AUSTRALIAN JESUITS

Companions

together for a faith doing justice

SUMMER 2014–15

In the name of Jesus
in the spirit of Ignatius
companions
for a faith that does justice

Global communities for action

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Healing the earth in our ministries
Connecting with Indigenous stories

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CALL TO MISSION

COVER Sapling at the Jesuit school in Kasait, East Timor. Photo taken on the Jesuit schools immersion.

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From the Province

As one of the organisers of the Colloquium for Jesuit Schools on Reconciliation and Creation in July, Ms Jennie Hickey was asked to provide an introduction to this special edition of *Companions* exploring how we can better respond to the environmental challenges that our world faces today.

It is with much gratitude during this season of Spring that I watch the new life that emerges in nature and heed the words of Luke 12:48 … 'of those who have been given much, much is expected.'

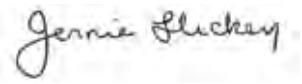
As I reflect on the role I have to play as a steward of this land I am mindful of the culture of waste and consumerism in which I participate. As a child growing up in country New South Wales, it was a weekly event to take our waste to the local rubbish tip. Today, apartment living lets me put my rubbish into a hole in the wall, instantly vanishing from my thoughts. This distance can shield me from realising the impact that I have on creation.

Pope Francis in his homily on World Environment Day, 5 June 2013, called 'for a spirit of solidarity grounded in our common responsibility for the earth and for all our brothers and sisters in the human family.' On Easter Sunday, 2013, he said: 'Let us be channels through which God can water the earth, protect all creation and make justice and peace flourish.'

As you will read in this edition of *Companions*, there is much that is being undertaken to heed these words across our schools and within the Jesuit social sector. Yet each of us, individually and collectively, is challenged to consider the effect our behaviours have on creation, and to seek more positive ways to demonstrate real harmony with our natural world, with our sisters and brothers, and with ourselves.

So we ask: What are we grateful for? In what ways can we treat others with the dignity and respect they deserve because they are children of God? How can we resolve to nurture and protect creation in more practical ways?

In Australia, we have been given much. What is God expecting us to do?



Jennie Hickey
Delegate for Social Ministries and Special Projects, Assistant Delegate for Education.

Pictured below: Delegates to the Colloquium for Jesuit Schools on Reconciliation with Creation, at St Ignatius' College, Riverview.

A sin of our time

Pope Francis, speaking to students at the University of Molise, an agricultural and industrial region in southern Italy, 5 July 2014:

'This is one of the greatest challenges of our time: conversion to a development that respects Creation.

'In my homeland, I see many forests, which have been stripped ... that becomes land that cannot be cultivated, that cannot give life. This is our sin: we exploit the earth and do not let it give us what it harbours within, with the help of our cultivation.'

The Pope is said to be finalising an encyclical on the environment.

Jesuits navigate rough seas

Pope Francis urged his brother Jesuits to be 'brave and expert rowers' of the boat of Peter, at a liturgy to celebrate the 200th anniversary of the restoration of the Society in September.

He said it wasn't surprising that the 'ship of the Society' had been tossed around by the waves, and that the entire Church was facing the same 'powers of darkness' today.

'Row, be strong', he urged the Jesuits at the Church of the Gesù in Rome. 'We row in the service of the Church. We row together!'

Prayer, he said, was essential in these efforts. 'The Lord, even if we are men of little faith, will save us. Let us hope in the Lord! Let us hope always in the Lord!'

Pictured above L–R: Fr Paul Mullins SJ, Fr Stephen Curtin SJ, Fr Philip Moller SJ, Bp Gregory O'Kelly SJ, Fr Brendan Kelly SJ, Fr James Gartland SJ, Fr Brendan Byrne SJ.

New priest stationed at the crossroads

It's a different world to that of Ignatius and the first companions, but Fr Philip Moller SJ, ordained in Adelaide in July, will continue their mission of bringing the Gospel to where it is most needed.

Bishop Greg O'Kelly SJ presided over the celebration at St Ignatius' Church in Norwood, and in his homily reminded Phil that the ministry of priests in the Society is particularly directed towards those who have not heard the Gospel and those at the margins, particularly the voiceless and the powerless, those weak in faith and alienated from it.

'The mission of the Jesuit priest is how to find words that speak to the men and women of our time who are no longer moved by the Christian message; how to be faithful to the tradition of the Church and at the same time interpret it in secularised cultures; how to minister effectively to both the poor and the rich; how to best serve in a Church in which there are tensions', he said.

'You are called to live your Jesuit vocation as a priest as described by Pope Paul VI, placed between the boundaries of human culture and the deepest human desires, and the Gospel – the area of the boundaries and the crossroads of ideologies.'

