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PLEASE PRAY *for those who have died recently.
May they rest in peace.*

- Ms Anne Austen
- Mr Alan O’Hea
- Ms Rita Raykoske
- Mrs Claire Willoughby

On the cover:
Fr Carlos Chuquihuara SJ during his ordination at Farm Street Church, 6 July 2024
(Photo: Weenson Oo)

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From Fr Provincial

Farm Street Church was the magnificent setting for the priestly ordination of Carlos Chuquihuara SJ in July 2024. Bishop John Sherrington spoke affirmingly of the spiritual conversations Carlos would have as one who accompanies others in their discernments. The new priest will humbly facilitate and participate in many conversations of this kind. He is dedicating his life to helping people to listen to what God is saying to them. Having sifted his own experience during his Jesuit formation, Carlos is now guiding others as they seek to understand what is going on spiritually in their life.

The beautiful church is full of reminders of how important spiritual conversation is. The liturgical and private prayers that go on there every day are examples of such conversations: listening to God; being in communion; hearing and speaking the truth. At the

church doors, many a spiritual journey is advanced by a willingness to listen and by words of encouragement and explanation. The confessional is also a place which abets the honest talk in which the bishop urged Carlos to engage. The strength of the sacraments is shared through the grace of God but also by the wholehearted participation of ministers and faithful. Such participation is a spiritual conversation.

Farm Street's fine works of art also favour discerning conversation. The statues of Our Lady and the saints invite us to seek the intercession of the holy women and men whom they represent. They speak for us but also to us. Jesus Christ, the great mediator between God and humanity, is glad to allow these other mediators, his friends and ours, to drive forward the all-important spiritual interaction. Their holiness offers a pattern for our own words and life, of what we want

to share in conversation. The stained glass is another kind of patterning. Sometimes words fail us, yet the conversational sharing continues when light is shed in other ways.

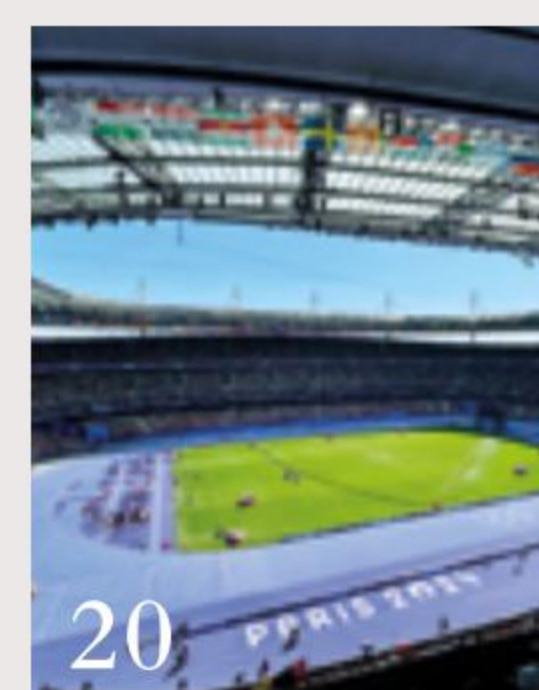
The Stations of the Cross inspire us to speak truthfully but with due delicacy about suffering. Timothy Schmalz's *Homeless Jesus* reminds us to converse with the people who live on the street, whether or not they wander into the pews. Carlos's ordination was the consecrating of one who now has a special mission to listen to the poor. The beautiful ceremony in an unforgettable sacred space does not incongruously exhort attention to those who can feel so excluded. The poor have a place in all our thoughts and actions. They are never absent from truly spiritual conversations. They are not forgotten at Farm Street.

Peter Gallagher SJ

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AN ACRONYM FOR

Jesuit priesthood

Meet the Jesuits in Britain's newest priest, **Carlos Chuquihuara SJ**, who reflects on his first few months of priesthood.

It has been only a few months since I was ordained a priest for the Society of Jesus. After twelve years of training, many degrees accumulated, a few dozen homilies preached and hundreds of pastoral encounters, words cannot fully describe the depth and breadth of God's presence in my life over the last decade or so. However, as I start my life as a Jesuit priest, some initial intuitions of what this new facet of my life entails resound within me. I would like to share some of these intuitions in an acronymic fashion.

P is for **personhood**

A week after my ordination, my father asked me: 'Do you feel any different now that you are a priest?' My answer was very simple: 'I still wake up every morning as Carlos, but every day someone reminds me that I am now Father Carlos.' Ecclesiastical titles aside, my entry into priestly ministry (thus far) has been an experience of letting Christ work in me and through me. In other words, as a priest, I have become more aware that God's calling is not about my talents or limitations but about the availability to let God work through me in the service of others. In this regard, the gift of a (Jesuit) priestly vocation is the mystery of the blessed interaction of human freedom allowing itself to be moulded by Jesus for the service of God's kingdom.

R is for **reconciliation**

A month after being ordained, a close friend asked me: 'What is your favourite part of being a priest?' I said to her without hesitation: 'Hearing confessions!' Obviously, by virtue of the confessional seal, I cannot tell anybody what I hear. Having said that, I can confidently say that there is something profoundly transformative in the sacrament of reconciliation for both the penitent and the confessor. In this regard, offering the Lord's boundless mercy is not only a redemptive experience for the person who seeks God's pardon. For me, entering the confessional box is arriving into a sacred space in which Jesus uses my human limitations to offer his limitless grace to those who seek him with a sincere heart.



Carlos with his mother



A hug for the new Fr Carlos after his ordination Mass!

All photos: Weenson Oo

I is for **ignited**

On the feast day of Saint Ignatius, the communion antiphon says: '*Ignem veni mittere in terram: et quid volo, nisi ut accendatur?*' ('I have come to cast fire on the earth and how I wish it were kindled.') I must admit that it would be very bold for me to claim that I will set the world alight. However, during my ordination, as I lay prostrate in front of the people of God, I experienced something of this fire of the Spirit of which Jesus speaks. Namely, as the Litany of the Saints was being sung, my heart felt an affective stirring from deep within, which can only be described as a sense of God acting through the prayers of the faithful and the heavenly intercessions: the Church on pilgrimage and the Church triumphant.

Jesus uses my human limitations to offer his limitless grace to those who seek him.

E is for
Exercises
(that is, the
Spiritual Exercises)

At the beginning of his homily, Bishop John Sherrington said: ‘Your formation has shaped you in the spirit and practice of the Spiritual Exercises of St Ignatius to recognise, “the human person is created to praise, reverence, and serve God our Lord”.’ Indeed, the priesthood that I have been working towards and that I now participate in is one that aims at ‘loving and serving God in all things’. Moreover, I think this was the experience when I met my first Jesuit (Fr Michael Beattie) in Sheffield back in 2007. It is the same style of priesthood that is shared with Pierre Teilhard de Chardin, Blessed John Sullivan, Saint Edmund Campion, Saint Pierre Favre and many other Jesuits. Hence, I think there is something about the Jesuit priesthood that combines the apostolic thrust of presbyters of the New Testament with the mystical emphasis of the priesthood of the Old Testament. In this regard, as I grow into the ‘arts and crafts’ of my priestly duties, I can only hope that the Spirit that guided Saint Ignatius may also guide me as a contemplative priest in action.

S is for
sacrament

In the past, before receiving communion, I used to say very unreflectively: ‘Lord, I am not worthy that You should enter under my roof, but only say the word and my soul shall be healed.’ Now, as a priest, I finally realise the weight, meaning and implication of such words. As I hold the fullness of the humanity and divinity of the Risen Christ in my hands, I become aware that despite my ‘littleness’, God has called me to minister to his people. In this regard, the experience of administering the sacraments allows me to be a witness to the love that God has for his people; I am a mere facilitator of the graces that God wants to offer them. Therefore, whether it is the baptism



Carlos gives a blessing to his father

of a newly born child, celebrating Sunday Mass or giving the anointing of the sick to someone on their deathbed, my priestly life has allowed me to see first-hand the concreteness of God’s presence in the sacraments: the signs that Jesus chose to form, nourish and heal his people.

T is for
thanksgiving

At the end of my ordination, I attempted to thank as many people as I could for helping me in my formation, even if they were not aware of it! For if there is something key in Ignatian spirituality, it is the fact that the inception, nourishment and growth in spiritual life starts with thanking God for all the blessings and graces that he put along our paths. Consequently, this Jesuit vocation that I received more than a decade



Carlos distributes the eucharist

ago started as such, as an experience of becoming aware of God’s graciousness to me, and such awareness allowed me to seek ways in which I could more fully commit to service. In this regard, I can say, after twelve years of Jesuit training, that gratitude is the word that best expresses the magnanimity that the Father of Mercy, the consoling presence of the Redeeming Son, and the ongoing guidance that the Spirit of Life and Truth have offered me. And I pray that as I continue on this path of further incorporation into this ‘least’ Society, that same trinitarian love may continue showing me the path of humble and joyful service for God’s greater glory. Amen. ●

BECOMING A JESUIT

If you would like to explore the idea of joining the Jesuits, visit jesuitvocations.uk

Carlos was ordained on 6 July 2024 by Bishop John Sherrington, Auxiliary Bishop of Westminster. You can read more about Carlos’s ordination in the article ‘A Joyous Day at Farm Street Church as Carlos Chuquihuara SJ is Ordained a Priest’ on jesuit.org.uk/news, and watch the full livestream of the ordination on the Farm Street Church YouTube channel: [youtube.com/@farmstreetchurch5895](https://www.youtube.com/@farmstreetchurch5895).



Carlos is embraced by British Jesuit Provincial, Fr Peter Gallagher SJ

Photo: Oxford University Chaplaincy



Steve Hoyland (centre) leads a Week of Guided Prayer at Oxford University

helping people and faith communities to discover and live out their potential as disciples of Christ is at the core of our work.

As a team, we discern together where our projects will prove most fruitful and sustainable, and we seek to read the signs of the times, listen to the promptings of the Holy Spirit, and respond to need where we have the gifts and capacity to do so.

A wide network of spiritual directors and prayer guides who work with us on a voluntary basis bring their own expertise in Ignatian spirituality and accompaniment, too. We are grateful for the gifts of their goodwill and experience, which enable us to reach many more people than we would otherwise be able to.

I wasn't quite expecting God to show up so powerfully and intimately. I was taken by surprise! My desk has become 'sacred space'.

FEEDBACK
AFTER AN ONLINE RETREAT

The essence of the Spiritual Exercises of St Ignatius might be summarised in these questions: What have I done for Christ? What am I doing for Christ? What ought I to do for Christ? We hope to enable as many people as possible to respond to these questions by giving them experience of the Spiritual Exercises, especially those for whom a thirty-day residential retreat would never be a realistic option. We offer 19th Annotation retreats (retreats in daily life) as well as our innovative 'hybrid' way of making the Spiritual Exercises, which combines both online and residential elements.

