fragile and threatened natural habitats, especially for biodiversity; they did not necessarily involve people who also live in these areas. Strategies have shifted since then and people are increasingly part of the response. At ESSC, we have always cooperated with people in our work for the environment: We

take an interest in their concerns and integrate them into the development of appropriate and sustainable responses. At the ESSC, the environment is our platform and science helps us to contribute to social change, which should be proof of the impact of our scientific work.

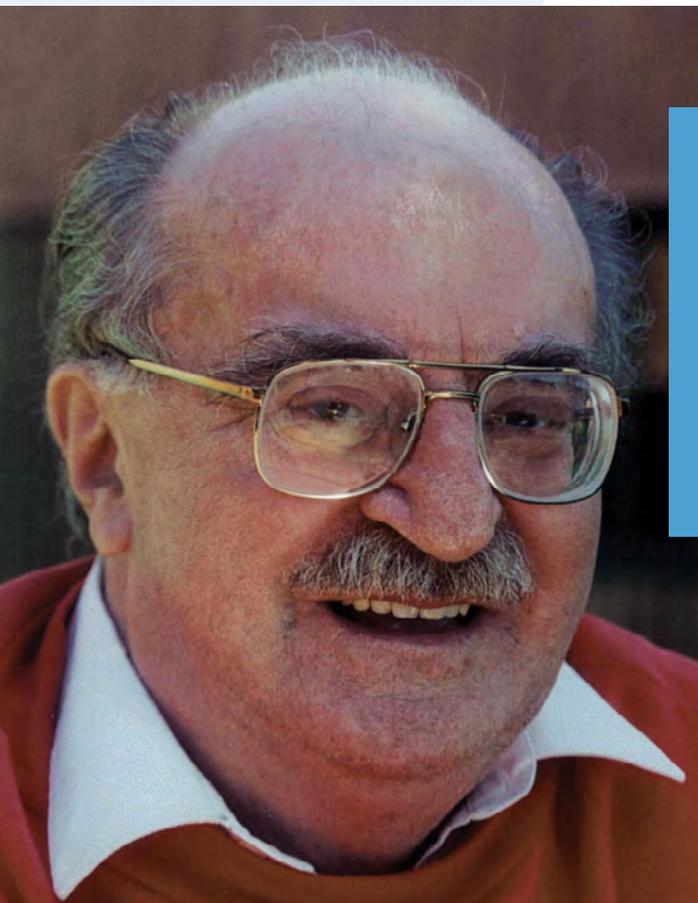
Q: DO YOU FIND ANY SIGNIFICANT CHALLENGING AREA IN THE WORK FOR THE ENVIRONMENT, ANY CHALLENGING PARTNERSHIP?

The slow pace or progress of things can be very frustrating. Environmental awareness is high but the response is slow. Do we need to give people tools or rather ask them to think? We are faced with the challenge of spreading innovation so that it becomes a concrete practice that people can integrate into their daily lives. Moreover, the changes taking place in the world today cannot be ignored, and the limits of our planet must be integrated with Sustainable Development Goals, emerging from the Millennium Development Goals that expire in 2015. From now on, economic models and growth models must absolutely consider environmental impact.

Q: WHAT ARE YOUR HOPES FOR THE FUTURE IN THIS MINISTRY OF RECONCILIATION WITH CREATION?

I am hopeful that some shifting of minds and hearts can occur as we work and collaborate at both global and local levels in the pursuit of integrating ecology and sustainability in development efforts. In our work, the international links and what we learn from the experiences of various communities around the world are all very encouraging. The online exchange platform that Ecology and Jesuits in Communication (or Ecojesuit) provides is contributing to this broadening. Young people are also a source of hope; this is where we must invest capacity, education and broader livelihood options. Young people will inherit a planet that is very different from what it was yesterday and what it is today; they need our support and guidance.

This an edited version of an interview originally published in Tinig Loyola, the student publication of Loyola School of Theology, Volume 16:1-2, School Year 2014-2015. Read the full interview here: <https://www.ecojesuit.com/an-interview-with-essc-on-reconciling-with-creation/7701/>



HEALING QUEBEC'S FRACTURES: FR. JULIEN HARVEY, SJ

by Fannie Dionne

FR. Julien Harvey, SJ, was a great Jesuit intellectual from Quebec. Though he passed away in 1998, his ideas and ways of proceeding — refusing simplification, listening, dialoguing and concrete proposals — have proven to be prophetic. He spent his whole life trying to bridge the gaps between faith and social justice, national issues and an openness to others and a concern for the fragility of the Quebec nation and the need for solidarity with newcomers, whether refugees or immigrants. While born out of a specific context, these preoccupations still resonate today.

