

JIVAN

News and Views of Jesuits in India

May-June 2014

Called to serve

7 new Provincials

Taught by a dog

short story

Praying with Mary

May special

Ignatius & Francis

guide Pope Francis

Lay collaborators

new column

"I miss you Frans"

tribute to a martyr



**"Friends
in the Lord"**

Why May?

BY DENNIS JOHN BURNS

*Each field
Holds up a golden-flowered shield
Against the shining shafts of sun;
Yet each is won.
Bright rain
God spills to bring to earth again
New freshness. Then like sudden tears
It disappears.
Green trees,
The vagabonding summer breeze,
The golden days and silver nights
His will unites
In one.
And when His work of love is done,
His will decrees a holiday,
The month of May.
And why?
That she, as pure as summer sky,
Who found within an earth-born Boy
What earth contained of joy and pain
Might find her full content of joy
On earth again*



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Editor:

M.A. Joe Antony, SJ

Editorial office administration, typing & layout:

Udaya Prabhu
Visuvasam

Correspondents:

Benedict Santosh, John Rose,
Shailendra Boora, Victor Edwin

Advisory Board:

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

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The Editor, Jivan

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

Phone: 91-44-28175656

email: jivaneditor@gmail.com

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email: jivandoot@yahoo.co.in

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The entire nation is waiting anxiously to see what the election results will bring us.

It is easy to understand why several 'thinking' Indians - here and abroad - are afraid of what might happen to this great nation. Their anxiety is about what might happen to the very idea of India, as a democratic, secular nation that is home for a multitude of races, religions and tribes - where the rights of all the citizens are secure.

A group of intellectuals said in an open letter published in *The Guardian* website: "It is crucial to remember the role played by the Modi government in the horrifying events that took place in Gujarat in 2002. The Muslim minority were overwhelmingly the victims of pillage, murder and terror, resulting in the deaths of more than 2,000 men, women and children."

Accusing Modi of 'failure of moral character' and slamming him for not rendering an apology, the letter said: "Such a failure of moral character and political ethics on the part of Modi is incompatible with India's secular constitution, which, in advance of many constitutions across the world, is founded on pluralist principles and seeks fair and full representation for minorities. Were he to be elected prime minister, it would bode ill for India's future as a country that cherishes the ideals of inclusion and protection for all its peoples and communities."

This is exactly the fear.

The spectre of Modi has risen at a time when the BJP's principal opponent, the Congress, is at its weakest. Arvind Kejriwal said recently that after the elections the UPA (the alliance the Congress led) will vanish. If they are vanquished and made to vanish, they have no one else to blame except themselves. Because of a callous, cynical approach to the menace of corruption whose horrendous face was exposed in scam after scam, their inability or unwillingness to control inflation and an indecisive, lack-lustre, uncommunicative prime minister, Congress has virtually vacated on its own the ruler's throne.

That is why Modi, his BJP and their mother and mentor, the RSS think that

this is the most opportune moment to occupy that throne and rule Hindustan. So they are ready to say anything that will help them seize this moment.

I hear youth talk of the growth that Gujarat has achieved. Where do they get this picture from? From lies repeated ad nauseam. From the phrases and pictures the image managers conjure up. At the recent *India Today* conclave held in Delhi on 7, 8 March, Kejriwal shared with an elite audience what he had actually seen in Gujarat before coming there.

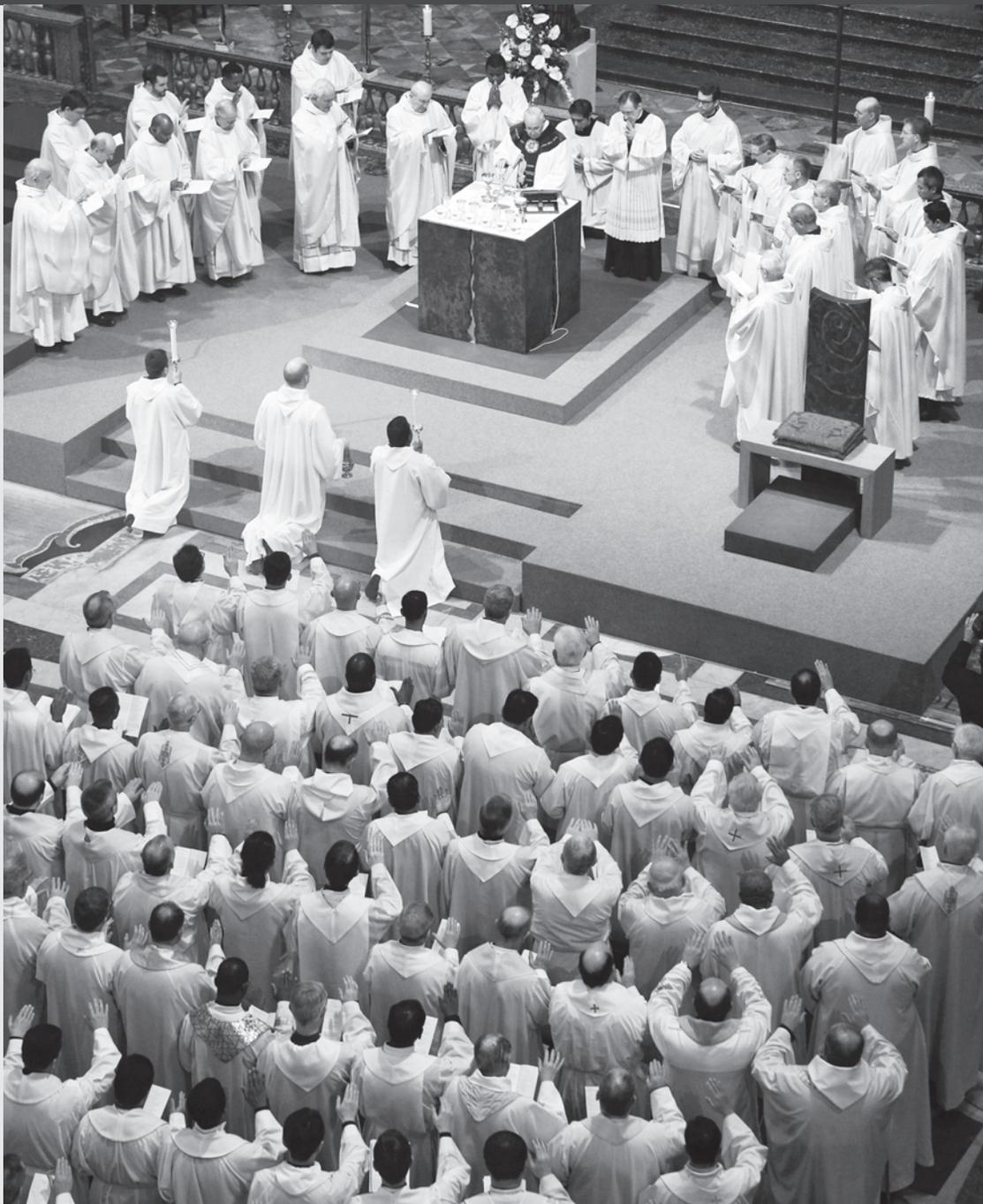
"People in Gujarat told me that to get any work done in government offices, you have to pay bribe. For instance, if you want to get a peon's job in the state, you have to pay Rs 10 lakhs as bribe. If you want to become an assistant registrar, you have to pay Rs 33 lakhs as bribe. Even if a police officer wants to get a transfer, he has to give at least Rs 2.75 lakh." He went on to talk about the other things he saw in Modi's Gujarat - farmers who said that more than 400,000 of their applications for power connections lying unattended for years - villages that had no roads - a college that had 618 students but only two teachers who were paid just Rs 5,300 - a primary health centre that was used as a garbage dump... (*India Today*, 24 March '14, p. 43, 44)

While we wait to find out if we will have to deal with Modi or someone else as India's prime minister, we already know who will govern 7 Jesuit Provinces in India (*See p. 10*). What will the administration of a Jesuit province mean for these men whose age ranges from 49 to 71?

Myron Pereira, in his cover feature on Jesuit communities (*See p. 4*), says, "Most religious orders call themselves 'families', but this too is just a delusion. This is because religious communities refuse to accept the challenge and the pain which can make them places of communication and communion. So they stagnate in pretences and deceptions, avoiding conflicts, feeding themselves on cliches and rituals."

Will anyone envy our new Provincials? They need our prayers, don't they - just like those who will get to govern this nation?

- M.A.J.A.



“Friends in the Lord”

What does companionship
in community mean for us today?

BY MYRON PEREIRA, SJ

Right from its very beginnings Jesuit community life has been an interesting combination of solidarity and individualism, but geared to mission. The phrase, *ad dispersionem*, puts it well – communities were ‘scattered in ministry’, the apostolate. Jerome Nadal, Ignatius’s colleague, listed “three kinds of Jesuit communities – professed houses, scholasticates and journeys”. Then we have the famous quip attributed to Fr Constant Lievens, who would pat the back of his horse, and say, “*Here* is my community.” Jesuits were always on the move, and reveled in it.

But behind individual mobility was an institutional stability, the conviction that we were called to a way of life superior to others in the Church, and supported by church law. Because the Society created its own system of norms, rituals and values, there existed a fantastic *esprit de corps* (sense of cohesion) geared towards mission, sublimating personal desire and willfulness in the embrace of the Cross (“the third degree of humility”). Personal affective satisfaction wasn’t sought, it wasn’t a value. As an old-fashioned spiritual director once put it to us, “Ignatius didn’t want us to be friends; he wanted us to be brothers”.

What has changed ? The world has changed, and with it our definition of who we are, and what we want. One sign of this change is that being “friends in the Lord” has become the key descriptor of Jesuit living today. Today we all want to be appreciated and loved for our work, and for ourselves. And if we don’t find it in the Society, we will look elsewhere. All this came from Vatican II, whose gusts of freedom pushed institution into the background, and affirmed community living as the prime value.

One key change has been the transition from institution to community, from stability to freedom. But how to make this work ? This is the question which wracks us all.

Why communities don’t always seem to work

We may glory in our ‘mobility’, our ‘availability’, but the sharing of one’s dreams, aspirations, as well as one’s failures, all require a certain stability of relationship. Frequent transfers and insertion into different communities do not help to share oneself confidentially. Whom does one relate to then? Well, the practical answer is – to friends, Jesuit or others, *outside the community* in which one finds oneself. The ‘friends in the Lord’ are *these* first and foremost, *not the men with whom one lives*. And increasingly too, it is lay men *and women* with whom one shares a common work and in whom one confides – not the community that often doesn’t even wish to understand.

Which brings me to my next point. The way to better Jesuit communities is to enhance the emotional intelligence of the group.

No one joins
religious life
unless he or she is
an idealist. But no
one will continue
in religious life,
unless he is a
realist.

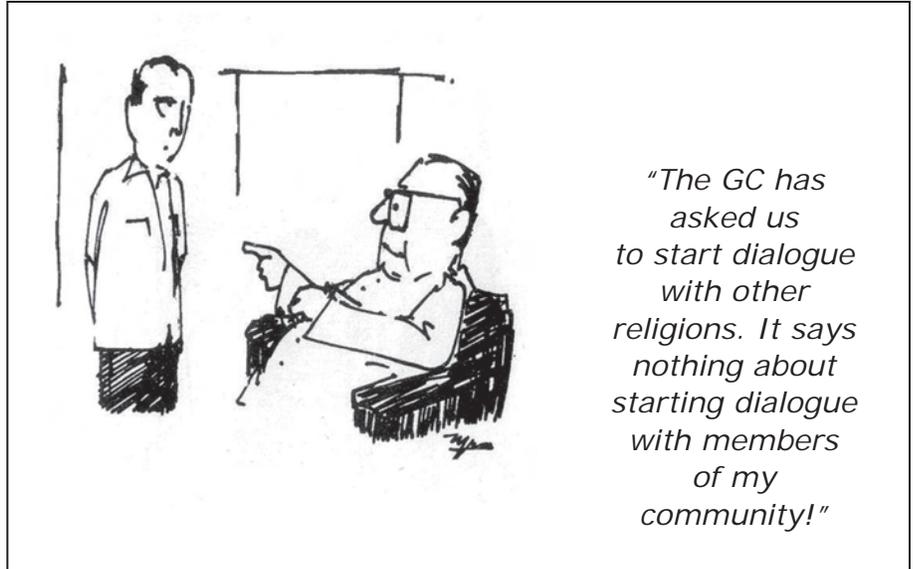
Emotional Intelligence and its need

Emotional intelligence refers to “the capacity to recognize our own feelings and those of others, to motivate ourselves, to manage our emotions well both in ourselves and in our relationships” (Daniel Goleman). It is this which distinguishes the top performers in any group.

Most formed Jesuits are - I’m using a harsh comparison - like “thalidomide babies”. They have large, outsize heads and stunted, deformed limbs. In other words, they are high on verbal-linguistic and logico-mathematical intelligence. Their skills

at organizing and management are often remarkable. But they are low on emotional intelligence: the ability to empathize with people, to be sensitive to the moods and motivations of others, to listen attentively to and to encourage others, to be cooperative. Most are either too self-centred, or else are too fearful of what others will say. They are often totally unaware of how they themselves *feel*, and often in a state of denial about their feelings.

In a genuine community I am not afraid to be myself, and not afraid to love. And I encourage the other to be oneself, and give of one's best as well.



In other words, most communities have a serious deficiency of emotional intelligence.

As the writer Robert Fulghum puts it, “too much college, too little kindergarten”.

