
ENSEMBLE TOGETHER CONCORDES

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EDITORIAL

Friendship

Friendship is perhaps one of the most precious gifts that a man can have. It is great to have a true friend, but it is even better and more fruitful to be a true friend to someone. Friendship is something that we can't buy. It is a two way link between people that benefits both in a similar way.

One of the best rewards that I have received from my work with the Jesuit Alumni is the friendship of many people from all over the world. I'm convinced that we as Jesuit Alumni, have a very strong rope that tie us together and that is the Ignatian values that we all share and live in our daily lives.

I recently received a message from Mr. Kalyan Chowdhury, one of our World Union Council Members from India that reiterated my faith and eased my load in our work, knowing that what we do is for a wonderful cause. I would like to share Mr. Chowdhury's words with all of you:

"About our work I remember something that I picked up in my early days of my association with alumni activities, and it was something like this "...WHEN YOU ARE IN QUEST OF A NOBLE CAUSE PART OF THE NOBILITY FALLS ON YOU..." I believe that our friendship has been so strong because our 'NOBLE' activity has acted as a catalyst and an anchor. May God continue to bless you in your endeavour and may we continue to draw strength from you."

I'm convinced that I draw more strength from all the different Jesuit Alumni/ae that I have the privilege to meet every day than the one I could provide. I feel great to have many friends and to offer my friendship to all our fellow Ignatian Alumni/ae.

In this ETC issue you will find several articles on



St. Ignatius Loyola by Dario García, Colombian artist and Jesuit Alumnus

friendship. I would only hope that you that will read this Newsletter, as well as every single Jesuit Alumni/ae will feel that we have much to share and to give with generosity.

May God bless all of you and give you the fortune to have as many friends as those that receive your friendship.

Fabio Tobón
President WUJA

THE WORLD UNION AND THE IAJBS

One of our resolutions at the Sydney World Congress in July 1997 was the idea of maintaining and encouraging the relations of our World Union with other Jesuit organizations, especially with the International Association of Jesuit Business Schools (IAJBS). This is an organization of the Business Schools of the Jesuits worldwide that could help our Union in many different ways.

The IAJBS held its 7th International World Forum in Puebla, Mexico in the first days of July, with the theme: Finances in the global economy: How could the Deans of the Jesuit Business schools make the difference. At a kind invitation of Mr. Thomas Bausch, President of the IAJBS, the President of the World Union sent a video presentation on: "A challenge to Business Educators from the World Union of Jesuit Alumni". Following are excerpts:

Distinguish delegates:

It is an honor for me to address you at a kind invitation of Mr. Tom Bausch. I would like to make a short presentation of what the World Union of Jesuit Alumni/ae is. Our organization was founded in 1956 in Bilbao at the celebration of the 400th anniversary of the death of Saint Ignatius, to have an open forum for the Jesuit alumni/ae from all over the world.

We have a world Congress every five to six years where we gather around our Ignatian values. We have had five congresses, the last one was held in July of 1997 in Sydney and the next one will be in Calcutta in January 2003. We are around 3.5 million alumni/ae. Our primary organization are the school or university associations. They are organized in Country Federations and we also have Continental Confederations, such as the Latin American and the European. We have Jesuit alumni/ae associations in over 53 countries.

The World Union is a virtual organization. The President is in Bogota, Colombia, The Vice President lives in England, The Secretary in Luxembourg, The Treasury in France and we have 12 Council Members from the five Continents. The Jesuit Counselor is Fr. Vincent Duminuco who lives in New York. Today we can communicate easily and work through the internet.

We will have a Council meeting in Rome in January 2001 where we will have the chance to have a face to face encounter to prepare the next World Congress the year 2003 in Calcutta, India.

To give you a better idea of our organization, let me read you our Vision and Mission:

Vision

By the year 2003, the World Union movement will be consolidated in every country and continent under the terms of Ignatian inspiration and will group most of the Alumni/ae worldwide. The W.U.J.A. will become an effective extension of the lay work of the Society of Jesus and will work towards a shared vision of common concern.

Mission

The World Union works among Jesuit Alumni/ae worldwide to promote the ideals and philosophy of the Society of Jesus, namely to advocate the development of men and women for and with others. In doing so, each association should work to support the marginalized in the societies in which they live and to promote ongoing growth in awareness of issues, opportunities and challenges through their experience of study, seminars and service and through relationships with other Jesuit Alumni Organizations around the world.

