

JIVAN

News and Views of Jesuits in India

September 2014

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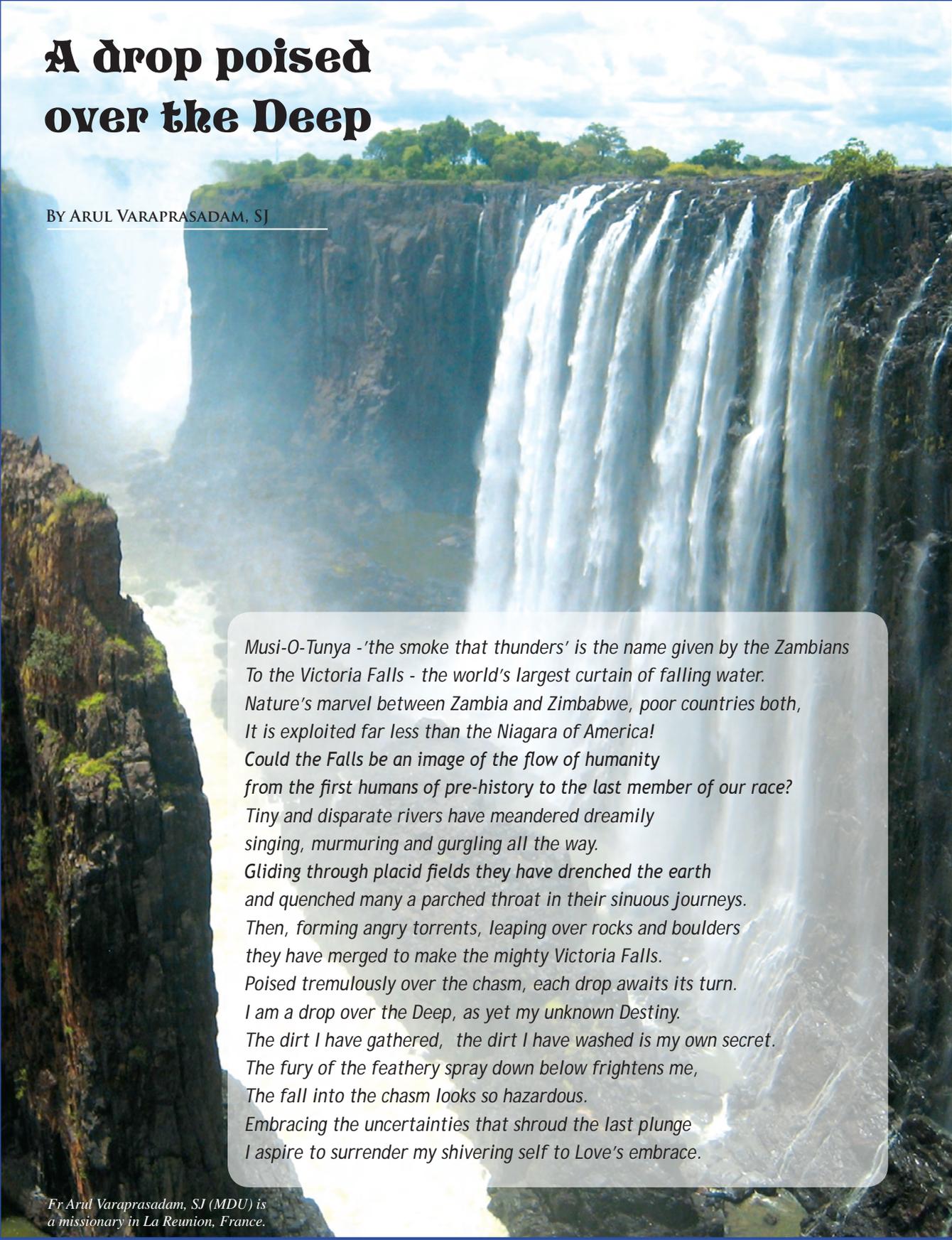
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What do we do
when people
suddenly disappear?

A drop poised over the Deep

BY ARUL VARAPRASADAM, SJ



*Musi-O-Tunya - 'the smoke that thunders' is the name given by the Zambians
To the Victoria Falls - the world's largest curtain of falling water.
Nature's marvel between Zambia and Zimbabwe, poor countries both,
It is exploited far less than the Niagara of America!
Could the Falls be an image of the flow of humanity
from the first humans of pre-history to the last member of our race?
Tiny and disparate rivers have meandered dreamily
singing, murmuring and gurgling all the way.
Gliding through placid fields they have drenched the earth
and quenched many a parched throat in their sinuous journeys.
Then, forming angry torrents, leaping over rocks and boulders
they have merged to make the mighty Victoria Falls.
Poised tremulously over the chasm, each drop awaits its turn.
I am a drop over the Deep, as yet my unknown Destiny.
The dirt I have gathered, the dirt I have washed is my own secret.
The fury of the feathery spray down below frightens me,
The fall into the chasm looks so hazardous.
Embracing the uncertainties that shroud the last plunge
I aspire to surrender my shivering self to Love's embrace.*

*Fr Arul Varaprasadam, SJ (MDU) is
a missionary in La Reunion, France.*

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Editor:

M.A. Joe Antony, SJ

Editorial office administration,

typing & layout:

Udaya Prabhu
Visuvasam

Correspondents:

Benedict Santosh, John Rose,
Shailendra Boora, Victor Edwin

Advisory Board:

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

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email: jivaneditor@gmail.com

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Are you aware of a vigorous debate online and in print that focusses on the connection between us Jesuits and atheism? A Jesuit, Anthony Luswadi, SJ, reminds us that Pope Paul VI, at our GC 31 in 1965, entrusted the Society of Jesus with the mission of fighting atheism in the modern world. His question is: are we responding to this mandate?

He contends that "atheism has grown in the West over the past decades. In religious surveys, a greater percentage of people profess no religion or are avowedly atheists; the media and entertainment industries have become more overtly hostile to religion; and the new atheists are both confident and aggressive. They clearly see themselves on the march." (*blog 'Whosoever Desires'*)

Is atheism growing? It certainly seems to be. I was intrigued by an article titled, 'Atheist "Churches"' by Josh Sanburn in *Time* (18 Aug '14). It said, "On a clear, sunny July morning, as churchgoers all around Houston take to their pews, dozens of nonbelievers are finding seats inside a meeting room in a corporate conference center on the city's west side to listen to a sermon about losing faith. But first there's the weekly "community moment"- remarks on a chosen topic delivered by the group's executive director as well as announcements about an upcoming secular summer camp. In between, a musician sings softly of Albert Einstein."

"The men speaking before the assembled gathering ...are both deeply familiar with the idea of Sunday ritual. Just a few years ago, they were Christian ministers active in the pulpit. Today they're both nonbelievers leading secular Sunday services. This is Houston Oasis, church that's not church - started in September 2012 to foster community among the city's atheists." Each Sunday they have a service that includes music, meet-and-greet time, guest speakers and a message.

"Oasis is one of a growing number of so-called atheist churches in the U.S. Most are connected to Sunday Assembly, a London-based organization on a globe-trotting mission to launch 100 assemblies in 15 countries by the end of the year.

About a dozen are already operating in the U.S.; almost twice that many are planning to open. As more former churchgoers identify themselves as atheists, some are turning to these gatherings each week for social support."

Therefore there are people who criticize us for not doing enough while atheism seems to be growing. Others have complicated this by their remarks. Traditionalist Catholics have attacked furiously a German Jesuit who called himself 'a religious atheist'! Roger P. Lenaers, SJ, 85, speaking at a lecture in Vienna, said because modern science has brought to light that the universe follows its own laws, is autonomous and is not directed from the outside, it follows that all religion should be an "atheistic faith."

Pope Francis, a Jesuit, has made known his reluctance to judge atheists. At a press conference after his election as Pope, Francis offered to silently bless atheists and non-Catholic journalists. In a homily he said that Christ's death was redemptive not just for church-going Catholics, but for everyone, even atheists. He said: "The Lord has redeemed all of us, all of us, with the Blood of Christ: all of us, not just Catholics. Everyone! 'Father, the atheists?' Even the atheists. Everyone! 'But I don't believe, Father, I am an atheist!' But do good: We will meet one another there."

You can imagine the reactions. While some will respond with joy, others will react with anger. In 'The Jesuit Post' Joe Simmons, SJ, compared those who are angry over Pope's words with the older brother of Jesus' parable of the Prodigal Son. The older brother's voice is "pushed out through clenched teeth, seething with indignation at having to watch his good-for-nothing Prodigal Brother return home only to be welcomed with open arms by their overjoyed father. I wonder if that same faint voice isn't at the root of the indignation over the Pope's olive branch to very atheists we meet while doing good."

So where do all these leave us? Should we fight atheists? Or should we empathize and pray for them? Or should we join them in doing something good?

- M.A.J.A.



What do we do
when people
suddenly disappear?

BY PAUL D'SOUZA, SJ

The world observed 30 August as the International Day of the Disappeared. The abductions and kidnappings of innocent people and what they suffer because of these - like imprisonment, starvation, torture and murder - is a modern evil that has struck the Society of Jesus too. (See p.22 and p.23)

Two Jesuits, Frs Orlando Yorio and Francisco Jalics, were seized from a slum in Buenos Aires by hundreds of armed men in 1976, while Argentina was ruled by a military junta. They went missing for five months. They were finally dropped off in a drugged state on the outskirts of Buenos Aires. Fr Jalics, who now lives in Germany, had lived in Argentina for 17 years. The reason for their 'disappearance' is thought to be what they did in 1974. In order to draw attention to the terrible living conditions of the poor he and Fr Orlando moved into a slum in Buenos Aires.

or Deir Mar Musa, before being expelled from the country in 2012. Since then he had returned to Syria at least twice. He had been an advocate of reconciliation among Syria's myriad religious and ethnic sects, especially between Kurds and Arabs.

As recently as 02 June 2014, Alexis Prem Kumar, 47, an Indian Jesuit, was kidnapped by unknown persons in Afghanistan. He had gone, along with the teachers, to visit a school for the returnees in Sohadat village, 35 km from Herat. He has been working in Afghanistan with the Jesuit Refugee Service (JRS) for the past four years and is now the JRS Country Director



Another American-born Jesuit missionary, Eugene John Hebert, working in Sri Lanka, disappeared on 15 August 1990, as the Sri Lankan civil war was raging. He went missing on his way to the eastern city of Batticaloa from a nearby town of Valaichchenai. He was known for his human rights activity on behalf of the local civilians. The Jesuits believe that he was killed along with his driver.

A year ago, on 29 July 2013, Paolo Dall'Oglio, an Italian Jesuit and a pro-democracy activist, disappeared in the city of Raqqa in eastern Syria. He had served for three decades at the Monastery of Saint Moses the Abyssinian,

for Afghanistan. It is over two months now since his disappearance.

Involuntary disappearance:

These sad, shocking events may make it easy for us to understand this modern evil - the 'enforced or involuntary disappearance' of innocent people. The International Day of the Victims of Enforced Disappearances

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is observed annually on 30 August. The initiative for the Day came in 1983 due to the alarming rise of disappearances by authoritarian regimes in Latin America. The Latin American Federation of Associates for Relatives of the Detained-Disappeared (FEDEFAM), an association of delegates from member states and regional groups working against secret imprisonment and forced disappearances, led the campaign for the Day. On 21 December 2010, the UN General Assembly decided to declare the Special Day to draw attention of the world to the fate of individuals who have disappeared - either imprisoned and held in poor conditions or killed and never identified. So their relatives and legal representatives never come to know what has happened.

The global context

The International Convention for the Protection of All Persons from

Enforced Disappearance (ICCPED) defines enforced disappearance as “the arrest, detention, abduction or other form of deprivation of liberty committed by agents of the State or by persons or groups of persons acting with the authorization, support or acquiescence of the State, followed by a refusal to acknowledge the deprivation of liberty or by concealment of the fate or whereabouts of the disappeared person, which place such a person outside the protection of the law” (article 2). However, there is a significant departure in the Rome Statute of the International Criminal Court (1998) which, widens the definition, and includes non-state actors - that is, persons acting with the ‘authorization, support or acquiescence’ of non-state political organizations.

There are a variety of reasons why people disappear or their whereabouts remain unknown. They

may be refugees, displaced, forcibly detained or recruited to fight and are without any means of communication or people who have died and whose identities were not recorded (ICRC, 2003).

In pre-historic times people used to settle scores with each other by capturing each other’s kin. But in modern times it has attained alarming connotations as enforced disappearances take place with the active connivance and support of the establishments and power groups (Zahir, 2012). Enforced disappearances were used by the Nazi regime during World War II to deliberately spread terror throughout the population and to suppress dissent (International Military Tribunal, 1951). Enforced disappearance became more widely practiced during the 1960 and 70’s by many of the Latin American military regimes in Guatemala, El Salvador, Brazil and

Argentina. It was the military regimes in Latin America that 'popularized' the practice.

Today enforced disappearance is taking new forms and has become a global phenomenon. The instances of disappearances studied show that people are made to disappear not only by state-sponsored agencies but also by other parties like militant organizations, militia, terrorists, drug mafia etc for different reasons and motives.

Criminal groups that live on ransom earned by abductions operate in many countries. Sometimes this is done with the connivance of politicians and law-enforcement agencies. This was the case in Bihar some years ago and is still prevalent in some northeastern States. Enforced disappearances are on the increase in war-torn countries like Somalia, Afghanistan etc. Pirates, mostly from Somalia, who capture ships and abduct

sailors and demand a huge ransom for their release, have been in the news for long. Political neglect, war and poverty are said to push desperate groups into such abductions and kidnappings as a means of livelihood. Even without factors like war or poverty, wherever law-enforcement agencies abandon their duty of protecting the citizens, unscrupulous elements take to this as an easy way of making money.

At a political level 'disappearances' are used by ruthless men in power for silencing their opponents and critics by creating fear. This has been resorted to by several dictators in South America, Africa and Asia. In the recent times human rights groups and activists have pointed to several such disappearances of journalists critical of the government in Sri Lanka.

