

JIVAN

News and Views of Jesuits in India

October 2014

South Asia is...

POSA's Interview

José Vaz,

we are proud of you!

Poverty of

positive strokes

Pope's interview

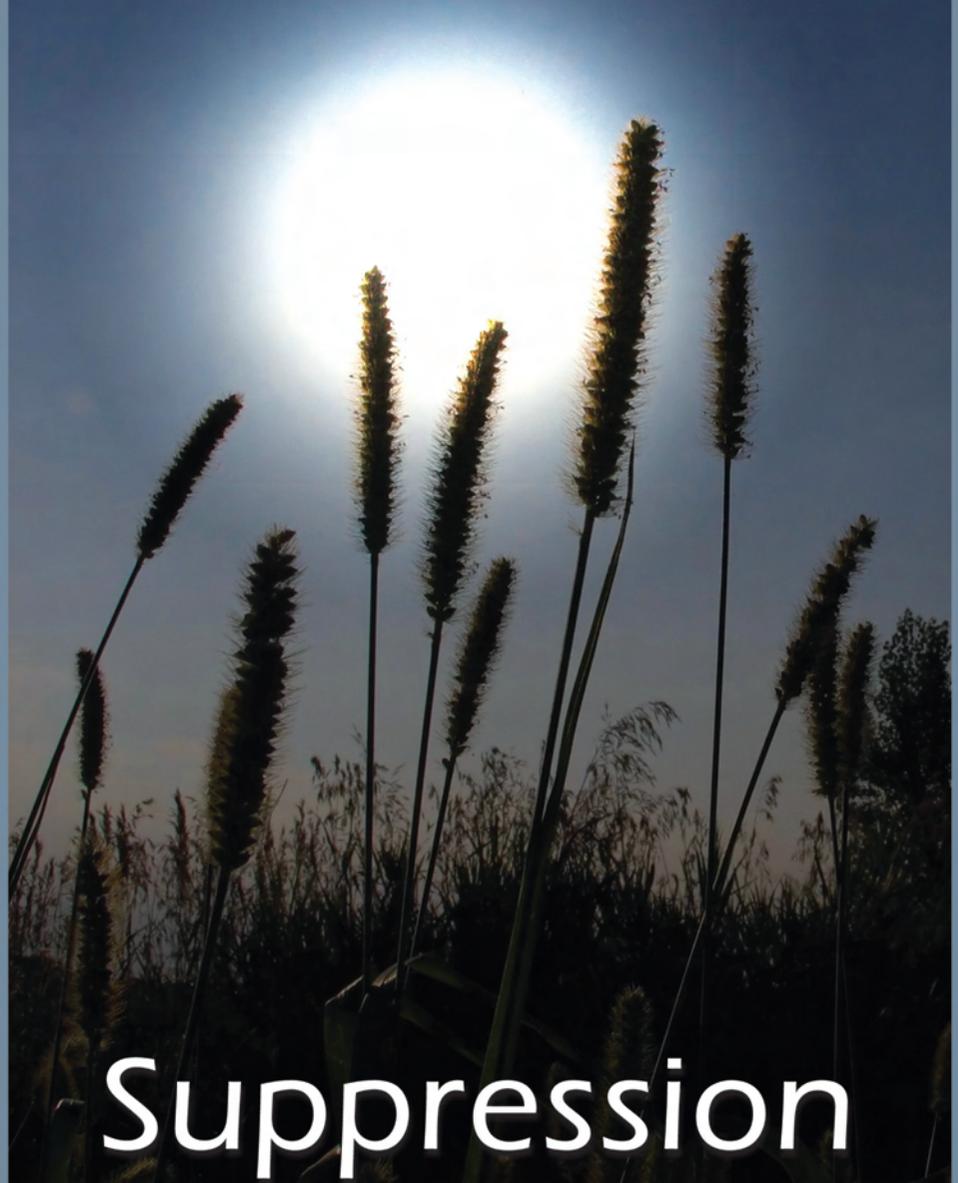
on his way back from Korea

Jesuit intellectuals:

where are they?

Origins of the term

'Jesuit'



**Suppression
and our
Shadows**

Crucified without nails

BY MARY-PATRICE WOHLING

(1 Oct is observed as the International Day of Older Persons)

*He's moved his body crossways in the bed.
His bony legs are thrust between the bars.
His knees are scored with crusted scabs and scars,
But time has not effaced his striking head.*

*His urine soaks his undershirt; the sheet
Beneath him's drenched. He will be hard to shift.
I roll him on his side and slowly lift
The saturated bedding. No small feat.*

*I've thought of killing him and then myself;
No chandelier in here would hold my weight.
And so I guess that I shall have to wait
Until his old age kills me. Though I laugh,*

*I've learned a thing that cannot be denied:
One does not need nails to be crucified.*

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It was one of those times that I make you ponder till the last minute whether or not you should travel as planned. Friends kept asking, 'Do you have to go by all means? Can't the trip be postponed?'

Behind their concern were events that can offer any keen observer - Indian or foreign - rare glimpses of what really goes on in this country behind the gossamer veil of a democracy. A Chief Minister is convicted of corruption 18 years after the case is filed. Overcoming every obstacle placed on the way, a rare, honest and courageous judge awards her four years in jail and a hefty fine. Her followers, in a bizarre attempt to show their love and loyalty towards their convicted leader, force the buses to stop and the shops to close. They manage to bring normal life in the entire State to a standstill. People, wanting to avoid trouble, choose to stay indoors.

Should we travel? The mission is urgent. A Jesuit friend, principal of a famous college, (God bless him!) offers to accompany me. While travelling he shows me a short video stored in his cellphone: A young woman is walking down the road all alone. Two thugs follow her and block her way. A young man who passes by sees what is happening and comes to stand near her. Soon men of different religions follow his example and come, one after another, and stand in a circle with their hands locked, protecting the girl. The thugs look for a way to escape. On the screen a message flashes:- "Every religion protects women. Protecting women is religion."

When I suggest to my companion that he should screen such videos to the students of his (our) Jesuit college, he says he has already thought about it.

I recall what our Prime Minister said in his Independence Day message about teaching our young men their duty to respect and protect women.

Then I read in 'The Jesuit Post' what a Jesuit student of philosophy had to say - with insight and eloquence - about men who harass women and the poor - "men who hurt and men who hate." Eric Immell, SJ, (The Jesuit Post, 16 Sept '14) too talks of videos that let us hear, with depth and drama, the experiences

of women harassed by men. "All around the world men are uniquely responsible for suffering - particularly that of women and the poor - ... men who hurt and men who hate.

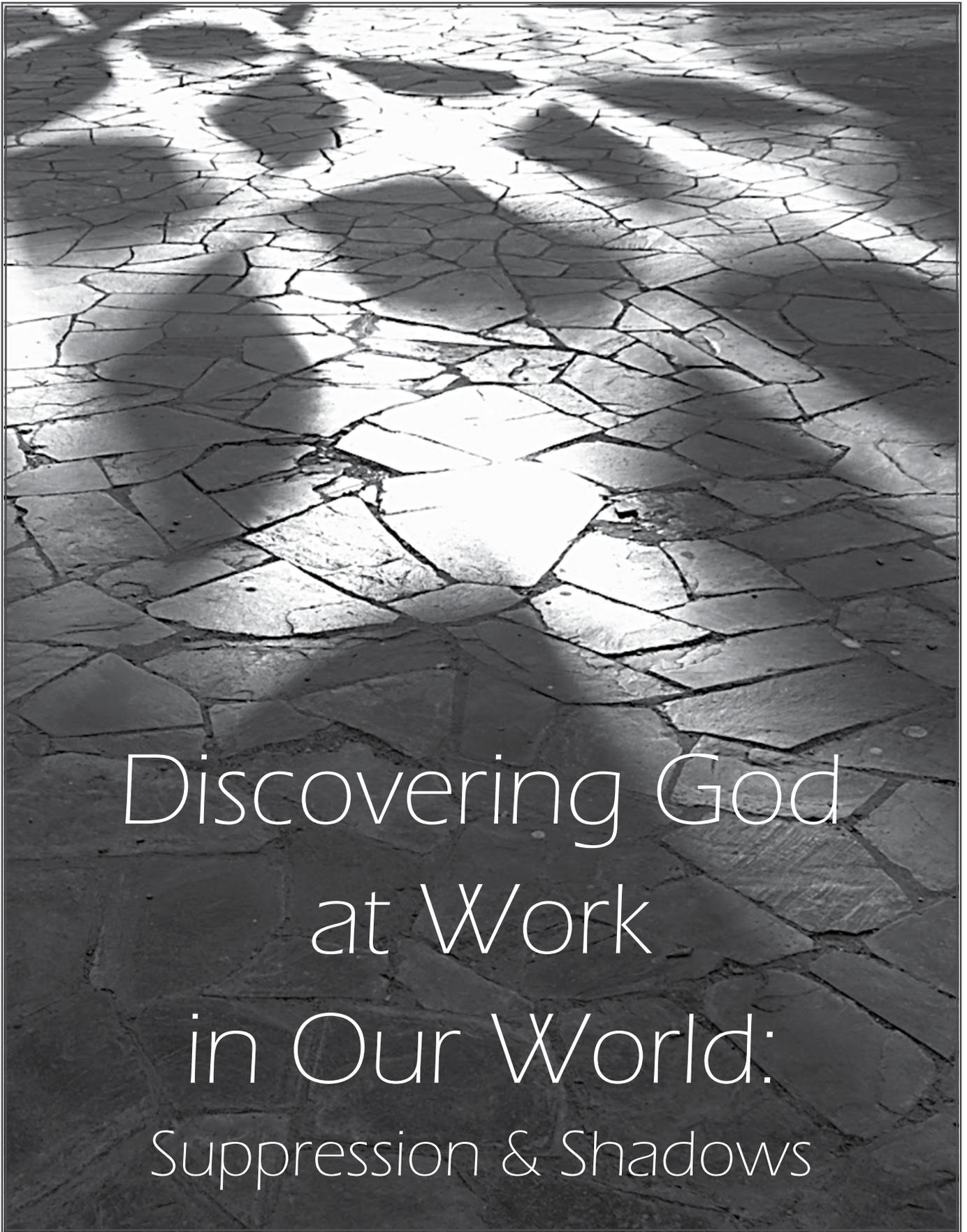
"My Jesuit brothers from other countries share stories of how the material poverty of women and children is worsened by men who drain resources and don't stick around. A poor teacher in a rural village smiles when I ask about her husband; only later do I hear (from someone else) that after two daughters were born he decided he wanted out and hasn't been back in ten years. A daughter is forced to drop out of school at age 10 because dad is nowhere to be found. An elderly woman still mourns the loss of her husband and children because 30 years ago men with guns ravaged her home and tore her world apart. Masculinity may be changing all over the world, and yet the principal face of suffering is still a female one.

"Sex-selective abortion and female infanticide, and mutilation of girls and women is still commonplace. There are perhaps 14,000,000 girls and women held in captivity worldwide." He refers to TV images that shocked Americans - images of "an NFL player dragging the limp body of his (now) wife out of an elevator after having knocked her out cold. In each of these stories one thing is clear: men do a lot of damage and this damage is most evident in places of poverty."

As a good Jesuit he goes on to talk about Jesus who "didn't take his masculinity for granted. His particular identity, in relation to women, became a powerful witness, a catalyst for change. He spoke against men who had it all wrong. He offered his contemporaries another path, a path to honor and care for women. He was seen as prophetic (or even blasphemous!) when he treated women with respect. He was able to teach men how to love in a different way."

Do we care to teach what he taught? In this issue of *Jivan* (see p.25) two Jesuits share their views on and suggestions for our educational institutions. This question can be added to theirs: Will our alumni act like the young men in the video I talked about to protect women?

- M.A.J.A.

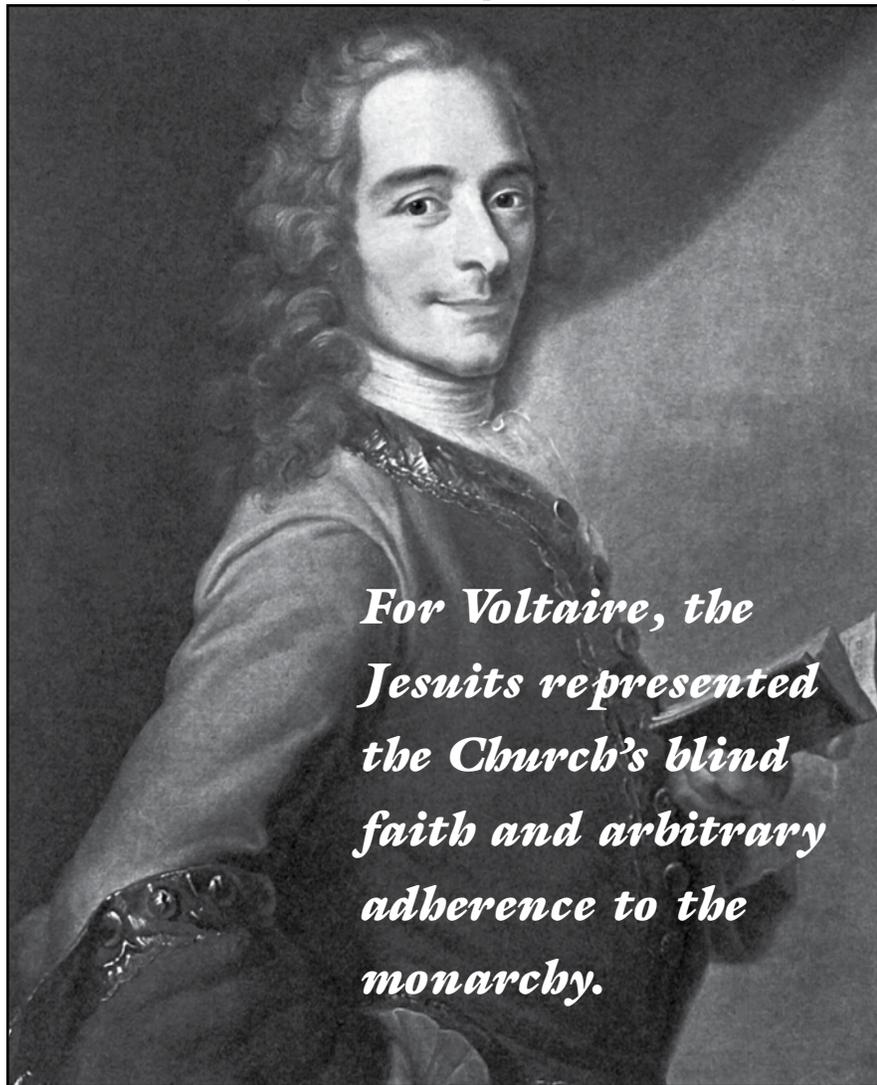


Discovering God
at Work
in Our World:
Suppression & Shadows

BY ARUN DE SOUZA, SJ

While we are celebrating the bi-centenary of the Restoration of the Society, we are obliged to revisit a painful part of our history - the Suppression of the Society by the Church. Our celebrations seem to conclude by saluting the tenacious faith of the Jesuits of that era and the need to imbibe this in our own life. While this is true, I think this celebratory tone tends to leave out an examination of our own shadows. This article is an attempt to interrogate the Suppression in order to learn important lessons from it. I thus invite you to interrogate this received wisdom in order to take on board another set of learnings.