The World Union should regard its work as an ongoing education activity of the Society of Jesus and shall seek the participation of the alumni/ae in programs that develop ethical and professional values among them, giving them a chance to growth through service to others.

We also defined our values after the Jesuit AMDG (Ad Majorem Dei Gloriam) as: Accountability, Morality, Decisiveness and Generosity.

If I could challenge the Jesuit Business School Deans, I would say:

- Look for the Ignatian alumni/ae coming from the Jesuit Schools. They share a same vision and the values that we were taught after Ignatius. We have the same believes and ideals.
- The Jesuit B.S. have to have "soul". There is a lot that have been spoken about the Neo-liberal economy and how it doesn't care about the poor and the needed. You should teach your students that there might be decisions that are not illegal but they are not ethically sound. The decisions in today's business world should not be taken only looking at the numbers and the bottom line of the companies. We have a moral compromise with the needed in our countries.
- Today we have more than a billion people living in the world with less than a dollar a day of income. This is not fair and this situation is not sustainable in the long run. You have to let your students know and identify their social commitments.
- The Jesuit B.S. must educate "Men and Women for others" as Fr. Arrupe once told us. It is O.K. to make money and that is the main duty of a business man, but that doesn't crash with social justice. The more wealth we create the better if we can share it generously with others.
- Our World Union, as our Vision says, hopes to become the lay arm of the Jesuits. You should use our Union to spread your teachings. Use our bulletin, our website (www.jesuitalumni.org) and our chain of associations.
- We would ask, in general, that you work the Ignatian values and thought in your Universities. Not only to make better businessmen but also better human beings.

As Fr. Byron of Georgetown University said in the opening address of our World Congress in Sydney " We have to live with the conviction that life is only lived well when it is lived generously in the service of others". I believe that it is the time to teach your B.A. students that they have to live up to the values they learned in school and in their families. They should stand behind their believes. Together we can make this a better world.
Fabio Tobón

PEDRO ARRUPE WORLD ASSOCIATION

Just some words to inform all our alumni/ae that our program in the Great Lakes Region (Africa) becomes clearer. Eric de Langsdorff, Vice President of our Pedro Arrupe Association, has indeed just met last June 26 in Paris Fr. Mateo Aguirre S.J., Director of the JRS of this region. Here is the information which he gave to him: In the Great Lakes Region, the JRS (Jesuit Refugee Service) works in association with Caritas Spane, the HCR and the local Church for and with the Rwandan-speaking refugees (coming from Masisi and Rutshuru Regions in Democratic Republic of Congo): they were settled in two camps Kibuye (13.000 persons) and Byumba (18.000 persons) in Rwanda. The JRS takes charge of community services (primary and secondary education) and pastoral ones, as well as of different workshops (sewing, joinery, agriculture, shoe repairing). In Byumba's camp they are also taken care of the nutritional and medical problems of the children (prevention, diagnosis, food support). There are also actions in favor of the more vulnerable persons (widows, aids patients). Our program (estimated by Fr. Aguirre at 30.000 USD) will concern firstly the educational aspect: it will be used for financing the construction of reading rooms and libraries as well as of the purchase of video material for these two camps. The need is real and there is at the moment no association to take charge of this service. Fr. Mateo Aguirre recommends to us also to come on the spot to have a more exact idea of the situation of the refugees. Eric answered him that it was indeed in his intention and that his visit could take place, unless anything unforeseen happens, in August or September of this year.

We are also waiting from Fr. Aguirre's collaborators a documentation with photos on the camps concerned by our program. In the meantime, to have further information, each one is invited to read the 1999 JRS Report (especially page 15 in the French issue) to make an idea of the situation of the refugees in the Great Lakes Region and the actions of the JRS. Besides this financial support, we could also help the local JRS finding in our alumni/ae network a doctor, an oculist or a trauma specialist agreeing to dedicate a little of their time by coming on the spot to help these refugees (if one is interested, please contact us directly by mail: arrupe.association@wanadoo.fr). As for the financial aspect, and to finance our Great Lakes program, after the donations already received from Australia, Eire, France and USA (donations made either by individual alumni or associations), it is still necessary for us to find 25.000 USD. Thank you beforehand for all those who would be desirous this year to join to this first big program of action of the Association.

Please note again that the donations can be received in Euros at the bank of the Pedro Arrupe World Association in Luxemburg : Crédit Européen, 52 Route d' Esch , L-2965 Luxemburg, account n° : 11-263-648.

