

CANADIAN JESUITS

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2024 11

Getting Lost to Find Ourselves

page 31



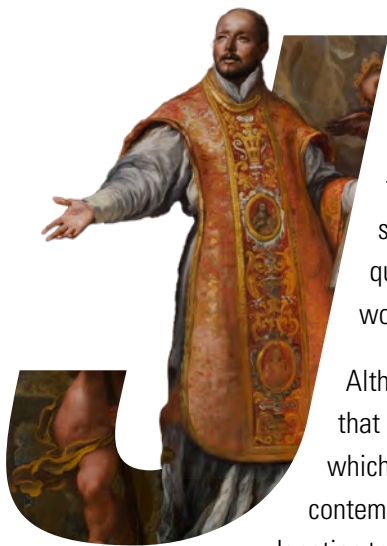
"Christina,
Do Your Taxes"
page 6

The Desire to Be an
Instrument of Peace
page 27

The Diary of an Agnostic
on Retreat
page 40

Mirror, Mirror on the Wall,
Am I Anything Else at All?
page 55

FROM THE DIRECTOR



Justin Sauro was torn between his desire to succeed in the military, with no financial resources, and his quest for something deeper. Christina, navigating the turmoil of mental health challenges and alcohol addiction, was looking for a beacon in the night. Xavier de Benazé's career was on the fast track to success, but he was still searching for a way to nourish his passion. Helen, a queer Christian, had been searching not only for love but also for meaning that would resonate with her heart's deepest desire.

Although they come from different countries and diverse backgrounds, the thread that unites them is their encounter with Ignatian spirituality, a 500-year-old tradition which, while rooted in history, continues to evolve and resonate deeply with contemporary challenges, offering guidance to individuals and communities alike. "The Ignatian tradition is very rich and contains many powerful insights, but its spiritual practices are simple, practical, accessible and easy to learn," says Louis Félix Valiquette in an interview.

In this issue of Canadian Jesuits, we invite people to share their personal journeys. Far from being self-centred stories of individual growth, the women and men who share about their lives also describe how knowing and loving themselves better has enabled them to reach out to others.

You will also hear from people who have taken part in retreats with the STIR program, which offers participants spiritual tools to help heal past traumas, nourish their inner lives and reshape their futures. The story of Dodo, a 4-year-old Haitian boy, and his young student mother shows the positive impact of community support. Working with at-risk youth, Bryan realized that this was more than just a job, it was a vocation.

The vibrant tapestry woven through these pages depicts with simplicity the dynamic interaction between the individual and the community, and demonstrates that any role we play can connect us to the community. It reveals that discernment, whether individual or in the context of a group, is at the heart of a life lived in joy, helping each of us to better understand our relationship with others, with God, and with the world around us.

We hope that these testimonials will serve to encourage you to plunge into the depths of your own desires to discover who you are really meant to be. And who knows? Perhaps you will find a spark of inspiration to contribute to our mission, bringing your own unique, colourful threads to the intricate tapestry of the Ignatian tradition, and consider walking with us on this richly rewarding journey.

Happy reading!

Fannie Dionne
Associate Editor

José Antonio Sánchez
Director

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Director of the Magazine
José Sánchez

Associate Editor
Fannie Dionne

Proofreading and Editing
Christine Gauthier
Amélie Hamel

Editorial Committee
Dimy Ambroise
Frédéric Barriault
Jean Francky Guerrier, SJ
Scott McMaster
Gilles Mongeau, SJ
Edmund Lo, SJ
Adam Pittman, SJ

Other Contributors
MegAnne Liebsch
Elise Gower
John Meehan, SJ
Colleen Hogan
John Dougherty
Jean-Claude Ravet
Clara Atallah
Eric Clayton

Layout
Camille Legaspi

Printing
DXP PostExperts

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**25, rue Jarry Ouest
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For more information (subscriptions, etc.), contact José Sánchez, director of communications, at
CANcommunications@jesuits.org
514.387.2541

jesuits.ca



NEWS

22 Canadian News

SPIRITUALITY

24 Branches of the Same Vine,
Gnarled Yet Graced

PORTRAIT OF A CANADIAN JESUIT

27 The Desire to Be an Instrument
of Peace

IGNATIAN WISDOM IN DAILY LIFE

31 Getting Lost to Find Ourselves

EVENTS, PUBLICATIONS, RESOURCES

36 Events, Publications, Resources

FORMATION

34 Choosing to Follow a Stubborn Basque

PORTRAIT OF A PARTNER IN MISSION

40 The Diary of an Agnostic on Retreat

2 From the Director

4 From the Provincial

OUR WORKS

6 “Christina, do your taxes!”,
Embracing New Life One Step
at a Time

11 Nurtured by Nature:
A Believer’s Spiritual Path

15 **HAITI** : God’s Beauty in the
Midst of Resilience



INTERNATIONAL

44 International News

46 Finding One’s Way through
Creation

50 “Being Ourselves Is More than
a BuzzFeed Quiz”: Stories from
Young Leaders

WITNESS OF A LIFE

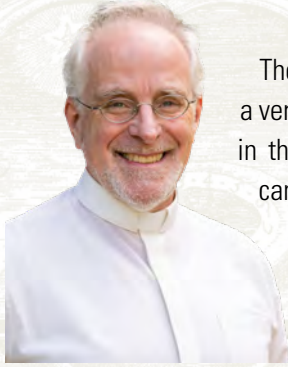
55 Mirror, Mirror on the Wall, Am I
Anything Else at All?

59 Vocations

cover photo: Moussa Faddoul

FROM THE PROVINCIAL

The Society of Jesus is born to spread the fire that Jesus came to bring. It is born to be sent to inflame everything with the love of the one who gave his life for the reconciliation of all things in Him. (Arturo Sosa, "De Statu Societatis Iesu", August 2023)



The worldwide Society of Jesus had a very important international meeting in the spring of 2023—out of which came a substantial report we call “De Statu.” Our Father General Sosa is very conscious of the importance of Jesus being at the centre of all we do, and it is from there that we, his followers, strive to work together to make the world a better place. This is the Jesuit vocation and the vocation of all believers and people of good will.

In my homily for the recent Jesuit First Vows Mass of Nader Nasralla, SJ, and Justin Sauro, SJ, I wrote:

The theme of the annual Province retreat was “we are seen, and so we see”; the focus of prayer was “being seen by God.” That is, opening oneself to the gaze of a God who is always loving and merciful, despite our imperfections. Thus loved, we, in turn, join Christ in gazing upon a wounded world with the words of loving and being loved boldly written on our foreheads.

I equated the idea of “we are seen, and so we see” with “we are loved, and so we love.” Further, I stated that this reality emboldens one to share that love with the world. In other words, as Father General wrote, “to be sent to inflame everything with the love of the one who gave his life for the reconciliation of all things in Him.”

In the vow homily I spoke of my personal vocational journey, which was closely related to

that fundamental sense of encounter with the deep love and care of God in Jesus and that the relationship would only be complete when I found a way to share what I had received. Many did not understand since I ended up leaving the enchanted life of a classical musician for my life of poverty, chastity, and obedience in the Jesuit order.

It is not to say that all vocational discernments lead to religious life. On the contrary, as you will read in this edition of Canadian Jesuits, God’s invitation to be seen and loved is open to all human persons, regardless of their background or identity. In this I am particularly grateful to all the lay women and men I have encountered over the past 30 years and who have shared their passion for justice and healing rooted in their own experience of being truly loved by God. Without the dedication of these women and men, the mission of the Society of Jesus would be less relevant.

It is my hope that you who read this edition of Canadian Jesuits will be touched by the beautiful and inspiring stories of our friends; that you may be inspired to deepen your own journey of faith and healing; and that you may want to share with our wounded world your experience of loving and being loved. Amen.

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

Erik Oland, SJ


Provincial of the Jesuits of Canada



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



Walking with
the Excluded



Journeying
with Youth



Caring for our
Common Home



UNIVERSAL
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OUR WORKS

“CHRISTINA, DO YOUR TAXES!”:

Embracing New Life One Step at a Time

by MegAnne Liebsch; photos: Unsplash and STIR Retreats



In one of the darkest moments

of her life, Christina Pinnavaria turned to prayer. “I laid down on the ground and was just looking up at the sky, and I said: *God, if there’s one thing that you can tell me right now, just one thing, what would that be?*” When the response came, she burst into laughter.

“The thought that came into my head,” Pinnavaria recalls, “was ‘*Christina, do your taxes.*’”

Tax advice was far from the answer she had expected, but she recognized its profound wisdom. As a young adult struggling with mental health and alcohol dependence, Pinnavaria felt overwhelmed by the monumental effort required to change her situation.

One step at a time

“I think the message to me was, you don’t need to get it all done in a day,” Pinnavaria says. “You don’t need to climb to the top of the hill. You just chip away at these little things, and things will start to flow more easily.”

The world seemed overwhelming, and trust was a luxury she felt she couldn’t afford, especially after growing up with a mother who struggled with mental illness.

Everywhere she turned, she was met with stories of addiction, trauma, and pain similar to hers. But amidst the darkness, a glimmer of hope began to shine.

This spark ignited a spiritual journey that helped Pinnavaria get sober. During this time, she was invited to attend a retreat run by Spiritual Transformation in Recovery (STIR), a spirituality program designed for people recovering from addiction and homelessness.

“I was much more of a shell of myself,” Pinnavaria says. Though she was sober and in counseling at the time, Pinnavaria still struggled to trust people, attributing her fear of connection to her challenging relationship with her mother. But in her journey, Pinnavaria met women who shared stories of addiction and trauma similar to hers. With their encouragement, Pinnavaria slowly opened up.

“Being part of a supportive community gave me the confidence to talk about God and my story,” says Pinnavaria. “That’s healing in and of itself — just to be able to speak freely and not have any fear.”



You don’t need to climb to the top of the hill. You just chip away at these little things, and things will start to flow more easily.



STIR group

OUR WORKS

The central programs of Spiritual Transformation in Recovery (STIR) include monthly reflection circles and three-day retreats.

Blending 12-step programming with Ignatian spiritual reflection, STIR provides people with spiritual tools to heal past trauma, nourish their interior life, and reshape their future.

The project is an affiliate of the U.S.-based Ignatian Spirituality Project and co-sponsored by the Jesuits of Canada, the Congregation of Notre Dame, the Sisters of St. Joseph, the Institute of the Blessed Virgin Mary (IBVM), the Redemptorists of Canada, and the Sisters of Social Service of Canada.

Learn more: stirretreats.org



Being part of a community gives participants confidence.

Addressing the unseen crisis

More than 235,000 people in Canada experience homelessness each year, according to a 2021 Stat Canada report. People under 40 account for a growing proportion of Canada's unhoused, a fact researchers attribute to unaffordable housing, job instability, mental illness, and addiction. Intensified by the coronavirus pandemic, these rising needs have overwhelmed social service organizations struggling to meet the immediate needs of people on the streets. Mental health and spiritual accompaniment services, therefore, slip between the cracks.

"In our society, we don't even want the homeless on our streets, in our parks," says STIR Toronto coordinator Sr. Maureen Baldwin. "So, the questions become: Where do they go and how do they reclaim their lives? How do they get back on track?"

STIR endeavors to close this gap in recovery services, providing not only a space for healing and reflection but also a space where people feel important.

Shared stories, shared healing

"The ministry is about the recovery of the person," says Sr. Baldwin. "It's not just the recovery from addiction. It's recovery of the person back into community, back into an active and viable life."



STIR offers spaces for healing and community, places where people feel valued and encouraged.

Retreats are central to recovery as they foster a space of deep encounter and accompaniment. STIR retreats run with the assistance of volunteers, including professionally trained ministers, along with vowed religious and former STIR alumni, but Sr. Baldwin stresses that on a retreat there should be no experts, and there are no observers. All volunteers are expected to participate in reflections, too.

“There’s not one person who hasn’t experienced trauma,” Sr. Baldwin explains. “So, all our stories come together regardless of what our story is. It’s the stirring together of the common story of suffering, of recovery, of coming back to life, of regaining ourselves in many different ways and forms. It’s a stirring of life.”

“A lot of what my mental health issues stemmed from was bottling up everything inside and feeling like I don’t have a voice,” says Pinnavaria. “I had an opportunity to have a voice and be able to stand strong.”

Pinnavaria also found deep comradeship in women. Though initially wary of forming close relationships with women due to her challenged relationship with her mother, now Pinnavaria cherishes the friendships she’s made at women’s STIR retreats. “[It’s] filled that gap for me,” she says. “These women, they’re not my mom, but they act as mother figures for me and give me guidance.”

