

JIVAN

News and Views of Jesuits in India

August 2015



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*My eyes water and lips quiver
The throbbing heart aches for that
Which the mind fails to capture.
Hard, hard it is to know
What human cannot know.
A secret power within torments
While an unquenchable thirst torrents.*

*A mighty soul in a feeble stature
The unknown in the known nature
Screams in agony of intense pleasure.
In the deepest silence is the mighty roar
And in the darkest night the heart illumines.
The untold, the unheard, the unseen, in full measure
Holds tight the human creature.*

Power within

BY K.L. GEORGE, SJ

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As we were about to complete the work for this issue, came the sad news of the sudden death of former President of India, Dr Abdul Kalam. A little more than a week ago, Kalam had made it a point to come to Beschi, the Jesuit house in the southern town of Dindigul in Tamil Nadu, to spend some time with his former professor, Fr Ladislaus Chinnadurai, SJ. He was fond of speaking about his student days at St Joseph's College, Trichirappalli and never tired of recalling gratefully some of the Jesuits who had taught or inspired him.

As a well-known scientist who was honoured with India's highest civilian award, the Bharat Ratna, and as a much-loved President, what he said about Jesuits and Jesuit colleges must have done a great deal for the image of our institutions. He had a special love for students and teachers and was at his best when he interacted with them. His personality, speeches and books motivated thousands of students across the country. Therefore the *New Indian Express's* frontpage headline was apt: 'Dies doing what he did best: igniting minds.' Igniting Minds, by the way, is the title of one of his books.

As a tribute to this renowned Jesuit alumnus, this issue of *Jivan* carries excerpts from a speech he gave at a national awards function to honour 'best teachers' from across the country (See p. 23, 24). What our principals and headmasters could do to honour this eminently loveable 'teacher of teachers' is to administer to our teachers the 10-point oath as he did at the end of this speech.

As I promised in this column last month, we are beginning a regular column called 'Green Cover' from this issue. It will bring us worthwhile eco-initiatives which we will do well to emulate. So go to 'Green Cover' on p. 31 regularly.

Quite a few items in this issue bring us to acknowledge what Pope Francis and so many others have pointed out: we have lost a lot, we don't enjoy what our ancestors did, but we don't care.

Let me present to you what I enjoyed reading a few days ago. In his column in *the Times of India* (20 July '15), Santosh Desai talks wistfully and eloquently of how we have 'lost' the moon.

The moon "barely registers as it goes about its business and we go about ours. The moon has more or less disappeared from the lives of those who live in large cities, in small flats with smaller balconies. The moon does not preside over the night, having been tucked away behind some buildings. Our windows look often at other windows, and at night the sky is a snatch of black somewhere in the background.

"This wasn't the case in an earlier era and still isn't the case as one steps out of the city. The other day I saw the moon after a long time. It was more beautiful than I remembered it - a blaze of luminosity hanging out of the sky. It was in the hills where the moon still is an arm's pluck away and where stars come out of the hiding in a giddy rush. It was impossible not to be mesmerized. The moon looked huge and implausibly round...

"Moonlight has a magic that is quite its own... The sun is always out and lights up the world in a flat, matter-of-fact way. The moon casts light more enigmatically, waxing and waning rhythmically, and sometimes disappearing altogether behind clouds. Moonlight doesn't just render things visible, but imparts a quality to everything it touches. Things seem to sparkle with their own essence under the moon, something that has made the moon so attractive to poets... Songs about the moon are legion. It was a sign of ethereal beauty, a witness to the little games lovers played, it presided over union and heartbreak, ached with separation, and acted as a confidante for the lonely. The moon connected the individual with the universe, in a way that no other natural object could. Nothing unified the world more than the moon.

"The moon is not that useful anymore. Its light carries little meaning, for the city is ablaze with its own and it is difficult to make out a full moon night from a moonless one. Gradually, nature is being erased as a point of reference for our lives."

Are you one of those who have lost the moon? Be a good Jesuit and do what St Ignatius did as frequently as possible. Leave your building or go up to the terrace and gaze at the sky. Bask in the moonlight, follow the clouds and wink at the twinkling stars and, along with these beautiful, heavenly sisters, sing a hymn of praise.

- M.A.J.A.



Toward GC 36:
Called to co-create
cosmic compassion

BY PRASHANT OLALEKAR, SJ

Fr General requested the Province Congregations, meeting in preparation for the forthcoming General Congregation, to devote one session to the question: “Meditating on the call of the Eternal King, what do we discern to be the three most important calls that the Lord makes to the whole Society today?” This topic evoked considerable interest at the Bombay Province congregation held at Vinayalaya, Mumbai on 22 - 25 March 2015 resulting in a couple of sessions during which quite a few areas of concern emerged. There was some uneasiness due to the fact that too many issues were packed into the final statement that resembled a ‘Goan sausage’, as one Jesuit wryly commented. Although there was a lack of sharp focus the three calls can arguably be narrowed down to 1. Inclusive Spirituality, 2. Communal Harmony and 3. Collaboration.

The final statement triggered off the following reflections which may stimulate further discussion during this period of preparation for GC 36.

I. Inclusive spirituality

There was a consensus at the Province Congregation that there is a clear call to develop an inclusive spirituality, the key idea being ‘inclusive’. The question arises: Who includes whom? The common assumption is that

we as humans include other humans and occasionally the earth and the cosmos as well. The final statement also mentioned promotion of ‘human values’ to build a more ‘humane world characterized by compassion’. This makes perfect sense from the currently held anthropo-centric point of view.

However, this indicates how deeply entrenched we are in an anthropo-centric worldview and the crucial need to make the paradigm shift to an eco-centric one which accords creation top priority. An eco-centric spirituality, which emerges from the fourfold conversation between the wisdoms of science, religion, the feminine and tribal traditions, would insist that creation is our top priority. Creation, of course, includes humans as an integral part.

We are being frequently reminded nowadays of the ecological crisis precipitated by biogenetic engineering, species extinction, deforestation, pollution, ozone depletion, climate change, etc. There have been several excellent documents in recent times from the Popes and the Society of Jesus appealing for a *metanoia* or change of heart and the urgency of setting up

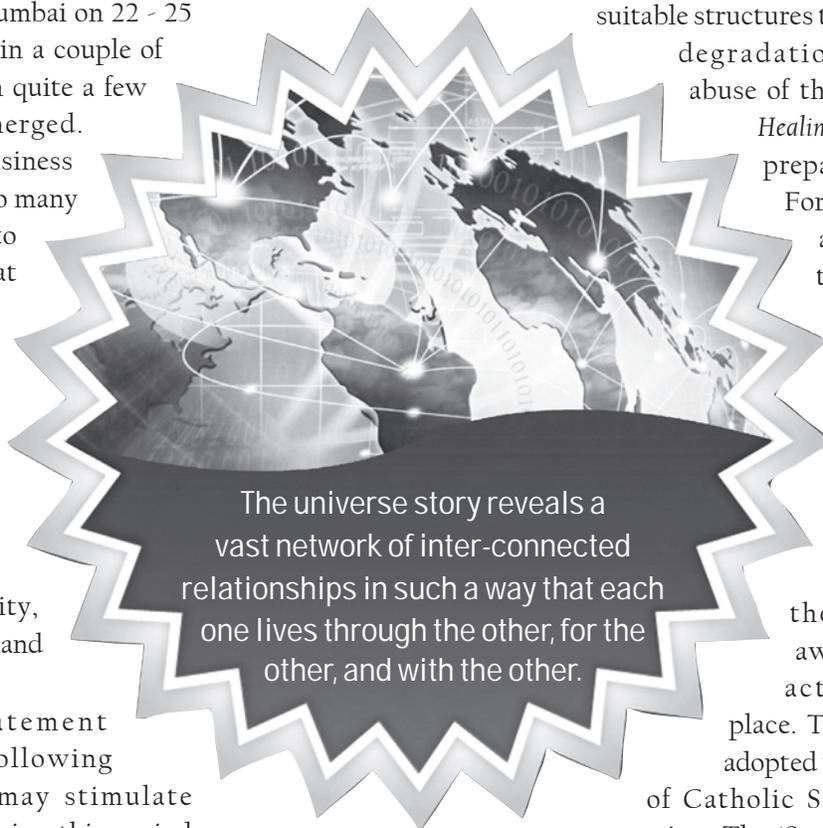
suitable structures to combat environmental

degradation caused by human abuse of the earth. The document, *Healing a Broken World* (HBW), prepared by the Jesuit Task Force on Ecology has done a thorough analysis of the current situation and offered some practical recommendations to address it effectively.

However, the impact of such documents has been minimal, compared to the magnitude of the crisis. The desired awakening and expected action have not taken place. The HBW document has adopted the see-judge-act method of Catholic Social Teaching for its presentation. The ‘See’ part of the document,

despite its numerous strengths, betrays an anthropo-centric bias. For a *metanoia* to take place, I believe, we urgently need a new inclusive worldview or spirituality that is eco-centric to respond adequately to the contemporary challenges of the ecological crisis. Proper ‘seeing’ through an ecological lens will lead to proper judgment eventually ensuing in proper action. A mystical perspective will result in prophetic words and deeds.

Here are a few pointers for the type of paradigm shifts that need to be made in order to move toward an inclusive, eco-centric spirituality.



The universe story reveals a vast network of inter-connected relationships in such a way that each one lives through the other, for the other, and with the other.

a. Inclusive Cosmic Context

For any serious analysis considering the local context alone will no longer suffice, as it will make the focus too parochial. Neither will it suffice to take into account the national scenario which tends towards chauvinism. We also have to go beyond the global context, which is usually restricted to the anthropomorphic, to necessarily include the cosmic context thus making it truly universal. The present crisis needs to be viewed in the backdrop of the much wider horizon of our common evolutionary story: the universe story.

Eco-theologians like the late Thomas Berry (1914-2009), a Passionist priest, and Brian Swimme, a mathematical cosmologist, who gratefully acknowledge their debt to the pioneering research of the Jesuit scientist-theologian, Pierre Teilhard de Chardin, present the fascinating story of the universe which had its origin in the Big Bang, about 13.8 billion years ago in *The Universe Story*. From that initial explosion to the formation of the galaxies and stars right up to the arrival of primordial forms of life, leading eventually to the birth of humans, there is an irrepressible quest and zest for life. We have been led to believe that only humans are made in the image and likeness of God, but we also need to recognize the gifts, needs and rights of the wider earth and cosmic community, if all species including humans are to survive. Jane Blewett highlights the uniqueness of each creature in the inter-connected

web of life: "Each creature images God in a manner unique to its species: each adds another glimpse of the Creator. Each excels as other creatures cannot - the flight of the

with life. According to proponents of quantum theology, like Diarmuid O'Murchu, the universe is evolving in a process which invites our co-creative participation. Just as each part of creation has its unique gift to offer the whole, humans are uniquely gifted with consciousness for the flourishing of the whole of creation. Humans cannot be viewed in isolation from creation or the Creator.

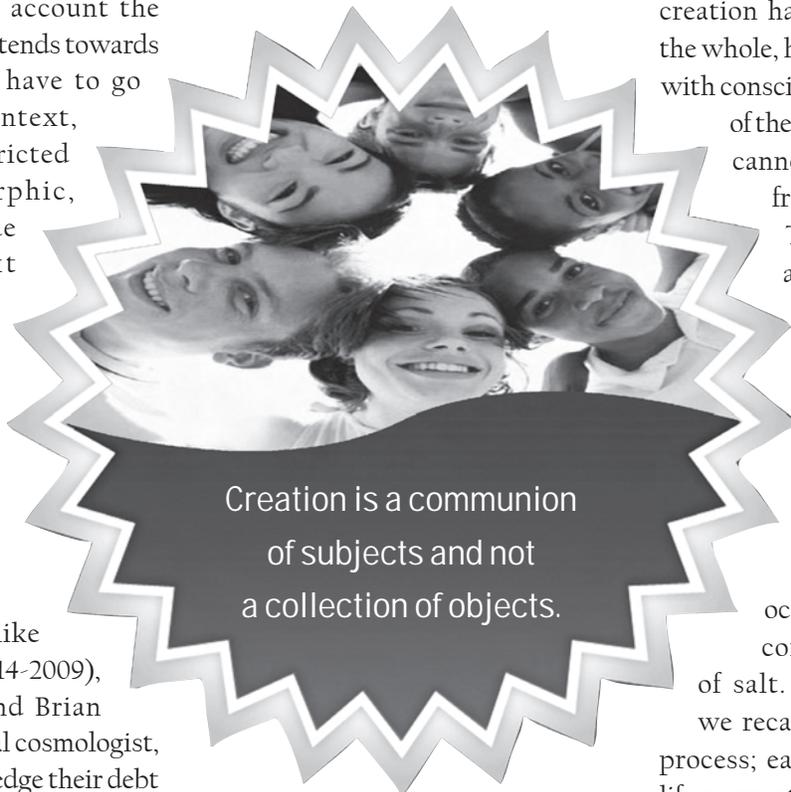
They are part and parcel of an interdependent whole.

The fact that we are made of stardust is just one instance of our cosmic kinship. Bruce Sanguin, in *Darwin, Divinity and the Dance of the Cosmos*, awakens us to this sense of kinship. "The ocean's waters and our blood contain very similar levels

of salt. In our mother's womb, we recapitulate the evolutionary process; each stage in the embryo's life re-enacts the work and wisdom of the bacteria, plants, and animals that came before us. Our very bodies are composites of our kin, who have given us life. To be fascinated by this reality is to enter into the kin-dom of God."

b. Inclusive Cosmic Compassion

Compassion should not be mistaken for pity which leads to a patronizing attitude towards the poor and underprivileged. This is due to the fact that we consider them separate from us. Compassion means "to feel with". In its true sense it implies interrelationship with, to be in solidarity with. Any sense of separation is illusory. This insight is beautifully captured by Thich Nhat Hanh, the well-known Buddhist monk and peace-activist, who claims that



Creation is a communion
of subjects and not
a collection of objects.

swallow, the movement of a dolphin, the sight of a hawk, the community life of an anthill or beehive and on and on we could go. And each creature contributes to the whole, to the web that sustains all life, in ways that we are only beginning to discover." Each is a unique part of the sacred book of creation reflecting God's abundant goodness and complexity.

