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A NEW HORIZON

THIS summer the Jesuits of Canada welcomed five young men who wish to offer their life to the Lord and to work for the good of their brothers and sisters. Their path begins at the novitiate in Montreal. If their choice of life is affirmed by prayer, community involvement, apostolic service and their personal, intellectual and spiritual formation, they will seal their commitment in two years through public vows. Their formation journey is shared by several thousand Jesuits in formation around the world. Little by little they will take their place within a group of people who work for the Gospel: brothers and priests, active companions and companions who are dedicated to prayer because of their diminishing energies. They will collaborate with numerous people, lay and religious, working in the Church, sometimes with non-believers, always aware of our many benefactors.

Life goes on! It calls for changes, renewal, creation. The Jesuits of Canada are living this very concretely with the creation of a province that brings together companions, collaborators, communities and works from sea to sea, in both French and English. A new horizon stretches out before us, one that will not be limited by a single language. The presence of multiple cultures within the Jesuit Province of Canada reminds us, in our flesh, that God became man and lived among us, and that this “among us” extends to the ends of the earth, incarnated by the Spirit in every culture, in every human being.

The creation of the new Jesuit province requires the creation of a new way of communicating that can present the path of life that the Jesuits of Canada are walking. The new magazine Canadian Jesuits – *Jésuites canadiens* in French – will work to build connections with the friends and benefactors of the Jesuits of Canada. Our magazine will make an effort to share with you this breath of life that inspires the works and the individuals both in Canada and abroad. It is experienced in communion with works associated with the Jesuits, with collaborators and with friends.

The visit in the spring of 2018 of Fr. Arturo Sosa, Superior General of the Society of Jesus, marked an important moment in the life of the Jesuits of Canada. Visiting commu-



nities and works around the country, Fr. Sosa highlighted the universal character of the path we are on. He reminded us that the mission is first that of Christ and that it is greater than us. Scholastic Adam Pittman offers his impressions in our pages.

Within the framework of the mission of the Jesuits here and elsewhere, we present three works. First, the Berthe-Rousseau Farm, an associated work whose mission is the unconditional welcome of vulnerable persons into a healthy community environment in a rural setting. Then, Regis College in Toronto, the Faculty of Theology of the Society of Jesus in the University of Toronto. Its President, Thomas Worcester, SJ introduces us to the important work of formation and research that happens there, promoting an understanding of faith that bears fruit. Finally, the international work of popular education *Fe y Alegría* (Faith and Joy), present in Latin America and now in Africa, will be presented to us through the voices of some of its international practitioners.

Some Jesuit companions will be presented in brief profiles: Fr. Sylvester Tan, an American Jesuit francophile who currently works at Villa Saint-Martin in Montreal, and Fr. Michael Czerny, a Canadian Jesuit who works at the Holy See as a direct collaborator with the Pope in the dicastery of Refugees and Migrants. We will also introduce our new novices and we will remember our deceased members.

On a spiritual note, Raj Vijayakumar offers us a reflection on the theme of pilgrimage, while Fr. Bernard Carrière takes us through a biblical meditation on being sent to the frontiers, based on an important episode in the Gospel of Mark. Local and international news items will complete the picture.

We always welcome your comments! Do not hesitate to share your reactions to the magazine with us. We count on your support and your prayers.

In Christ,

André Brouillette, SJ
Director ●

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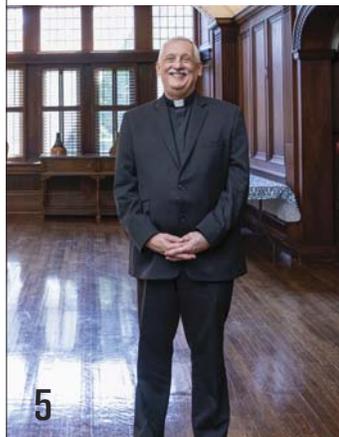
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Jesuit novice William Mbilinyi, a few weeks before taking the road to the Montreal novitiate with four other young men. Credit: Marc Rizzetto, SJ.



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From the Provincial

Jesuit Superior General Arturo Sosa visited Canada in May 2018. This first visit to our country came about largely in honour of the creation of the new Jesuit province of Canada.

During the two week visit Fr. Sosa met with the provincials of the Jesuit Conference of Canada and the USA (JCCU), visited several Jesuit works from Quebec City to Regina (including Montreal and Toronto), undertook lots of interviews, participated in two ordination Masses, and met with dozens of Jesuits and partners, including Cardinals and bishops.

I had the privilege of accompanying him throughout the entire visit. It was a wonderfully graced time, very well organized, albeit packed and almost breathless at times. To say that Canada is a large country is, of course, an understatement. Imagine an entourage of 8 persons taking flights or travelling in convoy from place to place, at times in the early morning, sometimes late at night. Image: it is 12:30 am and our group is waiting at the luggage carousel at Toronto's Pearson Airport having just arrived from Regina. We have a 7:30 am pick-up for a meeting with Cardinal Collins of Toronto. How do we feel? Tired to be sure but, emblematic of the whole visit, we are chatty and laughing in a manner that speaks volumes of how the Spirit was moving among us.

The highlight of the visit for me was Mass at the Church of the Gesù in Montreal on Trinity Sunday. I had the honour to preside and Fr. Sosa preached the homily. At one point during the Mass I realized that in approximately 2 short months I would be presiding in the same church during the inaugural day of our new Jesuit province. At that moment I had a deep-felt sense that 'all would be well.' Reminiscent of the first meditation from the 2nd week of the *Spiritual Exercises*, I felt the Trinity gazing down upon us in the eternal sending of the son, Jesus. Mary's 'fiat,' her 'yes' presaging every 'yes' uttered by Christian disciples ever since, reminded me of our Jesuit *raison d'être* summed up in the *Spiritual Exercises* of St. Ignatius: I ask for an intimate knowledge of Jesus, who became human, so that I might love him more and follow him (SpEx 104).

A contemporary iteration of this beautiful 'grace' is expressed in the phrase that has been guiding Canadian Jesuits for some years now: attending to the Breath of Life at the heart of the world, we dare to promote reconciliation that leads to freedom and embracing the way of the poor and humble Jesus.

In short, the task of our new Jesuit province is to incarnate this mission in Canada, in the here and now. In his very moving homily, Fr. Sosa offered these words: "What are we to do? Jesuits are not called to a mission of our own. We are sent to serve the mission of the Church, to serve Christ as companions in a mission of reconciliation and justice... reconciliation with God, reconciliation among human beings, and reconciliation with Earth, our common home. In Canada this means reaching out to young people to share again the joy of the Gospel. It means welcoming the stranger, not just living side by side with people of other cultures but building an intercultural society, the only way to be truly catholic. It means addressing historic wounds in the relationship between the First Nations and the descendants of the colonists. And it means caring for this spectacularly beautiful land."

We are so diverse, and relationships are not always easy. Yet, we have been called – we have answered the call – to work together through our rich network of ministries, discerning and planning. In our desire to imitate Jesus we also open ourselves to a deeper union with one another, a union of respect and common goals where we receive the grace of knowing that we participate in something that is so much greater than any individual or work. I give the last word to Fr. Sosa: "Many hopes are associated with this new Jesuit Province of Canada. We want to listen to the Spirit at work in the world, to share the joy of the Gospel, to serve the mission of reconciliation as companions of Jesus humble and poor. We want to discern, to collaborate, to network. We want to help to build a culture that cherishes the earth, that protects vulnerable persons, that welcomes newcomers, and that rejoices in the diversity of our gifts."

Erik Oland, SJ

Provincial, Jesuits of Canada ●



Credit: Moussa Faddoul, fotoreflexion.com



THE VISIT OF FATHER GENERAL IN CANADA: PARTNERSHIP IN LIGHTS AND SHADOWS

Adam Pittman, SJ

Organizing Committee of the Visit of Fr. Sosa to Canada (2018)



Credit: Roi Weiss, fotoreflexion.com

YOU really get to know someone after spending so much time traveling together to-and-fro, lounging in airport terminals. More than a year ago, I was missioned to help coordinate a nation-wide visit of Canada for the General Superior of the Society of Jesus, Fr. Arturo Sosa, SJ. After 13 days, 22 speaking engagements, two ordinations, four different schools, churches, interviews, meetings, intercultural dialogue, and moments of listening and deep reconciliation, I came to know and understand a little more of the man we respectfully call Father General.



Credit: Moussa Faddoul, fotoreflexion.com

“Reconciliation is at the core of our vocation. Because we have believed in the resurrection of the crucified Jesus, we have been called to collaborate in the mission of reconciling all things in Christ.”

I know that he loves good coffee, and not your everyday double-double from Tim Hortons. He loves wearing flannel shirts whenever possible. He travels very light. He enjoys a good snooze in the air and tends to stay quiet during long and short drives. He always rides shotgun. He loves young people and dislikes fanfare. He genuinely loves working with collaborators and does not mind following instructions. He is easy to manage. He believes Pedro Arrupe is a Saint of God. He is humble, intelligent, loving, pastoral, and a great leader. Above all else, he is courageous, honest, and inspiring.