But community life is not just a matter of right thinking, or even of regular praying. Most of all, it is a matter of right relationships. It is easy to go to the chapel together. It's much harder to sit down at table with people you don't particularly like, and make conversation with them. And the basis of right relationships is *respect for the other*, which is something more than tolerance, and more important than love. Respect is shown in simple courtesies, genuine helpfulness, observance of common etiquette at meals, recreation, public cleanliness, etc. To be helpful in small ways, even to be taken for granted in what one does. It's this *presence of members to each other* which is the basis of community. Today more and more, it's not just achievements which matter. It is relationships, how sensitive and caring you are.

And the question most Jesuits are reluctant to ask is: ‘Am I just too individualistic to care?’

This may also come from ‘clericalism,’ the sense of entitlement possessed by most priests, which makes them believe that others exist to serve them. By these ‘others’, I mean Jesuit brothers (*any wonder that vocations to the brotherhood are falling off?*), lay people, and specially women (be these lay women or religious sisters). Clericalism makes priests believe that they are accountable to no one “except God”, and that they can get away with anything. We've seen in recent years how much havoc this mentality has caused the Church in the pedophile scandals and the financial scams of church government. Jesuits are no exception to the clericalist mentality. In fact most Jesuits believe that they are superior to other priests in the Church!

How important are Superiors in community ?

As the key person in community is the superior, it is often asked, *what*

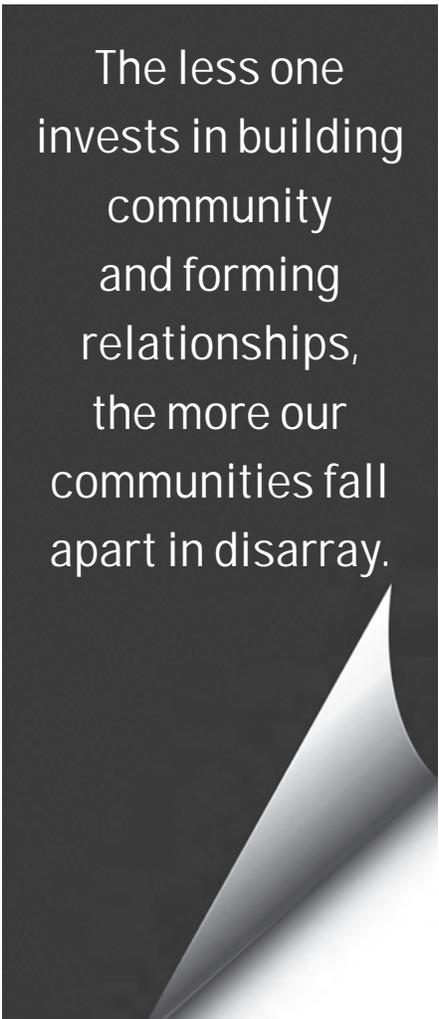
is the kind of superior I'd like to have ?
By extension, we can also ask, *who are the kind of companions I'd like to have ?*

There are many responses to these questions, but they usually will include some of those below:

- **Understanding:** everyone likes a superior and companions who are understanding and supportive. This is specially so when cultural backgrounds are different.
- **Teamwork:** How to get people to work together is our biggest challenge, and is the area of our greatest deficit. But we simply have to succeed here, if we are to say anything of value to the modern world. The biggest hindrance to lay collaboration is the presence of public scandals in the Jesuit community (particularly related to eccentric and hostile members), and the gross injustices noticed between Jesuits and lay staff.
- **Transparency:** No one likes a superior who plays games, who conceals or manipulates vital information. Related to this is the accountability of the superior to the community – and of the provincial to the province.

Are community members accountable? If so, then to whom? The traditional answer has been “to the provincial” who makes the appointment. However, there is a growing feeling that it is the local

superior and the community which is the place for the accountability of one's ministry. This introduces a tension today because most communities play host to a variety of ministries. In some cases, members



The less one invests in building community and forming relationships, the more our communities fall apart in disarray.

are resentful of the ministries of certain individuals – “*their personal charism*” – which preclude sharing in the common ministry of the institution. This may be the result of several factors: someone's idiosyncrasy, financial secretiveness, evasiveness for common tasks, etc. It does not help when such individuals claim that they are accountable “only to the Provincial”, not to the local

superior.

In fact today, a superior has necessarily to handle at least three functions: He is first of all the **spiritual leader** of the community, and so meant to inspire the community in its apostolic work, and hold it together “in love and obedience” (*Complementary Norms*, 2.8.318). But he is also the **juridical manager**, the legal and financial head, the public face of the institution. Finally, he is also a **professional** in his own right – a teacher, pastor, writer, activist, whatever. To combine all three roles is exceedingly difficult. To *excel* in all three is well nigh superhuman!

Jesuits usually want their superior to be available to them “24x7” – the first role. This “caretaking” however calls for much patience and understanding and for abundant interpersonal skills. It's an area which can rapidly become emotionally draining. Whether the community is large or small, there always happen to be one or two eccentrics who demand extra attention and care.

The second function - institutional management - requires legal and financial acumen. It is an area of discomfort for many. Reason? Many do not possess the skills of governance – *and do not wish to learn any!* - because, “I joined the Society to work with the poor, not to take care of its property”. So this becomes an area of neglect, with dire consequences. Besides this, there are invariably common areas between the superior as manager and the local director of works (the principal or

the parish priest), and when these overlap, tensions erupt in hostility – or as a provincial once confessed to me, “the good relations between the rector and the principal lasts only until their first major quarrel.”

Finally, one’s own professional development. Being a superior encroaches upon one’s time and availability, and demands the sacrifice of one’s personal ministry. Not many feel comfortable doing this, but something has to give. So

We may glory in our ‘mobility’, our ‘availability’, but the sharing of one’s dreams, aspirations, as well as one’s failures, all require a certain stability of relationship.



“Do you think a good Superior should be a good decision-maker or a decision-taker?”

“Neither. Gotta be a cool decision-faker!”

how does one manage? Usually, unsuccessfully.

The less one invests in building community and forming relationships, the more our communities fall apart in disarray. Henry Kissinger put it well: “Public office is not a matter of intellectual skill, but of practical judgment and prudence. And it is always emotionally very exhausting. This is why most men leave public office worse than when they entered.”

On Forming Genuine Communities *(based on the ideas of Scott Peck)*

True communities are places of communion and communication. Communion means coming into the presence of God and of each other through prayer. For most religious (and Jesuits) this usually means the common celebration of the Eucharist, but it needn’t always be so. What is essential, however, is that through some form of common prayer a person opens himself to God and to the others in community.

When this happens, a sharing takes place from one’s deepest self in all its richness, variety and vulnerability. Fear and anger disappear, and in its place comes a deep respect for the other, leading to compassion and loving service.

When we communicate with each other, we talk about things “which really matter”. In a genuine community I am not afraid to be myself, and not afraid to love. And I encourage the other to be oneself, and give of one’s best as well.

So where do we find such ‘true communities’? Do we find them in the Catholic Church or in the Society as we know it today? The truth, I’m afraid, is less palatable.

The Church, in general, and religious communities in particular are superbly conceived and efficiently managed organizations, committed to power, control and image, disguised as “obedience”. Most religious orders call themselves “families”, but this too is just a delusion. This is because religious

communities refuse to accept the challenge and the pain which can make them places of communication and communion. So they stagnate in pretences and deceptions, avoiding conflicts, feeding themselves on clichés and rituals.

I believe it is necessary that we see our relationships in community *not as something static but dynamic, in movement – in chaos and in growth.* For this it is necessary to accept “the truth of one’s life”, which may well lead to a period of chaos. This may be unnerving at the beginning, but it also leads to an experience of truthfulness, of affirmation of each other, and of apostolic effectiveness.

Getting to Know One Another

But for this, members must be *committed to grow in relationships to one another.* Most people, even as adults, have never taken time out truly to understand the kind of person they are. Behavioural psychology tells us that there are different kinds of temperament, not just ‘good’ and ‘bad’, or ‘smart’ and ‘dull’ people. A proper understanding of the kind of person I am, and the kind others are, is the basis of sound community relationships. A ‘proper understanding’ implies knowing our talents and our defects, what motivates us and what turns us off, what makes us achieve and what makes us vulnerable. Self-knowledge and self-acceptance are the key values here. Programs like the Myers-Brigg Temperament Index, or the Enneagram can help this self-knowledge. Most of all we

Growth in emotional intelligence is the single most important factor needed to create better community lives.

can be ‘empathetic’ to differences in community. It is very helpful to have such exercises regularly in community, so that by getting to know ourselves and one another, we can help one another grow.

The truth is that religious people, more than others, tend to take an unrealistic, idealistic view of themselves, striving for objectives they can’t possibly attain, and getting angry with themselves and others as a result. Putting it more simplistically, I like to say that no one joins religious life unless he or she is an idealist. But no one will continue in religious life, unless he is a realist.

In an earlier age, Jesuits closed ranks in community against outside threats. Stability was an important, non-negotiable value. Today, freedom is – and this means expressions of difference where race, caste, class and gender begin to matter more and more. Naturally, this threatens community relationships. In fact, the weak area of our lives as men (and so as Jesuits) is relationships. Community relationships will therefore always be problematic because no one “keeps silent” any more.

Problematic, yes, but not impossible. All of us secretly hanker for positive and sustaining relationships, relationships which encourage and sustain us in mission and in community. The strategy for achieving this is two-fold: Getting to know ourselves better and our ‘companions in mission’ is the first step. The second is learning the skills of working and living together, defusing conflicts, practicing cooperation and accountability, and so on – all habits related to enhancing ‘emotional intelligence’. As I said before, growth in emotional intelligence is the single most important factor needed to create better community lives.

I’ve often felt that my generation is the last that would commit itself willingly to live until death in single sex communities. Nevertheless, if things were to change as I’ve described them, I’m prepared to be corrected. ■

Myron J. Pereira, SJ (BOM) is presently based in Campion School, Mumbai, where he is writer-in-residence. He can be contacted at pereira.myron@yahoo.in

Called to serve

New Provincials



Stanislaus Amalraj, SJ

Provincial of Andhra Pradesh

Fr. P.S. Amalraj, born on 30 Jan 1943 at Krishnapperi in Tamil Nadu, has four brothers and a sister. One of his brothers, P.S. Arul, is a Jesuit of MDU Province. His sister, Maria Lilly, is a CIC Sister. He entered the Society on 20 June 1959 and was ordained on 8 April 1973. Volunteering to work in Andhra, he started as a Parish Priest and later became the Executive Director of Diviseema Social Service Society in Nagayalanka. He was there from Nov 1977 till May 1985. He showed his organizing skills during the relief work after the 1977 Cyclone that devastated Andhra. The whole Assitancy was involved in the relief work. He was for four years the Rector of Andhra Loyola College, Vijayawada. He founded the Hindupur Mission in May 1989 and served as its Executive Secretary till 1996. In 1998 he offered his services to the Jesuit Refugee Services. He has been working in the JRS till now, stationed in Nepal.



Varghese Pallipalakkat, SJ

Provincial of Dumka-Raiganj

Fr Varghese Pallipalakkatt was born on 02 Dec 1954 at Vaikom, Ernakulam Dt, Kerala. After his matric he joined the Santal Region and did his pre-novitiate, novitiate and juniorate in Patna. His Philosophy, B.Th and MTh were done in Jnana Deepa Vidyapeeth, Pune and he took his B.Sc from Loyola College, Chennai and M.Sc. from Madras University, Chennai.

He was ordained at his home parish, Vandanpathal, of Kanjirapally diocese and did his tertianship at Lonavla under Frs Tony Coelho and Joe Ayzpun. He took his final vows in 1993. Fr Varghese represented the province twice - as procurator once and as a delegate at GC 35. He has served as the head master of St. John Berchmans's middle school, Mundli, principal of St. Xavier's English Medium school, Sahibganj and principal of St. Xavier's School, Raiganj. In 2010 he was entrusted with the responsibility of starting a college in Dumka and in 2011 he was appointed the first principal of St. Xavier's College, Maharo. After delaying his Ph.D. because of his work, he took it up in 2011. He will submit his thesis in August, but before that he will take over as Provincial on 23 May.



George Fernandes, SJ

Provincial of Jamshedpur

George first saw the light of day 59 years ago on 20 Oct 1955 in Mangalore. He entered the Society of Jesus at the age of 18. He did his B.Sc in Mathematics at St. Joseph's College, Bangalore, his Philosophy at DNC, Pune, had two years of Regency at St. Xavier's High School, Lupungutu, Chaibasa, and a year at RTC in Ranchi before completing his theology at Vidya Jyoti, Delhi. He was ordained a priest in 1986. He completed his studies in Law in 1990 and after his Tertianship, he spent a short time in a remote rural school called St. Ignatius, Rengra "in the middle of nowhere." Later he served for nearly a decade as the Director of 6 De Nobili Branch Schools. He spent another decade in the English medium ICSE schools in the Coalfield. Then George was appointed the Superior of the community of XLRI, Jamshedpur and Administrator and Financial Controller of XLRI in June 2013 until his appointment as Provincial of Jamshedpur to succeed Fr Michael Thanaraj. George has a very creative way of presenting any matter. He is appreciated for his courage and commitment. Not only is he tall in stature but walks tall even in times of crisis, taking everything step by step.

