Staff changes at CJI

We are pleased to introduce three new CJI staff and wish all the best to those who are moving on.

First, CJI welcomes Kenneth Vaz as the new Office Administrator. Kenneth replaces Diana Martin, who is now working for an NGO in Ottawa. Upon completion of a program in Marketing Management at Ryerson University, Kenneth worked at Scarborough Foreign Missions in Toronto and was also on staff for the Becoming Neighbors program.

CJI also welcomes Miriam Lopez-Villegas as our new International Programs Coordinator. She replaces Shaji Kangapadan, who served first on the board and then as a staff member at CJI. Miriam holds degrees both in architecture and in international development and rural planning. She also has extensive experience in humanitarian work both in Canada and in the Global South, where she has specialized in pragram design and results-based management. She also has extensive experience in humanitarian work both in Canada and in the Global South, where she has specialized in pragram design and results-based management, with emphasis on shelter and gender issues.

Finally, CJI welcomes Uju Umenyi as the new Youth and Outreach Coordinator. Uju replaces Kirsti Tasala who is returning to Costa Rica in September to work for an NGO, after serving as the first ever Youth and Outreach Coordinator at CJI and starring many new initiatives. We are grateful for Kirsti’s creativity, dedication and passion. Uju, who follows her, holds degrees in international relations and development studies and in peace and conflict studies. She has worked on programs with both youth and volunteers in the Church and with students in Canada and student groups.

New board member

CJI is pleased to welcome Elizabeth McIsaac to the Board of Trustees. Elizabeth holds degrees in anthropology and the sociology of education, especially following our last newsletter which focused on ecology and “reconciling with creation.” For this issue of Mission News, CJI invited one person from each of the three continents in which we have partnerships – Africa, Asia and Latin America – to reflect on what Laudato Si’ means to the indigenous and poor people of their region. As Francis reminds us, these are our brothers and sisters for whom the Gospel bears a “preferential option” (L.5).

LAUDATO SI’: Caring for the Earth with the poor

CJI is excited and challenged by Pope Francis’s recent encyclical “on care for our common home,” Laudato Si’ (LS), especially following our last newsletter which focused on ecology and “reconciling with creation.” For this issue of Mission News, CJI invited one person from each of the three continents in which we have partnerships – Africa, Asia and Latin America – to reflect on what Laudato Si’ means to the indigenous and poor people of their region. As Francis reminds us, these are our brothers and sisters for whom the Gospel bears a “preferential option” (L.5).

from AFRICA

Agbonkhianmeghe Orobator SJ

Enrique Castillo, a campesino in Honduras, shares how his community is affected by a mining company trying to buy their land.

from ASIA

Xavier Jeyarat Sj

Reading Laudato Si’ as a Jesuit reminds me of our commitment to the threefold mission of “reconciling oneself with God, with one another and with creation” (GC35, D ecree 3). The encyclical reads like an improved version of the...
The vision & mission of CJI

The vision of Canadian J esuits International is a world of peace, justice and integrity of cr eation, transformed through activ e commitment and finding God in all things.

The mission of CJI is to be and to serve by working with people str uggling for social justice and dignity in the world. Together with Jesuit and other partners, CJI's responds in solidarity , shr ough awareness-raising and adv ocacy in Can ada and supporting partnerships in the Global South.

To learn more about Canadian J esuits International or to make a donation, please contact us at:

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Stefano Maero, Design
Craig Hincks, Editor
Jenny Cafiso, Director

A word from Jenny Cafiso, CJI Director

W ith his encyclical Laudato Si’, Pope Francis calls us to listen to the cry of M other Earth, which is hur ting because of our abuse. In particular he repeatedly urges us to look at the in- timate relationship between the poor and the fragility of the planet. H e links the ecological crisis to the in creased number of r efugees and mi-grants in the world, to the quality of water available to the poor to die and deteriorating health among the poor, to increased global inequality, to war and conflict.

