

JIVAN

News and Views of Jesuits in India

March 2014

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meet in Bangalore

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becoming a party?

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the Prime Minister...

Jesuit investigated
for sedition



**Creative
Fidelity**



"Joseph, I'm pregnant"

BY KILLIAN McDONNELL

"Her husband Joseph, being a righteous man... planned to dismiss her quietly." —Matthew 1:19

*Life was simple before that angel
pushed open the kitchen door,
announced light and trouble, as though
a foe had roiled the bottom of the well
and now the pail brings up only*

*murky water. I'm chosen for some
terrible grace beyond the well.
After short light long dark,
left to stumble through Sinai*

*Desert. No manna to gather, no quail
to catch. Nothing. When I tell Joseph
I'm pregnant by the Holy Ghost,
he stares, ox dumb in hurt. I've asked*

*him to believe that I, God's
Moses-girl, part seas, give Torah. He turns, leaves
without a word. Why should my dearest*

*love believe? Yahweh's not fair.
Where is the voice of light? Where
the pillar of fire? My man drops
me cold, as though I were a concubine*

*dismissed without a drachma for cheating
on her master's blanket with that
swarthy Roman soldier from the barracks.
Joseph doesn't expose me; I will not*

*be stoned. My heart eats Yahweh's
cinders; I drink the last date wine
gone sour at the dregs.
God does nothing. But I carry life.*

Courtesy: <http://ellipticalglory.blogspot.in>



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Have you ever thought of the month of March this way? It is a month, believe me, that calls us to think of men, women and God.

On 19 March we celebrate the feast of a righteous man who was engaged to a lovely maiden. The love that linked their hearts and expectations of a life together must have painted in radiant colours their days and dreams. All of a sudden an angel "pushed open the kitchen door" and God came in. This is what we recall on 25 March. We talk a lot about the maid's grace and humility that made her the mother of a special Child, but we hardly ever think of the emotional turmoil that must have wracked the mind and heart of the woman and her man.

This is why we need poets who let us glimpse what we don't. In the beautiful poem you see on p.2 the poet, Killian McDonnell, a monk apparently, tries to describe the turmoil, the pain.

*When I tell Joseph
I'm pregnant by the Holy Ghost,
he stares, ox dumb in hurt. I've asked
him to believe that I, God's
Moses-girl, part seas, give Torah. He
turns, leaves
without a word. Why should my
dearest
love believe? Yahweh's not fair.
Where is the voice of light? Where
the pillar of fire? My man drops
me cold....*

What about Joseph? How much he must have endured, seeing her pregnant and not knowing what happened? What her body reveals on the one hand, and what he knew of her heart on the other, and the unexplainable in between...

Women suffer when their men don't understand what they do, what they experience.

In another wonderful poem, published last year in *America*, run by our Jesuit brethren in the U.S., Philip C. Kolin, the poet, talks of another woman's struggle. Her man doesn't understand, doesn't care about what her heart perceives about another man. The bitter irony is that her man is asked to judge this Man. ("Behold the Man!" Jn. 19:5)

*Hour after hour after hour she tosses
From one nightmare to another...*

*She dreams she sees her husband, the
prefect*

*Of equivocation, leaning over the
portico*

Trying to appease the mob's spite.

*A blood-drenched man with woven
thorns*

*Crowning his head stands before him.
He seems to speak in monosyllables
Laced with ancient prophecies.*

*Something deep within her says to
intervene*

*Plead with the fates, and reverse
history,*

*To barter this god man's life for human
years.*

*As night vanishes some deeper dark
descends.*

*In the late morning frenzy that
follows*

*She sends her husband her dream
Rolled in a scroll, which he unravels
Then lets drop.*

What he has written he has written.

A cross

*Casts its shadow across her
warning...*

How better our lives will be, how beautiful our world will become if men and women would understand each other! That is a thought you can't escape on 08 March, International Women's Day. And how much we don't understand, as that marvellous verse called 'For Every Woman' written by Nancy R. Smith, more than 40 years ago, describes:

*For every woman who is tired of acting
weak when she knows she is strong, there is
a man who is tired of appearing strong when
he feels vulnerable...*

*For every woman who is tired of being
called "an emotional female," there is a man
who is denied the right to weep and to be
gentle...*

God who made men and women to people His world should - and does - help men and women to understand each other. Mary, who in the first poem, cries, 'Yahweh's not fair' discovers later that He indeed is. For it is He who makes her Joseph understand what happened and brings him back to her.

So let this month of March remind us that with His help we should march towards this mutual understanding.

- M.A.J.A.



Creative Fidelity

BY DEVADOSS MUDIAPPASAMY, SJ

Tolkappiyam is the oldest available Tamil grammar book. In the 13th century, Bavanathi Munivar, a Jain sage, thought it needed certain clarifications, revisions and modifications and so came up with his *Nannool* (Good Book) and he justified his effort stating:

*Pazhayana kazhidhalum pudhiyana pugudhalum
Vazhuvala kaala vagayi naane.* (462)

With the passage of time, there is nothing wrong in discarding what is old and embracing what is new.

Discarding what is old need not be done regretfully. It could even go with a celebration. Pongal (the Tamil harvest festival) or Makara Sankranti elsewhere starts in many places with Bhogi when bonfires are lit at the break of dawn with discarded clothes, old wooden furniture and whatever disposable waste that fire could consume. Old habits die hard. Yet, symbolically, this festive garbage disposal is intended also to dispose the mind to rid itself of baggage and be ready to embrace what is new.

The soon-to-be Saint John Paul II in his Post-Synodal Apostolic Exhortation, *Vita Consecrata* (1996), (37) says in a nutshell what creative fidelity is all about. The rest (very few words of mine interspersed with those of Fr. Peter-Hans Kolvenbach) is commentary.

Creative fidelity

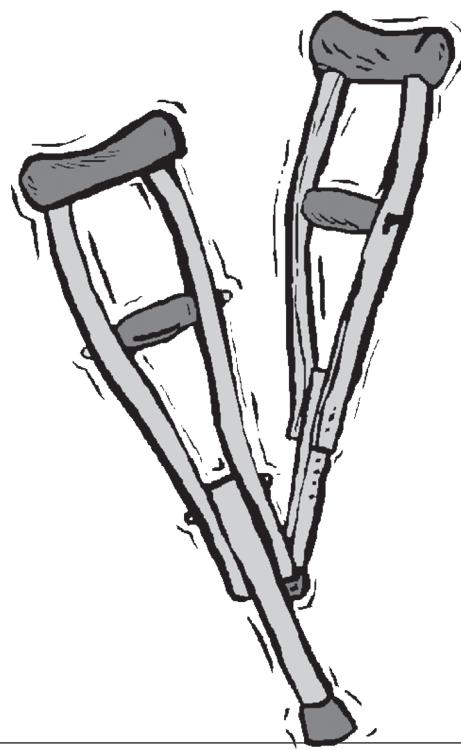
"Institutes of Consecrated Life are thus invited courageously to propose anew the enterprising initiative, creativity and holiness of their founders and foundresses in response to the signs of the times emerging in today's world. This invitation is first of all a *call to perseverance* on the path of holiness in the midst of the material and spiritual difficulties of daily life. But it is also a *call to pursue competence* in personal work and to *develop a dynamic fidelity to their mission, adapting forms, if need be, to new situations and different needs*, in complete openness to God's inspiration and to the Church's discernment. But all must be fully convinced that the quest for ever greater conformity to the Lord is the guarantee of any renewal which seeks to remain faithful to an Institute's original inspiration. In this spirit there is a pressing need today for every Institute to return to the Rule, since the Rule and Constitutions provide a map for the whole journey of discipleship, in accordance with a specific charism confirmed by the Church. A greater regard for the Rule will not fail to offer consecrated persons a reliable criterion in their search for the appropriate forms of a witness which is capable of responding to the needs of the times without departing from an Institute's initial inspiration."

Thirty-seven years before *Vita Consecrata*, Pope John XXIII, the other Pope who is going to be canonized along with John Paul II on 27 April 2014, Divine Mercy Sunday, made his clarion call for aggiornamento. In a 1961 address he affirmed it to be the principal task of the Second Vatican Council. The council did take up the challenge and come up with *Gaudium et Spes* categorically stating that: "The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well."

Religious institutes tend to get institutionalized and, periodically, wake-up calls are needed to make them "get up and walk" (Acts 3:6). They have to realize that comfort zones are really confining zones. What they need most of all is a healthy dose of nomadism: "Tomorrow to fresh woods, and pastures new" (John Milton, *Lycidas*).

God is said to be Creator but what is often overlooked is that God is ever creative and creating. "Send forth your Spirit and there shall be a new creation and you renew the face of the earth" (Ps 104:30)

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Tumultuous were the times of de Nobili and his creative fidelity was tested like gold in a furnace.

A common misperception is that creativity and fidelity are polar opposites and each must be tempered by the other. For us Jesuits to be faithful is to be creative. Creativity is not an optional add-on but a core component of our founder's charism. Addressing the Provincials assembled in Loyola, Spain, on 22 Sept 2000, Fr Kolvenbach said:

"Our experience of Ignatius is not that of a founder who builds on stable and enduring underpinnings, but of an animator, an inspirer who sends us out on one of the possible paths toward God....Thus, as he codified

his experience in the Constitutions, Ignatius could not avoid verbs of movement: "we think it necessary that constitutions be written to aid us to proceed better, in conformity with our Institute, along the path of divine service on which we have entered" [134]. Our faithfulness is inscribed in the creative experience of Ignatius, which is "a sure path toward God" on which Ignatius wanted us to run [582]; our creativity is founded on our "way of proceeding" which invites each of us to "examine what could be most helpful toward achieving the Society's aim" [803] "so that in everything God our Lord and the Apostolic See may be better served" [612].

("Creative Fidelity in Mission," Acta Romana 2000, Vol. XXII, pp. 727-739)

Again, in Part VII of our Constitutions [622] we read: "In the vast vineyard of Christ our Lord, that area should be chosen that is most in need, either because the labourers are few or the people themselves are in dire need." The "area" and "need" refer to geography as well as time. Our apostolate must creatively address today's needs.

The readers of *Jivan* are familiar with Antonio Spadaro's interview in which Pope Francis says creativity is "extremely important" for a Jesuit. Discussing the triad (Dialogue, Discernment and Frontiers), the Holy Father asks us to be careful not to fall into "the temptation to tame the frontiers." He points out that ours is not a "lab faith" but a "journey faith" and so "You cannot bring home the frontier, but you have to live on the border and be audacious."

When Pope Emeritus Benedict XVI received us, the participants of GC 35, it was heartwarming to hear him quote his predecessor Paul VI:

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

The names that Benedict XVI named during his address were of those men who were living examples of creative fidelity in their own times. He said that we Jesuits were justly proud of Matteo Ricci in China and Roberto de Nobili in India.

It was not easy either for Matteo Ricci (Li Mdou 1552-1610) or de Nobili (Tattuva Bodhagar 1577-1656) to be creatively faithful and faithfully creative. Some of their superiors were enlightened and encouraging, while others neither understood nor supported their dialogue with religions and cultures.

Actually, it was Alessandro Valignano (Fan Lin 1539-1606), the Jesuit Visitor vested with the necessary authority who was one of the first to argue for an adaptation of Christian customs to Asian communities. He it was who arranged for men of calibre like Michele Ruggieri and Matteo Ricci to be assigned to the Chinese mission.

The pioneers themselves had to find their way and make such course corrections as were needed. For example, at first they wore the robes of Buddhist monks but later switched to the more appropriate silk gown of the Chinese literati. Pope Paul V, in a brief of 27 June 1615, granted them the privilege to replace Latin with the Chinese language in the liturgy. In a decree dated 23 March 1656, Pope Alexander VII accepted practices "favorable to Chinese customs." Propaganda Fide, too, issued instructions in 1659 to new missionaries to Asia, emphasizing the

need to adapt to local customs and respect the time-honoured practices of the countries being evangelized. Emperor Kangxi, the longest-reigning Chinese emperor in history, issued an edict of toleration of Christianity in 1692.

But then there were the Franciscans, Augustinians and Dominicans who strongly disagreed with the methodology adopted by the pioneers and precipitated the “Chinese Rites” controversy. In 1705, Pope Clement XI sent Patriarch Charles-Thomas Maillard de Tournon as Papal Legate to Emperor Kang Xi to communicate to him the interdiction of Chinese rites and formalized it by issuing on 19 March 1715 the papal bull *Ex Illa Die*. It was reiterated in 1742 by Pope Benedict XIV who, in his papal bull, *Ex Quo Singulari* went a step further and mandated the taking of an oath by missionaries in China which prohibited them to discuss the issue again.

An epitaph dated 14 Oct 1774 (found on a wall of a house outside Peking) sums it all up by extolling “that renowned Society which taught and spread abroad in all its purity the worship of the true God; which, while imitating amid pain and toil and as far as human weakness allows Jesus whose name it bore, lived virtuously, helped the neighbour and, making itself all things to all in order to gain all, for two flourishing centuries and more gave to the Church martyrs and confessors.”

The vindication of their creative fidelity came on 8 Dec 1939 when, by his decree, *Plane Compertum*, Pope Pius XII lifted the ban and set at rest the Chinese Rites controversy and, on the occasion of the fourth centenary of the death of Matteo Ricci (30 May 2010), Pope Benedict XVI eulogized Ricci as a missionary who went to China to bring the Gospel and in doing so initiated an important “dialogue between cultures, between China and the West”.

Tumultuous, too, were the times of de Nobili and his creative fidelity was also tested like gold in a furnace. Using the same trial-and-error method as Ricci, de Nobili, too, switched from being a Raja Sanyasi to being a Brahmin Sanyasi. The support he initially enjoyed from his immediate superiors, Fr. Albert Laerzio, Provincial of Malabar, and Francis Ros, Archbishop of Cranganore, was replaced in less than three years by the hostility of the Visitor, Fr. Nicolas Pimenta, and the Provincial appointed by him in 1611—Fr. Pero Francisco. The ill-disposed twosome did all they could to suppress the Madurai mission.