Stanislaus D'Souza, SJ

Provincial of Karnataka

Fr Stany D' Souza, the new Provincial of Karnataka, was born on 09 May 1965 as the last child of the late Marcel D'Souza. He has a Jesuit brother (Fr Gilbert D' Souza) and one of his sisters is a Good Shepherd Sister (Sr Vinaya D' Souza). Stany joined the Society of Jesus on 20 June 1984 and was ordained a priest on 27 Dec 1999. He began his priestly ministry at Loyola Pre-novitiate, Mangalore as the Vocation Promoter and Pre-novitiate director. Then on he has held many offices- rector, vice principal, lecturer..in Mangalore and Bangalore. Presently, he is the director of St Joseph's College of Business Administration, rector of Jesuit Nivas, St Joseph's College residence, Vice President of BJES, Bangalore. Fr Stany D' Souza has a Ph.D in Kannada on Sharana Movement of 12th Century from the perspective of empowerment. His areas of interest are literature and counseling. He has two books and 12 scholarly articles to his credit.

M.K. George, SJ

Provincial of Kerala

Fr M.K. George is to succeed Fr Joseph Kallepallil as the new Provincial of Kerala Province. Fr George was born on 20 Sept 1953 at Mannackanadu in Kottayam District of Kerala. He has an elder brother and 3 sisters, one of whom is a Franciscan nun. Fr George did his novitiate at Christ Hall (1970-72), Philosophy at SHC, Shembaganur (1974-76), and his theology at Vidyajyothi, Delhi, (1982-85) and was ordained on 05 May 1985. He did his M.A. in Androgogy at the University of Madras, M.A. Sociology at the University of Kerala and Ph.D. at the University of Pune. He made his last vows on 22 April 1991. Fr George was a lecturer at Loyola College, Trivandrum and became its Principal in 2003. He was also a consultant of the province for a period of 6 years (1994-2000). He joined the Indian Social Institute (ISI), Bangalore, and became its Director in 2010. Fr George is an effective communicator. He has been a resource person for several human development programmes and a columnist at *the New Leader* on Family Counselling.

Kalyanus Minj, SJ

Provincial of Madhya Pradesh

Fr. Kalyanus Minj, the newly appointed Provincial of Madhya Pradesh Province, is young - 49 years old on 25 April 2014. This speaks of his personality and qualities. He holds the promise of leadership to the Province even though his administrative skills are not tested yet. He reaches out to all – young and old, priests, religious, or lay people from the ordinary and simple to politicians or government officials. He has the ability and perseverance to get things done. The Province looks up to him for motivation and leadership that will enable us to live the Jesuit life and to continue effectively all the apostolates of the Province. In this year of the bicentenary celebration of the restoration of the Society of Jesus, Fr. Kalyanus is the right person to restore, renew, and re-energise the Jesuits of the Province and all its apostolates. We pray that the Lord who has chosen him to lead the Province may bless him with all that he will require.

Joseph Marianus Kujur, SJ

Provincial of Ranchi

Born in Gumla on 15 Nov 1960, Joseph joined the Society on 20 June 1980. He was ordained in 1994 and made his last vows in 2002. Having studied at Loyola College, Chennai, and Pune University, he got his Ph.D. from Delhi School of Economics and went to Georgetown University, Washington for his post-doctoral studies. He has taught at DNC, Pune and RTCs at Patna and Ranchi. From 2005 he has worked at ISI, Delhi heading or co-ordinating its Tribal Studies Department. Research and writing have been his ministries and so he has authored books and research articles. From 2012 he is a member of the Advisory Committee to Ministry of Rural Development, Government of India and a member of the Expert Committee on Tribal Health constituted by the Ministry of Health & Family Welfare, Government of India to prepare a roadmap for improving tribal health in India.



BY INFANT KINGSLEY, SJ

Ranjith was always a fighter in the family, who tried every trick - including crying - to get what he wanted. This is how he convinced his parents to enroll him in a school. He was the only one among his seven siblings who managed to do that. But when he was 12 his parents decided to send him to work in a bag store. Ranjith realized he was totally helpless. He was brought against his will from an interior village in Uttar Pradesh to a wholesale market for bags in Chennai by a wholesaler. He was made to work for the major part of the day like a bonded labourer without proper food and care.

One day after receiving an anonymous phone call from the Child Line (1098), I, along with a volunteer, went to the place. It was shocking to see Ranjith famished, lean and hungry, as he was working in a godown. With a lot of difficulty and after heated arguments with the shop owner, we could reach out to him. Unlike many other boys of his age, Ranjith was confident. He told us, "I did not want to go to work so young. I had seen my cousin pushed into child labour and he had a very difficult time. I did not want that. I was just in class 7 and wanted to study more," he recalled. Ranjith's parents, both agricultural labourers, however, had their own reasons to get him working so early. They needed the money he would make. This brave teenager made a couple of attempts to escape to Uttar Pradesh but only to be caught by the Chennai 'owner' and beaten up mercilessly and made to starve as a punishment.

When we managed to trace his parents, they were not ready to accept him and take him home. What policemen and other officials did after hearing our complaint was just an 'eye wash'. It was clear that all these people - wholesalers, police and officials - are all partners in such human trafficking.

Anbu Illam tries to rescue hundreds of such Ranjiths. Anbu Illam (Home of Love), a Child Rights Organization run by the Salesians at Chennai, works for the welfare of thousands of street and vulnerable children like Ranjith. I worked there in September 2013 for my Ignatian Experiment as part of my Tertianship at Shembaganur.

In the past 28 years, Anbu Illam has rescued thousands of children from a life of misery. It was initially started for rag pickers and street children in and around North Chennai. Gradually it extended its service to vulnerable and neglected children in the slums and pavements. It also takes care of children who are abandoned, disowned, and abused. It provides them with shelter, food, medicine, education and vocational skills by creating a child-friendly environment. It offers holistic child protection and assistance to ensure that the child continues his or her education. Children deprived of parental care, orphans, separated children, children of single mothers, children who are victims of domestic abuse are all cared for with love - while the staff at the Centre try to restore them to their parents.



"Let them come to me!"

if the parents or close relatives do not want them, then the Home tries to identify prospective parents, after verifying their background.

I was privileged to work with an array of committed Salesians, Salesian volunteers and workers who play a great role in spotting these children on the streets, railway stations, bus stands, pavements, marketplaces, and factories.

Quite a number of such children do not know the names of their parents or their address. Some don't know even their own name. After they come to Anbu Illam, they are given a name, food, clothing, shelter, medical care and sent to very good private schools. Gradually they are trained to take care of themselves - to keep themselves and their place neat and tidy. Cleanliness, time management, extra-curricular activities, housekeeping, spiritual and academic formation are some of the things they receive. Those who are talented get opportunities to be trained in music or sports.

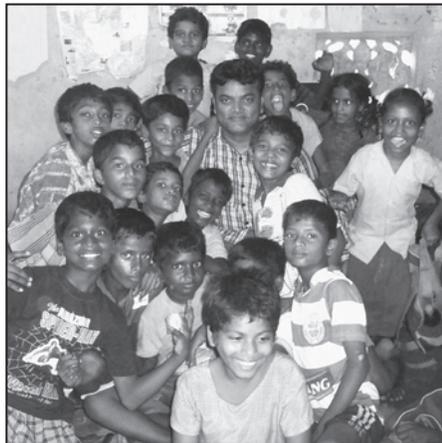
The transformation is amazing - from a miserable abandoned boy to a school student, able to sing, dance, read, and write. They even pray the Rosary in English.

The world ignores the plea of Jesus, who said, 'Despise not one of these little ones.' Violence against children in our

country leads to the displacement of millions of children who are the hope and future of our nation. Poverty, lack of universal education and a corrupt law and order system leave thousands of our children at the mercy of unscrupulous men. Finding these children who are on the streets, providing them food, shelter and security, and then formal or job-oriented education and, whenever possible, trying to reunite them with their families is an extremely important ministry today. Anbu illam is a collaborative organization of Child Line, a national 24 hour emergency help line and outreach service for children. Its toll free number 1098 can be used in all the cities of India.

Everyday I worked in Anbu Illam for these children I recalled the words of our Master: "Let the children come to me; do not hinder them, for to such belongs the kingdom of God" (Mark 10:14).

After completing his tertianship in Shembaganur, Infant Kingsley, SJ (MDU) is set to teach Visual Communication at Loyola, Chennai.





BY FLORY PEREIRA

Taught by a dog

24 May 2012, the feast of the Solemnity of Mary Help of Christians, seemed a normal day until 7.00 in the evening when, on my way home from daily Mass, I was attacked by a street mongrel barely 100 steps away from my home. With no warning from my attacker, nor any provocation from

thoughts. I fought the mongrel with the help of my shoes which got knocked off my feet when I hit the road with all the physical vigour that my nervous and fear-tensed arms could command. Relief flooded my mind and body, when I saw that he had finally released

Bless them Lord, but keep them.... far, far away from me!"

I am a confirmed believer in the tenet that everything that happens in our lives happens for a purpose - a wake-up call, inviting us to see something that we have been putting off for some

His frothing mouth encircling my foot, his fangs disappearing into my flesh, his snarling face barely 4 inches away from my face made a perfect frame for a horror film.



me, - I found myself knocked on to the road by the violent grip at my calf muscle of this rather weird looking black street mongrel. His frothing mouth encircling my foot, his fangs disappearing into my flesh, his snarling face barely 4 inches away from my face made a perfect frame for a horror film. Scenes from Sir Arthur Conan Doyle's, "The Hound of the Baskervilles" flashed before my mind's eye.

'This cannot be happening to me' was the first in a series of terrifying

his hold on my foot and was very nonchalantly crossing the highway.

Bleeding profusely from the 5 bone-deep wounds inflicted on me, and controlling the hysterical sobs that came naturally, I did what any sensible person is expected to do in such a situation with the help of a couple of kind neighbours. I went to the Government hospital, took a tetanus shot and an anti-rabies shot and got back home with a prescription of 4 more anti-rabies shots at regular

intervals and antibiotics to control the spread of infection.

Some dog-lovers in my neighbourhood helped me to see the other side of the coin. "It's in the nature of dogs to bite", said one, "just as it is the nature of scorpions to sting". "The dog must have been awfully hungry" said another. "The dog was craving for love and affection" said yet another. While I heard all this out, "Please God," I prayed, "help me understand the nature and the language of dogs.

time. So, in the days that followed, I set out to find out what God was trying to tell me through this experience. First, he probably wanted to strengthen my belief in the milk of human kindness. Neighbours, friends and well-wishers pooled in to help, each in keeping with their own talent and resources. Some sent in food, others picked up vegetables and groceries, some came in with encouraging reports of how

my worst nightmares. To my over-fertile imagination, amputation of my leg seemed my only salvation. "Please God", I prayed, "have mercy on me".

Then one morning I requested that the Holy Eucharist be brought home for me. And that's when the miracle happened. A peace, like I had never known before, descended on me like a benediction. The words of Psalm 46, "Be still and know that I am God"

way to make me comfortable, I put that down. When my house was cleaned, my clothes and dishes washed, the little patch of garden watered, I put that down. All favours and mercies I recorded. After a couple of weeks of this book-keeping I gave it up. "It's no use," I said, "I can never get a balance. I am always hopelessly in debt." That I realized was the story of my life – overflowing of divine goodness. This incident had only brought it into focus.

Next, my mind tried to fathom the purpose of human suffering. Sometimes, I realized, we inadvertently do some things, the inevitable result of which is suffering. My present suffering did not fall in that category. So what was the purpose of *this* suffering? The answer came to me through a friend, who I chose to believe, was a messenger from God. "It's not ours to reason why, it's not ours to make reply, it's ours to just comply." All human suffering has a purpose – whether we understand it or not. It's God's way of seeking our help. He is asking us to nail our sufferings to the sufferings of His Son on the Cross, thereby helping Him to complete His redemptive plan. Did Jesus' suffering and death on the cross have a purpose? To many it did not. But it does when we fix our eyes on the Redemption it brought. Our sufferings in some mysterious way create the pathway for life, abundant life, our Resurrection

Although it took a long time, the wounds inflicted by the dog finally healed. But I still carry the scars. The scars are a reminder that even though I may have had my wounds, my pain and my suffering, I have also had my healing – a healing of body, mind and spirit. ■

Mrs Flory Pereira, an English Literature graduate from Mumbai University, has worked for Rallis India Ltd., a Tata concern. She now lives in Nashik with her family.

One morning I requested that the Holy Eucharist be brought home for me. And that's when the miracle happened.

an acquaintance had successfully weathered a similar storm. A brave-heart acquaintance, who lived across the street, volunteered to drive me to the hospital to take one of my anti rabies shots on a day when we had an auto strike in the city. My regular auto driver had chickened out with hardly any advance notice. All these otherwise little acts of kindness got magnified manifold, when they passed through the filter of my current handicap. "God bless you all!" was the only little prayer that my thankful heart was capable of sending up to the Almighty.

Our worst fears seem to have this uncanny habit of actualizing themselves. Mine did. My wounds got infested. The antibiotics pumped into my system with the hope of controlling the infection wreaked havoc with my stomach and digestive system. Two of the wounds actually looked like the eyes of the dog, the memory of which was indelibly etched on my mind and often visited me in

(Ps 46:10) hit my heart with a thud. Realization dawned that God was taking me out of my day-to-day routine. The four walls of my house to which I was confined to no longer seemed like a prison. The Good Shepherd had led me to "the green pastures" to rest and renew my strength. I was not going to let the blessing of this trial and suffering pass me by. I realized that God wants me to grow in sweetness, in patience, in trust, in joy, in peace, in gentleness and kindness. By making me lie down in these "green pastures", He was creating the circumstances and the opportunity for growth.