Sociology & Spirituality: As a sociologist I am less inclined to look at individuals as pure agents of their own thought and actions. Larger structural systems and social movements influence and configure our way of acting. Individual agency must thus always be seen against the backdrop of the socio-political-cultural context of an era. This is complemented by my own Jesuit spirituality which asks me, as in the second week of Exercises, to be with the Trinity as it looks down upon our world. The Trinity 'sends'



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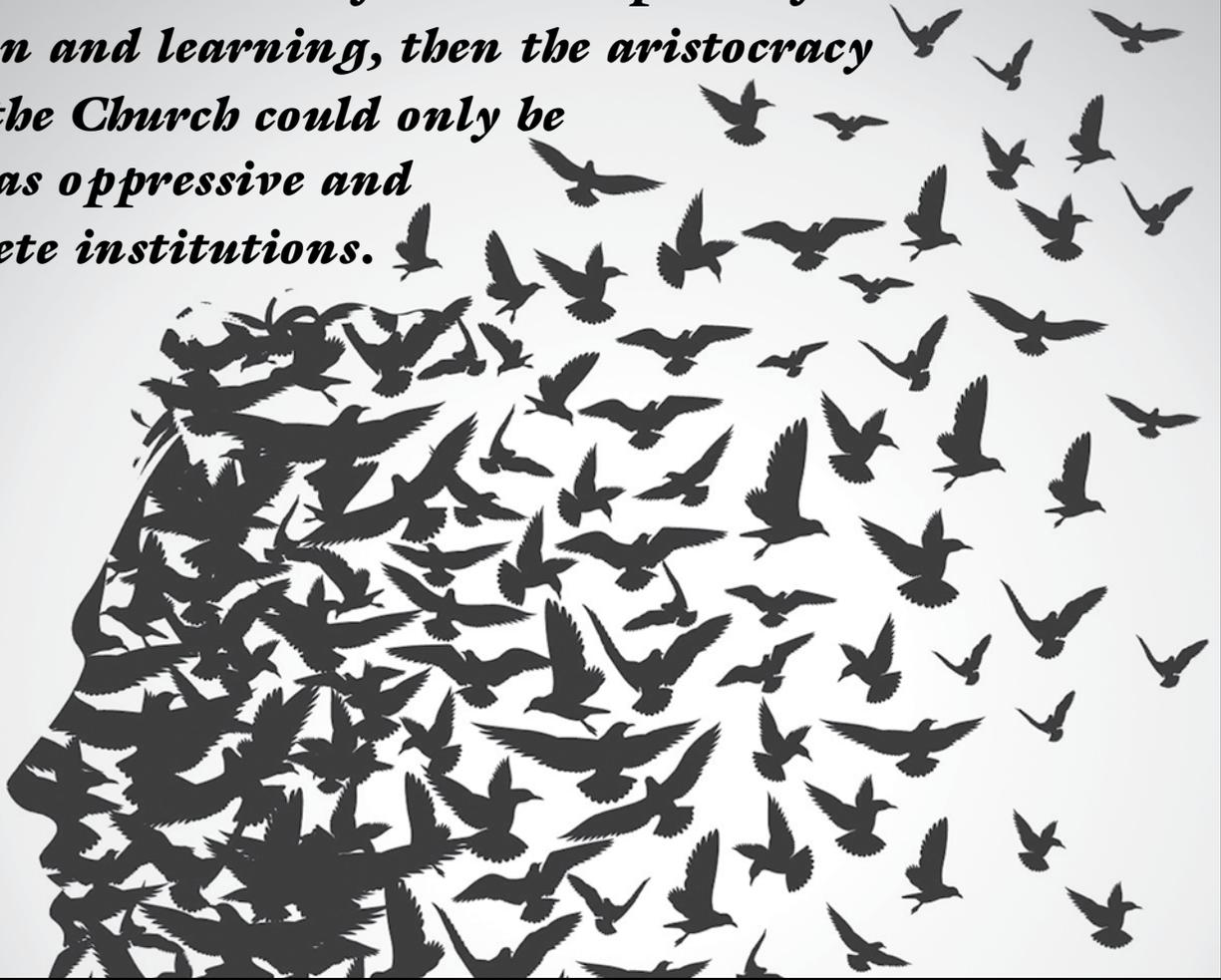
Jesus to continue God's mission in our world. As Jesuits we too are sent into the world as servants of His mission. Ours is not a monastic spirituality, but a spirituality of the marketplace. We are called to discern God's prior action in our world and then to accompany Him in the fulfilment of this mission. It is this double sociological and Ignatian lens through which I seek to look at the Suppression.

Enlightenment vs the Church:

The French class system during those years was composed of three main classes: The Aristocracy, the Clergy and the Serfs. With the growth of colonialism a new class began to emerge – the Bourgeoisie. These were largely engaged in trade and commerce but had a very small share in the governance of the French empire. New ideas and aspirations begin to emerge. Descartes' *Discourse on Method*, published in 1637, slowly infected the intelligentsia who began to espouse rationality. Isaac Newton's *Principia Mathematica*, published in 1687, has a related trajectory – empiricism gets established as the scientific method. John Locke's principles that all men are born free, born with a clean slate (*tabula rasa*) and hence learn through experience, neatly complemented these ideas. Locke's understanding, if pushed, could only mean that all human beings are capable of learning and governing themselves. It is these ideas that gave birth to the Enlightenment. Rationality and empiricism resulted in the rejection of scriptural truths based on faith. If all men are born free and capable of reason and learning, then the aristocracy and the Church could only be seen as oppressive and obsolete institutions. Based on these empowering ideas, the Bourgeoisie began, through varied political processes, to claim their own share of power against the Church and the Aristocracy.

'Rationalize, nationalize, centralize': Take the case of Portugal and the Marquis de Pombal. He is vilified in most Jesuit historiographies

If all men are born free and capable of reason and learning, then the aristocracy and the Church could only be seen as oppressive and obsolete institutions.



as the Machiavellian schemer who got rid of the Jesuits from Portugal. Most secular historians, however, have a different tale to tell. His era (1750–77) is usually talked of as the period of the enlightened ‘Pombaline Reforms.’ These were based on a three-pronged strategy: rationalize, nationalize, centralize. Portugal was seen to be lagging in commerce and the bureaucracy was run on outdated aristocratic models. Pombal used the Tavora affair (a nobleman by the name of Tavora was accused of plotting against the King in cahoots with his Jesuit confessors) to get rid of older nobility and their Church-controlled confessors, the Jesuits.

To increase their power: Gabriel Malagrida’s insensitive comments that

the sins of the Portuguese had led to the earthquake, were used to remove the Jesuits from the King’s court. He promoted lesser nobility and ensured the scientific reconstruction of the quake-stricken city of Lisbon. He encouraged the teaching of science (e.g. at Coimbra University) and downgraded the teaching of theology. Slavery was abolished, the law was rationalized (which meant the lessening of the power of the Church), and expanded the taxable income base to include the nobility. All this boosted the power of the new bourgeoisie.

In France the Salons, Academies, and Philosophes spread the ideas of the Enlightenment. Étienne François, an outsider to high nobility, was made Duke (Duc de Choiseul) by the King

based on his brilliant military career and astute handling of foreign affairs. This new entrant to the nobility helped push through the publication of the first Encyclopedia. The Jesuit, Antoine de Lavalette’s commercial blunders served as a trigger for the bourgeoisie to highlight the economic and political power of the Church. The Church controlled 10% of all the landholdings in France and was seen by this newly emergent bourgeoisie as all that was antiquated. For the bourgeoisie the Church was a block to their ascendance to power. The Jesuits, as the best of the Church, were the primary targets. Getting rid of them, they thought, would enable them to rise to power.

Voltaire, trained by the Jesuits at the Collège Louis-le-Grand (1704–1711), while personally friendly to many of his Jesuit acquaintances, took the lead in criticizing the Jesuits. He did not consider himself an atheist, but based his belief in a supreme being on arguments drawn from pure reason and logic rather than on blind faith. He was far ahead of his time in concluding that this supreme being was worshipped in different forms and ways by the varied religions. He therefore advocated ‘tolerance of all faiths.’ One had only to use reason and empirical verification to uncover the laws that this supreme being had inscribed onto nature. For Voltaire, the Jesuits represented the Church’s blind faith and arbitrary adherence to the monarchy. Thus in one of his plays, *Candide* (1759), he puts forth an acerbic critique of the Jesuit Reductions:

“I was once a servant in the College of Assumption, so I know how the reverend fathers govern as well as I know the streets of Cadiz. It’s a wonderful system they have. There are thirty provinces in their kingdom, and it is more than three hundred leagues across. The reverend fathers own the whole lot, and the people own nothing: that’s what I call a masterpiece of reason and justice. I don’t think I have ever seen such godlike creatures as the reverend fathers. They fight the Kings of Spain and Portugal over here and give them absolution in Europe. In this country they kill Spaniards, and in Madrid they send them to Heaven. Delightful isn’t it?”

The Jesuit Reductions, based in the colonies, were thus seen as undermining the newly emergent trading classes’ interests and at the same time the Jesuits were the upholders of the monarchy. Equality of all and the democratic use of reason were seen to be antithetical to what the Jesuits practiced. It is these radical ideas of

the enlightenment that culminated in the French revolution of 1789.

In the Spanish empire, Bernardo Tanucci, who came from a poor family, rose to become the foreign minister of Naples. He sought to rationalize governance and to reduce the taxes flowing to the Church. He used the Jesuit attempt to calm the Madrid riots in order to blame them for all the ills of the state and to ensure their final suppression in Spain on 31 March 1767.

Catherine’s interests: We tend to salute gratefully Catherine the Great, saying that she knew the value of Jesuits and so dared to defy the

they were not part of the Orthodox Church that Russians belonged to. Her interest, therefore, in the Jesuits was similar to why kings in Europe hated the Jesuits. She thought Jesuit education would diminish the influence of the Orthodox Church and so help in her pursuit to consolidate her power.

Missed the social transformation: Looking back at this history, it seems strange to see that all that the Enlightenment espoused, rationality, democracy, toleration of all faiths, and empiricism, are values that the world and we Jesuits have today come to support wholeheartedly. But

In the bargain the Jesuits lost touch with the gigantic social transformation that was taking place all around them.

papal order and shelter them. But a careful reading of history will show us that she was a convenient believer. Originally a Lutheran, she converted to the Eastern Orthodox faith on her marriage to the Emperor Peter. She later staged a coup d’état that resulted in her husband’s assassination. She was a great admirer of Voltaire and sought to decrease the power of the local Orthodox Church. Strangely, the Jesuits were part of her masterplan to create a secular educational system, as

then the Jesuits at that time found themselves in a terrible place – they were seen to be the sword arm of an outmoded Dinosaur: the Church and the Aristocracy of that period. Most Jesuit superiors came from the upper classes and their thought processes came from this class background. They befriended the nobility and sought to influence them in Christian values. In the bargain they lost touch with the gigantic social transformation that was taking place all around them. They

Jesuits were unable to perceive the tectonic ideological and power shift that was taking place in Europe.

also sought to instill these outdated aristocratic values into their converts. The Reductions sought to create what Macaulay did for India, create a Spanish version of the civilized brown sahib. Matteo Ricci and De Nobili, were definitely creative, but as people of their time and class position, they could not see beyond the aristocrat – serf class divide in their understanding of the rites. These Jesuits were unable to perceive the tectonic ideological and power shift that was taking place in Europe. Power was passing on to a new class of bourgeoisie whose ideas were those of the Enlightenment.

Romantics: Like all revolutions, counter movements began to take shape against the Enlightenment and the excesses of the French Revolution. A wave of nostalgia swept over Europe giving rise to what is popularly called the Romantic period (peaked during 1800-50). This was also partly a revulsion against the excesses of the industrial revolution and its despoliation of nature. The Romantics decried the dangers of industrialism, espoused

the rediscovery of the imaginative, and a revitalization of the nation as embodying the best of one's cultural heritage. William Wordsworth's poem *Daffodils*, which many of us learnt at school, comes from this period. It is this renescent nostalgia that allowed for the Restoration of the Society in 1814. It also allowed for the growth of a nostalgic reading of the past history of the Society that resulted in the building up of a rule-bound Society under Pignatelli and Roothan. Later globalization and a resurgent Liberation Theology enabled us to get out of this logjam under the regime of Pedro Arrupe.

Lessons: What then can we learn from this era? Jesuits of that era seem to have not perceived how far-reaching and empowering these new ideas could become. Ignatius, at the time of the birth of the Society, undertook to convince the Popes and the Church that his new Order and its innovative ways would actually result in the strengthening of the Church. Jesuits of the Suppression era were apparently not so successful in this

mission, as Europe, in the grip of new revolutionary ideas, sought to undermine the power of the Church.

Luckily the Church has changed and so have we. The present Popes have called us back to our original charism. Pope Benedict XVI, in his address to the 35th General Congregation, surprised us by saying:

“As my predecessors have often told you, the Church needs you, counts on you, and continues to turn to you with confidence, particularly to reach the geographical and spiritual places where others do not reach or find it difficult to reach.”

His words assured us that the Church sees us Jesuits as members of the Church's border corps. So it would perceive us as those who seek to discover God's action in the world. As those faithful to the Church, our role is to bring back to the Church what God is doing and achieving through social transformations.

Paul VI put it beautifully: “Wherever in the Church, even in the most difficult and exposed fields, in the crossroads of ideologies, in the social trenches, there has been or is confrontation between the burning exigencies of humanity and the perennial message of the Gospel, there have been and are the Jesuits (3 Dec 1974, to the Delegates at GC 32).

