The cataclysm of September 11, 2001 has left nothing untouched, nothing in our thinking and acting without a deep wound. But it has also given us even more motivation to revitalize our engagement in mission that is also action-based dialogue. In the face of a radical fundamentalism that preaches hatred and bloodshed, we must confess and proclaim our own vision for a hoped-for messianic kingdom of peace and justice, albeit realized only beyond the veil of history. Religious fanaticism of any stripe brooks no argument, and a fortiori has no tolerance for dialogue. When it resorts to such unspeakable violence as we have recently seen, it creates an arena of conflict that only secular governments can deal with, and our role as Christians becomes that of discerning and counseling how they might combat terrorism with true justice.

However, as many civil and religious leaders have advised, we cannot let terrorists obliterate our resolve to build a just spiritual and secular order. This means that we must continue to focus on our Christian calling to announce the Gospel and to carry on positive conversations with authentic believers of other traditions. We renew our intention to teach the ethic inspired by the Gospel, even as we keep learning how other traditions would strive for peace. This leaves us with the challenge to reexamine the content of our message and renew our methods for presenting it.

**What, Then, Is Mission?**

In November of 2000, I wrote an article for Studies in the Spirituality of Jesuits, entitled “Pilgrimage Re-Envisioned,” in which I emphasized tolerance for dialogue. When it resorts to such unspeakable violence as we have recently seen, it creates an arena of conflict that only secular governments can deal with, and our role as Christians becomes that of discerning and counseling how they might combat terrorism with true justice.

However, as many civil and religious leaders have advised, we cannot let terrorists obliterate our resolve to build a just spiritual and secular order. This means that we must continue to focus on our Christian calling to announce the Gospel and to carry on positive conversations with authentic believers of other traditions. We renew our intention to teach the ethic inspired by the Gospel, even as we keep learning how other traditions would strive for peace. This leaves us with the challenge to reexamine the content of our message and renew our methods for presenting it.

“In sense that the moment has come to commit all of the Church’s energies to a new evangelization and to the mission ad gentes. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.”

— Pope John Paul II

Redemptoris Missio

Fr. Starkloff (Missouri Province) is Associate Editor of the Institute for Jesuit Resources and professor of theology at St. Louis University.

In this painting, “The Taking of Jerusalem by the Crusaders, July 15, 1099” by Emile Signol (1804-1892), Godfrey of Bouillon gives thanks to God in the presence of Peter the Hermit after the taking of the city.
From the Office...

REV. RICHARD RYSCAVAGE, S.J.

This issue of IN ALL THINGS looks at Christian mission and its social justice dimensions. In the shadow of September 11th, understanding the relationship between the mission of the Church and its relationship to Islam, for example, takes on a new sense of urgency. Ever since Vatican II, classic Catholic missionary efforts have been shrinking at the same time that Protestant and Islamic fundamentalism have increased their direct search for converts. Some Catholics have argued that to evangelize is to impose a kind of cultural imperialism on the world; they redefine mission to mean simply social development work and humanistic witness. Other Catholics have put more stress on inter-religious dialogue and intercultural understanding.

In his landmark 1990 encyclical, Redemptoris Missio, Pope John Paul II notes that to be a missionary lies at the heart of the Christian faith. The command of Jesus in the Gospel of Matthew to “make disciples of all nations” drives us out into the world and away from the comfortable circles of shared religious belief. That command makes the entire Church essentially missionary and the Gospel of Christ universal.

The missionary impulse has shaped the nature of the Society of Jesus from the 16th to the 21st centuries. Jesuits have always been missionaries. Ignatian spirituality remains anchored in mission. The original definition of the purpose of the Society of Jesus is, “the defense and propagation of the faith” (Formula Instituti). The “first characteristic” of the Jesuit way of life, St. Ignatius says, is to travel on mission. The famous fourth vow which commits a Jesuit to go wherever the Pope sends him, embodies the Ignatian missionary spirit.

But as John Paul II recognizes, today our sense of mission has become much more complex and nuanced than in the past. As many of the articles in this issue show, there is a tremendous tension inherent in the contemporary Catholic understanding of mission. We rightly reject proselytism—manipulative and aggressive attempts to convert others. Yet our need to bring Christ to others has not changed. Since Vatican II, we also are expected to respect religious liberty and enter into dialogue; but respecting religious freedom while promoting the faith can be a high-wire act. It requires a level of spiritual maturity that cannot be taken for granted among Christians.

If we look at this mixture of evangelization and dialogue through the lens of the social apostolate, an even more complicated picture of mission emerges. For example, the persecution of Christians is happening in many countries. Some of this persecution is to impose a kind of cultural imperialism on the world; they redefine mission to mean simply social development work and humanistic witness. Other Catholics have put more stress on inter-religious dialogue and intercultural understanding.

Defining Mission and Evangelization: A Primer

- **mis•sion** (mish’ən) n. [L. missio, fr. mittere, missum, to send: sf. F. mission.] 1. The act of sending, or the state of being sent; a being sent or delegated by authority, with certain powers for transacting business; commission.
  2. A body of persons sent to a foreign land by a religious organization, especially a Christian organization, to spread its faith or provide educational, medical, and other assistance.

“We exercise our Jesuit mission within the total evangelizing mission of the Church. This mission is ‘a single but complex reality which develops in a variety of ways: through the integral dimensions of life witness, proclamation, conversion, inculturation, the genesis of local churches, dialogue, and the promotion of the justice willed by God.’

— GC34, decree 2, #8
is blamed on Christian missionary activity, but in reality it reflects a fear of the sort of social development and justice that the Church nurtures. Sometimes the secular human rights organizations push their justice agendas so forcibly that they are accused of being the “new missionaries” in the developing world. Human rights, rather than Christ, then becomes the preferred message.

How do we even begin to make sense out of all this complexity? We have asked a diverse group of Jesuits to look at contemporary Christian mission from within their own discipline or experience. All the articles are meant to be “thought pieces,” followed by provocative questions that will foster further reflection and discussion.

In this issue, Carl Starkloff gives us a broad introduction to the concept and practice of mission today, and how our view of it is challenged by the events of September 11. Joseph Daoust, the President of the Jesuit School of Theology at Berkeley discusses whether new Jesuits are being properly prepared to face the challenge of Christian mission today. In his examination, Fr. D’aoust notes that Jesuits from other countries contribute an important, multi-cultural element to the missionary education of Americans.

Zachary Dziedzic, a Jesuit still in formation, talks about being a missionary inside the U.S., working in the social and legal service of immigrants. He explains why the biggest threat to our Jesuit missionary spirit may come from an exaggerated sense of the need to preserve our Jesuit institutions. John Hatcher reflects on the seemingly intractable challenges facing the Jesuits’ mission to the Lakota people, and proposes a new model of mission that will facilitate the emergence of an indigenous Church. Finally, we take a look at a new model for lay missionaries in the Catholic Church in an overview of Jesuit Volunteers International, by John Sealey and Vin DeCola.

