

Universal Apostolic Preferences

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RESONANCES

Credit: Marc Rizzetto, SJ

EARLIER this year, Father General announced the four universal apostolic preferences of the Society of Jesus over the next decade: promoting discernment and the *Spiritual Exercises*, walking with the excluded, caring for our common home, and journeying with youth. The Jesuits were not surprised at this orientation since it resonates intimately with our current mission and the invitations for the future that we hear in our world. These preferences are the fruit of a patient discernment.

We feel this resonance deep within us, touching what is already at the heart of our commitments, but also challenging what this mission is called to become. One can hear in them a certain tone, a way of listening to and embodying the Good News that Jesus proclaims. The specific Jesuit tone unfolds in the Church, and reverberates in the midst of the world. It emanates from consecrated men, working in collaboration with many women and men of good will animated by the same rhythm. This music is made in solidarity with those to whom we are sent and with whom we join the dance.

The dance calls forth exemplary witnesses, such as Father Pedro Arrupe, whose process of beatification has just begun, older companions from here and elsewhere, the young Jesuits, in formation or soon to be priests. The voice that guides us is that of Jesus, the Christ, on whom our eyes are fixed. He challenges us in the Spirit, accompanies us and pushes us forward.

After letting resonate over hundreds of pages the mission of the our Canadian companions and the young men who had been preparing to pursue it, after having led the French-language magazine *Jésuites canadiens* for 18 years and guided the first year of the new magazine *Canadian Jesuits / Jésuites canadiens*, the time has come for me to pass the baton. Thank you for your faithful support and for your prayer. May the Lord continue to stir your hearts with his music, and bring them into his joy!

In Christo,

André Brouillette, SJ
Director ●

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Fr. Marc Rizzetto, SJ, with young Canadian leaders at World Youth Day in Panama city, in January 2019. "Journeying with youth" is one of the universal apostolic preferences of the Society of Jesus.
Credit: Jean-Nicolas Desjeunes



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A FORMATION FOR MISSION



ONE of the principal tasks of the Jesuit Provincial is to visit every Jesuit, community and work at least once a year. In our new Canadian Jesuit Province, we are approximately 230 Jesuits, 25 communities and 45 works spread across the country from Vancouver to St. John's, including Haiti to the south. It is important to note that Haiti now has its own full superior, Fr. Jean Denis Saint Félix, to whom is delegated much of the Provincial's leadership work in Haiti. As of writing this welcome letter I have made my first visits to almost every city in Canada where the Jesuits are present and, as of writing, I am making my annual visit to Haiti. It is both a daunting and a rewarding task.

Here's a brief resume of what I am seeing and learning:

1. The Society of Jesus in Canada and Haiti operates in a very diverse array of works; from teaching and pastoral ministries, to social justice initiatives and reconciliation with our First Nations brothers and sisters.
2. We are often only a few Jesuits in each location. However, working with partners and collaborators we are doing amazing things.
3. It is important for the Province to offer formation in Jesuit and Ignatian ways of doing things to our partners and collaborators.
4. We need to continue to connect with our broader base of friends and supporters in order to respond to what is being asked of us.

In short, while my task as Provincial has expanded greatly since I began as Provincial of French Canada two years ago, I am both excited and consoled about what we are doing to build God's kingdom in our Province.

For all who are interested in the work of the Jesuits, it is helpful to know what is at the root of the Jesuit way of doing things. For the second part of this letter, I would like to expand upon my third point above by giving a very brief exposé on 'formation' in the Jesuit-Ignatian way. The key element of Jesuit-Ignatian formation is personal and group cultivation of the desire to 'help souls,' which comes down to us from Saint Ignatius himself and is enshrined in the Jesuit Constitutions. Another articulation of

this key element is found in the *Spiritual Exercises* where we read in the Principle and Foundation that 'we are created to praise, reverence and serve God.' Serving God implies, of course, 'helping souls,' where we seek to engage deeply with our fellow human beings and with God's (and our) beloved Creation.

A contemporary articulation of this key element is found in the documents of the General Congregation 36 (GC36):

We hear the urgent summons to join the Lord in caring for the neediest and to extend God's mercy to where injustice, suffering or despair seem to thwart the divine plan. We pray for the courage and the freedom "to dare the audacity of the "improbable," "as we respond to God's call" "with the humility of those who know that, in this service where the human engages all his energy, everything depends on God." "Now is the acceptable time! Now is the day of salvation!" (GC36, Decree 1, 40)

Thus ends Decree 1 from GC36. It is an articulation of what being formed into the Jesuit-Ignatian 'way' means. It is urgent. Its starting point is God's call for mercy. It tells us to seek courage and freedom, to respond with humility and to dare audaciously even if what we are doing seems improbable. It demands deep prayer and action... and then more prayer because we need to be reminded constantly that, as long as we follow God's initiative, we cannot but succeed.

My wish for all who are interested in the work of the Society of Jesus, and who take the time to read the many interesting articles in this publication, is that they not only appreciate the work of the Society from afar but that they too are inspired to participate directly in our many works and initiatives.

Ad majorem Dei gloriam

Erik Oland, SJ

Provincial, Jesuits of Canada ●



TRC Chair Murray Sinclair presents a copy of the Commission's Final Report to the Governor-General of Canada, David Johnston, at Rideau Hall, on June 3, 2015.

Credit: Robert Du Broy

FROM INDIGNATION TO PARTNERSHIP CHURCH-INDIGENOUS RECONCILIATION: A JESUIT CASE

Peter Bisson, SJ

INDIGENOUS organizations, Christian churches and the Canadian government have been working on reconciliation between Indigenous Peoples and Settlers for over twenty years, trying to deal with the negative impacts of colonization in general and residential schools in particular. Through these efforts, the Jesuits in Canada have been evangelized by Indigenous Peoples.

First the Jesuits had to learn to say, “We’re responsible”, and “We’re sorry”. Then we learned to say, “We need your help.”

From the late 1980’s, the Jesuits in Canada have been traveling along a trajectory from indignation to partnership in our relations with Indigenous Peoples. Before I describe this often painful but always fruitful pilgrimage, let me explain some context. From 2012 to 2018 I was

the “Provincial Superior” or religious leader of the Jesuits and our ministries in the English-speaking parts of Canada. From 2008 to 2012 I was the assistant to the previous Provincial Superior, Fr. Jim Webb, S.J. In both capacities I represented the Jesuits in the meetings of the Truth and Reconciliation Commission (TRC) with the parties to the Indian Residential Schools Settlement Agreement (IRSSA). The Jesuits were not party to the IRSSA because we had an earlier settlement agreement about our residential school. Nevertheless, the Chair of the TRC, Justice Murray Sinclair, invited us to participate in the meetings in addition to the main Catholic representatives, a temporary organization called the Corporation of Catholic Entities Party to the Indian Residential School Settlement, or “Catholic Entities”. The TRC worked from 2008 to 2015. The IRSSA, of which the TRC was one aspect, was signed in 2006 and is still being implemented.



Walk for Reconciliation in Ottawa, on May 31, 2015
Credit: Robert Du Broy

The Jesuits had one residential school in Spanish, ON, St. Peter Claver School for Boys, which in its later years became Garnier (College) High School. It closed in 1959. We continue to serve as pastors in Indigenous parishes in the region: on Manitoulin Island, on the north shore of Georgian Bay, and in Thunder Bay. Most of the Indigenous People who are our partners in ministry are alumni and alumnae of St. Peter Claver/Garner school and of a neighbouring residential school for girls that had been run by a group of Catholic nuns. We also participate in Kateri Native Ministry in Ottawa, and support two Indigenous-focused middle schools, Mother Teresa Middle School (started 2011) in Regina, and Gonzaga Middle School (started 2016) in Winnipeg.

Now let us enter the journey. On my very first day as Provincial, in May 2012, I went to a TRC event in Toronto. There Survivors would be giving public and private testimony about their experience of residential schools and about the lingering effects of that experience. I had been advised that the Catholic Church would not be very visible at the gathering, so it was important that I go and that I be seen as a priest. So, I showed up in a clerical suit. I quickly realized that I had made a terrible mistake. Instead of being a symbol of welcome, reconciliation and peace, I was a trigger for traumatic memories. I tried to “dress down” by taking off my jacket, rolling up my sleeves and removing the white tab from my clergy shirt, but I could still see a negative impact in peoples’ faces. I felt ashamed and uncomfortable, and I had to struggle against the temptation to stay with other church people. I realized, though, that it was good for me as a church leader to experience these feelings. What really melted my heart was that, despite the pain that I was provoking in Indigenous People at the gathering, no one was rude to me, everyone was polite, and some were even welcoming.

What gave me the courage to endure my minor discomfort and shame was an earlier transformation in the Jesuits. In the late 1980’s and early 1990’s we began to hear complaints about sexual abuse having happened in our residential school and in our Indigenous parishes. At first we did not want to believe them. When we would not listen, people started to sue us. We reacted defensively in court. We were indignant. We lost a lot of money. After a while, our reaction made us realize that we were treating old friends (we had been there for 150 years!) like enemies. We began to listen seriously to those who were complaining to us. After noticing consistent patterns and learning other data, we started to recognize that many of the allegations were probably true. We then started to take responsibility for the harmful actions and to offer help to the victims. While this change took some years, it meant we were no longer putting ourselves, our reputation, our legacy and our assets first, and were starting to put the victims first. We replaced our defensive, risk-management approach with a victim-centered, pastoral one. We were starting to move from indignation and fear towards reconciliation. We also noticed, over time, that people in the communities where we worked were not asking us to leave. Indeed, after we learned to say, “We are responsible” and “We’re sorry”, our relations even seemed to improve.

We had passed through the narrow door of truth and on the other side we found to our surprise new life. One commentator on reconciliation has observed, “The truth will set you free, but first it will make you miserable.” The freedom on the other side of the misery is not simply freedom from appropriate guilt and shame. Rather it is especially freedom with the people you harmed, whether you intended the harm or not, and the freedom to move forward together. We learned that, once painful truths were spoken sincerely and heard seriously, then we were welcomed in new ways, but in ways that were no longer mainly on our terms.