Borders, frontiers (GC 35), crossroads, peripheries are always dangerous places where the old and the new embrace, where different cultural movements intermingle. But the danger is we may remain locked up in our monasteries and churches, sheltered from the squalls of reality. The Frontier, the periphery, is the place where the battle between good and evil takes place on a daily basis. It is the place where Jesus carries his cross and it cannot but be the place where Jesuits are called to be as the Jesuit Pope, Francis reminded us:

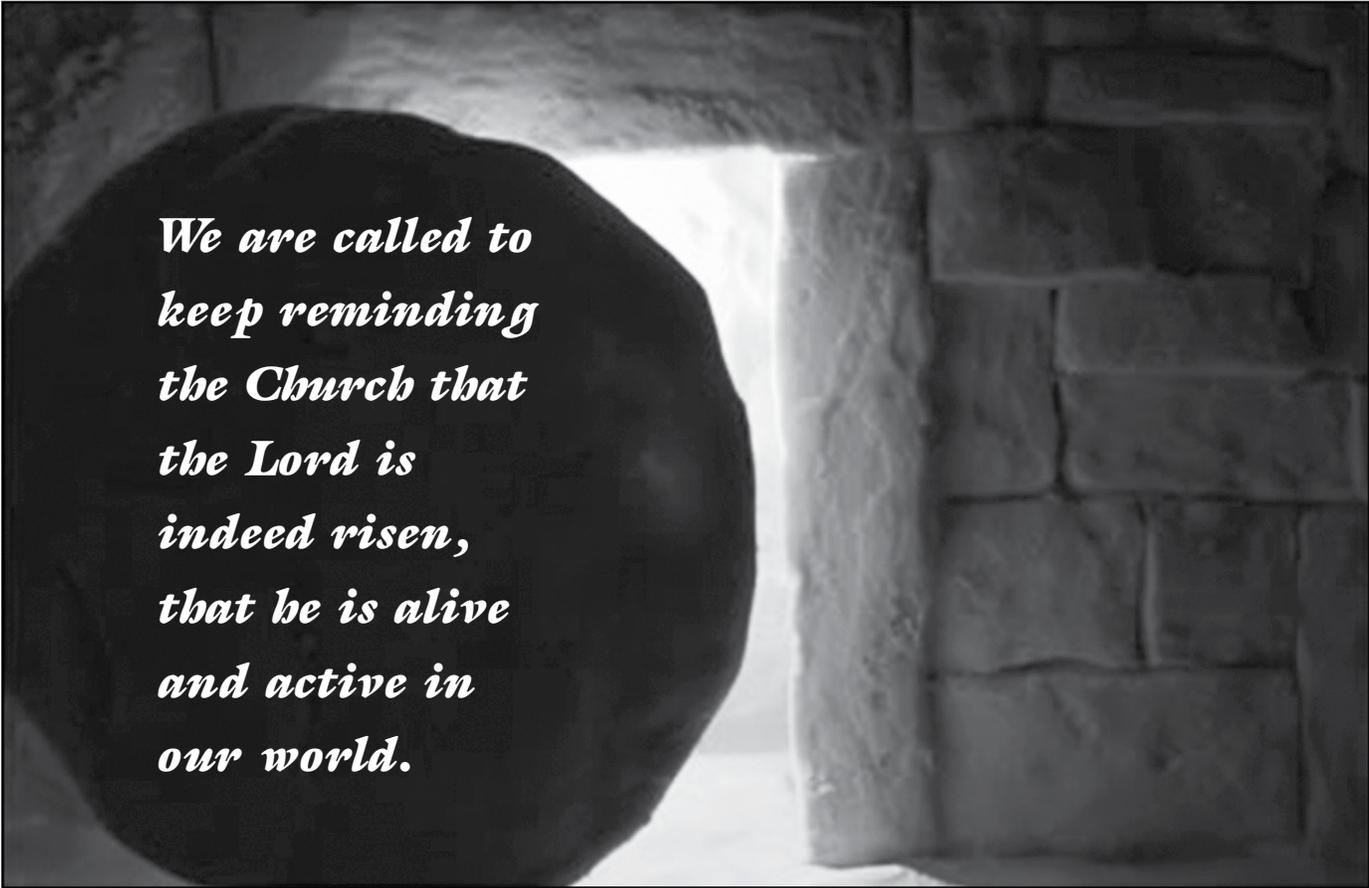
“...we Jesuits and the whole Company, are not at the centre, we

are, so to speak, “displaced”, we are at the service of Christ and of the Church, the Bride of Christ our Lord, who is our Holy Mother Hierarchical Church (cf. Sp. Ex. 353). To be men rooted and grounded in the Church: that is what Jesus desires of us. There cannot be parallel or isolated paths for us. Yes, paths of searching, creative paths, yes, this is important: to go to the peripheries, so many peripheries. This needs creativity, but always in community, in the Church,

discern God’s action in the world, to understand its implications for Christian life, and to bring this respectfully back to the Church.

Jesuits are called upon to recognize the incarnate Lord active on this earth. Like the women who brought back to the disciples the glorious news of the Resurrection we are called to keep reminding the Church that the Lord is indeed risen, that he is alive and active in our world. In doing so we might

Suppression, we will rise again to keep searching for and living out our original charism to be people marked by a spirituality of the marketplace. To do this we need to put on an attitude of creative fidelity as Kolvenbach was wont to remind us. Our present General, Adolfo Nicolas, too harps on this when he calls on us to work towards a depth of spirituality and intellect that will give rise to creative thoughts and acts. That is the only way we will as



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with this membership that gives us the courage to go forward. To serve Christ is to love this concrete Church, and to serve her with generosity and with the spirit of obedience (31 July 2013, Mass at the Gesu on the Feast of St. Ignatius).

Thus for me, the Jesuit’s vocation, in keeping with the meditation of the second week that I began this article with, is to

be labelled mad, troublesome and at times called to share in the crucifixion and death of Jesus, our Leader.

But surely at some point of time the Church will incorporate God’s creative newness we point to. I think that in many ways we did this beautifully with Liberation Theology. We failed during the Enlightenment, and so we may fail again. But if we learn all that we need to from the

a Society find our original bearing and rejuvenate ourselves. Only then will the painful memory of the Suppression lead to a resurrected mission, a mission of following him unto the frontiers of human thought and action. ■

Fr Arun de Souza, SJ (BOM) is the Rector of St Xavier’s College, Mumbai. He can be contacted at: arun@jesuits.net

Brothers discuss human relations in administration

The focus of the South Asian Assistency Brothers' Meet, held at XLRI, Jamshedpur on 11-14 Sept '14 was a Seminar on 'Human Relations in Jesuit Administration'. There were 47 Brothers from all Provinces. Conceptualized by Br. A. Thomas, SJ the Assistency Coordinator for Brothers, the Seminar was organized by Fr James Santhanam, SJ, Assistant Director, XLRI, who worked with precision and dedication from the beginning till the end. Arriving at XLRI, Jamshedpur on 11 Sept the Delegates began the Seminar with a concelebrated Eucharist. Fr Abraham, the Superior and Director of XLRI, welcomed the Brothers. The main celebrant Fr. George Fernandes, the Provincial of Jamshedpur, elaborated on the role and identity of a Jesuit Brother.

Br. Thomas welcomed all the participants and offered a bouquet to all the Resource persons. Fr Raj Irudaya, ADF, read out Fr POSA's message. On the second day Fr Raj Irudaya, in his homily during the Mass, highlighted the salient points of the recent letter of Fr General to the Society.

Fr Oswald explained 'How a brother can be innovative, a servant and a leader. A brother, to be a servant-leader, should do ordinary things in an extraordinary way. St Ignatius was highly innovative - for the Order he founded no choir, no formal dress etc. He saw the world differently and found God in all things. This challenge is for every Jesuit if the Society is to be relevant in a 'googlized' world.



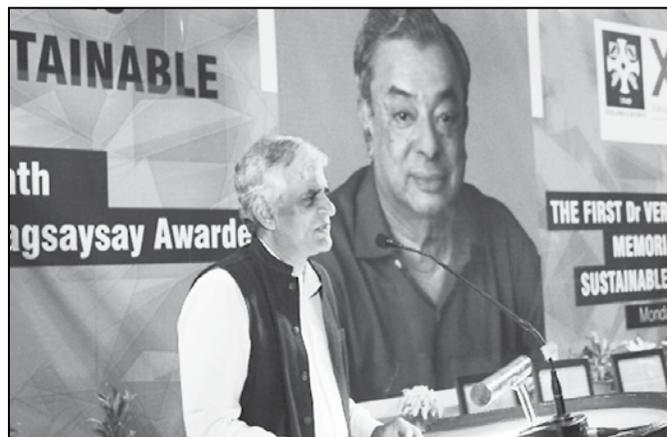
The sessions offered by Fr Nelson D'Silva were on 'Building effective and positive community.' He stressed that a person who is very efficient may not be effective! So priority is to be given to human-relationships. All of us are primarily Human – then Christian – and then Religious and so we can grow successfully only in that order. To be better managers, we should balance being task-oriented and people-oriented. Fr Augustine spoke on the legal aspects of administration. Fr James Santhanam focused on Financial management in Jesuit administration.' He offered concrete and practical procedures to be followed in daily administration.

On the final day we listened to the reports and sharing about each Province. Br Thomas said he will take up the recommendations voiced by the Brothers. He thanked Fr. ADF and resource persons, Fr James Santhanam, the organizer, and the Superior and community at XLRI for making the Seminar very profitable and the stay very comfortable.

- Br Thomas Arulappan, SJ

XLRI honours 'the Milk Man of India' with Sainath's address

On 08 Sept '14 XLRI (Xavier Labour Relations Institute), Jamshedpur, organized the first Dr Verghese Kurien Memorial Oration on 'Sustainable Development' at Tata auditorium, which was attended by a large gathering of students, faculty and eminent personalities. The Guest Speaker was Dr P. Sainath, Ramon Magsaysay Awardee for Journalism, Literature and Creative Communication Arts and present on this occasion was Ms Nirmala Kurien, daughter of Dr Verghese Kurien. Fr. E. Abraham, S.J. in his welcome speech traced Dr. Kurien's association with XLRI to 1992 when he was awarded XLRI's Gold Medal for Peace and



Industrial Harmony, for his stupendous work in Anand, Gujarat by bringing all the farmers together under one umbrella – AMUL – an agro cooperative movement - which over the years spread to other parts of India. Ms. Nirmala Kurien said she was very happy to be present for the first memorial oration in her father's honour.

Dr. Sainath, an eminent research journalist, who has always worked to unearth the inequality of economic and social disparities in our country, spoke on "Unequal is unsustainable."

He kept the audience spell-bound as he unraveled numerous incidents that depict the plight of the poor farmers of rural India. Citing various studies he highlighted the inequality that prevails between the rich and the poor in India. He mainly dwelt on the disparity and unequal distribution of three major resources in India – water, energy and environment which causes hunger, suicides and poverty. With graphics and statistics he put before the audience the major causes for the widening of the chasm between the rich and the rural poor.

He talked of the chronic scarcity of water – especially ground water and pointed out that there is disparity and inequality even something as scarce as water. He gave the example of a posh and high end multi-storied building being developed near Mumbai, that has a swimming pool for the tenants in every floor of the building, while just two kilometres away, the poor villagers have to walk over two to five kilometres to fetch potable drinking water.

When Dr Sainath finished his address, he got a tumultuous ovation from the audience which indicated how highly his excellent and inspiring oration was received.

XLRI says the aim of Dr Verghese Kurien Memorial Oration is to promote good practices in sustainable development, knowledge and practices.

- Vincent Richard Athaide

BY JEEVAN MENDONSA, SJ

Where are the Jesuit intellectuals?

A recent letter of our Fr General (24 May '14) makes this question unavoidable: Where are the Jesuit intellectuals in South Asia? In his letter Fr General makes a fervent appeal for a renewal of the intellectual apostolate, particularly in the field of research. He reminds the Jesuits that the Society's involvement in the intellectual apostolate is part of its identity. Firstly, we need to admit that our present generation of Jesuits is falling seriously short of the rich intellectual tradition that precedes us. History bears witness to the illustrious line of Jesuits in our Assistency that made a significant contribution to the Church and the world in general through their ministry of research. Unfortunately, our generation is not living up to that level. Unless we fully come to grips with this fact, accepting it in all humility, we would not be able to probe the reasons or take remedial measures. Here are some reasons why we have few intellectuals:

They don't join: Comparing the present and the past generations, one might say that earlier, those who joined the Jesuits were among the most creative and talented minds. However, today, due to changing circumstances like increasing secularization, drop in religiosity, a plethora of opportunities available in the world, the most creative and talented minds are attracted towards lucrative careers and high profile positions. They find religious life too restrictive and lack the generosity it requires. So those who join religious life are not as creative and talented as the previous generations. A senior Bombay Jesuit expressed it with a slice of humour, "Only potatoes remain in the Society."

They are not here: A similar line of argument is that earlier Jesuit missionaries from other countries contributed significantly to intellectual pursuits and research. Now we don't have them.

They are made administrators: Ours is the largest Assistency, and the number of institutions that we manage is equally large. And institutions have the uncanny and powerful ability to 'absorb' Jesuits. Institutions can not only 'absorb' but also 'swallow' Jesuits. Thus, the remarkable creativity and talent of many Jesuits are used solely to manage institutions. Obviously, with such a voracious demand for Jesuits to man our institutions, hardly any Jesuit is left to be assigned for

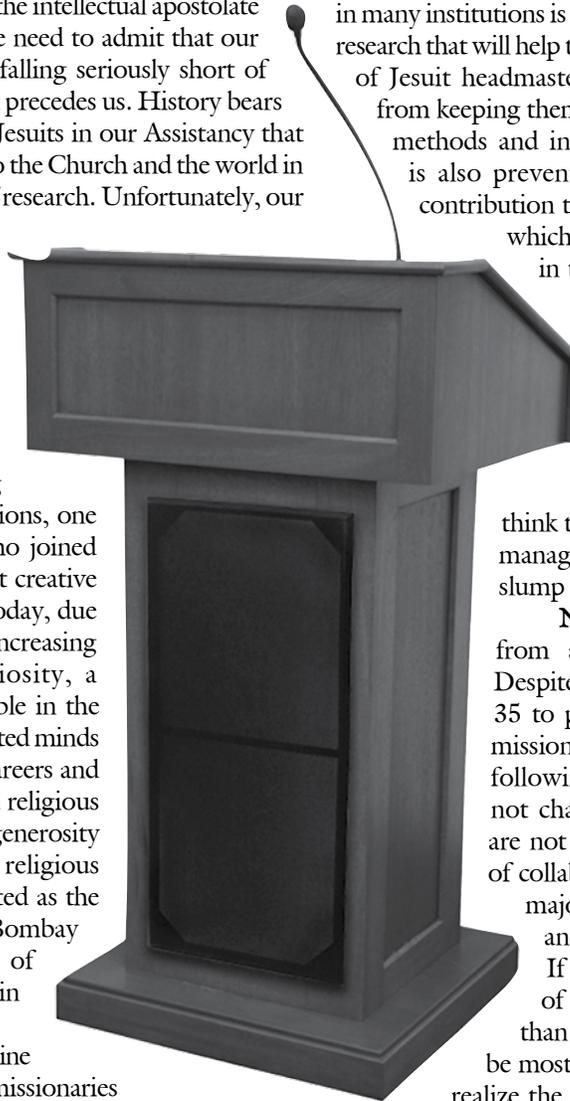
the ministry of research. And with our numbers showing a continuous downward trend, this problem will only become acute.

The pity is that this demand for Jesuits for administration in many institutions is preventing them from being involved in research that will help their field of work. The terrible workload of Jesuit headmasters and principals is preventing them from keeping themselves abreast of the latest pedagogical methods and innovations in education. Moreover, it is also preventing Jesuits from making a valuable contribution to the field of education, something for which we were known and much appreciated in the past. If I am not mistaken, there is not a single Jesuit today in the Assistency who is recognized for making a significant contribution to education in our country. On the other hand, our schools and colleges are widely recognized as among the best. This is indeed a baffling irony! I strongly think that this excessive demand for Jesuits to manage institutions is the major reason for the slump in the ministry of research.

Not ready to collaborate: We also suffer from a strong inertia towards collaboration. Despite the clarion call of Decree 6 of GC 35 to place collaboration at the heart of our mission and a host of other documents in the following years highlighting it, things have not changed. It seems that many among us are not fully convinced about the significance of collaboration. Some Jesuits believe that the major reason is our fear of losing our power and all the advantages we enjoy as a result. If this is the plight of the spiritual sons of a man who desired for nothing more than the third degree of humility, it would be most unfortunate. On the other hand, if we realize the significance of collaboration and hand over administration of our social and educational institutions to our laity, more Jesuits could be spared for the ministry of research in social sciences, humanities, education, interface between science and faith, etc.

