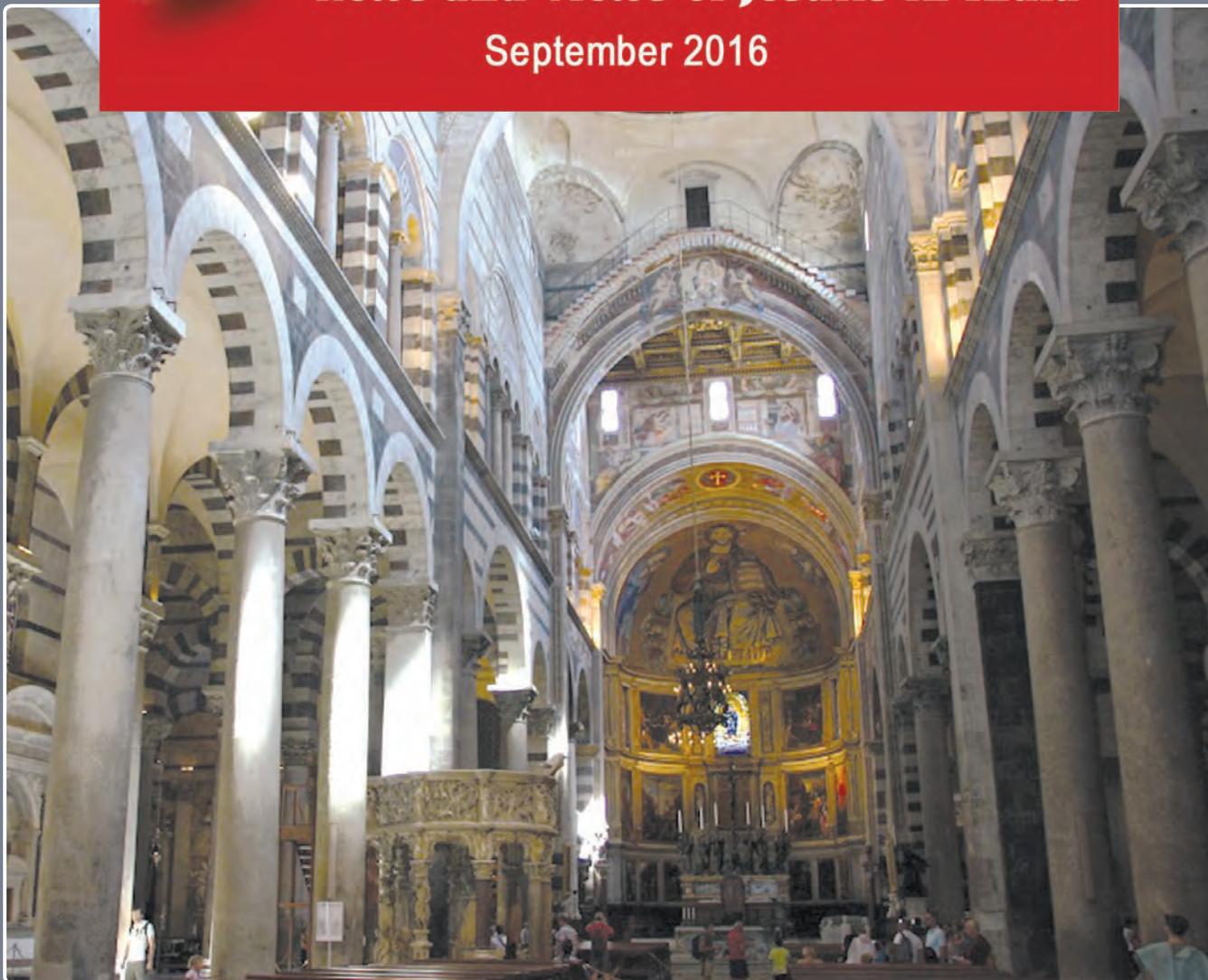


JIVAN

News and Views of Jesuits in India

September 2016



GC 36:

Listen, Discern, Renew, Collaborate!

Too much college

Myron Pereira, SJ

GC 36's logo

Hedwig Lewis, SJ

3 Cs of Jesuitness

Jerry Rosario, SJ

Do good anyway

BY MOTHER TERESA

People are often unreasonable, illogical and self centered;
Forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives;
Be kind anyway.

If you are successful, you will win some false friends and some true enemies;
Succeed anyway.

If you are honest and frank, people may cheat you;
Be honest and frank anyway.

What you spend years building, someone could destroy overnight;
Build anyway.

If you find serenity and happiness, they may be jealous;
Be happy anyway.

The good you do today, people will often forget tomorrow;
Do good anyway.

Give the world the best you have, and it may never be enough;
Give the world the best you've got anyway.

You see, in the final analysis, it is between you and your God;
It was never between you and them anyway.

[Reportedly inscribed on the wall of Mother Teresa's children's home in Calcutta, and attributed to her. But some claim that the original version of this poem was written by Kent M. Keith.]

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Editor:

M.A. Joe Antony, SJ

Editorial office administration,

typing & layout:

Udaya Prabhu
Visuvasam

Correspondents:

Benedict Santosh, John Rose,
Shailendra Boora, Victor Edwin

Advisory Board:

Agapit Turkey, Benny S.,
Jerry Rosario, John Joseph,
V.T. Jose, Luke Rodrigues,
Michael Amaladoss, Rex A. Pai

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The Editor, Jivan

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P.B. 3301, Loyola College, Chennai - 600 034

Phone: 91-44-28175656

email: jivaneditor@gmail.com

Circulation & change of address:

Circulation Manager, Jivan,

Gujarat Sahitya Prakash, P.B. 70,

Anand - 388 001, Gujarat.

email: jivandoot@yahoo.co.in

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Isn't it natural for ordinary poor mortals to bring up something from their past, to say that they too had something to do with the saint? So if I share this with you now, you know why.

When I edited *the New Leader*, we chose to honour some of the best Christian journalists in India. We invited some of the best men and women to be the Chief Guest and give away the awards. That year we decided to invite Mother Teresa. I wrote to her and she promptly replied, writing just a few lines in her own hand, asking us to meet her at the Chennai airport, where she would spend an hour or so before flying to another destination.

My three wonderful friends of the New Leader Managerial Board and I received her at the airport. I asked her about her health and I clearly remember what she said: "Where is the time to think about my health, Father?" Apart from promising to attend the function, she spoke about her trip to the U.S. and her speeches in which she expressed sorrow about the shocking number of abortions there.

Sooner than we expected, the news about her presence at the airport spread. In a few minutes a long line of people formed - starting with top officials of the airport, followed by workers and passengers. She readily agreed to meet them. She gave me the privilege of standing by her side and holding her humble khaki cloth bag. Standing patiently in the line, they came, one after the other, and knelt or bent down and touched her feet, asking for a blessing. She took a medal from the bag I was holding and gave it to them and touched their heads and blessed them.

Some specifically mentioned the blessing they sought. A well-dressed gentleman knelt and said, "Mother, I have no children. I want a child." She said, "Come to Calcutta. I will give you a child." It took a few seconds for him to understand that she was suggesting he could adopt one of the orphaned children she was caring for.

I was so happy and grateful that she blessed me in a special way - by asking me to stand by her side and hold her bag. I thought she gave me a role in her joyous enterprise of comforting people, who were hungry for a blessing from a person whom they believed was a saint.

On 04 Sep '16 Pope Francis would officially declare what many have believed for a very long time - that Mother Teresa is a saint.

When I was thinking how exactly I could talk of her in a simple, useful way, I remembered what quite a few Jesuits have told me. One of the things they regularly read in *Jivan*, they have said, was the 'Lessons for Life' on the last page. That is where Jesuits who have worked or studied in other countries relate their experiences in those countries and draw from them lessons which everyone could learn. So here are the 7 lessons we could all learn from the life of St. Teresa of Calcutta:

1. Be merciful. Life is about love. Nothing else. The form of love with which we could touch all is mercy - compassion. Your learning and your degrees, your abilities and achievements will all be buried and forgotten if you have no compassion.

2. Acknowledge women's strengths and contributions. Ask, 'Could a man have done all that this humble woman has achieved? With all his abilities can a man - any man - be a mother?' Never hesitate, therefore, to acknowledge women's unique strengths and contributions to your life, the Church and the world.

3. Listen as you journey. Keep your eyes and ears open when you travel. Teresa said she heard his 'voice' during her train journey to Darjeeling for a retreat. Wherever you go, carry a silence that would let you hear his/her whispers.

4. Do not allow darkness to rob you of anything. After the initial visions and voices that guided and energized her, came a long, dark night that lasted for nearly 50 years, when she felt abandoned. But she abandoned nothing that she had started. She continued hoping that the darkness would end - that the guiding star will appear again.

5. Be faithful even when faith seems unrewarding. We would think that it is our faith that gives us the strength to be faithful. She was faithful to her spiritual duties and her mission's demands even when the light of her faith disappeared.

6. Do not let the adulation get to you. How many persons lose their endearing simplicity once they get power or fame? In spite of the numberless awards and praises showered upon her, Mother Teresa retained her simple and humble ways.

7. Accompany and help people with a mission. At this moment of jubilation how heartwarming it is to hear about Jesuits who accompanied her, guided her and supported her! She may be the person whose blessings people seek, but you can stand by her side and hold her bag.

- M.A.J.A.



GC 36:
Listen, Discern,
Renew, Collaborate!

BY STEPHEN TONG, SJ

"In its third stage, then, meaning not merely differentiates into the realms of common sense, theory, and interiority, but also acquires the universal immediacy of the mass media and the molding power of universal education. Never has adequately differentiated consciousness been more difficult to achieve. Never has the need to speak effectively to undifferentiated consciousness been greater." - Bernard Lonergan in Method in Theology.

Introduction

Having been a province consultor for a few years, I have always had concerns for GC 36 in my horizon, especially related to community life, Jesuit-lay collaboration, and renewal for better governance. But we all know from experience that when we immerse ourselves in the thick of ministry, even with good insights or ideas emerging from time to time, our life becomes quite mechanical, tackling issues day by day, without the luxury of trying to see the bigger picture, let alone articulate it for others. Therefore I began this little task with love and fear.

This General Congregation will be quite unique in terms of its shorter duration, a longer preparation and distribution of works in advance, and two main focuses only, namely, the Renewal of Jesuit Community Life and Mission, and the Renewal of Governance for the sake of Mission.

The direction is clearly outlined. The alert minds and collective wisdom in the Society will certainly come up with substantial and useful instructions for us to reflect, interpret and implement in our own concrete contexts and situations. My

little contribution here is simply to share some methodological concerns and suggestions.

Participants and others

Some years ago Fr Eugene Merz, a senior American Jesuit and a writer, came to our retreat house to conduct some Ignatian programs. He spoke fondly of his memories of having participated in GC 34. Whenever he talked of his personal experience there, a deep satisfaction and reverence could be seen on his face. He saw that occasion as a privileged spiritual formation for him as a Jesuit, deepening his love and appreciation for the Society. Earlier when I was a novice in Singapore and then a scholastic in Manila, the excitement could be felt whenever the name of Fr. De la Costa was mentioned, as many of us were touched by his distinct contribution to the Decree 2 of GC 32.

What does a GC mean to other Jesuits - the vast majority who do not participate in it? They just get the documents which do not touch our hearts or change our lives much, although they bring us the updated guidelines and new emphases on Jesuit life and mission for personal and communitarian reflection. Only a few would read them carefully. Some will complain that the documents suffer from too much verbiage. Therefore there seems to be a big gap between those who are fortunate to attend a GC and others who are not able to. The problem seems to be in conveying, communicating the spiritual and fruitful experience of the participants in the GC to others who just receive the documents and have to read them.

My second concern is about ensuring that this primordial experience becomes a part of our workaday community life, similar to what happened during the deliberations of the first Fathers. Usually we rely on the literary articulation of the decrees to show us the directions and meanings of our ways of proceeding. Unfortunately we forget them soon. They do not touch our daily life. But if meaning has developed into the realm of interiority, the messenger of this primordial experience could help the province and its communities appropriate the fruits of the GC.

In counseling or spiritual direction, we talk about the significance of modeling in sub-conscious communication. The spiritual experience of our representatives at the GC and the fruits of the experience can become formative to their companions in the province. When they return to their provinces after the GC, they should be asked to go round and communicate to the individual communities all that they experienced and all that inspired them at the GC. This will be sharing the fruits of their own privileged experience of participating in such an important event in the life of the Society.

Even if nothing much happens, if the love of Jesuits for their Society increases or deepens as a result of such sharing, it will be worth the effort.

Discernment

We have read about the deliberations of the early Fathers, trying to discern God's will for them, and their subsequent decision to found the Society of Jesus. Some like to joke that it is the only real community discernment in our history. We have the reputation of being the experts in the Chapters of other religious congregations who facilitate their discernment. But we hardly do it ourselves. In how many of our own communities and provinces does real discernment take place? 'Doctor, heal yourself' is what we deserve to hear.

We all know the difficulties in the process of discernment - time, trust, personal maturity, interest, openness, freedom from personal agenda, and the keenness to find God's will for the community or the institution etc. We may need to acknowledge that their meaning and importance have not caught our attention yet. Or the skills needed for genuine discernment are beyond our capacity in one way or another. When we are emphasizing the renewal of



The Delegates, after the GC is over, should share the fruits of their own privileged experience of participating in such an important event in the life of the Society.

community life, shouldn't we accept that this charism of ours to discern is indeed the catalyst of all our other endeavors?