Credit: Marc Rizzetto, SJ

In 2015, the Jesuits in English-speaking Canada organized a large communal discernment exercise to learn together how the Holy Spirit was calling us forward. This prayerful exercise, carefully prepared for two years, brought together for many days Jesuits and lay men and women who were leaders in our ministries from across the country. The top priority that emerged was spirituality, which was no surprise. The second priority that emerged was a surprise, and it was Indigenous relations –not Indigenous ministry but Indigenous relations. This meant that over time, all of our ministries in Canada should cultivate relations with Indigenous Peoples, not in the sense of “serving” Indigenous People, but in the sense of being partners in building the Kingdom of God and the common good. An Indigenous elder, who was a participant, said, “At last I feel like a friend!” She had been working with us for forty years, and only now did she feel like a friend! In this new attitude of partnership, we have begun saying to Indigenous People, “We need your help.” We need your help to undo how participation in colonization has harmed not only its victims, but us too.

The Jesuit experience of the Truth and Reconciliation Commission, while less dramatic than the stories I have just told, has been similar. Whenever the three Commissioners met with the parties to the IRSSA, they always treated the church and government leaders with great respect. They could have treated us in some adversarial way, as though they were the plaintiffs and we were defendants in court. Instead they treated us like we were co-partners with them in the long, long work of reconciliation and partnership-building. I found that their welcome, even when it was challenging, melted my heart.

The Jesuit transformation into partnership is still happening, and we are still moving along the trajectory that I named earlier. One of the TRC Commissioners, Marie Wilson, once noted that church leaders seemed to find reconciliation especially difficult. I agree. We



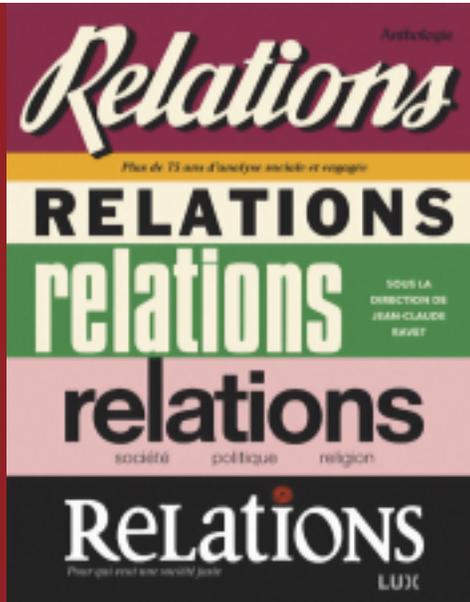
TRC Commissioners: Chair, Justice Murray Sinclair (standing); Chief Wilton Littlechild; Marie Wilson (June 1, 2015).

Credit: Robert Du Brooy

are used to being on the preaching and teaching side of things, we like to see ourselves “on the side of the angels”, and we like being seen as good people. It is hard for us to be on the other side. All of the Christian churches, indeed all of Canada, have had to learn new, disturbing stories about our pasts. This change has been painful for the churches, all of whom have passed through some kind of defensive phase on their own journeys. It has been especially difficult for the Catholic Church, as our organization in independent dioceses and religious orders has made it hard for us to speak with one voice.

Whether we are defensive or not, Indigenous Peoples are finally speaking in their own voices, and they are addressing us. If we listen, we will be transformed for, as it is written in the book of the Prophet Malachi, “Those who feared the Lord talked with one another, and the Lord listened and heard.” (Mal 3: 16). ●





A MESSAGE OF ENGAGEMENT IN A SECULAR SOCIETY: THE CENTRE JUSTICE ET FOI AND RELATIONS

Frédéric Barriault

Head of research and communications
Centre justice et foi

In a February 2019 document presenting the new Apostolic Preferences of the Society of Jesus, Father Arturo Sosa, SJ reiterated the Jesuits' commitment to "work to recognize our secularized society as a *sign of the times* – an opportunity to renew the ecclesial presence in human history."

This important option is part of the continued challenge that Pope Paul VI issued to the Society of Jesus, shortly after the Second Vatican Council – a challenge to start a dialogue with secularized Western societies contending with a lack of faith, if not religious indifference. Coupled with this dialogue would be our attention to the social injustices at play in these secularized societies, as called for at General Congregation 32 of the Society of Jesus: "*Our Mission Today: the Service of Faith and the Promotion of Justice.*"

As the heirs to this rich, long tradition of social advocacy for solidarity and justice, the Centre justice et foi (CJF) and its flagship publication, *Relations*, exemplify this intent to be a credible voice, as a Christian institution, in Quebec's highly secularized society today. The founders of the CJF enthusiastically answered this call from the Pope and the Society, driven by a desire to work with Catholics and others to build a just, fraternal and united world. Gracing the top of each issue of *Rela-*

tions is our slogan: *Pour qui veut une société juste* [For those who want a just society].

RELATIONS: A PUBLICATION ENGAGED IN THE CAUSE OF JUSTICE

Over the 78 years since its inception, *Relations* has stood in solidarity with a number of social mobilization initiatives, often speaking prophetically. This year marks the 70th anniversary of a pivotal moment in Quebec history: the famous asbestos strike, started by miners who were members of the *Confédération des travailleurs catholiques du Canada*. *Relations* stood up for the workers at the time, denouncing the occupational diseases to which the miners fell victim. The publication paid a fairly heavy price for its involvement in the silicosis affair of 1948: the editor, Father Jean d'Auteuil Richard, SJ was forced to resign and went into exile, and his successor was made to sign a retraction.

Social justice as the preferential option is in the publication's DNA, however. This option was already strongly expressed at the time of Vatican II, in writings by Jacques Couture, SJ, who spoke in favour of a Church for the poor. It is also stated in the publication's response to the challenge issued by Quebec's Marxist left, as well as to calls by the Theology of Liberation and the Medellín Conference (1968), and in the statement issued by

the Synod of Bishops for justice in the world (1971): "We see the struggle for justice and our work to transform the world as a fully essential dimension of our preaching of the Gospel, which is the Church's mission for the redemption of humanity and its liberation from any oppressive situation."

Far from petering out, this commitment to justice expanded on a number of fronts over the years. First was the fight against poverty, with a pronounced interest in regional development. Thirty years ago, in fact, Julien Harvey, SJ and the *Relations* team published a hard-hitting dossier on poor regional development titled *Un Québec cassé en deux* [A Quebec broken in two]. This piece led to a prolonged reflection – through the lens of social and territorial solidarity – on the economic and social divide between the rapidly growing urban centres and the devitalized outlying areas, abandoned by the State and subjected to the dictates of the market and neoliberal capitalism.

This commitment was heightened, in recent years, by a concern for environmental justice, a sharp criticism of neoliberal globalization, thorough reflection on migration issues and increased solidarity with Indigenous peoples and those in the Southern Hemisphere.



Credit: Gilles Pilette

BEING HEARD IN A SECULAR SOCIETY

In 1965, Pope Paul VI urged the Jesuits to confront the lack of faith then present in the world. Superior General Pedro Arrupe, SJ advocated for dialogue instead and invited his companions to “get to know the non-believers, how they live and their ideas; learn about modern science, atheistic philosophies.”

Founded in that spirit in 1983, the Centre justice et foi centered its reflections on perspectives in the social sciences. The composition of the CJF team, from the very start, reflected this ongoing emphasis on dialogue among people engaged in the cause of social justice, based on diverse horizons of religious conviction.

As a witness to and participant in a quickly secularized society, the CJF attempts to reflect on faith and transcendence in today’s Quebec, where religious issues are a sensitive topic. *Relations* is developing a more secular language for discussing religious issues, and uses culture and the arts to develop a conversation on the various quests for meaning. This publication also promotes a committed faith, highlighting prophetic interventions and the spiritual path followed by socially engaged Christians.

Since the 1990s, the CJF has expressed support for lay institutions and structures, while

defending the importance of acknowledging the role of religion in people’s lives, religious education for all and the significant contribution of the faithful to civil society. It is also holding a dialogue with believers from various religious traditions, as well as with people promoting a pluralist, inclusive society of members in solidarity who are concerned with living in harmony, the common good and personal dignity.

THE COMMITMENT TO JUSTICE WITH OTHERS

“The Church’s action is no longer simply a refutation of atheism, but also involvement in the struggles for freedom when faced with injustice. This leads us to examine, with a renewed effort, the relationship between all human activity and the Kingdom of God, and, in particular, activities that liberate and elevate man,” noted the theologian Marcel Maurin in a 1991 article discussing the social thought of Pedro Arrupe.

This perspective has been – and remains – the impetus for the work of the Centre justice et foi and *Relations*. Analyze oppressive, unjust, humiliating entities that crush human dignity and jeopardize the future of our common home. Engage with others in their struggles to transform these structures of dominance and destruction. Attack the spread, in our societies, of contemptuous or hate-filled discourse targeted at the poor, Indigenous peoples, migrants and refugees, or religious minorities. Open up new horizons of hope

and transcendence in our societies now corrupted by neoliberalism, consumerism and the “fend for yourself” and “single-use” mentality. Inspire goodness, beauty, solidarity and fraternity without borders, in a world that needs it badly.

As a member of a dozen civil society coalitions, the CJF is taking part in a productive dialogue with Quebec’s current social movements, mobilizing with others around collective struggles and shared hopes and values.



BRIDGING BORDERS – A CAMPAIGN BY CANADIAN JESUITS INTERNATIONAL

Almost 30 events organized, \$135,000 collected and 1,500 students in attendance: that's the "report card" of the Bridging Borders campaign launched by Canadian Jesuits International (CJI) last November. This ambitious campaign generated its share of media exposure, since Canadian Jesuits International had invited Father Nawras Sammour, SJ, Director of the Jesuit Refugee Service for the Middle East and North Africa, to this country. Father Sammour, who was born in Syria, presented a number of poignant accounts of life in a war zone. His role-playing and simulation exercises helped students experience the difficult choices Syrians are currently facing. "Our priority at the Jesuit centres is to support young people, both psychologically and socially, to build bridges and to emphasize reconciliation," he said repeatedly. The funds raised in this campaign will be allocated to projects in Syria, Amazonia and India.