Reports, representations and letters go back and forth. Censures and orders are issued that restrict the work and slow it down to a snail’s pace. Consults and deliberations are held in different places; de Nobili’s defenders and detractors go into overdrive.

In 1614, Pimenta dies in Goa and in the following year Pero, too, dies. The ban on conversion is partly lifted in 1616. The Goa Conference is held in February 1619 and everybody writes to Pope Paul V including Christopher de Sa, the Archbishop of Goa and de Nobili’s arch-enemy. The Pope, too, dies in 1620 and it was his successor, Gregory XV, who issues on 31 Jan 1623 *Romanae Sedis Antistes*, the Apostolic Letter favouring de Nobili’s approach.

Even as the winds were turning favourable, de Nobili moved from Madurai to “pastures new.” Like Simon Peter, he, too, would go over and drag the net ashore and despite the size of the catch, the net would not be torn (John 21:11). Noting that there was room in Peter’s net for all, he sought to include the excluded and baptized the first Dalit convert outside of Portuguese dominions. By 1638, there were several hundred Dalit Catholics at



Fidelity does not simply mean our loyalty to our organization. The organization does not exist for itself. It has a mission that justifies its continued existence.

So fidelity to the mission is very important.

Tiruchirapalli. Creatively, he devised a means to minister to the “lower” castes by phasing in a new set of missionaries called Pandaraswamis the first of whom - Fr. Balthasar da Costa - arrived in Madurai in 1640.

When, after having spent 50 years in his land of adoption, de Nobili died at Mylapore on 16 Jan 1656 at the age of 80, he left the mission in full progress. Annual conversions averaged 5,000 and at the end of the 17th Century the total Catholic population of the extended Madurai Mission (including some areas that later came under the Mysore and Karnatic Missions) stood at 150,000.

But *Romanae Sedis Antistes* of Gregory XV decided in 1623 the “Malabar Rites” issue only provisionally in favour of de Nobili “until the Holy See provide otherwise.” On 6 Nov 1703, en route to China, Partiarch Maillard de Tournon landed at Pondicherry. Before leaving for China eight months later, he made sure to issue a decree that consisted of 16 articles condemning and prohibiting certain practices in use in the Mission. Appeals had to be made to Rome and many hard prescriptions of Tournon were mitigated by Clement XII in 1734 and by Benedict XIV in 1744.

Even attempts were made to stonewall the beatification process of John de Britto (who was a ‘Pandaraswami’ for serving people of ‘low castes’ and who had faithfully observed the “Malabar Rites” for 17 years before his martyrdom!) and the Brief of Beatification of John de Britto, 18 May, 1852, specifically cites Benedict XIV’s 1741 assertion, “that the rites in question had not been used, as among the Gentiles, with religious significance, but merely as civil observances, and that therefore they were no obstacle to bringing forward the process”.

So creative fidelity is not a recent discovery; it is not a felicitous turn of

phrase that is fashionable to talk about today. It is a core component of Jesuit religious life as lived by those who went before us. It is part of a value system for which they lived and endured the sufferings it entailed.



**Creative fidelity
is also “a call
to pursue competence
in personal work.”**

Creativity is frightening for all, particularly, for those of us who are well-settled in our comfort zones. St John de Britto could truthfully say that he loved “the bush country of Madurai more than the palaces of Portugal.” The bush country of today beckons us but not many of us are able to heed its call.

This aspect of creativity is further elaborated by Fr. Kولvenbach in his talk to the Provincials: “In his spirituality of “magis,” creativity is inscribed on the very heart of the fidelity to follow the Lord who is always “en route”. The Constitutions themselves - drawn up as the itinerary of progressive incorporation into the apostolic body of the Society -

testify to Ignatius’ sensitivity to new challenges, new needs, new requests as we meet changing national and international circumstances, shifting ecclesial and cultural situations.”

As Provincial, through pep talks and letters, I tried to jolt my Jesuit confreres and lay collaborators in one of our colleges out of a rut. I could not have been more blunt. Effectively, I was saying:

*Let it not be said unto your shame
The place was greater ere you came.*

Some changes did happen in spite of the prevailing uncreativity on the campus, but the bigger challenges were unmet. An illustrious alumnus of this institution Dr. G. Viswanathan, Founder and Chancellor of VIT University, Vellore, is justifiably critical of his alma mater. For his part, he established and is running VIT with the sole aim of “providing quality higher education on par with international standards. It persistently seeks and adopts innovative methods to improve the quality of higher education on a consistent basis.”

Talking of fidelity a valid question to ask is: “Fidelity to what?” Fr. Kولvenbach anticipates and answers this question in his talk to the Provincials. He asserts that our “fidelity must be, first of all, to the gift of the Spirit which the Society of Jesus is to the Church in the world.” By this, however, he does not simply mean our loyalty to our organization. The organization is not a be-all and end-all in itself. It does not exist for itself. It has a mission that justifies its continued existence and ensures its continued relevance. So fidelity to the mission is very important according to Fr. Kولvenbach who says: “Fidelity to the Society’s source of life, which is God [134], leads us to pose the question: Why did the Lord wish to create the Society? What is the

raison d'être to which we must remain faithful?" The raison d'être, obviously, is mission and we are a Society of "Friends in the Lord" who are the "Servants of Christ's Mission."

According to Fr. Kolenbach, St. Ignatius is not at all prescriptive about "the modalities of serving the mission of Christ. That remains a service at large, where fidelity to the Ignatian charism presses us to be continually inventive, incessantly on the move, for there is always more service to pursue."

Instead of being continually inventive, according to Fr. Kolenbach, we tend to take refuge in managing everyday affairs, taking advantage of opportunities which happen to come our way and letting go of those which we cannot handle. The corrective to this malaise is discernment and he concludes his talk by saying: "I come finally to the last sign of creative fidelity in the Society and other religious families: the prayerful discovery of discernment to hear what the Spirit is telling us, here and now. The source of the prayer which accompanies and guides this discernment is more and more the word of God, the Scripture. To say it as Ignatius would: we must contemplate unceasingly the mysteries of the life of our Lord Jesus Christ, to know him intimately but also to discover his way of fulfilling the mission received from his Father.... Contemplation of the mysteries of Christ's life places us with him so that, in the face of all the problems which touch our mission.... we become capable, through his Spirit, of making the choices Christ made. And of making them...in creative fidelity to Ignatius, from whom we learned all this."

Vita Consecrata (37) considers creative fidelity also as "a call to pursue competence in personal work" and this theme is developed elaborately by Fr. Kolenbach in his "Continuing Formation as Creative Fidelity" (7

"In Ignatius's spirituality of "magis," creativity is inscribed on the very heart of the fidelity to follow the Lord who is always "en route".



March 2002). Let me conclude by listing a few salient points:

- According to Fr. Arrupe, continuing formation and apostolic discernment constitute "the twin pillars" of the Society's spiritual and apostolic renewal.
- The fast and profound changes taking place in the world "oblige us to reflect as much on the world as on ourselves so as to know how we can change ourselves and update our knowledge, our attitudes and our apostolic methods... in order to rise up to our vocation."
- Continuing formation implies constant dedication and effort at a spiritual, intellectual, practical, and operative renewal that may enable us to grasp and respond to the new realities of a world in constant change...; it is an integrating dimension of the process of "continuous conversion" very much in keeping with the Ignatian magis.
- Regrettably, many maintain that they lack the time, busy as they are with their work. This reasoning suggests that continuing formation is thought of only as an intellectual exercise, not as a constitutive element of our apostolic life and way of proceeding.
- Continuing formation is not a remedy to make up for possible deficiencies in the initial formation, nor is it its complement, crowning, or adaptation. On the contrary, initial formation is the first stage of a life of continuing formation.
- Even if initial formation has its own immediate goals as a period of probation, it must prepare Jesuits to live always in formation.
- Ongoing formation enables the person to experience change in continuity and continuity in change. This life dynamic is expressed by the word "fidelity," which implies constant adherence to lasting values and their assimilation in the various circumstances and stages of life.
- It is not a question of doing today what St. Ignatius did but doing what he would do today, in fidelity to the Spirit, in order to respond to the apostolic requirements of our time. ■

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Making melodies for 118 years

The band played and the Chief Guest obviously enjoyed its performance. Then he ignored all protocol and approached the Band Director, Fr Roche, and asked them to play one more piece! The Chief Guest was the then President of India, Shri Abdul Kalam, who had come for a function at his alma mater. That was one of the memorable moments in the history of the Camboulives Symphony Orchestra Band (CSOB) of St. Joseph's College, Trichy, Tamil Nadu that stretches back to 118 years.

All these 118 years a group of 25 young men - all college students - has delighted the hearers with their soothing music from their clarinet, trumpet and saxophone. accompanied by the low and high brass with drums. They have done this on any happy or sad occasion in all these 118 years.

Symphony Orchestra Band is a British legacy. It is more than 75 years since the British left India, after giving it independence. But all these years the Band, playing brass, wind and percussion instruments, enjoys a place of pride in our festivities and celebrations, in weddings, church feasts, in welcome ceremonies to the VIPs and national celebrations like the Independence Day and Republic Day.

The French Jesuit missionaries, who started St Joseph's College in 1844, taught music besides other subjects and values. It is they who thought of a college band. Established in 1896 by two French Jesuits, Aloysius Camboulives and John Mahe, the College Band has grown steadily in these 118 years. From being a place that provided some recreational activity that offered a healthy diversion for the youth of the school and college, it has evolved into a full-fledged training ground for aspiring musicians today. The School & College Band is an essential part of all celebrations now in the campus. Its performance adds to the dignity and grandeur of the festivities. Occasionally, it takes up assignments of religious and educational nature outside the campus. On an average 30 to 35 programmes are performed by the Camboulives Band in an academic year on various occasions such as church feasts, Sports Days, Annual Days, flag hoisting during national celebrations and Christmas Carol Service etc.

In recent times the Camboulives Band has opened up career opportunities in music for students by giving them a solid foundational training in music and those who are musically

inclined are roped into the band right away when they enter VI standard and remain up to graduation in the college. Not many people consider music a serious career option. But there is so much scope and the objective is to give intensive and systematic training to the interested youngsters, free of cost so that they can find jobs easily.

Career opportunities are already available in various Central and State Government enterprises, the Police and Defence Services. Over 30 of our former bandsmen are serving the country in Army, Navy and Air force Bands and most of them proudly march on the Rajpath in Delhi during the Republic Day Parade and in the subsequent functions that follow. A few others are employed in the Central Government organizations such as the Neyveli Lignite Corporation, BHEL, State Police Bands, Revenue departments etc. Still others have joined in teaching, banking, entrepreneurial and private sectors. Whenever these former bandsmen come home for vacations, they invariably visit their Alma Mater and join the trainees for various programmes

and share their experiences in their work-places and expertise with them.

Among the galaxy of Directors of the College Band in the past Fr. Aloysius Camboulives, the founder and Fr. S. Roche, my predecessor, have done yeomen service for this band. They have spent over 25 years of their lives for the welfare of the band members, who gratefully remember them for their service.

The band boasts of excellent infrastructure and is widely viewed as one of the best-equipped bands in the south India, next only to the defence services despite the irreparable losses it suffered during the devastating floods in Trichy on 13 Nov 1977 when several precious and century-old instruments were washed away.

The training is entirely free of cost and all trainees are issued certificates of merit to enable them to find placements, when they pass out of the institutions. We seek generous contributions from donors in order to employ proper tutors to teach these youngsters the skills to play the various musical instruments. Along with music we also teach them discipline and value education so that they are formed as good citizens of this country.

- M. Charles, SJ



BY JOE ARUN, SJ

I have a question: Are you ready for a debate? Why should we have so many provinces in India? Why don't we reorganize our structures and innovate our governance? Let us have just one province. Don't you think it would help pool our resources and so make our mission more effective?

In the light of recent discussions initiated all over the Society of Jesus on 'Renewal of Province Structures for Universal Mission,' we need to debate widely new ways to live our lives and carry out our mission. It is such a debate that will help us in our discernment.

We must opt for one province for the whole of India, and four regions: North, West, Central, and South. In each region, we could have as many zones as we prefer. We will have one provincial, four regional superiors and many zonal coordinators. Juridically, it must be one province, so the provincial can distribute resources – human and finance – all over the country wherever they are needed. Regions become places where plan and mission strategies are executed; regional superiors function as executives who study the need for resources, procure them and use them effectively. Zonal coordinators could be located in each district and a cluster of districts for easy administration; they report to regional superiors. Any Jesuit could be shifted to any place from anywhere. The focus is only the mission and its efficacy. If this is the case, largely, ethno-centric attitudes and parochial insulation would find no place.

Jesuit Human Resources: At present in some provinces we have highly competent human resources, but they are not distributed evenly and in some others, we don't have enough competent and qualified Jesuits. In social action, pastoral ministry, communication and spiritual ministries, we do not have many competent and committed Jesuits. Yet, we continue to run these centres and houses, while lay people can run them much better.

If we have one province for India, we could have the facility to distribute Jesuit personnel wherever needed. Having a unit of R&D that has a database, we could train and develop competent Jesuits for different ministries. To that end, as we have common theologates and philosophates, we could start a common Jesuit Staff Development Centre, something like staff development college that some universities have. This centre could also offer on-going formation for different ministries. By this, we will have a common pool of highly qualified and competent Jesuits who are trained to work anywhere in the country, or in the world. In fact, this will remove language barriers and narrow orientations. The Provincial of India can bring Jesuits from any zone or region to any work anywhere in India. At some point of this process, Jesuits will have developed a mind-set needed for universal mission.