The universe story reveals a vast network of inter-connected relationships in such a way that each one lives through the other, for the other, and with the other. Humans who are an integral part of this unimaginable long process spanning billions of years are beneficiaries of this prodigious creativity teeming

“To be is to interbe”. The scope of our compassion is all-encompassing and extends to Mother Earth and the cosmos.

c. Inclusive Family

How do we widen our concept of family to include the sun and moon, the stars and galaxies, the birds and bees, the hills and trees? These are usually referred to as ‘all our relations’ in the Native American tradition. There is a similar respect for and intimacy with nature in tribal wisdom and ancient faith traditions across cultures. Mystics and sages of all traditions have revealed in this close connection with creation. Tukaram, the popular poet saint of Maharashtra, like Francis of Assisi, sings of the trees and creepers as family members. The concept of ‘*vasudhaiva kutumbakum*’ or “the whole world is our family” needs to be enlarged to embrace the entire cosmic family. The common response to “Who is my neighbor?” can no longer be restricted only to human beings. Our compassion has cosmic ramifications in the cosmic family. Are we ready to see ourselves primarily as earth beings or cosmic citizens rather than stick to our limited identity as members of a particular nation, caste or creed?

One of the key ideas of Berry is that creation is a communion of subjects and not a collection of objects. This involves a huge shift in mentality which will result in a totally different relationship with the rest of creation. No longer will we see the

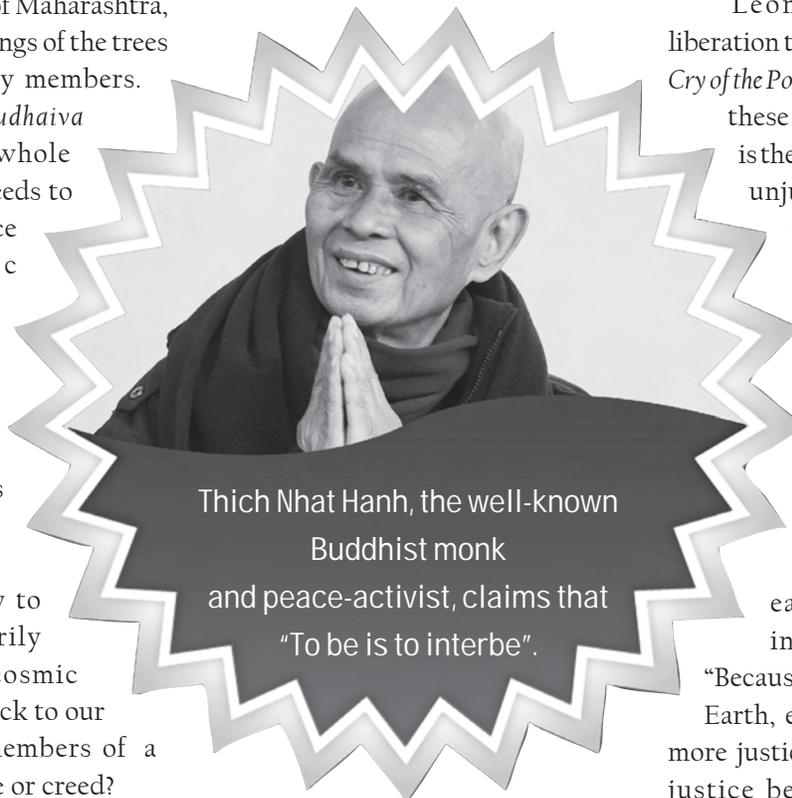
gifts of creation as resources at our disposal to be used indiscriminately for our selfish purposes. The desire to control human beings and nature has its roots in the dynamic of domination and oppression which stems from the dualistic subject-object relationship. Compassion is a relationship between subjects. If we view all the elements of creation as subjects to whom we are interrelated then the appropriate response is one of compassion and not domination.

d. Inclusive Justice

The way we live today with our anthropo-centric thrust on unlimited, indiscriminate progress

this senseless destruction, saying, “It is no less than sacrilege to destroy the diversity of life on the planet.” Berry makes a thought-provoking quip when he says, “If there were a parliament of creatures, its first decision might well be to vote the humans out of the community.” There is a growing movement of Earth jurisprudence that advocates the unique dignity and rights of all of the earth’s members. The common good should not be viewed as merely revolving around the welfare of humans, but the welfare of also the rest of creation. Independent of humans, the entire creation has a right to exist.

Leonardo Boff, the noted liberation theologian, in *Cry of the Earth, Cry of the Poor* asserts emphatically that these two cries are indivisible. It is the same distorted mindset and unjust system of domination that privileges the powerful over the powerless. Jim Profit, SJ (1957-2014), the former eco-friendly director of the Jesuit Spirituality Center at Guelph, Canada, who was grappling with the tension between love for the poor and care for the earth, reconciled the two in this integrated insight: “Because humans are a part of the Earth, ecology was no longer one more justice issue for me, but social justice became one more ecology issue for me.” Ecology can no longer be treated as a subset of justice or one more dimension added to the quartet of faith, justice, dialogue and culture mandated by GC 34. Based on the universe story we are challenged to rethink our ideas and



Thich Nhat Hanh, the well-known Buddhist monk and peace-activist, claims that “To be is to interbe”.

gives the impression that we seem intent not on preserving or promoting life but on terminating it. When we let species be destroyed we are grievously sinning by destroying irreplaceable manifestations of divine presence. Bruce Sanguin denounces

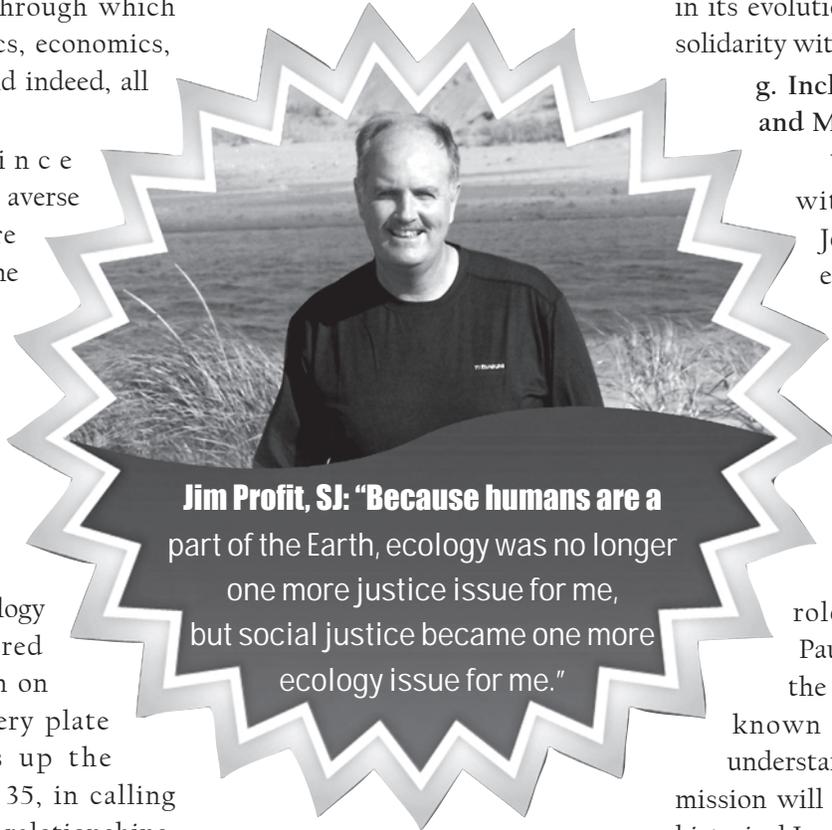
practices related to the other four in an integrated fashion. All four dimensions are embraced in the all-encompassing framework of cosmic compassion. Eco-spirituality is the new inclusive lens through which we must view politics, economics, education, religion and indeed, all relationships.

Our Province Congregation was not averse to including the care for Mother Earth in the final statement on the calls and seemed positively in favour of it. But ecology was being added as one more dimension to our fourfold common mission: faith, justice, dialogue, culture. Ecology needs to be considered not as one more item on the menu but the very plate itself which holds up the other concerns. GC 35, in calling for reconciliation of relationships, rightly established an intrinsic and indissoluble unity between God, creation and humans. (D.3, 12) Henceforth the role of creation, which has been relegated to the fringes all along, needs to be brought to the forefront in all our proceedings. It is high time that we place ecology at the centre of our private and public lives. This will trigger off the desired *metanoia* all are longing for.

e. Inclusive Revelation

Following in the footsteps of Teilhard, Thomas Berry goes beyond the Judeo-Christian scriptures completed about 2000 years ago and sees creation as the sacred book where God's revelation is being made

manifest from the origins of creation 13.8 billion years ago. The human story is situated in the context of the universe story and redemption is viewed within the larger perspective of



Jim Profit, SJ: "Because humans are a part of the Earth, ecology was no longer one more justice issue for me, but social justice became one more ecology issue for me."

creation. He considers creation the primary revelation thus calling for a shift toward a new revelatory horizon which is about including creation in its totality and not confined to the boundaries of any particular faith.

f. Inclusive Image of God

A radically inclusive spirituality calls for revisioning and expanding our restricted notions of God. Besides the image of God as Father, which is useful to stress the personal relationship with the divine, we need to explore images that include other genders and the cosmic dimension. There has been too much stress on the transcendence of God in the past while the aspect of immanence has been

downplayed. Unlike the almighty God far up there who created the world and intervenes only on special occasions, the compassionate Creator envisaged is involved with the cosmos in its evolutionary journey and is in solidarity with it.

g. Inclusive Image of Christ and Mission

We are quite familiar with the compassionate Jesus of the gospels who expressed solidarity with the marginalised humans of his times. We have also heard about the Pauline teaching that we are all interconnected parts of the Body of Christ with our own specific role (1 Cor. 12), but the Pauline idea of creation as the Body of God is hardly known (Rom 8: 22-23). Our understanding of Christ and his mission will have to encompass the historical Jesus, the Church and all of creation. We need the whole Christ to embrace the whole of creation.

Louis Savary, in *The New Spiritual Exercises: In the Spirit of Pierre Teilhard de Chardin*, offers a refreshing reinterpretation of the Spiritual Exercises from a Teilhardian perspective. He enlightens us about the call of the Cosmic Christ to be co-creators in the universal project that transcends global mission to embrace the new frontiers of the cosmos. It is vital to view ourselves as interconnected parts of the cosmic whole and awaken to our compassionate co-creative role in cosmic transformation.

Our contemporary mission,

Berry affirms, is to reinvent the human so that we can become a mutually beneficial presence on the planet and the cosmos. This mission implies that the four pillars of contemporary society: government, religion, education, and corporations will be open to learn from the universe as its primary educator. We can learn from the profound wisdom of the emergent cosmos valuable lessons on collaboration, synergy, sustainability, dying and rising again.

Finally, just a brief word about the other two calls that were proposed at our Province Congregation:

2. Communal Harmony

The second call of Christ to the Society of today, we thought, was about Communal Harmony, an issue of contemporary relevance particularly due to the increasing communal tensions and horrific violence in the name of religion at all levels from the local to the global. The universe story gives a totally new framework for the understanding of all faiths. The scriptures of the various faiths can be reinterpreted from the holistic vision of the sacredness of the totality of creation. This will open up new horizons for interfaith dialogue and motivate people of all faiths to strive for compassionate collaboration in saving the planet and cosmos. Viewed from an ecological lens the exclusivist claims of the various faiths will be relativized and the accompanying intolerance will be minimized.

An attitude of listening to and

learning from the other can be quite enriching. For instance, the rich Indian tradition that views the universe as the body of God has much to offer for growth in compassion. Compassion is a concept that vibrates with people of all faiths and traditions. There is need to dialogue and work together with the various sciences as well as other movements and agencies that are committed to the care for creation. The fourfold conversation between science, religion, the feminine and tribal wisdom will ensure communal harmony and cosmic compassion.

3. Collaboration

According to our discernment, the third call of the Eternal King

subordinates, kenotic collaboration calls for a reversal of roles in which Jesuits play a supportive, secondary role while others provide leadership. This type of collaboration with laity, women and people of other faiths is still a rare phenomenon in Jesuit circles. We are being called to invest personnel, and other resources in kenotic collaboration not only with other humans but with the rest of the cosmos. Are we ready to listen and respond to the call of the Cosmic Christ who humbles himself to be crucified in creation and take the lead in fostering this type of kenotic collaboration as co-creative catalysts for social and cosmic transformation?

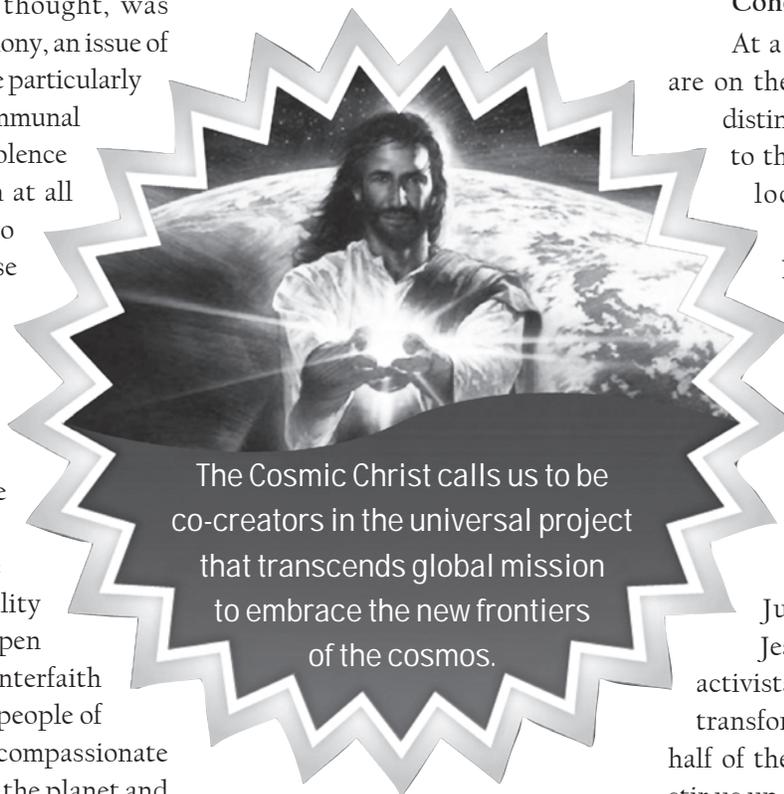
Conclusion

At a time when farmer suicides are on the increase and ecocide is a distinct possibility it is imperative to think cosmologically and act locally as well as globally.