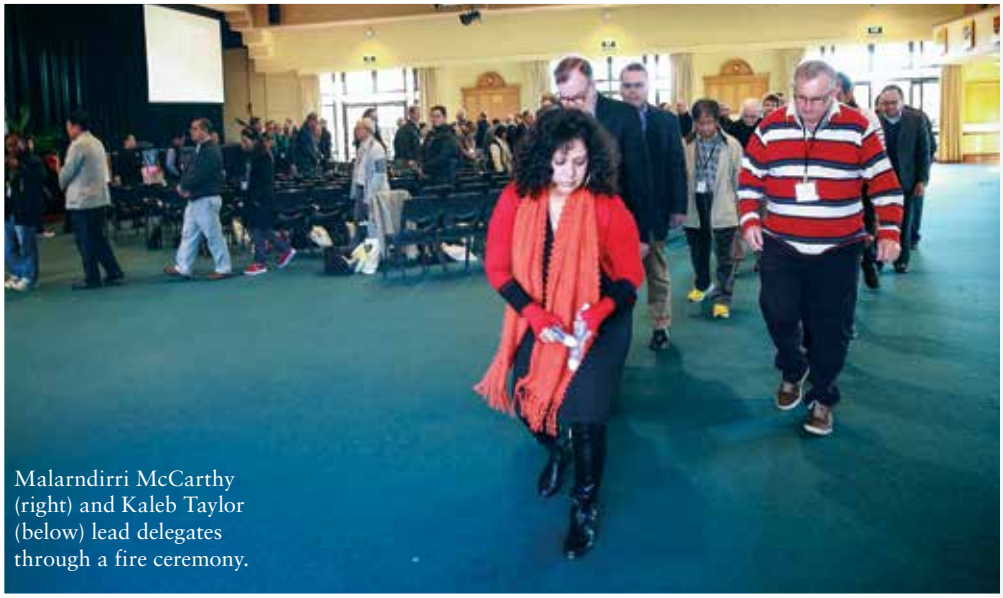
Jesuit saint to inspire Society on the move

José de Anchieta (pictured above), a relative of St Ignatius Loyola and a pioneer missionary in Brazil, has been canonised by Pope Francis.

Fr General Adolfo Nicolás noted the stark contrast between Anchieta's physical fragility and the extensive hardships he endured in spreading the Gospel in Brazil in the 1500s. He said the challenges of the Society's mission today demand the same revitalisation of the body of the Society.

'The spring from which Anchieta drew apostolic vitality was his profound spiritual experience. The solidity of his reputation as a saint and miracle worker rests on his love, prayer, humility and service', he said.

Stewardship in Jesuit ministries



Malarndirri McCarthy (right) and Kaleb Taylor (below) lead delegates through a fire ceremony.

The urgent need for responsible environmental stewardship – and the role the Church plays in this critical endeavour – was debated at an international gathering held earlier this year at St Ignatius' College, Riverview.

The Planet is our Home, a Colloquium for Jesuit Schools on Reconciliation and Creation, attracted delegates from nine countries and from across Australia. It was organised by the Jesuit Conference of Asia Pacific with the aim of examining the role that Jesuit schools can play in reconciliation with creation.

Keynote speaker, Colombian Jesuit Fr José Mesa, attended the colloquium in his capacity as the Society's Secretary for Education. He told participants it was essential that the Catholic Church commits to learning about ecological issues and becomes mindful of the impact its communities have on the environment.

'We have seen the natural environment as a raw material for our own comfort, but now we need to see ourselves as part of the natural world.'

Another keynote speaker was Philippines-based Irish Jesuit and environmentalist Fr Pedro Walpole. In his speech he said that reconciliation with creation begins with the simplification of one's life, the acceptance of imperfections, and the decision to allow things to settle.

'[It's] an interior movement that forms our attitudes, for if we do not form them, they are formed from the world around us, and we do not know what values we hold.'

The practical implications of environmental pressure and its role in education were outlined by Fr Benny Juliawan SJ, Coordinator of the Migration Network of the Jesuit Global Ignatian Advocacy Network. It's predicted that by 2030 Asia's middle class will be five times the size of Europe's.

'The link between education and markets has never been more explicit and prominent', he said.

'Schools are there to prepare students to face the demands of competitive job markets, which are now in direct competition with the rest of the world.'

Fr Juliawan said that progress is one of the driving forces of the destruction of our planet, and that Jesuit schools are partly responsible for instilling this drive in students. This presents a conflict between the ideal of an entrepreneurial self and the Jesuit concept of men and women for others, and challenges schools to encourage a student body which sees service of others as more fulfilling than material achievement.

'There is no place in our schools for a faith that keeps things merely personal and is divorced from the concerns of the world. Solidarity should be real in the perspective of students.'