Is GC a privileged time to actualize this ideal? Can a GC succeed in making discernment a part of our normal way of proceeding in community life and our mission? On the one hand, GC does provide a time for exchange of concerns among Jesuit delegates from all over the world. On the other hand, the exchanges have to follow the structure strictly. Time is limited. The number of people involved is more than 200.

My concerns and expectations are twofold here: first, the GC, to be able to do whatever it has to do, should have a spiritual atmosphere that helps the heart and mind listen attentively to one another. The entire group has to listen to one another with an open mind in order to listen to what God wants to tell our Society at this juncture. We are certainly capable of expressing our views and ideas. But the capacity to articulate our affective dimension - our feelings - regarding the common issues would be crucial. Our documents, as well as those of the Church, usually seem dry, abstract and dogmatic. The reason may be that they ignore the importance of emotions to all humans.

Renewal of Community Life:

One of the major concerns of this GC is the Renewal of Community Life. Community is the place where union of minds and hearts takes place or alienation and conflicts occur. One of the key requirements for a successful community life is a genuine interest in and real concern for one another. Listening to one another and caring for one another might protect us from our own limited way of perceiving and doing things.

In other words, to make sure that we are touched by others' struggles and pain, their needs and concerns, we should allow the otherness to show up and lay its weight and demands on us. Of course, this presumes an honest self-knowledge and openness. This space of interiority can only be cultivated through prayer. Therefore, it would be helpful if this GC can experience and then emphasize this essential aspect of community life.

Jesuit-Lay Cooperation

Among the various things that could lead to the renewal of our mission, one single element that seems to be very important is Jesuit-Lay collaboration, a frontier and virgin land that awaits further exploration. Though GC 34 and then GC35 spoke on this topic, they have not had much concrete results. One of our province consultors honestly laments that nobody has taught us how to collaborate with lay people, which is fundamentally different from having or employing them to help and support us in our ministry.

GC might be a very good opportunity to reflect on this discrepancy between the clearly presented guidelines and the actual difficulties they entail in our concrete apostolic context.

GC 35's Decree 6, "Orientations for further Collaboration" speaks of sustainability of lay leadership in Jesuit work, its corresponding considerations in Jesuit formation,



The Delegates should listen to one another with an open mind in order to listen to what God wants to tell our Society at this juncture.

and importance of networking with others. But this has not achieved the desired results. Lay collaboration may be easier in the West, but it is not so in Asia or Africa because of cultural contexts. Some provinces have made some efforts.

The image that comes to my mind is that of Jerome Nadal, going around Europe to promulgate, interpret, and more importantly,

to arouse the zeal of Jesuits to fully understand the meaning of the new Constitution written by Ignatius. The text needs to be embodied - or incarnated - by a person or a group who has appropriated its meaning deep into their bones.

Similarly we need to see an embodied spirit to stimulate our desires and imagination on the various possibilities and fruits in Jesuit-Lay collaboration. From a (Rene) Girardian point of view, all desires are mimetic. How can we utilize this inherent human mechanism positively through effective agencies to achieve our end?

Imagine a Jesuit companion working in a parish for more than 20 years, busy with his daily routine of meetings and liturgies, reading this:

"Such leaders must have a commitment to the mission of the Society as realized in the particular work ... Clarity about the mission of each apostolic work and the respective roles of all parties prevents misunderstandings, promotes greater accountability, and builds teamwork. All those in leadership should understand and affirm these varied responsibilities in order to be better able to participate in the discernment

and decision making processes regarding matters of missions." (#11, Decree 6 of GC 35) He may find it difficult to point out what roles he has offered to his fervent parishioners as leaders, collaborators and employees. He may also understand why he has not been receiving his parishioners' cooperation as he wished.

Let us hope that this GC will look again at this issue of Jesuit-Laity collaboration and specify ways and targets.

Many of us forget that the first thing we need to look into is what kind of lay people we choose for our various works and what the criteria for choosing them are. They need to be people who can be formed, who could imbibe our Ignatian vision and legacy, so that they could be our true collaborators.

It is also important to examine various models of collaboration, their advantages as well as their limitations. This concern comes from the experience of some of our excellent lay collaborators, who have taken the initiative to explore the apostolic frontiers for us and with us. Jesuits who are work-directors, local superiors and provincials should be trained



Nobody has taught us or even told us how to collaborate with lay people, which is fundamentally different from employing them to help us in our ministry.

for Jesuit-Laity collaboration. They should be trained to treat them with respect and courtesy.

Collaboration finally boils down to genuine relationships between Jesuits and the lay people, built on trust and a common vocation to serve the Lord in one way or another. This spiritual bonding in the Lord should be nurtured in and through a variety of activities, even regular business meetings. Jesuits and the laity should have the Ignatian grace of glimpsing the realm of transcendence even in our mundane business setting. They should be able to listen to the

promptings of the Holy Spirit in and through mutual exchanges of ideas and opinions. The difficult task is to integrate administration and Ignatian formation.

My own experience in spiritual ministry in the Mainland as well as in Hong Kong makes me confident that this kind of Jesuit-Laity collaboration can be achieved. Repetition of simple, helpful gestures may, in itself, be a kind of formation for our lay collaborators in Ignatian spirituality. We read that our early

Fathers met each other for conversation and exchange of opinions every evening for a period of forty days. What could be a modern equivalent of such a practice? Hopefully our GC Fathers would offer help and wisdom in this important area of Jesuit-Laity collaboration.

Renewal of Governance

As far as 'renewal of structures of governance' is concerned, it may be seen in two ways. The first is to infuse new dynamics or energy into the present structures of governance. The second is to create new structures for better governance. Both these were already emphasized in Decree 5 of GC 35.

They aim to actualize the Ignatian values into our mission

- values such as universality, flexibility, efficiency, streamlining resources, accountability, transparency, genuine discernment, availability for mission and the higher good to attain etc.

There could be a conflict between discernment of the higher good and caring of the discerners. In today's world the hierarchy of goods becomes more fragmentized and localized. Therefore the Ignatian maxim, 'the more universal the more divine' could become controversial. A few days before I started writing this, the Brexit happened. The question, 'which is better for U.K. - staying in the European Union or leaving it?' - became ambiguous and divisive before the vote.

Similarly we have experienced some tension between what our province needs and what the assistancy needs. What seems urgent locally may not reflect the common concerns of the Conference. Short-term urgency may be opposed to long term interests, initiating a new mission may look more inviting than closing an old one.

We may also need to have a second look at whom we choose to

govern our communities and run our institutions and how we do it. As we all know, choosing the wrong person for the important task of governing has disastrous consequences for our mission, the members of the community and



Pope Francis, who lives the Jesuit spirit, reminds us that this gospel is to be shared with real joy.

the reputation of our institutions. But then how do you identify men who will give good governance? Is our old traditional system of 'four sheets' adequate today?

Do we need to think of support systems for those who have to govern? How do we help them to remain, first of all,

physically and psychologically healthy and to avoid burn-out?

Conclusion

Lonergan seems to end the third chapter on "Meaning" in his book, *Method in Theology*, with a realistic sense of anxiety and urgency. Prophetically he has foreseen the challenges of our time related to evangelization, which we call 'our mission'. Interestingly he connects the capacity of differentiation of consciousness with the effectiveness of communication. As a matter of fact, our inner spiritual life and intellectual constructs of theology are to culminate in communication of the true Gospel to our world.

Pope Francis, who lives the Jesuit spirit, reminds us that this gospel is to be shared with real joy and that those who undertake to share the gospel of Jesus - the shepherds - should be permeated with 'the smell of the sheep'.

As the Lord and our Father Ignatius are guiding him to share the gospel of joy effectively, let us hope that they will guide our men who gather in Rome for this important exercise. ■

Fr. Stephen Tong, a Jesuit of the Chinese Province, is the Director of Xavier Retreat House, Hong Kong. He can be contacted at: tongsj@ignatian.net

India's indigenous people urged to unite for their rights

India's indigenous people should come together and fight for their socio-economic development, urged church leaders and activists at a gathering marking the International Day of the World's Indigenous Peoples in New Delhi.

The indigenous people in India have maintained separate identities but "it is the need of the hour that they unite to fight their displacement and exploitation," said Fr Stanislaus Tirkey, SJ, secretary of the Indian bishops' office for tribal people, during his address to some 1,000 people at the New Delhi event on 09 Aug.

"Our problem is the same, we are the victims of discrimination and unless we become united, the problems will remain the same," said the Jesuit priest who belongs to the Oraon tribe.

India has some 104 million indigenous people according to government figures but they belong to more than 600 groups, large and small. Most indigenous communities have social interactions only within their own tribes and sub clans. In some places, they are also engaged in rivalry and violence for dominance.



Fr Tirkey told ucanews.com that all indigenous people should come together to assert their socio-economic and developmental rights. They should also fight for their rights without violence and following principles of democracy, he added.

Fr Ranjit Tigga, SJ, who heads the Department of Tribal Studies at the Indian Social Institute, said the Constitution of India assures many provisions for tribal people. "But there was lack of political will in implementing them," he said. Some policies are anti-tribal, especially those related to natural resources such as land, forest, and water. "These resources are exploited by vested interests and the law-enforcers are with those indulging in such activities," Fr Tigga said.

Attending the event, Dayamani Barla, an activist from Jharkhand, said indigenous people should come out of their "ghetto mentality" of working for individual tribes and get united. Roma Ekka, an actress from the state of West Bengal, said those who are educated should teach others about their rights. "If we want equality we have to take all people into consideration," she said.

The Jesuit-run Indian Social Institute in collaboration with indigenous youth groups in New Delhi organized the event.

- UCAN

JRS urged to continue in Sri Lanka's war-ravaged region

A top official of Sri Lanka's education department has appealed to Jesuit Refugee Service (JRS) to continue its works in the war-affected areas of the island nation. The plea came as the Rome-based international non-profit organization plans to exit from Sri Lanka by the end of this year.

"JRS has become the symbol of hope for our children. It has encouraged them to study," said Jeya Thambiah, director, Early Childhood Development Unit of Ministry of Education, while presiding over a certificate awarding ceremony.

Some 190 people working under the JRS teacher training program attended the function on 25 June at Vavunia, a prominent Catholic center in the diocese of Mannar. One of the major JRS works in Sri Lanka has been to run pre-schools for some 3,330 children in north and east provinces.



The training program was conducted during February and June with classes on just two days a week. It was held in Mannar, Jaffna, Batticaloa and Mullaithevu, four divisions in north and east provinces.

Thambiah recalled her long years of association with Church people. She said she was surprised to learn about "the exit policy" of JRS. She pleaded that the JRS continue its "Good Samaritan work" in Sri Lanka.

The function was held at Rambaikulam Girls' National School Auditorium. Jesuit educators defined pre-school teachers as "second teachers" after parents who they consider as "first teachers." The formative dimension is "great and challenging" and it very much lies in the hands of "second teachers", stressed the motivation talk.

Pre-school teachers work in 104 schools in all four divisions. Nimal Everesta Perera, a program director, said the teachers get around 9,000 Sri Lankan rupees. The JRS and the government share the expenses.

Pushpa Rani, who has been working JRS for the past 15 years, said the program brought joy of hope and happiness to the teachers. She works in "Gnana Pre-School" in the Mullaitheevu division. Another pre-school teacher Sivakumar Sumanthi said that the JRS partially supports her in running the preschool. The government pays 4,000 rupees and JRS 5,000 rupees. The teachers put up an exhibition showcasing their "creativity, competence and compassion," said Fr Dhivyanandam, SJ, who was a judge for the exhibition. Fr Alex Yagoo, SJ, JRS country director of Sri Lanka, said the training helped his teachers to gain insight, foresight and far-sight about teaching that would come to their aid in future.

- UCAN

BY MYRON J. PEREIRA SJ

I thought I will share with the readers of *Jivan* what struck me at a Spiritual Animation Programme (SAP), animated by Fr Julian Fernandes, SJ in Mumbai on 15-17 Aug '16. In recent times, governance has emerged as a key issue in Jesuit life, and related to it the question of how provinces, 'administrative structures', might be re-aligned to meet the needs of today. This program addressed this issue. The process was not intellectual but prayerful – topics were first presented in outline, and the participants were invited to consider them prayerfully, note 'the movements of their soul', and then share their feelings with each other in small groups.

While many described their first reaction to Fr General's letter on the need for restructuring for greater apostolic efficiency as positive, there is also a tension. Provinces around are narrow-minded and "rooted and grounded" in their own comfort zones, their own privileged institutions. so the natural tendency is to oppose any re-structuring for greater apostolic efficacy. After all, Pedro Arrupe first proposed this in 1966. It's 2016, and it hasn't happened yet. Will it ever? Is this because of self-centredness - not wanting to share either money or personnel?.

The "call of the Eternal King" is part of our understanding of our vocation. As Jesuits, we are invited to "work with him (Jesus)", and to "bear all manner of humiliations with him"... But this must move from being just a notional principle, and change into a heartfelt longing. The "call of the Eternal King" has the capacity to inspire one's life, even unto death.