Pope Francis laments the fact that the voice of the poor is not hear d because opinion makers, policy makers and pr ofessionals are often far re- moved from the poor, with little dir ect contact with their pr oblems (LS 49). For this reason we at CJI asked three leading Jesuits, who have direct contact with the poor in each of the continents where we work, to tell us what the encyclical means to the poor they work with, and how they see their pain and hopes reflected in it.

In each of their articles we publish here, the words of the encyclical come alive, their meaning clearly revealed in the daily life of those who are excluded. Their articles also point the way to the future, to a new world where we are reconciled with God, each other and creation. As Pope Francis says, a true ecological approach always becomes a social appr oach; it must inte- ract with his encyclical Laudato Si’.

Remembering two Canadian Jesuits

CJI honours the memory two Canadian missionar-ies, Fr John (Jack) Doyle SJ (1932–2015) and Fr Gerard van Walleghem SJ (1927–2015), whose combined years of missionary service exceeds 100 years! Fr Jack worked in Zambia and Fr Van, as he was kno wn, worked in the D arjeeling area of India.

Fr Jack Doyle was born at Brewer’s Mills, Ontario, and enter ed the S ociety of J esus in 1935. After or dination, he applied for the missions in Zambia and began working there in 1968. Over the next four decades, Fr Jack served in various capacities and in various locations around the country: as a pastor, as director of a school in Katondo, as socius to the J esuit provincial, and as chaplain at the University Teaching Hos- pital in Lusaka.

Of an affable personality, Fr Jack had no trouble making friends and he cer tainly made many among the people of Z ambia. In 2008, he finally said goodbye to his adopted country and moved back to Can- ada, where he served as associate pastor at St Ignatius Parish in Winnipeg. Following treatment for cancer, he moved into the Jesuit infirmary at Pickering, Ontario, in 2013. There he took daily walks outside, no matter what the wea- ther, and also cele- brated weekly Masses. Throughout this time, he kept in regular touch with people and projects in Zambia.

Fr Van died on 1 June 2015 in India, at the age of 88. He was a Jesuit for 70 years and was buried on school grounds at St Joseph’s School in Darjeeling.

Fr Gerard van Walleghem SJ was born in Winnipeg into a large B elgian family, which ran a dairy business. He joined the Jesuits in 1944. After completing his early training, he went to D arjeeling, India, in 1951 and was ordained seven years later.

“Fr Van” displayed great flexibility as a missionary. He was ever ready to help as needed and was repeatedly chosen for lead- ership roles in the D arjeeling Jesuit Prov-ince. Fr Van’s primary work was in the field of education, where he taught, counselled and administered, and he was a fav orite among students as well as Jesuits in forma-tion. His legacy at St Joseph’s School and College, North Point, where he worked for many years, including as Rector, is one that won’t be forgotten. For many alumni, he was the one who kept their network alive and strong. He will also be remembered for building bridges between faith and culture and service among the poor and disadvantaged.

The path is clear. It is now up to us to respond with courage and vision.

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The first massive earthquake in Nepal on 25 April 2015 occurred when CJJI’s last newsletter was in production, but we prepared an insert before it was mailed out. The response was truly remarkable. To date, in response to that appeal as well as our appeals online and through other media, more than $235,000 have been raised in Canada for the Nepal Jesuits Earthquake Relief and R. Rehabilitation R. Project.

In Nepal, the Jesuits responded to the crisis immediately beginning with basic assistance such as tarpaulin sheets for shelter, food and medical supplies. Malaria aid was distributed in five districts and concentrated in remote villages. When the second earthquake struck on 12 May 2015, further basic relief was required in these areas.

Since those early relief efforts, the response has moved into a rehabilitation phase. On 19 May, the Nepal Jesuit Social Institute (NJSI) was established to oversee the work of this new phase. Through NJSI, other assistance is now being offered, including psychosocial services, new educational initiatives and supplies such as school kits, whiteboards and desks. Further measures to restore and rebuild the lives of Nepali quake victims, including the distribution of family tents and iron roofing, are ongoing.