On hearing the cry of Mother Earth and the cry of the poor can we be compassionate voices on their behalf? Set aflame by the love of Cosmic Christ are we ready to enkindle the fires of cosmic compassion both at home and worldwide?

Just as GC 32 fired up the Jesuits to become committed activists and intellectuals for social transformation towards the latter half of the 20th century, will GC 36 stir us up to emerge as passionate co-creators of cosmic compassion in the first half of the 21st century? ■

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The Cosmic Christ calls us to be co-creators in the universal project that transcends global mission to embrace the new frontiers of the cosmos.

was on Collaboration. I would like to point out a unique new feature here - kenotic collaboration. Unlike the forms of collaboration that we are accustomed to - we being in charge and others functioning as

Training for Pre-Novitiate Directors

In order to revamp the teaching of English in Pre-Novitiates in the Assistancy with creative and modern skills, Fr. Raj Irudaya, our ADF organized a ten-day Course, "Easy & Effective Ways of Teaching English" in the Indian Social



Institute, Bangalore for the Pre-Novitiate Staff from 1-10, June 2015. The resource persons Fr Peter Francis S.J., Staff from XLRI, Jamshedpur and Dr. John Lovejoy, Professor, St. Joseph's College, Trichy taught and inspired the participants to teach English effectively and creatively to the pre-novices.

The classes by the resource persons made us understand that our youth are very much audio-visual in their approach and so it is activity-based learning that is more effective than mere traditional lecture methods. The resource persons taught us with concrete examples to use fewer words in the class and generate more activities for the pre-novices to facilitate the process of reading, writing and speaking in English. We were also given opportunities to conduct classes based on activities. Though there were initial hiccups as we are used to conventional teaching methodology, towards the end we were able to think of more activities in the class. We evolved a new syllabus based on this new teaching method, to be followed in the Pre-Novitiates.

The participants were grateful to the resource persons and the ADF for organizing this much-needed training for the Pre-Novitiate Staff. Fr. ADF also shared with us some important concerns regarding the early stages of formation and the graded syllabus of Pre-Novitiate, Novitiate and Juniorate to be implemented from June 2015. We appreciated the hospitality of the community of ISI, Bangalore and the wonderful fellowship and dinner offered at Jesuit Niwas, Bangalore.

- J. Antony Robinson, SJ

IGFA meet in Chennai

The Fifth Annual Convention of Madurai Province's IGFA (Ignatian Family) took place on 18 July 2015 at Dhyana Ashram, with 116 participants. One third of them were Jesuits, especially involved in the Spirituality and Dialogue ministries. Another one third was Religious Sisters and Brothers of those Congregations inspired and led by Ignatian Spirituality. The next one third was something special: Lay Women and Men with experiences of Ignatian retreats and perspectives in their daily lives.

Our Province Coordinator for Formation (PCF), Fr. Britto Vincent led the Inaugural Eucharist and also extended the homily

cum keynote address. He highlighted the prophetic depths of Ignatian Spirituality. The day was packed with three sessions, all handled by Fr. Pavulraj, SJ, (MDU), a professor at the Gregorian university on "Ignatian Spirituality at the Crossroads." Fr. Pavulraj enlisted the details of the Ignatian spirituality, the characteristics of Jesuit spirituality and how both are, in more than one way, at the crossroads even with each other. Thereby, he proceeded to show how, also with all elements of other major spiritualities such as the Augustinian, the Benedictine, the Franciscan, we are all called upon to render our responsibilities as 'Contemplatives in Action' for the 3 Gs (Greater Glory of God).

At each session the participants responded with some interesting interactions. The culmination came with the summing-up words from Sr. Pushpam, the Former Superior General of SCC (Holy Cross) and from Fr. Jebamalai Raja, the Chennai Mission Superior. Their invitation was: How are we going to realize the Ignatian inspirations with certain concrete transformations, both of personal and societal?



The participants did express their willingness to go through the transformations expected. In the final session, Fr. Marivalan and Fr.A.J. Thamburaj released their books and publications which would serve as further helps towards Ignatian Spirituality.



Jerry submitted his 5 year-report of IGFA from 2010 referring to its origins from GC 35, its varied activities and publications, and also its special services down the years. He ended with the words of appreciation expressed by Fr. General Adolfo Nicolas on this new venture of Madurai province. At the end, Jerry handed over the charge by passing on the eight well-documented files to Fr. Devadhas Muthiah, the new convenor. The IGFA – 2015 ended with a special concluding prayer and blessing by Fr. Vitalias Diaz.

- Jerry Rosario, SJ

BY KHURSHID KHAN

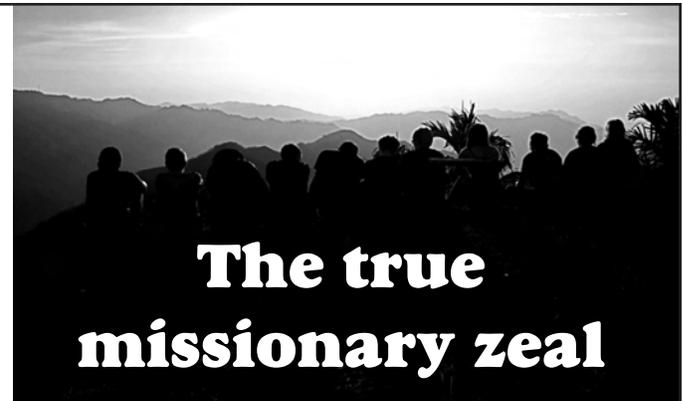
The 'missionary zeal of the Christians' is generally associated with winning converts to their fold. As for me, I have never shared this perception. This is because I studied in a Catholic school, where the nuns neither lured me to their faith nor forced me to consider conversion to Christianity. Nonetheless, I encounter this misconception about the Christian missions in many people. The vandalizing of churches in several parts of the country in recent times is probably a consequence of this misbelief.

But what happened one day made me realize that this phrase 'missionary zeal' could have an entirely different meaning. I was invited to attend a Mass in the convent of Missionaries of Charity, by Fr Victor Edwin. I hesitated



to accept his invitation to attend the Mass -not because I was a Muslim - but because the Mass was scheduled for 6.30 am. It meant that I would have to leave my cozy bed pretty early. But my niece was sick and I wanted to pray for her with my Christian brothers and sisters. So I decided to break my comfortable routine. The trip for the Mass was made easy, as I got a lift to the place in a van. We reached the chapel of 'Prem Niwas' - the house for the poor and abandoned people - run by the Missionaries of Charity.

Fr. Edwin and Deacon Bosco hurried to wear their priestly robes to celebrate the Mass. Sister Matilda welcomed me with a warm smile and ushered me into the chapel. No sooner had I entered the chapel that the meaning of 'missionary zeal' began to unfold before me. Those who had assembled for the Mass comprised a medley of destitute and differently abled men and women. We



occasionally come across such people on our dusty roads, clad in filthy rags. They make us feel uncomfortable. We may pity them, but we don't want to think about them. Our pity vanishes permanently after we cross a few red lights. But that day seeing such people in that chapel I didn't feel pity. Rather I felt a sense of awe and wonder. For instead of misery, their eyes brimmed with hope. Neat in their appearance and happy in their disposition, they were eagerly waiting for the Mass to begin.

It suddenly dawned on me that 'mission' for the nuns of Missionaries of Charity meant caring for the marginalized with dedication and love. It is this that gave a meaning to their lives. Soon the Mass began. In between the rounds of hymns, readings from the Bible and prayers I suddenly heard the name of my niece Gungun being pronounced by Fr Victor Edwin. Presiding over the Mass, he prayed fervently to the Lord to bestow His healing touch on the little girl. As the Mass proceeded, her name cropped up frequently and the plea to the Lord for her speedy recovery became more persistent. I was witnessing the 'missionary zeal' with which the congregation had taken upon themselves to pray for the recovery of my ailing niece.

Apart from the priest, one of the worshippers made an ardent appeal to the assembled, asking them to remember Gungun in their prayers. By the time the Mass concluded, I felt assured that these men and women would relentlessly invoke the Lord for Gungun's recovery. Finally when I was saying goodbye to the Sisters, the Missionaries of Charity, it dawned on me that 'missionary zeal' for the Christian community does not mean winning converts to Christianity but reaching out to those in need with a passionate commitment. They see this as their God-given mission and so carry it out with zeal. ■

Mr Khurshid Khan works as an Assistant Professor at the University of Delhi.

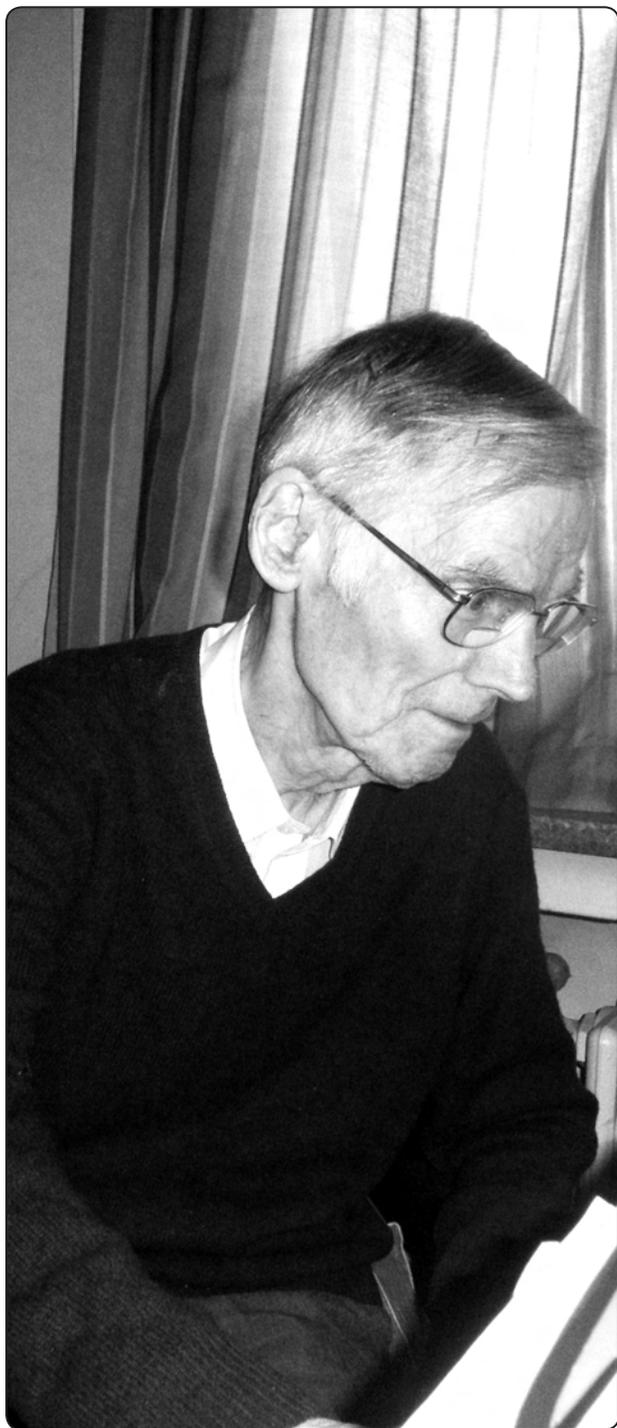
We are the sheep of his flock!

- An Ode to Humans

BY EDWIN DALY, SJ

*It only takes a few to make our whole Race seem rotten to the core.
The Book of Songs (Psalms) sets the record straight for us.
“He made us! We belong to Him! We are the sheep of his flock!”
We’re royalty! Here’s our rock-firm base for a strong sense of self-esteem.
Our favorite word is Thanks! Thanks for life! Thanks for friends and family!
Thanks for the chance to make our world more loving! Thanks for ev’ry new-born babe!
And thanks, dearest Lord, that we can give You thanks each day!
Those sacred words that make us more than flesh and blood are pure gold.:
“I do forgive you without judging you!” (Judging’s for God alone.)
“To err is human; to forgive is divine!” Yes, we’re most like Jesus, Son of God
When on the cross He prays, “Father forgive them! They know not what they do!”
“Forgive and live!” A long, long life to all forgiving souls! Amen!*





Peter Milward SJ, 89, is an English Jesuit from the Province of Japan. He taught Shakespeare at Sophia University, Japan for 50 years, after obtaining his M.A. degree at Campion Hall, Oxford, in 1954. He has written more than 400 books, including over 50 on Shakespeare such as *Shakespeare's Religious Background*, *Shakespeare the Papist*, *The Plays and the Exercises – A Hidden Source of Shakespeare's Inspiration?*, *Shakespearian Echoes*, *I The Comedies*, *II The Histories* and *III The Tragedies*, and *The*

Seeing Shakespeare through Jesuit eyes

Interview with
Peter Milward SJ

Pattern in Shakespeare's Carpet. In his later books, Milward offers strong circumstantial evidence that Shakespeare made the Spiritual Exercises of Saint Ignatius under the direction of Edmund Campion, since they happened to be living in the same place at the same time (1581) under the same family auspices. He spoke, exclusively for *Jivan*, to John Rose, SJ, our *Jivan* Correspondent, who was in Tokyo recently:

Father Milward, during your teaching career of 50 years at Sophia University how have you enjoyed teaching Shakespeare as a Jesuit?