Best regards.
Laurent Grégoire and Eric de Langsdorff, Vice-Presidents.

JUBILEE 2000 AND OMAEC EXECUTIVE COMMITTEE

The Jubilee of the former pupils of catholic education was celebrated in Rome from 15th to 18th June 2000. This Jubilee included the passage through the Holy doors of the Roman Basilicas, an audience with the Holy Father, meetings with J. Francis Cardinal Stafford, President of the Pontifical Council for Laity, and Most Rev. Zenon Grocholewski, Prefect of the Congregation for Catholic Education. Several Jesuit alumni attended this jubilee, as the treasurer of our World Union and some presidents of national federations (France, Italy, Malta).

Within this Jubilee the president Antonio Pires had convened the Executive Committee of OMAEC, the World Organization of Former Pupils of Catholic Education, from which our World Union is one of the founder members. During more than 4 hours the Executive Committee was informed about OMAEC activities since the Lisbon (Portugal) Congress in November 1998 ; the complete report of this Congress and an issue of the OMAEC review had been published. The NGO statute was given to OMAEC by the United Nations in New York (ECOSOC), the OMAEC representative in the international institutions (Geneva, Paris, Rome, Strasbourg, Vienna and New York now) are doing an important work of reflection and lobbying, the new federation of former pupils of catholic education from Togo was accepted in OMAEC and different contacts with other African countries were updated. Following an explicit request from our World Union of Jesuit Alumni, the OMAEC Executive Committee has taken the decision to hold the next Congress, in autumn 2001, if possible outside from Europe; it would be the first time and a good opportunity for OMAEC to develop its representatively, as wished by Fabio Tobón when he attended an OMAEC Board meeting, in Paris (France) on January 1999.

Laurent Grégoire

WUJA representative in OMAEC Executive Committee

EXALUS

With this name there was a recent International reunion in London of ALSOC (ST.XAVIER'S SCHOOL O.B.A, CALCUTTA). This was a very interesting meeting and showed the Ignatius spirit of these Indian Alumni that came to London from all over the world. There were more than 150 attendees during the three days of conferences and workshops held.

The President, Vice President and Secretary of the World Union attended the final day for a gala dinner by kind invitation of Mr. Kalyan Chowdhury, WUJA Council member and Alumnus of ALSOC.

Following are excerpts of a message sent by Fr. General to this meeting:

"...The Society of Jesus is very keen that the past students of its educational institutions imbued with the values that those institutions upheld and tried to inculcate in them, take their place in society and help one another in their respective tasks to work for its good. The Xaverians in London, with their life experience in their alma mater in Calcutta have a role to play in the United Kingdom in spreading amity among various faiths and ethnic communities. The Society of Jesus stands for dialogue at various levels, social, cultural, religious and economic. This dimension of its mission in the world is presently being emphasized more than before in its various educational programmes and institutions. But even in your time, you lived it "without perhaps knowing it" in the school that nurtured you.

Calcutta has been chosen as the venue of the next World Congress of Jesuit Alumni/ae in 2003. The London branch has a role to play in networking with the UK and European alumni/ae and piloting them to the city of their origin.....And whilst expressing my appreciation and gratitude to these ladies(spouses of Xaverians accompanying their husbands), I also wish to express the gratitude of the Society of Jesus for the generous contribution of our many women collaborators who bring dedication, generosity and joy to the educational, social and pastoral works, and other fields in which we labor together. It is my fervent hope and prayer that this mutuality in ministry will continue and flourish."

Dr. Kofi Annan, the United Nations Secretary, also sent a message that was read by Mr Shashi Tharoor, U.N. Director of communications and also an alumnus of this school. Following are excerpts of Dr. Annan's message:

"...As you contemplate challenges to overcome and obstacles still to be surmounted, I would urge you to take a few moments to think of those less fortunate than yourselves. Many of the world's people continue to live in abject poverty without access to basic necessities such as food, clean water, medical care or basic education. Individuals such as yourselves who have been blessed with top-notch education and instilled with an ethos of care, consideration and tolerance are well-positioned to make significant contributions to ensure that this world's people can live free from fear and want.

Your active participation in local, national, regional and international efforts to curb poverty and harness the

benefits of technology is crucial. You and your fellow alumni can serve as influential network within the world community and as such you have the power to translate ideas into action. I urge you to make good use of your common network to that end. Our new global era demands nothing less."

RESPONSIBLE STEWARDSHIP

Stewardship is a basic concept in Christian ethics based on the recognition that all gifts come from God and must be used to his glory (i.e. to make God present).

