

Unión Mundial de Antiguos Alumnos de la Compañía de Jesús
World Union of Jesuit Alumni/ae
Union Mondiale des Ancien(ne)s Élèves des Jésuites

The Jesuit Alumnus





Word of the President

By Alain Deneef, President of WUJA

Graduated from Collège Saint-Michel, Brussels, Belgium in 1978

deneef@skypro.be

Profession: Company Director & Advisor, Facilitator of Citizen Movements

Residence: Brussels, Belgium

Dear Jesuit Alumni,

The 31st of July 1973 was no ordinary feast of Saint Ignatius for the Society of Jesus, but no one at the time could imagine that the two events taking place on that day would so decisively shape the destiny of the Society.

In Valencia, Spain, the Jesuit Alumni of Europe were gathering for their tenth congress and they were to be spoken to by the General of the Society of that time, born in the same Basque Country as Ignatius of Loyola. His name was Pedro Arrupe.

On the same day, on the 31st of July 1973, the feast of Saint-Ignatius, about 6.000 miles to the West, another Jesuit was becoming provincial of his country. His country was Argentina and the name of that second Jesuit was Jorge Mario Bergoglio.

The first was expressing in front of the European Alumni what would be his legacy to the Society of Jesus, and its Alumni, and to the Church. And he did so by coining a phrase that now animates, energizes and even possesses millions of people around the world, and that is that we should be 'Men and Women for Others'.

The second was becoming discretely the primus inter pares, the first of the Argentinian Jesuits in very tumultuous times for his country. We know what ensued and how Jorge Mario Bergoglio subsequently became archbishop of Buenos Aires, and later Pope under the name of Francis.

But, let us think of this, isn't it an extraordinary feat that on the very same day, more than forty years ago, on both sides of the Atlantic, two Jesuits were taking up responsibilities that resonate until today?

Pedro Arrupe was announcing, like the prophet he was, to the Jesuit Alumni of Europe, a little bit in a state of shock, that the service of faith was not to be separated from the promotion of justice.

Jorge Mario Bergoglio, was assuming, like a pastor he is, the first of a series of responsibilities, at a time when, and in a country where he would have to discern in order to preserve and protect his fellow companions and the Society of Jesus as a whole.

God works in mysterious ways and sometimes his synchronicities are occasions to recollect. In this year where the Society of Jesus is celebrating the bicentennial of its restoration, let us remember in gratitude for what these two men have brought and still bring to us all and many others in the world.



Editorial

By Michel Jadot, chief-editor

Graduated from Collège Saint-Michel, Brussels, Belgium, in 1970

chiefeditor@wuja.org

Profession: Company director

Residence: Luxembourg, Grand Duchy of Luxembourg

Dear Alumni, Dear Alumnae,
Dear Friends,

This is the second issue of the Jesuit Alumnus, the digital magazine of the World Union of Jesuit Alumni/ae

The first issue http://www.e-wuja.org/fr_index_1.php, came out in May 2013, and was mailed to 26910 addresses stored in WUJA's database.

The latter has gradually built up by individual registrations on WUJA's website over a couple of years. The number of invalid addresses was thus, as expected, high.

The first benefit of this emailing was thus to clean up WUJA's database by purging the wrong or obsolete addresses.

The opening rate of the email was 6057 and 1780 of the openings were followed by a second click or more.

The possibility to unsubscribe was of course offered but was very marginally used.

The above figures do obviously leave room for improvement.

However, the world was not made in one day and it is our challenge to improve them over time by increasing the number of releases (up to 3 or 4 pa), being more attractive to the yet very diversified readers panel, being the Jesuit alumni/ae worldwide.

The readers are invited to speak up and give their opinion about the content as well as the format of the magazine, by emailing to chiefeditor@wuja.org

This issue focuses on the 8th World Congress of Jesuit Alumni/ae that took place in Medellin/Colombia from the 14th to the 17th of August 2013: you will read all about it, including the resolutions, some speeches, the story of the congress and the experiments.

Enjoy the reading





The 8th world congress of the World Union of Jesuit alumni(ae) in Medellin, Colombia, from the 14th to the 17th of August 2013

By Alain Deneef, President of WUJA

Graduated from Collège Saint-Michel, Brussels, Belgium in 1978

deneef@skypro.be

Profession: Company Director & Advisor, Facilitator of Citizen Movements

Residence: Brussels, Belgium



Fr. A. Nicolàs sj

The 8th World Congress of Jesuit Alumni/ae took place in Medellin from 14 to 17 August 2013 on the theme of "Jesuit Education and Social Responsibility : how can Jesuit Alumni/ae serve?"

The choice of venue for the congress was not insignificant: The City of Medellin (second largest in Colombia) is a city reborn after the traumatism of years of drug cartels which ended in 1993, twenty years ago. Symbolic of its resurrection, the Metro is the place par excellence which seals the cohabitation of people of all origins in this city known as the city of eternal spring.

The Congress, which took place in the Colegio San Ignacio, an exclusive establishment frequented by the Medellin middle class, hosted close to 800 participants in a warm and friendly atmosphere, a record number of participants for a World Congress. Of course, the vast majority consisted of Colombians, but also included alumni/ae from 25 other countries, including. There were strong delegations from India and Africa. The Jesuit University Xaveriana de Bogotá had played an outstanding role in the preparation and participation of this Congress. Indeed many students who are not yet Alumni/ae took part.

The Congress was preceded by the 'experiments' of young alumni/ae, tried out during the previous Congress in Burundi in 2009. These social experiences for youth brought together 24 young alumni/ae from Belgium, Austria, Brazil, Congo and Colombia, who provided a social service in poor communities of the municipality of Caldas, South of Medellin.

In itself, the theme for the Congress, determined by the Council of the World Union and the Organizing Committee, was an invitation to ask ourselves how to put the results of a Jesuit education at the service of our societies. If Jesuit Alumni/ae without doubt exercise great leadership around the world, the Congress wanted to consider the fact whether this leadership could also be expressed in terms of social responsibility, which goes beyond philanthropy and is also in terms of sustainable development. Each day there were two presentations with debate on the program for the morning while a presentation with debate followed by evaluation in linguistic groups were provided for the afternoons. These group discussions were fruitful exchanges leading to the drafting of resolutions. Breaks, during which famous Colombian coffee was served, provided an opportunity to visit the stands of the Apostolic activities of the Alumni/ae and for the participants to network.

The Congress opened with the mass of the Assumption of the Virgin Mary presided over by Father General Adolfo Nicolas and at which the homily was preached by Father Francisco de Roux, Provincial of Colombia. For Congress this mass was a tribute to Francis, Bishop of Rome. Naturally, the first speaker of the Congress was Father General. His presentation was entitled: "Former students of the Jesuits and social responsibility for a better future. What does it mean to be a believer of today?" Adopting the method of the new Pope, putting aside the eleven pages written for his briefing, Father General offered the audience an informal reflection before answering many questions from the floor. He proposed to the participants four images that struck the imagination of all.

The first image was that of a Buddhist, a young teacher at a Jesuit college in Japan. An admirer of the philosophy of Jesuit education, he nonetheless developed a growing irritation towards the Catholic Chapel of the college. It was the intervention of another older and more experienced teacher, also a Buddhist, which helped him to understand that, in a Jesuit college, it is useless to set on the chapel because 'everything is Chapel', since it's all of the education which takes account of the divine message. Students are a sacred material that God has entrusted to us. We have a duty to open the eyes of the students so that they see, their ears so that they hear, their hearts so that they welcome and their mouths so that they announce what they have learned and experienced. The alumni/ae must continue to wonder and question their societies relative to the values they have received from this education.



The second image was of biblical origin and chronicled the episode following that where David ravished Bathsheba while Uriah the Hittite was at the head of his armies. Following his abuse of the power that God had given him, David asked Uriah to go and rest at his home. Uriah replied that he cannot think of relaxing while his soldiers are at war, enduring all kinds of dangers. It's thus a heathen who reveals to us a spirituality that is often lacking in Christians: being concerned for others. In our education, the child must open up to others and empathize with them. This implies avoiding competition to develop compassion. The poor are vicars of Christ and deserve our attention and our services. It is the sense of being men and women for and with others.

The third image compared a liner and a bicycle. For Father General students are more like a liner than a bicycle. The liner does not turn quickly. It needs time to be manoeuvred. The bicycle can change direction quickly, but too spontaneously, which does not build in the long term. Training a student takes time, like a conversion, and forces us to be patient. Our students are not airplanes that connect distant cities within a few hours. They are like boats which take time to cross. It is necessary to accompany students: accompany their freedom, their growth...

The fourth image came from a Bishop friend who described to him a giraffe. It has a very big heart (about

5kg), since it must raise the blood up to its head. It is an animal that also has a very high view because of its long neck and which sees a long way. If our students are giraffes and are developed like them: horizontal freedom in reading, vertical freedom that comes when we have a deep knowledge and the link between the heart and the vision of the world. The weakness of the giraffe comes when it moves away from the group, because it becomes vulnerable to lions. We should never believe ourselves to be different from others and think that we can isolate ourselves or make our way alone.

The six other speakers were of a high standard, probably the best panel of speakers brought together in the history of world congresses. The Colombian Dr. José Antonio Ocampo (ordinary professor at the Universidad Xaveriana de Bogotá) spoke of «the economic and social reality of Latin America. How can we help? ». The Belgian Professor Gunter Pauli (alumnus of Antwerp) discussed 'Economic business models based on ecosystems of social benefits'. Then Chris Lowney (American New York, alumnus, former Jesuit, writer (Pope Francis. Why he leads the way he leads) reported on «leadership and Jesuit Education as tools of social responsibility. To follow, Colombian Professor Carlos Raul Yepes (CEO of Bancolombia), addressed the issue of «social responsibility and the service of others». The Congolese Father Augustin Kalubi SJ (Coordinator of DRC Jesuit colleges), for his part talked of «African Jesuit education and social responsibility - how can our alumni/ae serve? " Finally, Professor Swati Gautam (Indian, Professor at St. Francis Xavier's University, Kolkata) spoke of «how to put into practice social responsibility for the benefit of the poor? "

The afternoon of the last day was devoted to the General Assembly of the World Union. After the approval of the accounts and report, and prior to approval of the thirteen resolutions of the Congress, the election of the new Committee of the World Union was conducted. Alain Deneef (an alumnus of the college Saint Michel in Brussels) was elected President, the Nigerian Sina Buraimoh-Ademuyewo (an alumnus of the University of Philadelphia) Vice President, Argentinian Carlos Gianicolo (an alumnus of College of Buenos Aires) Secretary and the Indian Ronald d'Costa (an alumnus of the Goa college), Treasurer. Thirteen delegates representing the various global regions of the World Union were also elected. The city of Cleveland in Ohio (USA) was chosen as host of the next World Congress in 2017.

On the back of this very successful Congress hung the memory of two presidents of the World Union, who died within 24 hours of each other, on 16 and 17 July last, the Colombian Fabio Tobon, past president and Chairman of the Organizing Committee for the Congress, and the American Tom Bausch, president of the World Union, whose memories were honoured by the fixing of a plaque on a wall of the Colegio San Ignacio.