So where did these preoccupations come from? Before he was named as Provincial Father of the Jesuits of French Canada (1974-1980), Julien Harvey was a professor of theology and a biblical scholar. Then, in 1975, came the turning point in his life: the 32nd General Congregation of the Society of Jesus. First and foremost, this occasion proved important because of the degree issued by the Congregation which suggested that “the mission of today’s Society of Jesus is service to the faith, of which the promotion of justice is an absolute requirement.” Then, Harvey was further touched by the words of Pedro Arrupe, then Superior General of the Society, who told him: “Julien, after your provincial mandate, you should go and live with ordinary people. You don’t need a car or a vacation overseas. You could stop smoking and join a small community. ... Your experience with immigrants is going to be very useful.” Following the advice of Arrupe, Harvey did not return to university life after his provincial mandate. Instead, he moved to a working-class neighbourhood, began working with the “Relations” magazine and became one of the founding members and the first director of the Centre for Justice and Faith.

Through this work, he thus began a long reflection on the connections between poverty, social exclusion, the place of immigrants and the cultural communities in Montreal and across Quebec. All this while a pastor in a parish, close to other people.

SOCIAL JUSTICE

While studying the demographic composition of Quebec, Harvey realized that the society was profoundly inegalitarian. Only 54% of Quebecers lived in growing areas, leading to social disintegration in many regions across the province. In 1988, Harvey and the team from the “Relations” magazine hence published a powerful article, entitled “A Quebec Split in Two,” which struck out against regional underdevelopment in the province. This article was the beginning of a longer reflection on the economic and social divides evident between the province’s thriving urban centres and the more peripheral regions, which had been devitalized and abandoned by the state and subjected to the whims of the market and neoliberal capitalism. Harvey wanted the government to recognize this divide and work toward fixing it. In many other articles, he thus campaigned for a responsible society, the redistribution of wealth and more inclusion for the weakest members of society (the poor, the excluded and the generally marginalized).

OPENNESS TO CULTURAL AND RELIGIOUS DIVERSITY

In 1992, Harvey published an article in “Relations” magazine entitled “Secular Schooling for Quebec.” Op-

posing, among others, several Quebec bishops, in this article he argued that the majority of teachers and students were non-believers and that confessional schools therefore marginalized religious minorities. Secularism, he wrote, did not mean hatred of religion. On the contrary, he suggested that non-confessional schools should encourage their students to learn about the diverse religious traditions at the heart of Quebec society. Such a sensitivity towards other cultures was part of Harvey’s wider thinking on this subject.

Indeed, Harvey had already realized the importance of welcoming people of all origins to Quebec and building a friendly society with them. Even more importantly, however, he understood that he would need to engage with the population of Quebec to make them understand this reality. But how to go about this? The answer was to work together to develop a “communal public culture.” This concept, first put forward by Gary Cadwell, emerged during the 1990s. This communal public culture sought to ground itself in the heritage of Quebec’s people, while paying attention to the new demographic composition of the province and the contributions made by newcomers. Such a culture would allow everyone to identify with Quebec, without erasing the cultural traditions of minorities.

NATIONALISM

Finally, the third theme close to Harvey’s heart was nationalism — here meaning the desire for an independent Quebec. This nationalism, however, was not one based on ex-

clusion, as is the case for many modern-day groups. Rather, this version sought to welcome newcomers warmly, since they were now themselves also Quebecers. To achieve his vision of nationalism, Harvey put the protection of the French language at the forefront, created a new sector of the Centre for Justice and Faith (today called the Living Together sector), denounced the exclusion of immigrants and proposed a communal public culture as a form of social connection. ●

Fr. Harvey’s openness and reflections on the poor and excluded still resonate today, especially in light of the economic injustice, insularity and mistrust of the other which exist among a large part of the population today. His hope that a social and political struggle could make our society fairer continues to be inspiring. Not only did he denounce injustices, but he also offered concrete solutions which, though not always perfect, were made with a real desire to change things.

To find out more about the work of Julien Harvey, you can read “Justice sociale, ouverture et nationalisme au Québec. Regards de Julien Harvey” published under the direction of Elizabeth Garant at Éditions Novalis.

Deep Ties to the Jesuits

Gail and Bruce Young

Supporting the Jesuits represents more than attending a Mass, or an event, or sending in a donation; it's about being part of a larger Jesuit community. A couple that can attest to this is Gail and Bruce Young.