The implications of such a value, leads to such concepts as a just wage, or workers health and safety. It is about responsible management for the good of all. It is about doing business in a way that supports the Church's mission in education.

We need to reflect on our attitude to money. Some people look at money with suspicion, a sort of - filthy lucre -, while others become inexplicably attracted to it. It is there to serve our purposes. What we do with money expresses our values.

Theologically it is part of Christology because it is about how we become the Body of Christ by managing the resources over which we have been placed. Christ is expressed in a community by the way it handles its everyday affairs.

We can never be good stewards if we have any of the symptoms of what is presented in the Scripture as - Mammon Illness -. In the scripture Mammon means disorder, and it occurs when we allow something to make a claim on us that only God can make.

Its manifestations are:

- Providing for oneself out of anxiety or unbelief - this leads to serving ones - assets rather than, our assets serving our purposes.
- Numbness. This shows up in our relationships to others. Compassion is pushed to the background. The story in Luke 16 of the rich man who does not notice the poor man at his gate. His wealth and comfort numbed him to the need of someone he could have helped. The parable of the Good Samaritan is making this point - I healthy are those capable of being so moved.
- Split consciousness is the third symptom of - Mammon Illness -. You cannot be the slave of God and money. Here piety and avarice co-exist. Our culture promotes this division between the economic sphere and that of religious believing and human valuing. We have to develop a unified way of looking at the world. We need to learn to live in our hearts so we choose and act from there. This change comes from the level of ones loves and desires. That is why we are called to love God with all our heart. Let us now look at some attitudes to the economy that contain an element of truth, but are ultimately misleading and undermine our stewardship.
- The first attitude sees Christ as indifferent to the economy. Such an image of Christ leads to a spiritualized faith that does not take the world seriously.
- The second attitude sees Christ as hostile to the economy. Christ is only hostile to using the economy to undermine community and human solidarity.
- The third attitude is Christ uses the economy for his purposes, a bit like the collection at church. Again this fails to take the world seriously.
- The fourth attitude sees Christ as fading into different cultures and economies and expressing himself through them. While there is a truth here it can easily lead to accommodating the Gospel to a culture, rather than leavening it.

Christ continues to work in the world through us. When social and financial structures serve human dignity and rights and needs, then this is happening. Like the Sabbath these structures were made for us, not we for the structures.

Good stewardship is a form of worship. Worship means - worth-ship -. By giving things their relative worth, they can be appreciated for what they are and so become true worship. To give things their true worth we have to live in the spirit of truth and we will come to discover that our true wealth is to be found in Christ.

Responsible stewardship is finally the result of reflection and mindfulness. As the Master said to the Business Administrator: As the fish perishes on dry land, so you perish when you get entangled in the world. The fish must return to water, so you must return to solitude.

The Business Administrator was aghast - Must I give up my work and enter a monastery. No, no. Hold onto your work and go into your heart.

Fr Des Dwyer SJ is President of the Australian Jesuit Alumni Association and a Professional Associate of the St James Ethics Centre in Sydney, Australia.

HOMILY

The following was the Homily by Fr. Julio Múnera S.J. during the funeral of Mr. Jorge Marmorek, well known Colombian Jesuit Alumni and a true friend.

"Greater love hath no man than this, that a man lay down his life for his friends. You are my friends, if you do whatsoever I command... I have called you friends, for all things that I have heard of my Father I have made unknown to you. (John, 15, 13).

Jesus, our Human-God celebrated with their close friends the intimate ritual meeting of Pascal Supper when he pronounced the unforgettable words that we have heard.

For many years Jesus walked on the dusty roads of his land preaching God's King. By his side, their faithful friends shared the oppressive heat, the cold spangled night, the severe harassment, the pleasant family meeting, the urging hunger which forced them to eat the wheat seeds on Saturday, the sweet relief by the bonfire after a hard day, a charming conversation, the spontaneous discussion, the soft sailing on the lake, the sudden storm, the unexpected fishing. They shared everything: their diverse friends, scarce resources, concerns and afflictions, moments of joy and triumph.

Jesus lived deeply the indescribable experience of friendship: he cried for the dead of this friend Lazarus, and the mourners said: "look how much he loved him!". And he enjoyed the generous attention of their friends Martha and Maria. He hurried to the wedding of his friends in Cana, and in moments of special intensity in his existence he shared the human warmth of his three closest friends, Peter, James and John. And he offered his deep friendship to his favourite ones, the poor, the weak, the sick persons and the children.

