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JESUITS

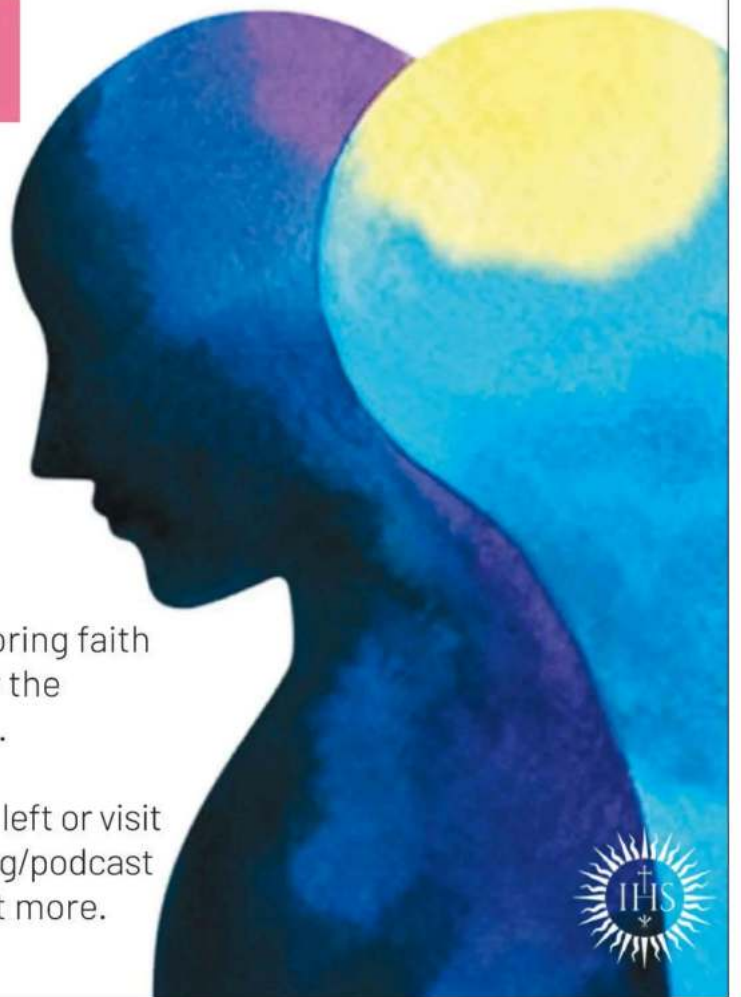
& friends

Visions of peace

Amidst conflict, the example of the Holy Family continues to inspire



Things I Wish I Knew

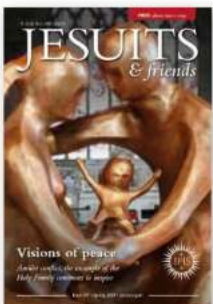


A new podcast exploring faith and life produced by the Thinking Faith team.

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

- Mr John Child
- Mrs Margaret Hindle
- Mr Dominic McDevitt
- Sir James Mellon
- Sr Alacoque Doran
- Sr Anthony Maher
- Mrs Frances McManus
- Sr Barbara Standing



On the cover:
This is God: God is Tenderness, 2016,
by Rory Geoghegan SJ

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From Fr Provincial

Blessed are the peacemakers.

We are all doing our best to be people who advance the cause of peace and reconciliation. Lasting peace requires patient dialogue and a steady commitment to the bringing about of justice. Sometimes a ceasefire may be all that can be achieved for the moment. Arms must first be laid down before they can be hammered into ploughshares. A truce, even hastily brokered, also invites us to a kind of patience. A fragile, temporary peace is not necessarily the opposite of lasting reconciliation. True peace is carefully thought through and strives for the most comprehensive justice. Yet it may be that a series of armistices and ceasefires help structure such a just harmony. Our imperfections, in spite of which God loves us unconditionally, oblige us sometimes to make do, even in matters of life and death, with what can actually be achieved on the way towards what would be best of all.

It is the Lord who blesses the peacemakers. He confers on us the patience and attention-to-detail to devote ourselves to long-term projects of reconciliation. From him there is also encouragement to us not to disdain truces, even shaky ones, which can be steps in the right direction. Enemies can become friends, but not always overnight. We are being called to deep conversion, which transforms lives and makes a genuine break with the past where evil has somehow won the day. Jesus changes us utterly. Sometimes he does so suddenly. Sometimes he pushes us more incrementally towards justice, peace and goodness. A ceasefire feels too temporary and under threat to be an appropriate goal for our striving. Yet the fragile truce is a start. Perhaps it is a renewed beginning. Could it be that a second, third or umpteenth chance looks forward to harmony and not backwards to conflict?

The Jesuits and their partners in mission intend to be peacemakers in both the long and short term. Lasting peace is most important but modest steps towards that are not disparaged. Sometimes a challenging discernment is required to know how to press on from the faltering truce towards a just and enduring peace. Such a discernment is not only a weighing of political or diplomatic realities and options. The Holy Spirit who dwells in us can do much more than we can. God at work in us is not impeded by the obstacles which slow and dismay us. He stirs up in us both hope and wisdom. We do not give up because he perseveres to the end. Our trust does not waver in the power of justice and truth to bring about permanent peace. Active in us and through us the Lord is bringing to fruition in the world in conflict his own holy will.

Peter Gallagher SJ

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Friendship

AS A WAY TO SALVATION IN TIMES OF DARKNESS

Fr David Neuhaus SJ of the Jesuit community in the Holy Land echoes the value that Pope Francis places on friendship as a way to open up new horizons of peace in the Holy Land.

On 2 February 2024, Pope Francis addressed himself to 'Jewish brothers and sisters in Israel'. In a surprising personal letter sent to a Jewish Israeli professor at Hebrew University, the Holy Father sought to assure Jews that despite his strong criticism of Israeli policy and action in Gaza, the friendship that Catholics and Jews have experienced in the decades since the Second Vatican Council is not only strong and vibrant but also itself constitutes a light in these dark times.

In the name of Jewish-Catholic dialogue, some Jews have sought to mobilise the Holy See to the side of Israel in the raging war that began on 7 October 2023 with the atrocious massacres, destruction and hostage-taking carried out by Palestinian militants who surged into southern Israel from the Gaza Strip. Israel responded to these attacks with massive bombardments of the Strip, killing, maiming and levelling entire neighbourhoods, followed by a ground invasion that increased the destruction. On the second day of the war, Pope Francis pointed out that war was defeat for everyone. Since then, he has called repeatedly for an immediate ceasefire and the release of hostages, and refused to endorse the so-called right to self-defence, pointing to what he

calls the lack of proportionality in Israel's reaction and even suggesting a parallel of terror between Hamas and Israel. The Holy Father has underlined the context in which 7 October happened, a context in which many believe the Israeli occupation is ongoing, rather than seeing it as the beginning of an inexplicable, bloodthirsty war.

Pope Francis pointed out that war was defeat for everyone.

His reactions enraged many in the Israeli administration and Jewish leaders throughout the world. The Chief Rabbis of South Africa, Great Britain and Italy condemned the pope for insensitivity to the Israeli position and accused him of keeping silent in the face of Hamas's genocidal intentions. However, Pope Francis' letter addressed to Jews in Israel focused on the friendship between Jews and Catholics. This friendship was evoked not in order to apologise for the stand he had taken since 7 October, nor to offer support for Israel's war. At the very centre of the letter was a citation from his own

words at a ceremony held in the Vatican Gardens in 2014, after his visit to the Holy Land. He said these words as he brought together Israeli President Shimon Peres and Palestinian President Mahmoud Abbas: 'History teaches that our own powers do not suffice. More than once we have been on the verge of peace, but the evil one, employing a variety of means, has succeeded in blocking it. That is why we are here, because we know and we believe that we need the help of God. We do not renounce our responsibilities, but we do call upon God in an act of supreme responsibility before our consciences and before our peoples. We have heard a summons, and we must respond. It is the summons to break the spiral of hatred and violence, and to break it by one word alone: the word "brother". But to be able to utter this word we have to lift our eyes to heaven and acknowledge one another as children of one Father.' (8 June 2014)

Throughout his letter, in which he urges the strengthening of friendship with Jews and the common struggle against anti-Semitism and all forms of racism, the pope speaks of the Palestinians. It is the conflict with the Palestinians, which has been dragging on at least since 1948, that constitutes one of the biggest challenges to Jews today. The pope, in the spirit of this friendship, seeks to remind Jews that war cannot be a solution and together the Church, Jews and Palestinians must seek new horizons that offer hope for reconciliation, justice and peace.