If this change happens, it would provide a great boost to the intellectual apostolate and make the present Society faithful to its rich intellectual tradition. ■

Jeevan Mendonsa, SJ (BOM) is Coordinator, Village Classes at St Xavier's Social Centre at Nandurbar, Maharashtra.





“South Asia is poised to play its proper role”

Fr Edward Mudavassery, SJ, will complete in October '14 his six years of service to the South Asian Assistancy as the Provincial of South Asia (POSA) this month. As he is ready to hand over charge to the new POSA, Fr Edward, in this exclusive interview, talks about the South Asian Assistancy, its strengths and challenges and his own experiences as the POSA:

With what sentiments will you retire as the POSA?

Hope and gratitude! Hope for the bright future of the assistancy and gratitude to God and to the many men and women who have helped me, counselled me and prayed for me.

What do you think are the strengths of our Assistancy?

Good number of vocations; well planned formation structures; a great variety of ministries where different talents can be profitably engaged; ability to live and work with people of other cultures and religions; simple life style; closeness to the people, especially the poor; a good balance of ministries at the centre and the periphery; youthfulness of the assistancy, hence its potential.....

What are the challenges we face?

To maintain the number and quality of vocations; revamp the formation to suit the modern requirements of a globalized world; creating world-class formation centres; train a number of experts in several fields; assign men to intellectual apostolate, research, writing and publications; to provide quality education and other services to the people at the margins. Informed and intelligent engagement with the socio-political changes in the country, to continue to be the voice of the poor.....

We often hear the criticism that education, our main ministry, is in no way different from what is now offered by others? Are there still elements in this traditional ministry of ours - with which most people tend to identify us - which are Ignatian, pioneering and transformative?

In South Asia, we are not free to bring in our own syllabus or changes in the educational system. So externally, our institutions may not look different. But what is important is how we fulfil these requirements and what sort of ethos we create in our institutions. If we do not find ways of inculcating human values, of respect and dignity for persons, their religion and their culture, concern and compassion for the needy, forbearance and tolerance for one another, sense of justice and peaceful co-existence, finally a firm commitment to a healthy environment, then our institutions and services will be failing in their purpose.

Traditionally, Jesuits are known for education, the Spiritual Exercises ministries, inculturation and dialogue and pioneering new territories for establishing missions. These are still relevant in our days but they require new understanding and new methods.

Fr General often says that as we think creatively of new areas of service, we should not hesitate to close down some of our works if they are no longer relevant. Among our works, what, in your opinion, are no longer relevant and so can be closed?

Following the mandate of GC 35, Fr General wrote two letters, one asking for the renewal and restructuring of the provinces for a more effective mission and the second was in the same line, calling for an evaluation of the apostolic institutions and see whether they should be retained, transferred to someone else, closed down or a new institution needs to be established. I do not think the provinces have completed this work. But in my opinion, we are bogged down by institutions which were prophetic when they were started but now they have become good service-providing institutions. There are also several institutions in the formation sector which could be clubbed together and better staffed to provide quality formation and better interaction among the young men. I think that we are not bold and creative enough to take radical steps like the other assistancies especially the U.S. assistancy and CIPAL. We could move to virgin territories if we are willing to let go our attachment to a number of our institutions, either manage them through lay collaborators or hand them over to other agencies. Recently, Br. General of the Christian Brothers announced that they have decided in their chapter to withdraw their brothers from the schools because there were competent lay persons who could do that service. I do not know the details of this decision,

but I felt it is a radical decision for a teaching order. We could probably categorize our institutions into Jesuit Institutions where the Jesuits will be present in appropriate numbers and Jesuit managed institutions where lay collaborators run the institutions but a Team of experts consisting of Jesuits and lay persons support them by regular inputs of our legacy and pedagogy. Though they will be based in a Centre, they will be mobile to help out, advice and train our collaborators.

could be of support by providing the theoretical base. Some provinces can plan to open missions among the poor in the states of Rajasthan, Madhya Pradesh and Uttar Pradesh etc. We need to create some flagship programs in our faculties of theology, philosophy and spirituality or in the provinces that have the resources. These will highlight Asian philosophy/theology and spirituality. Online education for the less privileged could be organized in line of JRS/Jesuits Commons. A

There are also several institutions in the formation sector which could be clubbed together and better staffed to provide quality formation.



One good team can cover the whole province or Zone. This model seems to be working effectively in CIPAL. The point is that we need to think out of the box if we want to respond to Fr. General's letters and to the call of the General Congregations.

What do you think are the initiatives we need to go in for?

The two ISIs and JESA must closely collaborate to create relevant agenda for different kinds of social engagements, advocacy and resource sharing. Some provinces could initiate ministries for migrants and promote environmental issues, may be the ISIs

centre for media education and social communication must be attached to one of our faculties where our young men and senior men can get appropriate training/re-tooling. We could promote research centres in history, education, culture, spirituality etc. These cannot materialize without making long and short term strategic plans at the Conference/Province levels.

In India the political situation has completely changed after the last parliamentary elections. Should it cause us any concern?

I would be concerned if the democratic process is flouted by

any party or government. I think we must get ready for 'discontinuity' in our socio-political world. There is a marked generation gap. The new generation, who are in politics, comes from the post-independent era. They are ignorant of our freedom struggle and where we have come from. The challenge before us is to inculcate the enduring values of our forefathers and

– Pakistan, Sri Lanka and Nepal – is itself a huge challenge. Are we equipped to face it?

'Creative Fidelity' is an essential element of Jesuit Charism. The Society of Jesus has been through good times and bad times, suppression and restoration, revolutions and wars and changes in socio-political systems and culture since its restoration 200 years

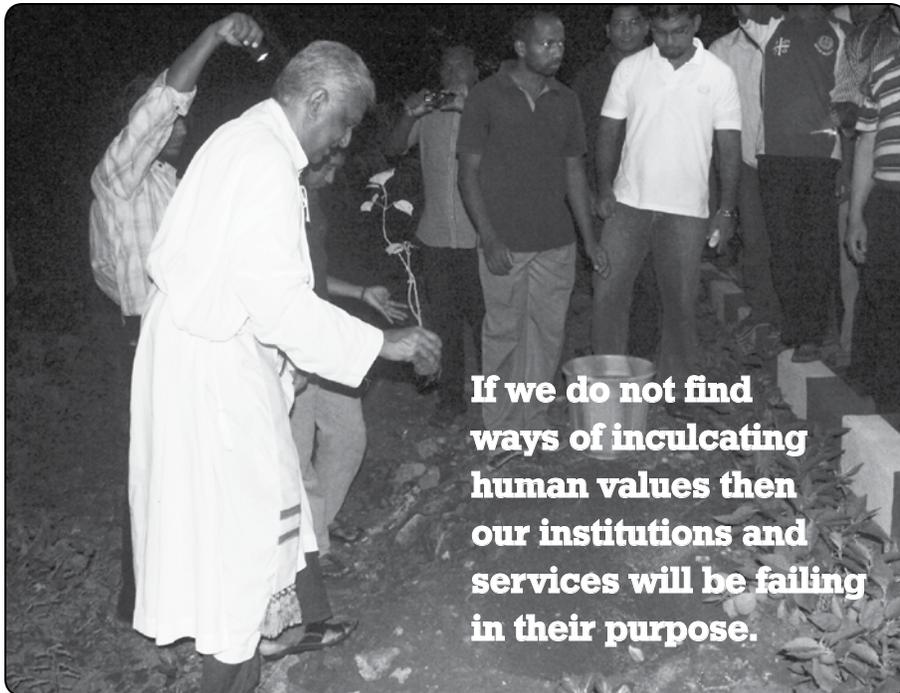
new government is making to build peace and cooperation in South Asia. We, the Jesuits of South Asia, should not be found wanting in supporting this process of peace-building and cooperation.

What has been inspiring, satisfying, consoling or hope-giving to you in these years as the POSA?

In spite of the lack of competent personnel and sometimes resources, the Jesuits have been daring to start new ventures. This spirit is praiseworthy and must continue. We are able to get some excellent men for formation houses and a few more are in the pipeline. This effort must continue. The facilities in the houses have been upgraded and improved. In most of the Common Houses the places of worship have been made more attractive. The young men are ready to be missioned to other countries even in risky areas like Afghanistan. JCSA has been welcoming scholastics from Africa and East Timor. I feel happy to see more South Asians at the Curia and in the Common Works in Rome. I think we have broken through the initial barriers on either side! I think that the path is cleared for SA to play its legitimate and appropriate role in the mission of the universal Society. I must say a word about the spiritual freedom the emeriti showed when the new policy of reverse-missioning to the provinces was introduced. I was baffled and humbled by their Jesuit Obedience, full and prompt, not without some struggle. I must salute their provincials and province companions for making them welcome back in their communities. Some of the other consolations are the Study Commission report, South Asian Consultation-SAC-MEC, Re-visioning of Sadhana and Starting a Master's Degree program in Spirituality.

What has been frustrating or saddening in these years?

I would mention only three points in this because the positives

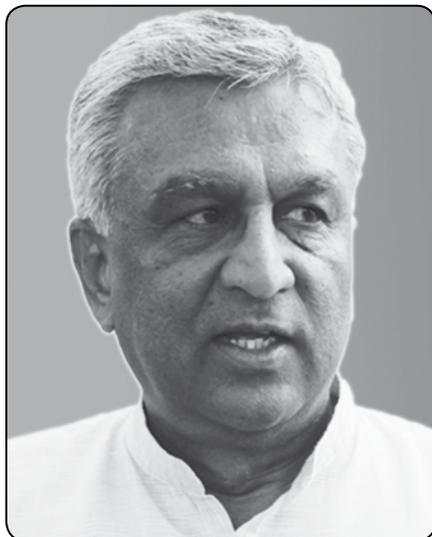


If we do not find ways of inculcating human values then our institutions and services will be failing in their purpose.

a sense of history, and the great price our forefathers have paid to bring us freedom and dignity. At the same time, we must also impress upon them that the benefits of our age must be available right across the board; they must be used for nation building, not for wanton squandering. No country or community today can live as an island. We must network with like-minded people, NGOs and organizations that promote human rights, freedom of religion, healthy environment and inclusive development. More of us need to participate in the discussions and debates on the social media so that our ideas and concerns and contribute to build a more just and inclusive society.

The socio-political situation in the other countries of our Assistency

ago. The Ignatian vision and the inner compass of our charism, namely the Greater Glory of God and the desire to do more, (AMDG/MAGIS), have helped us to discern the signs of the times and decide and move forward. Ours is a dynamic spirituality that can either resist or roll with the punches! So we are able to take the first step even when we cannot see the whole stairway! I would like to echo a quote from Martin Luther King Jr: (We, the Jesuits) "refuse to accept the view that mankind is so tragically bound to the starless midnight of racism (violence) and war that the bright daybreak of peace and brotherhood can never become a reality...We must learn to live together as brothers (and sisters) or perish together as fools!" I see great hopes in the initial moves our



are many more. To create a sense of the Conference has been an uphill task. After the JCSA meeting, most provincials seemed to get back to their business as usual. Secondly, getting adequate number of personnel for staffing the Common Houses and to respond to the requests from Roman Houses was difficult. Though in principle we have agreed to give 10 to 20 % of competent men for this purpose, because of other compulsions in the province, this promise is still a far cry. This has led to shelving some important initiatives like introducing new courses in spirituality and Sacred Scripture. The moments I felt sad were when we lost several of our active formatores in the Common Houses: Frs. Arokiasamy, George Keerankeri, Desiderio Pinto, Rui Menezes, Francis Pereira and on 16 September Fr. Stephen Kulandai from ISI Bangalore. Besides these, hundred days have passed without getting any reliable clues to trace Fr Alexis Prem Kumar, who was abducted on 2 June in Afghanistan. But, what is consoling is the perseverance and dedication of JRS men and Afghan co-workers.

Fr General has often been talking about changes in our governance structures. Has any change happened in the way Jesuits are administered? Has any change

been proposed?

This is one of the topics for the JCSA at Phesama on 27 Oct -1 Nov. Fr General will be present at that meeting. One of the points we have proposed to Fr General is to talk to us about his experience of re-structuring governance at the Curia. We hope to gain insights from his sharing.

On our part we have tried to activate closer collaboration at the Zonal level and establish common secretariats for education, social action, communication and formation. The Central, South and West Zones have taken some steps. But the North Zone, may be due to the diversity and

could happen across provinces and Zones in the future; e.g. teachers, principals of school or colleges, even regents in a regular basis. Just as borders are becoming irrelevant in a globalized world, province boundaries may have to give in for mobility and availability of Jesuits for strengthening our mission.

What do you hope to be doing after you retire as the POSA?

Does a Jesuit retire? I believe that until we meet the Lord face to face, we are in one form of mission or the other. I am 28 years a priest. Eighteen of these years I have been working outside



Some provinces can plan to open missions among the poor in the states of Rajasthan, Madhya Pradesh and Uttar Pradesh etc.

distance, has not made much progress. It has been suggested that we could appoint one secretary for each sector for each Zone; e.g. JEA, JESA, JIGSA, JEPASA, JHEASA and so on. This would mean each Zone can work on a common policy for this sector and the zonal secretary in-charge can oversee all the provinces in that Zone. This will be a great saving on man power. It is too early to say anything about re-grouping of the provinces under new governance structures like what has been done in Spain or USA. Sharing of personnel

my province. So it would be nice to get back and get familiar with the people and the situations and chip in wherever there is a need. Having been in formation and administration, now it may be the right time to try my hand on pastoral work. As I sign off, I thank you all, especially Fr General who placed great trust in me..Now I have run the race and finished the course, I am looking forward to whatever the Lord has in store for me. God bless you! Pray for me!

We are proud of you, José Vaz!

An open letter to a Jesuit ex-student, who will soon be canonized

BY GREGORY NAIK, SJ

Dear Fr José Vaz,

We rejoice with all Indians, specially Goans, at the news of your canonization, but as Jesuits we are particularly proud of you as our former student, and happy for whatever we contributed to your growth and apostolate.

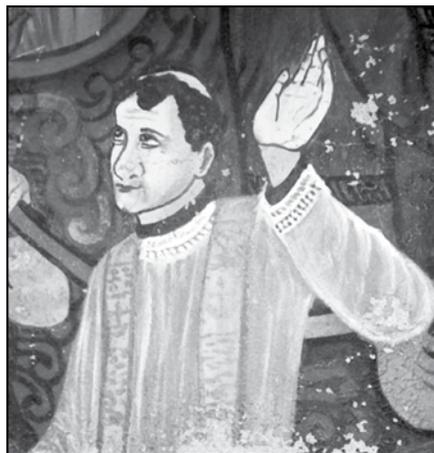
It was the Jesuit parish priest of Benaulim, Fr Jacinto Pereira, who made you a child of God through Baptism on 29 April 1651. After a couple of years, you learnt to read and write under another Jesuit Father in Sancoale and then Latin in our school in Benaulim. Finally, you went to our St Paul's College in Old Goa for your higher secondary education to learn rhetoric and the humanities.