After taking my M.A. degree at Oxford, I came out to Japan in 1954, but before I could assume the task of teaching English literature at the Jesuit Sophia University, I had to learn the Japanese language and then study theology at St Mary's College, Tokyo. So it wasn't till 1962 that I began my teaching career in our department of English Literature, with my special field in the drama of Shakespeare. As an English Jesuit, with my long familiarity with the Spiritual Exercises of St Ignatius, and my previous studies of scholastic philosophy and the Classics of Greece and Rome, I found I could enter deeply into the mind of Shakespeare and enjoy teaching his drama to my Japanese students. What I liked about these students, especially in their undergraduate years, was their simple reaction to the plays as we went through them in class, and I asked them to present their spontaneous reaction to them in the form not of "research papers" - which would be too academic - but of free "essays" every week. In dealing with the plays, I emphasized the need of reading between the lines, that is, looking beyond the story, which the dramatist borrowed from his various sources, to his interpretation of their meaning, which is often a hidden meaning, widely recognized by scholars as an enigma. This enigma is, in

my opinion, to be explained in the light of their many Biblical echoes and the religious background in Shakespeare's own time, when the Catholics were subjected to a severe persecution for their faith.

According to you, what is the most impressive thing about Shakespeare's plays?

Obviously, Shakespeare is by profession a playwright, as well as a player, belonging to a company of players, but in his plays he is also a poet, only he had to earn his living by means of his plays. But in all his plays and their poetry, he reveals his own peculiar philosophy of life, not as a professional but as an amateur philosopher, having graduated from neither Oxford nor Cambridge, and upholding the ideal not of "Art" (as it was then understood) but of "Nature". Thus he is hailed by his successor in epic poetry, John Milton, as "Fancy's child, warbling his native woodnotes wild". Moreover, in his philosophy he looks not so much to the knowledge of Greek philosophers, such as Plato and Aristotle, as to the wisdom of the Bible; and this is what I find so vividly expressed in all his plays, culminating in his tragic masterpiece, *King Lear*.

What makes you claim that Shakespeare could have been influenced by the Biblical ethos?

Shakespeare's knowledge and use of the Bible is indeed impressive, provided one knows the Bible as a whole, from the opening Book of Genesis to the concluding Book of Revelation, especially considering that he lived in the Golden Age of Biblical Translation. But unlike the Puritan John Milton, who is always open about his use of the Bible, Shakespeare strangely conceals his knowledge in plays which have a "secular" appearance. Basic to his plays is the distinction between "seeming" and "being", according to which the "seeming" is in their outward appearance of secularity, whereas the "being" is in their deeply religious meaning. Only

during the reign of Queen Elizabeth all plays were expected to be secular, as the "reformation" over which she presided was more secular than religious.

How do you conclude that he went through the Spiritual Exercises under Edmund Campion?

For a Jesuit like myself, having been trained according to the Spiritual Exercises of St Ignatius, it is remarkable how often Shakespeare seems to echo the text of those Exercises, though they were never translated into English or published in England during his lifetime. But there is circumstantial evidence that, as a young man, Shakespeare was employed as tutor to a Catholic family named Houghton in Lancashire about 1579-81, at the very time when the Jesuit Edmund Campion was visiting families in that district including the Houghtons. In that case, the young Shakespeare could easily have made the acquaintance of Campion, while the Jesuit priest was on the look-out for prospective young Catholics whom he could direct in those Exercises. Thus the Exercises would have stood at the very beginning of the dramatist's career on the stage, influencing his whole approach to drama. Here I might add the mention of "the old hermit of Prague" by the Clown in "Twelfth Night", which evidently refers to Campion, who had been teaching at the Jesuit College in Prague before being summoned to England. Then there is the subsequent influence of the other Jesuit saint and martyr of that age, Robert Southwell. The impact of all Southwell's known writings on the mind of the dramatist has been convincingly demonstrated by the American scholar, John Klaue in his book, *Shakespeare, the Earl and the Jesuit* - where the Earl is Shakespeare's noble patron, the Earl of Southampton, and the Jesuit is Robert Southwell.

Do you think the Spiritual Exercises could have influenced his personal life too?

What I present is the apparent influence of the Exercises on the Plays

of Shakespeare, as I have tried to show in my book, *The Plays and the Exercises*, as a probable source of his dramatic inspiration. But how they also influenced his life is another question, as we know so little of his personal biography. He hides behind his plays, as a hidden Catholic, concerning whom it is said by one of his characters that "his givings out were of an infinite distance from his true meant design". Only at the very end of his career, he was exposed for his satirical representation of Falstaff in conjunction with the Jesuit, Robert Persons as "the Papist and his Poet". Next, two of his later plays, *King Lear* and *Pericles*, were denounced for having been presented at the house of a Catholic recusant (who refused to recognize the Queen as head of the Church) in Yorkshire. Thirdly, at least in his death he was said, by a contemporary Anglican clergyman, to have "died a Papist".

Where do you see the discernment of spirits and the examination of conscience in Shakespeare's works?

As for the two emphases in the Exercises on "the discernment of spirits" and "the examination of conscience", the former is implied in the two plays which reflect the subject of "exorcism", as connected with the efforts of Jesuits and seminary priests in the neighbourhood of London during the mid-1580s, *The Comedy of Errors* and *King Lear* - though in neither play is there a real exorcism of characters supposedly possessed by devils. But, as I have said, the dramatist is always concerned to draw a distinction between seeming and being, between the false and the true - as also in the history play of *Richard III*, who professes to "seem a saint" when most he "plays the devil", and in the character of Iago in *Othello*. As for the other theme of "conscience", it stands out in the tragedy of *Hamlet*, but as for the examination of conscience, there is a scene in *Measure for Measure*, in which the duke disguised as a friar - perhaps based on Robert Persons I referred to earlier - teaches the imprisoned Juliet how to "arraign her conscience".

What about Ignatian Indifference and Inordinate Affections?

On Ignatian indifference and inordinate affection, the key passage from Shakespeare's plays paradoxically occurs in the religious soliloquy he puts into the mouth of the villain Claudius. The latter is smitten in his conscience and wishes to repent of his sin in murdering Hamlet's father, but he finds he can't repent, as he can't give up his crown, his ambition, and his queen. So while praying for God's mercy, he finds he can't appease the divine justice.

Very interesting. What about Two Standards?

On the Two Standards there are two key passages, one in the opening speech of Friar Laurence, where he makes the comment, "Two such opposed foes encamp them still, in man as well as herbs, grace and rude will" - where Juliet is as it were the incarnation of grace, but Romeo's tragedy stems from his rude will or impatience - and the other in the speech of Belarius in *Cymbeline*, where he similarly comments on the way "Nature hath meal and bran, contempt and grace."

Do you think that in Jesuit universities both Shakespeare and the *Spiritual Exercises* should be taught, leaving the students to draw their own conclusions?

To what extent what I have said about the Catholic and Jesuit influence on Shakespeare may be taught in Jesuit universities, I have to leave to the judgment of individual teachers, considering that most of what I have said is not generally recognized by Shakespeare scholars, whether in England or in America. Why isn't it so widely recognized? I am afraid it is because many influential scholars have already decided in their own minds what kind of man Shakespeare was - that, as national poet of Elizabethan England, he must have been a loyal, patriotic, and therefore Protestant (Anglican) Englishman. For them the Catholic "recusants" were liable to the

"It is remarkable how often Shakespeare seems to echo the text of the *Spiritual Exercises*."



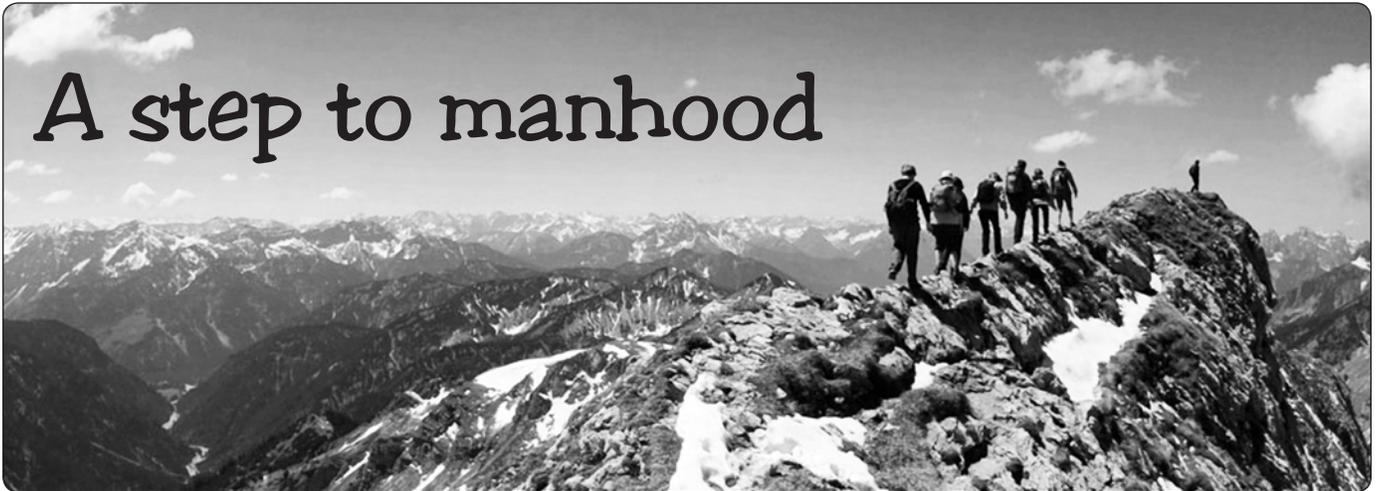
charge of "treason". Even here in Japan, I hesitate about presenting everything in my courses for undergraduate or even graduate students, but since my retirement at the statutory age of 70 I have been requested to teach in our Community College, where we have no retiring age. So in my regular classes on Shakespeare I come out more openly on what I still call "the Catholic hypothesis", and the students seem to appreciate what I say, as they continue to sign up for my classes from one semester to another.

What is your assessment of Shakespeare's view of life?

It is often said that Shakespeare hides behind his characters, while having no character of his own, but I say that Shakespeare is in all his characters. He is often called "myriad minded", but his is the myriad mind, projecting himself into all his characters, both men and women, both the good and the bad, for such is human character in general. At the same time he asks himself in one of his sonnets, "Why write I still all one, ever the same, and keep invention in a noted weed?"

We have only to read between the lines of his plays, especially the poetry in them, while keeping all his plays in mind, and then we will know who Shakespeare is, why he remains hidden in them, and what is the reason for his enigma. Once I ventured to publish a book entitled *Shakespeare's View of Life*, including chapters on the Stage, on Man and Woman, on Life and Death, on Mercy and Justice. In the light of such themes it is easy to see how they run through all the plays as constituting a view of life. Then one of my students ventured to ask me, "What is the difference between his view of life and your own?" and I had to answer, very frankly, "I am afraid I can see no difference, since my view of life has been formed over the past sixty years on that of Shakespeare". If I were a Buddhist, I might even regard myself as a reincarnation of Shakespeare. But as a Jesuit, I can't help seeing his plays through Jesuit eyes, and even regarding the great dramatist as hand in glove with the English Jesuits of his time, as a result of his having made the *Spiritual Exercises* under the direction of St Edmund Campion. ■

A step to manhood



BY BILL ROBINS, SJ

Another Blue Monday – the monsoon rains seem never to end, and tests are coming. I drag myself off the school bus, on the lookout for Rajendra. I need his math homework quickly, for there is only a half hour before Assembly. “Hey, Ram! Look at this!” Deepak is waving frantically from the activities notice board. We read the new sign: “Class Nine Trek, October 15-25, Only Phenomenally Fast Trekkers Need Apply.”

Homework and test worries put aside, we race to Mr. Durga Tamang’s office to pick up application forms. What a great month to look forward to: *Dasain* parties and games, *Tihar* sweets and blessing; and between them eleven days in the mountains!

Our team swells to twelve friends. Parents agree to put our lives in Mr. Tamang’s able hands. We start physical training, including day hikes along the valley ridges. We get equipment together, light equipment for we’ll have no porters and will camp most nights. We spend a day buying and packing food, and organizing loads. “How can I carry all that?” Rakesh, the smallest among us, complains. Excitement overcomes any misgivings, so filled with

good holiday food and bundled against the dawn chill, we cram into the school van to drive to the base of the valley rim. Durga Sir sets out and we happily follow – until the sun rises, and with it the trail climbs steeply through corn fields and into pine forests. Panting, we soon get rid of jackets and continue to climb in shorts and t-shirts.

After a couple of hours, we reach the ridge and a welcome tea-shop rest. What views! “We’re going to climb that peak!” Durga exclaims. That hill looks very far away! Our rest is all too short, but at least we’re now descending, and descending too much! My knees and shoulders are paining but Durga Sir is unstoppable. We stumble down a dry stream bed which opens at the edge of a river. We can refresh ourselves, again briefly, in the cold water, before crossing a long suspension bridge and hiking up the river’s left bank. As the sun sinks in the west, we find a good campsite and get busy with cooking and making camp. The food is a far cry from our feasts of the holiday week, but we are hungry enough to be happy with anything, and tired enough to sleep anywhere.

Dawn comes too quickly, and too painfully! My shoulders and knees continue to ache, and most other muscles object to any movement. Durga Sir comes along with hot tea.

He must have been up early! Binod and Amulya follow with bowls of porridge, bland stuff but I’ll get used to it. By eight we are packed and on the march again, this time climbing gently as we work our way upstream through fields of ripening rice and later flowering mustard. Durga has pushed ahead, leaving arrows with SX on them to show the way. Those arrows will prove to be our salvation!

We round a bend and drop to a stream to find Durga Sir with our fastest walker, Devendra, huddled over a fire preparing tea. A welcome stop at last, and a promise of lunch – well, at least a snack! Durga Sir has supplied us with two biscuit packages per day, along with nuts, raisins, beaten rice, and sweets. He has pointed out that these are to last for the trip. Two of my biscuit packages are already finished!