Please visit our website for more details and updates.

Thank you for your wonderful support!

Darjeeling: Renovated ward at Jesu Ashram

Thanks to the generosity of CJJI supporters, who responded to our special appeal, the rainy renovation of the General Ward at Jesu Ashram in Darjeeling, India, is complete. This major project was necessary to ensure that hygienic conditions and appropriate facilities were maintained at the ward, which treats more than 5,000 patients every year.

Jesu Ashram is a home and health center run by the Jesuits for destitute and poor people. It was established in 1971 by the late Br Bob Mittelholzer, a Canadian Jesuit missionary. It provides free medical care, food and lodging to people in need. Many people experience healing and new life through its ministry.

There are three main wards at Jesu Ashram. The leprosy ward, newly inaugurated in October 2014, serves people with leprosy, including 79 new cases last year. The tuberculosis ward, which recently received support from CJJI, treats thousands of patients with a variety of other illnesses.

Thanks to Fr Pramod Dabhi SJ for helping with this update. (Fr Pramod recently succeeded Fr Julius Kujur as Director of Jesu Ashram. Fr Julius has now moved to La Jolla College in Namchi.)

AFRICA: Communitarian salvation in a slum

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Stepping over jerry cannoters filled with plastic bags and assorted waste, the choking dust and emission of smoke from endless burning fires remind me that this place offers no useful mystery of creation to be contemplated with gladness and praise. Everywhere I look there are revolting signs of the tragic effects of environmental degradation on the lives of the world’s poorest people and of small ecological damages that have become a part of their daily experience. Water pipes lie buried in the earth that seriously compromise the quality of water available to the poor.

If examples are needed of a place that is congested, chaotic and lacking in sufficient green space, look no further than this miserable slum. Here we find multiple forms of environmental, social, ecological and ethical degradation, and examples of dehumanizing poverty that contrast with the opulence of the few who live just blocks away.

Kibera is a micocosm of what the world looks like where we have abandoned our responsibility to protect “our common home.” The “immaterial pile of filth” (LS 21) is home to hundreds of thousands of poor and marginalized people living at the bottom of the pile. Words of condemnation and outrage come easily for someone who does not live there. But words are not enough.

Like the global ecological crisis, this combination of pollution and poverty is manmade and reversible. This combination of pollution and poverty is manmade and reversible. People who do not live there. But words are not enough.

The women, men and children who live in places like Kibera are created in the image and likeness of God. They clamour for justice rather than charity, even if there are few opportunities for dignifying work. Reducing their grinding poverty will reverse the poverty that drives their daily experience. Water pipes lie buried in the earth that seriously compromise the quality of water available to the poor.

Africans In solidarity: Laudato Si’

Projects in Africa supported by CJJI include:

- Kasisi Agricultural Training Centre (KATC), in Zambia. Farmers at KATC learn organic farming techniques that improve both health and yields.
- Dollo Addo refugee training, in Ethiopia. Through the Jesuit Refugee Service, displaced persons at Dollo Addo acquire literacy, numeracy and skills training.
- Loyola Hope Centre (CEL), in Togo. CEL provides formation and education among youth about HIV/AIDS as well as support for people with AIDS and their families.

Aghokhiansunge Orobator SJ is the Principal of H. Ekah College at the Catholic University of Eastern Africa.
same threefold mission for a larger audience. The many ecological crises mentioned in the first chapter of the encyclical are quite relevant to India. I want to focus only on two major issues of concern equal to poor and indigenous peoples, and explore two areas of hope for them.

The first issue is genetically modified (GM) crops, especially as potential ‘resources’ to be explored. For these reasons, the people displaced due to megaprojects in the last 60 years, 40% are “tribals,” who comprise a mere 8% of the total population in India.

Finally and briefly, Laudato Si also gives hope to poor and indigenous peoples as, together with them, we look to the future. Two particular areas of hope it holds for us are: (a) to be positive in working toward change in our common home, and (b) to keep the dialogue open between affected communities, indigenous peoples, environmental activists, scientists, politicians, economists and policy makers.