As a special adjunct to this issue, we are also publishing additional articles about mission/missiology, in our online supplement: In All Things Online (www.inallthings.org). “Mission in Action: Focus on India” features in-depth reflections by Fr. James Keogh (Maryland Province) and Fr. Jerry Drinane about their many years as missionaries in India. Log on, at: www.inallthings.org

Because of its many social dimensions and intricacies, the concept of mission today is not easy to understand. Evangelization, as John Paul II stresses, may be lived out in many ways, but to call oneself a Christian, it must be lived out. The Church does not simply have a mission; the Church is a mission. It is in that spirit that we offer our readers this group of reflections.

A Fourfold Definition

Rev. Carl Starkloff, S.J. (see article on p. 1) offers a fourfold definition of mission, based upon the decrees of the Society’s General Congregations over the years:

1. **Basic Theological Meaning** — All mission is grounded in the divine Trinitarian missions, that of the Son from the Father and that of the Holy Spirit sent into the world by the Risen Lord (John 16:7-14).

2. **“Foreign” Missions** — Fundamentally, we may understand these missions to be foreign wherever there is no local church.

3. **Mission to Indigenous Cultures within Western Areas** — Even though there are established hierarchies among peoples of non-European cultures located within mainstream geographical boundaries...these areas are still ‘missions’ because they have not developed their own local leadership.

4. **Outreach from Established Ministries** — This type of mission...is a form of foreign mission both because these groups are usually subcultures to whom the Church is a stranger and because the Gospel has not yet been truly proclaimed to them.

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2. Complementary Norms, 2 §1.

3. CN, 4 §3.
All three views of mission draw us into the tensions between faith and justice, and between dialogue and proclamation of the Gospel. As we grapple with these seemingly insoluble tensions, I suggest that we attend to our uniquely Jesuit tradition, most recently renewed at GC 34, while at the same time considering a modern, dynamic process of moral discourse, which is firmly grounded in social ethics.

The Ethics of Discourse: Communicative Action

Most of the disagreement about the relationship between faith and justice a few years ago was grounded in the seemingly conflicting claims of spiritual ministry and socio-political activism. While I have no intention of releasing us from our calling in both of these dimensions of the apostolate, I suggest here another direction indicated to me by my own involvements between 1970 and 2000, in which there was no dichotomy between these two dimensions.

While I was at various times caught up in social protests, especially related to Native Indian treaty rights in Canada during the late 1980s and early 1990s, I found constantly that my deepest justice encounter had to do with the religio-cultural identity of native peoples, and the deep wounds inflicted on this identity by government policies and often by the churches, as well. While I do not intend to superimpose my own history onto the world problems of today, I find a memory of my own experience as I examine our world mission calling, which always stimulates a tension interaction of interfaith dialogue and mutual faith witness—a tension that characterizes our pilgrim condition.

To wit, it was in respectful conversation between church and Amerindian leaders that interfaith dialogue was engaged, even as we sustained our mission of witness to the Gospel. Even more dramatic were the testimonies of many

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The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion... An overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service.

— Pope John Paul II

Redemptoris Missio

The fact is that no Christian can legitimately argue against the idea of mission to the nations, since the Church itself grew out of the tiny missionary community gathered and sent by Jesus himself. The Church is essentially missionary, with its roots in the Trinitarian origin of Jesus’ mission, so that are well advised to say that the Church is mission, rather than that the Church merely has a mission. That is the first and most fundamental characteristic of mission—its theological nature and foundation. From this starting-point, I would propose three derived notions of what mission is:

1. Foreign mission “to the nations,” including those within the boundaries of our own North America (see the article on p. 8);
2. Mission among indigenous non-European cultures (see the article on p. 11); and
3. Mission as outreach from already established ministries (see the article on p. 13).

http://www.inallthings.org
moral discourse by definition involves clear moral arguments that, as scholars suggest, are “embedded in contexts of communicative action.” I suggest that this kind of exchange, when conducted in matters of religion, is essentially missionary and evangelical. Such evangelical or missionary discourse follows the best tradition of the Society of Jesus, as can be read in the dialogues carried on by Matteo Ricci, Roberto De Nobili, and the Jesuit missionaries among the Amerindians, to mention only the better-known figures. These pioneers did not indulge in monologues, but implicitly accepted the human dignity of their conversation partners by entering into a civil competition of ideas and beliefs. In sum, evangelical mission took the form of interactive dialogue even then, and there was no veiling of intentions about it. All those involved expressed their own strong convictions.

The Church is essentially missionary, with its roots in the Trinitarian origin of Jesus’ mission, so that we are well advised to say that the Church is mission, rather than that the Church merely has a mission.

Americans. It also has led to Christians, Muslims, and persons of all faiths examining the quality of their witness. But, to return to the Jesuit vocation of both proclaiming the Gospel and listening respectfully to other viewpoints, I would remind readers of some of our greatest predecessors in mission.

In the Footsteps of De Nobili and Ricci

Authentic moral discourse is anything but a mere polite exchange of opinions that remains innocuously on the surface of the search for truth. While it assumes a fundamental equality among all conversation partners, and thus contains a dialogical quality, moral discourse by definition involves clear moral arguments that, as scholars suggest, are “embedded in contexts of communicative action.” I suggest that this kind of exchange, when conducted in matters of religion, is essentially missionary and evangelical. Such evangelical or missionary discourse follows the best tradition of the Society of Jesus, as can be read in the dialogues carried on by Matteo Ricci, Roberto De Nobili, and the Jesuit missionaries among the Amerindians, to mention only the better-known figures. These pioneers did not indulge in monologues, but implicitly accepted the human dignity of their conversation partners by entering into a civil competition of ideas and beliefs. In sum, evangelical mission took the form of interactive dialogue even then, and there was no veiling of intentions about it. All those involved expressed their own strong convictions.

What was happening in such dialogue was a form of moral discourse that became in itself a praxis of justice in its recognition of the equal rights of all persons to be heard. Social philosopher Thomas McCarthy succinctly points out the ethical value of dialogue: “Practical discourse does not feature rational egotists prudently contracting behind a veil of ignorance a procedure that can itself be carried out monologically but moral agents trying to put themselves in each others’ shoes.” The shift here described transposes social ethics from monologue, which we may extrapolate to include one-sided religious proclamation, to dialogue—an interactive sharing of faith witness.

This shift transforms the very practice of discourse into a process of mutual exchange between equals, moreover, since no one abandons his or her honest beliefs, it is a form of proclamation, as well. Such an approach to discourse thus readily applies to any honest and respectful sharing of faith: “By entering into a process of moral argumentation,” writes Jürgen Habermas, “the participants continue their communicative action in a reflective attitude with the aim of restoring a consensus that has been disrupted.”

What more dramatic and tragic example of disruption of everything—dialogue and proclamation—can there be than the setback dealt to conversation among the religions by the terrorist action of September 11? And yet, ironically, the terrible perversion of Islamic teaching has led to widespread initiatives in dialogue with Muslims by other
As Christians have we perhaps failed
by backing away from evangelization at the
very time when radically conservative sects
are increasing their aggressive proselytism?

The Mission Mandate
in Troubled Times

I submit that this is where we are as Christians, as Catholics,
and as Ignatian companions in mission. At the present moment
in history, perhaps even more momentous than any other has
been, our calling is to work for a consensus on the meaning of jus-
tice in the world. However, we must do this as a dimension of
Christian mission. The present moment challenges us to recog-
nize the radical Gospel element in our witness; that is, we cannot
conduct our mission without announcing the evangelical mes-
sage of the incarnate love of God in Christ. How might this find
practical realization? Certainly, whenever anyone directs, preach-
es or undergoes any version of the Spiritual Exercises this mes-
sage is central; however, the context of the Exercises nearly always
presupposes the Christian faith of all participants. Are there ways
to extend this message out into the “marketplace” of religions
and competing ideologies?