An afternoon’s climb gets us to the last village where we again find a place to rest for the night, before another long day of climbing. In the morning we move into a hardwood forest, soon changing to fir and rhododendron. The surrounding hills turn the valley into an echo chamber, so Suman invents a game, shouting: “Is Suman stupid or smart?” “. . . Smart” comes the answer. “Is Ram smart or stupid?” “. . . Stupid” is the reply. As we play the game, Vijay spots a little tree bearing large

berries. "Should we taste them?" He asks. "Try one or two," a voice answers from behind us. A tiny woman carrying a huge bundle of fire wood has climbed out from the trees. "Too many will make you sick." As she moves down towards the village, Vijay is the first to taste the fruit. "Good!" he says, and picks a few more berries. "We'll starve before this trip is over," he shouts while filling his pockets.

By now Durga Sir is out of sight so we take our time over the berries before Rakesh urges us on. Up we go, but Vijay is falling behind. "I'm feeling dizzy," he complains, as he staggers up to the waiting group. Devendra too starts to complain. Now the trail is traversing a steep slope, with rocks to our right and a raging stream on the left. We pick our way along carefully, forcing our spinning heads to help us walk safely. We spot Durga Sir across the stream where he, with Binod and Amulya, are cleaning up a sheep herder's abandoned camp. Binod guides us from rock to rock as we pick our way across the water. There is leftover food after supper, thanks to those intoxicating, stomach-churning berries. No one dares tell Durga Sir about the stolen fruit.

Morning brings clearer heads and settled stomachs, though we don't appreciate the steep climb away from the water and up to a little pass leading into a new valley, more open now, with fewer trees as we gain altitude. By late afternoon we reach a saddle on the main north-south ridge. A substantial hut provides us somewhat more comfortable and warm accommodation than we've had so far. We can now see snow laden peaks to the east and west, but the rising ridge blocks the better views to the north. At supper (Bland noodles this time. Rice will not cook well at this altitude.) Durga Sir announces: "We'll spend two nights here. Tomorrow you can

rest or hike higher to enjoy spectacular views." A day without back breaking loads! We chatter excitedly, planning for tomorrow's adventures.

We're up at dawn to quickly "enjoy" porridge and tea before scrambling up the hill. Biscuits and candy pocketed, we race upwards, still bundled against the cold. Fast friends Amulya and Binod offer to watch the camp and enjoy resting in the sun. "Come, you lazy fellows!" says Suman, but the duo holds out and stays put. Durga Sir leads the way up to a little peak affording panoramic views of the Himalaya, west to the Annapurnas and east to the Khumbu massif. He is careful to mark our progress with the "SX" arrows. This is enough for the day so we ask if we can go back. "Go where you wish," Durga replies, but remember the trails! I'm going to explore a little more."

Clouds start to form in the valley and around the peaks. "Let's move down," Vijay suggests, but Deepak and Rakesh delay. "Let those clouds move away so we can take a couple more pictures," they plead. The clouds thicken and soon our lookout is in the cloud! It's chilly without the sun so we start down. There are little trails going here and there but Rajendra is sure of the way, and does not bother to look for the trail signs. As light begins to fail we climb a slope to find biscuit wrappers, our biscuit wrappers! We are back at our lookout and don't have a clue as to which is the way back to camp! Earlier we were happy to be free of Durga's supervision, but now what do we do? We are cold and lost, and hungry!

We huddle together against some rocks, protecting ourselves from the cold wind as best we can. Why didn't we go with Durga? Why didn't we follow Vijay's advice and move down while we could see the way? Rakesh starts to sob quietly, "I'm sorry I made

you stay too long." Rajendra tries to cheer him up, but can't offer any help. "Don't worry, at dawn we'll see where to go." But there are ten hours until dawn! Are there leopards here, perhaps snow leopards? Why didn't we bring the matches Durga Sir gave each of us? We shift from one uncomfortable position to another as the night wears slowly on. A waning gibbous moon floats on passing clouds, providing a little soft light, but no warmth!

I awake from a dream of eating chicken curry to a faint, distant, shout, "Boys, where are you?"

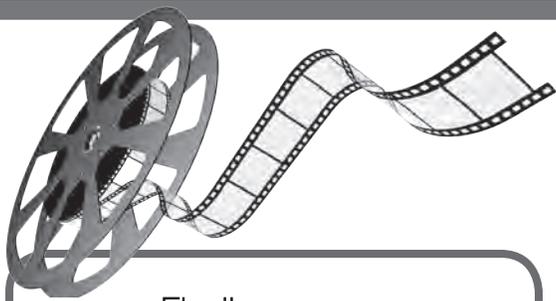
We're all up now, screaming and waving at the still unseen searchers. Their shouts are getting louder, and we now see Durga though the dawn dusk, with his faithful companions, Amulya and Binod, scrambling down a rocky slope. "Are you all right?" shouts Durga, as he strides into the clearing. "Fine!" we reply together, with relief in our voices.

"I had to wait for the clouds to lift to find my way back in the dark," explains Durga, "only to find dinner waiting with Amulya and Binod, but no other campers. We ate and then started back using torches, but could not go far until the moon rose. I'm sorry to have let you stay back alone."

"Who cares?" Rakesh replies. "We're safe, if hungry. Let's get back." After a breakfast of more, now very tasty, porridge, we race downhill. On the second day we reach the highway and catch a bus to Kathmandu. We have many hero stories to tell, but will keep a couple of these quiet for a few years: the alcohol-filled berries and lost night on the ridge.

We especially thank God for Durga Sir, who trusted us enough to push us to the limit to help us grow towards adult self-confidence. ■

Fr Bill Robins, SJ, is the Socius of Nepal Jesuit Province.

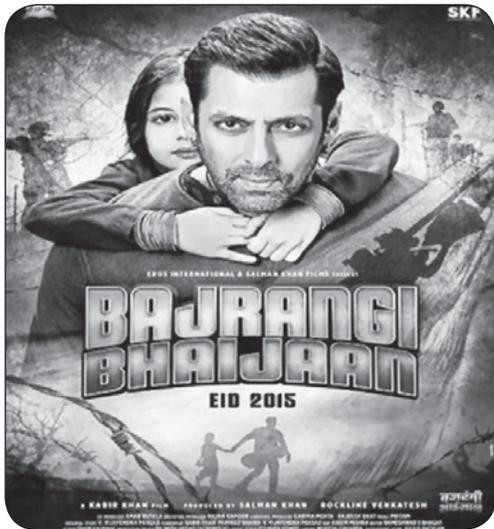


Finding a way

Bajrangi Bhaijaan

A film by Kabir Khan

Starring Salman Khan, Kareena Kapoor, Nawazuddin Siddiqui...



This Hindi film's real heroine is a young speech-impaired girl, Shahida (Harshaali Malhotra), living in a Pakistani village. Her mother brings her to a Dargah in Delhi, India, to pray for her cure. But Shahida gets lost in India with no way to cross the border and reach her home. She boards a freight train, reaching Kurukshetra, India, where she meets a Hindu Brahmin devotee, Bajrangi (Salman Khan). Since she can't speak, he assumes she's Hindu, calls her Munni, and tells her how he met his wife-to-be, Rasika (Kareena Kapoor). He also tells Munni about his promise to Rasika's father that he will earn enough money to buy a house for Rasika. Bajrangi convinces Rasika to let Munni stay with them until they can find her parents. He finally finds out that Munni is a Pakistani Muslim. How he manages to take her to her home in Pakistan - when she doesn't have a passport - is the rest of the heart-warming story.

Finding the missing girls



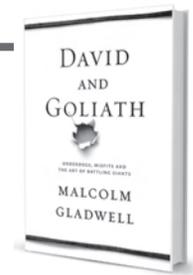
Project "Missing" is the creation of a Kolkata-based artist, Leena Kejrival, whose faceless and larger-than-life silhouettes of girls are a reminder of how so many vulnerable girls go missing and become part of the prostitution racket in the country. The girl is faceless and voiceless, but she shouts out loud for the millions of young girls like her. Leena's art work has been exhibited globally, including in Kolkata, Delhi, Tehran, Berlin, and Weimer. After travelling across the world, Leena came back home to India for a cause - a cause that had been close to her heart ever since she got involved with an NGO working in the field of human trafficking. As per a report by the Ministry of Women and Child Development in 2007, there are approximately 3 million women forced into prostitution, of which 35.4 percent are girls below 18.

After a lot of brainstorming, Leena decided to go ahead with project "Missing." The idea was to set up huge iron-and-fibreglass sculptures of girls, rising 12 ft to 15 ft above the ground, and install them in at least 10 cities across India. To make the project more interactive, Leena is also working on a mobile app that will allow anyone with a smartphone to engage with the installations, uncover hidden stories, and connect with NGOs and campaigns working on the issue.

Source: www.thebetterindia.com

Defeating the giants

In his bestselling books, *The Tipping Point*, *Blink*, and *Outliers*, Malcolm Gladwell has explored the ways we understand and change our world. Now he looks at the complex and surprising ways the weak can defeat the strong, the small can match up against the giant, and how our goals (often culturally determined) can make a huge difference in our ultimate sense of success. Drawing upon examples from the world of business, sports, culture, cutting-edge psychology, and an array of unforgettable characters around the world, *David and Goliath* is in many ways the most practical and provocative book Malcolm Gladwell has ever written.



David and Goliath
Underdogs, Misfits,
and the Art of Battling
Giants

By Malcolm Gladwell
Published by Brown and
Company
Pages: 305, Rs. 1284/-

BY EMILY REIMER-BARRY

How can a Church with all-male leadership Develop a new theology of women?

How can a church with all-male leadership develop the “deep theology of women” Pope Francis called for? Step one: Ask women.

A traditional Chinese proverb teaches that “women hold up half the sky.” Women also hold up half the church. This truth may have been on Pope Francis’ mind when he told reporters in July 2013, “I think that we haven’t yet come up with a deep theology of the woman in the church.”

A few months later, in his apostolic exhortation *Evangelii Gaudium* (The Joy of the Gospel), he elaborated that women make indispensable contributions to society but that “we need to create still broader opportunities for a more incisive female presence.” Pope Francis argued that the presence of women must be guaranteed in the workplace and “in the various other settings where important decisions are made, both in the church and in social structures.”

The pope is exactly right: The church does need a deep theology of the woman, but the question we have to ask is: How do we get there?

Are these just words, or are church leaders finally ready to begin to implement a more gender-inclusive agenda? Is the church ready to construct this deep theology of the woman without running it through the clerical male filter? A new theology of women cannot and should not be authored by men. Rather than a new theology of women written by men, it is time for women in the church to have a voice in the construction of the church’s theology of women.

Some might object to this proposal by arguing that the bishops are the authentic teachers of the faith. But you can’t teach what you don’t know. Bishops in the Roman Catholic Church



are all male. They cannot speak from experience about what it means to be a woman in the church. If differences between the sexes matter—and in current expressions of Catholic theology they do—then the bishops should recognize their obvious limitations in this sphere of human experience and welcome the voices of women.

But how can we fruitfully structure this conversation? We need a global consultation, led by female theologians and women religious, tasked with listening and learning from stories of everyday women and the social data that provide the context for those personal narratives. For this major undertaking to be successful, the women leading this process should adhere to the following five rules:

1. Consult widely

Even the female researchers who might lead this project need to learn from other women. No two women are exactly alike, and when we recognize differences of citizenship, ethnicity, language, age, class, sexual orientation, and all of the other distinctive ways in which women’s experiences are

formed and shaped, we then realize the difficulty of talking across these areas of difference.

As researchers consult widely, it will be especially important for them to listen to survivor stories, so they may learn from women abused in intimate relationships; women who have lost children to war, starvation, curable disease, or violence; women in vowed religious communities who have been told they are in grave error and in need of reform; and women whose labor is valued less than their male counterparts. Ask these women what they need to thrive.

2. Don’t reinvent the wheel

The idea of a global consultation is certainly daunting, but we should remind ourselves that we would not be starting from scratch. Women have been a part of the church from the beginning. And our faith tradition contains stories of many remarkable women who have shaped and passed on the faith, even if most of their stories were told by men.

The researchers who undertake this project should receive the fruits of

the theologies that have already been developed by women in the church. Some of these women identify as feminist, while some prefer other descriptors. For example, many black women prefer Alice Walker's term, "womanist theology," while many Latinas prefer to call their work *mujerista* theology.

Women have learned that doing theology from the perspective of women is life-giving, challenging, and liberating work. The task of feminist theology, as it emerged in its second and third waves, is not only to offer critical perspectives of past theologies or to uncover the lost stories of women but also to construct a way forward that is empowering to all.

Feminist, womanist, and *mujerista* theologians have been doing this work in university classrooms, academic conferences, women's spirituality prayer groups, and in publications like this one. Unfortunately their contributions have often met resistance from church leaders instead of open engagement. If we are to seriously develop a new theology of the woman, this new theology must incorporate what has been learned over the past 50 years.

3. Seek common ground

It is tempting to focus exclusively on the particularity of each woman's story and the differences among experiences. But this task force should model cross-cultural engagement rooted in a process that seeks to build consensus around contested issues.

We should use our reason to reflect on our human experiences in order to draw norms about what is right or wrong. This is the natural law approach to Catholic social teachings, which are addressed to all people of good will. The new theology of women should try to build bridges of understanding between women in different parts of the world and should seek common ground.

Some issues might remain controversial for some time. It might

not be possible at this juncture to come to a universal agreement on how to promote women's leadership in the institutional church or how to best empower women to make good decisions in sexual relationships. But there are some issues that should not be controversial. If women in the task force emphasize areas of agreement, these can be a fruitful foundation for further collaboration.

We need a global consultation, led by female theologians and women religious, tasked with listening and learning from stories of everyday women and the social data that provide the context for those personal narratives.

A good starting point in this area is to combat violence against women and the cultural expressions of this misogyny such as sexual slavery, human trafficking, and the victimization of women in the pornography industry.

Other possibilities for building common ground include making childbirth safer for women, offering girls equal access to education, and ensuring equal pay for women as they work alongside men.

4. Substantiate claims with evidence

It might sound obvious, but this is an important rule for the task force. Researchers should consult data beyond the publications of the previous popes and councils. In crafting their new theology, the authors should cite from a range of sources, build a case, and substantiate their claims with evidence.