I wonder what made you leave the Jesuits and go to the Dominican Academy of St Thomas Aquinas for your seminary studies. Was it that you did not come up to their admission requirements? Those Jesuits at St Paul's could be rather selective, I am told. But I am glad we kept up our friendship.

During your seminary days at Old Goa, did you meet the Jesuit martyr São João de Brito? He came there from Portugal to complete his theological studies. You must have surely noticed the big excitement with music and decorated streets when on 6 Sept 1673 he and his seven companions came to the new St Paul's College, not far from St Anthony's Chapel where you lived.

Your dream of going to Sri Lanka, in spite of the mortal dangers awaiting you there, was fully supported by your Jesuit friends. They welcomed you in their house in Quilon, where Fr Manuel Pereira would later teach Tamil to those going to join you, and furnished you with

much useful information. They, then, sent you disguised as a coolie to their house in Tuticorin in March 1687. You will remember that here you met a Jesuit friend whom you had known in Goa. Wasn't it he who helped you and your servant John to cross over to Sri Lanka after Easter that year, disguised as you were for the fear of the Dutch?



In Sri Lanka you could build on the foundation laid earlier by Jesuit missionaries and use chapels and houses they had built but had to abandon after the Dutch occupation in 1662. It was through the Jesuits that your letters, smuggled out of the country, were sent to Goa. Wasn't it due to the reports of your good work that Fr Andrew Freyre, the Jesuit Provincial of Malabar, sent to his fellow Jesuits in Goa that the ecclesiastical authorities there finally approved the Oratorian Congregation that you had helped to start?

In 1703 the Jesuit parish priest Fr Henry Dolu at Pondicherry tried to support you before the Papal Legate, Archbishop Carl Thomas Maillard of Tournon, whom Pope Clement XI had sent to settle some affairs relating to your work. During your school days with the

Jesuits you must have heard about another Jesuit missionary at Madurai who had died in 1656, Fr Roberto de Nobili. He was in trouble with the local Church authorities because of his attempts at inculturation and now it was your turn. The poor European Archbishop could not understand what you tried to do. He did admire your work but his decision was similar to the one he had taken regarding the Malabar rites and even the Archbishop of Goa considered it "ruinous for the Mission". But you accepted it graciously and promulgated it with much prudence.

No wonder, therefore, that already in 1690 Fr. Andrew Freyre had reported to the Viceroy of Goa that you had worked in the district of Jaffnapatnam "with apostolic spirit and zeal" and that you were "held by all to be a saint." I wouldn't be surprised if that statement helped to hasten the process of your canonization – by a Jesuit Pope! At any rate, it was the Jesuit Bishop of Cochin Dom Francisco de Vasconcellos, who had proposed to the Holy See in about 1737 to initiate the process of your beatification. The process was in fact begun in Goa, and a number of miracles were registered. But the non-fulfilment of certain essential formalities led Pope Benedict XIV to cancel the proceedings, with an order, however, that they should be re-instituted. But that did not matter to you, because you were already blessed and crowned by your Divine Master.

Dear Fr José Vaz, the Church needs people like you today: full of love for Christ, generous, creative, and committed. Pray that we have them and also pray for us, Jesuits of Goa, who at one time helped you to become what you were and to do what you did for Christ. ■

Gregory Naik, SJ (GOA) is the Province Archivist of the Goa Jesuit Province.

Infatuation can happen to anyone

BY E.J. DALY, SJ

In 1984 I wrote an article for *In Christo* entitled, "Broken Bones Bless the Lord". In it I shared how during my months in the hospital in the previous year after a surgery I received from the doctors, nurses and visitors plenty of "TLC" (Tender Loving Care). But what I didn't share in that article was my experience of infatuation towards one of the care-givers. At the time I did not recognize what this mysterious temporary insanity really was.

The infatuation made me feel at the same time both euphoria, as from an intoxicating liquor, and agony from this sudden deterioration of my usual emotional control and discipline. If some one were to ask me which of the pains was greater, the broken bones or the intoxication, without any hesitation I would say the latter. I did not know what was happening to me. I had hit bottom physically and the intoxication from infatuation brought me to a serious emotional crisis as well. Here was I, 56 years of age, 38 of these were as a religious with vows of poverty, chastity and obedience and that year I was also celebrating 25 years as a priest. And yet I was now at times feeling one moment like a teen-ager who had taken too much wine and the next moment I was profoundly ashamed of myself for my feelings and behavior, not knowing what would happen next. Thanks to the Merciful Lord this confused state did not last long.

Before I share about the important lessons I learned as a result of this experience, I want to clarify the meaning of three words.

First of all, what exactly is this thing *infatuation* that we are talking about?

Webster's Collegiate Dictionary states that "to infatuate" means to "to affect with folly", "to inspire with a foolish or extravagant love or admiration". As

an extreme example of this we think of adolescent girls and boys talking about their cinema or sport's hero/heroines.

Wikipedia describes infatuation as "the state of being carried away by an unreasoned passion or love." It expresses "the headlong libidinal attraction of addictive love." It makes people think they are in love when indeed it is just a deep lust or like for another person."

The second word to clarify is *libidinal*. It refers to "the psychic and emotional energy associated with instinctual biologic drives." Libidinal has to do with the "chemistry" of our behavior.

The third and most important word to clarify is *love*. For St Thomas Aquinas, the Church's greatest theologian, love is not a feeling but a decision. It has to do with the decision to wish another well (*benevolent* from the Latin words *bene volere*). And importantly love decides to do well to the other (*beneficent comes from the Latin bene facere*).

Eight Lessons on Infatuation

What have I learned from this roller-coaster of emotions?

(1) Infatuation is no respecter of persons. It can happen to anyone: cleric, religious, laity, married or single. Bergin and Fitzgerald, in their outstandingly helpful book, *An Enneagram Guide, A Spirituality of Love In Brokenness*, state that there is a personality factor that makes some people more liable to infatuation than others. They say Type Two people - 'The Helpers' - are more "prone to infatuation".

(2) Infatuation can happen at any time of our life. Age does not matter.

(3) Times of crises may be a factor also. For instance, if a person is just recuperating from a broken relationship, then s/he may be attacked by infatuation towards a third party.

(4) Infatuation calls for help from an understanding guide/confessor. Surviving infatuation is not a 'Do-It-Yourself' thing. As the saying goes, "Whoever has oneself as counsellor, has



Infatuation is no respecter of persons. It can happen to anyone: cleric, religious, laity, married or single.

a fool for his/her guide!" Timely help should come also from the family or community. Dealing successfully with an infatuated person is a measure of how mature the religious community is. A Jesuit friend told me that we have lost many vocations, because people didn't know how to deal with infatuation.

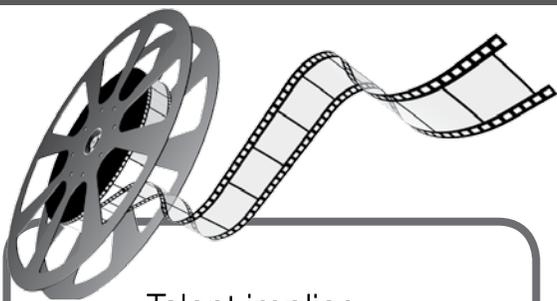
(5) Infatuation needs prayer and patience for a cure.

(6) Thank God, infatuation is not for ever. Of its nature this addiction is a temporary type of insanity. "Infatuation is here today and gone tomorrow!"

(7) It is not something to feel ashamed or embarrassed about. It is just human. What is important is what we do with it. The person affected should never act out of its compulsions, e.g. s/he should not change their state of life because of it. Those who marry much and are much divorced are good-bad examples of people who act according to their compulsive infatuations.

(8) When a person is in the throes of this or any other addiction, it is no reason to push the panic button. With daily reception of the sacraments, discernment with the help of a guide and prayer - especially to Mary, our Blessed Mother - healing is possible. ■

Fr E.J. Daly, SJ, writer and faith-educator, resides at the Provincial's House, Delhi.



Talent implies...

The Song

A film by Richard Ramsey

Starring: Alan Powell, Ali Faulkner, Caitlin Nicol Thomas, Danny Vinson, Aaron Benward, Kendra Benward, Jude Ramsey



You may want to read "The Song of Solomon" before seeing this film, as the narrator recites portions of it between scenes to remind us that some things never change. The plot of this film concerns Jed, a talented guitarist/singer, who has lived in the shadow of his famous guitarist/singer father. Fast forward and son Jed is now on the road with a guitar. He happens to meet Rose, whose father owns a vineyard where there is an annual music festival. Love falls hard with Jed who writes a special song for Rose, "their song." Before you know it, he is off the road, after marrying Rose. But later Jed's marriage becomes strained, especially when he can't stay home to be with his son. There are many hurdles to overcome and temptations are everywhere, but hope is always on the horizon. The music is top-notch and cinematography is well done. Talent is a gift to cherish and use in whatever field you want, as with music. Some things come incredibly easy and sometimes, it is incredibly hard to get that break - if it ever comes. When it does it is a cause for celebration, but don't forget from where your talent comes, and that your talent encompasses those around you, too, who are like the petals of a flower circling the main stem placed there by the Creator.

- <http://www.tollbooth.org>

"I believe in people power!"



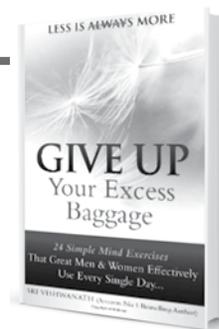
On 28 Sept '14 surrounded by a roaring crowd of an estimated 60,000 people, United Nations Secretary-General Ban Ki-moon was joined by a star-studded roster of the world's leading performers as he helped kick-off the third annual Global Citizen Festival – a celebration of global unity and a reaffirmation of the will to address the planet's most pressing issues. "Our world needs more solar power and wind power," the Secretary-General declared from the stage in New York's Central Park. "But I believe in an even stronger source of energy: People power!"

Already in its third year, the Global Citizen Festival was initiated by the Global Poverty Project which is campaigning to secure new commitments to health, education, women's equality and global partnerships. The enthusiastic audience had received free tickets to the concert online after helping to spread the word or by volunteering to help end poverty. The Project tries to spread the message that if we try we can end extreme poverty by 2030.

- UN News

Pains of the past

The author claims that his book speaks of a breakthrough process to remove past pains. Removing past pains give you freedom to restart your life more fully. The book helps you understand how time and life can warp your sense of reality and how learning one simple exercise can transform your life forever. These are the type of comments the material in this book has gotten from those who have either read the manuscript or taken the author's online course. "Dear Vish, today I followed the first few steps you suggested. Your way of teaching is very simple and the results I have managed to get within the first two weeks have been huge. I am impressed that I am starting on an incredible journey in my life. This is a ground breaking turnaround in my life!" This book is said to be mind-enabling by using and following the self-liberating exercises clearly and convincingly demonstrated. Readers will be able to realize their latent ability to take effective command of their daily thoughts, impulses and instincts.



Give Up Your Excess Baggage

By Sri Vishwanath

Publisher: Soul Power Magic, 2014

BY M.A. EMMANUEL, SJ

The birthday celebration of my young niece started at midnight sharp, as is the practice now with youngsters. After the joyful singing of “Happy Birthday,” while she blew the candles out and cut the cake, we were in a celebratory mood for about 30 minutes, after which we all went to sleep. All these were just as I had expected - pleasant and positive.

What I didn’t expect happened in the morning. The glow and the spirit of the birthday celebration were drowned by the words and tone of the loving mother who wanted to wake her daughter up on time so that she could go to college punctually. With my analytical antenna up, I listened to every word or sound uttered by the mother who is known to

remind you to carry a bottle of water with you?” indicate that she was totally exhausted in the process of helping her daughter daily to take care of herself and to go to college on time. However, she will not desist from doing all the above because she truly “loves and cares for” her daughter.

My lovely niece would have received a minimum of 30 negative strokes from her loving mom in the morning itself. Shocking! But, probably, this is a daily routine. When I accompanied her in the car, I asked her if she was conscious of her mom’s harsh tone and many reminders to get her ready to go to college. When she answered in the affirmative, I asked her, “Do you really need these negative strokes?”

This is, I am sure, more or less what happens in most families and most religious houses. Most of us are

TA fanatics may still swear by TA and its various concepts, the younger generation may have heard about it somewhere. Personally I have found TA very useful to understand myself and others by analyzing what and how we communicate. Though I am fascinated by the various insights of TA like Ego States, Structural analysis, Life position, Time Structuring, Rackets, Games people play, Life scripts, Contract, etc., I am focussing here on one little idea Eric Berne explained with a catchy phrase - ‘Stroke.’

Berne defined a stroke as the “fundamental unit of social action.” A stroke is a unit of recognition. Whenever we recognize another either verbally or nonverbally, we give strokes to that person. René Spitz, a researcher, based on his pioneering experiments in the area of child development, came to

Poverty of positive strokes



Berne believed that strokes are indispensable for not only children but also adults for their psychological and physical health.

be very affectionate and extraordinarily kind-hearted to people. The loud knocks on the door to the young girl’s room, the periodic instructions and reminders to the daughter to shower, to stop messaging through the mobile phone, to come down and eat, and the words with an obvious exasperation, “What are you still doing in the bath room?” are still heard in my mind. The mother’s desperate -sounding questions such as, “Could you not keep your things ready before you go to sleep?” “Why don’t you eat at least one dosa?” “Should I daily

used to giving negative strokes even to those in our own families or religious communities - and to receiving them. What we don’t realize is how much we all need positive strokes.

You would guess that by ‘stroke’ I am not referring to the loss of brain function due to a disturbance in the blood supply to the brain. The stroke I am talking about is from Transactional Analysis (TA), developed by Erick Berne, an influential psychiatrist in the 1960s.

The heyday of TA may be long gone. While old timers and some

believe that social interactions with other humans are essential for children’s development. Infants who lacked the cuddling, touching, and handling, in other words, who were deprived of strokes, were prone to emotional and physical difficulties. Taking the cue from Spitz, Berne believed that strokes are indispensable for not only children but also adults for their psychological and physical health. Of course, instead of cuddling and touching, adults substitute other types of recognition such as a smile, a wink, a hand gesture or a word

of appreciation. This adult need for strokes is called "recognition-hunger."

Berne stated that there are different kinds of strokes: Positive strokes, Negative strokes and Self-strokes. He reasoned that any stroke, be it positive or negative, is better than no strokes at all. Someone wishing me heartily, "Good morning!" will be a positive stroke, while someone frowning at me or criticizing me will be a negative stroke. Certain recognition takes place in either positive or negative strokes. But if someone on seeing me ignores me and acts as if I don't exist, it is more harmful to me than even negative strokes.

I think this is the reason why in the parable of the rich man and Lazarus, the rich man gets such a severe punishment. He gave Lazar, who was always at his gate, neither positive nor negative strokes. He completely ignored Lazarus - he did not even care whether he existed or not. This is lethal. Many authors such as Christopher Pike think that the opposite of love is not hate, but indifference. George Bernard Shaw said, "The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity."

But isn't that how we religious treat many of our own brothers and sisters? How many married couples have stopped talking to each other, remaining like strangers without any human contact!