Friendship is to share, friendship is to accompany, friendship is to participate in the countless daily events which shape our passage through life. Friendship is to feel the same feelings, to enjoy the transient pleasures, to keep undissolvable links in spite of distance, to benevolently bear the unavoidable frictions, to forgive without restrictions, to dream in company, to provide the necessary encouraging voice, the warm word providing moral support, the timely advice.

Friendship is always to keep open our heart's narrow door to listen to the others with inexhaustible patience, and to look for impossible ways when a road has closed for a friend to go through.

Friendship is to vibrate with indescribable feelings; it is immovable loyalty before the friend's fragile weakness; it is abysmal respect to his/her free will; it is to keep unforgettable memories, to guard hermetic secrets, to supply valid answers and creative solutions to acute troubles.

However, such a complex experience as friendship can not be described with passing words. Friendship is a transcendental dimension in our lives and it is everlasting beyond the death thresholds.

Jorge Marmorek was our friend. And his warm friendship flooded our lives for several years when we walked together through the mysterious paths that God traced to our lives.

We shared feelings and experiences, critical distressing times, and grateful amusement moments. He gave us his intelligent and generous spirit, his wise advice, his strength, his equanimity, and his conscientiousness' treasures. The inexhaustible esteem felt by all of us who were his direct beneficiaries of that huge torrent of vitality that reached our lives, is an indestructible testimony of the endless value of his friendship.

According to our faith, the transcendental process of human existence overpasses the invisible barrier of death. Human life ranges boundlessly beyond the fragile passing through this world and reaches unimaginable heights of infinite plenitude when we definitely incorporate ourselves into God Love, the One from which our being comes from. In that sublime eternity dimension human reality achieve a definite consistency and its uppermost expression. Therefore, for us, Jorge Marmorek's friendship has ceaselessly survived. And in this Thanksgiving rite, which is Eucharist, we, his friends, thank our God _ human. He teaches us with His example the luminous value of friendship, the affection that he gave us in His life. And in this mysterious instant of religious experience that links us with our God's transcendent dimension, we reiterate our steady friendship to Jorge.

Jorge Mamorek, a great friend: we feel you here and hope some day - at our Father God's home_ we will follow sharing that friendship that jealous death is not able to destroy.

Father Alberto Múnera, S.J.

PILGRIMAGE TO THE HEART

Saturday June 3 - Sunday June 11, 2000

*From the edges of this land
We have journeyed to its Centre
To this red heart which beats
With memory and mystery.
From the Liturgy of Pilgrimage to the Heart*

The Pilgrimage to the Heart covered a journey of over 3,000 km, starting in Canberra and concluding at Uluru, from the national and political heart of the country to its geographic heart. Along the way the pilgrims met with groups of people at Narrandera, Griffith, Cobar, Wilcannia, Broken Hill, Peterborough, Port Augusta, Coober Pedy, and Uluru. The group of over 30 Pilgrims was comprised of national heads of 10 churches with a youth representative from most of them, plus a representative of the NCCA Aboriginal and Islander Commission with their youth representative. Added to this was a group of over 12 support people to organize, care for and assist in every way to achieve this Pilgrimage to *'touch the lives of so many people, but more importantly we ourselves were touched by others, by what occurred and by the hand and blessing of God.'* (Quote from Dr Lance Steike). The welcome at Wilcannia by Fr Peter Williams, a Catholic priest involved in pastoral care, drug and alcohol counseling for 12 years, was memorable. Following are some of Fr Peter's moving words of welcome:

"Today we are happily following that age old tradition of giving welcome to pilgrims. You are very welcome. The tradition says we should welcome pilgrims, nourish them and give them shelter, encourage them and request their prayers as we see them on their way with our blessings. As befits pilgrims, you make your way to your sacred objective humbly, prayerfully and penitentially, for your 'Pilgrimage to the Heart' has been planned in a spirit of reconciliation, where one expresses sorrow for past sins and failings, and begs forgiveness. Indeed, being a pilgrim, is in a deep spiritual way, being a beggar."