However, things right now look dismal and are plunged in darkness.

The pope wrote: 'In times of desolation, we have great difficulty seeing a future horizon where light replaces darkness, in which friendship replaces hatred, in which cooperation replaces war. However, we, as Jews and Catholics, are witnesses to precisely such a horizon.' The pope reminds these Jewish friends that the friendship that has evolved between Catholics and Jews is an important sign for Israelis and Palestinians and all others caught up in what seems like interminable conflict. Who would have thought, in the light of centuries of suspicion, contempt, and Catholic marginalisation of Jews and sometimes even persecution of them, that Jews and Catholics would not only overcome this negativity but work together to root out teachings of contempt? This unexpected and radical change prompts Jews and Catholics to embark on a journey together of *tikkun olam*. According to the pope, that journey must put Israel/Palestine at the centre.

Friendship does not mean uncritical support and total agreement. Friendship involves disagreement, too, and vibrant debate. As the Church remains fully engaged with Palestinians and their catastrophic reality that has devolved since 1948, it has the duty, within the relationship of friendship,

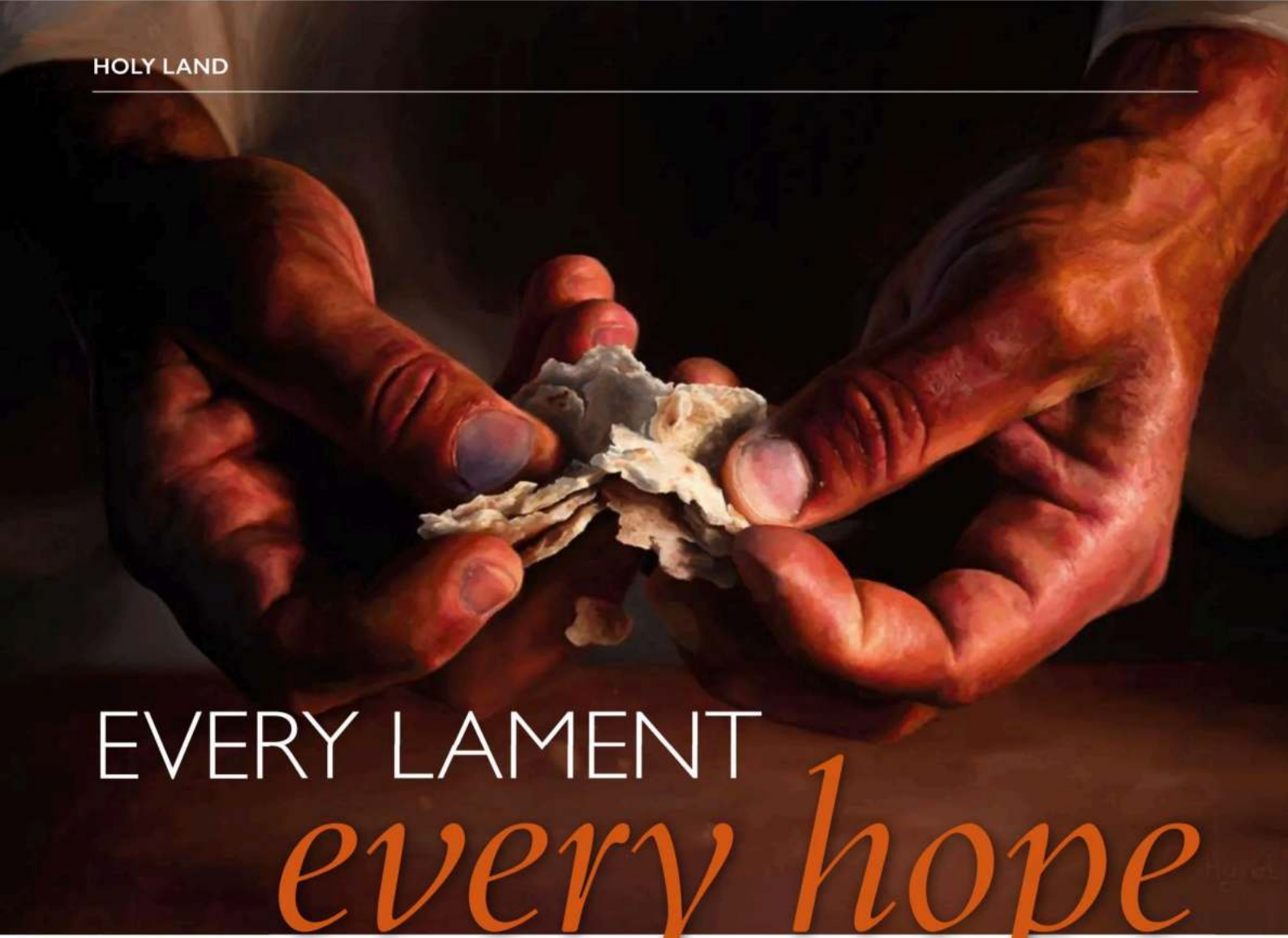
to attempt to raise this with the Israelis. In fact, trying to promote awareness of the Palestinian tragedy was already a part of Pope Paul VI's engagement with the Jewish people. In 1975, he pointed out: 'Although we are conscious of the still very recent tragedies which led the Jewish people to search for safe protection in a state of its own,

**The friendship
Pope Francis is describing
is one based upon a shared
commitment to values.**

sovereign and independent, and in fact precisely because we are aware of this, we would like to ask the sons of this people to recognize the rights and legitimate aspirations of another people, which have also suffered for a long time, the Palestinian people' (1975 Christmas message). Pope Paul's appeal did not fall on deaf ears as many, at

least in the margins, have begun to question the way in which Palestinians have too often been treated as collateral damage in the establishment and preservation of the State of Israel.

The letter is permeated with a confidence that tomorrow can be different from today and yesterday. Friendship is key because it is a relationship that opens horizons and commits to work together. Some relationships are based upon alliances to vanquish a common foe. The friendship Pope Francis is describing is one based upon a shared commitment to values and a conviction that things can change for the better. 'And we must act, starting first and foremost from the Holy Land, where together we want to work for peace and justice, doing everything possible to create relationships capable of opening new horizons of light for everyone, Israelis and Palestinians.' ●



EVERY LAMENT *every hope*

Simon and **Anne Holland** describe how they, and the visitors to the pilgrim site in Jerusalem where they live, turned to prayer during the outbreak of war.

The Garden Tomb in Jerusalem is a pilgrim site of roughly an acre, which was purchased in 1894 by a United Kingdom charity, the Garden Tomb Association, as a place for worship, witness, contemplative prayer and sharing the gospel message.

It is one of the possible sites of the crucifixion, burial and resurrection of Jesus Christ. On the site is a rocky outcrop, which resembles the face of a skull, and an ancient tomb in a garden. St John writes: 'At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.' (John 19:41)

Whether it is the place or not, it offers a wonderful visual backdrop from which to recall the events of the passion.

**How can we
pray in a war zone?
With all that we are.**

We've been serving at the Garden Tomb since 2019, Simon as Director and Anne as prayer co-ordinator and guide. Having weathered two lockdowns in 2020 and 2021, we, like the rest of the Holy Land, were anticipating a busy 2023, which meant welcoming some 3,000 visitors a day between October and December.

On the morning of 7 October, our team gathered at 8am as usual for morning prayer. Our daily reflection from the gospel that day was on Mark 6:14-29, the death of John the Baptist. Simon commented how dark it seemed, that John died in such a brutal way just as the ministry of Jesus was flourishing, and reflected on the darkness and light that are always present.