More information on the Congress : [\(www.wujacongress2013.com/en/\)](http://www.wujacongress2013.com/en/), and the World Union (www.wuja.org and [facebook: WUJA.official](https://www.facebook.com/WUJA.official))



Medellin congress

14th to 17th of August 2013 - Resolutions

The World Union of Jesuit Alumni, gathered in congress in Medellin from 14 to 17 August 2013 :

1. Warmly thanks Father General Adolfo NICOLAS SJ, for his presence at the congress, for his presidency of the opening Eucharist and for his stimulating encouragement to the actions of the alumni and assures him of its support for the pursuance of his mission and of its availability to carry out any task he would like to entrust it with.
2. Thanks the ASIA Ignaciana of Medellin for its efforts to achieve a congress characterized by the excellent service of the organizing staff, an atmosphere of warm friendship and the high quality of its key-note speeches.
3. Deeply moved by the death of its former president Fabio TOBON and of its current president Thomas BAUSCH, hails the absolute integrity and total dedication which they ceaselessly showed in accomplishing their task in accordance with the deep sense of service that they drew from their Ignatian commitment and assures their families of its sympathy and of its prayers.
4. Assures Francis, bishop of Rome, of its affection and of its support for his efforts to reform the Church in order to make it more faithful to the Gospel, in particular:
 - Freer from the temptation of power and wealth
 - Governed on the basis of collegial responsibility of the bishops of the world
 - Giving to lay persons, particularly women and young people, a place worthy of what they can bring to evangelization
 - More sensitive to all forms of oppression and violence
 - More caring for the needs of the poor
 - Acting for closer relations among all Christian churches in a common announcement of Jesus Christ and among persons of goodwill of all creeds and cultures in order to foster peace and fraternity
 - In a word, careful for the hopes of men and women of our time.
5. Recalling its resolutions of the 2009 congress inviting the alumni of the three countries of the area of the African Great Lakes to start among them a process of truth and reconciliation and asking for the creation of a Jesuit higher education institution in the area,
 - hails the good implementation of these resolutions, thanks to the remarkable efforts of the alumni association of Burundi, Rwanda and the Democratic Republic of Congo, supported by several jesuit fathers and by the Union's vice-president Alain Deneef
 - rejoices in particular at the progress of the project of a business and public administration school in Bujumbura
 - decides to make all efforts to carry out these two commitments up to their full accomplishment.
6. Agrees to create a more effective network among jesuit alumni and others in the global jesuit family, integrating online tools in ways that people can share their needs, skills, time or resource availability
7. Agrees to look for funds allowing talented but economically disadvantaged students to benefit from jesuit education, with the provision that beneficiaries will repay this investment in the form of service to the community
8. Agrees that future congresses should have other ways of group participation and interaction, for example a pre-viewing of some conferences on video in order to have more time for discussions, and/or possibilities to examine the follow up of previous resolutions.
9. Pledges to better communicate about its goals, governance and accomplishments, in order to better inform its members, inspire more alumni to become involved and help the wider jesuit network to be more aware of what is happening globally.
10. Pledges to contribute to the broader renovation of jesuit pedagogy, in line with Fr General's call, both for children and adults.
11. Asks attendees to the congress to inform at least four other alumni about what happened there and to commit themselves to its values and ideals.
12. Pledges to look for ways to involve more young alumni in its governance, activities and congresses.
13. Expresses the strong wish that all future congresses include youth experiments, whose results will be presented to the general assembly.



The members of the Council of the World Union of Jesuit Alumni

The structure of the World Union of Jesuit Alumni was explained in the first issue of the Jesuit Alumnus:
http://www.e-wuja.org/en_1_12.php

Since then, a new Bureau was appointed at the 8th Congress in Medellin as well as new members to represent

the continents in WUJA's Council.

Their mandate is for the period from August 2013 to July 2017 (9th Congress).

The five members of the Executive Committee of WUJA are now:



Alain Deneef,
President of WUJA

Graduated from Collège Saint-Michel, Brussels, Belgium in 1978

Email : deneef@skypro.be

Profession: Company Director & Advisor, Facilitator of Citizen Movements

Residence: Brussels, Belgium



Adesina Augustine (Sina) Buraimoh - Ademuyewo,
Vice President of WUJA

Graduated from Saint Joseph's College Philadelphia (BS) - USA in 1973

Email: burade49@yahoo.co.uk

Profession: Chairman, Brands International Company Ltd

Residence: Lagos, Nigeria



Carlos Maria Gianicolo,
Secretary General of WUJA

Graduated from Colegio del Salvador, Buenos Aires, Argentina in 1975

Email: carlos.gianicolo@exalumnodelsalvador.org.ar

Profession: Oil & Marine Consultant

Residence: Buenos Aires, Argentina



Ronald D'Costa,
Treasurer of WUJA

Graduated from Loyola School, Jamshedpur, India (High School) in 1964

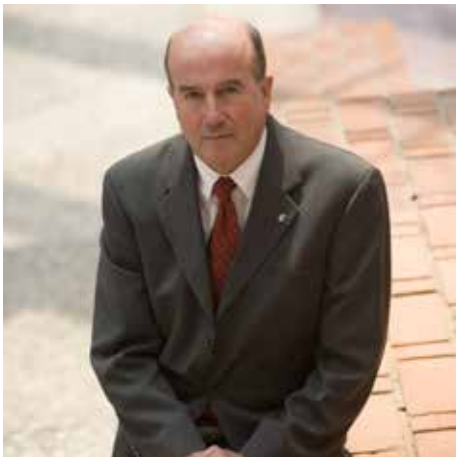
B.A. (Hons.): St. Joseph's College, Darjeeling - 1968

PG Business Management: XLRI (Xavier Labour Relations Institute),
Jamshedpur 1970

Email: ronald48@rediffmail.com

Profession: Hotelier & Social Worker

Residence: Jamshedpur, India



RP Jose Morales Orozco sj,
succeeding Fr William Currie sj as Spiritual Counsellor

Graduated from the Pontificia Universidad de Comillas,
Madrid, Spain (Doctor in Theology)

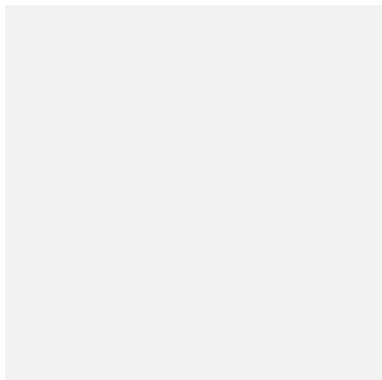
Email: jose.morales@ibero.mx

Profession: Former Provincial of Mexico, former president of Iberoamericana
University in Mexico City and former assistant to Fr. General Kolvenbach
for Jesuit formation

Residence: Mexico City, Mexico

The twelve representatives are :

Africa



Emile Boweya,

Member of the Council of WUJA representing Africa

Graduated from Collège Boboto, Kinshasa, Democratic Republic of Congo (DRC) in 1962

Email: emile_boweya@yahoo.fr

Profession: Retired (since 2009) from Banque congolaise du Commerce Extérieur

Residence: Kinshasa, Democratic Republic of Congo (DRC)



Roger Gateretse,

Member of the Council of WUJA representing Africa

Graduated from Collège du St Esprit, Bujumbura, Burundi in 1982

Email: gate.rog@gmail.com

Profession: Company Manager

Residence: Bujumbura, Burundi

East Asia



Pak Heung (Peter) Wong,

Member of the Council of WUJA representing East Asia Region

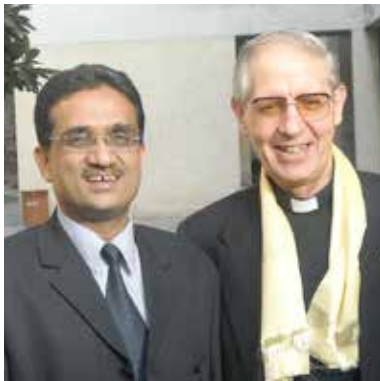
Graduated from - Wah Yan College, Hong Kong in 1958

E-mail: sheldav@netvigator.com

Profession: Company Director, Barrister-at-Law

Residence: Hong Kong, China

South Asia



Naresh Gupta,

Member of the Council of WUJA representing South Asia,
President of the National Federation of Jesuit Alumni/ae Associations of India.
Graduated from St. Xavier's College in Kolkata, India in 1982

Email: gupta.nareshkr@gmail.com

Profession: Owner & Director of Primex resin (India) Pvt. Ltd. (Polyester resin -
Fiber Glass Manufacturing
Residence: Kolkata, India



Krishna Kumar Vihh,

Member of the Council of WUJA representing South Asia
Graduated from St Xavier's High School, Ahmedabad, India in 1964

Email: krishnakumarvihh@gmail.com

Profession: retired from executive position in the marble industry
Residence: Ahmedabad, India

Europe



Natalia Encolpio,

Member of the Council of WUJA representing Europe
Graduated from Istituto Massimiliano Massimo, Rome, Italy in 1981

Email: encolpionatalia@yahoo.com

Profession: Journalist
Residence: Rome, Italy



Hans Hammerschmied,

Member of the Council of WUJA representing Europe
Graduated from Kollegium Kalksburg, Vienna, Austria in 1971

Email: hammerschmied@hhp.eu

Profession: Certified Public Accountant
Residence: Vienna, Austria

Latin America



Pedro-Pablo Diaz,

WUJA of the Council Member representing Latin America
Graduated from Colegio San Ignacio, Santiago, Chile in 1965

Email: ppdiaz@ko2.cl

Profession: CEO Ko2

Residence: Santiago, Chile



Silvio Piza,

Member of the Council of WUJA representing Latin America President Latin American Confederation

Graduated from Colegio Sao Luis, Sao Paulo, Brazil in 1970

Email: stpiza@gmail.com

Profession: Financial Consultant (Partner of Consulcon Consulting and Accounting)

Residence: Sao Paulo, Brazil

Middle East



Nagy el-Khoury

Member of the Council of WUJA representing the Middle East

Graduated from Collège Notre-Dame de Jamhour, Beyrouth, Lebanon, in 1973, and Université Saint-Joseph, Beyrouth, Lebanon

Email : nagy_khoury@ndj.edu.lb & nagyelkhoury@hotmail.com

Profession: Director of International Relations of the Collège Notre-Dame de Jamhour

Residence : Beyrouth (Amzieh), Lebanon

North America



Frank Brady,

Member of the Council of WUJA representing North America

Graduated from John Carroll University, Cleveland, Ohio, United States of America in 1970

Email: fjbradyjr@aol.com

Profession: Retired from General Motors

Residence: Detroit, United States of America



David G. Clifford II,

Member of the Council of WUJA representing 'North America', Executive Director WUJA 2017

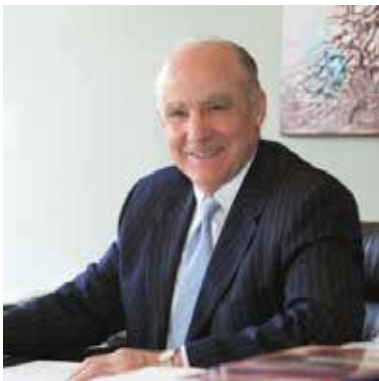
Graduated from John Carroll University, Cleveland, Ohio, United States of America in 1987

Email: daveclifford@att.net

Profession: CEO Business Consultant, Adjunct Professor

Residence: Cleveland, Unites States of America

Oceania



Andrew Horsley,

Member of the Council of WUJA representing Oceania

Graduated from Saint Ignatius' College, Riverview, Sydney, Australia in 1968

Email: andrew@horsley.com.au

Profession: Management Consultant

Residence: Neutral Bay (Sydney), Australia

You may find the articles of incorporation of The World Union of Jesuit Alumni/ae (WUJA) by clicking here:
<http://www.wuja.org/index.php/statutes>



Experiments

Medellin - 2013

1.