Too often Vatican documents on women contain stereotypes (like the nurturing mother), platitudes (like the

feminine genius), or unsubstantiated claims (like the claim in *Evangelii Gaudium* that women possess more sensitivity and intuition than men). If the descriptive claims and normative conclusions of the new theology are to be taken seriously, they must be defended, not simply asserted.

Those tasked with constructing this new theology should avoid proof-texting from the scriptures or cherry-picking from the popes. And avoid at all costs the phrase, "As we have always taught . . ."

5. Write in an open and dialogical tone

Finally, the authors of the new theology of women should acknowledge the limitations of whatever new theology emerges and should encourage others to build on their work. A new document is not to immediately become the last word on the subject but would instead be a new point of conversation, a new jumping-off point.

If scholars write in an open, inviting tone, nuancing their claims and not overstepping their legitimate authority, this new theology is more likely to be well received by a broad audience. When this new theology is presented in a popular form, it should be distributed widely, using the mass media as a pulpit for teaching. Let's use social media and the mainstream press to build awareness of the equal dignity of women and the important contributions women can make to society and the church.

If women do indeed also hold up half the church, it is time to invite them to collaborate on the construction of theology. Enabling and empowering women to construct a new theology of women is a good place to start. It is time to craft a process in which women are at the table, speaking from their experiences, and constructing a more adequate theological anthropology that takes into account diverse voices of women across the globe. ■

Courtesy: www.uscatholic.org

BY JOE KUNNUMPURAM, SJ

Once while talking about a particular Jesuit, Ignatius was told that he was a very prayerful person who spent many hours in prayer. Ignatius turned around and asked, 'Is he a mortified man? Is he a man detached from self-love, self-will, and self interest?'

In his *Spiritual Exercises* he clearly states that progress in spiritual life is directly in proportion to the surrender of our self-love, self-will, and self interest (Sp. Ex. No. 189). In simple terms progress in spiritual life is directly in proportion to the dissolution of our Ego, our false self, and its various gross and subtle manifestations leading to all evil. Once our Ego gets dissolved, it is easy to lead a true spiritual life leading to deep union with Christ, our True Self. This is the authentic mysticism of Ignatius for everyday life. All mystics of the eastern and western tradition agree that the death of the Ego is the absolute requirement for mystical union with God in all creation.

Here I attempt to delve deep into the authentic mysticism of Ignatius in an east-west synthesis.

Patnaji's *Yoga Sutras* give the following seven steps to mystical union with God in all creation: relaxation of the body, focusing on to the object of meditation, absorption into the object of meditation, identification with the object of meditation (dissolution of the ego), holistic integration, divine union, and experience of peace and harmony with all creation. It is in dissolving into the object of our meditation that we go beyond our Ego to attain union with God. Since the core of all reality is divine, identification with any created reality gives us the power to go beyond our Ego to attain divine union. In Ignatian terms after dissolving the

Union with God in all creation -

the way of Ignatius

manifestations of the Ego we become united with Christ to find God in all things.

Buddha teaches us that all transitory phenomena rise and fall away as an illusion, even our Ego is an illusion created by the mind. In order to experience the transitory nature of our Ego he proposes awareness meditation on the transitory nature of all created phenomena. Concretely, he helps us to observe the rising and falling of all pleasant and unpleasant sensations in the body as they rise and fall away in our consciousness. Eventually we experience the transitory nature of all sensations and all phenomena as an illusion of the Ego, the False Self. In the dissolution of the Ego we experience a certain equanimity overflowing into the body as lightness, warmth, and relaxation. In Buddhist meditation the ultimate aim is the dissolution of the Ego to go beyond the transitory nature of reality to the Other Shore of Reality. Buddha is silent about the nature of the Other Shore of Reality. But Ignatius has no doubt that the Other Shore of Reality and it is nothing but one's mystical union with Christ leading to the ultimate union with God in all creation.

For Ignatius the dissolution of the Ego was his primary concern in all prayer, meditation, and contemplation.

He realized that there are two ways the Ego manifests itself. The first way is the gross manifestation of the Ego as inordinate attachments leading to sinfulness. The second way is the subtle manifestation of the Ego as desire for worldly possessions, honor, power, position, prestige, and a great name on the face of the earth, leading to pride and all evils.

In the First Week of the *Spiritual Exercises* Ignatius made use of the power of meditation to get rid of the gross manifestations of our Ego as inordinate attachments leading to sinfulness. Through intense meditation on the sin of our first parents, collective sin, personal sin, hell and punishment, we are helped to turn away from our sinfulness to the mercy Christ. In this process the gross manifestations of the Ego as fear, sadness, and anger, are purified and we experience the beginning of true love, joy, and peace in Christ. This experience brings about the dissolution of the gross manifestations of our Ego. This may be called the first death of the Ego, our False Self, to find our way to Christ.

In the Second Week of the *Spiritual Exercises* Ignatius helps us to get absorbed in the experiences and sentiments of Jesus by contemplating the life of Christ. As the contemplation proceeds, we get the inner strength

to detach ourselves from the subtle manifestations of the Ego as desire for worldly possessions, honor, power, position, and prestige, and fame, leading to pride and all evils. Through intense contemplation on the life of Christ, we are attracted to the spirit of poverty, meekness, humility, and God's Greater Glory, leading to the ultimate experience of true love, peace, and joy, manifested in all goodness. This may be called the second death of the Ego, our false self, to find our true self in Christ Jesus.

The ultimate purpose of the Spiritual Exercises is to seek God's will in the basic disposition of our state of life. After getting rid of our Ego in its gross and subtle manifestations, we are helped to align our human will with the divine will. This is nothing but following God's plan in our daily life. This is made possible by getting in touch with our felt sense as Ignatius puts it. All that happens to our spiritual life has an effect in our heart as a consolation, a genuine feeling of love, joy and peace. This experience of consolation overflows into the body as a sensation of lightness, warmth, relaxation, and well being in the body. This is the felt sense Ignatius speaks about. When we are in touch with the divine plan for us and follow that plan

in the basic disposition of our life, the felt sense will be always an experience of lightness, warmth, relaxation, and well being in the body even in the midst of pain and suffering.

manifestations of the Ego as inordinate affections leading to sinfulness and desire for worldly possessions, honor, power, position, prestige, and a great name on the face of the earth, leading to

Since the core of all reality is divine, identification with any created reality gives us the power to go beyond our Ego to attain divine union.

In the Third and Fourth Week of the Spiritual Exercises Ignatius helps us to get identified with Jesus in his paschal mystery of dying and rising to new life in Christ Jesus. It is a mystical grace to get united with Jesus, going through his passion and death, leading to his risen life. In this process of identification with Jesus we get the power of the Resurrection to surrender our lives in love to the eternal plan of God for each one of us in the joys and sorrows of our daily life. This is the ultimate mysticism of the Spiritual Exercises in which we become the very embodiment of the joy of the Good News of Jesus to the whole world.

In conclusion we can say that Ignatian mysticism is a process of dissolving the gross and subtle

pride, the root cause of all evils. Eastern and western mystics in diverse ways try to explain the mystic path in similar terms. But Ignatius takes us beyond the death of the Ego to deep union with Christ, the Ultimate Way to Mystical Union with God in all Creation. Once the gross and subtle manifestations of the Ego are dissolved, we attain spiritual freedom that will help us to live a sinless life like Jesus, a life according to God's plan. We will be able to put on the attributes of Jesus: spirit of poverty, meekness, humility, and focus on God's greater glory, leading to the ultimate experience of true love, joy, and peace. In the agony and ecstasy of our daily life, we could become the very presence of Jesus, the center of love and compassion for all beings. ■

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Best minds in the country

(This is a loving tribute to the former President of India, Dr. A. P. J. Abdul Kalam, who died of a cardiac arrest on 27 July '15. He loved the Jesuits and was fond of speaking about his Jesuit professors and how they inspired him. Excerpts from his speech at the annual presentation of National Teachers Awards on 5 Sept 2006, when he was the President of India)

Provide a vision for life

"I am indeed delighted to participate in the Teachers Day award function. On this day, we gratefully remember the great educationist Dr. Sarvepalli Radhakrishnan, whose dream was that "Teachers should be the best minds in the country." Teachers have to realize that they are the builders of the society. The society can be built only when the students are made proficient in their subjects. In addition they have to provide a vision for life to the students and also inculcate the fundamentals of values which they should practice in the years to come.

I would like to discuss three of my teachers who gave me a vision, created an interest in mathematics and sowed the seeds of moral education when I was a student.

Teacher who became a Reverend

My teacher, Iyadurai Solomon, was an ideal teacher for an eager young mind who was uncertain of the possibilities and alternatives that lay before him or her. He made his students feel very comfortable in class with his warm and open minded attitude. He used to say that a good student could learn more from a teacher than a poor student from even a skilled teacher. I have seen him giving lessons free to many students who were not doing well in the class. They used to make up and subsequently perform better. During my stay at Ramanathapuram, my relationship with him grew beyond that of teacher and pupil. In his company, I learnt that one could exercise enormous influence over the events of one's own life. Iyadurai Solomon used to say, "To succeed in life and achieve results, you must understand and master three mighty forces-desire, belief and expectation." Iyadurai Solomon, who later became a Reverend, taught me that before anything I wanted to happen I had to desire it intensely and work for it. This is a very important message for all teachers.

At St Joseph's

As a young science student, I had an opportunity at St. Joseph's College to witness a unique scene of divine looking personality walking through the college campus every



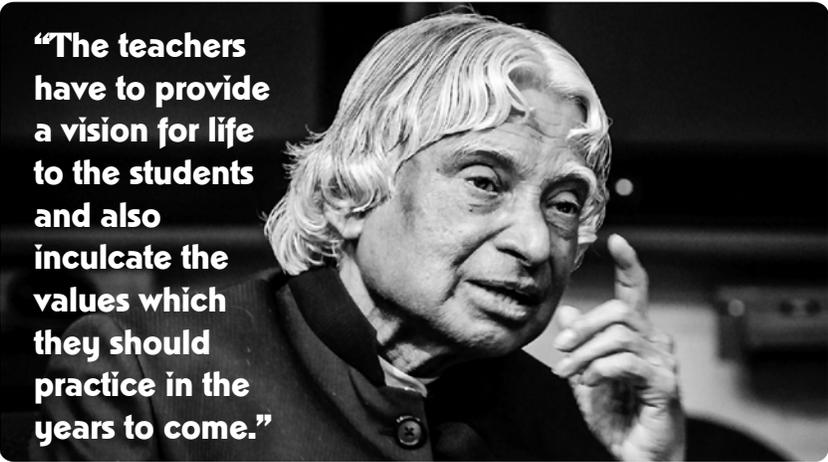
morning, and teaching Mathematics to various degree courses. Students looked at the personality who was a symbol of our own culture, with awe and respect. When he walked, knowledge radiated all around. The great personality was, Prof Thothatri Iyengar, our teacher. I had the opportunity to attend his classes, particularly on modern algebra, statistics and complex variables. I still remember, in 1952, he gave a lecture on great mathematicians and astronomers of India. In that lecture he introduced

four great mathematicians and astronomers, which is still ringing in my ears.

He explained, based on his analysis, that Aryabhata was both an astronomer and mathematician, born in 476 AD in Kusuma-pura (now called Patna). He was known to represent a summary of all Maths at that point of time. Just when he was only 23 years old, he wrote his book *Aryabhatiyam* in two parts. He covered important areas like arithmetic, algebra (first ever contributor), trigonometry and of course, astronomy. He gave formulae for the areas of a triangle and a circle and attempted to give the volumes of a sphere and a pyramid. He was the first to give value of $22/7$.

My teacher added: Next comes to our mind the greatest of all geniuses ever known and acknowledged, and who lived within our present memory, Srinivasa Ramanujan. He lived just for about 33 years (1887-1920), had no practical formal education or means of living. Yet, his inexhaustible spirit and love for his subject made him contribute to treasure house of mathematical research – some of which are still under serious study and engaging all-available world mathematicians' efforts

to establish formal proofs. In fact, it is not an exaggeration to say that it was Hardy who discovered Ramanujan for the world. One of the tributes to Ramanujan says that, 'every Integer is a personal friend of Ramanujan. His works cover vast areas including Prime Numbers, Hyper-geometric Series, Modular Functions, Elliptic Functions, Mock Theta Functions, even magic squares, apart from serious side works on geometry of ellipses, squaring the circle etc.



“The teachers have to provide a vision for life to the students and also inculcate the values which they should practice in the years to come.”

Fr Kalathil
While I was at college, I remember the lectures given by the highest authority of the Jesuit institution Rev Father Rector Kalathil of St. Joseph's college, Trichirappalli, Tamilnadu. Every week on Monday, he used to take class for an hour, talking about good human beings, present and past, and what makes a good human being. In this class, he used to give lectures on personalities such as Buddha, Confucius, St. Augustine, Califa Omar, Mahatma Gandhi, Einstein, Abraham Lincoln including some scientific personalities and moral stories linked to our civilizational heritage. It is essential in the secondary schools and colleges to arrange a lecture by a great teacher of the institution once in a week for one hour on India's civilizational heritage and value systems derived from it. This class can be called as a Moral Science Class. That will elevate the young minds

to love the country, to love the other human beings and elevate the young to higher planes.

Now, I would like to administer a ten-point oath to all the teachers assembled here:

Ten Point Oath for Teachers

1. I will love teaching. Teaching will be my soul. Teaching will be my life's mission.

2. I realize by being a teacher, I am making an important contribution to the efforts of national development.

3. I realize that I am responsible for shaping not just students but ignited youth who are the most powerful resource under the earth, on the earth and above the earth.

4. I will consider myself to be a great teacher only when I am capable of elevating the average student to the high performance and when no student is left out as a non-performer.

5. I will organize and conduct my life, in such a way that my life itself is a message for my students.

6. I will encourage my students to ask questions and to seek answers in order to develop the spirit of enquiry, and they blossom into creative enlightened citizens.

7. I will treat all the students equally and will not support any differentiation on account of religion, community or language.

8. I will continuously build my own capacities in teaching so that I can impart quality education to my students.

9. I will constantly endeavour to fill my mind, with great thoughts and spread the nobility in thinking and action among my students.