Immediately after his words, the missile sirens sounded. A new sound for us, eerie, like wailing voices. So we went to shelter in the Emmaus Chapel, a steel-fortified building, hoping the siren was a one-off. After ten minutes, we opened the gates for the waiting groups and began to guide our visitors round the garden, but the sirens kept repeating. The country of Israel was now at war with Hamas. It was surreal, to watch people taking cover, some just leaning against the wall of the tomb. In our shock and numbness, we simply attended to our visitors, ensuring that all were safe.

The prayers in these moments were simple: 'Lord!' and 'Lord, have mercy'.

As we sat in the chapel, we could hear the thuds of the Iron Dome (an Israeli missile defence system) striking the missiles in mid-air. We could see and feel how terrified our visitors were, so began to sing, 'Be Still and Know that I am God'. As many people joined in, the atmosphere in the chapel became calm: this place of prayer and contemplation had become a sanctuary.

In the chapel is an original picture by Matt Herriot, entitled 'Emmaus', pictured opposite, which shows the hands of the risen Christ, breaking bread. As we sheltered there with our team in the days ahead, we took comfort and hope from these hands, doing such an everyday task, holding broken bread. The picture became a symbol of the brokenness we were experiencing in the world, but infused with hope, because he is risen!



A few days later, we arranged a prayer evening with our volunteers, to enable us to reflect together on the events of 7 October. We value the imaginative prayer we've encountered through Ignatian spirituality, so wanted to use our imaginations to help us to pause and engage with God, at this traumatic time.

Simon placed a wooden cross on a table, then took a large white sheet, which we each slowly ripped a piece of cloth off (a sign of lament and grief in the Jewish faith), and we listened to the sounds of tearing. Then we each held our cloth as we prayed in silence. For one, it became a tourniquet for a limb; for another, a shroud; a blindfold for a hostage. We held each image before God as we prayed.

To end the silence, we listened to 'Kyrie Eleison' by Salt of the Sound, a mournful lament which helped us grieve. Then, one by one, we placed our cloth upon the cross.

How can we pray in a war zone? With all that we are – with our fears, our silences, questions, griefs, uncertainties, heartbreak and pain. With whatever words we have or don't have. Each day in our garden, we remember both the death and resurrection of our Lord Jesus Christ – to him alone can we bring our every lament and every hope. ●

Torn

What can a torn piece of cloth represent?

*A bandage for a wound
shroud for the dead*

Freshly rent cloth in grief for the lost

*A handkerchief for weeping
thin sheet for rough sleeping*

*comforter for a child...something to hold
perhaps a small blanket for the cold*

A tourniquet for a limb

*an object of despair
or a hope of repair*

*A sign of life under rubble
clothes ripped during struggle*

*Swaddling for a new-born
or something once worn*

*like a fragment of enemy clothing
...an object of loathing*

*or recognition of a loved one's shirt
...trodden into the dirt*

*Lord have mercy
what have we done?*

*We throw dice for the cloth
of Jesus Christ on the Cross*

*Lord have mercy
what are we doing?*

*We cleanse his body
bloodied with wounds*

*wrap him in a shroud
seal the tomb*

*Lord have mercy
what have we done?*

*But when we return
his body has gone*

*and the torn temple curtain
means that death has not won*

*now we cling to the robe
of the Risen One!*

What does a torn piece of cloth evoke?

*Every lament.
Every hope.*

Anne Holland

Fair COP?



Above and below right: activities at COP28 (Photos: Criselle Mejillano)

damage fund amounts to \$792 million – ‘a mere fraction of what climate-vulnerable communities actually need’.

‘[These] communities no longer have the luxury to wait with their lives, livelihood and culture at stake’, she added.

This sense of urgency was echoed by Fr Leonard, who regularly witnesses the destructive impact of climate change on the region he serves.

He said: ‘In Beira in Mozambique, for example, we have seen cyclones wash away people’s homes and affect their ability to fish. They have lost so much in recent years – loved ones, incomes – and we need to think about how we can respond to this effectively.’

Fr Leonard welcomed the announcement of a loss and damage fund, but said it was vital that COP28 representatives ‘put their money where their mouth is’.

He called for clarity on how such money would be provided – whether this be in the form of loans or, preferably, grants – and guidance on delivery timeframes so recipients could plan how best to use the funding.

And, like Criselle, he urged industrial nations to ramp up their financial support, pointing out that ‘those who contribute the least to climate change are the ones most impacted’.

This is something Jesuit Missions hears frequently from climate-vulnerable communities in the global south.

Our partners at the Centre Arrupe in Madagascar, for example, continue

In November 2023, COP28 brought together thousands of delegates from around the world to discuss the climate crisis – what did **Jesuit Missions’** partners take away from the meeting?

Climate change continues to pose a serious risk to some of the world’s most vulnerable communities, despite some encouraging steps taken at COP28.

That’s the view of Jesuit-affiliated groups and individuals living and working in the global south, who have seen first-hand how devastating extreme weather patterns can be.

Many, including Southern Africa provincial Fr Leonard Chiti SJ, Jesuit Justice and Ecology Network Africa director Fr Charlie Chilufya SJ, and Criselle Mejillano, networking and programmes coordinator of Environmental Science for Social

Change, attended the COP28 climate conference in Dubai last winter.

They heard how there are worldwide plans to ‘transition’ away from fossil fuels, as well as ambitions for a loss and damage fund to support developing countries disproportionately affected by climate change.

Despite these positive announcements, they have called on political and environmental leaders to go further, with Criselle describing the current commitments as ‘lukewarm’.

She noted that the agreement on fossil fuels, ‘failed to mention a full, fast, fair and funded phaseout’, while the loss and



to face damaging weather patterns in their country which, according to Germanwatch's Global Climate Risk Index, is among the world's most vulnerable when it comes to climate change impact.

To address this, the centre is leading a project on climate resilience in the south of Madagascar, which includes 'green training' for young people, promoting sustainable practices in the workplace.

The agreement on fossil fuels failed to mention a full, fast, fair and funded phaseout.

Efa Ravelonantoandro, programme officer for Environmental and Sustainable Development at the Centre Arrupe, is proud of the work they are doing, but he too has stressed the need for greater intervention given the situation in his homeland.

'Climate change accelerates biodiversity loss and disrupts ecosystems, impacting the livelihoods of communities dependent on natural resources', he said.

'This is particularly relevant in the global south, where many depend on agriculture, forestry and fishing for their sustenance – here in Madagascar, 75% of the population live in rural areas.'

In addition to the environmental, economic and moral concerns around climate change, Jesuit works have highlighted the spiritual response to the crisis.

Efa referenced Pope Francis' groundbreaking document, *Laudato si'*, in which the pope notes that 'to commit a crime against the natural

world is a sin against ourselves and a sin against God'.

The pope had hoped to be present at COP28, where he would have been the first pontiff to attend the world's leading climate conference. Illness meant he was forced to pull out but, in a statement delivered by Vatican Secretary of State Cardinal Parolin, he called for greater education on lifestyle changes to help protect the environment, and for an end to fossil fuels.

This followed on from his words in *Laudato si'*, in which he urged the world to sit up and take notice of climate change, and its sequel, *Laudate Deum*, which accused the world of failing to heed his warnings.

In relation to COP28, there remain concerns around just how seriously world leaders are taking the matter.

Even the choice of oil-rich United Arab Emirates as the host nation, and of another petrol power, Azerbaijan, as the venue for this year's COP, have been called into question.

However, climate-vulnerable communities are clinging to and building on the announcements made at this most recent conference.

And by continuing to showcase the real and cataclysmic impact of climate change and advocating for more support, there is hope that things are not as daunting as they seem. ●



Background photo: Carlos Zepada

As I write, Britain is in the grip of the latest storm to batter the country in recent weeks. It is a reminder that the effects of climate change aren't just 'over there' – they are here, too, in all their devastating power.

Climate change has emerged as one of, if not the, most pressing challenges of our time, transcending geographical boundaries and affecting every aspect of human life.