If stroke is any human touch/recognition that is indispensable to the health of human beings, do all the human beings, especially we, the religious, get "our daily bread" - enough for our sustenance? Does dearth of strokes result in psychological illnesses? If we lack the needed nutrition, how do we cope with our malnourishment?

With self-strokes! This is how we seem to survive psychologically. Positive strokes are healthy and desirable. However we don't get enough of them from others. Or we are not satisfied with what we get. Or we have developed, since childhood, a habit or a culture of ignoring the positive strokes and expecting only the negative strokes. That is why it is

difficult for some of us to acknowledge our positive points even when others recognize and admire them. We may unconsciously live a script according to which others' positive strokes may "fall into our ears as profitless as water in a sieve." Since, for various reasons, we don't get enough positive strokes from others, we may tend to give self-strokes, such as, "I may not score high marks, but I'm intelligent," "I'm indeed good looking," "Whatever may be the result I work hard," "I'm the one who actually accomplished this," etc. One can give a self-stroke even for things negative: "I told a lie, and my mom never found out!" "My superior doesn't know that I have a new costly cell phone."

Another kind of self-strokes is spiritual strokes. People of all faiths look to their God for support to survive the ordeals of human life. So one may tell herself, "Nobody here likes me, but I am close to God!" "Let them say what they want, I am faithful to my principles" or, "I will be rewarded in heaven," etc. Some of these spiritual self strokes may not correspond to the truth, and these people may delude themselves like the Pharisee in the temple, who said to himself, "In the eyes of God, I'm better than that 'publican' who is a sinner."

All these strokes may be conditional or unconditional. For example, "You are a wonderful person!" is an unconditional positive stroke, while "I hate you!" is an unconditional negative stroke. "Your handwriting is really superb!" is a conditional positive stroke, while "Your communication in the local language is awful!" will be a conditional negative stroke.

Whatever may be the kind of strokes, all of us do long for strokes. If children are given hundreds of positive strokes, they will grow up to be emotionally and physically healthy. Their self-esteem will be high, and they might approach the world with self-confidence. The personality of these children will be mature and balanced, as they enjoy a security that comes as a result of positive strokes. Jesus must have received lots of positive strokes from his parents, who must have told him over and over

again about the visits of the shepherds and the Magi, the heavenly signs at the time of his birth, the prophecy of Simeon and Anne in the temple etc. His Father, his beloved 'Abba,' gives him an unconditional positive stroke when he proclaims that he was indeed his "beloved Son" and that he takes delight in him.

It is unfortunate that many parents have wrong ideas about giving positive strokes. Some say that they are afraid to praise them often or generously, as it may make them arrogant and so unmanageable. As a result our children not only do not get enough positive strokes, but get enough and more negative strokes. Amidst the din of "harsh words of love," "bombardments of encouragement," heaps of "strict rules of concern," and hundreds of negative strokes from dear ones, children - like those who look for a needle in a haystack - have to search for the grain of appreciation and love.

This is not much different for adults or the religious! Many religious are noticeably unhappy because of the "poverty of positive strokes" and abundance of negative strokes in religious houses.

I think the health and maturity of a family or a religious house can be adjudged by the generosity of its people in giving and receiving positive strokes. We need to see that by giving positive strokes to others, we do not lose anything. If we truly love others, we will be ready to shower them with both unconditional and conditional positive strokes. If we believe that God loves us unconditionally, we would also give positive strokes to our fellow humans without counting the cost.

How I wish that not only my niece but also everyone in our families and religious houses woke up listening to many positive strokes! If we give and receive enough of them we will live healthier and more joyful lives, we will find the inner strength to serve. ■

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BY HEDWIG LEWIS, SJ

Most dictionaries define “Jesuit” a member of the Society of Jesus. The term, however, predates the foundation of the Society. An early reference to the usage of Jesuit is found in the book, *Life of Christ* (1350), by the saintly Carthusian Ludolph of Saxony. The monk stated: “Just as through the grace of baptism we are called Christians, thus in the heavenly glory after Jesus we shall be called jesuits, that is, saved by the Saviour.” This book was instrumental in the conversion of Ignatius of Loyola, but he never used the term himself.

In the late 14th century, the followers of Bl John Columbini in Siena, Italy, were known as Jesuati (Jesuites), because of their constant use of the ejaculation “Praise be to Jesus Christ.” In several fifteenth-century texts in northern Europe, *Jesuata* (in Latin) is used in for a faithful Christian, a true follower of Jesus. Bernardine of Siena (1380-1444) and his disciples were referred to as Jesuits by Poggio Bracciolini, a humanist, because of their zeal in spreading devotion to the name of Jesus.

A Belgian preacher, Gottschalk Rosemond, points out a twisted meaning to the term. In his *Confessional* (1519) he listed several reasons why people refrained from doing good works; including the vain fear of being mocked as “pharisee, jesuit, hypocrite, beguine”. Beguines were female heretics, illuminists, pantheists, who held secret assemblies and even orgies. A certain section of Beguines insisted upon being called jesuits.

First Companions: In the 1530s, Ignatius and his “first companions”, committed as a team to serve the poor, developed an identity of their own. They worked in different places. In Paris, they were known as *Iniquistas*. In central Europe they were referred to as “reformed priests”, in Italy as “the Parisian Masters” and “pilgrim priests”. In 1539, when the group gathered in Venice for their “Deliberations”, they decided unanimously to call themselves



Origins of the term 'Jesuit'

“Companions of Jesus”. And from then on, the members were accustomed to calling each other ‘companions’. In Portugal, however, they were called “Apostles”, because of their association with Francis Xavier, who was recognized for his apostolic ministries in the foreign missions. In India, they were often called “Paulistas”, because they lived at St Paul’s College in Goa.

Origins: The word *Jesuit* is not used anywhere in the founding documents of the Order, and Ignatius did not use it in his writings. His secretary, Juan Polanco, in his chronicle of the Society’s activities in 1552, reporting on the college of Vienna, writes: “People from others cities who came to know them said they wished they too had Jesuits (for this was the name they gave to our fathers).”

Four years after the foundation, members of the Society were called Jesuits in Cologne. Peter Canisius in a letter to Peter Faber (30 Dec 1544), notes: “Of us I can say that they call us Jesuits.” Canisius believed that the custom originated in Louvain, where the name was applied in mockery. In 1545 he writes: “We continue in our institute despite the envy and detractions of some who have even given us the name of Jesuits.” In 1551, writing to Ignatius from Vienna, Canisius informs him that “before the Society arrived here

the rumour had spread that the king was sending some jesuits, hypocrite men and ceremonious.” The appellation had spread throughout Germany and France by 1556, the year of Ignatius’ death.

At the Council of Trent (1545-1563), interestingly, the minutes designate as “Jesuit” the members of the Society of Jesus who participate in the deliberations, and in 1562, Diego Laynez is referred to as *Jesuitarum Generalis*. Some of the members of the Order, realizing the appropriateness of the short substitute, began to use the name “Jesuit” outside of official documents. (See *Ignis*, Nov-Dec 1985).

The opposition to Jesuits’ “appropriation of the name of Jesus” had been so stiff that in 1590 that Pope Sixtus V declared his intention of suppressing the name of the Society of Jesus, though he did not object to substituting it with the term “Jesuit”.

Deviations: Gradually, for several political reasons, the term acquired a derogatory connotation. In France Jesuits were considered assassins and regicides. Calvin called them the rabble, ruffraff, dregs. In Germany they were denounced as idolaters, libertines and sworn enemies of Jesus. Elizabethan Britain, smarting under the bold Catholic counter-reformation led by the Jesuits, decided that ‘Jesuit’ should have the connotation of hypocrisy, intrigue and malice. The British historian John Addington Symonds, in his *The Age of the Despots* (1888), described “Jesuitry” as “sham learning, shameless lying and caustical economy of sins”.

Laudations: Sticks and stones are only thrown at fruit-bearing trees! During its 233 years of existence, from 1540 till its Suppression in 1773, the Society of Jesus distinguished itself in school, pulpit, confessional, publications, spirituality, and by extraordinary labours in foreign missions. These enterprises won the Jesuits recognition and influence throughout the world. Therefore the the name Jesuit was equated with “excellence” in practically every field of human and spiritual endeavour. The story gets even better after the restoration of the Society of Jesus in 1814. ■

Pope Francis spoke to reporters while flying back to Rome on 15 Aug '14 after his visit to South Korea. This is the Vatican-approved transcript of that airborne press conference:

“During the visit to Korea, you reached out to the families of the Sewol ferry disaster and consoled them. Two questions: What did you feel when you met them? And were you not concerned that your action could be misinterpreted politically?”

When you find yourself in front of human suffering, you have to do what your heart brings you to do. Then later they might say, he did this because he had a political intention, or something

my words, are not a remedy. I cannot give new life to those that are dead. But human closeness in these moments gives us strength, solidarity.

I remember when I was archbishop of Buenos Aires, I experienced two catastrophes of this kind. One was a fire in a dance hall, a pop-music concert, and 194 people died in it. That was in 1993. And then there was another catastrophe with trains, and I think 120 died in that. At those times I felt the same thing, to draw close to them. Human pain is strong and if we draw close in those sad moments we help a lot.

This ribbon which I am wearing, I took it from the relatives of the victims

terrorists in Iraq, to prevent a genocide, to protect minorities, including Catholics who are under your guidance. My question is this: do you approve the American bombing?

Thanks for such a clear question. In these cases where there is an unjust aggression, I can only say this: it is licit to stop the unjust aggressor. I underline the verb: *stop*. I do not say bomb, make war, I say stop by some means. With what means can they be stopped? These have to be evaluated. To stop the unjust aggressor is licit.

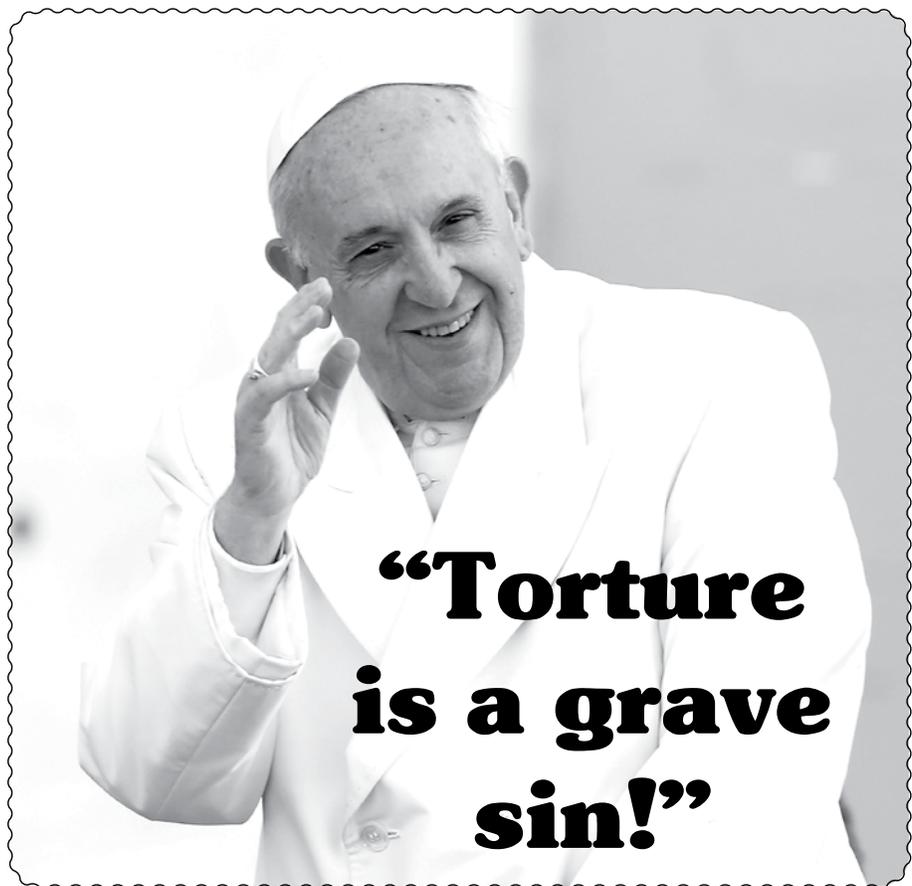
But we must also use our memory. How many times under this excuse of stopping an unjust aggressor the powers that intervened have taken control of peoples, and have made a true war of conquest!

My question is about China. China allowed you to fly over its airspace. The telegram that you sent en route to Korea was received without negative comments. Do you think this is a step forward towards a possible dialogue? And have you a desire to go to China?

When we were about to enter into the Chinese airspace en route to Korea, I was in the cockpit with the pilots, and one of them showed me a register and said, we're only ten minutes away from entering the Chinese airspace, we must ask for authorization. It's a normal thing, one asks for it from each country. And I heard how they asked for the authorization, how they responded. I was a witness to this. Then I left them and I returned to my place and I prayed a lot for those beautiful and noble Chinese people, a wise people. I think of the great wise men of China, I think of their history of science and wisdom. And we Jesuits have a history there with Fr Ricci. All these things came into my mind.

Do I want to go to China? For sure! Tomorrow! We respect the Chinese people. The Church only asks for liberty for its work, for its work. There's no other condition.

Then we should not forget that fundamental letter for the Chinese problems which was the one sent to the Chinese by Pope Benedict XVI. This letter is relevant today. It's good to re-read it.



else. They can say anything. But when you think of these men and women, fathers and mothers who have lost their children, brothers and sisters who have lost brothers and sisters, and the very great pain of such a catastrophe.. my heart... I am a priest. I feel that I have to come close to them, I feel that way. That's first. I know that the consolation that I can give,

of Sewold ferry disaster, out of solidarity with them. After half a day someone came to me and said, “You had better remove it, you should be neutral.” But listen, one cannot be neutral about human pain. I responded this way, because that's how I felt.

You know that recently the U.S. forces have started bombing the

Your next journey will be to Albania and perhaps Iraq. After Philippines and Sri Lanka, where will you go in 2015? And can I say that in Avila there is great hope that you will come. Can they still hope?

Yes! President of Korea said to me in perfect Spanish that hope is the last thing one loses. She said that to me referring to the unification of Korea. One can always hope, but is not decided. Let me explain.

**I change rhythm.
I sleep more,
I read the things
I like. I listen
to music. That way
I rest.**



This year I am going to Albania. Next year I would like to go to Philadelphia, for the meeting of the families. Then, I have been invited by the President of the United States to the American Congress. And also the Secretary General of the United Nations has invited me to the Secretariat of the U.N. in New York. So maybe the three cities together.

Then there's Mexico. The Mexicans want me to go to the Shrine of Our Lady of Guadalupe, so we could take advantage of that too during the U.S. visit, but it's not certain.

And lastly Spain. The Spanish Royals and the bishops have invited me, and maybe it is possible, but there is nothing sure, nothing is decided. So one can still hope.

What kind of relationship is there between you and Benedict XVI? Do you have a regular exchange of opinions? Is there a common project after the encyclical (Light of Faith)?

We see each other. Before I left for Korea I went to visit him. Two weeks earlier he sent me an interesting written

text and he asked my opinion on it. We have a normal relationship.

I return to this idea, which may not be liked by some theologian. I am not a theologian, but I think that the emeritus-pope is not an exception. After many centuries he is the first emeritus. Let us think about what he said, 'I have got old, I do not have the strength.' It was a beautiful gesture of nobility, of humility and courage.