Shared Finances: At the moment, there are rich provinces and poor provinces. Sharing finances now is hard and sometimes



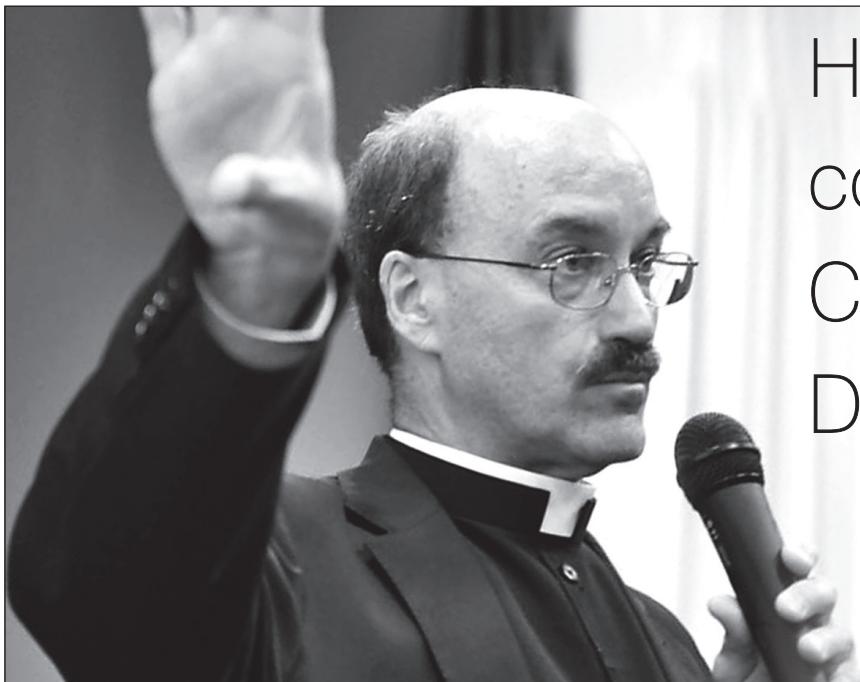
Are so many Provinces necessary?

impossible. Having a single province, four regions and many zones, we will be largely free from financial crunches. Regions and Zones can only use money but they cannot own money. The dictum of 'from each according to his ability, to each according to his need' will apply here. If a zone or a region is capable of generating money through institutions, real estates etc it should do so. But it cannot hoard the collection, instead, everything goes to the common pool of the Indian province. It is not centralizing, it must be seen as sharing resources for effective apostolates. This common pool may help Indian Jesuits become financially self-sufficient. To make it work, we must employ competent financial managers and controllers and put in a cohesive system of budgeting and monitoring mechanism by the use of Enterprise Resource Planning (ERP).

Relevant Mission: What we do now is that all the provinces want do all the works, whether or not we are competent and resourceful. Sadly, we have not made use of competitive advantage. If one province has more Jesuits it should send some to other provinces. If another province has technically qualified and capable Jesuits, they should be sent to any place in India where their services are needed urgently. This is not happening now. Similarly, if in North India the education system is poor, then why should we run educational institutions there? We need to find some other ministries that are not done by others. If the South is a good place for running educational institutions, the Society should expend energy and resources there. Why should everyone want to do everything? Instead of being in the frontiers, as invited by Pope Francis, we remain as a redundant force in the main stream. Instead of running schools and colleges, Jesuits should offer spiritual and counseling services to teachers and students.

Jesuit Community: In one province-four regions-many zones, Jesuit community will consist of Jesuits from all over the country, and it will be multicultural and multilingual. Largely, we could reduce casteism, and ethno/language-chauvinism that stand in the way of union of minds and hearts. As every Jesuit will be aware he can be shifted anytime to any part of the country, attachment to a place and a ministry will not be there. Mobility for mission would form the core of Jesuit life. If you do not agree with me, let us debate it.

Fr Joe Arun, SJ (MDU) is the Executive Director of XIBA, St Xavier's College, Palayamkottai, T.N.



How could India contribute to Christian-Muslim Dialogue?

*Interview with
Leo D. Lefebure*

Fr Leo D. Lefebure is the Matteo Ricci Professor of Theology at Georgetown University, Washington. A Catholic priest of the Archdiocese of Chicago, he is the author of numerous works, including most recently, *True and Holy: Christian Scripture and Other Religions* (Orbis Books, 2013). He is the co-author of *The Path of Wisdom: A Christian Commentary on the Dhammapada*, which received the 2011 Frederick J. Streng Book of the Year Award from the Society for Buddhist-Christian Studies of North America. He is also the author of *The Buddha and the Christ and of Revelation, the Religions, and Violence*, which received the Pax Christi U.S.A. 2001 Book Award. He is an Honorary Research Fellow of the Chinese University of Hong Kong and a Trustee Emeritus of the Council for a Parliament of the World's Religions. He has been a participant in numerous dialogues with Muslims, Jews, Hindus, and Buddhists. He was in Delhi recently on the invitation of Islamic Studies Association. For an exclusive interview to Jivan, Fr Lefebure spoke to Jivan correspondent, Victor Edwin, SJ:

This is your third trip to Delhi. You have travelled to a number of places, visited different religious institutions, and met people of different religious convictions. This is the first time you have addressed the students of Jamia Millia Islamia. Tell us about your experience of interacting with the student community and the faculty.

This was my fourth trip to India and my third trip to Delhi. I was most impressed by the interest of the students of Jamia Millia Islamia in interreligious concerns. For each of my talks, the room was packed, extra chairs were brought in, and there were still students standing. Each time the students listened very attentively. The most memorable experience was with one particular male student who was very assertive. After my first talk, this student claimed that until the Renaissance people believed that scriptures were revealed by God; beginning with the Renaissance, he claimed, people thought religions came merely from human evolution. I responded that this secular perspective became influential only after the Renaissance, during the European Enlightenment, especially in thinkers such as David Hume. I tried

to explain that it is not universally held by contemporary scholars of religion. Nonetheless, before my second talk, the same student approached me and asserted once again the same claim as if he had not heard my earlier response. After my second talk, the student questioned Dr. Wasey about my citing the word "Saracen," which had been used in earlier Catholic documents regarding Muslims but which is no longer used. Dr. Wasey told the student that he had misunderstood me, that my remarks were objective, and that every Muslim student present was privileged to have heard my remarks. I was very moved by Dr. Wasey's endorsement of my remarks.

How did they respond to the idea of dialogue?

For the most part, the students did not respond to the idea of dialogue. My first talk was on methods in the comparative study of religion, including both religious studies, comparative theology, and theology of religions. Most questions involved methodology in the academic study of religion. My second talk was on changes in Catholic attitudes brought about principally by Pope Paul VI. Most questions after the



second talk were not from students but the conference attendees and faculty members. The same assertive student approached me after my second talk, prepared to continue challenging me. A young Muslim woman came up and cut him off, telling me at length how much she enjoyed my talk and apologizing for other Muslims who were critical of me; the young man listened in silence and then walked away.

What do you think could be India's special contribution to Christian-Muslim dialogue in the world?

The greatest contribution that India could make would be to promote reconciliation between India and Pakistan and to help resolve the situation in Kashmir. This would have world-wide repercussions and would be a marvelous model of dialogue and inspiration to others.

You are a trained theologian in the area of Catholic-Buddhist dialogue. What led you to enter into the world of Islam and reflect on Christian-Muslim relations?

In the late 1990s a representative of the U.S. Conference of Catholic Bishops invited me to be a resource person for the Midwest Dialogue of Catholics and Muslims. I was already involved in this dialogue and was teaching at Fordham University in New York City on the morning of 11 Sept 2001. After the tragic attacks, I gave numerous talks on Islam to audiences in the New York metropolitan area and participated in a number of dialogues with Muslims. I also joined the Mid-Atlantic Dialogue of Catholics and Muslims, presenting papers on violence in the Bible and the Christian tradition to both the Midwest and the Mid-Atlantic dialogue. Then during the 2007-08 academic year, I taught a Muslim-majority student body at the campus of Georgetown University's School of Foreign Service in Doha, Qatar.

What are your dialogical activities with Hizmet Movement and Rumi Forum?

The Rumi Forum, which represents the Hizmet Movement in the Washington, DC, area, used to participate in a dialogue at Georgetown University. I was a regular participant in this dialogue, where I got to know a number of the leaders of the Rumi Forum. I have spoken at the Rumi Forum, attended functions that they have sponsored, and witnessed the whirling dervishes dancing both in a room of the U.S. Congress and in a synagogue in Washington, DC. In my travels, I have lectured at Fatih University in the western suburbs of Istanbul, and I have met Hizmet representatives in Melbourne, Australia, in Kiev, Ukraine, in Kolkata, and in Delhi. I am not currently involved in a formal dialogue with Hizmet, but I have informal contacts on a regular basis.

What motivates you to be so involved in the mission of dialogue? What sustains you, what gives you the strength and energy needed for this work?

My faith in Jesus Christ motivates me to seek respectful, harmonious relations with followers of other religious traditions. Tragically, religious traditions all too often are in conflict in many regions of the present world, and many Americans harbor negative views of other religious traditions, especially Islam. I find energy and support from the many wonderful colleagues whom I have met in inter-religious activities.

You are a professor of theology and religions in the Jesuit-run Georgetown University. How does your university promote Christian-Muslim dialogue?

Georgetown University is one of the leading schools in the U.S. for studies of Islam and Arab Studies. Georgetown has a School of Foreign Service, which addresses Muslim-Christian issues through the Prince Alwaleed bin Talal Center for Muslim-Christian

Understanding. Georgetown's Berkley Center for Religion, Peace, and World Affairs has a unit that studies Islam and Politics. Georgetown is the home of the 'Building Bridges to Solidarity' project, which was founded by a former Anglican Archbishop of Canterbury. Georgetown is also the home in 'North America for A Common Word between Us and You', a leading Muslim initiative in Muslim-Christian relations.

You are an Emeritus Trustee of the Council for A World Parliament of Religions. How does this institution promote dialogue in the world?

The Council for a Parliament of the World's Religions organizes the largest world-wide interreligious gatherings, which met in Chicago in 1993, in Capetown, South Africa in 1999, in Barcelona in 2004, and in Melbourne, Australia in 2009. CPWR also sponsors ongoing contacts among persons interested in interreligious activities and in nonviolent conflict transformation. *Jivan* readers could visit: <https://www.parliamentofreligions.org>

As a Catholic believer, what have you learnt from dialogue with people of other religions and people who do not subscribe to any specific religion?

I have long been involved in Jewish-Christian dialogue, where I have learned much about the Jewish roots of Christian faith and also much about the tragic history of Christian anti-Judaism and the necessity of transforming Christian attitudes towards Jews and Judaism. Changes in this relationship have important ramifications for every other interreligious relation. I have learned much about Buddhist perspectives and meditation practices, which have greatly enriched my life as a Catholic. I am now involved in a Christian-Vaishnava dialogue, where I am learning more about this strand of the Hindu tradition. I have not been involved in formal dialogues with people who do not subscribe to any specific religion, but I have learned much from the writings of thoughtful non-believers.

Cloud computing, fuzzy logic, bio-sensors...

A meeting of 'Jesuits in Science and Technology Forum of South Asian Assistancy' was held on 15, 16 Feb '14 at St Joseph's College, Bangalore.

Prof. Lawrence Jenkins, from the Indian Institute of Science, Bangalore gave the keynote address and inaugurated the seminar. He recollected the great contributions of Jesuits in the field of science and technology. He appealed to the gathering to keep up that tradition and contribute through solid research. He also stressed the need to include the faith dimension in our search for truth.



After that the participants presented their works related to the scientific areas of research and contributions. The fields encompassed cloud computing, fuzzy logic, solar and wind energy, clean water, drug discovery related to various diseases, organic farming, biosensors, functional analysis, plant tissue culture, conservation, biodiversity, waste management, biodiesel, vermicompost and ecoplanning. The participants emphasized the need for taking up research in the field of ecology and environmental protection.

In the evening of the first day the participants were taken on a study tour of the campus to have first hand experience of the research facilities and solar panels provided in the college. Later they were also taken to Indian Institute of Science, Bangalore to visit the world class Nanoscience facility.

The Jesuit community of Arrupe Niwas played the host and Fr Praveen Martis was the local organizer. Fr Ignacimuthu, the coordinator of the Forum, conducted the proceedings of the

meeting. Totally 28 Jesuits from twelve different provinces of India and Sri Lanka participated.

On the whole it was a rewarding and enriching experience for each participant. Each one felt motivated to do more in his area of research and contribute mightily to the intellectual apostolate of the Society. The hospitality was excellent.

- **Fabian Barreto, SJ & S. Ignacimuthu, SJ**

Vocation Promoters meet

The annual meet of the Vocation Promoters and the Pre-novitiate Directors of the Northern and the Central zones was held on 02- 06 Feb '14 at Campion School, Bhopal, M.P.. Twelve vocation promoters and pre-novitiate directors from Kolkata, Delhi, Hazaribagh, Jamshedpur, Kohima, Madhya Pradesh, Patna and Ranchi participated in the meet.



Fr Gratian Carlo, ADF, accompanied them as Fr Dionysius Vaz conducted a "Training in Counseling Skills." Participants were happy and grateful to learn the skills and techniques that will enable them to guide and accompany the youngsters in the course of their formation in the Society of Jesus.

The sharing sessions, when everyone frankly shared his experiences and difficulties, were very helpful and enriching. Visits to the National Museum of Man and the Upper Lake of Bhopal energized us during the meet. The participants were grateful to the Campion School Jesuit community for the cordiality and hospitality with which they hosted the meeting.

- **Henry Lakra, SJ**

STATEMENT OF OWNERSHIP AND OTHER PARTICULARS ABOUT JIVAN: News and Views of Jesuits in India

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I, Jerry Leo Sequeira, S.J., hereby declare that the particulars given above are true to the best of my knowledge and behalf.

(sd)

Jerry Leo Sequeira, S.J.



BY STAN SWAMY, SJ

What started as an anti-corruption movement became Aam Admi Party (AAP) that managed to come to power in Delhi, although its rule was short-lived. How are these two related - a social movement and a political party?

Most political parties started off as people's movements in particular situations. When they became effective and gained people's trust, they felt the

are loosely-knit bodies, while political parties are institutional in character. The leadership in people's movements emerges from within, whereas political parties bring in leaders from outside. There is a sense of equality among the participants in a movement, but political parties are hierarchical. The decision-making process is based on consensus in people's movements, whereas the top brass takes decisions in political parties. This is why when a political party like Aam Aadmi Party tries to know people's opinion before taking decisions, it comes

have led the movement begin to feel that they need to break new paths in order to realize their aims. We have to keep in mind the insecure situation of people's movements in the present political scenario in India. People's movements are obliged to undertake a series of struggles to assert their rights, and such struggles irritate the government, which tends to crush them through its law-and-order machinery. Even peaceful, non-violent struggles have to face brutal repression. So the very survival of a movement becomes a question mark.