Account by Ellen Van Roost

Graduated from the Onze-Lieve-Vrouw College,
Antwerp, Belgium, in 2008



Thus far we have talked about what we did. The real question remains: what did I feel, think and learn? What touched me the most from the beginning was the Columbian hospitality and warm welcome. It's not the first time that I travel abroad to do volunteer work, but quite often I get homesick after arriving. I then want to home, because I don't feel at home and want to go back. This has not been the case here in Colombia and in Caldas. Upon arrival, we were welcomed like we would be at home and were treated as 'one of them': with open arms and with lots of respect for our cultural differences- without treating us any different- our Colombian friends let us join in. One example that I can think of is when we went to visit the sick and elderly to bring them holy communion. In each home we would read the gospel of the day and at a given moment we were asked to take over and read the lecture...in Spanish, that is. The question remains whether they really understood our Spanish.

For me this visiting of the sick was one of the strongest experiences of the program. The inhabitants of Caldas not only opened their homes to 3 or 4 foreign visitors, whom they hadn't expected. They were also happy and honored to meet people I so far away. This really moved me. They offered us coffee and biscuits and a few of them even shed a tear.

I am also amazed to see what a local initiative can do for a community. We visited the local organization called *corpodil*. And they told us that because of the local initiatives they are setting up, the community has improved a lot. Children have got a place to play, they teach girls the skills they need to become an esthetician, and many more initiatives that all give young people in this community hope for a better future. You should know that only 8 years ago young boys playing in the streets would be shot, now they are playing soccer together and play in safety. Isn't this the future we want for ourselves and for the next generations.

For me these experiments have been a living example of 'contemplation in action', as St. Ignatius called it. Not only in interaction with the children and parishioners but also with our Colombian friends for *Collegio San Ignacio* that joined us, I felt God present throughout the many activities.

One by one these unique individuals from different parts of the world reminded me of the values and mantras we all learned in our Ignatian education. By living this intense experience I am reminded of what I want in life, what I am called to and how I want to serve God in my daily life.

This is crucial for young people, on the verge of very important life decisions. I remember in my high school in Antwerp, that in big letters at the top of our test paper there was the abbreviation 'AMDG', *ad maiorem dei gloriam*. Well, this is exactly what the experiments call young alumni to do: It has given me the opportunity to discover values that will be important for me in making decisions, not only in my professional life but also and maybe most important, in my personal life. I was reminded once again that I am called for more, to not only think of personal gain in my professional life but also think of how I can help others grow, to always remember to serve the other the best way I possibly can and welcome them with an open, non-judgmental heart like all the people did that we worked

with. Or maybe I should say: the people that worked with us. Because although we did missionary work, I can say for sure that they taught me more than that I can imagine having taught them. Sometimes just being yourself and being present is giving enough.

By also experiencing aspects of society hands-on, I have had a taste of what I can do in companies or institutions to not only act as a socially responsible citizen but also as a good Christian. As Chris Lowney said yesterday after pope Bergolio: if you have clean shoes, you haven't worked. I pledge to get and keep my feet dirty. The shoes that went with me to Caldas are an example of that! In whatever position I will work in the future, this experience has given me a unique perspective of how people can be effected by my decisions and actions.

This perspective is something that can't be learned young enough. Therefore we went to the local school to help the students understand different perspectives in society. We taught them a game called 'ciudad ideal'. In the game, children were assigned different roles each corresponding with existing societal roles. Some were president, banker or accountant, others were bus driver or even prostitute. The objective of the game was to get the children to realize what daily life would be like in the different positions. At the end they reflected on the contrasting positions: How did they depend on the other? How did they get by? What did their day look like,...? Was there social injustice? This example emphasizes that social responsibility isn't just a corporate responsibility but a responsibility of every active citizen, even children.

In conclusion: The things we experienced there, are hard to put in words. Those who joined us know that you have to experience this to know how it can change you, yet that shouldn't be an excuse to refrain from getting engaged on a smaller scale in your own community. That is another message that I take home from this experience.

Finally: as father general said earlier this week: children (big or small) will not learn if the example that is set for them isn't a living example of what we want to see transferred. Having said that, I have to say that our experience wouldn't have been as good, intense and unique without the good leaders that joined us. Without words or great gestures they set an example of humility, that truly inspired me and that I will take home in my heart with me.

I hope that many young people like me have the chance to experience this. Only time can tell but I have a feeling this might just be life changing. I am truly grateful for this.

2.

Account by Alexandra Boogers

Graduated from the Onze-Lieve-Vrouw College, Antwerp, Belgium, in 2008



Ladies and gentlemen,
I feel really honored to be here today and speak about a project where i am really passionate about. It's a pity for those who are in the general assembly now because I think you already heard some really inspiring speeches. I also participated in the experiments here just outside Medellin and four years ago in Bujumbura. This makes me together with Julie, Sebastian and Fabio experts in this field, if we can say so. Today, I won't be talking about my personal experience here nor in Burundi. Today, I am standing here as a representative of the Youth Wing. I'd like to talk to you about 4 different topics. First, who are we? Second, what are the experiments and what do we expect in four years. Thirdly I will briefly say something about WUJA and I'll end this speech with some hands-on to do's.

Who are we?

As some of you might know, the Youth Wing was established at the Bujumbura congress in 2009. We were there with more or less 15 participants and a dozen of young Burundese alumni. We as young are invited to the WUJA meetings but we don't have voting right. This is something we'd like to achieve in the coming few years. Julies name and mine are in the booklets as youth representative. But actually all of us are youth representatives. Because it is really important that every young can give his or her input. As we don't have the financial means to go to every WUJA meeting of congress, we rotate and communicate with each other about has being said. You might say it is an open delegate position that we have at WUJA. The rule says that young goes to 30. But as I look around this auditorium and see plenty of people who already passed that age but are still young, I think this rule is quite flex-

“ In Europe we took the initiative to host experiments before our European Conference. I'd like to encourage you to do the same thing. Be it before a continental conference or a national congress or even on the level of your own association. Just do it!

ible. So if you are willing to help us, we'd love to! And don't forget that we can play an important role in your local association because we recently graduated from high school or university, we still have a strong bond with the school and know the current dean of president. Use our knowledge to get back in touch with the school in case you the bonds might have weakened of the years.

Experiments

Now I'd like to say something about the experiments. You already heard three lovely testimonies and I really hope you get the image what experiments really are. You can sometimes compare it to a Magis program, before the World Youth Days for instance. The participants were quite disappointed that these experiments are only organized every four years before a world congress. In Europe we took the initiative to host experiments before our European Conference. I'd like to encourage you to do the same thing. Be it before a continental conference or a national congress or even on the level of your own association. Just do it! Because we as you can learn so much from it. We learn social responsibility and serving others. Two things that you might have less prioritized or even forgotten after you left the ignatian educating system. If you get together with a group a young and just listen to the community, you'll get to know what they really need. And that the right way to help in development. If you know their needs, you can continue serving this community. Or by continuing the experiments by sending people there every year or by giving sustainable aid adjusted to the needs of that local community.

The next world congress will most probably be in the United States. We'd be thrilled to have our third world edition of experiments there. We already have a document that can serve as a guideline for the organizing committee. This needs some fine-tuning after our experience here in Medellin. But we are really willing to help the States organize some unforgettable experiments. A proposal that came up during the Youth Wing meeting yesterday, is the explore the possibility to cooperate with Jesuit Refugee Service. But I think there are plenty of places where our help in serving other is more than welcome. Our goal here in Colombia was to have 20 people from over the world and 20 Colombians. The presence of local people is necessary not only for translation but also to be able to talk about who they feel about their country. There were 15 Colombians, which is good. But I was quite disappointed to see only 7 young from abroad (including me). Our goal is still to get at least 20 young (non USA) in 2017. Here in Medellin there are 25 countries represented. This means if everyone would send only one delegate – and

come on, how hard is that? – we would already be 25 participants! And the more countries are represented, the nicer the experience. Because than you can have a double

exchange. First of all the one with the local community and secondly the one in between the participants.

WUJA

In the third part of this speech, I'd like to say something about WUJA and it's way of communication. That it can be better sure. We can always do better! But what about you? Have you made the effort to spread the word and distribute the news via your local newsletters? If you did, wonderful! If not, time to change that! Wuja.org is the new website and has really good features to build the Jesuit network as Chris Lowney mentioned. You all have a smartphone, don't you? Well go to the website and fill out your personal details so we can develop that database we have all been dreaming about. And don't forget to follow WUJA on facebook (wuja.official) and keep posted on what happens throughout the world.

“ It is really important to invest in your young on a local level, because one day we all get old. And you might get older a little sooner than we do, so we'll have to take over one day. So don't lose the young people out of sight, because you need them.

To do

To end this speech by the young and also basically this congress, I'd like to give you some take home messages or maybe even to do's. Go to WUJA.org and register. Go to facebook and like the WUJA page. Go back to your country and spread the word about the experiments. We'll put some testimonies online so you can easily share it with your association.

It is really important to invest in your young on a local level, because one day we all get old. And you might get older a little sooner than we do, so we'll have to take over one day. So don't lose the young people out of sight, because you need them.

But most of all, come back in four years and make sure that there is at least one young participant from every country represented. Because we as Youth Wing want to have as many giraffe hearts as possible. Because that kind of heart can have an influence in a community, maybe even change it and make the world a better place. And isn't that what we really want?



Fr Jose Morales Orozco sj succeeds Fr Bill Currie sj as spiritual counsellor to WUJA

By **Michel Jadot**, chief-editor

Graduated from Collège Saint-Michel, Brussels, Belgium, in 1970

chiefeditor@wuja.org

Profession: Company director

Residence: Luxembourg, Grand Duchy of Luxembourg

On April 19, Fr Bill Currie, SJ, Spiritual Counsellor to WUJA, announced the appointment by Fr General Nicolas of Fr. Jose Morales Orozco sj as his successor.