OUR LADY OF GUADALUPE CIRCLE: BRINGING TOGETHER INDIGENOUS AND CHRISTIAN SPIRITUALITY

This coalition of Catholic Indigenous and non-Indigenous leaders, inspired by the Truth and Reconciliation Commission of Canada, was created in December 2016. Members include Father Peter Bisson, SJ, representatives from Catholic faith associations and religious institutions, and some bishops. The goal is to promote improved relations and understanding between Catholics and Indigenous people, and their respective forms of spirituality. One of the group's many decisions was to experience more Indigenous rituals, to discover how they lead hearts and minds to a greater communion with Jesus Christ present among us, and to reflect on how they could become part of the Catholic liturgy. "We are experimenting with ourselves," explained Peter Bisson. "We have also decided that when any of us are invited to speak about Church-Indigenous relations, we will try to do so in pairs, especially pairs of an Indigenous person and a non-Indigenous one".

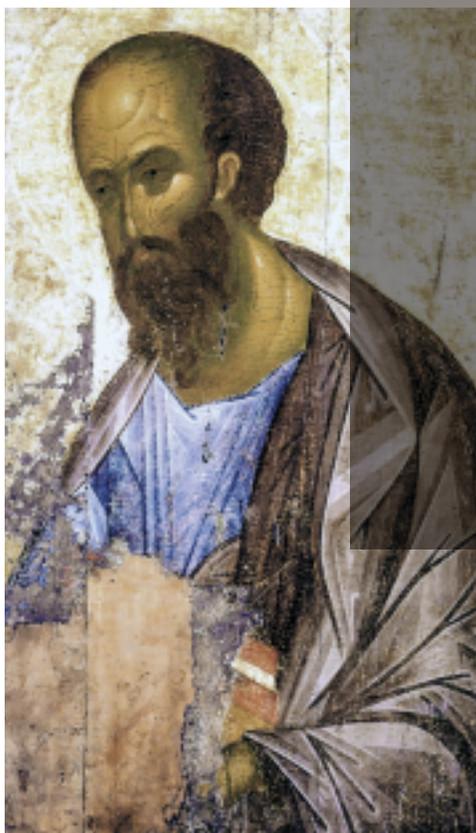
RESPLENDENT ILLUMINATIONS: AN EXHIBIT OF JESUIT ARCHIVES AT THE MONTREAL MUSEUM OF FINE ARTS

Two much-valued Books of Hours from the Archives of the Jesuits in Canada were on display at the Montreal Museum of Fine Arts this winter. After years of scientific research in the Archives of the Jesuits collections and other repositories, Brenda Dunn-Lardeau co-curated an astonishing exhibition. A book titled *Catalogue raisonné des livres d'Heures conservés au Québec* [Catalogue raisonné of Books of Hours preserved in Quebec] was then published, under her direction, by the Presses de l'Université du Québec.



MARTYRS' SHRINE HOSTS AN INTERNATIONAL SYMPOSIUM ON MARTYRS

Historians and curators from China, South Korea, Japan, Vietnam, the United States and Canada gathered at Martyrs' Shrine in Midland, Ontario, from October 18 to 21, 2018, for a symposium titled *Life and Death in the Missions of New France and East Asia: Narratives of Faith & Martyrdom*. Organized and co-sponsored by the Ricci Institute for Chinese-Western Cultural History at the University of San Francisco and The Canadian Martyrs' Shrine, this event was an opportunity to hear eminent researchers relate the comparative history of European missionary encounters in New France and East Asia. Father M. Antoni J. Ucerler, SJ, Director and Associate Professor of East Asian Studies at the Ricci Institute, made the "connected histories" approach the focal point of the meeting: the impact of historic developments in Christianity, in a given culture or region, on the history of other cultures and regions. The symposium explored how Asian missionary letters and "relations" informed missionary relationships with Indigenous peoples in New France. ●



THE PASCHAL MYSTERY THROUGH THE EYES OF ST. PAUL

Artur Suski, SJ

ST. PAUL was the first Christian writer to try to make sense of the death and resurrection of Jesus Christ. St. Paul's letters are the oldest Christian writings: 1 Thessalonians, St. Paul's earliest letter, is tentatively dated at 48/49 AD and was written some 15 years before the first Gospel. He wrote about Christ's death in nearly every one of his letters. In fact, the reader quickly notices that he wrote about Christ's *death and resurrection* much more than about Christ's *life*. The Paschal Mystery, then, was his greatest theological preoccupation. How did he understand this great mystery?

St. Paul drew from his Jewish and Hellenistic heritages to help him grasp the meaning of the Paschal Mystery. In order to understand Christ's sacrifice on the cross (sacrifice, atonement/expiation, ransom, redemption), St. Paul turned to the Torah, especially to the book of Leviticus (cf. esp. Lev. 1-7, 16). However, in order to understand how humanity was reconciled to God, St. Paul turned to the Greek notion of reconciliation. Finally, he masterfully combined the Jewish notion of sin with the Hellenistic notion of ethics, thereby formulating the first true theology of holiness and sanctification.

Where to begin in our analysis? We begin at the root of every biblical problem: disobe-

dience, or sin. The Jewish worldview (Torah) did not separate the legal from the cultic, and so offences against the law were also considered sins against God. Sins were forgiven when they were atoned for with a variety of sacrifices that functioned as a ransom. Until this happened, however, the sinner was in an accursed state and separated from the blessings of God. The sinner's relationship with God was broken. The sinner was, therefore, weighed down by the anxiety of his or her sins and the withdrawal of divine blessings until the sacrifice (ransom) has been offered for the sins.

St. Paul saw this dynamic at work for both Jew and Gentile. Both fell short of the original vision that God had for humanity as outlined in the wisdom of the Torah (Rom. 3:9-26), the Gentiles through paganism and immoral behaviour (Col. 1:21-23), and the Jews through their infidelity to the Torah (Rom. 2:17-29). The result was a separation from God and an enmity between all three parties: Jews vis-à-vis Gentiles, Jews vis-à-vis God, and Gentiles vis-à-vis God (Eph. 2:11-22). Humanity's sins became the stumbling block in the relationship with God to the point that God had a righteous *wrath* towards humanity (Rom. 4:15; 5:9). The situation was truly hopeless as humanity was powerless to remedy the situation due to its sinful state; it was unable to be faithful to God with its own efforts (Rom. 5:6-8).

Out of a great love for his creation (Rom. 5:8; Eph. 2:4-5), the Father sent the Son to be humanity's obedience (Rom. 5:19). Christ became the obedient one, even unto death (Phil. 2:8), thereby fulfilling the law perfectly once and for all (Rom. 8:3-6). The offering of his life became

our ransom (1 Tim. 2:5-6). Now, our sins are no longer counted against us if we accept upon ourselves Christ's actions and believe in their saving power (2 Cor. 5:18-21; Rom. 3:22-25). We are justified before God as a result of the forgiveness of sins. Furthermore, because sin has been removed, the wrath of God against humanity is removed (Rom. 5:9-10). The result is a new, reconciled relationship with God. Where there was once hostility, enmity, wrath, and separation (Col. 1:21; Eph. 2:11-12), there is now peace and access to God in the Holy Spirit and through our faith in Christ's saving work (Rom. 5:1-2; Col. 1:21-22; Eph. 2:13-22).

Now begins the work of sanctification that is grounded in the life of the Spirit in us (1 Thess. 4:3-8; 2 Thess. 2:13-14; Rom. 6:19-23; Eph. 4:22-24). We are being transformed into a new creation with the cooperation of the Holy Spirit. This transformation is most fully seen in the life of the Christian community, the Church (Eph. 2:11-22). Finally, we have hope of a future salvation thanks to our justification and reconciliation (1 Cor. 1:18-19; Rom. 5:1-2, 9-11).

St. Paul's "unpacking" of the Paschal Mystery is multilayered. It is a complicated web of related elements that are all held together by the death and resurrection of Christ and the life of the Spirit in us. Everyone is invited to enter into this dynamic. It is now our task to accept the invitation and cooperate with the Spirit, reconciling ourselves to God (2 Cor. 5:20) and working out our salvation in fear and trembling (Phil. 2:12). ●



MY JOURNEY INTO FAITH AND JUSTICE

Ted Penton, SJ

MY moment of spiritual awakening occurred in 1997 at Wat Suan Mokkh, a Buddhist monastery in Thailand. I was 22 years old and agnostic, but had an interest in world religions. At the suggestion of someone I'd met while traveling, I signed up for a 10-day introductory meditation retreat. The retreat was difficult – after being awakened by a gong at 4:30 am, and spending numerous sessions in silent meditation, with only two small meals of brown rice and steamed vegetables, by the early evening most of my own meditation centered on food. But God broke through my hunger and on the seventh day I had a brief, sudden sense of overwhelming peace, love and joy, far beyond anything I'd experienced before. In that moment was contained the seed of the rest of my life since then. Born then were, among other things, a desire to follow a spiritual path, a desire to work for justice with those on the margins, and the knowledge that my own spiritual home is in the Roman Catholic Church, in which I had been raised, but which I had left several years earlier.

A couple of months following my retreat, I began graduate studies in philosophy. More importantly, I had begun regularly attending Mass and working with the campus Pax Christi chapter. Over the next two years, while I enjoyed my classes, I increasingly found more life and energy in my volunteer work, notably in visits to a Franciscan soup kitchen or a Catholic Worker house.

I left my graduate studies behind to pursue full-time volunteer work through the Jesuit Volunteer Corps. My work placement was with Legal Aid of North Carolina, in a special unit offering legal services to migrant farmworkers. Our outreach efforts aimed to let them know that, even though they were not US citizens, they still had rights here – they could, for example, file a complaint if pesticides were being sprayed while they were working in the fields, or if they weren't receiving their full wages. Generally, people were reluctant to take action, given the concern over employer retaliation. However, in those cases where people did have the courage to stand up for their rights, it was a blessing to witness the awakening of a stronger sense of their own dignity.

The Jesuit Volunteer Corps also introduced me to Ignatian spirituality. Ignatius' way of bringing together his mysticism with a pragmatic approach to engaging with the world resonated deeply with me. Thoughts of a religious vocation started to surface. I only pursued them several years later, though, after I'd gone to law school and worked for a few years as a lawyer.

I entered the novitiate in 2009, drawn to the Society in particular by Ignatian spirituality and the Jesuit commitment to living a faith that does justice. Both of these aspects of my life have been deepened considerably throughout my years as a Jesuit, notably in

my formation in spiritual direction and in the three years I spent working with the Ignatian Spirituality Project (ISP). ISP offers weekend retreats for men and women experiencing homelessness and in recovery from addiction. The retreats draw on the wisdom of both Ignatian Spirituality and the Twelve Step tradition, which complement each other well. As on a more typical Ignatian retreat, it was always a tremendous joy and blessing to walk with people on ISP retreats as they came to a more profound awareness of the depths of God's love for them, a love that is manifested so uniquely with each individual.