People's movements & political parties



need to become a political party. This shows that people's power behind the movements can be consolidated into political power when they become a party. The emergence of Congress, BSP, Dravidian parties in Tamil Nadu, JMM in Jharkhand and lately AAP are proofs.

P e o p l e ' s M o v e m e n t : A People's Movement is the result of a growing awareness of a marginalized and deprived people. It involves two factors: consciousness and action. Conscious of their marginalisation and powerlessness and the reasons, they realize that no one else - neither the government nor the upper class/caste sections - will come to their rescue and so they themselves will have to take their life into their hands. They become motivated to act and act decisively to assert their human and civic rights. Their action is characterised by a strong ideology which projects a goal to be achieved. A people's movement throws up charismatic, committed leaders. Although there is an implicit organisation, it is flexible to respond to the nature of the struggles that are undertaken.

Political Party: Whereas people's movements come into existence spontaneously, political parties are intentionally created. People's movements

across as unconventional. Assertion of rights is the aim of people's movements, capture of state power is the aim of political parties.

Limitations of a movement: Whatever pressure a people's movement may bring on the ruling classes, it is finally forced to knock at the doors of the government and other major parties to pass specific laws, or change policies. The popular movement 'India Against Corruption,' led by Anna Hazare and Kejriwal, was forced to ask the government to pass the Jan Lokpal Bill. The ruling party has to present it to the parliament which has to pass it and make it a law. But the party that is in power can accept or reject the proposal. As it turned out, the present UPA government decided to modify the Bill and pass its own version of Lokpal. So it is clear that people's movements can only exert pressure on the ruling class to accept their demands. If the government rejects it, people's movements can only further intensify their struggle.

Compulsions to become a party: When a social movement becomes popular and is able to exert pressure on parties, people taste success and feel empowered. There is a newly born self-confidence. The charismatic leaders who

Compromises to be made: But when a social movement decides to become a political party it has to make some compromises. Serious consequences follow such a transformation: Spontaneity which characterised the movement slowly disappears and rules and norms of the new party become the order of the day. Collective, consensus decision-making process is replaced by unilateral dictates taken at the top levels of the party. Charism of the leaders yields its place to their position or rank within the party. Decentralised functioning of the movement becomes highly centralised in the party. The social movement aims at assertion of a people's legitimate rights through systematic struggles, but a political party has to capture State power through the electoral process with all that it involves.

Necessary: But despite all these limitations, it is necessary that genuine people's movements, which have taken up the cause of the deprived sections of society, enter politics. If they continue to remain only as people's movements, they will be either destroyed by the powers that be or they will gradually lose their relevance and die a slow death. ■

Fr Stan Lourduswamy, SJ, is the Assistant Director of Bagicha, Ranchi.

If Narendra Modi becomes the Prime Minister...

Four myths about BJP's prime ministerial candidate

BY CEDRIC PRAKASH, SJ

As a Christian and particularly a Jesuit priest, I take stands and believe that while being open to dialogue and reason, one has to be unequivocal about what one stands for. So, I take a stand against politicians or political parties that are sectarian, corrupt, casteist and above all those who indulge in the criminalization of society.

I do not espouse any political party. All have their own drawbacks. A reality check would show that each one has failed the people of India in some way or another, especially the poor and the marginalized, either because of their particular ideology or because they have catered to a particular class or caste.

All this brings to mind the powerful words of Pope Francis in his Apostolic Exhortation, *Evangelii Gaudium* (The Joy of the Gospel) in which he condemns "the economy of exclusion and inequality" and "a financial system which rules rather than serves".

We have to accept that genuine fears and anxieties exist about Narendra Modi, the pro-Hindu Bharatiya Janata Party's (BJP) prime ministerial candidate and three-time chief minister of Gujarat becoming prime minister, after the general election due in May. However let me clarify some myths about Modi and his rule in Gujarat.

Myth 1: Modi is a development man: This cannot be further from the truth. Gujarat has always been a developed state from the time it was carved out of Bombay state in 1960. Economic indicators clearly show that Gujarat under Modi has been 'worse off' than under previous governments (even the BJP one before him). The fact is that foreign direct investment in Gujarat has taken a severe beating in the last few years and even local investment is far below what is being flaunted. Regarding social indicators, Gujarat fares poorly.

A UNICEF report published in 2013 says social development in the state has

not kept pace with economic development; almost every second child in Gujarat under five years old is undernourished, while three quarters are anemic.

Myth 2: The Gujarat carnage is a thing of the past and Modi has been given a "clean chit": Many believe the courts exonerated Modi of involvement in the Gujarat anti-Muslim riots in 2002. The hard facts are, however, very different. First of all, no court has given Modi a clean chit. True, there is a Special Investigation Team (SIT) report that says there is not enough evidence against Modi. But this has been challenged, with the petitioner Zakhia Jafri being given leave by Ahmadabad magistrates to question the merits of the SIT report in a higher court.

Raju Ramchandran, appointed by the Supreme Court as amicus curiae for many of the Gujarat riot cases, asserts that there is enough evidence to prosecute Modi on several counts with regard to the violence in 2002, in which more than 1,000 people died.

Modi has neither shown any remorse nor taken responsibility for the killing of innocent people under his watch. The least a chief minister could have been expected to do was to enforce law and order and protect the life and property of every citizen in his state. That he ignored this responsibility, there is no doubt among many. That he has denigrated minorities has been documented by the print and the electronic media.

Myth 3: Modi has "made up" with the minorities: There are some claiming to be representatives of minority Christian and Muslim communities who sing Modi's praises. A careful analysis indicates these people have vested interests, especially in business, and are not really interested in their community or what is happening to minorities in the country.

In 2003 Modi introduced an anti-conversion law and established rules to govern the implementation of this law in 2008. It is perhaps one of the most draconian laws in the history of democratic India. It forbids a citizen from converting to another faith unless she/he has permission from civil authorities.



Even now, police and intelligence officers constantly visit Christian institutions and Christians in general, making all kinds of inquiries and demanding to check baptism registers and other records.

Myth 4: Modi is not corrupt: In May 2012, anti-corruption campaigners Anna Hazare and Arvind Kejriwal visited Gujarat. They came away declaring it the most corrupt State in the country. Why they have not continued to highlight corruption in Gujarat is anyone's guess.

Several years ago, the Tata Motor Company was allowed to establish a plant to build the "world's cheapest car" in Gujarat with surprising ease, flouting every rule in the book and even the state's industrial policy.

It is alleged that the Adani Company controls the price of compressed natural gas, amassing huge profits. In addition, the role of the Ambanis in mega projects in Gujarat is being questioned. The way environmental laws are flouted and the terrible ecological degradation that is taking place all over the state, all point to the fact that corruption is alive and kicking in Gujarat.

Another indicator is the way land has been handed to big corporations, displacing thousands of small farmers across the state. There have been huge protest rallies, but they were not covered by media, which, by and large, seem to have been muzzled in Gujarat.

These four myths hide the grim reality in Gujarat under the leadership of Modi. No one really knows if he will become the prime minister. But India deserves better leaders. ■

Fr Cedric Prakash, SJ is the Director of PRASHANT, the Ahmedabad-based Jesuit Centre for Human Rights, Justice and Peace.

BY HEDWIG LEWIS, SJ

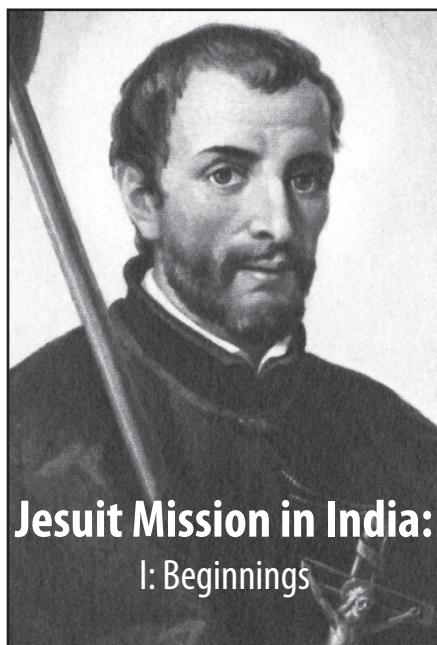
Background

During the first half of the 16th century the Indian peninsula experienced the intrusion of two vigorous foreign elements: the Portuguese in the south (Vasco de Gama-Kappad-Malabar-1498) and the Mughals in the north (Babu-Panipat-1526). In 1510 the Island of Goa was occupied by the Portuguese, followed by the establishment of Portuguese power at several points upon the coast. The Portuguese, from the very beginning, adopted an open proselytizing policy. In the late 1530s, a young Christian community on the south-eastern shores of India found itself in great temporal and spiritual danger. The Paravas of the Fishery Coast had sought from the Portuguese protection against their Muslim foes, and had strengthened this alliance by embracing en masse the religion of their new friends. But owing to the paucity of priests and catechists, they lacked proper instruction in the Christian faith.

In 1533, the Diocese of Goa was created, followed by the metropolitan archdiocese, in 1557. Goa became not only the political capital city, but also the economic, cultural and religious centre of Portuguese India. This led to the creation of a series of institutions, like colleges and seminaries, designed to spread Christianity as well as to develop the clergy and to disseminate Western culture.

Appeals

Diego de Gouveas, a Portuguese, and principal of the College of St-Barbe in Paris, who once threatened to have Ignatius publicly whipped, but now a great admirer of the First Companions, was frequently engaged in diplomatic tasks for the Portuguese king John III. Early in 1538 he received news about the situation in India and perceiving the opportunity for evangelization, he suggested that the king obtain the services of Ignatius' group for the task. The king directed his ambassador in Rome to act accordingly, and was informed in March 1540 that the matter



Jesuit Mission in India: I: Beginnings

was successfully settled: Pope Paul III was all praises for the group, did not pressurize but proposed it to them, and they happily accepted it, agreeing to send to Goa two out of the six members who were in Rome at the time.

The two men Ignatius selected, on the suggestion of the ambassador himself, were Simon Rodriguez, who was Portuguese, and Nicolas Bobadilla, a Spaniard who had impressed everyone by his preaching. The Ambassador was in a hurry to leave Rome for Lisbon on 15 March 1540, but Bobadilla was very ill at the time. Ignatius had to make a crucial decision. When Francis Xavier, Ignatius' secretary, reported for duty on 14 March he was gently told by Ignatius that he was chosen to replace Bobadilla. Xavier was overjoyed. He burst out in Spanish, "Pues sus! Héme aquí!" (Splendid! I'm your man!) The next day he was on the road to Lisbon.

Xavier reached Lisbon at the end of June, and joined Rodriguez. While waiting for plans to mature, they found lodgings in a hospital where they helped care for the sick, catechized, and ministered at the courts on Sundays. When the time for their departure was near, King John and others wanted to retain them in Portugal. Ignatius intervened, allowing Rodriguez to remain back, but asking Xavier to proceed to India. The King obtained for

Xavier from Pope Paul III four briefs, in which he was constituted papal nuncio and recommended to the princes of the East. Xavier set sail for India on his 35th birthday, 7 April 1541.

Mission India

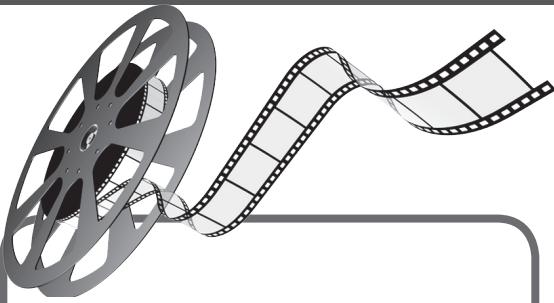
Xavier landed in Goa on 6 May 1542. This date marks the foundation of the Indian Mission of the Society of Jesus. He spent five months in Goa, preaching and ministering to the sick in the hospitals and then turned his attention to the "Fishery Coast", where the Paravas, a tribe engaged in pearl fishery, which had non-practicing Christians among them. He laboured assiduously for fifteen months, converting thousands more and forming strongly-grounded Christian communities along the coast and in Ceylon. At the end of 1543 he returned to Goa.

In 1545 three Jesuits from Portugal were sent to Goa: Antoinio Criminali, Nicolas Lancilotti and John Beira. In 1545 Xavier left for Malacca. On 10 October 1549 Ignatius issued a patent erecting the first missionary province of the Society in the East. Xavier was appointed as the first Provincial. The Province covered the entire continent and East Africa, together with the Province of Malabar in South India.

Ignatius followed, as closely as the circumstances of the time allowed, the activities of Xavier and his companions, sharing in their labours not only with his prayers and sacrifices, but also with every other means in his power. His numerous letters contained words of counsel and encouragement. He secured for them in Europe moral and material help, obtained for them privileges and favours from the Holy See for their ministries. He placed great trust in them. He sent them news about their companions in Europe so as to maintain a union of minds and hearts. His directives would shape the future missionary endeavours of Jesuits.

The term Indian Mission meant just one of the many "missions" entrusted by the Holy See to the Society of Jesus, and not in the later sense of "foreign missions". ■

cheers!



"Even one child..."



Church groups in the Philippines say this new film is "an effective tool of new evangelization." The film, "Pedro Calungsod the Child Martyr," aims to spread awareness about this young Filipino saint, whose heroic life many Filipinos are not aware of. Ida Tiongson, one of the movie's producers, said they are not afraid of losing in the box office because their goal is to help evangelize the Philippines. "When there's a message you feel that you have to do, then you just have to do it," she said. "Truly if we can change and inspire even one child to be closer to God, that is more than success." She said the Catholic Educational Association of the Philippines, the organization of Catholic schools in the country, lauded efforts to bring the Filipino saint closer to young people through the movie. Narciso Erguiza Jr., association president, said, "We hope that Pedro Calungsod will be an inspiration for the Filipino people with the message that we can reach sainthood through our everyday lives."