Women-focused spaces are vital for healing, Pinnavaria adds, especially as many have suffered sexual or domestic violence in addition to addiction.

Retreatants often tell Sr. Baldwin that, due to the stigma attached to addiction and domestic violence, they’ve never shared their stories. It becomes essential to offer an opportunity for communal storytelling, in which people not only tell their stories but listen to those of others, forging profound connections in the process. “It’s a very powerful thing to witness,” says Sr. Baldwin. “It frees their spirits.”

OUR WORKS



Faces of transformation: embracing each step towards renewal.



So, all our stories come together regardless of what our story is. It's the stirring together of the common story of suffering, of recovery, of coming back to life, of regaining ourselves.

Empowering voices

After several years participating in STIR retreats, Pinnavaria has just completed her volunteer facilitator training. Now, she plans to use her voice and her story to support others in their healing process.

"If I share a little bit of vulnerability, then I find that it just kind of trickles down," she says. During training, she was surprised by how retreatants responded when she shared her story. In the days after retreats, she would receive emails thanking her for sharing.

"We all have this idea that we need to have some big story for it to impact people, and it really moved me to see that sharing my experiences could bring people closer to their spirituality," Pinnavaria says. "It's helped me get closer to my own spirituality because it means that I'm enough and that my story is enough."



MegAnne Liebsch is the communications manager for the Office of Justice and Ecology of the Jesuit Conference of Canada and the United States. She develops stories, videos, podcasts and other resources that promote deeper engagement with issues of social and environmental injustice.

Liebsch holds an MA in Media and International Conflict from University College Dublin and a BA from La Salle University. She is based in Washington, D.C.

NURTURED BY NATURE:

A Believer's Spiritual Path

by Colleen Hogan

Born on the South Shore of Montreal into a nonreligious but loving family, Louis Félix Valiquette experienced a desire for something more as a teenager. He followed this desire to the local Catholic church, beginning a journey of faith filled with joy, doubt, service, and love—ultimately leading to his job as the new campus minister at Loyola High School in Montreal.

You received the sacraments when you were 15, without the support of your family. Did anyone help you begin to navigate faith and spirituality?

I wanted to be accompanied by someone on my spiritual journey. The diocesan pastoral coordinator—who knew me from my catechism classes—asked Claude (Hamelin, who at that time was the vicar general and is now the bishop of Saint-Jean-Longueuil) if he would accompany me. He is now like a father to me. In him, I saw that faith is something you can live daily, happily, by helping others. I have beautiful memories of taking walks with Claude. As soon as we saw a homeless person sitting on the ground, he would get on his knees and talk with them, just chatting, as a normal human being.

Initially, the only thing I understood about faith was that it was a spiritual, inaccessible, mystical thing. But Claude taught me that faith is not just saying prayers and going to Mass. It's about what we do, how we live the teachings of Christ with our brothers and sisters, the most marginalized.



I saw the most important part of faith: simplicity.

OUR WORKS



[Faith] is about what we do, how we live the teachings of Christ with our brothers and sisters, the most marginalized.

How was your spirituality rooted in ecology?

I was going through a difficult time when I was 18. I was profoundly unhappy, living with a lot of anxiety. I had no purpose. I went to live at Ferme Berthe-Rousseau, where I met one of the most influential people in my life, Martin (Couture), a founder of the farm. The farm's mission is to host people who are facing difficulties. And Martin received everyone with the same love and respect. He gave more than 100 percent of himself to everybody there.

In Martin, I saw the most important part of faith: simplicity. He is a farmer. He works with his hands in the soil. He eats what he grows. I lived at the farm for four months. I wanted to spend time among the crops, with the animals. I felt that call inside me. I saw that faith can be lived in the natural

world. You cannot trust and believe in God if you don't take care of God's creation. That was extremely important for me. It was a time of discernment about what kind of faith I wanted to develop.

How has Ignatian or Jesuit spirituality been a part of your faith life?

I attended two retreats at the Villa Saint-Martin. Those retreats were the first time I had experienced Ignatian practices and conversation. The Ignatian tradition is so rich and has powerful teachings, but more importantly, its spiritual practices are simple, practical, accessible, and easy to learn.

One of the things that I'm happy about at Loyola High School is that every day we start with prayer, and on Fridays we start with the Examen (a "spiritual check-in" akin to how we might reflect on the highs and lows of our day). Also, during the two-week preparation time for all the faculty and staff, we have nonstop spiritual conversations.



I was profoundly unhappy, living with a lot of anxiety. I had no purpose.



All faculty and staff participate, from the maintenance crew to the principal and the teachers. We sat in small groups to reflect on the Gospel and our mission. This is something that I hope we will do with every student. I hope that these tools will be helpful for the students because too often faith seems complicated. But these Ignatian tools show us that faith is a simple thing that requires regular practice.

Service has been an important part of your spiritual journey. How are you integrating that with your work as Loyola's campus minister?

We have the Christian Service Program (CSP), and right now, the students can volunteer in places where they can help the poor and the marginalized. One of our objectives is to make this program essential in their Jesuit formation and to make sure that it is truly Christian, which I think means doing what Christ has asked us, as laid out in the Gospel of Matthew, chapter 25.

We also have the campus ministry teams, which are mainly student-leadership groups. We are looking to encourage these teams to become more pastoral, which for me means focusing on answering Christ's call in this school community. What are the school's needs right now? Are there any groups in the school that are in need of our support? It's the first year the school has welcomed girls, for example. What could we do to make them feel completely at home in our community?

What is something you hope to impart to your students this year?

I was at World Youth Day. There were multitudes of people from everywhere, and I thought: Isn't this what God wants for our countries? To be multicultural, to be full of people from everywhere, from all orientations, all colours, all faiths? To understand that whoever we are,

Loyola High School

Founded in 1896, Loyola High School provides a Jesuit, Catholic education forming students to be intellectually competent, religious, loving and committed to promoting justice. Loyola High School accompanies young people of all backgrounds, beliefs and traditions, to cultivate their unique talents, nurturing a sense of compassion for others and active participation in the community.

OUR WORKS



Working at Ferme Berthe-Rousseau

whatever our history or difficulties or disabilities or beliefs or way of loving or lifestyle, we have the same God-given dignity. We have been created by the same God, we've been loved by the same God, we've been accompanied by the same God, and we are walking with him. He awaits us at the very place we are.

What Christ asks us to do in Matthew 25 is to give people shelter, to visit them in prison, to give them food, to give them clothes when they're cold, to love them. That's the only job we have. The rest is God's job. I hope that as the campus minister I can show people that I'm ready to accept them and journey with them.



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

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and spirituality centres:

<https://jesuits.ca/our-work/spiritual-life/>



GOD'S BEAUTY

in the Midst of Resilience

by Jean Francky Guerrier, SJ



During our visit to Haiti, we met a four-year-old boy named Dodo, who rushed up to us as we entered the school, Centre educative de Bedou. This little one grabbed our hands and in Creole said, “Come with me.” Amidst unbelievable poverty, Dodo emanated a contagious joy. His grip seemed to hold a hope for a better future. My director, Scott McMaster, and myself were there on an apostolic trip. We later learned that Dodo is being raised by his 21-year-old mom, who was the top female student when she welcomed this bundle of joy into the world. Their resilience and determination are a testament to the spirit of the Haitian community. Dodo and his mother are journeying on a path toward a brighter future, a journey in which

“

[Our work] is rooted in Ignatian spirituality that invites us to love God in all His creatures.





Power to the future, smile by smile.

the Jesuits and the Sisters of Notre Dame are humbled to play a part. The education and support they receive are elements that contribute to their sense of agency in life. The mother's early pregnancy has not dimmed her complete faith in a better future, a faith in which Dodo plays a significant role.

As a Haitian Jesuit in my mid-thirties, I find in Dodo's story a vivid reflection of the transformative teachings of Jesus that I've been privileged to witness. I take Jesus' invitation to his first disciples as a personal call. Thus, my dreams and prayers for Haiti become my work. This work is not about imposing a path but about walking alongside individuals in their unique journey of spiritual growth and transformation. It's rooted in Ignatian spirituality that invites us to love God in all His creatures—a love that is an expression of profound care for those who are marginalized and in great need.

The gospel narrative tells of Jesus' encounters with people from all origins and who are often socially marginalized. His encounters with Nicodemus, the Samaritan woman, the people with leprosy, the rich man, Bartimaeus, Zacchaeus, etc. are all occasions for decisive teaching and transformation.

“

Amidst unbelievable poverty, Dodo emanated a contagious joy. His grip seemed to hold a hope for a better future.

OUR WORKS HAITI



Each time, a relationship made of words, gestures, emotions, and feelings is established, and no one comes out unmoved, but transformed and renewed. The people Jesus encounters are engaged in a sort of “metanoia” which in the language of the New Testament indicates a kind of transformative conversion, a profound change that initiates a new journey of spiritual growth and transformation. Therefore, Jesus invites the disciples who often accompanied him on his missionary journey to have the same gaze on the people they encounter.

“Ignatius and all those called to this service are taught to be companions in hardship with Christ in his ministry... As he is present, so we too want to be present, in solidarity and compassion, where the human family is most damaged” (GC 34, Decree 2, no. 26). This urgent call leads to the current situation of Haiti. A devastated, abandoned country

that has been brought to its knees and where its inhabitants struggle to receive the most basic needs. In the past few years, the Haitian people have been victims of unprecedented natural disasters, insecurity, and gang violence.

My visit to Haiti last May, with Scott McMaster, director of the Canadian Jesuits’ Office of Advancement, allowed us to see that despite insecurity, increasing poverty, and many other evils, the Haitian people are deeply longing for meaning, expression that inspires life, and encounters that instill joy. We were fortunate to visit schools and other Jesuit apostolates in the Nord-Est region of the country, particularly in Ouanaminthe. We were inspired and moved by the stories and smiles of so many kids who, despite the hardship and the complexity of the situation, have taught us how to better hope against hope.

I would describe their situation as “angels living in a hellish context.” Dodo and the other faces I have seen, people with whom I have had more in-depth conversations, those I have encountered as I was passing along the road, have strengthened my vocation and calling to be a companion of Jesus Christ. As the story of the Syrophenician woman in the Gospel of Saint Mark, who, by her deed of faith compelled Jesus to gaze mercifully upon her, the faith and humility of the people I met make me grow in deeper conversion of heart and mind. I understand that

Jesus not only met with the poor, the marginalized, and the excluded, but he stayed with them; he is present in their lives, their smiles, and their stories. The joy of Dodo, for example, is the expression of the presence of the Crucified and Risen One.



As I am a native of Haiti, my own experience makes me realize that all Haitians, by their joy, their patience, their resilience, and their “will to power,” bring the beauty of God into Haiti’s chaos and ugliness.

Based on this transformative experience, I would consider the current situation in Haiti to be the expression of God’s beauty amidst ugliness. I would compare the situation of Haiti with the mystery of the cross which is the root of the Christian faith because it refers to Christ’s crucifixion for the redemption of humanity. Christ’s affliction on the cross expresses the beauty of God because Christ embraces the ugly and transforms it into beauty. Jesus embraces death and allows God’s beauty to be manifested in the lives of each person he has encountered. As I am a native of Haiti, my own experience makes me realize that all Haitians, by their joy, their patience, their resilience, and their “will to power,” bring the beauty of God



into Haiti's chaos and ugliness. The many children who walk daily several kilometres over treacherous mountainous roads to go to school and are very diligent in their studies tell us that sin and death will not have the last word. The light of the resurrection that transforms ugliness into beauty can shine in Haiti. In a more concrete way, I would say that this can be achieved through education and the support for education in Haiti. This will empower the next generation to take the bold actions necessary to create change. Without education their chance for change is almost eliminated.

Please consider becoming involved in our mission to ensure that more children like Dodo can continue their journey toward a better future, despite the precariousness of their current situation.



Father Jean Francky Guerrier, SJ, is currently the Coordinator of Programs for Haiti at the Jesuits Office of Advancement in Canada. He entered the Jesuit Noviciate in Haiti and was later sent to Canada for his Theological Studies at Regis College-University of Toronto. In Toronto, along with studies, he founded and hosted the show Talking with Francky on Salt + Light Media and attended acting and improv classes at The Second City Toronto.