Beyond its environmental impact, it raises profound questions about inter-generational justice – the moral responsibility we hold to ensure that our actions today do not compromise the well-being of future generations, including children not yet born.

The scientific consensus on climate change is unequivocal, with the Intergovernmental Panel on Climate Change warning of severe consequences if global temperatures continue to rise.

Rising sea levels, extreme weather events and resource scarcity will disproportionately affect young people, who will bear the brunt of decisions made today.

A preferential option for the poor must also include an option for the young. Pope Francis states that society 'ought to exercise a healthy "pressure", since every family ought to realise that the future of their children is at stake.'

Dialoguing with others can help us to do this. During the pandemic, there was rarely a conversation which did not mention the life-changing impact of Covid-19.

Lent is a time for conversion and deepening our relationship with God and one another. It is an ideal opportunity to dialogue across generations, to listen, encourage and act so that God's Kingdom comes on – and in – the earth as it does in heaven.

Paul Chitnis,
Director of Jesuit Missions



Surprised BY JOY



Bishop Nicholas Hudson shares the fruits of his month in Rome as a participant in the Synod on Synodality, which followed a diocesan phase that itself was rich with blessings.

People's love for the Church! That was what impressed me most about our diocesan synodal process – the love for the Church that shone through the responses. People expressed a deep joy in being asked to share their experience of journeying together as Church. I was reminded of this when, half-way through the Rome Synod, Pope Francis published *C'est la Confiance* ('It's Trust'), his Letter on St Thérèse of Lisieux. For central to that letter is Thérèse's love for the Church.

In the letter, Pope Francis reminds us that to be 'love at the heart of the Church' was what Thérèse understood to be her mission. As we embarked on our own diocesan process, I made two trips to Lisieux to ask for her intercession. I felt her walking with us during the month we shared in Rome, holding us in unity as we sought to fathom the depths of the Church's mission. One sensed participants' love for the Church from the outset.

We gathered first in retreat, which took place in Rome. The retreat was big in scale – there were some 400 of us: the 340 voting participants and about sixty others. Among those sixty were the small-group facilitators. All my facilitators throughout the month were women, which seemed right, given that greater leadership roles for women had been a dominant plea in our own diocesan process, as it would be in the

Synod also. The facilitators were there to lead conversations in the Spirit every afternoon – to help us reflect gently together on the two conferences given every day by Fr Timothy Radcliffe OP.

A unity that transcended our disagreements was the experience of the vast majority of participants.

Fr Timothy captured that same love for the Church when he observed, in his first conference, that 'the vast majority of people who have taken part in the synodal process have been surprised by joy.' He was not unrealistic about the differences between us; yet his hope in the Church and in this Synod shone through in the observation that 'we may be divided by different hopes. But if we listen to the Lord and to each other, seeking to understand his will for the Church and the world, we shall be united in a hope that transcends our disagreements'. A unity that transcended our disagreements was the experience of the vast majority of participants at the completion of voting on the synthesis.

The synthesis was the fruit of four weeks' discernment of a whole range of topics. Every one of the draft's

81 paragraphs was passed with at least 80% approval. The synthesis covers subjects of vital importance to the Church's mission: from catechesis and formation – the formation of laypeople, seminarians and clergy alike; to the inclusion of people who feel marginalised from the Church because of their status, identity or sexuality; to the cry of the poor echoing the cry of the earth; to how to engage the laity in decision-making at all levels in the Church; to the possibility of women's access to diaconal ministry; to clericalism; to spiritual and sexual abuse; to whether bishops' councils and diocesan pastoral councils should be required in law; to the accountability and auditing of bishops and priests; to consulting more laity in the appointment of bishops; to the possibility of re-inserting priests who have left the ministry in pastoral services; and much more besides.

It contained some eighty proposals in total. Some of these were suggestions, some recommendations, some requests, mostly for further study, for clarification. In all there were some twenty calls for deeper theological, canonical and pastoral exploration of particular issues. The eighty proposals reflected much conversation in the Spirit. Most participants seemed to feel conversation in the Spirit had proved to be a most effective way of sharing perspectives. The Synod Office affirms



Archbishop John Wilson, Bishop Marcus Stock, Fr Jan Nowotnik and Bishop Nicholas Hudson



Bishop Hudson addresses the Synod

The instruction reminds us of Pope Francis' 'dream', in *Evangelii gaudium*, 'of a missionary option' (§27). We are being asked to see that underpinning the whole synodal process is Pope Francis' vision for a New Evangelisation. For at the heart of that vision is the conviction that communion is for mission. That communion is for mission is suggested by the Synod's very name: *Communion – Participation – Mission*. Deepening our communion through a more active participation in order that we might better fulfil our mission is the essence of what the Synod is about.

I had suggested to the assembled Synod, early on, that a synodal Church means nothing if it is not about proclaiming the love which is at the heart of the Church. This proclamation the Church has, since time immemorial, called the kerygma. The essence of the kerygma is captured by Pope Francis himself in *Evangelii gaudium* – that 'Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day, to enlighten, strengthen and free you.' (§164) It is nothing less than the proclamation of the love at the heart of the Church. Proclaiming the kerygma is our mission too; and I am excited to think of the manifold ways we shall discover, in the next stages of the process, in which synodality can help us to realise that mission and proclaim this love both to the very heart of the Church and to its remotest margins. ●

this in its directive, *Towards October 2024*, for the next phase, when it tells us the Synod organisers envisage 'using the methods already adopted during the first phase, in particular Conversation in the Spirit.'

The directive is clear that the next phase is not to be a repetition of what was done before; and that the focus needs to be about how we harness synodality to mission. '(T)he Synthesis constitutes the reference point for the journey of the People of God in the time between the two sessions' (§4).

It should be read in the light of the guiding question: How can we be a synodal Church in mission? What we are to be about in this next phase is 'identify(ing) the paths we can follow and the tools we might adopt ... in order to enhance the unique contribution of each ... in the one mission of proclaiming the Risen Lord and his Gospel to the world today.' In so doing, it urges us to 'keep alive that dynamism of listening and dialogue with everyone, especially with those who remain more on the margins of the life of the Church.'

THE EXAMEN

By John Paul de Quay

God is the reason for the universe. He gives us the gift of brothers and sisters in humanity, and life with the earth. Being made in God's image is to enter into relationships with this universe. St Ignatius includes a daily prayer in his Spiritual Exercises called the *examen*. By spending 10 minutes reviewing each day we can learn to notice God in all things. The examen is time set aside to practise discerning the good and bad spirits in our lives, and to grow in virtue, strength and character.

As we are all connected through relationships, and we all have some effect on others, we have to consider the importance of virtue and sin in our daily lives. Virtue is the practice of good thoughts and deeds. Sin is an action that causes some kind of harm in our relationship with God, my neighbour or the world.

You see, no sin, even the most secret individual one, concerns only the person committing it...



EVERY TIME YOU MAKE A DECISION YOU ARE SHAPING THE PART OF YOU THAT MAKES DECISIONS, FOR GOOD OR FOR EVIL. THE LITTLE DECISIONS ARE THEREFORE INCREDIBLY IMPORTANT IN SHAPING THE KIND OF PEOPLE WE WANT TO BE. SEEKING THE GOOD IN OUR LIVES CAN LEAD US AND THE WORLD AROUND US TO FLOURISH. GIVING IN TO NEGATIVE EMOTIONS CAN LEAD US DOWN A DARK PATH.



IN THE BEGINNING OF HIS JOURNEY, ST IGNATIUS WAS WALKING A DANGEROUS ROAD OF SELFISHNESS. HE WAS INSPIRED TO CHANGE HIS LIFE WHILE READING ABOUT THE LIVES OF THE SAINTS, EXTRAORDINARY COURAGEOUS FOLKS, WHO FOUGHT TO BE EXCELLENT IN THE EYES OF GOD. IN DOING SO, THEY LEFT THE WORLD A BETTER PLACE, TOPPLING THE CORRUPT AND LIFTING THE POOR. THE EXAMEN CAN HELP US TO BE MORE LIKE THESE EXCELLENT SAINTS.