When it was alleged that our El Salvador Jesuits were "Marxist priests", Ignacio Ellacuria is said to have remarked: "Marxist? I might study Karl Marx, but I would only die for Christ. He is the only reason why I live..." It is *his* love which gives us inner freedom, availability and creativity.

Although most of us have grown up with this meditation, in practice our vocation has not become universal but particular – we end up in a given province, doing a traditional apostolic work, which is usually part of

ALL I REALLY
NEED TO KNOW
I LEARNED IN
KINDERGARTEN

**Too much
college,
too little
kindergarten**

UNCOMMON THOUGHTS ON
COMMON THINGS

ROBERT
FULGHUM

that province's legacy, and thus we live our lives not available for universal mission, but usually locked into narrow and parochial form of ministry.

Why don't we take up a "new ministry" even when it is encouraged by Fr General – like migrants and refugees today, or ecology, or inter-faith dialogue,?

Why do so many "good Jesuits" in their early lives turn out to be "so inadequate" in later life? One answer: It's because their Jesuit vocation became a fulfillment of their natural desires, and so for many years, everything went fine. Natural desires substituted for supernatural motivation. But in later life a crisis takes place,

a crisis which is an 'emptying out' of all natural fulfilment (*kenosis*). Every crisis, says the psychologist Jung, is an occasion of confusion as well as an opportunity for growth. If they fail the test, these Jesuits remain stagnant – empty, bitter, unaware, unfulfilled.

What is missing in our governance? Most superiors have "too much college, too little kindergarten" (Robert Fulghum). If one were to point to a single glaring deficiency, it is the absence of Emotional Intelligence/ a lack of sensitivity. This is shown in the constant community tensions, the rivalry between rectors and directors of work, the poor relationships with our public/ laity, our clericalist attitudes, our sense of entitlement.

Three levels of "restructuring": First, restructuring attitudes within the Province. Do we appreciate each other enough? Are we welcoming and receptive to each other in our communities? Second, before physical restructuring how much do we share personnel and resources, how much do we network? A certain amount of networking exists in formation (novitiates, juniorates, regency, philosophy/theology). Can we evaluate this? Can we now extend this to certain common apostolic works, like education, social work? Can we extend this further into priority areas which call for a common approach, eg, inter-faith work, climate change, displaced persons, etc.?

At the very end comes the physical or geographical restructuring of our provinces. This can only be achieved when the first two steps have been taken.

Fr Myron Pereira, SJ (BOM), a writer and artist, resides at Campion Jesuit Residence, Mumbai.

GC 36: A rower's reflections



BY HEDWIG LEWIS, SJ

A picture is worth a thousand words. The logo of GC 36, with its call to over 16,000 Jesuits to keep “rowing into the deep”, speaks volumes for the vision and mission of the Society of Jesus.

The IHS monogram stands out prominently against a rising tide, and one can virtually sense the dynamic movement of the waves in the open sea. Coloured maroon, the IHS mirrors the familiar images of the wax seal of similar hue that Ignatius of Loyola used on official documents relating to the foundation of the Order. This creates a direct connection, as the Jesuit designers of the logo, Pablo Fernández (Chile) and Elías López (Spain), explained: “rooting us in the tradition of our original charism.”

The IHS here represents “the Society’s boat in the Church”, thus highlighting its allegiance to the Church/papacy, a trademark of the Jesuits. The ‘first Jesuit pope’ emphasized this during his first Eucharistic celebration in the Gesù on the feast of St Ignatius in 2013. The IHS, said Pope Francis, is a constant reminder of “the centrality of Christ for each one of us and for the whole Company, the Company that St Ignatius wanted to name ‘of Jesus’ to indicate the *point of reference*.” Above all, “the centrality of Christ corresponds also to the centrality of the Church: they are two flames that cannot be separated: I cannot follow Christ except in and with the Church.” This “dual centre” ensures that “we Jesuits and the entire Society are not in the centre; we are, so to say, removed; we are in the service of Christ and of the Church.”

Pope Francis presided over a liturgical service to commemorate the 200th anniversary of the Restoration of the Society of Jesus, on 27 Sep 2014. His message on that occasion is the *leitmotif* of the GC36 logo. The motto, “Rowing into the Deep” follows on Francis’ appeal to Jesuits to “row” with him in the service of the Church, in response to the call of Jesus to his disciples: “Put out into the deep” (Luke 5.4). The pope was echoing the words of Pope Pius VII in the Bull of Restoration, of 07 Aug 1814, extolling Jesuits as “expert and brave rowers.” Francis urged Jesuits to “row, then! Be strong, even when there is a contrary wind.”

The post-restoration portrayal of Jesuits as courageous *rowers* in “the boat of Peter” seems to be in sharp contrast with the pre-suppression image of Jesuits as “*foot-soldiers* for Christ”. But both these analogies contain the same Ignatian dynamism that has animated the Society of Jesus through its 476-year history.

Rowing is a ‘com-unity’ venture that fosters harmony, balance, and rhythm, demanding discipline, endurance and perseverance. It necessitates synchronicity in diversity, synergy of minds and hearts. Unlike other sports, in rowing there are no quarters, halves, timeouts or substitutions. There are no individual heroes. Everyone is onto something bigger - the “Mission of God *vis-à-vis* our world,” as expressed by Fr General, Adolfo Nicolás (Expectations from GC36).

“*Rowing into the deep*” is written into “our way of proceeding”. St Ignatius insisted on depth: “It is not knowing much but realizing and relishing things interiorly that contents and satisfies the soul” (*Sp. Exe.*, 2). Nicolás roused Jesuits by his

oft-repeated phrase “the frontier of depth” to counter “the globalization of superficiality”.

The *six waves* in the logo may well represent the universal mission of the Society of Jesus to the six continents. Starting out as an almost invisible wavelet in the wide expanse, they grow bigger, bolder and broader, as did the “least Society of Jesus”, exploring further horizons and penetrating farther frontiers, as its task-forces swelled.

The *Cross* serves as the boat’s mast and sails. We are Ignatian pilgrims in the service of the Eternal King “under the banner of the cross...” We are “placed with the Son carrying His cross” to be “joyful witnesses to the Gospel” (GC36 Meditation).

The *flame* atop the mast signals the direction in which the Spirit, like the wind, is blowing (John 3.8). It is “the fire that kindles other fires (GC35:2). It is a beacon of “hope” for those of “little faith” struggling in troubled waters. “The flame of the greater glory of God,” noted Pope Francis, “even today flows through us, burning every complacency.”

Soldiers and Sailors! Cross and Flame! Metaphors motivate and inspire. Can we expect our delegates at GC 36 to be so fired by a “new imagination” (Nicolás) as to provide us with another challenging metaphor – one ‘out of the boat’? Will the buzz-word for 21st century Jesuits be INTEGRATION? “Integration” in depth, in the areas specified by the *Coetus Praevius*: “affective, intellectual, effective, and collaborative”, to “heal our broken world”. ■

Fr Hedwig Lewis, SJ (GUJ), educationist and writer, resides at Loyola Hall, Ahmedabad, Gujarat.

BY JERRY ROSARIO, SJ

“What is to be a Jesuit today..?” This can be a perennial enquiry. GC 32 (1974-75) did deliberate over this and subsequently did come up with this demanding definition: “Jesuit is a *sinner* and yet, called to be the *companion of Jesus* to labour under the cross for the service of faith and for the promotion of justice”.

The enquiry continued through the succeeding General Congregations upto GC 35 (2008). Therefore we Jesuits are beckoned “to commit ourselves to the emergence of a *more just cosmos*, working in synergy with women and men of diverse Religious and Humanistic convictions, from all Nations and Cultures” (GC 35 D.5:3). A tall call indeed! It has to be progressively actualized and, much more, prophetically accomplished.

The upcoming GC 36 will indeed invest its energy and time to explore further. More importantly, the 31st General Superior, to be elected shortly by the 36th GC, will have to be a shepherd with “the smell of the sheep” (Pope Francis). He has to procure “the same mind” (phil 2:5) that was in St. Ignatius. In order to

Principle and Foundation of his Spiritual Exercises: “Use the created gifts of God in so far as they help you come up as a loving and loveable person, and also help you reach the ultimate goal of yours.” (Sp. Ex.23)

No choice here. We’ve to be believable persons



Every Jesuit is expected to be a credible challenge to our consumeristic culture.

The 3 Cs: Jesuitness needed today

bring forth, “quality Jesuits for quality ministries” (Peter Hans Kolvenbach), the new General’s governance may have to promote some challenging features such as the following three. Certainly, these 3 top characteristics I have listed below and needed for every Jesuit today are not comprehensive. The first is the basic, if not the most important.

01. CREDIBILITY:

The globalized world of ours is very much more complicated than that of St. Ignatius: stunningly and substantially developed beyond all calculations, in science and space technology, in commerce and cosmology, and in communications and transportation. As a result, all sorts of comforts and compromises have now come to be amply available at our very doorstep. Understandably we Jesuits too are being driven by the consumeristic current. Still, we have to challenge ourselves.

We have to recollect here the sharp and straight instruction of our Father Ignatius, recorded in the very

indeed, witnessing to the AMDG – the unique charism of our least Society. Credibility, thus, can be highlighted as the primary call of the hour. We have to walk the talk. One could even say: “walk and then, talk”. What we stand in need of today is not “asceticism”. Rather, “mysticism”. That could well mean, “profound thinking but plain living”. All, with certain depth of the Divine.

Every Jesuit is expected to be a credible challenge to our consumeristic culture. We do hope the 36th GC will have some stirring stuff on this subject.

02. CORDIALITY:

If the personal life of every Jesuit ought to have credibility, this second trait becomes necessary: cordiality. It has to be manifested in our relationship with God, in our communities and in our partnership with all our collaborators, both immediate and ultimate. Most importantly, our relationship with the poorest and the powerless has to be marked by cordiality.

Let us remind ourselves what our GC 34 (D.10:4) said on this: “Do our communities remain mysterious

to others, or are they open and welcoming to those who seek us..? Do young people see us working together, sometimes struggling but still supporting one another, praying together..? Does our apostolic zeal communicate itself to others, so that they, too, will want to commit themselves to God's service...?"

Again, GC 35 in its D.6:140 insisted on this, asking each and every one in Jesuit communities to

03. CREATIVITY:

Credibility in one's personal life and cordiality in one's community life are not and should not be for their own sake. Rather, for the sake of our ministerial participation in "God's covenant with creation" (GC 35, D.3.36).

We cannot afford to give up Ignatius' favourite *magis* (Const.588). Pedro Arrupe had put it quite strongly: "Our least Society

movemental ministries like the social and the pastoral.

In other words, dynamism is diminishing and our enthusiasm is evaporating.

The world we live in favours the imaginative and the innovative. People take to what is creative and transformative. We are indeed privileged to live in a fabulous age of discoveries and digitalized wonders. There is a wide variety now.

Correspondingly, we ought to be "men ever ready" for pioneering programmes in productive praxis. The ventures we begin need not be spectacular. All that is needed is to be creative in our ministries in order to make them relevant for today's changed circumstances (Sp.Ex. 97). As Jesuits we have to be always led by the Ignatian criteria: what will be more fruitful, more universal, and what will bring more glory to God?

Our Pope Francis, always creative, has great dreams for the Church (*Evangelii Gaudium*, No.27) and also for the creation at large (*Laudato Si'*, No.244). With this broadened horizon of God's mission for "a New Earth and a New Heaven" (Rev.21:1-7), we are, no doubt, living in a blessed moment of grace.

We do hope that the 36th GC will have something inspiring to tell us on creativity too.

While praying for the success of GC 36, let us pray that we may keep growing in our *Jesuitness* by ensuring that these 3 Cs are present in our life: Credibility in our personal life, Cordiality in our collaborative life and Creativity in our commitmental life. May the God of Ignatius guide us through this pilgrimage of GC 36!

Fr Jerry Rosario, SJ (MDU), is the Executive Director of 'Dhanam' and 'Manitham' movements, Dhyana Ashram, Chennai, T.N.



At the threshold of GC 36, we may have to make a quick check if others find in our communities and our ministries cordiality, openness and hospitality.

explore ways and means of offering hospitality! At the threshold of GC 36, we may have to make a quick check if others find in our communities and our ministries cordiality, openness and hospitality.

This takes us to what our own brother, Pope Francis keeps emphasizing: "Go to the existential peripheries! Reach out to the neediest! You'll find life by giving life, hope by giving hope, and love by giving love" (*Witnesses of Joy*, Nov. 2014). He knows what he's saying, as he practices what he preaches. This is what we should be doing.

Let us hope that GC 36 will have some definitive directives on this.

is never content with the tried and the already-existing. New challenges have to be faced. New opportunities have to be welcomed. Ours is a holy boldness, a certain apostolic aggressivity, typical of our way of proceeding."

Our outgoing Superior General Adolfo Nicolas had, more than once, made this provoking observation in public interviews and addresses: "About two-thirds of ours have come to be 'settled' Jesuits." We have come to be rather static, if not stagnant. Of late, mediocrity and complacency are creeping into our ministries - not only in our institutionalized, but also in our



Excerpts from Pope Francis's responses to questions from reporters on a variety of issues during his return flight from Krakow, Poland on 31 July '16 after attending the World Youth Day celebrated this year in Poland.