CANADIAN NEWS



Ordination of Erik Sorensen, SJ



First greetings from Justin Sauro, SJ and Nader Nasralla, SJ



Fr. Alan Fogarty, SJ



The "old" Villa Saint-Martin

ORDINATION

Fr. Erik Sorensen, SJ, was ordained to the priesthood on August 4, 2023, at the Chapelle Notre-Dame-de-Bon-Secours in Montreal, Quebec, by Canadian Jesuit Cardinal Michael Czerny.

In his homily, Cardinal Czerny reminded Fr. Sorensen of the profound responsibility that comes with the priesthood, saying, "It is only by meeting people and getting to know them that he can [...] accompany, guide, and serve them."

The ceremony included an Indigenous chant by members of Kateri Native Ministry, a ministry with which Fr. Sorensen has served in the past. Fr. Sorensen is now pursuing doctoral studies in liturgy and interreligious dialogue with Indigenous peoples.

A JESUIT AT THE SYNOD

Cardinal Mario Grech appointed Fr. Alan Fogarty, SJ, from the Jesuits of Canada and then-CEO of Salt and Light Media, as a collaborator for the Synod on Synodality, whose first session took place in October. This Synod includes 70 non-bishop members and marked the first time women were granted voting rights.

The Synod on Synodality, a three-year process of listening and dialogue in the Catholic Church, began in 2021 and will conclude in 2024. The spirit of the synod is to create the broadest possible conversation with members of the Church, especially with people we don't usually listen to, according to Sister Laurence Loubières, XMCJ, then-director of the Service for Discernment in Common for the Jesuits of Canada.

FIRST VOWS

Justin Sauro, SJ, and Nader Nasralla, SJ, pronounced first vows of poverty, chastity and obedience in the Society of Jesus on August 12, 2023, at St. Kevin Church in Montreal. "The vows you pronounce today are an anchor and a benchmark on the journey," said Fr. Erik Oland, provincial of the Jesuits of Canada. "They are fundamentally about living a radical availability for mission."

Sauro received a diploma of college studies in liberal arts from Champlain College and a bachelor's in political science from Concordia University. Nasralla has a bachelor's in physics from the Université de Montréal, where he worked as a teaching assistant.

MONTREAL'S "OLD VILLA" REOPENS FOR REFUGEES

Fr. Kevin Kelly, SJ, executive director of the Ignatian Spirituality Centre of Montreal (ISCM), was approached by the Quebec Ministry of Immigration in 2022 with a request to offer Ukrainians fleeing the war short-term accommodation at the Villa Saint-Martin, a former Jesuit retreat house. In 2021, the ISCM and the Jesuits purchased a new property for their retreat centre, and the "Old Villa," as it's known, was put up for sale and stood empty. In 2022, Fr. Kelly and his team housed and assisted a constant stream of Ukrainian families. Then, on July 14, 2023, the Old Villa opened its doors for a second time to Ukrainian refugees, as more Ukrainians continue to arrive. Fr. Kelly will eventually hand over the administration of the program to the new owners of the building.

BRANCHES OF THE SAME VINE,

Gnarled Yet Graced

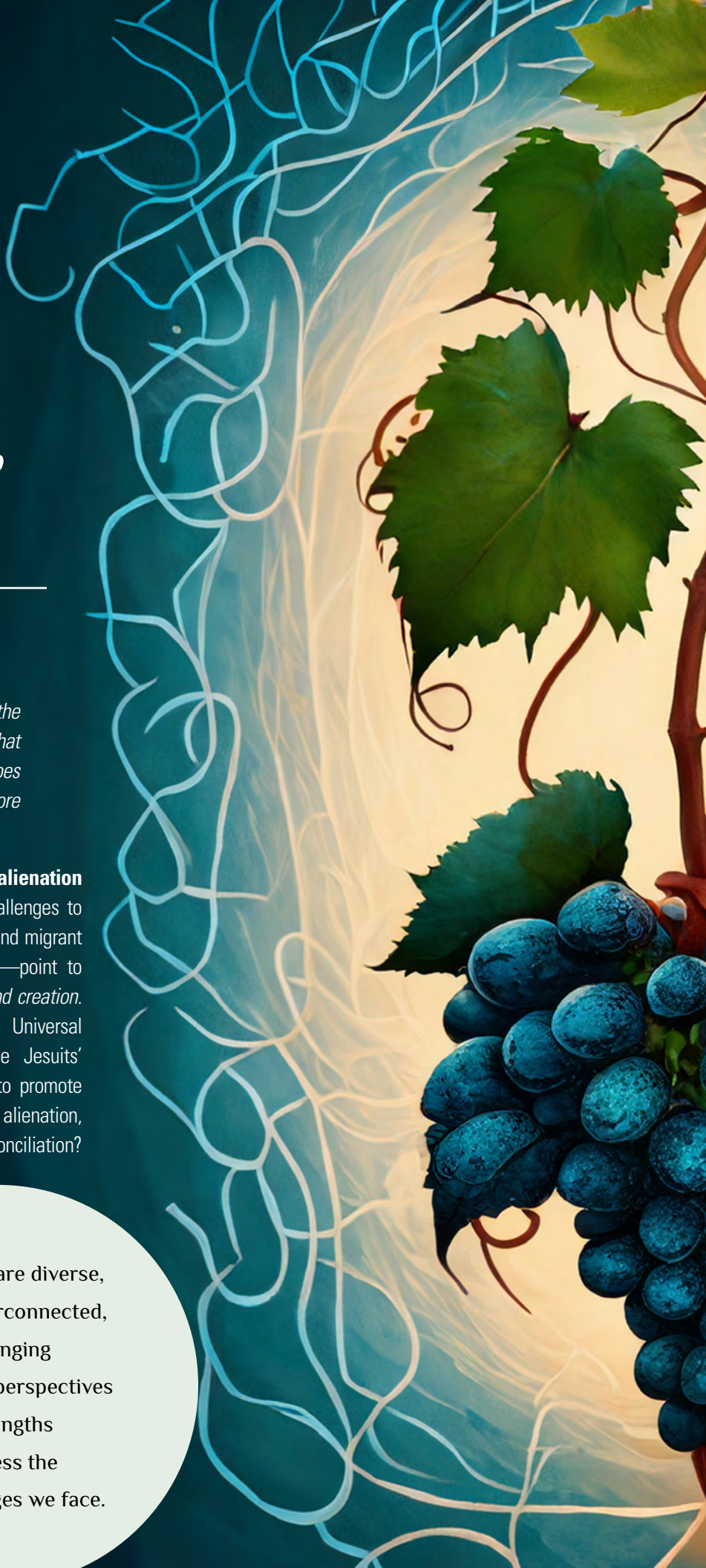
by Fr. John Meehan, SJ

"I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful." (John 15:1–2)

When we reflect on the signs of our times, alienation is a word that often comes to mind. Today's challenges to humanity—such as climate change, the refugee and migrant crises, political unrest, loneliness, and isolation—point to a widespread alienation *from God, each other, and creation*. Building on recent major Jesuit meetings, the Universal Apostolic Preferences (UAPs, which orient the Jesuits' work globally) call on Jesuits and lay partners to promote reconciliation on all three levels. In the face of such alienation, how are we called to carry out Christ's mission of reconciliation?



We too are diverse,
yet interconnected,
each bringing
unique perspectives
and strengths
to address the
challenges we face.





The vine symbolises hope: rooted in tradition, it expands into new terrain, nourishing our spiritual journey.

In a world marked by alienation, the vine is an image of hope. It is a poignant symbol of belonging and connectedness. Jesus used this image that was so familiar to people of his time. It was also an image that came to us during our retreat last May in Loyola, Spain, when some 110 Jesuits from around the world gathered for the 71st Congregation of Procurators (CP71, a significant Jesuit assembly). It spoke to us as we prayed with Father General Sosa's letter "De Statu Societatis" ("On the State of the Society"), itself the product of our extensive listening and reports as representatives from all 64 regions of the Jesuit order.

Vines show diversity and unity, but not uniformity. Their gnarled branches and tender shoots span diverse terrains, enmeshing themselves along the way, connecting what is varied into a wide, living network. At this gathering, we felt part of a vast network of Jesuits and lay companions from around the world who, in our diversity, share a common identity as friends in the Lord, a common language of Ignatian discernment, and a common mission of reconciliation. In our global community, we too are diverse, yet interconnected, each bringing unique perspectives and strengths to address the challenges we face. Through deep conversations, we listen to the Spirit moving among us, calling us forward together.

To produce fruit, vines require loving care. Similarly, to address the challenges of our world, we need compassion, understanding, and action. We are called to care for each other, particularly the most vulnerable in our midst. At CP71, we felt a strong call to be with Christ humble and

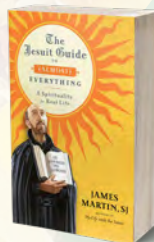
SPIRITUALITY

poor, letting go of whatever prevents us from befriending the poor. Solidarity with the marginalized, fidelity to the vow of poverty, and protection of the vulnerable are key ways of showing this care. As Father General reminded us, care for the person (*cura personalis*) and care for our works (mission-focused care, *cura apostolica*) are part of a larger ministry of care in a Church of the poor for the poor.



Similarly, to address the challenges of our world, we need compassion, understanding, and action.

Spirit-filled decision making (discernment) is vital to such care. Gardeners must know each branch well to discern how best to prune so that it will bear more fruit. God provides the life, calling on gardeners to be attentive, open, and courageous in discerning God's will and acting upon it. Just as gardeners must understand the needs of the vine, we too must discern the needs of our world and respond with wisdom and compassion. Jesus is the humble vine who inspires us to be people of inclusion and care, hopeful stewards of the fruits yet to come.



To learn more

"The Jesuit Guide to (Almost) Everything" by James Martin, SJ



Fr. John Meehan, SJ, is a Canadian Jesuit who has taught and published on Canadian foreign affairs and relations with Indigenous people. An historian and university administrator, he is active in reconciliation work with Indigenous communities and attended the papal apology to residential school survivors at Maskwacis First Nation, Alberta in July 2022. As part of his Jesuit formation, he worked with disadvantaged youth, immigrants, prison inmates, and people with disabilities. He is currently Director of the Bill Graham Centre for Contemporary International History at University of Toronto.

PORTRAIT OF A CANADIAN JESUIT

The Desire to Be

AN INSTRUMENT OF PEACE

by John Dougherty

Bryan Manning has been all over the world, and that was before he became a Jesuit.

Originally from Torbay, Newfoundland, Bryan has lived and worked in six other countries and visited over twenty. A lover of language and adventure, Bryan's international experience serves him well as he ministers to a diverse array of people.

Now in his second year of First Studies at Fordham University, Bryan also spends time in apostolic work. "For all of last year and for this summer past, I was working with men and women who had recently arrived after crossing the US border," he said. "My work was to meet them where they are and ask if we can assist them with medical or legal services." He and another scholastic began an ESL class, which Bryan described

as an intersection between the Jesuits' academic and pastoral missions: "It becomes a conduit for hearing the stories of the people and their journeys to get to America, which are often heart-wrenching, but very inspiring."

He is also responding to a call to interreligious dialogue, working to build bridges with the Muslim communities in the Bronx while studying to become proficient in Arabic. There is an Islamic centre across the street from the scholastics' residence at Ciszek Hall. After 9/11, the centre was the target of threats and harassment, and scholastics at the time demonstrated solidarity by forming a human chain around the centre. "It's pretty moving," Bryan said, "to know that I can somehow now be a part of that story, maybe help build upon it."

PORTRAIT OF A CANADIAN JESUIT

Finding purpose across borders

Bryan earned a Cambridge Certification in English Language Teaching to Adults and, after graduating from university, moved to South Korea. This led to several years of globetrotting, working short-term contracts in small educational institutions around the world. “I was really thrilled by the prospect of being able to move to a different country, after a year, or even after six months,” he said. “But as I got more serious about it, this desire to go to the Middle East started to take root within me.” He spent six months in Aden, Yemen, and three years in Doha, Qatar, and took the opportunity to travel throughout the Middle East. It was a profound spiritual experience: “I had fallen away from my faith. So, I think spending so much time around really strong believers started to reawaken my own faith that had been dormant for many years.”

Returning home to Newfoundland, Bryan worked with at-risk youth, which led to an opportunity to work with adult ex-offenders with the John Howard Society. It was here that he began to notice the stirrings of vocation.

“I started to realize, okay, there’s something more to this work than employment; it’s starting to feel like some kind of ministry,” he said. “I hadn’t been going to church on a regular basis at that time, so the word ministry wasn’t on my lips then. I just knew there was something deeper going on with that desire to help out the men and learn more about them.”



I just knew there was something deeper going on with that desire to help out the men and learn more about them.



Gloucester fishermen's monument.