But if one looks back, 70 years ago emeritus bishops also were an exception. They did not exist, but today emeritus bishops are an institution.

I think that the emeritus pope is already an institution because our life gets longer and at a certain age there isn't the capacity to govern well because the body gets tired, and maybe one's health is good but there isn't the capacity to carry forward all the problems of a government like that of the Church. I think that Pope Benedict made this gesture of emeritus popes. May, as I said before, some theologian may say this is not right, but I think this way. The centuries will tell us if this is so or not. Let's see.

If I at some time felt I could not go forward, I would do the same! I would do the same. I would pray, but I would do the same. He (Benedict) opened a door that is institutional, not exceptional.

Our relationship is truly that of brothers. But I also said that I felt as if I have a grandfather at home because of his wisdom. He is a man of wisdom, of nuance that is good for me to hear. And

he encourages me sufficiently too. That's the relationship I have with him.

You have met the people who suffered. What did you feel when you greeted the comfort women at Mass this morning? And as regards the suffering of people in Korea there were also Christians hidden in Japan, and next year will the 150th anniversary of their era of Nero. Would it be possible to pray for them together with you at Nagasaki?

It would be most beautiful. I have been invited both by the Government and by the Bishops. I have been invited.

As for the suffering, the Korean people are a people who did not lose their dignity. It was a people that was invaded, humiliated. It suffered wars and now it is divided. Yesterday, when I went to the meeting with young people (at Haemi), I visited the museum of the martyrs there. It was terrible - the sufferings of these people. But they have the capacity to suffer, and it is part of their dignity.

Also today, when those elderly women were in front of me at Mass, I thought that all those young girls taken away to the barracks did not lose their dignity. It's a people strong in its dignity.

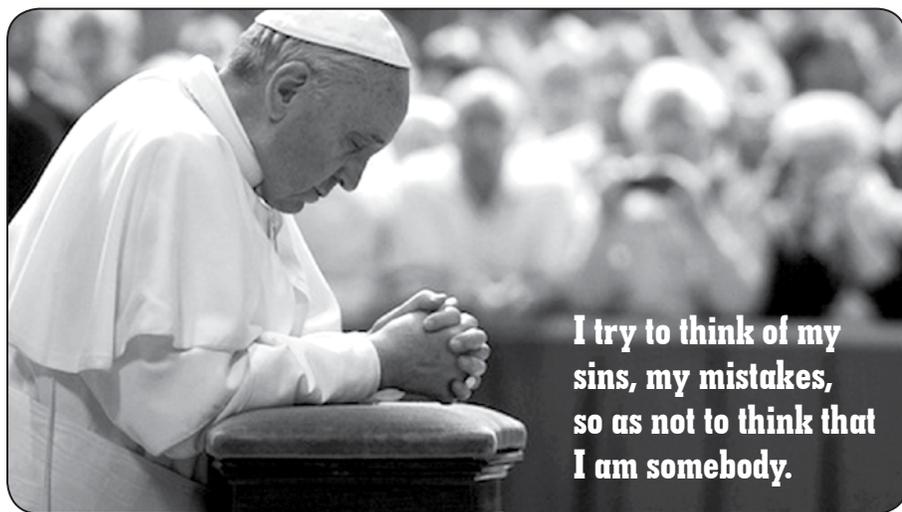
But returning to the question about the martyrs, also the suffering of these women, these are the fruits of war! Today we are in a world at war, everywhere. Someone said to me, 'Father do you know that we are in the Third World War, but bit by bit?' He understood! It's a world at war in which these cruelties are committed. I'd like to focus on two words. First, cruelty. Today children do not count. Once they spoke about a conventional war, today that does not count. I'm not saying that conventional wars were good things, but today a bomb is dropped, and it kills the innocent, the guilty, children, women. It kills everybody. No! We must stop and think a little about the level of cruelty to which we have arrived. This should frighten us. An empirical study on the level of cruelty of humans at this moment should frighten us. The other word on which I would like to say something is torture. Today torture has become common for armed forces, police, intelligence, in judicial processes and so

on. Torture is a sin against humanity, it is a crime against humanity. And I tell Catholics that to torture a person is a mortal sin, it's a grave sin. But it's more, it's a sin against humanity.

Cruelty and torture! I would like very much if you, in your media, reflect on this. How do you see these things today? How do you see the cruelty of humanity,

The other question. Yes, it is true, I had to cancel engagements. The day I should have gone to the Gemelli Hospital, up to 10 minutes before I was there, but I could not do it. It is true, they were seven very demanding days then, full of engagements. Now I have to be a little more prudent.

In Rio when the crowds chanted



I try to think of my sins, my mistakes, so as not to think that I am somebody.

and what do you think of torture? I think it would do us all good to reflect on this.

You have a very demanding rhythm, full of commitments and take little rest, and no holidays, and you do these trips that are massaging. And in these last months we see that you have also had to cancel some of these engagements, even at the last moment. Is there something to be concerned about in the life you lead?

Yes, some people told me this. I have just taken holidays, at home, as I usually do. Once I read a book. It was quite interesting, its title was: "Rejoice that you are neurotic". I too have some neuroses. But one should treat the neuroses well. Give them some mate (herbal drink) every day. One of the neurosis is that I am too attached to life.

The last time I took a holiday outside Buenos Aires was with the Jesuit community in 1975. But I always take holidays. It's true. I change rhythm. I sleep more, I read the things I like. I listen to music. That way I rest. In July and part of August I did that.

Francesco, Francesco, you told them to shout Christ, Christ. How do you cope with this immense popularity? How do you live it?

I don't know how to respond. I live it thanking the Lord that his people are happy. Truly, I do this. And I wish the People of God the best. I live it as generosity on the part of the people. Interiorly, I try to think of my sins, my mistakes, so as not to think that I am somebody. Because I know this will last a short time, two or three years, and then to the house of the Father. And then it's not wise to believe in this. I live it as the presence of the Lord in his people who use the bishop, the pastor of the people, to show many things. I live it a little more naturally than before, at the beginning I was a little frightened. It comes into my mind that I must not make a mistake so as not to do wrong to the people in these things.

The Pope has come from the end of the world and lives in the Vatican. Beyond Santa Marta about which you have talked to us, about your life and your choices. How does the Pope live in

the Vatican? They're always asking us: "What does he do? How does he move about? Does he go for a walk? They have seen that you went to the canteen and surprise us. What kind of life do you lead in Santa Marta, besides work?

I try to be free. There are work and office appointments, but then life for me is the most normal life I can live. Really, I'd like to go out but it's not possible, because if you go out, people will come to you. That's the reality. Inside Santa Marta I lead a normal life of work, of rest, chatting and so on.

Don't you feel like a prisoner?

At the beginning yes, but now some walls have fallen. For example, before it was said that the Pope can't do this or that. I'll give you an example to make you laugh. When I would go into the lift, someone would come in there suddenly saying the Pope cannot go in the lift alone. So I said, 'You go to your place and I'll go in the lift by myself.'

You have spoken about martyrdom. At what stage is the process for the cause of Archbishop Romero. And what would you like to come out of this process?

The process was blocked in the Congregation for the Doctrine of the Faith "for prudence", it was said. Now it is unblocked and it is in the Congregation for Saints and follows the normal path of a process. It depends on how the postulators move, it's very important to move in haste.

What I would like is to clarify when there is martyrdom in 'odium fidei' (out of hate for the faith), whether it is for confessing the credo or for performing the works that Jesus commands us to do for our neighbor. This is a work of theologians that is being studied. Because behind him (Romero), there is Rutillio Grande and there are others. For me, Romero is a man of God. He was a man of God but there has to be the process, and the Lord will have to give his sign (of approval). And if He wishes, He will do so! The postulators must move now because there are no impediments.

Zenit

What should 'quality' mean for Jesuit educators?

By Dionysius Rasquinha, SJ

It seems to me that there is a certain amount of confusion in the Society of Jesus (SJ) in India regarding the question of quality in education which has resulted in our diluting or compromising our mission to participate in God's and the Church's preferential option for the poor (GC 33, D. 1, # 52).

In general quality education or quality in education means the effective, excellent and efficient strengthening of the capacities of students to become

dalits, adivasis and most backward castes who are a large section of India's population have a dire need for basic education.

When compared to secondary and university level education, rates of return are highest for basic education, which means that the benefits received from learning to read and write are much higher than the costs associated with providing basic education. About 17.2% of economic growth in Africa and 11.1% in Asia between the 1950s

quality in education has to be rooted in and evangelized by God and his values in the context of India. Otherwise quality education merely helps students to fit into and meet the demands of Indian society which is dominated by the ideology of global capitalism and the brahminic-feudal-patriarchal ideology with their respective structures and institutions. Hence, education becomes worldly and serves the oppressive forces.

In Indian society characterized by inequality and divided by the sin of injustice, our God-given mission will naturally be to humanize, empower and liberate the dalits, most backward castes and adivasis from oppression as

Jesuit education

aware of themselves and act progressively to transform others and society in which process they transform themselves. This is done through the acquisition and imbibing of skills and relevant knowledge, especially in the areas of numeracy, literacy, social science, natural science and applied science and of positive values and appropriate attitudes and skills for life. Education is a complex system embedded in a social, cultural, economic and political context. And so, along with our vision of life, the context needs to enter into our understanding of quality in education.

Dalits, most backward castes and adivasis are the most oppressed and the poorest of India's people. According to the provisional data of the 2011 Census, the dalit population was around 16.6% of India's population. According to the 2001 Census, 45.31% of the dalits in India were illiterate. According to the 2011 Census, adivasis constituted 8.6% of the total population of India. In the rural areas 47.0% of the adivasis were illiterate. The most backward castes constitute about 35%-40% of India's population. The majority of the most backward castes are illiterate. Hence,

& 1960s have been credited to increases in basic education. Basic education is also said to lead to greater income distribution. Providing basic education to 10% more people would equate to a decrease in the inequality index of 5%. Though subsidies to higher education may contribute to India's current surge in high-tech industries, this policy favours children from more affluent households, as the children of the poor reach higher education with relatively less frequency [Public Report on Basic Education in India (Delhi: Oxford University Press, 1999)]. And so, the top priority of our educational institutions in India should be to excel in making quality basic education followed by quality secondary education accessible to the oppressed. Only after having fulfilled its top priority in education should the Jesuits move on to make quality higher education available to the poor and all students.

Christian vision of life and quality in education are related. What are some of the practical implications for our Jesuit educational institutions? As Christians we believe that God and his universal love are absolute. And so,

a sign and guarantee of his will to save all people. God's love for the oppressed, the least, and the last are the signs of his universal love (Mt 5:43-45; 25:31-40). And so, quality in education has to be related to the preferential option for the oppressed.

It seems to me that many of our Jesuit educational institutions in India serve the middle class and the rich. Hence, we need to guard against our using the universality of Jesuit education as an ideology to legitimize and perpetuate our educational institutions that mainly serve the rich and the middle class. Because then we are neither universal in our loving nor faithful in implementing the preferential option for the poor. There is also the grave danger of the rich corrupting the Jesuits rather than the latter converting the rich. And so, the poor must first be admitted into our educational institutions in good numbers as an essential element of quality and universality.

We need to guard against the temptation of thinking that we know what quality education is. In fact we need to be evangelized by the poor, so that we are able to learn from them,

the content and method of quality education for them. This is the spirit of GC 32 and GC 33 and the Puebla document of 1979.

Our educational institutions must help the oppressed and all students imbibe authentic values such as dignity, equality, fraternity, justice and love and critique and eradicate the oppressive ideologies in India during the Value Education period and also while the students learn secular subjects. Then only will our education be integrated. The values that have been picked up during the process of acquiring skills must direct the use of skills. The latter must enable the students to understand the meaning and importance of values and help students live by values. At present won't it seem that we end up training students only to acquire skills and compete for good jobs without any transformation of self and society? Hence, the excellent integrated learning of values and skills to transform self and

society should become a constituent element of Jesuit education.

The content of education in our institutions should include the contribution of the oppressed and that of their leaders to Indian society. The language, literature, music and dance, issues, problems, experiences, struggles and pursuits of the oppressed must also become an important part of the content of education. Negatively the brahminic-feudal-patriarchal, colonial and global capitalist character of the content of education has to be given up. The present content and method of education go against our objective of empowering the oppressed and of forming students of conscience, compassion, commitment and competence who are persons for others.

And so, to impart quality education our institutions need to develop a method and content of education from a dalit or an adivasi perspective which would affirm, empower, liberate

and humanize the oppressed and all our students. We should also open new educational institutions with this focus.

We cannot claim to be providing quality education because there is a great demand for our educational institutions from the rich and the upper middle class and because secular surveys rank our institutions among the top in the country. That concept of quality I honestly think is irrelevant and worldly. Because it does not meet the basic needs of the oppressed and the radical demands of the gospel.

We need to reinterpret in thought and action the meaning of quality in education from the perspective of the oppressed. Only then can we honestly claim to be Jesuits providing quality education in the present Indian context. I hope these reflections will provoke reflection and discussion among our educators that will lead to concrete action. ■

Our education system leads one to the view that it is the fountainhead of inequality in the country. Inequality may be a complex matter having many causes; but one of the major causes seems to be the education system which also perpetuates inequality. Earlier the caste system was instrumental in perpetuating inequality, but now under an enlightened Constitutional, democratic polity, we can no longer directly blame the pernicious caste system. It looks as though people who could no longer maintain their hegemony through the caste system found a much more honourable and innocuous way – education – to hold on to their former caste and class privileges. And nowhere else do we see the entrenchment of these vested interests as in the area of education.

After Independence, using government machinery, inequality was perpetuated by denying education to the masses by the nation's new masters and rulers who, with hardly any exception, came from the dominant castes; but in

Our education perpetuates inequality

By D. Albert, SJ

these days of liberalization it is done by commercializing English medium education and by dishing out substandard vernacular medium education to the socially and economically poor by the same forces. The undeniable fact is that our education system has always been used to perpetuate inequality in the country.

Perpetuation of inequality and injustice begins right from the primary and pre-primary education, which is designed and implemented differently for different children: some children start their school life with play school, some with KG, some with balwadi and most straightaway with 1st standard. The existence of these different first steps of the education ladder at the very start of their education lays the foundation for an unequal social order. Looking at the overall school level education, one finds there all kinds of biases: rich versus poor,

urban versus rural, English medium versus vernacular medium, elite School Boards versus State Boards, public schools versus government schools, etc. These biases don't paint a canvas of India's rich diversity but show how the soul of India is divided and disfigured by discrimination and deprivation.

The prevailing assumption of the education system seems to be that Indian children do not deserve equal treatment - not because of any difference in their innate abilities and dispositions but because of their social and economic backgrounds. Against this assumption, which is shared and internalized by most Indians, it seems futile to ask: but if, as the whole world will affirm, all children are born equal with equal dignity and rights, how can we condemn them to a system that does not provide a level playing field in terms of quality education and equal opportunities

which are imperative for any child to grow and progress in life? How can a system that discriminates children at the very start of their education and does not value the worth of every child give birth to a just society?