I decided to literally keep a daily book account with the Lord. On one side I put down all I did for God; on the other side I put down what the Lord was doing for me. When a friend or a neighbour helped or cheered me, I put that down. When my wounds were cleaned and dressed for me, I put that down. When the doctors and the staff at the hospital went out of their



BY STEPHEN J. BINZ

The life of Mary, mother of the Word of God, can show us how to read the Bible in a personal, prayerful and transforming manner. This way of listening to God's word in Scripture is traditionally called *lectio divina*, an ancient practice by which prayerful listening to the text leads to a transforming encounter with God. The ancient practice of *lectio divina* is experiencing a revival today throughout the worldwide Church. Pope Emeritus Benedict has said: "If it is effectively promoted, this practice will bring to the Church - I am convinced of it - a new spiritual springtime. ... The ancient tradition of *lectio divina* should be encouraged through the use of new methods, attentively pondered, adapted to the time."

Because this ancient approach to Scripture is rooted in the Judaism of Mary's time, she can show us the way to enter into an intimate relationship with God through the sacred pages. In the synagogue, Jewish teachers taught their disciples to immerse themselves in prayerfully reading

the sacred scrolls. Because the text itself is sacred, the ark containing the biblical scrolls is sacred space in the synagogue, with lamps burning around it, proclaiming God's holy presence. Through reading, meditation and prayer of the Tanakh - the Torah, prophets and writings of Scripture - the faithful open themselves to God's presence. This way of reading Scripture was then nurtured throughout the centuries of Christianity, especially through the desert fathers and mothers,

words of ancient texts resound: "He will be called Son of the Most High, and the Lord God will give him the throne of David." In time, she would see that those sacred texts were fulfilled in Jesus' life and her own.

Mary's whole life with Jesus, from Nazareth to Cana to Jerusalem, was a careful reading and an attentive listening to the divine Word, her son, Jesus. As a woman of the word, Mary teaches us how to listen with receptive and expectant devotion.

Praying with Mary

the patristic writers and the monastic tradition.

Though there have been many expressions of *lectio divina* through the centuries, the practice is usually presented in five movements: *lectio*, *meditatio*, *oratio*, *contemplatio* and *operatio* - each of which is exemplified in the heart-centered life of Mary.

Lectio: Listening Carefully

Lectio is a deep listening to the inspired page of Scripture. It is best to read the text aloud, listening with "the ear of the heart," as St. Benedict described it in his Rule. Once we give our full attention to the text, *lectio* urges us to create a space within us for the new wisdom and understanding that God wants to give us through the sacred page.

As a child, Mary learned to listen to the word of God. She learned the Hebrew Scriptures from her parents, and the words of those texts resonated in her mind and heart as she matured. In the temple of Jerusalem and the synagogue of Nazareth, she heard the word of God; she chanted it and sought to live according to its guidance.

Her attentive listening to the divine word prepared her to receive the angel Gabriel's revelation: "Greetings, favored one! The Lord is with you" (Lk 1:28). As Mary listened, she heard the

Meditatio: Understanding

The next stage aims to bring the biblical passage into the sphere of our own lives, seeking to understand how a Scripture passage speaks to us today. The challenge is connecting the text of ancient times and our own lives, moved by God's Spirit today.

Throughout her life, Mary listened to God's word and then reflected on it. Luke's Gospel says, "Mary treasured all these words and pondered them in her heart" (2:19). Treasuring and pondering the word of God are the essence of *meditatio*. Mary was a faithful disciple because she heard the word, treasured it and pondered it in her heart.

To "ponder" suggests that the word has enough weight and power to expand our heart's understanding. The word of God can form our heart when we allow it to rest within us and gradually mold our thoughts, desires, insights, judgments and yearnings.

Later in Luke's Gospel, as Mary and the brothers of Jesus approach him, he says, "My mother and my brothers are those who hear the word of God and do it" (8:21). So Mary is not only Jesus' mother, she is also a faithful disciple, a model for those who listen to the word and keep it. We can receive God's word faithfully, as Mary did,

when we allow the word to move from our minds into the depths of our hearts.

Oratio: Praying the Text

Oratio is our prayerful response to God's word. After we have carefully listened and reflected on the text, God enters into our hearts and inflames them with the grace of his love. And there, at the core of our being, we naturally want to respond to the One whose voice we have heard.

Because Mary had listened to God's word from her youth and learned to meditate on that word, she could respond in oratio with her whole heart, "Here am I, the servant of the Lord; let it be with me according to your word" (Lk 1:38). Mary's attentive listening had opened her heart and made her totally receptive to God's will. She responded directly, honestly and confidently with her simple "let it be."

During Mary's visit to Elizabeth, she continued to reflect on the Lord's words to her. She responded to God again in her prayer of praise and thanksgiving: "My soul magnifies the Lord, and my spirit rejoices in God my Savior" The remarkable character of the Magnificat is the way that she wove verses from the psalms and other Old Testament prayers into her own prayer. Mary had obviously learned Israel's prayers as a young girl, while listening to them recited at home or in the synagogue.

Phrases from these ancient texts spontaneously rose from her heart to her lips. But she did not simply repeat the prayers of her ancestors; she prayed a completely new prayer that embodied both those ancient texts of Scripture and the new divine word she had heard. Allowing God's word to interact with her own thoughts, feelings, memories, hopes and desires, Mary responded in a beautiful biblical prayer originating in the depths of her heart.

Contemplatio: with the heart

This stage is the heart's wordless prayer that remains once words are no longer necessary or helpful in

responding to God. Simply enjoying the experience of quietly being in God's presence, contemplatio requires that we let go of any effort to direct the process. When we feel God drawing us into a deeper awareness of his divine presence, we gradually abandon our intellectual activity and let ourselves be wooed into God's embrace. We no longer have to think or reason, listen or speak.

This experience resembles that of lovers holding each other in wordless silence or a sleeping child resting in its mother's arms.

From her nurturing womb to his rock-hewn tomb, Mary nurtured a contemplative experience of God through her relationship with the Word of God, her son, Jesus. After his resurrection and ascension, she waited with the other disciples for God to send the Holy Spirit: "All these were constantly devoting themselves to prayer, together with ... Mary the mother of Jesus" (Acts 1:14). This expectant waiting for the Holy Spirit's transforming work is the model for the contemplative life.

Through her relationship with the earthly and the glorified Christ, Mary shows us the prayerful union that leads to contemplation. By cultivating her prayer through an active relationship to Jesus throughout his life, Mary prepared for the silent and receptive waiting of her contemplative prayer.

As a woman of the word, Mary reveals that her whole life is rooted in the Trinity. She is the beloved daughter of the Father, tender mother of the Son and loving spouse of the Holy Spirit. Simply resting in trustful confidence that God would send the Spirit with its transforming powers, Mary shows us how to move into the prayer of contemplation.

Operatio: Acting on the Text

Operatio is our lived response to the biblical text. We cannot prayerfully read Scripture in this way without being changed in some way.

As we deepen our relationship with God through the movements of lectio divina, our actions become vehicles of God's presence to others. We become channels of God's compassion and mercy, becoming "doers of the word, and not merely hearers" (Jas 1:22), bringing about God's loving purposes in our daily lives.

Mary's entire life was a response to the word of God, from her youthful reply to the angel at the annunciation to the end of her earthly life. From Nazareth to Jerusalem, she was a faithful witness to the word, to which she had given her "yes, let it be." Even in her most difficult moments, standing beneath the cross of her son, Mary never retracted her commitment to live in total openness to God.

As a model for our operatio, Mary offers words of trust for our task of witnessing to the word. At the beginning of Jesus' public ministry in John's Gospel, Mary was with Jesus at a wedding feast in Cana. When the wine ran out, she instructed the servants, "Do whatever he tells you" (2:5). She knew that Jesus would transform their ordinary water into the vibrant wine of God's kingdom.

As mother of all disciples after the Resurrection, Mary tells us to prepare to do whatever Jesus asks of us. She knows that being "doers of the word" and responding to that work with trusting obedience will lead to our wellbeing and happiness. Through operatio, Jesus takes our ordinary lives and shapes them into instruments for building his kingdom. Through faithful witness to the word, we live as his disciples today.

Christian theology describes Mary as the Theotokos, the "God-bearer." Holding her son in her womb and in her heart, Mary gave birth to him. As the icon of lectio divina, Mary invites us to gaze prayerfully and with wonder at this divine gift - and then to bring forth the Word into our world. ■

Courtesy: St Anthony Messenger

BY HEDWIG LEWIS, SJ

Overview

From the earliest days of the Society, India has been “the land of dreams” of every aspiring missionary in Europe, largely because the letters of Francis Xavier were widely circulated. Soon, India became “the Indies”; which included all the Asian lands as far as Japan which the daring Portuguese explorers had made known to the West. Ignatius of Loyola refers to “the land that is known as the Indies”, and impressed by the success of Xavier, had, from time to time, sent him considerable reinforcements. According to Polanco, in 1556, when Ignatius died, there were 95 Jesuits, mostly from Europe, who worked in places governed by European powers.

While globally, it was the age of discovery of the continent, for the Society of Jesus, it was a period of laying the foundations of the basic structures of the order mainly in South India and Bengal.

Early missions

Francis Xavier arrived in Goa in May 1542. After four months he travelled further south, and worked in Manapad, Tuticorin, Madurai and Madras-Mylapore. Within a decade of missionary activity he traversed as far as Ceylon (Sri Lanka), Malacca, the Molucca Islands, Japan. The famous College of St Paul's at Goa was handed over to the Jesuits. In 1614, the Jesuit historian, Fr Sebastiao Goncalves, wrote that the College had produced many priests, who “were sent to the various missionary areas.” Xavier died in 1552.

Province

At the beginning, the Society had only one Province in India, namely Goa, established in 1549. In 1601, the Jesuits were divided into two Provinces: the North, with Goa as its centre, and the South (the Malabar Province) with Cochin as its headquarters. There were several local headquarters: Cochin for the Malabar Coast, Cape Comorin for the regions situated in the interior of



the peninsula; Colombo for Ceylon; Mylapore for the Fishery Coast, the Coromandel Coast and the neighbouring territories; Calcutta for Bengal and Burma; Bassein for the Missions of the North; Agra for the missions situated in the Moghul Empire.

Post Restoration

Education: In keeping with the traditions of the Society in Europe, Jesuits in India gave primacy to the education apostolate. The English Jesuits came to Bengal in 1834. In July 1835 they started St Francis Xavier's College in Calcutta, the first Jesuit College in the East after the restoration of the Society in 1814. In 1846 it was handed over to the local Bishop and eventually French Jesuits came to the old Madura Mission in 1838. They founded St Joseph's College in Negtapattam in 1844 and soon transferred it to Trichinopoly. German Jesuits came to India in 1854 and were entrusted with the new Vicariate of Poona and in 1858 the large territory of the “Bombay Mission” which extended from Quetta to Hubli. They founded St Stanislaus High School (1863), St Mary's HS (1865), in Bombay, St Vincent's HS, Poona (1867), St Xavier's HS (1869) and College (1869), Bombay. Italian Jesuits arrived in Mangalore in 1878 and founded St Aloysius in 1880. Belgian Jesuits arrived at Calcutta in 1859; they founded St Xavier's College in 1860.

Ministries: In the following decades, there is a remarkable diversification of

the services, a deeper rooting of their presences in the various parts of the country, and a growing participation of Indian Jesuits in the international services of the Society.

Notable strides were made in evangelization, particularly by the French Jesuits in the Madura Mission, the German, Swiss, and later Spanish Jesuits in Maharashtra and Gujarat, the Belgian Jesuits in Calcutta and Ranchi, the American (US) Jesuits in Patna, the American and Canadian Jesuits in Nepal and Bhutan.

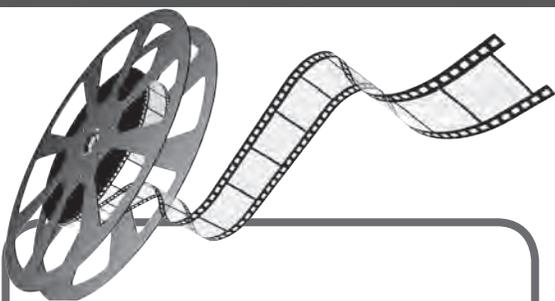
The Jesuits were also involved in starting the training of Indian diocesan clergy by establishing five Seminaries in Bombay, Mangalore, Trichinopoly, Ranchi and Kandy (later transferred to Poona). The Society had its own novitiates, and formation houses in Kurseong (1889); in Shembaganur (1898), and Poona in 1950.

For the promotion of the Social Apostolate, the *Indian Institute of Social Order* was founded in 1951 in Poona, and in 1963 shifted to Delhi as Indian Social Institute.

South Asia

Jesuits in Asia came under the European Assistancies to which their missions belonged, often in areas under European colonial governments. Missionary expansion in Asia was possible thanks to supply of finances and personnel from these Assistancies. Eventually, provinces and missions came under the care of one of Fr General's Assistants.

After the end of WW II in 1945, Jesuit presence in Asia grew. In 1957, GC 30 created the Assistency of India and East Asia. In 1962, the East Asian Assistency was detached and the Indian Assistency became a self-contained unit. In the past five decades Provinces have become more and more independent of their “mother provinces”. A Provincial of India (POI) was appointed in the early 1970s with headquarters in Delhi. Later, the office was extended to the entire South Asian Assistency (POSA) which included India, Nepal, Sri Lanka, Bangladesh and Pakistan. ■



How things can change if...