Geographical spread

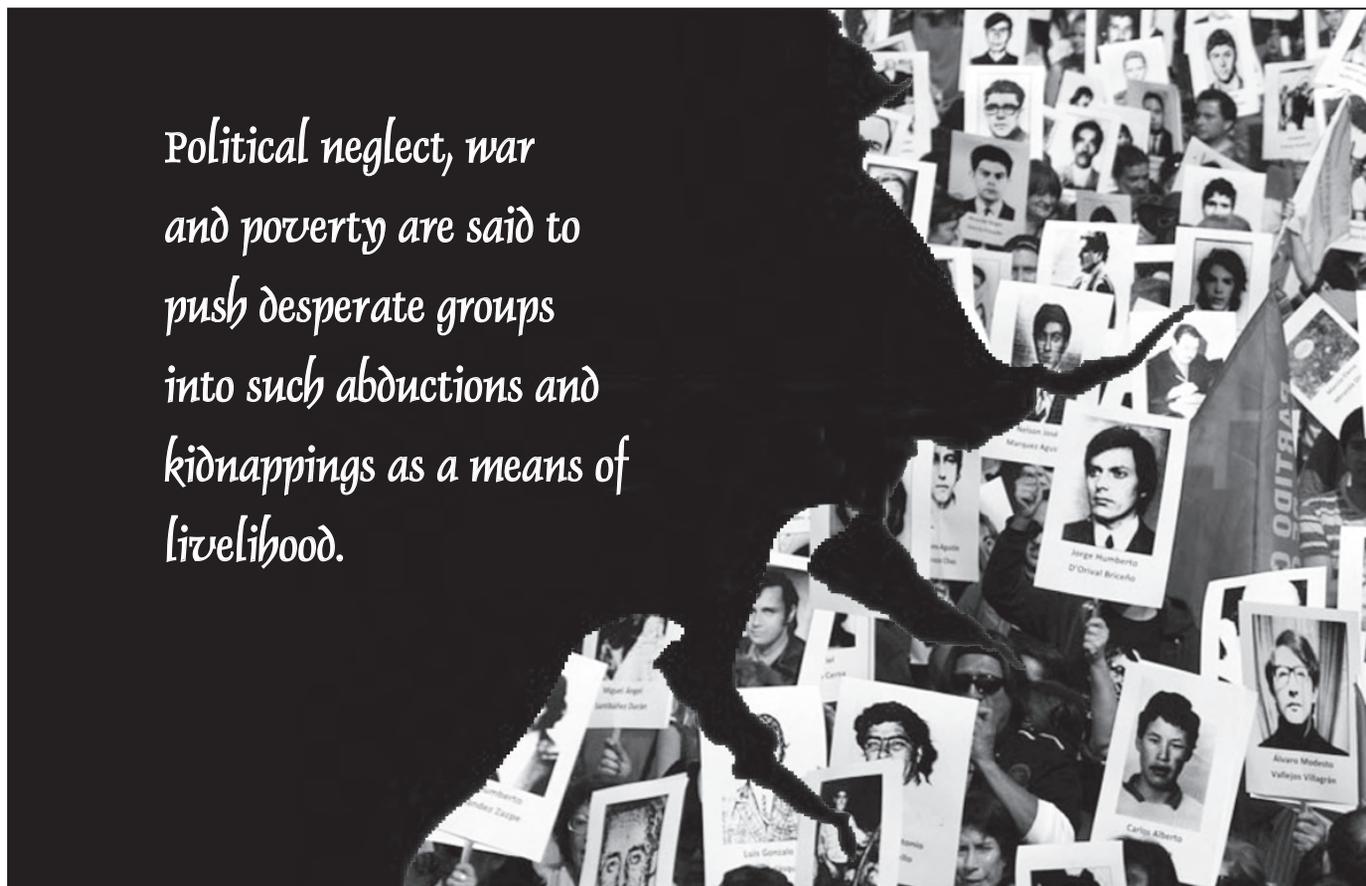
Enforced disappearances have become a universal phenomenon believed to be occurring in

approximately 90 countries, in all regions of the world and affecting tens of thousands of people. As of 2012, the U.N. Working Group on Enforced or Involuntary Disappearances estimated that at least 42,889 people worldwide have been victims of forcible disappearance with fates unknown (Amnesty International). In South Asia, Sri Lanka has the highest number of recorded disappearances, followed by Kashmir, India. The Association of Parents of Disappeared Persons (APDP), a group of families of victims of enforced or involuntary disappearances in Jammu and Kashmir, says that 8000 to 10,000 people have been missing during different regimes, since 1989.

U.N.'s initiative

On 21 December 2010, by its resolution 65/209, the U.N. General Assembly welcomed the adoption of the "International Convention for the Protection of All Persons from

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Enforced Disappearance” (ICCPED). Many countries have established commissions to deal with the problem of enforced disappearances. Their task is to probe the enforced disappearances and identify the guilty and punish them. In recent years, activists, NGOs, courts and international organizations have increasingly sought to highlight and prevent enforced disappearances and obtain retroactive justice for victims.

Challenges families face:

The challenges faced by the families and relatives of these victims are many on varied fronts.

1. Among many difficulties of dealing with the phenomenon of

enforced disappearance the first is the *anonymity of the group involved in disappearance*, when disappeared men are civilians and not affiliated to any group. As the men were just picked up when they were out of the house or at work places etc, the family members and relatives are not sure who the perpetrators are. When the identity of the kidnappers is not known, families do not know what to do to get their men released.

2. The second important difficulty is *accessing information on disappeared persons*. The information on disappeared persons is extremely difficult to come by. Because of the way these groups operate it is nearly

impossible to obtain exact and reliable information on the whereabouts of disappeared persons and their fate. When the location of the disappeared person is not known, it is impossible to initiate concrete searches or legal action (APDP 2011).

In Kashmir, where a large number of men have disappeared, leaving behind their wives and children, a large number of their family and relatives have gone from pillar to post, searching for their missing men. They have gone to police stations, jails, hospitals, army camps and far off villages. Getting reliable information about their whereabouts is an uphill task for most of them. In the absence

of any information families just wait in hope, as effort after effort proves futile.

3. Another frustrating difficulty the families face is *the inability even to protest*. Even when they do know or have strong suspicions about the perpetrators responsible for the disappearance, their political or money power makes the families feel helpless. Any action to secure information or in some cases even to protest against the crime becomes dangerous. The family and relatives feel they are caught between the devil and the deep blue sea. This is what happened to a Kashmiri woman, whose husband suddenly disappeared. Her relatives and villagers restrained her from lodging even an FIR against the suspected perpetrator, fearing more disappearances if she did so. A community leader said, "We are aware that naming the group or organization responsible for disappearance will have immense consequences."

4. In enforced disappearances, there are many stakeholders and they all get involved in the process. But this presents another key difficulty: *handling different opinions* arising out of differences between various stakeholders in the perception of issues and possible actions. A well-coordinated effort with clear, open communication channels between all the stakeholders is what is needed. But what often happens is everyone has a different stand on the causes and remedies.

The anger and dismay caused by the disappearance often make the stakeholders aggressive and they are not able to think clearly and agree on what could be done to secure the release of the disappeared. There have been instances when politicization of the issue has been counterproductive and a hindrance to the process of delicate negotiations with the agency involved. While a low key approach may be helpful to

deal with a sensitive issue, others may prefer public pressure and even use of force. The enforced disappearance is a complex issue and its complexities are multiplied when it happens in conflict zones or when an international group of terrorists or militants is involved.

5. Another challenge that all those interested in the welfare of the disappeared person have to face is the *difficult nature of the process of negotiation*, if any, with the agency involved in abduction or kidnapping. This is an extremely difficult and delicate challenge. Since negotiation usually means 'a give and take' approach there will be different opinions on what to 'give.' Yielding to the demands may mean a compromise on principles and ethical policies.

While those who are at a distance may take an ethical stand of not negotiating with groups that indulge in human rights violations, those close to the disappeared person may insist on giving in to the demands of the abductors in order to secure the release of the person to they are emotionally bonded. They may take the stand that since human life is more precious than anything else, any price can be paid in order to save it.

There was a vigorous debate in the U.S. media over the recent release of the American soldier Bowe Bergdahl after having been held by the Taliban in Afghanistan for five years. The Taliban agreed to free him in exchange for five Taliban leaders jailed by the U.S. The exchange raised many troubling questions and the American public opinion remains divided. 'Opponents fear that the exchange will encourage hostage takers worldwide, while supporters said that no American should be left behind no matter the cost.' (Zlatica Hoke, *Voice of America*, June, 2014).

The cost of disappearance

The act of enforced disappearance is against all ethical norms and the fundamental human rights of not

merely the person but also of the family and relatives. In a sense it is not merely the abducted person who is held hostage. The family and relatives too are held hostage till they are able to see the person back with them. In that context the phenomenon of enforced disappearance has become a severe scourge in terms of the fear it generates, anxiety it breeds, fatigue it inflicts, and the psychological strain it imposes on the relatives of the disappeared (Zahir 2012). The family of the "missing person" faces socio-economic hardships, physical sufferings and psychological trauma. The feeling of fear and insecurity generated by enforced disappearances is not limited to the close relatives of the disappeared, but also affects their communities and society as a whole.

Jesuits are experiencing all these consequences now. The anxiety, fatigue and the psychological strain on the relatives and fellow Jesuits of the disappeared Jesuits is an agonizing experience for the Society. Fr General recently said these were "first-class" Jesuits, who were aware of the risks they faced, but were unafraid. But the inhuman act has left several Jesuits in pain and anguish. In spite of her worldwide presence and network, the Society too has found it difficult to deal with this vicious phenomenon and to develop concrete mechanisms in response.

Yet, in spite of the huge risks involved, the readiness of Jesuits to work in frontiers and conflict zones makes the Jesuit charism inspiring and challenging. Didn't St Ignatius teach us to ask for the grace to be generous - "to give and not to count the cost"?

Fr Paul D'Souza, SJ, works at the Indian Social Institute, New Delhi. He can be contacted at: dsouzasj@gmail.com



Jesuit artist's expo in Kochi

The recent Art Exhibition, titled 'The Quest', by Roy M. Thottam, SJ made headlines in Kochi, Kerala with rave reviews by art enthusiasts. In August, for about a week Roy exhibited 60 of his paintings in the Durbar Hal Art Centre, in Kochi, displaying the creative works he had done over the past five years.

The overall theme of the paintings is the inner quest, "a quest for something as wide and all-encompassing as the meaning of life itself, or something as deep and personal as a cause or a belief close to one's heart. Nowhere is the essence of human quest more beautifully captured than in this exhibition," reported one art critique.

Some of the paintings which captured the imagination of the viewers were 'Crushed, but in hope', 'Feeling in anguish', 'Quest for peace and 'Soaring spirit'. The first one shows a barely-clad emaciated man, with an air of desperation and hopelessness. His sunken eyes are a testament to his agony. The painting, originally based on Job, from the Book of Job in the Bible, also depicts the struggles of an underdog and his helplessness and cry for justice.



'Feeling in anguish' stands out for its vivid colours and originality. There are three characters in the painting, with a woman to each side of a man holding a walking stick. The anxiety on their faces is palpable, with one of the women even closing her eyes, as if she has had enough. This is also based on the Bible, on Lot and his family fleeing the fire. It also depicts the flight of the modern man – to safety, security, comfort and greener pastures.

'Quest for peace' shows a Buddha-esque figure at the centre, with his eyes meditatively closed, and a bird and a person on either side, gazing up at him wistfully, as if yearning for some inner peace. The painting has a melancholic feel, while the bursts of yellow ensure it isn't all doom and gloom. 'Soaring spirit' is unique in style and the medium. While most of the works are oil and acrylic based, this is done in water colour.

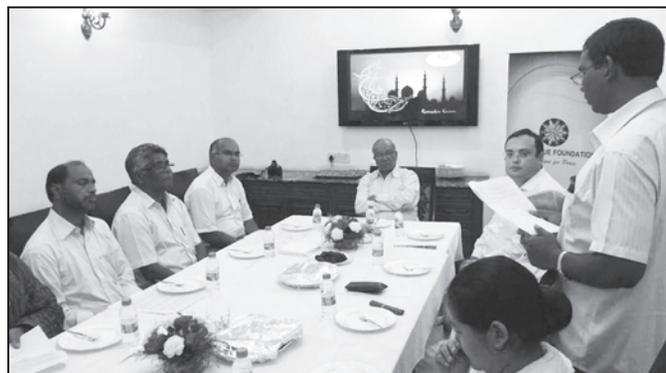
After working on his own for quite some time, Roy went to Canterbury Christ Church University, England to study art. Over the years he has developed a unique style and has earned for himself a place in the list of Christian artists, though his own descriptions are different. Borrowing the term 'incape' from the Jesuit poet Gerald Manley Hopkins to describe his paintings Roy says, "my paintings depict the inner world and for me, painting is an inner journey. Each art-process is akin to an Exodus, passion and resurrection experience".

- Caroline Paul K in *Indian Express*, Kochi

Delhi Jesuits attend Iftar

Indialogue Foundation (IF) and Islamic Studies Association (ISA) jointly organized an iftar for the friends of ISA at IF's office at Greater Kailash, Delhi on 22 July 2014. Fr Leonard Fernando SJ, the Principal, Vidyajyoti, along with a few staff members and students of Vidyajyoti, attended the iftar.

Director of Indialogue Foundation, Mr Bilal Acikgoz, welcomed the guests. Victor Edwin, SJ briefly introduced the vision and work of Hizmet Movement that runs the Indialogue Foundation. The members of Hizmet Movement draw inspiration and guidance from Mr. Fethullah Gülen, a Turkish religious thinker and visionary.



Fr Medard Xalxo read Pontifical Council For Interreligious Dialogue's Message for the end of Ramadan (Id al-Fitr) titled "Towards a Genuine Fraternity between Christians and Muslims". The Message reminded both Muslims and Christians the words of St John Paul II to Muslim leaders at Kaduna, Nigeria on 14 Feb 1982. "All of us, Christians and Muslims, live under the sun of the one merciful God, we both believe in one God who is the creator of man... Thus, in a true sense, we can call one another brothers and sisters in faith in the one God." The Message emphasized that both groups of believers are called to work together for the rights and dignity of each person.

Fr. Thomas V Kunnunkal SJ, the President of ISA handed over a copy the Message to Mr Bilal Acikgoz, the Director of IF.

Then the guests watched a short video on the vision and works of Mr Gülen entitled, "The Cultural Foundation of Tolerance and Dialogue". Mr Bilal said, "Fasting strengthens in the hearts and minds of Muslims the idea of God's sovereignty and human persons' dependence on God ... the month of Ramadan trains Muslims in patience ... it stimulates sympathy for and solidarity with the poor ... provides an opportunity for intense communion with God ... it is not only refrain from food and drink but also from all kinds of falsehood ... a fasting Muslim is blessed with more time to read and reflect on the word of God, the Qur'an.

Then Christian guests shared their experience on fasting. Listening to one another enriched our hearts and minds. The sharing of Mr. Bilal threw more light on the meaning and the purpose of fasting.

All had iftar together at the appointed time. Then the call to prayer was given. Thanks to technology, the muezzin's voice from the Blue Mosque of Istanbul flowed through the air. Bilal and another young Muslim friend Muhammad Hashim offered namaz. The Christian guests sat behind in prayerful silence. After the prayer, a delicious meal was served.

- Arulda & Victor Edwin, SJ

BY HEDWIG LEWIS, SJ

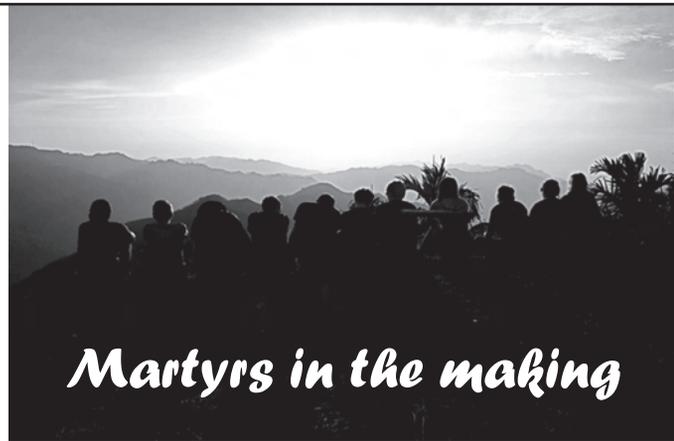
A senior Jesuit used to send letters every now and then to his close companions, and he always used the humble Indian postcard. He used every inch of space available on it. And he signed himself “Cardinal ___”. Often his missives were references to the ‘games’ we religious play. Some considered him eccentric, but I perceived him as one thinking out of the box, though occasionally he did play Jack-in-the-box and sprang surprises into our faces - like when I discovered that my PCs were addressed to: ST HEDWIG LEWIS, SJ. Saint? “ST”!! That tiny acronym set me thinking.