The movie depicts the life of Calungsod, who left the central Philippines island of Visayas with Spanish Jesuit priest, Diego de San Vitores, in 1668 for a mission to the Marianas Islands, now Guam. The missionaries arrived in the Marianas where the young Pedro, a trained catechist and mission assistant, worked for San Vitores and helped in baptizing the islands' inhabitants. Despite the threats to their lives, Calungsod and San Vitores continued their missionary work, roaming the islands and preaching the Gospel. - www.ucanews.com

Jesuit takes on a daunting task



Nearly 20 years after the genocide which claimed hundreds of thousands of lives in Rwanda, Jesuit Fr Jean-Baptiste Mazarati is among those in the country working to ensure its residents receive the best possible health care. Fr Mazarati serves as deputy director general of the Rwanda Biomedical Center's National Reference Laboratory (NRL). "With the 1994 genocide against the Tutsi, Rwanda hit rock bottom. It is now slowly but surely emerging from its nightmare," said Fr Mazarati. He lost family members during the 100 days of tyranny that began in April of that year. In 2012, Fr Mazarati completed his doctoral studies in tumor biology at Georgetown University. "Rwanda is still striving to eradicate all infectious diseases, such as HIV/AIDS, tuberculosis, etc. We are running programs to see malaria eliminated. We are taking on the daunting task to fight non-communicable diseases, such as cancer, cardiovascular diseases, and diabetes", Fr Mazarati said. Non-communicable diseases account for 29 percent of the deaths among Rwanda's more than 11 million citizens.

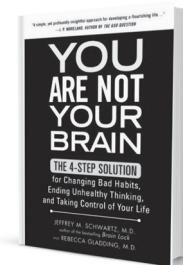
- SJ Web

Brain can be modified

Till recently it was thought that once the brain is formed, there could be no modification of it. Now it is becoming clear that brain can be changed and remodeled through sustained effort; this is called neuroplasticity. Our brain structure can get wired faultily either genetically or by our behaviors and actions, like addictions or unhealthy habits.

But two points are clear now: the brain can be modified by the human agent, and the brain is not the master, the human agent is the master. We humans can, by steady awareness, firm focus and serious effort, modify the brain circuit and thus recover one's dignity and freedom. In order to rewire the brain, the person needs considerable effort and strong commitment. Schwartz describes the rewiring in terms of mindful awareness and sustained effort in a four step-procedure: (1) re-label, (2) re-attribute, (3) re-focus, and (4) re-value..."

- Ama Samy, SJ



You Are Not Your Brain
Jeffrey M. Schwartz &
Rebecca Gladding
Avery; 2011

The Mind And The Brain:
Neuroplasticity and the
Power of Mental Force
Jeffrey M. Schwartz & Sharon
Begley
Harper Perennial; 2003



BY RICHARD G. MALLOY, SJ

To get to my mission territory, I only have to walk down the hall from where I live in a college dorm. St. Isaac Jogues had to paddle the rivers of present-day Canada and New York to get to his mission lands, but in many ways, I think it is more difficult to get into the territory to which I am sent: the minds, hearts, and imaginations of young adults. Overseeing university ministries at the University of Scranton in Pennsylvania, I and other campus ministers must search for ways to get today's 18- to 21-year olds' souls open to God's action in their lives. One canoe that may get us there is a short spiritual exercise made famous by St. Ignatius Loyola in his *Spiritual Exercises*: the Examen.

College, noted, what we ask students to do (slow down, be attentive, be reflective, and be conscious about their choices) is quite alien to the culture in which they are immersed. Constant texting and tweeting, flashing images, and video games militate against the deep human need to pause, think, pray, and choose wisely and well. The Examen can serve as an antidote to the spiritual maladies of our age.

Paralleling St. Ignatius' five steps, I have developed the five "P's" of the Examen - presence, praise, process, penance,

accessed despite any trials and tribulations of the day.

Praise

This calling to awareness of who God is and how God is there for us ushers in praise. I emphasize praise over thanks. You praise someone who does something significant for you, not just simply thank him or her. If someone pulls you from a burning building, you say more than thanks. You tell everyone you know what a brave and wonderful person the firefighter is. Too often we all can take for granted the

Constant texting and tweeting, flashing images, and video games militate against the deep human need to pause, think, pray, and choose wisely and well.

The Examen can serve as an antidote to the spiritual maladies of our age.



Practice Makes Perspective

The Examen involves a review of one's day, listening for where God was present and active in the past 12 to 24 hours. Students are finding the 10 to 15 minute Examen doable, transformative, and comprehensible. St. Ignatius championed this form of prayer and counseled this was the one spiritual exercise that should never be left aside. In order to make this prayer even more accessible, I offer this description of the traditional five steps of the Examen: 1) the prayer to the Spirit for inspiration, 2) thanksgiving, 3) examination of consciousness, 4) firm resolve to improve, and 5) trust and hope for the future.

As Michael Sacco, director of the Center for Student Formation at Boston

promise - in order to make this prayer even more accessible.

Presence

Stop. Breathe. Be here now. Let the sense of the nearness of God settle into your consciousness. We spend so much of our thoughts on worries and plans for what comes next that just to stop the rush of 21st century living for a minute or two is refreshing, relaxing, and rejuvenating. Being aware of God's presence settles us. We know once again that God loves us and is near and with us. God is interested and concerned with who we are and how we are doing. God gives us all we have, all we are, all we ever will have, and all we ever will be. Realizing and relishing this loving God's presence fills us with peace and a subtle, all-pervasive joy that can be

gifts God gives us: life, health, talents and abilities, family and friends, decent work, and, most important, time.

Just taking time once or twice a day to praise the God who makes our lives possible and pleasant is a practice that maintains sanity and perspective.

Process

What's going on in your consciousness? What have you been thinking about these past 12 or 24 hours since you last made an Examen? Just note and track your thoughts and emotions: What insights, worries, joys, fears, hopes, imaginings are running around in your head? How do you feel?

Are you obsessing about things that really don't matter or over which you have no control? Stop! Freely and consciously,

take a minute and ask: What do I want to think about this day? What am I thinking about today? Instead of running over and over in your head what you should have said to that person in some trivial argument yesterday, consciously choose to think about what is real and meaningful in your life. Fr Rick Curry, SJ, says, "I ask myself, where have I been part of the solution, and where have I been part of the problem?"

How's your relationship with yourself? Are you doing what you want to be doing in ways both small (getting exercise, eating right) and large (How are my relationships? How do I feel about my work? How am I spending my time?)?

Most important, ask, "What do I really desire?" If we desire something that will bring consolation, peace and joy to others, maybe you are being led by the Spirit of God to pursue those paths.

The Examen opens us to the transformative grace of God. Thomas Aquinas taught that grace is the ability to do what one could not do before. During the Examen we root around in our stream of consciousness and find where lurks the desire to smoke or drink too much or to act out sexually or overspend, and we can strategize on how to choose what we really want and not what we find ourselves falling into (see Rom 7:21-25).

The remedy to addictive and compulsive tendencies is to open our hearts to the freedom with which God wants to grace us. Richard Rohr, in his book, *Everything Belongs*, says freedom isn't doing whatever we want; real freedom is deeply desiring to do what we should and need to do.

Freedom comes as we begin charting the desolations and consolations of our daily existence. Consolation is what is moving me toward God, toward living happy and healthy and holy and free. We know we are in consolation when we realize what fills us with energy and enthusiasm, joy, and justice. Desolation is what worries, frustrates, and diverts us from the goal of transformation in Christ. We know we are in desolation when there is a certain restlessness, listlessness, an "Is this all there is to life?" tone and texture in our soul.

Desolation may be caused by our not living up to the demands of discipleship. Desolation is not always disagreeable, and consolation is not always comfortable. Parents doing the hard work of disciplining and loving a recalcitrant teenager may not seem to be at peace, but they are in consolation.

To know true consolation, we need to know our deepest, truest desires. The Examen can become the habitual work of discernment, paying attention to where we are moving and what is moving us in our relationship to God, others, and our deepest, truest selves.

Penance

Ask God to reveal to you if there is anything that needs tweaking in your life or if there are major roadblocks that need to be worked on and removed. And then take one aspect of life that is a bit offtrack and strategize on how to rectify direction in the next 12 or 24 hours. Really doing something is the goal here. Do I need to reconcile with someone? Resolve to write a letter in the next 24 hours. Am I watching too much TV? Plan a trip to the library to get a good book. Not getting to prayer each day? Resolve at least to make the Examen!

Doing penance frees up the frozen corners of our souls. Actually doing some small thing can set in motion larger, positive dynamics. Something as simple as getting to bed on time and getting the rest we need can make us calmer, happier, and saner. Penance is not an exercise in beating up on ourselves for all our faults and failures. Real repentance is like coaching. Corrections help us play the game better.

Promise

Life rushes along at warp speed. "Don't just do something; stand there" should be the mantra of those who make the Examen. We need to stop and "name and claim" what is happening in our lives. God's promise is that we will have life and have it to the full. How is life today, at this moment? We can name what God is doing for us and claim the movement toward God in our lives: I am less annoyed with a certain person than I was last week. I really have gotten to writing that novel I've always dreamed about. I am getting to daily Mass in Lent. We can trust God's promise that such small, seemingly insignificant choices snowball into the meaning and transformation of our lives.

Ask God to give you what you need. St Ignatius said we should demand the graces we desire from God. Asking for the grace makes us more open to our actually appropriating the power of God's love and justice in our lives.

It's Your Choice

Ignatian spirituality is a method of weighing and making choices: What am I choosing today and why? Am I growing in freedom in what I choose? Do my choices

leave me satisfied and joyful or anxious and distraught? It's not a deal of "choose or lose." To not choose is a choice. The Examen is taking time to really think about and ask for the help of God's grace in our choices.

There is no "proper" way to practice the Examen. Some people like to sit in a chapel. Some turn off the radio and pray the Examen as they drive home from work. Some people pray the Examen in the shower. Some make the Examen before going to sleep. However and wherever you pray the Examen, God will find you and guide you.

Students' Perspectives

These are what some students have shared about the benefits this practice has had on them: "In spending that quiet 20 minutes alone with God, I begin to see more clearly how God has been influencing my life.. and I become more aware of his plans for me in the future." - "The Examen for me is a time to relax and unwind from the craziness of daily life. I often forget to just stop and think and also hold a conversation with God. The Examen helps me do this, and I feel refreshed and rejuvenated." - "I pray the Examen because ever since I was little, my mom was telling me 'to see the flowers in the vase and not the dust on the table,' which basically means to try and find the good in everything. I didn't understand until I was older that seeing goodness was also seeing God. By praying the Examen, I can reflect on where I saw God that day and thank him for presenting himself to me in my life." - "I pray the Examen because it allows me to become a witness to the immeasurable ways in which God showers his grace and love on me throughout the day. I become aware of my true self with all its faults and yearnings, and I continually strive to be more than what I am now." - "The Examen has helped me to find gratitude in many aspects of the day. Although each day in itself is different, it points me to specific areas that are either wonderful in their nature or are in need of a change or second look. Many times I have come before the Lord in guilt that I did not use my gifts to the best of my ability throughout the day, but in contemplating the Examen, the positives become clearer. The presence of God also becomes clearer in the memories of the day. The Examen can be looked at as a form of grace. It helps me stay close and grateful to our Lord." ■

Courtesy: St Anthony Messenger

Jesuits launch jubilee year to mark 400 years in Vietnam

BY JOACHIM PHAM

Vietnamese Jesuits are urged to continue bringing the Gospel's values to people as they celebrate the 400th anniversary of the arrival of the first Jesuits to Vietnam.

Archbishop Paul Bui Van Doc, president of the Catholic Bishops' Conference of Vietnam, asked local Jesuits to "be hymns of praise and bring people back to God through their life, witness and pastoral activities."

Doc presided at the special Mass marking the 400th anniversary of the arrival of the first three foreign Jesuit missionaries to Vietnam, held on 18 Jan at the Notre Dame Cathedral in Ho Chi Minh City.

The archbishop also urged Jesuits to have constructive dialogue with other people and to build bridges between them, especially to the disadvantaged in remote areas. The Vietnamese Jesuits have extensive ministries in the Central Highlands, an area where ethnic minority people live. They speak different languages, are often materially poor and do not have access to the usual benefits offered to Vietnamese citizens.

About 1,500 people attended the celebration concelebrated by nine bishops and 100 priests.

In his homily, Jesuit Bishop Cosme Hoang Van Dat of the northern Bac Ninh Diocese, said Italian Fr. Francois Buzomi and two Portuguese - Fr. Diogo Carvalho and Br. Antonio Dias - had landed at the port of Cua Han (now Da Nang City) in central Vietnam on 18 Jan 1615. This marks "an important milestone in the history of the Catholic Church in Vietnam," he added.

Other Jesuit missionaries were also sent from Macau to the nation years later. Among them was Fr. Alexandre de Rhodes, who later became an expert in Vietnamese language and customs. His catechism book published in 1651 in Rome was considered the first book in Quoc Ngu

(Romanized Vietnamese script). He also set up and trained indigenous catechists, who worked with foreign missionaries in evangelization.

De Rhodes' activities "really made Catholicism incarnated in Vietnamese society," said Dat, who is the first Jesuit prelate in Vietnam.

The bishop said before the Holy See established the first two Apostolic Vicariates of Dang Ngoai (Tonkin) and



Dang Trong (Cochinchine) in 1659, Jesuit missionaries had baptized over 150,000 people, though facing severe religious persecution by local authorities.

Well known among those who were killed for their Catholic faith was Blessed Andrew Phu Yen, an indigenous catechist who worked with the early Jesuits, including de Rhodes, and was killed in 1644. He is the proto-martyr of Vietnam. Pope John Paul II beatified him in 2000.

Sixteen foreign and Vietnamese Jesuits were killed for their faith in religious persecutions from the 17th to 19th centuries.

After the Society of Jesuits was suppressed in 1773, Jesuit missionaries

left Vietnam until 1957, when they returned to found their first community in Saigon and run the Pius X Pontifical College in Da Lat. The college provided priestly formation to students throughout South Vietnam, Cambodia and Laos; it was closed in 1976 by the Communist government.