"One of things we like about the Jesuits and their staff is that they are constantly praying for their supporters and benefactors," says Gail Young. "This gives benefactors hope that we are not alone."

Her husband Bruce agrees and says he feels Province members truly do pray for their friends and supporters. "It gives benefactors hope that they are not alone and that this relationship isn't a one-way street," he says.

The relationship the Youngs have with the Jesuits has been fostered for many years. Both Gail and Bruce were raised Catholic and Gail remembers visiting Martyrs' Shrine with her family as a child and her father teaching her about the early Jesuits.

Bruce's relationship with the Jesuits is even more intimate. He considered

the priesthood and joined the Jesuits for 20 months prior to attending university. Sensing religious life was not for him he left, but says the friendships he gained while in novitiate, and the Ignatian spirituality he was introduced to, changed his life.

"I have a better sense of what my priorities have to be about -- not trying to seek too much material goods for example," says Bruce. "Part of Ignatian spirituality is discovering God's will and doing it because nothing else matters."

To this day, Bruce is still friends with many of the Jesuits he met while in the novitiate and these friendships have extended to his wife Gail. The couple attends Our Lady of Lourdes

Jesuit parish in Toronto and Province events like the annual Jesuit Provincial's Dinner, St. Ignatius Day, ordinations, and a variety of talks. They've also been on several pilgrimages with the Jesuits overseas. One pilgrimage included a Papal audience, thanks to a Jesuit.

Both are impressed with the calibre of men, both older and younger men entering, the Jesuit order today. Since many are involved in a variety of works and have a diverse set of skills, Gail refers to them as Renaissance men.

After much success in life both say they want to give back to the community. "As donors, we have been so blessed and we both want to give back."



ENROLLMENT CARDS

WHAT ARE ENROLLMENT CARDS?

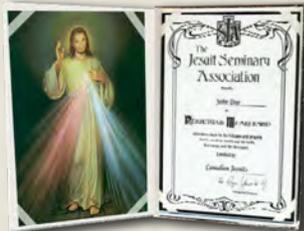
An enrollment with the Jesuits is a promise to members that they will share in the Masses and prayers that Jesuits of Canada offer for their friends and benefactors.

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You can always donate and order cards online. Go to www.jesuits.ca, click "Support Us" on the menu, then click "Mass Enrollments & Perpetual Memberships."

PERPETUAL ENROLLMENT

An enrollment for prayers and Masses. If you would like to send a Perpetual Enrollment, include the name of person(s) to receive the certificate, your name, address, and donation.



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All Occasion <input type="checkbox"/> A <input type="checkbox"/> B <input type="checkbox"/> C	
Recovery	
FOR THE DECEASED	QTY
In Loving Memory <input type="checkbox"/> A <input type="checkbox"/> B	

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SCHOLARSHIPS

DONATIONS UP TO NOVEMBER 2019

WHAT IS A SCHOLARSHIP?

A Scholarship is a sum of money that is invested. The income from this money is used to support Jesuits in formation, current and future ministries, and senior Jesuits.

WHAT SUM IS REQUIRED TO FOUND A SCHOLARSHIP?

A moderate sum will found (begin) a Scholarship, but a Scholarship is not completed until \$15,000 has been contributed.

WHAT IS A FOUNDER'S FUND?

A Founder's Fund is a sum of at least \$50,000 that annually contributes to the expenses of educating a Jesuit, supporting current and future ministries, or caring for senior Jesuits.

FOUNDER'S FUND INCOMPLETE

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William Blakeney and Ruth Henneberry Founder's Fund ...	\$7,000.00*	John Montague Founder's Fund	\$34,000.00*
Rev. Robert G. Foliot, SJ Founder's Fund	\$28,679.50*		

SCHOLARSHIPS INCOMPLETE

Bill and Rosemary Balmбра Scholarship	\$1,600.00*	Rev. Frederick J. Power, SJ Memorial Scholarship	\$9,974.00*
Mark DesRoches Scholarship #2	\$3,350.00*	Rev. James W. Profit, SJ Memorial Scholarship	\$10,484.00*
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OTHER FUNDS

Gregory Thomas Graham Foundation	\$260,879.36
Mrs. Catherine M. Miller Mem. Sch. #5	\$642,442.26

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When a Jesuit dies a memorial scholarship is established in his name.

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Toronto, ON



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Winnipeg, MB



Richard Mulrooney, SJ
Toronto, ON



Adam Pittman, SJ
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PROVINCIAL ASSISTANT
FOR VOCATIONS
CANvocations@jesuits.org



FR. EDMUND LO, SJ
VOCATIONS
PROMOTER
CANvocpro@jesuits.org

JesuitVocations.org



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!