On Sunday, May 20, 2018, Father General began his homily at Martyrs’ Shrine in Midland, Ontario, with these words: “As many of you know the initial arrival of the Jesuits to what they called New France was a fragile affair. The dream of bringing the Christian faith and European civilization to a new world and to new peoples required much trust in the guidance of the Holy Spirit. And so, I feel that it is a fitting honour to celebrate the Eucharist with you in this holy place on the Feast of Pentecost as we continue to remember what happened here – the lights and shadows – 400 years ago.”

I think it was appropriate that he decided to begin by acknowledging the lights and shadows of 400 years – a history we have inherited. The history we inherited is indeed full of lights and shadows, and we never get to choose which becomes more prominent in our own story, as each of us continues to experience the reality of the shadows of a past often gone wrong. Fr. Sosa’s example inspired me when, on a recent course with fellow MBA students, I had to make a pitch for my “company” in Ireland, a country whose relationship with the Church is rocky. Although at first I wished that I could change companies or at least speak of something else, I faced the challenge, and freely recognized the history I inherited, and my own weakness. But on that ground of humble truth, I committed to being a radical agent of reconciliation.

On Father General’s second day in Canada, he addressed men in formation from various parts of the world and talked extensively on reconciliation. I admit I am often skeptical of buzzwords and phrases such as ‘holistic approach,’ ‘paradigm shift,’ or even ‘thinking outside the box.’ For me, in some capacity reconciliation had been a buzzword – oh, here we go again. But Father General spoke of reconciliation differently. He did so in a way that helped me to begin redefining our necessary mission for the future as being one dedicated to reconciling with people who continue to experience significant hurt, loss, shame, anger, and self-reproach.

“Reconciliation is at the core of our vocation. Because we have believed in the resurrection of the crucified Jesus, we have been called to collaborate in the mission of reconciling all things in Christ. Reconciliation means to move ahead from the past, breaking the fetters that make it a weight, not the source of energy to go forward. To move ahead means to recognize the truth, to discern how God is acting in human history, to promote justice and to be merciful. Indeed, reconciliation does not finish with the emergence of truth and the return of justice in human relations and with the environment. Reconciliation goes deeper through forgiveness, the best remedy for healing and establishing relationships in love,” said Father General.

Correspondingly, at Martyrs’ Shrine, he said, “Indeed, your beloved historian, Fr. Jacques Monet SJ, has often quoted the American George Bancroft

who wrote, ‘Not a cape was turned, nor a river entered but a Jesuit led the way.’ In truth, as on the Canadian Canoe Pilgrimage, I suspect that it was more the Indigenous experts who navigated and led the way. And so, today the ‘capes and rivers’ may be more often our city streets – our highways and airplane routes – but the Society’s mission of reconciliation between God, humanity and creation moves forward with anyone who is willing to embark on the journey, trusting in the presence of the Spirit whose desire is to breathe His transforming breath into the heart of each person and whose role it is to shape our communities and cultures into sanctuaries of reconciliation. We call on all who share this mission to travel the highways of our contemporary world with this common desire.”

I believe Father General realizes unequivocally that our mission is impossible to accomplish as an insular and siloed body of men. This mission of reconciliation is only possible when we work humbly and respectfully with those willing to embark with us on the journey. Let’s face it, in 2018 convincing people to sign up for the journey is a tough sell. The road before us can be seen as bleak at best. I say we need to rejoice to the heavens that we have people still willing to partner with us. With this in mind, Father General makes it clear that we must go through an internal conversion. We must no longer see ourselves as needing collaborators. Instead, we must become collaborators for our companions in mission, an essential distinction to the entire process of deep reconciliation.

“The Society is an apostolic body born from collaboration, that works in collaboration with others within and outside the Church,” he says. “We are not the first, nor the best, nor the only ones to offer educational services and the other ministries of the Society. We cannot and do not want to do things by ourselves. Collaboration makes possible the life of the body and its service to the mission. The Society of Jesus must be understood as a collaborator in something larger than itself, the mission of reconciliation of



Credit: Mother Teresa Middle School, Regina

all things in Christ as entrusted to the Church, the community of his followers. We Jesuits are learning the complexity of this collaboration to build an apostolic body with those with whom we share the same task within the mission of the Church. In this apostolic body laywomen and laymen are companions in the mission, forming with us the one body of friends in the Lord.”

While our world is currently engulfed by the shadows, I can’t help seeing the light shining through with endless possibilities – only if we do it right – only if we do it hand in hand with our friends in the Lord. For this reason, I give thanks for all the women and men who so generously give their time and authentic selves to our least Society. I am grateful that they embrace us in our weakness and uplift us to see the truth of our day. Jesuits are privileged to have so many friends and collaborators with whom to journey, and we pray that this visit of the Father General of us all will be remembered as a pivotal moment of our history in Canada.

Arturo, thank you. ●

“This mission of reconciliation is only possible when we work humbly and respectfully with those willing to embark with us on the journey.”



The Berthe-Rousseau farm is marking its 30th anniversary! This community, which is associated with the Jesuit province in Canada, welcomes vulnerable people or people in transition. Simplicity and fragility are the watchwords of the Farm's mission.

HISTORY AND ORIGINS

The launch of the *Berthe-Rousseau* farm was the result of a three-year project – from 1985 to 1988 – run by a group who came to the conclusion that our society offered limited community support for the vulnerable.

This issue was a topic of reflection for a youth group involved with *Salut le Monde!*, an organization run by its founder, Michel Corbeil, SJ. Most of these youths had spent some time in Central America, which was then a war zone, and many of them had completed the *Spiritual Exercises* of Saint Ignatius of Loyola upon their return to Montreal. They were all imbued with a fervent desire to change the world. As they worked to bring this user farm project to fruition, they heard of the Ignatius Farm Community, in Guelph, Ontario, which had been founded a decade or so earlier. The Guelph farm, which represented the perfect embodiment of their project, was a major “confirmation” of their venture.

ALL ARE WELCOME: FERME BERTHE-ROUSSEAU

Marco Veilleux
Board Member

Martin Couture, a member of the group that founded the *Berthe-Rousseau* farm, decided to spend 15 months in Guelph so he could fully understand how people experienced this daily interaction with the most disadvantaged, in a farm setting. Sally Benoît, who later became Martin's wife and helped run the farm for a number of years, also spent three years in Guelph.

Inspiration for the *Berthe-Rousseau* farm, launched in 1988, came from the Jesuits' work in Guelph (which in turn was inspired by Ignatian spirituality and L'Arche, the organization founded by Jean Vanier). This farm is located on a small agricultural property in Durham-Sud, near Drummondville, Quebec. The property was acquired through the solidarity of a network of friends and relatives – including the family of Berthe Rousseau, after whom the organization was named, in recognition of their generous contribution.

OUR MISSION

The primary mission of the Farm is to welcome people who are vulnerable for all sorts of reasons: bereavement, depression, a new direction in life or a transition, professional burnout, isolation, mental health problems, various addictions, etc. The goal is to offer a community setting similar to a family circle, where simplicity is gladly and willingly embraced.

Some people visit on a short-term basis, while others live there for as long as they need to. Our mission is not to provide therapy or

rehabilitation, but rather, to promote restoration through an unconditional welcome, a healthy lifestyle and a natural environment.

The farm also welcomes groups from various humanitarian or community organizations that share its values, and has hosted important gatherings held by the Jesuit social apostolate.

A LIVING ENVIRONMENT

The main building on this 20-hectare farm is a century-old house, expanded through an addition built in 1993. It can accommodate up to 15 people, including those who run the farm. Surrounding the house are a farm building for livestock and hay, a large workshop for group activities and storage, and a small greenhouse.

Anyone in need of community support for their day-to-day existence can ask to stay at the Farm. The organization decided, right from day one, to open its doors especially to people living with mental health problems. This decision has not changed over the years, since people with mental health problems are still among the most vulnerable in our society.

The Farm is also open to anyone who needs a break or is looking for meaning, to the extent that they agree to live their daily lives in the company of the other residents and those in charge.

Day-to-day tasks in the house and on the farm are performed by the residents, those in



charge, volunteers and visitors, working together – each one according to their abilities. This includes meals, housekeeping, building upkeep, taking care of the animals, farm production and food processing operations.

SIMPLICITY AND ECOLOGY

The Farm receives part of its financing from donations and contributions made by those who stay there or are just passing through. As a Jesuit-related undertaking, it also receives some funding from the Society of Jesus.

This is why the Farm offers a simple, ecological lifestyle. Most of what is cooked here is produced on the farm, and processed food is avoided as much as possible. Cleaning products used are affordable and safe for the environment.

The Farm is committed to the following three Rs: repair, recycle or recover whenever possible. Overconsumption and waste are avoided – so one of the skills learned is how to live better with less.

CURRENT CHALLENGES

An especially significant crisis has brought upheaval to the Farm over the past year. It has been run by a succession of people who left when they were burned out. The animals, the garden, the close support needed by residents – all of it can be a heavy burden to bear! Martin and Sally made a quasi-“vocational” commitment, spanning several decades, that is hard to replicate. The Board has worked over the long term to define a new, more viable

structure for this project, while maintaining its “missionary spirit”.

One of the challenges lies in developing a new network of contacts and new funding opportunities: youth camps, fine dining fund-raising, potential access to various government subsidies, etc. – obviously, not an easy task when dealing with day-to-day imperatives. The next few months will therefore be critical.