For more ideas see the Ecological Conversion Group's examination of conscience: <https://theecg.org/eco-examen/>



according to their individual gifts: teaching in schools, universities and seminaries; giving retreats and spiritual direction to lay people, clergy and religious; parish ministry with families; listening, enabling, and bringing the best out of people.

The eucharist is at the heart of all we Jesuits are and do. The hope is to become, day by day, more like the Jesus we celebrate. So at noon each day there is a shared eucharist. Those who are able take turns to lead from the altar. There is also the possibility of going to Mass at the local parish. Every evening there is a voluntary period of quiet exposition of the Blessed Sacrament.

A special place like CCJC needs special staff, and we're blessed with a team of people who go above and beyond in helping to create a home which is full of life in a well-honed daily routine. From managing and administering, laundry and cleaning, catering and maintenance, to hands-on care and nursing, the multiple needs of each are covered with a smile. The manager and the Jesuit superior work closely together to promote and protect the Jesuit ethos at CCJC.

Physical exercise is encouraged: walking, cycling, or swimming – in the sea or in a pool. There is plenty of opportunity for outings to plays, concerts, museums, abbeys and cathedrals, and trips by boat, car or train – even steam train. Reading, writing, learning a language, doing jigsaws, nature-watching, going to the cinema, are catered for.

Visitors are particularly welcome: family members, friends from the past, younger men from our British Jesuit Province and beyond.

Since CCJC opened in 2007, up to twenty Jesuits at any one time have had the privilege of living here, a short walk or buggy ride to vast sea views: from the Needles, Isle of Wight, to the start of the Jurassic Coast near Swanage. As this is often their final address, many have died peacefully here, and are buried nearby in Jesuit places in local cemeteries. It's a place of warmth and welcome, life and hope. And a great blessing to the British Jesuit Province. ●

Denis Blackledge SJ takes us to the south coast of England, where Jesuits are given expert care in 'a place of warmth and welcome'.

Jesuits don't have a 'job', but a 'mission'. And, when they're no longer able to carry on working full-time, they don't 'retire': rather, they're given something different.

Jesuits are 'contemplatives in action': men of prayer, rooted in a deep personal relationship with Jesus in all they are and do. But there comes a time in each Jesuit's life when action lessens, and he has to learn how to let go, be dependent, be cared for or nursed – become a 'contemplative in passion'. The golden threads remain the same, but the 'doing' changes into 'being'.

So the mission of a Jesuit towards the end of his life is a privileged and challenging one. The official phrase used is misleading: 'Prays for the Church and the Society'. That only tells part of the story. Contemplation and intercession live together, and the prayer is for our one world, of which the Church and our Society of Jesus are a part.

The Jesuit vocation is for mobility, for finding and facing fresh needs, always working for justice, peace and reconciliation as friends and followers of Jesus in the here and now.

But when action and mobility are impossible, because of age or illness, a new opportunity arises for Jesuits as they learn to live together as ministers of encouragement and presence to others in similar circumstances, or to those in rehabilitation or on short stay.

Corpus Christi Jesuit Community (CCJC) in Boscombe is a multi-purpose home for Jesuit priests and brothers who have usually come to their final destination this side of heaven. Many will have celebrated golden, diamond, even platinum jubilees as Jesuits. Most have lived at many addresses at home or abroad. The majority are over eighty years old, some over ninety.

All will have had a variety of missions in pastoral work of various sorts,



Climbing EVERY MOUNTAIN

Matthew Barrett is grateful to Jesuit Missions for giving him the opportunity to serve children with disabilities and their families in Kyrgyzstan last summer.

In August 2023, I was fortunate enough to travel to Kyrgyzstan to volunteer with Jesuit Missions. With two other volunteers, Nicholas and Aisling, I worked at a summer camp for children with disabilities, which was nestled in the foothills of the Tien Shian mountains on the shores of Lake Issyk-Kyl.

Kyrgyzstan is a country in central Asia which was formerly part of the Soviet Union and borders China to the east and Kazakhstan to the north. Kyrgyz and Russian are its official languages.

After nine hours in the air with a change in Antalya, Turkey, and a seven-hour bus ride along untarmacked roads which were not without hundreds of ruts and potholes, we finally arrived at the camp.

The camp's idyllic and peaceful location served as a retreat for children and their parents. They swam in the lake, had excursions into the mountains, and sang and danced in the evenings.

Our official directive was simply to help in any way we could. We were under the direction of the charming Fr Remi who, although originally from Poland, has lived in Kyrgyzstan for nearly fifteen years.

We ran arts and craft sessions, played games, and accompanied the children and mothers on excursions to hot springs in the mountains. The resident horse of the camp, Sultan, was always the centre of attention, with children queuing up tirelessly to have a ride on him.

Having studied Russian at university, and being the only volunteer who spoke the language, I was kept very busy facilitating communication between the volunteers and the mothers and their children.

The camp also hosted a festival for young Catholics in Kyrgyzstan. In a primarily Muslim country with a population of over six million, there are only 600 Catholics, so to partake in the festival was very special. Mass was said every day, often in the chapel but once on the beach at 5am, much to our surprise.

The following week saw a group of teenagers arrive to participate in a music camp and so the rest of the camp's residents were treated to classical music concerts every other day. We also gave



A group photo on the lake shore



A flat tyre delayed a journey into town for Dima the driver (left) and Matthew (second left)

English lessons to allow the Russian-speaking Kyrgyz children to incorporate 'Do-Re-Mi' and 'Edelweiss' from *The Sound of Music* into their choral repertoire for the evening concerts.

The team of workers at the camp consisted of a cook who served us various soups out of a tin bucket; a girl tasked with doing the laundry; and a camp guard who informed me on my first day that his official role was to protect the camp from 'foreign eyes'. I never found out who he was referring to!

We also had a driver, Dima, who had great affection for his Subaru car in which he ferried us to and from the local town, violent thunderstorms and frequent power outages notwithstanding.

Following our volunteering stint, we returned to the capital, Bishkek, and stayed at the Jesuit mission there. In our final few days, we were able to fit in a trip across the border to Almaty in Kazakhstan, which has over 100,000 Catholics and enjoys a wealth and opulence from its oil and gas reserves not seen in Kyrgyzstan.

I am extremely grateful to Jesuit Missions and the Catenian Bursary Fund for helping to make the experience possible. It was a perfect opportunity to combine a mission of service to others with my study of Russian, in order to make a difference to the lives of children with disabilities and their families. I was told several times that the camp offers a holiday to those who would not normally have access to one. ●

FIND OUT MORE

Jesuit Missions is running a volunteer programme in Kyrgyzstan in summer 2024. Email info@jesuitmissions.org.uk

Accompaniment, HOPE AND PRAYER AT JRS UK

Refugee friends, staff and volunteers all value the vibrant prayer life that sustains the hive of activity, outreach and advocacy work of JRS UK, says **Eileen Cole**.

When he visited the JRS UK centre in Wapping a few years ago, Cardinal Vincent Nichols reflected: 'It's a remarkable place offering much needed accompaniment and support to those who come to this country in the most terrible of circumstances seeking sanctuary'.

Accompaniment is at the heart of everything we do at JRS UK; we seek to listen deeply, to stand alongside, and walk with refugees on their journeys. It's not only about meeting material needs but paying attention to the whole person, loved by God, who has their own unique story, gifts and hopes.

In practical terms, this accompaniment means that refugees will always receive a warm welcome at our centre, where volunteers and staff will greet people by their name, offer them a hot drink and spend some time catching up with them before attending to their needs.

'I like the atmosphere at the centre. It is always nice to come in and relax after you collect your food and toiletries. You get offered a cup of tea and maybe some hot food and it's very comfortable. I like JRS the best and I've never had any problems. The centre is always active at JRS and everyone is really welcoming.'
Refugee friend



**Love is not a feeling,
but intentional, deliberate,
action, and that is what
JRS UK is doing.**

On the World Day of Prayer for Migrants and Refugees last year, Pope Francis said: 'Let us open our hearts to refugees, let us make their sorrow, their joys our own, let us learn from their courageous resilience'.