We try to create a truly varied programme of other opportunities that are available to people in the busyness of their everyday lives. Our online offerings include digital prayer tasters, live online monthly

INTRODUCING THE *Jesuit Institute*

From deepest Devon to the shores of the North Sea in Sunderland and everywhere in between (and beyond, thanks to the wonders of technology!), the Jesuit Institute team – introduced here by **Ellie Harrison** and **Julia Ling-Macdonald** – comes to where you are, to listen to what you need and help you deepen your relationship with God through prayer, accompaniment and discernment.

Inspired by the spirituality of St Ignatius of Loyola and rooted in the wisdom of his Spiritual Exercises, the Jesuit Institute (JI) team engages in deep listening with groups and individuals to help them on their faith journey. Accompaniment, in a variety of senses, is at the heart of what we do, and discernment is at the heart of how we work.

We are a team with a missionary focus, out in the world seeking innovative ways to break down barriers which can prevent people discovering the riches of Ignatian spirituality. We travel to and run projects in many different places and contexts around the UK, and we also work in online spaces. Both of these ways of working can be incredibly powerful. Wherever we are,

Imagine provides many gifts of community, contemplation and connection.

AN IMAGINE PARTICIPANT

prayer sessions such as 'Imagine', and short prayer courses for busy people who want to integrate more prayer into their daily lives and to bring their day-to-day experience into their relationship with God.

Imagine reaches thousands of people each year through the live Zoom sessions and via the YouTube and Vimeo channels, where you can watch previous sessions in your own time.

Some of our offerings have a specific theme, such as the year-long eco retreat (led by Sarah Young) which is running this year; others focus on, for example, teaching different ways of praying, exploring Ignatian conversation, and how to practise Ignatian listening and discernment.

Alongside our pre-programmed events and retreats, we purposely hold space to allow us to be flexible and meet specific requests from faith communities and organisations where possible. One of our key priorities is supporting the wider Church, so we are available to undertake bespoke work for parishes and dioceses, to help them become faith-filled missionary communities. Vron Smith helps a range of different faith communities develop in Ignatian prayer and facilitates communal discernment processes for parish

pastoral councils, religious orders and any group wishing to listen collectively to the call of Christ in their context.

Steve Hoyland offers Weeks of Guided Prayer in university chaplaincies, supporting students at a crucial and formative stage in their faith journey when so many life paths are lying before them. Participants in these weeks consistently talk about how the experience has allowed them to explore a whole new way of praying. Imaginative contemplation and the Examen are as life-changing and powerful now as they were in the sixteenth century.

Vron Smith and Sarah Young lead our work in prisons, opening windows of hope for prisoners and helping them to know God's love, and to feel seen, listened to and valued as people. Vron and Sarah consult with prison chaplains and volunteers to create and adapt suitable offerings for various prison contexts. They also offer an online

The process has changed the way we work together as a pastoral council. We listen better, we're more willing to speak what we really think and, above all, we're always asking 'what does God want?' and prayerfully waiting for his answer.

A PARISH PRIEST, AFTER A COMMUNAL DISCERNMENT PROCESS.

I am carrying on my journey with the faith, feeling assured and guided by Jesus's compassion for me in whatever state I am.

A STUDENT AT CAMBRIDGE UNIVERSITY

retreat to support prisoners who have been released, and retreats for the chaplains themselves (see page 17).

Maria Neal works with Jesuit schools and with other schools who are inspired by St Ignatius of Loyola. She supports chaplaincies, religious education departments and headteachers to maintain the Ignatian and Catholic-Christian ethos in a school context through the creation and offering of resources, retreats, formation and training.

None of our work would be possible without a deep collaboration with other works in our Province. We receive much from them and, in turn, we offer support to staff across the Province's works by providing induction and ongoing formation in the Ignatian tradition, helping each volunteer and employee to serve the call of Christ in their particular way.

From providing spiritual accompaniment, guiding retreats in daily life, and offering formation in Ignatian listening and discernment, to inspiring the prayer life of many people through other digital projects, our focus as the Jesuit Institute is always on: empowering people, groups and organisations to deepen their relationship with God in their everyday lives; to help discern Christ's call at the heart of the complexities of today's world; and to help those we encounter to respond to that call. ●

👉 To discover more about who we are and what we do, browse our new website, [Jesuitinstitute.org](https://jesuitinstitute.org), or get in touch: Ji-admin@jesuit.org.uk



The Jersey Prison Project team

A CULTURE OF



Kene Nwakwudo SJ spent a valuable nine months volunteering with JRS UK. He was instrumental in setting up a new house for male asylum seekers who have been made destitute by the UK asylum system. He reflects on his time in this role.

The word 'stranger' provokes thoughts of the unfamiliar, the unknown. From this can arise an instinctive feeling of apprehension and a reluctance to engage, precisely because the fear of the unknown keeps us locked within comfortable boundaries. It seems that we are built to identify and isolate that which is not familiar and, in a bid to self-preserve, we respond in such a way that keeps the stranger at bay. Instincts are nature's control switch but, like alarms, we are not condemned to follow them without examination. It is in this light that Christ's affirmation, 'I was a stranger and you welcomed me' (Mt 25:35), is not only challenging but countercultural. It is challenging because it requires that we go out of our way to act beyond our instinctive proclivity, to welcome a stranger. It is countercultural precisely because, just as our instinct does, culture also often tries hard to demonise and dehumanise the stranger.

In welcoming a stranger, we dare not only to move away from and beyond our comfort zone, but also to familiarise ourselves with the unknown. This welcoming demands that we quieten our fears and loosen our grip on self-preservation, even though it may leave us vulnerable to the stranger.

My volunteering experience at JRS UK shows that we can dare to welcome strangers even when everything within and around us seems to be kicking against this approach, including negative political and media posturing on refugees and asylum seekers. My experience started with the setting up of Amani House, an accommodation facility for male refugee friends. The building was donated by the Society of Jesus to JRS UK, and the accommodation team – three of us – was tasked with transforming it into a comfortable space, a home.

When Amani House opened in February 2024, every other week we would spend the evening together

with our refugee friends, sharing meals and telling stories. These community evenings at Amani House reminded me of my Jesuit community, characterised by multiple cultural traditions, debates and laughter. It was indeed a heartening experience to share those beautiful moments with our refugee friends, especially when it struck me that these friends of ours would otherwise be out in the cold. All this wells up in me great gratitude to God for JRS UK, its donors, volunteers and staff.

I was also involved in facilitating community evenings at Emilie House, JRS UK's house for female refugee friends, which opened in 2021 and



Kene (right) with other members of the accommodation team

inspired the opening of Amani House. One of the new community-building activities I actively engaged with was the Culture Understanding Project. This was designed to help each refugee friend share various aspects of their culture and home country with their housemates. We worked alongside each refugee friend to develop presentation slides. I was amazed at the enthusiasm of our refugee friends to share their culture with others. On the presentation day, our refugee friends were usually dressed in colourful native attire, a joyful reminder of the beauty and variety of their diverse backgrounds. This activity was so exciting and educative that, often, the Q&A session would continue over dinner.

At the close of the presentations, we would gather around the table to enjoy the local delicacies of the presenter's culture. What a delight to feast on new cuisines and flavours! Our refugee friends were curious to know more about the presenter's culture, to understand symbols and rituals and the meanings behind them. What struck me profoundly in those events was hearing someone say: 'Oh, we have something like that in my country, too!' When we dare to listen to the stories of others, we may find something that resonates with our own stories; we may discover a part of ourselves in the stranger – not so strange after all!

To help foster connection with the local community, our refugee friends

at Amani House were hosted by young Catholic adults from the neighbourhood. This event allowed for meaningful interactions, fostering an exchange of ideas and discussions about local events. The gathering was further enriched by the sharing of cultural experiences, as both the refugees and young adults discussed their favourite music genres and engaged in lively conversations on culture, art and politics. Such interaction helps build a sense of community and mutual understanding.

When we dare to listen to the stories of others, we may find something that resonates with our own stories.

One of my moments of pure joy at JRS UK happened when one of our refugee friends started to tend the garden at Amani House. He planted flowers and vegetables. Visiting the house and seeing his flowers budding and then gradually blooming was delightful. The flowers seemed to bask in the warmth of the summer sun and the tender care of the gardener. Whenever our gardener refugee friend took me on a tour of the garden, his excitement in talking about the flowers and vegetables, and the process of nurturing them, was palpable. I was not the only one who enjoyed the pleasure of the tour; any visitor at the house was treated to our gardener refugee friend

showing them the flora bustling with life. I doubt if he realised it, but his face was always flushed with delight at his achievement. The flourishing garden animates Amani House with colour and life, but also goes a long way to show that providing stability to our refugee friends has the potential to unlock new talents and dreams. More practically, offering stable accommodation grants refugees the security they need to focus on settling in, and managing the complex paperwork and bureaucratic processes of seeking asylum.

Over the course of my year volunteering with JRS UK, I've concluded that its mission and praxis are deeply rooted in a culture of welcoming refugees and building bridges with local communities. Despite adverse government policies and loud dissenting voices against refugees and migrants, often whipped up by partisan politicians and groups, JRS UK persists in its commitment to making refugees' lives better. Just like Christ's invitation, the mission is challenging and countercultural in the current political climate. However, now more than ever, the love of Christ should urge us to seek ever new ways of promoting a consistent culture of welcoming the unfamiliar: refugee friends. ●

FIND OUT MORE

Would you like to welcome a stranger so that they might become a refugee friend? Visit jrsuk.net/at-home for more information.



Photos: JRS UK

Left to right: a meal to share; relaxing with games, and a house to call home

EVERY *vote counts*

Almost half of the world’s population live in a country which was due to hold a national election in 2024. The UK and US campaigns may have dominated our headlines, but Jesuit Missions’ **Adam Shaw** directs our attention to other elections and their impacts.



Photo: Jesuits in Mexico

Mexican Jesuit Provincial Luis Gerardo Moro Madrid SJ (left) with President Claudia Sheinbaum (third from left)

2024: the year of the vote. More than fifty countries were set to hold national elections this year, with up to two billion people across the world eligible to vote.

In July, the United Kingdom held its first general election in five years, with Sir Keir Starmer securing a healthy majority and the Labour Party returning to government for the first time since 2010.

In the United States, a campaign trail worthy of Hollywood has increased in momentum throughout the year.