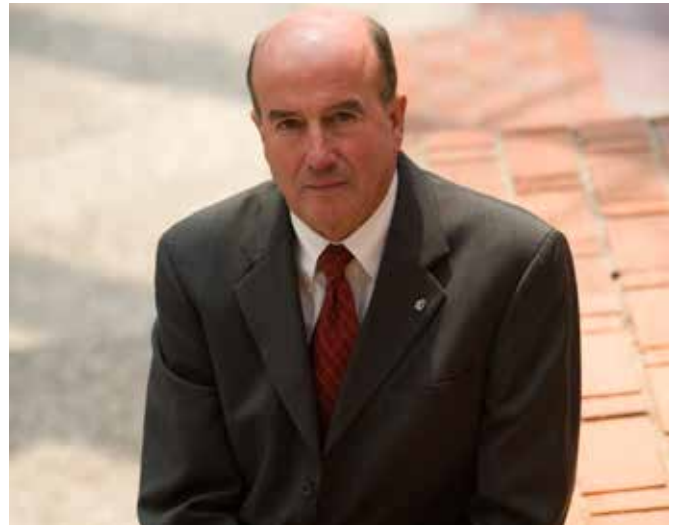
« Fr. Morales brings an extraordinary background to this position: former provincial of Mexico, former president of Iberoamericana University in Mexico City, former assistant to Fr. General Kolvenbach for Jesuit formation, etc., etc. He will certainly be an excellent addition to the WUJA family as you move toward a new renaissance », he wrote.

« Let me take this opportunity to thank you for the pleasure and privilege of working with you during the past four years. I am deeply grateful for the spirit of friendship and cooperation you have shown me, and I am sure you will continue to work well with my successor as you strive to activate WUJA's tremendous potential for good in the world. Please remember me in your prayers now and then, and be sure that I continue to remember you in mine. God bless you and God bless WUJA! », he added.

Alain Deneef, WUJA's President expressed WUJA's and gratitude to Fr Bill Currie sj for his contribution, efforts and commitment during the four years he held the position of WUJA's spiritual counsellor. Despite the distance, Fr Currie sj always made the trip from Japan where he lives to attend WUJA's meetings, thereby showing his full dedication to the World Union. The latter addresses her best wishes to Fr Currie sj for his continued mission in Tokyo.

At the same time, WUJA' Council warmly welcomes Fr José Morales Orozco, sj and rejoices at his joining WUJA in this exciting phase of its development. (http://www.the-businessyear.com/images/data/interviewees/807_m.jpg)

Fr José Morales Orozco, sj entered the Society of Jesus upon finishing high school. He obtained a B.A. in Literature at the Instituto Libre de Literatura and a B.A. in Philosophy at the Instituto Libre de Filosofía y Ciencias. In 1975 he obtained a B.A. in Theology at the Colegio Máximo Cristo Rey in Mexico City. That same year he was ordained a priest and was appointed Academic Rector at the Instituto Libre de Literatura in Puerto Grande, Jalisco, Mexico.



Later, in 1982, he entered the Pontificia Universidad de Comillas in Madrid where he obtained his doctorate in Theology with his dissertation The Epistemology of Theology in the Puebla Documents. Upon his return in Mexico, he was appointed Rector of the Instituto Libre de Filosofía y Letras and Superior of the Philosophate of the Society of Jesus. He was appointed Provincial of the Jesuit province in Mexico in 1989. He served in that capacity until 1995. He was also president of the Conference of Mexican Priests and Nuns (CIRM) and president of the Conference of Northern Latin American Provincials from 1990 to 1995. At the end of Dr. Morales' appointment as Provincial, Father Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, called him to be his general counsellor responsible for the formation of Jesuits and the promotion of vocations.

On July 8, 2004, Dr. Morales was elected Rector of Universidad Iberoamericana Mexico City for the period 2004-2008. This year, the General Assembly of UIAC Associates ratified him as Rector of Universidad Iberoamericana Mexico City for two more years. During its last meeting, the Asociación de Universidades Confiadas a la Compañía de Jesús en América Latina (AUSJAL) elected him as its President for the 2009-2011 period.

In addition to Spanish, Dr. Morales speaks Greek, Latin, English, French and Italian.



WUJA's Council meeting Cleveland, May 13 to 14, 2014

By Dave Clifford, Chairman of the organization committee of the 2017 Cleveland congress

Graduated from the John Carroll University, Cleveland, United States of America in 1987

daveclifford@att.net

Profession: Executive Search Consultant

Residence: Cleveland, United States of America

WUJA's Council convenes at regular intervals.

The purpose of these meetings is to follow up on the resolutions of the previous congress, to inform the delegates about the progress of the current projects, to decide on new projects and to prepare the next congress.

The last meeting of the Council of WUJA took place in Cleveland / Ohio beginning on Tuesday, May 13 and finishing on Wednesday, May 14.

Among other topics, the main focus was the launching of the organisation of the 9th WUJA Congress in 2017 in Cleveland.

The day before the Council, Monday 12 May was devoted to touring the city of Cleveland and the possible venues/locations where the various meetings of the Congress could take place, including John Carroll University and St. Ignatius High School. The Rock n Roll Hall of Fame along with the municipal stadium were visited as well as the Jesuit Retreat House along with Walsh Jesuit High School, St. Martin de Poire and Gesu Parish. The meeting will be at The Marriott at Key Center.

Various topics were discussed for 2017 including : Global Healthcare Innovation, Building Strong Alumni Associations and Endowment Funds through Advancement, Global Social Justice at The Tim Russert Center for Communications (John Carroll University), A catholic rock concert at the Rock and Roll Hall of Fame.

These are some of the topics.





Tribute to two past presidents, Fabio Tobon and Tom Bausch

By Bernard Thompson, WUJA's past president, Director of British Jesuit Alumni/ae Charitable Trust

Graduated from Mount St Mary's College, London, United Kingdom in 1962

thompson.bernard2@btinternet.com

Profession: Retired Royal Air Force Logistics Officer.

Residence: London, United Kingdom

As we start this VIII World Union Congress it seems fitting to consider the two men to whom it meant so much.

Fabio Tobon, a past World Union President from 1997 to 2003, who was the president of the organising committee for this World Congress which is being held here on his territory; and Tom Bausch who would have been the president of this Congress marking the end of his four year tenure as President of the World Union from 2009 until now.

Both of these great leaders were in many ways unassuming people who took on the role of president because they happened to be the right people at the right time and both put the World Union before their local loyalties. Fabio took over the reins as President from John Bowie who was responsible for separating the president's role from being the organiser of the following Congress from the running of the World Union. This enabled Fabio, when he took over, to concentrate on bringing WUJA up to date and for the first time ensuring that those people who stood for election to the WUJA Council would realise that they had a responsibility and were not just there for the glory. Fabio allocated work to each member of the council and constantly encouraged each member to complete and report back on what they had done. He ensured that there was a constant link back to the Society by arranging through Fr General's delegate, (at the time Fr Duminoco SJ), that he would meet with him at least once each year to discuss the work of WUJA and how it fitted in with the aims of the Society. As his vice-president I was included in these meetings and can vouch for the amount of good which Fabio achieved from them. We always came away inspired from Fr General's input and the interest that he showed in the work of the Jesuit Alumni.

These meetings led to the historic meeting in Rome when the Council met for the first time between Congresses and over several days produced the World Union statutes. This was perhaps Fabio's greatest achievement during his time as president. That and the work he did in continuing John Bowie's work of spreading awareness of WUJA to a greater more widespread audience.

When Tom took over the Presidency in Bujumbura, Burundi in 2009 he brought a new approach. He continued the work of ensuring that the World Union Council should

meet as regularly as possible but also introduced, with the help of his vice-president, some modern technology so that those who were unable to be physically present could still participate through telephone conference facilities. He was also responsible for increasing awareness of the World Union in North America, a task he had started even before he became president.

My most overriding memory of Tom was his absolute patience. It didn't matter if things went precisely according to plan or not, he would slowly guide it through so that the objectives were always achieved. During my own presidency I can recall his encouragement when things were not going as I had expected and the advice he was able to give from his wide experience of the world. Advice which was never thrust upon you but given freely when asked for. Tom was very much a true Ignatian, a man for others, and this was shown not just in his work with WUJA but also with all his other voluntary and professional commitments.

I have taken the following piece of text (with some minor changes) from the website of Marquette University where Tom was an Emeritus Dean. Tom was Dean of the college from 1978 to 1993 and continued to teach as a professor of management at Marquette until 2010. He was an avid proponent of Catholic social teaching in business and management and had a distinguished career centred on working with Jesuit universities and the Society of Jesus throughout the world. Among many other leadership positions Tom also served as president of the Association to Advance Collegiate Schools of Business, co-founder and executive director of the International Association of Jesuit Business Schools and national president of Christian Life Community. In spite of all these commitments, Tom's real passion in life was his family and I had the pleasure of staying with him and Bernadine, Bernie, in 2008. As one of his son's Peter, said "My dad wanted everyone to enjoy life as much as he did."

At this sad moment for WUJA our greatest tribute to these two men will be to make this Congress the success which they had both worked for and to offer it up for them. At the same time our thoughts and prayers should also go out to their families who have lost two such wonderful people.



In the « Europe of the handshake » The Fraternité Stanislas Kostka



By Xavier Griffé s.j.

Graduated from the Collège Saint-Servais in Liège, Belgium, in 1961 (Special mathematics in 1962)

x.griffe@helmo.be

Profession: Retired CEO at the Institut Gramme, Liège, Belgium, Founder of the FSK

Residence: Liège, Belgium

Fraternité Stanislas Kostka (FSK) originated in Belgium, in Angleur (Liège) in July 1991, eighteen months after the fall of the «European wall ». Its original purpose? To bring help, during the war in the Balkans, to the victims of the breakup of the former Yugoslavia.

Former students of several colleges in South-Belgium remember the operation « A roof for you » which mobilized them. The result? Twenty-eight roofs rebuilt at Gruda, a village in the extreme south of Croatia burned out in 1992, the despatch of electric appliances to the most affected families (washing machines, cookers etc.), the development of a cooperative equipped with twelve agricultural machines and in a more tangible manner, three construction sites to rebuild houses on which thirty young Belgians from our colleges and universities took part during their summer holidays.

Relationships forged during this time continue today between Gruda and the FSK. For those who participated on the building sites as for the inhabitants of this village who welcomed them, the myth of the integration of different European mindsets became a reality.

But during this time at the beginning of the '90s, another project took effect: the establishment of scholarships to enable young people from Central and Eastern Europe to participate in secondary education in Belgium. Belgian families attracted by the project offered accommodation in their homes for the first students while the teachers and staff of our institutions helped develop the curriculum. Twenty years later, the assessment of the activities of the FSK confirms that the original intention has been met.

After centuries of conflict and rifts, the initiative and courage of some European States has had a catalytic effect that has ended the European barrier just as symbolically as it has been dramatic: the wall fell last November 9, 1989! This «victory over division» presupposed that it would be sustained by a rapid mobilization of positive forces regardless of their origins. J.F. Kennedy's famous words at his inauguration on January 20, 1961 came to

mind in the memory of the new Europeans that we were going to become: «do not ask what the State can do for you, but rather what you can do for the State. »

At the FSK, the question arose as a challenge: « as a private person, voluntary group, industrial company or secondary school, we have to do something but what? » In a Europe, firmly rooted in the Christian culture, the FSK intended to serve the cause of solidarity by opening up to all men of goodwill in accordance with their beliefs. The leitmotif « Europe of the handshake » was quickly chosen. In October 1991 we had no material resources, just a project in line with two personal dimensions, - heart and mind -, that our masters had entrusted to us: the FSK would try to make its participation through «'academic training» and «concrete aid in the lands of poverty».