Where does this leave our fundamental mission mandate—
“the Great Commandment”—to proclaim the Gospel to
every creature? Should our proclamation occur through
direct preaching or through more complex methods? Is the
celebrated street preaching of Hyde Park still a valid medium?
Although I have not been there in years, I suspect that it is, and
that it is ultimately far more genuine than the slick methods of
temporary televangelism. Be that as it may, I believe this
question must have been in the mind of Pedro Arrupe when he
mandated the field of communications as a major focus during
his generalate.7 Our communications experts have their work cut
out for them, in theory and especially in their praxis.

Danger Zone: The Crusade/Jihad Mentality

I believe that it was a true inspiration when GC 34
employed the word pilgrimage so extensively to describe the
mission and ministry of the Society of Jesus today. The word
is a venerable one in mission history, beginning with the Irish
monks in the seventh century. It symbolizes an important element
in Jesuit spirituality: that of mobility. It also signifies the
“anti-structure” character of Ignatian mission, a term which I
borrow from the great anthropologist Victor Turner (1920-
1983), who first used it to describe the condition of persons
passing through “rites of passage” in African tribal society.8

Anti-structure signifies a reality over-against structure,
and does not mean hostility to structure. It is far more “radical”
than that, in that it functions at the “roots” of ordinary struc-
tured society, where so many socially and religiously trans-
forming events occur. Thus, Jesuit missions are anti-struc-
tural, since they share the lot of countless marginalized persons
and communities, and in so doing seek to renew structures
from below. Our missionary vocation also sends us on pilgrimage,
since, as Turner and his wife Edith have written elsewhere,
pilgrimage has all the qualities of a rite of passage which situ-
ates pilgrims on the margins of society and places them in a
process of transition and often of insecurity.9 Jesuit pilgrimage
has often incurred the enmity of secular governments, and even
at times the misunderstanding of those responsible for sup-
porting the structures of the Church.

Nonetheless, GC 34 has called us to conduct our Jesuit
mission with “a new spirit of pilgrimage” that integrates faith
and justice, as well as evangelization and interfaith dialogue. The
balance of faith/justice and dialogue/evangelization has always
been a high-wire act, but in today’s complex and increasingly
dangerous world, it is even more challenging. How are we now to
continue our mission in the light of September 11th’s horrific
reminder of the breakdown in those values—a disaster caused
by a demonic perversion of religion itself?

There is a dangerous ten-
sion even in pilgrimage itself, since it usually deepens and intensifies the pilgrim’s attachment to his or her religion. Failure in discernment can easily distort the pilgrimage into a crusade as a way of conquest rather than a “way of the cross,” or into a jihad, interpreted as “holy war,” rather than as spiritual struggle. This danger led the Turners to issue a warning: “In this [pilgrimage] again, they [pilgrims] follow the paradigm of the via crucis, in which Jesus Christ voluntarily submitted his will to the will of God and chose martyrdom rather than mastery over [man], death for the other, not death of the other.”

**An Urgent Moment in History**

The tension between dialogue and proclamation figures somehow in all the major religions, in my opinion. It is not just Christianity that has to struggle with “pluralism,” “exclusivism,” and “inclusivism.” If in no other way, each religion, no matter how tolerant of pluralism, includes members of other faiths within its own eschatology. Thus, Christians await the final manifestation of the Lordship of Christ; Muslims seek for all the ultimate submission to Allah through the mediation of his final prophet Muhammad; Hindus foresee salvation through the realization of the oneness of Brahman-Atman; Buddhists find it in nirvana. Even the Jews, though perhaps the least mission-inclined of the religions, seek some form of ultimate justice as understood in the Torah. So each faith has its “good news,” which it proclaims as universally valid. Can there be any way of achieving a world community through honest exchange of these diverse “interests,” especially at this tragic moment, and especially between Christians and Muslims? Or as Christians have we perhaps failed by backing away from evangelization at the very time when radically conservative sects are increasing their aggressive proselytism?

St. Paul, that tireless pilgrim, wrote: “I am not ashamed of the Gospel. It is the power of God leading everyone who believes in it to salvation, the Jew first, then the Greek. For in the Gospel is revealed the justice of God which begins and ends with faith, as Scripture says, ‘The just shall live by faith.’” (Rom. 1: 16-17) Paul was beyond doubt primarily a proclaimer of the Good News, in a pilgrimage which led him to the ultimate marginality, martyrdom. But he, too, was drawn into a form of dialogue, such as his apologia to the Athenians in the Areopagus (Acts 17: 16-32), after which some “sneered” at him, but a few also joined him. I believe that the mission challenge of the Society of Jesus today features more complex situations than did Paul’s context, but we must follow Paul in both preaching and conversing. Certainly, the formation of young Jesuits today demands that they be prepared to reflect on all the means of modern communication of the Gospel. The fact that our history is so filled with such complexity is part of the Jesuit pilgrimage, which calls us to walk a narrow path between intellectualism and subjective emotionalism. This means that we have to focus carefully on “our way of proceeding” in all our ministries, especially on the development of communications in such diverse forms as liturgical preaching, preached retreats, interfaith events, work with lapsed Catholics, and social projects involving interfaith collaboration.

As usual, this leaves us “between a rock and a hard place.” There are no facile solutions. Nonetheless, in all of this, is not our best witness the testimony of our lives—dicated to patient discernment and to charitable and fair conversation, as well as to courageous witnessing?

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6. Ibid., p. 77.
7. For the strongest evidence of this, see Documents of the 31st and 32nd General Congregations of the Society of Jesus, (St. Louis: Institute of Jesuit Sources, 1977), especially Degré V.
10. Ibid., pp. 9-10.
11. I would suggest frequent meditation on the Prepossession to the Spiritual Exercises (Ex. 22).
Asking Tough Questions:
How Are Jesuits Being Trained for Missions?
A Perspective From the Theologate

REV. JOSEPH DAOUST, S.J.

When I was a child, I was captivated by the images of early Jesuit missionaries portaging through French Canada, or trekking through Andean jungles to bring the faith to indigenous natives. As a young Jesuit, I still had that romantic dream of paddling down the Amazon or up the Ganges to bring the Good News to those who had not heard it.

In common with most people in the Church at that time, I conceived of missionary activity as bringing “the true faith” (which we Catholics possessed) to those who did not yet possess faith or know God or God’s revelation in Christ. Those who went to the missions were generous, often heroic, emissaries from a Church and Society which had The Truth, and in liberal beneficence were trying to share it with those who live in darkness and in the shadow of death.

From the time of the early Jesuits through the middle of the last century, something like this paradigm of missionary activity undergirded the Church’s first evangelization of most non-European cultures around the world. Beginning in the 1960s, that paradigm changed. Partly, it changed because most of the world, through centuries of primary evangelization efforts and through modern communications, had heard about Christ—at least to some extent. Like Mahatma Gandhi, they often found the message appealing, but found the way in which Christians lived it to be too much of a countersign to believe it.