DIVERSE BELIEFS

One final important point: The Farm is “non-denominational”. It is a place for dialogue, open to diverse views on life and the world. Its Christian and Jesuit roots have, of course, always been recognized and accepted as a given. This is why the Farm maintains ties with the village parish, the diocese and a number of religious communities.

Religious belief, however, does not factor into the acceptance of residents or the hiring of key personnel. Everyone is respected and welcomed, just as they are. Ignatian spirituality teaches us that “God is present and His work is evident in all things and all people”... Anyone who can perceive His deeds will therefore be able to recognize His “breath of life” at the centre of our shared day-to-day existence!

Our mission is centered on the dignity of the vulnerable. By extending an unconditional welcome, the Farm seeks to humbly embody a humanizing endeavour. It is a place



outside of the mainstream, where people seek to continue learning more about how humans can be at peace with themselves and each other, and at one with nature...

This is certainly part of the Jesuit mission, and indisputably a part of this emulation of “Jesus, humble and poor” described to us in the Spiritual Exercises and the Gospel. ●

“God is present and His work is evident in all things and all people”



Credit: Ferme Berthe-Rousseau



Credit: Moussa Faddoul, fotoreflexion.com

TWO CANADIAN JESUITS ORDAINED PRIESTS

Frs. Edmund Lo, SJ and Artur Suski, SJ were ordained last May at St. Paul's Basilica in Toronto by the Rev. Terrence Prendergast, SJ, Archbishop of Ottawa, in the presence of Father General Arturo Sosa, SJ, along with five Jesuit companions who were ordained deacons.

The seven had completed their studies in Theology at Regis College in Toronto. In addition to their university formation in Theology, they undertook an in-depth formation in indigenous culture, history and spirituality. A few went through a two-year immersion in indigenous communities.

Fr. Suski is pursuing specialized biblical studies in Rome, at the Pontifical Biblical Institute, while Fr. Lo was named National Coordinator of the Pope's world-wide Prayer Network. "This responsibility is tied to our ministry to young adults, people who are sometimes overlooked among all of our apostolic priorities," explains Edmund Lo. "The EMY groups are popular within different ethnic communities and it's a way for us to serve immigrant populations in the Church, groups that greatly contribute to the vitality of the parishes in Canada."



Credit: Catholic Christian Outreach

THE CANADIAN PILGRIMAGE OF THE RELIC OF ST. FRANCIS XAVIER

A relic of St. Francis Xavier came to Canada earlier this year, at the initiative of the Archbishop of Ottawa, Terrence Prendergast, SJ. From January 3 to February 2, 2018, it stopped in 15 cities across the country. The pilgrimage was jointly organized by the Archdiocese of Ottawa, the Jesuits of Canada, and Catholic Christian Outreach, a national movement dedicated to evangelizing on university campuses. The relic visited several parishes and places of worship led by the Jesuits of Canada. Besides the Church of the Gesù in Montreal, we mention the Church of our Lady of Lourdes in Toronto, as well as the chapels of Campion College (Regina) and Loyola High School (Montreal). Close to 79,000 faithful across the country venerated the relic.

As a large-scale religious event, the pilgrimage was the object of exhaustive coverage by Canadian media; more than 250 reports in fact were focussed on this historic event. Our Jesuit companions contributed greatly to the success of this pilgrimage, in the various cities where the relic was venerated.

The pilgrimage was also the occasion to reflect on the cult of saints and relics among Catholics, as well as the missionary charism of Francis Xavier and his Jesuit companions. A co-founder of the Society of Jesus who died in 1552, St. Francis Xavier baptized many thousand people over the course of his life, from India to Japan, by way of China. This pilgrimage was also an opportunity to assess the enculturation of the Gospel in Asia; among the Canadian Catholics who venerated the relic there were a large number of faithful of Asian origin, notably in Toronto, which speaks of the lasting impact that the patron saint of Catholic missions had on the Asian continent.

WELCOMING REFUGEES A MAJOR CONCERN OF THE PROVINCE

Welcoming migrants and refugees continues to be a major focus of the Province. The Under-Secretary of the Migrants and Refugees Section of the Dicastery for Integral Human Development, our companion Michael Czerny, SJ has frequently reminded our generation of the urgent need to act in the face of the migrant crisis, and to change the way this generation and our fellow citizens view refugees.

This urgent need to act is the core of the work of our companion Mario Brisson, SJ, the person responsible for sponsorships at the Mission Office of the Jesuits of Canada. In spite of a difficult situation, namely the unilateral declaration of a moratorium by the Minister of Immigration, Diversity and Inclusion of Quebec, the Mission Office works relentlessly to facilitate the welcome and sponsorship of refugees.

The National Director of the Jesuit Refugee Service (JRS), Norbert Piché does all he can to change the way we look at those thousands of men and women who travel into exile. During the past year, the JRS strove to come to the aid of asylum seekers (mostly Haitians) entering Canada irregularly near the border post of Roxham road in Quebec. Reacting to the populist, xenophobic rhetoric that has emerged in recent months in Canada, Norbert Piché reiterated the importance of compassion and solidarity toward migrants and refugees. The JRS has also developed a consciousness raising activity about the realities of migrants, entitled *A Journey into Exile* – an activity that allows participants to enter into the experience of a refugee who has to leave their country.



Credit: Marc Rizzetto, SJ

CELEBRATION OF THE NEW PROVINCE IN PICKERING AND IN MONTREAL

The Feast of St. Ignatius, July 31, 2018, proved to be very special this year, because it coincided with the first day of the new Jesuit Province of Canada. This was celebrated in the morning in Pickering, Ontario and in the afternoon in Montreal.

A LAY PRESIDENT AT ST. PAUL'S HIGH SCHOOL, WINNIPEG

On July 10, Kevin Booth was named President of St. Paul's High School in Winnipeg. A graduate of St. Paul's, Mr. Booth began his teaching career at the school, returning some years later as the Athletics Director and the Vice-Principal of the school. He succeeds Fr. Leonard Altília, SJ who held the post for five years, and who now serves as the Secretary of the new Province in Montreal.

“Kevin has a deep understanding of the Ignatian pedagogical model which is the foundation of St. Paul's High School,” said André Kriening, Chair of the Board of Directors of St. Paul's, in a public announcement. “Kevin is regarded as a collaborator with a focus on love, creativity and an active willing to do good for the other, *cura personalis*.”

The day began with the celebration of Mass presided by Fr. Erik Oland, Provincial of the new Province. The Mass began with a glorious hymn and the reading by Fr. Peter Bisson, former Provincial of English Canada, of the decree of Father General Arturo Sosa establishing the new Province and naming the new Provincial.

This was followed by a second Mass celebrated in the Church of the Gesù again by Erik Oland together with his new Socius, Gilles Mongeau, and Peter Bisson. Pierre Bélanger, former Socius of French Canada, attended the event at the Gesù.

“If one tries to describe in two words this Jesuit event, one might think of simplicity and grandeur,” says Pierre Bélanger. “Simplicity in the relationships, in the way of praying, in the presiding and the words of the Provincial; grandeur thanks to the beauty of the church and the quality of the music, the quality of the participation and the awareness too of living an important moment in the history of the Society of Jesus in Canada. Yes, simplicity and grandeur were able to join together.” ●

GOING TO THE FRONTIERS

Bernard Carrière, SJ

Credit: Marc Rizzetto, SJ

THERE is a passage in the Gospel of St. Mark, at the beginning of Chapter 5, which never ceases to fascinate readers by its content, and yet one is unlikely to search for the true meaning of it. It could look like nothing more than an appetizer for what follows. However, this episode tells us about the first foray of Jesus into unfamiliar territory; he goes there without his disciples and he heals a deranged man who cannot live a normal life among his compatriots. So he takes refuge in a cemetery, where he seems to be more comfortable in the company of the dead than with the living around him.

When you make the effort to read the text attentively, several elements contained in the story help us understand the significance of Jesus' actions. The evangelist mentions that "the unclean spirit" that has possessed the disturbed man is called "Legion". He points out in passing that in that region there is a herd of pigs numbering about two thousand animals. Jesus will invite them to throw themselves into the sea. The local inhabitants, when they learn that the possessed man has recovered his senses, let Jesus know that they would rather he left their territory, because they are afraid that, by his prophetic actions, he might upset the fragile balance of an economic prosperity built on their readiness to oblige the legions of Roman occupiers. The presence of the important herd of pigs is the sign of that. But Jesus, as he's departing, leaves a witness to his authority over the "unclean spirits", to whom he gives the mission of telling his neighbours "all that the Lord has done" for him.

One could believe that this first attempt at proclaiming abroad the "good news" (the Gospel) of which Jesus is the messenger was a failure. But if you remember the first words of John the Baptist: "One who is stronger than I is coming after me" (cf. Mk 1:7), you cannot doubt that the small seed sown in hostile ground by the one who is stronger will bear fruit.

How may this text strike the disciples of the risen Christ today? If we believe that the Lord works in us and through us, we will perhaps dare to go beyond the borders of our familiar territory in order to go into that world that so often seems foreign to what gives us life... and to shake it up with the power of Him who is with us and who carries us.