UPCOMING RETREATS:

DEC. 13 - 15, 2019
Midland, ON
**RETREAT FOR JESUIT
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Email CANVocations@jesuits.org

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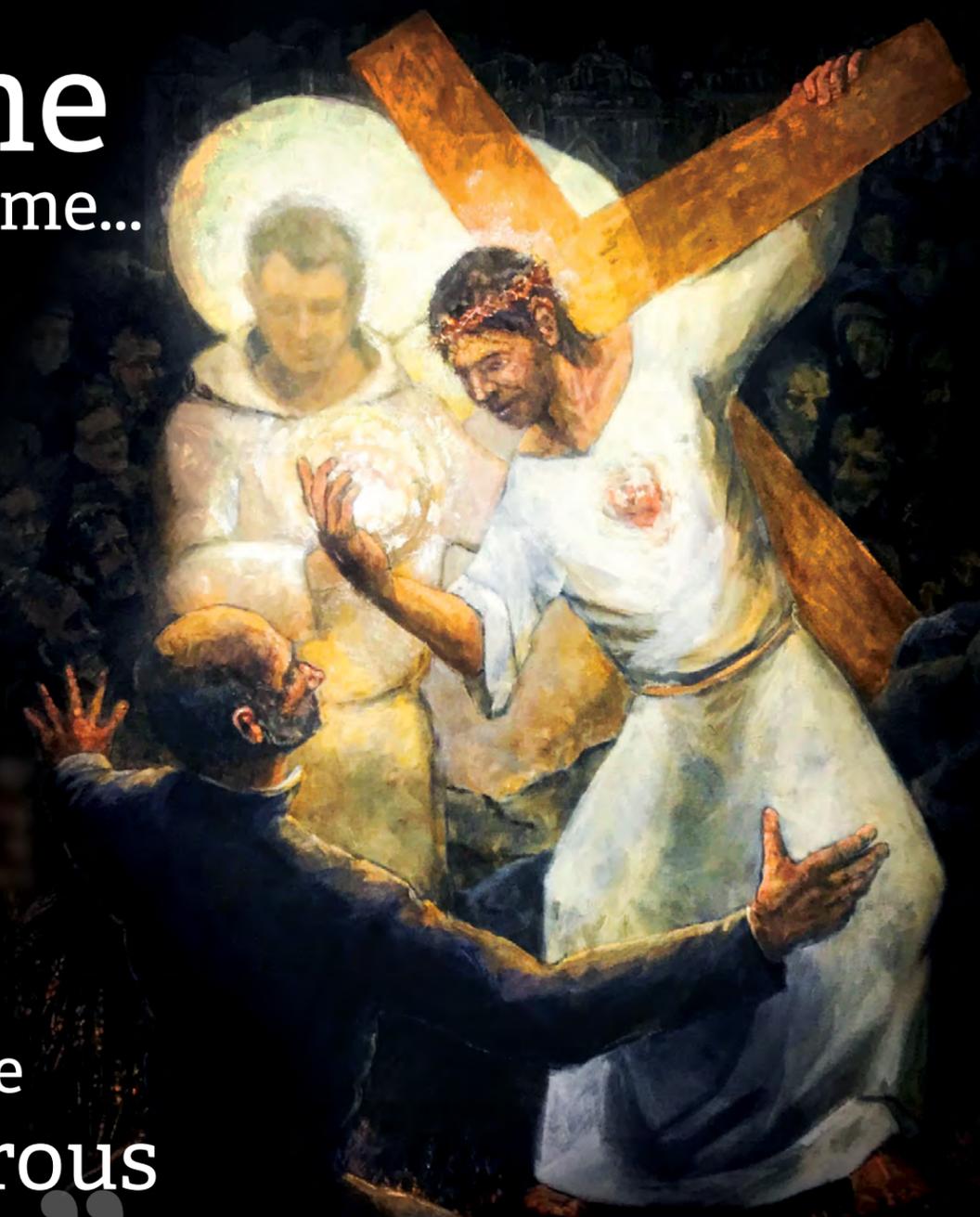
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“Come
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I will be
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In 1537, on his way to Rome, Ignatius had a vision in which he saw God the Father turning to his Son who was carrying the cross, and giving Ignatius and those in his company into Jesus' hands "with exceeding great love." This made such an impression on Ignatius that he requested their new company be named the Society of Jesus.

The Vision of St. Ignatius at La Storta, Regis College, Toronto
artist: Sean Michael Powers