Holy Father, in your speech at Wawel, in your first speech immediately after arriving, you said that you were happy to begin getting to know Central Eastern Europe. I come from Poland, and in the name of the nation I would like to ask you how was Poland for you in these five days, how did it seem?

It's a special Poland, because it was a Poland invaded once again, this time by youth. But Krakow ... what I saw was very beautiful. The Polish people ... so much enthusiasm! But look, this evening, with the rain, and long streets ... it wasn't only the youth! Even the elderly! It's a goodness, a nobility! I had an experience of knowing the Polish people when I was a child, and where my father worked

many Poles came to work after the war. They were good people, and this has stayed in my heart. I rediscovered this goodness of your people. It's a beauty. Thank you.

Holy Father, our young children were touched by your words, which correspond very well to their reality, to their problems ... but you also used, in your speeches, you used the words, the very expressions, of the language of the youth. How did you prepare? How were you able to give so many examples close to their lives, to their problems, but also with their words?

I like to speak with the youth, and I like to listen to the youth. They always put me in difficulty. They tell me things that I haven't thought of, or that I've partly thought of. The restless youth, the creative youth, I like them! And thence I take that language. Many times I have to ask myself: what does this mean? And they explain what it means! They

*Holy Father,
how are you
after your
fall?*

explain to me what it means ... but I like to speak with them. They are our future, and we must have a dialogue. This dialogue between the past and the future is important.

This is why I emphasize so much the relationship between the youth and grandparents. When I say grandparents, I mean those who are old and those who are not so old ... but me, yes! To also give them our experience, which they feel as the past, as history and they take it up again and carry it forward with the courage of the present, as I said this evening ... but it's important, it's important! I don't like it when I hear it said: "But these youth say stupid things!" The youth say stupid things and they say good things, as we do, as everyone does. But listen to them, speak to them, because we must learn from them and they must learn from me, from us. This is how history is made, this is how it grows, without closure.

Holiness, the repression in Turkey, the 15 days that followed

the coup, according to almost all international observers. were perhaps worse than the coup. There were entire sections of people who were affected: the military, magistrates, public administrators, diplomats, journalists. I cite data from the Turkish government: it speaks of more than 13,000 arrests, more than 50,000 people torpedoed. A purge. The day before yesterday, the president Recep Tayyip Erdogan faced the critics and said: "Mind your own business" - in front of external critics. We would like to ask you: until now you haven't intervened, you haven't spoken. Perhaps you fear that there could be repercussions on the Catholic minority in Turkey?

I didn't speak because I am still not sure about the information that I received on what is happening there. And I listen to the information that is arriving in the Secretariat of State and some important political analysts, I am studying the situation also with the councilors of the Secretariat of State and the thing still isn't clear. It's true, harm to Catholics must always be avoided, but not at the price of the truth! There is the virtue of prudence; this must be said, when, how, but in my case, you are my witnesses that when I've had to say something that involves Turkey, I've said it.

Holiness, how are you after your fall the other day? We hope that you are well...after the fall...

Ah! The fall. I was looking at the Madonna and I forgot about the stairs. I was with the thurible in hand. And when I felt that I was falling, I let myself fall and this saved me, because if I had resisted, there would have consequences. So nothing happened. I am fine. I am quite okay.

Last week the secretary-general of UNASUR, Ernesto Samper, spoke about a mediation

from the Vatican in Venezuela. Is this a concrete dialogue? Is this a real possibility, and how do you think that this mission of the Church can help in the stabilization of the country?

As for Venezuela, two years ago I had a very, very positive meeting



Terrorism grows when there are no other options, and when the center of the global economy is the god of money and not the human persons - men and women - this is the first terrorism!

with President Maduro ... then he asked for an audience last year, it was Sunday, the day after arriving from Sarajevo. But then he cancelled that because he was very sick with an ear infection and couldn't come. Then after this I let some time go by and I wrote a letter to him. Then, there were contacts ... yes and an eventual meeting. Right now ... I am not sure, I can't guarantee this, eh. Clear? I am not sure! But I think that in the group of mediators, someone, and I'm not sure if the government also - wants a representative from the Holy See.

Holy Father, first let me wish you and Fr Lombardi and also Fr Spadaro for the feast of St. Ignatius. The question is a little difficult: Catholics are a bit in shock, and not only in France, after the barbarous assassination of Fr Jacques Hamel - as you know well - in his church while celebrating the

Holy Mass. Four days ago you told us that all religions want peace. But this holy, 86-year-old priest was clearly killed in the name of Islam. So Holy Father, I have two brief questions: Why do you, when you speak of these violent events, always speak of terrorists, but never of Islam, never use the word Islam? And then, aside from prayer and dialogue, which are obviously essential, what concrete initiatives can you advise or suggest in order to counteract Islamic violence?

I don't like to speak of Islamic violence, because every day, when I browse the newspapers, I see violence, here in Italy... this one who has murdered his girlfriend, another who has murdered his mother-in-law... and these are baptized Catholics! There are violent Catholics! If I speak of Islamic violence, I must speak of Catholic violence too... and no, not all Muslims are violent, not all Catholics are violent. It is like a fruit salad; there's everything. There are violent persons of this religion ... this is true: I believe that in pretty much every religion there is always a small group of fundamentalists. Fundamentalists. We have them. When fundamentalism comes to kill, it can kill with the language - the Apostle James says this, not me - as deadly as a knife, no? I do not believe it is right to identify Islam with violence. This is not right or true. I had a long conversation with the Grand Imam of the Al-Azhar University, and I know how they think ... They seek peace, dialogue... The nuncio to an African country told me that in the capital city where he lives there is a line of people, always a long line of people, at the Jubilee Holy Door. And Catholics approach the confessionals and others to the benches to pray, but the majority go forward, to pray at the altar of Our Lady ... these are Muslims, who want to observe the Jubilee. They are brothers, they live together... When I

was in Central Africa, I went to them, and even the Imam came up on the Popemobile ... We can co-exist very well ... But there are fundamentalist groups. There is a question that comes to my mind. How many young people, how many young people of our Europe, whom we have left empty of ideals, who do not have work ... they take drugs, alcohol, or go there to enlist in fundamentalist groups. One can say that the so-called ISIS, but it is an Islamic State which presents itself as violent ... because when they show us their identity cards, they show us how on the Libyan coast how they slit the Egyptians' throats or other things ... But this is a fundamentalist group which is called ISIS ... but you cannot say, and I do not believe, that it is true or right that Islam is terrorist.

Your concrete initiatives to counteract terrorism, violence?

Terrorism is everywhere. Think of the tribal terrorism of some African countries. Terrorism grows when there are no other options, and when the center of the global economy is the god of money and not the human persons - men and women - this is already the first terrorism! You have cast out the wonder of creation - man and woman - and you have put money in its place. This is a basic terrorism against all of humanity! Think about it!

Holiness, hearing the announcement that was made this morning that Panama will be the venue of the next World Youth Day, there was a colleague here who wanted to give you a small gift in order to prepare yourself for this event. You told us in the meeting with volunteers that probably you will not go to Panama. But we are waiting for you in Panama ...

No no, this one is not going, Peter is going, whichever it is.

We believe that you will go. I give you on behalf of the

Thank you and goodbye, Fr Lombardi!



Fr Federico Lombardi, SJ, is stepping down after ten years as Director of the Holy See's Press Office. He served also as Director of Programs and later, Director General of Vatican Radio from 1991 to February 2016. Fr Lombardi, who turned 74 in August, was also Director General of Vatican television (CTV) for eight years.

Here is what a journalist travelling with Pope Francis and Fr Lombardi said:

"Holiness, in the name of my journalist colleagues - because I feel a little obligated to represent them, I must say a few words, if you allow me, about Fr Lombardi of the Press Office who is retiring. He was there with Pope Benedict, during an unprecedented interregnum, and then your election, Holy Father, and the surprises that followed. Fr Lombardi, what can one say

to thank you for your constant availability, commitment, and dedication, your incredible ability to respond or not to our questions - and this is also an art - to our often strange questions. And then also your humor, a little British, in all situations, even the worst. And we have many examples. Obviously we welcome your successors, two good journalists, but let's not forget that you, more than being a journalist, were, and still are, a priest. And also a Jesuit, wow! So we cannot wait until September to celebrate with dignity your departure for other services, but we wish to congratulate you today ... and wish you a happy feast of St. Ignatius, and then for a long life, of 100 years, as they say, of humble service. "Stolat," they say in Poland, stolat, Fr Lombardi.

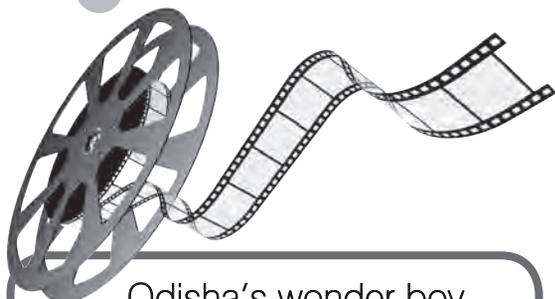
Panamanians two things: a shirt with the number 17, which is your date of birth, and later the hat that the farmers in Panama wear. They asked me to put it on you, but ...

Tribute to the farmers...

If you would like to greet the Panamanians...

To those from Panama, thank you very much for this and I hope that you prepare well with the same strength, the same spirituality, the same depth with which the Poles, the Cracovians and the Poles, prepared for this World Youth Day. ■

Courtesy: www.ncregister.com

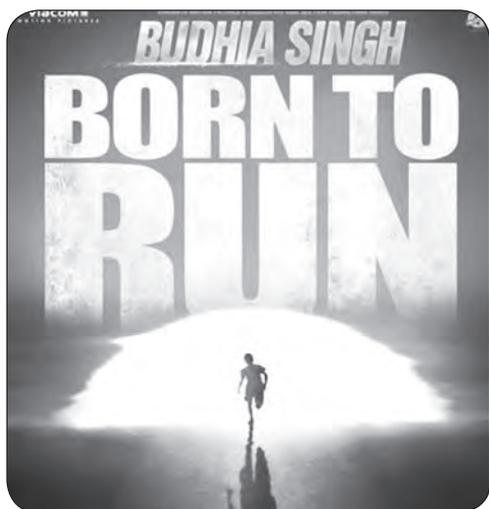


Odisha's wonder-boy

Budhia Singh - Born to Run

A film by Soumendhra Padhi

Starring Manoj Bajpayee, Mayur Patole, Tillotama Shome...



A cut above the formulaic sports-movie themes, *Budhia Singh - Born to Run* hits all the right buttons. The inspirational, soul-stirring story of the Odisha's 5 year old wonder-boy Budhia Singh – the running sensation who took the world by storm is a brilliantly crafted, richly performed rare piece of Bollywood's sports drama that is enlivened by the perfect balance of emotion, insight and humour that rightly provides fodder for thought.

Soumendhra Padhi has penned the year's national award winner for best children's film with no nonsense attitude that tells the story of the child sensation Bhudia Singh – world's youngest marathon runner who ran from Bhubaneswar to Puri at the age of four covering 65 kilometres (40 miles) in seven hours and two minutes. In 2006, a do gooder judo coach Biranchi Das (Manoj Bajpayee) rescues a hungry Budhia (Mayur Patole) from a bangle seller. The wonder kid was sold for a petty amount by his mother Sukanti (Tillotama Shome) who is struggling to find ends meet. Taking Budhia under his care, one day Biranchi discovers the wonder kid's god given gift for running and starts training him.

Street children win medals in 'Mini-Olympics'



The first ever 'Street Children Games' was held in Rio de Janeiro, Brazil in March this year. But it might just be the beginning of possibilities for five Indian street children. Termed Mini-Olympics, the international sporting event for children from the streets across the world witnessed as many as 14 countries taking part in the games. As the Indian children went on to win a Gold, a Silver and a Bronze medal, what they achieved in terms of confidence, dignity and recognition is priceless.

Rescued, protected and trained by Karunalaya Social Service Society, a centre for Street and Working Children in Chennai, the children conquered countless hurdles to be recognised. 15-year-old Hepsiba lives in a shelter for the homeless in Chennai. Her mother is a breakfast vendor and income is uncertain. Despite the odds, Hepsiba is pursuing her education and is in the 11th grade. Hepsiba's talent in running brought her to Karunalaya and she got a chance to train herself. She came out with flying colours at Rio after winning a gold medal in the 100 meters sprint, a silver medal in the 400 meters race and a bronze medal in the hurdles race.

Other students who participated too have a similar history.

Courtesy: www.thequint.com

Ego the enemy

"While the history books are filled with tales of obsessive, visionary geniuses who remade the world in their image with sheer, almost irrational force, I've found that history is also made by individuals who fought their egos at every turn, who eschewed the spotlight, and who put their higher goals above their desire for recognition." says the Prologue of the book. Many of us insist the main impediment to a full, successful life is the outside world. In fact, the most common enemy lies within: our ego. The *Ego is the Enemy* draws on a vast array of stories and examples, from literature to philosophy to history. We meet fascinating figures who reached the highest levels of power and success by conquering their own egos. Their strategies and tactics can be ours as well.