English medium education, a monopoly of the elite till recently and now open to the lower middle classes also, is the single most important factor in perpetuating inequality in the country. Contrary to what ordinary people think, every new English medium school opened in the country will only add to the perpetuation of inequality and injustice though it may appear that more English medium education means more progress.

The problem is not the English language. The problem is that it is a favoured, dominant and sought after medium of instruction, eclipsing vernacular mediums and carrying a monopoly for excellence and success. But again, English medium education is also ironically riddled with the same biases noted above, and for this reason, it does not guarantee the same rate of success to all its students. Therefore, English medium education itself carries within it the seeds of inequality both in its design and in its execution. However, as things stand, compared to vernacular medium, English medium is tailor-made for the rich, notwithstanding its popularity and demand among the poorer sections of society.

The most inscrutable question is if all children are equal in status, then why do we need different mediums of instruction and education boards with different curriculums unless there is a hidden agenda to maintain the status quo of a hierarchical social order? What prevents us from having a common medium of instruction, a common curriculum and a common system for all children in a particular linguistic area in order to provide equal opportunities and equal future? People who stand to benefit from the present system will defend it by saying that freedom of choice is a fundamental right. But if choices are not equal and of similar value and worth, then the freedom to

choose a better course is a privilege at the cost of those whose only freedom is to make poorer choices. The appeal to right to freedom of choice has become a 'legitimate' way to perpetuate an unjust and unequal system.

From the time of Independence, the whole emphasis has been on higher education which caters almost exclusively to the socially and economically stronger sections of society. To maintain the exclusivity of higher education, it was necessary to devise a mix of quality and substandard education at the school level so that the only beneficiaries of quality education, which is synonymous with English medium education, will enter the portals of higher education. This is how the poor are made to subsidise the rich in the education sector.

The lopsided approach in the education system which, on the one hand, favours higher education at the cost of primary and secondary education, and, on the other, has a class and caste like discriminatory system built within the latter. This has created a country that fares very badly in all parameters of development and progress. India ranks 135 on human development index, has the largest number of modern day slaves in the world, is one of the 5 poorest countries in the world, is one of the 25 miserable countries in the world, is perhaps the only country where more than 3 lakhs of farmers have committed suicide in the past 10 years.

This basic discrimination perpetrated in the education system will continue to keep alive child labour, child marriage, female infanticide, skewed sex ratio, etc. Without improving the state of primary and secondary education and without a common medium of instruction (for example, vernacular or English at the state level or English at the national level) and a common curriculum, our country will continue to be the most unequal society in the world with the largest illiterate population in the world.

Earlier it was the caste system along with a feudal social order that institutionalized inequality and injustice. After Independence with

the best Constitution in the world, it is the education system that has institutionalized and perpetuated inequality and injustice that we set out to eliminate from the face of India.

Recently there was a debate in the media over Civil Services Aptitude Test (CSAT). The pros and cons and the fairness and unfairness of having the aptitude test in English were widely discussed. It was pointed out among other things that it was unfair to hold the English test when 65% of Indians do not speak or understand this language. This gives an undue advantage to English medium students over those from vernacular mediums. Those who favoured English argued that a civil service aspirant should have the English knowledge of at least a 10th standard student. However, nobody asked why a civil service aspirant does not have even the basic English skills of a 10th standard student in the first place, after studying English for so many years in school and college?

If knowledge of English is needed, then we need to have an education system where all children everywhere in India have an equal opportunity and equal facility to learn this language at the school level. The same norm should hold true for teaching and learning any other language that one cannot do without at the regional or national level. An education system that does not provide similar opportunity to all to master a dominant language but only to a few will undoubtedly perpetuate inequality in our country. If we want to create a knowledge-based egalitarian society, then it is important to democratize education especially the teaching of English.

Running so many schools and colleges as we do, we, Jesuits, are caught up in an unjust education system which needs to be overhauled, if not completely dislodged. If we have to remain faithful to our Jesuit commitment to faith and justice and to be relevant to the real victims of the present system, we cannot be just school masters or school managers; we have to be reformers. ■

ANGELO BENEDETTI, SJ

(BOM) 1928 - 2014



On 18 Sept '14, while Jesuits at Vinayalaya, Mumbai were celebrating the Eucharist in honor of a mighty giant of a Jesuit, St Robert Bellarmine, in the room adjacent was another giant Jesuit breathing his last breath into the loving arms of Jesus His Lord and Master whom he served for 86 glorious years: Fr. Angelo Benedetti. The name he took expresses his entire life: "Shubhananda" means: "Blessed Joy".

In his little booklet, *Opening New Frontiers*, he says, "I was born in Barcelona in June 1928. I was five years old when I received first Holy Communion and since that day I went for daily Mass and Communion as often as possible. I liked to spend some time in church with my friend Jesus, with a heart full of desires to be in his company. I joined the Sodality of Our Lady. When the second world war ended, it was time for missionaries to be sent abroad. I felt moved by the Holy Spirit to opt for the Mission of Bombay. I started to dream of India and how I would live there. India's culture always attracted me. I admired its faith and relentless search for God, which produced wonderful writings like the Bhagvat Gita and the Upanishads."

While studying Philosophy at Sacred Heart College, Shembaganur, Swami took delight in studying Shankara of Kaladi and Ramanajua of Tamil Nadu; both taught him to see God in all his creation and lovingly care for it. While studying theology at De Nobili, Pune Fr Lionel encouraged Swami to study Indian classical Hindustani music. He received a B.A in Indian classical music and soon mastered 50 ragas.

After his theological studies he spent time in Pune learning to sing the poems of the Hindu saints Tukaram, Jnyaneshwar, Mirabai and Kabir and also studied the many reformers like Lokmanaya Tilak, Mahatma Phule. All this came very useful when he spent a few months at St Michael's Manickpur and composed Marathi hymns based on Hindustani ragas to be used at liturgical functions. He published two booklets under the titles of *Yaghagan* and *Sadjitanjali*.

During a four-year stint with the Better World Movement, Fr Lombardi, SJ encouraged him to choose a life of a sanyasi in an Ashram. Fr Bertie Philips, the then Bombay Provincial, informed him that Msgr. Jonas Thaliath of Rajkot, Gujarat was inviting him to start an ashram in his diocese. After visiting many Hindu and Christian Ashrams, this was his last stop. Swami was personally impressed by the Lombardi movement which invoked Mary as Mother of the Church and of all humankind, to "pray for us." This is precisely what Mother Mary does, she looks after us as a mother and saves us by her continuous intercessory prayer. He built two Shrines to Mother Mary in the heart of Gujarat and enthroned her statue where she is invoked as "Mukteshwari Mata", Mother of Salvation. No wonder for 25 years in Gujarat, this giant of a Jesuit expended all his resources to reach out to the poor and under privileged people by building schools and ashrams and boarding schools that stand today as a tribute to what one Jesuit inspired by the love of Jesus can achieve.

- Julian Saldanha, SJ

STEPHEN SORENG, SJ

(MAP) 1944 - 2014



On 19 Aug '14 Br Stephen Soreng, who was at our Home for the Aged at Krist Milan Ashram, Ambikapur for about a year, found the excruciating pain caused by eczema unbearable. He was admitted at Holy Cross Hospital, Ambikapur. The emergency care did not help and he surrendered his soul into the Lord's hands around 9.20 p.m.

Br Stephen was born on at Kandardegga village in Barwadih parish of Semdega Diocese in Jharkhand. He had four brothers and two sisters. After his high school, he joined the Society in 1965 and pronounced his first vows in 1968 and his final vows at Pathalgaon in 1980. After his final commitment, Br Stephen worked at Loyola, Kunkuri twice from 1971-78 and 1983-87. He was the Minister of the House, looked after the Hostel Mess and assisted the Crusvir Director and took care of the farm and garden. For three years he served at St Xavier's, Pathalgaon.

In 1987 he was appointed the Minister of Khrist Milan Ashram Novitiate at Namna, Ambikapur, then at Snehsadan Hostel, Jabalpur, and later Champion School, Bhopal. While he was at Xavier Residence, Pathalgaon, he was called to St Stanislaus College, Sitagarha which urgently needed his services. For four years he was in Sitagarha taking care of the farm, garden, and the dairy and made sure that the Novices, Juniors and the Tertians were well-fed.

In 2001 he was back again at Madhya Pradesh Province and served as Minister in four different communities - St Xavier Residence, Ambikapur (2001-2006), St Ignatius Church, Baikunthpur (2006-12), Loyola Bhainswar (2012-2014), and Khrist Milan Ashram from June 2013 till his death. Apart from being the Minister, he looked after the farm, garden, hostel mess, and repair and maintenance. Wherever he was, he made an impact on students. Being a trained Infirmarian he took care of the sick students and helped the poor students. Many of them came to visit him long after they completed their schooling.

Fr Kalyanus Minj, Provincial, and Emeritus Archbishop Pascal Topno presided over the funeral Mass. They highlighted some of Br. Stephen's virtues. "Br. Stephen was a man of God and a Jesuit for others. He was a prayerful person. Every morning he was the first one to enter the chapel for prayer, and prepare the altar for the Holy Eucharist. Generally he took the first reading and led the singing. He welcomed all visitors with a smile. People, young and old, found joy and comfort in his company. They came to him for advice, counseling and friendship. He had time to listen and share their joys and sorrows. From his rich experiences of working with people in many institutions and parishes he could tell jokes, narrate incidents and events very interestingly and made his audience laugh. He laughed heartily and made others laugh too. He was a generous and outgoing soul. He took interest in others, in events in the world around and in the Church."

May God reward him for his holy life of service!

- Boniface Tigga, SJ & Isaac Kujur, SJ

Why do so many youth join them?

Recently the Vatican made an earnest plea to Muslim leaders to unequivocally condemn the horrifying atrocities committed by the ISIS (Islamic State of Iraq and Syria) against children, women and helpless Yazidi and Christian minorities, which have stunned the whole world. As if in response to this request, the leaders of several Muslim organizations and some activists organized a public meeting at Islam Gymkhana, Mumbai, and denounced the ISIS. One of the Muslim scholars told the gathering that Islam is a religion of peace, that violence is unislamic and that the concept of 'jihad' is meant to be a struggle against oneself and not to be used for warmongering. The example of the Prophet's benevolent treatment of minorities after a military defeat was also cited. While basic human rights have been accepted by most nations, there are still a growing number of extremist religious groups in several parts of the world. Yet, these militants have among them highly educated people who cleverly use the latest advances in military and information technology to effect a return to primitive times!

What is more disturbing is that in the highly developed West, more and more educated young people are joining religious extremists. There must be some explanation for this. It could be that many of the youth in these countries feel disillusioned by the sterile philosophy of Godless secularism, the hypocrisy of religious and political leaders, the spread of crass materialism and hedonism, the breakdown of moral values and family-life, and the loss of a sense of direction and purpose in life. In the fundamentalist religious movements they are probably seeking to discover meaning in life, a feeling of individual importance and a sense of belonging to a community. All religious and political leaders and educators should examine the causes of alienation of their own youth, if they are to avoid their entire populations being infiltrated by violent extremists.

- Joseph M. Dias, SJ
Andheri (E), Mumbai - 400 069

Will the educators respond?

I was highly impressed by Fr Ama Samy's article in the August '14 issue of *Jivan* on what Jesuit education should achieve. A critical and creative thinker, he has come up with very relevant insights and challenged Jesuit educators. People in the field, burdened with administrative duties that take up all their time, may not be able to see what perceptive thinkers like Ama are able to. Therefore instead of ignoring such comments they must find way to consider them seriously. Co-ordinators or Secretaries in charge of higher education should be alert enough to make a note of such insights and place them at the meetings of Jesuit educators, so that this traditional Jesuit ministry is constantly renewed to be relevant.

- Xavier Irudayaraj, SJ
Chennai - 600 028

JIVAN AWARDS for creative writing – 2014

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 15 Oct '14**. 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 Rome

BY FRANK SUBBA, SJ

Be universal

Collegio San Roberto Bellarmino is my community; we are 75 Jesuits from 45 different countries. It has been a wonderful experience for me. Living with people from different countries, backgrounds, cultures and languages has widened my horizons. The thought that I am a member of such a universal Society with a global outlook and mission gives me a deep sense of joy and satisfaction. I feel what our Father Ignatius envisaged for the Society is being realized.

Be patient

For an Indian it's amazing to see that if you want to cross the road vehicles stop and allow you to cross the road. Only after you have finished crossing the road the vehicle moves. It is done patiently and peacefully without any chaos and commotion. Will this ever happen in India?

Be disciplined

The European system of education is different from what we have in India. As I joined the Biblicum from the very first day onwards, I have had to dedicate six to eight hours for studies. The system demands hard work. There is no scope for 'cut and paste' culture - no short-cuts. This forces people to be disciplined.

Learn languages

Rome is a place where people from all over the world live. So you could hear different languages being spoken. However, Italian is the official language in Rome. Before arriving in Rome I thought I know English and I will be able to manage life in Rome. But soon I realized I had to learn Italian. In almost all educational institutes, almost all the subjects are taught in Italian. Now I am happy I have learnt Italian, as I see that learning a language opens the door to a culture.

Care for public property

It is awesome to see public places here. Places like parks, gardens, toilets etc are so clean. Every morning municipality

Frank Subba, SJ (DAR) is currently pursuing his Licentiate in Sacred Scripture in Pontificio Instituto Biblico, Rome.



vehicle comes, cleaning the roads, and clearing up the dustbins placed in different areas. Roads are maintained very well and I have never come across roads with potholes. Railway stations are tidy and neat. Even the private houses and buildings are maintained very well. Centuries-old buildings stand tall and beautiful.

Value time

Here in Rome as well as other European cities everything runs on time. Government buses, metros and trains all run on time. So what happens in India - trains running late by so many hours - never happens here. I guess what is behind is an attitude, that makes people realize that time is precious.

Be sincere

Something I see in Rome has surprised me. In government buses here, there is no ticket examiner. Buses have machines at which you punch your ticket or buy a ticket. But people always do this. Even for vehicle-parking, no one will be there to collect the parking fee. People pay it through the machines fixed in the parking lot.

Don't judge a book by its cover

In India if you are shabbily dressed and not presentable people treat you differently or inhumanly. But here in Europe it is not the case. Every human person is treated with respect and dignity. No matter where you come from, what language you speak, poor or rich, people respect you.

Serve

All official services are done efficiently and they are free. Things like applying for a visa, health insurance, residential permits etc are done promptly. These are seen as service to the public. Indians know what goes in the government offices. The employees act like our bosses, ignoring, delaying and even ill treating the public. If any work has to be done you should either bribe someone or you must be someone who has connections and influence. While you are here you always compare what you see here with what goes on back at home and wonder when things will change. ■



Queen of the Holy Rosary,

*You have designed to come to Fatima,
to reveal to the three shepherd children,
the treasures of grace hidden in the Rosary.
Inspire my heart with a sincere love of this devotion,
in order that by meditating on the Mysteries
of our Redemption which are recalled in it,
I may obtain peace for the world,
the conversion of sinners,
and the favor which I ask of you
in this Rosary.
Amen.*

Source: <http://www.catholicdoors.com>



MOMENTS



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*“Darkness cannot drive out darkness; only light can do that.
Hate cannot drive out hate; only love can do that.”*

- Martin Luther King, Jr.