10. I will always celebrate the success of my students.

May God bless you! ■

The great menace of fundamentalism

interview with
Laurent Basanese, SJ

Fr Laurent Basanese, SJ is the Director of the Center for Interreligious Studies at the Gregorian University, Rome. He is an expert in Arab Christian theological writings. Before coming to the Gregorian University, he taught in the Pontifical Oriental Institute, Rome. In an exclusive interview to Jivan given during the 'Jesuits Among Muslims' Meeting in Dakar, Senegal, Prof Basanese SJ spoke to Victor Edwin, SJ on a variety of issues related to Arab Christians, fundamentalism in West Asia, Christian-Muslim dialogue etc.:

Father Laurent, the Gregorian University is opening a Center for interdisciplinary study of interreligious relations. You, along with some of your colleagues, have been instrumental in getting this center started. Kindly tell us about this Center and the type of courses it will offer.

Recently, the Pontifical Gregorian University (PGU) has established the Centre for Interreligious Studies. Earlier PUG had established an Institute that dealt with other religions and cultures. Thus, the new Centre can be better called a re-foundation of the old Institute in a new garb, as it will take into account the evolutions of interreligious dialogue in a world ever more globalized and in need of understanding. Its aim is to help the Christians to relate with people of other religions, mainly Islam, Hinduism, Buddhism, Taoism, and Shintoism. Many of your readers may know that there is another Centre at the Gregorian that deals specifically with Judaic Studies.

Our new Centre will offer courses, workshops, sessions, conferences to equip students with methodologies for deepening their knowledge on these religions and to deal with interreligious issues. Another specificity of the Centre is collaboration with other faculties at Greg. To be more precise, the Center works as a service provider for the other faculties of the University. For instance, the Faculty of Theology would be asking us to prepare modules for their students to understand what "revelation" means in Islam or Hinduism.

You are an expert in Arab Christian Theological Writings. The field is very vast, but isn't it a pity that these West Asian Arab Christian theologians are not known much in the West?

Yes, the field is vast and Arab Christian Theologians are unfortunately not known much both in the East and in the West. The Arab Christian Theology is a rich heritage and belongs to the Churches like the one called the "Church of the East" which spread up to China in the 9th century, much more before the arrival of the Franciscans or the Jesuits! This Church – called also the Nestorian Church or today the Assyrians and the Chaldeans for those who are in communion with Rome – has a Syriac background. But after the rise of Islam in the 7th century, the Syriac theologians especially came to speak and write in Arabic. And we have many letters, treatises, and books which express the



Christian faith in the Arabic language. These Arabic Christian theologians were giving witness to their faith in the Muslim context. In a nutshell, these writings are an expression of our Christian theology in a Muslim context. Thousands of theological texts are yet to be studied... and an equal number of Doctorates are foreseen in this field! Christian Arabic literature is the science of the years to come, after Greek, Latin, Syriac, Coptic... It is estimated that only 15% of this heritage has come to light.

You have a special interest in fundamentalism and have studied the issue. How do you assess the present situation in West Asia?

Fundamentalism is a great menace that threatens peace and harmony between people of different religious persuasions. Since the rise of Islam, some groups or schools of thought have tried to retrieve the purity of the original Islam as they claim. But they don't agree with the other Muslims on what is "true Islam"...

I have worked on the writings of Ibn Taymiyya (13-14th century) who is the author most read among the Wahhabis, the Salafists and always quoted by I.S.I.S. or others. These men and many modern

Muslim scholars keep repeating Ibn Taymiyya's words: "Someone who does not prohibit having another religion, after the coming of Mohammed, the religion of Jews and Nazarenes, or rather, someone who does not hate them is not a Muslim – about this Muslims are in agreement." The present bewilderment created almost everywhere in the world by fundamentalism certainly has a religious basis. I mean it is not only a social, political, economical issue as many assert. It is important to insist on this point. If the roots of evil, present in any utopian ideology – be it secular or religious – are not unmasked, the danger is so great that it may spread over generations and corrupt cultures. If someone has cancer, it won't help that person if he/she was told that he or she has just a flu. One must tell the person clearly that he/she has a serious problem and that a series of tests is needed, in order to identify the cause. It is the same for fundamentalism.

In your opinion, where is the fundamental fault-line?

In fact, it is a classical debate. It is a question of faith and reason. The fundamentalist perspective does not relate correctly nor convincingly on these two parameters. I profoundly agree with Immanuel Kant's statement that "a religion which rashly declares war on reason won't be able to hold out against it for long". And I would add: "despite the many destructions this ideology will create". But we can't wait passively for 200 years more! I feel that the first challenge that Muslims, and with them the whole human community, must face according to me, if they do not want to sink deeper into irrationality, is an intellectual challenge. As I have said, it seems that the troubles that we are seeing in West Asia today, and elsewhere, will be repeated as long as the sources that feed fundamentalism are not purified and healed. Violent fundamentalism can be compared to a new form of

Nazism because of the methods used and because of its promotion of racial and religious hatred, attacks against places of worship and culture – schools, cinemas, media centres, museums –, rejection of freedom of conscience, intimidations of opponents and women...

How do Muslims face this serious crisis in their religion?

Most of them feel paralyzed, not knowing what to do or not able to do anything. This is what happens when you find yourself facing a great danger.. You don't know what to do, in which direction to move. Many Muslims just condemn Islamic terrorism, but this is far from sufficient. They look as if they don't have the tools to overcome this dreadful situation. It is true that it demands a massive effort, or even a revolution inside Islam itself.

But condemning is not a scholar's mission, it is the politician's job. As for scholars, they have to face seriously the problems, be it exegetical, historical, or epistemological. Another recurring question in Islam, since it emerged in the 7th century, is that of legitimacy of authority, legitimacy of the one who must lead and guide the Muslim community. It is normal to hear a general condemnation from recognized Muslim authorities. But the problem is that radicals do not recognise the authority of those who condemn them! And because they are disqualified, any Muslim scholar is free to pronounce fatwas or even *Jihad* in their place. "The absence of clergy" is often emphasized as a strength of Islam – a positive factor of Islam. But it is not quite correct, as the Ulemas of Cairo or of Hyderabad are a kind of clergy.

In this context it appears possible to be a "good Muslim" living an enlightened Islam, as well as an Islamic terrorist who finds his legitimacy on jihadist internet websites or a local Salafist mosque. The only benefit of the official condemnations is they point to a consensus amongst the

scholars of Islam, but they do not reach the roots of this evil. It is not enough to declare or to believe in something. One has to *prove it* "for oneself and for others" in order to elicit a true following that reaches both your intellect and your heart and does not limit itself to superficiality and a wave of emotion.

Europe is considered to be another battle field for some Muslims who are Islamists. Do these Islamists influence other Muslims in Europe?

The money that comes from the petro-wealthy Arabic monarchies is used to support Islamists in Europe and elsewhere. What is also attractive is that these Islamists, like the Muslim Brotherhood or the Tabligh Movement, have a project first of all for the "basic" Muslims: they propose a mission to them, a future, an apparently "strong" community, etc. They say that they need them... And this may be a true temptation in a secularized and indifferent society.

Fortunately, all the "reformist movements", especially amongst western Muslims, do not approve *jihad* for instance, even amongst the Salafists. However, even these "peaceful" movements can become a substratum of a political Islam which is much more militant, and can even be violent. Furthermore, it must be known that all Salafists reject Democracy or Secularism. Democracy is theoretically rejected on the grounds that it assumes that power belongs to the majority and not to God. It grants sovereignty to the people, but neither the people nor parliament could be the source of the law; sovereignty only belongs to God. Furthermore there cannot be, according to their ideologists, a separation between religion and State, since Islam is all encompassing and must rule the whole life of the Muslim. Thus, Salafism refuses plurality and diversity in the Muslim community itself, for the benefit of a standardization of theology and doctrine. God being in essence One and Unique, there can only be, according

to them, an only and unique way of adoring and worshipping him. "One and Unique" must translate into an only type of religious practice serving one vision of the world. Only their conception of Islam is authentic. They declare that other Muslims have yielded to the illusions of modernity, of syncretism, of secularism, even atheism, and their fate is comparable to that of non Muslims!

You know What the Catholic Church does now to deal with Muslims in Europe and elsewhere. Is that enough?

A Jesuit always cultivates a sense of dissatisfaction, because he wants to find something better, or to say it in a positive way, a Jesuit is animated by the *magis*, the "greater". So I would not say that we do enough in our relations with Muslims. We have to improve, in order not to leave them alone, which will be terrible for them and for us. They are our brothers and sisters and we cannot keep comfortably to ourselves. We must go out and meet them, get interested in what they say, how they live, what they suffer. In our encounters, which can of course be intellectual as it is in the academic fields, we have to express our friendship, our proximity, but also our perplexities or even disagreements. If my friend does something that hurts him and others, I just cannot bless him or wish him. If I do that, I won't be a friend anymore, I will be a traitor. For instance, I must challenge my Muslim friends when they put forward the law of apostasy or blasphemy in the academic arena or elsewhere. This law which is recognized as "divinely revealed" by all the schools of Islam – and not only by the Fundamentalists – punishes by death the Muslim who decides to think and believe differently. This law is against human nature and must be condemned publicly, as some intellectual Muslims have already done, because God is

never opposed to our nature, being our Creator: it would be a contradiction in terms. No, I must challenge the Muslims in charity and truth, and never hide my Christian belonging: Jesus is not only for the Christians, but for everyone. We cannot be silent about this treasure in our hearts. The correct attitude, according to me, is simply to share what I have. Many Muslims are becoming Christians in Europe, North Africa and elsewhere, because they have met Jesus that some "old Christians" have forgotten, and they organize themselves in associations of the faithful.

*If the roots of evil
in any ideology
are not unmasked,
the danger is
so great that it
may spread over
generations and
corrupt cultures.*

The partners in interreligious dialogue should be mutually enriched. What can a Christian offer to Muslims and what can a Muslim offer in return?

Christians in the academic field could offer to Muslims rigor and, secondly, a certain spirit of prayer in the search for "Truth", as real theologians do. Objectivity, realism and a heart that embraces not only the whole human mankind, without excluding anyone, but also the invisible, the Word who at a certain point of time made himself flesh and visible, this should characterize the Christian soul. As for Muslims, they could teach us again the sense of passion and spontaneity, especially to Christians who have forgotten the presence of God.

They remind us that we have not arrived yet into the heavens but that we are still on this earth, with so many other tribes, peoples, nations, that the mission is not finished and that we have done almost nothing up to now. But God is at work and He is greater, much greater than my limited life and poor deeds.

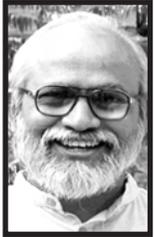
How do you see the role of the Society of Jesus in this apostolate?

The Society of Jesus should be a pioneer in this field, like in the others, listening to the movement of the Spirit,



thanks to personal and common prayer, the Spirit who always takes us out of our comfort zone, listening also to the calls of the world which is in need of truth and love. For the years to come, I think we have to commit ourselves better to what has been recommended at the 35th General Congregation - something I talked about earlier. I mean Fundamentalism. I quote: "Jesuits are asked to accept the difficult task of expanding the dialogue to religious fundamentalism, of entering into contact with it, of improving activities in networks, etc." (cf. "Issues for Ordinary Government" in *Jesuit Life and Mission Today*, 2011, p. 795). We are few in this "battlefield" but we are also numerous thanks to your prayers and your ongoing support. ■

PRASAD GONSALVES, SJ
(GUJ) 1952 - 2015



'Augustine' he was christened at St. Michael's Church, Mahim, Mumbai, after his birth on 8 Nov 1952, to my paternal uncle, John, and my maternal aunt, Teresa. Interestingly, he was 'double cousin' to me—

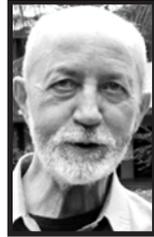
our fathers are brothers and our mothers, sisters! My dad, Julius, was his godfather. So, when Uncle John died unexpectedly little 'Austin' was only 7 years old. So, my dad became 'second father' to them.

Austin took his First Vows on 13 June 1971. His forte was science. From 1973 to 1977, and from 1980 to 1982, he embarked upon his B.Sc. studies (Zoology) in Ahmedabad and M.Sc. in Chennai. Though he earned a 'doctor' degree from the Madras Christian College (MCC) delving into cosmology, and taught Metaphysics and Cosmology at the Satya Nilayam, Chennai, and JDV, Pune, it was difficult to categorize him: Philosopher? Theologian? Scientist? Zoologist? Botanist? Mystic? In an *Examiner* article entitled 'A Sacred Heart Attack' published for the feast of the Sacred Heart (12 June '15), Prasad described his "intense joy" at seeing a picture of the Sacred Heart, introspecting: "Was it the joy of seeing Christ increase, while I decrease?" Austin had slowly metamorphosed into being 'Prasadbhai'. "I'd rather be prasad—an offering pleasing to God, to be broken, shared, consumed."

Prasadbhai was zealous prophet-priest-pastor who constantly burned his boats to burn out for God's people. Like the Baptist, he relentlessly pointed to Christ, evangelizing, catechizing, prophesizing, and baptizing. He wasn't afraid to stick his neck out: satyagrahi with a passion for truth that often made him unpopular in cleric circles. As priest, he embodied sacrifice, ever ready to go the extra mile to celebrate Masses, administer the sacraments, and preach retreats. Among the many condolence emails I received, one read: "I'm shocked and choked. Words are limited. Sometimes, it's better to be quiet But, the words of a song I sang as a girl flash across my mind: "There's one more angel in heaven; There's one more star in the sky...'"

- Francis Gonsalves, SJ

REINHOLD KIESS, SJ
(GOA) 1939 - 2015



Reinhold Kiess was the first German missionary to come to Goa in 1966 along with Mathias Altrichter (PUN).

At a time when no visas were granted for foreign missionaries, these two were made an exception as they replaced the Portuguese missionaries who opted to return to their motherland after Goa's liberation in 1961.

Kiess was born in Bavaria, Germany in 1939. He joined the Society in 1959. He undertook his theological studies in Pune and was ordained in March 1969. He was sent to Loyola University, Chicago for an M.A. in Counselling and continued in this ministry for most of his life.