In August 2018 I was assigned as the new Secretary of the Office of Justice and Ecology of the Jesuit Conference of Canada and the United States. Our mission is to advocate, network & educate for social and environmental justice, and our work is grounded in Ignatian spirituality and Catholic social teaching, placing at its center the voices of marginalized communities. I am excited by the many opportunities to share in the great work that is being done in these areas in our own Conference and around the Jesuit world.

Having been born together so many years ago in Thailand, my religious faith and desire to work for justice are one. Trying to imagine either without the other seems empty. Representing farmworkers who are awakening to a fuller sense of their God-given rights, going through the rigours of Ignatius's spiritual exercises, accompanying others in their own spiritual journeys, amplifying the voices of people on the margins through advocacy with government and business leaders, these are all ways that I have myself grown closer to God and shared in the journeys of others.



Adam D. Hincks, SJ

FINDING GOD IN THE STARS

SOME Jesuits have wanted to be priests since they were boys, but that was not the case for me. Although my Christian faith has always been important to me, it was not until I was doing a doctorate in physics in the United States that I sensed that God might want me to enter religious life. This new idea was unexpected to me, so I went to talk to a Jesuit priest I knew and began seriously discerning a religious vocation.

As I spent the next three years finishing my Ph.D., it became clearer and clearer to me that consecrated life was the best way I could put my gifts and my desires at the service of God and his Church. I had never felt that I would be completely fulfilled in a traditional, full-time academic career as a layman, and now I saw that God was leading me on a path that was closer to my heart. I was well aware that the Society of Jesus has not only a strong history of missionary work, especially here in Canada, but is also academically engaged in all kinds of fields, so that becoming a Jesuit would not necessarily mean completely leaving my nine years of postsecondary studies behind. The vocation director I was in touch with told me that he couldn't promise me how my education would be used but that it would be put to use somehow. 'It would be stupid not to use the training that a man

brings to the Society,' he said, 'And I can tell you one thing: we're not stupid!'

Over my almost ten years as a Jesuit, these words have consistently rung true. I have continued with some of my scientific interests during studies, and was able to spend two years in full-time research in the Experimental Cosmology Group at the University of British Columbia (2013–15). During my theology studies in Rome from 2015–18, I became friends with the Jesuit astronomers who work at the Vatican Observatory, a scientific research institute entrusted to the Society of Jesus by the Holy Father.

But my time in religious life has consisted of so much more than just keeping up my scientific research. During my novitiate in Montréal (2009–11), I was privileged to do the month-long Spiritual Exercises retreat, to serve in a soup-kitchen founded by the Grey Nuns in Montréal, to teach catechism at a nearby parish, to live in a L'Arche community in northern Québec and to work at the African Jesuits AIDS Network in Nairobi, Kenya. My philosophy studies through Regis College in Toronto (2011–13) opened up new intellectual vistas for me and sparked an interest in interdisciplinary questions of faith and science. My theology studies at the Pontifical Gregorian University in Rome (2015–18) gave me the opportunity to deepen my knowledge of scripture and theological tradition in an international environment—and in the Italian language. Other highlights of my for-

mation include a summer in Venezuela improving my Spanish, a month-long time of retreat and pilgrimage in Israel and Palestine, and a summer helping to direct retreats in Brazzaville, Congo.

As I work to finish my Licence in Sacred Theology at Regis College, I look forward to the future apostolates that my superiors entrust to me. I would not be surprised if in the long run my mission is chiefly academic in nature and involves scientific research, which I consider to be a good in and of itself, glorifying God and also contributing to what is best in secular culture. But of additional importance to me is writing and speaking about issues of faith and science, for which there is a true hunger in our culture. On the one hand, many people of faith are seeking to integrate the scientific and technological knowledge of our times with their experience of God; on the other hand, many people who are non-believers or 'seekers' are genuinely interested in hearing how the Church proposes that this integration occur. I hope to contribute to that dialogue.

Finally, any and all of my missions in the Society will now be as an ordained priest. I pray that I might bring consolation to God's people through the sacraments and other priestly ministries, and also find in them consolation for myself. And I pray—and ask you to pray too—that my priesthood will be present in all that I do, for God's greater glory.

LE CENTRE SÈVRES : FOR A COMPREHENSIVE JESUIT FORMATION

Marc-André Veselovsky, SJ



OUT of the novitiate in Montreal, off to Paris for studies in philosophy. What will this new adventure bring? What role is “The City of Light” going to play in my formation?

In September of 2017, I was excited but also nervous to start my studies as a Jesuit in a different country. I had already done a Bachelor’s of philosophy at the University of Ottawa. What was going to be different about doing philosophy at Centre Sèvres, the Jesuit school of theology and philosophy in Paris?

After almost two years at Sèvres, I think I can now adequately transmit back to my home country what makes Sèvres a unique centre of formation for lay people, religious, seminarians and, undoubtedly, Jesuits. Centre Sèvres doesn’t teach you how to be a philosophy or theology student; Sèvres forms you into a theologian or a philosopher. You don’t just pass exams at Sèvres; you enter into the traditions of philosophy and theology and see how they change your perspective.

“THE SÈVRES WAY”

How does Sèvres turn you into a philosopher or a theologian, you might ask. Well, let’s look at the different programs offered. The two major subjects of study are obviously philosophy and theology. You can study either subject at the 1st, 2nd or 3rd cycle levels (the

equivalent of Bachelor’s, Master’s and Doctoral programs respectively). In the 1st cycle, you can study philosophy, theology or both simultaneously. This “philosophy + theology” program is known as the *cycle intégré* (integrated cycle), and is rather unique among Jesuit centres of formation.

The *cycle intégré* is rooted in the origin of Sèvres. In 1974, the French Jesuits decided to combine their separate faculties of theology and philosophy into one institution and location: the Centre Sèvres. They created not only a single institution for both subjects, but a program where you studied both subjects at the same time.

The *cycle intégré* is no short program. The participants do five years of philosophy and theology. But you don’t have to study both theology and philosophy at Sèvres. Most international students study just one of the two subjects, each program being three years long. But how do these various programs work?

When you take a course at Centre Sèvres, there is no exam, no presentation, and no paper to be written. Jesuits in formation in North America reading this article are thinking, “Wow, that sounds easy!” Not quite. The way you are evaluated at Sèvres has more to do with how you appropriate the content of a course than how the professor expects you to

understand the course’s content. How do you evaluate appropriation as opposed to standards of comprehension?

Every semester, you have to write a fifteen-page essay on a topic of your choice. You are paired up with a tutor who helps to guide you with your essay. You can follow an inspiration from a course that you took or an inspiration from your own, independent research and interests.

At the end of the school year, you have to hand in an end-of-year dossier; that is, a written document expressing how you appropriated all of the courses, seminars, reading groups, and apostolates that you did in the year. You must also include in the end-of-year dossier ten propositions; that is, ten theses, each one being a couple of paragraphs, inspired by your school year, which you are able to defend in an oral exam.

So, yes, there is an exam after all, but it is a single exam for the entire year. Once you submit your dossier, you have an oral exam in which your examiner chooses one of your ten propositions for you to defend. You should be able to defend all ten, but you are only asked to defend one of them for the exam. You know which proposition you will defend an hour before your exam.

That's roughly how the first cycle programs are run and evaluated. The system is unique, even in France. I often compare my experience at Sèvres to the one I had during my Bachelor's at the University of Ottawa. At uOttawa, a lot of my time was dedicated to saying or writing what the professor wanted me to say. At Sèvres, it's not about what the professor wants; it's about how you personally understand and appropriate philosophy and theology. Sèvres does not care so much if you understood 100% of the courses you took; Sèvres cares about how you were changed by the entire experience of your program.



The apostolate or ministry plays a central role in the formation here as well. Every scholastic dedicates about a day a week to his apostolate.

WHO STUDIES AT SÈVRES?

Centre Sèvres has just over 200 students from dozens of countries, with all continents represented except Antarctica. These students include women and men religious, seminarians, diocesan priests, and lay people. About 80 to 100 of the students are Jesuits living in one of the eleven Jesuit communities of "Île-de-France" (the Parisian metropolitan region). Out of the Jesuit students, our largest group, about 25, is from India (just like the

universal society), the next biggest group being the French with about 20 scholastics. Though the majority of professors at Sèvres are francophone, most students' mother tongue is not French. Often international students will spend a full-year doing French immersion before beginning courses at Sèvres.

I should also mention that, as a partial consequence to the closure of Heythrop College (the Jesuit school of philosophy and theology in London), Sèvres has begun to offer some courses in English taught by British Jesuits. I find this a neat parallel with the initiative to integrate more French into Regis College in Toronto. That being said, Sèvres is still a primarily French-speaking institution.

COMMUNITY LIFE

I live at the Saint Pierre Favre community (aka, "rue Blomet"). Though every single Jesuit community in Paris includes at least some Jesuits in formation, "Blomet" has the most scholastics of all the communities. We are 25 scholastics and 10 priests. The scholastics are from 11 different countries, whereas the priests are all of the local Province of Jesuits (L'Europe occidentale francophone or EOF).

The multicultural demographic of the community is a real blessing and a privilege. You get to see a huge variety of perspectives on the world, on Catholicism, or even just on food. Though the house is culturally diverse, we get to live the French experience in our community. We eat cheese and baguette, and speak French. Unlike in the formation houses in Rome, English is rarely spoken in our community, and all the better. When you do studies in France, you have to be immersed in the mindset and the culture in order to understand the French intellectual perspective.