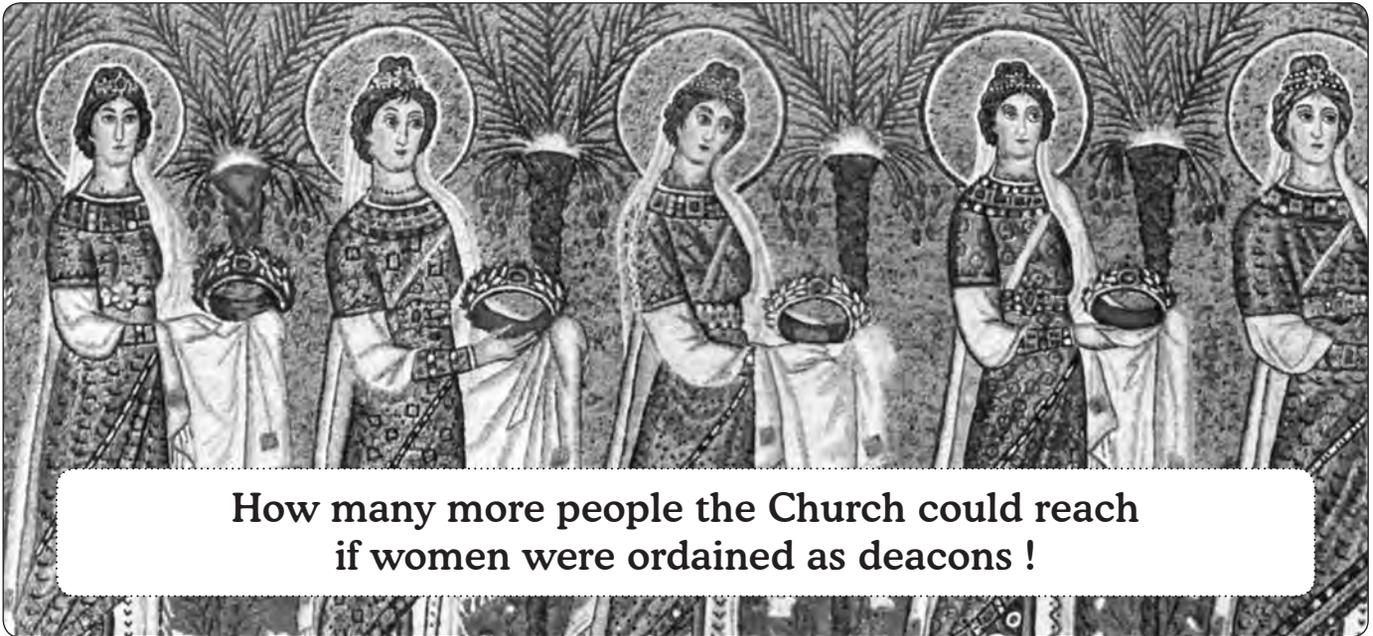
Ego is the Enemy

By Ryan Holiday

Published by Portfolio

Pages: 226; Price: Rs.399/-

Will we have Women Deacons again?



How many more people the Church could reach if women were ordained as deacons !

BY DAN DIXON, SJ

On 02 Aug '16 we learned that Pope Francis was calling a "high-stakes" commission to study the possibility of women deacons serving in the Church. While some voices praised the commission as the sign of a more inclusive, listening Church, others expressed concern about breaking with tradition. To try to understand this issue better, Dan Dixon, SJ sat down on 13 Aug '16 with Luke Hansen, SJ, who is studying theology at the Jesuit School of Theology in Berkeley, CA. He has focused many of his academic efforts at exploring women's issues in the Church.

Excerpts from the interview published by the Jesuit Post:

On 02 August, Pope Francis called together a

commission to study the possibility of ordaining women to the diaconate. It's my understanding that the Church has looked at this issue before. What's different this time?

In 2002 the International Theological Commission (ITC) issued a report on the diaconate in general. In two small sections of a much larger study, the ITC noted that women served the Church as deacons for several centuries. They did not reach any conclusion about the appropriateness of a return to this ministry. This new commission, by contrast, is specifically studying *women deacons* and the possibility of women serving in this ministry today. Furthermore, this commission has an equal representation of women and men - 6 of each.

Whose idea was it to actually get this commission going?

The issue was brought to Pope Francis by a group of 900 religious - Sisters who are leaders of their religious congregations. These are women who are working on the frontlines, who have the pulse of what many people in the Church are thinking and feeling. Before they met with Pope Francis in May, they heard a clear message from members of their congregations: "We are already doing the ministry of permanent deacons. By being able to preach and preside at weddings and baptisms, think of how much more we could accomplish!"

Is there anyone on this commission that interested Catholics should know about?

Dr. Phyllis Zagano, (see box on p. 20) who teaches at Hofstra University in New York, is the leading scholar on women deacons in the world. What's especially striking is that Dr.

Zagano is a well-known proponent of ordaining women to the diaconate. This is extraordinary - it shows that the commission has a legitimate diversity of opinion, and we can expect some healthy dialogue to emerge.

How do you think Dr. Zagano would respond to the voices in the Church who worry that ordaining women to the diaconal ministry would break from tradition - that Jesus intentionally missioned twelve men to hold this particular office?

It's important to clarify that we believe bishops are the successors of the twelve apostles and that bishops ordain priests to assist them in that ministry. Dr. Zagano would emphasize - and I agree with her - the difference between the ministry of bishops/priests and the ministry of deacons. We can't forget that women served the Church as deacons for *twelve centuries*. While priests and bishops are ordained into a ministry of leadership, deacons are ordained into a ministry of service. Even though all three receive the same Sacrament of Holy Orders, there is also a substantial difference between these ministries.

Despite these differences between deacons and priests, many have invoked the omnipresent "slippery slope" argument: that if the Church ordains women to the diaconate, priesthood will automatically come next. Do you think these two key issues regarding the role of women in the Church are related?

In one sense, the diaconate is related to the priesthood, and in another sense, it's not.

The important thing about this commission is that they're going to have a conversation. The fact that you and I are even having a conversation about this right now - it's a great sign. Francis has emphasized over and over again the importance of a synodal Church and a listening Church. He wants a Church

Women deacons: What happens next?

BY PHYLLIS ZAGANO

Pope Francis named just one woman from the Western Hemisphere to his commission on women deacons. That would be me.

So, what happens next? Fact is, I do not know. I assume at some point in the not-too-distant future, I will receive an invitation to go to Rome to meet with the other commissioners. Our mandate is to study women in the diaconate.

When he spoke to the members of the Union of International Superiors General in Rome on 12 May, the Holy Father said he was especially interested in the women deacons of the early church. He said he would ask the Congregation for the Doctrine of the Faith what it had on the matter and, yes, at the Sisters' request, he would form a commission.

I wonder what the doctrinal congregation sent. I wonder if it sent along the 1997 International Theological Commission report that found no barrier to women deacons. I understand the report was printed, numbered and readied for the International Theological Commission president's signature, but he refused to sign it. It was not published.

At the time, the International Theological Commission president and the prefect of the Congregation for the Doctrine of the Faith was Cardinal Joseph Ratzinger.

I don't think we should groan too much...

It took quite a while for many episcopal conferences to answer the Second Vatican Council's call to restore the diaconate as a permanent vocation. While many U.S. bishops began ordaining married men as deacons nearly as soon as they could, others did not jump in quickly. For example, it took nearly forty years for dioceses in the United Kingdom and Ireland to begin training deacons. Even so, the diaconate grew. There are now more than 42,000 deacons worldwide, largely concentrated in Western Europe and the United States. Theory about the diaconate also grew, in keeping with its spread around the world. I raised my hand and voice often to ask about restoring women to diaconal ministry.

By 2002, a new International Theological Commission committee, headed by a former graduate student of Ratzinger, completed a study document concluding that "the ministry of discernment, which the Lord left his Church" should decide the question of women deacons. This study depends heavily on the work of one scholar, Aimé Georges Martimort (1911-2000), who strongly opposed returning women to the diaconate in his 1982 book (translated to English in 1986), *Deaconesses: An Historical Study*. In 2002, the International Theological Commission seemed to agree with Martimort, but included his determination that the question of women in the diaconate was unresolved.

In the years since, other scholars have looked at the question, have retranslated studies and original documents, and have questioned why only half the diaconate has been rejuvenated so far. Now, in 2016, the ministry of discernment about women in the diaconate has been handed over to twelve scholars under the presidency of another scholar, a Jesuit professor of dogmatic theology who is also the doctrinal congregation's secretary. And so the commission will meet, discern, and one hopes, decide on a recommendation. I cannot tell you how things will be resolved, or when. I can only say that it appears Pope Francis will make a decision. I genuinely believe his decision, whatever it is, will be the right one.

Courtesy: www.uscatholic.org

that discusses issues openly, that leaves room for the Holy Spirit. A lot of people have strong feelings about whether women should be priests or not. I think conversation between these two sides is essential.

Pope Francis has repeatedly emphasized that the possibility of women in the priesthood is not an open question. So, it's clear that he sees these two issues as distinct. This commission is about exploring the possibility of women in the Church serving as deacons, not priests.

However, outside of formal commissions, I think we need to be having informal conversations about both issues. We should make ourselves readily available to listen to the voices of women in the Church who feel marginalized. We also should be familiar with the reasons why women are not presently ordained as deacons, priests, and bishops in the Catholic Church.

How did you get interested in this issue of women deacons in the Church?

Mostly through my experiences working with so many talented women who bring a lot to the Church. They have been instrumental in my formation — as spiritual directors, professors of Scripture and homiletics and in other roles.

Many of these women have experienced barriers in their life of ministry. In some cases, their gifts have not fully been put to use in the parishes where they work. So many have the gifts of preaching and liturgical leadership. It seems to me that the diaconate is one opportunity for the Church to put these many gifts into action.

You are preparing for ordination to the diaconate in October. What, in your view, is being a deacon all about?

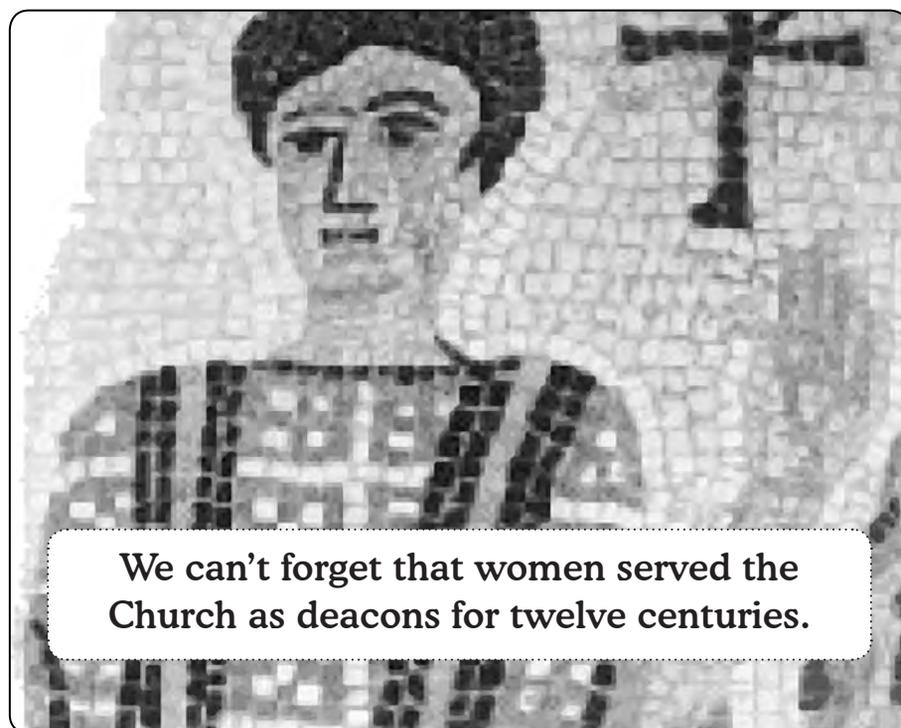
Deacons embody a ministry of service. We're still learning what

the diaconate is all about. For 800 years - from the 1100s to the 1960s - there was no permanent diaconate in the Church. The only deacons were those on their way to becoming priests. Vatican II restored permanent deacons to the Church, so it's both an ancient ministry and a new ministry. We see deacons preaching on

conversation. We have to be willing to listen to the Spirit.

Is there anything else you'd like our readers to know about the issue of women deacons in the Church?

I've been really moved when I've listened to the stories of women



We can't forget that women served the Church as deacons for twelve centuries.

Sundays, presiding over weddings and baptisms, and performing charitable ministries on behalf of the Church.

When you think about the upcoming commission, what is your prayer for the twelve members?

My prayer for them is that they are discerning. I hope they don't look at historical practice as rigidly dictating what we can or cannot do today. Discernment would mean that alongside crucial historical and theological evidence, there will be serious consideration of the pastoral needs of people in the Church today. This means that a range of voices will be heard. I pray that the members will leave room for the Holy Spirit - through their prayer, reflection and

who feel called to the permanent diaconate. Women who are interested in ordained ministry are often accused of simply wanting power in the Church, even though men who apply to the seminary are not blanketly accused in the same way. I've studied with many women who are drawn to preaching, sacramental ministry, and ministries of service and charity. They would make terrific deacons.

Pope Francis keeps telling us that our Church needs to evangelize - that we always need to reach more people. These women are well prepared to serve in the diaconate, and I wonder how many more people the Church could reach if these women were ordained as deacons. ■

Courtesy: www.thejesuitpost.org

BY JOHN NEWTON

“It is chaos throughout Syria!”