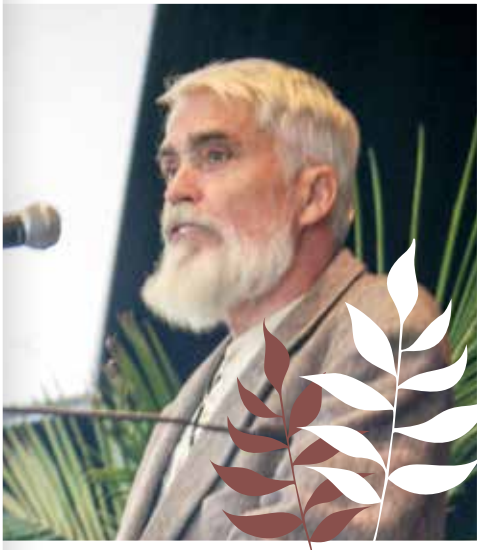
Other religious and lay speakers at the three-day colloquium explored a wide range of issues such as how best to hear and answer the call to ecological conversion, the practicalities of global energy and the quest for climate justice. Workshops ranged from the practical (designing buildings according to environmental best practice, doing the Cardoner Walk on the Riverview campus, undertaking energy audits) to the theoretical (developing a deeper relationship with Australia's First Nations, listening to God in nature and integrating sustainability into the Australian curriculum).

THE PLANET IS OUR HOME

Above: Fr Benny Juliawan speaks to delegates.
Middle right: The musical quartet that performed at the dinner featured St Ignatius' Old Boys James Ephraums, Charles Curtin, Joshua Grasso and Brian Hong.
Below right: Choristers Daniel Kelly, Henry Wright and Patrick Sunderland who led the singing at the Mass in The Boys' Chapel at St Aloysius' College.

Videos of the keynote talks and the presentations used by keynote speakers can be found at: www.jcapcolloquium.org.

Creating healing communities



Left: Student tree planters from Saint Ignatius' College Riverview. *Below:* Fr Pedro Walpole at the Colloquium for Jesuit Schools on Reconciliation and Creation.

Efforts to create more sustainable communities and raise awareness about global environmental issues have been ongoing across the Society of Jesus for a number of years. However, the impact of climate change is starting to be seen across the globe, and the consequences of inaction are becoming more clear. Fr Pedro Walpole SJ says the time has come for a more coordinated global approach.

> *'Our response to the environment has to be something out of joy and simplicity, not out of coercion and the weight of responsibility.'*

Becoming better stewards of creation begins with a change of heart, Jesuit Asia Pacific Conference Reconciliation With Creation Coordinator, Fr Pedro Walpole, told participants at the Colloquium for Jesuit Schools on Reconciliation and Creation in July.

'Our response to the environment has to be something out of joy and simplicity, not out of coercion and the weight of responsibility', he said.

'Simplicity is a sense of belonging, of knowing my own place. Simplicity is a process. It's a question of priorities and commitments that we must continue to work towards.'

Although it starts with a change in individuals, the process of simplifying our way of living is one that must involve whole communities. To this end, Fr Walpole is working with partners across the region to develop a Sustainability Coordinators Course, which would bring key individuals from each ministry together for training and information sharing on sustainability and environmental preservation initiatives.

'"Environmental Officer" is the standard term that is usually used, but we tried to work with "Healing Earth Coordinator", because it's also a spiritual matter. We have moved to "Sustainability Coordinator" because we think it encompasses not only the simplicity and spirituality, but also the ongoing commitment which must be undertaken by all of us. And it's a matter also of getting off campus', said Fr Walpole.

The initiative was endorsed by the Jesuit Conference for Asia Pacific

Secondary Education Secretaries at a meeting in May 2013 and committed to at the Colloquium in July this year. The online course is currently running.

The idea is for each Jesuit school across the region to have a nominated Sustainability Coordinator. These coordinators will go through a one-year program, involving online learning as well as a one-week residential component. The first group began the training in October.

Sustainability Coordinators won't be responsible for running all of the environmental initiatives in the school themselves, but will be able to see where actions need to be taken and create connections from the classroom level to the administration level.

'It's about getting faculty, administrators, campus spiritual directors, to think out programs together – so it's a unitive effort', said Fr Walpole.

'For example, youth involvement is usually in terms of waste recycling, that's usually the biggest thing. Another initiative might be to put a meter on the electricity account – to let them see how much electricity is being used. Get blocks to compete against each other to reduce use.'

Having a group of people across the region responsible for environmental and sustainability initiatives will also help schools better share information. He notes that each school across the region will have its own needs and capacities in their particular context. What's important is that there is a process of discernment, and of sharing knowledge.

'Your administration will decide if there's finance to put in a water catchment system and so on. But we want this to be a place of sharing, where we can encourage each other', he says.

'What's common in this is the Jesuit sense of *magis*. It's not what standard you are at. It's not the physical excellence of the program, it's about the attitude.

'This is not about creating a nice green campus where nobody walks on the grass. It's about the students being green as well, about having that inner attitude.'

'The Sustainability Coordinators Course will have that transformative approach to education, where we're working with hearts and heads and minds of all in the school community. It is working with ecology, society and the economy', says Ms Sue Martin, St Ignatius' College Riverview's Sustainability Centre Coordinator.

'It is about having a consistency – so that we're all talking the same language. We're talking as family about what it means to have a healing earth.'

For more about the Sustainability Coordinators course and how to enrol, go to: sustainabilitycoursejcap.essc.org.ph.