In July 2024, White House incumbent Joe Biden dramatically announced he would not stand for re-election following increasing pressure from those around him. He was replaced as the Democratic Party nominee by his Vice-President, Kamala Harris – bidding to become the first female leader of the US – to go up against former President Donald Trump, who has survived more than one assassination attempt. At the time of writing, the results of that contest are eagerly awaited.

But what of the countries in the Global South?

We must be hopeful for a better world, where problems are fewer and equalities greater.

In India, it was assumed that Narendra Modi and his Bharatiya Janata Party (BJP) would maintain their grip on the world’s largest democracy. In reality, while they still received the most support, they lost their majority and were forced to form a coalition to stay in power.

This is seen as a positive for some of the country’s marginalised

communities, as a not-so-dominant BJP means they have more chance of having their voices heard.

Dr Joseph Xavier SJ, Director of the Indian Social Institute, explains: ‘There was palpable breathing of free air among many who felt choked by the anti-poor politics and ideology of the BJP for the past ten years.

‘Mr Modi was cut down to size. The BJP lost the simple majority and had to coax their partners to support him in forming the government. Now, the opposition is stronger, coalitions are back and there is space for negotiation.’

This is good news for some of the projects supported by Jesuit Missions in India, including Lok Manch, a people’s forum that provides practical support to vulnerable communities. Recently the organisation has helped a group of women buy a set of new solar-powered sewing machines, secured better food rations for tea workers, and rebuilt an entire village that was forced to relocate owing to the construction of a dam.

Given Lok Manch is built on holding people in power to account, taking away some control from a hardline ruling party could open up more avenues of opportunity.



Photo: IDEAS

Female workers meet the District Collector of Madurai, presenting a petition outlining basic entitlements

We might also see some progress in the campaign, supported by Jesuit Missions, to clear the name of Fr Stan Swamy, an Indian Jesuit who died in custody in July 2021, aged 84.

Fr Stan was arrested in October 2020 on terrorism charges, something he consistently denied. He was frequently harassed by state institutions and evidence of his wrongdoing was supposedly found on his laptop. According to an investigation by *The Washington Post*, this material had been planted.

Fr Stan, alongside his co-accused, a group known as the BK-16, was a longstanding defender of the rights of Dalit and Adivasi communities in India.

And Dr Xavier believes there was a clear anti-Modi position taken among those living in areas designated for Adivasi tribes. In Jharkhand state, for example, the BJP was defeated in all such constituencies.

He notes that Kalpana Soren, a Jharkhand politician and wife of jailed chief minister, Hemant Soren, declared the election results in her state as, ‘the beginning of taking revenge for the unjustified custodial death of Fr Stan’.

Dr Xavier is hopeful that the community can build on this momentum, and wants them to use their voice to fight for change.

‘The results of the elections give us a message that the power of the masses can challenge TINA (There Is No Alternative) syndrome’, he says. ‘For the time being, it seems a coalition politics that stands for the development of the masses and the protection of democracy can destabilise ideologies.’

Jesuit Missions also has close and historic ties with Latin America, and so although we do not currently work with any projects in Mexico, we kept a close eye on that country’s historic election this year, in which Claudia Sheinbaum became the nation’s first female president

The examples of election results in Mexico and India suggest there is some anticipation for a fairer, more just world, with greater support for those who need it most.

These are the people who benefit from projects funded by Jesuit Missions, whether that be aid for refugees, the protection of indigenous peoples’ rights, or support in tackling climate change.

It remains early days; new governments rarely make sweeping changes overnight. And there is a lot to be done. With the World Bank estimating that there are around 700 million people globally living in extreme

poverty, tackling this will not be easy.

There are wars, increasing incidents of extreme weather, and places where personal freedoms are heavily restricted.

But we must be hopeful for a better world, where problems are fewer and equalities greater. That is what elections and democracy can bring about. In 2024, we’ve seen that more than ever.

FIND OUT MORE

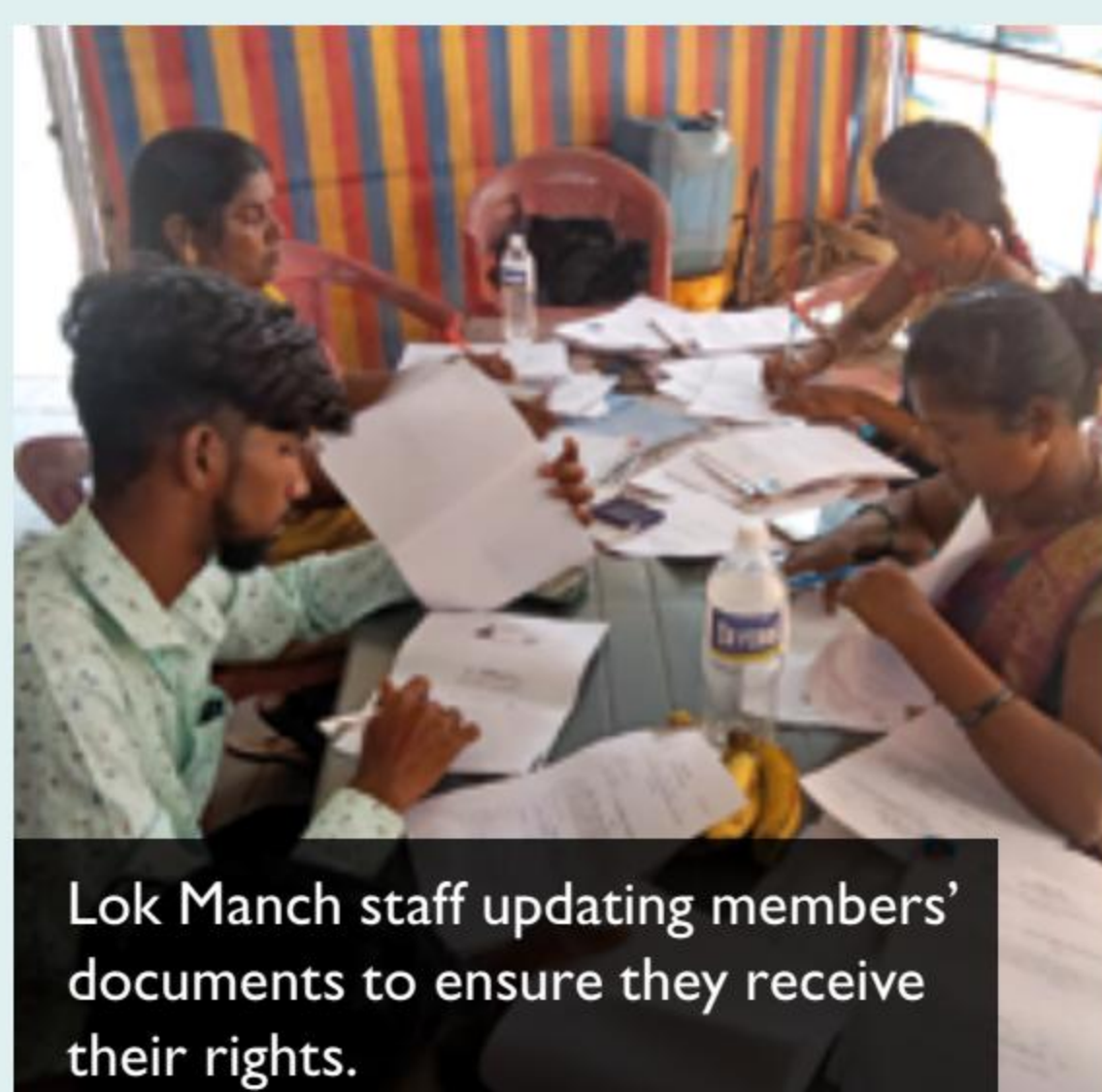
Visit jesuitmissions.org.uk to see where Jesuit Missions works worldwide.



and its first president of predominantly Jewish heritage.

What’s more, Ms Scheinbaum’s victory represents hope for the marginalised, something which should be celebrated and replicated around the world.

Fr Luis Orlando Pérez Jiménez SJ, a Mexican priest studying at University College London, believes there are a number of key challenges facing the new regime.



Lok Manch staff updating members’ documents to ensure they receive their rights.

Photo: Lok Manch

He says: ‘Mexico continues to suffer from high levels of violence, a lack of well-paid jobs and a lack of respect for human rights. The new government has the opportunity to change the negative trends that affect the population. It requires intelligence and political will.’

Fr Luis does not imagine the new government will provide more support to migrants from Central America heading up to the US, so the Church will continue with its network of soup kitchens and shelters for those seeking a life elsewhere.

However, he is encouraged by Ms Scheinbaum’s commitment to expanding social programmes, which will lift millions out of poverty.

‘[She] also aims to increase public spending in the health sector, which would be good news for most impoverished people who currently lack access to quality medical care’, he adds. ●

THE STORY OF JOHN GERARD SJ

BY JOHN PAUL DE QUAY

"MY PARENTS HAD ALWAYS BEEN CATHOLICS, AND ON THAT ACCOUNT HAD SUFFERED MUCH AT THE HANDS OF A HERETICAL GOVERNMENT"*

WE WERE MOSTLY LEFT ALONE AS CATHOLICS, BUT GOING TO MASS OR SAYING MASS COULD HAVE COSTLY CONSEQUENCES. WE HAD A PRIEST HIDDEN IN OUR NOBLE HOUSE, DISGUISED AS AND DOUBLING AS OUR GREEK TUTOR. 1569

KNOCK KNOCK

ARE WE EXPECTING ANYONE DARLING?

NO!

HIDE THE PLANS! I'LL GET THE DOOR.

CLICK!

TO WHAT TREASON DO I OWE THE PLEASURE?

PAPISH PLOTTERY!

FOR PLANNING TO BREAK CATHOLIC MARY, QUEEN OF SCOTS, FROM PRISON AND REINSTATE HER TO THE THRONE.

"I WAS ONLY FIVE WHEN THEY IMPRISONED MY FATHER IN THE TOWER OF LONDON."

DON'T WORRY. THERE ARE MANY WHO ARE SYMPATHETIC TO CATHOLICS. WITH YOUR FATHER'S CONTACTS, HE WILL BE RELEASED ON BAIL AFTER SOME TIME.

SURE ENOUGH, HE WAS LUCKY ENOUGH TO BE RELEASED THREE YEARS LATER. THINGS WERE CHANGING, HOWEVER, AND AT THE AGE OF TWELVE, WHILE STUDYING AT EXETER COLLEGE, OXFORD, I SAW THINGS TAKE A TURN FOR THE WORSE. THE QUEEN'S GROWING FEAR OF THE CATHOLIC THREAT RESULTED IN TIGHTER MEASURES.