The liturgies that we experience together as Jesuits in Paris go against all Jesuit liturgy stereotypes. Whenever there is a first or final vow celebration, or a diaconal or priestly ordination, the liturgies at St. Ignace de Paris are magnificent. I have had the joy and privilege to participate in the music ministry of

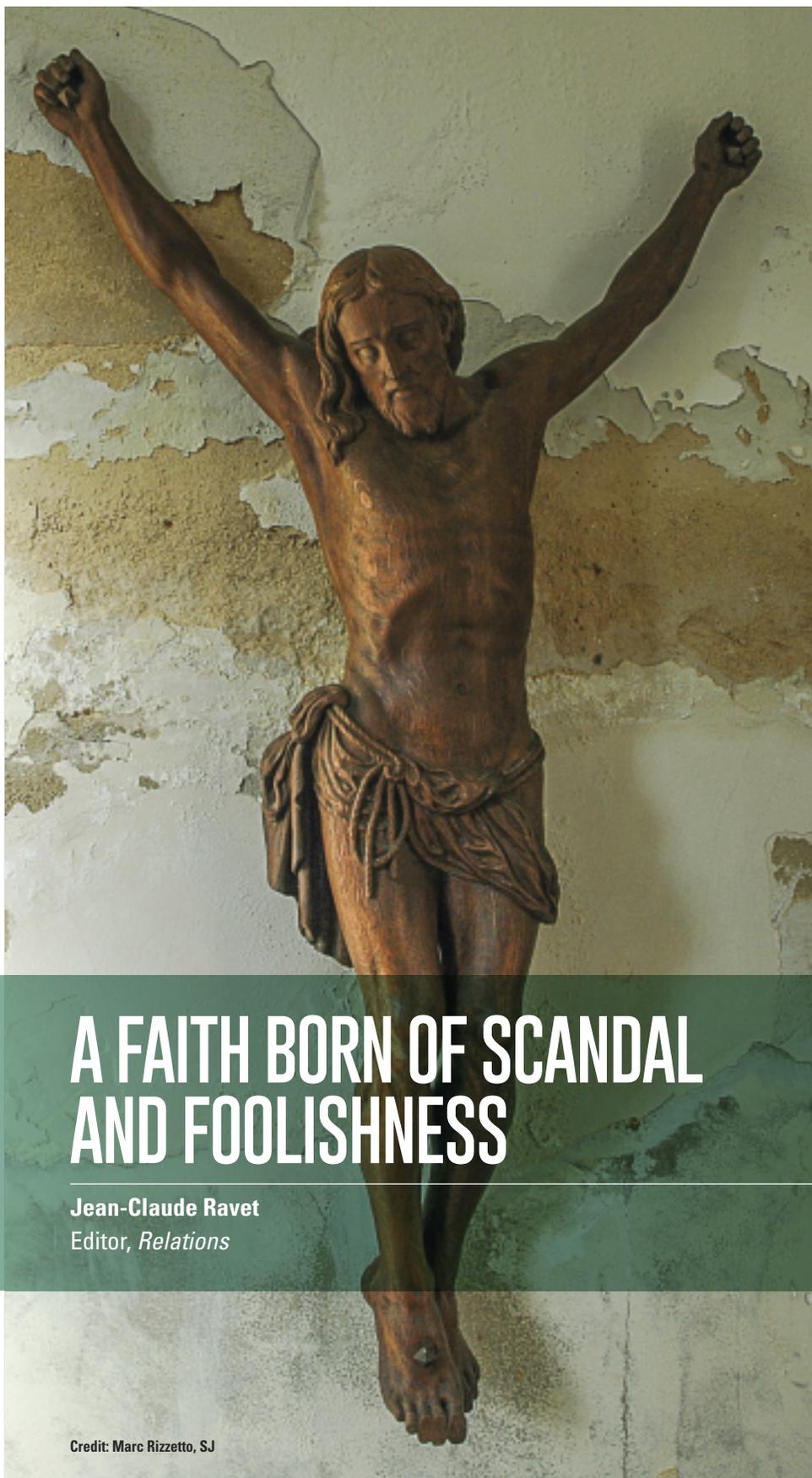
some of these "big" liturgies, and they have been among the most beautiful liturgies of my life. The French tradition of simplicity combined with the rich cultural diversity of those in formation makes the liturgies outstanding experiences.

APOSTOLATE

The apostolate or ministry plays a central role in the formation here as well. Every scholastic dedicates about a day a week to his apostolate. An apostolate could be teaching catechism at a parish, helping at a soup kitchen, visiting the sick, prison ministry, among others.

I personally spend one day a week working with *Jesuit Refugee Service* (JRS) in Paris. I've been helping with the integration team of JRS France, particularly by accompanying refugees looking for housing. The experience of accompanying the "other" trying to find a home in a new country has been an eye-opener. Often, the refugee's experience is similar to that of Mary and Joseph in Bethlehem when there was no place at the inn. These refugees are bringing something special to the country where they have settled, yet they struggle to find a safe place to lay their head. My work of trying to help them has taught me a lot of what it's like for the poor looking for a home.

My experience here in Paris has been and continues to be transformative. Centre Sèvres is teaching me to how to question and enter into the tradition of Western philosophy. Before, I found it very difficult to read and enter into the thought process of many philosophers. Now, it's still difficult, but I know how to read and to take away something valuable from a text. It takes concentration and patience. The diverse communities, rich liturgies, and challenging apostolates contribute to this intellectual formation and help to make it concrete. I can't wait to see, with hindsight, how really life-changing the entire experience of my Jesuit formation in Paris will have been. Just another surprise in store.



A FAITH BORN OF SCANDAL AND FOOLISHNESS

Jean-Claude Ravet
Editor, *Relations*

Credit: Marc Rizzetto, SJ

THE cross is the quintessential symbol of the Christian faith... but it's also a reminder of a humiliating death, a prolonged agony, a crushing failure. In Jesus's time, it was, in fact, a gibbet used only for Roman insurgents and rebellious slaves: the most extreme form of punishment for those who refused to submit to the imperial order – a public demonstration of the empire's implacable power.

The cross is not just a symbol of death – it represents a violent death, at the hands of the self-proclaimed masters of the world. In this sense, it cannot be dissociated from a life deemed subversive by the political, economic and religious powers of the day, since it upset the established order – the one reflecting God's will, so to speak – from top to bottom and to its very core. He was crucified and is now risen – in Greek, “the one standing up” – radiating the presence of God. His words, previously stifled and banned, will now pierce the oppressive silences; his actions – once forbidden and reviled – surface once again as a model for life; the hope for justice they thought they had crushed is reborn as an invigorating, liberating, divine breath of air.

While the cross, a symbol of infamy, has paradoxically become a sign of hope, of love and of God's faithfulness, representing His Good News, it also gives tangible form to the event that was Jesus: scandalous and intolerable to those protected by power – who would, moreover, do everything they could to neutralize, sterilize, diminish its meaning and model it in their image – but seen as incredible by those who put human frailty, evil and injustice to the test.

This paradox that lies at the heart of our faith is summarized by Paul in words that are decisive and overwhelming: “Jews demand signs and Greeks look for wisdom, “but we preach Christ crucified: a stumbling block [i.e., scandal] to Jews and foolishness to Gentiles.” (1 Corinthians 1:23)

The proclamation of a crucified Messiah, in fact, challenges every dominant structure



built on power relationships, which are legitimized by their correlation to divine attributes. At the same time, it deconstructs this depiction of God in the service of the powerful. “The kings of the Gentiles lord it over them, and those who exercise authority over them call themselves Benefactors. But you are not to be like that.” (Luke 22:25) On the contrary, God identifies with the poor and the slaves – crushed by power and sharing their destiny – as the first Christians chanted: “Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant” (Philippians 2:6). He has, in so doing, reversed the world order itself. The exhausted, the crushed, the desperate, those on the fringes of life, have supplanted the rich and the powerful – who have ignored them, concerned with their own urgent affairs rather than the “mundane” suffering of the poor – to occupy a central place in society. All human relations, and society itself, must be founded on a mutual recognition of what we are lacking and the fragility that are a part of all of us, and on the debt that links each one of us to the other in a reciprocal relationship, thus highlighting the beauty of mutual aid, solidarity, sharing, concern for one’s fellow man, compromise and forgiveness.

THE CROSS AS A SYMBOL

The symbol of the cross deconstructs the “received truths” that favour the established disorder, the relationships of dominance and exclusion, the fatalistic abdication to evil and injustice. As if God was indifferent to that “dis”-order – or worse, had agreed to it. The news of a crucified Messiah could only upset this established disorder, for which dominance over men and women – as well as over nature – is a given. Because it entails a paring down of the lust for power that dwells in one’s innermost depths. It recasts creation as a part of God’s plan. It is fully consistent with the reversed meaning of the word “Gospel” that emerges from Jesus’ use of the term. In Greek, it means “Good news,” referring to a message sent by Roman emperors to their subjects throughout the empire. In Jesus’ case, it came to denote “Good news from God to the poor – a scandal in the eyes of the lords of the nations, blessed by the gods who feed on misery, privilege, servitude. It ushers in a real societal upheaval echoed in the Magnificat: “He has brought down rulers from their thrones, but has lifted the humble. He has filled the hungry with good things, but has sent the rich away empty.” (Luke 1:52-53) Neither evil, nor misery, nor the masters’ yoke remains inevitable.

Wearing the symbol of the cross now means daring to look at the world and God from a lesser position: “God chose

the weak things of the world to shame the strong, God chose the lowly things of this world and the despised things – and the things that are not – to nullify the things that are.” (1 Co 1:27-28) It means making visible those who are unseen, affirming the existence of – and walking with – so many who are marginalized, unheard, ignored, “crucified,” struggling to live... and, in so doing, allowing life to circulate freely once again.

Adhering to the good news of the crucified Messiah, “foolishness” and “weakness of God” (1 Co 1:25), also means daring to listen to the cries of Job and Abel that resonate as much as the very clamour of God, and arise from the wounded bodies, the desperate souls, the mass graves, the jails, the ghettos... and to answer, in the words of philosopher Walter Benjamin: “Hope is given for those without hope.”

Wearing the symbol of the cross now means daring to look at the world and God from a lesser position

In this sense, the cross represents the gift of God par excellence through the figure of the “crucified Messiah.” A life snatched away by the powers that be – but, more importantly, a life given so that others may also give of themselves, with no fear of death or violence at their leaders’ hands. A life offered as a wellspring of strength for us to draw on – strength to remain standing in spite of it all, like the broken bread signifying the joy of life, transforming all our trials and tribulations into combat, solidarity, song and prayer.