Stephanie, who works in our destitution team, explains that reciprocity is an important element of our accompaniment. 'As we remain present for refugees throughout their journey, we seek to learn, develop and grow from the challenges that they encounter. Refugees, staff and

volunteers all rely on one another and can reach out to each other to strengthen their mutual perseverance. We are all always learning, all the time!

'JRS first strives to help you feel safe and meet your basic needs and then accompanies you to strive for more, to grow, thrive and play an active role in the community.' *Refugee friend*

The foundations of hope

Fr Harry Elias SJ echoed the same convictions about the importance of presence. An enduring, effective, loving presence requires deep foundations, to provide a true accompaniment, to support people with strength and resilience, and above all, to maintain hope amidst adversity. Prayer is one crucial part of that foundation and has always been integral to the work of JRS UK.

When Sr Kate, a sister of the Holy Family, was taken into hospital a year or so before the pandemic, Sisters Vianney Connolly, Lucia McGuckin and Mary Alfonso took over leading the JRS UK women's weekly prayer group which Sr Kate had started some years before.

Around sixteen female refugee friends would gather at the centre every Tuesday to pray together. Sr Vianney and Sr Lucia prepared texts from sacred scripture, mindful that: 'Your word is a lamp for my feet and a light for my path' (Ps. 119). Many of the ladies had lived in the Democratic Republic of the Congo, so God's Word was read in French as well as English, and Dallya, our activities coordinator, would arrange translation. Sr Lucia

explains: 'While reflecting on the scripture texts, we try to encourage the ladies to relate the passage to their ordinary everyday lives and to the current world context. Among the ladies, there is a strong sense of gratitude for JRS UK and all that it stands for'.

Everyone was encouraged to share or pray quietly, or break into song, sometimes in Lingala, their mother tongue, which is especially beautiful!

Zooming into prayer

When the pandemic struck, the prayer group had to learn to use Zoom, which they mastered admirably! Now a combination of in-person and online works well. This special group provides a peaceful and safe space where many strong relationships have been built. So much so, that even when our friends finally receive refugee status and move on from our services, they often still join the prayer group online.

For many years, Fr Harry also ran Bible study, discussion and a prayer group for men at JRS UK. He describes how 'this time together really helps refugee friends who are often so stressed-out'.

Lola, who has been attending the women's prayer group, elaborated on what it means to her:

'The prayer group is very, very, important in our lives as refugees; if it were not for the teaching of the Word of God – which is imparted and contemplated in the prayer group – we would lose our sanity, even consider suicide. The Word of God is light and truth, immovable and strong, leading us to have hope in God.

'If not for this – hearing the love of God through them and through Church every week – we wouldn't have the strength and hope that we have in Jesus Christ.'

She goes on to explain:

'The world is often a dark place. To know God's love and show it to others, to reflect Christ in us – the compassion He has for people, shows that we are



Jesuit scholastic, Dunstan Rodrigues, in the JRS UK chapel (Photo: JRS UK)

We seek to learn, develop and grow from the challenges that our refugee friends encounter.

children of the light. His word brings light and the darkness disappears.

'JRS UK is doing a great job helping us to read the Bible, the truth of God, which renews our strength. We feel privileged to be there, we appreciate them so much, they give life and hope to us.

'God created us in his image – we are all equal. He does not discriminate on academic, family, or social background. I pray for each person, for every life is a gift of God. Reflect Christ in our dealing with others, showing love to all.

'We are reminded that Christ has died for humanity, no matter the colour or race, he has paid the ransom. The wages of sin is death. At the same time, we know it is a sin to discriminate against people, so we hope that those who are doing that will come to know the truth – which will set them free!

'Love is not a feeling, but intentional, deliberate, action, and that is what JRS UK is doing, respecting the dignity of everyone.'

Interfaith accompaniment

During Ramadan, two of our staff members, Dallya and Sara, were asked by the group to share something about their own faith, and they guided the group through a powerful session exploring aspects of Islam. Sr Lucia commented: 'In spite of all the hardships the ladies and men have endured and continue to endure in some cases, I am both challenged and humbled by their belief, their trust, in the God of their belief.'

In an increasingly hostile context, prayer and reflection remain powerful ways to engage people and connect them with the mission of JRS UK. As Sr Vianney concludes, in the words of Graham Kendrick's hymn: 'He calls us now to bring our lives as a daily offering of worship to the Servant King.' May our prayer together help build peace in our world today, which is in so much need. ●



Works for the SPIRIT

Rory Geoghegan SJ's sculptures have been delighting visitors to St Beuno's for many years, and they can now be admired in a new book published by *The Way*. **Philip Harrison SJ** gives us a taste.

In the Spiritual Exercises, St Ignatius is attentive to the body in prayer. He invites us to inhabit the gospel not just through our thoughts and feelings but also through our posture, gestures and the senses. In this way we

enter into a deeper relationship with Christ who has become human for us.

Rory Geoghegan SJ, one of our leading Ignatian artists, has brought this bodily insight to life. His sculptures walk straight from the pages of the gospels. A recent book published by *The Way*, the journal of Christian Spirituality published by the Jesuits in Britain, sheds light on his life and work. It brings together full colour photographs of his most important sculptures, with a commentary guided by the artist. Many of the works can be viewed at St Beuno's retreat centre in North Wales where they find a natural home.

Rory was born in Yorkshire in 1931 and entered the Society of Jesus at the age of eighteen. His passion for art had emerged when he encountered modernist sculpture at the age of seven. While studying education at the Roehampton Institute of Education he was given a set of carving tools that enabled him to embark upon an endeavour



that has lasted a lifetime. He studied at Oxford Technical College and Sunderland College of Art and was missioned as a teacher in a technical college and a chaplain at Bristol, Leeds and Sheffield. He moved to St Beuno's in 1998 where he was able to devote himself to his art.

In the preface, Rory describes viewing his art as an act of discovery: 'I encourage people to spend time being with [my sculptures]. Explore all sides of the piece. Wander around them. Make your time with any one piece a time of discovery and personal enquiry.' The form, colour and texture of the sculptures invite us to inhabit the gospel with him, to contemplate its mysteries with our senses and discover in the movement of the human body a fitting praise for the work of the spirit. The sculptures will prove to be a fitting backdrop to the St Beuno's conference, which this year brings together spiritual practitioners to deliberate upon the theme of the body and prayer.

The book is available at theway.org.uk/sculpture. *The Way* has also published a special issue of the journal on the same theme of the St Beuno's conference, which can be ordered by emailing way@campion.ac.uk or via the website.

Holy Family at Play

(Pictured left)

Rory was inspired to depict the Holy Family interacting together on several occasions. This joyful representation was made for Campion Hall, Oxford. Another copy exists at St Beuno's.

Nativity (On the cover)

(This is God: God is Tenderness 2016) Rory's largest piece, this representation of the nativity is now on display in St Asaph Cathedral, just four miles from St Beuno's. The Holy Family is shown in a lovingly intimate pose. Mary, seated on a traditional birthing stool, gently supports the baby's head, while Joseph, half-kneeling, supports her. Jesus himself, arms flung wide, surrenders trustingly to their embrace.

A Mother and Child

(Remember the Tsunami 2004)

A mother and child was commissioned



Olympic Christ 2010



Remember the Tsunami 2004



A Visitation 2004

for the Jesuit parish in Southall, London, a centre for interfaith dialogue that represents various ethnic communities. Rory made this larger version for St Beuno's at the time of the tsunami on Boxing Day 2004, remembering all those who died and suffered.

The Fifteenth Station

(Olympic Christ 2010)

The fifteenth station uses the image of a victorious olympic athlete

running around the stadium with his nation's flag billowing out behind him. The resurrected Christ figure is rising, leaving the symbol of his death, the shroud, behind. The original of this piece was made for St Catherine's Roman Catholic Church, Hoylake.

