



Greetings from the Arrupe Coordinator



There is no such Thing as the ‘Voiceless’

All [Jesuits] should act on behalf of the poor, many should be near the poor, and a few should be as the poor. (Fr Pedro Arrupe SJ)

The Indian writer and activist Arundhati Roy, believes that “there’s no such thing as the ‘voiceless’. There are only the deliberately silenced, or preferably unheard”.

If we return to the origins of the Jesuit tradition, we can see that there was a profound feet-on-ground commitment to including and ‘hearing’ the ‘deliberately silenced and preferably unheard’. As the former Father General of the Society, Peter-Hans Kolvenbach observed, “Ignatius and the first companions heard the cry of the poor in an entirely natural and, of course, spiritual way. They could not have imagined introducing themselves as companions of Jesus without assuming his preferential love for the poor.” (*Peter-Hans Kolvenbach, “A paschal love for the world” in Promotio Iustitiae*). Kolvenbach’s assertion is supported by [the late John O’Malley](#) who mentions seven specific ministries that occupied the minds and hearts of the first Jesuits: peacemaking, hospitals and prisons, ministry to the dying, ministry to prostitutes, orphans and daughters of prostitutes, Jews and ‘New’ Christians, confraternities, and the Marian congregations. The first Jesuits even begged money to ransom prisoners who had been taken by the Turks; served as chaplain-nurses on military and naval expeditions and were so successful in preaching against slave-taking raids by the Portuguese in Brazil that for some time the practiced stopped. (John O’Malley, *The First Jesuits*, p. 168).



But history is complex and reveals some very unpalatable truths. Listen to the confronting podcast below on the history of the slave trade and the embarrassing revelations about the Church’s role in it. Gloria Purvis’ Podcast is titled [An honest look at slavery in the Christian tradition](#) and it certainly lives up to the title! Gloria interviews Chris Kellermam SJ about his new book, [All Oppression Shall Cease: A History of Slavery, Abolitionism and The Catholic Church](#). It is a history that will leave you asking many disconcerting questions about authority, church practices and injustice.

Our Contemporary Context

Reaching right down to the present day, a preferential option for the poor is still front and centre of the Jesuit mission. For example, in Australia we have Jesuit Social Services (JSS), Jesuit Mission, and Jesuit Refugee Service (JRS) as well as many other apostolates which directly support those who struggle and are treated with indignity. An important part of the mission in Australia (and internationally) is the vital task of analysis of the

reasons for injustice, as well as advocacy work with those who struggle to be heard. For example, at a national level, the JSS report [Dropping off the Edge 2021](#), makes for sobering reading as it analyses and quantifies the persistent and multilayered disadvantage in Australia. In this edition of the newsletter you can connect with the work being done by [JSS](#), [Jesuit Mission](#) and [JRS Australia](#).

But there is perhaps one area of our mission that could do with more focussed attention. It is no secret that Pope Francis takes every opportunity to make the connection between authentic Christianity and our relationship with the poor. We usually interpret this to mean that we ought to align ourselves to be in solidarity with the poor through providing food, shelter, education, companionship, and other forms of material and psychological support (all necessary and laudable); however, Pope Francis opens our eyes to what he sees as the “worst discrimination” suffered by the poor. He elaborates this in a very important passage in *Evangelii Gaudium* (The Joy of the Gospel):

Since this Exhortation is addressed to members of the Catholic Church, I want to say, with regret, that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care. (Pope Francis, Evangelii Gaudium, No. 200)

It is in this concern, this focus, that we discover the intersection between spiritual direction and the preferential option for the poor. We provide spiritual care. But to offer this kind of spiritual care “we need to be on the streets getting bruised, hurting and dirty” as the Pope proposes. (*Evangelii Gaudium*, No. 49)



“Jesus the Homeless” Sculpture by Canadian artist Timothy Schmalz

The contemporary spiritual director is called to have the courage to hear the voices that are ‘deliberately silenced and preferably unheard’ – not just at an individual one-to-one level, but at a societal level as well. Spiritual direction takes place within a wider socio-cultural and socio-historical context. With deep intentionality we move away from power positions and instead move to places of vulnerability, fragility, and solidarity – and this stance, this positioning with our feet, gradually changes reality. This is what it might mean to be ‘a contemplative in action’ in the contemporary world. And, as [Joan Chittister OSB](#) reminds us,

true contemplation is the most subversive and dangerous of activities because it not only brings us face to face with God, it brings us, as well, face to face with the world, and then it brings us face to face with the self; and then, of course, something must be done . . . because nothing stays the same once we have found the God within. We become new

people, and in the doing, see everything around us newly too. We become connected to everything, to everyone. We carry the whole world in our hearts, the oppression of all peoples, the suffering of our friends, the burdens of our enemies, the raping of the earth, the hunger of the starving, the joyous expectation every laughing child has a right to. Then, the zeal for justice consumes us. Then, action and prayer are one.

(Joan Chittister, <https://cac.org/daily-meditations/aligning-ourselves-with-gods-heart-2022-10-18/>)

It would be difficult to find a better example of this intimate bond between contemplation and action than the [‘Cuppa with a Jesuit’ with Fr Steve Sinn SJ in Bathurst](#). In some sense everything that needs to be said about spirituality and justice is encapsulated by this short interview, (as well as the other short videos listed in this newsletter). Whether it is Steve in Bathurst, Peter McVerry SJ in Ireland, Sr Caroline El Rai in Lebanon, or Greg Boyle SJ in the US; all tell the same story – and that story can be summed up this way: they tell the story about one human being loving other human beings who are struggling in some way.

The truth is, when we are close to those who are suffering in any way, their vulnerability evokes love and compassion in us, however, as Steve Sinn points out in his interview, very few of us have the generosity to just decide to be loving. By positioning ourselves in situations with people who are not like us, who are not in our circles of success and security, we are drawn towards empathy, generosity, and compassion. When this happens, “it’s not them and me anymore, we share our lives with one another”; and, I become “conscious of a deep love that I have for the people I live with ...”. (Fr Steve).