Well Done Abba

A film by Shyam Benegal

Starring: Boman Irani, Minissha Lamba and Sammir Dattani in key roles



Well Done Abba is a film about life: about the struggles of ordinary people, about their rights and how things can change if people are informed and mobilised so that actually get into the act.

Produced in 2009, it is the story of a driver named Armaan Ali who works for a Senior Executive in Mumbai. He takes a month's leave to get his daughter married but does not return to work for an additional two months. When he is about to be dismissed, Armaan begs of his boss to listen to his story. Very reluctantly, the boss agrees to his pleading and during a journey from Mumbai to Pune, Armaan reveals to his boss what had transpired in the three months when he went back to Chikatpally, his native village.

What unravels is something which leaves the viewer spell-bound: the aspirations of ordinary people, the way they are cheated but also their potential to take on the system. The movie is hilarious and comical but it also sends several powerful messages very particularly about schemes available for the poor and the effective use of the Right to Information (RTI), and how a young girl can positively help change the system. It is a movie that can inspire our youth who can be trained in awareness and advocacy.

- Cedric Prakash, SJ

Power to lead



On Saturday, 12 April '14 at a very impressive function at St. Pius X Seminary Mumbai, Cardinal Oswald Gracias awarded certificates to 22 women and men of Batch 008 who had successfully completed the Power to Lead (PTL) programme.

Focused on the laity of the Archdiocese of Bombay, PTL is a unique leadership programme with a blend of strategic thinking, leadership principles and Bible-based Christian values that seek to create and mould individuals already aspiring to be leaders.

Founded in 2005, by Ms. Ruth D'souza and Dr. Raja Smarta (both Marketing Consultants), PTL has trained over 300 men and women to help them take up influential leadership positions upholding Christian values in society. Powered by a highly competent and professional faculty with a wealth of experience and expertise, PTL over the years has been able to draw out the best from the participants. The April 12 event, once again highlighted the need for many more committed Christian leaders to engage themselves in meaningful ways in Church and society. Visit www.powertolead.net

- Cedric Prakash, SJ

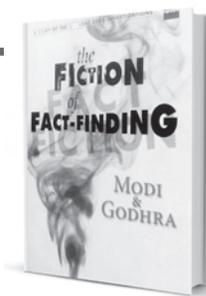
Fiction - not fact

Manoj Mitta has already made a name in authentic investigative journalism. Today, he is a Senior Editor with *the Times of India* writing on legal, human rights and public policy issues. In 2007, he co-authored *When A Tree Shook Delhi*, a critically-acclaimed book of fact-finding done by official agencies in the wake of the 1984 anti-Sikh carnage.

The Fiction of Fact-Finding is a scrupulously researched book which draws telling parallels between Gujarat 2002 and the massacre of the Sikhs in Delhi in 1984. To underline an insidious pattern in Indian democracy: the subversion of the criminal justice system, under a shroud of legal platitudes by the ruling dispensation.

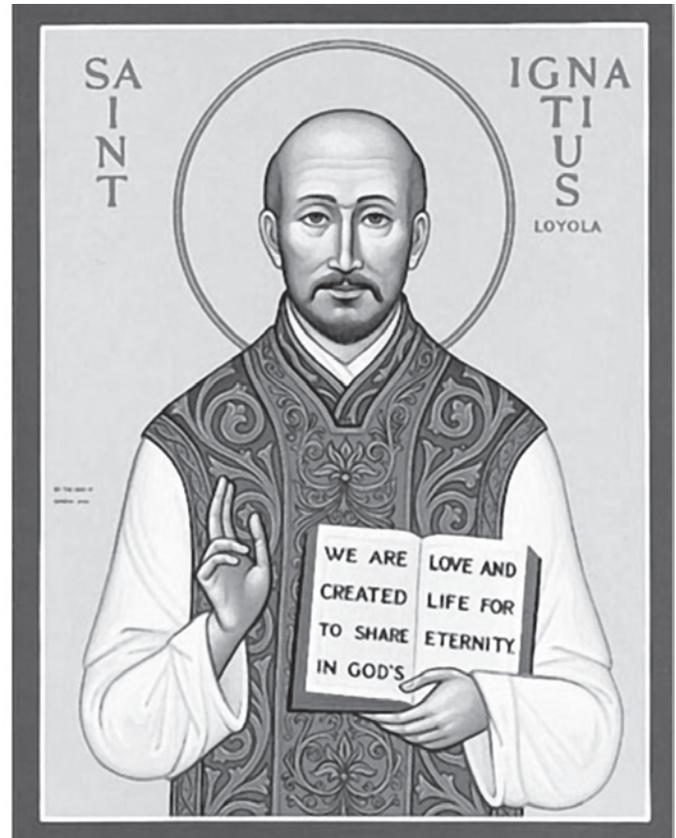
The *Outlook* magazine (17 Feb '14) had an exclusive story entitled "How S.I.T. let off Modi" based on this book. For those who are interested in the truth of Gujarat and who would like to take a stand on behalf of justice, this book is mandatory reading.

- Cedric Prakash, SJ



The Fiction of Fact-Finding: Modi & Godhra

By Manoj Mitta
Harper Collins Publishers India
(Rs.599/-) pp 261



Pope: A true follower of St Ignatius, who wanted to be a saint like St Francis

BY CARDINAL SEAN O'MALLEY

I believe that Pope Francis is the quintessential Ignatian Jesuit, and that is the hermeneutical key to understanding him.

When Ignatius of Loyola was wounded in the Battle of Pamplona, he was taken to the hospital, where he received a copy of the lives of the saints. After devouring the book, Ignatius said, "I want to be a saint like St. Francis." Well, we have a Pope who has embraced the vocation of being a follower of Ignatius, who wanted to be a saint like St. Francis.

Why did Jorge Bergoglio become a Jesuit? He has said that he was attracted to the Jesuit's missionary spirit, community and discipline. Today, the Holy Father is living his Jesuit vocation

with a true missionary zeal, a love for community that is oriented for mission and a disciplined life that does not waste anything, especially not time. I love the image of Pope Francis trotting around the Vatican turning off lights — it reminds me of my dad.

Pope Francis embraces the *introspection* that is central to Ignatian spirituality. The practice of the "*daily examen*" — silent prayer that involves a review of how one is living one's vocation — was Ignatius' plan to keep the Jesuits recollected in God-focused lives despite their active lifestyle.

As a Jesuit novice master, Fr Jorge Bergoglio insisted on fidelity to the practice of the examen, realizing that Ignatius' strict program of formation was to prepare men for years of self-discipline once all the props of formation were taken away. In keeping with his

own Jesuit formation, Pope Francis is a man of *discernment*, and, at times, that discernment results in freeing him from the confinement of doing something in a certain way because it was ever thus. One striking example is his decision to celebrate the Holy Thursday Mass and wash the feet of a group of prisoners.

On Holy Thursday, Jesus washed the feet of the Twelve. They were shocked and unhinged by the experience. St. Peter rebelled at the thought and capitulated only when Jesus insisted.

For most of us, the washing of the feet on Holy Thursday has become a rather stylized liturgical gesture that is but a weak reflection of what the original foot-washing entailed.

The decision to wash the feet of the prisoners was not an innovation for Pope Francis. As archbishop of Buenos Aires, he had been doing this every Holy

Week. However, many were surprised that he did not celebrate Holy Thursday Mass as other popes had done and go to the Basilica of St. John Lateran.

Yet his actions jostled our imagination. We have grown so complacent that we can no longer see beyond the familiar custom to glimpse the challenging truth.

With a simple gesture, the Holy Father was *challenging core assumptions about power, authority and leadership*. As he told the prisoners, "Washing your feet means I am at your service."

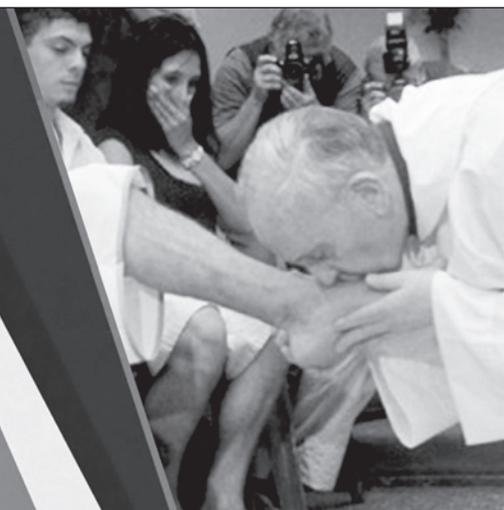
place for the poor, so much so that he himself became poor. He is most eloquent in his advocacy on behalf of the poor and our obligation to help them by a program of promotion and assistance, as well as by working to resolve the structural causes of poverty.

However, one of Pope Francis' most impassioned pleas on behalf of *the poor* concerns their *pastoral care*.

In Paragraph 200 of *Evangelii Gaudium*, the Holy Father writes, "I want to say with regret that *the worst discrimination which the poor suffer is the lack*

crying out like a madman, riveting the attention to those with more learning than charity, ..I wish they would work as hard at this as they do at their books and so settle their account with God for the learning and talents entrusted to them." You can almost imagine Pope Francis writing that. He never got to be a missionary in Japan, but he never ceased to admire those Japanese Jesuit missionaries and others who formed the faith of the laity so well that the Christian communities in Japan survived without priests for over 250 years.

The poor need God, and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care.



As a Jesuit novice master, Fr Jorge Bergoglio would send the young novices out to work with the poor, and when they returned, he would check their shoes. If they didn't have dusty shoes, they had some "splainin" to do. The desire to teach the young Jesuits, to stay engaged with the people, *to be close to the little ones*, is what Jesus did when he was training the apostles.

Jesus took them to the Temple to observe the widow putting her last penny into the collection. The Lord does not refund her money, applaud her or give her a compliment. She is unaware she is being observed, as Jesus uses her as part of his lesson plan for his seminarian apostles.

He helps them to see the poor widow through his eyes. Jesus wants his priests to see the faith and devotion of the poor. We have so much to learn from the poor.

In *Evangelii Gaudium*, Pope Francis reminds us that God's heart has a special

of spiritual care. The great majority of the poor have a special openness to faith. They need God, and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care."

The young Jorge Bergoglio joined the Jesuits in part because of his desire to be *a missionary* and go to Japan. It is hard to read Pope Francis' challenge to go to the peripheries without recalling the letter of Francis Xavier to St. Ignatius that appears in the Breviary on the feast of the great Jesuit missionary. It contains this passionate plea to his priests: "Many, many people are not becoming Christians for one reason only: There is no one to make the Gospel known to them. Again and again, I thought of going around to the universities of Europe - and everywhere

The Pope is a true companion of Jesus, a Jesuit who puts Christ at the center of his life. Indeed, at the center of the Church's mission is the *announcement of the kerygma*. The kerygma is Trinitarian: The fire of the Spirit leads us to believe in Jesus Christ, who, by his death and resurrection, reveals and communicates to us the Father's infinite mercy.

Pope Francis writes in *Evangelii Gaudium*, "On the lips of the catechist the first proclamation must ring out over and over, 'Jesus Christ loves you, he gave his life to save you, and, now, he is living at your side every day to enlighten, strengthen and free you.'"

(Cardinal Sean O'Malley, OFM, is the archbishop of Boston and a member of Pope Francis' council of eight advisers. These remarks were excerpted from an address he delivered on 18 March '14 at Loyola University, Baltimore, U.S.)