Why was this pilgrimage made? From the pilgrims: *We did it as representatives of the people of our churches. We did it with youth representatives because of the strong symbolism involved, in church leaders going on a pilgrimage on the eve of this new millennium, with young representatives of our churches.*

Who can estimate the value of relationships, dialogue, breaking down of barriers? Who can estimate the value of prayer, study on the word, meditation, reflection, worship? We are dealing with intangibles. For sure, the lives of the pilgrims will never again be the same. One can't go through an experience of this nature without being deeply touched. For the youth representatives, in particular, it was a mind-boggling and very emotional experience. They were shaken by the report of a visiting guest on the coach to brief us on Aboriginal issues in the centre. The report shared the problems and challenges, the influence of evil and demonic powers.

Who can estimate a focus on reconciliation by the church leaders of our country with this accompanying retinue? Reconciliation between the churches, reconciliation between the cultures, reconciliation between indigenous and non-indigenous, reconciliation involving the land and the rural sector with that of those who are indifferent or even heartless towards the plight of those on the land.

Maybe the bridge-crossing ceremonies by themselves will not dramatically alter this nation. Nor will the pilgrimage by itself dramatically alter our country. But, we may believe that there is a cumulative effect and that the pilgrimage, in God's economy of things, may well play a considerable role in the future of our churches and nation.

Fr Tony Doherty

Dean of St Mary's Cathedral and Alumni of St Ignatius College, Riverview was the Director of Pilgrimage to the Heart.

PROJETO UNICO

We have discussed this project as a necessity to have a more clear identification of our role, during the XVI National Meeting of our Jesuit Alumni/ae in Brazil that took place in June 22 - 24, 2000.

Motivation: The main aim to establish this project is the Ignatian Spirituality since it is these principles that makes us the same and at the same time differentiate us from the rest of the world.

Objective: To interiorize more and more within our alumni/ae the Ignatian spirituality and to spread it to all the people that surrounds us.

Way of working: As a product of the interiorization of the Ignatian spirituality where love is showed with deeds, every association should develop social actions for and with others. Every association should define the particular area in which they want to work and within the characteristics of freedom of the Ignatian spirituality. In this way our movement will have a face and an identity of a social action movement for and with others, having the Ignatius spirituality as a differentiator.

Actions with the society of Jesus: The society of Jesus should form a working group highly capable and

professional to elaborate an strategy to spread and interiorize the Ignatian spirituality in all their schools and universities. We believe this is the only way in which we could form men and women for others.

Actions of the associations: The Jesuit Alumni/ae associations must offer continuous education based on the characteristics of the Ignatian Spirituality to all the alumni/ae through different activities such as reunions, forums, spirituals exercises so when the alumni/ae leaves school they will find a place where they can continue the spiritual formation. The associations will define their area of working and the social actions for others. This information should be published in their own web site so every association in the word could see them.

Pedro Reis Lima Neto
Council Member Brazil

NEWS FROM THE WORLD

ARGENTINA

On May 30th There was the election of the Board of Directors of the Santafecina Alumni/ae Association of the Jesuit School in Santa Fe, Argentina.

Mr. Jorge Parcellier was elected president and Mr. Oscar Di Diao, the Vice President. Both of them have been working for the Jesuit alumni/ae in their school for more than eight years. Both of them are men of talent, courage and willingness to work for others. As a matter of fact Jorge is the Vice President of the Argentinean Federation and Oscar is the Secretary General of the same.

From July 21 to 31 (San Ignatius Festival), the Jesuit alumni/ae of Santa Fe jointly with the municipality of the city are hosting a photographic exhibition in the museum of the school. The exhibition is called Jesuits 400 years in Cordoba: art and architecture. The exhibition has been a big success in the city of Santa Fe.

The alumni/ae association in Santa Fe has also been sponsoring a photographic context for students and alumni/ae with the auspicious of the Catholic University of Santa Fe.

The V National Congress of the Argentinean Federation of Jesuit alumni/ae will meet at the end of July or beginning of August. The account of this meeting will be given in the next E.T.C.

José María Candiotti
Council Member, WUJA

AUSTRALIA

This year the AJAA has had two dinner/speaker evenings, one on the subject of "Jesuit Lay Partnership" as experienced at Xavier College in Victoria, organized by Jack Bowen, the AJAA Victorian Representative and one in Sydney on 'Living your Values', when Mr. Tim Fischer, Member of Parliament and 'Old Xaverian' in his speech told of his experiences in East Timor as part of the 'All Party Australian Delegation' sent to observe the ballot that would determine the future of East Timor.

Most recently an evening on 'Aboriginal Reconciliation', organized by Chris Hogan, the AJAA South Australian Representative, was held. A report follows.