JESUIT ECOLOGY LINKS

Ecojesuit

An online newsletter that offers commentaries, reflections and insights on ecological and social concerns, including water and watershed management, mineral development, food security, adaptations to climate change, disaster risk resilience, renewable and alternative energy, Indigenous peoples and cultural integrity, and sustainable development.
www.ecojesuit.com

International Jesuit Ecology Project

A three-year collaborative project between Loyola University Chicago faculty and scholars from Jesuit institutions around the world to create an online Living Textbook that addresses select environmental science challenges from an integrated scientific, moral and spiritual perspective.
www.luc.edu/ijep/

Environmental Science for Social Change

A Jesuit research institute that promotes environmental sustainability and social justice across the Asia Pacific region.
essc.org.ph

Facing challenges together

Educate Magis is a project that aims to help Jesuit schools and educators use today's technology to connect and work together at the global level.

The Society of Jesus may be 480 years old, but Fr José Mesa SJ says that doesn't mean it is necessarily better placed than any other organisation to answer the challenges the world will face over the next few decades.

'There is no institution that is so old that it has nothing left to learn', he told the Colloquium for Jesuit Schools on Reconciliation and Creation in July.

The Society's Secretary for Education visited schools and educators in Australia, Cambodia and Japan earlier this year, and spoke about how schools can utilise new technologies to better network and collaborate with each other across the globe.

Growing out of the 2012 international Jesuit education colloquium in Boston, Educate Magis aims to connect educators from over 2,000 Jesuit and Ignatian schools to create connections and share stories about their work.

'Many of our educators are from a generation in which the internet is still a mystery, and we understand that', said Fr Mesa. 'But we will begin with those willing to help us, willing to try, willing to explore, and willing to build together a new way of proceeding in Jesuit education.'

Educate Magis will be based in Ireland. A director with experience in building online communities has been hired to oversee the project, and community managers are also being sought.

As a first step, Educate Magis will be putting together a database of all the Jesuit schools around the globe to help staff find and connect with colleagues more easily.

'It's funny, but even today we don't have a complete database of our schools. If you want to connect with a school in Chile, you have to find the details for yourself', says Fr Mesa.

An International Seminar on Ignatian Pedagogy and Spirituality (SIPEI) was held in Manresa, Spain, from 2 – 8 November. The seminar brought together 70 delegates from around the world, and Fr Mesa said he hoped it would help highlight some of the areas where institutions can collaborate through Educate Magis.

Recommendations from 'Healing a Broken World', a document on ecology published in 2011 by the Society of Jesus' Task Force on Ecology.

1. Jesuit communities and apostolic works are invited to discern the management of our own institutions and to exchange and develop practices for more ecologically sustainable lifestyles in our communities.

2. All Jesuits and partners in mission are invited to address the effects of the environmental crisis on the poor, marginalised and Indigenous peoples.

3. Those in charge of communication and media are invited to develop ways of increasing the awareness and motivation for action among Jesuits and all those involved in various apostolic ministries.

4. Jesuit higher education institutions, theological faculties, business schools, research and capacity-building centres are invited to engage students in transformative education and to explore new themes and areas of interdisciplinary research.

5. Centres of theological reflection, spirituality, social and pastoral works are invited to develop the spiritual sources motivating our commitment and fostering our celebration of creation.

6. The Governance structures of the Society are invited to review our Jesuit formation in the light of environmental concerns.

7. All Conferences are invited to explicitly include the theme of ecology in their apostolic plans.

8. The Central Government of the Society is invited to develop a mechanism which can help Fr General to follow up and evaluate implementation of the GC 35 mandate to establish right relationships with creation as expressed in these recommendations.

Read the full document here: www.sjweb.info/documents/sjs/pjnew/PJ106ENG.pdf

One area that has already been highlighted as a priority for educational institutions is Ignatian identity and staff formation.

'Training new faculty in identity and mission seems to be a priority everywhere', Fr Mesa says.

'We want Educate Magis to help all those initiatives to go to a deeper level, and to be able to build together good projects and programs that will help us to face that challenge.'

More broadly, he's hoping the network will encourage schools to develop in their students more of a global perspective, a sense that they are part of a community that transcends national and geographic boundaries.

'We still feel that our students are educated into deep local roots, but at the same time we want them to develop this more global dimension of education', he says.

'Educate Magis will allow people with the same interests, and the same ideas, to connect. That way they can build something that is more international and more global.'

In his presentation at the colloquium, Fr Mesa spoke about the need to overcome the 'splendid isolation' of Jesuit schools.

'The kind of challenges that we have make it impossible for a particular school, or even a particular country, to face them', he said.

Fr Mesa says by connecting people of similar interests across the globe, he hoped that Educate Magis could provide a way for schools to work together in their response to ecological issues.

'Ecology is one of those areas where we have to do it at the international level, otherwise nothing we do will be meaningful', he says.

'I hope that through Educate Magis we can come up with some programs and projects that can really address these ecological concerns.'