High School

For the Eastern-European youth, the FSK proposed secondary and higher education training in Belgium. They could thus become the trainers of new generations, the founders of new businesses, the engines of economic recovery, the providers of jobs and thus the indispensable social actors in the development of their countries just as all of Europe from the Atlantic to the Urals is in need of.

The FSK program was notably discussed at two Congresses of Associations of former students of the Jesuits: Brussels in 1993 and Malta in November 2001. The Ignatian tradition, very much alive in our alumni/ae associations, would in future be the base of the multiplier effect of the results, for the benefit, can we hope, of a Europe that seeks new leaders to develop it along social, spiritual, and professional lines.

A project, therefore, which envisaged a partnership with the citizens of a Central Europe freed of the constraints of a half century to work together for the «training of men and women for others» and to promote cultural exchanges between future leaders of the countries concerned with our schools and universities. The great asset of Colleges in the opening of attitudes to these new European stakes and the privileged role of the associations of former students in their mission in the service of man - «En Todo Amar y Servir» - were the basis for the development of the FSK and the hope to see a new type of European exchanges flourish; in this, it would be subscribing to the tradition of secondary and University training of the society of Jesus.



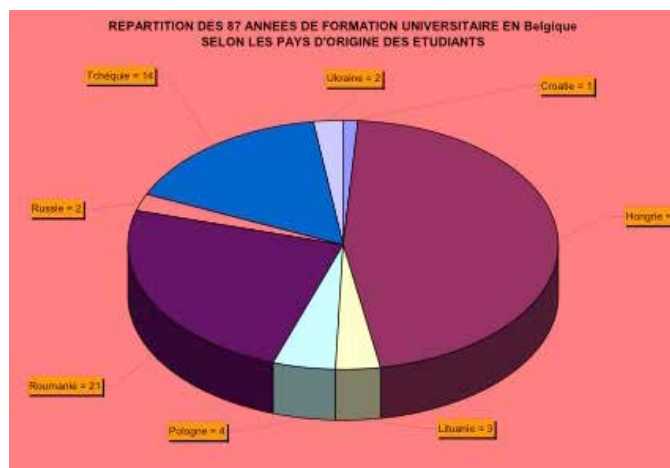
On the side of the students, the program obviously assumed not just the suitability of the candidates but also their commitment to the human and social goals of the fraternity. In effect it was for the volunteers to make the jump «into the unknown on the other side of the wall... » during the time of their studies in Belgium, committing to then re-integrate into their country. For them to testify by their professional and family lives the spirit of service and care which prevailed at their own welcome.

To ensure the best execution of the project, individuals who knew about the FSK were contacted in the seven countries of origin of the first candidates. These contacts are still active in Hungary (Budapest), Lithuania (Kau-nas), Poland (Krakow), Romania (Constanta), and the Czech Republic (Milevsko). In Hungary, in particular, an active partnership was formed with the Akademia Ferenc

Faludi, a project of the Society of Jesus in Budapest; it is with it and the Hungarian FSKists, who came to study in Belgium, that the selection of the Hungarian candidates for a scholarship has developed since 2006.



During these twenty years of the FSK, 60 students have benefited from a scholarship of one or more years; they total between them 87 years of training in Belgian secondary and higher education. They are divided up as follows: 40 in Hungary, 3 in Lithuania, 4 in Poland, 21 in Romania, 2 in Russia, 14 in the Czech Republic 2 in Ukraine and 1 intended for a family in Croatia affected by the Balkan conflict. These scholarships were funded by either private individuals or by voluntary groups, the majority being associations of former students of the Jesuits in the South Belgium Province, or by industrial firms.



Concrete aid in lands of poverty and need

Alongside the reception of these students, the FSK developed a network of humanitarian assistance in «countries of poverty or of need». It took responsibility for one-off programmes whose execution was provided on-site by the Jesuits or alumni/ae of the colleges. In this too, it was helped by private individuals and mutual assis-

tance actions provided by the students of our Colleges. This was, in particular, the case of the Belgian college St. Paul of Godinne where the students were aware of the dramatic realities of regions of the world deprived of all essentials.

If in 1996 - 1997, the FSK was able to include in its programme the enrolment of twenty-six orphans and poor children in Calcutta, the following year, it turned to Haiti where a lift to relieve the female work of quarrying was installed by an alumna of the Gramme Institute of Liège, a vibrating table for the manufacture of concrete blocks as well as a press for oilseeds. In 1998-1999, six motorised rickshaw were provided to poor families of Bombay and Madras. In 1999-2000, a mutual action allowed the construction and provision of equipment for a local class in a

school of Kikwit in the Congo. A year later, with the help of a Swiss charity, FSK was able to add to the list of its objectives a programme which will continue in Calcutta until 2003: access to health care for poor families, construction and restoration of family homes, development of school buildings, purchase of four new rickshaws and a sowing machine which will enable a family to provide for itself.

FSK also participated in two programs of school enrolment with specific social objectives: one at the Technical School of Adma in Lebanon for disabled children, the other at the Kibagabaga school in Rwanda to help children who are behind in education.



Croatia [Gruda] : building site



Haiti [Camp Perrin] : making concrete blocks.



India [Bombay, Kolkata, Shanti Nir, Madras] : houses, rickshaw, education help





Hungary [Borsosberény, Kunhegyes, Söred, Szeged] : household equipment



RDC [Goma, Kikwit] : construction of classrooms and provision of equipment.



Romania [Sighetu Marmatiei] : Constitution of a physics laboratory and construction of classrooms.





What should we conclude ?

Every year former participants return to the headquarters of the fraternity; as much as an opportunity to support the management in the social and relational dimension FSK established with « those from yesterday, becoming the management of tomorrow »... These Liège cross-roads confirm that in this microcosm of eight different nationalities « Europe of the handshake » became a reality. An opportunity also to get an update of what has happened to the former participants: President and/or high school teachers, Assistants in Universities, French Literature Prize holder, Director of a Factory, Head of a mission in Africa, University Librarian, head of European programme in a Cabinet, telecommunications-engineer, Head of missions in the European Commission, Director of an IT company, Marketing Manager in an e-business, university researcher, etc... Without a doubt, these young people with growing responsibilities are a real part of «actors of social transformation» which the Jesuits and alumni feel the need to eliminate economic and social of our world. Can this adventure of solidarity to develop as a response to the challenges in our changing societies! Operator in marketing e-business, academic researcher, etc... Without any doubt, these young people with growing responsibilities are a real part of « the actors of social transformation » which the Society of Jesus

and alumni feel the need of to eliminate the economic and social disparity of our world. Can this adventure of solidarity develop as a response to the challenges in our changing societies!

Give back to Caesar that which is Caesar's...: If this program has materialized, even in the modest proportions discussed above, it is largely thanks to the encouragement, support and collaboration of alumni of Colleges and faculties of the Society of Jesus. The hope is also that at higher levels of responsibilities, those who preside over the destiny of our countries can help similar projects to take shape to help Europe to equip itself with a more social dimension.

Have we guessed why the initiators of the FSK chose Stanislas Kostka as the patron of their project? In 1567, the young Pole of seventeen, sent by his father to Vienna to study, fled from Austria because he wanted to become a priest in the Society of Jesus. From Vienna to Augsburg and from Augsburg to Rome he travelled on foot more than eighteen hundred kilometres. This European without fear or frontiers, isn't he a good example for young people from everywhere criss-crossing our continent in order to build an interdependent and responsible Europe of which we have dreamed for so long?



Pope Francis meets students of Jesuit schools of Italy and Albania

On June 7, last year, the Pope met students of Jesuit schools of Italy and Albania.

Leaving the text that he had prepared, Pope Francis started exchanging informally with the students.

Hereafter follows the text that the Pope had prepared and the account of the exchange that took place instead.

Address of Pope Francis to the students of the Jesuit Schools of Italy and Albania

Paul VI Audience Hall
Friday, 7 June 2013

Dear Young People,

I am glad to receive you with your families, educators and the friends of the great family of Jesuit schools in Italy and Albania. My affectionate greeting to you all: welcome! I truly feel at home with all of you. Moreover our meeting coincides with the Solemnity of the Sacred Heart of Jesus, which is a special cause of joy.

I would like first of all to tell you something that has to do with St Ignatius of Loyola, our founder. In the autumn of 1537, on his way to Rome with a group of his first companions, he wondered: if people ask us who we are, how should we answer? The answer came spontaneously: We shall say that we are the Society of Jesus!

The whole text of the Pope's intervention can be found on URL:

<file:///Users/micheljadot/MJ/WUJA/Jesuit%20Alumnus/issue%20nb%202/Issue%20nb%202%20English/Pope%20Francis%20meets%20the%20Students%20of%20the%20Jesuit%20Schools%20of%20Italy%20and%20Albania,%207%20June%202013.webarchive>



Pope Francis

Why He Leads the Way He Leads

By Chris Lowney

Graduated from Regis High School in 1976 & Fordham University in the United States in 1981

chrislowney@gmail.com

Profession: Writer, Consultant, Board Chair: CHI, a large hospital system

Residence: New-York, United States of America



“Wow. Where did that guy learn to lead like that?” A friend asked me that question a few weeks after Jorge Bergoglio had been elected as Pope Francis. My friend was startled-pleasantly so-by the new Pope’s powerful gestures during those early days: asking the crowd’s blessing before offering his own on his election night; taking the bus with fellow cardinals instead of the Papal limo; choosing to celebrate Holy Thursday by washing the feet of residents in a juvenile delinquent home, including the feet a Muslim woman. Where did Jorge Bergoglio learn to lead like that? In fact, I’m pretty sure I know at least part of the answer. He learned to lead the same way that readers of this journal learned to lead: from those who parented and mentored us, through our sometimes difficult life experiences, and by absorbing practices and insights of the Jesuit way of living and approaching the world.

I had explored some of these Jesuit principles some years ago in the book *Heroic Leadership: Best Practices from a 450-Year-Old Company that Changed the World*. That book highlighted some stories from early Jesuit history and explored leadership values that are deeply rooted in the culture and spirituality of the Jesuits, like self-awareness, ingenuity, heroism, and love.

When Cardinal Bergoglio was elected Pope, the publisher asked if I might be willing to write a follow-up of sorts, and I was delighted at the chance to treat Cardinal Bergoglio as a “leadership case study.” I was also lucky: I had been giving leadership talks and conferences in Argentina only a couple of years earlier. I had made my own network of Jesuit friends there, and WUJA colleagues like Carlos Gianicolo

helped introduce me to ex-alumni who had studied under Fr. Bergoglio in school; and I also had the chance to interact with a number of Jesuit priests who were then seminarians in the Colegio Maximo, where Bergoglio was rector.