Let us recall the words of Benedict XVI to the delegates of the 35th General Congregation (cf. GC 35, address of February 21, 2008, para. 2 and 4):

As my predecessors have often told you, the Church needs you, counts on you, and continues to turn to you with confidence, particularly to reach the geographical and spiritual places where others do not reach or find it difficult to reach [...] [The Church is] in urgent need of people of solid and deep faith, of a serious culture and a genuinely human and social sensitivity, of religious priests who devote their lives to stand on those frontiers in order to witness and to help to understand that there is in fact a profound harmony between faith and reason, between evangelical spirit, thirst for justice, and action for peace.

This prophetic call, addressed to the entire Society of Jesus, has been taken up with the same conviction by Pope Francis in *The Joy of the Gospel* (§20) regarding all those who identify themselves in the Church as disciples of Jesus:

In our day in Jesus' command to "go and make disciples of all nations" (Mt 28:19) [...] all of us are called to take part in this new missionary "going forth"... All of us are asked to obey his call to go forth from our own comfort zone in order to reach all the "peripheries" in need of the light of the Gospel.

It falls to each of us and to those who believe in the power of the Word to respond ... by our way of being present to this world. ●



THE GRACE TO BEGIN TO BE A COMPANION

Sylvester Tan, SJ



THREE months before his death, Ignatius concluded a letter he wrote to a fellow Jesuit with the following wish: “May it please Christ our Lord to grant us true humility and abnegation of our wills and judgments, so that we may deserve to begin to be his disciples.” Ignatius knew through the mystical vision at La Storta the Father had placed him with the Son carrying the cross. Nonetheless, Ignatius never took this companionship for granted, but constantly asked for the grace to become a true companion of his Lord: one that follows Jesus, instead of wanting it to be the other way around. That Jesuits are such companions is the audacious claim of our name. Dare we ask for the grace to be truly what we claim to be?

After graduating with a degree in English and Environmental Studies in the spring of 2000, I set off for a year studying “the Changing Face of Catholicism” in Africa and Asia as a Watson Fellow. The first priest I met in that year was an 88-year old Jesuit, Maurice Pagie, who had spent over forty years in Madagascar; it was his “second career,” after having taught in France for some time. Fr. Pagie introduced me to the leper colony where he had ministered for many years and then sent me off into the bush to encounter Christ among the people there. To facilitate introductions, he often called me his nephew, which became true in a spiritual sense, though there was no blood relation between us. It was in the Malagasy bush that I sat down and began systematically to read the

Bible for the first time, encountering the Word that was proclaimed by the scriptures in the poor who surrounded me. Divine Providence gradually relieved me of many of my worldly possessions and planted within my heart the growing desire to be a companion of the One who “has no place to lay his head.”

After the fellowship year, I settled in Europe, where I sought a formation that would help me to consecrate myself to Christ as a member of the lay faithful. In the meanwhile, Fr. Pagie was recalled to France due to failing health. Towards the end of 2005, I planned a trip that would take me near the infirmary in Lille where Fr. Pagie was living, so I called to see if I could visit. I had a sense that he thought that I should be a Jesuit, so I was planning to explain to him why I wished to follow Jesus as a layman instead. It turned out that Fr. Pagie was much more ill than I had realized, but nonetheless he gave me an appointment that suited my travel plans. A few days before we were to have met, I was in Lyons for the city’s Fête des lumières, a celebration of the Immaculate Conception, when I got word of Fr. Pagie’s death. The appointment that he had given me was actually for his funeral, which fell on the very day I had planned to be in town. I slipped into the back of the not-very-full infirmary chapel, unknown and unrecognized. After his four decades abroad, not many people in France knew this simple priest. I felt like I had missed my chance. If only I had rushed to his side when I learned of his illness, maybe I might have been able

to tell Fr. Pagie of my desire to follow Jesus in a way which I thought to be more suited to our times. But perhaps the conversation happened after all. At the general intercessions after the homily, after the petitions had been read, a missionary from Madagascar went up and added one last petition, almost as an afterthought: “let us remember Fr. Pagie’s nephew Sylvester, whom he has remembered in prayer for so many years.”

I did not, at that moment, decide to apply to the Society of Jesus, but my heart broke and floodgates were opened, inundating me with grace upon grace. A month later I began the application process and nine months later I entered the novitiate in Grand Coteau, Louisiana. Since novitiate, I have added six more years of studies (literature, Medieval Studies, and theology) in Toronto, and four years of active ministry in New Orleans, teaching and ministering at Loyola University and serving as parochial vicar at Immaculate Conception Jesuit Church. Now I again find myself at the beginning of my call, trying to become a true companion of Jesus, while living in a community of novices who are striving to do the same at the Villa Saint-Martin, the Jesuit retreat house in Montreal. There, through the “ministries of the Word and the exercises” that Ignatius mentions in our founding documents, I hope to help others encounter the same living Word that a French missionary priest offered me nearly twenty years ago in a leper colony in Madagascar. ●

REGIS COLLEGE THE JESUIT SCHOOL OF THEOLOGY IN CANADA

Thomas Worcester, SJ
President, Regis College
www.regiscollege.ca



Credit: Moussa Faddoul, fotoreflexion.com

FOUNDED in Toronto in 1930, the Collegium Christi Regis (College of Christ the King, or Regis College) has always offered an education to Jesuits preparing for priesthood in the Catholic Church. In the past 50 years the mission of the College has also grown to include women and men, various religious and lay students, students of diverse faith traditions, Christian and other, and to welcome students of all ages and many nationalities, pursuing either pastoral or academic theology degrees at Master's and Doctoral levels.

Regis has relocated three times, to its present, fourth location, at the corner of Wellesley Street West and Queen's Park, about a decade ago. This address places the

College near the heart of the main campus of the University of Toronto, the leading research university in Canada, and it situates the College very close to the other member schools of the Toronto School of Theology. The College is across the street from the Legislative Assembly of Ontario, and close to the city's financial district and medical centres. It is a location extraordinarily well-suited to interaction with academics and other professionals, and to finding God in all things, especially in a multi-cultural urban context. At its November 24 Convocation, Regis College will recognize Fr. Thomas Rosica, C.S.B., chief executive officer of Salt and Light Catholic Media Foundation, with an honorary doctorate. In conjunction with the Convocation, Fr. Rosica will give our annual

Chancellor's Lecture, entitled this year, "Theology in the City?"

In May 2018 the College's governing council unanimously approved a strategic plan for 2018 to 2023. The plan affirms Regis as a Jesuit institution that seeks to form women and men for ministry and service in the Church and society. In this plan, Regis enthusiastically embraces anew its vocation to also form scholars and critical thinkers grounded in academic rigour who pursue truth, and practice justice. The strategic plan promotes interfaith and cross cultural dialogue, as it affirms the Jesuit identity of a faculty of theology that values intellect and compassion, the common good as well as individual achievements.

“The Society of Jesus must be understood as a collaborator larger than itself; laywomen and laymen are companions in the mission, forming with us the one body of friends in the Lord.”

(Fr. Arturo, Sosa, SJ, Superior General of the Society of Jesus, at Regis College, May 19, 2018)

Most Regis degree programmes, the PhD included, lead to a degree granted conjointly with the University of Toronto, ranked recently #8 of universities in the world for Theology, Divinity, and Religion. Some professors at Regis also hold appointments in U of T departments, appointments that facilitate deeper participation in the intellectual life of the U of T, including service on dissertation committees for doctoral students.

At the same time, the Regis curriculum is adopting more options for degree as well as non-degree students, including evening courses, and on-line or blended courses. Fr. Michael Kolarcik, SJ, long-time professor of Scripture at Regis, and currently rector of the Biblical Institute in Rome, recently taught for Regis an on-line Old Testament course that was very well-received. Responding to *Veritatis gaudium*, the 2017 apostolic constitution from Pope Francis on ecclesiastical faculties, Regis is updating and revising statutes for its ecclesiastical faculty of theology and the degrees it offers (STB, STL, STD).

The Scarboro Foreign Mission Society has chosen to endow both a chair in Interreligious Dialogue and the Msgr. Fraser Centre for Practical Theology at Regis. Professor Michael Stoeber is the first holder of the chair, for a three-year term. These new initiatives will promote scholarship and teaching on interreligious topics, and advance public discourse on religious pluralism and ecumenical, interreligious and intercultural dialogue. In the coming years, Regis will seek funding for more endowed faculty positions, in areas such as Women and Ignatian Spirituality, Jesuits and Global Chris-

tianity, Ecology and Ethics, and Theology and the Arts.

We are also keen to bring Jesuit scholars from around the world to Regis. For example, from January to July 2019, Fr. James Hanvey, SJ, currently master at Campion Hall, Oxford, will be in residence at Regis while writing a book on theologies of creation.

In conjunction with Regis College, the Lonergan Research Institute (LRI) has hired Jonathan Bernier as its new director. Both a Lonergan specialist and a New Testament scholar, Professor Bernier will teach two courses per year as well as administer the LRI.

In the context of the new bilingual Jesuit province of Canada, Regis will, over time, develop three types of Francophone courses: courses taught in English on a topic such as theology or church history in France or Quebec; courses taught in English on such a topic, but with most of the required readings in French; courses taught 100% in French. We will also be adding to the Regis library more French materials. Regis is committed to promoting and honouring French not only as an official language of Canada, but as a language spoken and welcomed here. The Canadian province of Ontario recently created L'Université de l'Ontario français, a French-speaking university scheduled to open its doors, in Toronto, in autumn 2020. The new university welcomes possible collaboration with other institutions; Normand Labrie, interim rector of the UOF, has expressed interest in Regis as a partner.