Fortunately—for Christians and the rest of the world alike—the Church itself changed. Culminating in Vatican II, Catholicism broadened its view of its own place in salvation history, and came to acknowledge the omnipresence of God, who is eternally at work in all the cultures and faiths of the world. “No salvation outside the Church” could no longer undergird the motives and methods of missionary activity. As a result of this revolutionary realization, there was, for a time, somewhat of a failure of nerve about all efforts to evangelize, at least until a new paradigm of evangelization could take root.

Still At the Center:
Evangelization

Today, evangelization remains central to the mission of both the Church and the Society of Jesus. But evangelization is understood to be a deeper, more complex reality than I envisioned in my youth.
be human and to find God; they
give young Jesuits a more dis-
cerning perspective on their own
culture, with its strengths and
weaknesses for living the faith.
Especially at the Jesuit
theology centers now, there is a
rich merging of many cultures
and experiences of local church-
es from around the world. For
instance, this year at the Jesuit
School of Theology at Berkeley,
40 percent of the students come
from 45 different countries. The
Jesuit community has the same
percentage coming from 22
countries. Most of these interna-
tional students come from coun-
tries in Africa, Asia, and Latin
America, where the practices
and experiences of the faith are
quite richly different from our
more familiar Euro-American
traditions.
In Jesuit formation pro-
grams, theology and philosophy
are also being taught now from a
much more globalized perspec-
tive, including world views and
insights transcending traditional,
Western, Catholic emphases.
Here in Berkeley, students attend
class with those preparing for
ministry in a variety of denom-
inations, and have access to
professors from six Protestant
traditions, as well as Orthodox,
Jewish, and Buddhist Institutes.

Applying the New Global
Reality to Mission Work
This educational environ-
ment, with its attendant
experience of other cul-
tures and faiths, enables young
Jesuits to develop the habitus
of dialogue as a chief way of pro-
ceeding in mission, as urged by GC 34.
Such dialogue is not
tactic to engage
those with different
faiths in order to
convert them to our
own way of seeing
things. It is a gen-
uine exchange about
different experiences
of God and our
human struggles, so
that both partners in the dialogue
might be enriched by sharing
their experiences of finding God.
Such genuine, human exchanges are
the best way to get in touch
with what God’s Spirit has been
doing in the Other, precisely as
Other, long before we arrived on
the scene. And the Church is
enriched by seeing the face of
God anew, from different aspects.

We need the international dimension
in order to prepare Jesuits for lives of mission—
meaning a borderless ministry in which
they are willing and able to go anywhere
in the world, wherever they are needed most
and can serve God's greater glory.

Continued on page 10
Reflection Questions:
1. Can a Province or Assistancy without a significant portion of its men missioned internationally still carry out its mission effectively?
2. Are all of us as Jesuits, in and out of formation, taking advantage of the wonderful presence of international Jesuits in our midst?
3. Are we taking advantage of experiences in ministry abroad, to find the new faces of Christ that shine there for us, and for our people?

Rather than being sent up the river with a paddle, as in the dreamings of my youth, Jesuits today will be challenged to work among peoples of many cultures and beliefs, both within the U.S. and abroad. When Jesuits work in overseas missions, it will be to serve for limited periods of time wherever their help is needed by the local church—rather than spend a lifetime in one particular place. The local church, whether in the U.S. or abroad, increasingly must discern the real needs of people within the context of their own cultures. Jesuit missionaries will need to fashion an approach to faith that includes the sensibilities of diverse communities. Expatriates will need to remember that, while they may bring particular expertise or resources from their own backgrounds, they must take care not to misread the signs of the times—or of God’s Spirit—when they make decisions for the church in cultures that are not their own.

The local church, whether in the U.S. or abroad, increasingly must discern the real needs of people within the context of their own cultures. Jesuit missionaries will need to fashion an approach to faith that includes the sensibilities of diverse communities.

These are some dimensions of the new paradigm of mission and missionary activity that we already have been living since Vatican II. Young Jesuits today are being prepared for this mission in increasingly effective ways. The more interesting question, I think, is whether the Society is prepared to send young Jesuits on mission; whether it is prepared to send them wherever the need is greatest, even if the places of need prove to be surprising (i.e., not necessarily abroad).

There are other thought-provoking questions, as well: As the Society of Jesus in the U.S. faces diminishing numbers of Jesuits available for domestic apostolates, will we withdraw from our strong (and Ignatian!) tradition of sharing the men God sends our way with our brother Jesuits and sister churches abroad? If we do end up sending fewer missionaries overseas, what effect will that have on the viability of the Society of Jesus in the United States? Can a Province or Assistancy without a significant portion of its men missioned internationally still carry out its mission effectively (even for the local church), when it lacks that vital connection to the vibrant force of God’s Spirit in churches elsewhere? Are all of us as Jesuits, in and out of formation, taking advantage of the wonderful presence of international Jesuits in our midst? Are we taking advantage of experiences in ministry abroad, to find the new faces of Christ that shine there for us, and for our people?

These are, I think, important questions for the future of the U.S. Assistancy as a vital part of the worldwide Society of Jesus. The Jesuit formation process (and each Jesuit himself) needs to adapt, to go wherever our corporate discernment leads us. Dare we discern our direction with passion—a true, Ignatian passion for God’s greater glory?

Rather than being sent up the river with a paddle, as in the dreamings of my youth, Jesuits today will be challenged to work among peoples of many cultures and beliefs, both within the U.S. and abroad.
“At Last, This Is Our Church”
A New Model of Mission to the Lakota

REV. JOHN HATCHER, S.J.

Some years ago, I had the privilege of working with a group of Lakota people who were eager to re-establish a worship community after their church had burned down. After the fire, they were told that their church would not be rebuilt and were sent for Mass and religious instruction to adjacent towns—all of which were more than 25 miles away.

The Lakota Catholics in this community asked me to celebrate Mass for them. I agreed, and we in effect reopened the local parish. The people in this community were wonderful. One of the community leaders said to me, “You know, this is the first time we can say that this is our church and not your church.” This changed the way I looked at the mission to the Sioux.

A Strong Start—and Gradual Decline

Rev. Pierre Jean DeSmet, S.J., made initial contacts with the Lakota people in the early 1840s, but it was not until 1885 that the Jesuits began a formal mission in South Dakota. The Society founded St. Francis Mission on Rosebud in 1885 and Holy Rosary Mission on Pine Ridge in 1888, both of which provided education and pastoral care. By the mid to late 1970s, the Jesuit mission served all five reservations and established the Sioux Spiritual Center, offering retreat and formation programs.

Lakota participation in church activities was strong until the Second World War. Since then, participation has gradually declined. At the same time, participation in Lakota religion and national identity has been on the rise. Today, perhaps less than ten percent of Lakota Catholics are active in church life. It may well be that we are witnessing the last generation of Catholics among them. There are many social and cultural reasons for the decline. It is clear, however, that the church is at a critical juncture in the Lakota community. What remains unclear are the precise reasons for this crisis, and how we may effectively respond to it.