In between he was appointed Vocation Promoter, Socius to the Novice Master and Spiritual Guide at the Papal Seminary; after which he returned to our Novitiate (XTC) to be on its staff.

Kiess was serious about everything that was assigned to him. He would tackle the given job very systematically and with typical German endurance. He was full of ideas and had at one time proposed that the Society have an international Institute of Ecclesial Leadership. This merited a sympathetic response from Fr Kolvenbach. His most satisfying job, he claimed, was that of vocation promoter, that allowed him to meet likely candidates.

Around 2006 he began to observe what he believed to be symptoms of Parkinson's disease. These negative experiences did give rise to bouts of depression, but the hardy German that he was, he persevered until the very end by when, though the spirit was willing the heart succumbed on the Birthday of St John the Baptist – 24 June 2015. May his soul rest in peace!

- Gregory Naik, SJ

M.J. VICTOR, SJ
(MDU) 1944 - 2015



In the morning of 12 July '15, Fr M.J. Victor, who was the spiritual guide for scholastics in Berchmans Illam, Loyola, Chennai, went to celebrate Mass for a relative's family in Villivakkam, Chennai.

While waiting at the bus stop in front of the Central Railway Station he suffered a massive heart attack. Before he could be taken by the patrolling police and others to the Rajiv Gandhi Government Hospital, which is just a few hundred meters away, he breathed his last. Since he had left his cell phones in his room and carried no id, nobody knew what happened. After five days, with the help of the police, his body was finally found at the mortuary of the Government Hospital.

Born in Royappanpatti on 28 July 1944, M.J. Victor entered the Society of Jesus on 20 May 1963, and was ordained a priest in 1976. His mission as a Jesuit priest started with being a pastor at St. Joseph's College, Trichy in 1979. Later he served as a minister, treasurer, superior or parish priest at Satya Nilayam, Dhyana Ashram, St Mary's Co-Cathedral, Madurai, St Arulanandar Shrine, Oriyur, Our Lady of Guidance Church (Lazarus Church) Chennai, St Brigid's Church, Westbury, N.Y. USA, Sacred Heart College, Shembaganur and Kazhakhstan. The major part of his Jesuit life was dedicated to pastoral care of people.

The funeral on 19 July was truly a witness to what he had been all along his life. There were around 30 priests and religious at the concelebrated high Mass presided over by Fr. Sebastia L Raj SJ, the Provincial of Madurai Jesuit Province. Fr Victor Arulappan preached an inspiring homily. The commendation and the committal were done by Fr. Jebamalai Raja SJ, the Mission Superior and Fr. Maria Wenisch SJ, the Superior of Berchmans Illam. He was laid to rest in the cemetery of Loyola College, Chennai.

Fr M.J. Victor was truly a pastor, always reaching out to people. Jesuits of Berchmans Illam fondly remember him as a simple, friendly, humorous and smiling person. He was a man of God and of people.

May his soul rest in peace!

- S. Wenisch, SJ

As a good person

Every single interview of Pope Francis - like the one you carried in the July '15 issue - increases my admiration and fondness for him. He seems to be a very rare combination of a sharp intellect, determination to bring in much-needed changes, sense of humour and culture and, above all, a genuine love for the poor and the suffering. Although he keeps hinting about retiring and saying he would not stick to the post for ever, let us hope that God gives him adequate time to change all that needs to be changed in the Church. When will we get another one like him? Every leader should take to heart what he says in response to the question how he would like to be remembered - "as a good person who tried to do good."

- Ronald Kumar
Delhi - 110 002

Rare nun

It was heartening to read the views of Sr Jessy Kurien in Jivan (July, '15). To remain a nun and practice as a Supreme Court lawyer in a corruption-ridden country like India, with all that it means, is really extraordinary. She is very honest to admit that not all her superiors understand or support her work. "They cannot understand why a nun should promote human rights." Luckily for her, those at the top of her congregation seem to perceive the value of what she is able to do for the poor and women, helped by her training and special qualities like courage and endurance. More and more women and men religious should come forward to work in this field in order to obtain justice for those who cannot hope for it, given our judicial system.

- Vimala Mary
Hyderabad - 500 030

Pope quotes a Muslim poet

In his encyclical, *Laudato Si*, (Be Praised) the Pope Francis cited a ninth century mystical Muslim poet, Ali-al-Khawwas while emphasizing the presence of God in this world. Pope wrote that a 'mystical meaning' should be found in a leaf, in a mountain trail, in a dew drop, in a poor person's face. Our own Gerard Manley Hopkins, SJ said, "the world is charged with the grandeur of God."

Pope Francis pointed out that he picked up the concept of 'mystical meaning' from the Sufi Ali-al-Khawwas. The Sufi Ali-al-Khawwas stressed an intimate connection between 'every creature of the world and the interior experience of God'. Pope Francis cited him directly: "The initiate will capture what is being said when the wind blows, the trees sway, water flows, flies buzz, doors creak, birds sing, or in the sound of strings or flutes, the sighs of the sick, the groans of the afflicted." Alexander Knysh, a professor of Islamic studies at the University of Michigan, explained: "According to (the idea), God actively and constantly reminds his servants about his immanent presence not just by means of various phenomena but also by various sounds and noises - rustling of leaves, thunder, rainfall."

The Pope shows the way to find God in all things of the world. I expect one day while writing on 'interior life' the Pope will quote the Sufi Saint from India, Sharafuddin Maneri.

- Victor Edwin, SJ
Delhi - 110 054

JIVAN AWARDS

for creative writing – 2015

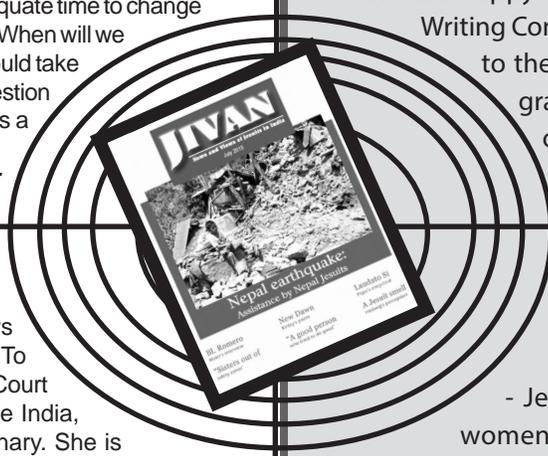
We are happy to announce the Jivan Creative Writing Contest for this year. The cash prizes to the winners come from a generous grant offered in 1997 by the family of Fio Mascarenhas, SJ and his brother, Frazer Mascarenhas, SJ in memory of their beloved parents – Francis and Flora Mascarenhas. This year too the contest is just for short stories. The contest is open to all - Jesuits and non-Jesuits, men and women, young and not-so-young. The short-story should be original, unpublished anywhere else, in English, within 2000 words – set in today's Asia, highlighting people, events and trends that offer us hope for the future.

There are three prizes:

The first prize: Rs 5,000
The second prize: Rs 2,000
The third prize: Rs 1,000

1. Send neatly typed, original (unpublished) entries, with a forwarding letter with your full name and address and a brief description of your background to: Jivan Awards/ IDCR / Loyola College / P.B. 3301 / Chennai – 600 034 / India.
2. The entries should reach us **before 30 Sept '15**. The results will be announced in the Jan '15 issue of Jivan.
3. Jivan is not responsible for any loss or damage in transit. So to ensure safety, apart from keeping a copy, you can send the entry by e-mail to jivaneditor@gmail.com after you send it by registered post or speed post or courier or ordinary mail. Entries will be acknowledged on receipt by e-mail or mail.
4. Entries cannot be returned and all entries become the property of Jivan.
5. A person can send only one short story.
6. The decision of a two-member Jury will be final.

- Editor



Lessons for Life

I've learned from France

BY JEEVAN JAMES, SJ

Be universal: It was in the novitiate that I learnt the universal aspect of the Society. But it is here in France that I experienced it. Living in France with Jesuits from different corners of the world has redefined my Jesuit vocation. It is fascinating being part of such a universal Society which has a global outlook. This has broadened my horizons.

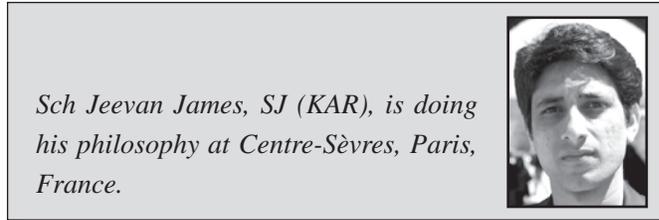
Have depth: Whether it be doing a seminar or writing a paper, people in Europe give their best to do a thorough job. The system of education helps the student to be disciplined and have depth. Studying philosophy in French has taught me to plunge deeper in all that I do by dedicating quality time and being disciplined.

Grow in freedom with responsibility: One of the things that I appreciate the most among the Jesuits and among the people here in general is the way of growing in freedom with responsibility. Nobody ever forced me to do anything nor did anybody ask me why I was not doing something. But growing in freedom has always helped to be more responsible in the community as well as in my vocation.

Adapt and feel at home: After coming out of the mini-world that India actually is, I have learnt to adapt myself to a new culture, a new cuisine and new customs. It was very essential for me to cross the cultural barriers and adapt to the French culture in order to get along with people and build good rapport with the children and youth with whom I felt always at home. Learning to play "la pétanque" and appreciating the French gastronomy took me closer to people.

Develop a taste for reading: "L'Enfant qui lit sera l'adult qui pense" (A child who reads will be an adult who thinks). It is a popular saying here in France. It is striking to see that the children begin to read right from a very small age. This in turn helps them think and express themselves clearly. This aspect has influenced me and helped me to develop my reading habits. Now I know the importance of reading.

Preserve your heritage: France is a country with a rich, fascinating history. There are many historical monuments,



Sch Jeevan James, SJ (KAR), is doing his philosophy at Centre-Sèvres, Paris, France.

churches and museums. The French have a great respect for their history and conserve everything that speaks of their past. Churches reflect the richness of their Christian tradition. Visiting churches like Notre Dame de Paris, and Sacred Heart and visiting museums like the Louvre in Paris, reminds me of the importance of preserving the past and a country's heritage.

Respect the public property: It is amazing to see how the French people respect the public property and the civic rules. It is a contrast to what we see in India. They have a special concern for cleanliness in places like parks and gardens. Even though there is nobody to check them, they do what all citizens have to do. On the roads people follow the rules and traffic regulations even though they may be in a hurry to go home or for work. This has encouraged me to follow the civic rules.

Appreciate, applaud: Whenever I have gone out to see a play or a cultural programme in Paris, I have seen people applauding - sometimes the applause extends to even about half an hour after the show! They are spontaneous and generous in appreciating the artistes and singers. I think it is this attitude of people that has produced many great artistes. I am learning to be generous with praise, which is essential for a person's growth.

Rest, relax: Unlike in India, a vacation is an essential part of the French culture. It is wonderful to see people enjoying their vacation with their families and friends. They work

hard during the whole week and dedicate the weekend to go out of Paris to spend time with their families. The weekend atmosphere is really felt in all the roads of Paris, especially when the sun is bright. Even our Jesuit faculty and students at Centre-Sèvres have this privilege of vacations. Students use the holidays to explore places of interest in Europe.

Trust in God: One of the most important things I have learnt in my three years of life here in France is that my trust in God has to be complete to enjoy peace. My study of philosophy was a great time with many different experiences. It was a time of deep search and questioning of the essence of what we believe. But I feel grateful to God for his constant guidance. I think that things get easier when you trust deeply in God's providence.



GREEN COVER

BEST WISHES



The Encyclical *Laudato Si* (LS) is a game-changer in many ways. It names this planet earth as our 'common home'. Rather than talking about 'valley of tears of the banished children of Eve wandering on this earth in search of the other world', the Encyclical makes bold to call this earth as our 'home'. Created by a loving Father, this world is a graced entity in every particle. Everything and everyone is inter-connected and inter-dependent. This Encyclical has given recognition and a new impetus to the integral approach of green thinking. This has been the perennial wisdom of South Asia. The Ignatian insight of 'finding God in all, and in all God' combined with the Principle and Foundation of discovering a healthy relationship with the created realities impels us Jesuits to focus on 'Mission-Green'. We are glad that *Laudato Si* is approbation for Robert Athickal and 'Tarumitra' in their sustained mission of the last three decades. Hearty congratulations and best wishes for *Jivan* on initiating this new column titled 'Green Cover'!

- George Pattery, SJ, POSA



Jacob's miracle at JDV

The lands of Gnana DeepaVidyapeth(GDV), Pune, bought nearly a century ago, was stony, barren, with no water below. Generations of Jesuits and others struggled to green the campus. The land was unyielding, and the municipal water unavailable for agriculture. With much muscle power of young scholastics some trees grew, and some crops in low lying land.

Fr JacobKulangara, SJ (GUJ) became minister of Papal Seminary in 2007. An expert farmer's green-fingered son, he wanted to grow food in the land! He dug 8 wells, some up to 400 feet - no water! Not one to give up, he used city gutter water going through the property. With all the soap and chemicals it contained, its direct use yielded little. He then directed the water, filtered through earth, to an abandoned swimming pool converted into a pond - with much better results. All the while he kept improving the fertility of the better parts of the land with compost, kitchen waste and some 50 trucks of cow dung. Finally, with some project funds, he dug a large pond, 15 feet deep, at the lowest part where all rain water collected. Jacob hit on an ingenious idea. Pune's construction boom dug up tons of mud and dumped it in private land, for a payment. Jacob 'allowed' the good mud to be dumped in his land and levelled, without payment. In a year, some 40,000 trucks of good mud created 2-3 feet of great top-soil in all his cultivable land - all for free. Cultivation bloomed, with good soil and water in plenty. Now 30% of the 200-strong community's vegetables, onions and tomatoes for the whole year, organically grown, comes from the once barren land. His poultry supplies chicken to the entire JDV campus.

- Rappai Poothokaren, SJ

MOMENTS



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**“Don't watch the clock; do what it does.
Keep going.”**

- Sam Levenson