Interview from Aleppo, Syria, ‘a dark city’

Fr Ziad Hilal, SJ, is a Syrian Jesuit priest who spent several years serving the Christian community in the Syrian city of Homs. He spoke



on 12 Aug ‘16 with the international Catholic charity, ‘Aid to the Church in Need’, to report on his recent trip to Aleppo, Syria’s second-largest city, which is hotly contested between the regime and opposition forces.

What was the situation like in Aleppo?

There is electricity for maybe one or two hours in a day, but not every day. At other times it is a dark city. Some people use generators to get electricity for a few hours. But from midnight until morning it is black - a dark city - and nothing happens.

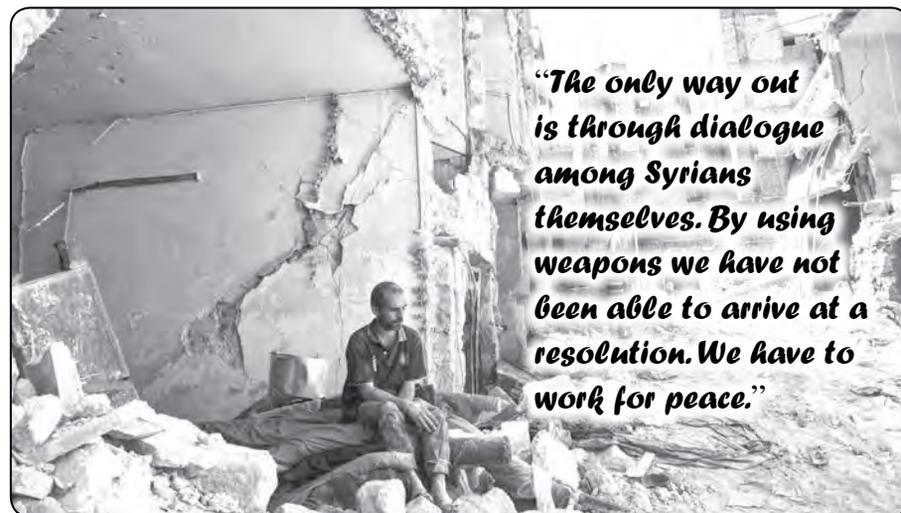
The city is divided between the opposition and the government, and people cannot move between different parts of the city. For many that means not being able to go to work, losing jobs, and losing their homes.

Are there any signs of hope?

The Churches and Christian organizations provide a sign of hope. There are many services, funded by ‘Aid to the Church in Need’, Jesuit Refugee Service (JRS), other agencies, as well as the local bishops, to help Christians to stay in their

land - and also to offer aid to the Muslim people. For example, there is a local soup kitchen that gives out 7500 meals a day; it is run by both Christians and Muslims, and many of the beneficiaries are Muslims. The problem in Syria is not between Christians and Muslims - and this relief work shows how our Church is working for reconciliation.

Can you give us an example of how families are suffering?



There are many poor families without work. One Catholic family has three children- ages 7, 8 and 14 - working in a restaurant. Their father has died, we don’t know how, and their mother is also working. I choked up when the owner of the restaurant told me he could not say no to these

children, even though business is slow, because they are helping their mother.

What can you say about the military situation? Rebels have driven deeper into the city, reports say.

It is chaos now - not only in Aleppo but throughout Syria. There is fighting everywhere. We speak a lot about Aleppo but let’s not forget the other cities. It is the same situation, our country is divided now. The only

way out is through dialogue among Syrians themselves. By using weapons we have not been able to arrive at a resolution. We have to work for peace-that’s most important. This is our cry today: that peace in Syria is possible. This is the only hope for us. ■

Courtesy: www.zenit.org

BY CARIDADE DRAGO, SJ



The trouble with the Seminary is...

'The trouble with the Seminary is lax administration.' The new Administrator said aloud, as he drove. 'I am MBA, (Master in Business Administration). I have secured first Class and know how to set things right.'

He had planned meticulously and was determined to execute his plan. As he entered the compound, he sounded the horn twice, impatiently. The Cook came out to welcome him.

'I am the Administrator,' he introduced himself, seriousness pasted on his face.

The Cook bowed respectfully and took his right hand to kiss it. That was the custom.

'Beware. I will be watching you.' The Administrator pulled his hand away. He ordered the Cook to unload the Jeep.

It was tea-time for Seminarians. Some of them came and took his bags and suitcases. The Administrator followed them. Stepping into his room, he saw a glass in a saucer and a water-bottle on the table. The fresh flowers and a post card greeted him, WELCOME. He saw the place swept and mopped dry.

During lunch, the Seminary Rector welcomed him, officially. Soon after the meals, the Administrator took charge. He sent for the workers and met them, individually.

The Cook, the trouble-maker according to him, came in first. After bowing respectfully, he began, 'I have worked for my parish priest for ten years, before I came here.'

'Did I ask about your past?' the Administrator shouted at him, for no obvious reason.

'I am sorry,' the Cook looked down a little miffed.

'Now tell me, how long have you been here?'

'I am here for the last ten years.'

'Do you have your appointment letter?'

'No. Is it necessary to work in the Seminary?'

'Go now and do your work.'

The Cook got up humbly and left, confused and a little frightened.

The helper in the kitchen came next. The Administrator concluded, this helper is useless for my purpose. The third coworker came in, her well-powdered face glowed. Her dark eyes focused on him as she settled down on the chair opposite him.

'Sally is my name,' she said, with a little cockiness. The Administrator was not much impressed. What he wanted was information to confirm his prejudices against the Cook, the trouble-maker as he called him. Sally had worked for many years and could provide plenty of it. But that could wait, she said in her mind. 'The way to a man's heart is through his stomach,' Sally remembered and worked her way to it. The Administrator kept late hours and ate breakfast alone. Keeping her regular work aside, Sally came to serve hot coffee and cereal. She waited on him during his meals. Quite grateful, he paid the school and hostel fees, for books and uniforms. Sally felt she deserves it all.

Sally envied the Cook for many reasons. She could get even with him through the Administrator. Carefully, she fed him delicacies and numerous complaints. One fine day, she gave him what he desired. Overjoyed, he gave plenty of chocolates for her children. She colluded with malicious purpose by revealing more details. Well armed with information, the Administrator was a cat ready to catch the rat, the Cook, the trouble maker.

Promptly, the Administrator sent for the Cook and bombarded- 'One day your curries are too spicy, second day they are tasteless, third day they are too salty, on fourth day, sour, fifth day tea and coffee are unbearably sweet, and you are lazy and irresponsible.'

'Some times I am preoccupied with other things of the house, I am sorry.'

'Saying sorry will not save you. Chop logs for firewood one full hour everyday for two months to compensate damage to the Seminary. Otherwise I will cut your salary.'

'Please, do not cut my salary. I prefer to cut wood.'

The Cook was not very young. He had to oblige in spite of horrible body-pain. The Administrator heard that the Cook received massage by a farm worker who pitied him. The Cook got some temporary relief for his body aches. Furious at this, the Administrator ordered the kind soul to stop it at once, if he does not want to be thrown out. Unable to bear the torture both physical and mental, he blamed himself for working for the Seminary. To make matters worse, the Administrator criticized all that he did and harassed him endlessly to force him to quit the job. The Cook bore it all, all the while feeling miserable and depressed. He had no other option. There was no hope of getting another job at his age.

The Administrator met the Rector on 30 August. Quite agitated, he complained about the Cook and concluded, 'He is beyond redemption.'

'None is. Our co-workers are not to be treated like slaves. They are fallible humans like us. All of us need time to change, to reform.'

'I have no time to reform workers. I insist that you sack him, immediately.'

The streak of vengeance saddened the Rector who considered the Cook as an asset - he could cater to more than a hundred at a short notice. The previous cooks were nuisances. One cheated, smoked, drank and fought. The other was noisy and nose-y.

'What do you have against him?'

'He has been stealing from the store-room. I have proofs.'

'That is not news. I do believe you, yet let me have a look.'

The Administrator played the video. The Cook enters the storeroom; he picks up some things and goes out. The pictures are a little hazy.

'Did you show him this clip?' the Rector asked.

'Yes. He denies stealing. I want him to be sacked at once.'

'Let me talk to him. Governance is better by love than law. We are primarily priests who are in charge of the Seminary.'

'Listen. Please leave the matter of administration to me. I have secured a First Class in MBA. Either he goes or you run the kitchen.'

'Throwing him out may be easy solution. Let us not be hasty in this matter.'

The Rector was in a dilemma. Who should I support - the Administrator or the Cook?

'On whose side are you?' the Administrator questioned him and left the room, without waiting for answer.

'My days here are numbered,' feared the Cook and could hardly sleep that night. 'I have been a God-fearing Catholic. But faith alone does not fill the stomach. Even after working for ten years, my salary is merely five thousand and not a rupee was increased for the last three years. I eat well here, but not my wife and two children at home, nearly starve. Often I have begged for a raise, but my pleas have fallen on deaf ears. I am compelled to steal now and again. Now I am caught. Who can save me?'

Anxious and fearful, he sought the help of the Rector. 'Father, the Administrator is accusing me of stealing.'

'I know. He has shown me the video clip.'

'I love our dogs like my children. They are the watchmen of the house. Their bark informs me of visitors. It is true that I give them two biscuits, each.'

'Why didn't you explain to the Administrator? Tell me, have you never taken anything else?'

'How can a family of four survive with my scanty salary? My children need school fees, books and clothes. I am really sorry about stealing once in a way.'

The Cook put his head down. He knelt and joined his hands and said, 'I am truly sorry and will never do it again. I swear. Father, please forgive me.'

'Better change your ways. The Administrator is strong-minded.'

The Rector got up, undecided. The Cook fell at his feet and with tears flowing down his cheeks said, 'Father, please, forgive me.'

'I preach forgiveness,' The Rector said to himself. 'I should practice it more. Is sincerity possible today? Given their financial conditions, workers indulge in occult compensation. Our limited resources do not allow us to pay just wages.'

Motivated by sense of social justice and compassion, the Rector decided to save the Cook. He prayed for the grace to convince the MBA, Administrator who sat stolidly in front of him.

'The Cook is a jack of all trades,' he began gently. 'He can be a plumber, electrician, wood cutter, door keeper and guest Rector. He does it all voluntarily. It is difficult to get such cooks'

'I agree with you. But crimes deserve punishment,' the Administrator said, loudly.

'I prefer giving a chance to change.' 'Old habits die hard,' The Administrator protested and kept quiet.

'Administration is a ministry. Can you not convert him, with love.'

'Old dog does not learn new tricks. Throw him out at once.'

'Even the criminals deserve respect. Do you want to destroy his life?'

'He has dug his own grave.'

'Condemnation destroys desires for reform. You are bent on punishing him.'

The Administrator shouted, 'I want justice, not a sermon!'

'What you really want is vengeance, not administration?'

'Interferences thwart efficiency.'

'But listen.'

The Administrator was in no mood to listen. He walked away. For a moment he wondered, 'Was he being a good religious?' He stood still, staring at the Rector.

Hoping against hope, the Rector pleaded, 'Calm down, please. And call the Cook.'

'No! I will not be humiliated in front of him. Who are you supporting, me or the thief?'

'There are other ways of solving the problem.'

'The best way is to be rid of the trouble maker.'

The Cook came, nervous and trembling with fear. Frightened to look at both the Rector and the Administrator, he stood with his eyes fixed on the floor.

'The Administrator has decided to sack you,' the Rector said, solemnly.

'Father, I am a sinner, please forgive me.'

The Rector said, 'If the Administrator forgave, what should you do?'

'I shall never steal again and be honest, until death.'

'You have been a thief and now I have caught you stealing.'

'I swear to God, I will never.'

'I don't believe you,' said the Administrator.

The Cook fell at his feet and begged for forgiveness. The Administrator stood, unmoved. The Rector waited and waited, both helpless and hopeful. ■

Fr Caridade Drago, SJ (PUN), is Socius to the Novice Master, Xavier Training College, Belgaum.

“To live like that is heroic,” says Mother Teresa’s postulator

BY LAURIE GOODSTEIN

Mother Teresa will be formally canonized on 04 Sep by Pope Francis in Rome. Widely known as “the Saint of Calcutta,” she founded religious orders of women and men that serve the poor in more than 130 countries. Even for a woman who is an icon of modern saintliness, the Roman Catholic Church requires that someone must gather evidence of miracles and present a case that she is worthy to be admitted to the pantheon of saints.

That someone is **Fr Brian Kolodiejchuk**, a Canadian priest and member of the Missionaries of Charity Fathers, a religious order founded by Mother Teresa. Soon after she died in 1997 at age 87, he was made the postulator - the main promoter of her case for sainthood. Fr Brian, who divides his time between Rome and a Missionaries of Charity house in Tijuana, Mexico, is also the editor of a new book, *A Call to Mercy: Hearts to Love, Hands to Serve*, drawn from Mother Teresa’s teachings and testimony about her life. He was interviewed in August before leaving for Rome to prepare for the canonization ceremonies. Excerpts from the interview published by *The New York Times*:

How did you meet Mother Teresa?