Open-air Mass in Sudbury, Ontario.

PORTRAIT OF A CANADIAN JESUIT



He contacted the vocations office, and a year later entered the Society. "I haven't had any reservations about taking that step since. By the grace of God, when I wake up every day, I still feel like this is the right path."

Rooted in solidarity and gratitude

Bryan entered the novitiate at the Villa St. Martin in August 2019. When the COVID-19 pandemic began, he volunteered at a Jesuit infirmary in Ontario. "It was deeply moving to see the trust and the joy that the older men had in our presence," he said. "But also, it was very sad because we witnessed a number of them pass away." Caring for these men strengthened his sense of Jesuit vocation and brotherhood.

He spent his long experiment as a guest of the Anishinaabe people in Wiikwemkoong, the unceded

territory on Manitoulin Island. Here he learned the value of being present. "I realized that to sit for two and a half hours at a wake was the mission," he said. "Occasionally someone would say, 'We want you to be a part of this particular feather ceremony.' That's the real spiritual payoff. You're invited into something that deeply resonates with Anishinaabe culture." Bryan describes it as an experience of kinship: "A bit like Ignatius laying down his armor and sword, I had to lay down the preconceived notions I had and rather view those people with compassion."



Bryan's vocation
is rooted in
solidarity.



Top photo: Fr. John Sullivan, SJ, Bryan Manning Sr. and myself at Divine Mercy Jesuit Parish in St. John's, Newfoundland.

Center photo: Bryan's first vows reception with William Mbilinyi, SJ.

Bottom photo: ministerial work at Fordham University with Abin Matthew, SJ.

PORTRAIT OF A CANADIAN JESUIT

Bryan's vocation is rooted in solidarity and a deep gratitude for the graces he has received: "As a Jesuit, I am a loved sinner. In that spirit, I find the most joy and meaning in reconciling others with Christ. The sentiment of Luke 7:47 really resonates with me: *But he who is forgiven little, loves little.* That *acceptance* of forgiveness can lead to deep interior freedom. In my daily prayer, through words and action, I ask, as St. Ignatius did, for the Lord to teach me to serve. And when I do not know how to direct people back into the light, I find solace in the prayer of St. Francis and ask to be made a channel of God's peace.



Bryan with Fr. Paul Robson, SJ, eating homemade Chinese food at a parish house in Wiikwemikong during his long experience.



Jesuit parish on Manitoulin Island



John Dougherty is a Catholic writer, campus minister, and lover of all things Ignatian. He lives in the Philadelphia area with his wife and two children.

GETTING LOST TO FIND OURSELVES

by Jean-Claude Ravet

To be a Christian is to experience a liberating encounter with Jesus—that is, a grace that enlightens and gives peace, reconciles and consoles, animates and strengthens, and pushes us forward; an encounter that profoundly alters our presence in the world, radically orienting our steps toward beauty and praise, justice and love, and solidarity with those who have lost a sense of meaning in their lives and those who are neglected by society.

At the heart of the Christian life, there is a grace that takes root in our very being, winding its way through our unique, circuitous, and rocky history, with its own wounds, sorrows, joys and hopes. Infinite life, the living God, comes to us who are vulnerable and poor, full of needs and desires, regrets and fears — a union of the eternal and the temporal, as poet and essayist Charles Péguy would say. A meeting of the immutable and the precarious, of heaven and earth.

Journey as the space for self-discovery

It was in this baptismal spirit that I set off on pilgrimage from Taizé, in Burgundy, France, to Assisi, Italy. Ten weeks of walking, more than 1,500 km of narrow paths — sometimes stony or grassy, sometimes steep or winding — and wide roads, paved or cobblestoned. Through fields, forests, streams and mountains, hamlets and villages, most of the time under a blazing sun, except for four days of thunderstorms.

I carried a backpack of seven to eight kilos, wore a wide-brimmed hat on my head when the sun was beating down, held a walking stick in my hand — a branch I'd picked up along the way that had become my daily companion — and a bottle of water. I wore sandals to let my feet feel the ground, the air, the dew, and the freshness — easy enough to remove to walk barefoot in water or on the grass or soft earth — and I shouldn't forget the precious notebook to capture the memories, thoughts, and words from the journey.

The daily trek would end at a guesthouse, a hostel, a parish dormitory, or sometimes the home of a family that hosted pilgrims who needed to shower and wash their sweaty clothes, catch their breath, regain strength, eat, and sleep, in order to set off again at dawn the next day, alone and in silence.



Pilgrimage is a door that opens onto the threshold of a sacred land, where, like Moses, we listen to the creative word.

Pilgrimage is a door that opens onto the threshold of a sacred land, where, like Moses, we listen to the creative word. Listening to the Gospel with our feet, ruminating on the Book of Nature, putting our senses to the test by experiencing the world and the angels that populate it, whispering to God, connecting the rhythm of our breath with our steps. A pilgrimage is a kind of detour, or even a wandering, that satisfies and soothes, encouraging us to continue along life's path, with a loving presence in our heart, in our soul, reminding us of the moment when time becomes frozen in eternity.

Without hope, says the pilgrim-philosopher Heraclitus, we would not be able to reach the un hoped-for. Pilgrimage is an expression of hope: the gateway to the unexpected. Yet mine had a destination: Assisi, in Umbria. A term that expresses the end of the pilgrimage: to walk with the Poverello of Assisi in the footsteps of Jesus, poor and humble. The end is thus a path that never ends, except in the arms of our sister Death.

Darkness and light

First of all, naturally, there is the beauty of the world, dazzling, enveloping, drawing praise and abandonment in response, awakening joy and gratitude before this life so beautiful, so magnificent, which I was given to see and experience, which is given to us, so small and pathetic, so unworthy of so much greatness and yet very much a part of it.

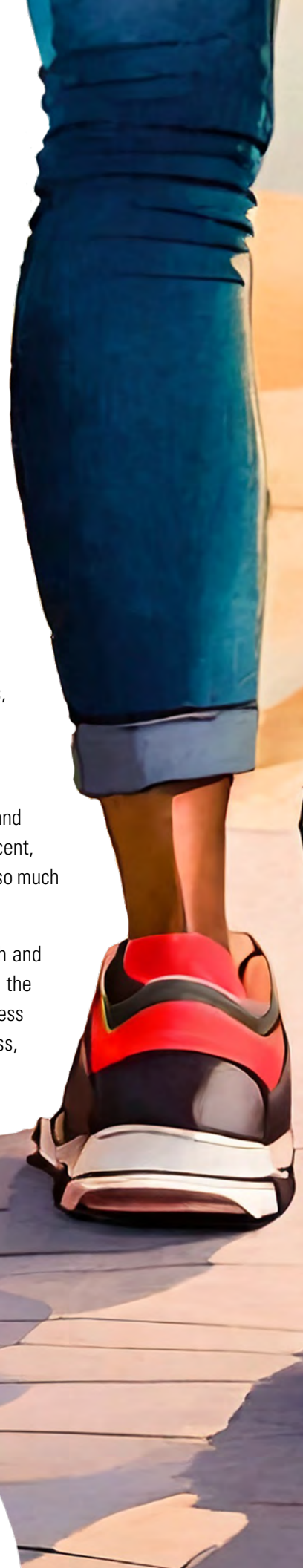
Then there is the constant, intensifying — as if in retaliation, reproach, revolt — cry of the Earth and of women and men gasping for breath, humiliated, overwhelmed by misery, suffering, oppression: the pleading multitudes, to whose voices I add my own, my tenuous breath, to proclaim justice and goodness for all. It is a continuous dance between presence and absence, song and lament, light and darkness, beauty and suffering, faith and hope: the memory of the cross in the light of the resurrection.

Journey as a reflection of the soul

Pilgrimage is a metaphor for true existence, as a path. It evokes and simulates it in broad strokes, most often crude but sometimes sublime, to lead us along joyfully and confidently, and to make us aware of the dangers, the snares, the temptations, the evasions but also the grace



First of all, naturally, there is the beauty of the world, dazzling, enveloping, drawing praise and abandonment in response.





IGNATIAN WISDOM IN DAILY LIFE

— the divine and caring presence that comes to us when we are overcome by anguish or doubt. And so, I've attached a snail shell to my walking stick as a reminder — a reminder that on the journey of life, what is essential is minuscule, and is one with its being. The rest is superfluous.

Ignatian pilgrimage

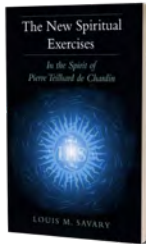
In Ignatian spirituality, life itself is a form of pilgrimage — a journey toward deeper understanding and connection. It is not only about the physical aspect of the journey but also about the deep richness of the experience itself. It's an invitation to live each day with intention, to discover the extraordinary in what might seem ordinary, and to recognize God in the moments that resonate with our core values and desires.

We all share this journey. Jesuits offer guidance and a sense of community, rooted in traditions that advocate for justice and that honour our unique paths.



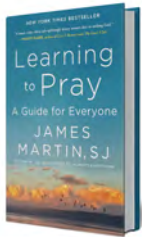
Jean-Claude Ravet has a long history of involvement in the peace movement, nonviolent activism and pastoral social work. From 2005 to 2019 he was editor in chief of the journal *Relations*, and continues to be a member of the *Relations* editorial board. He is currently a research associate at the Centre justice et foi. In 2016, his book "Le désert et l'oasis: essais de résistance" was published by Nota Bene.

PUBLICATIONS



The New Spiritual Exercises: In the Spirit of Pierre Teilhard de Chardin by Louis M. Savary

This book presents a spiritual renewal system for contemporary believers based on St. Ignatius of Loyola's 16th-century Spiritual Exercises and inspired by the modern insights of Jesuit priest-scientist Pierre Teilhard de Chardin.



Learning to Pray: A Guide for Everyone By James Martin, SJ

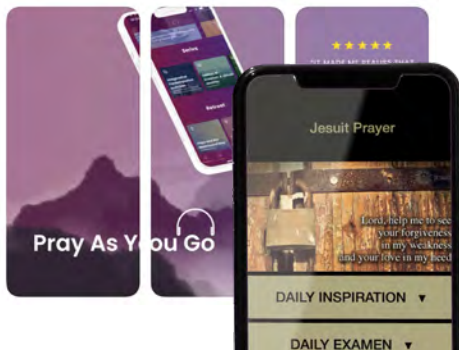
This practical handbook explains what prayer is, what to expect from praying, how to do it, and how it can transform us when we make it a regular practice in our lives. Fr. Martin lays out the different styles and traditions of prayer and invites us to experiment and discover which works best to feed our soul.



Reimagining the Ignatian Examen: Fresh Ways to Pray from Your Day By Mark Thibodeaux, SJ

Fr. Thibodeaux guides you through new and unique versions of the Examen, which are flexible and adaptable to your life. In 10 minutes, you can tailor your daily prayer practice to fit your personal and situational needs, further enhancing and deepening your meditation.

PRAYER APPS



Pray As You Go is a daily prayer session, designed to go with you wherever you go, to help you pray whenever you find time. A new prayer session, which includes music, Scripture and reflection questions, is available every day.

The **Jesuit Prayer** app delivers daily Ignatian reflections and prayer to your mobile device. It also gives you the Scripture readings of the day and features downloadable prayer cards and a link for prayer requests. An online version can be found at jesuitprayer.org.

EVENTS

Annual Jesuit Provincial's Dinner – Toronto April 17, 2024

Join the Jesuits of Canada on April 17 for their 16th annual Jesuit Provincial's Dinner – Toronto.

The dinner will honour Jesuit jubilarians, especially those who are celebrating 50 years in the Society of Jesus. The event also presents a member of the community with the Magis award, which is given to an individual or individuals who have done more for Christ and therefore more for their community.

Proceeds from this event support the formation of young Jesuits and care for Jesuit priests and brothers in the Jesuit infirmary in Pickering. For more information, please contact the Jesuit Office of Advancement at 416-481-9154 or via email at supportus@jesuits.ca.



Attend a Retreat

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

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Choosing to Follow a STUBBORN BASQUE

by Fannie Dionne

Sometimes, the path we think we're on isn't the one that leads us to our deepest desires. Justin Sauro, SJ, found himself at such a crossroads.

"I had already decided what I would do with my life. I had studied political science and joined the army because I wanted to help people," Justin recalls. Like many, he sought to give meaning to his life through well-established paths: career, service, discipline. But one piece of the puzzle was missing.