What emerges from all the resources/stories contained in this edition is a profound hope. Because when human beings choose to love those who are rejected or marginalised in any way, it engenders an unexplainable hope – and that hope is a resurrection hope. I leave the last word to Pope Francis, who articulates this resurrection hope beautifully in *Evangelii Gaudium*:

Christ’s resurrection is not an event of the past; it contains a vital power which has permeated this world. Where all seems to be dead, signs of the resurrection suddenly spring up. It is an irresistible force. Often it seems that God does not exist: all around us we see persistent injustice, evil, indifference and cruelty. But it is also true that in the midst of darkness something new always springs to life and sooner or later produces fruit. On razed land life breaks through, stubbornly yet invincibly. However dark things are, goodness always re-emerges and spreads. Each day in our world beauty is born anew, it rises transformed through the storms of history. Values always tend to reappear under new guises, and human beings have arisen time after time from situations that seemed doomed. Such is the power of the resurrection, and all who evangelize are instruments of that power. (Evangelii Gaudium, 276)



Pedro Arrupe SJ: His writings, his inspiration

Promotion of Justice and Education for Justice

<https://arrupe.jesuitgeneral.org/en/testimonials-2?view=archivo&id=8>

“First and most important is what the Synod document itself tells us: “Christian love of neighbor and justice cannot be separated. For love implies an absolute demand for justice, that is, recognition of the dignity and rights of one’s neighbor.” How is it possible to love and to be unjust toward the person loved? Removing justice from love is to destroy its very essence. There is no such thing as love which fails to consider and

recognize the beloved as a person and to respect that person’s dignity, with all that that implies. The second point assumes the first: “Justice attains its intrinsic completeness only in love.” Even when using the Roman notion of

justice (“giving all persons what is owed to them”), Christians must affirm that what they owe all human beings, enemies included, is precisely love. The Synod gives us the reason for this: “Since every person is truly a visible image of the invisible God and a sibling of Christ, Christians find God himself in every person and therefore recognize God’s absolute demand for justice and love.” Saint Paul confirms this teaching: “Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything except to love one another, for the one who loves another has fulfilled the law. ... All the other commandments are summed up in this word, ‘Love your neighbor as yourself.’ ... Therefore, love is the fulfilling of the law.”



We have still one more step to take in this process of identification. It is impossible to conceive of Christian love that does not begin with justice and include justice as a constitutive element, but we cannot talk sensibly about Christian justice either if it is not crowned with love. Indeed, there is still more to be said because we are not talking just about human love but about love infused in us by God: no one can be just without loving with the very love that is God’s gift to us. “The message of Jesus,” Father Alfaro tells us, “carries the Old Testament demands regarding justice to the most profound human level, to the most radical interior dimensions of love; only sincere love of neighbor can give us the strength we need to make justice effective in the world.” Just as we never know whether we love God unless we love our neighbor, so also we never know whether we love our neighbor unless we do so with a

love that has justice as its first fruit. I would even dare to say that the most difficult step for us to take is that step from love to justice; it is the step that is least prone to self-delusion, and it most clearly reveals whether our religious attitude is a charade or not. Clearly, we are talking about justice as revealed to us in the Word of God. We understand it in the light provided by the scriptures and actively catalyzed by the signs of the times. This justice is not limited to an individualist kind of “accomplishment.” Rather, it consists, first of all, in an attitude of enduring respect for all men and women, such that they are never used as instruments for the profit of others. Second, this justice demands a determined effort never to take advantage of or be cajoled into situations and mechanisms of privilege (which are correspondingly mechanisms of oppression); even by passively tolerating such situations, we make ourselves accomplices of this world’s injustice, and we silently enjoy the fruits of that injustice. Third, this justice requires us to mount a counter-offensive, that is, we must resolve to dismantle the unjust structures by taking the side of the weak, the oppressed, and the marginalized. Those who practice this dynamic and this liberating type of justice will seek above all to eliminate injustice from their own lives.

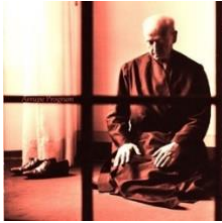
Such justice has nothing in common with the vindictive hatefulness of those who feel oppressed or those who are simply reacting against their oppression. The persons who practice this liberating justice will gain nothing by it in this life because they will have to forego many of the fruits of the unjust structures. Moreover, their active solidarity with the weak will bring on them the persecution of the powerful, as was the case with Christ and the prophets. It is clear that no one can make this commitment unless impelled and sustained by love for other human beings and by love (sometimes anonymous) for God. Love is at the root of true justice, and love is also its crown and the seal of its authenticity. We can express all this in still another way: justice is the modality necessarily adopted by authentic love in a world lacerated by personal and structural injustices. In this kind of world, love takes the form of an option for the marginalized and the oppressed because that is the only way to love all human beings, and that is the only way to liberate the oppressed from oppression and the oppressors from the misery of being oppressors. This perspective helps us to understand better the power for renewal that comes from Christ’s personal self-identification with the little ones and those who are suffering.”

What is the Arrupe® Program?

Please refer to our [website](#) for a full overview and description of the Arrupe Program.

You will find there a program overview, the formation process, selection criteria and application process. If you wish to contact us, please email Elisa Cugliari at ea@jcs.edu.au.

Do you feel called to the Arrupe Program?



The 2023 enrolments for the Arrupe Program are now open. This program forms Spiritual Directors and Givers of the Ignatian Spiritual Exercises.

We welcome you to join us for our next Arrupe Program information night to be held Wednesday, November 30, 7.30pm – 8.30pm (AEDT).

Should you wish to join us for our information session on November 30, please contact Elisa Cugliari at ea@jcs.edu.au

Podcasts of the Month

Again, narrowing down the options available was a challenge. What I decided to do was choose a broad representative sample to give voice to the sacred and the secular. I think you will see that even the ‘secular’ podcasts are largely in sync with the Catholic/Christian perspective on justice. All different, but all rich and enlightening.