In the Acts of the Apostles, the Church members are often identified as “saints” and not merely disciples, because they considered themselves as specifically designated for Christ’s mission to the world, for extraordinary service in community. Some believers could accept everyone as equally “sanctified,” saints, because of being “in Christ.” They were saints, and so are we.

GC 35 reminds us that “truly we are sinners and ‘yet called to be companions of Jesus as Ignatius was’” (DL4). As sinners yet saints in the making, we encounter two realities. By vocation we all are, in varying degrees, spiritually motivated; however, given our diverse human traits, we are without exception, prone to contrasting attitudes and approaches, inconsistencies in word and deed. Simply speaking, we are a mix of better and worse, just as we strive “comparatively” for the “greater” glory of God (AMDG). But again, given our human nature, we often expect others to be as saintly as we are, or if we admit we are sinners, we want others to play their part as saints when dealing with us. We are less tolerant of the sins of others, while we find justifications for our own misdeeds. We feel inclined to remove the speck in our brother’s eye while overlooking the beam in our own eye. Our selfishness thus obscures the reality that we are *all* saints in the making, struggling out of shortfalls toward perfection.

Saintliness and sinfulness are the warp and woof of community living. No one is perfect; we all have flaws and failings, hidden agenda or evident scheming, preferences and possessiveness. But we need to design the fabric of the community by strengthening the strands and tying up loose ends. As companions of Jesus, we need to examine our relational consciousness, and remove the crown of thorns we may have thrust on a brother’s head.

And there is another perspective to this. Shortly after I published my book, *Saints Without Paint* (2013), one evening during supper someone remarked to me tongue-in-cheek: “You know, in your recent book you should have added a chapter entitled ‘Blessed Hedwig and Companions.’” Another



Martyrs in the making

butted in: “I think the more appropriate title would be “Blessed Hedwig and Companions, Martyrs.”

Later, it dawned on me that that suggestion was more than a joke. In my book I identify three types of martyrs: Martyrs of Blood (for example, St John de Britto); Dry Martyrs (Bl Rupert Mayer). Martyrs of Charity (St Aloysius Gongaza). However, the ‘martyrs’ my community members were referring to would not qualify them or me for canonization. For instance, “Self-proclaimed martyrs” who complain they suffer harassment by superiors or companions for no reason. “Silent martyrs”, who have many grouses against the way they are treated, but do not speak about them openly. And then, of course, there are those with the “Martyr Complex”, who take every opposition or difference of opinion as personal affronts. But that table-talk alluded to a category of martyrs found in abundance in all our communities. I call this category “Martyrs of Uncharity”.

It is truly astonishing, how in spite of our Jesuit upbringing in sound Ignatian principles and spirituality, we relentlessly cause so much hurt, harm, and distress to our own brothers in community. We resort to malignant criticism, non-cooperation, open disobedience, one-upmanship, or indirectly cause damage through backbiting, gossiping and jealousy.

Our Ignatian charism compels us to recognise each other as “companions in the Lord”, for better or worse, in good times or bad, till death do us part! By our vocation, we are challenged to be living Martyrs of Charity, to die to ourselves as often as is necessary in order to bring ‘life’ to others.

At the personal level, to be a saint in the making, in Ignatian terms, is to follow the dynamics of our motto: AMDG-Magis, measuring our progress by ‘comparatives’: how much have I done, am doing for Christ? How much more can I do? And, in the same spirit, to address those questions substituting the name of our companions in community, for Christ, even if they happen to be Jack-in-the-box!

Hedwig Lewis SJ is the author of *Saints Without Paint* and other books. His website: <http://joygift.tripod.com>.



Jesuit Fr Hans Zollner is the chairman of the steering committee of the Center for Child Protection of the Institute of Psychology at the Pontifical Gregorian University in Rome. He was present at two of the Pope's personal meetings with six abuse victims on 14 July '14. In an interview with **Zenit** he shared how one victim said the meeting with the Pope "transformed my heart."

Although abuse will never be eliminated since no one possesses the power to do so, the German Jesuit argued that the Church still must have a zero-tolerance policy. The Church, must courageously raise awareness and, at times, intervene to protect children, who are the most precious gift we have as human beings, he said.

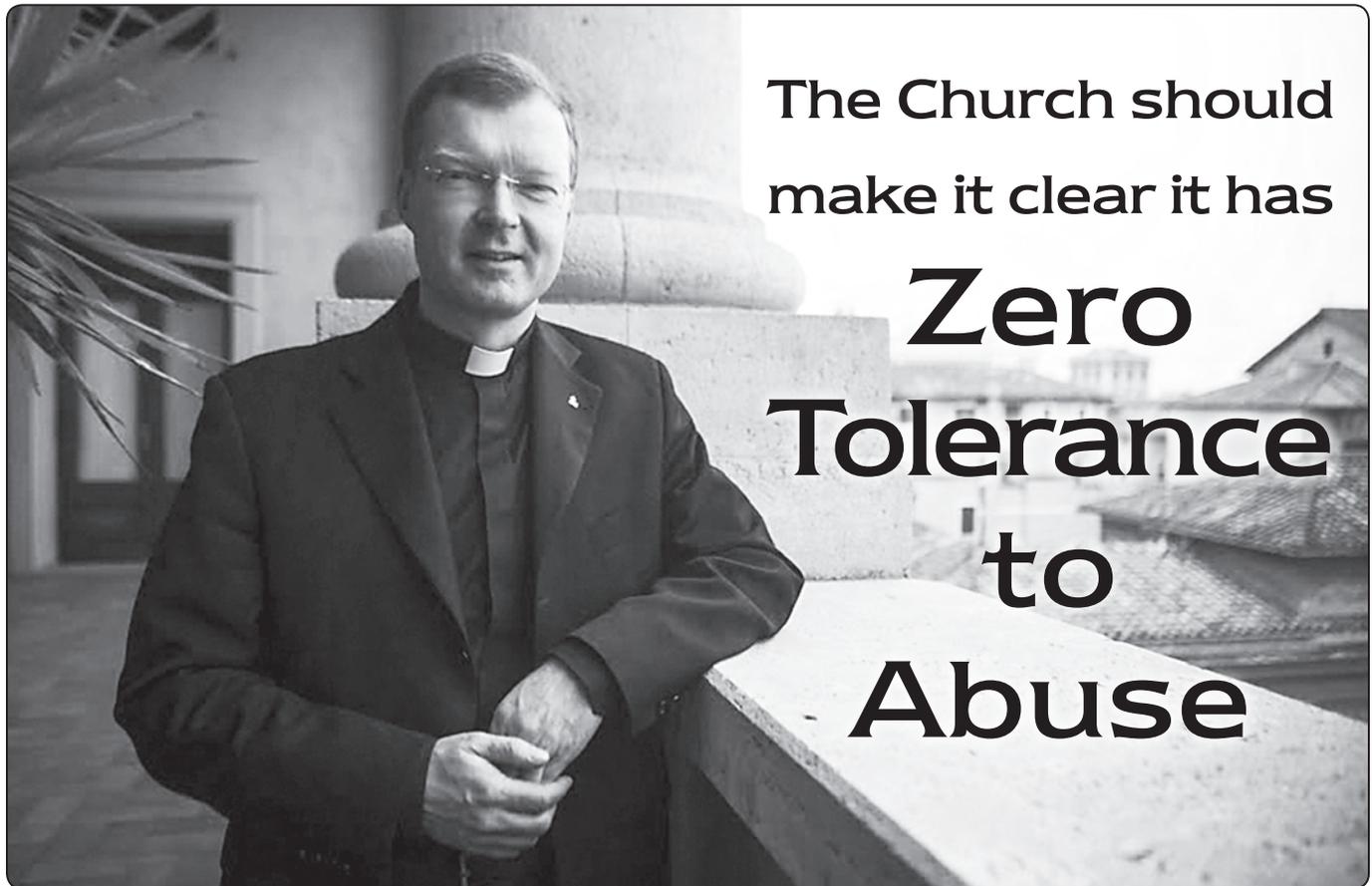
I believe that this is quite the opposite of a PR stunt. First of all, if it was a PR stunt, the Vatican could have done much more to publicize it. They could have done much more to present the people and their voices. Rather, it was kept as a private meeting for the sake of the creating an atmosphere of listening and attention and for the sake of those among the victims who did not want to be mentioned and named.

Secondly, I have been present for two of the encounters of the Holy Father with two of the survivors, because a translation was needed. I started to accompany two of the victims-survivors before they came

heart, and I'm now hopeful that my journey can continue. I don't feel alone anymore". I quote: "I was alone in the abyss of my solitude and suffering, but I have now encountered somebody who looks with me, together with me, in this abyss. That is what was lacking, what was not offered by my diocese."

If you hear that and you perceive the emotional involvement of the person, the tears ... well, being called to be present there and to testify to this, it has been so moving and a great gift to me.

Even if it were only six people who have been invited and even if this is "nothing" compared to the great number of people who would've liked



The Church should
make it clear it has
**Zero
Tolerance
to
Abuse**

This is the second part of a two-part interview given to Deborah Castellano Lubov of Zenit.

What is your response to some media critics who call Pope's meetings with victims of abuse a 'public relations stunt'?

here, especially one with whom I had long phone conversations beforehand. I met him when he arrived in Rome, and we talked about what was going to happen.

It's so wonderful when you hear at the end of the meeting, as one person told me: "This has transformed my

to meet the Holy Father, I know this has been a huge sign of hope for many victims who read the homily, and who learned about the way the Holy Father has encountered the victims. One English survivor has spoken about the meeting's effect on him, speaking of it as a "tremendous experience" and

“describing the transformation he sensed in himself.”

I got an email this morning from a victim in Germany, who was not present, but she read the Holy Father's homily. She wrote, “I have searched for this for decades, now I found some peace, I do not feel alone in my Church anymore.” And if this is all that has been achieved through this meeting, that is so much! This means so much to all those who want to enter into this dynamic of healing and reconciliation. The other person I accompanied told me, “It's not all finished here. I still can't pray, I still am not a member of the Church anymore, but maybe one day it would become possible thanks to this encounter here, because I want to be part of those who believe and of those who really feel that they are loved and redeemed by Jesus Christ.

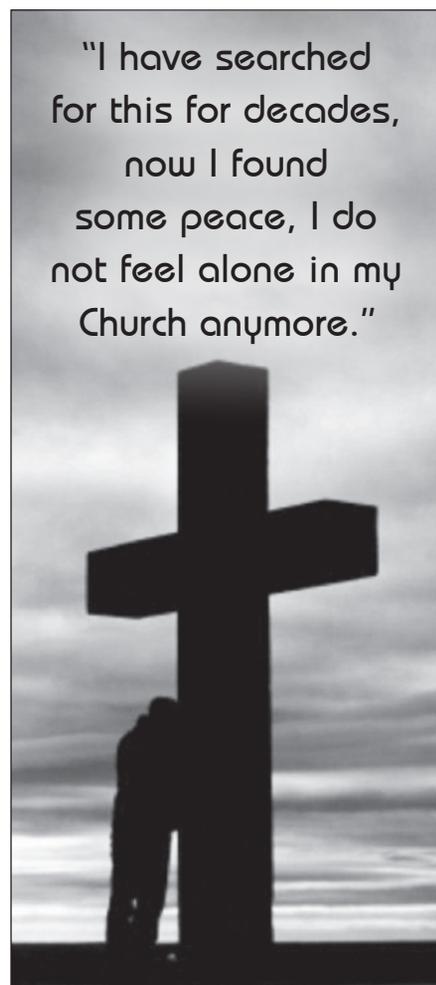
What will you say to those who ask why a victim from the United States wasn't represented?

I was not involved in the decision making regarding from which countries victims would come. I believe it was, in one sense, due to logistical reasons. If you have people from Europe, they can come much more easily. Also, there had been a meeting of victims of abuse in U.S. in 2008, when Pope Benedict was there. It was organized by Cardinal O'Malley at that time.

What do you think are the best ways of preventing this in the future? And what discipline do you think is appropriate for offenders?

The best thing would be if no abuse occurred at all. But this is not going to happen. There will always be abuse - sexual abuse, emotional abuse, and physical abuse. This will always be there. There is no world in which this will disappear once and for all. It would be a grandiose fantasy to think that the evil that human beings can do can be stopped once and for all. This is not possible for anybody in this world. It's not possible for the Pope, the Church, not for the President of the U.S ... It's not in our power. Human

nature can produce good and evil. This is something we should reflect on, as we form expectations about what the Church should do in terms of preventing this: what we can do, and what we should do, and where we



“I have searched for this for decades, now I found some peace, I do not feel alone in my Church anymore.”

have to put much effort, both within the Church and in the organizations with which we work: to do as much as possible to prevent abuse.

Obviously a first step is what we can do for the clergy - that we help those who train for priesthood or religious life to be aware of this dimension and of the danger that is inherent in priestly or consecrated life, when there is no fulfilment, when it is not really grounded in prayer and human maturity that helps us live this vocation, this life of ministry.

Could you elaborate on some of the measures which could help combat the abuse problem?

One could be the screening of candidates to the priesthood and consecrated life. Then, within the formation, a training program that covers all areas that are connected to psychological maturity, sexuality, and celibate life. This should deal with, in an open, constructive way, all that is connected to relationships and boundaries in relationships. In the seminaries in the U.S. you generally find quite a good awareness about this dimension, but it is not so in various parts of the world.

The Church, over the years, has done much to address this. It has developed a much more active stance in creating standards for admission to the seminary, and screening applicants.

The Church can raise general awareness about the necessity to protect children in society at large. Imagine this, according to government statistics for 2007, in India alone 200 million youth were sexually abused! Ultimately, the Church can be a unique instrument to raise awareness, and to spread the message that we need to protect children who are the most precious gift we have. Whenever necessary we need to intervene to protect them, and we should have the knowledge and the courage to do so.

So what we do here in our Center for Child Protection is to make contact with people from various dioceses around the globe on how can we sensitize people, how we can help them to develop the courage to act appropriately when adults, be they priests, or football coaches or whoever, act in a way that is inappropriate toward minors.

So I think all of this really is an opportunity to come to terms with something that has been neglected over the past decades - that all of us have to do our part in safeguarding children and minors. So, this is another area in which the Church can become a champion in safeguarding human rights, by working together with NGOs and with state institutions. I have travelled to a number of countries in four continents, and in some of



these countries – like in Kenya or in India – the Church is a sign of hope in the battle for safety for children, and for women for that matter...