"At first, the army seemed to be the answer to my aspirations. I wanted to be useful, and the Canadian Army seemed like a way to serve while at the same time learning rigorous discipline. But the more time I spent there, the more I realized that this wasn't what I really wanted to do with my life. I liked the people I worked with, but something essential was missing. ... It was efficient and pragmatic, but the more time passed, the more I saw that this wasn't my path."



At first, the army seemed to be the answer to my aspirations. I wanted to be useful, and the Canadian Army seemed like a way to serve while at the same time learning rigorous discipline. But the more time I spent there, the more I realized that this wasn't what I really wanted to do with my life.

A community of openness

"During the pandemic, I contacted the Jesuits for a very selfish reason," Justin admits. What's remarkable is not so much his decision to continue exploring life with the Jesuits, but rather the way he was welcomed, even with intentions initially focused on himself. "They said to me, 'You know what, we can work with this. Do you have a spiritual accompanier? No? We'll put you in touch with a companion, and he'll work with you from where you are.'"

It was Justin's moment of clarity. "At the beginning of my conversion to Catholicism, I was passionate about this new faith that had become central to my life. But I soon realized that I couldn't live this faith to the fullest in an environment as secular as the army. This spirit of openness, honesty, and trust are qualities that many of us seek in our own quests — be they spiritual, communal, or even professional," he adds.

The path that leads to authenticity

To help him on his way, Justin was given a number of texts, including St. Ignatius of Loyola's autobiography, which discouraged him at first but ultimately reflected back to him his inner self and his values.

"I thought he was just a stubborn, stupid, and overly passionate Basque! But the funny thing is, when I looked inside myself, I was just like him, full of fervour. Over time, I began to appreciate his personality. But it was really his values that appealed to me, especially Ignatius' discipline and

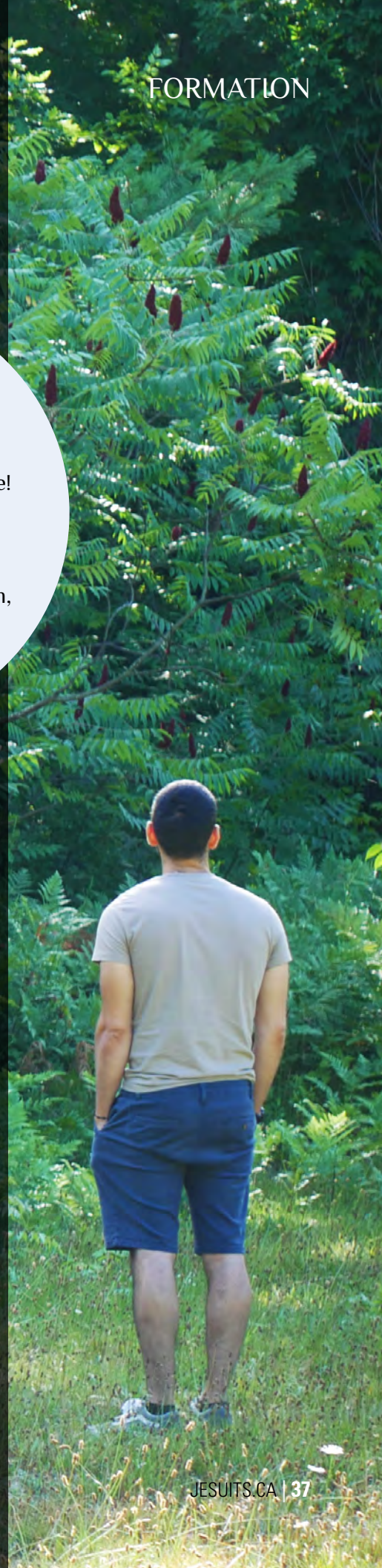
pragmatism. If it works, do it; if it doesn't, drop it, and try something else. It's about compassion and self-effacement."



I thought he was just a stubborn, stupid, and overly passionate Basque! But the funny thing is, when I looked inside myself, I was just like him, full of fervour.

Justin finally decided to change his life path and enter the Jesuit novitiate. Making a decision doesn't mean the next step will be easy. For this novice, it was the start of a roller-coaster ride but also a journey of inner transformation. "Most of the really difficult periods were mainly due to the fact that I resisted change. Of course, there were interpersonal difficulties, but over time, you realize that these problems reveal something about yourself that you need to change."

Another difficulty was accepting two years of a new, in his words, very monastic lifestyle, with little latitude. "The whole timetable is preset, with prayers, classes, and work. For people who are already used to managing their lives, it's a bit frustrating to be under someone else's responsibility again."



"I often let fear make the decision for me. The novitiate is a good place to push yourself where you don't want to go."

A pilgrimage of discovery

Jesuit novices are sent on the road for a month with \$60 in their pockets. Justin chose to go to Vancouver. The trip revealed his vulnerability but also gave him the opportunity to experience some great moments in the little things. The first two days, for example, he begged in Montreal.

"I was very cynical at first, but it was an extraordinary experience to see the generosity of people. A hundred people might pass by, but all it takes is for one to stop and give something, a smile, and that makes your day." He was able to leave for Toronto, where he worked in a parish for a few days before heading to Winnipeg. From there, he hitchhiked to Regina. "After an hour, a truck stopped. I enjoyed the interaction with the truck driver, who confessed that he would have robbed me a few years ago."

This last leg of the journey once again revealed the generosity of the people. Welcomed into a Jesuit



Justin in Midland



Justin and his fellow Jesuits

community, Justin attended a Mass where he explained his pilgrimage. “As the Mass ended, the Jesuit priest simply mentioned that if anyone wanted to help, I was in the back of the church. I was inundated with money. I wanted to give back the surplus, but the priest told me to keep it all: ‘The parishioners entrusted you with this money, and this is what God has given you.’ With that I was able to go all the way to Vancouver.”

Having just taken his first vows, Justin looks back on the novitiate as a difficult journey, but one in which he found

moments of peace. “Once I spent 15 minutes petting a stray cat. It was in this moment of joy and prayer that I realized that animals had a connection with me, and that prayer can be much broader than we normally think. These little moments, these little things, gave me joy and hope.” In short, changing your life isn’t necessarily easy, but a glance back at the rough road you’ve just travelled can reveal flashes of light and beauty, as well as a desire to keep going to discover what the next stretch of the road holds.



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

PORTRAIT OF A PARTNER IN MISSION

The Diary of an

AGNOSTIC ON RETREAT

by Fannie Dionne



As a teenager, I once went out alone in a rowboat on the lake near my family's cottage. There, I felt a deep sense of connection to the water, the sky, and the surrounding forest. It was a moment of rest, peace, and communion with something bigger than myself.

If I remember this experience so vividly, it's perhaps because, as an adult, being able to stop has been difficult, if not impossible. One project after another, one job after another, a master's degree, a doctorate at the same time as having one child, then two. I had even forgotten the sound of silence. I certainly wanted to press pause to take a moment to reflect, but life happens in fast-forward mode, and I kept putting it off, mainly because I didn't know how to stop, despite an increasingly pressing need for a break. And the thought of looking for guidance from a religious tradition? Since I had (silently) cut myself off from Catholicism in the middle of a Mass one day, and, being most skeptical of the Church, the idea had never crossed my mind.

So, how is it that I ended up writing my story within the pages of this magazine? Excellent question! To make a long story short, in the last year of my Ph.D., I had to find a source of income. A friend sent me a job offer for a communications role with the Jesuits of Canada. Reluctantly, I applied at the last minute and was accepted. But even though I was financially more stable, from then on, I was also very busy.



What was I going to discuss with a spiritual accompanier at a retreat centre?

I needed to learn about Ignatian spirituality, for example, which has many core values similar to my own. But when my boss suggested that I go on a three-day retreat to experience this spirituality, I was skeptical, to say the least, and even broke out in a cold sweat. "What are you going to do there?" asked friends and family. "Good question," I replied, without the slightest idea of how to answer. What was I going to discuss with a spiritual accompanier at a retreat centre? Would they try to force me to pray to God the Father? I don't even know what retreatants eat in winter — a Quebec saying that means I don't even have a clue how it works (in fact, in winter and summer, they eat very well).

PORTRAIT OF A PARTNER IN MISSION

It seems that only fools never change their minds. Nearly five years later, I'm still not Catholic, but I look forward to making a five-day Ignatian retreat every summer.

I was afraid I'd have to meet with a spiritual companion who was cold and rigid. This was not the case with the Jesuit priest who listened attentively to my fears and my complaints against the Church during my first retreat. But I particularly enjoyed opening up afterwards to women and a queer person with whom I could share my experiences in depth.

I was afraid I'd be led along a path that was disconnected from my reality. I couldn't relate to the Bible or prayers. But I was offered texts that spoke of trees, love, and relationships—texts that resonated with my experience. I was given suggestions for reflection based on what had resonated with me.

I was afraid of staying cooped up with only the chapel to serve as an escape from my room. Instead, I spent hours on nature trails (trying to convince myself that even cursed mosquitoes have their purpose on earth) or at the water's edge. I also spent a lot of time sleeping and reading.

But above all, I finally had some time for myself. That was ... priceless. So every year, I lay my pack of preoccupations at the entrance of the retreat centre, fearing that it might collapse under the weight of it all. Not having to clean, cook, or plan does wonders for both body and soul! Underneath the mother, employee, friend, daughter, spouse, and the rest of the labels that life in society implies, I find myself.

Does this mean that everything is focused on the self during these days? Well, yes ... but when I'm given the time and the resources to recognize the joys in my life, the moments of growth, as well as the darkness, I learn to be more open to others. I discover that relationships are what nourish me, I can set my limits, and I can be renewed in my desire for a world that is more just for humans and for the earth.



But above all,
I finally had some
time for myself.
That was ...
priceless.

Before the last retreat, for example, I had forced myself to get involved in an ecological movement because I felt I had to. During the retreat, though, I was able to free myself (a little) from the stress of never doing enough, and it was with the desire to get involved that, after the retreat, I finally began to take small steps to become more active in the group.

It's beautiful what emerges from these five days, but the process can be difficult. To genuinely and honestly face yourself, just like learning to love yourself and accept your wounds, is quite an exercise. I've become an expert at finding boxes of tissues. But even crying feels good.

When people ask me what I like about my job, which is a bit unusual in my field, I list a number of things ... including my retreat week.

Favourite Ignatian practices

- *Contemplation in nature*
- *The (almost) daily examen*
- *Writing down moments of gratitude, since I was a teenager*

2013: *The adventure of motherhood begins and continues in 2016.*

2014—2021: *Studies at McGill University culminating in a doctorate on linguistic relations between Jesuits and Indigenous people in "New France."*

2019 — today: *Communications officer and project historian (the study of Jesuit-Indigenous relations) for the Jesuits of Canada*

2023—2025: *Formation program - Contemplative Leaders in Action.*



INTERNATIONAL NEWS



Akir and his child are among the thousands of Sudanese refugees who have fled to Renk. Photo: JRS



Students in Nepal



The late Jesuit Brother Paul Desmarais



Jesuit University in Nicaragua

JESUIT ORGANIZATIONS AID SUDANESE REFUGEES

Canadian Jesuits International launched an appeal to help thousands of Sudanese who have been forced to flee fighting that erupted between the Sudanese Armed Forces and the Rapid Support Forces in April of 2023 in Khartoum.

CJI partner Jesuit Refugee Service (JRS) is responding to the humanitarian crisis that has forced over 3.7 million Sudanese to flee within Sudan and over 800,000 others to seek refuge across borders. In South Sudan, JRS is currently focusing on psychosocial support for refugees; JRS Chad is focusing on the needs of children, who comprise an estimated 55 percent of the refugee arrivals.

NICARAGUAN GOVERNMENT BANS THE SOCIETY OF JESUS

On August 24, 2023, the government of Nicaragua revoked the Society of Jesus' legal status in the country and ordered the seizure of its properties and assets. This escalation of aggression against the Society in Nicaragua followed the government's confiscation of the Jesuit-run University of Central America in Managua on August 9. The decision was made "without evidence that the administrative procedures established by law had been followed," noted the Central American Province Jesuits. They said it was "part of a national context of systematic repression, described as 'crimes against humanity' by the United Nations' group of experts on human rights in Nicaragua." Fr. Erik Oland, SJ, provincial of the Jesuits of Canada, wrote a letter to Prime Minister Justin Trudeau condemning the human rights infringement and urging the Canadian government to act.