Those contacts gave me the opportunity to focus on something that none of the other treatments of the Pope had explored: his Jesuit background and the themes he stressed as a Jesuit. I had been astounded that none of the Pope’s biographers had really focused on this aspect of his formation. Imagine, for example, if someone wrote a biography of President Eisenhower of the USA without even mentioning Eisenhower’s life formation as a military man. Analogously, how can one understand Pope Francis without understanding his Jesuit formation: after all, the Pope himself has said, “I still think like a Jesuit.”

This essay is too short to elaborate fully on that statement, but my book (*Pope Francis: Why He Leads the Way He Leads*) explores themes like the importance of self-discovery in leadership formation, the need to plunge fully into the world yet step back from the world daily, and the need to know one’s non-negotiable values while remaining open to change. The book is readily available on Amazon, or at the website of the publisher, Loyola Press. A Spanish edition, by Granica, will be published by the Fall of 2014.

I hope that WUJA colleagues might be interested in exploring, through the book, the Jesuit roots of the Pope’s leadership style and vision. After all, this is the very same vision that many of us received in our education. Thus, I hope that reading the book will enable readers to reflect deeply on their own convictions and formation, and to appreciate their own leadership opportunities in life.

I know, however, that the question most WUJA colleagues want answered is the same one that many others in the world are asking: what will Pope Francis do next? Will he make major changes in the Church?

I have no greater perspective on that topic than anyone else. I would make only this observation: none of us imagined or expected any of those striking gestures that came during the Pope’s first few weeks. What exactly the Holy Father will do or change I cannot predict, but I suspect that we will continue to be surprised by this man who has been formed in our Jesuit tradition and who is serving as such a powerful example of our tradition at its best.



International Networking In the Society of Jesus

By **Daniel Villanueva, SJ**

Graduated in Informatics from the Universidad de Valladolid and in Theology from the Universidad Pontificia Comillas, Madrid, and the Boston College, USA
danivillanueva@gmail.com

Profession: Deputy Director of the NGO Entreculturas, founder of Jesuit Networking
Residence: Madrid, Spain



Networking is coming to be seen as a new apostolic way of proceeding enabling better collaboration on global and regional levels in the service to the universal mission.

Have you ever thought what would happen if all the works of the Society of Jesus could coordinate to create a world project in common? Are you aware of the possibilities that concerted action offers to organizations like ours, present in many countries? Do you imagine the advantages that derive from this in the service of the faith and the promotion of the justice of the Kingdom? These are only some of the questions that lie behind the proliferation of the international networks we have been witnessing in the past few years throughout the broad apostolic body of the Society of Jesus. This type of networking is coming to be seen as a new apostolic way of proceeding that enables better collaboration on global and regional levels in the service to the universal mission. These are new initiatives that connect people and institutions in such a way that they enable the implementation of action as a global and interdisciplinary body, where collaboration raises apostolic structures to a level of organization which, going beyond its local provinces and environments, achieves a regional or global scope and impact.



No one can deny that we live in an ever more connected world in which the processes of globalization, together with the effect of the information and communication technologies have fired connectivity and networks of interdependence at all levels. "Our society is structuring its principle functions and processes around networks", said the sociologist Castells. This new emphasis is affecting the develop-

ment of forms of work in all types of organizations, including the Society of Jesus and the Church. "Interconnection is the new context in which to understand the world and discern our mission", according to the Father General.

The potential for the mission which accompanies these new levels of collaboration is changing the way in which the Society of Jesus understands itself, its mission and above all above all its structures for this new context. Just like other international institutions, we Jesuits are also immersed in this process of interconnection, especially visible in the last few years, after General Congregation 35, when the rediscovery of our vocation to universality reactivated the dynamism of the creation and development of international networks in the different apostolic sectors. The fact is that adaptation to a globalized context is already in our genes. Already in the first Society Ignatius promoted a universal vision clearly present in the contemplation of the Incarnation (EE 102) which translates into a hitherto unknown sense of being sent out on a global apostolic mission and of a dimension of availability and mobility for the greater glory of God. The fourth vow itself is a call to universality, to service to the bishop of the world's Church, and the union of minds is a spiritual means to achieve unity in a mission that inevitably disperses the body apostolic throughout the world.

In the 1950s Fr Janssens pondered the possibilities of the Society "if only we were to unite our strengths and to work in a spirit of unity". Since then, interprovincial cooperation, the international dimension of the mission and the need for cooperation on a global level have been gradually appearing in the successive General Congregations. In 1995 the development of global international and regional networks for the mission were definitively recommended (CG34, D21, n13), and our last Congregation was to be the one that points out that work on the international web is an "undeniable necessity" for the Society in the 21st century (CG35, D5, n17).

So once the doubts were dispelled, the curious thing was that the gradual awareness of the corporative meaning and universality of the mission, crystallized in the apostolic priorities formulated in 1970 (repeated in 2003 and updated in 2008), were not accompanied organically by the

gradual updating of the corresponding structures, making the question of organizational development today one of the apostolic keys to the future.

This is why our flexible spirituality and our tradition of dialogue with the world urge us to review the existing structures with the aim of finding better answers to the global challenges and to the international problems. This, and nothing else, is the reason why the Jesuits are developing networks, since they are networks for the good of the mission.

Already in the 1970s they were beginning to create such networks formed among similar institutions within the Provinces and some Assistancies, giving rise to networks between colleges or universities of one country or region that have been functioning since then. It was only after the 1980s that large apostolic networks appeared like the Jesuit Refugee Service, the international federation Faith and Joy, (founded much earlier but which has only now begun to network), or the African network against AIDS (AJAN). We had to wait until the past 10 years to see the new wave of modern networks emerge, such as social centres in Latin America or Africa, the SAPI (South Asian People's Initiative), and the promising Jesuit Commons or the Global Ignatian Advocacy Networks.

All these projects were born with the intention of creating new collaborative work spaces in the service of the mission. Some operated for a few years and lost their meaning or did not even get off the ground. Others contribute significantly to our apostolic task, to the point that it would be difficult to speak of our universal mission today without mentioning some of them. Some networks simply provide support for individual works, centralizing and integrating services or common bonds.

Others, however, may be considered organizational networks in which the members coordinate their efforts and act jointly as a single body. This is the new agency level sought for Jesuit networking, where institutions and individuals see themselves as part of a wider mission that transcends the boundaries of their institution or region and are therefore prepared to contribute in order to advance in this more broadly shared mission.

The first Jesuit institution that really implemented the idea of international networking was the Jesuit Refugee Service, following Arrupe's prophetic intuition of responding to a demand for international aid with the Society of Jesus' first global structure. Almost 30 years later the most innovative example of the creation of a network is the GIAN (Global Ignatian Advocacy Network) that may be consulted on www.ignatianadvocacy.org and which links Jesuit institutions throughout the world around five priorities of concerted action for global public needs.

Since 2008 networks are being organized about the right to education, governance and natural resources, peace and human rights, and migration and ecology. Another interesting project is Jesuit Commons www.jc-hem.org which attempts to bring higher education to the frontiers of our mission with the help of technology. These initiatives are increasingly in-

ternational, inter-disciplinary and multi-sectorial.

Even so, we are far from being able to say that the Society has found an organizational strategy to implement the global mission. Not all networking is exactly our way of proceeding, since there is a risk of reductionism based on inequality, of homogenization, or of promoting superficial approaches to individuals, cultures or the mission. These difficulties, together with our strong tradition of local inculturation make our collaborative work complex. Our greatest challenge is cultural change that needs to involve people and institutions, not just at the institutional level but also at regional and global levels so that they begin to feel they are an integral part of wider networks for action and for the transformation of reality. We need to be able to generate a new "ecosystem" that encourages collaboration and association on a broader scale, such as the formation of Jesuits and collaborators with the necessary abilities to bring vision and leadership to a mission that is ever more universal and shared. At the end of December 2012, to this end we inaugurated the "Jesuit Networking" initiative at the same time as we published the first document focused on the subject of international networking in the Society of Jesus. Since then we have been creating distribution and work networks to continue in this reflection, to accompany these initiatives under way and to encourage innovation in this direction that presents so many objectives in our present structure and ways of proceeding.

This short article aims solely to spread and promote among Jesuits and our collaborators the idea that international networking is part of being sent to frontiers to build bridges, to dialogue and collaborate with those with whom we share our mission. To clarify what these new structures and ways of proceeding in the universal mission should be is the task of the whole apostolic work. If this subject resonates with your preoccupations and you wish to contribute with your experience, wisdom and suggestions, do not hesitate to visit www.jesuitnetworking.org and add to one of our channels for those to whom the Society is listening for the new ideas that the Spirit is suggesting to each one of us as a member of a global apostolic body. Twitter : @danivillanueva





The Fe y Alegría FAQs¹

By Ignacio Suñol, SJ

International Association Fe y Alegría²

fi.coordinador@feyalegria.org

Profession: General Coordinator

Residence: La Paz, Bolivia

As the General Coordinator of the International Association Fe y Alegría, I have visited the 20 countries where this movement has an autonomous legal residence and activities tailored to the diverse settings in which it works to fulfil our mission. During my interviews to the media and my conversations with individuals interested in learning more about Fe y Alegría, I noticed that - in spite of the diversity of questions - the talks evolved around a set of general questions that we could call the FAQs of Fe y Alegría. In this article, I would like to define the scope of these substantial questions.

1.

What are the origins of Fe y Alegría?

Our spiritual roots, out of which our institutional movement was born and stays alive up to present after sixty years, are undeniable: our values are the foundation of our actions to live and experience Christian Faith, precisely our service to the poor and the active respect of their dignity. Our entity is part of the Catholic Church and was founded in Caracas in 1955 by the Jesuit priest José M^a Vélaz with the support of the construction worker Abraham Reyes and his wife Patricia and in cooperation with a group of university students and several very young female teachers. It is currently led by the Jesuit Order that organizes its activities and exercises its legal representation in each country. It is in fact a movement to promote education and social development, sponsored by the Church and supported by the cooperation of 170 different congregations, mostly religious ones, but also a number of diverse secular groups in management and operative roles. We are talking about a project that relies on the participation of 40,000 people from diverse spiritual backgrounds and of 1,000 religious individuals out of which only 100 are jesuits. This reflects a shared and continuous acceptance of diverse orientations derived from the integrative core of the Gospel: service to the poorest.

2.

Why does Fe y Alegría define itself as a Movement?



Fe y Alegría perceives itself as a Movement because it is a project dedicated mostly to educational action and social development. It is capable of reinventing itself and of shaping its organizational structure. We are convinced that education in its multiple facets is the greatest driving force of change within society and able to restore dignity of the poor through knowledge, science, work, as well as ethical and civic behaviour. Even if the institutional Mission and Vision of Fe y Alegría has conserved the seeds of its founding principles, each of the subsequent Strategic Plans of its International Association introduced changes to the formulation of Mission and Vision with the goal of adapting better to its own purpose. In order to transform today's empowerished and excluded world, the Movement's Mission gives priority to the values of justice, freedom, participation, fraternity, respect of diversity and solidarity. This set of values outlines today's open-ended profile of the person eligible to work for Fe y Alegría, i.e. an enthusiastic supporter of a social project that goes beyond its religious orientation without denying it and that drives all people towards the common mission of the Kingdom of God.