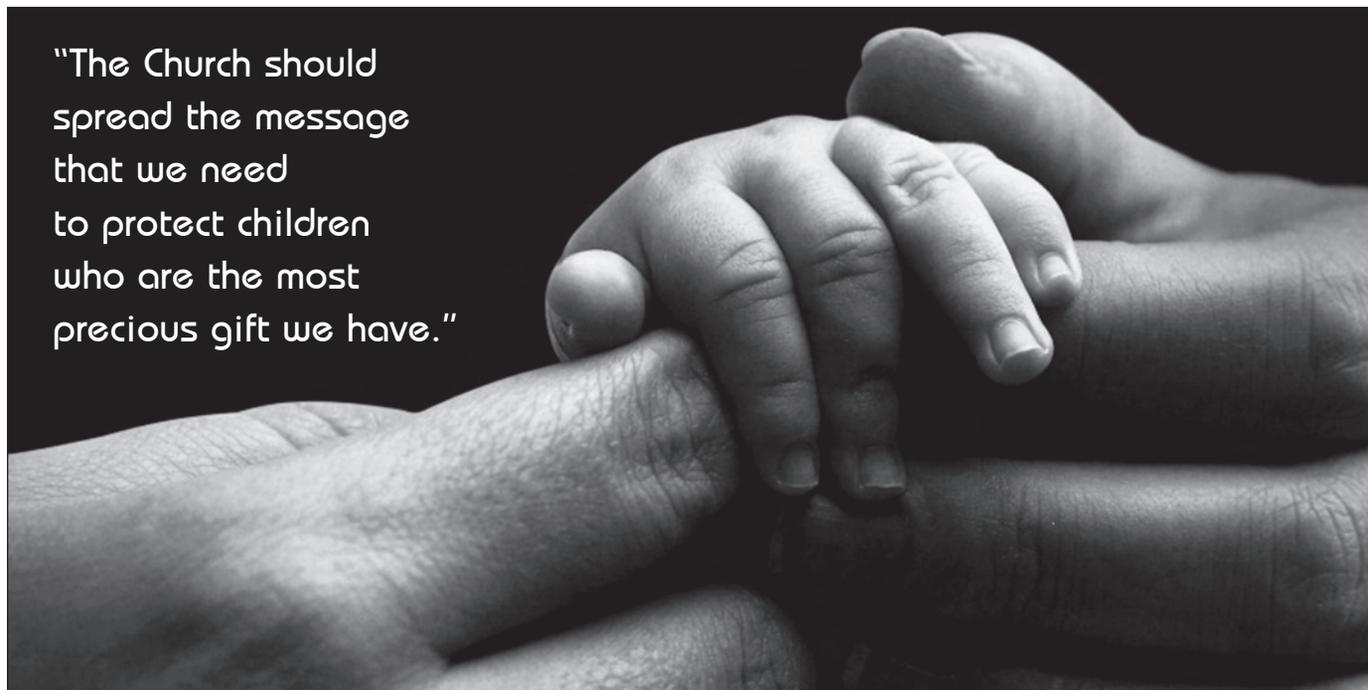
People from around the world from different institutions and ministries who are in contact with us expect that we learn from them. Sometimes they ask if we can help

from priesthood, is not automatically dismissed from his community or his congregation.

There are a good number of former priests who were dismissed. Whether they married or not, some were involved in abuse, some even after having received treatment. That's a pressing question: how can we, Church

I'm sure Pope Francis is going to meet with more victims. I am also sure that, whatever he does, whatever he says, whatever the Church comes up with, will convince some people that the Church does what it can, but there are some others who will never be satisfied. There is a group of people

"The Church should spread the message that we need to protect children who are the most precious gift we have."



them deal with a perpetrator, for example, if he is teaching in a public school. In some parts of the world, the governments don't have any program for treatment or prevention.

And with regard to offenders, how should they be disciplined?

I think the Church needs to make it very clear that it has zero-tolerance to abuse and all that is connected to abuse. What makes this very complicated is the fact that there are various types of offenders and various levels of offenses and they have to be dealt with accordingly.

On the one hand, there are the canonical measures. Very often the offense leads to the dismissal from priesthood or bishophood. For religious congregations there is an additional confusion, because a religious priest, who is dismissed

and society, control perpetrators better, especially the most deviant ones. Those who have sodomized dozens of people must be very strictly controlled, to ensure they will not commit this crime repeatedly. A dismissed priest without any social control may be a big threat to young people. Church and society do not have solutions yet for offenders who, even after a thorough treatment, are likely to reoffend. The most efficient instrument to prevent offenders from reoffending is the establishment of long-term follow-up, including a supervisory group.

Do you believe Pope Francis will meet with victims again? And do you believe that through his initiatives, he will be able to eventually change the opinions of those who will always remember the Church in this sort of "wounded" sense?

who are angry at the Church, some of whom are victims/survivors. We have to realize that these people will never be satisfied with whatever the Church does, because they have been wounded so deeply that they consider anything that the Holy Father does too little, or just a "PR stunt" or window-dressing. I feel helpless about this because what do you do, if whatever you do is said to be too little or insufficient?

On the other hand, I perceive a change among some people, including journalists, who realize that the Church is really trying to follow up on this. We will do whatever we can for a safer world for our children, who are the most precious gift, "whose angels," as Jesus says, "stay close to the Father in Heaven." This is our motivation and our mission. ■

In an age of discontinuity we need Creative Solutions

BY MYRON PEREIRA, SJ

Any break with the past creates discontinuity, rupture. Our lives crave some kind of order and predictability (even as we shy away from boredom!), and whenever there is a disruption of some kind, whether gradual or abrupt, we summon resources either to react against the change

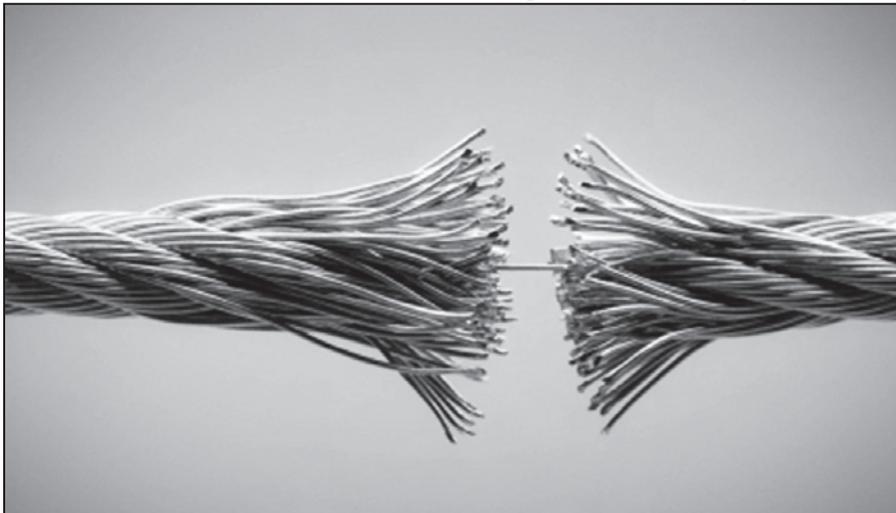
life is migration – uprooting oneself from one’s native environment and acclimatizing oneself to a new country, a new culture, a new language. Many migrants are challenged by the new opportunities of the new place; but there are also others who hanker for the past, for what they had to give up.

History provides good examples of discontinuity on a larger scale, the ways in which major cataclysmic events change the face of society.

in ideology as well as in politics. But once again the Jesuits came up with initiatives and strategies, pointing to the innate resilience of the Order (“the Jesuits know how to bounce back”).

I. In the 16th century: Reformation. Renaissance. Exploration.

The Society of Jesus, founded in 1540, had to handle its first major crisis during the Protestant Reformation which divided Western Christendom. This crisis was theological (or ‘ideological’,



The Society confronted ‘discontinuity’ in its life and mission, for it was founded during an age which saw major fractures in the traditional Christian culture of Europe. However the Jesuits met those historical challenges with astonishing creativity.

(‘reactionary’, ‘conservative’) or to invent a new way of coping with it (‘innovative’).

To take two simple examples: marriage is usually a ‘discontinuous’ event for both man and woman (more for the woman, I imagine). There is firstly the novel experience of the public sexual relationship; then there is the tension of living with new people not of one’s family (the in-laws), and new tasks and responsibilities of providing for a family. Another example of discontinuity in personal

When we commemorate the Restoration of the Society of Jesus, I would like to dwell on how the Society confronted discontinuity in its life and mission, for it was founded during an age which saw major fractures in the traditional Christian culture of Europe. However the Jesuits met those historical challenges with astonishing creativity.

Similarly, when the Society was suppressed and then again restored, roughly 200 years later, Europe was also passing through a massive disruption

as we’d say today) and pertained to a different way of understanding the truths of the faith. It was also socio-political, for it split Europe into nations and factions which fought each other bitterly over faith, commerce and political power (‘Thirty Years War’).

The Society handled this crisis through three innovations:

(a) Its schools: it devised a graded and systematic pedagogy for education, and thus spread Catholic influence, specially among the aristocracy and upper middle-class.

(b) Its popular devotions, based on Scripture and methods of prayer (the Spiritual Exercises, the devotion to the Sacred Heart, the Sodality movement).

(c) Its use of the press to spread its ideas (books, catechisms, dictionaries, grammars, maps).

Another element in the age of discontinuity was the discoveries of 'new lands' in Asia, Africa and the Americas, to which Jesuits hastened to preach and convert. Many of these missions were unique in that they offered scope for innovation and an understanding of new cultures. Jesuits also experimented with adapting Catholic theology to the thought patterns of other races, and were in the forefront of writing, translating, and initiating scientific exchanges. A few examples here from among many:

(a) The mission to convert the Great Moghul, Akbar, in India. It was unsuccessful, though something similar succeeded a little later in another great country, China, with the Jesuits at the court of K'ang Hsi, the Qing emperor (1670s).

(b) The theological writings of DeNobili, Ricci, Thomas Stephens, Hanxleden, and others.

(c) The ethnographic researches of the Jesuits of the Canada mission (de Brebeuf, etc.) and in South America (Anchieta, Ruiz de Montoya...) and the churches and buildings of the Paraguay reductions.

And finally, the Jesuits in Europe were in the forefront of the arts of the Renaissance (baroque, Jesuit theatre and opera, architecture...), and were close to many of the great artists and architects of the age.

2. The Restoration and After: Another age of discontinuity was that of the late 18th c. in Europe, which saw both the Suppression of the Society (1773) and its subsequent Restoration (1814). I summarise this epoch under three 'tag words': Republicanism. Secularism (atheism, deism, freemasonry). Socialism.

The early Society had grown up in a political order which was almost entirely monarchical (and this is reflected in the Society's mode of governance even today). But as the demand for more representative forms of government grew, and republicanism came to the fore, the Roman Papacy reacted negatively and pulled the Society along with it. Jesuits, always loyal to the Pope, became identified with a conservative theology and practice.

The tensions of the age were not just monarchy versus representative government. Peasant society was traditionally religious, but the rising urban middle classes were agnostic and often anti-clerical (allying themselves with freemasonry); and because of the growing industrialization in Europe, conflicts over the sharing of wealth were widespread (anarchism, socialism, Communism). Jesuits stood for stability, order and obedience.

During this period of roughly 150 years (1814 to 1965), many of the initiatives undertaken by the Society to come to terms with 'the modern world' were shot down by an increasingly rigid and monarchical Papacy (the doctrine of Papal Infallibility and "Ultramontaniam", 1870s; the "Modernist" heresy, 1900s; the "Worker priest" movement, 1940s).

It was an age of "counter-Reformation" which only came to an end with the convening of the Second Vatican Council. No wonder Cardinal Martini rued, "The Church is at least 200 years behind the times".

3. Our Present Age of Discontinuity: Our own times are also an "age of discontinuity" which has broken with the past in many ways. It may be characterized by four or five key words: Globalization. Digitalization. Inter-faith relations. Minorities. Ecology.

Globalization refers to our shrinking world, where physical distances are made shorter (thanks to automobiles and air travel) and mental and affective spaces are easily filled (with television, telephony and the

internet). This has come about because of digital technology: computers, telephones, satellites. It has changed the way in which we teach and learn, and has enormous impact on traditional patterns of education, for so long a Jesuit preserve.

Inter-faith relations is the new priority, as religion makes a come-back to the world's stage. And as Hans Kung reminds us, "There will be no peace between nations, until there is peace between religions".

Another aspect of today's "discontinuous" age is the rise of minorities everywhere. Earlier nations were ruled by hegemonistic oligarchies (a small, often wealthy group which seized leadership and dictated policies for all). Today the voices of even small and dispossessed groups insist on being heard. Among these, women cry out for greater participation at every level: socio-political and ecclesiastical. (These demands grate against our sense of clericalist entitlement.) Not only are there new ideas, there are also new values.

Concern for the environment is the largest issue of our time, still resisted by many who refuse to address its implications (polluted air and water; expanding ozone hole; rapid desertification of large areas of the earth; global warming...).

In recent years, the one Jesuit initiative which has addressed the forced and unjust displacement of peoples across the world is the Jesuit Refugee Service (JRS). The JRS presence is felt on every continent, and is an excellent model of Jesuit collaboration with others – across the lines of race, class and gender.

Can we use digitalization to advance our investment in education? To organize for justice? Like the early Jesuits, we need to come up with creative solutions. We need to bounce back.

Myron J. Pereira, SJ (BOM) is presently based in Campion School, Mumbai, where he is writer-in-residence. ■

BY BILL ROBINS, SJ

A Guiding Star

I love the image of a star leading people to Jesus, just as the star led the Magi to Him. These men were lucky to live under clear desert skies, not spoiled with light pollution. They had time to study those stars, name many, and create stories around the patterns the stars make in constellations. The Magi rose to the invitation the stars offered them, and found Jesus.

Mary's "star" was the Angel Gabriel who invited her, on God's behalf, to be the mother of the Messiah. She recognized God's call and was brave enough to say "Yes!" to God through the angel, even though that commitment could have brought her death by stoning, the punishment for women who became pregnant out of wedlock.

That commitment did not lead to an easy life! On the contrary, Mary first had to suffer the stigma of the pregnancy. She was lucky to have Joseph, who also responded positively to the "star" of God's call in a dream. The couple then braved a hard trip to Bethlehem as her Son was about to be born, including His delivery in a stable. Exile to Egypt followed, and finally about thirty years of life as a village housewife, certainly a hand-to-mouth existence. Joseph passed away and Jesus moved out to answer God's call to proclaim God's message of salvation. Mary soon followed, along with a group of disciples.

Mary was certainly a "star" for her Son, raising Him as any good mother would, encouraging Him to grow in His own vocation. Finally, that hard moment for all mothers arrived, when she let Him go His own way.

We then see Mary inviting others to Jesus, and challenging Jesus to act.



At the wedding at Cana (John 2:1-12) she gently reminds Jesus that an embarrassing situation has arisen, and then asks the servants to do what Jesus tells them. She taught her Son to be obedient!

Mary completes her commitment to God at the foot of the cross where Jesus gives John and Mary responsibility for each other. She takes Jesus' body in her arms and helps with His burial. She then waits for God's next call, this time to welcome her Son to His risen life! After the Ascension, she continues to live with friends as they await God's next call (Acts 1:12-14).