A JESUIT'S LEGACY IN ZAMBIA

Br. Paul Desmarais, SJ, passed away on August 16, 2023, in Pickering, Ontario, at age 78. He served for many years in Zambia, where he did transformative work at the Jesuit-run Kasisi Agricultural Training Centre (KATC). He spent 40 years at KATC, as director and later as director of its new diploma program in organic agriculture. In 1990, Br. Desmarais pioneered organic farming at KATC. Br. Desmarais' love for people and the earth made him a strong advocate for ecological justice. He often said, "Social justice has to include justice for the environment." His commitment to organic agriculture was rooted in his commitment to the most marginalized sectors of the population, as he knew that organic farming would benefit small-scale farmers.

JESUIT SCHOOL IN NEPAL PROMOTES EQUALITY THROUGH EDUCATION

When Jesuit-run Moran Memorial School (MMS) opened its doors in July 1999, it didn't have chairs or desks. Today, the classrooms are equipped with furniture, and there is a library and a computer lab. MMS also provides teacher orientation and training programs, thanks to organizations such as Canadian Jesuits International, which in turn receives support from the Eyrie for the Children Foundation, among others. MMS, supported by CJI, promotes equality, educating girls and boys from poor and marginalized communities in Jhapa district.

<https://www.canadianjesuitsinternational.ca/projects/moran-memorial-school/>

PORTRAIT OF AN INTERNATIONAL JESUIT

FINDING ONE'S WAY THROUGH CREATION

by Clara Atallah

The environment in which we live has a great influence on who we become. Xavier de Benazé, SJ, Laudato Si' delegate for the French-speaking Jesuit Province of Western Europe (EOF), has been strongly influenced by two ecosystems that have had a profound impact on him and his commitment to justice and ecology.

Between two worlds

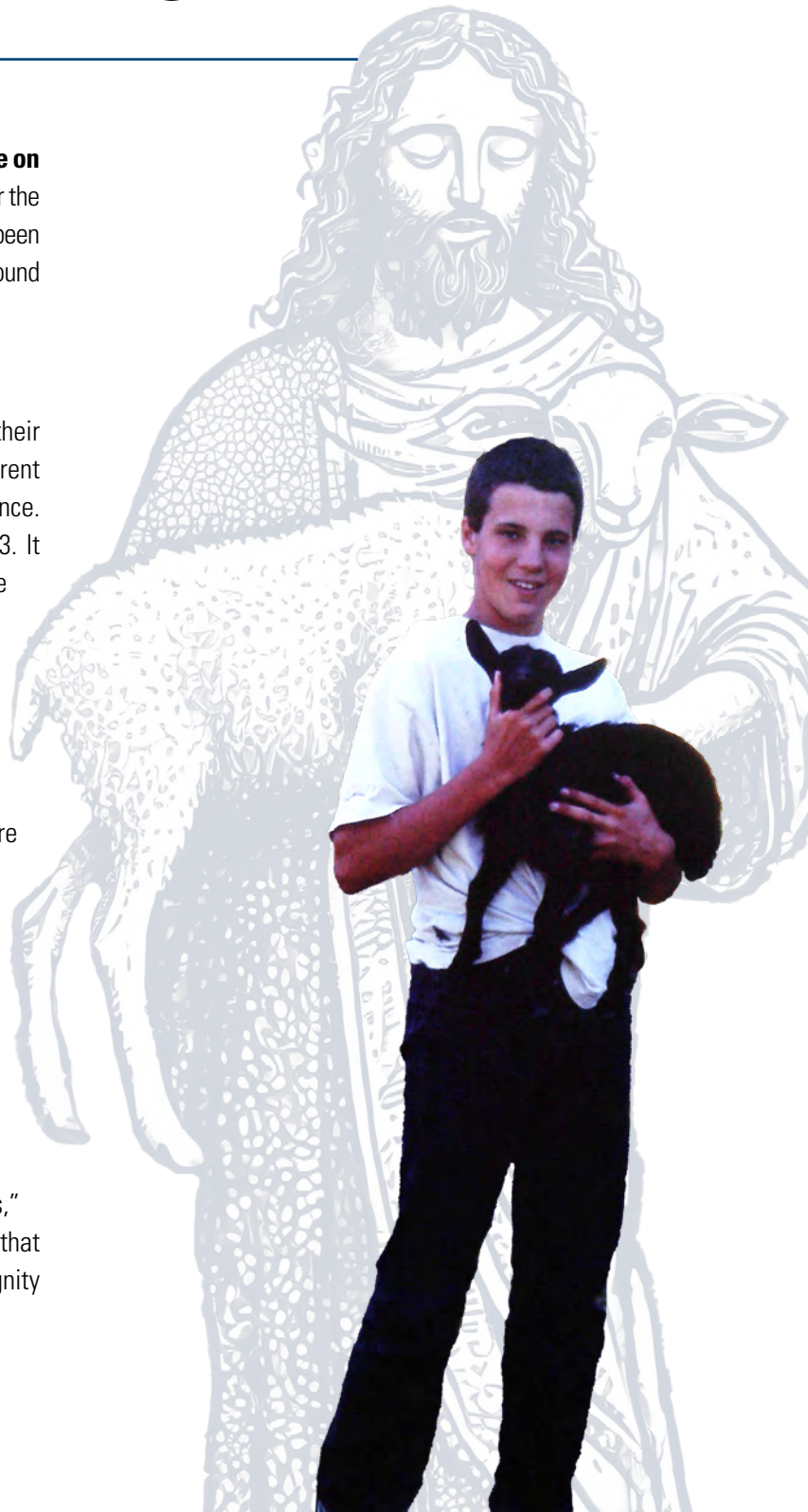
At a time when many people feel disconnected from their roots and the land, Xavier finds himself rooted in two different worlds. The first is his family's small village in western France. He spent two months there every summer until he was 23. It was in this rural setting, steeped in family traditions, that he discovered his love for the Earth and for living things. This passion led him to study agricultural engineering.

The second is the port city of Marseille, where he grew up. Its diversity of people and its proximity to the sea gave him an openness to other cultures and religious traditions, as well as the desire to explore more distant horizons.

Spirituality and commitment

Although his parents were not involved in any Jesuit initiatives, they had come into contact with Ignatian spirituality during their studies at a Jesuit university.

"Their relationship with the Church, the world, science, and faith was informed by this aspect of great openness in Ignatian spirituality, and they passed that on to us," he confides. His words suggest a tangible spirituality that embraces the Earth and all its inhabitants with profound dignity and sacred love.





His words suggest a tangible spirituality that embraces the Earth and all its inhabitants with profound dignity and sacred love.

His paternal aunt, who was also his godmother and a religious sister in the Ignatian family, was a source of inspiration for him. “My aunt was really the person with whom I spoke about religious questions all my life—not only religious questions but also issues and questions that pertain to teenagers and to children.”

He saw her as a woman who was happy in her religious vocation and who made other people happy. She worked in the disadvantaged suburbs north of Paris, where she encountered many immigrants and Muslims. “The kids my age I used to play with when I went to visit her would say, ‘Ah, she’s your godmother, you’re so lucky!’”

The life choice dilemma

In today’s world, we have to make a multitude of choices on a daily basis, but we also have to make some major decisions. Xavier had considered religious life when he was growing up, and as an adult found himself at a crossroads regarding his life choice. Should he marry and start a family, or was he called to commit himself in a different but equally profound way? The choice was far from easy.

At the time, he believed that he should marry and pursue a career in sustainable development, a field that would enable him to take concrete action for

social and environmental justice. However, early in his career, during a pilgrimage to Assisi, he sensed that God was asking him the same question again.

“I think that five minutes earlier, if anyone would have asked me, ‘So, what are you going to do with your life?’ I would have said ‘I’m going to get married and work on development issues.’ At that point, I wasn’t thinking that I had made a mistake ... but I just wasn’t able to respond to God’s call.”

After 24 hours of inner turmoil and silence, he contacted his Jesuit university chaplain for help. Ultimately, it wasn’t simply a question of filling a vocational gap, but of bringing together a deep, authentic intuition (religious life) with a desire for justice and reconciliation. He knew that he had the freedom to simply try out the novitiate to see how it felt, to see whether it resonated with his soul.

It was the beatitude “Blessed are those who hunger and thirst for justice, for theirs is the kingdom of heaven” that led him to choose Ignatian spirituality. Having always felt called as a Christian to be committed to greater justice and lessening North-South inequality, he entered the Jesuit novitiate.



Xavier as a child.

PORTRAIT OF AN INTERNATIONAL JESUIT

Ecology

The issue of the environment quickly became central to his life, becoming interwoven with his concern for equality and social justice. From his earliest days on his new spiritual path, he discovered many resources linking spirituality to ecology. “Laudato Si’”, Pope Francis’ encyclical letter on the protection of our planet, was published during his time of formation. Later, he was sent to begin a project that focused on sustainable ecology and solidarity, a mission that led him to work in a diverse, nonreligious environment at the “Transition Campus.”

In 2019, Jesuits around the world had made “caring for our common home” one of their main orientations, and Xavier was appointed to coordinate these efforts in France and French-speaking Belgium, testifying to the growing importance of this issue.

Today, he acknowledges that his journey has been full of surprises. “As I reflect on this from a spiritual point of view, it seems that the Holy Spirit is always one step ahead.” Despite any plans or expectations we may have, life often has a surprising way of



The issue of the environment quickly became central to his life, becoming interwoven with his concern for equality and social justice

guiding us towards experiences and opportunities we could never have anticipated.

In his Jesuit province, concrete steps are being taken, such as carbon footprint assessments and significant changes in the management of buildings, food and means of transportation. A spiritual centre has even been transformed into a place dedicated to Christian eco-spirituality, offering programs and retreats that focus on the relationship between spirituality and the environment.



Xavier and colleagues

Charity begins at home

On a personal level, Xavier confides: "I grew up saying that the best vegetable is meat. Change isn't easy." That said, he has been able to make concrete changes to his eating habits without being too ideological. He is also aware that change can be slow and difficult for others. He sometimes encounters passive resistance, and this is due to the fact that people are not always concerned about ecological issues.

He concludes: "I too go through these phases of hope and joy, as well as of despair and suffering. But my Christian faith allows me to experience the presence of God when I choose to love today. And when I commit to ecological or social issues today, I am choosing to love. God is present. And even if, on a human level, I'm told that we run the risk of going beyond +2° to a world of +3° or +4°, which would be catastrophic, my Christian faith tells me that in my commitment today to the struggle for biodiversity, to the poorest of the poor, I'm already living in God's love and that's enough for me, even if at a human level, there's uncertainty. ... In God's eyes, what's important is to love today, and that's enough for me. I'm happy with that."



Trained in economics and management, **Clara Atallah** has worked mainly in communications and marketing. She enjoys working on digital projects as much as making lattes in her café in Beirut. Since January 2023, Clara has been a marketing campaign specialist with the Jesuits of Canada.

In Canada, we often watch helplessly as forest fires, floods, and tornadoes ravage the planet. The planet suffers and governments are often powerless.

How can we make a difference, in our own small way?

Take a moment to reflect on your habits in terms of food, consumption, transportation ... and think of one or two things that you can change in your daily life.

NB: For inspiration, you can consult the eco-Jesuit bulletins.

jesuites.com/fiches-ecojesuit.

For more information,

watch John McCarthy's webinar on contemplative ecology.

<https://bit.ly/lecologie-contemplative>

To learn more about our works, visit the websites of the Ignatian Jesuit Centre Guelph and Ferme Berthe Rousseau.

To learn more about Christian eco-spirituality, visit the website of Le Châtelard Spiritual Centre.

INTERNATIONAL WORK

“Being Ourselves Is More than a BuzzFeed Quiz”: STORIES FROM YOUNG LEADERS

by Elise Gower

I’m drawn to the stories people tell. This compilation of stories weaves together the accounts of three young adults. Echoes of the same vision emerged from each interview. Jesus sitting at the table of the Last Supper, surrounded by his chosen disciples—a living example of our vision of the Church: vibrant, inclusive, and deeply committed to justice and love. I invite you to meet three modern disciples.

Meet Dave de la Fuente

Dave is a married Filipino American whose calling comes alive at the intersection of theology and lay ministry.

His journey toward spiritual belonging continues to evolve. Raised with a strong awareness of his identity, he later struggled with the question, “How



do I belong in these worlds?” as he navigated new communities. Through education and hands-on ministry, he began to rediscover who he is, drawing strength from his roots.

“I look back and it seems like the time I spent in this [Filipino Charismatic prayer group] was an incubation period that allowed me to retrieve parts of my identity that otherwise would have been downplayed or lost.”



His peers shared in navigating the messiness of the holy journey.