Dat urged Jesuits today to "bravely follow their confreres."

The Province of Vietnam early this month rolled out a website for the jubilee year that concludes next January.

In a statement announcing the commemorations, Fr Joseph Pham Thanh Liem, Jesuit Provincial of Vietnam, said they will "organize seminars on missionary work and the Quoc Ngu and hold pilgrimages to the home town of Blessed Andrew Phu Yen and to the place of his execution."

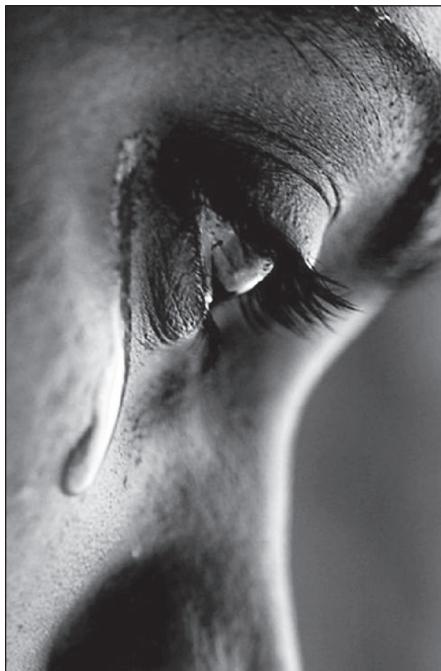
The aim of this year's celebration, says the website, is the spiritual renewal of local Jesuits and all those who have adopted the spirituality of St Ignatius Loyola.

Liem said part of the yearlong observation will include seminars and forums aimed at "learning (about) and promoting ways to evangelize properly in the world today through looking back over the history of evangelization in Vietnam. What can we discover that will suggest better ways for us to engage with the people of Vietnam today?"

The desired effect of this renewal is the strengthening of the missionary spirit of the local church and to help local Catholics to know something of the history of the Christian mission in their country.

In 2013, the Jesuit Province of Vietnam had 197 members providing spiritual exercises for local Catholics, doing evangelization work, and working with the poor, college students and internal migrants. Many of them are working in areas that lack local priests, while others are providing needed spiritual and pastoral training to seminarians in diocesan seminaries across the country.

- NCR



suffering, Leonard wrote, *Where the Hell is God?* (Paulist Press, 2010) in which he scrutinized our attempts to make sense of God's role in human misery.

How did going through the tragic situation with your sister influence your views on God and suffering?

My sister's accident brought home the old question: Why do bad things happen to manifestly good people? It was a very challenging thing for my own faith, as anybody who's been through any traumatic event would agree. Writing *Where the Hell Is God?* was, first of all, my attempt to grapple with that reality.

Do you pray for your sister?

Most of my prayer is thanksgiving that we still have her. I'm just grateful we've got her, because in the beginning

teaching is so right, and the legislation is so right, because it puts a brake on some runaway emotions.

Since then Tracey has come to some peace and reconciliation with her life. She's written her own book, *The Full Catastrophe* (Paulist), in the hope that others might be inspired to live life to the full.

My prayer for my sister is to be so grateful for all the people surrounding her. My mother has borne the heat of the day for 24 years. My mother is 80 now, and she gets up at midnight, 3 a.m., and 6 a.m. every day to turn her now 50-year-old daughter, and has done so for 24 years, since Tracey came home after a year in the hospital spinal unit. Who gives my mother such strength, if it isn't God? It should be an intervention of God, My brother and his family have also been

What's God got to do with it?

Keeping the faith in times of suffering

At dawn on his birthday, 24 Oct 1988, Fr Richard Leonard's phone rang. It was his mother, telling him that his sister Tracey had been in a terrible car accident. Her neck broken and her spine crushed, Tracey became a quadriplegic at age 28.

At the time of her accident, Tracey Leonard was the kind of woman some people call a saint. A nurse, she had spent more than three years working with Mother Teresa in Calcutta. When she returned to her native Australia, she worked in a remote aboriginal community. "My sister was an extraordinary person. This was not a woman who was frivolous," says her brother.

So this Jesuit had to confront what he believed about God and suffering. But he had to contend with another problem - the letters of comfort he received. Fr Leonard, a Jesuit who lectures worldwide on film and faith, was blown away when he read the letters that friends and acquaintances sent his family. Some claimed Tracey must have offended God; others said God had blessed her by sending such terrible suffering her way.

Meanwhile Tracey was asking her brother to kill her. From this furnace of

she wanted to die, understandably. One of the things she begged us to do was to kill her. And it is frightening to realize that I thought seriously about killing her. I've got a high distinction for medical ethics from Jesuit Theological College. I know the Church's teaching on euthanasia. And I know the civil law in the U.S. and here in Australia. I support those teachings and laws more than ever before. I have to support them because I can tell you that it is challenging when somebody you love is begging you to help her die because this life is not worth living.

She would say, "I'm washed, fed, turned, toileted, and clothed every day and I'm 30 years of age. Would you want to live like this?"

I'd say, "No, Tracey, I wouldn't."

And she'd say, "Well, why the hell are you asking me to? You all give me a great speech about how it's all going to be fine, and walk away." After weeks and months of this, your judgment gets so cloudy. That's why I think the Church's

extraordinary, as have her friends, who have remained so faithful for 24 years.

So my prayer for Tracey is - well, I'd love a miracle, so I'm not excluding that, but it's also about thanking God for people surrounding her, and for her witness to the human adventure, which has been so extraordinary.

What did people write to your family after your sister's accident?

People were trying to be comforting. But they wrote some of the most frightening letters that we could ever imagine. People wrote and said, "Tracey must have done something terrible to offend God. And God has had to punish her in this life, because God will not be mocked." One of our correspondents actually wrote us that. As though even if we, her family, didn't know what Tracey had done, God knew what Tracey had done, and she merited this punishment. This view is a lot more alive and well than any of us in the Church would imagine.



Infertile couples, for example, will often express their anger and pain in language like, "Why can't we have a baby? Why has God done this to us?"

There is a belief that God actively intervenes to punish us or correct us through physical or other ailments, difficulties, or traumas.

The second group of letters were from people who said, "Tracey must be sending up beautiful blocks to heaven, where she's going to have a mansion in the sky when she dies." In theology we call this "pie in the sky when you die" theology.

That's pretty frightening, too, because are we seriously going to take the metaphor of "There are many rooms in my Father's house" of John 14:2 so literally that now we're actually sending up "building blocks"? When I've challenged this, I've discovered that for some people this is actually part of their visual imagery. That isn't their fault, but its application ends up being fairly difficult.

The third group of letters showed a very common response. "You are really very blessed," we were told. I love how people not going through your situation know how blessed you are. But they said we were very blessed, "because, remember, God only sends the biggest crosses to those who can bear them." I had never thought of that theology before I started getting these letters.

So these folks believe the more you suffer, the more blessed by God you are?

Right. If you stop thinking about it personally and think about it socially, then a country like Bangladesh ends up the most blessed country on God's earth, because it's in the bottom five of every single human welfare indicator in the world.

The fourth group of letters were from people quoting Isaiah 55: "My ways are not your ways and my thoughts are not your thoughts."

While that's true - that God's thoughts and ways are above our ways and thoughts - ultimately when that's

applied to suffering, it becomes a denial of the incarnation. I thought the whole point of the incarnation was that God's ways are somewhat our ways and God's thoughts are somewhat our thoughts.

I don't think - just because the going gets tough - we can then turn to an inscrutable God who is totally unknown. I thought the point of the Christian revelation was that in Jesus Christ we do know God and God is accessible to us, not totally unknowable and inaccessible to us.

And then finally we were just told: "Well, it's all a mystery and we'll only find out in heaven." I don't like saying it is a mystery. Suffering is deeply mysterious at one level. But if the best we can say to one another when the going gets tough is it's all a mystery, I think we're in trouble.

Since writing this book, I've discovered that lots of people have actually walked away from their faith over deep trauma in their life. I've received extraordinary correspondence from people who are in pain, who have received such words, such explanations and quotations from Scripture that are meant to comfort them. In actual fact, it alienates them from faith.

Those people who wrote you those letters - what do you think their image of God is?

It's not their fault, but I absolutely think that some Catholics have a tyrannical God in their head. It's a strong word to use, but they do. I saw it even in some people's response to my book. They'd say, "How dare you say that God doesn't send suffering, doesn't kill us off, that it isn't just all God's design?"

That's fine if you've gone through a smaller personal suffering. But what if your family got wiped out in the Holocaust? One woman wrote to me recently, a Christian woman from Australia whose three children were killed in the 2004 tsunami in Indonesia. She said, "As I saw them go, my faith went with them."

She said that her minister, of another denomination, told her, "That's

the will of God. It isn't until you get to heaven that you'll discover that God has a major purpose for that to have occurred."

Now that's a very traditional Christian response, but it's totally inadequate. What lies behind that is a God who is tyrannical in the sense that he has a bigger purpose, which he doesn't reveal to us. We have to just trust and believe. But how can we love a tyrant? There are some Catholics who are profoundly frightened of God. The way that it all fits for them is that God has a purpose. God sends everything, and God sends bad things. But there's a big difference between God permitting evil in the world and God enacting it.

I can't reconcile a tyrannical image of God with Jesus Christ, who says, "To see me is to have seen the Father, and the Father and I are one." The profound and absolutely primal Christian belief is that Jesus is the face of God. And he's not tyrannical.

But isn't there some biblical evidence for the tyrannical image of God?

In the Hebrew scriptures we find the most tender, most loving, most wonderful images of God. It's quite wrong to say the tyrannical or vengeful God is the God of the Old Testament. It's not true.

There are, however, some parts of the Old Testament in that vein, and they do seize the imagination. But when we look at Jesus, we don't find any of that revenge or retribution. Jesus got angry; he challenged and confronted people. That's very different from certain instances in the Old Testament where God sends down disease, famines, or other curses upon the people.

Jesus is quite the opposite. We find him saying: Turn the other cheek, forgive your enemy, if they ask for one cloak give them two, go the extra mile, all of those images. That's a departure.

So when you look at the actions of Jesus and the person of Jesus, you can never see the tyrant that some people think God is.

So is it correct to see God as the creator of hurricanes and tsunamis?

It depends on to what degree we think God is controlling it. Why would a tsunami happen? Because the earth shelf moved. Do we need to imagine God saying, "I need a tsunami now, and I need it for a particular purpose." That would be like a puppet master who is pulling our strings.

We're told we are the apple of God's eye, that we're the deepest expression of God's desire for the world. I find it frightening theology then to think that through no fault of our own, totally defenseless people are done over by God for some greater plan. I can't reconcile that with the face of God we find in Jesus Christ. So I think it simply has to be challenged.

People who hold on to a tyrannical God - I wonder how they love God. I'm just not sure I could love that God. And I'm not sure I could ultimately believe that God loves us.

Is there a way to reconcile the fact of earthquakes and tsunamis and our belief that God is a God of love?

God has to take some responsibility for creating a world that is less than perfect. Or else it would be heaven. But we need to do what we can. For years before the tsunami, for example, the poorer countries of the Indian Ocean had been asking for a tsunami early warning system, which was already operative in the Pacific and in the Atlantic, where much wealthier countries exist. It's very expensive technology, and they didn't have it at the time. It might not have saved everyone, but it would have been a big help. But what I find strange is this: people knowing that they live on a fault

line where a massive earthquake will happen with loss of life and destruction of property, and then saying, "Why did God do this?" I accept that question in the general sense of God creating a less than perfect world. But it is we who decide to live on the fault line.

What about a more personal situation, like your sister's accident or someone whose child dies? Where would you see God in that situation?

I don't see God sending bad things, because we do say in 1 John 1:5, "God is light, in him there is no darkness." So God can't have this stable of bad things. I'm convinced that a lot of people think God is like a Harry Potter film. He's generally quite good, but every so often he goes off to the Department of Dark Arts and he sends down terrible things upon the earth:

"You'll get breast cancer. I'll kill your child." Those parts of God are out of character, aren't they?

Cancer happens because we belong to a world where our bodies are prone to disease. We have finite resources, and we haven't quite cracked the code of disease and recovery. Not to mention that resources are so unfairly managed and distributed throughout the world, so some people suffer a lot more than others. So what's our response to a parent whose child has cancer? First, we cannot believe that God sends the cancer, because that would mean there's darkness in God.

As I've said, there's a difference between "God permits a world in which cancer exists" and "God's sending it." Many don't make that distinction.

So where is God, then?

God is in all the health care professionals who do their work. God

is in the love of that mother or that child. God is in the extraordinary response that comes from family and friends. God is incarnated in everyone and everything that works toward that child's recovery. If the child recovers, we're very happy to give God credit. We should, because God has given us the intelligence, the care, the love, the maternity to see us through that absolutely terrible chapter.

If the child dies, then I will not stand at that child's funeral and say, "Well, this is God's will, but we just don't know why God did this."

I've heard priests do that, and I just can't be one of them. I would say that we're going to be on this earth until, either by natural attrition or by accident, we're going to die. Because that's the way it is. We're finite beings.

The other thing I hear when a child dies of cancer is, "God must have needed another angel in heaven, so he's taken your baby home." People are trying to be comforting. I'm not blaming them. But I can't tell you how many mothers have told me that they've looked at that page in my book and started weeping, because that was said to them by their mothers or pastors who were saying the best thing that they could. But these mothers were so angry with God.

God doesn't "need" anything. God cannot desire to kill babies with cancer. If that's not part of God's active will, then we need to have something else to say. I know it sounds a bit tough. But surely we can say something like, "God has created us as fallible, weak human beings." That's the way we are. And by natural attrition or by accident this body will exist until it doesn't.

But it is important that we say that God is with me at every moment of life's drama, at every step of the joy and the sorrow. God is my companion, my friend, the one who is totally committed to my life. When I die, I fall into the arms of God. I love that image of God being there at life's end. ■

Courtesy: (excerpted from an article in)
U.S. Catholic

There's a big difference between God permitting evil in the world and God enacting it.