As a source of consolation in spite of much pain and many difficulties, to have contact with the poor – whether indigenous people or peasants – is a source of consolation and hope. Many of them continue to resist the crazy “rapidification” (LS 18) of this world and individualism as a solution. We see them learning from nature, learning from one another, in a whole series of ecological cycles that they do not control, but that give meaning to their reality as human beings. They are the people who are the best “ethical resource” for a New Creation.

Latin America: People for a new creation

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The first issue is genetically modified (GM) crops. The encyclical raises strong concern about their harmful effects on humans (LS 133-135) and about the ethical implications of such technology. India is an agrarian nation, with about 80% of its population depending directly or indirectly on agriculture. Promotion and expansion of GM crops by the state and by corporations have caused immeasurable damage.

Scientific studies conducted in the country clearly reveal the unsuitability of GM crops for Indian weather conditions. They indicate that the country is fast losing its identity as an era of biological pollution, unsustainable, major health and obvions and environmental destruction.

GM technology is also becoming a threat to indigenous genetic resources and traditional wisdom. The encyclical states the expansion of these crops has the effect of destroying the complex network of ecosystems, diminishing the diversity of production and affecting regional economies (LS 134). It is an area of urgent concern for collective action.

The second issue of concern is loss of natural resources, particularly water, for est and land (jag, jungles, and janema). These resources are plundered through mining and

Asia: In solidarity with Laudato Si’

Projects in Asia supported by CJI include:

• Moran Memorial School in Nepal. Serves the children of workers on tea estates and helps to break the cycle of poverty, isolation and dependency.

• SOJASU (Society of Jesus Agricultural and Social Institute). Works with poor families in Himalayan villages in India and offers social services and training in organic farming.

• Callon Haiyan Rehabilitation and Development Project in the Philippines. Helps to reconstruct houses and livelihoods following the devastation of Typhoon Yolanda.

Latin America: People for a new creation

Caring for ecosystems demands far-sightedness, since no one looking for quick and easy profit is truly interested in their preservation (LS 36).

“It is painful to see the mountain dead; the animals at e gone. Even the air smells bad!” a man in Bolivia told me.

For “to commit a crime against the natural world is a sin against ourselves and a sin against God” (LS 8, quoting Patriarch Bartholomew)

Their concerns and challenges

“Now we will have e to buy water to drink. We never could have imagined that!” a group of farmers in the mountains of southern Colombia. Yet access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human rights (LS 25)

Large companies impose their laws and even sell us their inputs. They are left with euryth, our water, and e over the land, “desolating farmers who e a small plot of African palm trees in Honduras.

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Xavier Jeyanthy SJ recently served as Assistant Secretary of the Social J ustice and Ecology Secretariat (SJEES) in Rome; he is now undertaking research in Calcutta.

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Robert Jaramillo Bernal SJ is Coordinator of the Social Apostolate of CJI.
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Like the global ecological crisis, this combination of pollution and poverty is man made and irreversible. Kibera offers us an ideal location to dare to embrace the pope’s challenge to turn the tragedy of mass poverty and environ mental degrada tion across the globe into a “personal suffering” (LS 19). F or when we do so, w e realize that all is not lost. E ven in Kibera there are signs of small improvements, such as new houses, projects financed through government-private par tnerships. S uch init iativees need to be scaled and speeded up as vi able and sustai nable alternatives to quick fixes, like so called slum clearance and demolition that end up piling misery upon misery for the poor.

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As I reflect on my visit to Kibera and the people whom I encountered, it dawns on me that beneath the chaos,unger and poverty of this place there is remarkable hospitality and gener osity. T he people who live here practise what Francis calls “commendable human ecology” (LS 148) and solidarity. Despite numerous hardships they have developed a heightened sense of “communitarian salvation” (LS 149) that converts their w ork into a source of joy and meaning.