One reason is that the way of doing mission has changed. The old model was inadequate, but the new has been neither fully articulated nor effectively implemented. The first Jesuits among the Lakota, from Germany, were motivated with zeal to “save” the Lakota people. These early missionaries were ambivalent about Lakota culture and religious practices. One group of Jesuits believed it was essential for the missionaries to know the customs, values, religious practices, and thought processes of the Lakota in order to effectively evangelize them. Another group was less sympathetic to Lakota religious practices and expected the Native people to give up their religious and sometimes even social customs.

In addition, because Lakota communities were far-flung and travel was difficult, the early missionaries were unable to reach the villages often, so they created a system of catechists to care for people’s day-to-day spiritual needs. Thus, the early Jesuit missionaries developed and supported lay leadership: Catechists taught catechism, gave instructions for sacraments, and when necessary baptized babies and buried the dead. Nicholas Black Elk was one of the most prominent and well-known of these catechists.

A second generation of missionaries, American born and bred, began working on the reservations in the 1930s and ’40s. With access to cars, these catechists could reach the villages more often. However, the new missionaries were not always receptive to Lakota religious practices and sometimes even Social customs.

The Lakota Risen Christ the Sundancer, at the Sioux Spiritual Center.

FR. HATCHER (Wisconsin Province) has worked with Lakota people in South Dakota for 26 years. He directs the Inculturation Project Office and Sioux Spiritual Center for the Diocese of Rapid City and is a consultant to the Bishops’ Ad Hoc Committee for Native American Catholics.
be “civilized”—i.e., that they had to become “white” Americans. These missionaries saw themselves as caretakers, frequently asserting: “These people have been exposed to Christianity for only a hundred years. You can’t expect them to understand theology or be ready to take on leadership positions.”

Such a sentiment exists even today, in some quarters. It has its roots in a cultural evolutionism, which basically asserts that there is one, universal culture for everyone. According to this line of thought, some people are civilized; the rest are either primitive or on the way to being civilized. It is therefore the duty of the “civilized” to bring the “uncivilized” along. This philosophy has had an increasingly debilitating effect on Jesuit missions over the past seven decades.

Asking Questions—and Listening to the Answers

It is easy to judge the former missionaries harshly, but they were simply not able to see what we have been gifted to see, in light of the Second Vatican Council and its powerfully transformative ideas. Vatican II gave rise to a new model of mission—one that we are still articulating, and gradually implementing, on the reservations. It is a model that looks for God’s handiwork in all individuals and diverse cultures.

In 1999, the Wisconsin Province of the Society of Jesus worked with the Diocese of Rapid City to initiate a project designed to bring clarity to the present situation in the Lakota mission. For the first time in the history of the Diocese of Rapid City, a Native American population was consulted in a systematic, scientific way regarding its spiritual needs and the future of its church life. In a series of extensive personal interviews, we asked more than 700 Lakota people to raise issues and identify goals for their faith life, as well as to develop strategies to reach their goals.

Our extensive interviews revealed several important things. First, most Lakota people come...
to church only when they need a sacrament, and even then they find the teachings so theological and Westernized that the message is either inaccessible or simply inapplicable to their real lives. The people overwhelmingly want Lakota leaders, including lay as well as ordained ministers. They are very supportive of the leaders they have and would like to see many more. They also want the church to reflect their Native American heritage and culture. This is particularly true among young people and/or those who do not currently practice their Catholic faith. Specifically, the Lakota are looking for improved liturgies: good homilies, good music, and well-planned services that reflect their culture. They also want effective religious adult education programs that take into account their culture and ways of learning.

Young people also want the church to be involved in their day-to-day struggles to obtain sobriety, adequate housing, good jobs, and just solutions to land issues. Moreover, on both the Pine Ridge and Rosebud Reservations, 43 percent of the residents are under the age of 18, and most of these are “unchurched.” Young people tend to have no religious affiliation, although the older people do identify themselves with a church or traditional religion. For this and other reasons, the Lakota people are very concerned about their youth; they want the church to reach out to them in an effective way in their real-world, everyday lives.

For the Lakota, Who Is the Church?

After studying the results of our consultation, we came to see that the real question is: Who is the church for Lakota people? The challenge we face today is that the majority of Lakota Catholics have not owned the church. What we face on the South Dakota reservations is a completely dependent church. There is little Native leadership, and people have come to expect that their needs will be taken care of by outsiders—a predictable attitude, given that the non-Native clergy and volunteers take the lead in virtually all liturgy, inculturation, and justice-related issues. Moreover, the outsiders collect and control large amounts of money. Not surprisingly, the Native people in South Dakota have come to depend upon the non-Natives—whom they in some sense see and refer to as “the church”—to fund, make decisions about, and give direction to all aspects of Catholic Lakota life. An important challenge to our Jesuit mission today is to help change people’s understanding of what it means to be a church: “The Church” is the community of baptized Lakota people, as well as missionaries who serve them. The Lakota Catholics themselves, not non-Lakota mission personnel, have the primary responsibility for building a thriving church community.

Unfortunately, the predominant model of the Church on the reservations is an adult/child model, creating a “mission mentality,” in which non-Lakota priests, sisters, brothers and volunteers are seen as the adults and the Lakota people become the children. This model is both loved and hated by each group. It clearly depicts an outdated, paternalistic way of approaching ministry, and one that everyone (theoretically) rejects. However, on a practical level it does allow non-Lakota leaders to remain in control, and—while they chafe under this controlling system—many Lakota people have found a “comfort zone” in knowing that things will be taken care of by someone else. In a very real sense, paternalism frees people from having to take responsibility for the local church community.

Declarations an End to the “Mission Mentality”

It is time for the “mission mentality” to end. Time for the Church among the Lakota to stand on its own. The challenge today is to facilitate the emergence of a viable Catholic community among the Lakota. A meditation for all of us, Jesuit and Lakota alike, would be to pray over this scene:

A large number of Catholic Lakota people are seated in council. They are committed to Christ and well-educated in Scripture and the teachings of the Church. Some of them have answered the call to serve in formal church ministries as home visitors, Eucharistic ministers, lectors, catechists, or parish council members. Some have answered the call to serve in civic affairs and social concerns. The council also includes Lakota vowed religious, sisters and brothers, deacons, priests, and a bishop. In the center of the circle are a small group of Lakota people, two sisters, two brothers, a diocesan priest, four catechists—two men and two women. It is a missioning ceremony. The Lakota bishop, in the name of the Church among the Lakota, is sending these people out as missionaries to people of other cultures. The Church among the Lakota has become a viable missionary church community, rather than a dependent, “mission” church.

To make this vision a reality, church life among the Lakota must become inculturated. This means that those bringing the Good News must understand that God is already present in that culture. To bring the Gospel to the Lakota today is to know that we do not have all the answers. There are things God wants to teach us through
Leadership bears the responsibility for identifying which Native symbols and rites can be used, and how they can be used. Although Jesuit missionaries can support them, these people alone have the right to use their sacred symbols and lead their rituals.

A New Model of Mission

A new model of mission demands a different kind of Jesuit, and a different kind of Jesuit presence. Today's Jesuits are called to see themselves not so much as leaders but as facilitators of an emerging Lakota church, offering their pastoral and financial support to help Lakota people build an active, local church. In this new world, traditional Jesuit educational institutions, such as the Red Cloud Indian School and Our Lady of Lourdes Grammar School, may help train Lakota Catholics to be effective leaders in their parish and civic communities. Jesuits who are experts in relevant fields may be called to work among the Lakota for limited periods of time. Jesuit colleges and universities might provide adult education courses in theology and Scripture. Jesuit schools of theology might help design and implement an indigenous formation program for Native people who are called to religious life.