Videos of discussions and presentations at the International Seminar of Ignatian Pedagogy and Spirituality can be found at www.sipei.org.

'Ecology is one of those areas where we have to do it at the international level, otherwise nothing we do will be meaningful.'

Pictured above: Fr José Mesa SJ

Creating a new song

Yanyuwa woman Malarndirri McCarthy says the First Nations peoples of Australia have some important wisdom to offer young people, particularly about how we can better relate to the land.

As she takes young men from St Ignatius' College, Riverview, through Borroloola in the Northern Territory, Malarndirri McCarthy makes them aware of the stories of the place they are visiting.

'Every nation there has a story about the country', she says of Borroloola, a region about 1000 kilometres south-east of Darwin that is home to four different language groups, including her own Yanyuwa people.

'If you're travelling through country, if you know the song and you're singing it, you'll know where to go, where not to go, where the food is, where the best place to camp is. The stories are important.'

Her involvement with the Borroloola immersion began with her eldest son's class, and has continued since.

On taking the boys to the community, she says she warns them that they are going to be confronted with poverty and disadvantage that they haven't ever experienced before. But she says the immersion isn't about flying in to try and fix things – it's about being with the community.

'I tell the boys to be with the people, respect the people, let them guide you and you will learn something about the First Peoples of this nation', she says.

An award-winning television journalist with NITV, McCarthy is passionate about sharing stories from Indigenous communities across Australia. Working part-time with the First Nations Unit at Riverview since 2012, she has drawn on those stories in developing a formation program at Riverview that aims to deepen awareness of Indigenous Australia among staff at the school.

The Spirituality Across Cultures Program introduces staff to Indigenous relationships, explores the history of Indigenous people, and the experiences and hopes of Indigenous families and boarders at the school. It also challenges some of the misconceptions people may have about Indigenous Australians.

'I ask staff to name three Indigenous businesses. Many can't name any. One, because there isn't an awareness, but two, many people think there aren't any.'

The hope is that staff will be able to integrate Indigenous perspectives more deeply into the curriculum.

> *'It's about challenging our thinking, and what we are teaching.'*

'It's about challenging our thinking, and what we are teaching', she says. McCarthy says it's important that any engagement between the school and Indigenous people is a two-way learning process.

'First Nations people of Australia always have so many organisations or individuals coming into their communities, with the highest of hopes to assist. But often what gets lost are the hopes of developing the people themselves to empower themselves', she says.

'We've been working on that aspect of the whole immersion for the last five years, to the point where the families of Borroloola look forward to seeing the boys in their blue shirts come each year.'

An important part of the immersion is teaching the boys the importance of the land in the livelihood of the Yanyuwa people. Given many of the boys have grown up in cities, learning to use tree bark to make ropes or fishing lines connects them with the environment in an entirely new way.

The locals, too, appreciate the support the students give them working in the old people's home to assist in the garden or teaching the elders how to use laptops, or supporting the arts centre.

McCarthy says that even as the boys were there on their last visit, the elders were developing a new song for the community.

'They wanted to sing a song that included these trips', she says. 'It's storytelling. It's how we still communicate.'

Living water stewardship

Embedded into the very bones of John XXIII College in Perth are the principles of environmental stewardship, for the school is partially built on a reclaimed rubbish tip.

When John XXIII College opened in Mount Claremont in 1986, it was no stranger to adaptation, having started out as two separate schools – one for boys, the other for girls – which were merged into a co-educational institution in 1977. When the time came for the school to relocate a decade later, it chose as its new home a 62-acre plot set partially over landfill. The site was still being rehabilitated, and so the school was forced to acknowledge its history and to implement management processes that would return it to its formerly healthy state.

'We asked ourselves, "If we are so privileged to make a school from scratch, are we going to look after it?"' recalls Business Manager Des Hardiman.

Instead of lamenting the site's flaws, the school set about harnessing its potential: in collaboration with the nearby Challenge Stadium, it farmed the methane gas and piped it to the stadium where it was used to heat the swimming pools.

When the recycled power supply ran out eight years later, the stadium struck a deal with the school: it sank a borehole on the site, with the dual purpose of supplying geothermal heating for the stadium's pools and aquifer water for the school's irrigation needs. The project was so successful that it won a Sustainable Energy Industry Excellence and Innovation Award in 2006. It saved the stadium $1 million in heating bills and the college the $100,000 it would have cost to sink its own borehole.

Today, the school has a strict water allowance and returns what it doesn't use to the aquifer.

'It costs us nothing, apart from the resource cost', says Des. 'The quality of our turf is quite astounding – it's the envy of other schools in the district. We're extracting the water out of God's land, we only use what we need and then we reinject it into the aquifer because that's precious water.'

But the rewards have not come without hard work: while the land is almost settled, it does still have some subsidence and must be carefully managed. The borehole water must be aerated to get rid of salt. And saplings have proven resistant to growth in this once contaminated landscape.