The Gloria Purvis Podcast: An honest look at slavery in the Christian tradition

This 38-minute podcast provides a lot of food for thought about our past. Gloria interviews Chris Kellerman, SJ, about his new book, [All Oppression Shall Cease: A History of Slavery, Abolitionism and The Catholic Church](#). Chris brings a deep knowledge of history and a faith that wrestles deeply with the horrors of slavery. I think you will be surprised and somewhat horrified by some of the revelations about some of the revered figures of our past. But ultimately, his message is positive and encouraging.

Truth telling is a doorway to freedom.



[An honest look at slavery in the Christian tradition](#)



Fr Greg Boyle SJ: The Answer to Every Question is Compassion

Father Greg Boyle is a Jesuit priest and the founder of Homeboy Industries, a Los Angeles-based non-profit devoted to intervention, social reintegration, and job training for former gang members. My own introduction to Greg Boyle was through one of his book, [Tattoos on the Heart](#), which I would highly recommend.

In this episode of *Insights at the Edge*, Father Greg and Tami Simon discuss the work of Homeboy Industries and what it takes to move from a culture of violence to one of open tenderness. Greg describes the path that brought

him to working with gang members—specifically his experiences in Bolivia, where his experiences with the poor brought to life the teachings of the Gospels. Greg talks about living the tenets of one’s faith and what it means to offer love no matter the situation. Finally, he talks about the judgments many have of gang members and other criminals, and how we can seek a compassion that can “stand in awe at what people have to carry, rather than in judgment of how they carry it.”

 <https://www.resources.soundstrue.com/podcast/father-greg-boyle-the-answer-to-every-question-is-compassion/>



Van Jones: Breaking Out of Our Resistance Bubble

Van Jones is a New York Times bestselling author, public speaker, and host of The Van Jones Show on CNN. This is an inspiring appeal to learn **on being open to people with opposing ideas in order to break down barriers**. In this in-depth interview, Tami Simon speaks with Van about the necessary meeting between spiritual practice and social activism. They discuss the currently fraught political climate and why it’s essential for everyone to break out of their

respective bubbles to engage with people with diverse views. At the same time, Van emphasises the need to combat rising hate and why we all need to stay true to what we value most in life.

 <https://www.resources.soundstrue.com/podcast/van-jones-breaking-out-of-our-resistance-bubble/>



Human Rights as an investment in the Future

The thrust of this episode of *Big Ideas* is that by advancing human rights we are investing in society's future, and therefore human rights should be at the centre of public policy making.

Monash University Professors Michael Mintrom and Paula Gerber say we need to consider the societal benefits – and financial rewards – of policies that support human rights. Michael Mintrom is Professor of Public Policy, Monash University; author, [Advancing Human Rights](#), and Paula Gerber is Professor of Human Rights Law, Monash University.



<https://www.abc.net.au/radionational/programs/bigideas/human-rights-as-an-investment-in-the-future/14032600>



Can we reinvent a politics of virtue and the common good?

Is it possible to create a politics where all parties have a commitment to the common good? Two interesting philosophies to have emerged in the past decade – mostly in Britain, but with a growing following in Australia – are Blue Labour and Red Tory.

Two very eloquent advocates for a new and better way are [Dr Kate Harrison Brennan](#), who was an adviser to Prime Minister Julia Gillard and is now head of policy at the Paul Ramsay Foundation, and barrister and writer [Graham \(Gray\) Connolly](#).



<https://www.abc.net.au/radionational/programs/religionandethicsreport/can-we-reinvent-a-politics-of-virtue-and-the-common-good/13846430>



Fr Richard Rohr on Pope Francis, original sin and much more ...

Many of you will have read the announcement that, due to ill health, Richard Rohr OFM is retiring from his reles as Dean of the Center for Action and Contemplation. We honour the critical contribution he has made to the universal church through his writings and his talks. He is, without question, a giant of contemporary spirituality. In this wide-ranging interview Fr Richard talks about Pope Francis and how we might rethink our perspective on original sin as well as a range of other issues.



<https://www.americamagazine.org/faith/2021/02/19/richard-rohr-universal-christ-lent-240071>

Poem of the Month

Stephen Spender's [The Truly Great](#) is a very beautiful poem. It is also a fitting poem for this edition of our newsletter as it celebrates the truly great people who have lived, and who now live on this earth. Truly great people don't see themselves as being truly great; what they do is live to the very best of their abilities the call to be their true selves; they recognise and 'own' their own worth in God's eyes and in so choosing, they recognise the intrinsic worth of every other person in this planet as well as all created reality. That is the foundation of all justice, it is also the foundation of genuine love.



The Truly Great

By Stephen Spender

I think continually of those who were truly great.
Who, from the womb, remembered the soul's history
Through corridors of light, where the hours are suns,
Endless and singing. Whose lovely ambition
Was that their lips, still touched with fire,
Should tell of the Spirit, clothed from head to foot in song.
And who hoarded from the Spring branches
The desires falling across their bodies like blossoms.

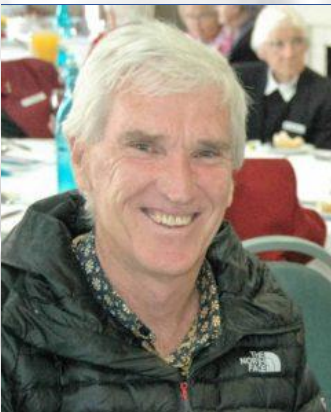
What is precious, is never to forget
The essential delight of the blood drawn from ageless springs
Breaking through rocks in worlds before our earth.
Never to deny its pleasure in the morning simple light
Nor its grave evening demand for love.
Never to allow gradually the traffic to smother
With noise and fog, the flowering of the spirit.

Near the snow, near the sun, in the highest fields,
See how these names are fêted by the waving grass
And by the streamers of white cloud
And whispers of wind in the listening sky.
The names of those who in their lives fought for life,
Who wore at their hearts the fire's centre.
Born of the sun, they travelled a short while toward the sun
And left the vivid air signed with their honour.