The new model brings with it many challenges. The Jesuit missionary today is partner, not caretaker. This requires a rigorous asceticism for a new generation of Jesuit missionaries. They will have to commit themselves to work as a team rather than as individuals. They will have to work at, and agree upon, a common vision —one shaped and implemented in collaboration with their Lakota colleagues. Communication and cooperation will be key to effective ministry. The commitment demanded will be: “Never do for others what they can be trained to do for themselves.” The reward for this enterprise, if we persist, will someday be to have every Lakota Catholic say to us: “At last, this is our church.”

The first sign of successful inculturation is Lakota men and women—such as Phyllis DeCory, Commissioned Lay Minister, above—joining and leading their communities in worship. These Lakota leaders will become the Jesuits’ lay colleagues. They, not the non-Native missionaries, will bear the responsibility of leading the Lakota church in the 21st century.

Lakota culture and religious heritage, and there are things that God wants to teach the larger church through lives of individual Lakota Catholics. The preaching of the Gospel today can be effective only in the context of a partnership with the local people.

Another important element of inculturation is leadership. The Holy Spirit in baptism poured out all the gifts necessary for a community to take care of its own needs. Every Lakota person is invited to see himself or herself as having a right and a duty to respond to the call to serve. The Spirit counts on each member to make a serious contribution to the local community.

An important challenge for the Society of Jesus is to facilitate leadership on every level, and for Jesuits themselves to be willing to share the ministry with the Lakota people. The first sign of successful inculturation is Lakota men and women joining and leading their communities in worship. These Lakota leaders will become the Jesuits’ lay colleagues. They, not the non-Native missionaries, will bear the responsibility of leading the Lakota church in the 21st century.

A third important element of a viable Lakota church is the invitation to use the Native religious tradition and culture in the liturgy of the church and its theology. To that end, the Lakota Inculturation Task Force has published documents regarding the inculturation of the Eucharist, Funeral Rites, Marriage Rites, and Infant Baptism and is working on Confirmation, Healing Rites, and Reconciliation. It is also making recommendations for incorporating Lakota symbols and sense of space into the new church buildings. The Lakota leadership bears the responsibility for identifying which Native symbols and rites can be used, and how they can be used. Although Jesuit missionaries can support them, these people alone have the right to use their sacred symbols and lead their rituals.

Reflection Questions:

1. Baptism and Confirmation make us missionaries—we are commissioned to bring the Gospel to those we meet by word and action. How do we best evangelize individuals, cultures and age groups?

2. How do you take responsibility for your church community?
   How do you exercise your right and duty to minister?

3. What is the relationship between faith and culture and why is this an important question when we talk about individual and communal worship?
I am not a Jesuit missionary, but I challenge myself to live like one. Jesuit missionaries such as Walter Ciszek, Francis Xavier, Peter Claver, Isaac Jogues, and Gabriel Lalemant inspired my vocation. Before I became a Jesuit, I was struck by the great distances these Jesuits traversed to go to “the missions” as well as by their ardor to evangelize a new people for Christ. Now that I am a Jesuit, I am not so much inspired by the idea of going to “the missions” as I am by the entire way of proceeding of these Jesuits. Mission to me means the vocation to risk all one has, is, and will be in order to meet the unmet needs of the Kingdom of God. I believe that the ability to leave behind promising apostolates in a familiar world in order to search out the poorest of the poor is the greatest lesson and challenge Jesuit missionaries offer to our Society and our Church.

After philosophy studies, I wanted to respond to this challenge by going overseas to serve refugees. As I discerned with my superiors how to follow this desire, it became clear that the greater need was for someone to work with newcomers here in the U.S. Thus, I now serve immigrants at Catholic Charities-Immigration Legal Services in Baltimore. My mission is to help people who are some of the poorest of the poor. Many of the immigrants I meet are invisible and undocumented, which makes them extremely vulnerable to crime, poverty, and prejudice. To me, my office’s preferential option for the poor is a sign of our missionary zeal.

I also look to Jesuit missionaries as role models because like those first missionaries I do not have an explicitly Jesuit “place” in which to serve. Despite the fact that my regency is not in a Jesuit institution, I believe that I live in the heart of the Society, because my work allows me to live out the Ignatian preferential option for the poor every day. My missionary heroes have helped me to understand that this preferential option makes me a “man on mission,” regardless of the fact that my mission has little to do with brick and mortar Jesuit “institutions.”

For all of these reasons, I have always felt that my regency is very Ignatian. Alas, it has been a disappointment to discover that some Jesuits do not fully endorse my mission.

ZACHARY DZIEDZIC, S.J.

is a Jesuit regent working at Catholic Charities-Immigration Legal Services in Baltimore, Maryland. He is a Board of Immigration Appeals-accredited representative and represents immigrants before the INS and the Immigration Court.

Fr. Mark Honak, S.J. (left) and the author (right) meet with an unidentified detainee seeking asylum in the United States.
Reflection Questions:
1. Where are the poorest of the poor in your world? How are Jesuits ministering to these people? Are we called to do more?
2. Who supports you in your desire to be on mission?
3. We all work in or with institutions. How do you nourish a missionary’s heart in yourself and communicate Ignatian missionary ideals to others in your apostolate?

Mission. For example, I have a Jesuit mentor who has difficulty accepting my interest in working in the social apostolate after ordination. He had hoped that I would work, as he has, in one of our academic institutions. In short, he thought what I was doing as a regent was good “experience,” but not something I should be doing as a career. We both left the conversation feeling confused and hurt. I believe that while I am focused on mission as an activity, my older Jesuit friend has an idea of mission as a place: the Jesuit university. My desire to seek out the greatest need means I am indifferent to whether or not I work in a Jesuit institution. In a time of declining vocations, my indifference may be seen as threatening to many Jesuits’ commitment to our more “traditional” apostolates.

I believe that our missionary charism predates these institutional commitments. I worry that a trend toward institutionalism may be eroding our missionary charism. In talking with other men in formation over the years, I know that many of us often experience frustration and disorientation whenever we move from a house of formation to a working community. I argue that this experience is created by the shift from a missionary model to an institutional apostolic model.

Regency in particular can be for many men a period of cognitive and spiritual dissonance. Community is in greater tension with individualism. Obedience chafes under the demands of career and professionalism. Mobility confronts institutional demands for tenure. Apostolic poverty is in tension with convenience. Our preferential option is muted by familiarity with power and influence. In many communities, Jesuits appear to be defined more by our institutions than we define them! In recent years there has been a pattern of men deciding to leave the Society at the end of the first year of regency. I argue that the tension between the missionary model of formation and the experience of institutionalism during regency is a contributing factor in some of these departures.

Ironically, knowing when to move on may be the key to resisting the inertia of institutionalism and reaffirming our missionary charism. Jesuits teach us that we should intentionally be seeking ways to train others to replace ourselves. Missionaries do this to be free to constantly seek out the magis, the greater need waiting to be met.