My sister - we’re only two of us - joined the Missionaries of Charity Sisters in 1976, and a year later my parents and I came from Winnipeg to see her in Rome. During a Mass with the first group of contemplative



Brothers, Mother Teresa pinned a cross on a priest and six laymen. The male branches of the M.C.’s wear a cross over the heart, and the sisters wear a cross on the shoulder, which serves the purpose of holding the sari together. After the Mass, as we were

saying goodbye, Mother Teresa said to me, “Oh, I would like to pin a cross on you, too.” I was only 21, and this was Mother Teresa talking, and I was just so shocked, I didn’t say anything. The next morning after Mass, in the convent of San Gregorio, I was brave enough to go up to Mother and ask her, what she meant. She invited me to join the Brothers. So I did.

There are usually two miracles required to establish sainthood - one for beatification and another for canonization. How do you go about finding the two miracles?

It’s more like waiting and hoping for people to report something. The first one, the miracle for the beatification, was Monica Besra in Bengal, in India. Monica had a tumefaction, like a tumor, in her abdomen, and it was 16 or 17 centimeters — roughly the size of a woman six months pregnant. Her family had tried different things, and nothing was working. They took her to the sisters, who took her to the doctor, who sent her home on 31 Aug 1998. Pretty much, she was dying. On 05 Sept, the first anniversary of Mother Teresa’s death, the sister superior took a medal of Mary that had been touched directly to the body of Mother Teresa at the time of the funeral, placed it on Monica’s stomach and made a very simple prayer: “Mother, today’s your day. You love the poor. Do something for Monica.” That was about 5 p.m. on Saturday. At 1 a.m. when Monica got up in the middle of the night to go to the washroom, she discovered that her stomach was flat. Sunday morning, the sisters saw her up and sweeping with a broom, and they said, ‘whoa, what is up with Monica?’

But what proof is there that this was really a miracle, and that there was no medical or scientific explanation?

They're quite strict on these things. In Brazil, a postulator I knew on another sainthood cause received the news that the miracle case he had put forth was rejected, so it's not automatic. In the India case for Mother Teresa, there were 11 doctors consulted, and only one was Catholic. The rest were Hindus. You don't ask the doctors whether they think it's a miracle. You only ask them, "Can you explain this medically?"

Why were there 10 years between the first miracle and the second miracle?

There were other cases, but when we had the documentation, I would ask the doctors I knew at Scripps [Scripps Clinic Torrey Pines in La Jolla, California] or in Tijuana, and usually the doctor would say, "It could happen naturally." I had another case, everything looked like it was checking out fine, except the mother-in-law wrote me a letter and said the whole year she was praying to Padre Pio. And that was the end of that. Whose miracle was that, Mother Teresa or Padre Pio?

The second miracle finally happened in Brazil, and this time it was a man, Marcilio. He had a bacterial infection in the brain which had caused multiple abscesses ... and he developed hydrocephaly. His wife started praying a novena, nine days of prayer, to Mother Teresa, and she asked her family members to do the same. On 09 Dec at 2 in the morning, Marcilio had excruciating pain in the head, and went into a coma. He was near death. The doctor finally got him in the operating room, hoping to drain the water, but couldn't do it the way he had planned, so he left the operating room at about 6.10 p.m. to find a doctor who could do it another way. But he couldn't find anyone and

so returned to the operating room. He discovered that Marcilio was awake, in no pain, and he says, "What am I doing here?" Two brain scans were taken, one on 09 Dec and one on 13 Dec and all the different surgeons looked at the two scans, and they said you can't go from here to there. The doctor even told Marcilio's brother that he had 30 patients with hydrocephaly like this and 29 died. Only Marcilio survived.

Mother Teresa has her critics. They have accused her of running facilities that offered substandard care, and of cozying up to dictators like Enver Hoxha in Albania and Jean-Claude Duvalier of Haiti. Did the sainthood process examine these allegations?

Oh, yes. In fact, Christopher Hitchens was called as a witness, in Washington. When we were preparing the actual case, myself and the people helping me watched his movie, *Hell's Angel* and read his book, *Missionary Position*. We have to take them seriously. But some of it is just mistaken information. Mother never took any money from Duvalier. And in the movie, Hitchens presented Mother going to the tomb of Enver Hoxha, the dictator. What was she doing there? The facts are that she had asked to see the tomb of her mother and sister, but the government escorts took her without telling her to Hoxha's tomb. Then she said, 'Now can I go to the tomb of my mother and sister?' The Albanian translator, who also gave her testimony, said, "We in Albania know that any foreign visitor was taken to the tomb of Enver Hoxha." That was part of the protocol.

In India, there is some resentment that Mother Teresa made Calcutta synonymous with poverty.

It's not like Mother tried to focus on the poverty of Calcutta. That's just where she started. Interestingly, after India, the country that has the next

largest number of houses run by the Missionaries of Charity is the U.S. She kept saying that the greatest poverty in the world today is to be unloved, unwanted and uncared for, and that's a harder and more difficult poverty to reach.

Mother Teresa's private letters and writings, which were published in a book that you edited in 2007 on the 10th anniversary of her death, revealed that she suffered for decades from an excruciating anxiety that God had abandoned her. Is that kind of spiritual suffering a prerequisite for sainthood, or an obstacle?

In the *Positio* - that's the Latin for the written case examining how Mother Teresa lived her Christian life - we had a special chapter on the darkness because it was a very distinctive feature. We had to examine it in light of the mystical tradition. It wasn't surprising that she had it because other saints have had it. What was really more surprising is that it was so long, almost 50 years. To live like that is heroic. An immature person would have been crushed by such an experience. She was suffering that loneliness, that sense of being unloved, unwanted in her relationship with Jesus, but in solidarity with and identified with others who were in some way living that sense of loneliness and being unloved.

It must be satisfying for you to see her declared a saint.

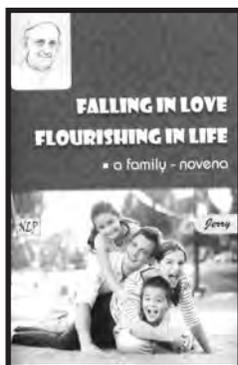
It's been 17 years, since 1999. It will be nice to be standing there on Sunday morning. The canonization rite itself is before the Mass begins. The prefect in charge of the Congregation for Saints does the official requesting, and I'm standing next to him. Thankfully, I don't have to open my mouth. ■

Courtesy: www.nytimes.com

Family novena

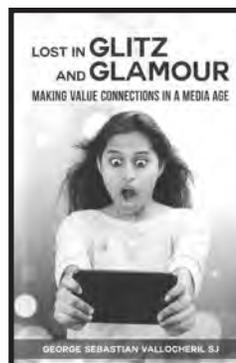
- Falling in Love
Flourishing in Life
- Jerry, SJ
- New Leader Publications, Catholic Centre
64, Armenian Street, Chennai - 600001
- Pages: 44; Price: ₹ 20

This is a 44-page booklet by Jerry Rosario, SJ that tries to present the “core concerns” of Pope Francis’ post-synodal apostolic exhortation, *Amoris Laetitia* (The Joy of Love), into 9 prayer sessions. Families or parishes can make use of these to make a novena with the aim of strengthening marriage relationships and family bonds. Apart from quotations from the papal document, each session has readings, reflections and prayers.



Media & Values

- Lost in Glitz and Glamour
Making Value Connections in a Media Age
- George Sebastian Vallocheril, SJ
- Dee Publishers, Dr Appu Memorial Cross
Road, Ponekkara, Kochi - 682 041
- Pages: 103; Price: ₹ 150

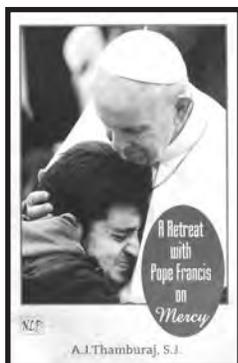


George Sebastian, SJ, has come up with a useful book that could help “media consumers to make value connections to their media experiences.” In a media age when the media cannot be ignored or wished away, what can be done is to help people, especially youth, to critically evaluate their media experiences and judge what values they try to instill in them. It can be very useful to educators, youth animators, parents and youth.

Mercy Retreat with Pope Francis

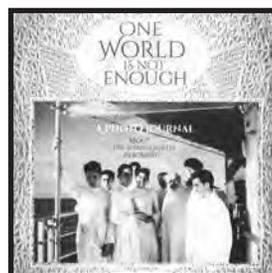
- A Retreat with Pope Francis on Mercy
- A.J. Thamburaj, SJ
- New Leader Publications, Catholic Centre
64, Armenian Street, Chennai - 600001
- Pages: 94; Price: ₹ 60

This book is a guide to an 8-day retreat on the theme of Mercy making use of the reflections of Pope Francis, who is rightly called the Pope of Mercy. The author, Fr A.J. Thamburaj, SJ has taken these from the Pope’s talks, homilies or interviews. He has added elements of Ignatian prayer like ‘the grace to ask for’, prelude and colloquy.



Spanish Jesuits of Bombay

- One World is not Enough
A Photo Journal about the Spanish Jesuits in Bombay
- Xavier Institute of Communications
Mumbai



This is a photo-journal that tries to narrate the heroic journey of Spanish Jesuit missionaries to Bombay (now Mumbai) and their lives of sacrifice and service in India. Lawrie Ferrao, SJ has produced this with the help of Bernadette Mascarenhas, Etienne Coutinho and others. With a unique format and design, this photo-journal is a loving, grateful tribute to the Spanish Jesuits who established the Bombay Jesuit province.

REVISED SUBSCRIPTION RATES FOR JIVAN

JCSA has decided to revise the subscription rates of Jivan from June this year.

Here are the new rates:

Local non-Jesuit subscribers	:	Rs.500
Local Jesuit subscribers	:	Rs.800
Jesuits in Sri Lanka	:	Rs.1000
Jesuits in other countries	:	Rs.1200

Contact:

Circulation Manager, JIVAN, Gujarat Sahitya Prakash,
P.B. 70, Anand - 388 001, Gujarat.
Email: frjssj@gmail.com / booksgsp@gmail.com

AMBROSE PARAPPURAM, SJ

(KER) 1933 - 2016



Death is an amazing teacher. It opens your eyes. Most of us are sleep walkers. We do not see what is in front of us. As Jesus said, though seeing, they do not see; though hearing, they do not hear or understand. (Mt 13: 13). In the Gospel (John 9:10) the blind man who was healed by Jesus was asked to go and wash his eyes in the pool of Seloam.

The Word challenges us to open our eyes. The death of Br. Ambrose is an invitation to open our eyes.

We open our eyes to what Br. Ambrose was - a man who relentlessly gave love, received love and longed to love more. His family testifies to this. His friends remember this. Even his detractors agree that he was a loving and lovable man. In the letter of Fr. General to Br. Ambrose on the occasion of his Golden Jubilee, Fr. Adolfo wrote, "You loved and cared for the co-workers.. You personally attended to their difficulties and problems and tried your bit to resolve them..." When he was disabled and not able to work anymore, you could see him in the afternoons walking up to the land telephone with an old pocket diary and calling his dear ones to enquire after them. A simple of gesture of love, which is remembered by many of his dear ones.

Br. Ambrose was a man of intense emotions. He felt them, expressed them and handled them in a very rustic way. But deep down, he would not keep grudges, though he did complain of some things all through. Amazingly, towards the end of his life, he stopped even that. May be the call of death was opening his own eyes. He showed an amazing level of resilience too, as he recovered from the partial paralysis and started walking around.

Farming and love of nature filled almost three decades of his career. Ranging from large estates to small kitchen gardens, he cultivated, produced, shared and felt fulfilled. Many of us Jesuits will testify to the taste of the bananas he produced for almost three decades. He cared for orphans, the Jesuit communities and found joy. Prayer had become a passion for him, especially saying rosaries. He said on an average six to seven rosaries a day, offering each one for a specific intention.

Did Br. Ambrose foresee his death? I feel he did. Even on the last day, he kept saying, 'I am going to die', though for us bystanders, he looked quite normal. He had a peaceful death, as though the Lord called him gently on the very day he had entered the Society, the auspicious day of 31 July, 54 years ago. Bro Ambrose's smooth passing away to heaven, opens our eyes to love intensely, to give generously, to find God in nature, to deepen ourselves in prayer and most importantly, as G C 36 challenges us, to 'Row into the Deep'.

Life asked death, "why do people love me, but hate you'?

Death responded, "Because you are a beautiful lie and I am a painful truth".

Let us open our eyes.

- M.K. George, SJ

HENRY NUNN, SJ

(KAR) 1930 - 2016



The community of Mount St Joseph had just been coming to the joyous completion of a beautiful celebration of the feast of St Ignatius when Fr Henry Nunn decided to leave us. His death was a beautiful way of going. With almost the whole senior community at his bed side, commending him to the Father, he just imperceptibly and gently slipped into eternity merely a second after Fr Rector had finished anointing him and while a hymn to our Blessed Mother was sung. As a person lives so the person dies. All his life Hank was gentle, soft, peaceful and extremely reticent. And when the end came, he went away like the flame of a candle.

Hank was born in Canada on 23 Jan 1930 and joined the Society at the age of 21. On 14 Aug 2016 he would have been 65 years a Jesuit. As a Scholastic he did a 3-year regency in Ethiopia and then was sent to India for his Theology in Kurseong where he was ordained to priesthood on 29 March 1964.