The cross signifies the human chain being forged, through the centuries, between fragile living beings, who divest themselves of the trappings of power – masking their vulnerability and the precariousness of things, rendering inaudible the song of Mother Earth and the “gentle whisper” (1 Kings 19:12) of God. The communion of those who make of their failings, their wounds and their cries a fissure for light to shine through. Did Simone Weil not say: “There is only one failing: the inability to be nourished by light”? ●

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FATHER PEDRO ARRUPE ON THE ROAD TO BEATIFICATION



The biggest event in the past few months, for the Society of Jesus worldwide, is certainly the opening session for the cause of the beatification of Fr. Pedro Arrupe, former Superior General. Fr. Arrupe, a man of great humility who never sought the spotlight, has nonetheless left an indelible mark on today's Society of Jesus. It has been noted that he was the best-loved and, at the same time, the most controversial Jesuit General of the 20th century. He championed Vatican II and changes proposed by the Church – which may have irritated some Jesuits and other Church members of a conservative mindset. He promoted dialogue among the various spiritual and social trends of his time, including Marxism with its emphasis on liberation theology.

Cardinal Angelo De Donatis, the Pope's Vicar General of the diocese of Rome, presided over the opening session for the cause. In his address, he highlighted the extent to which Fr. Arrupe strove to integrate tradition's best values with those that are necessary for adapting Christianity to modern times.

(Source: Newsletter – Jesuit General Curia)



THE ROAD TO JUSTICE AND RECONCILIATION – 50+ YEARS OF JESUIT COMMITMENT

In 1969, at the invitation of Fr. Arrupe, the Jesuit Secretariat for Socio-Economic Development was launched. After a few name changes, it is now known as the Social Justice and Ecology Secretariat, which more accurately reflects today's concerns with what has often been called the "social sector".

In November, some 200 participants will attend a congress in Rome, including both Jesuits and lay persons who are involved in the social apostolate in many different ways. Although they will celebrate the last 50 years, they mainly will want to reinforce opportunities for collaboration in order to maximise their impact – of an evangelical dimension – in regions that they have integrated.

For this anniversary, Father General Arturo Sosa stated, "This 50th anniversary is a historic moment in which to renew our commitment to the demanding mission of our vocation: to promote faith doing justice and to seek reconciliation among ourselves, with nature, and with God. The opportunity is not only intended for our social centres or for those who work in the social apostolate, but for the entire Society of Jesus and for all those with whom we joyfully share our mission."

(Source: SJES – Jesuit General Curia)

SENEGAL – JESUIT COMMITMENT TO ISLAMIC-CHRISTIAN DIALOGUE

Since 2013, Jesuits have had a presence in Mbour, located 70 km from Dakar. Archbishop Theodore Adrien Sarr has explicitly asked the Jesuits to take on the responsibility of religious formation for the apostolic workers as well as the training of religious personnel. In particular, the ecclesiology of Vatican II must be understood, along with the Church's social doctrine. On a broader scale, we wish to reinforce the spiritual, catechetical and theological formation of Senegal's faithful Christians.

Another important project is taking shape at the same location: a centre for religious studies and Islamic-Christian dialogue. We are working toward a new co-existence between the various confessional populations, with a healthy integration of religious differences. It will serve as a lab or an observation centre to prevent further violence brought on by cultural and religious clashes. The project promotes the meeting of people from various backgrounds in order to open dialogue regarding humanitarian concerns, and the preservation of a climate of justice and peace for all.

(Source: Agir-Solidaire – West Africa Province)

PLEIKU CITY, VIETNAM – IN THE SERVICE OF THE PEOPLE'S GENUINE DEVELOPMENT



A region in Vietnam where tourists never go, a mountainous territory in the centre of the country. An indigenous population – locally called "tribal" – originating from 54 ethnic groups. These people speak a language that is completely different from Vietnamese; their homes, their clothing, everything contributes to their marginalization. It is in this setting that Father Phuc, a Jesuit, devotes himself in all aspects by taking charge of social services and pastoral services. Roughly 1,500 lepers live in this province. Fr. Phuc tries to visit them all on a yearly basis to bring them medicine, as well as to provide spiritual and moral support and encourage them not to live in isolation.

What he likes the most is the simplicity of these poor people. They are also very sensitive and must be given a great deal of respect since they have often suffered from being ignored. Jesuits feel that education must be promoted first and foremost in order to allow communities to truly develop. But traditional schooling does not fit their lifestyle. They do not have an abstract approach to reality; their relationship with the world is practical. Adaptation is the key word, from an educational as well as a pastoral standpoint. This is quite a multi-faceted development project!

(Source: Agir-Solidaire – Communication Office, Jesuit General Curia)

THE “ORIENTALE”: WHERE PEOPLE LIVE ECUMENISM

David Nazar, SJ

Rector of the Pontifical Oriental Institute



BORN of a Ukrainian family in Toronto, I was baptized in the Ukrainian Byzantine rite. My upbringing was bi-ritual with the Latin Rite. In 2002, I was missioned by the Fr. General to be the Superior of the Society of Jesus in Ukraine. After my thirteen years developing the works of the Society in the Byzantine rite, Fr. General was looking for a new Rector of the *Oriente* and called me to Rome. Perhaps partly due to the political drama in Ukraine, the choice had an added value.

In May 2018, Anthony O’Mahony, Professor of Eastern Church History in London, England delivered our annual Donahue Lecture. He began thus: “If you want to study the eastern Churches, you have a choice: go to each Eastern Church or come to the Pontifical Oriental Institute.” The *Oriente* is the only graduate school in the world that studies all of the Eastern rites, whether Catholic, Orthodox, or otherwise.

Several Eastern churches have less than 1 million members, yet their traditions go back to the early Church, even using the very language of Jesus. Their study offers extraordinary insights. One early liturgy has a eucharistic prayer without the common words of institution that are seen as essential in the Latin Rite liturgy. Early Byzantine iconography depicts a woman in the role of a deacon.

Pope Leo XIII realized not only that some eastern Churches were too small to have their own universities, but that the West had much to learn from them. Created by Pope Benedict XV in 1917, and entrusted to the Society of Jesus in 1922 by Pius XI, the *Pontifical Oriental Institute’s* mission was to make known to the Churches of the East the immense richness of their traditions and to make known to the Latin West these riches so little explored.

What makes the mission of the *Oriente* more dramatic today is that many of the countries within its catchment area are at war or in conflict. We have an increasing number of lay students, especially women, from Iraq, Syria, Egypt and Turkey while our general numbers from Ukraine, India and Romania are always high. Students from 40 different countries attend the PIO each year.

From its inception, the *Oriente* has been ecumenical. The students and professors have always been a mix of Catholic and Orthodox. Hence, rather than study ecumenism, we live it. Perhaps our most illustrious alumnus is Patriarch Bartholomew of Constantinople, head of world orthodoxy. We count many Orthodox bishops among our alumni.

Vatican II gave a high profile to the Eastern Churches, largely due to the work of the *Oriente*. The resurrection of the order of

deacon in the West was based on studies of its role in the East. Common in western Churches and piety today are icons, made popular after Vatican II. The *Oriente* has increased in importance for the West due to the wars in the East. The high number of refugees has led to the creation of diaspora churches throughout the west. Toronto now has three Egyptian Coptic churches. Lebanese Maronite churches can be found in Montreal, Ottawa, and Toronto. In some cases, up to 80 % of an eastern Church is now in diaspora. This requires local western bishops and dioceses to understand the various expressions of the gospel that different traditions have wrought. It also brings more students to our door, among them more Jesuit scholastics.

Our students from the Middle East are convinced of the importance of their Churches for the rebuilding of societies ravaged by war and injustice. A young laywoman from Baghdad writing her PhD dissertation here is convinced that only people of a living faith are able to rebuild the East. She, like others here, has lived through four wars with her prophetic vision intact. In her we hear afresh the words of a century of popes who re-mission again and again the *Oriente*: that the richness of the East be uncovered for the East and made available to the West. And thus may all be one, as the greatest of prophets put it. ●



JESUIT REFUGEE SERVICE: A MAJOR LEGACY FROM FR. PEDRO ARRUPÉ

Pierre Bélanger, SJ

AT the beginning of the year, the opening of the cause for beatification of Fr. Pedro Arrupe was a major event not only for the Jesuits, but for the entire Catholic Church. In fact, the Diocese of Rome officially launched the process, which could lead to the universal recognition of the human and Christian quality of life of the former Superior General of the Jesuits.

Amongst the major elements that weigh in favor of his file, there is definitely Pedro Arrupe's relentless commitment to refugees. In the context of the Vietnamese "boat people", those thousands of men, women and children who hastily left Vietnam to find themselves at the mercy of winds and tides on the coasts of several Asian countries, Fr. Arrupe was able to discern not only a temporary need but a call to care for, in an organized and generous manner, so many people who would seek refuge in the following decades. At first, it was in the refugee camps of Thailand that the Jesuits alerted their Superior General. But very quickly the camps multiplied all around Asia. The Superior General asked Jesuits from all over the world to unite and face this international challenge; that is how Jesuit Refugee Service came about.

Realistically, at that time, the Jesuit provinces responded according to their possibilities and context. Hence, the Jesuits in Asia got directly involved in the refugee camps, while colleagues from around the world came to support them. Such was the case of a few Jesuits in Canada like Fathers André Lamothe and Louis Robert. However, being involved with the refugees and participating in the spirit of the JRS also meant, in countries like Canada, the welcoming of refugee families. And later on, there was active participation in sponsorship programs established by various governments.

Over time, the refugee situation has become more complex in many regions of the world. We not only speak of refugees but also of displaced persons, forced to leave their region of origin, often due to war or contexts of violence, which prevent them from living a normal life. Today, some 68 million people are part of this marginalized group in the world. The JRS, as an international Catholic organization, is the practical expression of the efforts deployed by the Society of Jesus to be close to the refugees.

There are JRS projects in 52 countries. They include pastoral and psychological support services in the camps. Of course, we offer humanitarian aid in emergency situations. More and more, the JRS supervises educational projects – in the camps or elsewhere – and opportunities for technical training to help refugees find opportunities and integrate in countries where they will be welcomed.

More broadly — and at the heart of the spirit and action of the JRS – the Jesuit ministry never ceases to express itself publicly. It defends refugee rights and promotes the obligations of nations to protect the vulnerable, those who were forced to flee to seek refuge where they could find normal and acceptable living conditions. In short, the JRS assumes a three-dimensional mission: support, serve and defend refugees and other persons displaced by force so that they may heal from their trauma, learn to live in a new environment and determine their own future.