I see this happening in my own apostolate. Rev. Mark Horak, S.J. started the legal service where I work by himself, on a shoestring budget with the support of the Maryland Province. Now, because of his initiative, we have been trained in a missionary mold. We, like our missionary predecessors, are being trained to travel light and seek new fields of labor in the Lord’s vineyard.

We are not here just waiting to turn out the lights. We smell opportunity in the air.

I believe that Jesuits in formation have an optimistic view of the future, because we have been trained in a missionary mold.

We, like our missionary predecessors, are being trained to travel light and seek new fields of labor in the Lord’s vineyard.

We are not here just waiting to turn out the lights. We smell opportunity in the air.

Oscar Romero captures this spirituality in his prayer: “...We lay foundations that will need further development. We provide yeast that produces effects far beyond our capabilities. We cannot do everything and there is a sense of liberation in realizing that...”

I believe that Jesuits in formation live this prayer every day, because we know that our Jesuit way of life as we know it is already over. We know that we cannot continue to staff all of our current works. We understand that what we have initiated will be completed by others. Our diminishing numbers dictate this, and we in formation confront this diminishment head on, every day. If we were institutionalists, this would be a moment of crisis.

Yet, I believe that Jesuits in formation have an optimistic view of the future, because we have been trained in a missionary mold. We, like our missionary predecessors, are being trained to travel light and seek new fields of labor in the Lord’s vineyard. We are not here just waiting to turn out the lights. We smell opportunity in the air. We hear God telling us that our job is to be founders, catalysts, and prophets. We believe, to paraphrase Nadal, that the unique vocation of the Society of Jesus is to do the job that no one else wants to do. We are never at rest. The world, as the first Jesuits used to say, is our home. We are waiting for orders to till new ground.
Unlike Other Missionaries

Of course, JVs are not the only Christian missionaries in many of the areas where they serve. In fact, it is when they mingle with other missionaries that the JVs’ uniquely Jesuit identity becomes most evident. What distinguishes JVs from, for instance, evangelical Protestant missionaries, is that their strategy or approach is not overtly aggressive. They are not door-to-door missionaries. Moreover, their attitude toward non-Christian, indigenous cultures is highly tolerant and respectful. In some areas, this is in sharp contrast to missionaries from other denominations, who—especially in today’s global world—may be heard referring to Hindus, for instance, as “idol worshipers.”

Former JV and JVI staff member Leah Sealey (1989-91 Belize) visited Nicaragua as JVI drew up plans to send volunteers to that country. Leah is pictured with a young Nicaraguan girl. Nicaragua, JVI’s newest country, is host to eleven Jesuit Volunteers.

Forming Lay Missionaries: JVI as a “Novitiate for Life”

John Sealey and Rev. Vincent DeCola, SJ.

That so many persons share with us the inspiration of Ignation spirituality as they realize their own lay vocation in the Church impels us to work with them more decisively, so that after careful discernment we may strengthen the organic bonds among all these persons and groups. Thus we will foster better communication and provide stronger personal and spiritual support among them and provide an example of the sort of specific contribution the Society can make to “the new evangelization.”

—Complementary Norms, 309 §3.
A NEW MODEL FOR LAY MISSIONARIES

continued from page 17

Online Reflection
You can get a taste of the JVI formation experience by participating in a contemplative exercise that the volunteers engage in during their training. Check out: “Forming Lay Missionaries: An Online Meditation,” on our online supplement to In All Things: http://www.inallthings.org.
For more information about JVI, log on to: http://www.jesuitvolunteers.org

Nepal. Along with teaching at St. Xavier’s Jesuit school, Misha lived and worked in a center for homeless children, many of whom were abandoned and living on the streets. In the face of coercive, fundamentalist Christian groups, who were trying to convert the Nepalese by mocking and devaluing Hinduism, Misha created a textbook for his students, describing the various faith traditions. The book includes Hindu saints and readings, as well as the basic tenets of Christianity, Buddhism, Judaism, and Islam.

Such respect and optimism grow out of the volunteers’ distinctively Ignatian background. Most JVs have been educated in Jesuit schools or have had some other exposure to Ignatian spirituality. In addition, we strongly emphasize religious and cultural tolerance in our JVI training program. Integral to the preliminary training for all volunteers is a sort of sensitivity-training, which may be summarized in the words of a poem by an anonymous author we share with all our volunteers:

Our first task in approaching another people
another culture
another religion
is to take off our shoes
for the place we are
approaching is holy.
Else we may find ourselves treading on another’s dream. More serious still, we may forget...
that God
was here before [our] arrival.

Our way of serving across cultures flows from contemporary Jesuit missiology. We begin with an Ignatian optimism, trusting that God is present in the host culture, and was long before we arrived. Therefore, we do not perceive the JVI enterprise as “bringing God” to people. Rather, our work involves the volunteer discovering and absorbing a new understanding of God’s presence in the world, through friendships with the poor and accompaniment in their struggles.

Rev. Cap Miller, S.J. is the in-country coordinator for JVI’s work in Nepal. He explains that for our volunteers, the JVI project is their faith journey: By living among the poorest of the poor and striving to work as companions, not saviors, the JVs become living witnesses to God’s love. As “lay missionaries” they don’t preach the Gospel; they live it. Volunteers feel strongly that their witness proceeds through their actions, rather than through their rhetoric. In a modern, commercial culture marked by ambiguity and even cynicism, the JVs’ authenticity takes on utmost importance. In addition to their direct service to those in need, JVs bring the gift of being an outsider who acknowledges and affirms the beauty and inherent value in the local culture—which may not be appreciated or valued by the local population themselves.

Jesuit Volunteers serve for two years in a variety of locations around the world, including Micronesia, Nepal, Belize, Tanzania, Chile, Nicaragua, the Marshall Islands, Peru, and South Africa. About two-thirds of all JVs work in the educational apostolate, while the rest work in Catholic social ministry centers and parishes, doing everything from feeding the elderly to housing the homeless. Serving alongside Jesuits in foreign countries, JVs enjoy entree into host cultures through established Catholic parish activities, youth groups, and social ministries. This is part of our basic approach: We select established projects that are part of existing Jesuit or diocesan social ministries.

JVI requires new volunteers to take a two-week, intensive summer training program, held at the University of Scranton. The training is both formational (involving Ignatian vision and spirituality, community building, and faith/social justice reflection) and informational (learning job skills, cross-cultural strategy, etc.). After volunteers arrive in their host country, they begin a two-week phase of on-site orientation in the local culture, history, economics, language, politics, and the Church. Depending on the region, volunteers also may need ongoing language training.

Continuous faith formation is built into the structure of the JVI experience. During their two-year period of service, JVs participate in four weekend retreats, as well as a six-day retreat (during the annual JVI staff visit) at the end of their first and second years. In addition, volunteers plan and share a weekly spirituality night. In addition, many JVs meet regularly with a spiritual director.

Tackling Challenges from an Ignatian Viewpoint

JVI does not intentionally place volunteers in politically or militarily volatile areas, but the volunteers sometimes experience natural disasters.
such as the recent earthquake in southern Peru or the hurricanes in Central America. Such events thrust volunteers into the role of relief worker, and they cannot help but see and ponder why the poor suffer so disproportionately when such random tragedies strike. Within the context of retreats and planned spiritual reflections, JVs often consider the question of how to understand the Good News in such difficult circumstances, and why the poor find so much hope in the Gospel.