Dave shared various moments in his life that, through reflection and prayer, have given meaning to his journey. He recalls his first real existential crisis concerning his Catholic, ministerial identity during the second wave of the Church’s history of abuse. The Contemplative Leaders in Action (CLA) community became a container of “meaning-making, unpacking...” His peers shared in navigating the messiness of the holy journey. Over time Dave discerned, “There is a call that I can’t run away from. I need to embrace it and see where love incarnate is pointing to.” He was able to draw from the graces that can come from sharing lived experiences and “what’s happening around us.”

Meet Helen Brosnan

Helen is a queer, soon-to-be-married, Christian woman. She is a neighbour and a gatherer of people. She is confident that her relationship with God is enriched by her God-given identities.

The words of the prayer “Fall In Love,” attributed to Fr. Pedro Arrupe, SJ (but which were actually written by



Dave and New York's CLA 2019 cohort

Contemplative Leaders in Action

Contemplative Leaders in Action (CLA) is an 18-month spirituality and leadership development program rooted in the Ignatian tradition. Participants in their 20s and 30s, across an international network, are formed as spiritual leaders in community with one another. Dave, Helen, and Joaquin are three CLA alumni.

<https://www.contemplativeleaders.org/>

INTERNATIONAL WORK



She is confident that her relationship with God is enriched by her God-given identities.

Joseph Whelan, SJ), laid the groundwork for her way of being and moving in the world. She tells her own story of falling in love with her partner.

"It totally just raised the ceiling for what I thought was possible in my own life. And for what I thought was possible in the world. It made me believe in something greater than myself."

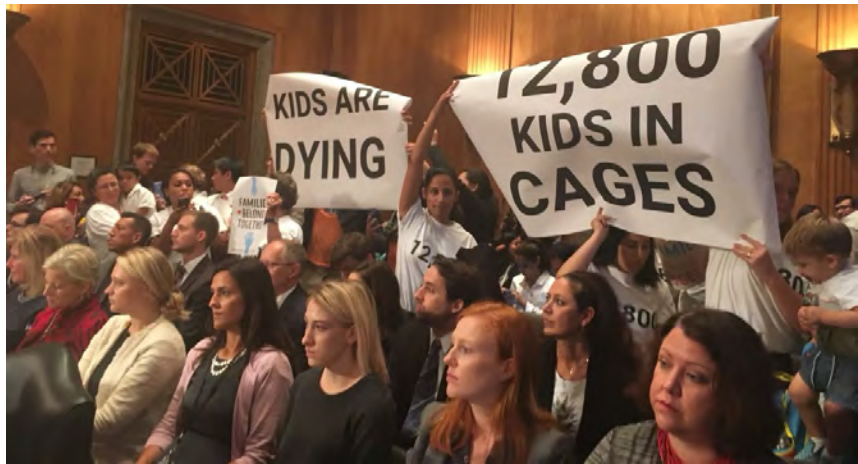
She depicts a foundational movement of rediscovering her faith in the last couple years, reconnecting her to people and deepening her commitment to building a more just world.

Helen's journey wasn't just about finding love; it was about finding a greater purpose. She laughs at the humbling reality that "vocation is not a *Buzzfeed* quiz," one of her Ignatian-Spirituality discoveries. CLA was a starting point for her, but the journey is far from over. "You surely will learn, relearn, or be reminded of the gifts you have. Then it's up to you to take those gifts and figure out how you want to deploy them."

Helen's work in political and community organizing against corporate power's divisive impact in society and on democracy emboldens her passion to "figure out how we can be less



Ignatian leadership in action



Helen at a demonstration



Helen, CLA graduate

lonely and more connected to one another.”

“There are moments that stand out. These moments where there was a clear capacity for people who were just previously strangers, and maybe even still strangers in some ways, to see you and to love you. It brings me to tears thinking about it now.”

Meet Joaquin Pannunzio

Joaquin was born and raised in Argentina. His family immigrated to Miami, Florida when he was a teenager. Joaquin’s story is one of constant movement, both physically and spiritually.

“I think what I’ve enjoyed is that wherever I land, it’s like piecing together the pieces of a puzzle and gathering community around it—and then somehow weaving in a preferential option for the poor. Because that’s where I thrive, or at least where I find alignment spiritually.”

Joaquin’s is a story of movement. Introduced to the Jesuits at Georgetown, Joaquin merged the spiritual underpinnings of his education with a desire to explore community to expand his understanding of development and economics. Through various academic experiences, he spent time in Nicaragua, Haiti, Peru, and West Africa. Most recently, he volunteered on the U.S.-Mexico border at the Kino Border Initiative (KBI), a decision confirmed after hearing Joanna Williams, KBI executive director, speak in a CLA workshop.

At the border, he encounters God through the journeys and strength of the migrants he accompanies, reflecting a shift in his attention from a policy mindset to a spiritual focus that re-centers the people often lost in the policies intended to help them.

Discerning his next steps, he finds purpose in Ken Untener’s “Prophets of a Future Not Our Own” (1979).

He uses his own words to describe it,



Joaquin and his CLA cohort from New York



Kino immersion group

“We are just humble bricklayers, you know? Here’s my brick, and I lay it here. Then you come with your brick and your energy, and you lay it next to or on top of mine. When we walk away, we might not even know what the room looks like.”

This reflection guides Joaquin. As he ponders the commitment necessary to fully live into Pope

Francis' call to care for migrants, he meets a man from Chiapas, Mexico named Francisco. Francisco, back home, was a brickmaker. Through this chance encounter, Joaquin encountered Jesus.

Holy tension

These are the stories of young adult disciples navigating life today. You can feel how they've each found something special in their relationship with Jesus. Dave illustrates it beautifully.

"Jesus looks like a lot of different people, a lot of different life experiences. And that just keeps enriching my sense of each person that I meet and what that person represents."

Each of them is on a quest to become the person they believe God wants them to be. They find purpose in discovering the fullness of their calling. And in that calling, there is a holy tension and invitation that surfaced in each conversation—how the Church can better embody the love and compassion that Jesus taught.



More people need to come and recognize that this will require acquiring fresh eyes to see Christ's love incarnate in very unexpected ways.

"I struggle to see Jesus in the corners or main aisles of the church."

"In my struggle to encounter Christ in church, I imagine God conversing with me, saying: 'There's this institution that's really behind, and we're working on it, and sorry, it's really bad. It's causing a lot of people pain, but the real church is already happening, and I'm gonna introduce you to it along the way.'"

More people need to come and recognize that this will require acquiring fresh eyes to see Christ's love incarnate in very unexpected ways. And Pope Francis is leaving the clues. And the fact that there's resistance is a reminder that we can't miss out on those clues. I think it's gonna be very exciting to think through the next phase... which could involve talking back to the tradition, loving it, engaging it critically..."



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

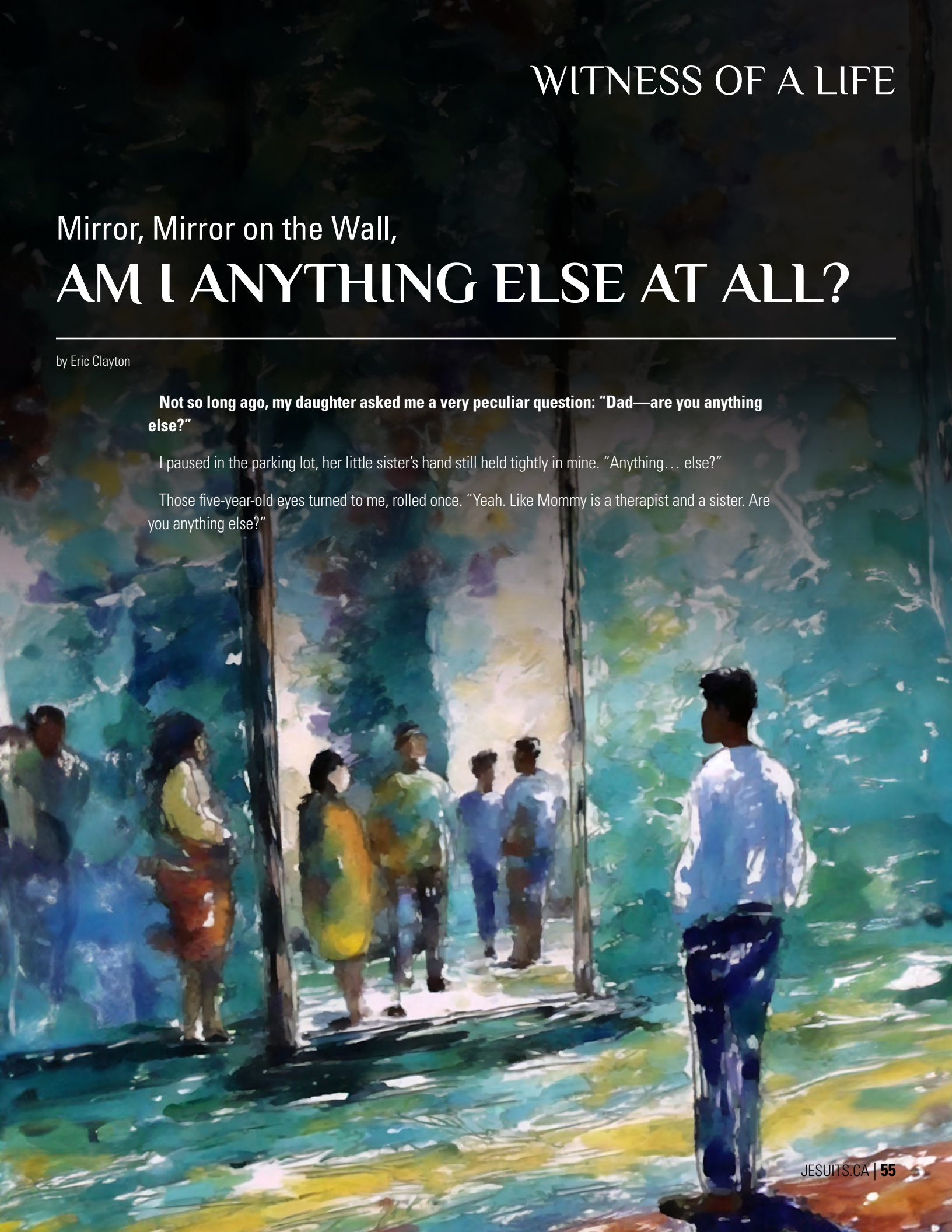
Mirror, Mirror on the Wall, AM I ANYTHING ELSE AT ALL?

by Eric Clayton

Not so long ago, my daughter asked me a very peculiar question: “Dad—are you anything else?”

I paused in the parking lot, her little sister’s hand still held tightly in mine. “Anything... else?”

Those five-year-old eyes turned to me, rolled once. “Yeah. Like Mommy is a therapist and a sister. Are you anything else?”



I laughed. “Uh. I’m a brother and a son and a...” I rattled off a few other titles I theoretically hold. She nodded as I buckled her into her car seat, her curiosity seemingly satiated.

But what a question! It echoes in the back of my mind all these weeks later, and I think there’s a good reason for it: The answer is foundational to our own spiritual journeys.

Finding ourselves in others

“Spirituality is related to our personhood,” John English, SJ, wrote in his esteemed book, *Spiritual Freedom: From an Experience of the Ignatian Exercises to the Art of Spiritual Guidance*. “Our person includes our body, psyche, and spirit. A person is a being in relationship with other persons. . . . This means that there is no person who is in total isolation” (276).

It sounds like my daughter was onto something. So, I come back to that same question and offer it to you: Are you anything else?

The question is not a judgment on whether you are *enough*. Of course, you are! Rather, the question is a way into the communal spirituality that Fr. English insists is inherent in each of us.



Are you anything else? Each title, each role, calls to mind a *community*—names and faces to whom you are responsible.

The dance of individuality and togetherness

What are the so-called titles you hold? Daughter, teacher, grandfather, bus driver, civic leader. Each title, each role, calls to mind a *community*—names and faces to whom you are responsible. Communities you cherish and love. Communities that challenge and nurture you as you discover your fullest self.

Communities, though, are not without their faults and failures; communities can and do hurt individuals. “In such instances the healing process requires individuation so that persons recognize and accept their importance and, through this, discover their own identity and self-worth,” Fr. English notes (276).

The community is never meant to overshadow the individual. There’s a creative tension we’re called to hold: our own unique identity

within a community of persons—who we are, formed by those we meet, and *forming* the world around us. “Gradually individuals come to a greater appreciation of themselves through a free, responsible interchange with community.” (276)

Grounded in our story

Fr. English wisely grounds any discussion of spirituality in history. It’s tempting for us to assume the spiritual practices we know have always existed—and exist in a vacuum. But God works in and through history. Our understanding of God develops and deepens as we encounter God at work in new and creative ways across time and space.