The indigenous experience in Canada also has a growing place at Regis. Under a new agreement, Regis students may gain credit for courses offered by the NAIITS (North American Institute for Indigenous Theological Studies).

Regis is also strongly committed to offering a variety of courses on Jesuit spirituality,

history, and mission. In 2018-19 these include Ignatian Foundations for Mission and Ministry, Contemplation in Action, Psychotherapy and Spiritual Direction, Pope Francis and Mercy, Jesuits and Globalization. The College helps to make spiritual direction or retreats available to various Regis constituencies, to seminarians at St. Augustine's seminary, and, through the Ignatian Spirituality Project, to persons who are homeless and recovering from addiction.

The College is also very active in hosting or co-hosting various conferences and professional meetings such as these in 2018/2019: *The Church and Migration: Global (In) Difference?* and *Dignity and Care of Young People in the Digital Age*.

Regis College seeks not only to serve Canada, but also to engage the world. The international dimensions of Regis include furthering our collaboration with six other Jesuit schools of theology. And the overwhelming majority of the Jesuits studying at Regis come from outside Canada, with a good number from the US, and many also from places such as Haiti, Ireland, Egypt, India, or Nepal. Perhaps a vibrantly multi-cultural and international Regis, firmly rooted in its Jesuit identity and in a very diverse Toronto, may serve as an antidote to the dangers of growing nationalism in so many places today. ●



Credit: Moussa Faddoul, fotoreflexion.com

A PILGRIM'S JOURNEY

Raj Vijayakumar, SJ



THE story of Cain and Abel is a grisly one. One brother leads the other out into the field where the “first murder” takes place. In reviewing this story with my grade 7 students we were all struck by the mercy of God in the story. God places a mark on the forehead of Cain and essentially protects Cain’s life against all those who would take it (Genesis 4:15). But there is another element of God’s mercy that is also present in the story; God makes Cain into a “fugitive and wanderer of the earth” (Genesis 4:12). To be a wanderer seems to be a punishment. However, only a few chapters later, Abraham would set out on a pilgrimage to a new land. Centuries later, the people of Israel would become wanderers in the desert (Numbers 32:13). Finally, the church herself in the liturgy would call herself a “pilgrim Church here on earth.”

All those who wander are not necessarily lost, says a proverb. For some reason, in our brokenness, we are made to be fearful of wandering. We do not trust that God will provide for our needs, or give to us what we earnestly seek of him in prayer. Alas, the reasons why we do not trust are not difficult to see. Ignatius writes in the *Spiritual Exercises*,

“We must make ourselves indifferent to all created things, as far as we are allowed... Consequently... we should not prefer health to sickness, riches to poverty, honour to dishonour, a long life to a short life. The same holds for all other things. Our one desire and choice should be what is more conducive to the end for which we were created” (Ignatius of Loyola, *Spiritual Exercises*, § 23).

The invitation to “indifference” by Ignatius is an invitation to inner freedom, even from good things (health, money, honour), in order to follow a deeper longing.

The wanderer cannot be a true pilgrim if s/he is tied down by “stuff.” This is perhaps the first obstacle that stops us from setting out. We have the desire to build our security around things, and therefore we accumulate property, believing that we will have more security for ourselves. But, as Jesus points out, there is little security in created items. “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasure in heaven, where neither moth nor rust consumes and where thieves do not break in and steal” (Matthew 6:19-20). Pilgrims are light on their feet. They have no stuff here below, because all their graces, all their



insights, all their treasures are stored up above. On the road of life, they are secure in the confidence that Christ is in the boat with them, and He is all that they need (Mark 4:38).

Learning French was an experience that helped me to taste the dispossession that the pilgrim is called to live. I would wake up in the morning at my “*famille d’accueil*” (my hosts) and all at once unfamiliar syllables and sounds would dart at me! In retrospect, it was not the language so much that was difficult, but the experience of dependence, of not being able to ask for what I needed, of being a “little baby” in a new culture and a new language. The pilgrim is a “little baby.” One sets off toward a destination knowing well that there will be bruises along the way. However, if we focus on ourselves, on our wounds, all will be lost. The destination is essentially that which arouses our desires. We seek something that is beyond our limits, and in the seeking, we find ourselves to be little babies in need of new graces, new instruction, and new selves.

One may ask the question here, “Is it worth it?”. To be a pilgrim is continuously to set out day after day into the unknown abyss of human relationships, messiness, and conflict. Do we say with Cain that this is “more than we can bear” (Genesis 4:13)? For let us not “sugar coat” the life of a pilgrim. There are many cold nights that they must endure. Perhaps the many refusals, the many unfulfilled requests, would weigh them down too much. Cain rightly feared for his safety as he journeyed away from the security that tilling the ground brought for him. What if he went hungry? What if he too were killed?

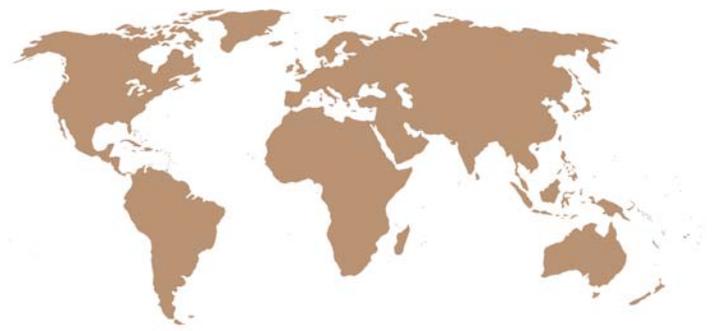
One important quality that I would like to point to in this regard is the great reward of the pilgrim. Take for example the early Canadian Martyrs who set out to the unknown shores of Canada in the hope of converting and bringing to Christ the Huron people. Here was their great goal. Yet, in stepping out onto the waters, they would learn “truly to love these Huron brothers.” Here they would learn that they truly are their brother’s keepers (Genesis 4:9). They would become tough physically as they would learn to pick up a paddle and work the entire journey. They would learn to bear with the imperfections of others and strive to be always cheerful. Here they would learn to master sin, which knocks on the door of their hearts (Genesis 4:7). The reward of the pilgrim is that in the place of their old small selves they will receive a self which

is enlarged, transformed, and more open to the many mysteries that is life. When one sees the fruits that come out of the life of being a pilgrim, I think one can affirm that it is worth it. After all, could the Canadian Martyrs have known that their pilgrimage to Canada, their striving for the souls of the Huron people, would change and transform them into martyrs that we still remember 400 years later?

Pilgrims are not aimless, nor are they wanderers *per se*; they have a destination in mind. In Ignatian terms, the pilgrim is seeking the end for which s/he was created. This is another critical element of the pilgrim. Although pilgrims are excited by the journey itself, ultimately pilgrims seek *something*, or even *someone*. Here is perhaps the way in which Christ becomes the necessary focal point of our lives. Our pilgrimage is never to a place, but to a person: Jesus. It is He who becomes our bread for the journey (John 6:35). It is He who gives us the burden which is both light and restful for our souls (Matthew 11:28). Christ makes the pilgrimage itself worth it. And even more, he will be waiting there at the end for each one of us. What great joy will we experience when we see Him whom our hearts always longed and yearned for, Him who helped us when we were in the “thick of things,” Him who inspired us and showed us the way when we were deep in insecurity!

It is truly wonderful to be a pilgrim. For only the pilgrim in Christ can have joy both now on the journey, and forever thereafter. This is perhaps the true mercy of God shown to Cain. God would teach Cain, as he will teach all of us, how to love, how to live, and how to find joy in this life. ●

The reward of the pilgrim is that in the place of their old small selves they will receive a self which is enlarged [...]



INTERNATIONAL

TOWARDS THE BEATIFICATION OF FATHER PEDRO ARRUPE



Father Pedro Arrupe was the 28th Superior General of the Jesuits from 1965 to 1983. He is considered by many Jesuits as the one who gave new life to the Society of Jesus in the spirit of the Second Vatican Council. But more than that, his whole life reflects an unconditional commitment to the values of the Gospel in today's world.

Originally from Spain, he worked mainly as a missionary in Japan. A medical doctor, he gave himself body and soul to treating the victims of the atomic bomb in Hiroshima in 1945. A little later, while visiting Latin America, he was touched by the poverty of so many people and felt the need for a commitment to change social structures. It is during his term that the way of the Jesuits who seek, as Saint Ignatius taught them, *to love and serve in all circumstances* was redefined, more precisely by joining the service of faith and the promotion of justice.

In July, Fr. Arturo Sosa, Superior General, announced that Fr. Arrupe's "beatification process" was in its early stages: the gathering of some 120 testimonies from people who had personally known him. Fr. Pedro Arrupe was a man of vision who showed the prophetic audacity so appreciated and supported by Pope Francis.