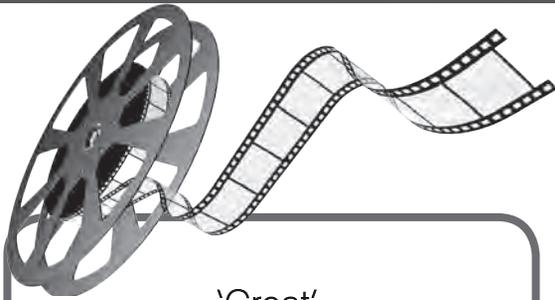
Part of my present mission is to guide young Jesuits through their college studies as they deepen their vowed commitment to Jesus. They are not perfect, but nor am I. We therefore become stars for one another as we mature together. I also help teach our "pre-novices," young men who are spending a year with us to see if God is calling them to be Jesuits in Nepal.

In January I led them into the hills to the north-west of Kathmandu, to our mission at Tipling, a hill village. Two young Jesuit priests are busy teaching in the government school there, and building up the Catholic community. The ten youngsters enjoyed the trip, the scenery, and the inspiring service our pastors are giving the people there. I hope I was a good guide to my group. But I quickly realized that our real guides were the hospitable people along the trails and in the village. Their genuine welcome made me feel at home, and encouraged me to help as I could. They were stars of evangelization for me, as I hope I was for them.

Let's add, "Mary, Star of Evangelization" to our Litany of Our Lady! Let's enjoy letting God guide us through Mary!

Fr William Robins, SJ, is a Canadian Jesuit, who works in Nepal now as the Socius to the Provincial, a formator and an archivist.

Courtesy: The Canadian Messenger

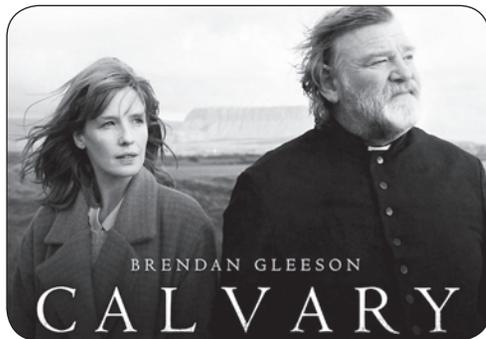


'Great'

Calvary

A film by John Michael McDonagh

Starring: Brendan Gleeson, Kelly Reilly, Chris O'Dowd, Domhnall Gleeson, Aidan Gillan



There are some classic precedents for films about priests, featuring spiritual, scrupulous and sadistic priests. Hitchcock's *I Confess*, Bresson's *Diary of A Country Priest*, and *Rome Open City* by Rossellini are influences acknowledged by the director. The latter film, one of Pope Francis's three favourites, is explicitly evoked at the end of *Calvary*, after the priest's execution. *Calvary*, which has won the best film award at the Irish Film and Television Awards, is unique in that it is set in Ireland, and it is centred on a good priest, Fr James Lavelle, living in a climate of the paedophilia crisis and scandal. Not your usual priest, however, in that he has been married, then a widower, now a priest. One parishioner has threatened to murder him as revenge for being abused by his parish priest from the age of seven. We hear this in the opening confessional scene, but the identity is hidden from us apart from the chilling voice, who tells us 'killing a priest on a Sunday would be a good one now'.

Brendan Gleeson is ideal for the part: he has already won Best Actor at the Irish Film and Television Awards. 'Great' is the most common response I hear when people say what they think of this admirable film. Three people told me they went twice.

- <http://www.messenger.ie>

Interfaith initiative to fight trafficking



Pope Francis has committed the Vatican to be a founding member of a new and unprecedented interfaith initiative aimed at eradicating human trafficking and the illegal sales of human organs within the next five years. The Archbishop of Canterbury, Justin Welby, and the Grand Imam of Al-Azhar (Egypt), Sheikh Ahmed el-Tayeb, joined the Pope in forming the Global Freedom Network (GFN) to combat modern slavery. Representatives of the three religious leaders signed an agreement to establish the network. A major force behind the project is Australian philanthropist Andrew Forrest, whose antitrafficking "Walk Free Foundation" is the fourth founding partner of the GFN.

"The Global Freedom Network is an open association, and other faith leaders will be invited to support this initiative," the four founders said. Additionally, the network plans to "slavery-proof" members – for example, through guidance on ethical investment and to educate congregations and schools. Vatican spokesman, Fr Federico Lombardi SJ called the GFN an "historic initiative" to "inspire spiritual and practical action" to rid the world of human trafficking.

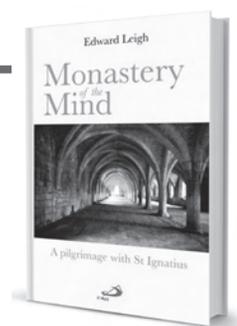
- *The Tablet*

A family's pilgrimage

This is a multi-purpose book. It aims to help those of little faith, to bring them to start praying and to keep on praying. But on the surface, first of all, there is the description of a pilgrimage. Edward Leigh, his wife and six children had what the family thought was a Spanish holiday; but he himself designed the trip as a pilgrimage to the places connected with the life of Ignatius of Loyola. Another year they got as far as Rome, again in search of connection with Ignatius. Leigh visited Jerusalem in his capacity as a member of parliament, but he managed to pick up the traces of Ignatius there, too.

After following the life of Ignatius, the author takes us through his experience of a six-day individually guided retreat. Lastly comes a long guided tour through the book of the Spiritual Exercises... I have read several accounts of the life of Ignatius, but this is one of the liveliest I have ever come across.

- *Review in The Way*



Monastery of the Mind: A Pilgrimage with St Ignatius
By Edward Leigh
St Paul's Publications, London
pp 215

BY HEDWIG LEWIS, SJ

Printing in Asia was pioneered by the Society of Jesus. The Jesuits in Goa were in the possession of the first mechanical printing press in the country way back in the mid-1550s. In a letter to Ignatius of Loyola, dated 30 April 1556, Fr Gasper Caleza speaks of a ship carrying a printing press, setting sail from Portugal to Abyssinia via Goa, with the purpose of helping missionary work.

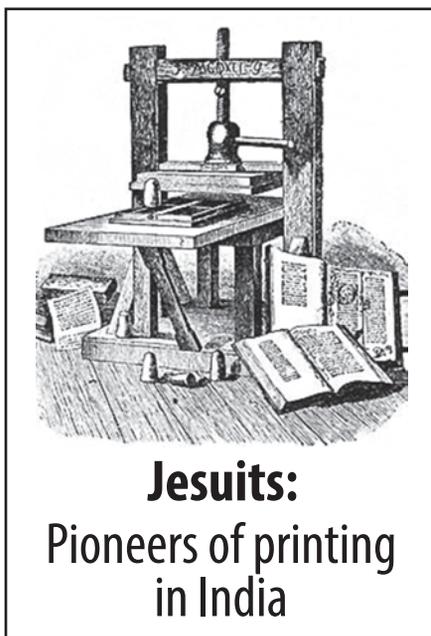
Circumstances

In 1527 the Emperor of Abyssinia (Ethiopia), Negus David, requested King Juan III of Portugal to send a press along with the missionaries – “officials to make images and books by casting moulds”. Thus the first batch of Jesuit missionaries, and a machine with Latin moulds stacked in the cargo, left for Ethiopia on 29 March 1556, with the patriarch of Ethiopia, João Nunes Barreto, SJ. Among the Jesuits was a Spanish scholastic, Juan de Bustamante, a native of Valencia with expertise in printing, who was recruited to go on the expedition. Bustamante became the pioneer of the art of printing in India. In 1563, he changed his name to João Rodrigues; he was ordained a priest in 1584; he died in August 1588. Also on board the ship was a Jesuit brother, João Gonçalves, a Portuguese (who in 1559 would make fonts in Ethiopian). Records say that accompanying the Jesuits was an Indian who was trained in the skills of printing in Lisbon.

En route, the ship docked in Goa on 5 Sept 1556. Shortly thereafter news reached them that the Ethiopian Emperor was not keen on having the missionaries. So the expedition team remained in Goa. The Jesuits got the press installed at the famous St Paul’s College and started printing in the same year. In the beginning the press produced booklets of Christian doctrine, a catechism, as well as religious and ascetical works in Konkani and Latin.

First publications

Historical records reveal that the first publication that issued from



**Jesuits:
Pioneers of printing
in India**

this press is *Conclusiones Philosophicas*, theses for didactic use at the college, in Oct 1556. In 1557, *Doutrina Christa* a catechism booklet in Portuguese, by St Francis Xavier, was the first work to be published. It was printed using Latin fonts. In 1560 some pictures of Christ crucified and in 1561 a *Cartilha* in Konkani. In 1563, *Colloquies on the Medicinal Drugs of India*, compiled by the famous Portuguese scientist, explorer, and doctor, Garcia da Orta (1499?-1568), was published.

Alessandro Valignano (1539-1606), a Jesuit missionary from Naples, was sent as a Visitor to East Asia in 1573, to appraise the state of Catholicism introduced in different parts, especially in Japan. In 1575, he convened a provincial congregation of the Jesuits at Chorão in Goa. It was there that it was decided to publish in the local languages a number of devotional works, including a catechism, a guide for the sacrament of confession, a compendium of Christian doctrine, and an abridged version of the *Lives of the Saints* based on the medieval *Flos Sanctorum*. These texts were to serve as aids to the missionaries in their preaching to the local populace and in their debates with Hindu and Buddhist scholars.

Indigenous works

Realizing the importance of having books printed in the local

language, the Jesuits installed a machine for type-foundry - making types. The first work in Tamil characters in 1578, titled *Catecismo Pequeno*, was the first printed work in Indian characters.

Valignano reports in a letter to the General in Rome that in 1576 the Jesuits in Goa had succeeded in printing a Christian Doctrine – based on the catechism originally composed by Francis Xavier himself – in the “Malabar” language and script. This is a reference to the Tamil-language edition of this catechism translated by Henrique Henriques, SJ (1520–1600). It is the first printed work in Indian characters. Henriques, a companion of Xavier, had worked for many years along the Pearl Fishery Coast. Revered by Christians and Hindus alike, he came to be considered the father of Tamil linguistic studies among early Euroans in India. He was a pioneer lexicographer and grammarian of the Tamil language, both in its spoken dialect and written form.

Valignano also notes that it was the Jesuit brother, João Gonçalves, who had made the metal type of Tamil characters for this edition. Further, as for printing in Konkani, the language commonly spoken in the region around Goa, “although they (Gonçalves and his assistants) had prepared type for as many as fifty letters, there were so many of them (these characters) and they were so difficult to make that ... they had given up printing in that language.”

Pedro Luis, the first Indian Jesuit, had been sent to Goa to assist Gonçalves with the preparation of Tamil type for printing. There was another Jesuit, João de Faria (1539-1581), who was also involved with the making of Tamil type but was working in Quilon on the Fishery Coast, where he published at least three works in 1578 with improved Tamil type.

The earliest, surviving printed book in India is the *Compendio Spiritual Da Vide Christaa* (1561) of Gaspar Jorge de Leão Pereira, the Portuguese Archbishop of Goa. ■

IN Network: 'all through an Ignatian lens'



BY EDDIE SIEBERT, SJ

The studio executive politely listened as I finished my television pitch, took a deep breath and said, "Father, I love your idea, but it's just too inspirational. Have you considered doing a show about Jesuits with machine guns?" I wish I could say that was the first time I heard that response. OK, the execs don't always recommend I think up a series about Jesuits with machine guns. Sometimes they suggest something along the lines of "Wives with Knives." Or maybe a series about seminarians whose ex-girlfriends are trying to woo them away from God. Sort of a Jesuit dating show.

Needless to say, there are a few challenges being a Jesuit with a production company in Hollywood. "Why are you here?" is a common question I try not to take too personally. Catholics and non-Catholics will casually ask, "Shouldn't you be working in a church? Teaching in a school? Working on a mission abroad?" Those are all fantastic callings, and I've been privileged in my 30 years as a Jesuit to work in parishes, teach, and serve abroad. But in today's world where the average American consumes 60 hours of content each week across TV, radio, online and mobile, I think there's ample

cause for Jesuits to take on the Hollywood frontier. We Jesuits have a long history of working as artists, poets, writers, dancers, musicians, and directors, all to bring people closer to God in unexpected, creative ways. I see my work as a natural continuation of what my predecessors have been doing for 450 years. We're just using different platforms.

It's no surprise that the platforms for telling stories have drastically changed (and continue to), but I'm not convinced our taste for what makes a good story is all that different. Those friendly execs I mentioned earlier seem to utter the same common refrain about today's "successful" stories: depth is out, escapism is in. Except after more than 10 years in this business, I'm still not buying it. Sure, a contrived reality show might offer a temporary distraction from our own dysfunctions, but by the end of the show, do we actually feel any better? I'll admit I get sucked in, too. (*The Biggest Loser* gets me reaching for the Kleenex every time.) To stick with that theme, most of these shows have the same effect on me as fast food: They're convenient, moderately tasty in the moment, but five minutes after it's over, there's a weird film in my mouth and I find myself wondering when I'll be able to fit in a gym trip to burn off this bad decision.

My exceptional team and I keep working at Loyola Productions precisely

because we believe most of those studio execs underestimate American audiences. There's a hunger out there for something beyond what escapism can offer. We set up an online channel, The IN Network (Ignatian Network) where we post content meant to inform, inspire, and get viewers involved. We're absolutely thrilled that we'll be able to share some of our programming on a weekly basis. You'll see short, eclectic videos all told through an Ignatian lens. We hope you'll find it compelling content that doesn't leave you feeling like you just made a bad decision.

The latest video is an inside look at Jesuits on dangerous frontiers. In the last year alone, two Jesuits were kidnapped and one murdered abroad. We wanted to know why Jesuits stay in dangerous environments when it would be understandable to leave. The IN Network's Jim Schaefer sat down with Jesuits Tony Homsy, SJ, who is about to return to Syria to work with JRS, and Michael Linden, SJ, the superior of Jesuits in Jordan and Iraq. Jim learned three key takeaways that will help people in any frontier, or unknown environment - be it living abroad in a war zone, embarking on a new calling, or even running a Jesuit production company.

Here are three tips to be "frontier-minded":

- 1) Don't try to be a lone hero - work with and listen to others.
- 2) Don't be afraid to take a risk and adapt to where God is calling you.
- 3) Not all frontiers are glamorous or dangerous. You don't find the frontier. The frontier finds you. Wherever we are we have the opportunity to go deeper into our surroundings and feel joy.

Give the video a look and let us know your thoughts in the comments section. Be sure to like us on Facebook and follow us on Twitter so you can be up to date on all the latest from the IN Network. It's only with your help that we can prove those execs wrong about the kind of stories people like. Help me to make them think twice before suggesting a Jesuit machine gun series in my next pitch meeting. Cheers and thanks!

- NCR

Fr Eddie Siebert, SJ, is the President, Loyola Productions, Los Angeles, California.