The Greeting

(A Visitation 2004)

'In making this sculpture, I wanted to enter into the intimacy of the two pregnant women', says Rory. 'Two figures embrace. The smaller of them, Elizabeth, is subservient as she clings in awe to the mother of her Lord. Mary, in contrast, is ecstatic, with outreaching arm and hand, crying out in the mysterious prophetic utterances of the Magnificat: "My soul magnifies the Lord and my spirit rejoices in God my saviour" (Luke 1:46-47). Between them is a womb-like space, in which two small boys catch the viewer's eye. They leap, indeed dance, for joy! The whole piece attempts to focus on contrasts of mass and tenderness.' ●

Sculptures

The sight and taste and smell
Of shapes to walk around,
Ring from every angle

A Trinity in all dimensions,
The cross in the air like a bird,
All curve and furl – a fling

Of matter, bodies balanced
Man and woman – a child
Lines smile, give gravity grace.

Hollows echo silence
Nothing still – flow and place
In each limb and gesture.

Bread held high and broken:
Look, look – hand on head,
Lips close by the song.

Veils do not cover her face,
The hare hides in her cloak –
And we count the fish in the sea.

Brian B. McClorry SJ

A MISSION FOR *the future,* *rooted in the past*

Images of two of Farm Street Church's historical patrons that now grace the building's walls represent a past, present and future mission to bring Christ to the heart of London, says parish priest **Fr Dominic Robinson SJ.**

So many inspiring people are part of the history of Farm Street Church, and as we start our 175th anniversary year we are hoping to bring some of their spirit back to life as they shed so much light on our present and future. To begin our celebrations we have blessed images of two of our great patrons in whose name we have also dedicated rooms. Both Blessed John Sullivan and St Claude la Colombière speak powerfully of our mission today. They both also express our close ecumenical relationships with Ireland, and with our friends and neighbours at St James's Palace.

John Sullivan was a native of Ireland, son of the Lord Chancellor, and was brought up as a member of the Church of Ireland. Sullivan had a deep Christian faith and retained a great affection for Anglican worship and prayer all his life. Moving to London to study law at

We enjoy friendship and collaboration and work closely with other Christians and those of other faiths.

Lincoln's Inn Fields, he was drawn to the Catholic faith and was received into full communion at Farm Street in 1896 by Fr Michael Gavin SJ. Joining the Jesuits in 1900 he spent most of his working life at Clongowes Wood College in Co. Kildare. During his lifetime he became renowned for his pastoral care at the school but especially of the poor in the local area. He was known for his simplicity and great capacity to listen and accompany people in their troubles.

Recognised across Ireland as a saintly figure, Fr John Sullivan steadily acquired a following that grew throughout the second half of the twentieth century. But his fame for holiness was unusual in that both the Church of Ireland and the Roman Catholic Church recognised this. This led to the unique case of Fr Sullivan's cause for beatification being led by both the Roman Catholic Church and Church of Ireland, and to this being realised in 2017.

At the time of Fr John's beatification, we got to know the new blessed's descendants through marriage who currently live in London and who, although remaining Anglican, have got involved in various parish activities. Following the refurbishment of the Mount Street building we began to work together on a project which would dedicate our main consultation room to Bl. John Sullivan. The new John Sullivan Room has now been graced with a beautiful contemporary portrait of him as a kind gift of the Jesuits in Ireland.

Fittingly John Sullivan now looks out over a room where people come every



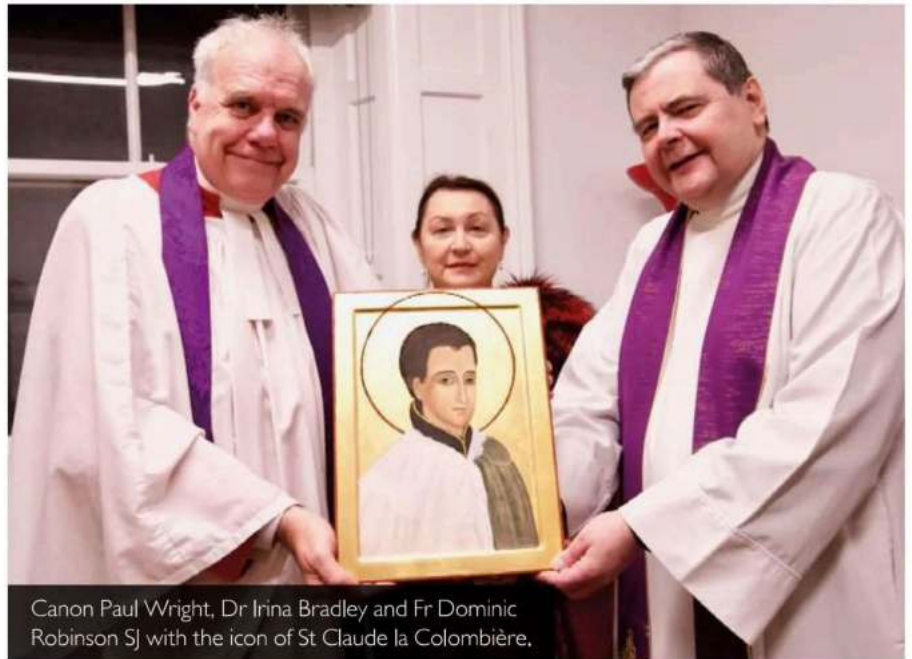
The portrait of Bl. John Sullivan in front of the Farm Street church altar (Photos: Weenson Oo)

day for one-to-one accompaniment in their troubles in life, often involving poverty and homelessness, and often looking to become Catholic or return to the Church. On 5 November 2023, the portrait and room were blessed in a United Church ceremony with guest of honour and speaker Archbishop Michael Jackson, Church of Ireland Archbishop of Dublin, along with Blessed John's London family and representatives of the Jesuits in Ireland.

Fr Claude la Colombière takes us back to the roots of Farm Street in days of religious conflict and persecution. Long before the church was built, Jesuits lived in various places around the city. One of the most famous lived within the current parish boundary at St James's Palace. Fr Claude was sent from France to the court of St James. Arriving in 1675, he was already known as a great spiritual guide, especially in his promotion of the devotion to the Sacred Heart. He was to be chaplain to Mary of Modena, the Catholic Duchess of York married to the future James II, who returned a Catholic Stuart to the English throne for three years between 1685 and 1688.

Fr Claude's role at the court was pastoral and diplomatic. He needed to call on all his considerable skills to negotiate his way through a time of great struggles and suspicion of Catholics in the wake of the Gunpowder Plot. It was at this time that six innocent Jesuits were unjustly executed for being part of the so-called Popish Plot to assassinate Charles II. Fr Claude was accused of being involved in the plot, too, and was thrown in the King's Bench Prison where his health failed and he was exiled to France. He would not have seen the restoration of a Catholic monarch, but it was partly his influence that allowed this to happen.

Our own times are so different. We work closely with other Christians and those of other faiths, and enjoy friendship and collaboration in so many ways, be they social, spiritual, and on local and more global united concerns. In 2018 we joined in an ecumenical ceremony at St Giles-in-the-Fields Anglican Church to bless a plaque



Canon Paul Wright, Dr Irina Bradley and Fr Dominic Robinson SJ with the icon of St Claude la Colombière.

commemorating the six Jesuits unjustly executed and buried there in 1679. There have been several events and projects which have brought us together with St James's Palace as the residence of the Prince of Wales, now King Charles III. King Charles also visited the parish in 2022, taking an active interest in various aspects of our life now, in particular our art and architecture and work with the homeless, as well as our history.

We are rededicating ourselves to our mission for the future at a time of great need.



Farm Street Church

On 3 December 2023 Canon Paul Wright, Sub-Dean of the Queen's Chapel at the Palace, took part in an ecumenical blessing of our newly named room and icon of St Claude la Colombière. The icon was written and gifted to Farm Street by Dr Irina Bradley of the King's Foundation, who has become one of our close Orthodox friends, exhibitors and, through her art, fundraiser for the development of our homeless services.

St Claude now looks out onto a room set aside for meetings, casting his wise eye and serene expression over encounters at which working relationships are forged, people of different backgrounds come together, and we plan our parish's mission in a world of much greater possibilities yet greater need than ever of diplomatic and personal skills.