'We've had trouble growing certain trees [because of the existence of methane gas] and have just planted some more to see if we can get them to grow.'

Perhaps one of the most beneficial parts of this program is the lesson it imparts to the students and staff at John XXIII College.

'We have had this land gifted to us through [blessed channels]. We try to recognise in this unique piece of land that we've got what we can do to be good stewards', says Des.

Pictured top: original site. *Below:* site today.

Seeds of change

Saplings are springing up around the Jesuit property in Kasait, East Timor, with hopes that the new trees will encourage other locals to see the benefits of caring for their environment.

Br Albino Ribeiro Gonçalves' main enemy is the goat.

'People leave their goats to run free', he says, as he walks around the property at Kasait.

Hundreds of trees have been planted on the eroded hillside of the Jesuit community house in Kasait to replace the trees that have been cut down by locals over the years. The wood is a source of income for poor local families with few other options to earn a living. However, their labours have left the hills bare, the soil washed away by the rainstorm, making any kind of agriculture difficult.

Rough fences surround the areas where the saplings have been planted, a barrier for the goats that will eat not only the saplings, but also any other ground cover.

'Part of my community development work is to make people aware that leaving their goats to run free will destroy the environment', says Br Gonçalves.

'Goats, when they eat the grass, they will immediately kill the grass. So when the rain comes, it will wash away the topsoil.'

A Filipino Jesuit, Br Gonçalves is in East Timor to work with the local community around Kasait. He has employed five people to help with the planting work, and hopes that they can educate others in the area.

'We want to show people that growing trees is difficult, so they know that by cutting trees down they are destroying the environment', he says.

Deforestation and soil erosion is a major problem in East Timor. A majority of families rely on farming for survival, but the cutting down of trees – both for fuel and for export – has left much of the land degraded.

The loss of trees has resulted in increased landslide risk, reduced soil fertility, decreased water quality, and the sedimentation of estuaries and reefs. A community-led effort is needed to begin planting and managing the environment to better sustain the population.

The trees that Br Gonçalves planted last year are starting to bring life to the land around the property. He hopes that it will be the start of a much larger effort to reclaim the land.

Pictured above: These photos, taken mid-year this year, show the garden beginning to flourish. *Below left:* Br Albino Ribeiro Gonçalves SJ.

'This place will have an educational purpose for the community', he says. 'We hope people will see what we are doing and they will start to do more to protect trees.'

Kasait

The Australian Jesuit Province is a major supporter of the Institute of Jesuit Education project in Kasait. The project is developing in two stages: St Ignatius of Loyola High School, already begun, and St John de Britto teacher training college, which is currently in development.

Students from Australian schools have made a number of visits to the new school, while the Province has donated financial and material resources to help in its formation.

To learn more about this project, go to www.jesuitmission.org.au.

Growing from the rooftops

A rooftop garden is all set to flourish in Sydney's inner city, and the fruits of volunteers' labour will in turn be used to nourish disadvantaged members of the local community.

The St Canice's Rooftop Garden Project is the brainchild of St Canice's parishioner Rob Caslick, who runs a weekly organic soup kitchen as part of the parish's outreach for local people in need. The kitchen is situated below the offices of Jesuit Refugee Service, which boast the rarity of a spacious rooftop.

'We have been looking to create a garden to grow our produce for a while and didn't need to look further than our own rooftop', explains Rob.

Motivated by the promise of a fresh produce source in the heart of the inner city, Rob rallied the local community and was overwhelmed by their support. A funding campaign was launched and almost $30,000 was raised from more than 200 donors.

The project soon began attracting attention from organisations such as the Royal Botanic Gardens and from high profile Australians: ABC gardener Costa Georgiadis reached out and Jill Dupleix – food writer and curator of the food component for TedxSydney 2014, which worked with refugee and asylum seeker organisations to produce a communal meal – asked the team to grow herbs for use as a seasoning. St Canice's offered them thirty pots of herbs, grown on JRS's rooftop.

'We aim to share the many stories a garden can tell.'

Above: Rob Caslick (right) with James D'Cruz, a refugee supported by JRS.

The garden has been designed by two of Australia's best design agencies and has been conceptualised as a communal, multi-beneficial project rather than as a simple, one-dimensional garden. The design is focused not on creating produce but on creating opportunities for meaningful and familiar activities.

'We have been support by Built, a construction company that will also employ five asylum seekers (with work permits) as general hands, allowing them to gain work experience within the construction industry', says Rob.

'At first the main beneficiaries [of the garden project] will be asylum seekers [through workshops, training and employment opportunities]. However, we are also working with St Vincent's Hospital on horticultural therapy classes that will focus on other community groups. And of course the people who come to the soup kitchen will benefit from the fresh food!'

But there's more to the project than mere physical nourishment: Rob's garden manifesto honours the parish's pledge, which states that the heart of the parish's work 'is to reach out to one another without judgment, without condemnation… The health and vitality of our community at St Canice's is directly in proportion to the degree that we reach out to those who are on the outside. We cannot allow the community to die by shutting out the one who seeks refuge with us, who seeks companionship, who seeks food, hospitality, conversation.'