September's child

BY SR MARYANNA

*September's skies are sapphire hue;
Blue gentians star the woods at morn
Near crystal pools in woodland aisles -
In this bright month a Queen was born.*

*No silver fanfare filled the air
As angel wings flashed round the child;
No crown was placed upon her head,
But at her halo, Heaven smiled.*

*October's trees wear rosaries
Of gold and scarlet, green and brown,
And as the west wind fingers them
The Ave-leaves drift slowly down.*

*May raises high her blossom-shrines
Where bird-choirs sing their wood-notes wild,
But both these months pay homage to
A blue-gowned Queen - September's child.*

- from Mary Immaculate: God's Mother and Mine, ed. by Cyril Robert
Source: <http://campus.udayton.edu>



PERU

Apostolic Plan 2014-2021

In a letter to the Peruvian Ignatian Collective that consists of Jesuits, women and men inspired by Ignatian spirituality Fr Miguel Cruzado, the Jesuit Provincial in Peru, released the Apostolic Plan which will guide the mission of the Peruvian Province until 2021 (www.jesuitas.pe). "The document shows the priorities that guide us. It expresses what we want to be," he said. It presents the four apostolic "frontiers" in which the Jesuits want to present the Christian message: poverty and exclusion; violence; youth and the search of meaning; and Christian formation and lay leadership. - SJ Web

AFRICA

Was the Society suppressed in Africa?

Celebrations of the bicentenary of the Restoration of the Society are in full swing in Africa and Madagascar. This, it seems, is happening after some initial hesitancy. "The Society was never suppressed in Africa", some think. Clearly, that is wrong, an opinion based on ignorance of history. Through different fora, JHIA (Jesuit Historical Institute for Africa) and its close collaborators are set to put the historical record straight. They will focus not only on what actually happened in Africa at the Suppression, but also map the trickling return of Jesuits to the continent after the Restoration. The President of JESAM has asked the director of JHIA to make an inventory of activities and events in Africa and Madagascar associated with the bicentennial celebrations. (<http://jesam.info>) - SJ Web

ROME

Pope meets family of Jesuit kidnapped in Syria

Pope Francis, a Jesuit, celebrated the feast of St Ignatius of Loyola by meeting the family of a Jesuit kidnapped in Syria a year ago and joining them and priests at the Jesuit headquarters for lunch.

Jesuit Fr Giuseppe Bellucci said the Pope had "communicated at the last minute" his desire to join the community at the Jesuit headquarters for lunch on 31 July, the feast day of the founder of the Society of Jesus. "It was a private and



simple visit," Fr Bellucci said.

Among those present in the community's refectory were the four sisters and three brothers of Italian Jesuit, Fr Paolo Dall'Oglio, who was believed to have been kidnapped in northern Syria on 29 July 2013. He has not been heard from since.

On the first anniversary of his disappearance, one of his brothers and one of his sisters - speaking on behalf of the family - posted a video on YouTube asking those responsible for Fr Dall'Oglio's disappearance to let the family know if he is alive or if they should be in mourning.

Pope Francis offered them "words of appreciation and comfort," Fr Bellucci said.

After lunch, the Pope visited one of the chapels in the Jesuit headquarters that had been remodeled with mosaics by Jesuit Fr Marko Rupnik and joined the community for a quick espresso, served in little plastic cups. - CNS

"Please stop!" - Pope Francis' emotional cry for peace

His appeal was mainly to the citizens and leaders in Middle East, Iraq, and Ukraine, which are the epicenters of political unrest. As the Pope delivered the speech, his emotional breakdown was evident with his voice wavered with passion frequently.



Pope Francis started his speech by recollecting World War I and its aftereffects, how it had caused irreparable damage to the world. He then directed his audience to learn from that experience, "As we remember this tragic event, I hope that the mistakes of the past won't be repeated, but that the lessons of history will be taken into account, so that peace always prevails through patient and courageous dialogue." The Pope emphasized that the Church cannot remain silent in events of such tragic deaths. Deeply regretting the violence caused by global unrest, he asked that everyone come together in establishing world peace.

"I think above all of children, whose hopes for a dignified future are taken from them. Dead children, injured children, mutilated children, orphaned children, children whose toys are remnants of war, and children who don't know how to smile anymore. Please stop! I ask you with all my heart. It's time to stop! Please stop!" He reached out with this strong appeal to all gathered with the hope of reaching out to the political and social leaders involved in the unrest. He strongly condemned the killings and all conflicts as precious lives are being lost. Children are the most innocent bystanders in these scenarios but still end up being victims as they lose their loved ones or their own lives too.

"I ask that you continue to join me in prayer so that the Lord may grant to the people and to the authorities of those areas the wisdom and strength needed to push ahead with the path of peace by addressing each dispute with the force of dialogue and reconciliation," he appealed to the citizens of Middle East.

The Pope said that the decisions taken in the conflict regions must not be based on any particular or self-driven interests and should be based on the common good taking into account each individual's respect. He also highlighted that the world has lost a lot due to war. He strongly appealed for peace on the 100th anniversary of World War I, trying to show the world how wars have consumed humanity in the past and that the same is happening now too. He spoke about how the unrest in Middle East, Iraq and Ukraine is no less than the damage inflicted to the people during World War I, with the hope to convince the political leaders from the affected regions that wars have always damaged peace and humanity. He asked the leaders to make decisions which help establish peace, instead of causing war.

Pope Francis had also hosted leaders from Israel and Palestine for a prayer meeting for peace in June this year. This prayer was particularly aimed at decrying the impact of the violence that children are subjected to directly or indirectly. He also added that he kept thinking about all the children in war-struck regions who are deprived of the hope of a worthwhile life and a worthwhile future.

- <http://www.worldreligionnews.com>

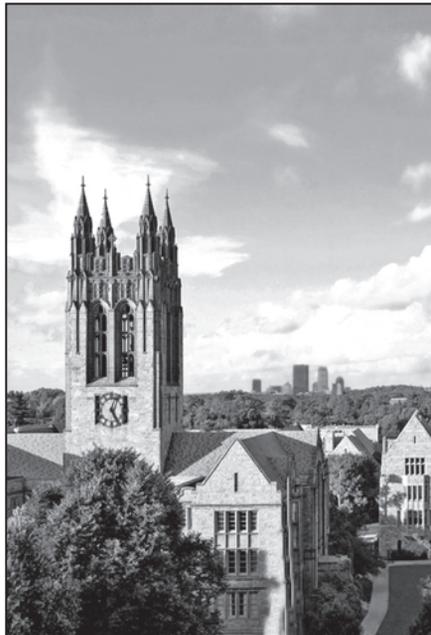
Boston College is in spotlight over its Oral History Project

BY MICHAEL SEAN WINTERS

“University library”: the words conjure up an image of dust-covered volumes in a musty, dimly-lit room, overseen by an octogenarian perpetually telling boisterous undergraduates to “hush”. But last week, the Burns Library at Jesuit-run Boston College, a private research university located in the village of Chestnut Hill, Massachusetts, U.S., found itself in the middle of a criminal and political maelstrom of the first order.

Police in Northern Ireland arrested the Sinn Fein president Gerry Adams on suspicion of complicity in the 1972 murder of Jean McConville (Adams has since been released and it is doubtful he will be charged in the murder). Mrs McConville, a mother of 10, was kidnapped, killed and secretly buried by the IRA (Irish Republican Army), becoming one of the so-called “Disappeared” victims of the Northern Ireland Troubles. The authorities based

Project was undertaken by the former Irish journalist Ed Moloney, and the interviews were conducted between 2001 and 2006. A one-time IRA member and now historian, Anthony McIntyre, interviewed 26 other former IRA members and Wilson McArthur interviewed 20 former UVF members. From the start, the danger of



a court order without being held in contempt.” The reality is that no one thought the police would take this step in light of the goodwill that emanated from the 1998 Good Friday Agreement.

In 2010, after two of the interviewees – former IRA member Brendan Hughes and former UVF member David Ervine – died, Moloney produced a book and a television documentary, both entitled *Voices from the Grave*, which recounted the interviews and garnered considerable attention in Ireland. This amounted to waving a red flag in the face of the police and the McConville family. “Boston College regrets hiring Ed Moloney to direct the Belfast Project,” said Dunn. “It was a mistake, as evidenced by his repeated attempts to deflect blame for his management of the project to all but himself.” Soon the Northern Irish authorities invoked the MLAT to gain access to the rest of the interviews and the US Government subpoenaed Boston College for the files.

Boston College fought the subpoenas on the grounds of academic

Growing from a small Catholic college to a leading research university has caused other strains. Like its Irish heritage, the Catholic legacy has been a source of controversy as well as of institutional strength.

their suspicions on interviews given by former leaders in both the IRA and the UVF (Ulster Volunteer Force) to the Belfast Project – an oral history of the Troubles conducted by Boston College. Those interviews had been the subject of extensive litigation in the United States for several years.

government subpoenaing the material was known to all.

As the court records show, Boston College librarian Robert O’Neill sent a fax to Ed Moloney on 10 May 2000 in which he wrote, “I cannot guarantee, for example, that we would be in a position to refuse to turn over documents on

freedom, arguing that the Government’s interest in accessing the information needed to be balanced against the interests of the university in protecting academic research. Its court submissions also argued that such subpoenas would imperil the growing, and fruitful, enterprise of oral history, and that any



effort to make the interviews public, when those interviewed were promised confidentiality, might even threaten the peace and reconciliation process in Northern Ireland.

After a string of appeals, the court agreed with Boston College that the US Government subpoena was too broad but, after reading the materials in detail, concluded that the college was still bound to release 11 segments of 85 interviews with seven former IRA members. Seventy-four other interviews are deemed to fall outside the scope of the US Government's scrutiny and are no longer subject to release. In September 2013, Boston College turned over the 11 segments to the U.S. federal authorities who, in turn, delivered them to the UK representatives.

The choice of Boston College as the sponsor of Belfast Project was not by happenstance. "Boston College has been casting its lot with the Irish since its founding in 1863," said William Bole, a religious journalist who also works on editorial and research projects at the school. "This Belfast Project may be one of the worst examples of that relationship for the university." Boston College has extensive ties to Ireland. "There are always Irish writers coming and going," says Bole. "There is an Irish Cultural Centre on campus."

The ties to the local Irish community are that stronger. "Boston College is the place that the Irish political establishment has gone through," said Bole. The US Secretary of State, John Kerry, who, before being appointed to the post, had publicly opposed the subpoenas in his capacity as a Massachusetts senator, received his law degree from Boston College. So did former Senators.

Many of the political powerbrokers in the Bay State matriculated at Boston College.

Nor are the ties to the Boston community limited to the political class.

"If you graduate from the nursing school, you walk into a job at Massachusetts General Hospital," said Bole, referring to one of the finest hospitals in the US. "If you graduate from the school of education, you are immediately a leader in the Boston education establishment." First opened to serve the needs of Irish Catholic immigrants excluded from secular and Protestant colleges, Boston College is now the incubator of the city's leadership in a host of fields.

Boston College was "a street-car college" until the 1960s. The original campus was located in South End, the heart of the city's Irish community. In 1909, already outgrowing its urban campus, the Jesuits purchased a large farm in the suburban community of Chestnut Hill and moved out. Irish Catholic students would take the buses from their homes in the city to the college, which had very few non-Catholic students and little in the way of residence halls. Through the 1950s, it was an all-male institution, though today women make up half the student body.

Over the past 40 years, the college has seen enormous growth in numbers and prestige, and is now one of the leading US research universities. It started in 1863 with 22 students; today, there are 9,100 undergraduates and 5,000 graduate students. Alan Wolfe, the acclaimed political scholar who runs the college's Boisi Center for Religion and American Public Life, said: "Boston College has become much in demand nationwide."

Growing from a small Catholic college to a leading research university has caused other strains. Like its Irish heritage, the Catholic legacy has been a source of controversy as well as of institutional strength. In July 1967, Boston College president Michael Walsh, SJ, signed the Land O'Lakes statement, asserting the independence of Catholic universities and colleges

from strict control by the hierarchy. The statement has been a thorn in the side of conservatives.

Boston's previous archbishop, Cardinal Bernard Law, had a contentious relationship with the college though the current archbishop, Cardinal Sean O'Malley, has been supportive.

O'Malley has maintained a positive relationship with the college and has not challenged its Catholic identity or lack thereof.

Wolfe. "But the place sure seems to have a lot of Catholic identifiers to me. It has a distinctly Jesuit and Catholic presence, which makes most faculty and students extremely loyal to it. Call it solidarity. People at Boston College love it in a way I have never witnessed at secular universities."

He points to the well-attended retreats the college sponsors and the controversy in 2009 when it decided to place Christian art in all classroom.

The Jesuit charism, finding God in all things, can be seen by conservatives as an excuse to baptise an otherwise secular agenda. Others see it as the prism with which to view Catholic higher education, balancing the inquisitiveness of a research institution with the search for God. But it was that search which led Boston College to seek a historical resource in the oral histories of those who participated in Northern Ireland's bitter conflicts.

That they hired a journalist who produced a well-publicised book and documentary - rather than an archivist - brought them exposure and a legal battle. It raises the issue of the need for legislatures to devise protection for academic freedom if all such pursuits are not to end in similar frustrations. While Gerry Adams may have been released in Northern Ireland, the future of oral history projects remains to be determined. ■

*Courtesy: The Tablet
(excerpted from an article titled
'Explosive Histories' in the issue dated 10 May '14)*

Jesuit Brother Guy Consolmagno has been chosen for the Carl Sagan Medal for “outstanding communication by an active planetary scientist” by the Division for Planetary Sciences of the American Astronomical Society. The award will be presented at the 46th annual Division for Planetary Sciences meeting in Tucson, Arizona, U.S. in November. Br Consolmagno, SJ has been called “the voice of the juxtaposition of planetary science and astronomy with Christian belief”, and “a rational spokesperson who can convey exceptionally well how religion and science can co-exist for believers”.

A renowned author and broadcaster, his books include the home astronomy guidebook, *Turn Left At Orion* and he has his own BBC radio show called “A Brief History of the End of Everything.” The dynamic popular speaker is known for his many public lectures in North America and Europe each year which help convey the fascination of scientific inquiry to the general public. This year, he delivered the commencement address at Georgetown University.

In his late 30s, Consolmagno became a Jesuit after working for the Harvard College Observatory, Massachusetts Institute of Technology, and the Peace Corps. He credits his Jesuit background for allowing him to help talk about his faith publicly.