ANGOLA

THE JESUIT REFUGEE SERVICE STILL AT WORK



Father Thomas Smolich is the International Director of JRS, the Jesuit Refugee Service, at work in 51 countries, serving more than 700,000 refugees, many of them Africans. Last July, Fr. Smolich went to Viana, Angola, where he had already visited refugees 17 years ago. Unfortunately, the JRS services are still needed. The team must support elderly people from Rwanda who have lost their nationality as a result of ethnic tensions in that country. There are also very many Congolese who have had to flee the civil war and so many forms of violence that are taking place in the eastern part of the Democratic Republic of Congo. At the end of his visit, the director expressed both his sorrow at the untenable situations of so many refugees and his admiration for the JRS teams who, he dares to say without restraint, are changing lives. Tom Smolich also quoted Jon Sobrino, a Jesuit theologian of the Theology of Liberation, who said that Jesus is alive among the poor and that it is our job to take down the poor from the cross.

PERU

ANOTHER JESUIT MURDERED: FR. CARLOS RIUDAVETS



Father Riudavets' body, marked by traces of violence, was discovered in the residence where he had lived and worked for 38 years, the *Valentin Salgue* College. This institution of the *Fe y Alegría* movement is at the service of the indigenous populations of the Amazonian zone in the north-east of Peru. The Spanish Jesuit, born in 1945, was much appreciated by the people to whom he had dedicated himself. He had made Peru his country of adoption. When his tragic death was announced, the regional organization of indigenous peoples of the northern Amazon of Peru expressed its gratitude for the immense work that Father Riudavets had accomplished in the region. At the time of writing, the reasons for his assassination are not clear, but the communications officer of the Society of Jesus in Peru was keen to reaffirm the Jesuits' commitment to a mission of building peace, justice and reconciliation.

PHILIPPINES

FATHER ADOLFO NICOLÀS: FROM MANILA TO TOKYO



Another former Superior General deserves our attention: Father Adolfo Nicolàs. After resigning in October 2016, considering that his health no longer allowed him to carry out the tasks required by his function, he went to collaborate with the East Asian Pastoral Institute, a Jesuit institution of integral formation, specifically oriented towards the formation of ecclesial leaders, both lay and religious, in the multicultural and interreligious context of Asia. Fr. Nicolàs was Director of EAPI when he was elected General of the Jesuits.

Last August, he felt it was time for him to return to "his" Jesuit province, Japan, the country to which he had dedicated himself when leaving his native country, Spain. In memory of his collaboration with EAPI, a foundation named after him was created to support the work of this institute. The festive meal held on the occasion of his departure was the occasion to present numerous testimonies of Jesuit confreres and lay people who appreciated so much the human qualities - humility and humour, among others - and the spiritual qualities of the former Superior General. ●



About Haïti

With the collaboration of Rivelino Jean, SJ, and of Jean Denis Saint-Félix, SJ



A NEW SUPERIOR FOR THE JESUITS IN HAÏTI

Fr. Jean Denis Saint Félix, SJ began on July 22 his mandate as the superior of the Jesuits in Haïti, taking over from Fr. Miller Lamothe, SJ. Jean Denis had previously worked as the director of the Secretariat for Social Justice and Ecology at the Jesuit Conference of Canada and the United States (Washington). On that

same day, numerous companions from the region began their annual retreat together. At the end of it, the 37 companions who were present participated in a Eucharistic celebration where the new superior presented in an apostolic letter some elements of his vision for the Society of Jesus in Haïti: a change in the way of being a Haïtian Jesuit, rigour and discipline in our apostolates.



A JESUIT RECTOR FOR THE UNIVERSITÉ NOTRE-DAME D'HAÏTI

The Haitian Conference of Catholic Bishops has named Fr. Jean-Mary Louis, SJ as the 5th Rector of the Université Notre-Dame d'Haïti (UNDH), replacing Mons. Pierre André Pierre. Fr. Louis was until now the Dean of the Faculty of Social Sciences. Created in

1995, UNDH is today present in eight important Haitian cities: Port-au-Prince, Cap Haïtien, Gonaïves, Les Cayes, Jacmel, Jérémie, Hinche and Port de Paix. The programs of studies offered vary from one city to the next, seeking to respond to local needs. Most especially they address the great need for formation in those areas that are useful for social-economic well-being: medicine, health sciences, agronomy, engineering, educational sciences, management, accounting, and economic sciences.



FOUR NEW PRIESTS AND A DEACON

On August 4, Frs. Germain Clerveau, SJ, Amos Estinor, SJ, Eddy Mondestin, SJ, and Jean Bertin Saint Louis, SJ were ordained to the priesthood. They all did their Theology studies in Canada. Cardinal Chibly Langlois, Archbishop of Les Cayes, presided at the ceremony in the chapel of the Brothers of Christian Teaching of Delmas 31. Each of the new priests then went on to celebrate his first mass in his parish of origin. Fr. Modestin now works as the minister at the novitiate in Haïti, while assuming the responsibility for the chapel connected to Collège St Ignace at la Croix-des-Bouquets. As for Frs. Clerveau, Estinor and Saint Louis, they have returned to North America to complete their second cycle of Theology. For his part, Johnny Masseba, SJ, has been ordained deacon on May 26 by Cardinal Gérald C. Lacroix in the Chapelle des Jésuites in Quebec city, in the presence of Fr. General Arturo Sosa, SJ. Johnny pursues a master of theology in Quebec city.



CELEBRATION OF VOWS OF JEAN PIERRE PAUL DURAND AND THE ENTRANCE OF FOUR NOVICES

At the end of his two years of novitiate, Scholastic Jean Pierre Paul Durand, SJ pronounced his perpetual vows of poverty, chastity and obedience on August 6. He is now pursuing Philosophy studies at the Pontifical Javeriana University in Bogata, Colombia. As well, the novitiate filled up again a few days later with the arrival of four new novices: McArthur Faustin, Jean Gardy Joseph, Castel Olden Lamothe and Richard Zicourt. ●



FAITH AND JOY MEET IN HUNDREDS OF SCHOOLS

Pierre Bélanger, SJ



Father José María Velaz

A Jesuit work with an international dimension deserves our attention: it is the *Fe y Alegría* network. It was born from the intuition of a Chilean Jesuit, Father José María Velaz, who, having been sent to Venezuela, became aware of the crying need for education of the working classes who were not served by traditional educational institutions. He established a network of schools for youth in suburban and rural areas, schools that involved the participation of parents and local leaders, schools based on community involvement and solidarity.

From Venezuela, the project has spread throughout Latin America and, more recently, elsewhere, as far as Africa. The schools of *Fe y Alegría* focus their educational efforts in four major areas: popular education accessible to all, action oriented toward where the excluded live, the social and economic sustainability of commitments in the areas where the network is present, an involvement that leads to transformative actions at the cultural, social and even political levels.

Here are the testimonies of some Jesuits working in the network, starting with the one from *Foi et Joie* Haïti, a work of the Jesuit Province of Canada.

HAÏTI

The network of *Foi et Joie-Haïti* was born in 2006, under the direction of Fr. Dérino Sainfariste, SJ. Faithful to the movement's original charism, the first school – located in a small village on Lake Azuel – began to operate in rooms loaned by a voodoo temple (peristyle) and a Protestant church, with a Catholic nun as coordinator. Today the *Foi et Joie* schools have their own buildings, but the same spirit of collaboration between all sectors of society – including civil society, Haitian state agencies and international partners – is still maintained. The aim of this collaboration is to provide quality education to the most marginalized communities.

Thus, beyond direct investment in the capacities (intellectual, professional, and moral) of the Haitian people, which is perhaps one of the best services that the Society of Jesus can offer the country, *Foi et Joie* represents an act of trust in an innovative model of public education. When children and young people have access to quality education, we all benefit; it is a contribution to the common good.

For this reason, ensuring access to quality education is also a common responsibility, which engages us at the same time as it invites us to do together what we cannot do alone. This, in a nutshell, is why the *Foi et Joie* movement is so relevant in the current Haitian context.

Emilio Travieso, SJ

Assistant Director, Faith and Joy - Haïti



IN VARIOUS AFRICAN COUNTRIES

Fe y Alegría, as a popular education movement for social transformation, is a solution to several problems facing the African continent, including forms of oppression in the education sector. The line of action of such a movement draws its substrate from the evangelical approach which consecrates respect for human dignity.

In Chad, for example, *Fe y Alegría* promotes significant actions and commitments on interfaith dialogue between Christians and Muslims in the desert region of Guéra. Its educational offering allows hundreds of girls every year to escape early marriage. This liberating approach of the Gospel is making its way in Madagascar in another approach through capacity building programmes for the improvement of education in isolated regions.

In the Democratic Republic of the Congo, the collapse of the education system and the failure of political leaders to respect the right to education have forced *Fe y Alegría* to develop capacity-building programmes for primary school education stakeholders. The network also offers literacy courses through radio, organizes school conferences for secondary school students on current themes, offers extracurricular training for Jesuit secondary schools and organizes pre-school programmes in rural areas.

Overall, it appears that *Fe y Alegría* significantly strengthens the preferential option for the poor within the Society of Jesus in Africa. This is a significant and lasting contribution in relation to the educational charism and the universal mission of the Jesuits today.

Alfred Kiteso, SJ

National Director, Faith and Joy - DRC



DOMINICAN REPUBLIC

Fe y Alegría Dominicana has been in existence for 27 years and is in charge of 47 of the country's approximately 6,000 public primary and secondary schools. The Network has 35,267 students out of a total of about 2,000,000 young people who go to school.

The main novelty of the movement and its contribution to Dominican education has been "Popular Education". First by including local community actors in the educational project and vice versa. The community is committed to the creation and development of educational centres – schools – that are born in very limited conditions (under trees, in parish or community halls, rented houses), and these centres, in turn, contribute to the development of local communities.