The JRS team believes that spending time with refugees is the most efficient way to express its solidarity and interest for their well-being. In a world where refugees need, more than ever, to feel welcomed,



protected and treated with justice, while social trends would rather reject them and deny their fundamental human rights, the JRS wishes to be a beacon of hope. Even in situations that seem hopeless, the JRS remains with the refugees, making sure that they are not forgotten and alone.

The international director of the JRS is Father Thomas Smolich, SJ. In light of the opening of the cause for beatification of Fr. Pedro Arrupe, founder of the JRS, we asked Fr. Smolich how the former Superior General still remains a source of inspiration for him. He answered with the following:

In his February 1981 talk, “Rooted and Grounded in Love”, Fr. Arrupe said love was the “dynamic of our apostolic character” and the “weighty power of the soul” defining the Society’s charism. Our apostolic commitments are the way this love is lived out: “The plight of the world so deeply wounds our sensibilities as Jesuits that it sets the inmost fibres of our apostolic zeal a-tingling.” Later in that talk, he described his inspiration for JRS’s founding: “I ask myself what would have been Ignatius’s attitude today in the face of the calamities of our times: the boat-people, the starving thousands in the Sahara belt, the refugees and forced migrants of today.”

Sadly, his examples are still true, and his intuition of love shown in deeds, expressed in accompaniment of refugees, is still relevant. JRS still fulfils the criteria of the greater universal good in the choice of our ministries.

On a personal level, it is Fr. Arrupe’s holiness that draws me to him as a Servant of God. His “service mysticism” of discovering God deeply through service to and with those most in need inspires me to see Jesus in the faces of the displaced, and his life journey invites me to put mine in God’s hands. I don’t think Fr. Arrupe imagined JRS existing in 2019, and I believe he smiles on the love in JRS alive and adapting.

The Jesuit Refugee Service is active in Canada; Norbert Piché coordinates its activities from the Provincial House of the Jesuits of Canada in Montreal. As for the way to act and intervene, specifically in the Canadian context, he states the following:

The only way to diminish the fear of strangers is to get to know them. By reaching out to a refugee, I’ll realize that he is not very different from me. He first wants to meet his family’s basic needs, he wants to provide his children with a good education, he wants to contribute where he can and he wishes for the happiness and achievement of each of his children. Therefore, it is to be hoped that this fear of strangers will transform itself into compassion for them. Is it not there, by helping this stranger, that I will meet Christ?

Therefore, the Society of Jesus is present in the world and always wishes to respond to the Gospel’s invitation, namely to be close to the people, the poor, the marginalized. The JRS, given its universal character and its essential intervention in today’s world, certainly shows a practical image of this commitment lived in the very heart of the world and following Christ’s example. ●





BUILDING FOR THE VICTIMS: THE DEVELOPMENT OFFICE OF THE SOCIETY OF JESUS IN HAITI

Savien Doblas

Project and Communications Director for the BUDEV



THE *Bureau de Développement de la Compagnie de Jésus* (BUDEV) in Haiti was officially launched on February 15, 2016. The Society saw the necessity to establish this Bureau in order to seek financing to support its mission with the most vulnerable. The BUDEV began its activities under the leadership of Fr. Jean-Marie Louis, SJ.

At the beginning of 2017, the Bureau received the mission of managing a fund granted by the Society of Jesus for a housing project intended for the population of the Grand'Anse and southern Haiti departments that had been severely hit by hurricane Matthew during the night of October 3 to 4, 2016. Today, the Bureau is proud to have enabled 102 families, two years after the tragedy, each to be able to move into a new, 48-square meter house with two bedrooms, one living room, a porch with a sanitary block and a reservoir with a 600-gallon capacity. The Society's contribution represents between 75 and 80% of the efforts provided in the construction of each dwelling. The 102 houses, built according to earthquake- and hurricane-resistant standards, can be found in five municipalities: Roseaux, Desormeaux, Léon, Port-Salut and Saint Jean du Sud.



Following a call for tenders, BUDEV hired two firms specializing in construction and project management for the technical evaluation of the project along with its impact on a social level. In fact, the benefits have turned out to be very positive in that even families that are not directly affected by the project have had glowing comments about the Society. "I am not a direct beneficiary of the project but I came to thank you for having raised the dignity of my community. The Society offered something that no one could have expected. May God continue to take care of you wherever you may be," said a young woman in her forties during the key handover ceremony to the beneficiary families. The comments from the families, who generally cry out of happiness when it is their turn to speak, also run along similar lines.



Indeed, the Society of Jesus in Haiti is happy, with the help of the universal Society, to have been able to rescue a segment of the Haitian population through this residential project at the time where victims of the cyclone were desperately waiting for the intervention of the local authorities. Finally, in light of the great impact of this project in the five communities that were directly affected, the *Bureau de développement* would like to believe that it can continue to respond to the needs of the most vulnerable in collaboration with the universal Society. At the same time, the presence of the Society shines through among the socially excluded. ●

About Haïti

Jean Denis Saint Félix, SJ et Rose Gaëlle Raphaël



NOTRE-DAME DU PERPÉTUEL SECOURS PARISH BREATHES NEW LIFE INTO THE COMMUNITY

Notre-Dame du Perpétuel Secours [Our Lady of Perpetual Help] in Bédoue is the only parish run by the Society of Jesus since our return to Haiti. It is located in the Nord-Est region, not far from Ouanaminthe, in a small community of some 50 families. With two projects underway in the town of Ouanaminthe, the Jesuits were entrusted the task of managing this church – still under construction – from Cardinal Langlois. Father Pérard Monestime, SJ is the first Jesuit priest assigned to this parish, where construction is 85% complete. Pastoral work was stepped up with the arrival of a new priest, Father Brillaire Délices, SJ, and two regents, Maréus Tousséliat, SJ and Robenson Si-quitte, SJ, and the Church has built ties, quite admirably, with the Catholic community in Bédoue.

THE SOCIO-POLITICAL SITUATION IN HAITI AND THE URGENT NEED FOR A NATIONAL DIALOGUE

February 6 to 15 was another very dark period in Haiti. Immense crowds poured into the streets to call for a PetroCaribe trial and a fight against corruption, impunity and the high cost of living, and to demand that the president of the republic step down because of his incompetence and heavy-handedness. The government and the international community need to take immediate steps to avoid a humanitarian disaster. The current crisis is more than just short-term; it is rooted deep within the very structure of Haitian society. This is why the Jesuits of Haiti, working closely with our various partners and sectors in the life of the nation, have undertaken a fundamental reflection on the conditions for establishing an environment of dialogue, with the goal of building the new society every Haitian dreams of. We would like to learn from the experience – and benefit from the expertise – of our companions and Jesuit universities that took part in these processes in countries such as El Salvador and Colombia. Ours should be a mission of justice and reconciliation, in the here and now.



The parish church at the time of the arrival of Jesuits.

CAPACITY BUILDING FOR CIVIL REGISTRY STAFF

On February 15, 2019, as part of Project PwoKonTraM, the Service Jesuit Migrant Service/Solidarite Fwontalye (SJM/SFW-Haiti) officially handed over materials and equipment (motorcycles, file cabinets, fans and chairs for visitors) to the Civil registry offices in the towns of Ouanaminthe and Capotille, as well as the public prosecutor's office for the Court of first instance in Fort-Liberté. The Government Commissioner for the Fort-Liberté public prosecutor's office, attorney Hérode Bien-Aimé, expressed his gratitude to SJM/SFW-Haiti upon receiving these items, stressing that this was the first time a non-governmental institution had provided them with this much support. He expressed appreciation for SJM/SFW-Haiti's genuine desire to help the State authorities in their work. The Civil registry officers joined him in expressing their satisfaction and their sincere thanks to the Jesuit institution. The motorcycle presented to the public prosecutor's office will help ensure timely follow-up on cases in the Nord-Est region. The material received means Civil registry offices can now provide legal documents more easily to people in the most remote areas of the region. This initial distribution marks the start of a series of similar donations to 20 State offices, to facilitate documentation handling. Fifteen of these offices are in the Sud-Est region, one in the Ouest, one in the Central region and three in the Nord-Est. ●

A NEW SET OF UNIVERSAL APOSTOLIC PREFERENCES

ON February 19, 2019, Superior General Arturo Sosa, SJ announced the Universal Apostolic Preferences of the Society of Jesus. These preferences, produced after a two-year discernment involving Jesuits and their partners on all five continents, will guide the Society of Jesus in its actions over the next ten years... or more.

1- DISCERNMENT AND THE SPIRITUAL EXERCISES

Pope Francis called the Spiritual Exercises a “treasure for the Church and for the world.” This Apostolic Preference is supported by the Spiritual Exercises – an Ignatian treasure – so the Society of Jesus can help today’s men and women find God and “live as He did.” The Society also hopes to make Ignatian discernment a method for promoting dialogue, mutual understanding and decision-making, with full respect for freedom and solidarity.

2- WALKING WITH THE EXCLUDED

This Apostolic Preference invites Jesuits and their partners to “walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.” Community centres, universities and Jesuit institutions are called on to “advocate for the many people who are remote, vulnerable, alienated.”

3- CARING FOR OUR COMMON HOME

In the wake of *Laudato si*, the encyclical of Pope Francis, this Preference invites Jesuits and their partners to reconcile with God, with each other and with Creation. “Today’s environmental crisis is impacting in a particular way the poor and the vulnerable. Action by Christians and by all people of good will... is urgently needed. We can still change the course of history.”