"Investigation of Jesuit for sedition will continue"

Malaysia's inspector general said he would continue investigating Jesuit Fr. Lawrence Andrew, editor of the *Catholic Herald*, under the country's Sedition Act, but he would not question him again.

Fr Andrew is under investigation for telling the news portal *Malaysian Insider* that "Allah" would continue to be used in Malay-language Masses in the state of Selangor, because it is the Arabic word for God. In November, the Sultan of Selangor, who is also the head of Islam in the state, said only Muslims may use the word "Allah."

After the priest's remarks were published by the news portal, the very next day the priest was questioned by police, after they received dozens of complaints about

his remarks. The following day, For years, the *Catholic Herald* has been involved in litigation over its use of the word "Allah" to refer to God in its Malay-language edition. In late 2009, the High Court in Kuala Lumpur ruled that the Home Ministry's order banning certain uses of the word was illegal. The court also said the word "Allah" is not exclusive to Islam.

However, in October, a three-member appeals court said the usage of the word will cause confusion in the community and ruled the *Catholic Herald* could not use the word "Allah."

Kuala Lumpur Archbishop Murphy Pakiam, the paper's publisher, said the Church would appeal the ruling. CNS

BELGIUM

The Xavier Network

The Xavier Network, the group of Mission Secretariats of the European Jesuit Provinces, was recently augmented by the five units which were not yet its members: Austria, Switzerland, Belgium, England and Ireland. This took place in Drongen, Belgium. At the same time, this network of Mission Secretariats was reorganized with four emphases: humanitarian aid, volunteering, cooperation projects, and advocacy. The Xavier Network was legally constituted as a Foundation in December 2004. All these organizations are associated with the Jesuits. They work to cooperate in international development.

The amalgamation will enhance their impact and efficiency.

- SJ Web

VATICAN CITY

New saints

Three key figures in the establishment of the Catholic Church in Canada and in Brazil are likely to be declared saints before the end of the year, said a Jesuit who is helping prepare the material needed for their canonizations.

The three speeding their way toward sainthood are: Bl Jose Anchieta, known as the Apostle of Brazil; Bl Marie de l'Incarnation, known as the Mother of the Canadian Church; and Bl Francois de Laval, the first bishop of Quebec. The three were beatified together in 1980. Jesuit Fr. Marc Lindeijer, vice postulator of sainthood causes for his order, said Pope Francis waived some of the procedures in the Brazilian and Canadian causes.

- SJ Web

Dutch priest trapped in Syria says residents are going mad with hunger

A Dutch priest trapped in the siege on the Syrian city of Homs has told how residents around him are being driven mad with starvation, as they are "abandoned" by the international community.

Fr Frans Van der Lugt, a 75-year-old Roman Catholic priest and local leader in the besieged Old City in Homs, told of his community's battle for survival in two years of living in a district brutalised by war and without food. "Our city has become a lawless jungle," said Fr Van der Lugt. "We are trying our best to behave in a fraternal way, so that we don't turn on each other for the hunger."

Fr Van der Lugt spoke to *Telegraph* by Skype after posting a video online in which he appealed to the outside world for help, from a rebel-held district of Homs that has been sealed off by Syrian government troops. For more than one year, no food has been allowed in, and no one is allowed out. Efforts to negotiate access for humanitarian aid at recent UN-brokered peace talks at Geneva failed. Now, said Fr Van der Lugt, food has run out. "Infants are suffering the most," he said. "Nursing mothers can't feed their babies as they are too weak from hunger."

A few years ago, starvation would have seemed an impossible prospect for residents of Homs. A thriving commercial city, it was famous in Syria for its food and for its people's good sense of humour. In many government-held parts of the city, life continues, almost as normal. However, just a few hundred meters away, in the Old City enclave, from which every exit is blocked by Syrian army tanks and sniper positions, hunger has already begun claiming lives. At least eight people have died of starvation, locals have reported. Hunger comes on top of dealing with daily artillery strikes and gun battles.

Fr Van der Lugt, who is also a trained psychotherapist, said that hunger has begun "turning people insane". "Some people are now suffering from neurosis, panic attacks, psychotic and schizophrenic episodes and paranoia." The priest, who is from the Netherlands and has lived in Syria since 1966, said the Old City used to be home to 60,000 Christians, with 10 churches in the besieged areas: "Now I find myself alone with only 66 other Christians," he said. The Syrian government has tried to position itself as a protector of Christians in Syria, who make up about 12 per cent of the population. The government might allow the Christians to leave the Old City, but exiting would require crossing several active front lines. Rebel fighters fear that if the remaining Christian population were to escape, the regime would have no holds barred, flattening the buildings of the Old City with artillery and airstrikes, resulting in catastrophic fatalities among the approximately 1500 Muslim residents in the area.

- www.telegraph.co.uk



Fr Lino Maria Zucol has said his last good-bye. He lived nearly 98 years, 73 as priest, 70 as Jesuit and 65 as missionary in Kerala, his beloved parudeesathottam. Incredible as it may be, it was in Kannur district that Fr Zucol spent a most happy and most fruitful life as a traditional missionary, revered and beloved by all - including Marxists and R.S.S. men - around his simple abode at Mariapuram, Pariyaram.

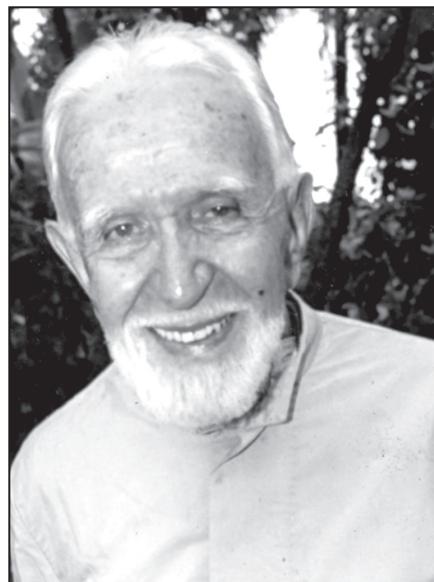
Fr Zucol was born on 08 Feb 1916 as the third child of a farmer couple in an Alpine village of North Italy. Two children died as infants when the mother promised the next child for God's service, if boy. And a boy was born and baptized on the following day as Lino Maria. When he grew up smartly, the father would rather keep him for the farm. Then came a fourth child, who too died. This was a 'sign' for the father who now let Lino join the Minor Seminary of the diocese of Trent. Ordained in 1940 Fr Zucol spent 3 war years as assistant curate, when he heard the call of Christ the King. He joined the missionary "military" Jesuit Order. His first option was Japan and the second Africa, but providence had destined for him for the Calicut Mission.

Fr Zucol reached Kerala in April 1948. In June Bishop Patroni appointed Fr Zucol parish priest of Chundale. His parish extended from Chudale to Sulthan Bathery; As he had been an expert cyclist and mountaineer as seminarian, he covered miles and miles on his cycle. During three years he established many stations, soon to grow into parishes.

In 1951, Fr Zucol was transferred to Pallikunnu. He made the extensive churchland productive coffee plantation, ensuring work for his parishioners and income for the parish. In 1954, Fr Zucol became the parish priest of Chirackal Mission, and next year its Superior. He founded St Francis Assisi station at Neruvambram and at Pilathara he started the parish of the Mother of

Santo! Subito!

**Linus Zucol, SJ
(1916 – 2014)**



Sorrows. Later Pattuvam became the most important mission centre of Fr Zucol during 1963-1974. From here he founded many mission stations. In 1972 Fr Zucol founded Mariapuram station at Pariyaram on the National Highway. This became his Residence and Center for the rest of his life. From Mariapuram he founded nearly 12 stations. All the stations founded by Fr Zucol and developed "out of nothing" so to say, grew to be regular parishes -- the number of families ranging from 50 to 300. For the communities he founded, he bought land, built houses, dug or bore wells, gave away sewing machines, cows, goats and fowls. As for cash help, particularly medical help, it ran into crores annually. All the money he begged and got from his hundreds of co-missionaries.

While the foundation of Dinasevana Sabha in 1969 was the

realization of Fr Zucol's first "big dream", the second one was the foundation of the Contemplative Devamatha Ashram at Pariyaram as the "spiritual lightning conductor" for the Mission. Ignatian Retreat Center, Pariyaram, was the happy realization of his third dream.

Among the secrets of Fr Zucol's phenomenal success as a missionary should be counted his beaming and infectious smile, childlike simplicity (being ready to dance at the least stimulus) optimism, systematic work, implicit trust in and warm appreciation for his hundreds of co-workers, patience with endless callers with all kinds of needs, and harmonious relationship with superiors, officials, neighbours of diverse religious and political persuasions. After a brief stay in Nirmala Hospital, where he was surprisingly diagnosed as having cancer beyond the stage of any treatment, he passed away peacefully, with no struggle; his pulse became weaker and weaker and stopped. Of course he was in love with his priesthood. His worst suffering at the hospital was his inability to offer Mass. But God saw to it that hardly hours before he died, had the joy of celebrating Mass sitting on his bed with the help of a close friend priest and Fr Superior of Christ Hall.

It was a triumphal journey for his body back from Christ Hall to Mariapuram, stopping on the way at many places. Once laid in state on the stage, it was a flow of people from near and far, till he was finally interred in the new tomb in the church, after the Mass presided over by Bishop Varghese Chakkalakal, the (Malankara) Bishop of Puthur, Fr Provincial and over a hundred priests, many hundreds of Sisters and around 20,000 people.

Santo! Subito! (Italian for "Saint! Soon!") - the chant of people at the burial of Pope John Paul II - was in the heart of one and all participating in Fr Zucol's funeral triumph.

- Joseph Kottukapally, SJ

Archbishop Osta was born on 15 Aug 1931. He joined the Society on 20 June 1950. He was ordained a priest on 09 June 1963. He pronounced his final vows on 15 Aug 1976. He was appointed a Bishop on 21 June 1980 and became the Archbishop of Patna on 11 July 1999.

Of the 82 years of his life on this earth, for 63 years he was a Jesuit, 50 years a priest, 33 years a Bishop (27 years in office) including 14 years as an Archbishop (8 years in office), till he retired on 09 December 2007.

Archbishop Emeritus Benedict J. Osta, S.J. was a spiritual person who loved God, the Church and his people of Bihar. His life radiated the love of Jesus. Through his leadership and administrative skills he built the Church of Bihar and contributed much to the growth and development of the State by promoting educational and health services in the rural areas and made these affordable for the Dalits and other marginalized and poor / weaker sections of the society. This true shepherd of his people has now entered into the glory of his Master.

'Swamiji' as he was affectionately and respectfully addressed, was born as a beloved son of John Osta and Anna Osta, exactly 16 years before India became an independent nation. He had his primary education in St. Stanislaus Middle school, Bettiah and High School education in KR High School Bettiah. After his novitiate and Juniorate in St. Stanislaus College, Sitagarh, he did his Intermediate studies in St. Xavier's College, Ranchi and B.A. in Rajasthan University, Jaipur. His Philosophy study was in De Nobili College, Pune and Theology in West Baden College, Indiana, USA. He also did M. A. in Sanskrit from the University of Chicago and Journalism from Marquette University, USA. The tertianship in Sitagarh completed his

He built up the Church of Bihar

**Archbishop Emeritus
Benedict J. Osta, SJ
(1931 – 2014)**



**Through his leadership
and administrative skills
he built the Church of Bihar
and contributed much to the
growth and development
of the State.**

Jesuit formation.

He was Socius to the Novice Master from 1967 to 1969, Novice Master from 1969 to 1976 and Vicar General of Patna Diocese from 1976

to 1980. He was consecrated as the Bishop of Patna on 21 June 1980. "Well done, good and faithful servant, you have been faithful in a few things, I will put you in charge of many more things; enter into the joy of the master." (Mt 25:21). These words of the gospel became literally true in 1999 when his leadership of the Patna diocese was given recognition by the universal Church, with the elevation of Patna as an Archdiocese and Bishop Benedict J. Osta as its first Archbishop; Bettiah, Bhagalpur, Buxar (bifurcated from Patna in 2006), Muzaffarpur and Purnea were made suffragans.

His novices adore him for the depth of spiritual foundation he laid in them. The Patna diocesan clergy found an affectionate father figure and an able leader in him; the religious experienced him as a modern prophet. And, the people of God - Christians as well as non-Christians - encountered a true person of God, a maha-atma in him.

After his retirement he stayed at XTTI for a life of prayer and deeper communion with God whom he had loved and served all his life. Neither would it be possible to count the number of churches, schools, hospitals / health centres / dispensaries, parishes etc that he built or the institutions that he established (such as Tapovan - Cloistered Carmel Convent in Patna or the Rosarian Brothers' Monastery in Sasaram) nor is it perhaps appropriate even to attempt to do so. It may be sufficient just to say that he was a true shepherd of his flock.

May Jesus, whom Benedict J. Osta served so faithfully on this earth, receive him for eternal reward in heaven. Swamiji, you are a light which has enlightened our path in following Jesus and serving His people. You will always live in all of us, whom you guided and those whom you served.

- Susai Raj, SJ

GERALD A. DRINANE, SJ

(PAT) 1931 - 2014



Born: 05.04.1931. Entered the Society of Jesus: 24.07.1949. Ordained: 19.03.1962. Final Vows: 15.08.1966. Director, Apostolic School, Bettiah: 1964-65. English Teacher, Juniorate, XTTI, Patna: 1965-77. Rector, K. R. High School, Bettiah: 1977-80. Vice-Principal, St. Xavier's, Patna: 1980-83. Rector, St. Michael's, Patna: 1983-89. Staff, Ravi Bharati, Patna: 1989-91. Editor, *Patna Jesuit*:

1985-2013. Socius to the Provincial: 1991-02. Author, *We Band of Brothers*, Secretary in the Province Curia: 2002-12. 41 Sketches of Patna Jesuits (Vol.3); 2004. At XTTI, praying for the Society and Church: 2012 - 2014.