The Australian Jesuit Alumni Association in South Australia was honored to have Dr Lowitja O'Donohue, an outstanding leader of Aboriginal Reconciliation, speak on Reconciliation in Australia on Monday June 26, 2000, at St Ignatius Church, Norwood, SA. Following are extracts from Dr O'Donohue address.

The topic I've been asked to address is: Reconciliation in Australia: The current situation and what needs to be done. The first part is relatively easy. The second part - what needs to be done - I just wish I had the answers.

We can't re-write history. But we can re-visit it and we can understand and acknowledge it. Reflective understanding - and the acknowledgment that comes from it - is a first principle in the reconciliation process.

There are major social problems. They are not exclusive to indigenous people, but on any social indicator, my people are drastically over represented at the wrong end of the scale.

I feel strongly that human dignity and social justice are fundamental to a decent society. And I cannot entirely understand why working towards these ends is so challenging and so resisted.

But I do want to acknowledge that there has been some progress. There have been some key milestones in the twentieth century - some positive steps towards redressing the cycle of damage set in motion many years earlier.

The people of Australia spoke eloquently when over a million signed the Sorry Day books two years ago. The people spoke more recently when hundreds of thousands joined in reconciliation walks across the country.

Maybe they were not all speaking in unison. Some wanted a treaty. Some wanted an apology from the Prime Minister. Some walked for land rights. But whatever their differences, they had one thing in common - their desire to heal the wounds of the past and to move forward to a better future in which we can all live together in harmony.

My own feelings walking with 250,000 others across the Sydney Harbour Bridge are almost indescribable. They

were a mix of grief and joy and pride and faith.

For there is still much to be done. Expressions of reconciliation are taking many forms. They grow out of communities themselves. And the most successful of these are the ones which involve collaboration, consultation and communication with Indigenous communities. Which lead to autonomy and self determination. And which seek to break the vicious cycle of welfare dependency.

...This leads me to considering what the Church is for. What is the role of the Church in the reconciliation movement?

Surely, if the teachings of Christ are to have any meaning for us today, they must be applied to contemporary social and political life. The Church must have a social agenda. And the basis of this agenda must surely be social justice.

It is more important than ever that the Church demonstrates in real, tangible ways its relevance to the citizens of today.

It is absolutely vital that we all in our own ways work hard for a reconciled Australia. An Australia that will be seen internationally as having cast off its colonial and racist past.

Let us aspire to be a society that can rejoice in its cultural diversity, rather than weep for its inequities.

Robyn Treseder

WUJA Council Member Australia

BRAZIL

The Brazilian Federation of Alumni/ae (A.S.I.A. - BRAZIL) elected the new officials during their XIV National meeting. Following is the new board:

National secretary: Mardile Friederich Favre
2nd Secretary: Francisco Canindé Dias Alves
3rd Secretary: Antonio Bento Júnior
Treasurer: Clea Maria Diedrich
National Assistance: Fr. Joao Cláudio Rhoden, S.J.

Mrs. Mardile Friederich, the new National Secretary for the alumni/ae in Brazil is being very active with the Federation and have worked out a simple electronic bulletin that is being sent to all the Jesuit Alumni/ae Associations in Brazil. If you want to be included in the e-mails please write to: mardile@centauro.unisinos.tche.br.

The Saint Ignatius School Alumni/ae Association of Rio de Janeiro, sent the following message on the occasion of the "Day of the friend" celebrated on July 20. It was taken from Frei Anizio Freire, OFM (Jerusalem / Israel): *"TO BE A FRIEND*

The friendship is a bridge where love goes and come communicating the gift of life. That bridge facilitates the confidence and relationships within friends. From these relations every friendly hearth is a divine gift where love springs with tender, care, comprehension and forgiveness. A lovely friend is a wonder of God. To be a friend is something precious. It is not for everyone. However it could be for you that appreciates life. Today is rare to have a truth friend. To be a friend is to have a capacity to understand the other without trying to change him; is to take mutual responsibilities; is to be ready to overcome the difficulties that might arrive; is to pour love into the hearths of those that are ready to receive it and to be a friend. Without an interior approach it is impossible to be a friend of anyone. Availability, simplicity and understanding are essential in the process to be a friend."

INDIA

Very recently our Prime Minister, Mr. Atal Behari Vajpayee, met the Pope in Rome and assured Him about protection to Christians in India. It was a landmark meeting and should be publicized by the World Union. It also upholds India's 'secularism'. I will send you newspaper-cuttings on the meeting. While on the subject a thought struck me as to whether or not a meeting with His Holiness could be arranged during the time that we intend to meet in Rome? It could prove useful.