¹ Acronym for Frequently Asked Questions

² Official website of Fe y Alegría: www.feyalegria.org

3.

Is Fe y Alegría an educational movement?



From 1985 to 2012, the number of beneficiaries supported by Fe y Alegría grew from 285,000 to 1,500,000, and the global presence of the organization increased from 797 to 3,018 geographic locations; but in spite of the general concept of Fe y Alegría being “schools”, 40% of our beneficiaries are in reality not students but participants in social projects such as work groups, permanent and community education, food safety, learning and production groups, self-administered workshops, shelters and educational institutions for migrant women, homes for indigenous people, etc. The holistic concept of Fe y Alegría means that we always accomplish an educational task, either at elementary or secondary school or at the workshop, within the rural or mining communities, on the radio, in the neighborhood or at our technical education offices. We have practically banned the word professor or teacher from our institutional vocabulary and universalized the term educator so that everyone being part of Fe y Alegría becomes aware of their participation in one single educational mission, in a way that everyone - be it the director, or a secretary, or the doorman, or the social worker, or the radio moderator, or the lady cooking the school lunch - understands that relationships are built always and everywhere with a human attitude based on values. Transformation is not achieved by the mere transmission of content, but by dedication and affection to show how to pass on one's own life. If we act in the world of how, every individual, regardless of the type and level of his/her work, can become an educator.

4.

Is the education at Fe y Alegría public or private?



An exciting topic at Fe y Alegría is the relation between private and public. We are not satisfied being considered as a private education institution as this generally comes with a classy, elitist and confessional connotation. The education we provide is free and secular in a positive sense, focused on cohabitation of spiritual orientations in the context of democratic and constitutional citizenship. We select the location of our schools or social work centres based on the poverty index. No selection is made based on money, intelligence (although at some point we made that mistake!) or religion (unfortunately we also did that at some time!); most logical is admission according to the first-come-first-served-principle as soon as the Ministry of Education approves the start of enrolments. Due to these factors in combination, we consider ourselves as a public education institution, and even more at those facilities where we have achieved payment of our educators through public funds and where the State also cooperates in management and operational duties. In fact, approximately 85 percent of the expenses of our educational system are covered by public resources from the Ministries of Finance and Governance and the local municipalities. Education is a human right, protected and monitored by the State in which privately managed non-profit institutions ensuring high quality can collaborate and interrelate significantly with the public administration. We are pedagogues and professionals from diverse fields with officially recognized degrees and form working groups based on our educational motivation within the margins of Law with the goal of providing education of excellent quality.

5.

How was the relationship between Fe y Alegría and the different political regimes?



The relationship between each national branch of Fe y Alegría with its respective governments has been continuous and, in spite of the different levels of commitment among countries, has not diminished but rather increased and improved. Even in countries with weaker ties between their governments and the Church, the work of Fe y Alegría is recognized and appreciated by the public administration. It is obvious that within some political camps it is not acceptable to show appreciation of a Church project, and Fe y Alegría is one!, but in many cases those politicians choose a Fe y Alegría institution for the education of their children although they express an adverse opinion. On the other hand, it is evident that no Latin American President - and hopefully this can also be said for their African counterparts at some point - has ever pronounced or manifested opposition to Fe y Alegría in public. Voiced by a President, it would be a very unpopular discourse as Fe y Alegría is deeply rooted in the marginal sectors, and in addition I think that what they really feel is honest appreciation apart from the professional considerations and complications they need to face in their political role. Although we do not have relevant statistical information, we can say in this respect that many graduates from Fe y Alegría institutions are now holding positions of political and technical responsibility, also in the governmental circles of so-called populist governments.

6.

Which are the challenges of Fe y Alegría?

Fe y Alegría has conserved up to present its vitality and enthusiasm that have characterized the organization since its foundation. The term border its the main feature of its current work with regard to the challenge of providing an educational offer of the highest quality while achieving a stronger and better integration of the socially and culturally excluded groups.



Through its presence in most Latin American and Caribbean countries, its priority of today is to reinforce its educational and social mission in Africa and Madagascar. We are currently undergoing a crucial paradigm change by recognizing that approaching the poorest comes with a competent use of the new information and communication technologies. To avoid repeating the past, we need to engage in profound and participatory reflections. This is why we have launched an institutional innovation process that allows us to stay at the heart of Fe y Alegría while adopting a new approach to management based on the responsible use of modern resources.





Report of the 7th National Congress of JAAI which met on the 4th & 5th of January, 2014 at St. Xavier's College, Ahmedabad

Ms. Esther Samuel

Participant from Loyola Hall, Ahmedabad
Residence: Ahmedabad, India



The new committee of JAAI (Jesuit Alumni Associations of India) with left of Alain Deneef (President of WUJA) Naresh Gupta, former President of JAAI, and, right, Shapath Shah, new President of JAAI

Like all Jesuit functions, this meeting also began with the blessings of the Almighty in the form of a prayer dance, after which there was lighting of the lamp.

The theme of this meet was "Jesuit Alumni Towards Vibrant India". The quotes of some of the members on the days:

Fr. Norbert Menezes

If you are on the right track, you will be run over if you just sit there.

Fr. Edward Mudavassery

For a Vibrant India, we need a model which is holistic, intrinsic and not materialistic. To progress, head for GNH (Gross National Happiness) rather than GNP (Gross National Product).

Fr. Francis Parmar

Vibrant India can't be achieved without vibrant world and this can be achieved through the 'spirit of teamwork', which also happens to be the motto of JAAG.

The chief Guest, Mr. Narendra Somani, Chairman, TGB group of companies said, "When one is educated, he is sensitive towards others. We as educationists need to identify the 'sparks' in an average student and help him to be vibrant."

Dr. Sudarshan Iyengar, Vice Chancellor, Gujarat Vidyapeeth, was the keynote speaker of the day. He said, "Many changes are coming in our country and this is for the good of an ordinary man." He added, "Vibrant India cannot be different from vibrant democracy and today we are on the path of strengthening our democracy." This he said can be done by JAAI as Jesuit education stresses on fraternity and equality. An individual is in focus in Jesuit education. He also said, "Today education is at the head only, we need to bring it to our hands and our hearts." For this, we need self-regulation and self-regulation is but difficult and needs to be exercised till the end of our lives." He then said, "Jesuit education works towards its attainment. It is our moral, ethical and functional responsibility towards vibrant democracy and vibrant India.

The first session of the day was on 'Sustainable development and challenges for the future' and the resource person was Mr. Kartikeya Sarabhai. He said, "We are facing a crisis as we are consuming much more than our planet Earth can sustain." He then talked about traditional education and modern education and said that today, the teacher's role is of a facilitator and not an information provider. He added, "Take what is best from the world but don't be imitative. Learn and accept the best of all cultures and meet the need of hour." He also said, "As we move towards sustainability of environment, we need to stress on building values and Jesuits already stress on it.



Alain Deneef, President of WUJA, delivering his speech at the bisannual congress of JAAI, held in Ahmedabad, India, in January 2014

The next session was a panel discussion on Women empowerment and social responsibility. The panelists were Fr. Jimmy Dabhi, Ms. Swati Gautam and Dr. Rita Kothari alongwith advocate Percy Kavina. The discussion was on gender justice, inequalities of women, their rights etc.

Mr. Percy Kavina

Men and women are not born equal, they are born with equal rights.

Dr. Rita Kothari

The moment you as a woman realize something wrong is done to you, the empowerment has begun.

Ms. Swati Gautam

Empowerment has everything to do with the state of mind. It only needs patience and a lot of focus.

Fr. Jimmy Dabhi

No one negotiates for no one and no one empowers no one. Women Empowerment cannot be looked at in isolation, it is affected by society. Gender development is development for all. It is power-sharing.



During the cultural evening in the margin of the congress of JAAI, several groups of pupils of different schools performed tribal dances in a brilliant spectacle

The next day's session began with a talk on Interrelationship and Networking, by resource person – Dr. Dinesh O. Shah. He said, "Be not a preacher, but a practitioner. Try to involve others in your activity to serve your purpose and make selfless efforts to achieve your goals." "Be willing to give and not count the cost." This also happens to be the motto of JAAI. He added, "Religion is not rituals, its what you practice in your `Karma.'" "Networking", he said, "can take place at any level and an alumni is the best way to begin with. It is difficult to get the first job done, then the rest is easy." He also said, "Networking is not a task you undertake today or tomorrow, but how you live your life. The fruits of networking are not instantaneous, it comes after a long period of time but the goodwill goes a long way in life."

Finally, the WUJA President, Mr. Alain Deneef addressed the gathering. He said, "India is the powerhouse of Jesuits and the world counts on them." He finally said, "Be like a candle which has an ambition to illuminate a cabin and the world will automatically be illuminated."



Ronald D'Costa, Treasurer of WUJA, asking a question amidst a numerous attendance at the congress of JAAI



Closing ceremony of the Diamond Jubilee at the « Collège Alfajiri », in Bukavu, DRC

By Charles Bisimwa

Graduated from Collège Alfajiri, Bukavu, DRC, in 1978 (majors in chemistry & biology)

bisimwacharles@yahoo.fr

Profession: Engineer in agronomy, consultant R & D

Residence: Bukavu, Democratic Republic of Congo



In Bukavu, South Kivu, between 1938 and 2013, the Alfajiri school totals 75 years of operation.

Founded on December 7, 1938 by the fathers of the Missionaries of the Africa Apostolic Vicariate of Bukavu, the "College Saint Charles" became a Jesuit school in September 1941 and its management was entrusted to the Belgian Northern Province. Later on, the Jesuits moved it from Kawa to Nyalukemba, the current location.

After the turbulences of the Second World War, the Jesuit College became «Our Lady of Victory College» and took as official celebration day, the Immaculate Conception of the Virgin Mary.

When the schools were taken over by the government in Congo, the school was renamed "College Alfajiri", which in Swahili means « Dawn », a school serving the Congolese people and Africa.

On the occasion of her Diamond Jubilee, Alfajiri in partnership with the Association of Jesuit Alumni/ae Alfajiri (ACA) organized three types of actions, during the year: visibility actions including refurbishment of the school; actions to the benefit of the community and cultural and liturgical celebrations under the theme «let us stoke the FIRE OF EXCELLENCE by FAITH, HOPE and JUSTICE».

Time goes by. Yet certain moments remain, unforgettable, eternal. This feeling of eternity did prevail during one week at Alfajiri College Bukavu, one can say. The Jubilee Year began on Dec. 8, 2012 and closed on Saturday, Dec. 7, 2013. A few activities were organized, commensurate to the size of the institution and of the event, from Monday 02 to Sunday, December 8, 2013. All began on Saturday, December 30 by an educational session. In a room full of students, alumni, parents and other guests, the Dean of the College presented the audience the jewel of this jubilee year, namely Alfajiri educational project developed by the whole educational community. This project sounds like a real roadmap to the centenary. It followed a series of conferences held throughout the month of November 2013 by the Alfajiri Alumni(ae) around the themes : Means of social communication and ethical values; Environment, development and humanitarian projects; Education and health for all; Promoting peace, reconciliation and justice; Regional integration, entrepreneurship and community management.