MR LEWKOR, MY BROTHER AND I ARE LEAVING. THEY TRIED TO FORCE US TO RECEIVE THE PROTESTANT SACRAMENT.

THIS TIME THEY WENT TOO FAR!

MY WORD! HOW BRAVE YOU ARE. I WILL FOLLOW AND CONTINUE YOUR EDUCATION. I WILL STOP HANKERING AFTER BEING A CATHOLIC AND BE ONE!

A LATIN TEACHER IS A FLIMSY DISGUISE FOR A CLOSET CATHOLIC ANYHOW.

CARPE DIEM!

THANKS TO MY FATHER'S INFLUENCE, AT FOURTEEN, I MANAGED TO GET A LICENCE TO VISIT FRANCE, TO STUDY 'FRENCH' ;) I BEGAN MY STUDIES IN RHEIMS.

WOW! I AM FREE TO GO TO MASS AND IN A REAL CHURCH!

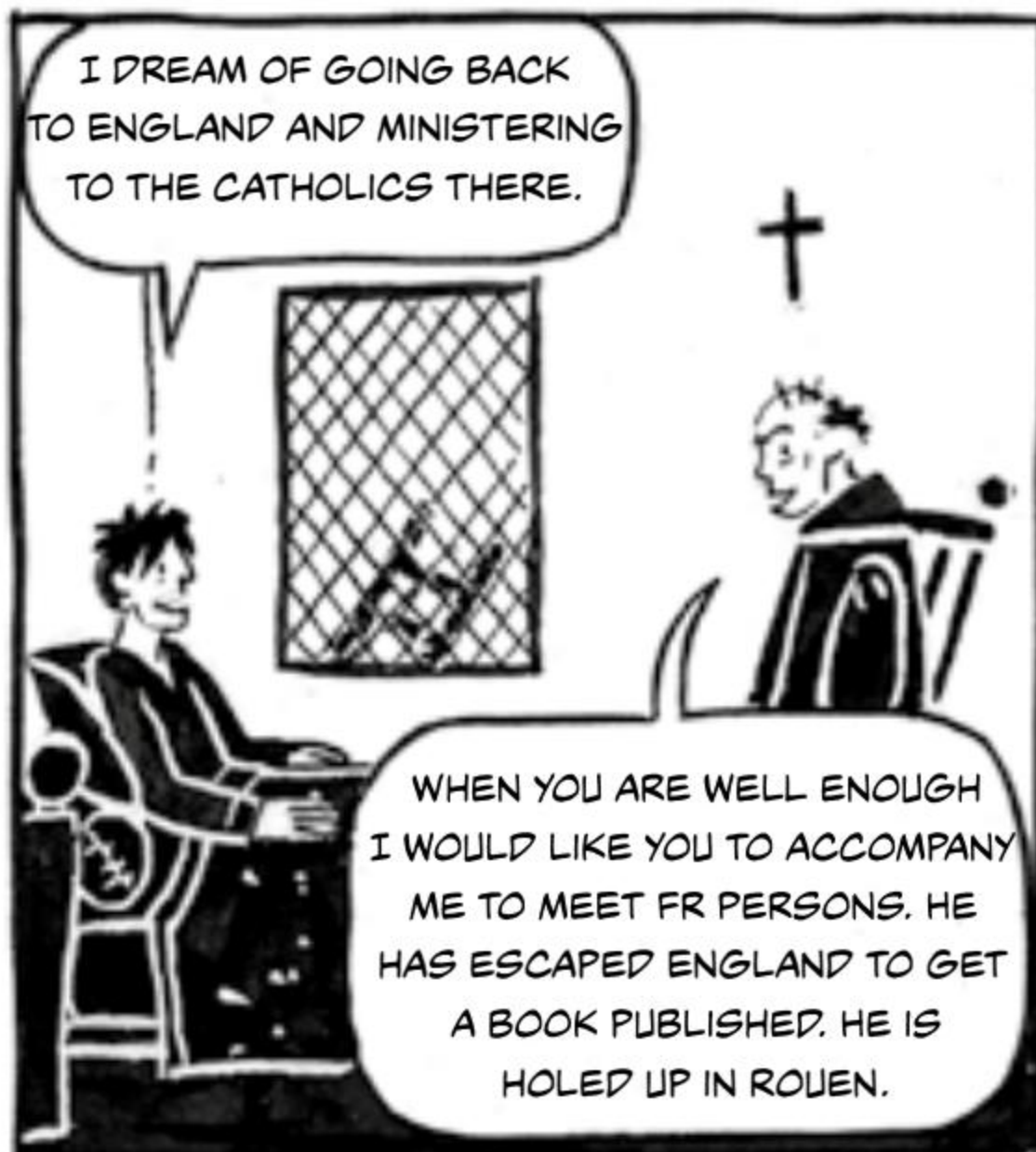
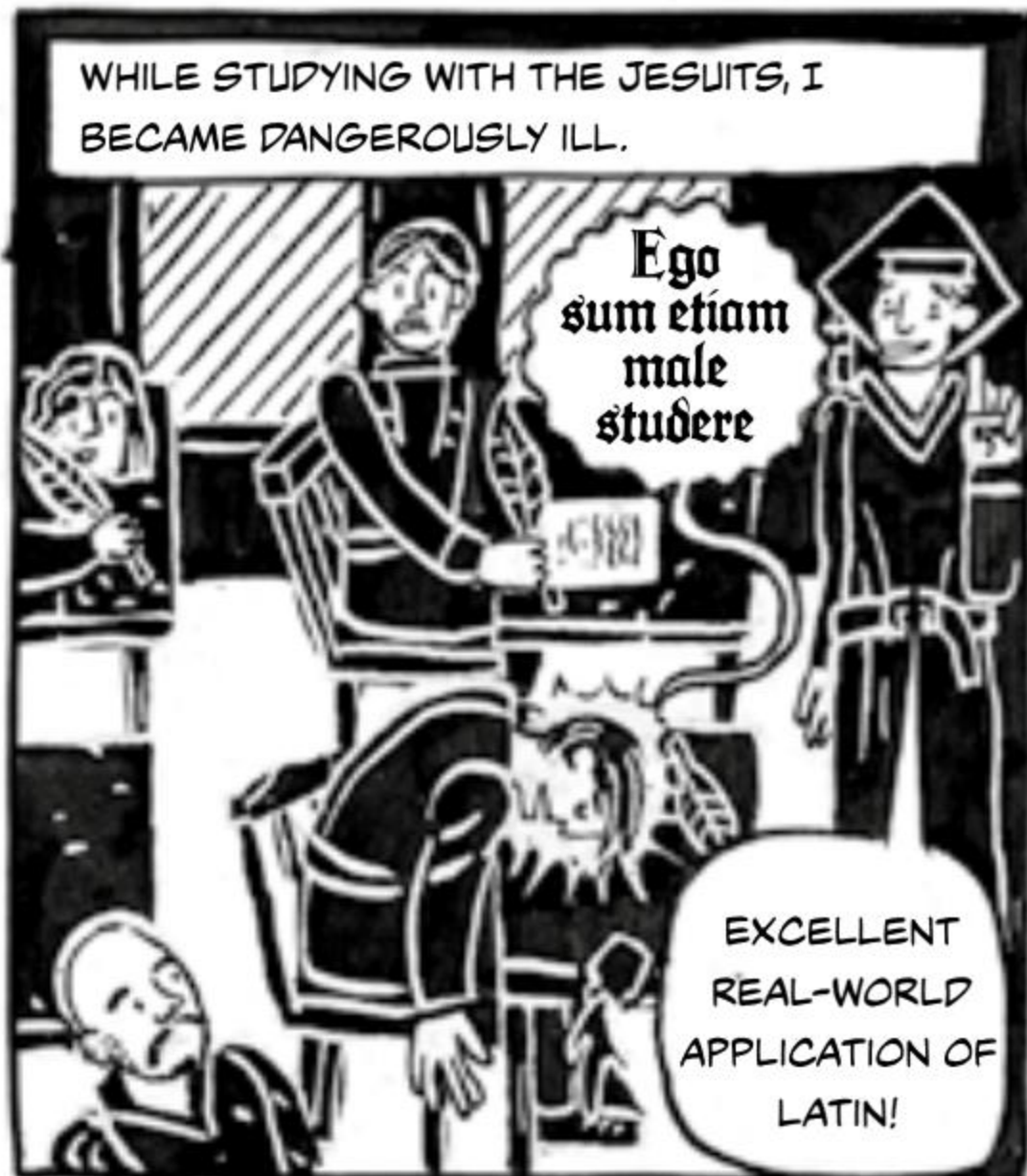
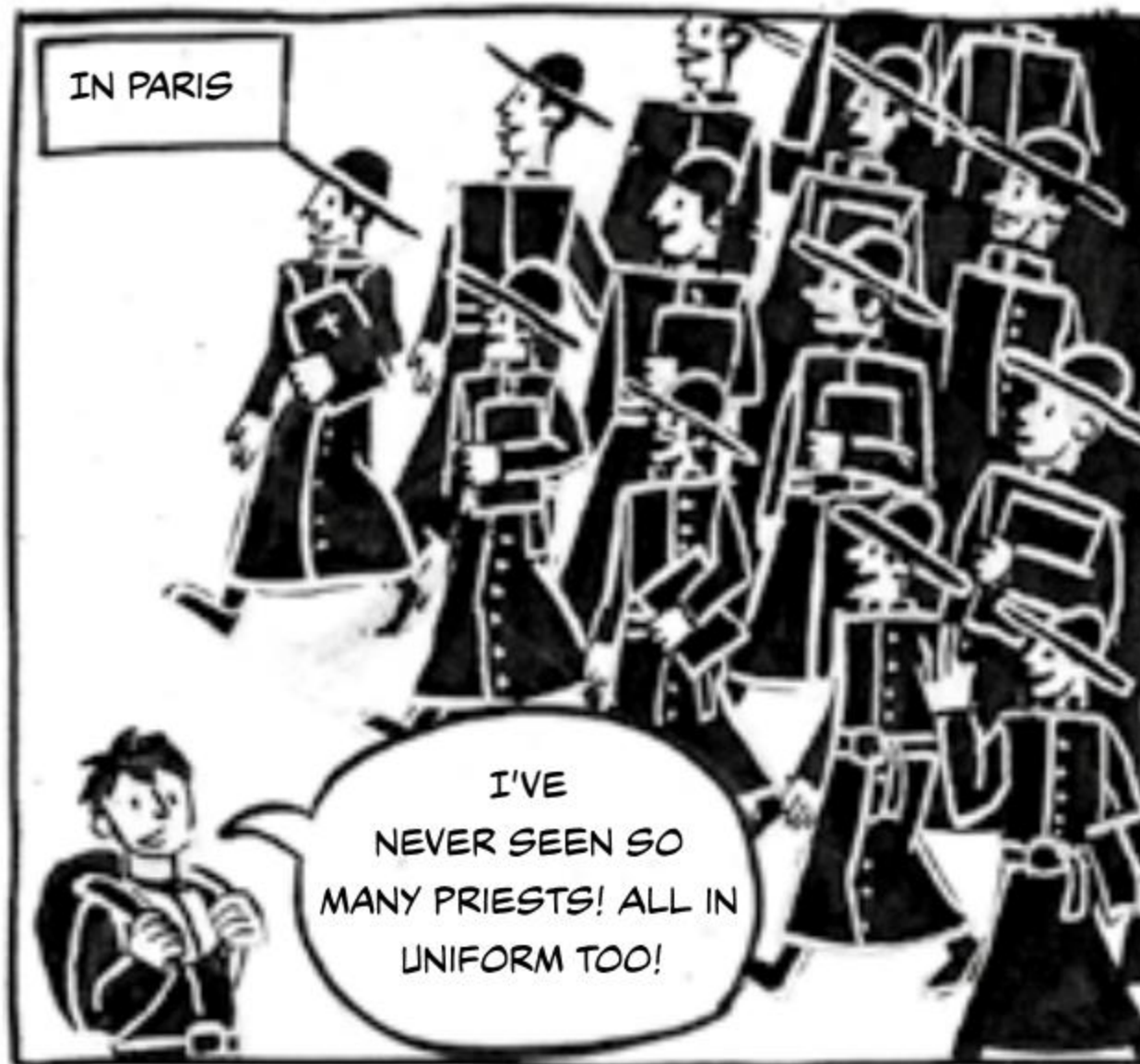
THAT IS WHERE I FIRST ENCOUNTERED THE SOCIETY OF JESUS.