Short videos on how Ignatian Spirituality leads to work for justice

“As I have already mentioned in my editorial, if you only view one video from this collection, I would personally choose the interview with Fr Steve Sinn SJ in a ‘Cuppa with a Jesuit’ (By the way, these **Cuppa with a Jesuit** videos are a wonderful initiative and really showcase the variety and richness of the many ‘vocations’ within the vocation to be a Jesuit!). But all the other short videos are powerful as well! They are all short, but they demonstrate the intimate and inextricable link between Ignatian spirituality and action for justice.”



Cuppa with a Jesuit – Fr Steve Sinn SJ in Bathurst

Fr Steve Sinn SJ speaks of his sense of identity always being in relationship with others - Jesus, the poor, his brother Jesuits, family - in this reflection on vocation and ministry. There is a lot of talk about ‘the poor’ and ‘the marginalised’ in our church, and some of that discourse casts them almost as some other species! What shines through in this encounter is the depth to which Fr Steve understands and feels the humanity of those with whom he shares his life. He is not above or below, he is **with**.

<https://www.youtube.com/watch?v=IzEwx6vKPDl>



Ignatian Solidarity Network: Fr Greg Boyle, SJ Homeboy Industries

If you haven't had the time to listen to the podcast above, you might like to watch this 30-minute talk. One of his beautiful gifts is his ability to make you laugh and reflect at the same time".

<https://www.youtube.com/watch?v=7YDUrRcwj0s>



**"Dreaming in a Destroyed Country"
Sr Caroline El Rai
(Lebanon)**



<https://www.youtube.com/watch?v=pq87VtecRIQ>

A glimpse into life in Lebanon through the eyes of a Sister Caroline El Rai who is on a mission to bring hope in ravaged Lebanon.



**Fr Peter McVerry Trust
(Dublin, Ireland)**



<https://www.youtube.com/watch?v=bgPpwb2Clx4>



Peter McVerry SJ has been working with vulnerable young people in Dublin, Ireland, for the last 40 years. During this time, he has campaigned tirelessly for their rights. As a social activist, Peter is a strong advocate for those who have no voice in society.



Why is social justice important? with Helen Forde (Jesuit Mission)

Why is social justice so important and why should we care about it? Helen Forde, CEO of Jesuit Mission Australia answers these questions as she invites us to take up the cause of social justice in our lives.



<https://www.youtube.com/watch?v=Ks5d8Sic8s0>



It's the 45th Anniversary of Jesuit Social Services

[Jesuit Social Services](#) is a social change organisation working to build a just society where all people can live to their full potential.



Below is a message from the Julie Edwards – CEO, Jesuit Social Services. This year marks 45 years since Jesuit Social Services began.



<https://www.youtube.com/watch?v=h8dil4m6ikQ>

Will you support us today with a 45th Anniversary gift? Please do so here: jss.org.au/donate



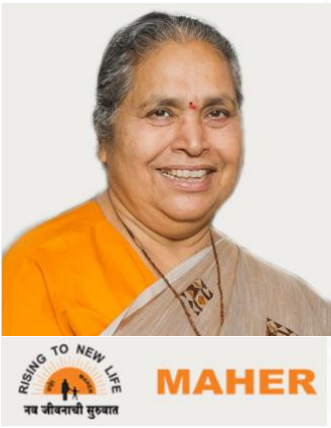
See for example, one of their programs for the Prevention of Family Violence: The Men's Project | Jesuit Social Services

Matt Tyler is the Executive Director of The Men's Project at Jesuit Social Services. Learn about the Men's Project's innovative prevention of family violence program, which works with role models – youth workers, educators, and sports coaches – to positively influence the attitudes and behaviours of men and boys. The program challenges stereotypical constructions of masculinity – a key driver of violence against women.



A Jesuit Social Services initiative

<https://www.youtube.com/watch?v=aSO2mN4RVnl>



Sister Lucy Kurien (MAHAR) – Keynote Presenter – SDI Essence 2023 Conference

Listen here to [Sr Lucy's presentation](#)

You can read more about [Sr Lucy Kurien founder of Maher](#).



Tackling gender-based violence in Somalia with Ilwad Elman

Somali-Canadian human rights activist Ilwad Elman has been shortlisted for the Nobel Peace Prize three times and is considered one of the most influential voices of Africa and the Somali peace process. Upon her return to her home country in 2010, she founded the first rape crisis center. At the Elman Peace and Human Rights Centre, she and her mother tackle gender-based violence and work on empowering youth. ...



<https://www.youtube.com/watch?v=AsjDWyq40S0>

Articles that may be of interest on Ignatian spirituality and social justice



The Gift of a Stranger Forcibly Displaced People and Hope-Gifting by Sacha Bermudez-Goldman, SJ

“... Little or hardly anything is ever reported about the benefits and gifts that the forcibly displaced bring to their new countries. But what if forcibly displaced peoples were to be viewed as assets instead of a threat or liability? What if, because of what they have gone through, forcibly displaced people could in fact be bearers of one of the greatest gifts our world needs today: the gift of hope?”

<https://www.theway.org.uk/back/601BermudezGoldman.pdf>



Papa Francesco Quo vadis? James Hanvey SJ

“... [Pope Francis's] consistent critique of economic systems that create large inequalities and exploit vulnerable peoples and environments, as well as his vision of a more just and fraternal world order, inevitably produce opposition from those who have political and financial interests vested in maintaining the status quo or further reshaping it to their advantage. ...”

<https://www.theway.org.uk/back/594Hanvey.pdf>



Co-Creation Spirituality Participating in God’s Ongoing Work of Creation through Spiritual Direction and the Spiritual Exercises by Gem Yecla



Gem Yecla is a graduate of the Jesuit College of Spirituality. She believes that spiritual direction and the Spiritual Exercises, particularly the Examen and the Rules for the Discernment of Spirits, may become powerful ways of changing the oppressive and unjust structures in society, the presence of which is against God’s desire and design. ... Hence, it is imperative that we broaden our process of discernment beyond the personal level and include the unjust and oppressive structures and systems that continue to exist in our own societies and homelands, and in the world at large. As created co-creators, we deal and live with these systems: systems that are composed of human beings, but have acquired both power and personality of their own.