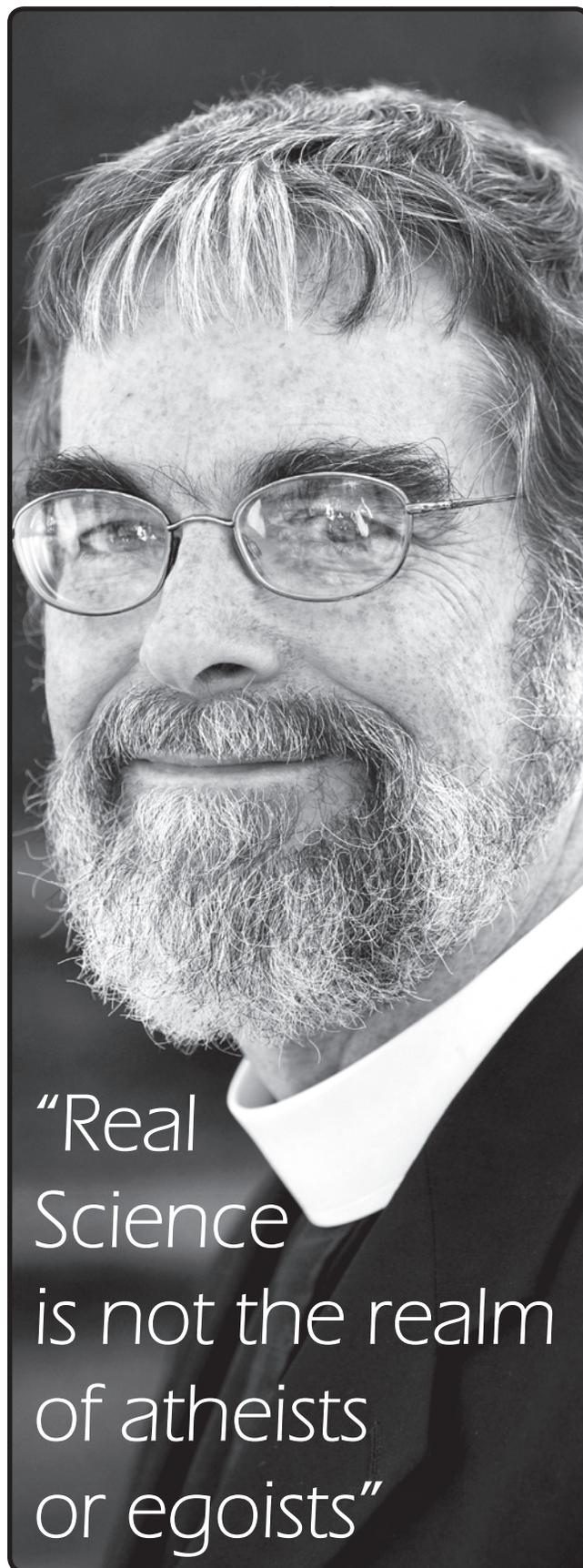
This is the interview he gave to Deborah Castellano Lubov of Zenit:

Could you give a little bit of background about yourself and your work, and explain why you were awarded this honor of the Carl Sagan Medal?

I’m originally from Detroit, U.S. I was a classic baby boom kid, starting kindergarten the year Sputnik went up, watching the Moon-landing in my senior year in high school. Though I had a love of astronomy from an early age, when I went to the Jesuit high school in Detroit, I did classical honors and wrote for the school newspaper. I finally wound up at MIT with as much interest in reading and writing science fiction as in science. However, I found doing science was easier than writing about it, and so I did a doctorate in planetary astronomy at Arizona and post-docs at Harvard and MIT.

But I kept wondering, “why do science when people are starving in the world?” May be, that is what Jesuit education made me feel. So I quit science to join the Peace Corps. In Kenya, the people there showed me why we do science: their curiosity about astronomy reignited my love of science; and their hunger to know about the universe reminded me that we do not live by bread alone.

I came back to a teaching job, at Lafayette College in Pennsylvania, and loved that so much I decided to join the Jesuits so as to teach at a Jesuit university. Instead, they assigned me to the Vatican Observatory in Rome where, along with my science, I also do a lot of public presentations and science writing. So my original dream of being a writer has



“Real Science is not the realm of atheists or egoists”

real religious believers. They need to see that real science is not the realm of atheists or narrow, egotistical fools.

Can you elaborate on how religion and science can co-exist for believers?

What makes us, as human beings, different from merely clever apes? Our ability to reflect on ourselves, our surroundings, our universe, and to make free decisions to love and care for it or not. Intellect and free will are the

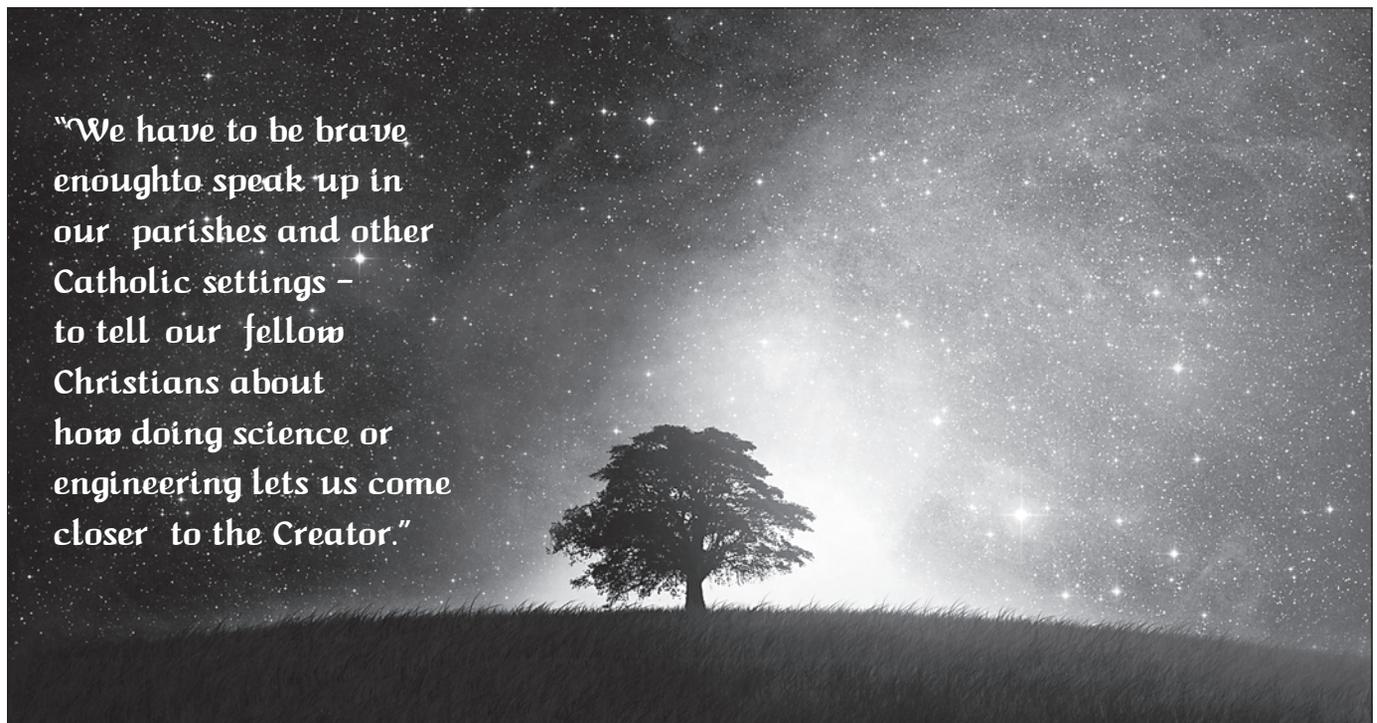
You have encouraged Catholic scientists not to hesitate to share their love of science with their communities. What exactly do you mean by this? Can you explain giving a concrete example or two?

A parish is a great place to start. A scientist or engineer could work with a youth program or clubs like the Knights of Columbus, teaching astronomy and setting up a telescope in the church parking lot; or starting a robot club, and talking about the

find that the reputation of the Jesuits - which, like most reputations, is exaggerated - has opened a lot of doors for me among my fellow scientists. We are known to be devout believers who are not afraid of the world; we embrace the universe, because we find God in all things.

What do you believe is the biggest misunderstanding that contributes to the notion that science and religion can't co-exist? And

"We have to be brave enough to speak up in our parishes and other Catholic settings - to tell our fellow Christians about how doing science or engineering lets us come closer to the Creator."



activity of the soul; science is a realm where they manifest themselves.

And why do we, as scientists, do science? If it is for fame and glory, or for money or power, then we are stunting ourselves. But if it is for the sheer joy we experience when we see something new and beautiful in the universe, the joy of discovery, the sense of wonder... then I maintain that's the kind of joy that surprises us in the presence of God. God manifests himself in the things he has created: that's not me speaking, that's a quote from St. Paul. (*Letter to the Romans*)

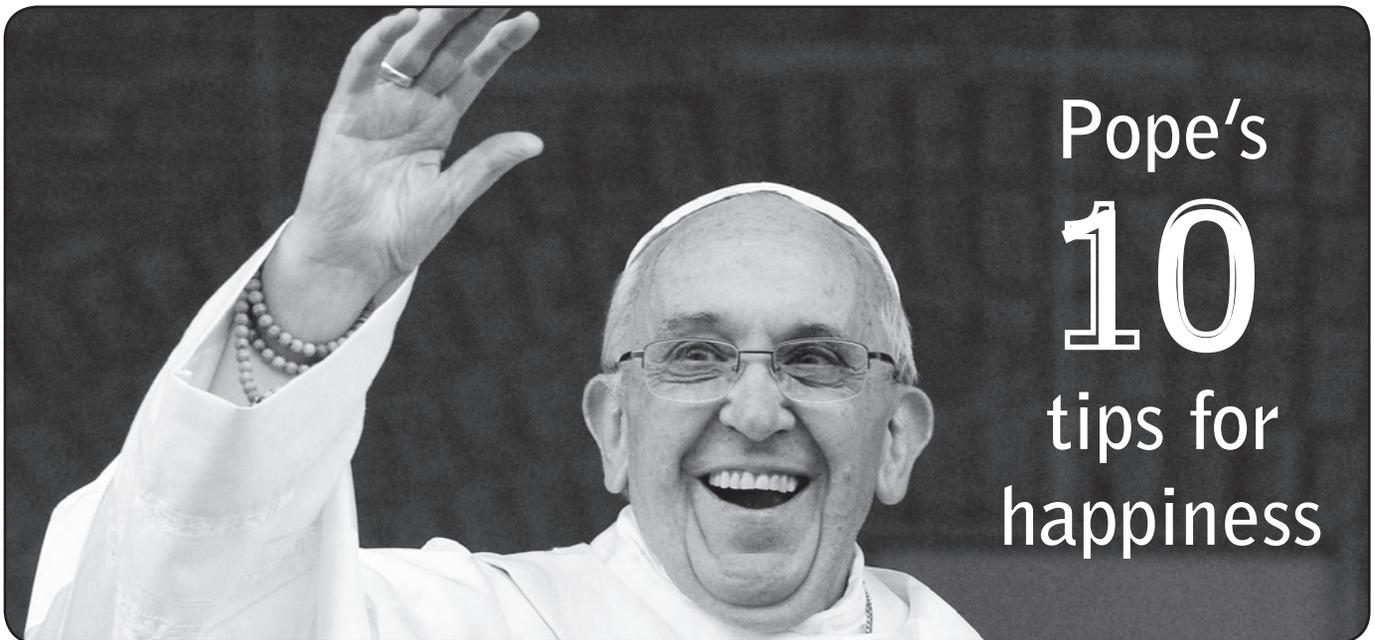
implications of artificial intelligence. Parishes have the opportunity for classes; scientists should learn to share their passion and joy. Even just a little note about the local flora and fauna in the local parish bulletin can remind people that there are scientists in their parish.

You credit your Jesuit education for helping you to feel comfortable discussing your faith publicly. How did it happen? Have there been times when you felt uncomfortable to do so?

I have always been proud of my Jesuit education. What's more, I

do you believe it can be clarified somehow?

The "eternal war between science and religion" has become one of those "everybody knows" factoids -- like "Christopher Columbus proved the world was round" - that we learn by osmosis as kids, but which is obviously false. I think the only way to counter it is to give as many examples as we can of real scientists whom people can encounter for themselves, in the flesh, to counter the eternally false view of the world that we get from TV and the Internet. ■



In an interview published in part in the Argentine weekly, *Viva* on 27 July '14 Pope listed his 'Top 10 tips' for bringing greater joy into one's life:

1. Live and let live:

Everyone should be guided by this principle. There is a similar expression in Rome: "Move forward and let others do the same."

2. Give yourself in service to others:

People need to be open and generous toward others, because if you withdraw into yourself, you run the risk of becoming egocentric. And stagnant water becomes putrid.

3. Proceed calmly in life:

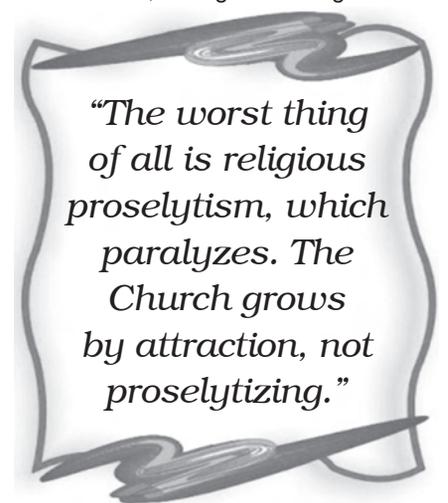
The Pope, who used to teach high school literature, used an image from an Argentine novel by Ricardo Güiraldes, in which the protagonist - gaucho Don Segundo Sombra - looks back on how he lived his life. "He says that in his youth he was a stream full of rocks that he carried with him; as an adult, a rushing river; and in old age, he was still moving, but slowly, like a pool of water. Pope said he likes this image of a pool of water - to have "the ability to move with kindness and humility, a calmness in life."

4. Have a healthy sense of leisure:

The pleasures of art, literature and playing together with children have been lost, he said. "Consumerism has brought us anxiety and stress, causing people to lose a healthy culture of leisure. Their time is swallowed up, so people can't share it with anyone.

"Even though many parents work long hours, they must set aside time to play with their children; work schedules make it complicated, but you must do it," he said.

Families must also turn off the TV when they sit down to eat because, even though television is useful for keeping up with the news, having it on during mealtime



doesn't let you communicate with each other, the Pope said.

5. Sundays are for the family:

Sundays should be holidays. Workers should have Sundays off because "Sunday is for the family," he said.

6. Create dignified jobs for youth:

"We need to be creative with young people. If they have no opportunities they will get into drugs and be more vulnerable to suicide, the Pope said.

"It's not enough to give them food. You feel dignified, when you can bring food home from your own labour." Therefore we should be innovative in creating dignified jobs for our young people, said Pope Francis.

7. Respect and take care of nature:

"Environmental degradation is one of the biggest challenges we have. I think a question that we're not asking ourselves is: 'Isn't humanity committing suicide with this indiscriminate and tyrannical use of nature?'"

8. Stop being negative:

"Needing to talk badly about others indicates low self-esteem. That means, 'I feel so low that instead of picking myself up I have to cut others down,'" the Pope said. "Letting go of negative things quickly is healthy."

9. Don't proselytize; respect others' beliefs:

"We can inspire others through witness, so that one grows together with others in dialogue. But the worst thing of all is religious proselytism, which paralyzes: 'I am talking with you in order to persuade you,' No. Each person dialogues, starting with his or her own identity. The Church grows by attraction, not proselytizing," the Pope said.

10. Work for peace:

"We are living in a time of many wars. The call for peace must be shouted. Peace sometimes gives the impression of being quiet, but it is never quiet, peace is always proactive and dynamic."

ELVIUS KUJUR, SJ
(RNC) 1927 - 2014



Fr Elvius died on 30 March '14 at Seva Nilaya Health Centre in Ranchi. He was 87. He was a Jesuit for 64 years. Fr Elvius was born on 25 Feb 1927 at Parsa village. Joining the novitiate at Sitagarha, Hazaribag in 1949, he went to St. Xavier's College, Ranchi for his Degree in 1951. He did his philosophy at De Nobili, Pune and his Regency at Musgutri in Chattisgarh. For his theological studies he went back to JDV, Pune and was ordained a priest in Ranchi on 24 March 1961. For Tertianship he went to SSC, Sitagarha and took his final vows on 02 Feb 1965 in Gumla. He was prefect and an Assistant Headmaster at St. Ignatius, Gumla and did special studies of Himalayan Scouts at Kurseong in 1968.