I SEE YOU ARE READING ST BONAVENTURE! DO YOU MIND IF I JOIN YOU?

I WOULD BE GLAD OF IT

HE WAS A JESUIT. WE MET UP REGULARLY AND HE TAUGHT ME HOW TO PRAY.

*TEXT IN QUOTATION MARKS IS DIRECTLY FROM 'THE AUTOBIOGRAPHY OF A HUNTED PRIEST' TRANSLATED FROM THE LATIN BY PHILIP CARAMAN SJ



TO BE CONTINUED...

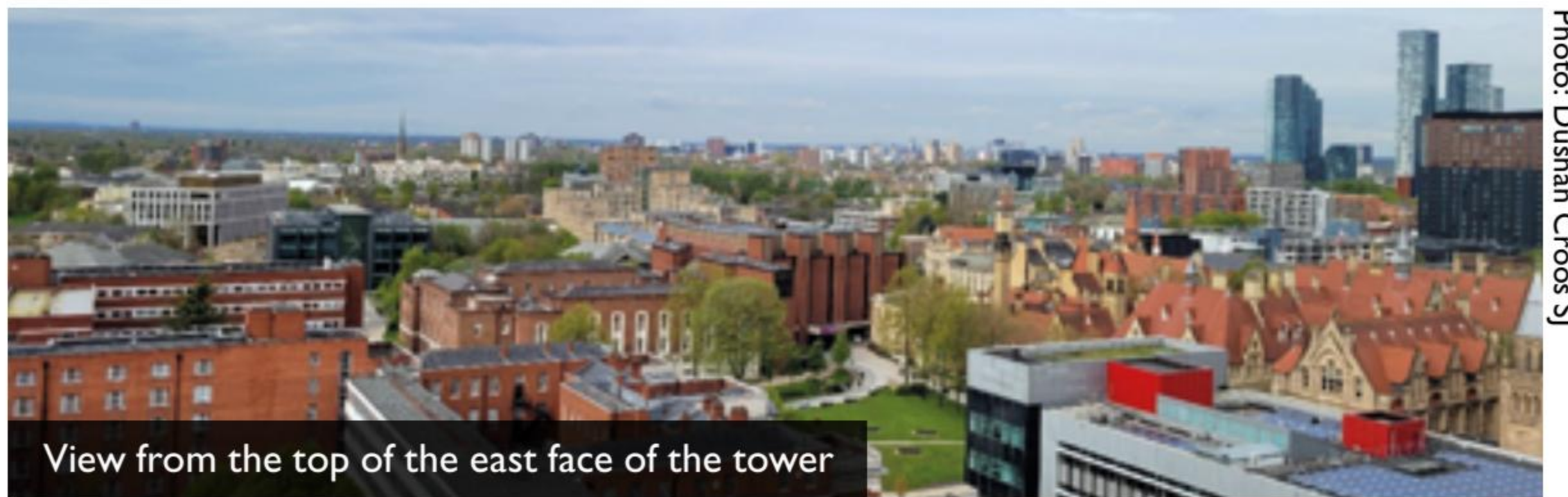
Beacons of hope

AT THE HEART OF OUR CITIES

Holy Name Church in Manchester and Farm Street Church in London each hold a cherished place in their communities, with a long-standing tradition of faith and service. **Fr Dushan Croos SJ** and **Fr Dominic Robinson SJ** share how these Jesuit churches continue to uplift those they serve, and make ongoing efforts to preserve their heritage while embracing change.

THE HOLY NAME CHURCH: GATHER UP YOUR HOPE ALL YOU WHO ENTER **Fr Dushan Croos SJ**

Visitors to the church delight in telling me their memories of the Holy Name and its importance to their lives. I feel this deeply myself, as a former student of the University of Manchester who returned as Catholic chaplain a year ago. It tells of something beyond logic because the Holy Name is not a cathedral, and it has only held a significant relic – St John Henry Newman’s – in the last decade thanks to the Oratorian community which served the church for twenty years and saved it from closure.



View from the top of the east face of the tower

Photo: Dushan Croos SJ

This church resonates deeply in the lives of Manchester’s Catholics.

and others just to find silence in the midst of the university.

Visiting school groups fall silent, their jaws dropping as they move from the bustle of Oxford Road, which runs between the University of Manchester and Manchester Metropolitan University, under the immense tower, and emerge into the brightness of the vast, beautiful and welcoming nave. A teacher tells me: ‘It’s not often you hear teenagers saying “wow!” and falling silent.’ Two professional videographers who were filming a programme about the life and funeral of Sir Charles Hallé in 1895 could not stop filming details, enraptured by the different views they had caught in the church.

Since the end of the summer university term, the front of the church has been gradually disappearing

Additionally, it has not been a parish church for almost four decades, though it once served a vast parish of some 15,000 people.

I continually hear how deeply this church resonates in the lives of Manchester’s Catholics, moving even transient worshippers like undergraduates. Although almost no one lives in the former parish territory of the Holy Name, fifty people attend Mass daily, and about 400 the Sunday Masses. Around another hundred people daily wander through at various times, some to pray and light candles, some to visit

Photo: Dushan Croos SJ



Sunday evening Mass, June 2024

behind scaffolding. After Mass, people ask about it, and they are often a bit disappointed when I explain that they will not see any difference when the work is finished because the spectacular array of scaffolding is to replace the concrete roof of the tower and the wooden floor of the belfry, which have been decaying over the last century in the damp Manchester climate. The tower was added nearly a hundred years ago in memory of Fr Bernard Vaughan SJ, who served the Holy Name parish for eighteen years.

Faces brighten when I suggest that, if there is enough funding, we might be able to get the sixteen bells in the tower ringing again. 'I remember the bells ringing when I came to morning Mass before school', a medical student tells me. Many share how the bells ringing out hymn tunes lifted their spirits and that they would love

Photo: Fr Paul Fletcher SJ



Scaffolding for the tower work in front of Holy Name church, August 2024

to hear them again. If we secure additional funds, we might be able to light up the tower, which is visible from a distance along Oxford Road, and illuminate the Calvary on the tower's

east face, which can be seen even farther away, from the trains arriving at Manchester Piccadilly station.

This current work is the latest in a series of urgent repairs needed on the church, costing about £800,000. Over the last decade, a further £1.6 million has been spent on maintenance, and significant structural work was carried out between 1992 and 2012. There will, of course, be many other major maintenance costs to come, but we hope that the structure of the church building is now sound, for at least the near future.

If Dante imagined the gates of hell inscribed with: 'Abandon every hope, who enter here', then when I see joy and hope stirred up in so many who enter the Holy Name, is it perhaps for each of them a glimpse through the gates of heaven, into the house of God? ●

MEMORIES OF THE HOLY NAME

Joanna and Helen have been going to Holy Name since the 1950s, having attended the Holy Name school on Burlington Street, about half a mile away. They both made their First Holy Communion here and recall crowning Our Lady in May, and Helen was married in the church. They both would come for the early 9am Mass because they couldn't eat before communion. They remember meeting at the church for the Whit walks at Pentecost, with

each parish bringing a brass band, all converging in Albert Square, where thousands gathered.

*I see joy and hope
stirred up in so many who
enter the Holy Name.*

When Laumanu Mafi came in 2021 for her Master's at the University of

Manchester, Holy Name helped her find her feet: 'I was ever so grateful for the universality of the Catholic Church because there was something familiar to hold on to in the first few weeks I was here. I have very fond memories of my time in Manchester thanks to this community. I'd also never met a Jesuit priest before so that was also exciting!'

Phil Harrison recalled a powerful moment after lockdown: when the doors of the church finally reopened, people commented that seeing them open as they walked past or rode the bus brought them hope after the long, challenging months of the pandemic. ●

SHARE YOUR STORY

Do you have a special memory of Holy Name Church, or would you like to contribute to the repair works? We'd love to hear from you! Please get in touch with John Green at jgreen@jesuit.org.uk or 07593 452507.



Adult baptisms, receptions and confirmations of students, celebrated by Bishop John Arnold of Salford in May 2024

175 YEARS OF CHANGE FOR THE WORLD AND THE CHURCH

Fr Dominic Robinson SJ

Farm Street Church has changed much in its 175 years, always adapting to our steadfast mission as the Jesuit church in the heart of London, witnessing to what Christ is all about in the midst of our world. Over the years, we have become well known for many reasons: welcoming converts to Roman Catholicism, inspiring famous Catholic writers, hosting beautiful music and art, spiritual accompaniment in the tradition of St Ignatius, ministry to young adults, and outreach to the poorest and those on the margins.

Our Jubilee 175 is a year to celebrate our heritage and give thanks for the vision and commitment of our forebears. We look to the future with great hope and excitement as we continue our mission to be a beacon of hope, faith and love in action in an ever more challenging landscape.