“Africa: In solidarity with Laudato Si’”

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The path is clear. It is now up to us to respond with courage and vision.

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Of an affable personality, Fr Jack had no trouble making friends and he certainly made many among the people of Zambia. In 2008, he finally said goodbye to his adopted country and moved back to Canada, where he served as associate pastor at St Ignatius Parish in Winnipeg. Following treatment for cancer, he moved into the Jesuit infirmary at Pickering, Ontario, in 2013. There he took daily walks outside, no matter what the weather, and also celebrated Masses throughout this time, he kept in regular touch with people and projects in Zambia.

Their support for CJI’s work with the poor. Any funds raised through our par ticipation go to support CJI projects. CJI is grateful to the Archdiocese of Toronto for giving us this opportunity and to the pastors of these churches, Fr Bernard Lee of St Boniface and Fr Simon de G a le of St John XXIII, for hosting our speakers.

Mission Co-op Sunday 2015
This year CJI was invited again to par ticipate in the Missionary Co-operative P rogram, sponsored by the Archdiocese of Toronto. Two good friends of CJI, both of whom are pursuing PhDs in Canada, graciously agreed to speak on our behalf. Fr Hasina Rakooroossa SJ, fr om Madagascar, spoke at St Boniface Parish at all Masses on 18–19 J uly; and Fr Daniel Syauswa SJ, from the Democratic Republic of Congo, spoke at all Masses at St John XXIII Parish on 1–2 August.

Fr Jack died at Pickering on 25 May 2015. He was in his 84th year and in his 60th year as a Jesuit. His sister, a member of the Religious Hospitaller s of Saint Joseph, was at his bedside when he passed to his eternal home.

Fr Gerard van Walleghem was born in Winnipeg into a large Bel gian family , which ran a dairy business. He joined the Jesuits in 1944. After completing his early training, he went to Darjeeling, India, in 1951 and was ordained seven years later.

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New board member

CJI is pleased to welcome Elizabeth McIsaac to the Board of Trustees. Elizabeth holds degrees in anthropology and the sociology of education, and has been published on issues of public policy, including employment equity, diversity and immigration. Currently Elizabeth is President of Maitree Foundation, a charity committed to ending poverty and inequality in Canada. Elizabeth’s past engagements include serving as Executive Director of the Toronto Region Immigrant Employment Council, as an employment councillor with Catholic Charities, and as a member of the Toronto Catholic Immigrant Employment Services, and as Refugee Coordinator with Amnesty International (Canada). CJI looks forward to the experience and insight she brings to the board.

Outreach Coordinator at CJI and staff ring many new initiatives. We are grateful for Kirsti’s creativity, dedication and passion. Uju, who follows her, holds degrees in international relations and development studies and in peace and conflict studies. She has worked on programs with both youth and volunteers in the Church and with Service Canada and student groups.

SUPPORT CJI!

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Mission News

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LAUDATO SI’: Caring for the Earth with the poor

CJI is excited and challenged by Pope Francis’s recent encyclical “on care for our common home,” Laudato Si’ (LS), especially following our last newsletter which focused on ecology and “reconciling with creation.” For this issue Mission News, CJI invited one person from each of the three continents in which we have partnerships – Africa, Asia and Latin America – to reflect on what Laudato Si’ means to the indigenous and poor people of their region. As Francis reminds us, these are our brothers and sisters for whom the Gospel bears a “preferential option” (LS 158).

from AFRICA

Agbonkhianmeghe Orobator SJ

from ASIA

Xavier Jeyaraj SJ

from LATIN AMERICA

Roberto Jaramillo Bernal SJ

Anybody who has travelled to Kenya, probably has heard of one of the world’s largest slums, Kibera. I visited this slum recently, as I reflected on Pope Francis’s insightful and challenging encyclical letter Laudato Si’.

Reading Laudato Si’ as a Jesuit reminds me of our commitment to the threefold mission of “reconciling oneself with God, with one another and with creation” (GGC35, D eccre 3). The encyclical reads like an improved version of the