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

We search for happiness, but we are Formed by Suffering

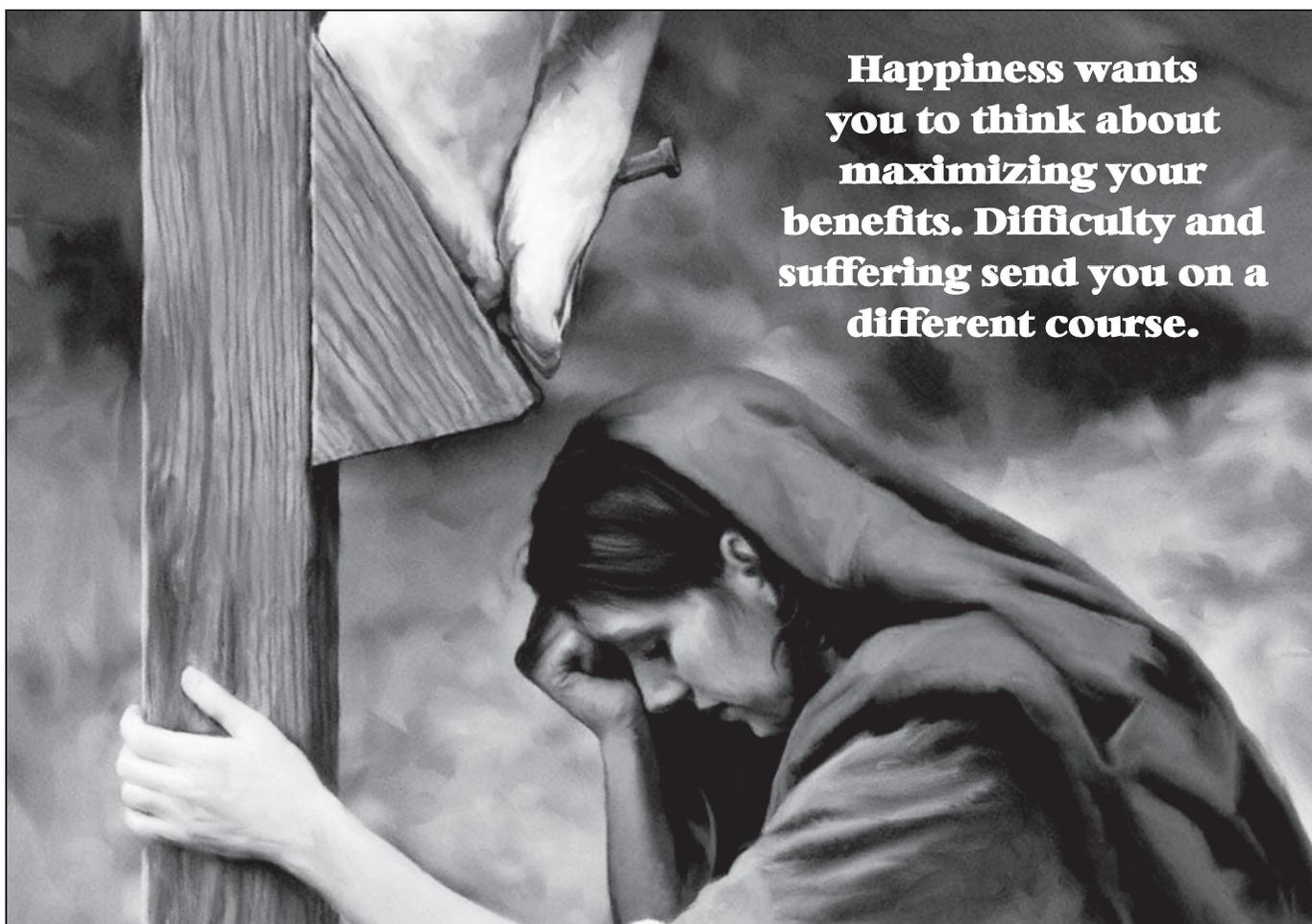
BY DAVID BROOKS

Over the past few weeks, I've found myself in a bunch of conversations in which the unspoken

awash in talk about happiness. In one three-month period last year, more than 1,000 books were released on Amazon on that subject.

But notice this phenomenon. When people remember the past,

ennobling about suffering. Just as failure is sometimes just failure (and not your path to becoming the next Steve Jobs) suffering is sometimes just destructive, to be exited as quickly as possible.



Happiness wants you to think about maximizing your benefits. Difficulty and suffering send you on a different course.

assumption was that the main goal of life is to maximize happiness. That's normal. When people plan for the future, they often talk about all the good times and good experiences they hope to have. We live in a culture

they don't only talk about happiness. It is often the ordeals that seem most significant. People shoot for happiness but feel formed through suffering.

Now, of course, it should be said that there is nothing intrinsically

But some people are clearly ennobled by it. Think of the way Franklin Roosevelt came back deeper and more empathetic after being struck with polio. Often, physical or social suffering can give people an outsider's

perspective, an attuned awareness of what other outsiders are enduring.

But the big thing that suffering does is it takes you outside of precisely that logic that the happiness mentality encourages. Happiness wants you to think about maximizing your benefits. Difficulty and suffering send you on a different course.

First, suffering *drags you deeper into yourself*. The theologian Paul Tillich wrote that people who endure suffering are taken beneath the routines of life and find they are not who they believed themselves to be. The agony involved in, say, composing a great piece of music or the grief of having lost a loved one smashes through what they thought was the bottom floor of their personality, revealing an area below, and then it smashes through that floor revealing another area.

Then, suffering *gives people a more accurate sense of their own limitations*, what they can control and cannot control. When people are thrust down into these deeper zones, they are forced to confront the fact they can't determine what goes on there. Try as they might, they just can't tell themselves to stop feeling pain, or to stop missing the one who has died or gone. And even when tranquillity begins to come back, or in those moments when grief eases, it is

not clear where the relief comes from. The healing process, too, feels as though it's part of some natural or divine process beyond individual control.

People in this circumstance often have *the sense that they are swept up in some larger providence*. Abraham Lincoln suffered through the pain of conducting a civil war, and he came out of that with the Second Inaugural. He emerged with this sense that there were deep currents of agony and redemption sweeping not just through him but through the nation as a whole, and that he was just an instrument for transcendent tasks.

It's at this point that people in the midst of difficulty *begin to feel a call*. They are not masters of the situation, but neither are they helpless. They can't determine the course of their pain, but they can participate in responding to it. They often feel an overwhelming moral responsibility to respond well to it. People who seek this proper rejoinder to ordeal *sense that they are at a deeper level than the level of happiness and individual utility*. They don't say, "Well, I'm feeling a lot of pain over the loss of my child. I should try to balance my hedonic account by going to a lot of parties and whooping it up."

The right response to this sort of pain is not pleasure. It's holiness. I don't even mean that in a purely religious

sense. It means seeing life as a moral drama, placing the hard experiences in a moral context and trying to redeem something bad by turning it into something sacred. Parents who've lost a child start foundations. Lincoln sacrificed himself for the Union. Prisoners in the concentration camp with psychologist Viktor Frankl rededicated themselves to living up to the hopes and expectations of their loved ones, even though those loved ones might themselves already be dead.

Recovering from suffering is not like recovering from a disease. Many people don't come out healed; they *come out different*. They crash through the logic of individual utility and behave paradoxically. Instead of recoiling from the sorts of loving commitments that almost always involve suffering, they throw themselves more deeply into them. Even while experiencing the worst and most lacerating consequences, some people double down on vulnerability. They *hurl themselves deeper and gratefully into their art, loved ones and commitments*.

The suffering involved in their tasks becomes a fearful gift and very different than that equal and other gift, happiness, conventionally defined. ■

Courtesy: New York Times/ The Hindu

CARTOON CORNER



Courtesy: www.glasbergen.com

BY TONY HERBERT, SJ

(Jivan invites Jesuits in the Assistency and elsewhere to write for this occasional column on our lay collaborators. Its aim is to acknowledge and honour their commitment, creativity, skills and service.)

Why, you might ask, write about a nondescript person, a teacher of no particular fame or fortune? The reason is that his simple story points to some important themes in our contemporary Jesuit mission.

When we started working in village Sirka in Hazaribagh district of Jharkhand, there was violent opposition from the dominant power group in the village. We were called to go there by a delegation of the Bhuiyan (SCs), and the opposition came from those who were Yadav by caste. Yadavs owned most of the village

saying more will come. Yet six months later, still only five kids, and so also a year later. But Junas had stuck in there, weathered the situation, taken his students into literacy and basic schooling, ignoring



the headman's edict. After a year and a half I said: "Junas, we can't go on like this, I think we had better call it off". "Father,

into the Province's educational system, and obviously subject to its administration and rules. That meant qualified teachers, and Junas was not 'qualified'. He was a non-formal teacher. Happily he was able to go through a short course of several months to upgrade his skills, and today he continues to teach in a different village school.

His life and our experience exemplify what we talk about today. First of all, there is *context*. The school took its shape from the village context. The choice of those whom we chose to educate was itself a clear message, we didn't need to lecture about caste equality. The fact that it was being run by one of their own was also an assertion of their identity.

Secondly, there was *lay collaboration* and leadership. We talk much of lay leadership, and this man would hardly fit our definition of a competent leader. but it

"If we stop now, where will they go?"

land, held the mukhiya post (headman) in this and the neighbouring panchayat, used all government projects for their own benefit, indeed they controlled every aspect of village life. The 'Mission' entering their territory was clearly going to change the status quo - to their detriment. So they put out an edict against anyone making contact with the priests, and brutally enforced it by critically beating a young man who had to be hospitalized for a week. They filed several police cases, and stopped employing the Bhuiyans for work. Most of the Bhuiyan families went for cover and knuckled under. But five of them would not yield and invited us to keep coming.

We needed to let the situation cool, yet keep a strong presence there, so we looked for a teacher to stay and teach the children. There was no way of getting a person from outside. He or she would be at sea in this situation, and would be quickly sent off home. The answer was Junas Tuti. He was a local man from nearby Jori, who had just passed matric. He was small and squat in physique, who spoke at the rate of one word a minute. Slow but solid, he had the speed and shell of a tortoise. Junas camped in the village and started teaching the children. To start with there were five children, and I encouraged him

if we stop now, what about the children I have taught?" he asked. "They are the first from this village, they are coming up so well, I cannot just drop them now". So we carried on, and sure enough, slowly the tide turned. Our presence became accepted, people from two neighbouring villages too invited us and things picked up.

In later years Frs Gyan and MK Jose built a pukka building there and it has now grown into a thriving school. It is still a basic village school, but is a launching pad for the children to go onto our hostels or government schools. A few dozen have now passed matric, some have gone on to college, and one or two have become teachers to their people. It was from this village that an armed group took and killed Fr A.T. Thomas in 1997. Each year in his memory we go to the *Punya Bhumi* in the nearby jungle where his body was found, and in alternate years we hold in the village a mammoth children's football and kho-kho games competition. In the recent one 19 teams participated. All these are held on the fields owned by the Yadavs, who now want their children too to study in our school.

As the school grew and became more formal, the school was integrated

was he who lived inserted in the village in a way we could never do. Tortoise like, Junas did what was necessary, challenging the dominant power hierarchy, announcing the good news.

Thirdly, his teaching was at a *frontier*, a key 'cutting edge' of education - illiteracy, because among the challenges that education faces at various levels, illiteracy remains the hardest barrier to cross. It exists along with extreme poverty. It is compounded by factors such as seasonal migration of both parents and children to brick kilns. It is also a somewhat ignored challenge, with the current emphasis on higher education. According to a recent UNESCO 2013/14 report, about 287 million, or 37 percent of the world's illiterate adults are in India. Note, that is 287 million. In the eight civil districts of our own Province area, six districts have over 40% who are illiterate.

We must have 1000 more lay collaborators like Junas Tuti and there are still, in this digital age, 1000 other frontier villages waiting for people like him. ■

Fr Tony Herbert, SJ does social, pastoral and educational work among the Dalit communities of Hazaribag and Chatra Districts.

Jesuits in Canada plan to merge and form a single Province

Canada's French and English-speaking Jesuits plan to rejoin into a single Canadian Province of the world's largest Catholic religious order of men. Fr Peter Bisson, provincial superior of the Jesuits in English Canada, spoke about the plans at the annual Jesuit Provincial's Dinner on 09 April '14. The merger, to be realized over the next several years, first needs approval from Jesuit Fr. Adolfo Nicolas, superior general of the Jesuits in Rome.

The new shape of the Canadian Jesuits will challenge English-speaking members of the order to work across one of Canada's most enduring cultural divides, Bisson said. "We will be changed. We will be affected. We will be transformed in ways we cannot predict," he said.

With 149 Jesuit priests and brothers and a generally younger profile, the English-speaking Jesuits will become the dominant partner in the new entity. There are 129 French Canadian Jesuits.

During the last decade, the two provinces have shared a common, bilingual novitiate which requires Anglophones to learn French and Francophones to learn English. There are five English-speaking and one French-speaking novices enrolled in the two-year program. Since 2009, the two provinces have operated their archives in common whose date to 1611, are housed in Montreal. The merger would return Canada's Jesuits to the single province structure they had in 1907.

- CNS

Another collection of Pope's homilies

Pope Francis' morning homilies represent a rallying cry and "road map" for today's Christians in their daily journey to grow closer to God, said the Jesuit editor of a new collection of the homilies from the Pope's early morning Masses.

Each reflection the Pope delivers in the chapel of his residence, the Domus Sanctae Marthae, represents the Pope unfurling "the map for the spiritual life and pastoral commitment" of the Church, Jesuit Fr Antonio Spadaro wrote in the introduction of the collection published in Italian by the Rizzoli publishing house.

The book compiles the Italian summaries and extended excerpts Vatican Radio has produced from the 186 morning homilies the Pope delivered between 25 March

'13, and 20 March '14.

The morning Masses are normally held at 7 a.m. during the workweek, except on Wednesdays when the Pope holds his weekly general audience. The Masses are not open to the public, but they are attended by Vatican employees and guests, including parishioners of the Diocese of Rome, by invitation. While the homilies are recorded in their entirety in audio and video, Pope Francis has explicitly requested his morning reflections not be broadcast in full and that complete transcripts not be distributed. Instead, journalists at the Vatican Radio Italian news desk write up a summary of the Pope's brief remarks interspersed with a few audio clips and additional direct quotes from the Pope. - CNS

Declared a saint: 'The Apostle of Brazil'

Without a canonization ceremony, Pope Francis declared three pioneers of the Catholic Church in the Americas saints on 02 April.

Signing a decree, the Pope recognized the sainthood of Blessed Jose de Anchieta, a Jesuit known as the Apostle of Brazil; Blessed Marie de l'Incarnation, known as the Mother of the Canadian Church; and Blessed Francois de Laval, the first bishop of Quebec.

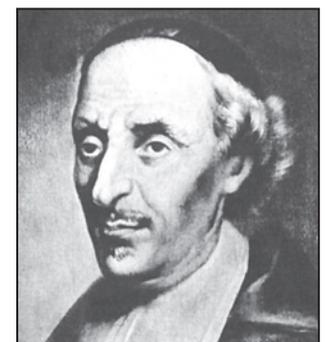
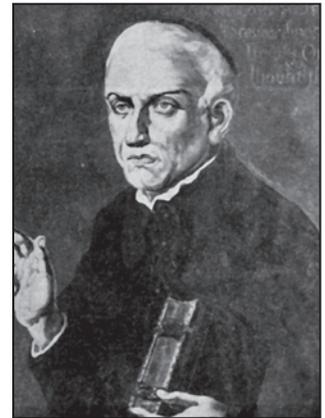
Pope Francis celebrated a Mass of Thanksgiving April 24 for the new St Anchieta. Bishops and pilgrims from Brazil and from Tenerife, Spain, where the saint was born, join the Pope for the celebration in the Jesuit Church of St. Ignatius in Rome.