In the wake of the Catholic revival in the 1840s, the vision of the Superior of the English Jesuits, Fr Randal Lythgoe, was to put down Jesuit roots right in the heart of London. The districts of Mayfair and St James's were rapidly developing. The church sprang into being in the shadow of Tyburn Gallows and the Palace of St James's, where St Claude la Colombière had laboured to reconcile Catholics with the monarchy, and next to a large workhouse and a growing population.



Timothy Schmalz's 'Homeless Jesus' in Farm Street church

Thanks to generous benefactors, Farm Street was able to be built and to flourish.

From 1849 until 1966, we were not a parish as such but rather the Jesuit church in central London, specialising in preaching, pastoral care, patronage of the arts, and offering a place of refuge for many becoming Catholic or returning to the faith. Since 1966, the church has been a parish of the Diocese of Westminster in the centre of a constantly changing London. Farm Street now attracts its congregation not only from greater London but from all over the world.

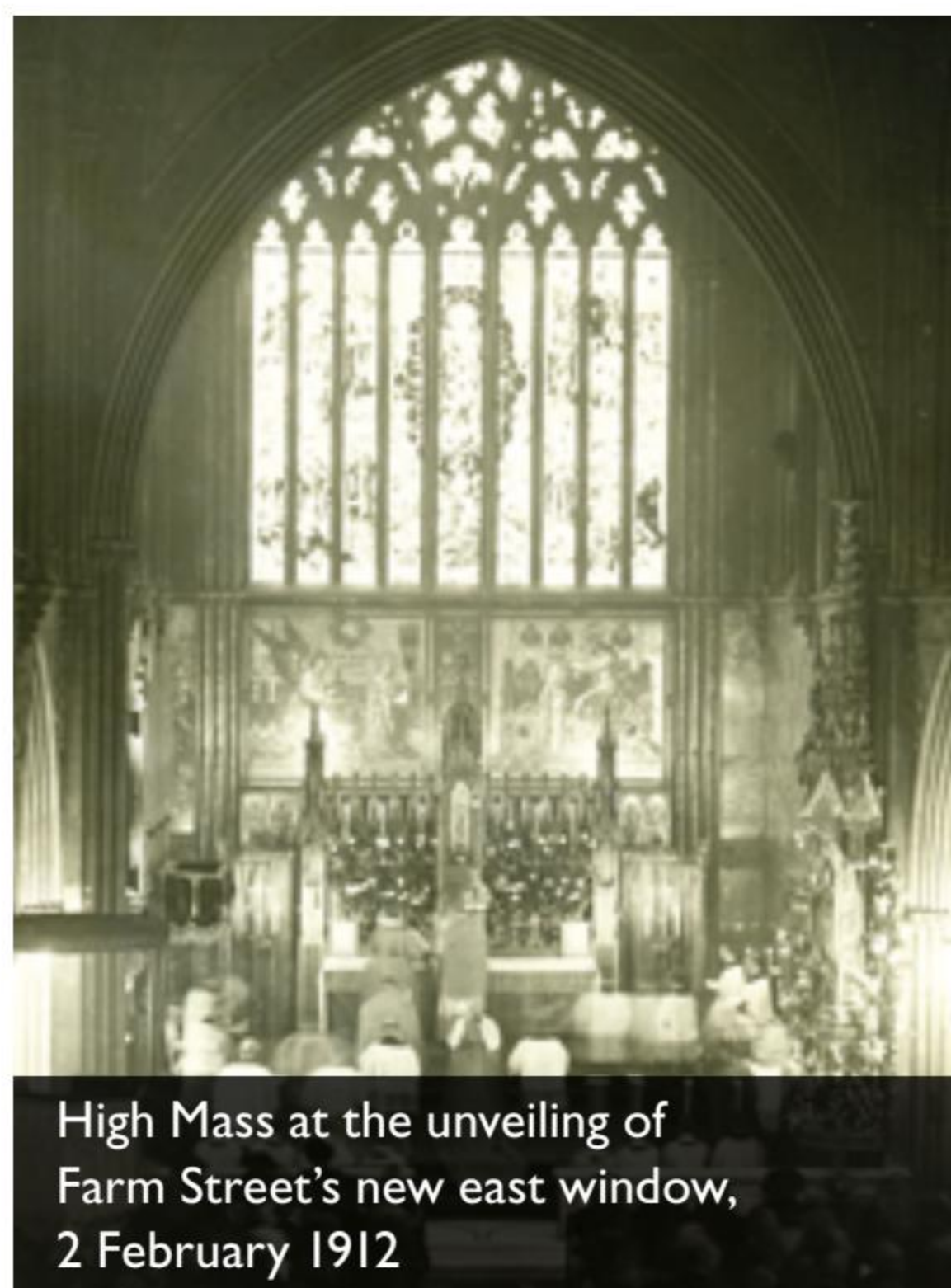
We are a place of hospitality to all, including those returning to the Catholic Church, especially through the Landings programmes and Catholic Listeners. Many find us through marriage preparation or through our expanding Jesuit young adult ministry (which you can read more about on page 19). We also serve as the parish base for the LGBT Catholics Westminster community of the diocese.

In recent years, we have sharpened our focus on Christian service to the disadvantaged, by ministering to the growing number of homeless individuals who form our largest group of local parishioners, hosting refugees and helping trafficked people. Many find the church to be an oasis of prayer in the midst of the city, enriched by our historic and contemporary paintings and sculptures, which, along with the diverse contemporary musical repertoire, use the arts to enliven faith. Many more visit our online channel, which reaches thousands every week.

As we give thanks for 175 years, we are grateful to so many for their support of what we do. The Jubilee



Solemn Mass at the dedication of Farm Street's new altar, 19 June 2019



High Mass at the unveiling of Farm Street's new east window, 2 February 1912

175 Campaign will ensure that this vital mission continues to flourish and meet the needs of the future. Along with essential repairs to the roof and ceiling, and help with day-to-day running costs, the £175,000 we are raising will support the development of the Catholic Listeners helpline and digital service, as well as our charitable work with the least privileged. May God bless you, the readers of *Jesuits & Friends*, for your generous support and prayers. ●

FIND OUT MORE

To get more information about the Jubilee 175 celebrations and fundraising campaign, visit farmstreet.org.uk/jubilee-175

FRIENDS OF FARM STREET

'My engagement with Farm Street Church has been a Godsend. My eyes and heart have been opened to the welcoming and compassionate side of our Church. Despite all the challenges of life, I am grounded and rooted in the teachings of Christ and Ignatian spirituality is at the centre of my life.'

Ruby Almeida, Landings co-ordinator, and chair of LGBT Catholics Westminster

'It has always been a great privilege to serve the people of our parish, but especially this year as we celebrate Jubilee 175. My hope is for this to be a year of invitation and of welcome to all our parishioners and friends, far and wide. Ad multos annos!'

Steven Fachada, chair of parish pastoral council & Master of Ceremonies

'My favourite spot in Farm Street Church is the statue of St Winifred, a Welsh saint decapitated by a man she refused to marry. Her uncle, St Beuno, re-joined her head to her body, and she came back to life, serving many years as an abbess at Holywell. I love this link to St Beuno's Jesuit Spirituality Centre, and it symbolises women's participation in the life of Christ for me.'

Colette Joyce, Justice & Peace contact, Becoming a Catholic programme team, and altar server

'Farm Street is a place of welcome. I went from attending a coffee morning as a new parishioner, to working with Fr Dominic and our wonderful volunteers to establish Central London Catholic Churches (CLCC) for the homeless who were left behind during lockdown. Seeing the guests we serve now coming to social events and Mass is at the heart of what Farm Street is about.'

Jen Copestake, co-ordinator of Farm Street online channel

'I was in prison and you visited me.' (Matthew 25:36)

Today there around 80,000 offenders in prison in the UK.

For many of them, time in prison is without hope – hope of rehabilitation, hope for a new start.

This year, the Jesuit Institute is running weeks of guided prayer in prisons and an online retreat for recently released prisoners, bringing hope that a new start in life is possible.

We are also creating free resources for prisoners, such as a CD to aid prayer and contemplation, which prisoners can use to sustain them during their time in prison.

'The retreat has taught me that God does things to help people.' (A prisoner)

Your donation can help show Christ's love to prisoners, supporting them with prayer and listening.

Donate today to bring hope to those in prison at jesuitinstitute.org/give selecting 'the Prison Project'.

MISSION WEEK IN

St Marie's Cathedral

In 2024, a group of Jesuits in formation led a week of mission in collaboration with St Marie's Cathedral, Sheffield.

Dunstan Rodrigues SJ shares their experience.

The theme of the week was 'Finding God in All Things'. Each day we cooked meals and gave talks and workshops on prayer after the lunchtime and evening Masses. The talks were titled: 'Finding God in Food', '...in Science and Creation', '...in Disability', '...in Rest', and '...in Literature'. The workshops on prayer covered the Examen, Lectio Divina, imaginative contemplation and praying with art.

The week was collaborative – we worked closely with Candida from St Marie's parish council and with the Dean of the cathedral, as well as Visitation and Charlie, two local adults who helped lead the Lectio Divina session and an evening of adoration.

While the group of Jesuits in formation led a week of mission at St Ignatius, Enfield and Wimbledon College in the summer of 2023, this week in Sheffield was a new endeavour. We did not know what to expect, including whether many people would attend! Happily, numerous people attended all the meals, talks and workshops, with around fifty people from the parish and beyond coming on the final evening for fajitas and a moving session of prayer with art led by Mikhael Ahmed SJ.

Here are three elements of the week which stay with me.

First, it was a **heartening experience of working together** – both as a group of Jesuits and with people in Sheffield. One aim of this enterprise was to know one another

better by working together. The week came after a process of deliberation and online meetings from our various locations in the preceding months. It was through the holding of tension and differing points of view that the week was born: a process of synthesis through which harmony emerged out of difference. Care and empathy for one another helped us through the tougher moments of the week, strengthening our relationships, while joy and laughter in each other's company accompanied us throughout.

Second, there was a kind of **mutual recognition** between the group of Jesuits and the parish of St Marie. People saw us and we saw them. It was touching and moving to hear the stories of people in Sheffield. As one Jesuit in formation put it: 'I had the most amazing spiritual conversations. I just sat and listened as people shared their stories, their faith journeys.' He continued: 'Conversations are like a healing balm which make the work



Dunstan Rodrigues (front row, right) with other Jesuits in formation for the British Province



John Bosco Noronha SJ (right) serving a guest

worthwhile and meaningful.' We were all inspired by Candida, the parish leader, who supported, encouraged and guided us throughout, even welcoming us to the cathedral on the first day with tea and homemade chocolate cake. After the week, the parish kindly gave us a gift of photos and encouraging messages about our presence, which are very touching.