4- JOURNEYING WITH YOUTH

This Apostolic Preference, which ties in with the Society of Jesus’s continued commitment to young people, invites Jesuits and their partners to be attentive to the “enormous challenges” facing the youth of today. The Society of Jesus is invited to “accompany young people,” to “glimpse the future with them,” to accompany them “on the path of conversion” and to help them “develop their full potential as human beings.” ●

NOVITIATE

In Montreal

Joseph Haley, nSJ
Edwin Wandeto Gathara, nSJ
William Mblinyi, nSJ
Aaron J. A. Timbol, nSJ

In Port-au-Prince

McArthur Faustin, nSJ
Jean Gardy Joseph, nSJ
Castel Olden Lamothe, nSJ
Ketler Lysius, nSJ
Pierre Réginald Milorme, nSJ
Richard Zicourt, nSJ

JUNIORATE AND PHILOSOPHY

In Bogota, Colombia, Javeriana University

Jean Hervé Delphonse, SJ
Jean Pierre-Paul Durand, SJ

In New York, USA, Fordham University

Adam Pittman, SJ

In Chicago, Loyola University

Oliver Capko, SJ

In Paris, France, Centre Sèvres

Marc-André Balthazar Veselovsky, SJ

In Santo Domingo, Dominican Republic, Bono Centre

Peterson Alcius, SJ
Frantz B. Georges, SJ
Erns Djeride Jean Baptiste, SJ
Jacky Joseph, SJ
Kensen Paul, SJ
Rocky Robinson Roger, SJ
Rivelt Silnéus, SJ

In Toronto, Canada, Regis College

Matthew Hendzel, SJ
Richard Mulrooney, SJ

REGENCY

Canada

Curtis McKenzie, SJ
Erik Sorensen, SJ
Brook Stacey, SJ

Haiti

Rivelino Jean, SJ
Antony Simon, SJ
Robenson Siquitte, SJ
Maréus Tousséliat, SJ

THEOLOGY

In Abidjan, Ivory Coast, Theology Institute

Sudzer Charélus, SJ

In Berkeley, USA, Jesuit School of Theology

Germain Clerveau, SJ

In Quebec, Laval University

Jean Yves Fernand, SJ
Johnny Masséba, SJ
Gérard Myriam Paul, SJ

In Paris, France, Centre Sèvres

Levelt Michaud, SJ

In Toronto, Canada, Regis College

Amos Estinor, SJ
Jean Francky Guerrier, SJ
Adam Hincks, SJ
Kevin Kelly, SJ
Adam Lalonde, SJ
Jean Bertin St-Louis, SJ

SPECIAL STUDIES

Ambroise Dorino Gabriel, SJ

Doctorate in Anthropology (Montreal)

Gerard Ryan, SJ

Doctorate in Theology (Oxford)

Emmanuel Saint-Hilaire, SJ

Doctorate in Philosophy and Letters (Paris)

Artur Suski, SJ

Licentiate in Sacred Scripture (Rome)



Thank you for
your support!

SCHOLARSHIPS

DONATIONS UP TO JANUARY 1, 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

Joseph J. Barnicke Memorial Founder's Fund	\$26,250.00*	Rev. Robert G. Foliot, SJ Founder's Fund #2	\$9,722.00*
William Blakeney and Ruth Henneberry Founder's Fund ..	\$6,000.00*	John Montague Founder's Fund	\$34,000.00*

SCHOLARSHIPS INCOMPLETE

Bill and Rosemary Balmбра Scholarship	\$500.00*	Rev. Ovey N. Mohammed, SJ Scholarship.....	\$3,820.00*
Mark DesRoches Scholarship #2	\$1,600.00*	Rev. James W. Murphy, SJ Memorial Scholarship	\$3,123.00*
Bruno Diesner & Gloria Micallef Scholarship #2	\$4,000.00*	Rev. John E. O'Brien, SJ Memorial Scholarship	\$8,655.00*
Don & Mary Hanson Scholarship #2	\$1,000.00*	Rev. Daniel L. Phelan, SJ Memorial Scholarship #3	\$490.00*
Holy Souls Scholarship #13	\$6,133.00*	Rev. Frederick J. Power, SJ Memorial Scholarship	\$9,974.00*
St. Maximilian Kolbe Scholarship	\$10,000.00*	Rev. James W. Profit, SJ Memorial Scholarship	\$9,884.00*
Bro. Gerald L. Forest, SJ Scholarship #5	\$9,925.00*	Rev. Francis A. Ramsperger, SJ Mem Scholarship	\$10,975.00*
Bro. Terence A. Gainer, SJ Memorial Scholarship	\$3,100.00*	Rev. William F. Ryan, SJ Memorial Scholarship	\$3,914.00*
Rev. Lawrence E. Brennan, SJ Memorial Scholarship	\$5,750.00*	Rev. Joseph Specht, SJ Memorial Scholarship	\$8,000.00*
Rev. Joseph A. Brzezicki, SJ Scholarship	\$12,060.00*	Rev. Michael J. Stogre, SJ Memorial Scholarship	\$6,150.00*
Rev. John P. Burns, SJ Scholarship #2	\$200.00*	SCHOLARSHIPS COMPLETE	
Rev. Gregory H. Carruthers, SJ Scholarship	\$4,620.00*	Bro. James W. Deshaye, SJ Scholarship	\$15,000.00
Rev. David G. Creamer, SJ Scholarship.....	\$6,614.00*	Bro. Leo L. Mikkola, SJ Scholarship	\$15,000.00
Rev. John S. Doyle, SJ Memorial Scholarship	\$8,395.00*	Rev. Daniel L. Phelan, SJ Memorial Scholarship #2	\$15,000.00
Rev. William M. German, SJ Memorial Scholarship	\$12,794.00*	Rev. Michael F. Kolarcik, SJ Scholarship	\$15,000.00
Rev. Francis X. Johnson, SJ Scholarship	\$3,600.00*	Rev. Frank Obrigewitsch, SJ Scholarship.....	\$15,000.00
Rev. Alexis F. Kirsten, SJ Memorial Scholarship	\$1,150.00*	Thomas E. Weeks Memorial Scholarship	\$15,000.00
Rev. Lawrence J. Kroker, SJ Scholarship	\$1,500.00*	OTHER FUNDS	
Rev. Michael J. Lapierre, SJ Memorial Scholarship	\$1,800.00*	Gregory Thomas Graham Foundation	\$248,729.62
Rev. Edmund K-F Lo, SJ Scholarship	\$7,370.00*	Mrs. Catherine M. Miller Mem. Sch. #5	\$632,642.26
Rev. William P. Lonc, SJ Memorial Scholarship.....	\$5,650.00*		
Rev. J. Kevin McKenna, SJ Memorial Scholarship	\$5,080.00*		
Most Rev. Attila Mikloszazy, SJ Memorial Scholarship.....	\$1,335.00*		

JESUIT SCHOLARSHIP

When a Jesuit dies a memorial scholarship is established in his name. Family and friends are invited to contribute to these funds.

CHEQUES: Please make cheques payable to the **JESUITS OF CANADA** and remit to

**43 Queen's Park Crescent E.
Toronto, ON M5S 2C3
supportus@jesuits.ca
or (416) 481-9154**

Please accept my contribution to the _____ Scholarship.

NAME: _____ MEMBER NUMBER: _____

ADDRESS: _____

CITY: _____ PROVINCE: _____ POSTAL CODE: _____

AMOUNT: _____ CARD: VISA MASTERCARD AMEX

CARD#: _____ CSC: _____

EXPIRY: _____ / _____ SIGNATURE: _____

UPCOMING EVENTS

Jesuit Ordination

May 11, 2019

Jesuit scholastics will be ordained to the diaconate and priesthood.

St. Paul's Basilica, Toronto, ON

An Introduction to Jesuit Montreal

May 31 – June 2, 2019

Join our bus pilgrimage as we visit the important sites related to the history of the Jesuits in Montreal.

Montreal, QC

St. Ignatius of Loyola Feast Day

July 31, 2019

Join us as we celebrate the feast of the founder of the Society of Jesus.

**Our Lady of Lourdes Parish,
Toronto, ON**

In the steps of St. Ignatius of Loyola:

A Journey Through Northern Spain

September 17-28, 2019

This exciting trip takes pilgrims through some of the most important places of Ignatius' life: Pamplona, Montserrat, Manresa and more.

Spain

Scotch Nosing and Dinner

November 6, 2019

A fundraising evening of premium Scotches, fine dining, and fun.

Albany Club, Toronto, ON

For more information about these events or to RSVP, please contact:

**The Jesuit Office of Advancement at
supportus@jesuits.ca
416.481.9154 • 1.855.962.4500**

A calling?

St. Ignatius wrote that a vocation to the Society of Jesus was for anyone who desired to serve "beneath the banner of the cross" for the promotion of the faith and the advancement of souls. This life-long mission was to be lived out through a variety of ministries "of the Word of God", which, he wrote, included the Spiritual Exercises, teaching (especially the needy), and the sacraments. Moreover, Jesuits are to work for the reconciliation of the "estranged" and the consolation of those who are suffering or neglected.

Jesuits today are looking to receive a new generation of missionary disciples, willing to be sent to the frontiers of society for this task, wherever that might be. Join us by praying:

Lord Jesus Christ, you summoned men from all stations in life to follow you on the road of discipleship, from Galilee to Calvary. We ask that you make the hearts of many receptive to your call to Jesuit brotherhood and priesthood in Canada. We ask this in your Holy Name. Amen.

If you (or someone you know) are open to a possible vocation, contact Fr. John O'Brien, S.J. at **CANvocations@jesuits.org**. We will send you more information about key events such as these:

DISCERNMENT EVENTS

Jesuit Ordination weekend
Toronto
May 10-11, 2019

Trip to Manitoulin Island
with Fr. John O'Brien
June 3-7, 2019

Walking Pilgrimage to Martyrs Shrine,
Midland, ON
June 9-15, 2019

Come and See weekend,
Jesuit novitiate
November 22-24, 2019

Candidates' Retreat,
Martyrs Shrine
Dec 13-15, 2019

IGNATIAN DISCERNMENT RETREATS

For men and women (ages 18-35)

Church of the Gesu,
Montreal, QC
April 27-28, 2019
Visit: <https://goo.gl/h2oryL>
to register

Manresa Renewal Centre,
Pickering, ON
May 31-June 2, 2019
Visit: www.manresa-canada.ca
to register

For longer discernment retreat opportunities, contact Fr. John O'Brien.



Fr. John O'Brien, S.J.
Provincial's Assistant for Vocations
CANvocations@jesuits.org

BeAJesuit.org

Have you remembered the Jesuits in your will?

By remembering the Jesuits in your will, you can help to prepare men to work in parishes, education, international missions, and with the marginalized.

A will is a clear and legally binding statement of your wishes; however, you can make changes to your will if you desire. In a will you would make a bequest to an individual or charitable organization such as The Jesuits of Canada. Contact the Office of Advancement for more information.



“One of things we like about the Jesuits is that they are constantly praying for their supporters and benefactors. It gives benefactors hope that we are not alone.”

- Gail and Bruce Young
Friends and benefactors



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du Canada

JESUITS
of Canada

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