St Canice's parishioners – already well-versed in the communal welfare projects they are called to engage in – have unleashed their green fingers, with many of them eager to become garden volunteers. When the building of the garden is complete, they will come together on the JRS rooftop to plant the first seeds.

'But we hope that even those who aren't gardeners can share the fruits. We aim to share the many stories a garden can tell. The more stories shared, the more we learn about each other', Rob says.

Book Reviews

The Cost of Silence Jesuit Social Services Support After Suicide Program, 2014

The writings in *The Cost of Silence* are a testimony both to the possibility of overcoming the burden of silence and also of the costs in doing so. All the writers are men, who often experience difficulty in accepting formal counselling. So Support after Suicide encouraged less formal meetings in which they can talk safely together in the presence of a knowledgeable staff member about their loss and its effect on them.

One of the most striking features of the booklet is the vividness of people's memories of their relatives in life, of their death and of its aftermath. The memories are complex, and point to the need for people to share them with others and their need for support in doing so.

When these memories are suppressed, the resentment, guilt and pain remain unseen to work destructively in people's lives. Silence has a cost. But these writings also show that there is a way through pain, so that memories will always be tinged with loss but can also celebrate the life and the gift of the person who died.

Gerald O'Collins, *The Second Vatican Council: Message and Meaning*, Liturgical Press, 2014 ISBN 9780 8146 8311 8

The Second Vatican Council has bred many anniversaries – of its calling, its beginning, of its major decrees. Each anniversary has occasioned reflection on its significance. In this book, Fr Gerald O'Collins draws on a lifetime of reading and teaching to illuminate the importance of the Council.

As always in his writing he eschews the quick *mot juste* or partisan phrase, and develops the richness of the Council. His is a 'both…and' approach, rather than a 'this, not that' one. So he sees continuity and discontinuity, new insights in old texts, the replacement of old images by even more venerable but forgotten ones, new paths steered by well used compasses. This is typical of his pastoral and prayerful, not ideological, approach.

A global response to abuse

US child protection expert Dr Kathleen McChesney has visited Australia to review the professional standards policies and practices of the Australian Jesuit Province, and to speak at forums for Jesuits and other religious institutes and stakeholders on child protection in the Church.

In a public forum in Melbourne, Dr McChesney said while responses had improved, the Church still needed a 'universal plan', as well as research to develop more and better prevention practices.

'The more we learn about offending, the more we can do to establish policies, programs and procedures to prevent abuse', she said.

She noted that the establishment of policies and procedures to better protect children, including background checks and training for all clergy and lay people who had contact with children in their ministry, and regular compliance audits, had a demonstrable impact on the number of cases reported in United States institutions over the last decade.

'That tells me that procedures and practices that were put in place – while I'm not saying they were the best in the world – were effective. And the accountability that the bishops finally agreed that they would subject themselves to publicly, all of that worked towards producing a landscape that started to look better', Dr McChesney said.

Australian Provincial Fr Brian McCoy said the Province, and the broader Australian Church, had benefitted greatly from the experience and insights Dr McChesney shared.

'We continue to have much to learn in this area, particularly around policies relating to our prevention, reporting and response to the sexual abuse of minors and vulnerable men and women', he said.

'As a Province we want to commit and prepare ourselves for a better day when justice and compassion will be experienced for all, where children will grow up feeling safe and loved and where our Church can become the home Christ has called it to be.'

Pictured left: Dr Kathleen McChesney with Truth, Justice and Healing Council CEO Francis Sullivan.

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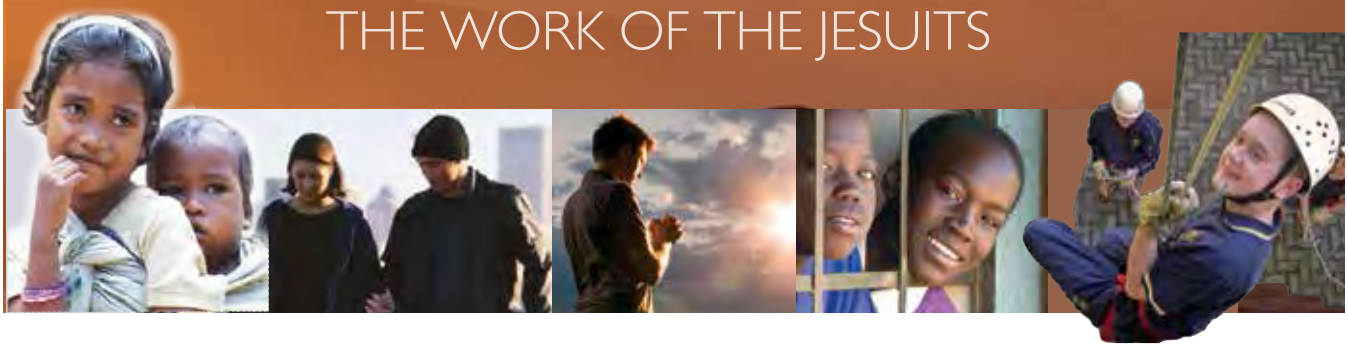

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AUSTRALIAN JESUITS
FOR A FAITH THAT DOES JUSTICE

Ecological Examen

All creation reflects the beauty and blessing of God's image.
Where was I most aware of this today?