If ever you wanted to encounter uncontaminated child-like innocence and gentleness in a grown-up person, you just had to meet Fr. Jerry. Growth in age or the importance of the many positions of authority which he held or the burden of these offices - all of which he fulfilled with utmost dedication - did not corrupt his innocence – he remained the same simple, gentle and charming person that he was from the early years of his life till the day he breathed his last. The twinkle in his eyes always reflected that innocence. He was a man who enjoyed aplenty the innocent pleasures of life, be it butter, ice cream, chocolates, cigarettes or games.

Gerald A. Drinane joined the Society of Jesus in Milford, Ohio, USA and came to India during his Philosophy studies, He did his regency in Khrist Raja, Bettiah. He studied theology in Kurseong and was ordained in Pro-Cathedral, Bankipore, Patna. His tertianship was in Sitagarh and he pronounced his final vows in XTTI.

Fr Jerry was very unassuming and hard working. He was an efficient English teacher, gentle administrator, prolific writer, meticulous editor, an able office manager / organizer, melodious singer and an accomplished photographer. He could be at his desk for hours, continually for days and months and yet would show no signs of weariness. He charmed many young men to the Society, directly by his vocation promotion contacts and indirectly through the vocation promotion materials he produced. No Province programme would take place without photographs taken by Fr. Jerry. He was a trusted friend and a gentle guide. The source of his energy was clear – his intimate union with God in Jesus Christ. He was regular with his breviary, meditation, daily Eucharist, evening prayers and annual retreat. He was actively present in all the spiritual exercises of the community. He loved and cherished the company of his fellow Jesuits. He was indeed a dedicated priest-servant of God. In the later part of his life Fr. Jerry did have many physical ailments - diabetic, prostate, lung congestion, heart condition that necessitated a pace maker; but he never complained about any of these. After he fell from his chair, he was hospitalized on 18 Feb and At 8.10 am on 20 Feb he breathed his last. In his death the Province and the Society of Jesus has lost an exemplary Jesuit.

May Jesus, whom Fr Jerry served with so much love and devotion all his life, welcome him into eternal glory! Thank you ,Fr Jerry, for your quiet exemplary life.

- Susai Raj, SJ

JOHN KHANNA, SJ

(GUJ) 1940 - 2014

Birth: 22-06-1940. Entrance to SJ: 20-06-1960, Priesthood: 24-03-1971, Last Vows: 14-11-1976, Death: 09 Feb 2014.

Fr Khanna John did wonderfully well in handling a variety of ministries ranging from being an Assistant Parish Priest to Province Consultor. He held very many responsible posts such as Superior, Minister, School Manager, Province consultor and Coordinator for Youth Ministry.



John started his priestly life as an assistant parish priest in Khambhat. There he teamed up with the Behavioural Science Centre in conscientising the Dalit Christians against the exploitation and oppression by Darbars. It was a painful but at the same time, consoling and an eye opening experience for John. From Khambhat, John moved to Vadodara St Joseph's as a Parish Priest. The years at Vadodara were perhaps the most fulfilling years in John's life as priest. He had clear pastoral vision. He wanted to make St Joseph's a vibrant Christian community. Through patient and painstaking efforts, John succeeded in building the parish community, in getting the parishioners involved and committed to the parish and in forming perhaps the first parish pastoral council of the diocese in Gujarat.

John was gifted with a charming personality - very human, open, friendly, people-oriented, caring, sincere and authentic. John was also witty and had many jokes to entertain his companions and friends. He was a transparent person and spoke out the truth boldly. He was very creative and innovative in his ministry.

John was an authentic and loyal Jesuit; he cherished his Jesuit vocation and enjoyed the companionship of other Jesuits in the Province. He had been a good community man, helped to bring people together and fostered community spirit.

John suffered from many serious health problems – high BP, weakened heart, kidney failure etc. One young man asked him: "Father, how is that you got so many health complications?" John answered: 'All do not get these blessings; only some chosen ones. I am the chosen one; Jesus and Mother Mary do take care of me through so many of my friends.' John was a man of deep faith. He had accepted his many health problems in a very edifying way. He had learnt to gracefully hand over himself to the providence of God.

Ignatian ideals of "Magis, Purity of Intention and Union of hearts and mind" were very dear to him. He said often 'these ideals make even greater sense today in his sickness and in his retirement'. He publicly acknowledged that sickness was a mysterious gift of God. He used to pray for the province during the time of dialysis twice a week for the last several years. He was never crippled down by his sickness. However the cross that he was carrying for the last four years became heavier day by day. Nevertheless, he took up his cross and followed Jesus patiently. Finally, he heard the call of his Creator; "Well done, you good and faithful servant!.. Come on in and share my happiness!"

- Lawrence Dharmaraj, SJ

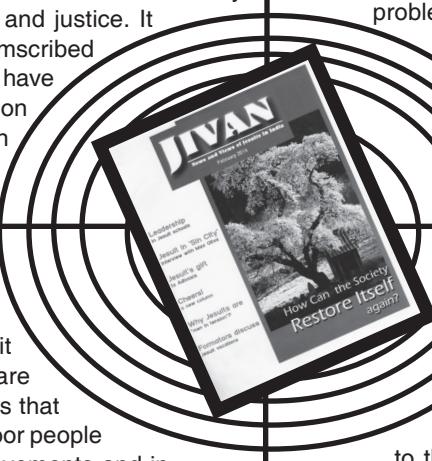
Should activists live in a community?

I was sad to read that American Jesuit John Dear was dismissed - just as an Indian Jesuit was dismissed for "not willing to be part of a regular Jesuit community"

What is this 'Jesuit / Religious Community' we are talking about? It is my belief that a religious community has relevance only to the extent it vibrates with the broader human community that is seeking and struggling for truth and justice. It may and some times may not be circumscribed geographically. The central States of India have a significant Indigenous Adivasi population who, during the past decades, have been robbed of their forests, water and land. The process of forcible acquisition of their natural resources in violation of all constitutional, legal and judicial provisions have enriched the corporates and impoverished the Indigenous Peoples. Almost like a bubble before it bursts, the Indigenous Adivasi People are rising up to protect the natural resources that are still with them. There are helpless poor people who join these People's Resistance Movements and in the process are paying a heavy price in terms of false cases, arrests and even death. Rightly the Jesuit Provinces of Central Zone have in their Province Assemblies made a preferential option to reach out to the Adivasi and Dalit people. Added to this is the fact easily 90% of the Religious in this region hail from these indigenous communities. Hence religious communities must consistently express solidarity with the resistance movements currently in place.

Sadly this is not happening with most religious communities. They are insulated from the sufferings of the broader human community by the distance they have created through the economic, social security their religious community provides them. State repression on the struggling people fails to move them and becomes just a news story. It requires more than ordinary conviction and commitment to get out of the comforts of religious community and become part of the struggle of the masses.

This is the courage and commitment that Fr John Dear displayed in the American situation where he protested the U.S. government's unjust foreign policy. He paid the price for it by being jailed not less than 75 times. For him those Americans who had similarly taken up this cause became his 'community' and so was not inclined to live in a regular Jesuit community. So was Fr. Pradip Prabhu in the late 1970s in the Indian context where he identified himself with the Warli indigenous Adivasi people and did not feel the need to be part of a regular Jesuit community. So he too was dismissed despite several pleas. More recently Sr. Valsa John had immersed herself



with Santhal Adivasi people in Jharkhand in their resistance to a corporate mining company. But her religious superiors and fellow-Sisters were perennially accusing her of not being part of a regular community. But Valsa's community was the broader human community struggling for justice and she lived among the people she had committed herself to and finally paid the supreme sacrifice of her life for people's cause. Or, does the problem lie elsewhere in the sense it is not so much the concern for 'community life' but rather the work these revolutionary religious were engaged in and its repercussions on the institutional church and religious congregations by the powers that be at regional or national levels? Then the insistence on 'community' is only an alibi. There certainly must be some truth when John Dear says "my Jesuit superiors have tried so hard over the decades to stop my work for peace".

What is important is Religious persons responding to a revolutionary call should be accountable for their life and action to the broader human community as well as to the religious community at the local level. For this they need not necessarily live in a specific religious community if the nature of their commitment so demands.

It has been my experience that most religious/Jesuit communities are very much alienated from broader human community. Just the fact of living under the same roof, dining at the same table and celebrating some religious rituals do not make its members a community if they fail to express their solidarity with the struggles for justice, truth and humanity taking place in the broader society. It is a sad moment in Jesuit history when the few Jesuit revolutionaries are told to abide by age-old traditions of local communities.

- Stan Lourduswamy, SJ
Ranchi - 834 010

To ensure 'quality clay'

I refer to the report of the ACF meeting published in FEB '14 issue of *Jivan*. It said that the participants want to discuss psychological profiles of candidates and related tests at the next meeting. But do vocation promoters visit the family to ensure the recruitment of 'quality clay' to enable the master potter to make quality pots? Here's an opinion of a Jesuit novice master of yester years who has assumed the top most leadership role in the Catholic Church - the Vicar of Christ. Formation is a work of art - not a police action. Daily culture is much richer & conflictual... Problems are not solved simply by forbidding.... What happens? In houses of formation, the young grit their teeth, try not to make mistakes, follow the rules, smile a lot, just waiting for the day when they are told: ['Good, formation is finished!'] Formation should not be oriented only toward personal growth but also in view of its final goal – i.e. the people of God

In the end we must not form administrators, managers but fathers, brothers, travelling companions.

- Ranjit Yawu, SJ
Sri Lanka

Please note:

Results of Jivan Creative Writing Contest 2013 will be published in the April '14 issue of Jivan.

The delay is regretted.

Lessons for Life

I've learned from the U.S.

BY JOHN ROSE, SJ

"In God We Trust":

The inscription, 'In God we Trust,' on every currency note and on every coin here in the U.S. has impressed me greatly. There is a palpable feeling on campus that the students are exercising the true meaning of faith because it is developed in a free environment. Without undergoing the Spiritual Exercises the students I am in contact with seem to be living out Ignatius' 'Principle and Foundation'.

All Equal Under the Law:

It's a matter of great surprise to me that the *netas* in this country get no special treatment under the law, and for any infringement of it they have to pay the penalties like any other citizen. Even the President dare not drive through a red light unless he is ready to be hauled over by a traffic policeman for the gruelling examination and penalties that an ordinary driver, committing a similar offence, would have to bear with. Unlike what I have witnessed back home, here it is impossible to get a driving license without actually passing a tough written examination and actually demonstrating competence behind the wheel.

Dignity of Labour:

Any labour, provided it is honest, is respected and appreciated, and none has connotations of being low or mean. And just wages are paid for it. The janitor who even has to clean the toilets of the section allotted to him on the campus of our University comes to work in a high end Mercedes. He has jobs in two other places and puts in at least 12 hours on each workday so that he has enough earnings to put his children in private schools.

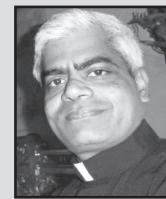
Disadvantaged Cannot be Taken Advantage of :

All counties have wage laws but I don't think that they are so strictly observed as over here. The recent row over an Indian Consular officer not paying her maid according to local rates is a case in point. It must be admitted, though, that this whole issue may contain political intrigue rather than merely the matter of remuneration.

Public Not to Be Inconvenienced:

People are sensitive to those around them. There is respect for the space everyone has a right to. It is impossible to pull rank over others. I have never come across any traffic getting stalled because of priority given to politicians or government officials wanting to zoom through with beacons blinking and the sirens shrieking. The only vehicles that get top and unquestioned priority

John Rose, SJ, is pursuing his Ph.D. at the School of Engineering of the Jesuit Santa Clara University in California. He serves also as a resident Campus Minister.



are, most understandably, ambulances and fire engines carrying out emergency operations.

Public Etiquette:

There are some 8,800 students on campus and as yet I have never come across any of them quarrelling or exchanging angry words. In my Jesuit Community of 40-odd members, unpleasant exchanges, if any, are conducted privately. And, in a place where the exigencies and means of communications are so many, no one will receive or make cell phone calls in common places like the refectory, reading room, and library.

No Special Treatment:

When I went for my driving license I had to stand in line at the Registration Office. Standing in line along with me was the CEO of Oracle! It is heartwarming to see our Indian IAS and IFS officers, on postings or deputations in the States, who come to the University to meet their children studying here, humbly waiting in a queue to pay their bills at the Safeway grocery stores just like everybody else.

No Corruption at Lower Levels:

There is undoubtedly 'big' corruption at higher levels of government, but I have not seen or heard of any instance of favouritism or nepotism at lower levels, like when on some business I go to County offices or to the Department of Motor Vehicles.

Top Priority to Training:

Be it in the corporate world or at educational institutions, training of personnel is given a top priority. Our University allots considerable amount of money for it, not only for the professional work involved, but also for what pertains to the dignity and safety of persons in the workforce, especially

women. For example, every year each faculty and staff member has to undergo updated classes and tests on many social issues, especially on sexual harassment and child abuse. The women on campus are periodically offered some free courses and exercises on defence against rape and other types of aggression.

Problems Openly Discussed on Campus:

Student-related problems are not dealt with mainly by the President, University officials, and Campus Ministers. They are thrown open to the public for discussion in various fora and reasonable solutions are offered to the authorities. Justice and fair play are paramount. There is openness in conversations and debates, and therefore there are strong but educated opinions freely expressed even on hot topics like sexual harassment, gun-control, substance abuse, gender/race discrimination. A deep awareness of problems affecting all students is part of the humanistic education in any U.S. university.



Dear Lord,

*During this Lenten Season,
nourish me with Your Word of life
and make me one
with You in love and prayer.*

*Fill my heart with Your love
and keep me faithful to Your Gospel.
Give me the grace to rise above my human weakness.
Give me new life by Your Sacraments, especially the Mass.*

*Father, our source of life,
I reach out with joy to grasp Your hand;
let me walk more readily in Your ways.
Guide me in Your gentle mercy,
for left to myself I cannot do Your Will.*

Source: www.catholic.org



MOMENTS



© Joji Babu, SJ (AND)

"We need to find God, and he cannot be found in noise and restlessness. God is the friend of silence. See how the stars, the moon and the sun move in silence..."

- Mother Teresa