We have pioneered many advances: (a) a model of effective and participatory public educational management, (b) pedagogical support for teachers, (c) a comprehensive system for improving educational quality based on four pillars: management, teaching and learning, the local community, coexistence and its values.

We therefore offer integral training to children and teenagers by developing their skills so that they can positively influence their environment on important issues such as gender relations, the environment, the culture of peace and civic awareness. In addition, special attention to early childhood helps to overcome the country's obvious deficiencies in initial literacy.

Together with 16 other religious congregations, thanks to *Fe y Alegría*, the Society of Jesus was able to set up a model of ecclesial presence for Dominican public education. We are also working with *Foi et Joie* Haiti to fight prejudice and build bridges of collaboration between our two peoples who share the same island.

Jesús Zaglul, SJ

Director - *Fe y Alegría* Dominicana ●



Foi et Joie represents an act of trust in an innovative model of public education.



Our magazine wants to reflect an image of Jesuit life and the commitments of the Society of Jesus of Canada. However, our religious order is essentially international. We therefore propose to include in each issue a few pages that reflect this dimension of Jesuit presence in the world. One way of doing this is to introduce a Jesuit who works at the international level. Our correspondent Pierre Bélanger, based at the Jesuit General Curia in Rome, is at the right place to animate this section. For our first issue, he meets with Michael Czerny, a Canadian Jesuit who lives in Rome and works at the Vatican.

PB: What brought you to work - or better, minister - on the "international scene", as a Jesuit?

MC: Our Jesuit history is very international, our formation typically international: in my case, born in Czechoslovakia and brought up in Montreal, after novitiate/juniorate in Guelph, I studied in the United States (Spokane, Chicago) and I traveled in Central and South America. My first ministry on the in-

ternational scene was at the new Jesuit Centre for Social Faith and Justice in Toronto, where we worked in solidarity with our colleagues in Central America in the turbulent late 1970s and 1980s. For example, my last conversation with Mons. Romero took place in March 1980, a few days before he was martyred ... and now he is San Romero de las Americas! My foreign postings were two years in El Salvador, eight years in Africa based in Kenya, and at the Jesuit Curia (11 years) and the Roman Curia (nearly 9 years so far). The Africa and Rome assignments involved a lot of travel; you could say that I have been "*un Canadien errant qui parcourait des pays étrangers*"!

PB: Is there something specific a Canadian Jesuit can bring to the international Society of Jesus (or more specifically to the work you have been doing in Central America, in Africa and then in Rome)?

MC: As Canadian Jesuits we bring a relatively light historical burden, a relatively gentle national projection wherever we are missioned.

Obviously, I speak of a more "innocent" era, before mining companies flying the Maple Leaf became criminally infamous in the Third World. So, to skip to the work with the African Jesuit AIDS Network (2002-2010), I could move around Africa easily - not only speaking English and French and understanding Portuguese - but without a colonial heritage or evident exploitation attributed to a Canadian passport.

PB: In your present function (Migrants & Refugees Section in the Vatican dicastery for Promoting Integral Human Development), how are you collaborating with Pope Francis' mission (or vision of the Church)?

MC: Beginning with the vision of the Church, it is our current vision established in Vatican II, especially in *Gaudium et Spes*, and so it means to help the Holy Father to animate and orient the mission, the ministry, the service (and all this = the evangelization) to and of the modern world. Not abstractly, but evangelizing the real needy in the modern world, needy in body, mind, spirit and hope.

PB: Being a collaborator in the Vatican under a Jesuit pope: does that bring joy, light, maybe higher challenges or requirements?

MC: You did well to put joy as the first word, not only because it is my experience of working with Pope Francis, but because it really is his priority: nearly every document he writes has a form of joy in the title, much like the writings of Jean Vanier. And yes, light because the Jesuit grace of discernment, inherited from St Ignatius and the first Companions, is a real gift and light for the life of the Church in the world.

As for challenges or requirements, maybe the Jesuit connection does attract some extra attention, stimulates some extra questions. But people are just curious; it's not a deep discussion. For me, the deep issue is that our Fourth Vow binds us - and in a certain sense our co-workers, too - to the Holy Father, whoever he is, "in regard to the missions". With this Pope, the Jesuit "preferential option for the poor" is front and centre in many ways, including now my focus on human trafficking, refugees and migrants. Since the beginning of 2017, I've been an Under-Secretary of the Migrants & Refugees Section in the Vatican, and for the time being this work is under the personal guidance of the Holy Father. The other Under-Secretary is Fr Fabio Baggio C.S., an Italian Scalabrinian 21 years my junior, and here you see we have our monthly staff-meetings.

PB: On a more personal level, you have certainly encountered some challenges over the years, health, maybe misunderstanding, even opposition; how have you dealt with all that?

MC: As for health, growing up I used to hear the elders saying they wanted to die in good health; at the time it seemed silly, nearly contradictory, but now I appreciate this ideal very much. Despite the serious heart attack in mid-2010, I'm healthier than the textbooks say I should be, and I hope to continue like that until the last minute, whenever it comes.



As for misunderstandings and opposition, that mock-Latin response might be the best, "*Illegitimi non carborundum*" which is a cheerful reminder to do your examen. Where does the opposition, friction or resistance come from? And if the disturbance is the work of the evil one, as often it is, then this movement of the spirit should not prevail, eh? "Here we are speaking about inevitable persecution, not the kind of persecution we might bring upon ourselves by our mistreatment of others" (Gaudium et Exsultate § 93).

PB: From your situation as a Canadian Jesuit working at the Vatican, how do you envision the future of the Church worldwide... and in Canada?

MC: In the domain I'm in now, you know, there's a lot of toxic anti-migrant rhetoric, and the expression global refugee crisis is often used. With repetition, such discourse can give the impression that the problem is becoming insoluble and no one is doing anything about it. But my experience in the Migrants & Refugees Section is quite different, quite positive: yes, the problems can be complex, but solutions can be found; and instead of a huge global crisis, we have many many

local examples of solutions working out. Our response, says the Holy Father, should be to welcome, to protect, to promote and to integrate the vulnerable, the asylum seekers, the newly arrived. And so it is: many parishes, religious houses, Catholic groups, civil society groups, doing just that: welcoming, protecting, promoting and integrating the newly arrived and the vulnerable.

May I submit my current experience, then, as an answer to your question about the future of the Church? For this is how I envision it worldwide and in Canada: people being and living and doing Church, being the hands and feet and hearts and minds of Christ the Good Samaritan very much alive and very much responding and joyfully so. Which is how Pope Francis envisions it: "in this Church, as in an inverted pyramid, the top is located beneath the base. Consequently, those who exercise authority are called ministers, because, in the original meaning of the word, they are the least of all" (Commemorating the 50th Anniversary of the Institution of the Synod of Bishops, 17.10.2015). This I believe is the shape and future of the Church in the modern world. ●

Our Departed Companions



✚ **ARMAND BÉLANGER, SJ (1927-2018)**. Armand was born in Saint-Laurent, a suburb of Montreal. He entered the Society as a brother in 1944, after finishing high school. He was a clever person and right up to the end he was eager to learn new things. By turns he was a cook, a plumber, an electrician, a lab assistant in a school, and a sacristan in his final years. He always cared about deepening his faith and about taking part in the associations of the faithful of which he was a member.

✚ **LÉONARD BÉLANGER, SJ (1934-2017)**. Léonard was born in Notre-Dame de la Doré, on Lac Saint-Jean. He entered the novitiate of the Society of Jesus as a brother in 1955, after working for a few years to help his family. He contributed his myriad talents to the communities and works of the Society in Montreal, Quebec, Sudbury, and Saint-Boniface, Manitoba. In the last years of his life he took up painting, which became for him more than just a hobby.

✚ **RENÉ CHAMPAGNE, SJ (1927-2018)**. Born in Saint-Magloire, in the county of Bellechasse, René went to high school at Collège Ste-Anne de la Pocatière, and entered the novitiate in 1950, after having been a candidate for the priesthood for the Archdiocese of Quebec. He was ordained to the priesthood in 1960. After completing his doctorate he first taught philosophy in Quebec, Trois-Rivières, and Sudbury before focussing on spirituality and dedicating much of his time to writing. He published books on John of the Cross, Francis de Sales, and Marie de l'Incarnation.

✚ **JAMES WARREN DESHAYE, SJ (1943-2018)**. Jim was born in Melville, SK in 1943, entered the novitiate as a brother in 1963. He spent his life in humble service, much of it supporting the priests engaged in native ministry in Northern Ontario. Jim developed the reputation of a “Mr. Fix-It”, finding creative solutions to practical problems. This was always helpful, whether on the missions, at the Farm Community in Guelph, at Cardoner House, or at Manresa. A gentle soul, Jim was much appreciated by those who lived with him.

✚ **PAUL DESLIERRES, SJ (1920-2017)**. Paul was born in Montreal and did his high schooling at Collège Brébeuf, entering the novitiate in 1938. He was ordained a priest in 1951. In spite of fragile health, he was a missionary in China, Vietnam and the Philippines for almost 50 years. He was a spiritual director for young Jesuits and many seminarians, especially in Vietnam, where he had the pleasure of seeing several of his directees called to the episcopacy.