Third, the **unexpected gift of sharing meals together**. While I was initially rather sceptical about cooking two meals every day, this turned out to be a key part of the week. The quality of meals and the manner in which they were served were greatly appreciated. The warmth of a cup of tea, the presence of flowers, a welcoming smile – these gestures and details were much valued as expressions of care, and helped enable connections and new friendships to be formed. Talking about their experience of the week, one parishioner expressed the value of being fed, 'metaphorically and literally'.

What next for the Jesuits in formation? Who knows – the future is open! Yet we can surely look back at this week in Sheffield with a sense of gratitude for all the beautiful moments, the encouragement and kind words we received about who we are, and the new connections and friendships made. ●

Photos: Jesuit YAM



Holidaying in Barmouth

JESUIT YOUNG ADULT MINISTRIES

Fr James Conway SJ describes how the British Province is ‘accompanying young people in the creation of a hope-filled future’ through Jesuit Young Adult Ministries (YAM) in London.

Young adult Mass

The cornerstone of YAM’s ministry in London is a weekly Mass for young adults at the Jesuit Church of the Immaculate Conception in Mayfair, popularly known as ‘Farm Street church’, at 7pm each Sunday. The Mass for 18 to 35-year-olds regularly gathers 160 to 180 young adults and draws on an international pool of Jesuits as celebrants. This year it celebrated its 21st birthday, making it the longest running Mass for young Catholics in London. The Mass is followed by wine and soft drinks in the adjacent London Jesuit Centre (LJC), a great opportunity for newcomers to London to meet other young adults, and find a supportive environment within which to nurture faith and community. An assortment of groups and activities ripples out from the young adult Mass.

MAGIS-metro

Every Thursday, MAGIS-metro takes place at the LJC. Starting at 6.30pm with food, wine and soft drinks, the evenings are a relaxed and welcoming space wherein a range of topics are covered on a monthly rotation:

Ignatian spirituality, Scripture, films centred around a seasonal theme, and presentations and discussions exploring questions of interest in the Church and contemporary society.

Clapham First Saturday

A longer welcome awaits young adults every first Saturday of the month at the Jesuit house in Clapham Common. First Saturday generates an ambience of relaxed and informal learning and sharing. A hot vegetarian lunch is served, providing nourishment for a really exciting day, which starts at 11.00am and ends with an optional Mass at around 4.30pm.

Second Sunday walk

YAM offers a taste of the outdoors with its monthly ‘Second Sunday

Walk’. Following one of TfL’s London-based routes – the Capital Ring Walk, Thames Path and London Loop – the walkers cover an average of 12km before ending up in a pub. A gentle day of walking and talking starts at 11.00am at a local transport hub and ends up further along the trail at another hub at around 4.00pm. Those heading that way go onwards to Mayfair for the young adult Mass.

The YAM choir

YAM’s wonderful choir of talented musicians and singers accompanies the weekly Mass and, annually, offers a carol service, a Good Friday service contemplating the seven last words of Christ on the cross, and a mid-September concert showcasing the breadth of talent in the YAM community.

Outings, pilgrimages and holidays

A range of one-off events takes place at various moments in the year, especially during the summer. In June of this year, a group of YAMmers spent a week in Rome on pilgrimage ‘in the footsteps of St Ignatius’. Soaking up the Roman vibe, the group visited various sites and churches connected to Ignatius and his first companions, celebrating Mass in many of them, including the rooms where Ignatius lived and died.

Towards the end of August, a group took part in the annual YAM summer holiday held at the Jesuit villa house on the Welsh coast, between the sea and Snowdonia. The relaxed, unstructured week offered an opportunity to form and deepen friendships, and to strengthen the YAM community.

An assortment of outings and picnics sprinkles the year: a walk from the Tower of London to Tyburn on Good Friday; a visit to the cell of Mother Julian in Norwich; and a trip to Harvington Hall in Worcestershire, to survey the priest holes built in the sixteenth century.

YAM is a rich and wonderful ministry, all for the greater glory of God. ●



The YAM choir

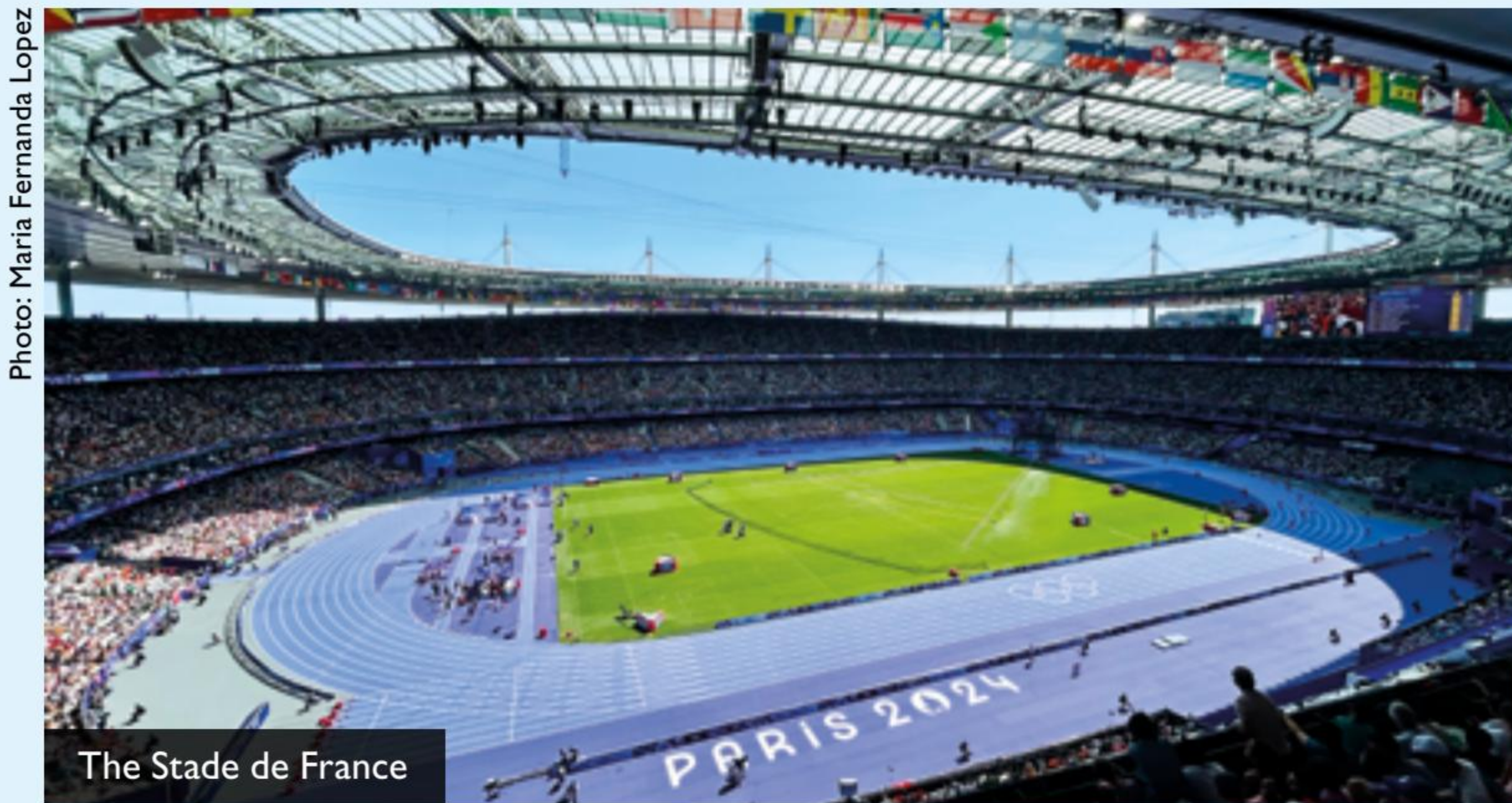


Photo: Maria Fernanda Lopez

The Stade de France

JUST *deserts*

Peter O’Sullivan SJ reflects on a summer of sport, as a spectator and in the slips!

Sport appeals to our sense of justice. It is often more about our desire to see a just reward for effort and endeavour than about competition for its own sake. It is about fairness; cheating is punished, and there is redemption for those who turn over a new leaf. Underdogs are cheered on, and long-time champions are celebrated when they retire. The word ‘deserved’ is used often: we say that someone deserved to be rewarded for their effort, commitment and willpower. The desire for justice, level playing fields, and hard work being honoured and recompensed becomes even more apparent when we encounter the opposite. Inequality of competition, the rigging of a result or the creation of a monopoly by a sport’s elite frequently lead to protests and calls for change. The desire for justice in sport infuses our passion, supplements our enjoyment and increases our hope in human potential.

The summer of 2024 has been a long spectacle of sport. One particular highlight was Sunday 14 July, the date of the final of the men’s UEFA

European Football Championship between England and Spain, and the Wimbledon tennis men’s singles final. WhatsApp groups were buzzing with reactions when a match swung in one direction and then the other. The Spaniard, Carlos Alcaraz, won at Wimbledon, and then his national team won the Euros. Yet many England fans, while wishing that the players were more attacking, also acknowledged that the Spanish were the better team throughout the match and the tournament, and therefore probably – that word again – deserved the win.

At the Summer Olympics in Paris, there were 329 medal events across 32 sports and 48 disciplines. 206 countries



Vinay Besra SJ, Pradeep Alwyn SJ and Peter O’Sullivan SJ at Lords

Photo: Peter O’Sullivan SJ

were represented, with around 10,500 athletes competing. Athletes had been training for years, decades, sometimes a lifetime, to be there. There were incredible stories of people winning after suffering losses in their families, returning after terrible injuries, or overcoming exceptional circumstances. Likewise, the Paralympics gave nearly 4,500 athletes opportunities to stretch themselves to their limits, achieving personal bests and bringing with them the stories of their lives. On plenty of occasions in both games, we saw athletes remarking to a TV reporter that they were not disappointed not to win gold; to be there, taking part, was a just reward for all the work that they had put in. The appreciation of the memory meant more for so many than the receiving of a medal.

In that gratitude, prayer played a role, too. Many athletes openly pray before competing. However, often the prayer is not for victory, but rather to receive no injuries and to use one’s talents to the fullest. According to the Catholic News Agency, there were 120 chaplains at the Olympics and Paralympics, and the forty Catholics among them were headed by Fr Jason Nioka, a former judo champion-turned-priest. He could understand what the athletes were going through, helping them deal with the expectations of their home countries and fully realise their gifts, both physically and spiritually.