<https://www.theway.org.uk/back/583Yecla.pdf>



Jesuits and Social Justice by Daniel Cosacchi

This article examines the history of social justice ministries within the Society of Jesus. Even though the term is fraught by a great disagreement both about its meaning and its place within Jesuit apostolates, successive Jesuit general congregations have upheld its importance over the last five decades. Even though what we now consider to be social justice has been a part of Jesuit life since the order’s founding, this paper primarily considers the period 1974–present. Social justice has taken many forms, based both on geography and personal interests of the particular Jesuit in question. The broad term covers issues such as the Jesuit Refugee Service, the Plowshares Movement, justice in higher education, and Homeboy Industries. Finally, the paper concludes by considering two growing edges for the order regarding social justice: the role of women in Jesuit apostolates, and the ecological question.

https://brill.com/view/journals/jjs/6/4/article-p651_651.xml?language=en



Characteristics of the Social Apostolate of the Society of Jesus

“The Spiritual Exercises turn around the great theme of freedom, though not in the form of human rights or political liberty, as the Bible treats great themes of divine and human justice without applying the categories of modern society and culture. Discernment is seeking freedom in daily living and working and in major decisions — to free us in the social apostolate to love God more, to show deeper compassion with those who suffer, to serve better the most vulnerable among our neighbours...” (P.89)

http://www.sjweb.info/sjs/documents/PJ_069_ENG.pdf



Films to Consider

It is encouraging and uplifting to realise that so many of our most cherished films are concerned with the issue of justice (and even ‘faith’ in its broadest sense) in some manner or other. So, the films and documentaries I am suggesting are but a tiny sample of all that’s available. Again, these are the ones that have educated, moved and inspired me, so in that sense they represent a personal selection

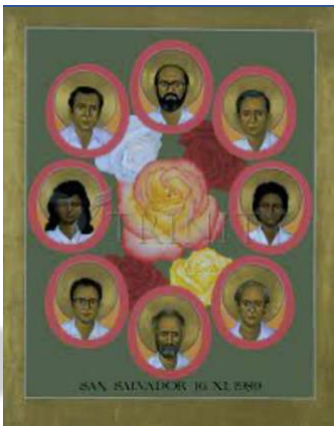


The Pope, the Environmental Crisis, and Frontline Leaders | The Letter: Laudato Si' Film



<https://www.youtube.com/watch?v=Rps9bs85BII>

In 2015, Pope Francis wrote *Laudato Si'*, an encyclical letter about the environmental crisis to every single person in the world. A few years later, four voices that have gone unheard in global conversations have been invited to an unprecedented dialogue with the Pope. Hailing from Senegal, the Amazon, India, and Hawai'i, they bring perspective and solutions from the poor, the indigenous, the youth, and wildlife into a conversation with Pope Francis himself. This documentary follows their journey to Rome and the extraordinary experiences that took place there and is packed with powerfully moving personal stories alongside the latest information about the planetary crisis and the toll it's taking on nature and people.



Killing Priests is Good News

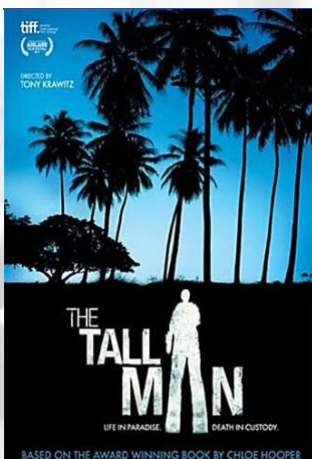


<https://www.youtube.com/watch?v=AA6ZFflyhW4>

You may be shocked by the title of this documentary, but it's an actual statement by Saint Oscar Romero; he was referring to the fact that if priests are being killed for their faith it means that the love of Christ is present with us and is being lived out in the concrete realities of the world – and that's The Good News! I remember when I first saw this documentary on the ABC in 1994, it really shook me, moved me, and inspired me. I should warn you that there are a few confronting scenes, especially at the start when the bodies of the Salvadorian martyrs are being dug up. It is important to remember, and even though this documentary covers events that happened back in the 1980s, it is vital that we remind ourselves of the sacrifices that individuals and groups have made in the struggle to create a more just society and to make the Kingdom real on earth. This is a beautiful, contemplative, and challenging story.



We remember
Maura Clarke
Jean Donovan
Ita Ford
Dorothy Kazel
December 2, 1980
Los Angeles
Catholic Worker

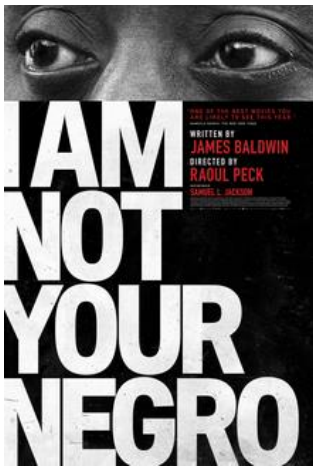


The Tall Man



<http://blackfellafilms.com.au/project/the-tall-man/>

This is a powerful documentary. Cameron Doomadgee was found dead in the Palm Island police station; his injuries were like those of someone who'd been in a fatal car crash. The police claimed he had tripped on a step. The Palm Islanders rioted and burnt down the police station, but the series of events that followed, that are recounted and examined in this documentary will leave you feeling shocked and angry – and, hopefully recommitted to genuine truth and reconciliation with our First Nations Peoples.

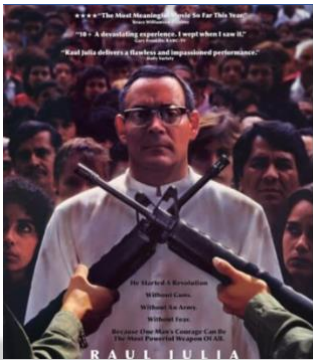


I Am Not Your Negro



https://www.imdb.com/video/vi1480504857/?playlistId=tt5804038&ref=vp_rv_ap_0

“The Story of the negro in America is the story of America. It is not a pretty story.” James Baldwin has the gift of the poet and through his words he communicates with surgical precision what it is like to be black in white America. The caption says that this is a “transcendent” film – and it surely is; and it is not just “a meditation on the prophetic brilliance of James Baldwin”, it is also a profound meditation on the persistent evil that is racism.