Can I identify and pinpoint how I made a conscious effort
to care for God's creation during this day?

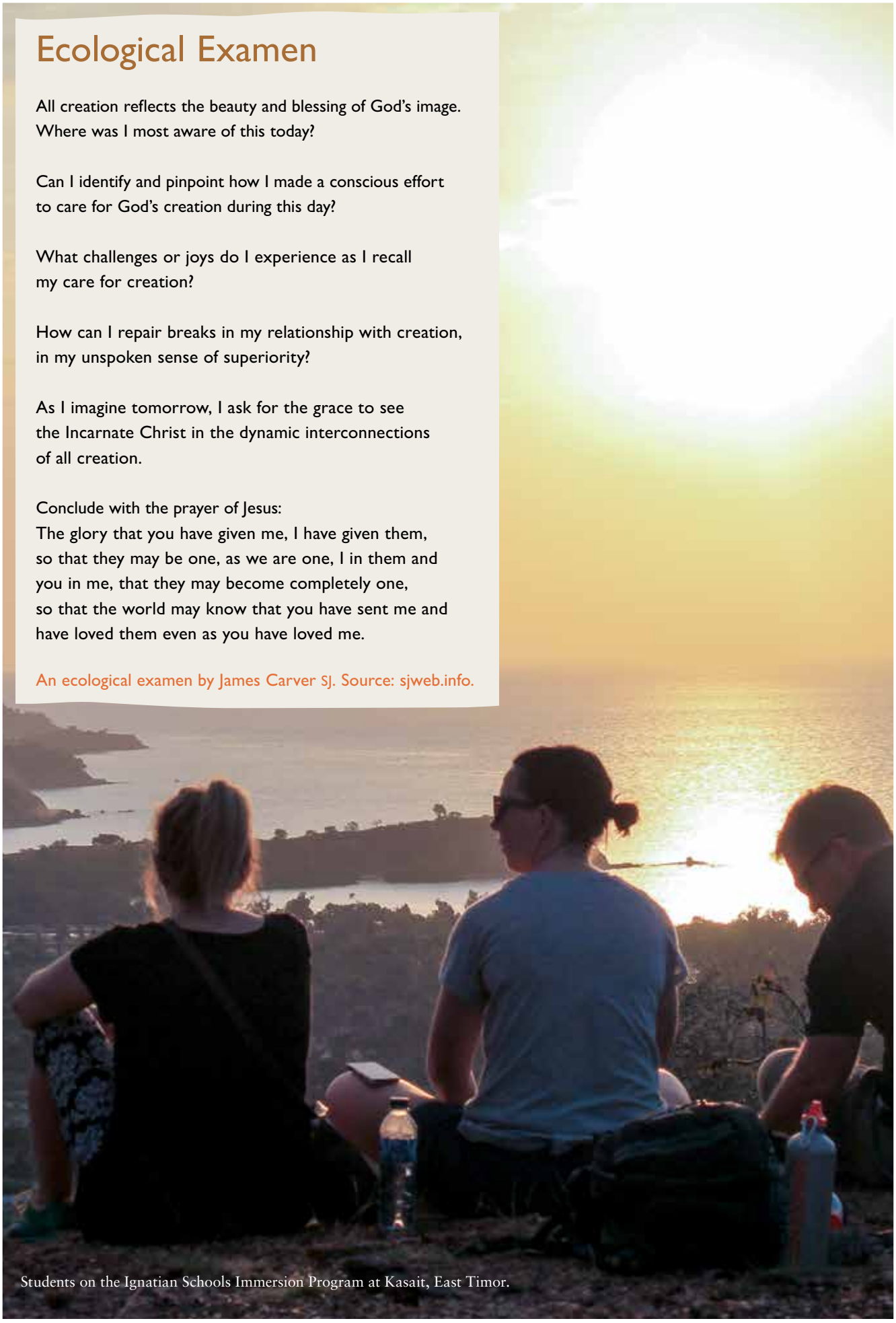
What challenges or joys do I experience as I recall
my care for creation?

How can I repair breaks in my relationship with creation,
in my unspoken sense of superiority?

As I imagine tomorrow, I ask for the grace to see
the Incarnate Christ in the dynamic interconnections
of all creation.

Conclude with the prayer of Jesus:
The glory that you have given me, I have given them,
so that they may be one, as we are one, I in them and
you in me, that they may become completely one,
so that the world may know that you have sent me and
have loved them even as you have loved me.

An ecological examen by James Carver SJ. Source: sjweb.info.



Students on the Ignatian Schools Immersion Program at Kasait, East Timor.