The celebration left no one indifferent.

The week began Monday, Dec. 2

with a performance by the pupils of the Elementary School I. Several games, performances and dances enlivened the whole school and the parents.

Tuesday the 3rd of December

was the solemn closing Mass of the Jubilee for students at 7:45 am. It was celebrated by Archbishop François Xavier Maroy, Archbishop of Bukavu and alumnus of Alfajiri. Father Bishop invited the students to imitate the zeal of St. Francis Xavier to bring to the world the best that everyone got from God and the school. The choir of students, Stella Duce, performed during the mass.

The same Tuesday at 10:30, the primary school III presented their show. Students played «Many shall come in my name» (Mt 24 : 5), composed by supernumerary Mushagalusa. This piece was interspersed with dance, acrobatics and sketches.



Wednesday, December 4

was the official closing ceremony. The great room and the whole school were decorated in the colours of the Jubilee and of the nation: red, yellow and blue. After the opening prayer by Father Vincent Van Haelst SJ, the ceremony began with an introductory speech by Father Dean. A slide show depicting the history of Alfajiri, since its foundation, with its lights and shadows, was presented. At the end of the show, the audience was invited to follow the stories of three people: the first Congolese student of the school, Mr. Leopold Aissi Lwayakonge, the first Congolese young lady who obtained a bachelor's degree at the University and one former regent of the school. Finally, the Dean gave the diploma of merit to all staff in service with the school for over 25 years, workers and teachers. The Jesuits working in the school and the Jesuits of the Province of Central Africa also each received a diploma of merit. Two cows were also offered by the educational community and by the alumni to the Jesuit community and the Province of Central Africa. At the end of the ceremony, a cocktail was served to all guests in the courtyard of the boarding school.

Thursday, December 5

was fully devoted to students. In the morning, a football match took place. Meanwhile, in the theatre, another match was taking place in the "Speakers club" opposing literary and biochemists. The theme of the discussion was: «Crisis, an unavoidable step on the way to development of a country.» The literary won with a score of 75/100 against 73/100 for the biochemists.

The most significant event of the day was the cultural event. It took place from 11 to 16:00. The two stars of the day, namely the Dean and the Minister of Culture, pronounced their speeches before the launch of the activities: dances, skits, fashion show and more, giving the students the opportunity to show their talents; a football match between teachers and alumni with a score of 4-6 was the final event of the day.

Friday, December 6

was essentially devoted to sport, including matches, races, gymnastics, etc. After the marathon, younger students of the primary school, under the guidance of the older ones and of the teachers made their traditional parade that culminated in shaping a large « IHS » in the field Victory 1. Around noon, the students took their Jubilee cocktail and in the evening, a performance took place by the Ballet Renaissance.

Saturday 07 December was a highly expected day that began with a Mass at 10:30 am. It was chaired by the Provincial of Central Africa, Father Ntima Kanza SJ and concelebrated by Father Augustin Karakezi SJ, the Rwanda - Burundi Regional Executive, José Minaku SJ, Dean of the College and several Jesuits and other invited guests for the occasion. After Mass, guests were welcomed in the yard of the boarding school, decorated for the occasion. Meanwhile, in the courtyard of the school, a big party was held where the guests were entertained by talented artists. Note that this closing of the Jubilee year was marked by the presence of the President of the World Union of Jesuit Alumni (UMAJ - WUJA), Mr. Alain Deneef, Paul-Benoit de Monge (Director of the Collège Saint -Michel of Bruxelles), alumni delegations from Rwanda (ASAJE) and Burundi (ABAJ). Gifts received from these delegations were a sign of encouragement and support in organizing such a grand event.

By the quality of its organization and service, the Jubilee was a great success that we owe to the genius of our authorities, an educational team supporting the effort, the alumni/ae and students determined and committed, willing to give the best of themselves to always be above the standard of Stella Duce. Everything will pass, but the Diamond Jubilee of Alfajiri College will remain forever in the annals of history.



The House of Ignace¹

By **Michel Jadot**, chief-editor

Graduated from Collège Saint-Michel, Brussels, Belgium, in 1970

chiefeditor@wuja.org

Profession: Company director

Residence: Luxembourg, Grand Duchy of Luxembourg

Saturday the 20th of July 2013 I am standing on the Piazza del Gesù in Rome before the eponymous church.



A place that has changed over the centuries

Rome is calm on this hot summer Saturday. The Italian exuberance seems to have come down for a moment.

The broad facade of the church spans almost all the space embraced by the eyes.

The layout of the site is no longer the same as in 1556, the year Ignatius of Loyola died: the church was built after his death and the house as well as the surrounding streets have changed.

Next to the church is a large building: it is the Casa Professa built between 1600 and 1605, after a large flood had threatened the foundation of the original house in 1598.



RP Acquaviva began the construction of the new house on the site of the previous one, while preserving the four rooms where Ignatius of Loyola lived between 1544 and 1556, during the last twelve years of his life.

They are like a jewel in the heart of the new building. In order to preserve them intact, vaulted reinforcements were placed underneath during the works.

The centre of the Society

I am very impressed to find myself in this place where Ignatius lived, prayed, worked and managed the Society. The latter enjoyed a strong and rapid growth, driven by his energy, his determination, his pragmatism, his intelligence, his commitment and faith.

In these four rooms, Ignatius also read and wrote an extensive correspondence.



From here, he led the Society as a commander on the bridge of a ship: the information sent by the companions from around the world arrived here and went out with his instructions to the four cardinal points. These four rooms were truly the nerve centre of the Society at that time.

To us, men and women of the twenty-first century, the common mail communication looks very slow. However, the dynamics of life were different in those days and rhythms were those of the tides, not those of the waves: One used to live, think and communicate in a long-term perspective rather than in a logic of immediacy.

¹The information contained in this article was collected on the occasion of a visit to Rome by the writer on July 20, 2013 as well as in the "Guide pour visiter les chambres d'Ignace" published by the Society, written by Thomas M. Lucas sj, conceived by Thomas M. Rochford sj and printed by Sograrò in Rome in 1990.

The spirit of Ignatius, when considering the future, was probably considering the year as a time reference, while we expect our correspondents to answer within minutes or even seconds after sending our emails or our SMS.

However, when the means of communication differ, the way of communicating, the content of the communication and even the thinking patterns also differ: we do not say the same thing in a letter that will need six months to reach the recipient and in an email that our correspondent will receive a few seconds after we have sent it. It is difficult today to figure out this context.

Rome instead of Jerusalem

The initial idea of the Companions was not to go to Rome on August 15, 1534 when the seven of them found themselves at Montmartre (Paris) and pronounced the vows of chastity, poverty and the desire to go to Jerusalem for missionary work. It is only if the latter vow could not realize that they would offer their services to the Pope in Rome. However, this is the scenario that realized as the war between the Venetians and the Turks in the early sixteenth century had made the journey to Jerusalem impossible. Ignatius and two of his companions therefore left for Rome in November 1537.

In 1539 Ignatius exposed to the Pope his project of a new religious order. It was enacted in 1540 in a Bull in which the Society was born. The Companions thus met in Rome and the seat of the Company was established there and still is there.

The place

You have to climb the steps of a staircase to reach the «rooms of Ignatius.» The entrance is through the corridor built by Father General Claudio Acquaviva between 1600 and 1605.

The first room is a sort of vestibule. It overlooks another room where you can see along the side of the wall, a chair and two tables (not very ergonomic).



Along the opposite wall there is a narrow stone block surmounted by a bronze head. It is Ignatius' head casted in bronze from his death mask. The position of the head is consistent with the size of Ignatius. I noticed that it was not very different from the size of our contemporaries, while the average human size at that time was much shorter than today.

You cannot help coming back to this bronze head and interrogate his face. My gaze moves away, but always comes back towards this fixed and yet so present face that calls me: « What would you say, dear Ignace, you visionary, if you came back amongst us, almost five centuries after your death? And what would we say ?».

There is no doubt that after five centuries of change, it would be difficult for us to be «on the same wavelength.» Ignatius today is our model, it seduces and energizes us five hundred years later. I heard myself murmuring: « Ignatius, I am with you, I look at you, I'm listening; talk to me, please.»



Let us return to the lobby and enter the chapel.

This is where Ignatius worked. On the wall is a picture of the Holy Family.

² Two possible interpretations : in latin IHS are the first letter of Iesus hominum Salvator (Jesus, savior of mankind) and in ancient greek, the letters I(iota) H (êta) S (sigma) are pronounced IES like the first letters of Iesus.

³ The city in ancient greek, which means the human society

Ignatius often looked at it and prayed, as if he drew strength from it, this huge strength that he deployed to move the Society forward.

He had certainly known here moments of discouragement. In one corner, a quite simple chair: that is where Ignatius learned of the death of Francis Xavier in 1552 on the small island of Sancian close to Macao, off the coast of China. Ignace remained prostrate, in tears at the death of this companion of the early days.



And François- Xavier, at the time of his death too, thought of his companions. Before leaving for the Far East, he presented a small paper to his seven companions and asked them to write their name on it. And he kept this piece of paper that was always with him during his endless wanderings. And when in need of strength, he just looked at this little piece of paper ...

Also in the chapel, on the opposite wall, in a niche, one reads the three Greek letters IHS that evokes the name of Jesus².



It is also in this room that Ignatius himself left this earth: on the same side of the room, at the place of his bed, is a plate bearing the words « HIC OBIT IGNATIUS .» It is thus here that he passed away ! ...

I seek his presence, surrounded by these objects, his clothes, his paintings that, like me, he looked at ... and yet, it was a different world.

In the adjacent room in which you enter from the chapel, there are a few showcases; the ones that have impressed me most are those showing the chasuble of Ignatius and his shoes.



Pilgrims are sometimes equally pious and strange: pieces of the sole of his shoes are gone! The same with the door of the room, some parts of which have disappeared as well, taken away by pilgrims. It is unbelievable but ... Visits are now arranged in advance and accompanied and all is now well protected.

I am looking for Ignatius and I realize, in this quiet and motionless place, that nothing has stopped: life moves on and a few men and women keep working tirelessly for a better world in the spirit of Ignatius.

I hear Ignatius' voice that whispers to me : «Go ahead, do not stop, keep going, never stop, there is so much to be done. Until the last moment, work and plough to germinate seeds hidden in the earth and make the future of this world. Get Involved, relentlessly up and work to build the city³, because that is the reason you are on this earth.

I realize that I have not written much about the house, but there are only four very simple small rooms... However, they have raised my emotion and stimulated my mind. That's what I wanted to share with you.

Union Mundial de Antiguos Alumnos de la Compañía de Jesús
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The account holder is : Uni. Mond. Anc. élèves Compagnie de Jésus

The account number is : IBAN LU 33 0141 2335 2250 0000 BIC : CELLLULL

With ING Bank Address of the bank: 52 route d'Esch L 2965 LUXEMBOURG

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Michel Jadot, chief-editor (with the authorisation of WUJA's committee).