On the 22nd and 23rd July all the Jesuit Province Co-coordinators of alumni from all over India are meeting in Calcutta with the Governing Council members of the National Federation primarily to formulate plans and policies for the World Congress. Furthermore, there will be discussions about taking up 'national projects' and bringing about better harmonization in the activities of the alumni associations of India.

Please remember that India is a large country with more than 130 institutions run by the Jesuits; with people coming from diverse backgrounds and the National Federation is barely one-year old. There was a suggestion that India could take up certain national projects which could act as 'role models' for the world to see when our brethren from all parts of the globe visit us in 2003. Here we can seek the assistance and guidance of other

associations and countries as part of our drive towards 'link-up'.

I have conveyed to the organizers of the next Indian National Congress in Mumbai your query about dates in Nov,2001.They are waiting to hear from the office of Fr. General regarding his visit to India.

This Sunday, a meeting in Calcutta has been convened by Fr. P. C. Mathew, Calcutta Province Co-coordinator, for formation of a think-tank to advise him regarding the World Congress. I would be glad to have your comments if any on this.

Following is a short résumé of the meeting of the 3 host associations held at Calcutta on last Sunday,July2nd to discuss matters related to the World Congress:

1. The World Union would be notified that our preference of dates is as follows: Jan 2003 or Nov.2003. Further we would re-iterate our request to skip the monsoon months.
2. The following themes were proposed:
 1. Globalization with a human face.
 2. Education - the pattern the connects.
 3. The U.N theme for 2003.
3. ORGANISATIONAL STRUCTURES:
 1. (a)Initially 4 committees would be formed with 2 members from each association: (i) Program (ii) Net-working (iii) Finance (iv) Hospitality and catering. Additional members may be inducted by these committees.
 2. A core committee will be formed to co-ordinate the affairs of the above noted 4 committees by inducting 2 members from each of the above noted 4 committees in addition to the 6 members already nominated by the Federation (President, 3 Vice-presidents and 2 World Union members).The Secretaries of the 3 associations were requested to provide the names of 8(2x4) members of their association willing to serve in the above noted 4 committees by 14th July.

With this the 'Think-tank' committee was dissolved. The next meeting will be held on Sun,16th July at 10 am.

Kalyan Chowdhury

WUJA Council Member India

UNITED STATES

Unfortunately, we have not set up a good network at the moment to collect information from the various Jesuit school alumni associations regarding their service initiatives. It is something Ron and I would like to work to improve. One group that I can give you feed back on is the Boston College Alumni Association. Two interesting service programs they have initiated are called Second Helping and Clean Sweep.

Second Helping is a "food rescue program" and is a joint venture of The Greater Boston Food Bank and the Boston College Alumni Association. Two refrigerated trucks go out to restaurants, hotels, corporate dining rooms, schools, and other food service establishments to collect surplus perishable food, which is then distributed to area soup kitchens and food pantries that serve the poor. This program ensures that food that would otherwise go to waste finds its way to those who truly need it.

The BC Alumni Association provides funding for the program through hosting an annual Second Helping Gala and co-hosting Party for a Plate, a young alumni fund raiser. The Association also helps promote the Second Helping program, provides volunteers, and conducts food drives. Members of the Association were instrumental in helping pass a state Good Samaritan Law that protects those donating food.

Clean Sweep is a program that addressed an issue closer to home for the university. Students who live on campus depart every spring at the conclusion of their academic year and leave behind all sorts of usable items that are simply discarded. The Alumni Association organizes a team of alumni volunteers to go through the dorms collecting items that include unused food, laundry detergent, household cleaners, kitchen utensils, clothing, books, athletic equipment, towels, sheets, etc. Clean Sweep volunteers then sort these items and store them in a central location. Social service agencies ranging from homeless shelters to homes for young mothers then come to collect what ever items they can use at no cost to the agency. Therefore, Clean Sweep again channels goods that one group is discarding to other groups who are in great need.

These are just two of the many service-oriented programs run by the various Jesuit Alumni Associations.

John M. Riley

WUJA Council Member North America

Take an advantage of the information on our WUJA website. More than 200 links to alumni/ae organizations in the world. Take advantage of our message board!!
If you are not linked, send a message to our web master at: soavi@jesuitalumni.org he will make the link for you. The website is at <http://www.jesuitalumni.org>