✚ **ALEXIS FREDERICK KIRSTEN, SJ (1947-2018)** Alex was born in Cape Town, South Africa, in 1947. After obtaining a BSc at the Univ. of Guelph, he entered the novitiate in 1971, and was ordained in 1979. Most of his apostolic life was spent in high school ministry, primarily at St. Paul's in Winnipeg, but also included stints as Province Treasurer and Director of Martyrs' Shrine. Alex's final years were marked by suffering with bone cancer that attacked his spine.

✚ **GILLES LANGEVIN, SJ (1925-2018)**. Born in Salaberry de Valleyfield, Gilles did his high school studies at the local diocesan school, entered the novitiate in 1945, and was ordained a priest in 1955. After completing his doctorate in theology at the Gregorian University in Rome, he taught for 25 years at the Faculties of the Society of Jesus in Montreal, and at Laval University in Quebec. He was a member of the International Commission on Theology and director of the Office of Theology for the Canadian Conference of Catholic Bishops. He also published several articles on theology in the magazine *Science et Esprit*, of which he was the director from 1968 to 1990.

✚ **RENÉ LATOURELLE, SJ (1918-2017)**. René was born in Montreal, went to high school at Collège Sainte-Marie, and entered the Jesuits in 1938. He was ordained a priest in 1950. He was a professor of theology at the Gregorian University in Rome for more than 30 years, and for 12 years was Dean of the Faculty of Theology. He published many works in theology and in history and is rightly considered the expert on Saint Jean de Brébeuf. During his time teaching in Rome, he spent more than 15 years as consultant to the Congregation for Catholic Education.

✚ **FREDERICK JOSEPH POWER, SJ (1924-2017)** Fred was born in Moncton, NB in 1924, and entered the Society in 1942. He was ordained on June 19, 1955. He then embarked on an extraordinary career as the Director of the Apostleship of Prayer and the Sacred Heart Messenger, which spanned 56 years. His joyful spirit and kind heart were much appreciated in the communities where he lived. ●



EDWIN WANDETO GATHARA (22) is from Kenya. Three years ago he immigrated to Toronto where he spent a brief time at Seneca College before getting a job in customer service. His first encounter with the Jesuits was at the Swahili Mass celebrated in Islington by Mbugua. But it wasn't until later that he formally connected with the Jesuit vocation director. He had begun to sense a desire to serve but was quite confused about how to proceed. A Consolata Father in South Africa, whom he contacted, encouraged him to explore various religious communities. He remembered meeting Mbugua and so reached out to him to learn more about the Jesuits. This began a process that completely engaged Edwin: he read everything he could find about the Jesuits, draining the resources of his local library. Eventually he attended the discernment retreat at the Shrine and this sealed the deal. He was taken with the diversity of the Jesuits he met, and especially with the joy they radiated. This called to him as he realized that he was missing that happiness in his life and that he was being led by God along a path that would bring him to experience it. Edwin sees that being part of a bilingual Province will help him pursue his desire to help people, some are English and some are French. It's important to get to know the people, and knowing the language will make that possible.



JOSEPH PATRICK HALEY (30) was born in Guelph and attended the Univ. of Waterloo, where he studied Philosophy and Political Science. He followed that up with time spent working on farms and later as a technician working on HVAC equipment. Originally Joe was interested in the possibility of a monastic vocation and so visited Rogersville, NB for a while. But that experience led him to realize that this wasn't for him. A priest friend advised him to explore further. He had known that the Jesuits were in Guelph but didn't know anything about them. He started exploring the Jesuit web site and eventually went to Loyola House to make a retreat. Further reflection and discernment led him to the Shrine for a few days, which, at the invitation of Fr. Michael Knox, turned into a few months. Joe liked the diversity of the Jesuits he met in the Shrine community and among the various Jesuit visitors to the Shrine. He felt like he could see himself fitting in with this group. He was old enough to recognize that there would be challenges, but realized that he was not discouraged by that. He is happy that the new Province represents the Canadian reality. Having to develop his ability in French is difficult, but he likes the fact that it stretches him. And he also likes the fact that the Province deals with both the English and the French populations, has close ties with the indigenous peoples, and connects with new Canadians too.



WILLIAM MBILINYI (36) was born in Tanzania, immigrating to Canada in 2013, and taking up residence in Toronto, ON. Prior to leaving his home country, he had obtained a B.A. in Philosophy, a post-graduate diploma in Management of Foreign Relations and Diplomats, and a Masters in Public Administration. William's first contact with the Jesuits was at Regis College, the Jesuit School of Theology, where he began work on his M.Div (almost done). His interests include most sports (except hockey! - he'll learn). When asked why he chose to join the Jesuits in Canada, he replied that the more he learned about the Jesuits through his contact with the Jesuit teachers and students at Regis, the more he realized that the charism of the Society resonated deeply with him, and he could see his gifts and his personal history being used by God in the Society to help others. William sees being part of the new bilingual Province as "a dream come true". Having worked in customer relations at Pearson Airport he regularly dealt with a great variety of people and was motivated to learn French and Spanish, as well as English, in order to serve better. "I am happy to be part of this adventure."



AARON JERARD ALQUIROS TIMBOL (22) started life in the Philippines, moving with his family to the Toronto area at the age of 6, and settling finally in Brampton. His major at the Univ. of Toronto was Political Science, with minors in Spanish and Philosophy. His early efforts at vocation discernment led him to explore the possibility of diocesan priesthood. However, that changed and at about that time he met Fr. William Mbugua SJ, the Jesuit vocation director, his first encounter with a Jesuit, who encouraged him to continue his discernment. Working with his spiritual director he moved in the direction of entering the Jesuits, a decision which he says his experience in the novitiate so far has confirmed. Aaron has a lot of experience with the French language and so feels quite at home in the bilingual environment of the Province. ●

Office of Advancement

For more than 450 years Jesuit priests and brothers have served our society, in order to help people experience Christ in their daily lives. Today, more than 16,000 Jesuits worldwide, in collaboration with donors and lay partners, continue to advance the mission of reconciliation, and promote a faith that does justice.

Together we place ourselves in the presence of the God who created all people and ask ourselves the questions that St. Ignatius of Loyola suggested to his first companions: What have I done for Christ? What am I doing for Christ? And what will I do for Christ? In Canada, Jesuits and their partners eagerly advance the universal mission of the Society of Jesus. This mission is only made possible through the kindness and generosity of our friends and benefactors who support us in our work through their prayers and gifts. In turn, the Jesuits are ever mindful of our friends and benefactors in their Masses and prayers. No matter how you are connected to the Society of Jesus, you can become part of the Jesuit mission; you can join men and women of faith and generosity who want to make a difference in the world by putting their beliefs into action. Some do this as volunteers; many participate as donors, giving Jesuits the freedom, flexibility, resources, and training to respond to the greatest needs of the Church. Through these gifts, large and small, our donors make possible the daily work of the Society of Jesus and its ministries throughout the world. We recognize fully that benefactors and friends are truly partners in advancing the mission of the Jesuits and of the Church and we invite you to work together to accomplish God's work on earth.

*Thank you and may
God bless you abundantly.*



Mother's Day Mass



Scotch Nosing and Dinner



Provincial's Dinner



Father General's visit to Canada

Photo credits: Top left - Fr. Robert Wong, SJ; The Catholic Register by Michael Swan; Jude Aloysius; Jane Lee; Jane Lee; Roi Weiss; Roi Weiss; The Catholic Register by Michael Swan.

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:

COME AND SEE WEEKEND

Villa Saint Martin / Jesuit Novitiate
Montreal, QC
Nov. 23-25, 2018

CHRISTMAS DISCERNMENT RETREAT

Martyrs’ Shrine
Midland, ON
Dec 14-16, 2018

EASTER DISCERNMENT RETREAT

Martyrs’ Shrine
Midland, ON
April 19-21, 2019

YOUNG ADULT IGNATIAN RETREAT

Church of the Gesu
Montreal, QC
April 27-28, 2019
Open to men and women, ages 18-35;
Visit: www.goo.gl/h2oryL to register

YOUNG ADULT IGNATIAN RETREAT

Manresa Renewal Centre
Pickering, ON
May 31-June 2, 2019
Open to men and women, ages 18-40;
Visit www.manresa-canada.ca to register

IMPORTANT DATE:

February 2, 2019
WORLD DAY FOR CONSECRATED LIFE

“Becoming a priest or a man or woman religious is not primarily our own decision... Rather it is the response to a call, and a call of love.”

– Pope Francis, 2013

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



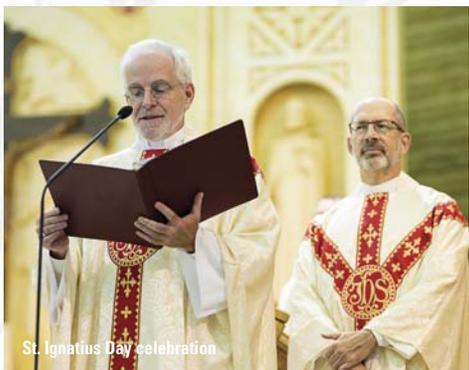
BeAJesuit.org



Alumni event - speaker: Fr. John McCarthy, SJ



Provincial's Dinner



St. Ignatius Day celebration



Alumni event speaker: Deacon Adam Hincks, SJ



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