The backdrop to all of those events for me was the cricket season. I like both watching and playing it (well, contributing anyway!). Being back in London after a few years away has meant that I can go to watch my home county, Surrey, at the Oval, and try to help out my home village, Wrecclesham, when possible. When I go to matches, I am one of the team rather than a priest turning up to play cricket! Lots of questions are asked about the life of a Jesuit, jokes are made and we all play the sport hoping that we win, but always in a spirit of enjoyment – treating each other as teammates and doing justice to ourselves, the time spent, and the sport that brings us all together. ●



Read about what happened when Creative Director, **Emma Hudson**, took Pray As You Go on tour this summer!

It's 2007. You're living in upstate New York, and your spiritual director has just told you about this helpful prayer podcast with charming British accents. There's music, too. It basically sorts your prayer time out for you. Whether you give it a go willingly or initially need to drag yourself to your headphones to try it out, eventually, you get drawn in.

This has been a story we've heard told and retold for just under two decades. Almost twenty years ago, Pray As You Go landed stateside and an unexpected special relationship... no, let's use Ignatian terms, a special companionship was born.

A recent user survey found PAYG's largest audience listens in from the USA. That's almost twenty years of discernment and decisions, millions of meetings with God and prayer journeys accompanied across the pond. It therefore seemed fitting to pay some of our most loyal companions a visit. So, as I set off to the land of the free and the home of the brave, I could only hope to do our own founding father, Fr Peter Scally SJ, and the rest of the British Province proud.

First stop: New York. I received the warmest of welcomes from Fr Ricardo da Silva SJ, well known for his excellent



James Martin SJ and Emma Hudson

podcast, 'Preach'. Ricardo is now embedded within the America Media team, a team from which I was able to learn so much during my trip. I was able to spend valuable time with Fr James Martin SJ (and, terrifyingly, I appeared on his social media which has a vast audience). Rounding off the time with some hopeful steps on pathways to future collaborations, and additional meetings with some of our PAYG musicians, New York was a success.

Next stop: Baltimore, for the 'Ignatian Creators Summit', hosted by Mike Jordan Laskey and Eric Clayton, two companions who head up the 'Jesuit Media Lab'. The summit consists of creatives connected to Ignatian outlets across the US, making it a beautiful place for the consoling movements of the spirit to find expression. Drama, poetry, music, art, screenplay and movement were all on display from a collection of lay workers, religious sisters, and of course, some Jesuits

here and there! Through a vulnerable sharing of vocation and creative callings, we all came away with a deepened desire to allow God to work and speak through our projects back in the 'real world'. An additional bonus was discovering the 'spirituality of baseball', not only in attending my first baseball game, but through a reflective pre-game talk provided by our hosts.

Final stop: Washington DC, a surprisingly calm place to visit in an election year, and also certainly the hottest! In temperatures pushing forty degrees, we were honoured to host a very moving (albeit sweaty!) meeting of PAYG fans from nearby areas. Accompanied by members of our regular PAYG music artists, The Porter's Gate, we produced our first ever 'Pray As You Go Live' event. We guided the audience through an extended time of prayer, Scripture, reflection and music. Audience members had been listening to PAYG for many years, with one man sharing that he has listened every day, without fail, for over ten years.

I thought of all the moments enjoyed between God and this man in their times of prayer – all of the moments of consolation and desolation worked out, all of the occasions of discernment faced. This man would have heard every mistake we've ever made, every song we've introduced, every voice and every good or bad day we've produced! In meeting him, and all of these wonderful PAYG listeners, each sharing their own stories, I realised there really is a special companionship that we share with our audience. To meet these companions not just digitally but in the flesh was a precious and holy thing.

So, the companionship with our US audience remains special. We can only hope that over the years, this will grow as we seek to strengthen our accompaniment of prayer lives across the US, and the rest of the world. ●

BECOME A COMPANION

Find daily prayer and more resources at pray-as-you-go.org

Fr Edward ‘Eddy’ Bermingham SJ



Fr Eddy Bermingham SJ died on Tuesday 13 August at the Corpus Christi Jesuit Community in Boscombe. He was a few days short of his 68th birthday and was in the 49th year of religious life.

Eddy was born in Dublin on 17 August 1956. He grew up in Coventry and entered the Society at Rainhill in 1975. He studied philosophy at Heythrop and Milltown, then prepared for a

qualification in youth and community development at Westhill College in Birmingham. As a regent, Eddy did youth work in Brixton. His study of theology began with a BD at Heythrop College. He was ordained in the Holy Name church in Manchester on 6 July 1985 by Bishop Kelly.

He did more theology at the University of Manchester, where he also completed, in due course, a PhD. During most of these years he lived in Hulme and was the promoter of the Jesuit Volunteer Communities for the Province. In 1990, he went to the tertianship in Chicago and returned afterwards to Manchester, where he pronounced his final vows in 1994. From then until 2002 he was in Sunderland where he was, among other activities, director of the Sunderland Catholic Youth Centre.

In 2002, he moved to the Caribbean which, with the exception of a period of time in Colombia in 2011, was his field of action until 2016, working in Guyana, Barbados and Trinidad. In Port-of-Spain, Trinidad he was Dean of Studies in the St John Vianney Seminary and responsible for parts of Jesuit formation.

He returned to the UK in 2016 and worked in the intellectual apostolate, notably as director of an MA in theology, ecology and ethics at Roehampton University. In 2020, he moved to live at the parish in Southall and the following year became the National Coordinator of the Pope’s Worldwide Prayer Network. In 2021, he began to have serious health problems but continued working as long as he could. ●

Fr John ‘Jack’ Mahoney SJ



Fr Jack Mahoney SJ died on Wednesday 23 October in the Corpus Christi Jesuit Community in Boscombe. He was 93 years old, in the 74th year of religious life.

Jack was born in Coatbridge in Lanarkshire, Scotland, on 14 January 1931, and was educated at Our Lady’s High School in Motherwell, moving to St Aloysius College when he was sixteen. He took an MA in English Literature and Latin at Glasgow University before entering the novitiate

in Harlaxton in 1951. After taking first vows there, he moved to Heythrop in Oxfordshire for two years of philosophy, then to Manresa in Roehampton for a third year. Regency at Mount St Mary’s followed, teaching Latin and mathematics. In 1959, he returned to Heythrop for theology and was ordained in Coatbridge in 1962. The following year he made his tertianship in Auriesville, New York.

After tertianship he studied for a licentiate in moral theology at the Gregorian in Rome, returning to teach at Heythrop in 1966, and becoming Dean of the theology department there three years later. He moved with Heythrop to London in 1970 as Vice-Principal, also working as superior of Briant House in Wimbledon from 1972. In 1974, he was appointed to the International Theological Commission, a position he held until 1980. Between 1976 and 1981, he served as Principal of Heythrop, and was superior of the

Heythrop community in Cavendish Square for the last three of those years. After a sabbatical in Oxford, he again taught at Heythrop until 1986, and then became the FD Maurice Professor of Moral and Social Theology at King’s College, London.

Between 1993 and 1998, he taught business ethics at the London Business School, then moved to Edinburgh as Director of the Lauriston Centre and to teach at Edinburgh University and later at St Andrews. From 2005, he was back in London as senior research associate director of the Heythrop Institute for Religion, Ethics and Public Life. In 2008, he went to teach at Georgetown University, but ill health brought him back to the Province, living as a writer in Mount Street and then assisting in the parish in Edinburgh. Between 2014 and 2018 he was an Honorary Fellow in Champion Hall, Oxford, and finally after a short stay in London moved to Boscombe, until his death. ●

PILGRIMS ON *life's journey*

The Jubilee Year which is about to begin invites us to journey in hope, as do Pope Francis' prayer intentions for the coming months, writes **Paul Nicholson SJ**.

At the end of December, Pope Francis will formally open a 'Jubilee Year' for the Church. Ordinarily, these occasions of focused prayer and service are held every 25 years – the last was the 'Great Jubilee' of the millennium. The theme of this jubilee is 'Pilgrims of Hope', offering a lens through which to view each of the pope's prayer intentions over these months.

'Pilgrims of Hope' is itself the topic Francis invites us to hold in prayer during December. As a preparation for the jubilee, this has two parts. Christian hope is not blind optimism, still less 'whistling in the dark'. It is rooted in confidence in God, the source of our hope, so the intention invites us to look at ways in which God has already been faithful in our own lives, as a foundation for confidence that he will continue to be so in the future. The first part of the intention, 'pilgrims', emphasises that this hope is needed for the life-journey each of us is on, especially when things are difficult; and also that this is not a solo journey, but one undertaken in companionship with fellow pilgrims.

The February intention, 'For vocations to the priesthood and religious life', highlights some paths this life-journey can take. Choosing priesthood and religious life are challenging ways to respond to God's call today, and the

pope acknowledges this, including not just the desires but the doubts of those considering their call in his prayer intention. One of the purposes of these ways of serving God is to be at the service of other 'pilgrims of hope', so all in the Church who make this intention their own are invited to support those young people who might be considering whether such a life is for them.

Christian hope is not blind optimism, still less 'whistling in the dark'.

A pilgrimage is usually a chosen journey, even if the pilgrim cannot predict in advance all it will involve. The pope's intention for January takes up the needs of those who may not have chosen the journeys they are making, as refugees, migrants, or those displaced by war. It asks that one of their foundational needs might be met, that of an education, suggesting it is not just a need but a right, one that is not always respected. Experience shows that receiving a good education is one of the chief ways in which the hope of this jubilee year can be built up.

The first intention here, November's prayer for anyone who has lost a child,

INTENTIONS FOR THIS PERIOD

NOVEMBER

For anyone who has lost a child
We pray that all parents who mourn the loss of a son or daughter find support in their community and receive peace and consolation from the Holy Spirit.

DECEMBER

For pilgrims of hope
We pray that this Jubilee Year strengthens our faith, helping us to recognise the Risen Christ in our daily lives, and that it may transform us into pilgrims of Christian hope.

JANUARY

For the right to an education
Let us pray for migrants, refugees and those affected by war, that their right to an education, which is necessary to build a better world, might always be respected.

FEBRUARY

For vocations to the priesthood and religious life
Let us pray that the ecclesial community might welcome the desires and doubts of those young people who feel a call to serve Christ's mission in the priesthood and religious life.

highlights a situation that can easily appear to be without hope. Pope Francis considers two factors that might help in this kind of situation. First, the support of a community – a family, a church, a network of friends. The second factor is help coming directly from God, peace from the Holy Spirit which Ignatius called 'consolation', which can co-exist with grief and suffering. As those bereaved continue their own pilgrim journeys, we pray that they may find sources to sustain them in their hope amid the challenges they face. ●



Timothe with his grandmother, and with his bike. Photos: Jesuit Missions

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