Feature Films

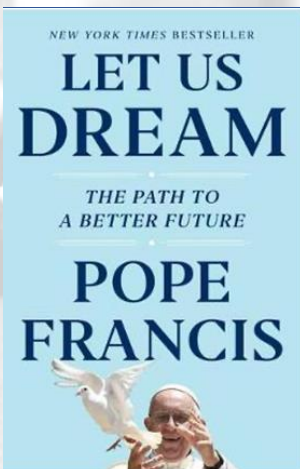


[Romero](#) and [The Mission](#) - even after all these years, both movies continue to move and inspire. But there are so many other great justice movies that I can only suggest a few: in an American context there are films like [Selma](#), [Just Mercy](#), [If Beale Street Could Talk](#), [The Hate U Give](#), [13th](#), [Hidden Figures](#). These are some fine European Films with Justice & Faith themes: [A Hidden Life](#), [Sophie Scholl: The Final Days](#), [The Lives of Others](#), [The Wave](#), [Twin Sisters](#), [The Passion of Joan of Arc](#), [The Intouchables](#), [La Haine](#), [Hunger](#), [Philomena](#). And here are a few quality Australian Films with social Justice themes: [The Sapphires](#), [Samson & Delilah](#), [Rabbit-Proof Fence](#). But the list of such films is long, and that is consoling as it tells us much about the deep desire of our collective unconscious.

Books on Ignatian spirituality and social justice

Book Recommendations: Introduction

The task of compiling a short list of books on justice is only to be taken on by the foolhardy! Of the (literally) hundreds of books that could be chosen, I have landed on a few that have made a deep impression on my own thought. Most are inspired by spiritual ideals and vision, but I have added two ‘secular’ texts (*The Inner Level*, and *Capital and Ideology*), as their findings and analysis seem to support much of the teaching of the Christian tradition regarding justice in the personal and social spheres.

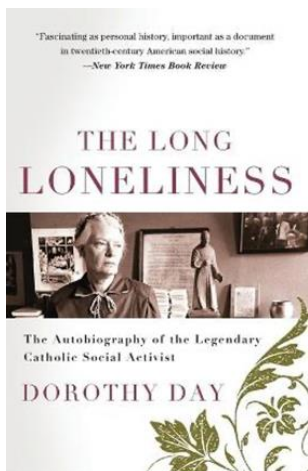


[Let us Dream: The Path to a Better Future](#)

By Pope Francis (With Austen Ivereigh)

“If the Church disowns the poor, she ceases to be the Church of Jesus; she falls back on the old temptation to become a moral or intellectual elite. There is only one word for the Church that becomes a stranger to the poor: “scandal.” The road to the geographic and existential margins is the route of the Incarnation: God chose the peripheries as the place to reveal, in Jesus, His saving action in history.” (p.120)

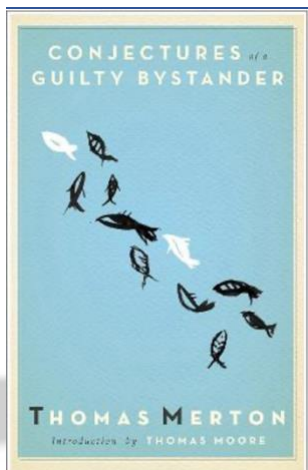
My own copy of this book is so full of lines and notes that it’s difficult to read the text! It is simply an outstanding book that gets to the very heart of Pope Francis’s spirituality and vision. Reading this is to experience a spiritual retreat.



[The Long Loneliness](#)

By Dorothy Day

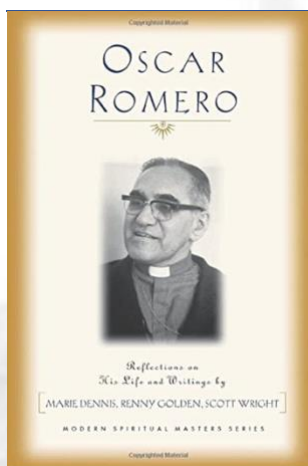
There are many excellent books written by and about Dorothy Day, but *The Long Loneliness* is a classic of spiritual autobiography. It communicates a profound insight into the reasons why she chose to live her deep faith in the way she did. It is full of thought-provoking observations and insights. Sample this: “We cannot love God unless we love each other, and to love we must know each other. We know him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone anymore. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship. ...”



[Conjectures of a Guilty Bystander](#)

By Thomas Merton

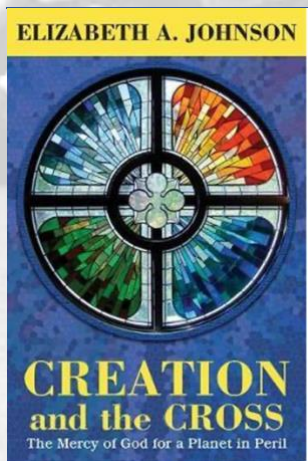
This is a classic from the last century. It is really a collection of thoughts, opinions, experiences, and musings, where he reflects on some of the most pressing questions of our age. With his characteristic liveliness and prophetic insight, he discusses a wide range of issues but reserves his sharpest critique for issues of justice and peace. If you read this book, I think you will see how prescient his words were (written over 50 years ago!).



[Oscar Romero](#)

By Maria Dennis, Renny Golden and S. Wright

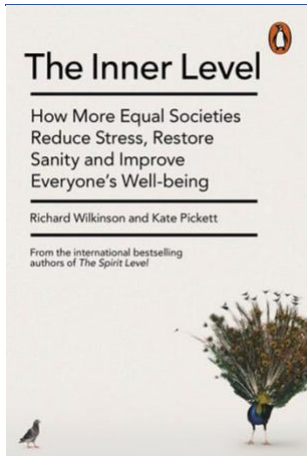
This ‘Essential Writings’ series is outstanding and provides a clear window to glimpse the spiritual genius of some of the great spiritual visionaries of recent times. This sampling of Saint Oscar Romero’s writings is no exception. The reader is struck forcibly by his directness, his honesty his humility, his compassion, humanity, as well as the depth and authenticity of his faith. He truly is a saint for our times.