The answer they find is not unlike the explanation Biblical scholars have found for the question of why Jesus’ message was so powerfully attractive to the marginalized in his day. The poor and the marginalized simply have nothing else in which to put their hope. Many volunteers come from a reasonably privileged background and, like most of us in our society, have come to place at least some of their hope and energy in the material world. Thus, in the face of such poverty and such faith, it soon becomes the volunteer who is being evangelized.

In such situations, JVs are irresistibly attracted to the Ignatian ideal of being “contemplatives in action.” This lasts well beyond the two years they spend abroad—and we work to make sure “the JVI effect” endures. Using the Ignatian paradigm of experience-reflection-action, as well as various Ignatian discernment exercises, we help JVs envision their next experience after finishing their JVI service. Many former JVs choose long-term work in a Jesuit institution, doing everything from teaching and ministry to direct service. Some even choose to go on to become Jesuits, themselves. Currently, 25 former JVI volunteers work at Jesuit institutions. Another five either are Jesuit priests or are in Jesuit formation.

Whatever they go on to do after their JVI experience, most JVs find that their faith witnessed has gained an authenticity that spills over into the way they choose to live and socialize. “Simplicity of lifestyle” becomes less about whether to use a microwave or television, and more about the joy of simple pleasures, such as sitting with friends, singing songs, telling stories, or just enjoying each other’s presence in silence—something which, in our normally hyper-speed North American culture, many of us might find unnerving.

### Working Alongside Jesuits in the Field

In locations where there are no longer any jesuits, JVs help “fill the gap,” bringing a uniquely Ignatian quality to their projects and classrooms. In most places, however, Jesuits and JVs work side by side, and they complement one another’s work and mutual vocations. Jesuits in the mission field generously share their experience of prayer and provide spiritual direction for the volunteers. In turn, JVs support and encourage the distinctive vocation of their Jesuit colleagues. Such collaboration embodies the Jesuit vision spelled out in GC 34: “Both in our initial and ongoing formation, lay people can help us understand and respect their different vocations as well as appreciate our own... Actualization of the lay vocation can show us the grace of our [ordained] vocation.” (GC 34, Decree 339, #9; 354:20)

In a recent speech he gave at Santa Clara University, Fr. Kolvenbach observed that the real measure of a university is the people who the students become. The same could be said of JVI, or any program which claims to have a formational component. Rev. Otto Hentz, S.J. (Georgetown University) has called JVI a “novitiate for life.” Certainly, there are many parallels between the Jesuit novitiate and JVI.

Both are formation programs with the potential to significantly shape one’s own inner life, as well as one’s approach to the world. And while Jesuit volunteers are clearly not Jesuits, they are undoubtedly Ignatian. Conversant in Jesuit ideals and committed to serving others, the volunteers allow themselves to be affected and shaped by a unique and enduring Ignatian charism—for life.

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**Jesuit Saints and Missionaries Through the Years**

from the outset, Jesuits have been missionaries. In Ignatius’ view, being on mission meant being poised to go wherever the Holy Spirit calls: wherever the need is greatest; wherever we can best serve the magis. This willingness to go anywhere God beckons may be seen in the lives of Jesuits throughout history:

- **St. Francis Xavier** (1506-1552)—One of Ignatius’ original six companions, Francis Xavier became Apostolic Nuncio to Asia. He spent the last 11 years of his life preaching the Gospel to people throughout India and South Asia.
- **Matteo Ricci** (1552-1610)—Matteo Ricci was one of the first Westerners to gain entry into the vast and mysterious kingdom of China. He lived and worked among the Chinese intelligentsia for 27 years and earned the right to wear Mandarin robes by becoming a respected Confucian scholar and publishing books about astronomy, philosophy, geography and mathematics.
- **Roberto de Nobili** (1577-1656)—During the Renaissance era, Roberto de Nobili studied the language, religion and culture of the Tamil people, among whom he lived and worked. De Nobili was probably the first Westerner to master Sanskrit and to read the Hindu classics in their original language.1 In time, he adopted the clothing and spartan lifestyle of a sannyasi, or Indian holy man.
- **St. Peter Claver** (1581-1654)—In 1610, Peter Claver was sent to Cartagena (modern-day Colombia), a major port of entry for slave ships from Africa. Over the next 44 years, he devoted himself to comforting, nursing, and interceding for the slaves, committing himself to being “the slave of the Negroes forever.” Highly unpopular with the ruling class, he died alone, incapacitated by disease in a shocking state of neglect.2
- **St. Isaac Jogues** (1607-1646)—One of the “Black Robes” who served among the Indian tribes of the Pacific Northwest, Isaac Jogues and his fellow Jesuit missionaries were captured by the Mohawks and tortured. After having several fingers chewed off, Jogues escaped to Europe—only to return (at his own request) to work among the Indians again. Jogues was killed by the Mohawks, who blamed the Black Robes for crop failure and a debilitating epidemic. In later years, one of his murderers converted to Christianity and asked to be baptized with the name of Isaac Jogues.
- **Anthony de Mello** (1932-1987)—An Indian Jesuit, de Mello’s approach to spirituality blended the teachings of Christ with Hasidic, Zen and Sufi wisdom. At first known only in his homeland, de Mello’s books became popular retreat guides around the world, especially during the 1980s.
- **Pedro Arrupe** (1907-1991)—Pedro Arrupe was the beloved and charismatic Superior of the Society of Jesus from 1965 until his death. Under his guidance, the Society experienced a dramatic and transformative re-examination of its priorities, through the 32nd General Congregation.


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2. Ibid., p. 242.
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Over 50 Years of Missions

The Jesuit Mission Bureau [JMB, formerly the Jesuit Seminary and Mission Bureau] is a work of the New York Province. It began in the 1940s as an effort to rebuild the Philippine mission, which had been devastated during World War II. Over time, the Bureau grew into a source of support for numerous Far East and African missions. It also provided funds for the training of Jesuit seminarians, especially in the 1950s, when the ranks of young Jesuits burgeoned. As the number of seminarians has declined, the Jesuit Mission Bureau once again is focusing most of its efforts on mission work:

Micronesia
Two high schools, two primary/secondary diocesan schools, seven parishes, one university chaplaincy, two military chaplaincies, and the St. Ignatius House of Studies, for students preparing to enter either diocesan or Jesuit priesthood.

Nigeria/Ghana
In Nigeria: Two high schools, two parishes, one university chaplaincy, a Jesuit novitiate, and the Gaudium et Spes Theological Research Center.
In Ghana: The St. Anthony Mission and the Claver House Retreat Center.

The Marshall Islands
Majuro Jesuit community, the Army Chaplaincy in Kwajalein, and Queen of Peace Church and primary/high school in Ebeeye.

Commonwealth of the Marianas
St. Ignatius House of Studies and University Chaplaincy in Guam, and Christo Rey Parish in Saipan.

Books


Web Sites

• http://www.vatican.va/themes/missionaries/index.htm

• The U.S. Conference of Catholic Bishops, at http://www.usccb.org/evangelization

• Javeriana University, a Jesuit school in Colombia, enables residents of outlying, rural communities to read church documents, examine religious writings, participate in community projects, or study catechism online. See: http://www.javeriana.edu.co/cua/eerec (Note: This web site is in Spanish.)