After that he spent several years at St. Mary's Samtoli, first as an Assistant Headmaster and Prefect then as the Director of the Apostolic School till 1987. Then he went to Jalpaiguri as Rector of the Minor Seminary. For many long years he was at Prabhat Tara School, Dhurwa, as a Superior and Parish Priest from 1992 to 2008. He went to Noadih as a Parish Priest in the year 2008. In his last days he came to Catholic Church, Patrachauli for rest.

As a parish priest Fr. Elvius was well accepted by the parishioners. He knew each family. He regularly visited the poor people in slums. He welcomed them and helped everyone who came to his door. Scouting and the parish work made him strong, sturdy and disciplined. He rose early and began the day with the Mass and then the breviary.

He used to say, "There are two kinds of people in this world - good and bad. The bad people will try to trouble you, criticize you and your work, and try to spoil your name and so on. But you should never panic because of these people. Do not be disturbed or discouraged because there are also good people who will always try to help you, encourage you, appreciate you and your work and support you."

- Anand Kerketta, SJ

JOHN DHANWAR, SJ
(RNC) 1942 - 2014



After a long struggle with illness Fr John Dhanwar breathed his last at the Orchid Research Centre, Ranchi on 25 June '14 and was buried at Agriculture Training Centre, Namkum. He was 71 years of age, 50 years a Jesuit and 28 years a priest. He had just completed his golden jubilee as a Jesuit on 01 Feb '14.

Fr John Dhanwar was born on 28 May, 1942 in the village Banjari Tukutoli now in Kemtatoli Parish. After passing his matric examinations, he joined the Novitiate at Sitagarha as a Coadjutor Brother. After his Juniorate he joined the Teachers' Training Institute at Sitagarha. and then taught at St John's School, Ranchi and then at St Mary's School, Samtoli. After 13 years of teaching, superiors promoted him to priesthood. This started a new chapter in his life. Like St Ignatius at an advanced age of 38 he went to Satya Nilayam, Chennai for Philosophy in 1981. Soon after his Theology he was ordained on 29 April 1986. After his ordination he went back to his teaching ministry at St. John's, Ranchi and then to St. Xavier's, Bundu. After his tertianship in Dindigul, he served at Vidya Jyoti, Delhi as Minister. Later he served as the Parish Priest in many places. He took his Final Vows on 31 July 1996. He served as the Rector of St. Ignatius' High School, Gumla from 1998 to 2003.

Since 2011 he became sick. He had developed urinary tract infection which would not go. For four long years he struggled patiently hoping for a cure. Towards the end he looked too exhausted to fight back. He displayed sincerity and hard work in his undertakings. He loved and encouraged his students. He was friendly and amiable and would laugh heartily.

As a Superior he was humane, understanding and fatherly. He would motivate and encourage the community members. He was an artist and a gardener. Above all he was a true and faithful Jesuit and priest. May his soul rest in peace!

- Sudhir Kumar Minj, SJ

PIERGIORGIO MENNINI, SJ
(RNC) 1938 - 2014



Fr Piergiorgio Mennini, lovingly called "Mompere" by many, died of cardiac arrest on 16 Aug at Holy Family Hospital, Mandar, Ranchi. Giorgio was born on 24 Sept 1938 in Rome, very close to the Vatican. He was the second in the family of 14 children. His younger brother Antonio became a priest, and then an archbishop. Now he is the Papal Nuncio in U.K.

While studying in the high school in Rome run by the Jesuits, Giorgio came in contact with a Belgian Jesuit, Fr Ermanno Haeck, who inspired him to become a missionary in India. In 1960 he entered the Society for the Ranchi Province. After his novitiate, philosophy and Master's in Physics, he came to Ranchi in 1969. He went to Kurseong for his theology and was ordained a priest. Giorgio's capability in spiritual matters was pretty obvious. So in 1982 he went to Satya Nilayam, Chennai where he would remain for the next 14 years (1982-1996) as spiritual guide and the Registrar. His commitment to his duty, his simplicity of life and his life of prayer, and his close interaction with the scholastics made him a much-loved person. His next assignment was to be the Tertian Instructor first at Beschi, Dindigul, then at Shembaganur, and later Sitagarha, Hazaribag. In 2005 he was made the Superior of Sadhana Institute, Lonavla. He returned to the Province after a long gap in 2008 and went to the newly started Jharna Spirituality Centre, Namkum where he remained as superior till 2013. He continued to offer retreat direction and spiritual renewal programmes till his fatal stroke and death on 16 Aug '14. Archbishop Salvatore Pennacchio, Papal Nuncio at New Delhi, wrote in his message of condolence: "The legacy of Fr Mennini as a zealous missionary and true witness of Gospel values will affect not only the Jesuits but the entire Church in India and in particular, the Archdiocese of Ranchi."

- Sudhir Kumar Minj, SJ

Making Jesuit education purposeful

Both Brendan Mac Carthaigh's views cited in your editorial (*Jivan*, Aug '14) and Ama Samy's views on education were challenging and critical. I don't think any Jesuit would dispute that the core purpose of Jesuit education is building a more just and humane society. But given the deeply complex situation here and the incessant pressures in which Jesuit educators function, many Jesuits struggle to achieve the core purpose. This is definitely not to say that we make compromises and bury our heads in the sand. We need to trust in God's providence as rightly pointed out by Fr Rex Pai in the cover feature through a number of examples, a telling one being Desmond Tutu's words: "There is no such thing as a totally hopeless case..."

In the process of renewal of Jesuit education, an essential step would be lending a compassionate ear to Jesuits involved in education. Through this, those Jesuits not involved in education would be able to look at reality from their perspective. As a result, a deeper understanding would emerge and lead towards making Jesuit education truly faithful to its core purpose. In the entire process, we need to be Spirit-led (not ego-led or world-led). Thus, prayer and discernment would be indispensable.

- **Jeevan Mendonsa, SJ**
Nandurbar, Maharashtra - 425 412

Very good stories

I am a Jesuit in Gujarat. Please allow us to translate all the three award-winning stories published in *Jivan*, so that they may be published in the Gujarati Messenger. These are very good stories and the sponsors have done an excellent job. At present I am teaching English to our tribal students in Rajpipla, South Gujarat. The standard of English taught in schools here is very poor and this may keep them always poor.

- **Francis Cruz, SJ**
Bharuch, Gujarat - 392 001

They have decided, we are still...

In Gujarat now those who run high schools can appoint principals only from a list of candidates supplied by the State government. Of course, the candidates should have passed the TAT exam, the qualification laid down by the government. Accordingly, to my knowledge at least six Catholic laymen/women have been appointed now as principals in different High schools. Some of these High Schools are big and reputed. It is also reported that the Managements were keen on appointing these Christian candidates as principals and so urged them to accept their appointment. All these Christian laymen/women are apparently doing very well as principals in their high schools. We Jesuits, on the other hand, are holding meetings after meetings to discuss and discern whether lay people can be appointed as headmasters in Jesuit schools!

- **William Macwan, SJ**
Vidyanagar, Gujarat - 380 001

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 30 Sept '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 Italy

BY LINUS KUJUR, SJ

Bona cucina, bona disciplina

Long before I came to Italy, I had learnt that the house will be okay, if the kitchen is good. If the basic human need for food is met, there is naturally peace. Italians seem to understand this truth. Supply of water and electricity is never interrupted. Besides, the people know what is expected of them. They follow the system created for them; for example, the use of dustbin for cleanliness. With their material needs met, people naturally have time and energy for learning, arts and spirituality. No wonder Rome is a city of many Pontifical Universities.

All roads lead to Rome

Another popular saying maintains that all roads lead to Rome. It is true. Rome is one of the oldest cities in the world. You find here the ruins of more than two thousand years, and yet the city is fully alive. Today it shelters many national colleges (residences) and ritual communities (churches), who speak their own languages and worship in their own liturgical rites. Rome has become a home for all cultures, and tourists of all nationalities do walk peacefully on Roman roads.

East meets West with ease

I came here with a lot of anxiety as I felt I was entering into a strange, new world, where the language, culture and habits were different. In spite of this I found I was treated by people here as one of them; a bunch of keys was given to me to enter and exit the house any time of the day or night, a small refectory was always open with eatables and drinks. In this atmosphere I am able to breathe the fresh air of humanity and to live happily amidst differences. East has met West on common human ground with ease.

Love for my culture

I had resisted coming to Rome, for I thought it would alienate me from my culture. At that time there was a lot of talk about inculturation. At present, when I am here, the love for my own culture grows, for I can understand it better in relation to other cultures and can have a bird's eye view of it from different perspectives. It has become a comparative way of learning, which has made me love my own culture and at the same time dream to modernize it. It is natural that children love their parents more, when they are away from their homes.

Love for scientific research

Italians love to drink coffee. They do so with a lot of creative variety: with water, with milk, with lemon, with chocolate or with

Linus Kujur, SJ (RNC) teaches Missiology at the Pontifical Gregorian University, Rome.



liquor. Coffee without caffeine too is available. There is a lot of study and research on things people use. An analytical, scientific approach to life seems to be natural. Every little work is valued and no one is considered 'low' for what one does.

Church divine and human

Since I live in Rome, I am able to see the administration of the Church from close quarters. What was once Roman civilization has become a part of the Church tradition today; for example, some ancient temples are now used as churches, Roman law is transformed into the law of the Church and millions worship in the Latin rite today. Thanks to this experience the Church has opened the door to other cultures, especially after the Second Vatican Council. It depends on the local Churches now to make their cultures meaningful in the light of faith in Jesus.

First come, first served

In every public office in Rome, as soon as one enters, one takes a serial number and waits. This way every public office serves every person in a just, orderly way. This simple system shows that all are respected, all are equal, be they European or non-European. Even such a simple rule can strengthen democratic values.

Love for integration

If one sees the youth on roads and parks, one wonders whether they are sincere about their own lives. Yet when I look at the TV programs, I do realize that often the youth are open for the scrutiny of their choices. This is a healthy sign of how individuals and society grow together and get integrated on the basis of their common values.

Caring for the refugees

In Italy there are thousands of illegal immigrants without shelter, even without food. The local Church has taken the responsibility of feeding them freely at different centres. This human and compassionate approach to foreign immigrants is truly Christian. When the Roman empire had fallen apart, it was the Church that took care of the people and civilized them.

God has made us for one another

At the end of the day I do have this satisfaction, that God has made us live together with differences and yet to live for one another. We can share our life and even blood with anyone. Notions of superiority or inferiority based on race or colour are disappearing in a world, which is becoming more and more a common habitat for all people today. Finally what would remain is truth which leads us to freedom and love that leads to communion.



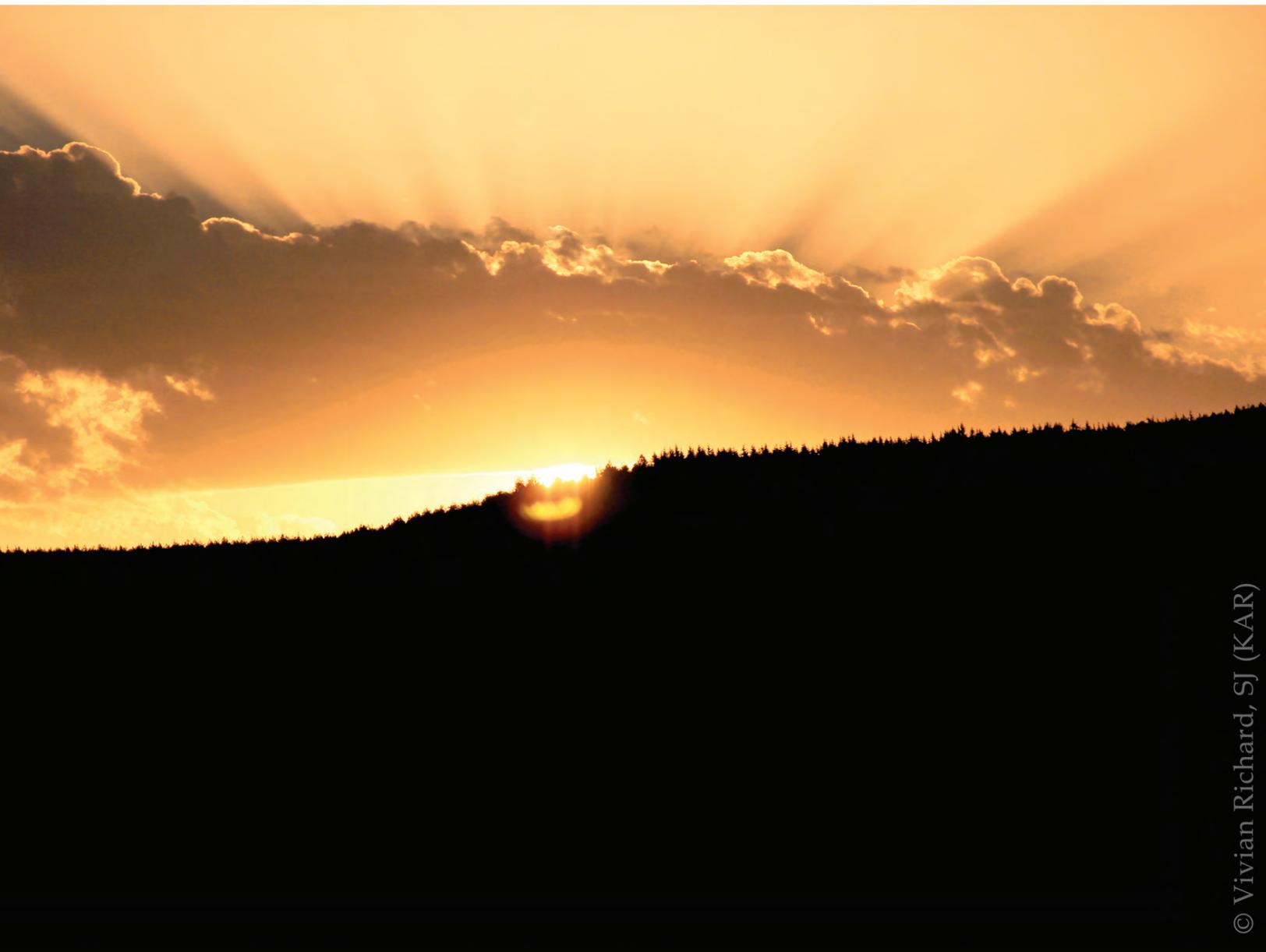
Dear Lord,

*Source of light in every age,
the virgin conceived and bore Your Son
Who is called Wonderful God,
Prince of Peace.
May her prayer,
the gift of a mother's love,
be Your people's joy through all ages.
May her response,
born of a humble heart,
draw Your Spirit to rest on Your people.
Grant this through Christ our Lord.
Amen.*

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



MOMENTS



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*“Nobody can go back and start a new beginning,
but anyone can start today and make a new ending.”*

- Maria Robinson