[Creation and the Cross: The Mercy of God for a Planet in Peril](#)

By Elizabeth A. Johnson

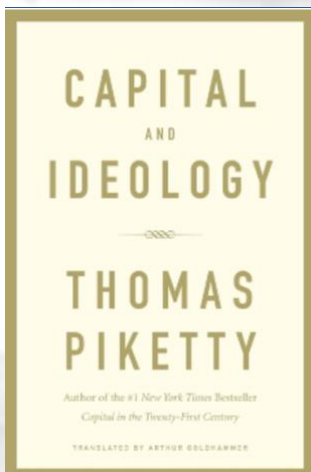
Elizabeth Johnson is one of our finest living theologians. “In this fresh creative approach to theology, Elizabeth Johnson asks how we can understand cosmic redemption in a time of advancing ecological devastation. In effect, how can we extend the core Christian belief in salvation to include all created beings? Immediately this question runs into a formidable obstacle: the idea that Jesus's death on the cross was required as atonement for human sin--a theology laid out by the eleventh-century theologian St. Anselm. ... Constructing her argument (like Anselm) in the form of a dialogue, Johnson lays out the foundations in scripture, the teachings of Jesus, and the early Church for an understanding that emphasizes the love and mercy of God, showing how this approach can help us respond to a planet in peril.”



[The Inner Level: How More Equal Societies Reduce Stress, Restore Sanity and Improve Everyone's Well-being](#)

By Richard Wilkinson and Kate Pickett

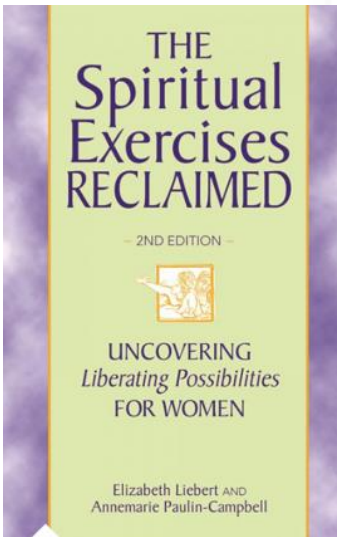
'Why are people, particularly young people, experiencing increasing levels of mental illness and distress? The Inner Level shows clearly how social anxieties and the problems they lead to rise steadily in richer, more unequal societies' ... As this groundbreaking study demonstrates, the answer to all these hinges on inequality. Richard Wilkinson and Kate Pickett put inequality at the centre of public debate by showing conclusively that less-equal societies fare worse than more equal ones across everything from education to life expectancy. The Inner Level now explains how inequality affects us individually, how it alters how we think, feel, and behave. It sets out the overwhelming evidence that material inequalities have powerful psychological effects: when the gap between rich and poor increases, so does the tendency to define and value ourselves and others in terms of superiority and inferiority. A deep well of data and analysis is drawn upon to empirically show, for example, that low social status is associated with elevated levels of stress, and how rates of anxiety and depression are intimately related to the inequality which makes that status paramount."



[Capital and Ideology](#)

By Thomas Piketty, Translated by Arthur Goldhammer

"Thomas Piketty's bestselling Capital in the Twenty-First Century galvanized global debate about inequality. ... Piketty challenges us to revolutionize how we think about politics, ideology, and history. He exposes the ideas that have sustained inequality for the past millennium, reveals why the shallow politics of right and left are failing us today, and outlines the structure of a fairer economic system. ... Markets, profits, and capital are all historical constructs that depend on choices. Piketty explores the material and ideological interactions of conflicting social groups that have given us slavery, serfdom, colonialism, communism, and hypercapitalism, shaping the lives of billions. He concludes that the great driver of human progress over the centuries has been the struggle for equality and education and not, as often argued, the assertion of property rights or the pursuit of stability. The new era of extreme inequality that has derailed that progress since the 1980s, he shows, is partly a reaction against communism, but it is also the fruit of ignorance, intellectual specialization, and our drift toward the dead-end politics of identity. Piketty argues for a new "participatory" socialism, a system founded on an ideology of equality, social property, education, and the sharing of knowledge and power. Capital and Ideology is destined to be one of the indispensable books of our time, a work that will not only help us understand the world, but that will change it."



This [new edition](#) is authored by Elizabeth Liebert and Annemarie Paulin-Campbell, and “draws from new and younger women’s voices, thus extending the reach of the original text to another generation over wider geographic and cultural spread”.



Join the book launch virtual conversation [here](#) with the authors, Dr Elizabeth Liebert and Dr Annemarie Paulin-Campbell: *THE SPIRITUAL EXERCISES RECLAIMED 2nd Edition, Uncovering Liberating Possibilities for Women*. This special event is hosted by Anne Pate, Melbourne-based giver of the Spiritual Exercises, University of Divinity lecturer and PhD Candidate.

Thursday 10 November 2022
6 pm – 7 pm **AEDT** Via Zoom
Zoom opens at 5.45pm.

Jesuit Justice News



The Cardoner Network

Provincial announces the establishment of The Cardoner Network (TCN). TCN will be the sole Province entity responsible for engaging in and coordinating Jesuit ministries of faith, service and community with young adults ranging from ages 18 to 30 years old. Read more [here](#).



Walking with the excluded (Fr Justin Glyn SJ)

Father Justin Glyn SJ recently attended a meeting in Rome to help finalise a report discussing a broad range of theological issues relevant to disability for the Synod on Synodality. Read more [here](#) and about [The Church is our home](#) document submitted to the Synod.