As we embark on our 175th anniversary year, we are above all rededicating ourselves to our mission for the future at a time of great need. These two great figures from the past reconnect us with that mission to bring Christ to all at the heart of this great city of London at a time of so many new challenges and new opportunities.

Blessed John Sullivan and St Claude la Colombière, pray for us. ●

Gerard Manley Hopkins: THEN AND NOW



In this 180th anniversary year of the birth of the Jesuit priest-poet, the Hopkins Society (UK) is organising two major events to celebrate his life and work, which **Elaine Marshall** describes here.

The Hopkins Society (UK) was founded in 1990 to celebrate the poetry and life of Gerard Manley Hopkins. Born in Stratford, east London, on 28 July 1844, Hopkins was brought up in a prosperous Anglican household. He attended Highgate School, where his earliest known poem, 'The Escorial' won the school's poetry prize. In 1863, he went up to Balliol College, Oxford, and while reading classics began his lifelong friendship with fellow poet and future poet laureate, Robert Bridges. But this was a time of religious turmoil for Hopkins; he was convinced he should convert to Catholicism. On 21 October 1866, he was received into the Roman Catholic Church by John Henry Newman, with whom he kept in touch for the rest of his life.

Hopkins entered the Jesuit novitiate at Manresa House, Roehampton in September 1868. He burnt (as he thought) the manuscripts of his poems, and 'resolved to write no more,

as not belonging to my profession'. In September 1870, Hopkins took his first vows, and began his study of philosophy at the Jesuit seminary, St Mary's Hall, Stonyhurst. From 1874 to 1877, Hopkins studied theology at St Beuno's College, North Wales, and enjoyed learning Welsh. In December 1875, in response to the death of five Franciscan nuns in a shipwreck, and encouraged by his superior, Hopkins wrote his groundbreaking ode, 'The Wreck of the Deutschland'. In 1877, he composed some of his most musical and joyous sonnets in praise of God and the beauty of nature, including 'The Windhover' and 'Pied Beauty'.

Following his ordination in September 1877, Hopkins taught at Mount St Mary's College and assisted the parish priest. From July 1878 to September 1881, he served as curate and preacher at Farm Street, London; St Aloysius', Oxford; St Joseph's, Bedford Leigh; St Francis Xavier's, Liverpool; and St Joseph's, Glasgow. Many of his poems were

inspired by his personal experiences of parishioners, for example, 'The Handsome Heart' and 'Felix Randal'.

In October 1881, Hopkins began his tertianship at Manresa House, and after pronouncing his final vows in August 1882, he moved to Stonyhurst College to teach Latin and Greek. In February 1884, he was appointed Professor of Classics at University College, Dublin (recently entrusted to the Jesuits, and formerly the Catholic University founded by Newman in the 1850s). Although Hopkins found his time in Ireland challenging, he wrote some of his finest sonnets there. On 8 June 1889, Hopkins died of an enteric illness thought to be typhoid, complicated by peritonitis. He is buried in the Jesuit plot, Prospect Cemetery, Glasnevin, Dublin.

After Hopkins' death, Robert Bridges collected the many poems Hopkins had sent him and published the *Poems of Gerard Manley Hopkins* in 1918. Later editions followed in 1930 and 1949, and Hopkins is now recognised as one of the most influential Victorian poets: an innovator in poetic language and rhythm. The publication of Hopkins' journals, notebooks, letters and spiritual writings illuminates his poetry and priestly vocation; he is commemorated in Poets' Corner, Westminster Abbey.

The Hopkins Society organises an annual programme of events, usually in places associated with Hopkins, with lectures, readings and social opportunities to share our love of Hopkins – please see the panel for details of our 2024 events. The society also holds online poetry reading sessions. We always welcome new members – for further information, see www.hopkinssocietyuk.co.uk ●

The Hopkins Society Day

Mount Street Jesuit Centre

114 Mount Street, London W1K 3AH 10am – 4pm, Saturday 27 April 2024

Input from Elaine Marshall, Fr Brendan Staunton SJ and Michael Burgess; and visits to the British Jesuit Archives and Farm Street Church.

The cost for the day, inclusive of lunch and tea/coffee, is £40 per person / £20 for students. Closing date for registration is 18 April 2024. To register, please contact Claire Hutt: hopsoc.membershipsecretary@gmail.com

The Hopkins Society Weekend

Theodore House, Stonyhurst

Clitheroe, Lancashire, BB7 9PZ Friday 25 October – Sunday 27 October 2024

Lectures by Martin Dubois, Michael Rizq, Katarzyna Stefanowicz and Jill Robson; and a visit to Stonyhurst Museum. Please visit hopkinssocietyuk.co.uk/our-events/ for further details as they become available.

Fr Anthony Symondson SJ

Anthony Symondson SJ died at the Corpus Christi Jesuit Community in Boscombe on Wednesday 31 January 2024. He was 83 years old, in the 35th year of religious life. His health had been failing for some considerable time, and had taken a turn for the worse in the weeks prior to his death.

Anthony was born in Wimbledon on 27 May 1940, and educated at the Elliott School in Wandsworth. He grew up as an Anglican, and studied theology at Cuddesdon Theological College in Oxford between 1974 and 1976, after which he was ordained as an Anglo-Catholic priest. In 1985 he was received into the Roman Catholic Church at Farm Street by Fr Ken Nugent, joining the Jesuit novitiate in Birmingham four years later. After taking first vows he

studied philosophy and theology at Milltown Park in Dublin, then spent four years teaching at Stonyhurst, and working on the historic collections there. While at Stonyhurst, in 1997 he was ordained by Bishop Crispian Hollis.



In 1999 he joined the parish staff at Corpus Christi, Boscombe, and two years later became a member of the Farm Street team, returning there after making his tertianship in 2006-7 in Dublin under Jan van de Poll and Joe Dargan. He took his final vows in 2011, and then in 2012 returned to Boscombe, working chiefly as a writer while his health allowed, and stayed in that community until his death. Anthony wrote widely on architectural history and religious biography. His published works include monographs on the Gothic Revival architects Sir Ninian Comper and Stephen Dykes Bower; a popular biography of Pope Paul VI; an edited collection of essays on the Victorian 'crisis of faith', and a series of articles on art commissioned by the *Catholic Herald*. ●

POPE'S PRAYER INTENTIONS FOR THIS PERIOD

MARCH

For the new martyrs

We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.

APRIL

For the role of women

We pray that the dignity and immense value of women be recognized in every culture, and for the end of discrimination that they experience in different parts of the world.

MAY

For the formation of religious and seminarians

We pray that religious women and men, and seminarians, grow in their own vocations through their human, pastoral, spiritual and community formation, leading them to be credible witnesses to the Gospel.

JUNE

For migrants fleeing their homes

We pray that migrants fleeing from war or hunger, forced to undertake journeys full of danger and violence, find welcome and new opportunities in the countries that receive them.

Help us to keep this magazine FREE OF CHARGE!

Every issue of *Jesuits & Friends* is sent to thousands of parishes, schools and individuals. The magazine is read from Austria to Zambia – in fact, we send it to well over 100 countries.

If you are able to support the costs of printing and posting *Jesuits & Friends*, please visit jesuitmissions.org.uk/donate where you can either make a one-off gift or a regular donation; **or** send a cheque payable to 'Jesuit Missions' to Jesuit Missions, 11 Edge Hill, London SW19 4LR (or in the enclosed Freepost envelope, if you are an individual subscriber in the UK). Please write on the reverse of the cheque: '*Jesuits & Friends* printing donation'.

Your generosity will help us to keep the magazine free of charge. Thank you.





Image: Jesuit Refugee Service International

DREAMING OF THE FUTURE

At present, children in the Global South are being robbed of their rights. A staggering **129 million girls** across the world do not go to school. Poverty is stealing their opportunities and dreams.

Our partners speak of children unable to concentrate in class because they're so hungry; siblings who walk for miles because they have no other means of transport; teenage girls who skip lessons when they have their period because they can't afford sanitary products; and families who can't pay for school uniforms or fees because putting food on the table is so urgent.

Thanks to the generosity of our supporters, Jesuit Missions continues to help thousands of vulnerable people in some of the world's poorest countries.

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