Hank's primary apostolate as a Jesuit was in the field of education. He taught in different Jesuit Schools of the then Darjeeling Region (now Province) of the Society of Jesus until he was appointed Head Master of St Joseph's, North Point, which position he held for 7 fruitful and happy years, when due to certain functional frictions he had to abruptly leave his post. That turned out to be a veritable blessing in disguise – a real turning point in his life. Hank took the opportunity to specialize in Counselling, went to work with the staff of the Ignatian Spirituality Centre, Guelph, Canada, and, at the insistence of Late Fr Ronnie Prabhu, the then Director of Ashirvad, Bangalore, opted to work in and from Ashirvad as a Counsellor, Retreat Director and a Spiritual Guide, in which ministry he soon became well known for his healing touch and gentle dealing with those who were wounded and broken. Eventually he was applied to the Karnataka Jesuit Province, where he spent the final 39 of his 86 years.

It was when he was at the height of his powers in Ashirvad that Hank stumbled into a collaborative venture with an American Psycho-therapist Ms Jacquie Schiff, in establishing the "Cathexis Institute". What began as a mere liaison service, soon turned into a part time help and finally ended up with Hank as the full time head of the institute when Jacquie, by now a serious case of multiple sclerosis, packed up her bags and went back home in a huff. Hank had to carry the can single handed, putting the fledgling institution on a sound footing and finding a permanent home for it in Hulimavu, after re-naming it as "Athmashakti Vidyalaya". Here he worked for 35 years and became well known for his great success in helping people, particularly those suffering from bi-polar syndrome. Finally in 2014, older and weaker and increasingly displaying signs of incipient dementia, Hank came to live in the Senior Jesuits Home at Mount St Joseph where he received much personal care at the hands of devoted attendants and fellow Jesuits. Hank was known for his great dedication, constant fidelity, tremendous hard work and exemplary apostolic availability. He had great insight into people, much compassion, great inner strength, deep spirituality and an enormous amount of patience. May he find his rest in the bosom of the Father!

- Jerome D'Souza, SJ

To see beyond what seems to be

The cover page of July 2016 issue of *Jivan* is an interesting one. Some years ago a Hindi author Hazari Prasad Dviwedi wrote an article titled, "Naakhun kyon baddhate hain?" (Why do nails grow?). He inferred that somehow or other the growing of nails in the fingers is representative of the evils that are in the human nature. To grow towards divinity we need to keep on trimming the nails i.e. the evils in our human nature.

The picture on the cover shows two beautiful hands holding the human foetus. The picture was so colourful and attractive that I did not initially understand that it depicted the evil of abortion. May be, it hints that evils can come, at times, dressed up attractively. St Ignatius says that the devil can come in the guise of an angel. A fuller sense of justice will demand, as the author of the cover feature points out, that we need to oppose all evils, including abortion. In order to do that we have to get people see evils as evils, although they may come in a colourful and attractive garb. At times they are so colourful that even we may be misguided and get trapped in them.

The world does need a fuller sense of justice in many areas and for that we have to learn to look beyond what is apparent to see the truth.

- **Shyamkishor Tudu, SJ**
Hazaribag - 825 336

I pray that they may read...

If one searches for YouTube videos on Muslim polemics on Bible you will get a large number of videos made by Islamic televangelists like Zakir Naik and the late Ahmed Deedat. They accuse the Bible as unreliable scripture. Zakir Naik is so popular that thousands of Muslims follow his lectures. Many Muslims hold that the Christian Scriptures are corrupted and hence Bible is irrelevant for Muslims. Consequently few Muslims read the Bible.

Some time ago, while reading medieval commentarial tradition in Islam, I found a heartening reference to Muslim reading the Bible. Al-Biqai (d. 1489 CE), in his great commentary on the Quran, *nazm al-durar fi tanasub al-ayat wa l-suwar* (String of pearls concerning the harmony of verses and suras) included biblical material. He was criticized for this by his fellow scholars. Al-Biqai argues that reading the Bible is in line with Islamic tradition (ref. Walid A. Saleh, *In Defence of the Bible: A Critical edition and an introduction to al-Baqai's Bible treatise* (Leiden: Brill, 2008), 57-191. Al-Biqai uses a long passage from the Book of Jeremiah and comments upon the passage in the following words: "a speech that is sublime in style, exquisite in its tenderness, such that it crushes the livers, renders the hearts, and makes the eyes swell with tears" (Ref. Walid A. Saleh, "Sublime in style, exquisite in its tenderness: The Hebrew Bible Quotations in al-Biqai's Quran commentary," in *Adaptations and Innovations: Studies on the interaction between Jewish and Islamic thought and literature from the early Middle Ages to the late twentieth*

century, Dedicated to Professor Joel L. Kramer, eds. Y. Tzvi Langermann and Josef Stern (Paris: Peeters, 2007), 331.

I pray Muslims like Zakir Naik and those who follow him read some classical texts of scholars like Al-Biqai and develop respect for the sacred scriptures of the members of the one Abrahamic family.

- **Victor Edwin SJ**
Delhi - 110 054

Feel proud

Congratulations! That was a great editorial in the July, 2016 issue of *Jivan*. I feel proud to be associated with the news and views of Jesuits in India. Incidentally I visited the Curia in Rome in May 2016 and called on Fr Lisbert D'Souza, SJ.

- **Stanley Coutinho, SJ**
Pune - 400 001

Global outlook

The tribute article in the July '16 issue of *Jivan*, describing the life and death of the brave Jesuit, Fr Daniel Berrigan, SJ, was very inspiring. I was touched by what another great man, Thomas Merton, had to say about Berrigan: "a man who has more than anyone I have ever met the true wide-ranging and simple heart of the Jesuit: zeal, compassion, understanding and uninhibited religious freedom. Just seeing him restores one's hope in the church." We don't realize how such brave, committed men help us through their struggles and sacrifices. It is true that they seem to be in vain, as there is still war, as there are still nuclear weapons. But good seeds will one day bear fruit. This sensitive and courageous Jesuit's speeches and protests against war and nuclear weapons will, in some way, touch the hearts and minds of the powerful who seem to be indifferent to their deadly consequences.

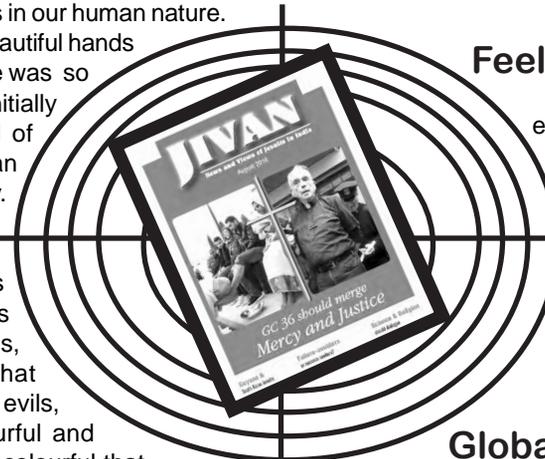
Such articles show that *Jivan* is not really a regional - but a global - magazine.

- **Rita Sudhakar**
Bangalore - 560 083

Thank them

I wanted to thank three Jesuits after reading the July issue of *Jivan*. First of all we should thank Fr Dan Berrigan for showing us the relevance of peaceful, non-violent protests against what we believe to be against God's people, against the world God created for us. Secondly we should thank Fr Fred Sopena, SJ, for living a life that so deeply touches and inspires Catholic as well as non-Catholic lay men and women. It is such men who are true evangelisers - preaching the good news with their lives. Thirdly, I want to thank Fr Joseph Pulickal for sharing with us his one-day experience in an Indian jail. It should open our eyes and stir our hearts. Why is no politician, no advocate, no activist talking about the horrible reality in our jails?

- **Freddie Xavier**
Hyderabad - 500 013



Lessons for Life

I've learned from Cambodia, Afghanistan...

BY NOEL OLIVER, SJ

I have returned to work in Cambodia in August 2015. In 1980 I had spent 6 months working with Cambodian Refugees in Thailand. In 1988 and 1989 I spent a few months in Thailand to assist JRS. I returned to work with JRS in Thailand in early 1990 to prepare for JRS' entry into Cambodia. We then set up base in Cambodia in mid-1990 and then again in 1992. I worked in Afghanistan for two years. After having worked in Sri Lanka and Timor-Leste I am back in Cambodia now. Here are the lessons that I have learnt from my work in these countries:

The poor too have their dignity

One of the important things that the poor everywhere taught me was that they are persons with dignity. They prefer to work ... not beg! I had to be careful therefore not to give them a feeling that they have to beg for our charity. I have learnt to treat with them with respect and courtesy.

Be credible

The "poor and the marginalised" and "the poorest of the poor" are terms we use often to help us raise the funds we need for our projects! Then many of us may forget the fact that these funds are meant for the poor. We have to be honest and credible. One benefactor told me once: "I had visited the project for which you had requested support. Everything was exactly as you had reported it". Our credibility is at stake and we have to protect it.

Listen to the poor

Sr. Ath, a Cambodian Sister, was one of the first members of JRS to enter Cambodia. In her very simple way she would get the community and the local village leaders together and listen to them. She taught me that we need to take time to listen and listen and listen before offering assistance.

Be simple

When I had mentioned to Fr. Santiago in Herat, Afghanistan, that I would buy a motor-cycle for the two of us, his simple answer was "No! We will only use bicycles". So, I went to the market and bought 2 bicycles for him and for me. When the Afghan workers of CRS saw us with our bicycles they said:

Br Noel Oliver, SJ (PUN) is a veteran missionary, who has worked for the poor and refugees in Cambodia, Thailand, Afghanistan, Sri Lanka and East Timor. Now he is back again in Cambodia.



"You are one of us!" I am grateful to Fr. Santiago for showing me that those who want to work for and with the poor ought to live simply.

Communicate with your sponsors

Most of the persons who support us in our work for the poor do so sacrificing a lot. So they have a right to expect that we will keep them fully informed about how we have used their money. It means a lot to them when they see that we have actually done what we have said we would do with their money. I have learned that frequent communication with our friends and supporters is very important.

Let local leaders emerge

Local leadership is important. I can never forget how Fr. Jorge Serrano had responded to this question posed to one group that he was part of: "What is your plan for the next 5 years?"

His answer was just "to disappear"! By this he meant that he would have strengthened the local leaders and would not be needed anymore. I learned that we need to build up local leadership.

Collaborate

In the many years that I have spent in these countries, I have had the support of many organisations and individuals. I can never forget the close relationship we had with CRS in Afghanistan. Thanks to their encouragement and support

we could do a lot. We need each other in order to fulfil our common mission. So collaborate.

Give without counting the cost

When I was in Afghanistan, Mr. Karimi, Director the Herat Technical High School, told me that the salary he was receiving then was not enough for petrol for his car or for his cigarettes. But from what he had provided for the heating in winter and furnished from his own funds the new office which we built for the school. We should have a big heart and give without counting the cost.

Make the movement of "Love" a reality:

The most important thing that I have learnt is that the vast majority of those who work for the poor do not offer their services for monetary gains. They are there to spread the movement that Jesus came to set in motion and the message that He came to spread: "Love one another as I have loved you!" ■



GREEN COVER

Growing our rice!

Over 40,000 rice varieties exist worldwide, perhaps more, unknown! Till high yielding hybrid varieties replaced them rice eating communities cultivated rice varieties best suited to their local land, terrain, climate and requirements. Thousands of rice varieties were cultivated in India earlier.

Tarumitra, Patna, was given some rice fields at XTTI, Patna, years ago. By then, the duration of the monsoon and the quantity of rainfall had reduced considerably, due to climate change. We looked for short duration paddy. We found Kalinga variety in Jharkhand, harvestable in some 70 days, giving 140 grains per ear. Mirchaiya in Bihar gives 250. We tried both. Both being tall fell down and got damaged in rain and strong breeze.

Finally a local farmer offered us a dwarf variety that yielded 250 in three months. We have been happy cultivating it for the last two years. We are looking for shorter duration dwarf varieties with good yield. Surely Mother Earth had them once; have they become extinct?

Students cultivate paddy at Tarumitra. From urban schools/ colleges, they work under the professional guidance of Ms. Margaret Molomoo, our expert in Organic Agriculture. Kids have never dirtied their hands working in mud. They found it exciting to grow their own food!. The Rice is used for our many camps. The campers also gather vegetables organically grown with natural manure..

Margaret is a very creative organic farmer. Dry branches planted along the rice field attract birds. They perch on them regularly, and eat up insects. Margaret never uses chemical pesticides. One particular bird, Drongo “Kothwal”, has become a great ally in the rice fields.

The best part of the whole cultivation has been the harvesting time. Last year over 600 students from schools and colleges actually did the work. Threshing times has been festival times! The children take the bundles of sheaves and thrash them on wooden benches as a group!

Sadly, rice cultivation today in Patna, with hired labour and other expensive inputs, is economically just unviable. I see that around Patna rice cultivation has all but disappeared. We live on rice from Assam, Bengal and Punjab.

An experience of actual cultivation at the highly impressionable young age helps youth to relate, respect and love Mother Earth, and appreciate the farmers whose toil feeds us. Personal experience of working in mud to grow food can create a special, intimate bond with Mother Earth, especially for the youth!

- Robert Athickal, SJ & Rappai Poothokaren, SJ



MOMENTS



Keep your eyes on the stars, and your feet on the ground.

- Theodore Roosevelt