Thanksgiving celebrations with Pope Francis honoring the new Canadian saints are being planned for October. The three new saints were beatified together in 1980, along with saints Kateri Tekakwitha and Pedro de San Jose Betancur.

Blesseds Anchieta, Marie de l'Incarnation and Francois de Laval will be declared saints using a procedure known as "equivalent canonizations," which require a thorough study of the candidates' life and writings, fame of holiness and reports of favors granted through their intercession, but not the verification of a miracle through their intercession, nor further studies by historians and theologians working for the Congregation for Saints' Causes.

The use of "equivalent canonizations" had been rare until recently. Pope Benedict XVI used the procedure to canonize St Hildegard of Bingen, and Pope Francis has used it to canonize both St. Angela of Foligno and St Peter Faber, one of the first companions of St Ignatius, the founder of the Jesuits.

- CNS



“I miss you, Frans!”

BY TONY HOMSY, SJ

Fr Frans van der Lugt, SJ, was shot dead in Syria on 7 April '14. This is a tribute to him from a fellow Jesuit who knew him very well for a long time. Tony Homsy, SJ, is a Syrian Jesuit who was a member of Fr Frans's community.

When I woke up Monday morning, I went directly to check my emails, and all the media were talking about the assassination of Fr Frans van der Lugt, S.J. On the morning of 7 April '14, he was “abducted by masked gunmen from his residence at Homs, in Syria, where he used to live, and was executed by gun shots... Despite the dangers, he had voluntarily decided to remain in the city of Homs in solidarity with the people who could not leave the city.

Outside of Syria, “Frans” – as we preferred to call him – was not a household name like Fr Kolvenbach – another great Dutch missionary from my own native Middle-East Province who served the Society of Jesus as its Superior General. Yet, people who knew him knew the simple, generous, and loving man that he was. Part of me was trying to celebrate Frans as one who devoted his life for a purpose, and he has now just fulfilled it. But another part of me is heartbroken at losing a great companion, a Jesuit who inspired all of Syrian Jesuits through the last decades.

In recent years, Frans was deeply involved with the ongoing conflict in

Syria. The Erasmus blog at *the Economist* recognized his life of service in a post from 10 February by noting Frans's desire to alert “world opinion to the plight of people in Homs.”

On 8 April, the day after Frans was killed, Erasmus quoted another Jesuit, Jan Stuyt, who called Frans a “martyr for inter-religious dialogue.” Erasmus writes beautifully about the impact



that Fr Frans had, both in life and in his death:

By staying in the heart of besieged Homs, during a takeover by rebels who included militant Islamists and then during a government siege, he was offering succour to all victims of the conflict – and a kind of reproach to all the belligerents. He knowingly risked his life by remaining in a place where some Islamist rebels were active;

but he also bore witness to the cruel consequences of the siege by refusing to leave when it would have been so easy to do so, and nobody would have blamed him. From the perspective he offered, all civilian victims were worthy of compassion, and fighters on both sides bore a share of blame. That sounds like a truth worth dying for – and it goes a bit further than religious dialogue.

I was blessed to share the same building for the last two years of my time in Beirut with Fr Kolvenbach. But with Frans, I shared a lot more. My relationship with Frans began during my journey to join the Society of Jesus and he was the delegate of the Provincial the day I entered.

But how was it possible for a foreigner – a Dutch in Syria – to win the hearts of all Syrians, be they Christian or Muslim, pro-regime or opposition. A few members of his community, when they left the Old City of Homs, said about him, “We won't survive without Abuna (Father) Frans.”

How is this possible? Because Frans knew the keys to being a good missionary. As I've reflected on my own experience of Frans, I've found three central characteristics that both helped him thrive as a leader and a missionary, as well as a minister of the Gospel.

Generosity: Frans gave freely of himself to everyone he met and was like a father to us all – Jesuit and lay alike. He gave to the point that I've heard some Jesuits grumble about how he didn't care enough for himself. When he was on retreats, he would spend the whole night listening to confessions and giving

spiritual advice or just listening. And then, he still got up early in the morning to start his Zen meditation.

Love: Many Jesuits are famous for their sermons they preach in the local churches, and Frans was no exception.



But there is something special about how Frans did it. Because he had immersed himself in the culture and the language and he knows the daily details of life in Syria, he spoke with an authentic voice of Love. He attracted the youth to his lectures and preaching by speaking about Love. But what attracted all of us was his life itself: a life of love. This Love invited him to find joy in being Syrian...even more than being Dutch, as he used to say.

I won't forget the day, when I tried to explain a joke that I had made (in a slang Syrian accent), he interrupted me:

"Hey boy, how old are you?"

I replied, "23 years old."

He said: "Ok, I have lived 19 years more than you in Syria!"

Simplicity: Whoever joined Frans on the hiking trips he used to organize – perhaps what he was famous for more than being a Jesuit missionary –

would see that this old man survived on basic, simple food. When all of us were dreaming of the time when we would go back home and enjoy our mom's delicious Syrian meals, Frans was happy eating simply. Instead of traveling by

car, he crossed the narrow roads of Homs, - just like many of the people of that city - on his bike.

Just a few days before his death, Frans posted these lines on a Facebook page he used to spread news:

"Christians in Old Homs are asking themselves: "What can we do? we can't do anything!" But God will take care of us; we are paralyzed, though we believe that God is with us, especially in these terrible circumstances... God will never forsake us, he knows us, and knows our suffering, he never wanted any evil. All he has is a compassionate look toward his beloved children.

"Our faith helps us a lot to overcome this critical situation, provides us with hope and patience... But it is getting harder and harder, and our ability is getting narrower... Starving is threatening our lives, we miss the basic elements to survive, food and elementary needs..."

"But somehow we are surviving, and push life forward. Moreover, we experience the goodness of people who are in need. They find some lentils and bulgur in front of their doors. Now, when we are poor and in need, we rediscover the goodness of human beings, when we receive from our brothers and sisters.

"We see evil is trying to find his way among us, but it can't make us blind to goodness, and we need to fight to keep this flame in our hearts... We are waiting for the result of the negotiations, we are optimistic that they can find a solution for us, but time has taught us not to believe rumors..."

"We are preparing ourselves to Easter, reflecting on crossing from death to resurrection. We feel like we are in the valley of the shadows, but we can see that light far away, leading us to life again. We hope that Syria will experience resurrection soon again. Let's move forward".

I miss you, Frans. Last night I looked insanely through my archive for a photo of you and me, which forced me to skim all photos I had taken at different Jesuit events the last five years. You were always there with your smile, and your support. I can see you at their final vows, ordinations, conferences and birthdays... I reached my first vows photos, you were there, for sure, in the back seats with your red shirt. You never missed the chance, generation after another, to inspire Syrian Jesuits to continue their journey. I realized then that you will always stay with us, as you had been. I can hear you, now in the midst of my journey, saying to me: "Move forward, Tony, and continue the work of the Church in Syria."

I will try, Frans. But even though I am young, I have only a little bit of your energy.

Courtesy: <http://the.jesuitpost.org>

Recalling Jesuit Fr. Daniel J. Harrington, one of the world's leading New Testament scholars, who died on 07 Feb '14 after a four-year battle with cancer, Jesuit Fr James Martin said, "He changed my life." "Today, I feel like I see the Gospels through Dan's eyes. ... What I mean is that I see the Gospels with both the eyes of faith and a critical mind," said the priest, who is editor at large of *America*, the U.S. Jesuits' national magazine.

A funeral Mass for Harrington, 73, was celebrated in the evening of 12 Feb at St Ignatius Church in Chestnut Hill. On 13 Feb, after a morning Mass for the Jesuit community at the Chapel of the Holy Spirit in Campion Center in Weston, his body was interred in the Jesuit cemetery there.

Harrington was a scholar, author and professor of sacred Scripture at Boston College and at the Weston Jesuit School of Theology. He wrote more than 60 books on Scripture and the life and times of Jesus, illustrating his dedication to biblical scholarship.

He spent decades as the general editor of *New Testament Abstracts*, summarizing literature on the New Testament from hundreds of books and journals throughout the world. He also wrote "The Word" column for *America* magazine for three years.

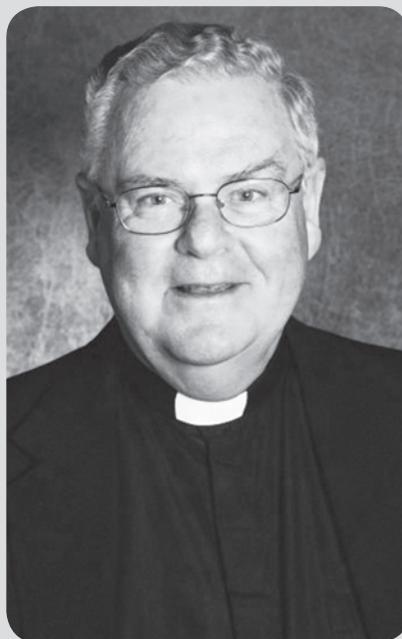
The late priest, who had been a Jesuit for 50 years, took an approach to Scripture that "was sensible, moderate, scholarly, curious, just, balanced, cautious, generous but, above all, faithful," said Fr Martin. He made the comments at a tribute held for Harrington last fall and published the remarks in the Feb. 8 issue of *America*.

"In a sense, Dan's teaching was very much like Jesus' use of the parables, communicating complicated truths to us in simple ways. And as with Jesus' parables, this was a great act of charity and love," he said, describing the impact on him of classes he took from Harrington at the Weston Jesuit School of Theology.

Last November, according to a news release from Boston College, Harrington had announced that 2013-14 was to be his final year of teaching. The university's School of Theology and Ministry hosted a

"He changed
my life!"

- Scholar,
teacher and
pastor



Daniel J. Harrington, SJ
1941 - 2014

tribute to him. Family members, friends, colleagues, and current and former students attended the event; Martin was among a number of speakers who addressed the gathering.

A longtime faculty member at the Weston Jesuit School of Theology in Cambridge, Harrington - who held two degrees from Boston College - returned to his alma mater in 2008 as part of Weston's reaffiliation with the university and joined the newly established School of Theology and Ministry.

Besides his many years of teaching, Harrington's priesthood also was marked by his pastoral service. For more than 42 years, he celebrated Mass every Sunday at St. Agnes Church in his hometown of Arlington. He also concelebrated the noon Mass on Sundays at St. Peter's Church in Cambridge for more than 20 years.

The Boston College news release said Harrington took pleasure in telling his fellow Jesuits that a parishioner once said to him, "You know I used to think you were boring until I started listening to you."

Born in Arlington, young Daniel went to St. Agnes Grade School, where he was taught by the Sisters of St. Joseph. He won a full academic scholarship to Boston College High School, where he also played hockey and baseball. Citing his positive experience with his Jesuit teachers, he entered the Society of Jesus in 1958 when he graduated from high school. In 1962, Harrington studied philosophy at what was then Weston College in Weston. In 1975, Weston College became Weston School of Theology and operated from facilities in Cambridge; in 1994, the school was renamed again, becoming Weston Jesuit School of Theology.

It was at Weston in the 1960s that Harrington met Jesuit Fr John J. Collins, then editor of *New Testament Abstracts*, who enlisted his help in writing abstracts and book notices. A year after he became a priest, Harrington became the editor, in 1972, serving in the post until his death.

After studying philosophy, Harrington studied Ancient Near Eastern languages at Harvard University, where he received his doctorate. While at Harvard, he took courses at Hebrew University and the Dominican-run Ecole Biblique, the French Biblical and Archaeological School of Jerusalem.

Harrington completed his theological studies at Weston in 1969. He was ordained in 1971 at St Ignatius Church. After a brief stint as professor of sacred Scripture at St Mary of the Lake Seminary in Illinois, Harrington joined the faculty of Weston Jesuit School of Theology in 1972.

He is survived by his brother and sister-in-law, Edward and Marilyn Harrington of Braintree, and by several nieces, nephews, grandnieces and grandnephews.

-CNS

IGNATIUS JESUDASAN, SJ
(MDU) 1939 - 2014



Fr Jesudasan's condition became critical around 06 March and three days later on 09 he died peacefully at about 7.30 p.m. The next day, 10 March, at 3.45 p.m. Fr Arockiasamy, Rector, blessed the body before it was taken to the church. Fr Joe Antony, the Acting Provincial, was the main celebrant at the funeral Mass and he said in his introduction that Fr Jesudasan was a thinker and writer drawn to the philosophy of Mahatma Gandhi. Fr Britto Bonaventure, a relative, preached the homily, describing his achievements.

Jesudasan was born in Savariarpattinam, a Catholic village in Ramnad district. Fr Wenisch, the well-known French Jesuit, came to know his desire to become a priest and got him admitted at St Mary's, Madurai. On finishing school Jesudasan wanted to become a Capuchin, but Fr Wenisch thought he must become a Jesuit. So he joined the Society in 1957 and was ordained in 1971. He went to Marquette University, Milwaukee, in the U.S. He got his Ph.D in 1979 for his thesis on 'Gandhian Theology of Liberation.' On his return he bought with help from his friends abroad 20 acres of land for a farm and started what he called Gansoville (Gandhian Society Villages Association).