Provincial signs letter to the PM on climate justice

Many signatories and delegates from many faiths gathered across the country on 13 October. The Province’s Reconciliation with Creation Project Officer, Sue Martin, attended the #Faiths4Climate service at St Patrick’s Cathedral in Parramatta as part of a national call for stronger action on climate change. Read more [here](#)



Ignatian Spirituality Retreats



Discernment – a new way of proceeding, in a world hungry for change and a deeper sense of its humanity

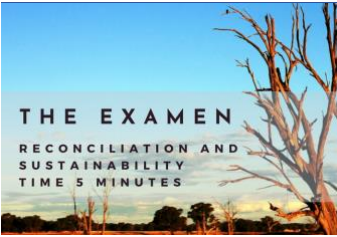
<https://jisa.org.au/blog/2022/10/04/discernment-a-new-way-of-proceeding-in-a-world-hungry-for-change-and-a-deeper-sense-of-its-humanity/?fbclid=IwAR3t3kSDydgWMAf7oGdBtIdZUGyzNF4Yf76Bx6pzJvqV-lpsCbNJeZvEYsk>



Discerning Survival Strength - for our lives and for the planet

Discern how we are called individually and communally to live out our lives and for an integral ecology.

Read more [here](#)



[Spiritual Exercises and prayers for you at home](#)

[Try a Spiritual Exercise – The Examen](#)

The Daily Examen is a prayerful reflection on the events of the day used by St. Ignatius as part of his Spiritual Exercises. Students of Loyola College, Watsonia in Melbourne, Loujine Azmy and Adrian Parisi, invite you to join them in a prayer of reconciliation and harmony with creation. Click [here](#) to pray the examen.



Are you longing for a sense of peace and freedom?

Look no further as JISA is offering many opportunities to cater for your needs.

Silent Directed Retreats

If you are desiring to experience that deep sense of peace and freedom that comes from connection and relationship with God, here are Silent Directed Retreats on offer. Click [here](#) for details.

3 to 8 Day Individually Guided Retreats - Online

The following guided online retreats will support you in this desire for the sacred. Skype, Zoom, FaceTime or telephone, whatever works best for you.

DATES

Monday 13 – 20 November 2022

Monday 5 – 11 December 2022 – an Advent Retreat



[More Information](#)



[Contemplative Walks and Pilgrimages](#)

Indulge and reflect while walking through nature to a special connection within our inner selves and with the mystery we call God.

- [Contemplative Walk at Blue Gum Forest, Kenthurst NSW](#)
Saturday, 19 November 2022



Click [here](#) to book



[Silent Directed Retreat in Beautiful Queenscliffe](#)

Can you imagine spending time with Jesus? How would you respond if Jesus asked you, “What do you want?” “What is your deep desire?” “Come and see” at Santa Casa Retreat Centre in beautiful Queenscliffe Victoria.

Choose 4 days (5 nights), 6 days (7 nights) or 8 days (9 nights) from Friday 24 February 2023

For bookings and enquiries, contact

[1300 EXAMEN \(1300-392-636\)](tel:1300-392-636) or info@jisa.org.au



[2023 Silent Directed Retreats](#)

We warmly welcome all who seek a time of rest, reflection, contemplation, and prayer at this Silent Directed Ignatian Retreat.

Choose 4 days (5 nights), 6 days (7 nights) or 8 days (9 nights) from:

Friday 12 May 2023

Friday 4 August 2023

Friday 13 October 2023



[Quiet Time in the Bush at Kew](#)

Join us for some **quiet time in a bush setting** at the Bush Hut in Studley Park Kew for a guided reflection and gentle, personal time for prayer, to sit and/or walk in nature or just sit inside or outside and look out at nature, to experience a sense of the sacred.

10:30 AM - 12:00 PM on the first Monday of the month

Monday, 28 November 2022

Monday, 27 February 2023

Monday, 27 March 2023



[Online 3 to 8 Day Individually Guided Retreats](#)

Are you seeking a contemplative space of prayer and reflection? A space to find stillness, rest, and renewal? Skype, Zoom, FaceTime or telephone, whatever works best for you.

5 – 12 December 2022, Advent Retreat

23 – 30 January

27 March – 3 April, Lenten Retreat

19 – 26 June

4 – 11 September

9 – 16 October

13 – 20 November

JISA Retreats & Spirituality Centres



JISA Retreat Centres

- [JISA Sevenhill](#)
- [JISA Faber](#)
- [JISA Campion](#)
- [Peter Canisius House](#)

Jesuit Mission

Spring Appeal | Jesuit Refugee Service (JRS)

JRS accompanies, serves, and advocates for the rights of refugees and other forcibly displaced persons. Donations can be made [here](#)
Read more <https://aus.jrs.net/en/jesuit-refugee-service/>



Vinnies Flood Appeal | Christmas Appeal 2022

Victorians affected by floods and increasing cost of living urgently need your help



This month your generosity can provide relief to many Aussies affected by floods and increasing cost-of-living.

Donate [here](#) for Vinnies Vic Flood Appeal 2022 and Christmas Appeal 2022 donations can be made [here](#)



To celebrate 100 years of service to the community, Australia's top designers are

offering their wares to support the shops that have become known and loved around Australia as "Vinnies".

Vinnies marks centenary with treasure hunt. Read more [here](#)

Useful Links and Resources

Pope Francis' Prayer Intentions



Pope's Monthly Prayer Intentions for November 2022

Pope Francis' prayer intention for this month is for **children who suffer**.

We pray for children who are suffering, especially those who are homeless, orphans, and victims of war; may they be guaranteed access to education and the opportunity to experience family affection.



Message from Pope Francis [here](#).



Arrupe Program Website

Please visit our Arrupe Program website. Feel free to contact us for further details or to offer feedback to Elisa Cugliari at ea@jcs.edu.au.

Next Month's Topic

The focus of next month's issue will be on the Ignatian spirituality and joy.



“Today our (Society of Jesus) prime educational objective must be to form men (and women) for others; men (and women) who will live not for themselves but for God and his Christ - for the God-man who lived and died for all the world; men (and women) who cannot even conceive of love of God which does not include love for the least of their neighbors; men (and women) completely convinced that love of God which does not issue in justice for others is a farce.”

~PEDRO ARRUPÉ

Jesuit and Ignatian Spirituality Australia acknowledge that we walk upon the traditional lands of First Nations peoples. We pay our respects to them and recognise the continuing gift of their cultures to the life and spirit of Australia.