So, too, our spirituality. We are increasingly connected — for better and for worse — through social media, through 24-hour news cycles, and through our ability to both travel to new places and learn new things about cultures past and present. With this interconnectedness comes a renewed sense of global responsibility.

In 1987, in “*Sollicitudo Rei Socialis*,” Saint John Paul II wrote that solidarity is no vague feeling but lived commitment that demonstrates “we are all really responsible for all” (38). In 2020, in “*Fratelli tutti*” — and throughout his pontificate — Pope Francis reiterated the same point: “We are

a global community, all in the same boat, where one person's problems are the problems of all. Once more we realized that no one is saved alone; we can only be saved together" (32).

Fr. English would see these as spiritual realizations grounded in historical reality. "Our culture is becoming more and more aware that life is a community affair, that salvation is a community experience and that building the realm of God here on earth is a community endeavour" (283).

The heart of community

So, as we reflect upon those communities to which we belong — both good and bad — we necessarily turn toward the individual persons within those communities. What do we owe them? What do they owe us? And in those exchanges, how are relationships and individual persons nourished?

For a Christian, the answers to these questions point to Christ dwelling within the individuals and within the community. Christ, who is both God's specific breaking-into human history as Jesus and God's constant love pouring out to all people at all times. For a Christian community, the location of Christ is essential.

"[Christ] is no longer 'up there in heaven' or 'out there' in the blessed sacrament. Christ is no longer

approached individually. This means persons have more of a horizontal, historical or present awareness of Christ both in their midst and as a mystical body, without denying his otherness" (288).

Ultimately, Christ is love. Christ shows us the way to love. And the realization that Christ is present within our communities—near and



Christ
shows us
the way to
love.

far—is a realization that we have encountered love incarnate.

It's to that incarnate love that we turn when we consider how to relate to one another. Certainly, at my best, it's that Christlike love I hope to show my daughters.

Decisions in love: the ripple effect

"Love is the main motive in decision making," Fr. English wrote in considering the role discernment plays in communal life. "This means that there can be no individual discernment without a relationship to the total faith community and no communal discernment without consideration of individual discernment" (290).



And so, we come to a startling truth: Every decision I make, made in love, is a response to that question my daughter asked: Am I anything else? If so — and the answer is necessarily yes — have I lovingly considered the needs of these other communities of persons?

Because my individual decision necessarily impacts others. And their decisions impact me. And so, in my own unique communities, I'm called to approach each person in humility.



Because my individual decision necessarily impacts others.

"A new sensitivity to the presence of God and Christ in communal life grows," Fr. English wrote. "People find the risen Christ in their midst, and they realize that he lives in the weaknesses, sufferings, and energy experienced by their community. Such a group is thus free to appreciate Christian community and to respond to the Spirit's call to all humanity" (290).



John English entered the Jesuits in 1949. He was one of the major pioneers of the renewal in the practice of personal spiritual guidance movement in North America. He authored several books on the Spiritual Exercises and was sought after as a spiritual director throughout most of his life. Until the time of his death, he conducted spirituality workshops and training sessions throughout Canada and in many other countries. According to his 2004 obituary, "blessed with an easy manner and delightful sense of humour he was able to discover the goodness of God in everyone he met - even if it took some digging."



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

COME AND SEE 2023

Seven men from Ontario and Quebec came to Toronto to participate in a Come and See weekend with the Jesuits of Canada. Hosted by the Regis Jesuit community, the discerners heard talks and visited some of the communities and apostolates of the city.

The Vocation Director, John O'Brien, organized the weekend with scholastics at the Regis Jesuit community. Two Canadians in first studies, Bryan Manning and Abin Mathew, came from Fordham University in New York to assist, giving talks and cooking an Indian supper that was served at Regis College. John Meehan gave a talk on Jesuit history and Adam Hincks on faith and science in the Jesuit tradition. The group had a holy hour at the college chapel, as well as times of communal prayer at Cardoner House.

"For me, it was an occasion to gather some data to help base my discernment on real-life experience, not just on books I've read, or pious thoughts I've had," said François Léveillé of Kapuskasing, Ontario. "Meeting Jesuits, praying, talking and living with them, allowed me to better understand the Ignatian charism, and gave me a renewed sense of hope that it is indeed possible to discern the will of God for my life."





WALKING TOGETHER

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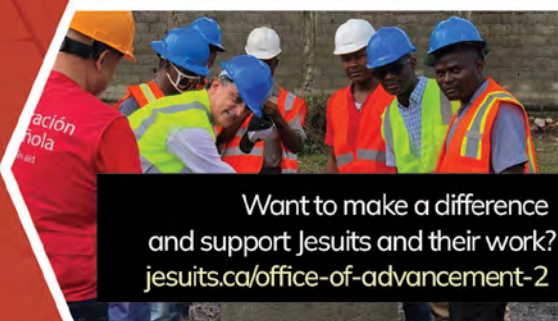
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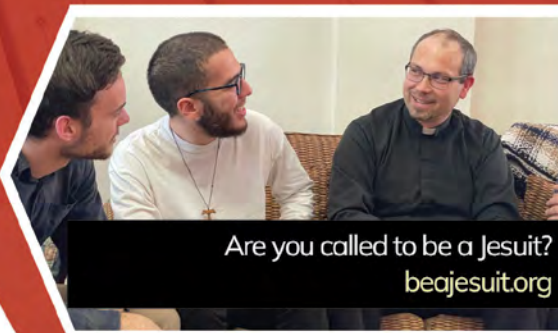
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SCHOLARSHIPS

DONATIONS UP TO NOVEMBER 15, 2023

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	\$35,750.00*
William Blakeney and Ruth Henneberry Founder's Fund...	\$9,300.00*
Rev. Francis X. Johnson, SJ Founder's Fund	\$20,000.00*
The John Montague Founder's Fund	\$43,200.00*

FOUNDER'S FUND COMPLETE

Rev. Robert G. Foliot, SJ Founder's Fund	\$50,000.00
Rev. S. Douglas McCarthy, SJ Memorial Founder's Fund	\$50,000.00

**Indicates that the Scholarship is open for general contributions.*

SCHOLARSHIPS INCOMPLETE

Bill and Rosemary Balmbra Scholarship	\$6,400.00*
Bill & Marion DesRoches Memorial Scholarship	\$4,050.00*
Bruno Diesner & Gloria Micallef Scholarship #2	\$9,000.00*
The Don & Mary Hanson Scholarship #2	\$13,000.00*
Holy Souls Scholarship #13	\$8,133.00*
Francis & Phyllis Joyce Scholarship	\$5,000.00*
St. Maximilian Kolbe Scholarship #2	\$12,000.00*
Bro. Paul A. Desmarais, SJ Memorial Scholarship	\$250.00*
Bro. J. Joseph Frechette, SJ Memorial Scholarship	\$1,200.00*
Bro. John J. Masterson, SJ Memorial Scholarship	\$980.00*
George A. O'Neill, SJ Memorial Scholarship	\$8,101.00*
Raj I. Vijayakumar, SJ Scholarship	\$1,130.00*
Rev. C. Robert Brennan, SJ Memorial Scholarship	\$550.00*
Rev. Joseph A. Brzezicki, SJ Scholarship	\$13,725.00*
Rev. David G. Creamer, SJ Memorial Scholarship	\$9,155.70*
Rev. Norman J. Dodge, SJ Memorial Scholarship	\$14,559.00*
Rev. Joseph B. Gavin, SJ Memorial Scholarship	\$14,000.00*
Rev. Michael J. Hawkins, SJ Memorial Scholarship	\$8,851.00*
Rev. Francis X. Johnson, SJ Memorial Scholarship	\$6,836.00*
Rev. Keith Langstaff, SJ Scholarship	\$8,615.00*
Rev. Michael J. Lapierre, SJ Memorial Scholarship	\$11,150.00*
Rev. Edmund K-F Lo, SJ Scholarship	\$10,000.00*
Rev. John D. Matheson Memorial Scholarship, SJ	\$1,000.00*

Rev. Gerald J. Mathieu, SJ Memorial Scholarship	\$1,000.00*
Rev. Ovey N. Mohammed, SJ Memorial Scholarship	\$3,205.00*
Rev. Daniel L. Phelan, SJ Memorial Scholarship #3	\$11,020.00*

SCHOLARSHIPS COMPLETE

Rev. Robert Brennan, SJ Scholarship	\$15,000.00
Rev. John P. Burns, SJ Memorial Scholarship	\$15,000.00
Bro. Gerald L. Forest, SJ Scholarship #5	\$15,000.00
Bro. John P. Olney, SJ Memorial Scholarship	\$15,000.00
Rev. John M. Hall, SJ Memorial Scholarship	\$15,000.00
Rev. Francis V. Micallef, SJ Memorial Scholarship	\$15,000.00
Most Rev. Attila Mikloszazy, SJ Memorial Scholarship	\$15,000.00
Rev. James W. Murphy, SJ Memorial Scholarship	\$15,000.00
Rev. John E. O'Brien, SJ Memorial Scholarship	\$15,000.00
Rev. Frederick J. Power, SJ Memorial Scholarship	\$15,000.00
Rev. Christopher T. Rupert, SJ Memorial Scholarship	\$15,000.00
Rev. William F. Ryan, SJ Memorial Scholarship	\$15,000.00
Rev. Charles B. Siitter, SJ Memorial Scholarship	\$15,000.00

OTHER FUNDS

Gregory Thomas Graham Foundation	\$326,030.39
Mrs. Catherine M. Miller Mem Sch. #5	\$690,462.26

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** 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: _____ TEL: _____

CITY: _____ PROVINCE: _____ POSTAL CODE: _____

AMOUNT: _____ CARD: ☐ VISA ☐ MASTERCARD ☐ AMEX

CARD #: _____ CSV: _____

EXPIRY: _____ / _____ SIGNATURE: _____

HAVE YOU REMEMBERED THE JESUITS IN YOUR WILL?

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

**For more information,
please contact:**

Colleen Franks

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

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



ENROLLMENT CARDS

WHAT ARE ENROLLMENT CARDS?

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

ORDER ONLINE

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

PERPETUAL ENROLLMENT

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



ALL OCCASION A



ALL OCCASION B



MOTHER'S DAY



IN LOVING MEMORY A



IN LOVING MEMORY B



EASTER



BIRTHDAY A



BIRTHDAY B



RECOVERY



CHRISTMAS A



CHRISTMAS B



THANK YOU

RECEIVE A SELECTION OF ENROLLMENT CARDS TO HAVE ON HAND

A CARD ORDERS (Please check which version)

FOR THE LIVING	QTY
All Occasion <input type="checkbox"/> A <input type="checkbox"/> B	
Mother's Day	
Easter	
Birthday <input type="checkbox"/> A <input type="checkbox"/> B	
Recovery	
Christmas <input type="checkbox"/> A <input type="checkbox"/> B	
Thank You	
FOR THE DECEASED	QTY
In Loving Memory <input type="checkbox"/> A <input type="checkbox"/> B	

PERPETUAL ENROLLMENT ORDERS:

For Perpetual Enrollment orders please visit us online. See above for our website instructions or call our office at **416-481-9154**.

B YOUR INFORMATION

Name: _____ Member Number: _____
 Address: _____ Apt/Suite #: _____
 City: _____ Province: _____ Postal Code: _____
 Email: _____ Tel: _____
 I am a Jesuit Alum Class of: _____
 School: _____

C PAYMENT INFORMATION

A TAX RECEIPT WILL BE ISSUED FOR DONATIONS \$10.00 AND OVER

☐ Mastercard ☐ Visa ☐ AMEX ☐ Cheque
☐ Void Cheque enclosed for monthly withdrawal

Amount: \$ _____

Card #: _____ Expiry: ____/____

CSV: _____ Signature: _____

MAIL TO:

Jesuit Office of Advancement

43 Queen's Park Cres. E., Toronto, ON M5S 2C3

Tel: 416.481.9154 | Toll Free: 1.855.962.4500

Fax: 416.962.4501

Email: supportus@jesuits.ca

SUGGESTED OFFERINGS:

ENROLLMENT CARDS

\$5 for one year
 \$15 for six years

PERPETUAL MEMBERSHIP

Deceased: \$40.00
 Living: \$40.00
 Family: \$125.00



MAISON PROVINCIALE
25, RUE JARRY OUEST
MONTRÉAL, QC H2P 1S6
CANADA