Later he played a big role in a unique rural exposure programme for St Joseph's college students called 'Shepherd.' After initial success, unexpected setbacks, a second heart surgery and a crippling sense of guilt - all affected his physical and mental health. After serving for a few years in Chengai Mission and later at Arul Kadal, he was sent to St Mary's, Madurai. When he celebrated his Golden Jubilee in 2007 he wrote, "Looking back, fifty years seem to have rolled surprisingly fast, though I did not expect to live this long. While I feel no great sense of achievement, I thank God, the Society, and friends for whatever good I have been allowed to do..."

After a tribute at the end of the funeral Mass from Fr Anbarasan, Director, Gansoville, Fr Jebamalai Raja said the final prayers. At the cemetery Fr Stephen, his nephew, said the blessing, before Fr Jesudasan was laid to rest. - M.A.J.A.

RUI DE MENEZES, SJ
(goa) 1939 - 2014



Whatever Rui did, he did with great enthusiasm and thoroughness. And that was only one of his many extraordinary characteristics! And among his many favourite activities were teaching, preaching, and conducting courses in parishes, seminaries in India and abroad, especially Mexico. Research was a life long habit. However only after retirement did he begin to publish serious and regular publications. Rui's biblical studies, sermons, lectures and publications had an unmistakable pastoral slant; his interests were rarely purely academic. His concern was to make the biblical texts relevant for daily life. Rui was fond of travelling but not out of touristic interest only or mainly. He was attracted by cultural and historical achievements because ultimately they were witnesses to different paths peoples had taken to meaning in life. His knowledge of history and geography including names of remote places years after visiting them was amazing to say the least. He would bubble with enthusiasm when asked about culturally and religiously but significant places. He never tired of travelling. The more challenging the journey the more he came into his own.

Rui's friends were many and of different kinds in many countries. He was a loyal friend and was at his best in a crisis situation. When a friend was in need he would get in touch as soon as he possibly could, even travelling to see what could be done. He rang me up from hospital and informed me about his situation. But he asked me not to contact him by mobile. His hearing was greatly impaired.

When great persons are no more we find it difficult to believe that they are really no more with us. Gradually we begin to miss them and only then we realize how great they really were. I'll miss my sessions with Rui on Theology, Christian Scriptures and hermeneutics. With hindsight I keep on recalling "Wasn't my heart burning when he explained to me the Scriptures?". - Francis D'Sa, SJ

VIVIAN LOBO, SJ
(GOA) 1937 - 2014



Born at Entebbe, Uganda: 14 Oct 1937; Joined the Society: 23 Oct 1955. Philosophy at Braga 1960-1963; Theology at Innsbruck 1965-1969; Ordained a priest in Mapusa, Goa: 23 March 1968. Last Vows: 02 Feb 1977; Died: 04 April 2014

Fr Vivian, who had been hospitalized at JMJ Hospital in Porvorim, Goa, since 17 March '14 returned to the Heavenly Father on 04 April.

Vivian was a foreign trained Jesuit! Born in Entebbe, Uganda in 1937, he joined the Society in Soutelo, Portugal in 1955 after his studies at St Britto's, Mapusa, but due to the

blockade of Goa by India during those years, he was sent to Europe for his religious formation. He did his Jesuit formation in Portugal and the first two years of theology in Innsbruck, before coming to Pune for the remaining years. As a result he could speak Portuguese, Spanish, French and German. He was destined to school work. After M.A. in English Literature and then B.Ed in 1973 until his retirement in 1997 he worked as a teacher and administrator in the various schools of the former Goa-Pune Province. He was one of the founding members and the first Secretary of our Jesuit Education Society, Goa. After retirement he was engaged in different apostolic activities in various houses in Goa.

Shy by nature, Vivian appeared to be withdrawn and uncommunicative, but on his birthday he would receive 40 to 50 greeting cards indicating his capacity for warm, though selective, relationships. Not much of a community man, he did well as principal in various schools, being considered as efficient and compassionate. He was always available to be posted where the need was greatest, that is why in the course of the last 40 years he had 14 postings! We wish him much peace and joy in this final posting, in the company of his dear ones, and in particular of his fellow Jesuit Fr Rui de Menezes who preceded him by a few days. - Gregory Naik, SJ

Genuine or just an excuse?

Devadoss, SJ, in his cover feature on creative fidelity in March '14 issue of *Jivan*, has rightly pointed out the need for continuing formation. He has hit the nail on the head in saying that many Jesuits cite lack of time, engrossed as they are in their work, as a reason for not receiving continuing formation. Whether this is genuine or an excuse is for each one to examine. If this is truly genuine, then one has to ask why one allows oneself to be overburdened with such a workload. For, as Devadoss says, continuing formation is a constitutive element of our apostolic life.

It is due to this lack of formation that many of us Jesuits are not able to respond to the rapid changes and challenges the world throws at us. I would emphasize what Devadoss says: This formation should not be thought of only as an intellectual exercise. Rather, it covers all dimensions of the human personality.

I was surprised though that Devadoss portrayed in a highly positive light a person - 'an illustrious alumnus' whose institution's sole aim is to provide quality higher education and so consistently devises innovative methods for fulfilling this aim. Such an aim would be justifiable for him but in the Jesuit worldview, this alone won't be enough. This is just one of the aims and is termed as competence. Jesuit education has other important aims - forming men and women of conscience, compassion and commitment to the values of the kingdom. These are not add-ons but indispensable in the Ignatian worldview. In fact, these get priority according to Ignatius. In one of the letters to the Duke of Bavaria, Ignatius wrote, "We tend in our colleges to stress the formation for life rather than the acquisition of knowledge."

- Jeevan Mendonsa, SJ
Nandurbar, Maharashtra - 425 412

Love & Creativity

Congratulations and thanks for two things in the March '14 issue of *Jivan*. Your editorial was an extremely human rendition of an editor's thoughts. It seems to me that your experience as Socius is giving you a broader and more human weltanschauung akin to that of Pope Francis.

The second was the cover feature - 'Creative Fidelity.' These were my thoughts as I read the article. Creativity is born in the context of love and love oozes out of fidelity to God and his people. "Whatever you do to the least of my people you do it to me." (Matthew 25) "Only if you love me you will keep my

Please note:

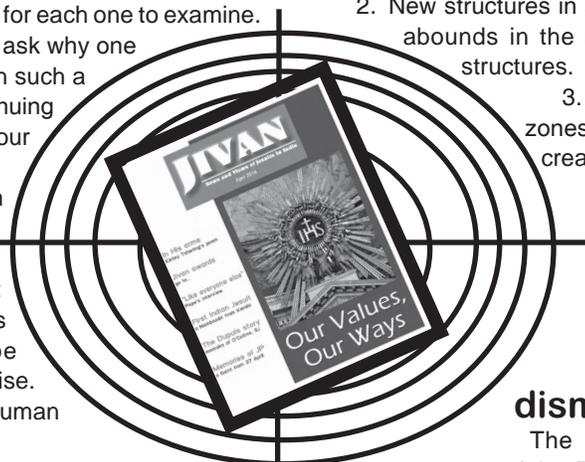
This is a combined holiday issue, dated May-June '14. The next issue, dated July '14, will be despatched on 10 July '14.

advice." (John 14). When Peter affirmed three times his love for Jesus, he told him to care for his 'sheep.' (John 21) "In all things, to love and to serve," said St. Ignatius

All these make me conclude:

1. Those who do not love God are not creative in their mission or pursue competence in their life and work.
2. New structures in governance are good but creativity abounds in the right and just use of the present structures.
3. Creativity is not needed for "comfort zones" at huge expense. Simplicity and creativity can indeed live together.

- Ranjit Yawu, SJ
Sri Lanka



Commendable but dismissed

The Feb '14 issue of *Jivan* has a full page on John Dear dismissed from Society along with his photograph (p.24). Personally I don't appreciate so much coverage for a dismissed person, though certainly he is a very commendable personality. A brief mention may be all right. Would Bombay province have been happy if such publicity had been given to late Fr Vincent Ferrer? In the case of a Latin American Jesuit (his name and country I forget) he contested the election for a top post in the country. The Holy See intervened and he was dismissed from the Society, if I remember correctly. As a dismissed member he continued to stay as a "guest" in a Jesuit community.

- T.V. John, SJ
Trivandrum

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Lessons for Life

I've learned from Afghanistan

BY JEROME SEQUEIRA, SJ

Believe and step into the unknown

Living a structured and institutionalized life for years, I stepped into the land that says, "impossible, uncertain, unpredictable and Insha' Allah." This environment discouraged me. However, in the course of time, it helped me to unfold an inner power, to explore the beauty of darkness and humbly to accept reality after going through a dark night of the soul for quite sometime. It was the moment to allow my heart to be guided in faith and learn that, in reality, perfection means embracing imperfection. Uncertainty taught me hope and I understood the fundamental meaning of faith: stepping into the unknown.

Leave the comfort zone and bring about change

Those who criticize the most and shout loudest are the first ones to defend and settle for a cozy status quo, for the sake of survival! Though the realities of the status quo were harsh at times, people regarded those harsh realities as inevitable and absorbed them into their comfort zones. Our comfort zones prevent us from taking risks and thereby bringing about change. This is one of the profound insights the Afghanistan environment continues to teach me.

Dare to make mistakes

There are some things in life you cannot learn through books but only through blunders and mistakes. Pioneering life at the frontiers is full of blunders, experiments, suspicions and, in religious life, subjective disobedience. This land presents the challenge of getting connected to local family and social life. I opened the door to families to come and dine with me and then they started reciprocating. This openness enabled me to enter into their world of beliefs and practices.

Learn to be compassionate

Generations have come and gone listening to rhetorical promises of peace and prosperity. The present generations have lost the meaning of these words. This has brought me to my knees several times. In this post-war environment, people don't trust anyone, even their own. The best things you can provide may not be the best for them. With years of experience, I have learnt to be compassionate rather than reactionary. Expressions of frustration or any kind of negative reaction turns out to be counter-productive.

Listen, don't question

The philosophical question, 'Why?', is a key to wisdom, though I have learnt not to ask 'Why?' Here it is a most indiscreet question and makes people become

Jerome Sequeira, SJ, (JAM) serves JRS as a Project Director in Bamyan, Afghanistan. Earlier he served the JRS Middle-East as a Regional Program Officer, based in Damascus.



wary of your presence. When, however, you listen silently and empathetically, you strike the right chord and people will see you as one of their own. To relate to the victims of conflict requires the language of the heart more than professional counselling skills. Here the truths of life are shared in silence more than in loud discussions. The more you ask, the more your intentions are suspected!

Be alive to consequences of suffering

Plunged into a world of war, I learned that suffering of the people here degrades the quality of life and limits rational thinking. Victims of war do not see their suffering as something that will eventually bring them progress. As a teacher, I try to bring out the buried talents of the students; however, they do not find any meaning in their talents! Trying to connect them to a better future, a better world is a bizarre effort because their horizon is so constricted.

Notice men's trauma

Men are strong, but rendered helpless in such a situation.

A man who is unable to provide for his family carries a lot of stress and emotional disturbance, and hence is reluctant to share his helplessness with anyone. These men feel frustrated, unable to see the meaning of their life, and the result of this frustration is often domestic violence. Women and children are the helpless victims.

Question traditions

Women, who had been prohibited from participating in socio-economic life here earlier, are now forced to become the income-providers in many families.

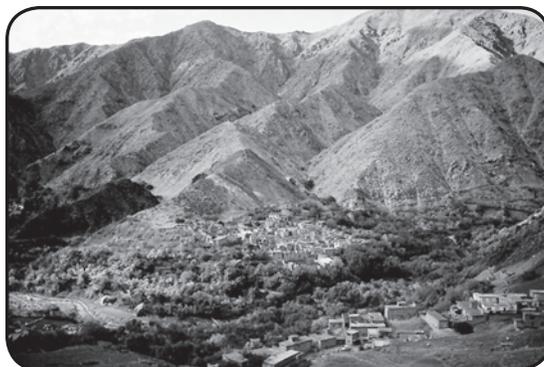
In this part of the world a woman's honour is everything, but then the sudden shift in gender roles forces her to take desperate steps, with no other choice left. This hard reality for young mothers and widows has made me question the merits of traditional values and norms.

Trust that every problem has an answer

I never believed it before, but living with a people who have little, has helped me to believe. Incapable of procuring daily rations and ashamed to knock on the neighbour's door, families often live on one meal a day, but they cope. Coping mechanisms are a matter of attitude and the choices we make.

Things will grow

Which is right - 'less is more or more is less'? Here I have learned that in terms of financial resources, more is less here. Learning from our mission in rural areas, with little resources we have achieved a lot and we believe in organic growth. We believe in the power of a seed to produce a gigantic tree. ■





Dear God,

Only in love can I find you, my God.

*In love the gates of my soul spring open,
allowing me to breathe a new air of freedom
and forget my own petty self.*

*In love my whole being streams forth
out of the rigid confines of narrowness and anxious self-assertion,
which makes me a prisoner of my own poverty and emptiness.*

*In love all the powers of my soul flow out toward you,
wanting never more to return,
but to lose themselves completely in you,
since by your love you are the inmost center of my heart,
closer to me than I am to myself.*

- Karl Rahner, SJ

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

MOMENTS



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*"Were there no God, we would be in this glorious world
with grateful hearts and no one to thank."*

- Christina Rossetti